The Baudhāyana Śrautasūtra together with an English translation is being presented here in four volumes. There will be other volumes also presenting Bhavasvāmin’s bhāṣya and the word-index of the sūtra-text. The Baudhāyana Śrautasūtra belongs to the Kṛṣṇa Yajurveda Taittiriya recension. It represents the oral lectures delivered by the teacher Baudhāyana, hence is the oldest śrauta-text. The text is revised here in the light of the variant readings recorded by W. Caland in his first edition (Calcutta 1906), and is presented in a readable form. The mantras forming part of the sūtras have been fully rendered into English. The translation is supplied with notes giving reference to the mantras and explanations of the ritual. The work is expected to serve as an advancement of Taittiriya ritualistic studies.
बौधायनश्रौतसूत्रम्

THE BAUDHĀYANA ŚRAUTASŪTRA
THE BAUDHĀYANA ŚRAUTASŪTRA

CRITICALLY EDITED AND TRANSLATED
BY
C.G. KASHIKAR

VOLUME ONE

INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS
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AND
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DELHI
I am extremely happy to present to the world of scholars the text of the *Baudhāyana Śrutasūtra* together with an English translation and notes. The first critical edition of this Śrutasūtra was prepared by W. Caland and was published in three volumes by the Asiatic Society of Bengal, Calcutta (1904-13). Its second edition—a reprint—was published at New Delhi in 1982. My translation is of course based on Caland’s edition. A faithful translation of any ancient text, particularly a Vedic text, involves a thorough understanding of the text. Consequently I have paid close attention to the rich treasure of variant readings recorded by Caland in his Footnotes. As a result of my close study of the text in all aspects and the numerous variant readings, I have improved the text at numerous places. Sometimes I have had to resort to emendation of certain readings. In my notes to the translation I have noted all such places where I have chosen a reading different from that of Caland’s printed text. The text printed herein is thus, the *Baudhāyana Śrutasūtra* text in a revised form. I have excluded the Śulbasūtra (Praśna XXX) and the Pravaraprāśna for reasons mentioned in the Introduction.

A new critical edition of the *Baudhāyana Śrutasūtra* needs to be undertaken. Caland had utilised a number of manuscripts of the text for his edition. He has, however, left numerous doubtful places, particularly in Praśnas X-XIX. The Mackenzie Collection manuscript No. xxviii (new number 92), a *Descriptive Catalogue of the Oriental MSS collected by Lt. Col. Mackenzie* edited by H.H. Wilson Vol. I. p.6 rendered him valuable help in defining the text and also the order of the text. Numerous textual difficulties still exist, and these require to be solved. Many more manuscripts of the *Baudhāyana Śrutasūtra* which were not available to Caland have fortunately been discovered and stored in manuscript-libraries. These manuscripts are indeed a great treasure which needs to be exploited. One may perhaps find among them manuscripts representing the tradition of Mackenzie manuscripts or even a better preserved tradition. The study of Śrutasūtras is far advanced since Caland published his edition. Consequently a new critical edition undertaken by an expert brain will be welcome. Since the text presented herein is only a revision of Caland’s text, I have not found it necessary to reproduce the variant readings recorded by Caland in his Footnotes.

The Vedic texts by their very nature were not fully comprehensible by themselves to a student of literature and religion. Hence, the various means like the Bhāyas, Tīkās, Paddhatis and Prayogas came to be produced from time to time. The old commentators among them were rather brief because in their view only a few hints were sufficient for the elucidation of the text in hand. The later
commentators, on the other hand, wrote in rather a liberal manner because they thought the reader of their time was in need of detailed explanations. In modern times when modern dialects have become the vehicle of all communication and when visions of understanding have considerably widened, it became imperative to explain all old texts, particularly the Vedic, through translation and notes in modern languages.

Many of the Kalpasūtras have been translated into English, German, Dutch, French and other languages. The Baudhāyana Śrautasūtra holds a prominent position among the Kalpasūtras for various reasons. It is extensive and dilates upon the sacrificial religion in a comprehensive manner. Full understanding of this text is essential for the scientific knowledge of the Vedic religion and culture. No complete translation of this significant text has been attempted so far in any language. Some portions of it have been rendered into English in detached manner in the various parts of the Śrautakośa published by the Vaidika Samshodhana Mandala at Pune. Herein the mantras have not been translated. Yasuke Ikari has translated in English the tenth chapter of this text laying down the piling up of the Fire-altar (Agnicayana) in the Volume of Agni (Berkley, 1983) again without the translation of the mantras.

A complete English translation of the Baudhāyana Śrautasūtra was therefore a desideratum, and it is my privilege to fill in the gap. In my translation I have mostly translated the mantra side by side with the injunctive part of a sūtra. The Taipirīya-texts comprise both the mantra-portions and the Brāhmaṇa-portions. There is definite correlation between the mantra and the Brāhmaṇa. One cannot be fully understood without the other. This is true of the prose formulas and also of the verses. Such verses as are common to the Rgveda may bear loose relation to the ritual. I have not translated the Puronuvākyā and Yajñā verses which may hardly be said to have close relation to the ritual. While translating a mantra I have kept in view the relation of the mantra to the corresponding Brāhmaṇa. In this behalf I have consulted the commentaries by Bhaṭṭa Bhāskara and Sāyaṇa on the Taipirīya texts, who I believe, even though remote in time from the Taipirīya texts, were mostly conversant with that relation through their intimate knowledge of the continued ritual tradition. Even then I have not ignored the principles of Philology in translating the mantras.

In translating the Sūtra-text I have consulted Bhavasvāmin's Bhāṣya and also the commentary Subodhini as far as it is available. Even then certain points have remained obscure to me. Footnotes are added to the translation. References to the original sources of the mantra and Brāhmaṇa passages are given in the Footnotes.

The Dvaidhasūtra always goes in concurrence with the main text. Caland has, in his edition of the text, tried to give the references to the main text while presenting the Dvaidhasūtra. In some cases references have not been given by him.
I have tried my best to give at such places the references to the main text. The same thing applies to the Karmāntasūtra also. I have tried to make the translation as literal as possible. Words essential for clear understanding have been put in parenthesis.

Bhavavāmin's vivaraṇa on a major portion of the Baudhāyana Śrautasūtra is available in manuscripts. Caland had intended to edit this vivaraṇa which is a veritable source for good understanding of Baudhāyana’s text. He however abandoned his design since the manuscript-material available to him was utterly insufficient. He has stated, “Perhaps I may in later times fulfil also this promise.” (Preface to Vol. II p. xi). He however could not do so. T.N. Dharmadikari has prepared a critical edition of the vivaraṇa after a careful study of the available defective manuscripts. He has tried his best to present a readable text of the vivaraṇa and has recorded the variants in Foot-notes. The vivaraṇa is appended. A Glossary is also appended. The index of words prepared by my student Smt. Leena Sabnis will be found useful for a scientific study of the text.

I am grateful to the authorities of the Indira Gandhi National Centre for the Arts, New Delhi, for assigning the project to me. I have tried to complete it to the best of my ability. The Centre granted me all facilities for the carrying out of the project. I am glad to acknowledge the help which I have received in completing the project. Caland’s scholarly monograph Über das rituelle Sūtra des Baudhāyana was a constant help to me. Many decades have passed since Caland published his monumental work. Knowledge of the ritualistic religion has considerably advanced during this time, and it has become possible to add to our knowledge of Baudhāyana’s text. I have also consulted Caland’s voluminous work on other Vedic texts and the scholarly work of Indian and western scholars including J.Gonda’s History of Indian Literature. I thank Kumari Saroj Deshpande for neatly preparing the typescript of the translation.

When in 1903 he published his important monograph Über das rituelle Sūtra des Baudhāyana, W. Caland concluded by saying, “Möchte es mir gelingen sein, ein Interesse für diesen Text zu wecken” (p. 65). By simultaneously publishing his important edition of the Baudhāyana Śrautasūtra, he may be said to have laid the foundation not only of the all-round study of this oldest Śrautasūtra but also of the Śrāuta texts in general. Since then significant research work has been done in the field of the ritual Sūtras. I hope this edition of the revised text together with translation and Bhavavāmin’s vivaraṇa will give a new impetus to the study of the Vedic ritualistic religion.

Pune, October 2, 2001

C.G. KASHIKAR

Gandhi Jayanti
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INTRODUCTION

1. The Baudhāyana Corpus

The Baudhāyana Śrautasūtra forms the initial and prominent part of the Baudhāyana corpus. This corpus comprises the Śrauta, Prāyaścitta, Śulba, Grhyya, Pitrmedha, Pravara and Dharma Śūtras. Tradition ascribes all these Śūtras to Baudhāyana. While preparing his critical edition of the Baudhāyana Śrautasūtra (BaudhŚŚ), W. Caland examined all available manuscripts of the above-mentioned types of the Śūtra-texts ascribed to Baudhāyana, and formulated the order of the Baudhāyana corpus. In the printed edition of the Śrautasūtra the Śulbasūtra forms the Praśna XXX. The Pravarasūtra printed at the end is without the consecutive Praśna number.

Subsequent to the Śrautasūtra there is the Grhyasūtra comprising four Praśnas including the Prāyaścitta. “This Śūtra the greater part of which is no doubt comparatively old, is composed in the Baudhāyana style; discussions, motivations and even implicit polemics are not absent.” The Grhyasūtra proper is followed by the so-called Grhya-Paribhāṣāsūtra which consists of two Praśnas. Being generally speaking a collection of additions and enlargements, it seems to owe its curious title to the desire of the compiler, not only to add some more definitions and general rules of interpretation but also, following the example of the Karmāntasūtra of the Śrauta manual, to collect these in separate chapters annexed to the discussions of the Grhya rites.

This collection may in the course of time have become the nucleus of the present two Praśnas. That this text has been recast and greatly enlarged is beyond all doubt. There is yet another Grhya part, namely, the Grhyaparisiṣṭa—or Grhyásaṃsūtra which comprises four Praśnas consisting of older and later material. Rites which occur also in other works of this class and create the impression of being Vedic—for instance the Yamayajña in 1.21 and the Vṛṣotsarga in 3.16—existed in all probability long before the compilation of these paralipomena. This collection has, on the other hand, received considerable additions many of which are much later than the composition of the proper Grhyasūtra. The latest additions do not belong to the Vedic, but to the post-Vedic Hindu (so-called Purānic) rituals, and
concern the cult of typically Hinduist deities viz. Śiva, Durgā, and Skanda. Parallels, if any, occur only in other doubtless late specimens of this literature and further in works of the Purānic and Āgamic genres. The Baudhāyana Pitṛmedhasūtra comprises three Praśnas; the Baudhāyana Pravarasūtra consists of only one Praśna. The last portion of the Baudhāyana corpus, namely, the Dharmasūtra comprises four Praśnas; Praśna IV is an interpolation. This Dharmasūtra is later than the Gautama Dharmasūtra which is referred to in the Baudhāyana Dharmasūtra.

2. Baudhāyana—the Pravacanakāra

Mahādeva, at the beginning of his commentary on the Satyāśādha Kalpasūtra, pays homage to the Sutrakāras of the Taittirīya recension where Baudhāyana is mentioned first. This denotes that among the followers of the Taittirīya recension Baudhāyana was taken to be the seniormost teacher. In the Utsarjana-rite to be performed by a boy who has undergone the Upanayana rite the gods, Rṣis, Ācāryas and the Pitrṣ are beseeched to be present and receive honour. Here the list of the Ācāryas of the Taittirīya recension begins with Baudhāyana who is called as a pravacanakāra. Āpastamba is called as a sütrakāra. In other Taittirīya Sūtra-texts also the list begins with Baudhāyana. Thus the entire Taittirīya tradition respects Baudhāyana as the seniormost ācārya. It calls Baudhāyana’s text as a pravacana and each of the other texts as a Sūtra. There is a difference in a pravacana and a Sūtra. A pravacana is a discourse which is orally delivered. A Sūtra is not so; it is a collection of sūtras which are composed. Naturally a pravacana is extensive; sütra is brief. Brevity is a comparative term. While in the texts like Pāṇini’s Aṣṭādhyāyī the author would try his utmost to attain brevity in his expression even by saving half a mātrā, it cannot be so in the other types of Sūtra-texts like the Kalpasūtras.

The Kalpasūtras came to be composed with a specific purpose. It was difficult to perform any ritual simply by studying the mantra and the Brāhmaṇa concerned. A guide laying down the ritual following a particular Veda in a regular order was a necessity. Such manuals had to be studied closely side by side with the actual Veda. In order that the strain on the memory of the person concerned should be minimum, the manual had to be as short as possible. Consequently the manuals came to be composed in sütra-form. At the same time the concise sütra-form left certain ambiguities; so that Bhāṣyas and Paddhatis were composed in order to fill in the vacuum. The case of a pravacana was different; a detailed running exposition
afforded much facility to the priest in performing his part of the ritual. Even then by its very nature the ritual is such a thing that a full understanding of the on-going rite was next to impossible. One therefore finds that even a pravacana was provided with a Bhāṣya and a Prayoga.

That the BaudhŚŚ is a pravacana is shown also by the use of demonstrative pronouns with deictic force, i.e. imām diśam nirasyati I.6; athe'mām abhimṛśati I.19; imām diśam nirvā II.8; imām diśam nirasya IV.6; iyaty agrē haraty athe' yat yathe' yat I.17; ittham aśvām viśāsate' thām XV.30. Baudhāyana has in his lectures prescribed the mantras generally in extenso. There are of course exceptions. Looseness in uniformity may also point out the character of oral discourses. In Praśna X (Cayana) and also in Praśna XI (Vājapeya) the rule of sakalapātha has exceptions. In connection with the duties at the Full-moon and the New-moon sacrifices the BaudhŚŚ prescribes sipping of water with the verse payasvārīr oṣadhyāḥ... at two places (III.15,22) which indicates looseness. The formula tā devatayā... and the verse tā asyā sūdadahasah... are very frequently prescribed in the Praśna (X) for Cayana. Once they are given (X.21) there is no need to repeat them in subsequent occurrences. Therefore Baudhāyana very often simply says tayādevatam hrtvā sūdadahasam karoti. But in X.36 where he has referred simply to tayādevata and sūdadahasa a few times, at one place he has repeated the formula and the verse which is probably due to oral transmission. The general practice of Baudhāyana is that once he has prescribed a mantra in extenso, he mentions it by pratīka at a subsequent occurrence or occurrences. There are certain exceptions to this rule. The verse mano jyotir... is given in extenso in BaudhŚŚ III.18 and again in III.29. The formula vedo'si viitir asi is given in III.30 in extenso and also immediately afterwards with a small change. All this points to the fact that Baudhāyana orally transmitted the discourses to his disciples. Probably he was the first ācārya who set the ritual of the Taitthirīya recension in order for the facility in performance, and orally explained it to his pupils.¹⁰

3. Authorship of the Baudhāyana Śrautasūtra

Tradition assigns the authorship of the entire Baudhāyana Kalpasūtra to Baudhāyana. Before tackling the wider problem, it will be proper to confine the discussion to the authorship of the BaudhŚŚ alone. Leaving out the Śulba, Gṛhya, Pitrmedha, Pravara and Dharma Sūtras, the Śrautasūtra itself covers Praśnas I-XXIX. Its broad divisions are: the main Sūtra I-XIX, Dvaidha XX-XXIII, Karmānta XXIV-XXVI, and Prāyaścitta XXVII-XXIX.
Can we attribute the authorship of these four broad divisions of this Sūtra-text to a single ācārya Baudhāyana? Prima facie it may be taken that Baudhāyana himself composed all the four divisions. The claim will have, however, to be substantiated by strong evidence. The character of a pravacana would be one of the points to be considered. Keeping aside for the time being the main Sūtra, the Dvaidha may be examined first. The Dvaidhasūtra presupposes the main text. It records the different views of the ācāryas of the Baudhāyana school on the various rites, and while doing so, it always refers to the main text. The names of the following ācāryas are mentioned therein: Ānjigavi, Ātreya, Ādyā or Ājya, Ārtabhāgiputra, Aupamanyava, Aupamanyaviputra, Kātyāja, Jyāyān Kātyāyana, Kaunapatantri, Gautama, Dirghavatāsa, Baudhāyana, Maṅgala, Maitreya, Maudgalya, Dakṣinākāra Rāthītara, Rāthītara and Śālīki. It is to be noted that this list of the ācāryas includes the name of Baudhāyana himself. The Dvaidhasūtra therefore cannot be said to have been composed by Baudhāyana himself. At the same time it has to be conceded that the different views on the various rites prevailed at the time of the composition of the main text itself. It may, therefore, be said that the Dvaidhasūtra was composed by some pupil of Baudhāyana or pupil’s pupil at a time not very distant from the date of the composition of the main text.

Generally there is correspondence between the main text and the Dvaidhasūtra. There is however no Dvaidhasūtra for the Pravargya (Praśna IX), the Aṣvamedha (Praśna XV), Samāvartana (XVII.39-44), Naiṣṭhayana (XVII.45-46), Vṛatyaśrama (XVIII.24-26), Bhālavistoma (XVIII.27-30) and the Ekāhas (XVIII.37-52). In the Dvaidhasūtra each topic is introduced by saying vyākhyāsyāmah e.g. athāto’gnikalpaṁ vyākhyāsyām. (XXII.1). This shows that the Dvaidhasūtra was equally understood as an authority for the prescription of the ritual. A comparison of the views recorded in the Dvaidha with the original injunctions recorded in the main text shows that corresponding injunctions are sometimes wanting in the main text. \^{11}

Generally a unit of the Dvaidhasūtra first reproduces the pratīka referring to a point for discussion from the main text, and then records the different views on that point held by the Ācāryas of the Baudhāyana school. The different views may be two in minimum and any number—five or six—in maximum. In most cases the injunction recorded in the main text is the view of some Ācārya, in many cases, of Baudhāyana. In such cases the unit begins with the remark that the sūtra, that is, the view reproduced therein is the view of such and such teacher, and then records the views held in that
behalf by Ācāryas. Sometimes the injunction recorded in the main text is an
optional one. In such a case the Dvaidhasūtra mentions the names of the
Ācāryas advocating those respective views. Obviously the occasion for the
variety of views arises out of the absence of a direct injunction in the
Brāhmaṇa concerned. There is no source to understand the practice in
respect of the omitted item which Brāhmaṇakāra himself intended. It was
natural that in course of time different practices were introduced in the
various geographical areas. These became known to the ritual-world when
the priestly class had occasions to come together and undertake ritualistic
performances in coordination. Among the various Ācāryas two names occur
prominently—Baudhāyana and Śāliki. It is observed that Baudhāyana gener-
ally represents the conservative view while Śāliki lays stress on simplicity
and convenience. It is interesting to note that whatever divergent view on
some topic might have been expressed by any of the other Śrautasūtras, it is
almost found advocated by some Ācārya belonging to the Baudhāyana
school. It seems that during the period of the ritualistic activities of the
Baudhāyana school which immediately succeeded the Brāhmaṇa period,
the ritual-tradition was strong and that the lively interest in practices gave
rise to different views in regard to the topics not prescribed or discussed in
the Brāhmaṇas.

The Karmāntasūtra which covers Praśnas XXIV-XXVI provides the
explications of sacrificial rituals. It supplements or clarifies the rituals laid
down in the main text. At the opening it makes certain general observations.
It also lays down the objectives of certain rituals and rites. While the main
text employs the present tense in all its prescriptions, the Karmāntasūtra em-
ploy the present tense and the potential mood in a mixed manner. Like the
main text it also speaks in details so much so that sometimes the detailed
description becomes monotonous. In this respect the Khandaṅkās 14 and 15
of Praśna XXV are worthy of note. The topic is the rites to be performed by
the Adhvaryu at early dawn on the pressing day of the Agniṣṭoma. Khandaṅkā
14 lays down Baudhāyana’s view while the Khandaṅkā 15 lays down Śāliki’s
view. Both the Khandaṅkās are identical. The difference is that while accord-
ing to Baudhāyana the ladles filled with clarified butter are to be carried
directly to the Uttaravedi, according to Śāliki they are first to be carried
towards the Āgniḍhrśya chamber and then towards the Uttaravedi.

Sometimes the Karmāntasūtra provides an optional injunction. While
BaudhŚŚ II.18 prescribes the offering of the Pūrṇāhuti with the verse sapta
... the Karmānta XXIV.17 mentions a prose formula, 
agnaye prthivyai vāyave 'ntariśaya sūryaya dive varuṇāya'dbhyaḥ svāhā. The commentary subodhini on II.18 treats this formula as an option. While II.18 prescribes milk as the oblation for the Agnihotra, Karmānta XXIV.17 mentions the clarified butter. While II.18 prescribes the wiping of the Agnihotra-ladle first in the upward and then in the downward direction, Karmānta XXIV.17 prescribes the reverse order. Sometimes one comes across in the Karmānta a mere repetition of a rite prescribed in the main text, e.g. the formulas to be recited for the drawing out and the depositing of the Āhavaniya fire are prescribed in the main text (III.4); they are repeated in the Karmānta (XXIV.30). Karmānta XXIV.30 is an exact copy of III.4 prescribing the Agnihotra-rite. The Karmānta has taken cognisance of one who has not set up the sacred fires; XXIV.32 speaks about the Piṇḍapitṛyajña and XXIV.33 about the Āgrayana to be performed by one who has not set up the fires.

The Rājasūya is prescribed in BaudhŚŚ XII. The Karmānta XXVI.3 lays down also a variety of the Rājasūya called Aṇjahsava according to Baudhāyana and another variety of the same according to Śāliki. It also lays down a different kind of the Rājasūya, namely, the Patantaka. The Vādhūla Śrautasūtra (X) has not mentioned any variety of the Rājasūya. As regards the setting up of the fires, BaudhŚŚ II.12 mentions a piece of wood of a tree struck by lightning among the substances to be put into the fire-places before the setting of fires. As substitute for such a tree, the Karmānta (XXIV.14) has mentioned a tree dried up by cold or by wind. Neither the Vādhūla nor any other Śrautasūtra has mentioned these substitutes.

The characteristics mentioned above point to the conclusion that the Karmāntasūtra was composed not by Baudhāyana but by somebody belonging to the Baudhāyana school at a late date. The traditional position of the Karmānta subsequent to the Dvaidha supports the conclusion.

Prāśnas XXVII-XXIX are called the Prāyaścittasūtra. They deal with the expiation-rites in respect of ritual-deficiencies in the Agnihotra, Darśa-Pūrṇamāsa, Cāturmāyas, Nirūḍhapaśu, Agnīṣṭoma, Agnicayana, Ekāhas and Sattras. Besides the expiation-rites the section includes the incidental rites, the so-called Anugrahas and certain other topics befitting the character of the Karmānta. Most of the Śrautasūtras have allotted only one chapter for the expiation-rites.

It needs to be observed that we find in the main text expiation-rites laid down side by side with the Ādhvaryava at different places. No expiation-rite
is mentioned for the Agnyādheya. We find expiation-rites prescribed in
regard to the deficiencies in the Agnihotra-rite at the following places: nine
in Praśna XIV (Aupānuvākya), four in Praśna XIII (Iṣṭikalpa), one in the
Dvaidha (XX.19) and two in the Karmānta (XXIV 23;31). For the Darśa-
Pūrṇamāsa: three in Praśna III. 15-22 (Yājamāna), four in Praśna XIII
(Iṣṭikalpa), one in Praśna XVII.50 (Kāmya Darśa-Pūrṇamāsa). For the
Nirūdhapāśu: one in Praśna XIV (Aupānuvākya). For Agniṣṭoma: sixteen in
Praśna XIV (Aupānuvākya). In regard to the Pravargya, all expiation-rites
have been laid down in Praśna IX (Pravargya) together with the main rite.
These facts show that Baudhāyana intended to lay down the expiation-rites
side by side with the Ādhyavaya; he did not intend to collect the expiation-
rites separately in any Praśna. Some follower of the Baudhāyana school felt
it necessary to devote special space to the expiation-rites in the Śūtra-text
following the practice of the other Śrautasūtras. While doing so, he took care
not to touch the expiation-rites already dealt with in the Śūtra-text following
the Taittiriya texts. He recorded such expiation-rites as had become estab-
lished in his time. For example, BaudhŚŚ XXIX. 3 has prescribed an
incidental rite in case the moon does not become visible at night. the
Śūtrakāra has prescribed the offering of two spoonfuls with the verses
navonavo bhavati jāyamānah... and yam āditya amśum āpyāyantī... (TS.II.4.14).
Here is a secondary employment of these two verses which are originally
prescribed as the puronuvākya and the yājyā to be recited by the Hotṛ in an
Iṣṭi to be performed by one who is suffering from a chronic disease
(TSII.3.5).

It is difficult to believe that all the three Praśnas were composed by one
and the same person. We do not know whether the incidental rites, the
Anugrahās and the Karmāntalike portion were added by the Ācārya who
composed the additional Prāyaścitta-portion. There are clear indications
which show that there was still another hand at work who newly added,
particularly in the form of Kārikā, more expiation-rites in regard to the
Agnihotra, Darśa-Pūrṇamāsa and other routine rites. It may thus be taken
for certain that the Prāyaścittasūtra (Praśnas XXVII-XXIX) was composed
not by Baudhāyana but by one or more Ācāryas of the school some time later.
We also do not know about the time when the present order of the three
Praśnas of the Prāyaścittasūtra was fixed.13

Now the main text, Praśnas I-XIX, may be examined from two view-
points. Firstly, whether it contains any portion whose authorship normally
attributed to Baudhayana may be doubtful, and secondly whether the order of the text fixed by the tradition and adopted in the printed edition was fixed by Baudhayana himself. There is evidence to show that in the main text certain portions were misplaced at a very early period.

In this connection Praśna II laying down the ritual of the setting of fires may be cited as an important case. A close study of the ritual and the text-portion describing it shows that the original order of the various Khaṇḍikās and other portions must have been different from what it is at present. Praśna II laying down the Agnyādheya comprises twenty-one Khaṇḍikās. Dvaidha (XX.16-18) and Karmānta (XXIV.12-17) also deal with this rite. In the main text Baudhāṣṭīśa II.12 must have been the first Khaṇḍikā; Khaṇḍikā 1 speaking about the pronouncement the second; Khaṇḍikās 3-4 dilating upon the choosing of the priests the third and the fourth; the Khaṇḍikā 2 prescribing the begging of the sacrificial place the fifth; Khaṇḍikās 13-14 speaking about the offering of the Brahmaudana the sixth and the seventh; Khaṇḍikās 8-11 laying down the Gopītyajña eighth to eleventh; and Khaṇḍikās 15-21 prescribing the rites beginning with the heating of the kindling woods and ending with the ancillary Iṣṭis twelfth to the nineteenth. Out of the remaining three Khaṇḍikās (5-7) Khaṇḍikā 5 records the formulas beginning with simhe me manyuh etc. called pāpmano vinidhayah which do not belong to the Taitūrīya recension. Hence they were reproduced by somebody for ready use. Khaṇḍikās 6-7 are of the nature of the Karmāntasūtra. They, however, do not fit in with the present Karmāntasūtra.

The basic Soma-sacrifice, namely, the Agniṣṭoma is prescribed in Praśnas VI-VIII, and the Pravargya rite is prescribed in Praśna IX. Even though the position of the Pravargya as Praśna IX was already fixed in the period of Bhavasvāmin (eighth century A.D.) who in his Bhāsyā explains the Pravargya subsequent to the Agniṣṭoma, it cannot be the original order. The Pravargya Praśna covers the preparation of the Mahāvīras and other implements, the preparation and the offering of the Gharma, the disposal of the Pravargya-implements, the expiation-rites, and the Avāntaradikā to be observed in connection with the learning of the Pravargya-mantras forming part of the Taittirīya Āranyaka - all in a single Praśna. Because the Pravargya rite involves the mantras contained in the Taittirīya Āranyaka, Baudhayana must have assigned to it a position at the end of the entire pravacana. It is very important to observe that the Dvaidha and the Karmānta Sūtras have not taken note of the Pravargya; from the Agniṣṭoma they have proceeded
to Agnicayana. Even though the order of the Pravargya was changed for convenience, the ritual was undoubtedly laid down by Baudhāyana.

Some portion of the Sūtra-text was lost in tradition. There are two types of the Sautrāmaṇi sacrifice in the Taittirīya-tradition—Caraka and Kaukili. While the Sautrāmaṇi in the Caraka tradition is preserved, 17 that in the Kaukili tradition is lost. That it originally existed is clear from Bhavasvāmin’s statement in his Bhāṣya that the Baudhāyanasūtra for the Kaukili Sautrāmaṇi is lost. There is an internal evidence which supports this fact. There is a sūtra in the Karmāṇa (XXIV 11) dvau sautrāmaṇyām, meaning that there are two (offerings to Aditi) in the Sautrāmaṇi. In the Caraka Sautrāmaṇi prescribed in the BaudhŚŚ there is no offering to Aditi. In the Kaukili Sautrāmaṇi two pots of cooked rice are to be offered to Aditi. 18 Thus the reference to Sautrāmaṇi in the Karmāntasūtra points to the Kaukili Sautrāmaṇi which Baudhāyana must have prescribed, and which was lost.

In the Taittirīya tradition the duties to be performed by the Hotṛ priest in the pre-Soma rites have been prescribed. In BaudhŚŚ III.27-31 one comes across the duties to be performed by the Hotṛ in the Full-moon and the New-moon sacrifices and also a few hints for those in the Animal-sacrifice. In Sāyaṇa’s commentary on BaudhŚŚ Praśna I 19 there are citations from Baudhāyana’s Hautraśesa Praśna which probably lays down the haura for the Nirūḍhapaśu and the Cāturmāyas following the Taittirīya Brāhmaṇa. This Hautraśesa Praśna may have been the composition of some scholar of the Baudhāyana school.

The Kāṭhaka Cūtis have been prescribed in BaudhŚŚ XIX. Neither the Dvaidhasūtra nor the Karmāntasūtra has taken account of the Kāṭhaka Praśna. In this Praśna mantras have been cited in extenso even in the case of repetition. While BaudhŚŚ X. 48 has used the word carameṣṭakā, BaudhŚŚ XIX. 10 employs the word antyeṣṭakā. Bhavasvāmin has not written commentary on this Praśna. Probably Praśna XIX was added by some follower of the Baudhāyana school.

4. The Baudhāyana Śrautasūtra and the Taittirīya- texts

There is ample evidence to show that the redaction of the Taittirīya recension was complete and fixed when Baudhāyana delivered his discourses on the sacrificial religion. In his sūtras Baudhāyana first gives the full mantra and then lays down the injunctive part. Not only does he cite the mantras in the order as they are found in the Taittirīya Samhītā, most parts
of the Taittiriya Brähmana and also the Taittiriya Āraṇyaka, but also cites relevant Brähmaṇa passages introducing them with atha vai bhavati. Even though Baudhāyana generally cites mantras from the Taittiriya texts in extenso, he cites by pratīka the Puronuvākyā - Yājñā verses collected in the concluding Anuvākas of many Prapāṭhakas of many of the Kāṇḍas of the Samhitā and also some other verses. He also cites the mantras to be recited by the Adhvaryu or the sacrificer by saying anucchandasam or by referring to the specific Anuvāka; e.g. while prescribing the Viṣṇū-strides to be taken by the sacrificer at the Full-moon or the New-moon sacrifice, he records the first formula and further says iti caturbhir anucchandasam. In the Agnicayana while prescribing the pouring down of she-goat’s milk in a continuous stream over the leaf of Calotropis gigantea placed on the north-western uppermost brick, he says (X.48) tat pratipadyate namas te rudra manyava ity ā’ntam etam anuvākam nigadya dvīṣyam triśyam. He continues to refer to the Taittiriya text in similar terms. Further while speaking about the offering of the vasordhārā, he instructs tat pratipadyate’gniśīṇī sajoṣase’ti sarvām ā’ntam vasordhārām (X.54).

There is another piece of evidence which is equally strong. In the Taittiriya Samhitā comprising seven kāṇḍas the third Kāṇḍa is traditionally known as the upānuvākyā. Bhaṭṭa Bhāskara and Sāyana have taken note of the designation auptānuvākyā in their commentaries on Kāṇḍa III. Upānuvākyā means the supplementary scripture. It supplements the mantra and brāhmaṇa recorded in the original sections. Bhaṭṭa Bhāskara and Sāyana have elucidated the mantra - and brāhmaṇa-portions of this Kāṇḍa with reference to the relevant topics contained in the original sections. Baudhāyana has devoted an entire independent Praśna, namely, the fourteenth, to the explanations of the mantra-brāhmaṇa contained in Kāṇḍa III. This indicates that the Taittiriya texts in the Śarasvatapātha stood in the established tradition in Baudhāyana’ time. Among the Śutrākāras belonging to the Taittiriya recension, Baudhāyana alone has remained true to the tradition of recognising the independent position of the auptānuvākyā. The other Śutrākāras have deemed all the Taittiriya texts as one entity, and have laid down the rituals by exploiting the entire material as a whole. Even the Vādhūla Śrautasūtra has followed the same procedure. The auptānuvākyā Kāṇḍa (III) comprises five Prapāṭhakas, and the BaudhŚŚ XIV serially deals with their contents in Khaṇḍikās 1-22 of that Praśna. In the remaining eight Khaṇḍikās (23-30) it lays down injunctions following TBr I.4.1-5.3.
Baudhāyana thus expanded the extent of his *aupānuvākya* Praśna because, even though the TBr-portion is really *anārabhyādhitā*, it is related to the portions dealing with the Soma-rites prescribed in the TS Kāṇḍa III. The Baudhāyana Dvaidhasūtra presupposes the entire *aupānuvākya* Praśna XIV.

As already observed, the tradition of the Taittirīya Brāhmaṇa was established before Baudhāyana delivered his discourses. It is, however, to be noted that Baudhāyana has scarcely employed verses from the *Acchidrakāṇḍa* (TBr III.7) and the *Upahomas* (TBr II.4,5). The other Sūtrakaras of the Taittirīya recension from Bhāradvāja downwards have, on the other hand, fully employed verses from these portions.\(^{24}\)

5. *The Baudhāyana Śrautasūtra and other Vedic Recensions*

By their very nature, ritual-practices in the Vedic and the post-Vedic periods were in a rather dynamic condition. The ritualistic religion was a collective activity which was bound to be influenced by the ritual-traditions being maintained within the surrounding areas. There is therefore no wonder that even in the BaudhŚŚ we come across certain borrowings from the Vedic recensions.

In the Agniṣṭoma sacrifice fire from the Āhavanīya in the Prāgyamāṇa shed and Soma are carried over to the Mahāvedi on the Upavasatha day (BaudhŚŚ VI 30). The Adhvaryu carries forward the fire with the verse *ud agne tiṣṭhā 'nu mām* etc. which is not traced to the Taittirīya texts. This verse is found in the Vādhūlasūtra (VādhŚŚ VI.19.21) with a little variation and a small modification in the employment. According to BaudhŚŚ VII.8 the Adhvaryu hands over two darbha-blades to the Udgātr or to the Prastotṛ with the formula *ṛksāmayor upastaranam asi mithunatvāya prajātyai* or silently. This formula which is not traced to the Taittirīya texts is employed in VādhŚŚ VII.7.13. This shows Baudhāyana’s close association with the Vādhūla tradition. The Agnīdhāya prescribed by Baudhāyana includes, among others, two rites, namely, the reciting of the formulas called *pāpmano vinidhyah* and the Gopitṛyajñī which are absent in the other Taittirīya Sūtra-texts. The VādhŚŚ has recorded in the Prapāṭhaka XV (*Pariśeṣa*) the formulas *pāpmano vinidhyah* with certain variations; the Sūtra has also referred (I.1.8) to the cooking of a cow as a part of the Agnīdhāya.

We find some Kāṭhaka element in Baudhāyana’s prescriptions. BaudhŚŚ X. 24 prescribes the laying of a stump of darbha-grass on the site chosen for the Citi either with the formula *vāk tvā samudra upadadhātu* etc. or silently.
This formula which is reproduced as a *pratika* is borrowed from KŚ XXXVIII 13. ĀpŚŚ XIX.11.11 has prescribed this formula with a little modification in the Sāvitrā Kāthaka Cāyana. In BaudhŚŚ X.44 the Vibhakti brick is prescribed to be piled up with the verse *agnē stōmam manāmah* cited by *pratika*. The verse is not traced to the Taittirīya texts even though the Brāhmaṇa from the TS (V.5.6.1) says *agnē stōmam manāmah ity āha*. The verse is found in KŚ XX.14; MS IV.10.2; RV V.13.2 Most probably it was borrowed from the KŚ. In the Agnyādheya Praśna Baudhāyana (II.12) has prescribed the setting of the Āhavaniya at a distance of twelve steps (*vikrāma*) following TBr I.1.2. The Karmāntasūtra (XXIV.1) however thought it advisable to mention the different numbers of steps (*prakrama*) for a brāhmaṇa, a Rājanya and a Vaiśya following in essence KŚ VIII.13.

Baudhāyana (VII.9) has prescribed the formula *agnir ha daivinām viśām* etc. in connection with the choosing of the sacrificer at the Savaniya animal-sacrifice in Agniṣṭoma. It is not found in the Taittirīya texts; it is traced in part to MS III.9.8. It is found also in ŚBr III.7.4.10 where the choosing takes place at the Agniṣomīya animal-sacrifice. It is difficult to locate the exact source of the Baudhāyana citation.

W. Caland has, in the introduction to his edition of the Śatapatha Brāhmaṇa in the Kāṇvīya recension discussed the relationship of the Kāṇvīya Śatapatha Brāhmaṇa with the Śrutasūtras of the Kṛṣṇa Yajurveda, particularly with the BaudhŚŚ. He has drawn attention to the similarities in linguistic features and also certain ritual features. If a few features are found to be similar in these two texts in the ocean of linguistic and ritualistic details, they cannot lead one to any drastic conclusion. But Caland has found a few instances where a reference made in the Vājasaney Brāhmaṇas to the Carakādhyavṛyus is not traced to any of the available Brāhmaṇas of the Kṛṣṇa Yajurveda, but is traced to the BaudhŚŚ. From this fact he hastens to conclude as follows: "The ritual of Baudhāyana must have been known to the authors of the Vājasaney Brāhmaṇas, that his Sūtra is prior to it .... How then are we to account for the agreement of Baudhāyana with the white Yajurveda ? It is not without hesitation that I venture to offer a conjecture on this point. From the researches of Bühler regarding the texts of Baudhāyana we know that the name of this author probably was Kāṇva Baudhāyana. Now could not Baudhāyana originally have been a Kāṇva i.e. a follower of the Kāṇva school of the White Yajurveda and subsequently gone over to the Black Yajurveda refining many reminiscences of his former Śākhā? This renunciation of
school might then have taken place before the final redaction of the two Vājasaneyas Brāhmaṇas the authors of which may have known his ritual but could not but regard him as a renegade. In this way alone, it seems to me, can we account for the hostility which the texts of the white Yajurveda show towards a Kāṇva to whom it is prohibited to offer any sacrificial fee if they are among the Prasarpakas. Now it is very remarkable that while Āpastamba, Bhāradvāja and Hiranyakesin exclude the Kāṇvas from the receipt of Dakṣinās, this prohibition is not made by Baudhāyana though it could be natural enough if my conjecture were right and Baudhāyana had once been a Kāṇva.” (pp. 99-101)

This strange conjecture of Caland needs serious consideration. Firstly, Caland has inferred that since the view of ‘some’ teachers expressed in the Vājasaneyas Brāhmaṇas is not traced to any of the Kṛṣṇa Yajurveda recensions, but is found in the BaudhŚŚ, the latter must be taken to have been known by both the Vājasaneyas Brāhmaṇas. These Brāhmaṇas often mention a different ritualistic view belonging to the Carakādhvāryus or ‘some’ teachers. At present we know only three or four recensions of the Carakādhvāryus i.e. Kṛṣṇa Yajurveda. Patañjali has mentioned in his Mahābhāṣya one hundred and one recensions of Yajurveda out of which eighty-six belonged to the Kṛṣṇa Yajurveda. It is not impossible that the Brāhmaṇakāras were aware of such a recension, not known to us, representing the ritualistic view which might have been mentioned in that Brāhmaṇa and which is found also in the BaudhŚŚ. Moreover, it is certainly to be borne in mind that, barring the numerous so-called Sāṃveda Brāhmaṇas, no Brāhmaṇa text was composed subsequent to any Śrautasūtra. Traditionally the mantra-brāhmaṇa are apauruseya, and Śrautasūtras are pauruseya. These two types of literature must be chronologically distinguished. Therefore the BaudhŚŚ cannot be taken to have been composed before the Vājasaneyas Brāhmaṇas.

Secondly, in the Baudhāyana texts (GS III.9.6; DhŚ II.6) the author is mentioned as Kāṇva Baudhāyana, that is, Baudhāyana belonging to the Kāṇva gotra. This gotra is mentioned in the Baudhāyana Pravrāsastra (21 and 54; also ĀpPravaraśa XXIV 8.2-3). This Kāṇva was of course different from the Vājasaneyas Kāṇva. Caland’s conjecture on the basis of the identical name Kāṇva that Baudhāyana first was a follower of Kāṇva recension and later adopted the Taittirīya recension is therefore absurd. Caland has taken the support of one more fact: Dakṣinās are to be given away to the visitors (prasarpaka) at a Soma sacrifice. Bharadvāja, Āpastamba and Satyāśādha
Hiranyakaseśin (also Vaikhānasa) have said that one should not give Dakṣiṇās to those belonging to the Kaṇva and Kaśyapa gotras. Caland has also noted a similar statement from KāthŚ XXVIII.4. Such a prohibition is however not found in the BaudhŚŚ. This was natural, Caland says, because Baudhāyana was primarily a Kāṇva. In this connection it may be noted that the absence of such prohibition is found in many other Śrautasūtras also, e.g. Vādhūla, Mānava, Āśvalāyana, Śāṅkhaśāyana, Lātyāyana, Drāhyāyana and Vaitāṇa. So there is nothing special about Baudhāyana. The non-Baudhāyana Taittiriya Sūtras observed the prohibition probably under the influence of the Kāṭhakas. It is important to note that the KāṭyŚŚ (X.2.32) itself belonging to the Vājasaneyas prohibits the giving away of Dakṣiṇās to those belonging to the Kaṇva and Kaśyapa gotras. It is therefore evident that the prohibition of giving away Dakṣiṇās to the followers of the Kaṇva gotra has nothing to do with the alleged relation between Kaṇva and Baudhāyana. Caland’s conjecture regarding the Kaṇva-Baudhāyana relationship is therefore groundless.

The Śāmaveda claims great significance in the characterisation of a Soma-sacrifice. The individuality of a Soma-sacrifice mostly depends upon the specifications given in the Śāmaveda-brāhmaṇas. Even then the Sūtra-texts of Yajurveda have something to prescribe in respect of the Adhvaryu’s duties. Baudhāyana generally follows the Tāṇḍya Mahābrāhmaṇa in dealing with the Ekāhas and the Ahīnas. Even then he has maintained his individuality in that behalf on the authority of the Taittiriya Brāhmaṇa. The Vṛatyaastoma prescribed in the TāṇḍBr. and in BaudhŚŚ XVIII.24-26 is not laid down in the TBr. Bhāllavistoma prescribed in BaudhŚŚ XVIII.27 is not traced to the TāṇḍBr nor to the TBr. In the Dvaidhasūtra (XXIII.13) is prescribed the Gobala Daśarātra sacrifice which is not found in the TāṇḍBr.

The Dvaidha, the Karmānta and the Prāyaścitta Śūtras seem to have come under the influence of the Rgveda. BaudhŚŚ XXVIII.2 has prescribed the Pavitreśi which may be performed as an incidental or optional rite. The puronuvākya and yājya verses prescribed herein for the Ājyabhāga offering to Soma are from the Rgveda, namely, yo dhārayā pāvakayā (IX.101.2; ĀśvŚŚ II.12.3) and a kalaśeṣu dhāvati (IX.17.4, ĀśvŚŚ II.12.4). In the Agniśṭoma sacrifice the Pātīvata draught is taken from the Āgrayaṇa vessel (BaudhŚŚ VIII.14). The Karmāntasūtra (XXV.23) wanted to explicate that rite. It says, "This (Pātīvata draught) drawn from the Āgrayaṇa vessel is taken for thirtythree divinities. Where are they involved in the offering? In the Pātīvata draught. It is said in the scripture, 'Do thou (O Agni) carry over
the thirtythree gods together with their wives for the sacrificial drink, and be exhilarated." (RV III.6.9). This half verse is the latter part of the verse which is recited as the yājya for the Pāṭnīvata offering. cf. ĀśvŚŚ V.19. Here is an indication of the deep insight of the ritualists and of the rationale of the rite. Baudhāyana has employed a verse even from the Atharvaveda. He has prescribed the laying of Dūrvā grass as a brick in Agnicayana (X.24). The verse is āyane te parāyane etc. (AV VI.106.1)

6. Linguistic peculiarities of the Baudhāyana Śrautasūtra

W. Caland has in his critical study of the BaudhŚŚ recorded information on grammar (morphology and syntax), style and lexicography of the BaudhŚŚ.26 This oldest Śrautasūtra is obviously under the influence of the Vedic language; it has retained many peculiarities of the Vedic language. Caland has already brought out the linguistic peculiarities of the BaudhŚŚ. Any further attempt on this account would indeed be superfluous. Even then, with a view to making this Introduction complete, I would like to present here some select examples even though it would be a mere repetition. A word-index appended to this edition would supply valuable information to a conscientious reader for his ritualistic and critical study of the text.

Morphology:

Nominal inflection: locatives in -an: sve dhāman X. 59; XI.13; XVII.1 carman VI.28; XV.17; śirṣan I.2; V.7; XXI.12; antar ātman X.24

Hetero. Loc. Plu.: avāntaradiśāsu XV. 19

abl: antataḥ IV.10; IX,13; śirṣataḥ X.57; śirastha XV.29; chandogataḥ XIV.4; hotṛataḥ XIV.4

Conjugation. pres. du. sīnasṛataḥ V. 7; pratyakṣataḥ V.8; opta. prāṇaṣuṣāt XIV.10; prasauyaṭ XXV.7; prayaṣṭaḥ XXVII.35; opta. in -iṣa: kāmayita II.1; dhārayita. IX.19; anumantrayita XII.10; anujñāpayita XXVI.12; pres. 3rd per. pariṣere VII.15; IX.4; sāye VI.7 duhe XXI.1

Conjunctives of the present system: smaṣāsai, kauṇḍūyāsai VI.6; anuparivartayādhvai XI.7; pūrayādhvai XX.28

Aorist. root - aorist: aparivaṭthāḥ VII.5; abhīnimructāt VII.5; guḥ VI.10; a - aorist: apārādham XX.28; redupli. aorist: adidṛṣam XXI.13; s - aorist: ahauṣit; III.14; udasākṣit XV.31; anuprahaṣṭih VI.11; is - aorist: smaṣṭḥāḥ VI.5; sāṃcāri VI.17; sīṣ - aorist: ajjāsiṣi XXVI.12; sa - aorist: akṛṣi XXVI 12; pass. aorist: apūṛi, adarśi XX.1.
Absolutives ending with - am: abhiṣekam II.9; viparyāsam II.10; apratīkṣam IV.11; pratileţam IX.3; vyatiśaṁgam IX.7; avacchedam XXII.12; pratyākhyāyam XXV.15; pratisamkhyaẏam XXIX.13; with nominal base: hastagrāham, nāmagrāham XIV.17

Intensive: mārmṛjyate X.2; XI.6; desiderative: dīset, nidhiteta III.29; līpsante, līpseta V.16; pūpuśamāṇah XIV.13; āṛtset XIV.16; sīśādhayiṣet XXI.14; cīkālpa[y]īṣet XXVI.1

Dvandva comp. with neut. ending: svaruraśanam IV.4; rajjudāma IX.5; yugalāngalam X.25; śṛṇavamśam XXVII.4; plu. śaṁpaṇaḥkarārasaktun V.5

Syntax:

Genitive with dative function: athā'sya vratopetasya sākhām acchaiti 1.1; athā'syasā pūrvedyr eva pāsubandhiki vedita bhavati IV.1; evam asya pradakṣiṇam haviśam avattam bhavati XXII.13; with ablative function: atha pratihatasya dhanur ādāya XII.12

Words ending with dative -ai of feminine stems ending in -ā to denote ablative-genitive sense: elasyai māṁsaṁ II.11; dvignāyai ca trigunāyai ca ’ntau samadhāti IV.5; chāyai ca " tapataś ca samahaur XIV.3; svetāyai svetavatsāyai payah XII.5; dative for ablative:- ā saṁsthāyai VI.6; uttarāyai śroṇeh; dative for instrumental: uttānāyai jāghanyai devānām patnir yajati nucyā agnim IV.10; na caturthaḥ prakṛmāti III.20

Relative clause beginning with the pronoun sa: sa yo balavāṁs tam āha V.15; sa yah same bhūmyai svād yoner rūdhah ... tam upatiśhate IV.1; sa yady u hai'ko dīksate'hīno bhavati XXVIII.12; Sometimes this sa is superfluous. sa ye ha ke cai'lasaṁ māṁsaṁ labhante II.11; sa yāvanalātiṇjasta enat samavamśantii VI.19

Use of neu. tad in the sense of tatra: yatār “pas tad yanti V.9, X.18

Verb. Active used for passive: pranītāsu prāṇeyatsu XXII.1

Present tense with ha sma to denote past tense: tad dha sma'itat pūrve samvatsaram samavasōyā "sate XVI.13; atro ha sma"ha baudhāyanah, iti ha sma”ha sālīkiiḥ often in the Dvaidhasūtra.

Tmesis. Just as in the Brāhmaṇa-texts, so in the BaudhŚŚ also one comes across a large number of cases of tmesis. e.g. uc ca mārṣty ava ca mārṣṭii II.18; āvā hayaty ā vā hārayati IV.1; sam hai’va rohati IX.4; abhy enam āhavayate hotā VII.17; pari samidham śinaṣṭi I.15; ati tam srjati XII.18; upai’tena graheṇa rama VII.20 etc.
Prepositions: tirah with locative: tiras carman VI.28; agrena with accu.: uttaraṁ sālākhaṇḍam agrena IX.1; adhi with abl.: vasatiṣṭarībhya ‘dhy apo niḥṣiṣya VIII.1: ito’ dhī X.22.; abhi with accu.: sado ‘bhi VIII.2; yūpam abhi X.11

Particles. nu and nvaí preceded by iti. A sentence beginning with iti nu forms a proposition followed by another which is different e.g. iti nu yadi samnayati, yadyu vai na samnayati I.1; iti nu ekam athā’ param XXVIII.20. A sentence beginning with iti nvaí (=nu vai) indicates a conclusion. e.g. iti nvaí imā āśayo vyākhyātaḥ XIII.1; XXV.4. The particles ha and vai often occur following the style of the Brāhmaṇas. Many times they are preceded by u (u ha, u vai). Then they form a proposition followed by another. e.g. sa yady u hā’gado bhavati punar aiti XIV.27. The particle vāua denoting assertion. e.g. esa vāua svargyāh panthā yad vaṣṭākāraṇaḥ vā viti XVI.9.

Adverbs, u: tā u cet..... sa u cet XVI.4. Sometimes it is preceded by katham, api.

Style:

Since the BaudāŚS is a pravacana, one comes across in it certain distinctive marks which are rather absent in the Sūtra-texts, or at least are rather keenly felt. A teacher orally giving a discourse would have in his discourse a reflection of depicting a picture of the ritual which he might be visualising at the time. Speaking about the time-span, he says dvādaśyām vyuṣṭāyām II.20; tīruṣu vyuṣṭāsu XVII.6; sruca paṇcamīm jhooti VI.4. When he has to employ a lengthy mantra-portion, he would say something like iti pratipadya ... ity ātah III.18 etc. Sometimes one meets with a natural alliteration: susambhrtān sambhārān punar eva sambharaṇa II.6; susambhṛtān sambharanyāṃ sambhṛtya VII.6. The prefix su-is joined to a past participle to denote abundance: susambhrta (above); suṇanibaddha VI.25; susamṛpta I.18; suviṣita VI.14; sudhūṣita IX.3. The use of the verbal form āste, āsate with a present participle is typical: ramayanto jāgarayanta āsate XV.3; dhūnvanta āsate IX.8; tām te pibanto ramamānā mahīyamānā āsate IX.11; gopāyann āste X.1. Similarly the form eti or yanti: stṛnann eti III.30; ukhidann eti XI.5; hotur vaśaṁ yanti IV.2. The use of the past participle praṇāta is typical: praṇātaṁ nidadhāti X.54; praṇāte barsiṣi nidheya IV.5 explained by Bhavasvāmin as yathā na samsṛṣyete prayabhijñāte tathā nidheya.

Ellipse:

ubhau yājyām patnī ca (that is, husband and wife) V.8; ubhau samkhṣata āhavanīyam ca (Āhavaniya and Gārhapatya) III.28; atiṁinām upsthām eti
VI.6 = upasthānam eti. Bhavavāmin explains taiḥ saha samgacchata ity arthaḥ. Payāmsi viśāsti VI.34 “(The Adhvaryu) gives directions as regards the management of the milk.” When any action is to be done by somebody, not by a specific person, plural verbal form is used: athā’ smai madhuparkam ca gām ca práhū VI.17; hvayanti patnīṃ hvayanti hotāram IV.7. When various views are to be expressed, the pronouns eka and apaṇa are used e.g. tasmād yajñavāstu nā ’bhyavetam itt, ahorātṛv ity ekaṃ, yāvad agnayaḥ śītāḥ syuṛ ity etad ekaṃ, yāvad enam abhīvanṛṣad ity etad apaṇa XXVI.7.

Because a ritual is to be carried on with the collaboration of a number of persons, it becomes essential for the Adhvaryu, the chief executive priest, to give directions (samprāśa) to different persons at one and the same time. This is customary to all Yajurveda-Sūtrakāras. In the Baudhāyana Sūtras however the occasions are more frequent, and the calls indeed are beautiful compositions. e.g. brahmaṇa pravargyaṇa praśarisyāmo hotar ghanam abhiṣṭuḥy aśnaḥ rauhiṇau purodāśāy adhiśraya pratiprasthātah pravargyam vihara prastosah sāmāṇi gāya IX.6. “O Brahmaṇa, we shall proceed with the Pravargya-rite; O Hṛṣṭ, do you recite verses in praise of the Gharma; O Agniḥ, do thou put on fire the two Rauhiṇa cakes; O Pratiprasthātṛ, do you arrange the Pravargya- implements; O Prastotṛ, do you chant the (relevant) Sāmans”. One of the peculiarities of Baudhāyana is that his Adhvaryu has many occasions to call upon the sacrificer to do his duties, and he does so by addressing him with the words ehi yajamāna “Come on, O sacrificer…”

When there is an occasion for the Hṛṣṭ or for the Udgātr to perform his part of the ritual, the Sūtrakāra refers to it by the expression yathā te veda, yathā te viduḥ, yathāvedam (VI.27; VII.1;14). When there is an occasion for a discussion of a certain topic, Baudhāyana has used the term mīmāṃsā following the practice of the Brāhmaṇa-texts; e.g. athā’ta āprīnām eva mīmāṃsā X.11; athā’taḥ prayānasayai’va mīmāṃsāVI.9; X.17; athā’ to bhāsmana evā’tivṛddhasya mīmāṃsā X.18; athā’taḥ sarpanasayai’va mīmāṃsā XVI.9; athā’ta uttānānām eva mīmāṃsā XIX.5. When Baudhāyana has to refer to a view of some teachers in respect of some ritualistic item, he does so by saying iti vadantah following the Brāhmaṇa style, e.g. anu hai’ke saṁyanti paśava иде’ ti vadantah VII.12. The next sūtra in such an instance is negative, and it begins with tad u tatha na kuryāt.

The linguistic peculiarities recorded above cover all the four divisions of the Baudhāyaṇa Sūtras. It cannot however, be claimed on the basis of these peculiarities that one and the same author composed the entire Baudhāyaṇa Sūtras. It was quite natural that the immediate descendants of Baudhāyana who
fulfilled the mission of their teacher naturally imitated his style while doing their job.

7. Literature on the Baudhāyana Śrautasūtra

Generally the Śrautasūtras are provided with means of comprehension such as the Bhāṣya, Tiṅka, Paddhati, Kārikā and Prayoga. Bhavasvāmin composed a Bhāṣya called vivarana on the BaudhŚŚ. The Bhāṣya on Praśnas I-XVIII; XX-XXVI is available in manuscript-form.28 The Bhāṣya on Praśna I (Darśa-Pūrṇamāsa) is published.29 The manuscripts of the Bhāṣya are broken and have a corrupt text. W. Caland had thought of editing this Bhāṣya, but he abandoned the idea on account of defective manuscript-material. The Bhāṣya is short. Bhavasvāmin aimed at elucidating only such points as were abstruse in his opinion.30 He lived in the eighth century A.D. Bhāṭṭa Bhāskara the commentator of the Taittiriya texts who lived before Śāyaṇa speaks respectfully about Bhavasvāmin. Personal names ending with -svāmin probably belonged to a specific period, e.g. Bhavasvāmin, Bharatāsvāmin, Skandāsvāmin, Kṣirasvāmin etc. Most of them were Māṁsāsakas. An inscription dated Śaka 627 mentions a cluster of brāhmaṇa-names ending with -svāmin (cf. JBBRASIII 208, Bombay 1851). An undated inscription also gives such names (JAOSVI.589, cf. A. Weber, History of Indian Literature p. 79 and note). Burnell (p.26) has placed Bhavasvāmin in the eighth century A.D. Bhavasvāmin’s bhāṣya, the oldest on the oldest Śrāutāsūtra, needs to be published in the interest of the history of the ritualistic religion. The attempts towards that direction are therefore welcome.

Śāyaṇa has written a commentary on Praśna I (Darśa-Pūrṇamāsa).29 He was a follower of the Baudhāyana school; therefore he cited the BaudhŚŚ in his commentary on the TS at the beginning; subsequently he shifted to the ĀpŚŚ. Vāsudeva Dīkṣita of Thanjavur wrote a commentary called mahāgñisarvasva on the tenth Praśna (Agnicayana) of the BaudhŚŚ and also on XVII.11-16 (Ekādaśini). Both are in manuscript-form. Venkatesvara wrote a commentary on the Karmāntasūtra (XXIV-XXVI). Dvārakānātha-yayavan wrote a commentary on the Prāyaścittasūtra (XXVII-XXIX) and also on the Śulbasūtra (Praśna XXX in Caland’s edition).

Mahādeva Vājapeyin of Thanjavur has written a commentary called subodhini on Praśnas I-VIII.31 It is extensive and is based on the vivarana of Bhavasvāmin. It reproduces relevant portions from the Dvaidha and the Karmānta while elucidating the main Sūtra, and renders great help in
understanding the text. At the beginning of his commentary Mahādeva Vājapeyin has given his geneology and has also given information about his patron, the Maratha King of Thanjavur. Other members of his family also composed works pertaining to the Baudhāyanasūtra rituals.32 This family was resident of Shahajirājapuram—modern Tiruvisanalloor near Kumbakonam (Thanjavur district). Shahajirājapuram was donated by Shahaji the ruler of Thanjavur as an agrahāra to forty-six learned Pandits well-versed in the different branches of Sanskrit learning. Mahādeva Vājapeyin who lived in the seventeenth century A.D. was the Adhvaryu of Tryambakarāya Mahin, Minister of Thanjavur. Tryambakarāya was the younger brother of Narasimharāya, father of Ānandarāya Mahin who wrote, among other works, the Āśvalāyanasūtravrūtī.

Sometimes the subhodhinī gives readings of the Sūtra-text which are different from those in the printed text. Since it closely follows the vivaraṇa of Bhavasvāmin, its different renderings may be said to have the same value as that of the vivaraṇa, because many times Bhavasvāmin who is too short in his explanations is silent on the elucidation of certain words from the Sūtra-text. Mahādeva Vājapeyin often cites passages from several Śrautasūtras. Being a South Indian, he quotes, among others, the Drāhyāyaṇa Śrautasūtra of Sāmaveda which was followed in Tamil Nadu. He never quotes the Lātyāyana Śrautasūtra which was followed in Gujarat and Varanasi. The late and detailed production of the subhodhinī suffers at the same time from a draw-back, namely, that sometimes it is not definite about the old tradition of the Sūtra; at certain places it gives optional renderings.

Coming to the Prayoga literature, we meet with the oldest Prayogakāra, namely, Keśavasvāmin who wrote his prayogasāra presenting the manuals of all the major sacrifices.33 Keśavasvāmin is referred to by Rāmāgnicit in his Vṛttī on Dhūrtasvāmin’s bhāṣya on the ĀpSS. Rudradatta, the commentator of the ĀpSS often cites Keśavasvāmin. Besides the commentary on BaudhŚŚ I (Darśa-Pūrṇamāsa) Sāyaṇa composed manuals called yajñatantrasudhāṇidhi of several rituals.34 Anantadeva wrote several works on Dharmaśāstra. In his samskārakaustubha he has given the pedigree of his patron family. His patron, named Bājbahadur, was reigning in Himalayan territories. Anantadeva's literary career may be assigned to the third quarter of the seventeenth century (1645-75). There are Prayogas written by persons belonging to the family of Śesā which, originally resident of Nanded on the bank of river Godavari in Marathawada (Mahārashtra) migrated to Varanasi in the six-
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teenth century A.D. and won great honour among the Pandits of Varanasi. A member of the Navahasta family is also credited with the composition of Prayogas following the BaudhŚŚ. Gopala wrote a manual known as Gopālakārikā dilating upon the Darśa-Pūrṇamāsa and Agnicayana.

8. The Chronology of the Baudhāyana Śrautasūtra

The chronology of the BaudhŚŚ, indeed of any Śrautasūtra, is a vexed problem. As we have already seen, there are the Śrauta, Gṛhya and Dharma Sūtras which are ascribed to Baudhāyana. There are also the Śulba, the Pravara, the Gṛhyaparibhāṣā and the Gṛhyāśeṣa Sūtras with which Baudhāyana’s name is associated. W. Caland has enumerated all these Sūtra-texts and has also made an attempt to fix their order in the tradition. It cannot be said that all these works were compiled by one and the same person. The pravacana style of the BaudhŚŚ is absent in the other Sūtra-texts. Even in regard to the BaudhŚŚ we have seen that the Dvaidha, the Karmānta and the Prāyaścitta sections were the compositions of the descendants of Baudhāyana. Therefore while speaking about the chronology of the BaudhŚŚ, I have in view Praśnas I-XVIII (excluding the Kāṭhaka Praśna XIX) of the BaudhŚŚ which are before us in the literary form given to Baudhāyana’s lectures by his disciples.

It is appropriate first to fix the relative chronology before attempting to fix the date. Mahādeva has paid homage to the Taittiriya Sūtrakāras at the beginning of his commentary vaijayantī on the SatyāsādhaŚŚ. Here he has begun with the name of Baudhāyana, and his order of the Sūtrakāras is mostly acceptable also as a chronological one. From the linguistic peculiarities of the BaudhŚŚ as already recorded, it becomes obvious that Baudhāyana was very much under the influence of the idiom of the Taittiriya mantra and Brāhmaṇa which formed the basis of his ritual discourses. It was natural that all the nuances of the Vedic language should flow down in his composition.

One of the points helping fixation of relative chronology of the Śrautasūtras is the position of paribhāṣā among them. In most of the Śrautasūtras one comes across the paribhāṣā, long or short, laid down at the beginning or in the middle, recorded collectively or in a scattered manner. The Karmānta section of the BaudhŚŚ has at its beginning eleven Khāṇḍikās which bear some similarity with the paribhāṣā. The Prāyaścitta section contains a Khāṇḍikā (XXVII. 14) of a similar nature. The main Sūtra includes nothing like the paribhāṣā. This is in full consonance with its pravacana character.
The Pūrva Mīmāṃsā character of discussion is another point in consideration of chronology. Certain Śrautasūtras bear the character of discussion as found in the Pūrva Mīmāṃsā sūtras. They can therefore be said to have been composed subsequent to the Pūrva Mīmāṃsā sūtras. The BaudhāyanaŚrautasūtras does not possess any Pūrva Mīmāṃsā element. It can therefore be easily taken to have been composed prior to the composition of the Pūrva Mīmāṃsā sūtras.

The Taittiriya Śrautasūtras are of course closely related to the Saṃhitā, Brāhmaṇa and Āraṇyaka of the Taittiriya. Almost all Śrautasūtras of this recension presuppose all the Taittiriya texts as have come down in tradition. The BaudhāyanaŚrautasūtras has, however, not cited any verses from the Upahoma and Acchidrakāṇḍa sections of the TBr (II.4.5; III.7) as we have already seen. This indicates that in Baudhāyana’s time certain parts of the TBr had not attained full recognition. This points to the high antiquity of the BaudhāyanaŚrautasūtras.

The other Śrautasūtras belonging to the Taittiriya recension are: Bhāradvāja, Āpastamba, Satyāśādha Hiranyakesin, Vaikhānasa and Vādhula. The first four out of these are also in the chronological order. The common feature is that all of them are composed in sūtra-style. The time-span between the Bhāradvāja—the first and the Vaikhānasa—the last covers a few hundreds of years. Barring minor differences, the ritualistic pattern of all of them is almost the same. While the BaudhāyanaŚrautasūtras often quotes brāhmaṇa-passages from the Taittiriya recension, the BhārṣuŚrautasūtras quotes only a few, and refers to them by saying iti vijñāyate; brāhmaṇavyākhyātanor yathāsamāmnātam. While the BaudhāyanaŚrautasūtras is silent about the Upahomas and the Acchidrakāṇḍa of the TBr, the BhārṣuŚrautasūtras has cited a few verses from them.

An important difference between the BaudhāyanaŚrautasūtras and the other Taittiriya Sūtras concerns the close relationship between the mantra and its ritualistic employment. In some cases it is observed that while the BaudhāyanaŚrautasūtras is particular in maintaining that relationship, the other Sūtra-texts bear a rather loose relation. In BaudhāyanaŚrautasūtras III.21 there is a bunch of four formulas to be recited by the sacrificer as a part of the prayers pertaining to the performance of the Full-moon and the New-moon sacrifices. They are to be recited after the Viṣṇukrama formulas. With the first aganma suwah etc. the sacrificer prays to the Āhavaniya. With subhör asi śreṣṭho etc. he prays to Āditya. With idam aham amum etc, he drives away his enemies. With san jyotisā bhūvam he touches himself. According to BhārṣuŚrautasūtras IV.20.8, the sacrificer prays to Āditya with all the four formulas. ĀpūrvaŚrautasūtras IV.14.11 says that the sacrificer prays to Āditya with
the verse *aganma suvaḥ* etc. The Sūtra is silent about the subsequent three formulas which however may be presumed. The relevant Brāhmaṇa (TS I.7.6) enlightens the rite. It is remarkable that the BaudhŚŚ, rather than the other Sūtras, faithfully follows the intent of the Brāhmaṇa, and may be said to be recording the tradition prevalent in the period of the Brāhmaṇa.

There are numerous other points in the Taittirīya ritualistic tradition where the BaudhŚŚ differs from others. After the Anúyāja offerings in the Avabhrtha in the Agniṣṭoma (VIII.20) the Adhvaryu holds the ladle upon the water with *samudre te hṛdayam apsu antah* .... He fills it with water with *sam tvā viśantv oṣadhir utā” paḥ*. He offers water into water with *yajñasya tvā yajñapate ... vidhema svāhā*. Now the Avabhrtha-material whichever is besmeared with Soma is scattered upon the water with the verse *avabhrtha nicaṅkūṇa* .... He takes water into folded palms with *sumitrā na āpa oṣadhayāḥ santu*; he throws it towards that direction where his enemy lies with *durmitrās tasmai* .... Touching water, he floats (or they float) the residue of Soma together with the skin of black antelope with *devūr āpa esa vo garbhāḥ* ... (TS I.4.45). He touches the drops, does not consume them. BhrŚŚ XIV 22.14-17 prescribes as follows: with *samudre te* .... the Adhvaryu strikes into the water the ladle filled with the residue of Soma. Wherever a drop of Soma appears, he consumes it with *apsu dhautasya* ... (TS III.2.5.6). According to some teachers he should merely touch them. They pray to the Avabhrtha-material with *devūr āpa* ... ĀpŚŚ XIV.20.10-21.1 prescribes similarly. Here it will be observed that Baudhāyana's prescriptions are more closely in association with the TS-formulas. There is also difference in the marking of the formulas. Bhaṭṭa Bhāskara and Saṅgaṇa on TS I.4.45 have followed Baudhāyana. A typical case is the employment of the formula *apsu dhautasya* ... (TS III.2.5.7). Baudhāyana (VIII.17) has employed it at its proper place after the offering of the Hāriyojana goblet, so also BhrŚŚ (XIV.19.3) and ĀpŚŚ (XIII.17.9). As seen above, BhrŚŚ and ĀpŚŚ have reemployed that formula in relation to the Avabhrtha. Here is an enlargement of the ritual.

Sometimes it is observed that while the BaudhŚŚ has marked the distinction between the Adhvaryu and the sacrificer in regard to the utterance of the formula, the BhrŚŚ and the ĀpŚŚ have ignored it. According to BaudhŚŚ VI.5 the Adhvaryu hands over to the sacrificer the horn of black antelope on the occasion of his initiation for the Agniṣṭoma. The Adhvaryu hands it over with *indrasya yonir asi*; the sacrificer receives it with *mā mā himśiḥ*. The BhrŚŚ (X.6.13) and the ĀpŚŚ (X.9.17) ask the
Adhvaryu to hand it over with the combined formula indrasya yonir asi mā mā himsiḥ. The propriety of Baudhāyana's prescription is obvious. Another passage may be looked into. TS I.3.11.1 reads adbhyas tvau sa'dhībbhyo mano me ārdī yaccha tanūm tvacam naptāram aśīya. TS VI.4.1 provides a Brāhmaṇa-explanation only for mano me ārdī yaccha. Baudhāyana (IV.10) divides the above-mentioned mantra-portion into two and explains, "with adbhyas tvau sa'dhībbhyo mano me ārdī yaccha the sub-offerer wipes out his hands on the sacrificial grass; with tanūm tvacam putram naptāram aśīya (the sacrificer) gazes at the smoke (issuing out of the cooked cuttings of the anus of the animal in the animal-sacrifice)." Bhaṭṭa Bhāskara on TS I.3.11 agrees to this. BhārŚS VII.21.13-14 lays down, "with adbhyas tvau sa'dhībbhyaḥ the Pratiprasthātr wipes out the smearing on the sacrificial grass; with mano me ārdī yaccha (etc.) he touches himself." Here the remaining formula tanūm tvacam putram naptāram aśīya may be understood. By 'he' it is proper to understand the Pratiprasthātr in consideration of the Brāhmaṇa-explanation in TS VI 4.1 Bharadvāja's prescription for mano me ārdī yaccha is acceptable; but the subsequent portion, if presumed, cannot be applicable. ĀpŚS VII.26.12 generally agrees with Bharadvāja. Baudhāyana's employment of tanūm tvacam putram naptāram aśīyā which is distinct from Bharadvāja and Āpastamba is the reasonable one. Numerous other cases of this nature can be found out.

The instances cited above are adequate to indicate the partial artificiality of the prescription of Bharadvāja and Āpastamba and their consequent posteriority. The Satyāśādha Kalpasūtra and the Vaikhānasa Śrautasūtra are admittedly later than the BhārŚS and the ĀpŚS.

The Vādhula Śrautasūtra (VādhŚS) deserves consideration for ascertaining the comparative chronology of Śrautasūtras. VādhŚS first became known to the scholarly world when W. Caland published a few parts of it in four instalments (Acta orientalia Vols. I-VI, Lugduni Batavorum 1924-28). After a long time M. Witzel shed some light on the extent and character of that text. In 1993 B.B. Chaube published a critical edition of this Sūtra based on the manuscripts and other material available to him. Yasuke Ikari of the Kyoto University in Japan has now undertaken the project of publishing in Roman script yet another critical edition of this Sūtra-text. He has succeeded in securing the original manuscript of that text from Kerala. It will be published in instalments, and will probably be an improvement over the edition published earlier. This is not the place to go into the merits of the printed editions. My remarks will be confined to the contribution of the VādhŚS towards the comparative chronology of the BaudhŚS.
As already observed, Mahādeva, the author of commentary vajrayanti on the Satyāṣāda Kalpasūtra has mentioned VādhyŚS as the last one among the Taittirīya Sūtras. There must be some reason behind it. An examination of the mantras employed in the VādhyŚS shows that the text of those mantras is at variation in many places from those in the Taittirīya texts. These variations cannot be set aside as modifications occurred in oral transmission or as scribal errors. The VādhyŚS probably belonged to some branch of the Taittirīyas other than the Khāṇḍikeya to which the other Taittirīya Sūtras belong.

The character of the VādhyŚS is close to that of the BaudhyŚS; there is even literal agreement in many cases. Vādhūla is extensive in his prescriptions. He cites the mantras in extenso in his specific style. He often quotes Brāhmaṇa-passages from the Taittirīya recension—perhaps to a larger extent than Baudhāyana. The Vādhūla manuscript even contains numerous Brāhmaṇa-passages, not exhaustive, which are known as anvākhyāna. One comes across deictic use of pronouns. The language is archaic. The so-called sūtra-marking is not of a uniform character. There is no clear division of Praśna, Prapāṭhaka and Anuvāka. There is also a Paṭala division. The beginning sūtra of the next Paṭala is often employed as the end of the present Paṭala. All these features lead to the conclusion that the VādhyŚS is a pravacana like the BaudhyŚS.

A comparison of the contents of the BaudhyŚS with those of the VādhyŚS shows that the two texts go parallel to a certain extent. The available VādhyŚS text has not laid down the Ekāhas, the Ahīnas and the Sattras. It is remarkable that the fourteenth Prapāṭhaka, a short one, records the duties of the sacrificer in those rituals and also the incidental rites. In Chaube’s edition of the VādhyŚS the Agnyādheya forms the first Prapāṭhaka. All other recensions, except the Vaikhānasa Śrutasūtra, begin with the Darśa-Pūrṇamāsa in consonance with the general Yajurveda tradition. From the information supplied by Ikari about the Kerala MSS of VādhyŚS it appears that the VādhyŚS also began with the Darśa-Pūrṇamāsa.

Caland has acknowledged the close relationship between the BaudhyŚS and the VādhyŚS. From the larger number of Brāhmaṇa-citations in the VādhyŚS he had expressed the possibility of the anteriority of Vādhūla to Baudhāyana. The VādhyŚS was known to the author or authors of the Dvaidha, the Karmānta and the Praŷāscitta Sūtras. There is no evidence to infer that Vādhūla was known to Baudhāyana the author of the main Sūtra-
Like Baudhāyana, Vādhūla gives at the outset a list of things required for the performance of the ritual under discussion. A comparison of these things with those mentioned by Baudhāyana shows a little difference here and there. A clear indication of Baudhāyana's anteriority over Vādhūla is the treatment of third Kāṇḍa of the TS known as Aupānuvākya. That Kāṇḍa has recorded such mantras and the Brāhmaṇa-portions as support mainly the mantra-and Brāhmaṇa-portions laying down the Soma-sacrifice. Baudhāyana has independently dealt with the Aupānuvākya Kāṇḍa in Praśna XIV; he has not at all touched it while prescribing the Soma-sacrifice on the basis of the principal portion of TS. This is not so with Vādhūla who, even though he is aware of the Aupānuvākya Kāṇḍa, has suitably exploited the provisions made in this Kāṇḍa side by side with the main portions.

The Agnādheya is prescribed in Praśna II of the BaudhŚŚ. As already observed, the Khaṇḍikās of this Praśna are not in the proper order. The regular procedure is given in Khaṇḍikās 12-21. It is remarkable that the VādhŚŚ has nothing parallel to Khaṇḍikās 1-11 of the BaudhŚŚ except that the formulas called pāṭpūrana vinidharyah are recorded in the Pariśēṣa. The Karmānta (BaudhŚŚ XXIV.15) has mentioned different periods at which the rite of setting the fires should commence, namely, one year before or twelve days or thirteen days or one day before, which agree with Kaṭh. VII.15. These options are absent in the VādhŚŚ. According to Baudhāyana the formal choosing of all seventeen priests takes place at the setting up of fires. The other Tastrapūraka Śṛtrakāras ask the sacrificer to choose them at the Agniṣṭoma - the proper occasion for the functioning of all of them. It is striking that the choosing of priests is not met with in any part of the available VādhŚŚ.

In Prapāṭhaka III of the VādhŚŚ Khaṇḍikās 1-10 are assigned as the yājamāna wherein we find certain expiation-rites in respect of the Agnihotra and the Darśa-Pūrṇamāsa which are apparently to be performed by the sacrificer. In Prapāṭhaka XIV there are certain expiation-rites to be observed by the sacrificer initiated for a Soma-sacrifice. Nowhere does one come across the expiation-rites to be performed by the Adhvaryu.

Prapāṭhaka XIII of the VādhŚŚ is devoted to the Pravargya-rite. In all Taittirīya Śūtra-texts the expiation-rites pertaining to the Pravargya and the Avāntaradīkṣā to be undergone by the sacrificer for learning by heart the Pravargya-mantras contained in the Taittirīya Āranyaka are prescribed side by side with the Pravargya-rite and the disposal of the Pravargya-implements.
These are absent in this Prapāṭhaka. Prapāṭhakas VI and VII prescribe the Agniṣṭoma. While laying down the procedure of the Agniṣṭoma and while speaking about the subsequent Soma-sacrifices, Vādḥūla refers to the Ukthya, Soḍāsin and Atirātra sacrifices. A barren cow is to be offered to Mitra-Varuṇa as the Anūbandhyā animal-sacrifice after the performance of the Udayaniyeṣṭi in a Soma-sacrifice. Baudhāyana (ŚŚ VIII.21) has mentioned the offering of Āmikṣā as a substitute to the animal. Vādḥūla (VII.22.55) has not allowed this substitute.

BaudhŚŚ XV.24 prescribes the wholesale employment of the fourteen verses towards the armouring of the royal sacrificer. The verses are recorded in TS IV.6.6 and the Brāhmaṇa is given in TBr III.9.4. It would be interesting to have a look on the employment of the relevant TS-verses - twenty in all. BaudhŚŚ XV.24 prescribes:

अथ यज्ञानं वर्मसंहनीयाभि: संयम्बति जीमूलसेव भवति प्रतीकामिति चतुर्दशपिर्यन्तरयाहृपूर्वः ।
अथ रथमुस्पीतिधते वनसपति चौधव्यौ हि भूमि इति तिन्युपितुन्नचन्द्रसम् ।
अथ उदविमुखस्वास्वङ्गप्रशासः पृथिवीय प्रामितीन्तिनुमन्नचन्द्रसम् ।

Thus Baudhāyana asks the Adhvaryu to equip the sacrificer with the various implements and weapons while reciting the fourteen verses one by one, and then in triads. He presumes the proper understanding on the part of the Adhvaryu. VādḥŚŚ XI. 15.56-16.14 prescribes:

वर्मसंहनीयाभि: जग्गनं संयम्बति ॥ जीमूलसेवः प्रतीकामिति ॥

He further gives instructions to be carried out reciting each subsequent verse (ekāyā) and then in triads. Thus Vādḥūla prescribes the equipment of the sacrificer as prescribed in the Anuvāka; he furthermore thinks it desirable to give several directions to be carried out with the several verses. Āpastamba (XX 16.4-14) does not refer to the Anuvāka in laying down the injunctions; he mentions each verse and lays down the action to be carried out with it. A comparison of the instructions given in these three Śūtra-texts shows that their attitude towards explanation is gradually modified. Vādḥūla was inclined to give detailed instructions as compared to Baudhāyana. A thorough comparison of the BaudhŚŚ and the VādḥŚŚ will shed welcome light on their mutual relationship.

I have given these details of the VādḥŚŚ because of its close affinity with the BaudhŚŚ and also because the study of the VādḥŚŚ is still in its infancy. From this comparative study it may be concluded that Vādḥūla was posterior to Baudhāyana the author of the main Baudhāyana text. The VādḥŚŚ was
composed before the composition of the Dvaidha, Karmānta and Prāyaścitta sections of the Baudhāyana. Not much time passed between Baudhāyana and the composer or composers of the Dvaidha and Karmānta. Consequently the chronological difference between Baudhāyana and Vādhuḷa could be very little. If a definite chronology is to be attempted, I am inclined to assign the period 800 B.C. to 600 B.C. to the Baudhāyana. This span covers three steps: (i) composition of the main text of the Baudhāyana, (ii) composition of the Vādhuḷa, and (iii) the composition of the Dvaidha, Karmānta and Prāyaścitta sections. The main part of the Baudhāyana is thus the oldest among the Kalpasūtras belonging to the Taittirīya recension.

The chronological relationship of the Baudhāyana with the Śrautasūtras belonging to the other existing recensions of the Kṛṣṇa Yajurveda, namely the Kathaka, Kapiṣṭhala-Katha and the Maitrāyaṇī is a point to be considered. Two Śrautasūtras, the Mānava and the Vārāha, belong to the Maitrāyaṇī recension; the Mānava is senior to the Vārāha. The Mānāśvaṇa is a Śūtra-text, not a pravacana. It therefore cannot be older than the Baudhāyana; it is junior to the latter. The Maitrāyaṇī recension was of course in need of a Śrautasūtra. Even though the Maitrāyaṇīya ritualists must have found some device for setting their ritual in order, it seems the actual Śūtra-composition was undertaken at a rather late date.

The Kathaka Śrautasūtra (Kāthāśvaṇa) is unfortunately lost. It comprised thirty-nine Adhyāyas, vide Devapāla's commentary on the Laugāksi (Kāthaka) Gṛhyaśvaṇa. Suryākanta has published in his Kāthakasamākhalaṇa extracts from the Kathaka Brāhmaṇa collected from manuscript-collections preserved in Lahore, and from Devapāla's commentary on the Laugāksi Gṛhyaśvaṇa; those from the Kāthāśvaṇa—one collected from a manuscript and many others from the commentaries by Karka and Devayājñika on the Kātyāśvaṇa (edited by A. Weber, Berlin 1859), and a few quotations from the Gṛhyaśvaṇa of the Kathakas collected from various sources. The first among the śrautasūtra-passage lays down the group of Divaḥ Śyenī and Apaghā Ištīs. The passage is said to have formed the fourth Paṭala (that is, Kandikā forming part of some Adhyāya). It is striking that citations from the Kāthāśvaṇa composed in north-western India have been reproduced by the commentators of the Kātyāśvaṇa which was composed in the north-eastern part. Probably some followers of the Kathaka school had migrated towards the north-east with whom the Vaiṣāsaneyins came into contact. Sometimes Kāthaka and Maitra (=Maitrāyaṇīya) passages are cited together. The Kathaka Śrautasūtra is so
called because it belongs to the Kāṭhaka recension. The author of the Kāṭhaka Grhyasūtra was Laugākṣi. Even though Karka and Devayājñika have cited in their commentaries passages from the KāṭhSS mostly under the designation ‘Kātha’ or ‘Kāthaka’, at about a dozen places they have quoted under the name ‘Laugākṣi’. It may therefore be said that Laugākṣi was the name of the author of the KāṭhSS also.

It would rather be hasty to assess the character of the KāṭhSS as a whole on the basis of only a few available extracts. The TBr together with the TĀ deals with the Kāṭhaka citis, and the mantra and Brāhmaṇa for the Divāḥ Śyenī and Apāghā Iṣṭis are recorded in TBr III.12.1-4. The Taittirīya Śrutasūtras have referred to these Iṣṭis. Thus the Taittirīyas have from the very beginning borrowed certain ritual - elements from the Kāṭhakas. A study of all the KāṭhSS - passages so laboriously collected by Śūryakānta shows that the Śutrakāra has described the ritualistic items in a detailed manner. He has not adopted the sūtra - style; he is a pravacanakāra. Hence the Śrutasūtra must have been composed in very old days. There are certain indications showing the archaic language and archaic ritualistic elements. There is deictic use of demonstrative pronouns. An interesting point arises out of the definition of prakrama. A long KāṭhSS - passage is cited in the commentary on the KātySS while prescribing the measuring of the Mahāvedi for the Agniṣṭoma. The measuring of the Mahāvedi is prescribed in detail, and while doing so the Śutrakāra gives the definition of prakrama and pada:

tripadaḥ prakramaḥ ardhaturhapadovāpadampāncadaśāṅgulam dvādasāṅgulam vā (Kāṭhakasamkalana p.16, KātySS edn. p. 687). Here two things are worthy of attention: firstly, the Śutrakāra, while prescribing the measuring also gives the definition of prakrama and of pada. Here is the pravacana style of speaking all things together. While prescribing the measuring of the Mahāvedi (VI.22) Baudhāyana has not given the definition of prakrama; he simply uses that word. In Baudh. ŚulbaS (I.5) he has given the definition. Here Kāṭhaka’s pravacana style seems to be more prominent than that of Baudhāyana. Secondly, while Baudhāyana defines a prakrama as dvipada, Kāṭhaka defines it as tripaḍa and even ardhaturhapadā i.e. three and half padas. It may be observed that the longer prakrama of Kāṭhaka points to an older period. According to Baudhāyana (ŚuS.1.9) a pada consists of fifteen aṅgulas while Kāṭhaka allows the option of fifteen or twelve.

A few other points may be noted: the Cāturmāṣya sacrifices to be completed consecutively in five days as an option are attributed to Kātha
(p.12, Kātyāś edn p. 554). These are not mentioned in the BaudhŚŚ main
text nor in the Karmānta. The Anugrāhika (Pariśiṣṭa) of the MānŚŚ has
mentioned it. In the sūtra for Divāḥ Śyenī the Śūtrakāra has given two Ślokas,
and in that for the Apāghā one Śloka. Parallel construction is found in
BaudhŚŚ Prāyaścitta. Such features pointing to a late date may perhaps be
the additions made by some follower of the Kāṭhaka school in course of time.
This should however not speak against the conclusion of the Kāṭhaka main
Sūtra-text being a pravacana and therefore being as old as, if not earlier than,
the BaudhŚŚ. Just as Baudhāyana may be said to have been the first teacher
setting the Taittirīya rituals in order immediately after the Brāhmaṇa
period, similarly Kāṭhaka (Laugākṣi) may be said to have been the first
teacher setting the Kāṭhaka rituals in order.

The comparative chronology of the BaudhŚŚ, the VādhŚŚ, the MānŚŚ
and the KāṭhŚŚ is noteworthy.

The Kapiṣṭhala-Kāṭha sub-recension does not seem to possess an inde-
pendent Śrautasūtra.

9. The Home of the Baudhāyaniyās

Since the last few centuries the followers of the Baudhāyana school have
been the inhabitants of Karnata and Kēṟalā. These regions should how-
ever not be understood as their original home. Baudhāyana who may be
regarded as the first teacher who, immediately after the Brāhmaṇa-period,
set the Taittirīya rituals to order in the pravacana form, must have lived in the
north-western parts of India where the Taittirīya and all other recensions of the
Kṛṣṇa Yajurveda took their root and flourished. We find the following
geographical references in the BaudhŚŚ43: āraṭṭa VIII.13; Karaskara XVIII.13;
Kalinga II.3; XVIII. 13; Kāśīvīdeha XVIII.44; Kuruśetra XVIII.45; kuruṇāṃcāla
XVIII.44, Kurubrahman XVII.26; khāṇḍavaprastha XVIII.18, gāndhāra XVIII.13;
44; paṅcāla XVIII.25; plākṣa prasravana XVI.29; 30; bīsvatī (pl) XVIII. 45;
mahāvarṣa II.3; mūjavat II.3 VI.14; varśīṭhiya prastha XVII.49; videha II.3;
śophāla XVIII.13; sarasvatī (river) XII.8; XVI.29; XXII.18; suvāṃasavāni
XVIII.45; sauvīra XVIII.13.

Some of these localities and places were most probably intimately
known to Baudhāyana or his descendants; the others were known merely by
hearsay. There was close contact of the Taittirīyas and therefore of Baudhāyana
with the followers of the Kāṭhaka44 and the Maitrāyani recensions which
flourished in the Panjāb and the other north-western parts. There is also
evidence (e.g. the Kāṇḍaka citis) which shows that Baudhāyana was in the
neighbourhood of the Kāṇḍakas. The river Sarasvatī which was flowing in his
neighbourhood was held in respect (Baudhāyana XII.8) as we find also in TBr
(I.7.5). It would therefore be proper to hold that Baudhāyana was living in
the Panjāb. It is not possible to restrict the region any more.

Suryakanta⁴⁹ has expressed his displeasure over the dominant position
assigned by scholars of cultural history of ancient India to the Āpastambas
and Baudhāyanas setting aside the rightful claim of the Kāṇḍaka recension
as representing the oldest Yajurvedic ritual-tradition. He has further deemed
the so-called dominant position of the Āpastambas and Baudhāyanas as “a
deliberate attempt at misrepresentation.” It may, however, be observed that
recent researches have proved that the original home of the Āpastambas and
Baudhāyanas was in northern India, not in southern India. Therefore there
is no question of any dominance. The Kāṇḍakas, even though they established
colonies in eastern and central India as the epigraphical evidence shows,
maintained their position in the Panjāb and Kashmir. Due to frequent
political unrest they received a severe setback in their main land and their
colonies outside also vanished. The Baudhāyanas and the Āpastambas could
maintain their traditions because they migrated towards south India—the
area which was politically peaceful. Anyway the disappearance of the Kāṇḍaka
SS is a great loss to the Vedic literature and to the history of the ritualistic
religion.

The Vādhuḷas may have been living on the eastern border of the regions
occupied by the Baudhāyanins. Since a very long historical period the
Baudhāyanins left their land. Why they left, when they left, under which
conditions they left—all these questions remain without any answer under
the present state of our knowledge of the economic and cultural conditions
of northern India in ancient times. Those of the Baudhāyanīyas who chose
to stick to their places possibly adopted a different Vedic school—Kāṇḍaka
or Maitrāyaṇī.

Baudhāyanins have been living in Karnātaka at least for the last six
centuries. Sāyana the well-known commentator of several Vedic texts lived
at Vijayanagar in Karnātaka in the fourteenth century A.D. He was a follower
of the Baudhāyana school. In the entire northern India no follower of the
Taittiriya recension has been living since the last few centuries. The ritual-
istic tradition indicates the association of certain Vedic schools in the various
regions. The performance of a Soma-sacrifice—the principal ritual—neces-
sitates the collaboration of a Baudhāyanin, an Āśvalāyanin and a Kauthumīn.
The tradition was that a Rgvedin of the Āśvalāyana school should have as the Adhvaryu a follower of the Baudhāyana school. In several religious tracts composed in the medieval period the prominence of the Baudhāyana school in the field of religious life is keenly felt. The supremacy of the Baudhāyanins was maintained in Maharashtra where the Āśvalāyānins lived in large numbers for many centuries. Later on the Āpastambins from Karnataka and Andhra Pradesh came in contact with the Maharashtrians. The result was that an Āśvalāyānin was allowed to have an Āpastambin as his Adhvaryu provided a matrimonial relationship had been established.

Followers of the various Vedic schools have been living in different parts of India. The prevalence of the different Vedic schools in historical period has been traced; and this history has been helpful in compiling the history of the Vedic literature and culture. The efforts need to be continued further. The history of each Vedic school prevailing at present in the specific region should be traced to the place where it took its roots with the help of the literary and historical records and the tradition which is fortunately maintained even to a small extent in spite of the social and economic revolution. Such a history, if compiled, will be a veritable source for the social and cultural history of India.

FOOTNOTES

1. The name Baudhāyana is spelt in two ways. In some manuscripts it is written as Baudhāyanawhile in many others, particularly written in Karnataka and the adjoining regions where the Baudhāyana school flourished in the historical period, it is written as Bodhāyana. I had therefore resorted to that spelling so far. Grammatically, however, the suffix ayana affixed to the word budha with the meaning of gotrāpatyā would involve the vṛddhi of the initial vowel. Hence it is reasonable to read the word as Baudhāyana.

2. cf. W. Caland, “Über das rituelle Sūtra des Baudhāyana”, Abhandlungen für die Kunde des Morgenländes Band XII No. 1, Leipzig 1903, pp. 12-13. It is further to be noted that Bodhāyana is Prakṛtisation of Baudhāyana.

3. Baudhāyana Grhyasūtra together with the Grhyaparibhāṣāsūtra and the Grhyasēṣasūtra edited by R. Samasastry, Mysore 1920


5. J. Gonda, op. cit. p. 586


8. Edited by Umeshchandra Pandya, Chowkhamba Sanskrit Series, Varanasi 1972
10. The other Śratusūtras which claim the character of a pravacana are the Vādhūla Śratusūtra belonging to the Taittiriya recension, the Jaiminiya Śratusūtra belonging to the Jaiminiya recension of the Śāmaveda, and the Kāthaka Śratusūtra.
11. e.g. XX.19; Ducay homa iti cf. III.3.4; XX.10; patryāṁ avidyamānāẏāṁ; XX.8; carumukheśu iti, XX.13; abhikramam juholti; XX.13; pañcamasyā vaddanāya bhinvaddhāya iti etc. The first three items of Dvaidha in the Pasūbandha section do not speak about the Nirtuddhapuṣu; they deal with the optional animal-sacrifices. The topic sphyenā gnedhro nighmann anvati hotuh padanīti XX.26 is not traced to the original Śūtra. The topic aśīṣu iti XXIII.8 is not traced to the main text. Dvaidha XXIII.19 the last Khaṇḍikā of the Dvaidhasūtra lays down the Dvaidhasūtra for the Sarvatomukha sacrifice; it is found in some manuscripts as a separate folio. The main text has not prescribed this sacrifice. Its position even in the Dvaidha is insecure. Keśavavāmin has reproduced this Khaṇḍikā in his prayogasūra in extenso. The Dvaidha on the Sarvatomukha has recorded the views of Baudhāyana, Śālikī, Aupamanyava, Gautama, Maudgalya and Āṇjigavi. When there is no main text for the Sarvatomukha, what was the source for the various topics selected for the Dvaidha? And how should one trust the genuineness of the different views attributed to the Ācāryas?
12. Sāvītra offerings are prescribed in the Vājapeya sacrifice vide TBR I.3.5.1: sāvīrāṇi juhoti karmanāḥ karmanāḥ purastā. While Baudhāyana enumerates seventeen occasions for Sāvītra offerings—fourteen prior to the pressing day and three on the pressing day, Śālikī prescribes only three offerings on the pressing day.
13. One reads in XXVIII.8 a'māvasyasya kālāḥ iti vyākhyātāḥ. This refers to a'māvasyasya kālāt paunāmasyasāya kālo nā'īyāt etc. XXVIII.12. It is difficult to explain the disturbed order of the text.
14. cf. C.G. Kashikar, "The text-problem of the Baudhāyana Ādhiṇa-sūtra" ABORI XXIX parts i–iv 1949, pp. 107-117; "Baudhāyana Śratusūtra II—A Fresh Study", Journal of the Gangānāth Jha Research Institute, Allahabad, Vol. XV parts 3-4, pp. 155-159; cf. also Caland, op. cit.p.7. Incidentally it may be noted that a few lines in BaudhŚŚ VI.8 read like the Karmāṇi and those in BaudhŚŚ VII.4 read like Dvaidha.
15. The formulas pāpmano vinidhah recorded in the Prāpṭhaka XV (Pariśeṣa) of the Vādhūla Śratusūtra (pp. 367-368) are rather different. The Pariṣeṣa also records the formulas to be recited by the sacrificer at the various ritual.
16. In the Kātyāyana Śratusūtra the Pravargya chapter is the last one (XXVI). In the Satyāśadha Kalpaśūtra the Pravargya comes at the end of the Śrauta portion (XXIV). Similarly in the Vādhūla Śratusūtra (Prāpṭhaka XIII). In the Bhāradvājā Śratusūtra it is conveniently inserted as Praśna XI into the Praśnas laying down the Agniṣṭoma (cf. Intro. p. Ixxvi). Āpastamba and Vaikhānas have attached the Pravargya to the Agniṣṭoma for convenience. The Mānava Śratusūtra (new edn., Delhi 2001) has not attached the Pravargya to the Agniṣṭoma.
17. BaudhŚŚ XVII. 31-38
18. cf. ĀpŚŚ XVII 5.5; 10.10.
19. Baudhāyana Śratusūtra with the commentaries by Bhavavāmin and Śāyaṇa, Praśna I (Darśapūrṇamāsa) Sonepat, Bahalgadh 1982
20. BaudhŚŚ XIV. 1 etc
21. cf. BaudhŚŚ III.21
22. cf. also VI.9;12; VII.8; IX.8;12; XIII.32;40 etc
23. cf. Jaimini’s Pūrva Mīmāṃsāsūtra V.3.25
27. The VādhuḷaŚŚ is also replete with Praśas.
28. Bhavasvāmin has not commented upon the Avāntaradikṣa—a section of the Pravargya rite (IX. 19-20)
29. Sonepat, Bahalghad 1982
30. e.g. II.6
31. See the Catalogues of the TMSSM Library, Thanjavur; Oriental Institute, Baroda; Bhandarkar Oriental Research Institute, Pune; Bharat Ithas Samshodhak Mandal, Pune; Vaidika Samsodhana Mandal, Pune; Govt. Oriental Manuscripts Library, Madras (Chennai); Scindia Oriental Institute, Ujjain
32. For detailed information about the Thanjavur rulers and their contribution to the advancement of learning, see Introduction to Sāhendraśrilaśa edited by V. Raghavan, and also Jīvānandananam edited by Duraiswami Iyer, pp. 9-12 Madras
33. His Prayogas are available in manuscript form on the following sacrifices: Agnyādheya, Agnīhotra, Dāra-Pūrṇamāsa, Cāturmāyas, Nirūḍhapaśu, Agniṣṭoma, Ukthya, Śoḍaśiṇ, Atirātra, Aptyoryāma, Sarvatomukha, Bhṛhaspatisava, Dvādaśa, Paunḍarika, Mahāvṛata and Agnicayana.
34. cf. TMSSM Library, Thanjavur, MSS Nos. 2599, 2603
37. B.B. Chaube, Vādhuḷāsrautasūtram, Hoshiarpur 1993
39. Besides the direct reference to Vādhuḷāka in BaudhŚŚ XXIX.1, one may refer to the Iṣṭi to be performed in connection with the Animal-sacrifice (BaudhŚŚ XX.25; VādhuḷŚŚ V.1.17-18) and the optional offerings to Rākā and Sinivāli in the Dāra-Pūrṇamāsa (BaudhŚŚ XXIV.29; VādhuḷŚŚ II.12.44-48). B.B. Chaube has attempted (Intro. pp. 60-61) to show the anteriority of Vādhuḷā to Baudhāyana: There are two cases where Vādhuḷā has used words which may be said to have been comparatively older. Vādhuḷā is one of the Pravara-names mentioned in the Baudhāyana Pravaraśūtra.
In two places the views expressed by Baudhāyana under the designation ehe are found in the Vādhyā. This much is the basis for his claim.


42. pp. 55, 92, 208, 355, 393, 399 (twice), 669, 834, 836 (twice)


44. Suryakanta has made an attempt in his Introduction to the Kāṭhakasamkhalana to equate the Kāṭhas with the Hattis or Hittites, the Khaṭa or Kheṭa of the Egyptian monuments, Khatta or Khaţe of the Assyrians and Kheta or Khitī of the Hebrews. His equations are however too fanciful, based on very meagre evidence. It is indeed hard to believe that the name of one of the Vedic schools, namely, Kāṭha, was accepted for the entire community of the original region of the Kāṭhas and that the people of that region migrated to several other parts of the world.

45. Suryakanta, op. cit. Intro. p. XXVI.
TEXT
AND
TRANSLATION
आमावास्येन वा पौर्णमासेन वा हविषा यष्टमाणो भवति। तु पुरस्तादेव 
हविरतश्राद्भनुपकल्पते। एकाहेन वा द्वियेऽहेन वा यथर्तु। अथ वै प्राहारण 
भवति द्वातन्त्रिकं सेन्ट्रत्वायाप्रि० चैषांमभ्यातन्त्रिकर्ततः यज्ञस्य संतत्या 
इति। चन्द्रमसं वार्तज्यसं पर्यं वा विज्ञायाग्रीनवादाधार्ति। त्रीणि काश्तानि 
गार्ग्गत्ते भवायाधार्ति त्रीणयन्वाहार्यपचने त्रीण्याहवृनीवे। परिसमूहनति। 
उपवसस्थायम् रूपं कुर्वन्ति। अथास्य ब्रतोपतिः पर्णशाखामांच्छैति प्राह्र 
बोद्रू वा वाच्याय्मो यत्र वा वेदस्यमन्यते। सा या प्राची बोद्रिची वा 
बहुपर्ण बहुशाखाप्रतिशुभकायः भवति तामान्लिङ्गनीि त्वो तथे त्वो । 
तत्र वस्तान्तप्पकर्ती वायव स्थेयार्यव स्थेति। अथा० मातृ० प्रेयते करो व: 
सतिवा प्रापर्यतु श्रीवातमायक चर्मण आप्याध्वत्ममप्रि० देवभागमूर्ति: 
पयस्तति: प्रजातीर्थस्थानीि अयथ्यमा मा व स्तेन ईश्व माधवशंसो रुदस्य 
हेति: परि जो वृजक्तिक्तविति। धुरवा अस्मीन्दोपति स्यात्स बह्सरिति 
यज्ञमानाद्विषति। अथोताः शाखामप्रणालवाक्यं पर्ययाह्य पूर्ववित्ता द्वारा 
प्रपाद्य जयथेऽ गार्ग्गपत्तमण्येश्व नस्तुर्वशार्यं वान्यगारस्योद्वहिति यज्ञमानस्य 
पशुन्याहि इति न यदि सर्वाय। यद्य वै न सर्वायिति बर्ब्ति: प्रतिपदेव भविति 
॥ १ ॥ प्रथम: ॥
(One who) is going to perform a sacrifice with the oblation pertaining to the new-moon or full-moon, should arrange for the curdling agent beforehand—one day or two days according to the season. Now indeed the Brāhmaṇa goes: “He curdles it with curds in order to characterise it with Indra; he further curdles it with the remnants of Agnihotra-oblation for the continuity of sacrifice.”¹ (The sacrificer) adds fuel to the sacred fires after ascertaining the disappearance of the moon or after having known it to be full. He puts three sticks on the Gārhapatya fire, three on the Anvāhāryapacana fire and three on the Āhavaniya fire. They cleanse around (the fire-places) and effect the form (of the Vihāra suitable) to the (day) preceding the principal day.

Now for this (sacrificer) who has adopted vow (the Adhvaryu) restraining his speech goes towards the east or north for (bringing) a twig of Butea frondosa;² or (he may go) towards that direction where he thinks he may get at it. With the formula “For food thee, for strength thee,”³ he cuts that twig which lies towards the east or north, which has many leaves, many smaller twigs and whose tip is not dried up. With the formula, “You are movers; you are approachers,”⁴ he drives away the calves. Then he impels their mothers with the formula, “May god Savitṛ lead you for the highest deed. O (cows who are) not to be killed, do you swell the share of gods, O strong ones, full of milk, having offspring, free from sickness, from disease. Let not the thief, the evil-doer have control over you; let Rudra’s dart avoid you.”⁵ He gazes at the sacrificer with the formula, “Be firm and numerous with this lord of cattle.” With the formula, “Do thou guard the sacrificer’s cattle,” he moves around the twig along the front of the Āhavaniya, brings in by the eastern door and fixes it on the cart standing to the rear of the Gārhapatya fire or in the northern half of the (Gārhapatya) fire-chamber. This is if the sacrificer is going to offer the Śāmnāyya. If he is not going to offer Śāmnāyya (the fetching of ) sacrificial grass follows immediately.

1. TS II. 5.3. 5-6
2. For the mythical origin of Parna see TBr III 2.1.1
3. TS I, 1.1.1
4. TS I. 1.1.1 For the meaning of vāyavaḥ and upāyavaḥ see TBr III 2.1.3-4
5. TS I, 1.1.1
अथ जघनेन गार्हपत्यं तिष्ठसिद्धं वाष्पपशू चादते देवस्य त्वा वनितः प्रस्वं दश्कोश्रुविभायां पूष्णो हस्ताभ्यामादद इति। आदाशाभिमित्ताय इति। यज्ञस्य घोषदस्यानि। गार्हपत्ये प्रतिपत्ति प्रतयुक्तं रक्षा: प्रत्युक्ता अरात्य इति। अथावायनयाच्छेदिति प्रयमगाढ्यो वहिरच्छ मनुना कृता मध्यं वित्त्या त आच्छन्नित कवय: पुरस्तादेवेव्यो जुरस्यमिति। इह बहिर्ग्रहच्छ इति चेदिः प्रतयेक्षते। अथ तां दिष्मेति यत्र बहिर्वेलस्य-न्यन्यंते। दर्शस्तम्भं परिगृहाति यावनतमलं प्रस्तराव मन्यते। देवानां परिधीसस्याति। अथैनमूर्ध्वमुन्नार्थं वषयकृधदस्तम्यमिति। असिद्धोपवच्छति देबर्हेमां त्वान्वि मा तिर्यक् पर्वे ते राध्यासमिति। आच्छन्नित्याच्छेत्रता तेः मा रिष्यमिति। आच्छेदनायाभिसमाश्चाति। देवर्हें: शतवल्ल्यं बि रोहेन्ति। सहस्वल्ल्यं बि वयसं रूहेमेत्यात्मानं प्रत्येकमुमृश्च। सर्वश एवनं स्तम्भं लुताति। कृत्या प्रस्तरं निदशाति पृथिविः: संपृचं पाहीति। तूणी मेत उधर्ममयो मुष्टीलुताति। त्रीन्वा यज्ञ वा स्त्रय वा नव वैकादश वा खावो वालं मन्यते। अथ तिर्यावाहितं शुल्बं कृत्वापस्सौतार्विष्ययदिभै। रासायनिति। तदुद्वीचीनाग्रेन निधाय। तस्मिन्त प्रस्तरमभिसेंभारति सुसंभृता
I.2

Now standing to the rear of the Ėrdhapatya, (the Adhvaryu) takes up either a sickle or a horse-rib with the formula, "I take up thee in the impulse of god Savitṛ with the arms of Aśvins, with the hands of Pūṣan." After having taken it, he recites over it the formula, "Thou art the procurer of cows through the sacrifice." He heats it on the Ėrdhapatya with the formula, "Rākṣas is burnt, enemies are burnt." recited thrice. Then he goes towards the Āhavaniya with the formula, "this wise (sickle) has gone towards the sacrificial grass (made by Manu chisled with food). The wise fetch from in front the delightful (sacrificial grass) for the gods." With the formula, "For depositing the sacrificial grass here" he gazes at the Vedi. Then he proceeds towards that direction towards which he may think he would procure sacrificial grass. With the formula, "You are measured out for gods" he catches hold of darbha-cluster which he thinks adequate for the Prastara. He cleanses it upwards with the formula, "Thou are grown-up with rains." He applies the sickle (to the cluster) with the formula, "O divine sacrificial grass, may I not hit thee along nor across; may I hit thy joint." He cuts them with the formula, "May I, thy cutter, not be ruined." He touches the stumps of the cluster with the formula, "O divine sacrificial grass, do thou grow in a hundred shoots." He touches himself with the formula, "May we grow in a thousand shoots." He fully cuts the cluster. Having turned it into the Prastara, he puts down the same with the formula, "Guard (us) from the contact with earth." Subsequently he cuts handfuls in odd number

1. TS I. 1.4.2; 9.1
2. KS and MS read goṣad instead of ghọṣad. Sāyaṇa renders ghọṣad as wealth. Bhaṭṭa Bhāskara derives it from ṣvghus (present participle) with the sense "announcer". P.-E. Dumont deems the word originally as goṣadh (transfer of aspiration) (JASOS 75, pp. 117-118). T. Burrow (JASOS 76, pp. 185-186 considers the word really to be go-sad. The explanation of this formula given in TBr III. 2.2.2 yajamāna eva rayim dadhāti supports Dumont's explanation.
3. TS I. 1.2.1
4. Dhiṣaṇā is feminine adjective. Bhaṭṭa Bhāskara derives the word from ṣvdiṣ changed from ṣvdhrṣ. Keith renders the word as Vedi.
5. TS I. 1.2.1
6. TS I. 1.2.1
7. TS I. 1.2.1
8. TS I. 1.2.1
9. TS I. 1.2.1
10. TS I. 1.2.1
11. TS I. 1.2.2. Sāyaṇa—"guard this darbha ...."
त्वा संभारामीति। सन्नाम्नुःज्ञाने संन्हनमिति। ग्रन्थिं करोति पूणा ते ग्रन्थिं
ग्रन्थान्तिविति। स ते मास्यादिति पश्चात्प्रावःधमुपगृहति। अथेनादुपणः
इन्द्रस्य त्वा बाहुभ्यामुन्द्रव्रच्छ इति। शीर्षार्थिनिधन्ते बृहस्पतेमूर्षाः
हरामीति। ऐतुर्वर्षरिष्कमीनतिहृति। ऐत्योज्यरण गार्हपत्यमनदः सादयति
देवंगममसीति। तदुपरीव निद्रावधाति यत्र गुप्तं मन्यते। तूण्डी परिभोजनीयानि
लुनोति। सकृद्धाच्छिन्नं पितृभ्य आच्छननति। अथ तथैव त्रिन्दाबितः
शुल्बं कृत्वेकविशिष्टिदारामिन्ध्यं सन्निहाति यत्क्रृष्णो रूपं कृत्तव्याप्रविशवस्त्रं
वनस्पतीनू। तत्त्वामेकविशिष्टिधा संभारामि सुसंभूतेति। वेदं करोति
वत्सलं पशुकामस्य मूढकार्यमत्रावधकामस्य त्रिवृंतं तेजस्कामस्योध्यांग्रवं
स्वर्गकामस्य। वेदं करोति प्राणुतात्त्परिक्रियाहात। अथापराह्ने पिण्डपितृयज्ञेन
चरति। ॥ ॥ द्वितीयः ॥
without reciting any formula. Three or five or seven or nine or eleven as many as he may deem adequate.

Then after having made a cord in three strands, he twists it by the left with the formula, “Thou art the girdle of Aditi.”12 Having put it down with its tip towards the north, he places the Prastara on it with the formula, “I gather thee with good gathering.”13 He ties it with the formula” (Thou Art) the girdle of Indra.”14 He ties the knot with the formula, “May Pūṣan tie thy knot.”15 He inserts it west-east with the formula, “That (knot) of yours has mounted upon me.”16 He lifts up that (bundle) with the formula “I lift thee up with Indra’s arms.”17 He puts it on his head with the formula, “I carry thee on the head of Brhaspati.”18 He moves on with the formula, “Go along the wide region.”19 After having reached, he puts it down not directly on the ground to the north of the Gārhapatya with the formula, “Thou art going to the gods.”20 He deposits high up at a place where he may think it to be well guarded. He cuts other usable (sacrificial grass) without reciting any formula. He pulls out for the Pitrīs sacrificial grass at one attempt.

Now having made in the same manner a cord with three strands he ties up with it a faggot consisting of twenty-one sticks with the verse, “Since O fire, assuming the form of an antelope thou hast entered the plants; I gather thee through twenty-one fold faggot by means of a well furnished cord.”21 He prepares a Veda resembling a calf’s knee for one desiring cattle, of the shape of a basket (for collecting grains) for a sacrificer desirous of food, having three strands for one desiring splendour, with an upward tip for one desirous of heaven. He prepares the Vedī (by going through the procedure) prior to the second tracing of the altar. Now in the afternoon (the sacrificer) performs the Piṇḍapitrīyajña.22

12. TS I. 1.2.2
13. TS I. 1.2.2
14. TS I. 1.2.2
15. TS I. 1.2.2
16. TS I. 1.2.2
17. TS I. 1.2.2
18. TS I. 1.2.2
19. TS I. 1.2.2
20. TS I. 1.2.2
21. JBr III. 7.4.9
22. The procedure is given in Baudhāyana ŚI III 10-11 along with other duties of the sacrificer laid down in that Praśna. Other Sūtrakāras have included it in the rites to be performed by the Adhvaryu, because according to them the preparatory rites of the Piṇḍapitrīyajña are to be performed by the Adhvaryu; the sacrificer later on appears on the scene and makes the offerings.
अथैतस्ये शाखाये पर्णाणि प्रचिढ्याग्रेण गार्हपत्यं निवपति।
अथैनामध्यस्तात्तपरिवास्य जधनेन गार्हपत्यं स्थिविदुपवेश्यण निदधाति।
अथास्या: प्रदेशमात्र रमाय दर्शण दर्श्यण तत्त्रूप्पमारवार्त्तः करोति त्रिवृत्यलासे दर्ष इयान् प्रदेशसमिति।
यथे पवित्रः पोवृत्तम पयो हवैं करेऽतु म इति। अथ सर्वं तु हुते । धिरोहा उत्तारेण गार्हध्यं तृणानि संस्तीयं तेषु चतुर्वं रससादग्यति दोहनं पवित्रः सानायतपन्यः स्थाल्याविति।
अथैशा: अन्यत्र: प्रौक्ति शुद्धिः दैवियः कर्मणे देवयज्ञः इति त्रिः। 
अथ जधनेन गार्हपत्यमुपविश्योपवेश्योदीचो उज्ज्वलारिनुहति मातरिण्यो चाभीयो सस्तीयं तेषु सानायतपनीमधार्यति द्यौरस्य पृथ्विवयमणी विश्वधाया अरसि पर्मेन धार्म दृश्वः मा धार्मित्य। तस्या प्राचीनायाः शाखापवित्रं निदधाति वसुन् पवित्रमसि सत्तार्य वसुन् पवित्रमसि सहस्थार्यमिति।
तदन्वारथ्यो चावंग्यं आस्ते। अथ गा आयती: प्रतीक्षेत एता आचरन्ति मधुमदुहाना: प्रजावैरीवाशो विश्वरुपं:।
बह्वीरवनी: रुपजावमना इह व इन्द्रो कामवृत्तु गावः इति। 
महेन्द्र इति वा यदि महेन्द्राज्ञाये भवति। अथारोप्युपन्याः मे प्रबृजर्वादिति।
उपसृष्टं प्रादुः। 
दौहमानानमुनन्यत्ये हुत स्तोको हुतो द्रप्सो स्मये बृहते नाकर्या स्वाहा 
द्यावामृथिधिविस्माति। अथ परस्तात्त्रयान्तर्यं पृष्ठति कामधुक्ष इति।
अमृतीतर: प्रत्याः। तामुनमन्त्रावे जिवाधिभयुरिति। द्वितीयानयतं 
पृष्ठति कामधुक्ष इति। अमृतिपवेतर: प्रत्याः। तामुनमन्त्राते सा।
I.3

(The Adhvaryu) cuts off the leaves of the twig and puts them in front of the Gārhapatya. He cuts off the lower portion of the twig and places the (lower) thick part as the fire-stirring stick to the rear of the Gārhapatya. He measures out the remaining portion one span in length, inserts on both ends pieces of darbha-blades and prepares the Śākhāpavitra in three strands with the verse, “The three-stranded darbha-blade fixed with the Palāṣa-twig is this much (that is) one span in length. May that strainer render the oblation (that is) the milk most purifying in my sacrifice.” After the Agnihotra has been offered in the evening, the Adhvaryu spreads grassblades towards the north of the Gārhapatya and deposits on them four implements, namely, milking pot, purifying darbha-blades and two vessels for boiling Sāmnaṇya-milk. He then sprinkles them with water three times with the formula, “You become purified for the divine rite, for the offering to the gods.”

Then having sat down to the rear of the Gārhapatya fire, he draws out burning embers with the fire-stirring stick towards the north with the formula, “You are the heat of Māṭariṣvan.” He places on them the Sāmnaṇya-boiling vessel with the formula, “Thou art heaven; thou art earth; thou art atmosphere, do thou be firm with great lustre; do thou not be shaken.” In that (vessel) he puts the twig-strainer with the formula, “Thou art the hundred-streamed strainer of the Vasus; thou art the thousand-streamed strainer of the Vasus.” Catching hold of it, he remains restraining his speech. Then he gazes at the cows which are coming, with the verse, “These cows are coming, yielding sweet milk, having offspring, glorious, multicoloured. O cows, growing in numbers and procreating, may Indra cause you to remain here.” (He should say) “Mahendra” if the sacrificer is offering to Mahendra. Then he says, “Announce to me when the calf is brought near the cow.” He follows the cow being milked with the formula, “The drop has been offered; the drop has been offered to Agni, to the mighty firmament; to heaven and earth Svāhā.” Then he asks (the milker) bringing (the milk) from the east towards the west, “Whom have you milked?” “This one,” the other replies. “She possess all life”, he says with reference to her. He asks (the milker) bringing the milk for the second time “Whom have you milked?” “This one” the other says. “She is all-encompassing,” he

1. TBr III. 7.4.11
2. TS I. 1.3.1
3. TS I. 1.3.1
4. TS I. 1.3.1
5. TS I. 1.3.1
6. TBr III. 7.4.24
7. TS I. 1.3.1
विश्वच्यचा इति। तृतीयमानयान्तः पृच्छत तामस्वकुस इति। अमृतमित्येवेतः
प्रत्याहारः। तामस्वकुस सा विश्वकर्मणि। तिस्यु दुर्गुहसु वाचं विस्तजते
बहु दुर्गीन्द्राय देवेश्यो हन्यमायायतं पुनः। वत्सेभ्यो मनुष्येभ्यो
पुनर्दोहाय कल्पतामिति। महेन्द्रयेति वा यद्य महेन्द्रयाजी भवविति।
विस्तुष्टवागण्यावर्ष्य तृषीमुत्तरा। दोहायित्वा। दोहे रघु आनन्दः
संक्षात्तनमानयति। संपृण्याध्यात्मकार्णिर्मिणीमधुमतमा मन्द्रा धनस्य सातय
इति। अधैतत्त्वोदगुदास्य शीतोऽकृत्ता तिरः। पवित्रं दशातनकं सोमेन
वातन्त्यीन्द्रयाय द्वितीय। महेन्द्रायेति वा यद्य महेन्द्रयाजी भवविति। यावतः
मृच्छविष्णुमन्यते तावदानयति। अथभृतत्वांकिङ्करणः। मध्यात्मांनति
काजस्वयं श्रस्तिरसि यज्ञ्यम् ल्या शर्तितमुसन्तनोमीति। अधैतन्त्रिकः
काञ्च्येन वा चमस्येन वा पितायद्यदस्तसक्षी मिष्ने त्या यज्ञायपिदायेन्यहम्।
आधिशिरक्षेत धार्यां या। पूताः वर्णं इति। तद्वित्तेश्वर निदरति यत्र
गुणं मन्यते विष्णो हन्यद्वं रक्षस्वे विषयो वत्सवापकरेति। तृषीमुत्तरा। ३।।

अथ भवविति। अभिहोऽत्रेहस्ते संवृप्तां कर्मणे वा देवेश्यो: शकेयमिति।
नकं परिस्तिरणा एवैते अभ्रोऽविति। यद्यौ अपरिस्तिरणा भवन्त्याहोऽ
वान्यमेवाप्रे पुरितपरिश्रस्यात्त्वस्य दक्षिणातो ८ स्थः पश्चाद्येत्तरः।
says with reference to her. He asks (the milker) bringing (the milk) for the third
time; "Whom have you milked?" "This one", the other replies, "She is all-doing,"
he says with reference to her. After three cows have been milked, he releases his speech
with the verse, "O cow, do thou yield much milk for Indra and (other) gods. May
the oblation swell again. May the milk increase for milking for the sake of the calves
and men."\(^8\) He should say "for Mahendra" if the sacrificer is making offering to
Mahendra. After having released his speech, he should cause the other cows to be
milked without reciting any formula and without keeping contact (with the twig-
strainer). After having poured water into the milking pot, he pours that wash-water
(onto the milk) with the verse, "Do you be united (with milk) you that follow the holy
order, are characterised by waves and are full of sweetness, delightful, for the
gaining of wealth."\(^9\)

After having boiled (the milk), having taken down towards the north and
having cooled down, he curdles it with curds across the strainer with the formula,
"I curdle thee with Soma (so that you may become) curds for Indra."\(^10\) (He says)
"for Mahendra" if the sacrificer is offering to Mahendra. He pours that much
(curds) by which he would think the milk would be curdled. He should further
pour the remnants of Agnihotra with the formula, "Thou art the continuity of
sacrifice; I spread thee after the continuity of sacrifice."\(^11\) He then covers the (milk
pot) with a bronze-vessel or goblet filled with water with the verse, "Thou art unexhausted; I cover thee for Viṣṇu the sacrifice with a pot filled with water which,
purified, lies herein."\(^12\) He keeps that (milk pot) in an upward position where he
thinks it would remain safe, with the formula, "O Viṣṇu do you protect the
oblation."\(^13\) At this juncture he drives away the calves by means of darbha-grass
without reciting any formula, for the morning milking.

I.4

Now in the morning after the Agnihotra has been offered (the Adhvaryu)
touches together his hands with the formula, "May I be able to perform the rites for
the gods through you."\(^11\) These fires are strewn around at night itself. If they are not

8. TBr. III. 7.4.16-17
9. TS I. 1.3.1
10. TS I. 1.3.1
11. TBr. III. 7.4.17
12. TBr. III. 2.3.11
13. TS I. 1.3.2
1. TS I. 1.4.1
एवमेवान्यायार्थपचनं परिस्तृपालयें गार्हपत्यम्। अथाग्रोण गार्हपत्यं
तृणानि संस्कृती तेषु हन्न्य न्यक्ष्यं यज्ञावधानि संसादयति। स्यं च
चक्पालानि चायिणहोत्रहवर्ण्यं च शूर्यं च कृष्णाजि च शाम्यानि चोलूक्वलं च
मुसलं च दृष्टं चोलप्लां च जुडू चोपभृत्तं च सुवं च श्रुवं च प्राशित्रहव्रणं
चेदापर्त्रं च मेक्षणं च पिष्केवेन्नि च प्राणीत्यार्थनि चायथस्तालि च वेदं
च दारुपानी च योक्तं च वेदपरिवासं च धृष्टं चैत्यप्रबंधनं
चायन्याहयस्तालि च मदंति च। यानि चायनानि पापानि ताप्येवेत्ये
हन्न्यं संसाद व्रताणणं दक्षिणति उपवेष्यं पृष्ठवाकं स्त्रृणाति संततं
गार्हपत्यादाहावनीयायायाय्यं संतविरतिः यज्ञस्य त्वं संततिे स्त्रृणामि
संतति त्वं यज्ञस्य स्त्रृणामीति। अथ बहिष्ठं पवित्रं कुर्ते प्रादेशिकाये समे
अप्रतिक्षितान्यां अनेकपाने इमो प्राणायामो यज्ञावधानं सर्वं:।
आप्पायावनां संचरतां पवित्रे ह्वयशोधनस्ते इति। अथाने अविद्यानुमार्थि
पवित्रे स्थो वैणाबिस्तो यज्ञेयि स्थो वायुपुिस्तो स्थो विष्णोर्मनसं पूिते स्थो
यज्ञस्य पवने स्थं इति। अथाग्रोण गार्हपत्यमुपविश्य कंसे च चम्सं
वा प्राणीत्यार्थनि याचिति। तस्मिन:सि: पवित्रमप्य आन्यावाह ब्रह्मानि
प्राणेयामिन्यायायायाय्यं च वारं यच्चिति। प्रसूत: सम्म प्राणेयायर्मानिन
विष्णुन्नत्योतरेणावनीयं दर्शेयु सादपित्य दर्शं: प्रचारद्व:।
प्रदक्षिणावृत्त्य प्रत्यंक्ष्ठात्त्यईदते दक्षिणाग्रहोत्रहवर्णीं स्वशेर सूर्यं
वेषय त्चेति। गार्हपत्यं प्रतिपति प्रत्युष्ठं रक्ष: प्रत्युष्ठं अरात्तय इति
त्रि:। अथ जयपन्य गार्हपत्यमुनिल्यानो भवति। तस्योत्तरां धुरमभिमृृशि:।
already strewn around, he strews around the Āhavaniya itself, first towards the east, then south, the west and the north. Similarly, he strews around the Anvāhāryapacana; similarly Gārhapatyā. Having strewn darbha-blades in front of the Gārhapatyā, he places upon them the sacrificial implements in pairs upside down—the wooden sword, potsherds, Agnihattra-ladle, winnowing basket, skin of black antelope, yoke-halter, mortar, pestle, lower crushing stone, upper crushing stone, Juhū ladle, Upabhṛt-ladle, spoon, Dhruvā-ladle, Praśītra-pot, Iḍā-pot, corn-stirring stick, pan for pouring flour, goblet for Praṇītā-waters, vessel for clarified butter, Veda, wooden trough (for placing oblations), yoke-halter, cuttings of Veda, fire-stirring stick, cuttings of faggot, vessel for cooking Anvāhāra-rice, and vessel for boiling water. Having arranged other implements also in pairs, and having seated the Brahman towards the south, he strews the straight central line from the Gārhapatyā up to the Āhavaniya with the formula, “Thou art the continuity of the sacrifice; I spread thee for the continuity of the sacrifice, for the continuity of sacrifice I spread thee.” Then he prepares out of the sacrificial grass two strainers—one span in length, equal in size, with unbroken tips, not cut by a nail, with the formula, “May these, Prāṇa and Apāna move swelling the parts of sacrifice from all sides and cleansing the oblation.” He then cleanses them with water with the formula, “You are the strainers, you belong to Viṣṇu, you are worthy of sacrifice; you are purified by wind; you are purified by Viṣṇu’s mind, you are purifiers of sacrifice.”

Then after having sat down to the north of the Gārhapatyā, he asks for a bronze vessel or a wooden goblet for carrying forth Praṇītā-waters. While pouring water in it across the strainer, he says, “O Brahman, I shall carry forth waters; O sacrificer, do you restrain speech.” Impelled, holding (the bronze vessel or goblet) at the level of the nose, having carried forth without sprinkling down, having placed on the darbha-grass to the north of the Āhavaniya, having covered (the vessel of goblet) with darbha-blades, having turned by the right, having moved towards the west, he takes up the Agnihattra-ladle with his right hand and the winnowing basket with the left one with the formula “for accomplishment thee.” He heats (them) over the Gārhapatyā with the formula, “The Rakṣas is burnt, the evil spirits are burnt” recited three times. The cart standing near the fire is to the rear of the Gārhapatyā. He touches its northern yoke with the formula, “Thou art the yoke, do thou injure

2. TBr. III. 2.4.1
3. TBr. III. 7.4.11
4. MS. IV. 1.5, Ks I.5
5. TS I. 1.4.1
6. TS I. 1.4.1
7. Caland’s text adds into bracket (pavitra dāda) ‘having taken up the strainer’.
धूर्सि धूर्वं धूर्वं धूर्वं तं यो रसमान्धूर्वति तं धूर्वं यं च धूर्वं धूर्वं इति।
अनं उभिमन्त्रयः त्वं देवानामसि सस्तितं पप्रतिमं जुष्टतमं वहितं
देवहृतमहहतमसि हविधायथं दृश्हस्व मा हारिति।॥ ४ ॥

अथ विष्णोः क्रमम् उस्तिदक्षिणमक्षपालितः क्रमित्वाभ्यासस्य प्रढोगे
शूर्पम् निदधाति। शूर्मेव स्तुच स्तुचि पवित्रे। अथ पुरोदाशियान्यन्याभ्रे मन्त्रस्य
त्वा चक्षुषा प्रेक्षे मा भेर्मां सं विक्षा मा त्वा हिर्दसिष्मिति। उर्ध वातायति
तृंगं वा किंशारु वा निरस्यति। अथाप उपस्मृय दशाहोतां व्याख्याय
हविनिविस्त्वामीर्त्य यज्ञमानमानमन्य पवित्रवत्याग्रिहोत्त्रहवण्या निर्विपति।
यद्य वै नानां भवति जघनेन गार्हपत्यं सम्यं निदधाति स्पष्योपरि
पात्रीम्। पात्रं पुरोदाशियानावपति। अथ पूर्वाः पात्रा अभिमहृति
धूर्सि धूर्वं धूर्वं धूर्वं तं यो रसमान्धूर्वति तं धूर्वं यं च धूर्वं
देवानामसि सस्तितं पप्रतिमं जुष्टतमं वहितं देवहृतमहहतमसि
हविधायथं दृश्हस्व मा हारिति। अथ पुरोदाशियान्यन्याभ्रे मन्त्रस्य
त्वा चक्षुषा प्रेक्षे मा भेर्मां सं विक्षा मा त्वा हिर्दसिष्मिति। उर्ध वातायति तृंगं
वा किंशारु वा निरस्यति। अथाप उपस्मृय दशाहोतां व्याख्याय
हविनिविस्त्वामीर्त्य यज्ञमानमानमन्य पवित्रवत्याग्रिहोत्त्रहवण्या निर्विप-
him who injures us; do thou injure him whom we injure." He recites over the cart
the formula, "Thou belongst to gods, the most firmly joined, the most richly
fulfilled, the most agreeable, the best of carriers, the best caller of gods; thou art the
oblation-holder that dost not waver; do thou be firm; do thou not waver."  

Then having stepped up the southern edge of the axle with the formula,
"Thou art the stride of Viṣṇu" and having ascended (the cart), (the Adhvaryu)
places the winnowing basket on the fore part of the shafts, the ladle in the
winnowing basket and the two strainers into the ladle. He then gazes at the grains
to be used for the cakes with the formula, "I gaze at thee with the Mitra’s eye; do not
be afraid; do not shiver, may I not kill you." With the formula "(Be thou) wide open
to the wind," he throws away a blade or beard of corn. Having touched water,
having pronounced the Daśahotṛ formula and having addressed the sacrificer
with "I shall pour out the oblation-material," he pours out (grains) with the
Agnihotra-ladle provided with the strainer. If there is no cart, he places the wooden
sword to the rear of the Gārhapatyā a pan on the wooden sword and pours grains
for the cakes in that pan. He then touches the eastern half of the pan with the
formula, "Thou art the yoke; do thou injure him who injures us; do thou injure him
whom we injure. Thou belongst to gods, the most firmly joined, the most richly
filled, the most agreeable, the best of carriers, the best caller of gods, thou art the
oblation-holder that dost not waver; do thou be firm; do thou not waver." Then he
gazes at (the grains) to be used for the cakes with the formula, "I gaze at thee with
Mitra’s eye; do not be afraid; do not shiver; may I not kill thee." With the formula
"(Be thou) wide open to the wind," he throws away a grass-blade or beard of corn.

Having touched water, having pronounced the Daśahotṛ formula and having
addressed the sacrificer with "I shall pour out oblation-material" he pours out grains
with the Agnihotra-ladle provided with the strainers. The sacrificer acquiesces with

8. TS. I. 1.4.1
9. TS. I. 1.4.1

1. TS. I. 1.4.1
2. TS. I. 1.4.1
3. TS. I. 1.4.1
4. TĀ III.1
5. TS. I. 1.4.1
6. TS. I. 1.4.1
7. TS. I. 1.4.1
8. TĀ III.1
त्रिरतेन यजुष्ण। सकृत्वृषीयम्। एतामेव प्रतिपद वृत्तान्तणियोधेयोमात्मापायति पूर्णमास्यामिन्द्राय वैमृण्यदेयति चेन्द्राभिमयालयमार्गायमसनयत इन्द्रयेषु सन्नवो महेश्वरति वा यदि महेश्वराः भवति। अथ निरूपयमभृशतीर्यं देवानामिति। इत्याधु न: सहेति ये ितिषिष्टा भविति।

स्फळये त्वा नरात्मा इति। अथाहनीयमक्ष्ठाक्षर सुवर्णम् वि खचेष्य वैलानं ज्योतिरिति। अथ गृहान् वीक्षते दृश्यं दुर्यं द्रावप्रतिष्ठ्येति।

अथैचानादायोपोतिष्ठ्यति। एत्यूर्बन्तरिक्षमनिविहीति। एत्योत्तरे गार्हपत्यमृगसादयत्वदिर्गतास्तोपस्थे साधवायमिति। गार्हपत्यमभिमन्त्रक्षिते उपेन हृद्यः रक्षावेति। ॥ ५ ॥ चतुर्थः।
"Aye, do you pour out." He pours out with this formula recited thrice "In the impulse of god Savitṛ, with the arms of Aśvins, with the hands of Puṣan I pour thee out acceptable to Agni." (He pours out) once more without reciting any formula. Following this very procedure (he pours out modifying the formula as) "to Agni-Soma" and "to Indra the killer" in the Full-Moon sacrifice. In the New-Moon sacrifice "to Indra-Agni" for a sacrificer not offering sāṁnāyya; "to Mahendra" if the sacrificer is offering to Mahendra. He touches the poured out grains with "This for gods," with "This for us together" the grains which remain. (He further says) "For prosperity thee, not for misfortune." He gazes at the Āhavanīya with the formula "May I behold the light, the radiance of Vaiśvānara." He gazes at the residence (of the sacrificer) with the formula, "May they that have doors stand firm in heaven and earth." Having taken the (grains) he moves with the formula, "Go along the wide mid-region." He puts them down to the north of the Gārhapatyā with the formula "I place thee in the lap of Aditi." He recites over the Gārhapatyā the formula "O Agni, do you guard the oblation."

I.6

After having taken up water across the strainers in the same ladle, he purifies it three times by means of the strainer with the tips towards the north with the verse, "May god Savitṛ purify thee with the fissureless strainers and with the rays of the bright sun" recited in quarters. Respecting them he gets up with the formula "You divine waters that go in front and purify first, lead this sacrifice forward and place the lord of sacrifice in front. Indra chose you for the contest with Vṛtra, you chose Indra for the contest with Vṛtra." He sprinkles the water with water with the formula, "You are sprinkled, you are sprinkled," recited thrice. He then sprinkles the grains with water with the formula, "In the impulse of Savitṛ, with the arms of Aśvins, with the hands of Puṣan, I sprinkle you acceptable to Agni, to Agni-Soma" to N.N., to N.N. as per deity recited thrice. Having turned the implements upside, he sprinkles them with water with the formula, "Do you become purified for the
धुन्न्ध्वं दैव्याय कर्मणें देववय्याया इति त्रि:
अतिशिष्यं प्रोक्षणीपरिध्याय।
कृष्णाणिनमवधून्तृध्वयःश्रीविषमुद्दाल्यात्वपावधूतं रक्षो तवव्यूतं अरातय
इति त्रि:
अथैन्युरङ्गस्तान्त्रितीश्रीग्रीवमुजळश्रीस्तृकृतायद्विगायसि
प्रति त्या पृथिवी वेत्तिति।
तस्मिन्जलूलक्ष्मेयायत्वधिष्ववणमसि वान्स्तत्य
प्रति त्वादित्यास्त्ववेत्तिः।
तस्मिन् धुर्णूदासीयायावपर्यंत्युस्तनुर्योसि
वाचो विसर्जनं देववीत्ये त्वा गृहामीति।
मुसल्मवदधात्यायत्रिसि
वान्स्तत्यः स इंदं देवभ्यो हव्यं सुरसमि शमिष्येति।
अथ हविक्रृतमाह्यति
हविष्कृदेहि हविष्कृदेहीति त्रि:
[उच्चः समाहन्तवा इति च] अथ
ढूढ़ुपले वृषार्वेणोऽः समाहन्तीमावदोर्जमावद दुमदुदत्व वयः संघातं
जेयेति।
अवहतयो तुश्च जूलोतरतः शूष्मुप्यक्षरः वर्षौ द्रमसिीति।
तस्मिन् धुर्णूदासीयायान्त्रित प्रति त्या वर्षवृद्धं वेत्तिति।
अशोद्धम्याद्वृत्य
परामुनाति पराधुतं रक्षः पराधुता अरातय इति।
स्वेन तुशचात् प्रत्ययामाना
दिशां निरस्त्रं रक्षासं भागो रसीति।
अथाप उपस्मृतेविनिन्नि वायुः
वि विनक्तिति।
पाय्यं तण्डुलान्त्र प्रस्कन्दयति देवो व: सतिता
हिरण्यपाणि: प्रतिगृहात्तिति।
अवहतये प्रयँच्छाह त्रिन्दलीकर्तवे
त्रिन्दलीकृतं भ्रमुत्तादिति।
त्रिन्दलीकृतानु प्राहः।
divine rite for the offering to the gods recited three times. Having deposited the remaining sprinkling water and having turned towards the north, he shakes the skin of black antelope with the neck upwards with the formula, “The Rakṣas is shaken, the evil spirits are shaken” recited thrice. He then spreads it with its neck towards the west and hairy side upwards with the formula, “Thou art the skin of Aditi; may the earth recognise thee.” He places the mortar upon it with the formula, “Thou art the plank of wood; may Aditi’s skin recognise thee.” He pours on it the grains for cakes with the formula, “Thou art the body of Agni, the loosener of speech; I grasp thee for the joy of gods.” He places the pestle (into the mortar) with the formula, “Thou art the stone of wood; do thou render agreeable this oblation for gods.”

He then calls the preparer of oblation three times, “O preparer of oblation, come; O preparer of oblation, come” (and “in order to strike from high”). He strikes at the lower and upper crushing stones with a stone (from high) heavily with the formula, “Proclaim food; proclaim strength, do you make glorious sounds; may we be victorious in contest.” Having pounded (with the pestle) and having husked the grains, he places the winnowing basket towards the north with the formula, “thou art grown by rains.” He pours in that (basket) the grains for cakes with the formula, “May that which is increased by the rains recognise thee.” Turning towards the north he winnows (the grains) with the formula, “Rakṣas is cleansed away; the evil spirits are cleansed away.” After having collected the husks (fallen on the ground) with the left hand, he throws them towards this (i.e. south-west) direction with the formula, “Thou art the portion of the Rakṣases.” Having touched water he sifts (the grains) with the formula, “May Vāyu sift you.” He drops the (husked) grains in a pan with the formula, “May god Sāvitr, the golden-armed, receive you.” While handing over the (husked) grains to the pounder woman, he
यो न्यः को अवश्योते। रक्षां भागगुमयापमसद्वहतादित इति
तणुश्चद्वक्षणनन्तवते निनयायुतकरक्रो वा। एतस्मन् काले प्रातः
धेनुद्दहत्युद्दग्रेष्य पवित्रते। नात्रातनितक इ। ॥ ॥ पाब्धम्: ॥

अथ प्रोक्तेन ग्राहस्तिकृतेषु तथैव कृष्णाजिनीमवधुनोत्त्वर्धंग्रीव-
मुदुश्चावत्तपञ्चमूर्तं रक्षो गयव्यूहता अरात्य इति त्रितः। अथैनस्पत्ता
चौदशुर्धोमहर्षपुरस्त्तृात्मदित्यसत्वमस्त्रि प्रति त्वा पृथिवी वेद्विति।
तस्मनुस्तिचिन्तकांक्षक्र शम्यं निदयाति दिव स्कंभनिरसि प्रति
त्वादित्यसत्तवेवेच्चति। तस्या प्रार्क्तं दृष्टमध्यूहिति धिषणासि पर्वत्या
प्रति त्वा दिव स्कंभनिर्वेच्चति। दृष्टं प्रलामध्यूहिति धिषणासि पार्वतियि
प्रति त्वा पर्वतेवेच्चति। तस्या पुश्चर्तियनिधिवन्पि देवस्य त्वा
सवितुः प्रस्ववे औष्ट्रोनब्रह्मा भयं पूण्यो हस्ताभ्यामभ्रेये जुष्मधिववाम्यग्री-
पोमाभ्याममुष्म अमुष्म इति यथादेवतमू। अधिकदते भान्मसि धिनुहि
देवाधिष्ठितह यज्ञ धिनुहि यज्ञपति धिनुहि माण यज्ञनियमित। विशेषति
प्राणायि त्वापानाय त्वा व्यानाय त्वेति। बाहुः अनवेश्ये दीर्घामनु
sends, "In order to polish thrice. Report to me when they have been polished thrice." They report when the grains have been polished thrice. With the verse, "The particle which clings out of the grains being polished thrice is the share of the Rakṣases. Lét the water carry it from here." He pours the wash-water within the altar or on the rubbish-heap. At this juncture he causes the cows to be milked for the morning milk with the strainer (used for collecting milk) having its tip towards the north. Here he does not curdle (the milk).

I.7

After three times polishing has been announced, the Adhvaryu, turning towards the north, shakes the skin of black antelope in the same manner with the formula, "The Rakṣas is shaken, the evil spirits are shaken" recited three times. He then spreads it with its neck towards the west and hairy side upwards with the formula, "Thou art the skin of Aditi; may the earth recognise thee." On it he places the yoke-halter with its thicker end towards the north with the formula, "Thou art the supporter of heaven, may the skin of Aditi recognise thee." On it he places the eastward pointed lower crushing stone with the formula, "Thou art a bowl of rock; may the supporter of heaven recognise thee." On the lower crushing stone he places the upper crushing stone with the formula, "Thou art a bowl derived from rock; may the rock recognise thee." On it (the lower crushing stone) he pours the grains for cakes with the formula, "In the impulse of god Savitṛ, with the arms of Aśvins, with Pūṣan's hands, I pour thee, agreeable to Agni to Agni-soma to N.N. to N.N." as per the deity. He says with regard to it, "Thou art feeder, do thou gladden gods, gladden sacrifice, gladden lord of sacrifice, gladden me the performer of sacrifice."

He crushes (the grains) with the formula, "For Prāṇa thee, for Apāṇa thee, for Vyāna thee." He gazes at his arms with the formula, "May I extend, for long, the life (of the sacrificer)." He causes the flour to fall on the skin of black antelope, with

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17. TBr. III 7.6.20
1. TS I. 1.6.1
2. TS I. 1.6.1
3. TS I. 1.6.1
4. TS I. 1.6.1
5. TS I. 1.6.1
6. TS I. 1.6.1
7. TS I. 1.6.1
8. TS I. 1.6.1; The verbal form pīṃsati is an irregular form.
9. TS I. 1.6.1
प्रसिद्धयुक्ते धार्मिक। कृष्णाजिने पितामन प्रसाददयति देवो वः सविता हिरण्यपाणि: प्रतिगृहालिति। हवः। पैठेयृ प्रयः भाषासंग्रहति पिर्याणूनि कुरुतादिति। पिर्यान्ति पुरोदाशीयानुः। निचरव्यान्त्रिति यदि चर्चा करिष्यन्भवति। प्रागाधिपपन्नुव्युपुरोदाशीयान्वित्व्यजेरणुः। ॥ ७ ॥
षष्ठः। ॥

अधैशतनि कपालानि प्रक्षालितानि जघनेन गार्हपत्यमुपासादयति। अत्री दक्षिणतेषु एकादशशोरः। अथ जघनेन गार्हपत्यमुपासायाय धृष्टिमादतेषु वृद्धिर्दिक्षाय वत्वातिष्ठे। गार्हपत्यमभिन्नतये उपाये उपायमादं जहैति॥ निष्क्रियादसंस्थितो दक्षिणाय निरस्त्यति। अथात्ममार्गित्य देवमन्जुं वहेरि। तद्दक्षिणेन कपालानां मध्यमेनाभवत्ताति धार्मिकमुपियाविचारीमुद्हर्यायः प्रजाः दृश्यं सजातानस्मै यजमानाय पयूर्वहिति। अहारङ्गमधिवर्त्यति निर्देशवर्गो निर्देशण्यो अरवद्य इति। अथ पूर्वपर्याभिन्दनधारिति धर्मस्थंस्तन्तरिक्षो दृश्यं प्राणं दृश्यं सजातानस्मै यजमानाय पयूर्वहिति। अथापराध्यमुपासाति धर्ममसि दिव मूलाय दृश्यं चक्षुदृश्यं श्रोत्रस्त दृश्यं सजातानस्मै यजमानाय पयूर्वहिति। अथ दक्षिणार्ध्यमुपासाति धर्ममसि दिशय दृश्यं योनिः दृश्यं प्रजाः दृश्यं सजातानस्मै यजमानाय पयूर्वहिति। अथ पूर्वपर्याभिन्दनधारिति चित्रस्य प्रजामस्मै रथयमस्मै सजातानस्मै यजमानाय पयूर्वहिति। अथापरमेवं। ॥ द्वे उत्तरः संस्त्रृष्टे।
the formula, “May god Saviṭ of golden palms take hold of thee.” Handing over (the grains) to the female crusher of grains, he says, “Do thou crush the grains without putting them in (the fallen out particles), make the flour fine.” She crushes the grains. Those for the cooked rice (if any) are retained. If he is going to boil rice, they should divide the grains for the boiled rice and those for the cakes prior to the pouring on the lower crushing stone.

I.8

Now he keeps the potsherds which have been washed to the rear of the Gārhapatya-eight to the south and eleven to the north. Sitting down to the rear of the Gārhapatya, he takes up the fire-stirring stick with the formula, “Thou art a fire-stirring stick; do thou support (our) prayer.” He recites over the Gārhapatya the formula, “O Agni, do thou drive away the fire that eats raw flesh.” With the formula, “Send away the corpse-eating one” he removes an ember towards the south. He draws another ember with the formula, “Bring in the one that offers to gods.” He arranges it near the middle potsherd out of the southern ones with the formula, “Thou art firm, do thou make the earth firm, make the life firm, make the offering firm, make the kinsmen subordinate to this sacrificer.” He moves the ember upon it with the formula, “The Rakṣas is burnt out, evil spirits are burnt out.” Then he arranges the eastern (potsherd) with the formula, “Thou art a supporter; do thou make the midregion firm, make Prāṇa firm, make Apāna firm, make the kinsmen subordinate to this sacrificer.”

He arranges the western one with the formula, “Thou are supporting, make the heaven firm, make the eye firm, make the ear firm, make the kinsmen subordinate to this sacrificer.” He arranges the southern one with the formula, “Thou art a support, make the quarters firm, make the womb firm, make the offspring firm, make the kinsmen subordinate to this sacrificer.” He arranges the potsherd on the easternmost border with the formula, “Thou art intelligence, do
उपदायाय चित स्थ प्रजामस्मै रथमस्मै सजातानस्मै यज्ञमानाय पर्यूः
हेति। अथैनायज्ञनरुकर्षितवासयति भूगृहामहादीर्घसं तुस्सा तप्यध्वमिति।
अथैनां घोगेन युनक्ष यानि घेंमें कपालायुपचिन्नति वेदवस।
पूण्यान्यपिर ब्रह्म इन्द्रायु युवंजामिति। एवमेवोत्तराणि कपालायुपद-
धाति। अभीन्देन कपालानि। उपेन्येन चुरस्थालीमु। अधवस्यति
श्रणानि। तप्ति पिष्टसंयवनीया आप: || 8 || सप्तम: ||

अथोत्तरेण गार्हपत्यमुपविषय वाचचंमस्तिरः पवित्र दात्रां
कृष्णाजिनातिपञ्चानि संवपति देवस्य त्वा सवितुः। प्रसवे ज्ञिनोर्भ्रुध्यां
पूण्याहस्ताक्ष्यामप्रये जुश्यं संवपायार्याणेनामाश्चायममुख्या
अमुम्बा इति यथादेवतमौ। अथ शरिक्षणमाहाराण आनवेयति। आहरति प्रेषकारः
प्रणीतिभ्यः। सुवेणोपहत्य वेदेनोपयम्य पाणि वानिर्भाय। एवं मदनी-
भ्यः। ता उंभ्यायानीयमानाः। प्रतिमन्त्रयेते समापो अद्वितम्य समोश्चियो
रसेन सं रेवतीजगतिधिर्मधुमतीधिमधुमतीभि: सुधिष्ठमिति। अथातु-
परिमीत्यविद्द्यः परि प्रजाता स्थ समाद्रि: पृष्यध्वमिति। संगौति
जनवये म्वा संज्यमीति। संवेतृत्य व्यूहाभिमृशाल्यम्येत्वाणियार्यामाश्चायममुख्या
thou make the offspring, the wealth and kinsmen subordinate to this sacrificer.9
Similarly the westernmost. He arranges two touching each other towards the north with the formula, "Thou art intelligence; do thou make the offspring, wealth and kinsmen subordinate to this sacrificer."10

Then he covers these (potsherds) with embers with the formula, "Do you become hot with the heat of the Bhṛgus and the Aṅgirases."11 He joins them with the joining verse "The potsherds which wise men collect for the cauldron, these are in Pūṣan's guardianship. May Indra and Vāyu join them."12 In the same manner he arranges subsequent (sets of) potsherds. They put embers on the potsherds; they pile up embers round the vessel for cooking rice (if it is to be offered in the Upāṁśuyāja offering). They put fuel (over the cakes). They boil water for mixing with the flour (for the cakes).

I.9

Having sat down to the north of the Gārhapatya, restraining speech, he (the Adhvaryu) pours the flour across the strainers into the pan from the skin of black antelope with the formula, "In the impulse of god Savitṛ, with the arms of Aśvins, with the hands of Pūṣan I pour (the flour) agreeable to Agni, Agni-soma"1 N.N. as per the deity. He says to a helper, "bring water." (The helper) whom the order has been given brings water from the Praṇītā-waters dipping the spoon and supporting the spoon with the Veda or the palm. Similarly from the boiling water. He recites over both the waters being poured the formula, "The waters have joined the water, the plants the sap. Do you, rich ones, join the moving ones, sweet ones the sweet." He pours water round the flour with the formula, "You are born from the waters, do you become united with the waters." He mixes (the flour with water) with the formula, "I invite thee for generation." After having mixed up and having divided he touches it (variously) with "For Agni thee, for Agni-Soma thee, for N.N., N.N." as per divinity. He turns (each portion) into a ball with the formula, "Thou art

9. TS IV. 2.4.11
10. TS IV 2.4.11
11. TS I. 1.7.2
12. TS I. 1.7.2
1. TS I. 1.8.1
2. TS I. 1.8.1
3. TS I. 1.8.1
4. TS I. 1.8.1
अमुष्मा इति यथादेवतू। पिण्डः करोति मखस्य शिरो उसीति। तं दक्षिणेष्वा कपालान्तः प्रत्यूधाकारास्तेष्विधिपुणः घर्मी असि विश्वायुरिति। प्रथयत्तुषु प्रथस्वोऽहैं यज्ञपति: प्रथतामिति। तं तन्वत्तुं कृमिप्रकारं करोति। सर्वज्ञिः कपालान्यभिप्रथयतिति ब्राह्मणम्। ॥ ९ ॥

अथ तिरः पवित्रमात्यस्थायायामाज्यं निर्वपति महीनां पयो स्योषधीनाः सस्तस्त्वे ते स्क्षीयमाणस्य निर्वपमामि देवयज्ञयाया इति। अथोत्तराति भस्ममिद्रान्त्वारात्रिसूच्या तेष्विधिश्रवित। एवमेबोत्तरं पुरोडाशमच्चपुणः। अथ श्रुतमथ द्रावि। अथ पाठामप आनीय दक्षिणाय पुरोडाशय पृथविः ग्राहयिति तवं गृहीष्व तवं गृहीष्वेष्विति त्रिः। अथोत्तरस्त्रृ। अथ पर्यंप्र करोत्यन्तरितः रश्यो जन्तरिता वरात्यहाः इति त्रि। अथ दक्षिणारिक श्रपवति देवस्तवे सम्बिता श्रपयतु वर्षिषेन अधिनाने अपि द्रावते ततः माति धारिति। गार्हपत्यममिद्रान्तरहे उग्रे हव्ये रक्षस्वेति। एवमेबोत्तरं पुरोडाशः श्रपवति। अथ दक्षिणारिक भस्माभिवाया वेदेनाभिवायति सं ब्रह्मणा पृथ्विस्व सं ब्रह्मणा पृथ्विस्वेति त्रि। अथोत्तरसु। अविदहनं श्रपयतिते वाचं विस्वजेते। अन्तङ्गतत्त्वस्त्वाश्चान्तरं गार्हपत्याद्वाराणाभिष्यं हृद्वान्तवेद्दि त्रतीचिनु पितृसु देवायाम् निनयतेनकत्तय स्वाहा द्वितयाय स्वाहा त्रितयाय स्वाहेति। अथ वेदमार्गे पयं वेदः पृथिविमन्वः तदसं गहने गाहेरुषु। स
Makha's head." Having removed the embers on the potsherds on the southern side he spreads the ball upon them with the formula, "Thou art bright and containing all life." He expands it with the formula, "Do thou be extended wide; may the lord of sacrifice be extended wide." While extending he makes it of the pattern of a tortoise, "He extends it over all potsherds." So says the Brāhmaṇa.

I.10

Then (the Adhvaryu) pours out clarified butter into the vessel for clarified butter across the strainers with the formula, "Thou art the milk of great ones, the essence of plants. I pour out thee the imperishable for offering to gods." After having drawn out the embers mixed with ashes towards the north, he heats it upon them. Similarly he spreads the northern cake. Then boiled milk and curds. Having taken up water into the pan, he causes the cake to have a skin (by passing water upon it by hand) with the formula, "the Rakṣas has disappeared, the evil spirits have disappeared" recited thrice. Then he bakes the southern cake with the formula, "May god Savitṛ cook thee in the highest heaven; let the fire not burn thy body too much." He recites over the Gārhapatyā the formula, "Do thou, O Agni, guard the oblation." Similarly, he bakes the northern cake. Having covered the southern cake with ashes, he covers (levels) it by means of the Veda with the formula, "Do thou be united with the prayer, do thou be united with prayer," recited thrice. Then the northern one. With the call, "Do you bake (the cake) without burning them." After having heated the wash-water in the pan by means of an ember and having carried forth, he pours it down within the altar in three lines ending westwards with the formula, "Śvāhā to Ekata, svāhā to Dvīta, svāhā to Trīta." Then he takes up the Veda with the verse, "This Veda has found out the earth which is deep into the deepest. May it find out (that earth) for me the sacrificer, may

4. TS I. 1.8.1
5. TS I. 1.8.1
6. TS II. 6.3.4

1. TS I. 1.10.2
2. TS I. 1.9.2
3. TS I. 1.8.2
4. TS I. 1.8.2
5. TS I. 1.8.2
6. TBr. III. 2.8; Ekata, Dvīta and Trīta were three gods generated by Agni on waters (Āp). Therefore, they were known as ābhyā cf TBr. III. 2.8
7. TS I. 1.8.2
विन्दुः यज्ञानाय लोकमच्छद्य यज्ञं भूरिकर्मा करोतिविन्दित। वेदेन वेदिन
त्रि: समाभिः वेदेन वेदिन विविदुः पृथिवीः सा प्रत्येक पृथिवी पार्थिवानि।
गर्भं बिपर्यति भुवनेश्वनस्ततो यशो जायते विश्वदानिति॥ १० ॥
अष्टम: ||

अथ जगनेन वेदैं तिथिन्सर्यमादते देवस्य त्वा सचितुः प्रस्वे
दशिनोबाँधू भयं पूणो हस्ताभ्यामादद इति। आदायाभिमन्त्रयत इत्यस्य
वाहुरस्व दक्षिण: सहस्रपृथिः शत्तेजा इति। अथैन बहुर्षा संस्कर्यति
वायुरस्व तिमतेजा: शतभृष्टिरस्व वानस्पत्यो द्विषतो वध इति।
अथान्त्र्वेद्वंदीचानानां बहिन्दिधाति पृथिव्ये वर्मस्य वर्म्य यज्ञानाय
भवेति तर्सिंप स्थेये प्रहर्ति पृथिविव देवजनयोषध्यास्ते मूलं मा
हिंसिष्टास्मिति। अपहरतो तर: पृथिव्या इत्यादि। यजं गच्छ गोस्थानमिति
हरित। वेदि प्रत्येकस्ते वर्षतु ते द्रौपिति। हत्यौक्तये निवप्ति बधान देव
सचित: परमस्या परावति शतेन पश्चैद्विष्टि समाभिषेति यं च वर्म
द्विष्टमातो मा मौगिति। द्वितीयं प्रहर्ति पृथिविव देवजनयोषध्यास्ते मूलं
it the manifold-doer make the sacrifice flawless.\textsuperscript{8} He cleanses the Vedi three times by means of the Veda with the verse,” The gods obtained wide altar through the Veda. That wide altar spread out earthly substances. That altar carries the womb within her regions. Therefrom is born the sacrifice, the all-giver.”\textsuperscript{9}

I.11

Standing to the rear of the Vedi, he takes up the wooden sword with the formula, “In the impulse of god Savitr, with the arms of Aświns, with the hands of Pūṣan I take (thee).”\textsuperscript{1} Having taken up, he recites over it the formula, “Thou art Indra’s right arm thousand-spiked and hundred-edged.”\textsuperscript{2} He sharpens it with the formula, “Thou art wind, of sharp brilliance; thou art hundred-spiked, derived from wood, a death of enemy.”\textsuperscript{3} He puts within the Vedi a darbha-blade with its tip towards the north with the formula, “Thou art the shelter of the earth, do thou become a shelter for the sacrificer.”\textsuperscript{4} He hits at it with the wooden sword with the formula, “O earth wherefrom sacrifice is offered to gods, may I not harm the root of thy plant.”\textsuperscript{5} He takes up (that darbha-blade) with the formula, “Araru is smitten away from the earth.”\textsuperscript{6} He carries it forward with the formula, “Do thou go to the stable, the shed of the cattle.”\textsuperscript{7} He gazes back at the Vedi with the formula, “May heaven rain for thee.”\textsuperscript{8} Having carried forth, he pours it down on the rubbish-heap with the formula, “O god Savitr, do thou bind in the farthest distance with a hundred filters him who hates us and whom we hate. Thence let him not flee.”\textsuperscript{9} He hits for the second time with the formula, “O earth, whereupon sacrifice is offered to gods, may I not harm the root of thy plant.” He takes up (the dust) with the formula, “Araru is smitten away from the earth whereupon sacrifice is offered to gods.” He carries it away with the formula, “Do thou go to the stable, the shed of cattle.” He gazes back at the altar with the formula, “May heaven rain for thee.”

Having carried away, he pours it down on the rubbish-heap with the formula, “O god Savitr, do thou bind in the farthest distance with a hundred fetters him who

8. TBr. III. 7.6.13
9. TBr. III 3.9.1
1. TS I. 1.4.1; 9.1
2. TS I. 1.9.1
3. TS II. 6.4.1
4. VSK I. 9.2
5. TS I. 1.9.1
6. TS I. 1.9.1; Araru is a demon residing on the earth cf. TBr. III 2.9
7. TS I. 1.9.1
8. TS I. 1.9.1
9. TS I. 1.9.1
मा हिःरसिष्मिति। अपहतो उरु: पृथिव्य देवयज्ञं इत्यादते। व्रजं
गच्छ गोस्थानमिति हरति। वेदं प्रत्येकरे वर्षयु ते दौरितं। हृतोक्तरे
nिवपति बधान देव स']]वित्: परमस्यं परावर्ति शतेन पाशीयों उस्मानुदेशि
यं च वयं द्रिष्मस्तमत्र तो मा भौगिति। तृतीयं प्रहरति पृथिविः पृथयवज्ञाणगोष्टिः
मूलं मा हिःरसिष्मिति। अपहतो उरु: पृथिव्य अदेवयज्ञं इत्यादते।
व्रजं गच्छ गोस्थानमिति हरति। वेदं प्रत्येकरे वर्षयु ते दौरितं।
हृतोक्तरे निवपति बधान देव स']]वित्: परमस्यं परावर्ति शतेन पाशीयों
उस्मानुदेशि यं च वयं द्रिष्मस्तमत्र तो मा मौगरस्ते दिवं मा
स्कान्तियत्रान्तर्विति। तृतीयं चतुर्थं हरति सह बहिष्का। अथ पूर्वं
परिग्राहं परिगृहणति वसवस्त्रा परिगृह्नु गायत्रेण छन्दसेति दक्षिणातो
रुद्धस्त्रा परिगृह्नु श्रुतिभेः छन्दसेति पश्चाददित्यस्त्रा परिगृह्नु
जागतेन छन्दसेतुत्तरं। अथ कर्णं जपतीमां नरा: कृष्णं वेदिमेत्य
वसुमतीं लक्ष्मीमादित्यवरीं वर्षीन्द्रो नाभा पृथिव्य यथायं यज्ञानो
न भिष्यन्ति। अथ प्राचौ: स्पष्टेन वेदिमुद्धलं देवस्य सचितु: सचे कर्म
कृतविति वेषस्य इति। अथा प्राचौ: परिधात्रा द्विदह्यं वेषस्य सचितु: 
सचे कर्म कृतविति वेषस्य इति। अथा प्राचौ: परिधात्रा द्विदह्यं वेषस्य सचितु: 
सचे कर्म कृतविति वेषस्य इति। अथा प्राचौ: परिधात्रा द्विदह्यं वेषस्य सचितु: 
सचे कर्म कृतविति वेषस्य इति।
hates us and whom we hate. Thence let him not flee." He hits for the third time with the formula, "O earth whereupon sacrifice is offered to gods, may I not harm the root of thy plant," He takes it up with the formula, "Araru is smitten away from the earth, he that does not sacrifice to the gods."\(^{10}\) He carries it away with the formula, "May the heaven rain for thee." Having carried away, he pours it down on the rubbish-heap with the formula, "O god Savitṛ, do thou bind in the farthest distance with a hundred fetters him who hates us and whom we hate. Thence let him not flee." Here he adds the formula, "Let Araru relate to thee not reach the heaven."\(^{11}\) He carries away (the dust) together with the darbha-blade for the fourth time without reciting any formula.

He does the first tracing of the altar—towards the south with the formula, "May Vasus trace thee with the Gāyatri metre," towards the west with the formula, "May Rudras trace thee with the Triṣṭubh metre," towards the north with the formula, "May Ādityas trace thee with the Jagati metre."\(^{12}\) Then he murmurs the Karāṇa formula, "O men, having come, do you prepare this altar occupied by Vasus, Rudras, and Ādityas at the height of the heaven, on the navel of the earth so that this sacrificer may not be injured."\(^{13}\) Then he digs out the altar by means of the wooden sword towards the east, with the formula, "On the impulse of god Savitṛ, wise men perform the rite."\(^{14}\) He says to the Āgnīdhra, "O Āgnīdh, do you carry away (dust) thrice from here." The Āgnīdhra carries away thrice. When the Āgnīdhra carries away thrice (the Adhvaryu) gives out the call, "O Brahman, I shall do the second tracing (of the altar)."

Impelled (by the Brahman) he does the second tracing—towards the south with the formula, "Thou art sacrifice"; towards the west with the formula, "Thou art the seat of sacrifice"; towards the north with the formula, "Thou art the glory of sacrifice."\(^{15}\) He levels the altar westwards by means of the wooden sword with the formula, "Thou art holder, thou art self-holder, thou art wide, thou art good. O Altar, full of priests the wise offer sacrifice gazing at thee whom, picking up prior to the approach of the ferocious (Araru) they reached, the earth, dropping abundantly the food contained in the moon."\(^{16}\) Having firmly fixed the wooden

10. TS I. 1.9.1
11. TS I. 1.9.1
12. TS I. 1.9.3.
13. TBr. III. 7.7; 13-14
14. TS I. 1.9.3
15. TS I. 1.9.3
16. TS I. 1.9.3; The translation is tentative. cf Caland Śrautaśūtra des Āpastamba II 3, 9,10; Bhaṭṭa Bhāskara on TS. I. 1.9.3. TBr. III. 2.9
णिरासादयेह्मार्हिदुस्सादय स्वंच सुच्छ्व समृद्धि पत्रीं सन्त- 
ह्यामेनोदहीति। आहरत्तेता: प्रौक्षणीरभिपूर्य। दक्षिणाध्वरुस्ता स्यं 
उपरनिन्य स्याम्य सार्वनादयति। अथोतरं स्यं निहत्ति यो 
मनसा यक्ष वाचा यो ब्रह्मण कर्मणा द्वीपति देवा: || य: 
श्रुतेन हदयेनेष्णता 
च तस्येन्द्रस्त्रेण शिरिष्ठ्र्न्वीति। हस्तिन प्रकाश्यां स्यं च 
प्रकाशायति। 
उपासादयेतद्दह्मार्हिदक्षिणामिध्मध्मुत्तरं वर्न्हे: || ११ || नवम: ||

अथैता: स्वंच: समादते दक्षिणेन स्वंच ज्हुएभूतै सव्येन 
ध्रुवां प्राशित्राहरण वेदपरिवासनानीति। गार्ह्यते प्रतितपति प्रत्युष्टः रक्ष: 
प्रत्युष्ट अरात्यो व्रतेवस्तविज्ञेन तेजसा निष्पामीति। अथ स्वंच समार्थि 
गोष्ट मा निर्मुखं वाजिनं त्वा सपत्साहां समाविष्ठित। त्रितृते- 
तस्तत्रवाह्वं निर्मुखार्य अन्तरभागम्यति: सस्पर्ष्य प्रतितप्रय- 
च्छित। अथ ज्हुए समार्थि वाचं प्राणं मा निर्मुखं वाजिनं 
त्वा सपत्साहां समाविष्ठित। तथैव समुष्ठाद्रि: सस्पर्ष्य प्रतितप्रयच्छित। 
अथोपभूतं समार्थि चक्षु: श्रोत्रं मा निर्मुखं वाजिनं 
त्वा सपत्साहां समाविष्ठित। तथैव समुष्ठाद्रि: सस्पर्ष्य प्रतितप्रयच्छित। 
अथ ध्रुवां समार्थि प्रजं योनिमा निर्मुखं वाजिनं 
त्वा सपत्साहां समाविष्ठित। तथैव समुष्ठाद्रि: सस्पर्ष्य प्रतितप्रयच्छित। 
अथ 
प्राशित्राहरणं समार्थि रूपं वर्णं पशुभं मा निर्मुक्तं वाजिनं त्वा
sword across the altar, he gives out the call “Do you place the Prokṣaṇī water (within the altar), place the sacrificial grass and faggot (near the altar), cleanse the spoon and ladles, fasten the girdle round the waist of the sacrificer’s wife, and come up with the clarified butter.” The Prokṣaṇī-ladle filled with water is brought. Having poured it at the bottom of the wooden sword by the southern side, (the Adhvaryu) places the ladle on the line drawn with the wooden sword. He fixes the wooden sword on the rubbish heap with the verse, “O gods, he who hates me with his heart, his mind, his speech, his divine song, his act, his learning and his anxious will, O Indra, I cut his head with the thunder-bolt.”17 Having washed his palms, he washes the wooden sword. The sacrificial grass and faggot are placed near (the Āhavaniya fire-place)—the faggot towards the south and the sacrificial grass towards the north.

I.12

(The Adhvaryu) takes up the ladles—the spoon and the Juhū and the Upabhṛt ladles with the right hand, the Dhruvā ladle, the Prāśitrapharaṇa and the cuttings of the Veda with the left. He heats them over the Gārhapātya with the formula, “The Rakṣas is burnt out, the evil spirits are burnt out; I heat you with the sharpest glow of Agni.”¹ Then he cleanses the spoon with the formula, “May I not brush the cowpen, I brush thee that art strong and overcomest foes.”² Thrice inside thrice outside; having cleansed the handle with the bottom-side of the cuttings, having applied water, having heated, he hands it over (to an attendant). Then he cleanses the Juhū ladle with the formula, “Let me not brush up the speech and the Prāṇa, I cleanse thee that art strong and overcomest foes.”³ Having cleansed as above having applied water, and having heated, he hands it over (to an attendant). He cleanses the Upabhṛt ladle with the formula, “Let me not brush up the eyes and the ears; I cleanse thee that art strong and overcomest foes.”⁴ Having cleansed in the same manner, having applied water and having heated, he hands it over (to an attendant). Then he cleanses the Dhruvā-ladle with the formula, “Let me not brush the offspring and the womb, I cleanse thee that art strong and overcomest foes.”⁵ Having cleansed in the same way, having applied water and having heated, he hands it over (to an attendant). He cleanses the Prāśitrapharaṇa with the formula, “May I not brush away the form and colour of cattle. I cleanse thee who art strong and

17. TBr. III. 7.6.4,5

1. TS I. 1.10.1
2. TS I. 1.10.1
3. TS I. 1.10.1
4. TS I. 1.10.1
5. TS I. 1.10.1
सपतसाहं संभाजित। तथवेत सूक्ष्मार्जनः सर्वस्पर्शः प्रतियोगित्रयः च्छित। अथाता सुक्रं सर्वार्जनः सर्वस्पर्शः गाहपत्यः सन्न्वहरेत दिवः सिल्मवतः पृथिव्यः कक्षभः स्रितं तेन वयं सहस्रवल्सेन सपि नाश्यामसि स्वाहेषित। अथाएणोत्तरं तृणानि सर्वस्तिर्य तेषु सुधा सादविलव। अथातां चालीष्ठे अप्राय जयनेन दक्षिणेन गाहपत्यमुदीधीमुपवेश्य योक्रे नृपात्याशासना सौमनं न्यञ्जां सौभाग्यं तनूमग्रासन्ता भूला सुन्हो सुकृताय कमिति। अथानां तिरं पवित्रमध्य आचार्यविनार्थं पवस्वतीरोषध्यं पवस्वद्रीवर्धां पयः। अथां पवसो यत्वस्तेन मामित्र सर्वसुवेत। अथानां गाहपत्येन समिष्ठ आधारपत्येन ब्रतपते ब्रतं चरिष्ठ्यामि तत्त्वं तन्म्य राज्यतां सखावायो ब्रतपत आदित्य ब्रतपते ब्रतानां ब्रतपते ब्रतं चरिष्ठ्यामि तत्त्वं तन्म्य राज्यतां सखाहेत। अथ जयनेन गाहपत्यमुपसीदित सुप्रजसस्त्वः बयं सुपलीसेदिम। अग्रे सप्तद्वन्दवमासाः अदाधम। िद्रागीविधवां भूतासंहितान्तिरित्व सुपुत्राः अस्थोरूत्वां गाहपत्योपनिषदेः सुप्रजसस्त्वाः। मम पुत्रा: श्रुत्वं थों मे देहिता विराट। उताहमित्वं संस्कारं पत्तुम्मेश्वरुक उत्तम इति। अथानां गाहपत्यमुपसीदित्वे गृहस्त उप मा हुवस्व देवानां पतीरुप मा हुवत्वः पत्रव पत्तेरं ते लोको नमस्ते अस्तु मा मा हिवसीरित। अथानामाज्ञ्वतेश्वर्यात्म महीनां पयो उस्मेष्टीनां
who overcomest foes."\(^6\) Having cleansed in the same way, having applied water and having heated, he hands it over (to an attendant). Having applied water to the cleaners of ladles, he throws them on the Gārahapatya fire with the verse, "The decoration has come down from the heaven and is resting on the region of the earth. We smite the enemy with that thousand-branched decoration. Svāhā."\(^7\)

Having spread darbha-blades in front of the rubbish-heap, having placed the ladles thereupon, having caused the sacrificer’s wife to enter (the Vihāra) in-between the Vedi and the rubbish-heap and having made her sit facing the north to the south-west, he fastens the girdle (round the waist) while she is reciting the verse, "Beseaching favour, offspring, prosperity and (good) form, I, observing the vow in connection with Agni, gird myself for good deed."\(^8\) He makes her sip water across the strainers with the verse, "The plants are full of sap, the sap of creepers is full of sap, O Indra, do thou unite me with that sap which is of the sap of water."\(^9\) He then makes her put fire-sticks on the Gārhapatya fire with the formula, "O Agni, the lord of vows, I shall observe the vow, may I be capable of it, may it flourish for me, Svāhā. O Vāyu, lord of vows ..., O Āditya, lord of vows ..., O lord of vows, I shall observe the vow, may I be capable of it, may it flourish for me, Svāhā."\(^10\) (The sacrificer’s wife) sits down to the rear of the Gārhapatya with the verse, "With fair offspring, with a noble husband, we have come, O Agni, to thee that deceivest the foes, the undeceivable, we that are not deceived."\(^11\) May I be devoid of widowhood like Indrāṇī, having good sons like Aditi. O Gārhapatya, riding a wagon which is not one-horsed, I sit by the side so that I may obtain good offspring.\(^12\) May my sons be smitters of foes, may my daughter be radiant, may I be victorious, may my husband be of good fame."\(^13\) He causes her to gaze at the Gārhapatya with the formula, "O Agni, lord of the house, do thou give me consent, O wives of gods, give me consent"\(^14\) O wife, this is thy region, obeisance be to thee; do thou not injure me."\(^15\) He makes her gaze at the clarified butter with the formula, "Thou art the milk of

6. TS I. 1.10.1
7. TBr. III. 8.2.1
8. TS I. 1.10.1
9. TS I. 5.10.2.3
10. TBr. III.7. 4. 7-8
11. TS.I. 1.10.1
12. TBr. III. 7.5.10
13. TS I. 1.10.1
14. KS I. 10
15. MS I. 4.3
रसो उदयेन त्वा चक्षुषावेक्षे सुप्रजास्तवायेति। अथैन्द्राघपते रघुश्रवयाति
तेजो उसीति। समिद्धमुपयत्य प्रातिहरि तेजो तुप्रेहीति। अथैन्द्रशवनीये
रघुधश्रवयप्रग्रिषो तेजो मा विनैदिति। अतैतात्समिद्ध मध्यत आहं-
वनीयस्माभ्याधाति स्वाहेति। अथैन्द्रग्रेण प्रोक्षणी: पर्याहृत्य दक्षिणार्ध
वेडी निधाय रजमानाज्ञमवेक्षयति। निमीत्यावेक्षेति व्राह्यमण।
अथैन्द्रशाहतं प्रतियाहृत्योत्तरार्ध वेढी निधायाध्यव्युक्तेक्षते उसेर्जिह्वासि
सुभूत्वार्णार्ढा धामेधार्ण प्रेव्यथो यजुष्येऽजुष्ये भवेति। अथैन्द्रलीचीनाग्राघ्यां
pविचार्यार्थां पुनराहारं त्रिस्तुत्तुनाति शुक्रमासि ज्योतितिसि तेजोउसीति। अथ
प्रोक्षणीषु प्रस्तुतो अवधायादते दक्षिणेन सुर्यं
सव्ये जुहू वेढे प्रतिश्रापशतां तस्यं गृहीते शुक्रं त्वा शुक्रायां धामेधार्णे
देवेयथो यजुष्येऽजुष्ये गृहामीति। एतेन यजुषा चतुर्गृहीतं गृहीतवा
समृष्योप्रययच्छति। अथैन्द्रभृति गृहीते ज्योतितस्वा ज्योतितिसि धामेधार्णे
देवेयथो यजुष्येऽजुष्ये गृहामीति। एतेन यजुषांग्रहीतं गृहीतवा भूयसो
ग्रहागृहान्: कनीय आज्ञं गृहीते। तथैव संमृष्योप्रययच्छति। अथ
धुवाया गृहीते उच्चस्वात्तरिच्छिति धामेधार्णे देवेयथो यजुष्येऽजुष्ये गृहामीति।
एतेन यजुषा चतुर्गृहीतं गृहीतवाभिपूर्य तथैव संमृष्योप्रययच्छति
॥ १२ ॥ दशम: ॥
the great ones, the sap of plants; I gaze at thee with undeceived eye so that I may obtain good offspring.”\textsuperscript{16}

He places it over the Gārhapatya with the formula, “Thou art brilliance.”\textsuperscript{17}
Having supported it with a fire-stick, he carries it towards the east with the formula, “Do thou follow brilliance.”\textsuperscript{18} He places it over the Āhavanīya fire with the formula, “Let Agni not take away thy brilliance.”\textsuperscript{19} At this juncture he puts a fire-stick in the middle of the Āhavanīya fire with the utterance “Śvāhā.” Having carried it around along the Proksañī water and having placed in the southern half of the altar, he makes the sacrificer gaze at the clarified butter. “He should gaze after first having closed the eyes,” so says the Brāhmaṇa.\textsuperscript{20} Then having carried it around back in the manner in which it was carried around, and having placed in the northern half of the altar the Adhvaryu gazes at it with the formula, “Thou art the tongue of Agni, the good one of the gods. Do thou be good for every sacrificer, for the gods, for every prayer.”\textsuperscript{21} He purifies it thrice by means of the two strainers with their tips towards the north by moving backwards and forwards with the formula, “Thou art shining, thou art radiance; thou art brilliance.”\textsuperscript{22}

He purifies the Proksañī-water with the verse, “May god Saviṭṭ purify you with a flawless strainer with the rays of the bright sun”\textsuperscript{23} recited in quarters. Having placed the strainers into the Proksañī-waters, he takes up the spoon with the right hand, and having deposited upon the Veda the Juhū-ladle with the left hand, he takes into it (clarified butter) with the formula, “I grasp thee shining into the shining for every sacrificer, for gods, for every prayer.”\textsuperscript{24} Having taken up four spoonfuls with this formula and having touched it, he hands it over (to an attendant). He takes up into the Upabhṛt ladle with the formula, “I grasp thee shining into shining for every sacrificer, for gods, for every prayer.”\textsuperscript{25} He takes up eight spoonfuls; while taking the additional spoonfuls he takes up less quantity of clarified butter. Having touched similarly, he hands over (the ladle to an attendant). He takes up (clarified butter) into the Dhruvā-ladle with the formula, “I grasp thee, resplendent into the resplendent for every sacrificer, for gods, for every prayer.”\textsuperscript{26} Having taken up four spoonfuls and having filled up the ladle and having similarly touched it, he hands it over (to an attendant).

\textsuperscript{16} TS I. 1.10.3
\textsuperscript{17} TS I. 1.10.3
\textsuperscript{18} TS I. 1.10.3
\textsuperscript{19} TS I. 1.10.3
\textsuperscript{20} TBr. III. 3.5.2
\textsuperscript{21} TS I. 1.10.3
\textsuperscript{22} TS I. 1.90.3
\textsuperscript{23} TS I. 1.10.3
\textsuperscript{24} TS I. 1.10.3,4
\textsuperscript{25} TS I. 1.10.3,4
\textsuperscript{26} TS I. 1.10.3,4
अथैतामान्यस्थालीं सत्तुवां जवनें वेदै निधाय प्रोक्षणी-रन्महन्नुपातिष्ठत्यापो देवोपपुपो अप्रेपृववो अग्र इसः यज्ञ नवतन्मा यज्ञपं धन्त्युपातिः वृत्त्युपातिः यूथविमृद्धाविभववृत्त्युपातिः इति। आदिरेवमां: प्रोक्षणति प्रशिक्षिता स्थ प्रशिक्षितास्थे त्रितः। अथेष्ठमां विन्यस्य प्रोक्षणति कृष्णो वस्तुक्षरेऽसुप्रे। त्वमेव स्वाहेति। वेदिं प्रोक्षति वेदिरिस स्वाहेति। वृहेः प्रोक्षति बहिरिस सूक्ष्मस्थि स्वाहेति। आहर्गवेर्षुद्ववहिरिसरेण प्रणीतशास्त्रवनीयं तथा। तदन्त्वेव द्विप्रेप्तायार्था प्रोक्षति दिवे त्वेऽवक्र्याविरतिः त्वेऽवति मध्यानि पृथिविये त्वेऽवति मूलानि। सह खुचा पुरस्तात्प्रत्येकं प्रदिः प्रत्युक्तात्तिमात्रा: प्रोक्षणीनिनाधिति दक्षिणायै श्रोपरोततायै श्रोपे: सवधा पितुभय उर्वरव बहिष्यदुध्ध ऊर्जा पृथिवि गच्छति। उदौहा प्रोक्षणीढाणं बहिर्निस्स्य पुरस्तात्प्रसंग गृहान्ति किष्णो सतृपो उसीति। तस्मिन्नविवेत्तः मवपुर्विनां अपित्युपति यज्ञनां प्राणायनां द्वाधमातो वा तृष्णा वा। तन्त्वमानाय वा ब्रह्मणे वा प्रयज्जक्तिः। अथैतानी बहिः। समन्हना्नायात्तिति दक्षिणायै श्रोपरोत्तरासंसात। अथ दक्ष्णे वेद्यत्ते बहिर्मुखिः स्त्रृणाति देवबहिःरूणामिदन्त्वमां त्वा सृष्टिमि स्वास्यति देवभय इति। तां बहुलाः पुरस्तात्प्रतीवी त्रिवृत्तमणतिपृथुभय स्त्रृणाति। अथ प्रस्तरपाणि: प्राडिब्बिसृण्य परिधीनरिद्धाति गन्धवर्गा उसि
After having placed the vessel for clarified butter together with the spoon to the rear of the altar, he stands up increasing the Proksanī water, with the formula, "O divine waters that go in front and first purify, do you lead forward this sacrifice, place in front the lord of the sacrifice. Indra chose you for the contest with Vṛtra; you chose Indra for the contest with Vṛtra." He sprinkles water with water itself with the formula, "You are sprinkled with water, you are sprinkled with water," recited thrice. Having loosened the faggot, he sprinkles it with the formula, "Thou art a black antelope living in the lair; to Agni thee, svāhā." He sprinkles the altar with the formula, "Thou art the altar; to the sacrificial grass thee, svāhā." He sprinkles the sacrificial grass with the formula, "Thou art the sacrificial grass; to the ladies thee, svāhā." The sacrificial grass is brought into between the Praṇitā-waters and the Āhavaniya. Having held it within the altar with its knot towards the east, he sprinkles it—the tips with "For the heaven thee", the middle portion with "For the midregion thee", and the roots with "For the earth thee." (Having moved towards the east along the south of the sacrificial grass) together with the ladle, and having sprinkled back the knot from east towards the west, he pours down the remaining Proksanī-water from the southern buttock to the northern buttock of the altar with the formula, "Svadhā for the Pitrīs sitting on the sacrificial grass, do you be strength (for them); (O waters) do you go to the earth together with the strength." Having taken out the Proksanī-ladle and having untied the sacrificial grass, he takes up the Prastara from the front side with the formula, "Thou art the tuft of hair of Viṣṇu." He inserts the two strainers into it with the formula, "I deposit the exhale and inhale within the sacrificer" or without reciting any formula. He hands it over either to the sacrificer or to the Brahman.

He extends the cord of the sacrificial grass from the southern buttock to the northern shoulder. He spreads a handful of sacrificial grass on the southern end of the altar with the formula, "Soft as wool, I spread thee offering a good seat to the gods." He amply covers (the altar) from east to west in three rows (densely) so as
विश्वा वसुविश्वसादीशतो यजमानस्य परिधिरिद्धैं इंद्रिय इति मध्यममिन्द्रस्य बाहुरसि दक्षिणो यजमानस्य परिधिरिद्धैं इंद्रिय इति दक्षिणं मित्रावरूणो त्वोत्तरः: परिधित्वा ध्रुवेण धर्म्यो यजमानस्य परिधिरिद्धैं इंद्रिय इति इत्युत्तरम्।
अथ सूर्येण पुरस्तातपरिद्धाति सूर्यस्तरा पुरस्तात्पतु कस्यस्याचिदभिषेकस्त्वा इति। ऊधवेष समिधावाद्धाति तीतिहोत्रं त्वा कोवेह चुंमन्ततः समिधीमहाप्रे बृहत्मध्यर इति दक्षिणं तृणीमुत्रामभ्याध्य। अन्तर्वेदचुदीचीनाप्रे विधृती तिरश्री सादयति विसो यन्त्रे स्थ इति। विधृत्योः प्रस्तरः वसुनां रुद्राणामादित्यानां सदसिः सीदेति। प्रस्तरे जुहूः जुहूरसि घृताची नाम्रा प्रियेण नाम्रा प्रिये सदसिः सीदेति। उत्तरामुमुपश्रृंख्लुरसि घृताची नाम्रा प्रियेण नाम्रा प्रिये सदसिः सीदेति। उत्तरां ध्रुवा ध्रुवासि घृताची नाम्रा प्रियेण नाम्रा प्रिये सदसिः सीदेति। अथ खुचः सत्रा अभिमृणते असदन्त्युक्तत्व लोके ता विष्णो पाहि पाहि यजां पाहि यज्ञपति पाहि मां यज्ञनियमिति। अथ विष्णुनि स्थ सैणिवानि धामानि स्थ प्राजापत्यानीत्याज्याप्यभिभाष्यते॥ १३॥ एकादशः॥
not to see through. Taking the Prastara in hand and moving forwards, he lays down the enclosing sticks—the middle one with the formula, "Thou are the Gandharva Viśāvasu the fence of the sacrificer against every attacker full of food and praised;" the southern one with the formula, "Thou art the right arm of Indra, the fence of the sacrificer, full of food and praised." The northern one with the formula, "May Mitra-Varuṇa enclose thee from the north with firm law; thou art the fence of the sacrificer, full of food and praised." He encloses towards the east by means of the sun with the formula, "May the sun guard thee towards the east from all evil."

He places two fire-sticks erect—the southern one with the verse, "May we kindle thee, O wise one, that dost invite to the sacrifice, the radiant one. O Agni, thee that art mighty at the sacrifice;" the northern one without reciting any formula. Having placed (the sticks), he places two vidhṛti darbha-blades with their tips towards the north across (the altar) with the formula, "You are the two props of the people." The Prastara upon the vidhṛtis with the formula, "Do thou seat thyself upon the seat of the Vasus, Rudras and Ādityas." The Juhū on the Prastara with the formula, "Thou art the Juhū loving the ghee; do thou sit on thy dear seat with thy dear name." The Upabhṛt to the north with the formula, "Thou art the Upabhṛt, loving the ghee; do thou sit on thy dear seat with thy dear name." The Dhrūvā to the north with the formula, "Thou art Dhrūvā loving the ghee, do thou sit on thy dear seat with thy dear name." He touches all the ladles which have been placed with the formula, "These have sat down in the world of good action, protect them O Viṣṇu, protect the sacrifice, protect the lord of sacrifice, protect me, the leader of sacrifice." He recites over the clarified butter taken into the ladles the formula, "You are Viṣṇu, the seats of Viṣṇu, of Prajāpati."

10. TS I. 1.11.1
11. TS I. 1.11.2
12. TS I. 1.11.2
13. TS I. 1.11.2
14. TS I. 1.11.2
15. TS I. 1.11.2
16. TS I. 1.11.2
17. TS I. 1.11.2
18. TS I. 1.11.2
19. Ms. I. 1.12
अथाद्वेते दक्षिणन्यस्थालीः सत्रुवाः सवेन पात्रः वेदमिति।
एतत्समादाय प्रदक्षिणामावृत्य प्रत्यङ्कः वहुत्व जवऽनन्त गार्हपत्यमुपविश्य
पात्रः द्वेषक्रोपस्तृणिः स्थःतः ते सदनः करोमि वृत्तस्य धारया सुशेषुः
कल्पयामिः। तस्मिन्तस्यदृशं प्रतिविष श्रीहीणः भृष्णः सुमनस्यमान इति।
अथ धृष्टिमादाय दक्षिणास्तु पुरोधाश्चार्याज्ञारानपोहतीदमः सेनाया
अभीत्वः मुखमपोहामिति। अर्थः विद्वेश्यति सूर्यः ज्योतिश्वी महत
इन्द्रायति। वेदेन विरजसं कृत्वाभिघारणयमायताः घृतयोऽ
निरग्रिहीवानुमन्यताम्। खम्मदृश्व तचमदृश्व सुरूपं त्वा वसुविंदं वशृः
तेजसायेः ज्ञात्मभिघारयामिति। यदेवत् वा भवति। अर्थेनमुदासयति
शुचि उद्दासित जनिता मत्तीनामिति। आयनेय सुसंतत्वत्यमः प्रथशुर्जुवनस्य
गोपा इति। उपरिदृश्यस्याध्याध्यासिति यस्त आत्मा पशुषः
प्रविष्टस्तमन्द्वेति। एवमेवोत्तरः पुरोधाश्चार्यासयति। अथ शृतमथ
दृशिः। अथ सांनाये अलंकरोति यस्त आत्मा पशुषु प्रविष्टो देवानां
विद्यामनु यो वितस्ये। आत्मनांत्सम्प घृतवान्हि भृत्ता देवानाच्छ
सुवर्णिन्द्र जयमानाय मद्यामिति। प्रत्यज्य कपालान्यासयतीर्थर्थुः
भृतिः। पृथिये रसो मोक्क्रमीदिति। संख्यायोद्वासयति जयमानस्य गोपियामे
दशारणम्। अर्थेनः सुस्मान्यस्य पुरुषितज्ञातस्य पुरोधाश्चावद्धाति।
(The Adhvaryu) takes up with the right hand the vessel of clarified butter together with the spoon, and with the left one the pan (for cakes) and Veda. Having taken up all this, turning by the right, moving towards the west, having sat to the rear of the Gārhapatya, he spreads twice clarified butter as base into the pan with the formula, “I make pleasant seat for thee; I render it pleasant with the stream of ghee. Do thou seat thyself upon it, do thou, essence of paddy, cheerful, be firm on the immortal.” Having taken up the fire-stirring stick, he removes the embers from the southern cake with the formula, “Here I wipe out the face of the invading army.” He exposes it (to the sun) with the formula, “(O cake) do thou, having brilliance of the sun, be illumined for great strength.” Having removed the ashes, he spreads clarified butter on it with the formula, “May Agni who has ghee as his womb be swollen; may he approve of the oblation. O cake, he anointed in thy cavity, on thy skin; I pour ghee the splendour of earth upon thee, acceptable to Agni, well-formed and giver of wealth.” He should change the name of the deity as the case may be. He takes the cake down with the formula, “Producer of thoughts, it emerges when baked.” He pours ample ghee on it with the formula, “Wet, expanding, guardian of the region.” Having anointed it on the upper side, he anoints it on the lower side with the formula, “Thy soul which has entered the cattle-anoint it.” In the same way he takes down the northern cake. Then the boiled milk and curds. Then he renders the sāṁnāyya perfect with the verse, “Thy soul which has entered the cattle, which stands firm on the place of gods, possessed of that soul and possessed of ghee, do thou, O Soma, go to the gods and procure heaven for me the sacrificer.”

Having anointed back the potsherds, he takes out the potsherds with the formula, “May the food, the well being, the sap of earth not go out.” “Having enumerated, he takes them out for the safety of the sacrifice.” So says the Brāhmaṇa.

1. TBr. III. 7.5.2,3
2. TBr. III. 7.5.1
3. TBr. III. 7.5.1,2, sūrya jyotir should be read as one word cf P.-E. Dumont, Proceedings of the American Philosophical Society, Vol. 105 No. 1 1961 pp 24-25.
4. TBr. III. 7.5.2
5. TBr. III. 7.5.3
6. TBr. III 8.7.5.3
7. TBr. III. 7.5.3
8. TBr. III. 7.5.3
9. TBr. III. 7.5.3
10. TS II 6.3.5
अथेनामि संपरिकृतात्त्वेक्षासाद्यति भूरुवः सुविरियेताभिभ्रोहतीभि।
मध्यतः पुरोदाशावाक्षाद्यति दक्षिणतः शृंगमततरो दधि।
अथैनः सुवभ्रमणः लुचः पर्याल्प्ती दक्षिणेण जुहूः प्रस्तरे साद्यति स्योरो मेय सीढ़
सुष्यदः पृथिव्यां प्रथमिः प्रजाया पशुभि: सुवर्गः लोके।
दिवं सीढ़ पृथिव्यान्तरिक्षे श्रेष्ठमुतरो भूमयासमधे मस्यन्ना इति।
अथैनः यथाहृतः प्रतिपर्यह्यतः ध्वनि ध्वनिवधायतात् तृणभो श्राक्रो घुटाचीचां सूँः
प्रियेणानां प्रिये सदसि सीढिति। १४।। द्वादशः।।

अथेथ्मात्समिधमाददान आहाग्रेये समध्यमानायातुब्रूहिति।
अथ यत्र होतुभिजानाति प्रो वो वाजा अभिधव इति तस्थमामभयादाधि।
प्रणवप्रणमोऽस्मादाधिति।
अथ यत्र होतुभिजानाति समिध्वः अग्रत्र आहुतेिति तदनतो रोस्मादाधिति।
परि समध्वः शिनिष्ठि।
अथ यत्र होतुभिजानात्याजुहोता हुयस्तेिति तदेतेन वेदेन व्रीरावनीयमुप्रविष्यति।
अनूऽकासु सामधेनीशु ध्वनि ध्वनिस्स्वेनोपह्यतः वेदेन्पीयम्य प्राजापत्य
तिर्यक्षमाघामाघाययति प्रजापत्ये स्वाहेविति मनसा।
अथ संप्रेषणायप्राप्तीशस्त्रित्रः समुहेविति।
अथैष्ठ आप्रेष्ठ इध्मसनहनानी
स्य उपस्मृऽः परिधीसमार्थी त्रिरिम्यम् त्रितिर्यिष्णाय त्रितिर्यराूऽ
त्रिरावनीयमुप्रविष्यत्यग्रेव व्राजिज्ञाज्ञाति त्त्वग्रेव सरिष्यानम् वाजं जेष्ठानं
वाजिनं वाजिनं वाजिनं वाजिनं वाजिनं वाजिनं वाजिनं वाजिनं वाजिनं वाजिनं वाजिनं
संमाज्ञाप्राप्तीनामवादप्रायात्यति।
अथैष्ठ जुहूः भ्रूषूखोष्टः भूवनभृक्ति प्रियाप्रियाने यष्ट्रिदं नम
इति।
अथैधृते दक्षिणेण जुहूः जुहूः आप्रेष्ठीशस्त्रिा ह्ययति देववच्चाया इति।
सव्येनोपप्रृभूतमप्रहृदेष्ठि देवस्य सविता ह्ययति देववच्चाया इति।
the two cakes. Having collected the oblations, he places them within the altar with the three Vyāhṛtis bhūh, bhuvah and suvah. He places the two cakes in the middle, boiled milk towards the south, and curds towards the north. Taking around the spoon in front of the ladles he places it on the Prastara towards the south of the Juhū with the formula, “Do thou, pleasant to me, be seated on the earth. May I be extended with offspring and cattle in the heaven. Do thou be seated in the heaven, on the earth and in the midregion. May I become superior, may my enemies be downtrodden.”

Having brought it back in the same way as it was carried, he should keep it on the Dhruvā with the formula, “Thou art a bull derived from the Sakvari metre, son of the (ladles) loving the ghee; do thou sit on thy dear seat with thy dear name.”

I.15

Taking up a fire-stick from the faggot, (the Adhvaryu) says (to the Hotṛ), “Do you recite (verses) for the fire being enkindled.” When he knows (listens to) the Hotṛ uttering the words pra vo vājā abhidyavo, he puts the first (fire-stick on the fire). He puts a fire-stick at each utterance of prāṇava. When he listens to the Hotṛ uttering the words samiddho agna āhuta, he puts the fire-stick for the last time. He keeps back one fire-stick. When he listens to the Hotṛ uttering the words ā juhotā duvasyatā, he fans the fire three times by means of the Veda. After the Sāmidheni verses have been recited, after having taken up a spoonful from the clarified butter in the Dhruvā, having supported (the spoon) with the Veda, he offers an Āghāra-libation across with the formula, “For Prajāpati, svāhā” uttered mentally. Then he gives out a call, “O Agniḥ, do you cleanse the fires three times each.” The Āgniḍhra, having fixed the cord of faggot on the wooden sword, cleanses the enclosing sticks—three times the middle one, three times the southern one and three times the northern one.

He fans the Āhaviṇiya fire three times with the formula, “O Agni, the winner of wealth, I cleanse for the winning of wealth, for the sake of food, thee who art going to flow wealth, who art going to win wealth, who art the winner of wealth and who art eater of food.” In front of Juhū and the Upabhṛt he holds his palms eastwards with the formula, “Thou art the world, do thou be extended, O Agni the sacrificer, this obeisance to thee.” He takes up the Juhū with the right hand with the formula, “O Juhū, do thou come hither; Agni summons thee for the offering

11. TBr. III 7.6.10.11
12. TBr. III. 7.6.10
1. TBr. III. 7.6.14
2. TS I. 1.12.1
सत्येनात्याग्रामोक्षपत्याग्राबिविष्णु मा वामवक्रमिष्ठं विजिहाय तां मा संसारां लोकं मे लोककृति कृषितिमिति । स्थानं कल्पयते विश्वेष स्थानमभीति । अन्वार्ये यज्ञा यज्ञाय मध्यमे परंत्य संस्पर्श्याग्नि-धारामाधारायिति संसारं प्राणवमाच्छिन्नदिति इन्द्रो अकृणोद्धोयिणि समारथ्योघ्यं अध्यरो दिविस्मृति श्रमहुतो यज्ञो यज्ञपतेरिन्द्रावान्त्यवाहेति । बृहस्पति इति सुचुमुद्धाराति । अथसंस्पर्श्यायनुषाचारुदृढ़त्याक्रममयति पाहि माग्रे दुःशरितादा मा सुचरिते भजेति । जुहा जृष्णां समनकर्ति मध्यस्य शिरो दससं ज्योमितिः ज्योतित्रावमिति त्रिः । अथ यथायतनं सुचौ सादयितव प्रवरं प्रवृट्तीति । उक्तकर इध्मसंहनानि स्वयं उपसागरान्य पृथ्यमाश्रीयो नूपक्षिष्यति । अथाश्रयतिः श्रावयास्तु श्रौडङ्गश्रीदेवो होतना देवान्यक्रा वृहत्वरतिक्तवान्यनुष्वदरतवदुम्वदुब्लह्वण्वेठे वश्वान्त्यव अस्य यज्ञस्य प्राक्तितार इत्यसौ मानुष इति होतुराम गृहिति । उपोत्थाय होता विमुद्धिति। विमुक्ते स्वत्वारुपविविष्टि । प्रसर्वमद्वाहाण्यास्ते ॥ १५ ॥

अथ यत्र होतुरामिष्णानलि रूपकतीम्म्याः सुचमास्यवेति तज्जूहृपभृतावाद्यात्याक्रमम्याश्राव्याय समिधो यजेति । वषट्कृते जुहोति
to gods,"3 the Upabhṛt with the left one with the formula, "O Upabhṛt, do thou come hither; god Savitṛ summons thee for offering to gods." Crossing (the altar) with the left (foot) he murmurs the formula, "O Agni-Viśṇu, may I not step down upon you; do you two remain apart, do you not burn me, do you, O makers of place, make a place for me."5 He marks his standing place with the formula, "Thou art the place of Viśṇu."6

While the sacrificer has touched him, having made (the Juhū) touch the middle enclosing stick, he offers a straight Āghāra-libation, continuous, eastwards pointing, without breaking, with the formula, "From here Indra performed brave deeds; the sacrifice has become erect, touching the heaven, the sacrifice of the lord of sacrifice is undisturbed offered to Indra, svāhā."7 With "great light"8 he lifts up the Juhū, not letting the ladles touch each other, while crossing (the altar) towards the north, he murmurs the formula, "Guard me, O Agni, from misfortune, place me in good fortune."9 He anoints the Dhūvā with Juhū with the formula "Thou art the head of Makhā; may the light be united with light,"10 recited three times.

After having placed the two ladles at their places, he observes the Pravara rite, standing near the rubbish-heap, and having fixed the cord of faggot on the wooden sword, the Āgnīdhra stands behind (the Adhvaryu) and touching him. Then (the Adhvaryu) makes (the Āgnīdhra) announce, "Do you announce," (the Āgnīdhra says) "let it be announced"; (the Adhvaryu proceeds), "May god Agni, the Hotṛ offer sacrifice to gods, the wise, learned in the manner of Manu, Bharata, N.N. and N.N. bring (sacrifice) like the Brahman. The Brahmanas are the guardians of this sacrifice.11 N.N. human." (Here) he utters the name of the Hotṛ. Having stepped up, the Hotṛ releases (the contact of the Adhvaryu with the Āgnīdhra). Released, the Adhvaryu sits down. He awaits the impulse (by the Hotṛ).

I.16

As soon as he listens to the Hotṛ's impulse, "O Adhvaryu, do you take up the ladle containing clarified butter,"1 the Adhvaryu, having taken up the Juhū and the

3. TS I. 1.12.1
4. TS I. 1.12.1
5. TS I. 1.12.1
6. TS I. 1.12.1
7. TS I. 1.12.1
8. TS I. 1.12.2
9. TS I. 1.12.2
10. TS I. 1.12.2
11. TS II. 5.11.8
1. TS II. 5.9.6
यज यजेति। चतुर्थ यक्ष्मनाधिपत्यायस्य जुः हां समानयते। पश्चः प्रयाजकाॅनिष्ठोद्धार्यः यक्ष्मनाधिपत्यायस्य संस्कृत्या वस्तु सूचिनिष्ठा आदिनां अनुवस्थायति ध्रुवमेकऽ अथ दक्षिण पुरोदाशामथ ध्रुवान्यादेवः शृङ्खलः वृषभापूर्वः दयापुष्पयोत्तयतः। अथ यजुर्वेद आज्ञयस्य गृहिः आहारः यजुः अनुप्रुणीति। अत्यक्रम्याश्रयावाहिनि यजेति। वषस्तकृत उत्तरायुर्वृचिः प्रतिमुखः प्रवशुगुहाः। अथोद्धार्यः यक्ष्मनाधिपत्यायस्य चतुर्थ एवाज्ञयस्य गृहिः आह सोमायातुनुभूहिः। अत्यक्रम्याश्रयावाह सोमं यजेति। वषस्तकृत दक्षिणायुर्वृचिः प्रतिकुम्भं प्रवशुगुहाः। अथोपस्तीयः दक्षिणायुर्वृचिः पुरोदाशायस्य पूर्वादिर्याद्यावाहिः यजुः अनुप्रुणीति। अथैवन्मुपतिष्ठते मा भेमा संविक्ष्ठा मा त्वा हिंसिष्य मा ते तेजो उपक्रमीदिति। अथैवन्मुपतिष्ठति भरतमुद्धरमुच्यायस्यावाहानि ते प्रत्यवदायामि नमस्ते अस्तु मा मा हिंससीरति। पूर्वादिर्याद्यावाहिः पराधार्यं प्रवशुगुहाः। अधिकार्यति प्रत्यक्षति यदवाहानि ते श्वद्भिंविलोककारयामि:। आज्ञेन प्रत्ययान्तत आयायं पुनर्तिति। अत्यक्रम्याश्रयावाहिनि यजेति। वषस्तकृते जुः हाः। अथ यजुर्वेद आज्ञयस्य गृहिः आह प्रजापतय इत्युपार्वतनुभूहिः तुः:।
Upabhṛt, having crossed (the altar) and having caused (the Āgniḍhra) to announce, says "(O Hotṛ,) do you recite the yājyā for Samidhs." He makes the offering at the Vaṣat-utterance. (With regard to the subsequent Prayāja - offerings he simply says) "Do you recite the yājyā, "Do you recite the yājyā." When he is about to offer the fourth offering, he brings into the Jhū half the quantity of clarified butter from the Upabhṛt. Having made five Prayāja-offerings and having crossed (the altar) towards the north, he pours the remnant of the clarified butter from the Jhū upon the oblations serially - first into the Dhruvā, then on the southern cake, then again into the Dhruvā, then the northern cake, then the boiled milk, curds and lastly into the Upabhṛt. Taking four spoonfuls of clarified butter (into the Jhū) the Adhvaryu says (to the Hotṛ), "Do you recite the puronuvākyā for Agni." Having crossed the altar towards the south) and having made (the Āgniḍhra) to announce, he says (to the Hotṛ) "Do you recite the yājyā for Agni." At the Vaṣat-utterance (by the Hotṛ) he makes the offering in the eastern half of the northern half in a straight line with the ladle facing the opposite direction (i.e. south). Having crossed (the altar) towards the north, taking four spoonfuls of clarified butter, he should say (to the Hotṛ), "Do you recite the puronuvākyā for Soma." Having crossed (the altar) and having made (the Āgniḍhra) to announce he says (to the Hotṛ), "Do you recite the yājyā for Soma." At the Vaṣat-utterance he makes the offering in a straight line in the eastern half of the southern half with the ladle facing the opposite direction (i.e. the north).

Having spread clarified butter (into the Jhū), cutting portions from the eastern half of the southern cake, he says (to the Hotṛ), "Do you recite the puronuvākyā for Agni." He prays (to the cake) with the formula, "Do thou not be frightened; do thou not become agitated; may I not injure thee; may thy lustre not disappear." He then touches it with the formula, "Lift up Bharata and besprinkle upon him. I shall return thy portions. Homage to thee. Do thou not injure me." Having cut up from the eastern half, he cuts up from the rear half. He pours clarified butter on the cut up portions and anoints back (the cake) with the verse, "Thy portion which I have deprived of skin while cutting out the portions, I besmear it again; let it, thine be swollen again." Having crossed (the altar) and making (the Āgniḍhra) announce, he says (to the Hotṛ) "Do you recite the puronuvākyā for Agni." At the Vaṣat-utterance he makes the offering. Taking four spoonfuls of clarified butter he says (to the Hotṛ), "Do you recite (loudly) the puronavākyā for Prajāpati" (in low tone). Having crossed (the altar, and making (the Āgniḍhra) announce, he says (to the Hotṛ) "Do you recite the yājyā (loudly) for Prajāpati" (in

2. TBr. III. 7.5.5
3. TBr. III. 7.5.5
4. TBr. IV. 7.5. 5-6
अत्याक्रम्याश्राव्याय प्रजापतिमित्युपाश्शु यजेत्युचे:। वषट्कृते
जुहोति। अथोपस्तीयोत्तरस्य पुरोडाशस्यापराधार्षदव्यनाहारीशोमायमायिति
पौर्णमायमायिन्द्राय वैमुख्याये चेद्राग्रिभायमात्मायायामायसांनत
इन्द्रायंति संकायते महेन्द्रायंति वा यदि महेन्द्रायजी भवति। ॥ १६ ॥

समान उपस्थान:। समानो अधिकारन्त:। अपराधार्षदव्याय
पूर्वार्थःदव्याय। अभिप्रायति। समान: प्रत्यजन:। अत्याक्रम्याश्राव्या-
व्यायायायीतोमै यज्ञति। वषट्कृते जुहोति। अथोपस्तीय हि:
पुरोडाशश्वाद्वायनाहेद्रायानुबृहिती महेन्द्रायंति वा यदि महेन्द्रायजी
भवति। हि: पुरोडाशस्यावद्वाय। हि: शृद्धस्व दिर्देवन:। अभिप्रायति।
प्रत्यजनकिं। अत्याक्रम्याश्रायहेद्राय यज्ञति महेन्द्रमायिति वा यदि महेन्द्र-
याजी भवति। वषट्कृते जुहोति। अथोपस्तीय दक्षिणस्य
पुरोडाशश्वोत्तरार्थदव्यनाहायाये स्विष्टकृते अनुबृहिती। सकृद्धक्षिणस्य
पुरोडाशश्वोत्तरार्थदव्यनाहायाये स्विष्टकृते अनुबृहिती। सकृद्धश्वायत्सकृद्धत्तरस्य
पुरोडाशश्वस्विष्टकृते सकृद्धश्वायत्सकृद्धत्तरस्य
सकृद्धश्वायत्सकृद्धत्तरस्य:। हिरिभिप्रायति। न प्रत्यजनकिः। अवते स्विष्टकृति
स्वेण पार्वणा होमी जुहोत्यृष्ण याज्ञे वर्षं पूर्णमायं यजामहे। स नो
दोहतां सुवीरं रायस्योपं सहस्तिणम्। प्राणाय सुराधस्य पूर्णमायाय
स्वाहेति पौर्णमायाम्। अमायाय सुभाग सुशेषो भृगुवि भूय
आयामानाः। स नो दोहतां सुवीरं रायस्योपं सहस्तिणम्। अपानाय
सुराधस्य अमायाय स्वाहेत्यमायायाम्। अत्याक्रम्याश्राव्याहागिन्तः
स्विष्टकृते यज्ञति। वषट्कृत्तू उत्तरार्थपूर्वार्थं सतित्याय पूर्वं आहुतिर्जुहोति।
अत्रैतमेकमाहेत्यस्य अनुप्रहरति। अधैतस्स्वाहेत्याभिप्रायति।
low tone)... he makes the offering at the Vaṣaṭ-utterance. Having spread clarified butter (into the Juhū) and cutting potions from the rear half of the northern cake, he says (to the Hotṛ) “(Do you recite the puronuvākyā) for Agni-Soma” (in the Full-moon sacrifice) and also for “Indra Vaimṛdha”, “for Indra-Agni” (in the New-moon sacrifice if the sacrificer is not offering sāṃnāyya), “for Indra” (if the sacrificer is offering sāṃnāyya), or “for Mahendra” (if the sacrificer is offering to Mahendra).

1.7

The prayer-formula is identical, the formula for touching is identical. Having taken up portions from the rear half, he takes up from the eastern half. He pours (clarified butter over the portions). The formula for anointing back (the cake) is identical. Having crossed (the altar) and having caused to announce, he says (to the Hotṛ), “Do you recite the yājyā for Agni-Soma.” He makes the offering at the Vaṣaṭ-utterance. Having spread butter (into the Juhū), while taking twice the portions of the cake, he says (to the Hotṛ), “Do you recite the puronuvākyā for Indra-Agni.” Having crossed the altar and having caused to announce, he says to the Hotṛ, “Do you recite the yājyā for Indra-Agni.” At the Vaṣaṭ-utterance he makes the offering. If the sacrificer is offering Sāṃnāyya, the Adhvaryu gives out the call “Do you recite the puronuvākyā for Indra” or “for Mahendra” if (the sacrificer) is offering to Mahendra. He twice takes portions of the cake (or) twice of the boiled milk and twice of curds. He pours clarified butter (upon the oblation), and anoints back (the cake). Having crossed and having caused to announce, he says (to the Hotṛ), “Do you recite the yājyā for Indra” (“for Mahendra” if the sacrificer is offering to Mahendra). He makes the offering at the Vaṣaṭ-utterance. Having spread (clarified butter) and while taking potions from the northern half of the southern cake, he says (to the Hotṛ), “Do you recite the puronuvākyā for Agni Śviṣṭakṛt.” He takes a portion once from the northern part of the southern cake, once from the clarified butter in the Dhruvā, once from the northern cake, once from the boiled milk and once from the curds. He pours (clarified butter) twice. He does not anoint back (the cake). While (portions of oblations) for the Śviṣṭakṛt offering have been taken up (by him, the Adhvaryu) offers the Pārvana oblation by means of the spoon with the verses “We perform a Full-moon sacrifice for the bull, the wealthy; may he bestow upon us manly vigour a thousandfold abundance of prosperity. For Praṇa, the Full-moon bestowing good gifts, svāhā” in the Full-moon sacrifice. “The new-

1. In the New-moon sacrifice the oblations are: a cake to Agni, a cake to Indra-Agni or Sāṃnāyya to Indra or Mahendra, as is clear from BaudhŚŚ. 1.5 and 1.16. Here the Sūtrakāra has presumed the procedure of offering of a cake to Indra-Agni and has gone over to the Sāṃnāyya offering.
अथोदृक्क्त्याक्रम्य जुहामप आनीय संक्षालनमन्तःपरिधि निनयति
वैश्णारे हविरिद् जुहोमि साहसमुत्सः शतधार्मेतम्। स नः पितरं
पितामहं प्रपितामहं सुवर्णः लोके गच्छतु पिन्यमानं स्वधा नमः इति।
निर्ण्यं सुचं निष्ट्यालिदि: पूर्वित्वा बहिः परिधि निनयतीमाः समुद्रः
शतधार्मुल्लं व्यज्ञ्यमां भुवनस्य मध्ये। पूर्तं दुहानामिदिति जनायापि मा
हिसर्सः। परमे व्योममिति। अन्तरितोपभृतमांज्यः सर्वं एवं जुहां
समानयते। अथ यथायतं शूचौ। सादयित्वा प्राशित्रमवद्वति दक्षिणस्य
पुरोज्ञश्योत्तरार्धार्धावमात्रमयो यवमात्राद्विधानातृत्वतमिदम्। मा
रूपाम् यज्ञस्य शूच्च दिव्यमिदं हविरिद्। अथैनत्संवदपपेनान्यिधार्य
जधनेन प्रणीता: सादयित्वालिदि: स्ववद्धः संस्पर्श्यावद्धाति।
॥ १७ ॥ चतुर्दशः।
moon is beautiful and lovely, swells exceedingly like a cow. May she bestow upon us manly vigour, a thousandfold abundance of prosperity. For Āpāna, the new-moon, bestowing good gifts, svāhā\textsuperscript{2} in the New-moon sacrifice. Having crossed (the altar) and having caused to announce, he says (to the Hotṛ), “Do you recite the yājyā for Śrīstakṛt Agni.” At the Vaṣaṭ-utterance he makes the offering in the eastern half of the northern half beyond the earlier offerings.

Here he throws the corn-stirring stick on the Āhavaniya. He pours the drops (of clarified butter from the Juhū) on it. Having crossed (the altar) towards the north and having poured water into the Juhū, he pours down that wash-water inside the enclosing sticks with the verse, “I offer unto Vaiśvānara Agni this spring of a hundred streams, a thousand streams. May it, streaming, go to our father, grandfather and great grand-father. Svadhā namah.”\textsuperscript{3} Having cleansed and heated the ladle and having filled it with water, he pours that water outside the enclosing sticks with the verse, “O Agni, do thou not harm in the highest abode the ocean, the hundred-streamed extending in the middle of the region, Aditi giving ghee for men.”\textsuperscript{4} At this juncture he brings the entire clarified butter from the Upabhṛt into the Juhū. Having placed the ladles into their places, he cuts up the Prāśītra of the size of a barley-grain from the northern portion of the southern cake with the verse, “May this oblation less than a barley-grain be cut out at the spot where the sacrifice was hit. May we not disturb the sacrifice. This oblation is pure and well-offered.”\textsuperscript{5}

Having applied clarified butter to it by means of the handle of the spoon and having placed it to the rear of the Pranītā-waters, he applies water to the handle of the spoon and puts it down.

1.18

(The Adhvaryu) asks for a bronze-pot or a wooden-goblet as the Idā-pot. Having placed it within the altar and having spread clarified butter in it, he puts into it a part broken from the southern cake with the verse, “I cut out Idā beholden by Manu, ghee-footed, impelled by Mitra-Varuṇa, going in one direction from the southern half without violating the joint.”\textsuperscript{6} Cutting at the joint of the cut out portions, he takes up portion for the second time. Having taken up a portion three or four aṅgulas long from the eastern half of the southern cake and having poured

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2. TBr. III. 7.5.13
3. TĀ VI 6.1
4. TĀ VI. 6.1
5. TBr. III. 7.5.6
1. TBr. III. 7.5.6
दक्षिणस्वैव पुरोदास्य पूर्वाधारत ज्यादुलं वा चतुर्कुपोऽवाजेन सुसंदर्कतां सतापथ्यं गुण्त यज्ञमानभागं निदाहति। दिक्षास्वाभादवद्धति दिखातरस्क्
पुरोदास्य धिद्: शृण्यस्ति दिर्द्वन्त:। अभिधारयति। अथ होतुर्चः पुलवारवनक्तः।
जित्रेण भक्षयितव। चतुर्वान्तरेदामवद्धति। उपस्तुर्णाति। दिरात्माहिति।
अभिधारयति। समन्वायर्थं संहयुष्मु यज्ञमानं ब्रह्मा चाग्रीन्द्रशाच। अथ यत्र होतुर्भिज्ञानातिरुत्तमं देवयं अध्ययनं उपहृतं उपहृतां मनुष्या इति
तदहस्यं पुरोदासं चतुर्धा कृत्वा बहिष्कर्तं करोति। अथ यत्र होतुर्भिज्ञानात्तव्युपस्थतः ५५ं यज्ञमानं इति तत्त्वं यज्ञमानो होताभिमीशमाणो
वायु मनसा ध्यायेदिति। उपहृतायामद्वाब्यामात्र्य सताधृताः पदवतमुष्य।
उपस्तुर्णात्तवादांधत्यभिधारयतल्पुस्तुर्णात्तवादात्त्वः भिधारयति। प्रात्र
मार्जयते। अथात् ब्रह्मणे प्रशन्तं परिहरे। परि प्रशन्तं हरे।
अन्त्वै: सनु वेदेन ब्रह्मभागम्। अथानवाहायं याचि। उदास्यन्यन्ते-
तद्विनियम्यं ॥ १८ ॥ प्रशसनः। ॥

अथ संप्रेषमाह ब्रह्मान् प्रस्थायमः समिद्धमाधायाग्रीद्रिहैन्
सकृत्स्कृतसमुपृष्ठै। प्रस्तृत: सतैताः समिद्ध मध्यत आहवनीयस्त्यादाधातै। अथैते आग्रेशैः सस्यस्यादेशमसंहने: परस्थीनु संमार्थि
सकृत्स्कृतसमुपृष्ठै। सकृत्स्कृतसमुपृष्ठै। सकृत्स्कृतसमुपृष्ठै। सकृत्स्कृतसमुपृष्ठै। सकृत्स्कृतसमुपृष्ठै। सकृत्स्कृतसमुपृष्ठै।
सकृत्स्कृतसमुपृष्ठै। सकृत्स्कृतसमुपृष्ठै। सकृत्स्कृतसमुपृष्ठै। सकृत्स्कृतसमुपृष्ठै। सकृत्स्कृतसमुपृष्ठै। सकृत्स्कृतसमुपृष्ठै। सकृत्स्कृतसमुपृष्ठै।
सकृत्स्कृतसमुपृष्ठै। सकृत्स्कृतसमुपृष्ठै। सकृत्स्कृतसमुपृष्ठै। सकृत्स्कृतसमुपृष्ठै।
ample ghee on it, he keeps it as the sacrificer's portion in front of the Dhruvā. He draws twice from the clarified butter from the Dhruvā, twice from the northern cake, twice from the boiled milk and twice from the curds. He pours clarified butter over the portions. He anoints the forefinger of the Hotṛ twice (on two phalanxes). The Hotṛ consumes it by smelling. The Adhvaryu cuts up intermediate Iḍā in four portions. He spreads clarified butter (on the Hotṛ's right palm), puts (the Iḍā) in two portions, and pours over it clarified butter. The Adhvaryu, sacrificer, Brahman and Āgnidhra touch (the Iḍā) together.

When he knows the Hotṛ uttering, "The Divine Adhvaryus have given consent, men have given consent", he divides the southern cake into four parts and puts them on the sacrificial grass. When he knows the Hotṛ uttering, "This sacrificer has given consent," the sacrificer gazing at the Hotṛ, meditates upon Vāyu. After the Iḍā has been invoked, he gives the Iḍā to the Āgnidhra in six portions. He spreads clarified butter (on the Āgnidhra’s palm), puts the Iḍā, pours clarified butter, spreads clarified butter, puts the Iḍā and pours clarified butter. All consume (the Iḍā) and sprinkle themselves. Then he says (to an attendant), "Do thou carry the Prāśittra towards the Brahman." The Prāśittra is carried, subsequently water and Brahmaghāga supported by the Veda. (The sacrificer) asks for the Anyāhārya cooked rice. The remnants of the oblations are carried away.

I.19

(The Adhvaryu) gives out the call, "O Brahman, we are going to proceed, having put the fire-stick\(^1\) (on the Āhavanīya fire), O Agnídh, do thou cleanse the fires once each." Impelled (by the Brahman) he puts the fire-stick in the middle of the Āhavanīya. The Āgnidhra cleanses the enclosing sticks with the cord of faggot detached from the wooden sword—once the middle enclosing stick, once the southern one and once the northern one. He fans the Āhavanīya once with the formula, "O Agni, the winner of wealth, I cleanse for the winning of wealth and for food thee who hast flown wealth, who hast won wealth, possessor of wealth and who hast won wealth."\(^2\) Having applied water to the cord of faggot, he throws it on the Āhavanīya with the verse, "Thou who art the lord of cattle, Rudra, the bull, who moves within the herd of cattle, do thou not injure our cattle. May this oblation be offered to thee, svāhā."\(^3\) Taking up the Juhū and the Upabhṛt, having crossed (the altar) and having caused to announce, (the Adhvaryu) says (to the Hotṛ), "Do you recite the yājya for the Devas." He makes the offering at the Vaṣāṭ-utterance.

1. Included in the faggot consisting of twentyone sticks. cf BaudhŚŚ I.2.
2. TBr. III. 6.7. 17-18
3. TBr. III.3.2.5
यजेति त्रीन् प्रतीतो उन्नायान्यजति । प्राचान्तत: संभिनति । अथोदसुधाकर्मम यथायतनसं स्वच्छ सादृश्यवा वाजवतीभ्रां सुचौ व्यूहति वाजस्य मा प्रसन्नोद्वृत्तेणोद्वृत्ते दिदिति। दक्ष्येण जुहूमुहूहति। अथा सप्तवां इद्यो मे निन्यासाणगां अकरिति सवयानेोपभृतं निगृहहति। उद्धृतं च निन्यां च ब्रह्म देवा अतीवधनिति प्राचीं जुहूमूहति। अथा सप्ताहानीन्द्रियो मे विभूच्छिन्नान्न व्यस्ततामिति प्रतीचीमुपभृतं प्रत्यूहित। प्राच्या परिधीननक्ति वसुध्यस्तवेति मध्यमं रूद्धस्थत्वेति दक्षिणां व्यस्तत्वेति दक्षिणां सादृश्यस्तवेति सर्वस्य रूद्धस्थत्वेति दक्षिणां मादित्यस्तवेति सर्वस्य दक्षिणां सादृश्यस्तवेति जुहामवनदायिनिः सर्वस्य रूद्धस्थत्वेति दक्षिणां मादित्यस्तवेति सर्वस्य दक्षिणां सादृश्यस्तवेति जुहामवनदायिनिः सर्वस्य रूद्धस्थत्वेति दक्षिणां मादित्यस्तवेति सर्वस्य दक्षिणां सादृश्यस्तवेति जुहामवनदायिनिः
(Further he gives out the call) “Do you recite the yājyā,” “Do you recite the yājyā” (separately). He offers three Anūyāja offerings ending westwards. Finally he joins them with the eastward-pointing (offering).

Having crossed towards the north and having placed the ladles at their places, he separates the two ladles reciting two Vājavati verses. With the verse-half, “With the impulse of strength Indra has lifted me up with elevation,”4 he lifts up the Juhū with his right hand. With the verse-half, “Indra has made my enemies humble by depression,”5 he suppresses down the Upabhrīt with his left hand. With the verse-half, “Gods promoted the elevation, the depression and the power of my prayer,” he moves the Juhū eastwards. With the verse-half, “Do you, O Indra-Agni, scatter my foes on all sides,” he discards the Upabhrīt towards the west. With the Juhū6 he besmears the enclosing sticks—the middle one with “For Vasus thee”, the southern one with “For Rudras thee”, the northern one with “For Ādityas thee.” Having applied water to the Upabhrīt and having placed the ladles at their places, he dips the Prastara into the ladle—with “Licking the besmeared.”5 The tips into the Juhū, with “Let the birds go asunder”6 the middle portion into the Upabhrīt and with “May I not brush the offspring and the womb,”7 the roots into the Dhruvā. Having taken out a darbha-blade from the Prastara, he puts it into the Juhū. Then he makes (the Āgṇidhra) announce, “Do you announce” “Let it be announced” (so the Āgṇidhra) (and asks the Hotṛ to recite the Sūktavāka with the formula) “The divine Hotṛs have been beseeched for the felicitous pronunciation; the human (Hotṛ) is bequeathed to recite the Sūktavāka; (O Hotṛ) do you pronounce the Sūktā.”8 Holding above, he moves it eastwards, he does not push so as to let the tip beyond the Āhavaniya; he does not let it backwards, does not push (into the embers); does not let go on all sides; lifts it up with the formula, “May the waters and plants swell, you are speckled mares of Maruts; do thou go to the sun; impel the rain from there.”9

He gazes at the Āgṇidhra, “O Agṇidh.” To him says the Āgṇidhra, “Do you converse.” “Is it gone?" inquires the Adhvaryu. “It is gone,” replies the Āgṇidhra. “Do thou announce,” says the Adhvaryu, “Let it be heard,” says the Āgṇidhra. “Say this,” says the Adhvaryu, “Do you throw (the darbha-blade taken out of the Prastara),” says the Āgṇidhra. (The Adhvaryu) throws it. (The Adhvaryu gives out the call to the Hotṛ), “Hail to the divine Hotṛs, happiness to the human Hotṛs; Do you, O Hotṛ, recite the śamyor formula.” Having stood up, he prays to the Āhavaniya.

4. TS I. 1.13.1
5. TS I. 1.13.1
6. TS I. 1.13.1
7. TS I. 1.13.1
8. TBr. III. 3.8.11
9. TS I. 1.13.1
माणः। तं तं एतमनु जोशं भरामि नेदेषं त्वदपचेतयातः इति।
अथेतरालुप्सस्मस्यति यज्ञश्च पाथं उप समितिमिति। अथैनान्सः-
s्वावेणाभिजुहोति। जुहामुपभृतं संप्रस्तावयति संस्त्रावभागं स्थेशा
शृंहतः: प्रस्तरेषा बहिष्ठदश्च देवा इमा वाचमभिविभेशिगुणन्त
आसण्यास्मिन्वर्णितादयत्वः स्वाहितति। अथ प्रदक्षिणामवृत्त न्यात्प्रहः-
हुत्य धुरी सुचौ विमुखत्यह्यं मध्यमफलगुहस्य सदसि सादयामि सुम्राट्
सुप्रिनी सुप्रे मा धार्तं धुरी धुरी धुरी पातिन्तति। यद्वै वै नानो भवत्युतकर एवमेवे
स्फे विमुखत्येतैव मन्नेन। ॥ १९ ॥ योडशः। ॥

अथादते दक्षिणानायस्तालीः समुवासं सयेन जुहूं होत्रे वेदं
प्रदाय। प्रदक्षिणामावृत्त प्रत्यज्ञानान्दवत:। दक्षिणानायस्तालुगार्तपत्यं
परिक्रमामपत्तरे होता। तौ जजनेन गार्हपत्यं पश्चात्रङ्गालापुपविश्तो
दक्षिणं एवाध्युर्युतरे होता। अथाध्युर्युद्धसमुप्त्वृतं कृत्वा चरुर आवास्य
गृह्यान आह सोमयेतुपाश्च श्रुन्बृहिंहुगृहच्छः। आश्रव्याः सोममित्युपाश्च
यजेत्युच्छः। वषट्टौ कृते जुहोति। चरुर एवावास्य गृह्यान आह तस्मा
इत्युपाश्च श्रुन्बृहिंहुगृहच्छः। आश्रव्याः तस्मात्युपाश्च यजेत्युच्छः।
वषट्टौ कृते जुहोति। चरुर एवावास्य गृह्यान आह देवानं पत्नीभ्यो
इत्युपाश्च श्रुन्बृहिंहुगृहच्छः। आश्रव्याः देवानं पत्नीतुपाश्च यजेत्यु-
च्छः। वषट्टौ कृते परिश्रिते देवानं पत्नीजुहोति। अथ चरुर एवावास्य गृह्यान
आहाप्रये गृहपत्यं इत्युपाश्च श्रुन्बृहिंहुगृहच्छः। आश्रव्याः हास्यं गृहपति-
with the formula, “Thou art O Agni, the guardian of the life; do thou guard my life; thou art the guardian of eye; O Agni, guard my eye.” He then touches this (earth) with “Thou art firm.” He puts the middle enclosing stick (on the Āhavaniya) with the verse, “The enclosing stick which thou didst put around thyself when thou wast beset by the Panis, O god Agni, that do I bring here to thee that thou mayest rejoice in it, that it be not removed from thee.” Then he inserts the other two with the formula, “Do you two go along the path of the sacrifice.” Then he drops clarified butter over them; (for that purpose) he drops remnants from the Upabhṛt into the Juhū. He puts the drops with the formula, “You are sharers in the remains of the oblations, well nourished, you gods that are on the Prastara and sit on the sacrificial grass. Accepting this supplication, do you all, seated on the sacrificial grass, enjoy yourselves, svāhā.” “Having turned by the right and hastening towards the west, he releases the ladles on the yoke with the formula, “I set you in the seat of Agni whose abode is secure. For good will do you two with good will, place me in good will.” If there is no cart, he releases them on the rubbish-heap itself upon the wooden sword with the same formula.

I.20

Having handed over the Veda to the Hotṛ, he takes up the vessel of clarified butter together with the spoon with the right hand and the Juhū with the left one. Having turned by the right they pass on to the west. The Adhvaryu goes around the Gārhapatya by the south, the Hotṛ by the north. They sit down to the rear of the Gārhapatya in the west-east direction. The Adhvaryu towards the south, the Hotṛ towards the north. The Adhvaryu, supporting the Juhū with the Veda and taking four spoonfuls of clarified butter, says to the Hotṛ, loudly “Do you recite the puronuvākyā” (in low tone) “for Soma.” Having caused to announce he says loudly, “Do you recite the yājya” (in low tone) “for Soma.” He makes the offering at the Vaṣṭ-utterance. Taking four spoonfuls of clarified butter he says loudly, “Do you recite the puronuvākyā” (in low tone) “for Tvaṣṭr.” Having caused to announce he says loudly, “Do you recite the yājya” (in low tone) “for Tvaṣṭr.” He makes the offering at the Vaṣṭ-utterance. Taking four spoonfuls of clarified butter, he says loudly, “Do you recite the puronuvākyā” (in low tone) “for wives of gods.” Having caused to announce, he says loudly, “Do you recite the yājya” (in low tone) “for wives of gods.” At the Vaṣṭ-utterance he makes the offering to wives of gods in the
मित्यापिः यज्ञा०ज्ञ: || वष्टकृतं उत्तरार्धपूर्वधें श्निवाय पूर्वं आहुतिजूहति || अथालेन होतामुसाद्नेत्यं होतूर्तिस्वताननि || जिन्देः भक्तिन्त्वः || चतुर्थस्तेऽहः संपा०द्यत्वाय्यस्ययैव || समन्तानेभे। अथायुःशेषान् पञ्ची च || उपहृतायाम्याठायामार्गी आदभानाति षडःवर्तम् || प्राणीत्व: || मार्जनेति || अथ सूचिं चतुर्गृहिदेवः गृहीतवाप्सले। पर्यावृ०व्यावहारायनचने प्रायश्चितं जुहोत्युलुकले मुसले यथा शूर्य आशियश्रेष्ठ दूरक्ष दुष्प्रति ज्ञानिजने यत्कसानेति || अध्वसुः निषिद्धः संयज्ञामि निषिद्धे देवा हविरिंदे ज्ञानताम् || यस्य या निषिद्धः सत्त्व बहुत्रायितुः || सर्वः स्विष्टः सुहृताः जुहोमि स्वाहेति || अपरं चतुर्गृहिदेवः गृहीतवान्वानायात्मपानेः स्वाध्वस्तनान्वान्वामायायाय फलीकरणानोप्य फलीकरणानोप्य जुहोत्युलुकले मुसलेः योद्धायो शैतिततनो पाँहि मात्र दिति: पाँहि प्रसिद्धी विधु दुरिस्तेभि पाँहि दुरुत्थवति दुरुत्तिविधं न: पितृः कृष्ण सुष्टात योनिः स्वाहेति || अथात्वेषां यथेतेनेत्यत्वमेत्य तथेऽत्र प्रदाय पल्लेः विष्म्स्तीमि विष्म्स्तीमि विष्म्स्तीमि वरुणस्य पार्शं यमुम्बश्रीत संबिता सुकृत: || धातुः योनि सुकुलस्य लोऽके स्थों मे सह पत्या करोपीति || अथास्थै० योक्त्रमिझ्स्तायामाद्यायः संमायुषा सं प्रजया समग्रे वर्षसा पुन: || से पञ्ची पत्याः गच्छे समात्मा ततुवा ममेति || अथ मुखं निषिद्धे यदपुः ते सरस्वति गोष्टशेषु यन्मधुं || तेन मे वाजिनेषविति मुखम्ब्रिष्धि सरस्वतीति || अथो निनयत्वथ्यःथ्यस्यैव रूपं कृत्तिचित्ताति ब्राह्मणम् || ॥ २० ॥
enclosed chamber. Taking four spoonfuls of clarified butter he says loudly, “Do you recite the puronuvākyā” (in low tone) “for Gṛhapati Agni.” At the Vasaṭ-utterance he makes the offering in the eastern half of the northern half beyond the earlier offerings. Having gone beyond in front of the Hotṛ, he anoints twice the (fore) finger of the Hotṛ. The latter consumes it by smelling. He puts Iḍā on the (Hotṛ’s) hand in four portions of clarified butter. The Adhvaryu and the sacrificer’s wife touch (the Hotṛ). After the Iḍā has been invoked, he imparts Iḍā to the Āgniḍhra in six portions. (The Hotṛ and the Āgniḍhra) consume the Iḍā. They sprinkle themselves.

Having taken up four spoonfuls in the ladle and turning by the left, he offers an expiation on the Ānvāhāryapacana fire with the verse, “I unite the drops, big and small, which have stuck up in the mortar, to the pestle, to the winnowing basket, on the lower crushing stone and to the potsherds. May Viṣve Devas approve of this oblation. The many drops which are in the sacrifice—I offer them all on the fire well offered and well put” svāhā. Having taken up another four spoonfuls and having put the cuttings of faggot on the Ānvāhāryapacana itself and having poured the chaff of grains, he offers the oblation of chaff of grains with the formula, “O Agni, with life unhurt, with not-cool body, guard me this day from the sky, guard me from bondage, guard me from error in sacrifice, guard from evil food, guard from ill deed; render our food poisonless; render our seat comfortably occupiable, svāhā.”

Having returned by the same route by which he had gone and having handed over the Veda to the Hotṛ, he unties the girdle round the waist of the sacrificer’s wife with the verse, “I loosen this bond of Varuṇa which Savitṛ, the kindly, has bound. And with birth-place of the erecter, in the place of good action, I make it pleasant for me with my husband.” Having put the girdle into her folded hands, he empties a pot filled with water with the verse, “O Agni, I become united with life, and offspring, and with splendour more and more with my husband as wife. May my spirit be united with my body.” He cleanses his face with the verse, “The honey which, O Sarasvati, thou hast in water, in the cattle and in the horses, with that honey, O Sarasvati, do thou strong, besmear my mouth.” He pours down the water. “Having rendered the form of Avabhṛtha he gets up.” So says the Brāhmaṇa.

15. TBr. III. 7.6.21
16. TS I. 1.13.1
17. TS I. 1.10.2. After athai’tena i’va yathetam etya, Caland has put into bracket vede yajamānaṁ vācyatī vedo ’si vittirasi’tya a’ntād anuvākyasya. This portion is included in the Yajurveda section (BaudhŚŚ III 20). Some copyist recorded it here in the margin for ready reference.
18. TS I. 1.10.2
19. TBr. II. 5.8.6
20. TBr. III. 3.10.4
अथैनां तथैव तिरः पवित्रमप आचामयि श्वस्तीरोषयः पयस्वद्रीरुग्यां पयः। अपां पयस्यो यत्यस्तेन मामिन्द्र सश्रूजेति। अथैनां गार्हपत्ये समिध्य आधापयत्यनो ब्रतपते ब्रतमचारिः तदशक्त्रे तन्मे साराधि स्वाहा। वाणो ब्रतपत आदित्या ब्रतपते ब्रताणां ब्रतपते ब्रतमचारिः तदशक्त्रे तन्मे साराधि स्वाहेति। अथ यथाप्रपर्यं निष्क्रामयति। अथ प्राडेत्युपुरुसायन्याययायायां धुना घूःरतेन यज्ञयज्ञः प्रति देवयज्ञः। सूर्यायु ऊधो प्रदित्या उपस्थं उरुत्थारा पुड़िवी यज्ञेः अस्मिन्न्ति। अथाध्यायः स्त्रायाः। स्वदेशोपदातं प्रायोद्धितानि जुहोत्रियायायित्वम् स्त्रायायायितवं वस्तुस्तुक्ततम्यन्तृकृ त्व च यज्ञे। अतिरिक्तं कर्मणो यथो हीनं यज्ञः पवित्रिः प्रतित्रित्ते कल्याणं। स्वाहाकुत्तादुतिरुतेन देवान्त्वस्वाहेति। अथ यज्ञासृष्टीदुक्ताहोतीष्टम् स्वाहा वषड्विशेषः। स्वाहा भेषजः दुरिष्टः झुवान कृत्रियाः स्वाहा दौराख्ये स्वाहा दैवभयस्तनूः। स्वाहा ऋक्खः स्त्रायाः स्मृत्रभः स्वाहा सर्वस्रृष्टिः स्वाहाः बृहः स्वाहा बृहः स्वाहा सुवः स्वाहा भूर्रुवः सुवः स्वाहेः में वरुण तत्त्वा यामि तं नो अग्रे स तं नो अग्रे त्यमग्रे अयास्यायायासनानसाहित्। अयासन्यायमूलिः रुया ने घेर्ने भेषजः स्वाहा-याराब्रह्मेः सन्यासिनिशतीश्च सत्यमित्वमया असि। अयासन्यायायायाय धृतोब्रह्मस हृग्गूःमूहिः रुया ने घेर्ने भेषजः स्वाहा यदस्मन् कर्मण्यत्तरगाम मन्त्रत्। कर्मणौ वा। अनयाहृत्या तत्क्षमयामि सर्वं स्वप्नं देवा आवृपिनां घुटेन स्वाहा यदस्य कर्मणः ज्ञात्तिरिचं यद्य न्यूनमित्वकस्रमम। अभिषिष्टम् विश्वकृत्त्रिक्त्वां स्विरिष्टः सुहृतः करोतु में। अग्रेये स्विरिष्टकृतेन सुहृतः करोतु में। आहुस्तीं आहुतीं सामान्यां समर्थिते स्वाहा। प्रजापते न तवदेतान्यन्यों विष्कर्ष जातानि परि ता बभूत। यत्कामास्ते जुहुमस्तनो अस्तु वयं स्वाम पतयो
Then (the Adhvaryu) causes her (the sacrificer’s wife) to sip water across the
strainers with the verse, “The plants are full of sap; the sap of creepers is full of sap.
O Indu, do thou unite me with that sap which is of the sap of water.” Then he makes
her put a fire-stick on the Gārhapatya with the formula, “O Agni, lord of vows, I have
observed the vow; I have been capable of it; it has flourished for me, svāhā. O Vāyu,
lord of vows, O Āditya, lord of vows; O lord of the vows, I have observed the vow; I
have been capable of it; it has flourished for me, svāhā.” Then he makes her leave
by the route by which she had entered.

Moving to the east, he swells the Dhruvā with the verse, “May the Dhruvā swell
with ghee in this sacrifice and in each sacrifice for the purpose of the fruits, the
bosom of Sūrya (in the lap of Aditi), the earth with wide streams.” Taking up
clarified butter from the vessel of clarified butter by means of the spoon, he makes
the expiation-offerings: “The sacrifice goes on compensating the limits—the
announcing, overannouncing, Vaṣaṭ-utterance, over-reciting, overacting, defi-
cient acting. May the offering made to the accompaniment of svāhā-utterance
reach the gods, svāhā.” He makes the offerings promoting the sacrifice: “To thou
whom sacrifice has been offered, svāhā; to the divinities to whom offerings have not
been made at the Vaṣaṭ-utterance, svāhā; the remedy for the ill sacrifice, svāhā; to
Niṣkṛti svāhā; to Daurārdhi svāhā; to the divine bodies svāhā; to Ṛddhi, svāhā; to
Samṛddhi, svāhā; to all round Samṛddhi svāhā; bhūḥ svāhā; bhuvah svāhā; svuah
svāhā, bhūṛ bhuvah svuah svāhā. Do thou O Varuṇa, harken my invocation, do favour
to me today. Seeking thy favour, I implore thee. Praying to thee with the divine song,
I come to thee. The sacrificer seeks that (favour of thine) through oblations.
Without getting angry, O Varuṇa, do thou know of this (divine song). Praised
widely, do thou not steal away our life—Do thou O Agni, the wise, pacify the anger
of god Varuṇa. The best of sacrificers, the best messenger of god, the brilliant, do
thou remove all evil spirits from us—Do thou O Agni, be nearest to us, closest to
help, at the dawn of the dawn, bestowing wealth on us, do thou appease Varuṇa
through sacrifice for us; show thy mercy and be ready to hear our call. Thou art swift
Agni. Being swift, thou art placed in the mind (as a messenger to gods); being swift,
thou carriest the oblation, being swift, give us remedy. Thou art swift, O Agni, and
free from censure. Really thou art swift, supported by swift, thou carriest oblation
swiftly, swift do thou grant us remedy, Svāhā. With the oblation I appease what we
have passed over in this rite in the form of Mantra or action. May the gods be satiated
and compensate through clarified butter. What I have done in excess in this rite,

1. TS I. 5.10.2
2. TS I. 6.5.1
रयोणां स्वाहेति। अथ बहिष्यो धातूनां संप्रलुप्य ध्रुवायां समनकिः समूहः बहिर्हविषाणू घृतेः समादित्वैवेसुभिः सं मलस्यः। समिन्द्रेण विशेषभिदेवमभिरक्षामिति। अथेनदाहवनीये शुप्राहरूण्य दिव्यं नभो गच्छु यत्स्वाहेति। अथोपोब्धाय दक्षिणेण पदा वेदिमक्रम्य ध्रुवया समिश्र्य्यज्ञुहोतिः देवा गातुविदो गातु विच्वा गातुमिति मनसस्मः इस्म नो देव देवेषु यज्ञस्वाहा चाचि स्वाहा वाते था: स्वाहेति। उदूहति सुचमः। निनयते प्रणीतः। उपोत्धाय यजमानो दक्षिणेण पदा विष्णुक्रमान्त्रमेते। संतिष्ठत आमावास्यं चा पौर्णमास्यं चा हवि: || २९ || सप्तदश: ||

|| इति प्रथम: प्रश्न: ||
what I have done less here, may Śvīṣṭakṛt Agni, knowing it, do it well offered for me—To Śvīṣṭakṛt Agni, the well offerer of oblations, the fuller of desires, Svāhā—O Prajāpati, none else than thee surrounded all those creations. May we obtain those objects desiring which we offer thee. May we be lords of wealth, Svāhā.\textsuperscript{3}

Having snatched a few bundles of sacrificial grass, he dips them into the Dhruvā with the verse, “May the sacrificial grass be smeared with the oblation of clarified butter together with Ādityas, Vasus, Maruts, Indra and Viśve Devas. May it go to the heaven, Svāhā.”\textsuperscript{4} Having stood up, and having crossed the altar with the right leg, he makes the Samiṣṭayajus offering by means of the Dhruvā with the formula, “O gods, knowers of path, having known the path, do you follow the path. O god, lord of mind, carry on this our sacrifice unto gods, Svāhā, Svāhā unto the speech; place it unto wind, Svāhā.”\textsuperscript{5} He lifts up the ladle, pours down the Praṇitā-water (into the altar). Having stood up, the sacrificer takes Viṣṇu-strides.\textsuperscript{6} The offering pertaining to the new-moon or full-moon comes to an end.

CHAPTER I ENDS.

4. TBr. III. 7.5.10.
5. TS. I. 1.13.3.
अथोपव्याहरणम्। विज्ञायते क्रत्वादी क्रतुकांम कामयते यज्ञाक्रान्ति
यज्ञाक्रामामिति। प्राकृतलाभण्यस्तस्तिर्य तेषु प्राङ्गुम्बुः यज्ञमान
उपविष्य जपति या: पुरस्तत्रसुवन्युपरिश्रास्तरस्ते या:।। ताभी
रशिम्पविन्त्रयिःः श्रद्धां यज्ञाक्रामणे।। देवा गातुविदो गातुः यज्ञाय विषदत
मनसस्मिताने देवते वातावरणः प्रयुज्यतामिति श्रद्ध एहि सत्यं त्वा
हृदयामिति। आकृत्या वेदना करोत्याकृत्व्यै त्वा कामाय त्वा समृद्धे त्वा पुरो
दधे। अमृत्तायं जीवि:।। आकृत्तिस्मयवस्ते कामस्य समृद्धधे।
इन्द्रस्य युज्यते धियः।। आकृत्यं देवों मनस: पुरो दधे यज्ञस्य माता सुह्वा
मे अस्तु।। यदिच्चत्तमि मनसा सकामो विद्यमेनद्रृढः दधे निगुणितामिति।
मनसा त्रि: संकल्पस्ते त्रिविचे:।। सर्वस्यामो अनस्थापायस्य इत्यग्नानेयेपे।
स्वर्गकामो दर्श्यार्थाय यक्ष्य इति दर्श्यार्थार्थाय:।। स्वर्ग-
कामात्मातुर्मास्तेयस्य इति चातुर्मास्तेपु:। स्वर्गकाम: पशुभाय यक्ष्य इति
पश्चुव्य:।। स्वर्गकाम: सोमनाथ यक्ष्य इति सोमे।। स्वर्गकामो अतिर्थि चेष्य
इत्यप्रवचये:। अहिन्दे अहिन्दे वा वधाकामो बतकामो वा यज्ञे:।। ततः
ऋध्यात: तन्मेव समृद्ध्यत: तन्मेव संपद्यत: काम इति।। अथतत्वज्ञो प्रतिवधचनं
तत्स ऋध्यात: तत: समृद्ध्यत: तत्स संपद्यत: काम इति।। ओऽ तथेति
प्रतिवधचनमुः।। १।।

अथतत्वज्ञो देवयजनं याचते अध्यायो देवयजनं मे देहीत्यध्यायेमूः।
आदित्यो देवो देवो अध्यायः स: ते देवयजनं ददात्ति:।। ओऽ तथेति
CHAPTER II
THE SETTING UP OF THE SACRED FIRES

II.1

Now the pronouncement (of the setting up of the sacred fires). It is said in the Brāhmaṇa, 1 "At the commencement of a sacrifice (the sacrificer) should pronounce his desire for the sacrifice; at the commencement of a rite the desire for the rite." Having spread darbha-blades with their tuft towards the east, the sacrificer, having sat on them with his face towards the east, murmurs the verses, "Those which flow from the front, from above, and from all sides, with those which have rays as the strainer, I commence the sacrifice, the faith—O gods, the knowers of path, do you secure the path for the sacrifice. Let the sacrifice be arranged from the wind through the god, the lord of mind," 2 "O Śraddhā, do thou come. I invoke thee with truth." He expresses his intention with the verses," (O Indra), I place thee in front for intention, for desire, for prosperity, for immortal life. The wise employ their mind for obtaining protection and prosperity through the intention and desire for Indra. I place the goddess governing the intention before my mind. May the goddess of sacrifice (i.e. the intention) be inclined to listen to my call. Whatever desire I entertain, may that desire deep in my heart be fulfilled. 3

He expresses the intention three times in mind, three times loudly. In the setting up of fires (he should express the intention), "Desiring all things I shall set up the fires." In the Full-moon and New-moon sacrifices, "Desiring heaven I shall perform the Full-moon and New-moon sacrifices." In the Cāturmāṣyā sacrifices, "Desiring heaven, I shall perform the Cāturmāṣyā sacrifices." In a Soma-sacrifice "Desiring heaven I shall perform a Soma-sacrifice." In the Agnicayana, "Desiring heaven, I shall pile up the fire-altar." In an Ahīna or an Ahargāṇa sacrifice (he should express that intention) for the fulfilment of which he may be performing the sacrifice. (He should further say), "May that sacrificial performance succeed, may it be accomplished, may my desire be fulfilled." The response of the priests should be, "May your sacrificial performance succeed, may it be accomplished, may your desire be fulfilled." "May it be so", is the reply.

II.2

Now he begs the sacrificial place to the priests. To the Adhvaryu, "O Adhvaryu, do you give me the sacrificial place." (He says), "God Āditya is the divine Adhvaryu,

1. The Brāhmaṇa—passage is not traced.
2. TBr. III.7.4.1
3. TBr. II.5.3.2
अथ तिर्थं वरणम्। विज्ञायते ब्राह्मणं त्रित्विजो योनिगोत्रशुचिवृत्त-संपन्न अविगुणाच्छ अत्रिकिरिनः। न परिकात्रक्रांता नान्तगा नान्तयंजा
may he grant you the sacrificial place.” “Be it so,” is the reply. To the Brahman, “O Brahman, do you give me the sacrificial place.” (He says) “God Candramas is the divine Brahman; may he give you the sacrificial place.” “Be it so,” is the reply. To the Hotṛ, “O Hotṛ, Do you give me the sacrificial place.” (He says), “God Agni is the divine Hotṛ, may he give you the sacrificial place.” “Be it so,” is the reply. To the Udgāṭ, “O Udgāṭ, do you give me the sacrificial place.” (He says) “God Parjanya is the divine Udgāṭ; may he give you the sacrificial place.” “Be it so,” is the reply. To the Sadasya, “O Sadasya, do you give me the sacrificial place.” “God Ākaśa is the divine Sadasya; may he give you the sacrificial place.” “Be it so” is the reply. To the Hotrakas, “O Hotrakas, do you give me the sacrificial place.” “Goddesses waters are the divine Hotrāsaṁsins; may they give you the sacrificial place.” “Be it so,” is the reply. To the Camasādhvanyus, “O Camasādhvanyus, do you give me the sacrificial place.” “Gods Raśmis are the divine Camasādhvanyus; may they give you the sacrificial place.” “Be it so,” is the reply.

Or he may not beg for the sacrificial place. At the outset, having bathed in holy water, having come up, having worn a new garment, clean, pious, purified, fit for sacrifice, sinless, remaining celibate, working in accord with his colleagues, keeping in view the rites unto the fourth rite he should direct the rites as prescribed in the Veda. Facing the east, and wearing the cord suitable to a sacrifice he performs the rites pertaining to gods as ending either towards the east or north and turning by the right. Facing the south and with his cord on the right shoulder, he performs the rites pertaining to the Pitṛs turning by the left. Standing, seated or bent as the case may be. The Śāmaveda Brāhmaṇa¹ (says), “As is the right palm, so is the sacrificial place. As is the left one, so is the place for offering to Pitṛs. As is the place for Pitṛs, so is the place of obsequies. As is the place for obsequies, so is the place for Iṣṭi, animal-sacrifice and a Soma-sacrifice to be performed for exorcistic purposes. The sacrificial place should basically be such as has water in the east and also be such in whose front another sacrificial place may not be obtained. One should leave towards the north (such piece of land) as may be sufficient for (another) sacrificial place.

II.3

Now the formal choosing of the officiating priests. It is said in the Brāhmaṇa: (Only such) brāhmaṇas (should be chosen as) priests as are endowed with (noble) parentage, Gotra, learning and character, as have no bodily deficiency, as do not

1. ŚaḍBr. II.10
नानू-चाना:। हालेयालेयपुत्रिकापुत्रस्यसहोढकानीनानुजावरद्रि-
प्रवान्यरिहाय। आज्ञःरसोऽध्युर्युर्वासिषोऽवह कैशामित्रोऽहोतायास्य
उद्दाता कौशीतक: सदस्यः। अवशिष्या भुगवो रज्जःरसो वा। योनिर्वृत्तं
विद्या च प्रमाणामित्येके। ताश्चित्रुणितावायुप्रभा ज्ञानेव वृणीत। अकुनक्रित-
मध्युर्युभिंकलासिनं ब्रह्माणमहक्षणः होतारमकरलमुद्रातारमशिपिनिष्टः
सदस्यम्। अथ प्रतिप्रस्थाता नेशोनेतत्त्वध्युर्युपुरुषः। ब्रह्माणच्छास्याप्रीवस्थः
पोतेति ब्रह्मणः। मैत्रेयरुणों चच्चावाको ग्रावस्तुदिति होतुः। प्रस्तोता
प्रतिहर्ता सुब्रह्मण्य इत्युदात्।। अभिगरो धृश्वगोः संशारव इति
सदस्यस्य। स्वप्राधाना:। अस्वप्राधाना हितेके। दश वैकादश वा
चम्साध्यवर्णः। अन्यदक्षिणापि: परिक्रोता भवन्तीति विज्ञायते।
तत्सादग्रहोपतत्स्य शज्ञःतोरेक ऋविकः। दर्शवूणामासोश्चतार ऋविजः
सध्युर्ब्रह्म होतारीम्ब्र इति। चतुर्मासः तु प्रतिप्रस्थाता पद्धमः।। पशुबन्ये
मैत्रेयरुणः: पष्ठः। सवें सौभ्र्ये सध्वे।। तान्तर्करणः: कर्मणोऽवृणीत।
एककृष्मसंगृहः चोदयेदसावह्माध्यवर्णेण त्वा गच्छामि याज्यतु मां
भवानिति। ब्रह्मांलेन हौत्रेणाप्रोक्तेन सादस्येनेति।। न सदस्यो विद्यते
इत्येके। स्वेत्त्रेण कर्मण हौत्रकानुः।। न हौत्रकानित्येके। तत्तुरुषः
हौत्रकाश्मसाध्यवर्णवशः। अध्युर्वाला ऋविजः प्रथमो युज्यते तेन स्तोमो
योक्त्वेः इति।। ३।।
have scars on three limbs, have not crossed a moat, have not crossed the border (of the country), were not born in border-region and have studied the Veda. (He should choose persons) excluding one who plies a plough, one who trades in wool, one who is the son of an appointed daughter, one who was begotten by another person, one who was in the womb of a woman at her marriage, one who was born of an unmarried daughter, one who is a posthumous child or who has two Pravaras. The Adhvaryu should be one belonging to the Aṅgirasa Gotra, the Brahma to the Vasiṣṭha gotra, the Hotṛ to the Viśvāmitra gotra, the Udgātṛ to the Ayāśya gotra, and the Sadasya to the Kauśitaka gotra. Other priests may be belonging to the Bhṛgu or Aṅgirasa gotra. Some teachers think that family, character and learning should be the criteria. If one happens to choose such persons, he should choose only such as do not have any bodily deficiency. One should choose such person as the Adhvaryu who does not have ugly nails; Brahman who does not suffer from leprosy, Hotṛ who does not have broken teeth or torn lips, Udgātṛ who does not have protruding teeth, Sadasya who does not have a skin-disease. The Pratiprasthātṛ, Neṣṭṛ and Unnetṛ are Adhvaryu’s assistants; Brāhmaṇācchaṅmaṇiṣṭṛ, Āgnidhra and Poṭṛ are Brahman’s assistants; Maitrāvariṇa, Acchāvāka and Gṛvastut are Hotṛ’s assistants; Pṛastotṛ, Pratihartṛ and Subrahmaṇya are Udgātṛ’s assistants. Abhigara, Dhruvagopa and Samśrāva are Sadasya’s assistants. They are independent; some say they are not. There are ten or eleven Camasaṭhavāyus. Their services are obtained by giving other Dakṣina. So is it said.

For the Agnihotra sacrifice there is only one priest. In the Full-moon and New-moon sacrifices there are four—Adhvaryu, Brahman, Hotṛ and Āgnidhra. In the Cāturmāyas the Pratiprasthātṛ is the fifth. In the animal-sacrifice the Maitrāvariṇa is the sixth. All (the above-mentioned are) in a Soma-sacrifice. (The sacrificer) chooses them at each performance. Having caught hold of each one he should address him, “I, N.N., approach you for Ādhavavya; do you cause me to sacrifice,” “... for Brahman’s function ....”, “... for Hotṛ’s function ....” “... for Udgātṛ’s function ....”, “... for Sadasya’s function ....” Some say that there is no Sadasya. (He chooses) the Hotrakas for their respective functions. Some say that he should not choose the Hotrakas. The Hotrakas and Camasaṭhavāyus are subordinate to the respective chief priest. Of all the priests the Adhvaryu is appointed first. The Sāman-chanting (at a Soma-sacrifice) is to be introduced by him.²

1. On the shoulder caused by the use of bow, on the arms caused by wrestling and on the neck caused by fight with elephants.
2. Thus the Sāman-chanting in Soma-sacrifice depends upon him. The Śastra-eciting following the Rgveda succeeds the Sāman-chanting. So the Adhvaryu precedes all.
आदित्यो देवो दैवो स्वर्यः स मेव स्वर्य़ुर्ध्ववर्यः स्वर्यु त्वा वृण इत्यूर्ध्वयुः। आदित्यो देवो दैवो स्वर्यः स ते स्वर्युस्तेनानुमतः। कर्मचांह करिष्यामीति। अं तथेति प्रतिवचनमू। चन्द्रमा देवो दैवो ब्रह्मा स मेव ब्रह्मा ब्रह्मण्य त्वा वृण इति ब्रह्मणमू। चन्द्रमा देवो दैवो ब्रह्मा स ते ब्रह्मा तेनानुमतः। कर्मचांह करिष्यामीति। अं तथेति प्रतिवचनमू। अःद्रिदेवो दैवो होतास मेव होतास होतास होतास होतास त्वा वृण इति होतास। अःद्रिदेवो दैवो होतास मेव होतास तेनानुमतः। कर्मचांह करिष्यामीति। अं तथेति प्रतिवचनमू। पर्जन्यो देवो दैव उद्गाता स म उद्गातातरुपत्यारं त्वा वृण इत्युद्गातामू। पर्जन्यो देवो दैव उद्गाता स ते उद्गाता तेनानुमतः। कर्मचांह करिष्यामीति। अं तथेति प्रतिवचनमू। आकाशो देवो दैवो सदस्यः स मेव सदस्यः सदस्यः सदस्यं त्वा वृण इति सदस्यमू। आकाशो देवो दैवः सदस्यः स ते सदस्यस्तेनानुमतः। कर्मचांह करिष्यामीति। अं तथेति प्रतिवचनमू। आपो देव्यो दैव्यो होत्राश्चिंसिन्यस्ताम होत्राश्चिंसिनयो होत्रका होत्रकान्यो वृण इति होत्रकामू। आपो देव्यो दैव्यो होत्राश्चिंसिन्यस्तात्स होत्राश्चिंसिन्यस्ताभिनुमतः। कर्मचांवर्यं करिष्याम इति। अं तथेति प्रतिवचनमू। रश्मयो देवा दैवाश्चमसाध्यवस्तैः स चमसाध्यवध्मक्षमसाध्यवध्मक्षमसाध्यवृणीः वृण इति चमसाध्यवृणूः। रश्मयो देवा दैवाश्चमसाध्यवस्तैः ते चमसाध्यवध्मक्षमसाध्यवृणि:। कर्मचांवर्यं करिष्याम इति। अं तथेति प्रतिवचनमू। वृष्टोऽवृत्तो जपति महं ते स्वोऽच यशो मेव स्वोऽच भगो मेव स्वोऽच भागो मेव स्वोऽच स्तोऽम मेव स्वोऽचः कृपयति मेव स्वोऽच भुक्ति मेव स्वोऽच विष्य मेव स्वोऽचः सर्वं मेव स्वोऽचः सर्वं मेव कल्याणवोऽचस्तमावतु तन्मा जिन्तुः। तेन भुक्तिश्च देवो देवभेदु सोः सोमेति। अं तथेति प्रतिवचनमू।
(The sacrificer chooses) the Adhvaryu (with the formula) “God Āditya is the divine Adhvaryu; he is my Adhvaryu; O Adhvaryu, I choose thee as Adhvaryu.” (The Adhvaryu says) “God Āditya is the divine Adhvaryu, he is your Adhvaryu; consented by him I shall function.” “Be it so,” is the response. The Brahman (with the formula), “God Candramas is the divine Brahman, he is my Brahman; O Brahman, I choose you as Brahman.” (The Brahman says) “God Candramas is the divine Brahman, he is your Brahman; consented by him I shall function.” “Be it so,” is the response. The Hotṛ (with the formula), “God Agni is the divine Hotṛ; he is my Hotṛ; O Hotṛ, I choose you as the Hotṛ.” (The Hotṛ says) “God Agni is the divine Hotṛ; he is your Hotṛ; consented by him I shall function.” “Be it so,” is the response. The Udgātr (with the formula) “God Parjanya is the divine Udgātr; he is my Udgātr, O Udgātr, I choose you as the Udgātr. (The Udgātr says), “God Parjanya is the divine Udgātr; he is your Udgātr; consented by him I shall function.” “Be it so,” is the response. The Sadasya (with the formula), “God Ākāśa is the divine Sadasya, he is my Sadasya, O Sadasya, I choose you as Sadasya.” (The Sadasya says), “God Ākāśa is the divine Sadasya; he is your Sadasya; consented by him I shall function.” “Be it so,” is the response. The Hotrakas (with the formula), “Goddesses waters are the divine Hotrāśaṁsins; they are my Hotrāśaṁsins; O Hotrakas, I choose you as Hotrakas.” (The Hotrakas say), “Goddesses waters are the divine Hotrāśaṁsins; they are your Hotrāśaṁsins; consented by them we shall function,” “Be it so,” is the response, The Camasādhvarya (with the formula), “Gods Raśmis are the divine Camasādhvarya; They are my Camasādhvarya, O Camasādhvarya, I choose you as Camasādhvarya, (The Camasādhvarya say), “God Raśmis are the divine Camasādhvarya; they are your Camasādhvarya, consented by them we shall function.” “Be it so,” is the response.

Each one chosen, murmurs the formula, “You have spoken great for me, you have spoken glory for me, you have spoken fortune for me, you have spoken brilliance for me, you have spoken penance for me, you have spoken praise for me, you have spoken accomplishment for me, you have spoken enjoyment for me, you have spoken all for me, you have spoken everything for me, you have spoken everything auspicious for me. May it help me, may it enter into me, may it impel me; may I desire to enjoy it; may god go to god, may Soma go to Soma.” “Be it so,” is the response.

1. TāndBr. I.1.1
सिंहे में मन्युव्याप्ति में अन्तरामयः । वृक्षे में शुद्धः । अर्थे में चसः । धन्वनि में पिपासा । राजगुरुहे में उपानायः । अस्मति में तन्त्रः । गार्भे में सर्वः । शल्ये में दृशः । अश्वत्थे में वेपथः । कूर्मे में सर्वः । वनस्पति में तन्त्रः । भावृत्वे में पाप्मा । सप्ते में निद्रिता । दुःखीती में व्यूढः । परस्वति में समृद्धिः । खड़े में आर्तिः । गवये म आन्धम् । गौरे म बाधित्यम् । ऋषे में शोकः । गोधाराया में खेदः । जरायाया में जिन्मः । कृष्णशकुनी में भीस्ता । कर्षे में पापो गन्धः । उलूके में श्रवणः । क्रोके म इण्याः । मर्के में दुर्ध्रुवः । कुलः में सर्वः । उलः में प्रथमः । उष्टः में तृष्णा । धृष्ये में श्रमः । अव्यायां म आन्धम् । कोशे में गन्धः । कुमारिः में शंल्लाृः । सूकरे में ब्रकः । पृदाकुनिः में स्वपः । अजगरे में दुस्वपः । विद्युतः में स्मरणः । लोभायाः में क्वंदः । शल्ये में पाप्मालक्ष्भः । स्नीषु में सन्तप्तः । अजायु में कर्कशः । व्रात्ये म इत्या । शूद्रे में स्तेयम् । वैश्ये में कार्यकृत्यम् । राजन्यकृष्णायु में स्नानम् । नैषदे में ब्रह्माहत्या । कुलढ़े में ध्वस्तः । उलः में विलासः । उद्रिणि में वमति: । चिपुरुषे में रोदः । द्रीपिनि में निष्पत्तः । हस्तिनि में किलासः । शुनि में दुरस्त्र्या । वन्येषु में स्तेच्छः ।
II.5

1. " (May) my temper (be laid down) in the lion; my inner disease in the tiger; my hunger in the wolf; my voracity in the horse; my thirst in the desert; my desire for eating in the royal house; my lesitude in rock; my hemorrhoids in the ass; my bashfulness in the porcupine; my shivering in the Ficus religiosa; my disease of limbs in the tortoise; my escaping in the goat; my death in (an object) not liked (by me), "my evil in the cousin; my calamity in the enemy; my scarcity in ill fame; my wretchedness in the wild buffalo; my distress in rhinoceros; my blindness in the gaiyal; my deafness in the Baus gaurus; my affliction in the bear, my sweat in the iguana; my heat in the female animal characterised by heat; my cowardliness in the crow; my bad smell in the bad smelling rodent animal; my ill fame in the owl; my intolerance in the treacherous; my misfortune in the monkey; my forgetfulness in the cuckoo; my memory in the goose; my thirst in the camel, my fatigue in the white-footed antelope; my hairiness in the ewe; my odour in the storing vessel; my decoration in a virgin; my shouting in the hog; my lying down in a snake; my excessive lying down in Boa constrictor; my vanity in lightning; my moisture in lobha; my wretchedness in sarabba deer; my untruth in women; my roughness in the she-goats; my wantonness in Vṛāya, my stealing in Śūdra; my artisanship in Vaiśya; my ignorance in pseudo-rājanya; my killing of brāhmaṇa (i.e. a great sin) in the Niśāda; my sneezing in the forketailed shrike; my consumption in the wild animal; my vomiting in a store of water; my weeping in the Kimpuruṣa, my excessive heat in wild elephant; my leprosy in elephant; my frequent urination in a dog; my crude


2. The manuscript of a commentary on Sīṁhānuvāka (Baudh S’S II.5) deposited in the library of Asiatic Society, Calcutta has rendered basta as ṣaṭa (rabbit).

3. Caland’s text reads me himah. The commentary subodhinī reads me ‘himah.’

4. The commentary subodhinī on Sīṁhānuvāka renders jārāyāṁ as uṣṇapriye prāṇiviniṣe.

5. Caland’s text reads me maṁsyā. The commentators read me ‘maṁsyā.

6. The commentators have rendered this word as apradārtā (miserliness). Perhaps it indicates some animal.

7. Caland’s text reads me ‘kārmakṛtyam. Read me kārma. following the commentators.

8. Thus the commentators. Caland reads vilāsa. The word ulala meaning “goose” has occurred earlier. Caland in his edition has recorded two variants: uhula and kulala: Any way it would be reasonable to read here a word different from ulala and consequently with a different meaning.
विदेहेषु मे शीपदः। महावर्णेषु मे ग्लोः। मूजवत्त्वु मे तप्रा। दुन्तुभो मे कासिका। इश्वाकुषु मे पितम्। कलिङ्गेषु मे अमेथ्यम्। अश्वत्तम् मे उप्रचस्ता। पुरुषिल्यां मुद्धरितम्। आखुनि मे दत्तरेगः। मक्षिकायं मे श्र्तकशा। शुकः मे हरिमा। मयूरे मे जल्या। वृषे मे जरा। चाषे मे पापवाद। अषु मे भ्रम। ब्रह्मोज्जे मे किल्लिष्मु। अपेहि पापमुन्नूरपनाशिषो भवा नः। पापमुक्तस्य लोके पापमेध्विवही यो नः। पापन जहाति तमु त्वा जहियो वधमन्यत्रासताणिविशिष्टाः सहस्राको अमल्याँ नो दृष्टि स रिष्यतु यसु दर्शस्मनु जहाति। अध्यात्मलिनाप उपहति सुमित्रा न आप ओषधि: सत्विति। तां दितमेता अप उत्साहिति यस्यामस्त दिशि दृष्यो भवति दुर्मित्रास्तस्मै भूयायुष्म उस्मान्त्रिश्च यं च वर्यं द्रिष्य इति। अध्याप उपस्यूष्य यथेतं प्रविष्टिः। II.5. II द्वितीयः।

अथेदमन्याधेयम्। तस्य कः करण उपक्रमो भवतीति।
उक्खान्नूतकश्काण्यपुपणेत्र: पुरुशरणम्। कथमन्नूतपूर्वी करण।
स्मानपवनमन्न्त्राचमनमन्न्त्रोपक्रणपुपणाचवाचनानि श्र्द्धामाहूकृत्या। वेदं
कृत्यव्याहात्यष्टिवासो वृतावाहितिल्तिचे देवयजनं याचित्वा देवयजननमादय
स्मानमादयान्तर्या वेदुल्करावुद्धेशन प्रपद्य जचनेन गार्हपत्य मेघ्माधीनं
स्मान गार्हपत्यव्यावस्यायतनमुद्द्युन्नमानमस्या अमेध्यमप पापमानः
यजमानस्य हन्तु। शिवा नः सन्तु प्रदिश्शत्तसः। शं नो माता पृथिवी
तोकसातिति। अध्यैन्तद्विमेवोक्षति शं नो देवीर्मयय आपो भवनुथ पीतये।
शं योरभिस्ववन्तु न इति। एकमेवान्वाहार्यपचनस्यायतनमुद्द्यति।
talk in forest-dwellers; my elephantisis in the Videhas; my wenlike excrescence in regions with heavy rain-fall; my inflammation in the regions around the Mūjavat mountain; my cough in the drum; my bile in the Iksvāku region; my impurity in the Kaliṅga; my childlessness in the she-mule; my ill behaviour in the prostitute; my teeth-decay in the rat; my phlegm in the fly; my yellowness in the parrot; my talkativeness in the peacock; my old age in a bull; my harsh talk in the blue jay; my whirling in the water; my evil in one who has abandoned the Veda; O evil, do thou go away, do thou be destroyed again. O evil, allayed, do thou lead us to the region of the pious. O evil, we abandon thee who thyself dost not leave us. Thousand-eyed and immortal; do thou live with others than us. May he who hates us be ruined. Do thou kill him whom we hate."

He takes up water in folded palms with the formula, "May the water and plants be our good friends." He throws up that water towards that direction towards which the person hated by him lives with the formula, "May the waters be hostile to him who hates us and whom we hate." Touching water, they enter (the residence) by the same route by which they had gone.

II.6

Now the setting up of the sacred fires. What should be the procedure of the rite? The seasons and constellations have been mentioned. One's own sanctification has been spoken. What should be the order? One should go through bath, purification, sipping water with the utterance of mantras, sprinkling (oneself) with mantras and pronouncing the day to be auspicious. Having invoked Śraddhā, having expressed the intention, having pronounced (the performances), having chosen the priests and having honoured them, having begged for the sacrificial place, having received the sacrificial place, having taken up the wooden sword, having entered through the spot between the Vedi and the rubbish heap, standing to the rear of the Gārhapatya, (the sacrificer) digs up the place for the Gārhapatya towards the east with the verse, "May the impure substance being dug out of this earth remove the evil of the sacrificer. May the four principal quarters be auspicious to us. May the mother earth be winner of offspring for us." He sprinkles it with nether-turned palm with the verse, "May the divine waters be for our aid; may they

9. Caland's text reads duropram, snāvanyesu. But read following the commentaries duroprasā, vanyeśā.
10. Caland's text has īrāmo. But read bhrāma following the commentators.
1. TBr I.2.1.1
एवमेवाहवनीयस्य । एवमितरयोर्बिदि करिष्यन्वयति । अथात्तरेण
वेदांकरावुदङ्गोद्विनिःक्रमया तां दिष्य चतुर्थिः यत्रस्य संबधाः उपक्रमः
भवति । अपि लोकः शालाया । सर्वं संबधाः उपक्रमः भवति । अपि
चातुर्विद्विद्विद्राचीनं तान्नद्रातुनिपूवद्विक्रां संबधामेवक्रमः यजुष्या संबधाति।
वैश्णवस्य रूपः पृथ्विः परिस्सचा । स्थोनमाक्षितुम न इति सिकतः
संभूतः निद्धाति । एवमेवोत्तरप्रमाणं संभार्यमते रेण ज्ञोऽनिधिः संभूत्यते
संभृतैव निद्धाति । उषाध्र चिन्तास्वयं रारक्रारक्रः च वल्मीकिः च सूदूः
च वराहविहरते च पुज्जारः च शर्कीराक्षेत्राय पारिहारः । अधोत्तरेण
ज्ञोऽनिधिः गृहिर्यशलक्षमानाहहरि । अथ वानस्य भविष्यवाचनस्मितः । शाखा
आदारः । सप्तलशासा: । सप्तारोहः: । प्रादेशामात्रांप्रतिशुष्काया आहरति । अपि
वा यथालाभम् । ध्वन्यद्राम् । चित्रित्यस्याष्ट्रस्यतथः तितः समिध आदारः
सप्तलशासा: । सप्तारोहः: । प्रादेशामात्रांप्रतिशुष्काया आहरति । चित्रित्या-
दध्यात्माः भूताः रारक्रारक्रः शरीरभिषक्षः श्च । प्रजापतिः यहमुखेन
समितालिन्त्रस्त्रवुद्विद्विद्रिमेनुः: । प्रजात्मा इति । अथ युग्मकुचयमाहरति
या तो अग्रोजस्विनी तनुरोपशिः प्रविष्टः । तां त इह संबधामीति ।
अथात्मा अपूर्वी आहरत्यायश्चत्वारः शामिगर्भस्मात्रासामिगर्भाः च
चतुर्वुद्विद्रिमेनुः । द्राक्षाहस्षुः व्यस्तौतीस्त्रुः । भोजनामावलामयात्मापी 
च प्रादेशामात्राः सर्वेः समाः चतुर्वुद्विद्रीवोत्त्वधाम् । तस्या उत्नाया
अतुल्यमवतात्माप्रतिमानवर्णम प्रजननं कूच्यति । तावतीमेवतरारिमः
अथैन्यो आहरव्यक्तायात्मकावहाद्विः जातमप्रेस्त्रः यज्ञायाः संभारमी ।
शान्तयोनिः शामिगर्भस्मारे प्रजननित्व: । यो अश्चत्त्वः शामिगर्भाः आहरोह
त्वे सचा । ते तेहि भ्रात्याय यज्ञाय: भेतुभि: सहेति । अथैत्त्वस्य-
संभृतायास्मात्रास्मात्रायं संबधिति यं त्वा समर्थं जाते दो यथा शरीरं भूतेषु
be for our drinking. May they flow prosperity towards us." Similarly, he digs out the place of Anvāhāryapacana, similarly of Āhavaniya. Similarly of the other two if he is going to set them.

After having gone out towards the north by the way between the altar and the rubbish-heap, he (and others) go towards that direction where the materials are arranged for him. Or all the materials are arranged towards the north of the hall. Or he collects them within the altar with the respective mantras one by one in the order indicated by the mantras, ending towards the east. Having collected the sand with the verse, "The manifestation of Vaiśvānara, the rubbish may enter upon us on this earth with pleasure," he deposits it. Similarly, having collected each succeeding substance with each succeeding mantra, he deposits it. Saline earth, sand, earth carved out by a rat, earth from an ant-hill, earth from dried pond, earth dug out by a hog, lotus-leaf and gravel—these are eight earthly substances. With the succeeding mantra he brings six particles of gold. The substances of vegetable kingdom (should be procured) with the mantras pertaining to herbs. He brings twigs which are wet, with leaves, with sprouts, as long as a span and with their tips not dried up. Or he may procure as many as become available. A twig of Butea frondosa with two (mantras). He brings three fire-sticks of a conspicuous tree of Ficus religiosa, wet, with leaves, with sprouts, as long as a span and with undried tips with the verse, "You are collected from a conspicuous Aśvattha tree, great ones and with your body consecrated equal to Prajāpati, the mouth of sacrifice, three and coupled with three-fold (fire) for proceation." He procures a web of Mūnja grass with the formula, "O Agni, I procure here thy lustrous body which has entered into plants."

Then he procures for him (the sacrificer) two kindling woods—(the lower one) of Ficus religiosa grown or not grown upon a Śamī-tree, four aṅgulas high, twelve aṅgulas broad and sixteen aṅgulas long, or a square of span and four aṅgulas high. On the upper side, in regular order in lower part a generating place with a slope towards the west is carved out. An upper kindling wood of the same size. He brings them with the verses, "I collect the sacrificial body of Agni born of the oblation carrying Aśvattha tree for generating fire having peaceful womb and born of Śamī. The Aśvattha grown on Śamī which has grown together with thee (O kindling wood) I carry it for thee with a prayer together with the sacrificial signs." He again puts right the substances well procured with the verse, "Do thou, whom

2. TBr I. 2.1.1
3. The Sabhya and Āvasathya fires.
4. TBr I.2.1.7
5. TBr.I.2.1.8
अथ तै भवतीन्ऽनो वृत्तं हत्वासुरन्यपराभाव्य सो ज्ञावस्यां प्रत्यगच्छति। ते पितरः पूर्वेऽद्वृगच्छन्। पितृत्वाजो दग्धतु। तद् देवः पुनर्याचति।
तमेव यो न पुनर्दृढ़ते श्रेयवन्‌वर्ण वृणामहा अथ व्‌ पुनर्दृढ़स्यामो 
रसथ्यमेव पूर्वेऽद्वृगच्छन्। क्रयाता इति। तमेवः पुनर्दृढ़। तस्मात्पितृथ्यः 
पूर्वेऽद्वृगच्छ। क्रयाते। यत्सितृथ्यः पूर्वेऽद्वृगच्छ। करोति पितृत्वाज एव 
तद्भज्ज निष्क्रीय यज्ञमाणः। प्रतनुत्त इति ब्राह्मणम्। अथ यदि गां न 
लप्ते मेषमांज व लभते। अपि वा शूरमोदनं पक्तवा तस्यपरिसार्य भूतमाज्ञं 
पयो बानीय तस्यादेदतत्सर्व 
करोति यहवा कार्यम्। क्रयाते च चेन्ते वा एतर्ते यदाज्ञं पयो 
वान्दुहस्तप्पुला इति।
गौरववाङ्कसामायात। नीचछात्रा अम्बरीवं 
वोतपनीय वाभ्यफ्रेब्रजन्ति। अपि वोपासोवेकाभ्यफ्रेब्रजन्ति। अर्धमौपासन स्रुवते 
कर्वति सर्वं वा। ब्राह्मडलिनकार्यपासन स्रुवति। सो उत्त्र वैव हि 
हृतं इति। समानं कर्मं सांभारनिवपनात्। अथ तृतीयं संभाराणं 
त्रेषा विभज्य
सम्भवस्याः। आहवनीये वा सभवस्याः। संकल्पः। समानं 
कर्म म समिदायानात्। पश्चपन्न नानावृक्षीया: 
समिखो वस्ययावदधति। कथमनत्रानूपूर्व्य भवति। अध्यत्थस्यो 
दूमबर्ष्य पर्ण्य शामि च विक्रूतक्षेत्रयेव 
दत्तनूपूर्व्य भवति। कथमु खल्वन्त्रदाग्राविद्योरत्न इति। 
ऐद्राग्राविद्योरत 
उद्धसंकिकं सुजेत्तोवर्यं दशाहोत्तरस्यमुद्धसंकिकति। 
तन्त्रसमास एवैलुप्तपद्धते नानात्र प्रणौत्तस्याग्रेलोकिक्तति।
हुतं स्यात्सो विन्न:। कर्ममनं तस्य धारणमिति। अपवृत्ते कर्मणि 
लौकिकं: संपंदः। प्रसिद्धानि तनूहववीर्षि। प्रसिद्धा अग्न्याधेयदक्षिणा
I have collected, who wast concealed among the beings, collected be seated, being auspicious to the offspring. Do thou, knowing, lead us to the wide region.”^6

II.7

Now indeed (the Brähmana) goes, “Indra, having killed Vṛtra and having defeated the Asuras, returned on the new-moon day. The Pitṛs had come on the preceding day. The sacrifice (naturally) went to the Pitṛs. The gods asked for it back. They (the Pitṛs) did not give it back. They said, “We ask for a boon; then we shall give it back to you. An offering should be given to us on the preceding day. Therefore, (a rite) is performed for the Pitṛs on the preceding day. In that one makes an offering to Pitṛs on the preceding day, having bought away the sacrifice from the Pitṛs the sacrificer proceeds.” So says the Brähmana.^7 If (the sacrificer) does not get a cow, he procures a sheep or a goat. Or having cooked rice (won) in dice and having poured over it ample ghee or milk, he does with it what is to be done with a cow. It is said, “Ghee or milk is indeed the seed of a cow; rice-grains of a bullock.” (They are) indeed the cow because of the similarity of part. Being under a canopy (the sacrificer and his family-members) proceed towards the fire produced either in an oven or produced as the result of heat of potsherds on the grass spread over them. Half of the Aupāsana fire or the entire Aupāsana fire is retained.^8 (Alternatively) the Aupāsana fire is used as the Brāhmaudaniya fire. (Because) offerings are made on it (the Brāhmaudaniya): The rite up to the pouring down of the substances (into the fire-places) is similar. Having divided in three parts the one third portion of substances (he pours two parts) into the places for Sabhya and Āvasathyā. Or he may imagine the Sabhya and Āvasathyā in the Āhavaniya. The rites upto the putting of fire-sticks are similar. (The Adhvaryu) puts (on the fires) five fire-sticks each, of different trees, having first dipped them into ghee. What is the order here? Aśvattha (*Ficus religiosa*), Udumbara (*Ficus glomerata*), Parna (*Butea frondosa*), Śamī (*Prospis spicigera*) Vikāṅkata (*Flacourtia sapida*)—this is the order here.

What is to be done at the end of (the Iṣṭi offered) to Indra-Agni and Āditya:^9 At the end of the offerings to Indra-Agni and Āditya the Adhvaryu should abandon the fire deposited on the foot-print of the horse. He should carry forth another fire (from the Gārhapatya) for the offering to be made with the Daśahotṛ formula. This (discarding of the deposited fire) is proper only in the case of combination of the

6. TBr.I.2.1.9
7. TBr.I.3.10.1
8. While setting the Gārhapatya fire.
9. cf BaudhŚŚ II.19
ददाति। तात्स्थेनाधिगच्छेदास्थेयतावनिः मन्थानचौदनाधैतावतो ददाति।
तेनो हैवेत काममवप्रोतीतिः। अथ्येको गाय दक्षाणः ददातिः पैक्लायणिः-
ब्राह्मणं भवति। न लेखामहितप्रिः स्थात। विभाग्ये च देवानां वा
एतो जन्ततमो यो अहितप्रितिः। अथ यदस्याग्रिनुद्दरतिः सहस्रः तेन
कामदुःखो उवरुद्धे। अथ यदन्त्रयो जूहोति सहस्रः तेनेति।
अपरिमितमेवदुमुक्तं भवति॥ ७॥ तृतीयः॥

अथान्याधेयस्योपवसतं हृदयुपकल्पयते गाय मानसलामहं वासीक्षुरः
उदकुम्भास्त्रीनौदुम्बराज्ञ्ञूलानौदुम्बरीं दर्शिमेकों वपश्रापणीम-
विशाखामौदुम्बरीमेव। स्वविनवान्यान्स्थालीपातान्तृतुशजिकाति। भारा-नीरकोपवहः। आज्ञानाभ्यास्मात् आस्यं तृणमुखिः स्वस्यं सूचिति। दक्षाणं
प्रतिश्रित्तं भवति। तत्स्येतिस्मिन्निर्मिति प्राणवृत्तस्य केशात् करोति
तृणीम्। त्रीणि दर्भुश्रीलालनुपननात्य वपति वपे प्रवपे देवने सविनः
प्रसूतो ब्रह्मणं सशिशितो उह यानी म हि ऊर्ध्वं लोमानी तानि मे स्वस्तये
सन्त्वति। आधैनमुज्जेकश्च्रेणुमक्रृतनन्दुकुम्भेनाभ्यवनन्त्वाचयतीमा
म आपः शिवा: सतु दुर्स्त्रं प्रवहनूऽ मे। शुद्धा: प्रयुजीर्थि क्रृतीति।
स्नातः प्राइत्यश्च वासः। परिधायालक्ष्यं। अथानमेकविश्वश्चाः
दर्भुश्रीलोक्ष्या विभमके: सपति। सपतिभ्रान्तिः। पवश्चमभुवामादयेमां
दिशो नीत्वा चतुष्पति एतिन्तित्वदयो उवेक्षाणं पापमो विनिधीनाचयति
सिंहे मे मन्तुव्यं द्रवे मे उन्नतसमयं इति। आन्तमेतमुवाकः निग्रेण
निनेयापः परान्व पात्रमनेवेक्षाणं आवनि। हस्तपादान्वशाल्यैः नवेदे
यथेक्यो त्वरमान: सुवर्जनं इत्येतमुवाकः वजमानेवाचमभ्रमित्वाचयति।
procedure, not otherwise; because the fire which is carried forth becomes secular. (Formal) fire is that in which offering is made with Daśahotṛ formula. Its maintenance should continue till the end of the rite concerned. As soon as the rite is over, the Fire becomes secular. The Tānu-offerings are prescribed. (The sacrificer) gives away the prescribed Daḵṣiṇās. If he cannot procure them, he should give as many pieces of cloth or as many meals or pots of cooked rice. Thereby he obtains the desired object. He should give away at least one cow, so says the Pāṅgalāyani Brāhmaṇa.10 (In any case) one should not remain without setting the fires. It is said, "One who has set up sacred fires is one among the gods. In that one carries forth fire for him (the Āhitāgni) thereby he obtains a thousand desire-yielding (cows). In that one offers his Agnihotra, a thousand. Thereby more than that is meant.

II.8

On the day preceding the day on which fires are to be set up, the sacrificer procures a fat cow, a new garment, four pitchers of water, three spikes of Udumbara wood, a ladle of Udumbara, a fork of Udumbara without an offshoot for roasting the omentum, all implements pertaining to the Pitrājña other than those for Sthālipāka—mattress of erakā and pillow, collyrium and ointment, clarified butter, a bundle of grass, wooden sword and thread. To the southern side there is an enclosure. In this enclosure he shaves the sacrificer turned towards the east, the hair on the head being shaved at the end without reciting any formula. Having closely held three bunches of darbha-grass (near the head), he shaves his head with the formula, "I shave, I shave closely impelled by god Sāvitr, sharpened by brahman." (The sacrificer says), "May my hair which would grow hereafter be for my welfare." While pouring water upon him with a pitcher, he makes the sacrificer who is shaven and whose nails have been pared, recite the verse, "May these waters be auspicious to me; may they wash away my misdeed. Pure, let us proceed with the sacrifice." Bathed, having moved to the east, and having worn a new garment and having adorned himself, he applies ghee to his body. Having purified him with twentyone clusters of darbha-grass divided into three parts (i.e.) with seven each without reciting any formula, having taken a pot full of water and having led him to this (south-west) direction, (the Adhvaryu) makes him, gazing into that pot full of water, recite the formulas "transferrings of evil", "My temper in the lion, my inner disease in the tiger" etc.11 Having recited this Anuvāka to the end, having poured down the water and having thrown away the pot, they return without gazing back. Having washed hands and feet, having returned by the same route, making the

10. Not traceable
11. cf. BaudhŚŚ II, 5
आमात्यादिकमादीप्यायः वाहायर्पचनवेलयां सादयित्वा शोधयित्वा बहिष्णु परिस्तीवाः चिन्तयो स्तूयाय्यौतरत एतानुपसादयति चुरु उदक्कर्मकोस्त्रीनो- दुःखराजसौतौतौद्युम्बरी दर्विषे कां चपार्यप्रणीतिविशाखामौद्भविर्भृत्त दक्षिणत: सर्वनिवानन्त्वादलीपकात्मृत्यज्ञायुक्तसङ्कारानेरकोषबहिष्णु आङ्गाय्येन आङ्गू प्रृण्युस्त्र स्फूत्त्रयहिति। दक्षिणतो स्थितेव प्रथम करोति। तदेकान्तपंजाशालो अवशिष्टिकरा अविभाजन्ति। अथ स्थितत्या सङ्कृदेव दक्षिणोद्धत्यपहता असुमा रक्तार्थसि पिषाधिः ये क्षयन्ति पृथ्वीभिः करोति। अत्थन्दिः विश्वन्त्रीयायो तातामवर उत्तराय उन्मध्यम: पितर: सोम्यास:। असुं यथूर्वृका ऋतजारस: नो वृत्ति पितरो हवेषिति। ॥ ८ ॥

अथोत्तमकमादते याददानन्त: स्वधय: नवानि पिताम्याणि रूपाण्यसुराश्रोतिः। परामुने निनुरो ये भरत्यप्रजाधानमात्राणुदोतू यज्ञाधिति।

तेनोद्धतपतिमणिः पावक: सुदिनानि कृष्णविस्तृतो उसुलुताद्वहरुमोऽतस:। पितृणाः वे वर्ण कृतेऽ भागमिच्छन्ति इति। तदात्र व्यन्ति करोति।

तस्मिन्नुमुक्त आज्जोत्यको प्रश्नोत्तयिः। तद्दक्षिणाँ बहिः स्त्रृणाति सकुद्दार्ज्जङ्ग्र बहिरूपां मूत्य स्मृतिं स्पृत्त्वस्त्र भरायम्यमहुः। अस्मिन्तसीदनु मे पितर: सोम्याः पिताम्हा: प्रपितामहाशानुग्ग: सहेति। अथ नित्तावहयतुपिरेण इह सनु न: सोम्याः पितर: पिताम्हा: प्रपितामहाशानुग्ग:। सह। असुङ्गम्यः सत्ययुजो स्वृवकास आनो हर्षु पितरो उद्या गमन्तु। एह गच्छन्ति पितरो हविषेः अत्तहे। अस्मिन्यज्ञे बहिष्यानिष्कष्ठ

बायुयानास्रात्तसुत्र कौम्भपादिकायाँ भारतात्त्वक आलीह विभाग सहित: ॥ ८ ॥
sacrificer recite the Anuvaka,\(^\text{12}\) "(The Soma) who is being passed through the purifier, who is born in the heaven," he sprinkles him with water.

Having kindled a faggot with the fire belonging to a neighbour, having deposited it on the spot fixed for the Anvāhāryapacana, having added fuel to it, having strewn the spot with darbha-blades, having melted clarified butter and having purified it, (the sacrificer) places towards the north these materials—four pitchers filled with water, three spikes of Udumbara, a ladle made of Udumbara, one-pronged omentum-baker of Udumbara wood without an offshoot and towards the south all implements pertaining to the Pitṛyajña other than the rice-cooking vessel—mattress of erakā and pillow, ointment and collyrium, clarified butter, bundle of darbha-blades, wooden sword and thread. Towards the south he prepares a gambling place. There he pours fortynine dice. Having taken up the wooden sword he digs towards the south with the verse, "Vanished are Āsuras, Rakṣases, Piśācas who reside on the earth. Let them go elsewhere where their mind has gone." He sprinkles it with water with the palm turned downwards with the verse, "May the Pitṛs who are the lower ones, the upper ones and the middle ones who are fond of Soma, who led their lives righteously, the knowers of right path, come up. May those Pitṛs help us in our calls."

II.9

He takes up a firebrand with the formula, "The Āsuras who, adopting new paternal forms through svadhā, wander, who support the Parāpurs and Nipurs, may Agni drive away them all from this sacrifice.\(^\text{1}\) He heats the dug out spot with it with the verse, "May the purifying Agni, making days auspicious, drive away from this place, Āsuras who adopting the form of Pitṛs, desire a share here." He puts that (firebrand) separately. He drops a drop of clarified butter on that firebrand. He spreads sacrificial grass with its tips towards the south with the verses, "Barhis is such as has been rooted out at one attempt, soft as wool and pleasant. I procure thee (O Barhis) for the Pitṛs—May my Pitṛs, worthy of Soma, father, grandfather and great grandfather together with their successors, sit down upon it.\(^\text{2}\) Then he invokes the Pitṛs with the verse, "May the Pitṛs, worthy of Soma, father, grandfather and great grandfather come up here with their successors, giving life, attached to truth, righteous, come today in response to our call. May the Pitṛs come here in order to partake of the oblation, sitting on the Barhis in this sacrifice. Let the heroic son not

12. TBr.I.4.8

1. cf. BaudhŚŚ II.6
2. TBr III.7.4.10
या: प्राची: संभवन्त्याप उत्तरतंश या:। अन्तर्विश्वस्य भुवनस्य धर्मविरुपतर्य: पितृदेशे स्वधा नम: स्वाहा।। अन्तर्देहे पवित्रतम्महा पृथिव्या। दिवा दिविभरनाधिरितिभिर्नत्यं पितामहाद्वे स्वधा नम: स्वाहा।। अन्तर्देशः ऋतुभ: सबैरेत्रेत्रे: सुमयर्थे।। अर्थमार्येश मातृशास्तरन्त्रं प्रियतमच्छदे स्वधा नम: स्वाहा।। यन्मे माता प्रतलुभे चतर्यनुत्रता।। तन्में रेत: पिता तुष्कामाभुव्यापृपदतां स्वधा नम:।
be separated from me.” He offers mattress and pillow to them with the verse, “O Pitṛworthy of Soma, arrived, do you enjoy this seat and bed. Being dear to our men, do you be auspicious and bestowing happiness.” He produces for them drinks—honey, milk, flour of parched barley or whatever may become available. A part he gives to brāhmanas, and pours down a part with the formula, “This drink is for you, O father, grandfather and great grandfather.” With one pitcher full of water (the Adhvaryu) sprinkles himself without reciting any formula.

Four persons—father (sacrificer) and sons sit around the dice. Father towards the east, the eldest son to the south, the younger one to the west and the youngest to the north. The father draws up twelve dice; thereby he wins. Twelve the eldest, thereby he wins. Twelve the younger, thereby he wins. The dice that remain are pushed towards the youngest. If there are two sons, the father draws the dice twice. If only one, the sacrificer’s wife should be the third. If there are no sons, the sacrificer and his wife each should draw twice. This rule applies in the case of three; the same in the case of two. “The Kṛta-gama is over”, so saying they depart. “The cow has been won”, so saying they get up. Having taken up darbha-blades from them (the players), (the Adhvaryu) consecrates the cow with the formula, “I consecrate (the cow) dear to the father, the grandfather and the great grandfather.” Some say that he should consecrate without reciting any formula. He sprinkles her with water with the formula, “I sprinkle (the cow) dear to the father, grandfather and great grandfather.” Some say that he should do so without reciting any formula. She is immolated there only with her head towards the west and feet towards the south. He swells the vital breaths of the immolated cow by sprinkling water without reciting any formula. Having extracted out the omentum, he cuts out the heart, the organs and the two kidneys knowingly. Having stuck them on those three spikes, they cook them on this very fire. As soon as the omentum is roasted, (the sacrificer) makes five offerings with the spoon.

II.10

“I receive within me one from the father together with waters which are united, in the east and north and which support the entire universe. Svadhā namah svāhā— I receive within me together with mountains and great earth. I receive within me one from the grandfather by day with directions and endless aids. Svadhā namah svāhā— I receive within me with all seasons and day and night closely joined. Together with half months and months I receive within me one from great grandfather, Svadhā namahh svāhā— when my mother followed her lust, wandered violating her vow, then my father discharged his semen elsewhere. Svadhā namah svāhā. I set right that limb of yours which the raw flesh-eating fire, leading and carrying forth the worlds burnt out. Not injured do you be furnished with all limbs,
स्वाहा। यद्य: क्र्याद्वस्त्रमहोकारात्युन्यायान्यावतेन। तत्र अः 
पुनरत्वमशयायिष्टभ: सर्वोत्तम सीतानं पितार: स्वाहा नमः 
स्वाहे तित्त्राय। त्रेघ्या 
वपपं विन्दुवतृंदेववर्त्या द्विया जुहोवती समयाय पितृमते 
शुमिष्ये जुहो वर्त्रे। वाजिनिर्द जःस्वमः 
न: स्वाजः हव्यं देवेष्ठ: पितृमथ्य: स्वाहा नमः 
स्वाहा। अःक्षरस्वमतन्तरसे स्वमि पितृमतन्तरसे। वैवस्वतेदम न: 
स्वाजः हव्यं देवेष्ठ: पितृमथ्य: स्वाहा नमः। स्वाहा। यद्य: 
क्र्यावहन 
पितृमन्यक्षमुत्वा त्रुडः। प्र देवेभ्यो वहा हव्यं पितृमथ्य वस्जः हव्यं देवेष्ठ: 
पितृमथ्य: स्वाहा नमः। स्वाहे तित्त्वी द्वीपाम्भयाधणय पिण्डा-
नामावृतःतत्युन्तवदनानिन्दी ददाति हदयमेभारे। अःह नमू मतनुमथ दक्षिणामु। 
एतत सःतासु ये च त्वामनु यांश्य त्वमत्राय्यवस्येधा ते तत 
श्वस्धाक्षिशिर्यावती 
पुष्थितसां तावती ते मात्रा तावतीं त एतां मात्रां 
भूतां 
दशामी पुष्थियो मितमसि 
तताय मा 
क्षेत्रा इति। द्वीपी ददातेयतेते पितामहस्सो ये च त्वामनु यांश्य 
त्वमराय्यवस्येधा ते पितामह 
श्वस्धाक्षिशिर्यावती 
तावती ते मात्रा 
तावतीं त एतां मात्रां भूतां 
दशाम्यन्तरक्षेण 
मितमसि 
पितामहयो 
मा 
क्षेत्रा इति। 
तृतीय ददातेयतेते प्रपितामहस्सो ये च त्वामनु यांश्य 
त्वमराय्यवस्येधा ते 
प्रपितामह 
श्वस्धाक्षिशिर्यावती 
धौस्तवती ते मात्रा 
तावतीं त एतां मात्रां 
भूतां 
दशामी 
दिव्या 
मितमसि 
प्रपितामहयो 
मा 
क्षेत्रा इति। अथ 
पित्रो 
यथाभानं 
मन्यन्यमित्युक्तात्रेकोधुमभे 
मार्गायत 
तृणामु। अथैत्यो 
गामुण्डपद्यत लोहितमुष्प्रवर्त्यति यानि 
रक्षास्वस्थम्भगानि ये 
चाप 
पितरो 
हरसां 
विहरसां 
त्रुणातु 
रूखिस्का 
ते। 
ये 
पात्वा 
गर्भा 
असुभाज 
उपस्ते। 
ते ते: 
स्वाजः 
स्वाहा 
नमस्तुपुवुनुम मदन्तु 
च। 
य 
आम 
ये 
च 
कक्ष 
पत्तिनि 
न। 
ते 
स्वाजः 
स्वाहा 
नमस्तुपुवुनुम 
मदन्तु 
च। 
ये 
कुमारा 
या 
स्त्रियो 
ये 
व्यात्ति 
पत्तिनि 
न। 
ते 
स्वाजः 
स्वाहा 
नमस्तुपुवुनुम 
मदन्तु 
च। 
आग्न्याञ्जन 
ददाति। अथभायजन 
ददाति। अथ 
वासाणस 
ददाति। 
अथ 
षुष्णिनमस्कारिः 
पिर्याणम्समुपतिष्टे।
O Pitṛs, Svadhā namah svāhā.1 Having cut the omentum in three parts, he offers these parts from the ladle of Udumbara respectively with the verses, “We make this offering to the mighty Pitrṃant Soma. O strong one, do you enjoy this our (oblation). (O fire) carry the oblation towards gods and Pitṛs Svadhā namah svāhā. I invoke Yama accompanied by Āṅ giras and Pitṛs. O Vaivasvata, do thou consume this our (oblation). Carry the oblation to gods and Pitṛs. Svadhā namah svāhā. O Kayavāhana Agni, promoting order, do thou offer to Pitṛs. Do thou carry the oblation towards the gods and Pitṛs. Let the oblation go to gods and Pitṛs. Svadhā namah svāhā.” Having put the ladle (on the fire) without reciting any formula, he gives the portions with the procedure for rice-balls—first the heart, then the left kidney then the right one with the formula, “This is for thee O father, N.N., and also for those who would follow thee and whom thou hast followed. This is O father, thy ever-lasting oblation; thy portion is as big as the earth; that much portion I offer thee; (O oblation) thou art equal to the earth, for my father; do thou not be destroyed.” He gives the second oblation with the formula, “This is for thee, O grand-father, N.N., and also for those who would follow thee and whom thou hast followed. This is O grand-father, thy everlasting oblation, thy portion is as big as the mid-region; that much portion I offer thee. (O oblation) thou art equal to mid-region, for my grand-father; do thou not be destroyed.” He gives the third portion with the formula, “This is for thee, O great grand-father N.N., and also those who would follow thee and whom thou hast followed. This is O great grand-father, thy everlasting oblation; thy portion is as big as the heaven; that much portion I offer thee. (O oblation), thou art equal to heaven for my great grand-father; do thou not be destroyed.”

Having said, “O Pitṛs, do you enjoy your portions respectively,” he sprinkles (that place) with (the second) pitcher full of water without reciting any formula. Having approached the (immolated) cow he causes the blood2 to flow for them (Pitṛs) with the mantras, “The Rakṣases which are fond of blood and also the Pitṛs—may they carry, severally carry (the blood). (O Cow) let them be gratified with thy blood—The foetuses which are fallen down, which have blood as their share and which are fallen down, which have blood as their share and which are here, let this belong to them.3 Svadhā namah. Let them be gratified and let them enjoy. Those of us who are raw, who are ripe, who are wicked and who fall down,

1. Cf Sat GS II.10.7 Āp P II. 19; ViṣṇuSm 73.12, 15; ĀpŚŚ I.9.9. SāṅkhGS III.13.5
2. With the help of water from the third pitcher, according to the commentary subhādhiṇi on the BaudhŚŚ. Mere blood having already been thickened, would not flow at the desired place. Four pitchers filled with water have been procured at the beginning of this rite. Two out of these have already been used. The fourth and the last one will be utilised just a little ahead for sprinkling.
3. Svaja?
अथ वीरं याच्ये। अर्थेनात्माऽप्य प्रवाह तिसृपिरिन्म आह्ये ते मनो न्याहुवामह आ न एतु मनः पुनः पुनर्मः पितरं मन इति। अत्रैतदहतं वास एवंविदे ब्राह्मणाय दत्वान्यदसनीवं वासः परिधाय दक्षिणो-पपरेत्यादिद्विमार्जयते॥ १० ॥

यासु गन्धा रसा वर्णा बलं च निन्तिते उमेः।
ता म आपः शिवा: सन्तु दुःख्यं प्रवहन्तु मे॥
या ऊर्जमसिद्धिन्ति देवप्रेषिता महिमः।
ता म आपः शिवा: सन्तु दुःख्यं प्रवहन्तु मे॥
यासां निष्रामणे सर्वमिं जायते जगात्।
ता म आपः शिवा: सन्तु दुःख्यं प्रवहन्तु मे॥
यासामिमे त्रयो लोकास्तेज्जा यशसावृत्ता:।
ता म आपः शिवा: सन्तु दुःख्यं प्रवहन्तु मे॥
या: प्राचीरः दक्षिणा या: प्रतीचीरः उदीचीरः ऊर्ध्वः रेवतीमधुमतीरापः: स्वनित शुक्रः। ता म आपः शिवा: सन्तु दुःख्यं प्रवहन्तु मे इति।
अत्रैतदसनीवं वासो विमुख्यान्यतापितधाय प्राजापत्यचर्चित्रेत्तेति प्रजापते न त्वदेतान्यन्यं इति। अधोलम्बकमेवपुज्जयाहुतो हविषो जातवेदा अवादुव्यानि सुरेशीणि कृत्वा। प्राप्रा: पितृभयः स्वयं ते अक्षय्यातानन्त्रे पुनर्नेवहि देवनिति। अत्रैताल्यवादाननि ब्राह्मणेऽयो ददाति हुदयमेवाये। ॐ तथ सव्यं मत्त्वमथं दक्षिणं यथाश्रद्धमं क्रृतं। गामेतामःशशा: कृत्वा
let this belong to them, svadhā namah. Let them be gratified and let them enjoy—those of us who are young, who are female ones, who are not known and who fall down, let this belong to them. Svadhā namah. Let them be gratified and let them enjoy." Coming back, he offers them collyrium; he offers them ointment; he gives them pieces of cloth. Then he prays to them with namaskāra formulas in the reverse order. He asks for heroic sons. Then having raised them and having caused them to depart, he invokes the mind with three verses, "We summon the mind hither with the praise of Narāśaṁsa and the reverence to the Pitrś—Let our mind return to us for vigour, for insight, for life, and that we may long see the sun—May the Pitrś restore mind to us; may the host of the gods; may we belong to the band of the living." At this juncture, having given away the new piece of garment to a brāhmaṇa knowing (the significance of the rite), and having worn another piece of cloth to be discarded (later), and having moved towards the south, he sprinkles himself with water.

II.11

(With the verses) "May those waters in which all smells, essences, colours, both might and (vigour) are deposited, be auspicious to me; may they carry away my misdeed—May the waters which, sent by gods, sprinkle the earth with energy, become auspicious to me; may they carry away my misdeed—May the waters through whose passing this entire world is born, be auspicious to me; may they carry away my misdeed—May the waters by whose brilliance and glory the three worlds are surrounded, become auspicious to me; may they carry away my misdeed—May the waters which, full of wealth and sweetness and bright, flow towards the east, south, west and north, be auspicious to me; may they carry away my misdeed."

At this stage, having taken off the piece of cloth (already worn) to be discarded he rises up from the fire with the verse addressed to Prajāpati," O Prajāpati, none other than thee has encompassed all the creations. With whatever desire we offer unto thee, may we attain that desire. May we be lords of wealth." He inserts back the firebrand with the verse, "The Jātavedas Agni has become the carrier of oblation; he has carried the oblations making them fragrant. (O Agni), thou hast

4. cf. BaudhŚŚ III.11
5. TS I.8.5.2.
6. From the fourth and the last pitcher with the verses registered in the next section.
1. These verses are not traced to their original source.
2. TS I. 8.14.2
3. into the fire enkindled on the spot for the Anvāhāryapacane fire-place cf BaudhŚŚ II.9.
ब्राह्मणेश्यो वरं ददाति। तये ह के चैतसै माशसं लभते सर्वेन ह वा अस्ये
ते गोभाजशी भवन्ति। आयामिे जनानभण्टिानान्य राज्यभूत इति
हुतामात्योरोपाद्योक्तिः। एष ह वा उपवसथैं। उप हसिन्देवा कसान्ति
प्रातांबृष्यामो वामवं वसागितै। एतद्वै देवानं वामं वसु यदानेयो
रक्षकपालं। उप हैनं वामं वसु गच्छिति यत्स ह वा एतामविद्वानां
कल्पयते। सर्वं पाप्मानं तर्कल। तर्कल व्रह्द्यमायू। अप पुरुषूत्यं जयतीति
होवच प्रजापति।। ताति ह वा एतानि कूष्माण्डानीवाचक्ष्यते काजवानीति
वामात्योमा इति वातानोक्षिा इति वा।। तस यत्कं चारसिन्दोके पायं कर्म
करोति सर्वर्मात्मामाभिरुप्यानुण:। स्वर्गं लोकमेतीति होवच प्रजापति।। २१।।
चतुर्थ:।।

अग्निनाधायमानो भवति स उपकल्पयत ऊष्माश सिकताशाखुत्वकरः
च बल्मीकचरणं च सूर्यं च वराहविहतं च पुष्करपणं च शर्करास्त्रल्यो
पार्थिवः।। अथ वानस्पतिः अश्वत्तश्रोतुमबरशश पर्वें शामी च
विकक्कुटशाश्रीनिहतशश सामीर्गशवरणी मुक्कुलायं चित्रियस्थाश्चत्तस्य
द्व:। समिध आर्या: सपलाशा: सप्राबेहा: प्रादेशमात्रीप्रतिशुष्क्षागाया:
ष्ठिर्मेहुयश्चास्त्रिनीसौवरणीस्त्रीनु राजतान्तरं पूर्ववाहः रथचक्रोऽ
ब्राह्मौदिनकान्तरीहीनस्वृष्टं रोहितं चर्मनुहं नवानि यज्ञप्रात्माः।।
given over (the oblations) to the Piṣṣ; they have partaken of them with flavour. O Agni, knowing this, do thou go back to the gods.” At this stage he gives away those portions to brāhmaṇas—first the heart, then the left kidney, then the right one. He should provide food as he likes. Having dissected the cow, he gives (the flesh) as boon to the brāhmaṇas. Those who receive the flesh of this cow, all of them become the givers of cow.

Having offered on the fire procured from a neighbour the Jaya, Abhyātana and Rāṣṭrabhṛt oblations (the Adhvaryu) offers the Amātya oblations. This (Gopitryajñā) is indeed the Upavastha (of the setting up of fires). On this day gods come to stay (with the purpose) that next morning we shall win beautiful wealth. The beautiful wealth of gods is indeed the cake on eight potsherds for Agni. Beautiful wealth goes to him for whom one, knowing this, offers a cow. He crosses all evil. He crosses (the sin of) a murder of a brāhmaṇa. He wins untimely death. So said Prajāpāti. These (Amātya) oblations are also called as Kūsmāṇḍa, or Kājavas or Amātyahomas or Atimokṣas. Whatever evil act one does in this world, having been released from all that, free from debt, he goes to heaven, so said Prajāpāti.

II.12

One who is going to set up the fires procures eight substances derived from earth, namely saline soil, sand, earth dug out by a rat, earth from an anthill, mud from a pond, earth dug out by a hog, a lotus-leaf, and gravel. Then the substances derived from vegetable kingdom, namely, (wood of) Aśvatha (Ficus religiosa), (wood of) Udumbara (Ficus glomerata), (wood of) Parna (Butea frondosa), (wood of) Śamī (Prosopis spicigera), (wood of) Vikaṅkata (Flacourtia ramontchi), (wood of a tree) struck by lightning, two kindling woods (of Aśvatthā) grown on a Śamī-tree, a web of muṇja grass, three fire-sticks of a conspicuous Aśvatthā tree which are wet, with leaves, and sprouts, one span in length, with undried tips, six particles of

4. TS.II.6.12.5
5. Through an assistant.
6. The commentary subodhini gives the grammatical explanation of the word gobhājāśah as follows: gām bhajata iti gobhāk, gobhājam kuraṇti ti gobhājāk, tai karoti ti nic, tataḥ kuṭip/jasah bhasugāgamaḥ / gobhajasa iti, varnavikārah, ahañāv bhajer nyantar karmany an, tataḥ svārthē śas / arthaśca godātara ity eva.
7. TS.III.4.4
8. TS.III.4.5
9. TS.III.4.7
10. TBr.II.4.4.8-9; also cf MS. III.11.10; VS XX.14.11; AV VI.114-115; KS XXXVIII 5; VSK XXI 1 ff.
अथास्मा अरणी आहरति यो अश्रव्यः: शमीगर्भ आस्रोह त्वेष सन्धा। तं
ते हरामि ब्रह्मणं बस्यधः: केतुभि: सहेति। अथातो नक्षत्राणमेव
मीमांसा। कृतिकास्त्रग्रिमादधीति। रोहिण्याग्रिमादधीति।
पुनर्वस्त्रग्रिमादधीति। पूर्वयोः: फल्गुण्योहरुत्तरायोः: फल्गुण्योहित्यायाया-
मिति। अथात्र र्वृत्तूमेव मीमांसा। वस्तं ब्रह्मणो ग्रिमादधीति। ग्रीष्मे
राजन्यः। शरदि वैश्वः। वर्षासु रथकार इति। अथो खतु यदैवेनः
श्रव्दोपनमेददशाधीति। सैवास्यद्विधिरिति। तददत्तस्यातिवेलं वा
श्रव्दा-गुकस्यः। अथ वे ब्रह्मणं भवति यो रोहिण्याग्रिमाधधत्र ऋश्रोत्येव सार्वान्
रोहानं रोहानीत सा या च वैश्वायः। पौर्णामाया उपरिद्वादमाहास्या
भवति। सा सकृतस्वंवास्या रोहिण्या संपद्यते तस्यामादधीतिति। अथा-
स्यैतपुरस्तादेव ज्ञुपे देवत्यजने सत्तां वा विनिते वा कुर्विति। भवति। तस्य
द्वे ह्वरूकुर्वित प्राची च दक्षिणां च। मध्ये गाँहपत्यस्यायतनं
कुर्विति। पूर्वस्त्रा ध्रादशायु विक्रामेष्वाहनीयस्य। अपि वा च कुर्विनि-
मिते। दक्षिणां विपुत्तवार्पार्थ्यचनस्य। अपि वा यथा द्वो भागी पार्क्रु
स्यातामेकः पंश्चर्दित्येवमुः। त्रेषोद्वत्तवायः केशरस्त्रु वपते। नखानि
निकृतते। एवं पत्री केशरिज्वमूः। उभौ मानुषेण्वालङ्गेणालङ्कृतिः भवतो
सहतस्यास्ति। अथायतः ब्रतोपायनीयं पाण्यति। तस्याशिती भवति:
सर्पिमिश्रस्य पयोमिश्रस्य।॥ १२ ॥

अथाधिकृष्कसूरूयं वाचिति सवृषधमास्यस्यालीः ससुवां सुचं
बहिर्वसमो दीप्याभक्तलानिति। एतस्मादयं संप्रच्छ्न्ना अन्बरीयं
वोतप्नीयं वाभिप्रव्यजति। तस्मिन्दीप्याभक्तलानसंप्रकारीयं बहिष्या
precious metal—three of gold and three of silver, a horse harnessed for the first
time, a chariot-wheel, paddy for Brahmaudana (cooked rice), all kinds of grains,
hide of a red bull and newly prepared sacrificial implements. Then he procures for
him (the sacrificer) the two kindling woods with the verse, “The Aśvattha grown on
a Śamī tree which has grown together with thee, (O kindling woods) I carry it for
thee with a prayer together with the sacrificial signs.”

Now the consideration of constellations. One should set up the fire under the
Kṛttikā constellation. One should set up fire under the Rohiṇī constellation. One
should set up fire under the Punarvasu constellation. Under the Pūrva Phalgunī,
Uttarā Phalgunī (or) Citrā. Now the consideration of seasons. A brāhmaṇa should
set up fire in spring; a Rājanya in summer, a Vaiśya in autumn; a Rathakāra in rainy
season. One should indeed set up the fire when an earnest faith urges him to do so.
That conduces to his prosperity. This concession of time is for one who is distressed
and is endowed with faith. Now indeed the Brāhmaṇa goes, “One who sets fire
under Rohiṇī prospers; he ascends all heights.” The new-moon day which occurs
posterior to the full-moon of Vaiśākha coincides with Rohiṇī once in a year. One
should set up fire on that day.

For him (the sacrificer) a hall or an apartment is erected in a sacrificial place
already chosen. Two doors are set to it—in the east and in the south. A place for the
Gārhapatya is prepared in the middle. The place for the Āhavaniya towards the east
at a distance of twelve steps or at a distance fixed by eyesight. Towards the south for
the Anvāhārayapacana fire at an equal distance (from both the fire-places). Or at
such a distance that there would be two parts to the east and one to the west. After
the Adhvaryu has dug out at three places and has sprinkled water with the
downward palm, the sacrificer gets his hair and beard shaved; gets his nails pared.
Similarly, the sacrificer’s wife (goes through the rite) except the shaving of hair.
Both of them who have worn new pieces of cloth become adorned with human
decorations. (The Adhvaryu) causes the food pertaining to the adoption of vow to
be cooked for them. The two consume it mixed with melted ghee and milk.

II.19

At the time when (rays of) the sun have been resting on the tops of trees, (the
Adhvaryu) asks for all grains, vessel of clarified butter together with the spoon,
ladle, sacrificial grass, piece of cloth, and chips of wood for enkindling. Taking up
this, covered under a canopy, they proceed towards the parcher’s fire or the fire
produced by heating an earthen pot with burning grass. Having scattered on that

1. According to Subodhini, “being in young age.”
2. TBr. I.2.1.8
परिस्थितियों विलाप्योपायाप्रायःलोपभोक्तारितं स्वारस्थ्यं जुहोत्यग्रेय
स्वारस्थ्याय पुष्ये प्रजननाय स्वातहीत। अथ जयानाथ्यातानानु राष्ट्रभूत इति
हुस्मालात्महोमाज्जुहोति। अथ तुच्छ चतुर्मीहितं गृहान्तः प्रजार्पणां
जुहोति प्रजापति न त्वदेतत्त्वय इति। अपरं चतुर्महितं गृहात्तातुत्न्येवजु
होत्यहयन्तिन्द्रसामग्रमख्रद्न्यन्त्वहनि प्रथमो जातेवदा।। अतु सूर्यस्य
पुरुष: च रस्मीनु द्रावतापुर्णी आलतान स्वाहेति। अथैतान्नान्तोते वा
शरावे वा यज्ञानानु गृहात्त्यापुष्ये वो गृहामिते तेजसे वो गृहामी तपसे वो
गृहामि वीर्याश्व वो गृहामि ब्रह्मचर्यसाय वो गृहामीति। अथै-
नानादायोपोत्पतितायुयान्तमाविश्वात्तु भूतिर्माविश्वातु ब्रह्मचर्यसं मामा-
विशालिति। तान्यस्येव संप्रवायोयावन्त्यावेशे यज्ञाने। एतोऽनेव
यथेतमेत्योत्तरणागरं परीत्य पूर्व्या द्वारा प्रभात गार्हपत्यस्यायने
न्युद्योपसमावधति। परिस्थ्वणति। दक्षिण: उपविषाहो ब्रह्मा च
वज्ञानन्यः। अथैतेतेहितं चर्मान्त्वुहं जागनेनिहः प्राचीनग्रीवजः
मुन्तरलोमपिपुष्टृणाति। तस्य वहस: काले चतुः पात्रान्त्रीनिमिषति
ब्रह्मान्त्वुहं जूहं निर्विपणामिति वा तृणां वा। अथ निरुत्तान्त्वमुस्तावृक्त्वै त्या
कामाय त्यासमृश्च त्वेति। अथैतान्त्रीन्न्यूर्यं समुप्पातिर्युख्य
थ्रृस्तृहति। अथैतेतस्वेतेव चर्माण्युखलमुस्ले निधियाहवहनि। अथैतेत्ये
पात्रेण चतुः उदपात्रान्त्यायमिति यदि वीणीता स्थाली भवति। यद्य वा
अवीणीता पप्पण वा भूसी वा। स समौदक: संपदा:। १३।।

तं य एव कक्ष कुशलः परीमेयन श्रापितवाभिधायोद्भुतमुद्वास्यति।
अथैनमायतिकाव अश्विनायः प्राहुः। उपसमाचर्य एमेतात्र अश्विनिजः।
fire the chips for enkindling, having strewn round it, having melted clarified butter and having purified it, he offers all grains through his folded palms in which clarified butter has first been spread and also has been poured over with the formula, “Svāhā to Agni for obtaining all grains, prosperity and procreation.” Then having offered (clarified butter) with the Jaya, Abhyātāna and Rāṣṭrābhīṛ formulas, he offers the Amātyahoma.\(^1\) Having taken up four spoonfuls in the ladle, he makes the Prājāpatya offering with the verse, “O Prājāpati, none other than thee....” Having taken up another four spoonfuls he makes the anvukhyā offering with the verse, “Jātavedas Agni has appeared following the Uṣas first of all; it has appeared following the days; it has appeared following the rays of the sun on all sides; it is spread along the heaven and earth svāhā.”\(^2\) The sacrificer takes up the embers in a platter or a pan with the formula, “I take you for life, I take you for brilliance, I take you for heat, I take you for valour, I take you for brahman-splendour.” Having taken them up, he stands up with the formula, “May life enter into me, may prosperity enter into me, may brahman-splendour enter into me.” After the sacrificer has handed them over to the Adhvaryu, they come up while the sacrificer has kept contact with the Adhvaryu. Having returned by the route by which they had gone, having come around along the north of the hall, having brought them in by the eastern door, and having placed in the place for Gārhapatya, he adds fuel to them. (The Gārhapatya fire-place) is strewn around. The Brahman and the sacrificer sit down towards the south.

(The Adhvaryu) spreads the hide of a red bull to the rear of the fire with its neck towards the north and the hairy side upwards. On its shoulder part he pours paddy measuring four parts with the formula, “I pour out (the oblation) dear to Brahman” or without reciting any formula. He violently touches the poured out paddy with the formula, “For intention thee, for desire thee, for prosperity thee.” Having poured the paddy in the winnowing basket, and having spread water on them he lifts up the hide. Having placed on the hide the mortar and pestle, he pounds it. With the same pot\(^3\) he pours four potfuls of water (in the cooking vessel) if the vessel is thick. If not thick, five or more. It (the rice) becomes accomplished with equal water.

II.14

After it (the rice) has been cooked by some expert (assistant) by adding fuel around, the Adhvaryu, having poured ghee over it, takes it down towards the north. It is announced to the priests at the time when cattle return home. The priests

1. With the verses, yad devā devaheśanam etc. cf BaudhŚŚ' II.11
2. TS.IV.1.2.1
3. Used for pouring out the paddy.
अथैतां पात्री निर्णिष्पस्तीयव तत्स्मानसंस्प्रज्ञवोधारति। सर्पिष्ठासेचान
कृष्ठ्वा प्रभृतवामान्यामान्याय। अथैतस्यभौदनस्योपप्रकारं जुहोत्युपतिष्ठते चा
प्रवेधस्य कथमेध्याय वचो वन्दादृश्य वृषभाय वृषणे। यतो भएमभेरं तत्त्वं
अस्तवव देवायने हेद्यात्म्यावहिति। अथैतांश्वतर आर्येरानुतंततो
अरुदिश्मुप्रवेश्य तानुपूर्वमाचमयु तेध्य एत्यं भूमिः स्त्रृशान्नुच्छिन्दनिः-
बोपहिति। त्रि: प्राथ्य प्रशंसति राष्ट्रे व्रजोदन इति। तेध्य: साण्ड
वत्सतरं ददाति। अथैत उत्ततं आसीनो ब्रह्मण: क्षामकारं प्राश्नाति।
तस्ये यद्योपकल्प्यते पद्धदाति। अथ यद्यमुच्छिष्यते तेन समिधो
सुभयादश्चाति समिधाहिः दुवस्यत घृतेन्योध्यततातिथिम। आस्मिन्हव्या
जुहोतन स्वाहा॥ उप त्वांग्रे हविष्ठतीर्वीर्चीर्चीर्नु हर्षत। जुजस्व समिधो
मम स्वाहा॥ त्वा समिधिरक्षिरे घृतेन वर्षयामसि। बृहच्छोचा
यविष्कष्य स्वाहेवि कायत्रीभिभ्राह्यवणं। त्रिनिन्मी राजन्यस्य जिज्ञाष्ट्रि
त्वा जिज्ञांश्चुयुद्मारं अप्रेन हविषो जुष्णण इति। जगत्तीभिभेष्यस्य जनस्य
गोपा अजनिष्क जागृविवस्त्वामग्ने मानुषीरिवते विश: सप्त तें अग्रे समिधः
सप्त जिध्वा इति। समित्सु वत्सतरं ददाति॥ १४॥
approach him. After having cleansed the pan and having spread ghee in it, he scoops out in it this (cooked rice) without bringing (those pots) in contact. Having made a cavity (in the cooked rice) for ghee, and having poured into it ample ghee, he makes an offering of the rice drawn (from the pan) with the verse, “May this humble speech be for the creator, the wise, the holy, sprinkling bull. Let that be fearless for us from which there is fear. I remove by sacrifice the angry gods.”¹ Or he prays with this verse. Having seated the four priests claiming descent from Rṣis towards the north—each one in a quarter having given them water for sipping successively, he moves for them this (rice) overground without leaving the contact of the earth. Having eaten the rice three times, they praise, “Thy Brahmaudana is well-cooked.” (The sacrificer) gives them an uncastrated steer. A brāhmaṇa seated towards the north eats the crust of the rice. (The sacrificer) gives him whatever he likes.

Having besmeared the fire-sticks with the remnants of the clarified butter, he puts them (on fire) for a brāhmaṇa sacrificer with the Gāyatrī verses, “Do you worship Agni with a fire-stick; do you illumine him with ghee; do you offer oblations unto him—O Agni, desired by all, may (the fire-sticks) accompanied by oblations and accomplished with ghee approach thee; do thou approve of my fire-sticks. O Āṅgiras, we feed thee with fire-sticks and ghee. O youngest, do thou shine brightly.”² For a Rājanya sacrificer with the Trisūṭhvā verses, “I illumine with mind, with ghee, Agni residing in all worlds, broad, crosswise, advanced in age, promptly obtaining varied food—I illumine thee with speech, with ghee; do thou enjoy it with open mind. With mortal glory, with agreeable colour with swollen body, Agni is such that one cannot touch him.”³ Giving life, O Agni, be rejoining in oblation, with a face brilliant through ghee, with ghee as the birth-place. Having drunk ghee which is sweet, delightful, product of cow, do thou protect him like the father his son.”⁴ For a Vaiśya sacrificer with the verses, “Agni who is guardian of men, wakeful, skilful. With his face brilliant with ghee, brilliant with vast flames touching the heaven, bright, he shines for the Bharatas”—O lucky Agni, human beings worship thee—knowing the function of a priest, discerning, giving brilliant wealth, concealed, seen by all, of impetuous spirit, easy for offering, brilliant with ghee—O Agni, seven are thy fire-sticks, seven tongues, seven seers, seven dear abodes; seven priests offer thee in seven ways; do thou fill seven birth-places with ghee.”⁵ In connection with the offering of fire-sticks (the sacrificer) gives away a heifer.

1. TBr.I.2.1.9
2. TBr.I.2.1.9-10
3. TS.IV.1.2.4
4. TS I.3.14.4
5. TS.IV.4.4.2
6. TS.III.3.11.2
7. TS.I.5.3.2
अथास्मा अरणी प्रयच्छन्त्राह वाचयमो भविष्यसि संशाधि यते संशिष्यपिति। स आह ब्राह्मणानाराज्यवाच्य गोपायत संभारानिधिर्मिति।
तस्य सुभिक्षमान्याधेयं भवति। साग्नाधेययस्य समूद्रि। तदाहुनाग्नाधेये
गां कुर्वीत गोरूरमिति। कुर्वीतवायापि ल्येव न कुर्वीत। अपि बह्दीरपि
कुर्वीत। अनु चैतस्य भवेदुप्या प्रशास्तिकाल्यः। अथास्मा अरणी
प्रयच्छिति। ते प्रतिगृहिति मही विपशली सदने ऋत्स्वार्थाच्ये एतं धरणे
रसीणाम्। अन्तर्वन्य जन्यं जात्वेदसमध्वराणं जन्ययथः पुरोगाम्।
आरोहलं दशारं रक्तरीममरत्नान्य आयुष्या वर्षसा सह। ज्योग्जीवनं
उत्तरामुत्तरां समां दर्शिमहं पूर्णमां यजः यथा यजा इति। अथाने
उपनिगृहितः चृतित्विद्यती स्यो अग्रिरेति गर्भं दधार्थं ते वामहं ददे।
तत्सत्यं यद्वृं बिमृथो वीरं जनविष्यथः। ते मत्रात् प्रजनिनयेथे ते मा
प्रजाते प्रजनिन्यथः। प्रजया पुरुषिग्रहवर्चणे सुवर्गे लोके इति।
अथानमृतात्त्वायुमान्यस्त भाणुहैट्यमण्य्यान्त्यदभमनृतातत्वायुमपौमिम।
भाणुहैट्यमपौमिम दैवी चाचं यच्छामीति। तं वाचय्यं रात्रिं जागर्यानं
आस्ते। शल्कस्तां रात्रिमिन्यन्यस्ते शल्कस्त्रिमिन्यान उभौ लोकों
सनेहमहू। उभ्योलोकोक्योश्च्वाति मृत्युं तराम्यहस्तित। उत्तरेण
गाईपत्यस्यायंतनं कल्पामां ब्राह्मणं तेनेमधाद्यास्मानं संख्यापयति
प्रजा अघे संवायस्या शाध्य पुश्चित: सह। राष्ट्राण्यस्मा आवेहहि
यान्यासंन्तसवितुः सव इति। ॥ १५ ॥ प्रश्च:। ॥
II.15

While handing over the two kindling woods to him (the sacrificer), (the Adhvaryu) says, "You will be restraining speech; instruct what you have to instruct." He (the sacrificer) says, "Give food to brāhmanas, keep a guard on the horse, keep ready the substances." His setting the fires brings prosperity. That is the prosperity of the setting up of fires. They say: one should not immolate a cow in the setting up of fires; it is a cruelty. One should immolate; alternatively one should not; or one may immolate many; he will meet with abundant praise, so said Kātyā.¹ Then (the Adhvaryu) hands over the kindling woods to him (the sacrificer). He (the sacrificer) receives them with the verses, "O you great (kindling woods) guardians of people, seats of the holy order, do you come hither, carriers of wealth. Do you, pregnant ones, generate the fire, the forerunner of sacrifices—Do you (O kindling woods), mount up on my ten fingers. Do thou, O Agni, mount upon me with the holy order, long life and strength so that, living long year after year, I may perform the Full-moon and New-moon sacrifices."² He holds them fast with the formula, "You are capable of procreation with fire as the semen virile; bear the foetus. I hold you as such. Truly you bear a heroic son; you will generate a heroic son. (Next) morning you will procreate for me; procreating for me you will provide me with offspring, cattle and brahman-splendour in the heaven."³ Then (the Adhvaryu) leads him to truth from untruth to the divine from the human with the formula, "Here do I go to truth from untruth, to the divine from the human, I restrain the divine speech."⁴ Him who has restrained speech they keep awake throughout the night. They enkindle the fire with wooden chips that night with the verse, "May I, enkindling the fire with wooden chips, win both the worlds. Having prospered in both the worlds, I shall cross over the death."⁵ To the north of the Cārhapatyā fire-place, he fastens a spotted goat, and makes him gaze at this fire to be set with the verse, "O Agni, do thou bring together progeny and quarters with cattle. Place within him subjects which have been in the impulse of Savitṛ."⁶

1. One among the teachers mentioned in the Dvaidha-portion (XX-XXIII)
2. TBr.I.2.1.13-14
3. TBr.I.2.1.14
4. TBr.I.2.1.15
5. TBr.I.2.1.15
6. TBr.I.2.1.13
अथाध्वार्यपरत्र आद्वातार्थी स्यातपति जात्वेदो भुवनस्य रेत इह
सिद्धतपसो यज्ञनिष्पते। अग्रिमशत्याभिधि हय्यशेषः शामिगर्भाजनयन्ति
मयोभूः। ॥ अर्थं ते योनिन्द्रैतिभयो यतो जातो अरोच्चा:। तं जानन्त्र
आरोपाधा नो वर्षया रथिमित्व। अथैतमस्त्रिः सते समुदय दक्षिणो
ज्वलयन्त आस्ते। अथैतान्यग्नयतनानि शकृत्विण्डेन परिलेपयि।
अथ तृतीयः संभारारामादाय गार्हपत्यस्यायतने निवरपति यत्पृथिव्या
अनामृतः संब्भूव ते सचा। तदग्रिम्येऽददातस्मिरत्याधियतामयमिति।
स यत्रोषाणुपाधिगच्छति तत्जपति यददश्यन्त्रमसि कृष्णं तदपीहिति।
अथैतान्यसंस्यायमिति। अथैनान्यसंग्रह्यती सं: सु: सृजामि हदयानि संस्यं
मनो अस्तु व:। संस्यं: प्राणो अस्तु व:।। सं: या व: प्रियास्तन्तु:। संप्रियां
हदयानि व:।। आत्मा वो अस्तु संप्रिय:। संप्रियास्तन्तु: ममेति।
अथैनान्यकल्यायति कल्पेतः द्वारापृथिवी कल्पनामापो ओषधीः।
कल्पनामाप्रय: पृथ्वीम जैष्ठाय सम्रतः।। ये उदात्रं समनसो जन्तरा
द्वारापृथिवी।। वास्तिकावृत्तु: अभिकल्प्माना इन्द्रमिव देवा
अभिसंधिनिन्विति। अथैतिशिष्याः संभारारामर्त्यानादाय दक्षिणशः
द्वारोपनिहृत्य-वाहिर्पक्षस्यायतने निवरपति यदद्वरुक्ष्यानामृतः संब्भूव
ते सचा। तदद्वयुग्येऽददातस्मिरत्याधियतामयमिति। स यत्रोषाणुपाधि-
गच्छति तत्जपति यददश्यन्त्रमसि कृष्णं तदपीहिति। तथःदध्याति। तथा
संप्रयोति। तथा कल्पयति। अथैतेनाईय यथेतेत्यातिशिष्याः संभारानादाय
Now the Adhvaryu, having hastened up in the latter part of night, heats the two kindling woods with the verse, “O Jātavedas Agni, do thou sprinkle here semen virile of earth which would be created out of heat, the fire, the carrier of oblations, the rejoining, creating from Aśvattha grown on the Śamī—This is thy natural birth place born of which thou hast shone. Knowing it, do thou, O Agni, go upwards and increase our wealth.”¹ Having placed this Agni in a pan, they keep it enflamed towards the south. (The Adhvaryu) causes the fire-places to be smeared with a ball of dung. Having taken up one third of the substances, he puts it into the place for Gārhapatya. With the verse, “That imperishable (part) of the earth which became united with thee, Agni has given it to Agni; may this fire be deposited within it.”² At the spot where he finds the saline soil, there, referring to it he murmurs the formula, “That black which is in the moon, may it be here.” He arranges it with the formula, “I put thee yielding all cattle, together with the valour of heaven, expansion of the earth and nourishment of mid-region.”³ He mixes it together with the verses, “I unite your hearts; may your mind be united; may your birth be united, may your bodies be dear; may your soul be dear, may my bodies be dear.”⁴ He renders it harmonious with the verses, “May heaven and earth be harmonious; may the waters and plants be harmonious; may the various fires having common vows be harmonious for my superiority. The fires which, possessing similar thoughts are between the heaven and earth. May they, corresponding to the two springs, enter thee as gods enter Indra.”⁵

Having taken up half the quantity each of remaining substances and having taken it out by the southern door (of the Gārhapatya chamber) he puts it into the place for the Anvāhāryapacana fire with the verse, “That imperishable of the mid-region which became united with thee; Vāyu has given it to Agni; may this (fire) be deposited within it.”⁶ At the spot where he finds the saline soil, there, referring to it, he murmurs the formula, “That black which is in the moon, may it be here.” He arranges it similarly, he mixes it similarly, he renders it harmonious similarly.

Having returned by the same route by which he had gone, having taken up the remaining substances, having carried them by the eastern door, he puts them into the place for the Āhavanīya with the verse, “That imperishable of the heaven which

1. TBr.I.2.1.15-16
2. KS VII.12
3. TBr.I.2.1.18
4. TBr.I.2.1.17
5. TS V.4.11.1; TBr.I.2.1.18
6. KS VII.12
पूर्वां द्वारोपनिहत्यावहनीयस्थायतने निविषयति यदिवो उनामुतः संबंधू त्यसे सचा । तदादित्यो उग्रेयो सदातस्मितः श्रीतायायामयंति । स यत्रोषाल्पाधिकाच्यति तजजपति यद्दश्रे नारसिस कृष्णं तदपीहति । तथादाधाति । तथा संस्पृयति । तथा कल्पयति । अथ गोजारः समादिःशति । स आह वित्ता अग्रो यो काश्तान्तरेण संचारीदिति । अध्याध्यतः । प्रदक्षिणमावृत्य व्रतदृढ़वृत्य गाहितपत्यस्यायतन उपरि संभारेपु नुआकुलाय निद्धाति । तरिकमेन्त्रीवीनप्रजञनानामरणि निधाय दशंहोशोततरामणिम्बद्धाति । स आह मन्थेति। यज्ञाणि: प्रथमो मन्थति । यज्ञान उत्तमो मन्थति । जन्यति। जाते बरंदामीति बावं विस्रुजते । अथैनमुप्यति: जयज्ञनमृतं मन्थणो ज्ञेमाणं तराणि वीदुज्मभ्यं। दश वस्तिर: अग्रुयः समीची: पुमाः जातमभिसर्णभन्तामकिंति । अथैनमभिसर्णिः प्रजापतेत्वा प्राणेनाभिभ्राणिनि: पूणा: पोषेण महामृ । दीर्घीयुताय शरीशारय शतं: शारद्ध्य आकुषे वर्षसे जीवात्वे पुण्याय ॥ प्राणे त्वामृतमातदाधिक्रमान्ताधियाय गोपां गुप्ता इति । अथैतातारामाध रसन्तरेन ब्रह्मिति । अथैनमाधाति। भूरुत्तो घर्मः । शिरस्तदयमदिः: संप्रय: स्थुतिभुवतु । छाद्धिस्तेत्वा तनाय यच्च ॥ भूरूणां त्वांहिरस्वं ब्रह्मपते ब्रूतनाधामीति भूरूब्धिरस्वामाध्यातृ। आदत्यानां त्वा देवानां ब्रह्मपते ब्रूतनाधामीति त्वांहिरस्वामाध्यातृ। वरुणस्य त्वा राज्ञो ब्रह्मपते ब्रूतनाधामीति राजः । इत्रस्य तांहिरस्य ब्रह्मपते ब्रूतनाधामीति राजन्यस्य। मनोस्वा प्राणेण ब्रह्मपते ब्रूतनाधामीति वैश्यस्य। अध्यातनां त्वा देवानां ब्रह्मपते ब्रूतनाधामीति राजकाश्येति। यथर्षि यथागोत्रमृ । गायत्रेण छन्दसेति। उत्तरो हिरण्यशतकमुपास्त्ति स्वया तनुवा संभवेति। अथैतः राजं वृषलाय
became united with thee, Āditya has given it to Agni, may this (fire) be deposited in it." At the spot where he finds the saline soil, there, referring to it, he murmurs the formula, "The black which is in the moon, may it be here." He arranges similarly, he mixes similarly he renders it harmonious similarly. He appoints (somebody as) the guardian. He commands, "The fires have been spread out, let nobody pass between them."

Now the Adhvaryu, turning by the right and hastening towards the west, puts the web of muṇja grass in the place for the Garhapatya upon the substances. Having placed on it the (lower) kindling wood with its womb towards the west, he puts into it the upper kindling wood with the Daśahotṛ formula. He then says, "Do you churn out." The sacrificer churns first, the sacrificer churns the last. He produces (the fire). As soon as fire is produced, he releases his speech by saying, "I give a boon." He then prays to it (the fire) with the verse, "The mortals have generated the immortal, faultless, quick, firm-jawed. Let the ten sisters—the fingers, the true ones, seize the generated man." He breathes over it with the verse, "I breathe over thee with Prajāpati's breath, with sustenance of Pūṣan for my long life of a hundred years, (more than) a hundred years for strength, vitality, and good deed. I place thee, immortal in breath, food-eater for food, the guardian for protection." He says to the Udgātī, "Do you chant the Rathantara Śāman."

He deposits it (the fire) with the formula, "Om bhūr bhuvah, flame is the head, it is this Agni. May he be dear to us together with our cattle. Do thou give lustre to our son and grandson." (Moreover) he should deposit the fire of the sacrificers belonging to Bhṛgvaṅgiras gotra with the formula, "O lord of vows, I deposit thee with the vow of Bhṛgus and Angirases." Of other brāhmaṇas with the formula, "O lord of vow, I deposit thee with the vow of gods Ādityas." Of the king with the formula, "O lord of vows, I deposit thee with the vow of king Varuṇa." Of a Rājanya with the formula, "O lord of vows, I deposit thee with the vow of Indra." Of a Vaiśya with the formula, "O lord of vows, I deposit thee with the vow and power of Indra." Of a Rathakārā with the formula, "O lord of vows, I deposit thee with the vow of gods Rbhus." (He should mention the Rṣi) as the Rṣi may be. (He should mention the gotra) as the gotra may be. (He should further add) "with the Gāyatṛi metre." He throws away a piece of gold with the formula, "Do thou be born with thy own body." He throws away a piece of silver to a low caste or an unknown person. (Thereby) he casts away the distress." So says the Brāhmaṇa.

7. KS VII.12
8. TBr.I.2.1.19
9. TBr.I.2.1.19
10. TBr.I.1.7.1
11. For example, bhṛgūnāṁ tvā vrata pate vratenā dadhāmi bhṛgavo gāyatreno chandasā.
वाज्ञाताय वातित्रयन्त्रिति। आरतिमेवात्तित्रयन्त्रिति ब्रह्माणम्।
अर्थेनमुयपितिताते अधं त्वदित्स्म मदसि त्वमेतनमासि योनिस्वव
योनिश्चिति। ममेव सन्तह हल्याण्यग्रे पुनः पित्रे लोककुमजातवेदः।
सुगाहपल्यो विद्वानसारतीरुपसः। श्रेयसीः। श्रेयसीर्षैर्दधः।
अग्ने सप्लां अपबाधामानो रायस्योष्मिर्मर्म्ममस्मातु भेहीति। ॥ १६ ॥

अर्थेतमग्रमाददते य एव सते समुत्त भवति। तं दक्षिणाय
त्यथोपनिहत्यान्वाहायरप्रचन्हमादधाति भूर्वुषो वातः। प्राणस्थददग्रिः। संपीयः
पशुभिरभुवत्। स्वदितं तोकाय तनयाय पितु पच। अमीरां त्वा देवानां
ब्रतपते ब्रतेनाधाराय। यथसिंह यथागोत्रम्। गायत्रेण छन्दसेऽति। उत्तरते
हिरण्यशल्कमुपायति स्मया तनुा संभवेति। अर्थेता राज्यं वृ̃शलाय
वाज्ञाताय वातित्रयन्त्रिति। आरतिमेवात्तित्रयन्त्रिति ब्रह्माणम्। अपि वा
गार्हपत्यादेवान्वाहायरप्रचन्नमादधाति। प्रजापतिरग्रमादुजत सो विभेदग्रा
मा धश्यतीति। तस्य त्रथा महिमानं व्योहच्छात्त्वा अप्रदाहायेत्तेश्चत्स्माहाराय।
नात्त। अर्थेनमुयपितितात म्हा उ मायमुपायतिन्तु राय आभि। प्रजाभिरिह
संवसेय। इहो इडा तित्तु विश्रुतुषी मध्ये वसोर्दित्तिहि जातवेद इति।
अर्थेतेनैव यथेतमेतल्याधारातीतिं धं मण्यनीयम्। तं तदभयाधाति यथा
मन्यते धशेऽदिते सूर्य आहवनी आधीयमान। संपस्यतः इति। तस्य तथा
संपद्याते। उपेश्यमानी। कल्पयति। अधः एव पूर्ववात् पत्यूलितः
पुरुसातिति। अर्थोधारा वामेवं ब्रूहीति। अर्थेनमुयच्छत
ोतेसे बलाय त्वोद्वच्छे वृणे शुभमायायुषे वर्चसे। सपबंतरसिसि
वृत्ततु।। यस्ते देवेशु महिमा सुवर्णय यस्त आत्मा पशुः प्रविष्ट।। पुष्पिण्याः
ते मनुष्येषु प्रपथे तता नो अग्ने जुष्माण एहि।। दिव्य: पुष्पिण्यः।
पर्याप्पक्षाद्वात्तपशुः अध्येष्टीथ्यः।। यत्र-यत्र जातवेदः संबध्यम
ततो नो अग्ने जुष्माण एहि।। ईत्यत्रे हरि।। अर्थेयति। अर्थेयति।
अधोसधः। शिरो हरि। भवति। ब्रह्माणम्।। आददान एवैता मान्रा
Then he prays to this (fire) with the verses, "I am thy origin. Belonging to me, O Agni, do thou carry the oblations (unto gods), O Creator of world, O Jātavedas, like a son to his father—O Agni, possessing the good Gārhapātya, burning out the evil spirits, making the dawns better, smiting the enemies, do thou give unto us abundance of wealth, food and strength."\(^{12}\)

II.17

They take up this fire which is collected in the platter. Having carried it by the southern door, he deposits the Anvāhāryapacacana fire with the mantra, "Bhūr bhuvah, wind is the breath. May this Agni be dear to us together with the cattle. Do thou cook delicious food for the son and the grandson." I deposit thee, O lord of vows, with the vow of these gods.” (He mentions the name of the Rṣi) as the Rṣi may be; (he mentions the gotra) as the gotra may be. (He further adds) “with the Gāyatri metre.” He throws a piece of gold towards the north with the formula, “Do thou be born with thy own body.” He throws this silver piece towards a low caste or an unknown person. (Thereby) he casts away the distress itself. So says the Brāhmaṇa. Alternatively, he deposits the Anvāhāryapacacana of the Gārhapātya itself. “Prajāpati created Agni. He became frightened that he would burn him. He (Prajāpati) divided his greatness in three parts, for peace and non-burning.” So goes the Brāhmaṇa. He then prays to him with the verse, “May these riches come to me. May I live here together with these offspring. May the manifold food remain here. O Jātavedas, do thou shine in the midst of the wealth.”\(^ {2} \)

Having returned by the route by which he had gone, he puts (on the fire) a faggot to be carried forth. He puts it at such time that he would think the Āhavanīya fire would be set up when the sun is half arisen. So it happens. Supporting (sand) is arranged. The horse which is harnessed for the first time and which is washed stands towards the east. Then he says to the Udgātr, “Do you chant Vāmadeva Sāman.” He lifts up that (fire) with the verses, "I lift thee up for vigour and strength, the sprinkler for might, long life and splendour. Thou art the smiter of enemies, the smiter of evils—O Agni, being pleased, do thou come to us with thy greatness among the gods (i.e.) heaven thy soul which has entered the cattle and thy prosperity which pervades among men—From the heaven, earth, midregion, wind, cattle and plants wherever O Jātavedas, thou art generated, do thou, O Agni, come

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12. TBr.I.2.1.20-21
1. TBr.I.1.7.1
2. TBr.I.2.1.2
अभिसम्पादयेदिस्यतेल्पर्मः। अर्थं पूर्वं नयन्ति। तमुनमंत्रयते प्राचीमञ्चु
प्रदिशं प्रेषि विद्वानःग्रस्ते पुरो अग्रिभवेह। विश्वा आशा दीर्घवानो विभावर्जः
नो ध्रेहि द्विपदे चतुष्पदे इति। विद्वानानुपदर्शिनः विक्रमस्व महाभोगसेनि
वेदिक्षणमानुषेथ्यस्यस्त्रु लोकेषु जागृहिति। अथोभाषीत्यन्त्रविविधः
सारामर्मास्यदनहावति पृथमो जातेवदः। अनु सूयस्य पुरुषं च रसभीनमुनि
द्वारापृथिवी आतातानेति। अथ्येतनाधे न प्राचोत्तरतः पार्श्वतः
संभाराणामाक्रमवति यथाहितस्यायिरङ्गारा अभ्यवर्तरत्रेति। अथैनं
प्रदक्षिणमावत्याविश्रयस्योद्धामुस्यस्त्रुणं। स एषो स्वयंवर्तवति। अन्यं
ब्रह्मणे ददाति। अथ प्रदक्षिणमावृत्येधम् प्रतिष्ठापयति बदिदं दिवो यददः
पृथिवया: संविदाने रोदसी संव स्यूतुः। ततोः पृष्टे सीदेवा जातेवदः शान्मूः
प्रजाभप्पत्तुनवे स्योः। न प्राणं त्वामृत् आद्वाश्चार्थ्वास्यादाश्च दुःखादाय
गोपारं गुप्त्या इति। अथोभाषातारामह बृहद्द्रावक्तीयं स्यैतमिति गायेति। सर्वाणि
संप्रेष्यति। बृहति गीयमान आहवनीयमादानां भूसूवः सुवर्क्षशस्त्तदसौ
सूयस्तदयमिग्रं: संप्रियः पशुधिभुव्यवत्। यते षुक्र षुक्रं वर्जः षुक्रा तनुः
षुक्रं ज्योतिरजस्तं तेन मे दीदिहि तेन त्वातेव स्यूत्राने ब्रह्मणे अमीशां
त्वा देवानां ब्रत्तते ह्रतेनादाधामीति। यथर्षें यथागोत्रः। गायत्रेण
छन्दसेति। उत्तरतो हिरण्यश्लक्षमपायति स्वयं तनुः दंष्टिति।
hither, being pleased." He first lifts up at this height, then at this, then at this. He lifts up lower and lower than the head. So the Brāhmaṇa says. There is a view that while taking up the fire one should attain these heights.

The horse is led in front. He follows him with the verse, "O Agni, do thou, knowing, go ahead towards the east. Do thou become Agni going ahead of Agni. Illuminating all directions, do thou shine. Do thou grant strength to our bipe and quadruped." They halt in the middle with the verse, "Do thou take a stride, thou art great. Taking a seat for men, do thou go on burning in the three worlds." Then they go ahead with the verse, "Jātavedas Agni has appeared following the Uṣās first of all; he has appeared following the rays of the sun on all sides; he is spread along the heaven and earth." He makes the horse facing the east tread on the northern side of the substances (spread in the fire-place) so that the embers of the deposited fire would pass on (the foot-print of the horse). Then having turned him (the horse) by the right and having sprinkled water over him, he releases him towards the north. He (the horse) belongs to the Adhvaryu. (The sacrificer) gives another one to the Brahman.

Turning by the right (the Adhvaryu) deposits the burning faggot (in the fire-place) with the mantras, "This which belonging to the heaven (stands on the earth) that which belonging to the earth (stands in the heaven)—the heaven and earth knowing both of them have come together. May the Jātavedas Agni, doing good to the offspring and bringing happiness to (my) body sit on the surface of both of them. (O Āhavaniya) I deposit thee the life in the immortal—the food-eater for food, the protector for protection." Then he says to the Udgātr, "Do you chant the Brhat, Vāravantiya and Śyaita Sāmans." He gives the call with regard to all (other Sāmans). While the Brhat Sāman is being chanted, he deposits the Āhavaniya fire, with the mantras, "Bhūr bhuvah suvah fire is the eye. It is this sun, May he be dear (to us) together with the cattle. O shining, what is thy shining strength, shining form, shining non-interrupted light, do thou shine thereby for me. I set thee up therewith O Agni, with the fire the Brāhmān. O lord of vows, I deposit thee with

3. TBr.I.2.1.21,22
4. TBr.I.1.5.7
5. TBr. I.1.7.1
6. TBr. I.2.1.23
7. TS IV.1.2.1
8. cf. the mythical origin of the saline soil as laid down in TBr.I.1.3.1-2
9. TBr.I.2.1.23-24
10. If the sacrificer desires the chanting of certain additional Sāmans following the directions in other schools.
11. TBr.I.1.7.1.2; I.2.1.24
अथैतः राजतं वृषलयवाज्ञातयावतिप्रयच्छति। आतिमेरवातिप्रयच्छतीति
ब्राह्मणम्। अथनेवुपर्याप्त आनसे व्यानसे सर्वमातुयंयानश इति।
अन्तिताव्र्गी आद्यावति सभ्यं चावसथेर्यं च। रथचक्रं प्रवर्तयति संतं
गार्हपत्यादाहवनीयात्। ॥ १७ ॥

सर्वोषेन व्याहतीभिरत्र्ग्रीज्ञमहितवा पञ्जपञ्ज नानावृक्षीयाः: समिधो
स्थ्यिताभिद्धाति समिध्यमान: प्रथमो नु धर्मं इत्येताभि: पञ्जभिरायुर्वा
अग्रे हविषो जुष्ण इत्येतामपोज्जत्य। अथ प्रदक्षिणमावृत्य प्रत्यक्षाद्वृत्य
जाधनं गार्हपत्यं तिष्क्ष्यास्तनूर्भुषिष्टित्वेवेशेः ये ते अग्रे शिवेव तनुवौ विरागः
च स्वारत् च ते मा विशातं ते मा जिन्वताम्। ये ते अग्रे शिवेव तनुवौ सम्राटः
चाभभूषण ते मा विशातं ते मा जिन्वताम्। ये ते अग्रे शिवेव तनुवौ विरागः
परिभूषण ते मा विशातं ते मा जिन्वताम्। ये ते अग्रे शिवेव तनुवौ विभूषण
प्रभूतितित्व ते मा विशातं ते मा जिन्वताम्। यास्ते अग्रे शवास्तनु-
वस्ताभिस्थाद्विद्ध इति। सर्वाभिराहिं पत्यम्। सर्वाभिराहार्यपचनम्।
सर्वाभिराहवनीयम्। अथ घोरस्तनूर्नुदिश्याः यास्ते अग्रे घोरस्तनू
वस्ताभिरस्मं गच्छति। अन्त्र यथा यजमानो द्वृष्टि तं मनसा ध्यायति। अथाप
उपस्यथा विराजक्रमेयपत्तित्वै नर्म प्रज्ञाने गोपया। अमृतत्वाय
जीवंसे। जातां जनिष्माणां च। अमृते सत्यं प्रतिष्ठितामिति गार्ह-
पत्यम्। अथर्व पितृं मे गोपया। रसमात्रामिहिंशुते। अद्व्यायो शीत-
the vow of gods N.N." (He mentions) as the Rṣi may be, as the gotra may be. (He further adds) "with the Gāyatrī metre."

He throws away a piece of gold with the formula, "Do thou be born with thy own body." He throws away a piece of silver to a low caste or an unknown person. (Thereby) he casts away the distress," So says the Brāhmaṇa. Then he prays to him with the formula, "I have attained, I have received, I have received all life." At this stage he sets these two fires—Sabhya and Āvasathiya. He rotates the chariot-wheel continously from the Gārhaptya to the Āhavaniya.

II.18

Having pacified the fires with all grains and the Vyāhṛtis, he puts (on them) fire-sticks of various trees, five each, having first besmeared them (with ghee), with the five consecutive verses (from the Anuvāka TBr I.2.1) excluding the verse āyur dā agne haviso juisānah, "Agni, being enkindled, first (among the gods), the law, possessed of all wealth, bright-haired, covered with ghee, purifier, a good offerer, is furnished with rays for offering—Agni is ghee-faced, born in ghee, enkindled with ghee, ghee is his food, ghee-dotted rivers carry ghee, drinking ghee, do thou offer to gods skilfully—O young Agni, gods made you, being enkindled, the carrier of oblations. They kept an eye impelling thought on (thee who art) widely clearing born in ghee, being offered and bright—O Agni, the holy priests enkindled thee being offered since long with ghee and good fire-sticks. Thou growing with plants and sprinkled with ghee spreadest thyself widely over earthly expanses—(The priest) enkindling decorates the fire having the face of ghee, maintaining the holy order like Mitra. Being enkindled, shining like a banner in sacrifices, (Agni) promotes our brilliant talent. Turning by the right and hastening towards the west and standing to the rear of the Gārhaptya the (sacrificer) prays (to the Gārhaptya) with Tanu formulas, "Thy two forms, O Agni, which are auspicious, Virāt and Svarāt, may they enter into me, may they impel me. Thy forms, O Agni, which are auspicious, Samrāt and Abhihū, may they enter into me, may they impel me. Thy forms, O Agni, which are auspicious, Vibhū and Paribhū, may they enter

12. cf BaudhŚŚ II.16
13. TBr.I.1.7.2; I.2.1.24

1. By the word sarvouṣadha Śaṇa’s Ādhānatrayoga called Yajñatantrasudhānidhi and the commentary subodhini on BaudhŚŚ understand the various parts and products of plants, namely, plants, flower of parched corns, flowers, wood, fruit, root and blades.
2. Respectively of Āsvattha, Udumbara, Palāsa, Śaṇi and Vīkaṅkata.
3. It would be better to read codayanmaiti instead of ovai following RV V.8.6.
4. TBr.I.2.1.10-13
तनो । अविषं नः: पितुं कृत्वचत्यनामाहार्यचनम् । शास्त्र्य पशुन्मे गोपाय द्विपादो ये चतुष्पदः । आधाराफाश य इहाय । ये चैकशाफः आशुन्गा इत्याहवनीयम् । सप्रथ सभं में गोपाय । ये च सभ्या: सभासदः । तानिन्द्रियावतं: कुरं । सर्वमायुषयाःसतात्मिति सभ्यम् । अहं बुधि न मन्त्र में गोपाय । यमृषयस्त्रविविवाद विदु: । ऋतु: सामानि यजुृषि । सा हि श्रीरमृता सतामित्यवसय्यम् । अथ गार्हपत्य आज्ञयां वितायोत्पूय सुचि चतुर्गुणीतं गृहीतः समिद्यायाहवनीये पूर्णादुहितं जुहोति सप्त ते अग्रे समिघः सप्त जिहः इति । पूर्णादुहितः वरं ददाति । अथैतान्त्यग्रिहोत्राणिष्ठ प्रक्षालितान्युवते गार्हपत्यमुपसादयति कूर्ते: वा सूनाय: वा स्थालिः सञ्जुवाः सुचमिभिधोतनं: समिघामिति । अथैतामग्रिहोत्रीः दक्षिणत उद्धवोः स्थापितवा ब्राह्मणो दोगिहि । पूर्वाः दुःखातः । अपौरो दुःखातः । न समूरोतु । द्वयोद्धात्तपशुकामस्येति । अथिश्रुत्योत्तरामानुयति । अथैतान्त्यग्रिहोत्र्याणाहवनीयं पर्याहित्य पूर्ववा द्वारा प्रपाद जननेन
into me, may they impel me. Thy forms, O Agni, which are auspicious, Prabhvi and Prabhūti, may they enter into me, may they impel me. Thy forms, O Agni, which are auspicious, I set thee up with them." With all (formulas) the Gārhapatya, with all the Anvāhāryapacana and with all the Āhavanīya. (The Adhvaryu) assigns the dreadful bodies with the formula, "O Agni, do thou go to N.N. with those which are your dreadful bodies." Here the sacrificer mentally thinks of him whom he hates.

Having touched water, he prays with the Virājakrama formulas. To the Gārhapatya with the verse, "O manly (Agni), do thou guard my offspring, born and to be born, stabilised in immortality and truth, for immortality and life." To the Anvāhāryapacana with the verse, "O Atharva, do thou guard here my nourishment - drink and food for long life. Do thou whose life is uninjured and whose body is hot, make our nourishment poisonless." To the Āhavanīya with the verse, "O praiseworthy Agni, do thou guard here my cattle the two-footed and four-footed, eight-hoofed and one-hoofed, swift-goers." To the Sabhya with the verse, "O spreading wide, do thou guard my meeting place and the members sitting at that place. Do thou make them rich in strength. May they attain the whole life." To the Āvasathīya with the verse, "O Ahi Budhniya, do thou guard my prayer which the Rṣis studying the three Vedas have known, namely, the Rk, Sāman and Yajus. That is the immortal wealth of the good." Having melted clarified butter over the Gārhapatya fire, having purified it and having taken up four spoonfuls in the ladle (the Adhvaryu) offers a Pūrnāhuti on the Āhavanīya fire on which he has put a fire-stick, with the verse, "Seven are thy fire-sticks, O Agni, seven thy tongues, seven Rṣis, seven dear abodes, seven priestshoods, sacrifice to thee, sevenfold, do thou fill seven birth-places with ghee." At the Pūrnāhuti, (the sacrificer gives boon (to the Adhvaryu).

(The Adhvaryu) places these Agnihotra - implements which have already been cleansed, towards the north of the Gārhapatya either upon a bundle of grass or in a wicker-work basket - a vessel together with a spoon, a ladle, an illuminator and a fire-stick. Having made the Agnihotra-cow to stand towards the south and facing the north, a brāhmaṇa milks her. He should milk the front two udders, (then) he should milk the rear two udders, he should not touch together (the two sets of
गार्हस्तयमुपसाध्य तस्मात्मुप्रिहोत्विधिः चैत्रित्वा समिधमुपसाध्य प्राइति। जघनेनावनीयमपसाधयति कूर्चे। अतैतां समिधं मध्यत आहवनीयः भयाधितातूण्येश्वरूपम्। तस्यामादीवायं प्रतिमुखं हिर्जुङ्गतुष्ण माध्यतव च माध्युभयमवाप्रोतीति ब्राह्मणम्। हिर्जुङ्गतुष्ण प्रायोदसं पर्यावृत्य प्राचीनमुदया सुचा भक्षयति। निर्मित्य सुचं निष्प्रायां द्रिष्टं। पूर्वित्वादुदुपमिष्टाति। सयतिनेन प्रीणातीति ब्राह्मणम्। हुत्योपसमन्द्रे ब्रह्मवर्तस्य समिक्रे।। अयो निनयत्ववृथत्यावै रूपमकरिति ब्राह्मणम्।। १८॥

अथ परिकर्मिन्यां बहिलालं द्रह्नोडति। आहतं वा यजुष्या करोति।।
अथ पृष्ठ्याः स्तीवां: प्रणीयान्ग्रेयः मानस्कालं निविर्य्यन्दशोऽहताः व्याच्यक्ष्यति। सामिधेनेनस्वस्वन्दशोऽहताः व्याच्यक्ष्यति।। श्रवयित्वा-सादयति। तस्या: पश्चद्य शमिधेन्यः पश्च प्रयाज्या वार्ताश्रावाजेयभागी।।
अथ हविष्यो अष्ट्रांर्धं भुवं हृति। त्रिशुभौ संयाज्ये। अन्या-हार्यमासाधारणायेत्वसंधक्षणं ददाति। आ द्रादश्यो ददाति।। कामं भूयसीदददाति। सतित्तेष प्रवेषिः: सपूर्णाभावविश्वब्राह्मं। विसृज्ते ब्रतम्।।
अथ तद्दानीमेव पृष्ठ्याः स्तीवां: प्रणीयान्ग्रेयः मानस्कादशक्षपालं निविर्य्यादित्यं चरम्।। गृह एषः चरुर्भवति॥ शूते नेदीयसि
udders). For a sacrificer desiring cattle he should draw the milk of two cows. (In that case) having placed (milk of the first cow) on the fire, (the Adhvarya) brings into that milk the other (milk). Having brought around this Agnihoatra along the front of the Āhavanīya, having brought it (into the Gārhapatyā chamber) through the eastern door, having placed it to the rear of the Gārhapatyā, having performed on it the rite pertaining to the Agnihoatra, having supported (the ladle) with a fire-stick, (the Adhvarya) carries it forward. He keeps it down upon a bundle of grass to the rear of the Āhavanīya fire. He puts the fire-stick in the middle of the Āhavanīya without reciting any formula. When it has caught fire, he offers milk twice with the ladle facing opposite direction. He wipes the ladle upwards and then downwards (from the bowl to the beak and then from the beak to the bowl). (Thereby) he secures both. So says the Brāhmaṇa. Having consumed (the smeared) twice with the (fore) finger, having turned around towards the north, he consumes (the milk) out of the ladle held with its handle towards the east. Having cleansed the ladle, having heated and having filled with water, he tosses (that water) towards the north. (Thereby) he gratifies the seven Ṛṣis. So says the Brāhmaṇa. After having made the offering he adds fuel to the fire for the enkindling of Brahman-splendour. He pours down the water. (Thereby) he renders the form of Avabhṛtha. So says the Brāhmaṇa.

II.19

(The Adhvarya) sends off an assistant to cut Barhis, or he recites the relevant Yajus with reference to the already fetched one. Having strewed the Prśthyā line and having carried forth Praṇitā water, he should utter the Dasahotṛ formula while he is about to pour out paddy for a cake on eight potsherds to Agni. The Hotṛ should utter the Daśahotṛ formula when he is about to recite the Sāmidheni verses. After having baked the cake, (the Adhvarya) places it (within the altar). For this (Iṣṭi) there are fifteen Sāmidheni verses, five Prayāja - offerings and the two Vārtraghna Ājyabhāgas.1 (The puroṇuvākyā-yājyā verses) for the principal offering are respectively aṅgir mūrdhā divah and bhuvavojaṅjasya. The puroṇuvākyā and yājyā verses for the Śvīṭakṛt offering are in Trīṣṭubh metre.2 Having placed the Anvāhārya cooked rice (within the altar), (the sacrificer) gives away the Dakṣiṇās pertaining to the setting of fires. He gives up to twelve (cows). He gives even more if he so desires.

13. Cf BaudhŚŚ' III.5

1. Namely the verses aṅgir utrāṇi jaṅghanat ... and tvam soma's i saṃpātis ... (TS IV.3.13.1) as the puroṇuvākyās respectively at the two Ājyabhāga offerings.
2. Namely, pippāhi devān ... and aṅge yad adya ... TS IV. 3.13.4
वाज्यमानयति। श्रविधवासाद्वयति। तत्स्या: पञ्जादश सामिघेन्यः पञ्ज च प्रयाजा वार्त्रीमावाज्यभागो। अथ हृिषोरिन्ध्रायी रोचना दिवः। श्रध्विृवित्यैःन्ध्राग्रस्य। अद्वितितं उरुध्द्र्वतु महीमूः ॥२६। मातामित्वादित्वस्य। त्रिष्टभी संयज्जे। अन्त्राहायंमासाद्वादृः च चर्च व्युहतं चत्वार आर्थियाः। प्राष्ठिन्ति। दिशामेव ज्योतिषि जुहोतीति ब्राह्मणम्। संतिष्टतं एषेष्टि: सपुर्णपात्रप्रिशुक्म्करमा। विसृज्जते ब्रह्मम्। ॥२६॥

अत्रतद्व्रादशायं चर्च तत्स्यैतद्व्राहम्। ननृतं वदति। न पांशमानयति। नदव्रयुष्मुैति। नास्य पत्पूलनेन वासः। पत्पूललणिति। आमृन्नययायथेशूद्रोच्छिति। स्वर्य पाण्ड स्वर्यालयते। न लकणमानयति। न कौशिकायनमध्यत्तितितेर्भविष्यः। प्रापुन्क्ष: स्वर्यं समिध आहरमाणो। उग्रीनामते संविष्यति। अजस्ता अस्यते व्रादशाहमध्रयो भवन्ति। नास्य ब्राह्मणो उनाशक्तुस्येव वस्ति। अग्रीश्वेच्छेहिषणंत्रो वा यजमानो भवन्ति। भक्तमु पत्या आहरन्ति। अथ ब्रादशासु व्युष्मा पुष्क्वां स्तीत्वाः: प्राणियाम्यो पवाणाय पुरोडासामवालं निर्बंपन्ति। श्रविधवासाद्वयति। तत्स्या: पञ्जादश सामिघेन्यः। पञ्ज प्रयाजा वार्त्रीमावाज्यभागो। अथ हृिषो उग्र आयूहि पवसेः। पञ्ज वस्ति। त्रिष्टानुदा संयज्जे। अन्त्राहायंमासाद् त्रिशामानः हिरयो ददाति। संतिष्टतं एषेष्टि: सपुर्णपात्रप्रिशुक्म्करमा। विसृज्जते ब्रह्मम्। अथ तदनीमेव पृष्क्वां स्तीत्वाः: प्राणियाम्यो पावकाय।
This Iṣṭi comes to the conclusion consequent upon the pouring down of the Praṇītā water and the Viṣṇu-steps (by the sacrificer). The sacrificer releases his vow.

At the same time, having strewn the Prṣṭhyā line and having carried forth Praṇītā water, the Adhvaryu pours out paddy for a cake on eleven potsherds for Indra-Agni and rice for Aditi. This rice is cooked in ghee, or when the rice is almost cooked, he pours ghee into it. Having baked and cooked (the oblations), he places (them within the altar). For this (Iṣṭi) there are fifteen Sāmidhenī verses, five Prayāja-offerings and Vārtraghna Ājyabhāgas. The puroṇuvākyā-yājyās of the principal offerings are: indrāgni rocanā divah³ ... and śnathad vratham ... for (the cake to) Indra-Agni and aditir na urusyatu...⁴ and mahim u śu mātaram...⁴ for (the cooked rice to) Aditi. The puroṇuvākyā - yājyā for the Śviṣṭakṛt offering should be in the Triṣṭubh metre. The sacrificer places the Anvāhārya cooked rice (within the altar) and distributes the cooked rice (for Aditi). The four priests consume (that rice). (Thereby the sacrificer) makes offering in the lustre of the directions. So says the Brāhmaṇa. This Iṣṭi comes to an end with the pouring down of Praṇītā-water and the Viṣṇu-strides (by the sacrificer). (The sacrificer) releases his vow.

II.20

At this stage (the sacrificer) observes the twelve day’s vow. This is his vow: He does not speak untruth, does not eat flesh; does not approach his wife (for sexual intercourse); his garment is not washed with (water impregnated with) alkaline salt; he does not drink water with an earthen pot; he does not allow a Śūdra to eat food left by him; he washes his feet himself; he does not eat salt, does not eat leguminous grains except sesamum; going towards the east and himself fetching fire-sticks, he lies down in the vicinity of fires; his fires are preserved for twelve days; a brāhmaṇa does not stay at his house without having taken food; he, if possible, lives on the remnants of Agnihotra (milk). Boiled rice is brought to the sacrificer’s wife.

After twelve days are over, (the Adhvaryu) having strewn the Prṣṭhyā line and having carried forth Praṇītā-water, pours out (paddy for) a cake on eight potsherds to Pavamāna Agni. Having baked the cake, he places it (within the altar). For this (Iṣṭi) there are fifteen Sāmidhenī verses, five Prayāja-offerings and Vārtraghna Ājyabhāgas. The puroṇuvākyā and yājyā for the principal offering are agna āyūṁsi pavase... and agne pavasva... The puroṇuvākyā-yājyā for the Śviṣṭakṛt-offering are in Triṣṭubh metre. Having placed the Anvāhārya rice (within the altar), (the sacrificer) gives away (as Daksīṇā) thirty Mānas of gold. This Iṣṭi comes to an end with the pouring down of Praṇītā water and the Viṣṇu-strides (by the sacrificer). (The

3. TS IV.2.11.1
4. TS I.5.11.5.
पुरोडाशमण्डकपालं निर्वपित्वग्रहे शुचिये। श्रव्यित्वमार्दयति। तत्स्या:
पञ्चदश सामिघेन्यः पञ्च प्रयाजा वार्ताश्रावाण्यभागे। अथ हविषयेष्वे
पावक स न: पावकार्तिः शुचित्रतम उदश्रे शुचयसत्तवेति। निश्चु भौ
संयाज्ये। अन्वाहार्यमासाद त्रिशशनानचतवारिशशनाने हिरण्ये ददाति।
संतिष्ट एष्टिः: सपूर्णपात्रविष्णुकमा। विसुज्जते व्रतम्। ॥ २० ॥

अथातो: उन्नार्माभस्वेव मीमांसा। अन्वार्यमे पौर्णमास्या:
समाप्तवस्तथं करोति। अथ प्रातहृते स्रग्रहोत्रे पुराणं प्रणयनाद्वाराह्यं
आन्त्विलाशयोधुः सुचि चतुरृहीतं गृहीतं चचुःहोरारः मनः
सातुष्ठायवनीये जुहोल्यावरः यज्ञमाने स्वाहम्। अपरं चतुरृहीतं
गृहीतं सारस्वत्रौ होमां जुहोति। पूर्णां पश्चादित्यन्द्वत्याग्रीषोमार्चितति
जुहोति। अपरं चतुरृहीतं गृहीतं निवेशानी संगमनी वसुनामित्यन्द्वत्य
यते देवा अद्युभंगंधेयमिति जुहोति। अथ पृष्ठवाश स्तीत्वापः
प्रणीयाग्रावैश्रवेशकादशकपालं निर्वपित्व सरस्वत्ये चचुः सरस्वते
द्वादशकपालमिति। श्रव्यित्वमार्दयति। तत्स्या: पञ्चदश सामिघेन्यः पञ्च
प्रयाजा वार्ताश्रावाण्यभागे। अथ हविषयेष्वे ग्राहविष्णु अग्राविष्णु प्रणे देवा
नो दिव: पीपिवाशस्तरस्व सरस्वत स्थनं वे ते सरस्व उन्मत्य हरति। निश्चु भौ
sacrificer) releases his vow. Having strewn the Prśīthya line at the same time and having carried forth Praṇītā water, (the Adhvaryu) pours out (paddy) for (a cake on) eight potsherds for Pāvaka Agni (and also) for Śuci Agni. Having baked, he deposits them (within the altar). For this (Iṣṭi) there are fifteen Sāmidhenī verses, five Prayāja-offerings and the Ājyabhāgas are Vārtraghna. The puronuvākyā-yājya for the principal oblations are agne pāvaka...⁵ and sa naḥ pāvaka...⁵ (for Pāvaka Agni), and agniḥ śuciratatamah...⁵ and ud agne śucayas tava...⁵ for Śuci Agni. The puronuvakyā-yājya for the Śviṣṭakṛt offering should be in Triṣṭubh metre. Having deposited the Anvāhārya cooked rice (within the altar), (the sacrificer) gives away thirty Mānas and forty Mānas of gold as Dakṣinā. This Iṣṭi comes to a conclusion with the pouring down of Praṇītā-water and the Viṣṇu-strides (by the sacrificer).

II.21

Now the consideration of the Anvārāmbha (sacrifice). One should perform the Anvārāmbha sacrifice with the Upavasatha day common to the Full-moon sacrifice. After the Agnihotra has been offered in the morning, prior to the carrying forth of Praṇītā water, having melted clarified butter over the Gārhapatya, having purified it, having taken up four spoonfuls in the ladle, having gone mentally over the Caturhotṛ formula, (the Adhvaryu) makes an offering with śvāhā on the Āhaviṇya while the sacrificer has touched him. Having taken up another four spoonfuls, he makes two offerings to Sarasvatī. He recites the verse, “Full to the rear and full in front, in the middle of the full-moon, she has been victorious. Let the gods dwelling together rejoice here in her in the highest firmament.”¹ He makes the offering with the verse, “O Agni and Soma, the first in strength, do you quicken the Vasus, Rudras, Ādityas here. Rejoice in him with full-moon in the midst, you grown with holy power, won by good deeds and allot to us wealth together with heroes.”¹ Having taken up another four spoonfuls, he recites the verse, “Holder and gatherer of riches, clad in all rich forms, granting a thousandfold prosperity, the fortunate one has come to us providing with radiance.”¹ He makes the offering with the verse, “The share in greatness which the gods dwelling together have bestowed on thee, O new-moon, therewith do thou fill our sacrifice, O thou of every boon. Grant us wealth of good heroes, O fortunate one.”¹

Having strewn the Prśīthya line and having carried forth the Praṇītā-water (the Adhvaryu) pours out (paddy) for (a cake) on eleven potsherds for Agni-Viṣṇu for cooked rice to Sarasvatī and (a cake) on twelve potsherds to Sarasvant. Having baked (and cooked), he deposits them (within the altar). For this (Iṣṭi) there

5.  TS I.3.14.7-8
1.  TS.III.5.1.1.
संयाज्ये । अन्वाहार्यमासाद्य मिथुनो गावौ ददाति । संतिष्ठत एषेष्टे:
सपूर्णपात्रविष्णुक्रमा । विसृजते ब्रतमः । अथ पौर्णमासवैमृद्धाभ्यां यजते।
संतिष्ठते उग्न्याध्येवः संतिष्ठते उग्न्याध्येयम् ॥ २१ ॥ पछः ॥

॥ इति द्वितीयः प्रश्नः ॥
should be fifteen Sāmidhenī verses, five Prayāja offerings, and the Ājayabhāgas should be Vārtraghna. The puronuvākyā-yājyaś for the principal offerings are: 
agnāvīṣṇū (mahī tad vām).² and agnāvīṣṇū (mahī dhāma)...² for Agni-Viṣṇu, pra no devo...² and ā no divāḥ...² for Sarasvatī, pipivāṁsam, sarasvata stanam...³ and ye te sarasva ūrmayaḥ...³ for Sarasvant, The puronuvakya-yajya for Śviśṭakrt offering should be those in Triṣṭubh metre. Having deposited the Anvāhārya cooked rice (within the altar) (the sacrificer) gives away a pair of cattle (as Dakṣīṇā). This Īṣṭi comes to an end with the pouring down of Praṇītā water and the Viṣṇu strides (by the sacrificer). (The sacrificer) releases the vow. Then he performs the Full-moon and Vaimrḍha sacrifices. The setting of fires thus, comes to an end, the setting of fires comes to an end.

CHAPTER II ENDS.

2. TS I.8.22.1
3. TS III.1.11.2
अग्रीनुसनाधास्यमानो भवति। तदाहुः कृततयजुः संभूतसंभारो भवति न संभूत्या: संभारा न यजुः कर्मवयमिति। अथो खलु संभृत्या एव संभारा: कर्त्तव्यं यजुः पुनराघेयस्य समृद्धा इति। स उपकल्पमध्ये पुनर्निर्ण्यक्रृतः। रथं पुनरत्स्थूलं वासं पुनरत्स्थूलमन्द्रवाहं दर्शकलायं तिस्यो दर्शमयीविर्दूर्मिका। प्रज्ञाता आग्न्याधेयिका: संभारा।। सा याषाध्वं: पौर्णमास्या: पुरस्तादमायास्य भवति सा सकृत्संवत्सरस्य पुनर्वसुध्वः संपद्यते तस्यामादद्विते। तस्या उपवस्ये सर्णयोग्रीन्नारोहोदवसाय मधित्वाग्रीन्ननीत्रह्यानेयमष्टकपलं निर्वपति वैश्वनरं द्वादशकपलं मप्रमुद्धासविन्यशिति। सा प्रसिद्धेष्टि: संतिष्टते। अथ तदानी-भेवाध्रिग्रीन्नसमुख्य ब्रह्मौदनं श्रापवित्तोपवसति। अथ प्रात्तराग्न्याधेयिकं कर्मं तायते। एतावदेव नाना। यदमुत्र मुञ्जकलायं तदिह दर्शकलायम्। यो समुद्धम: प्रणयनीयं स इह दर्शमयीविर्दूर्मिका। दर्शागांहिष्पत्यमादधाति दमर्त्याहार्यपचनं दर्शाराहवनीयम्। दर्शागांहिष्पत्यमादधाति। आधाने सम्प्राणजीवंचो अनुवर्त्तयति॥ १॥

भूमिभूम्या दौर्विर्गेति चतस्य गार्हपत्ये तिस्य आहवनीये। समानं कर्मं रथचक्रातु। एतावदेव नाना। यदमुत्र तृणीमग्रिहोत्रं तदिह सप्त ते
CHAPTER III
RESETING OF THE FIRES

III.1
(Now about one who) is going to reset his fires. They say, "(the Adhvaryu) had (already) recited the yajus (pertaining to the setting) and had procured the substances. (Therefore, at the resetting) the substances need not be procured, nor is the yajus to be recited. (This is not correct). The substances are indeed to be procured and the yajus (also) is to be recited for the accomplishment of the resetting." 1 He (the sacrificer) procure a refurnished chariot, resewn garment, a bull who is let loose again, a web of darbha-grass and three handfuls of darbha-grass. The substances pertaining to the setting of fires are well-known. The new-moon day which precedes the full-moon of the month of Āśādhā coalesces with the Punarvasu constellation only once in a year; one should reset on that day.

On the Upavasatha of that day, having consigned the fires into the kindling woods, having gone away, having churned the fire and having spread out fires (the Adhvaryu) who is going to dispose of the (old) fire pours out paddy for (a cake on) eight potsherds for Agni and another on twelve potsherds for Vaiśvānara Agni. That Īṣṭi comes to a conclusion with the established procedure. Subsequently, having effused the fires with water and having cooked Brahmaudana (the sacrificer) observes the Upavasatha vow. Next morning the rite pertaining to the setting of fires starts. This much is different: There it is a web of muñja grass here it is a web of darbha-grass. There it is a faggot to be carried forth; here are bundles of darbha-grass. One sets up the Gārhapatya with darbha-blades; the Anvāhāryapacana with darbha-blades; the Āhavanīya with darbha-blades. When he sets up the Gārhapatya, he adds the Sarparājñī verses 2 in recitation.

III.2
Four with regard to the Gārhapatya: "Thou art the earth in depth, sky in width, mid-region in greatness. In thy lap, O goddess Aditi, I place Agni the food-eater for the eating of food—The spotted bull has come and reached again the mother and

1. TS. I. 5. 2.4
2. TS. I. 5.3
अग्रे समिधः सप्त जिह्वा इति जुहोति। ये उमुत्राग्रेयाः श्लोकपालः स
इहाग्रेयः पश्चकपालः। तत्स्य प्रयाजेषु चतस्मो विभक्तीद्धात्यग्न्य आयाहि,
वीत्ये समिधो अग्रा आज्ञस्य वियत्स्तविण्य दूतं वृणीमहे तनूनाद्यः
आज्ञस्य वेत्तविणाग्र्यः। समिध्यत इडो अग्रा आज्ञस्य वियत्स्तविण्य वृत्तान्तः
जड्डनाद्धोर्या आज्ञस्य वेत्तिभि। स्वयं संपत्र उत्तमः प्रयाजः। अथातः
आज्ञभाग्योर्वेच मीमांसा। वार्ता वाच्यभागौ स्थातात्त्मित्यके।
वृत्तवत्ताभागौ स्थातात्त्मित्यके। अग्रीः स्तोमेन बोधय त्वं नः
सोमेत्येतौ स्थातात्त्मित्यके। अग्न आधूः पवस्य अग्रे पवस्वेत्येतौ
स्थातात्त्मित्यके। यत्प्रवर्मणं तत्सोमरूपम्। पड्डच्छौ हविष्यो अग्रे तमस्यः
the father, faring to the heaven—Thirty abodes shine forth. Speech took resort (in them) for the sun. Do thou leave away (O fire, our harshness). Carry (our oblations) day by day—The brilliance of this (fire) moves within (heaven and earth) expirating and inspiring. The great (sun) has illumined the heaven.”\(^1\)

Three with regard to the Āhavanīya: “O Fire, if I excited, disposed of thee through rage or misfortune; may that (disposal) of thine be recompensated. We reillumine thee. That lustre of thine, disposed by me through rage which is dispersed on the earth, may Ādityas, Viśve Devas and Vasus recompensate—May the adorable light rejoice in clarified butter; may it unite this scattered sacrifice. May Bṛhaspati accomplish it for us. May Viśve Devas rejoice here.”\(^2\) The procedure upto (the rotating of) the chariot-wheel is similar. This much is different: What is there the Agnihotra-offering without reciting any mantra, here he offers with the verse, “O Agni, seven thy tongues, seven Rṣis, seven dear abodes, seven priesthoods, sacrifice to thee sevenfold; do thou fill seven birth-places with ghee.”\(^3\) There is a cake on eight potsherds for Agni; here is a cake on five potsherds for Agni. To the Prayāja- yāyās in that Iṣṭi (the Hoṭṛ) adds four case-forms (as follows); (The first as) “O Agni, do thou come to consume (the oblation); O Agni, may the Samīdhās consume the clarified butter.” (The second) “We choose Agni as the messenger; O Agni, may Tanūnapāt consume the clarified butter” (The third) “Agni is enkindled together with Agni; O Agni, may the Iḍās consume the clarified butter.” (The fourth) “May Agni dispel the evils, O Agni; may Barhis consume the clarified butter.” The last Prayāja (yāyā) is self evident. Now the consideration of the two Ājyabhāgas. The Ājyabhāgas should be Vārtraghna. This is the view of some teachers. The Ājyabhāgas should be Vṛdhāntant. This is the view of some teachers. (The puronuvākyās of the Ājyabhāgas should be agniṁ stōmena bodhaya\(^4\) and tvam naḥ soma\(^5\) .. respectively. This is the view of some teachers. They should be agna āyūṃsi pavase and agne pavasnā svapā.\(^6\) This is the view of some teachers. (This is because) what is said to be “passing through” has the form of Soma. The puronuvākyā-yañja of the principal offering are in Paṅkti metre, namely, agne tam adya ..\(^7\) and adhāḥ hy agne.\(^7\) The Adhvaryu offers two oblations (of clarified butter) on both sides of the offering of the cake (that is, before and after) respectively with the verses, “Return with strength, return, O Agni, with food and life. Guard us again on all sides. Return with

1. TS. I. 5.3.1
2. TS. I. 5.3.2
3. TS. I.5.3.2
4. TS. IV.1.11.4
5. TS. II. 3.14.1
7. TS. IV. 4.4.7
ह准 इति। अथ पुनरूर्ज्ञ सह रघेयत्वभिषणः पुरोजाबमहुती जुगोति। अथ एभिर्मो अर्निन्नो अर्न्मिति संयाज्ये। अन्वाहर्मासायेः ॥ २ ॥

पुनराधेयदाधिक्षणा ददाति पुनर्निष्कृतं रथं पुनर्लस्यूतं वासः पुनर्लस्याभ्यमहम्। तत्स्यानूयाजेषु विभक्तकी दधात्यग्रा यो मत्यो दुःखो धियं जुगोष धीतिभि। भस्तु ग्न प्र पूर्व्य इप्ष हुरीतवसे। देवं बहिर्मेवसुवने पसुधेयस्य केवल्ग्रे स्तोम मनामहे सिद्ध्रमम्भ कदिविस्मृत्। देवस्य द्रविष्णयथावो देनो नाराशोर् कसुबने वसुधेयस्य केशित्व। स्वयं सङ्गु उत्तमो जनुयाज। संतिष्कत एषेष्ठः सपूर्णाप्रामृच्छिष्युक्तम्। विसृज्जते ब्रतमद्। अथ तदनीमेव पृष्ठ्यां स्त्तोत्त्वां: प्रणयाक्रियाकारणमेकादशकपाल-मनुनिर्धित। श्रमित्वासादयत्। तत्स्या: प्रश्नदश सामिष्टिकः पन्न प्रयाजा चार्म्मक्कावाज्य्याभाग। अथ हरिवस्तवं नो अग्ने स तं नो अग्न इति। त्रिष्टुभी संयाज्ये। अन्वाहर्मासाधानन्दवाहि ददाति। संतिष्कत एषेष्ठः सपूर्णाप्रामृच्छिष्युक्तम्। विसृज्जते ब्रतमद्। संतिष्कते पुनराधेयगगमिति। वृद्धपुनराधेययम्। अथ वै भवति य: पराचीम पुनराधेयदाधिक्षणाधिति स एतान्होमाब्रह्मयादिति। तृतियमाध्यान आर्भार्यर्म पश्चकपालस्य पुरस्तालत्वमृतृत: स्तुवाहुतीरुपजुगोति लेक: सले: सुले: कस्ते न आदित्या आत्मजुपाणा वियतु स्तव्हाः। केत: सकेत: सुकेटस्ते न आदित्या आत्मजुपाणा वियतु स्तव्हाः। विवस्वां आदित्देवज्जृति स्ते।
wealth, O Agni, swell with the stream gaining all on every side. The Hotṛ recites loudly with regard to Śvīṭakṛt Agni. The puronuvākyā-yājayā are abhis te adya and ebhir no arkaik... respectively. Having deposited the Anvāhārya cooked rice (within the altar).

III.3

(The sacrificer) gives away the Daksīṇās pertaining to the resetting of fires—refurnished chariot, resewn garment, a bull again let loose. To the Anuyāja-yajyās of that (sacrifice) (the Hotṛ) adds the two case-forms (as follows); (The first Anuyāja-yajyā is) "A person who delights in honouring and praying Agni through his prayers shines as the foremost. He would receive food for his sustenance."

May the divine Barhis accept the gift of wealth for the desirer of wealth (i.e. the sacrificer). "(The second Anuyāja-yajyā is)" We the desirers of wealth exclaim the desire-yielding praise of Agni residing in the heaven (as the sun). May god Narāśaṁsa accept the gift of wealth for the desirer of wealth (i.e. the sacrificer).

The last Anuyāja is self-evident. This Iṣṭi comes to an end with the pouring down of Praṇīta-water and the Viṣṇu-strides (by the sacrificer). (The sacrificer) releases his vow.

At the same time, (the Adhvaryu) having strewn the Prṣṭhyā line and having carried forth Praṇīta-water, pours out secondarily a cake on eleven potsherds to Agni-Viṣṇu. Having baked, he deposits (it within the altar). For this (Iṣṭi) there are fifteen Śamidhenī verses, five Prayājas and the Ājyabhāgas should be Vārtraghna. The puronuvākyā-yajyā for the principal oblation are tvam no agne... and sa tvam no agne... The puronuvākyā-yajyā for the Śvīṭakṛt offering should be in Triṣṭubh metre. Having deposited the Anvāhārya cooked rice (within the altar) (the sacrificer) gives away an ox. This Iṣṭi comes to an end with the pouring down of Praṇīta-water and the Viṣṇu-strides (by the sacrificer). (The sacrificer) releases his vow. The resetting (of fires thus) comes to an end.

Now the resetting of fires for prosperity. It is indeed said, "One who sets up the fire subsequent to the resetting, should offer these oblations." In the third setting of fires (the Adhvaryu) offers prior to the Śvīṭakṛt offering pertaining to the offering of a cake on five potsherds for Agni oblations by means of a spoon with the formulas, "Leka, Saleka and Suleka—may these Ādityas rejoicing, partake of clarified butter—Keta, Saketa and Suketa—may these Ādityas, rejoicing, partake of the clarified butter—Vivasvant, Aditi, Devajūti—may these Ādityas, rejoicing

8. TS.I. 5.3.3
9. TS. IV. 4.4.7
1. RV. II. 14.1
2. RV. V. 13.2
3. TS. II. 5.12.2
पुरादित्वायस्रांतमयाद्वारः पत्त्वमुपसामाधायान्वाहार्य्पचनमाहृत्य
व्यल्कत्तमाहवनीयमुद्दरति सायमाहुत्ये। पुरादित्वायस्रांतमयाद्वारः पत्त्वमुप-
सामाधायान्वाहार्य्पचनमाहृत्य व्यल्कत्तमाहवनीयमुद्दरति प्राताराहुत्ये।
वाचा त्वा होत्रा प्राप्नेनोदत्रा चक्षुषाध्वरुपणा मनसा ब्रह्मणा श्रोत्रेणाग्रेशतैस्त्वा
पञ्चलिनिहैँज्ञातविभुवन्रामिः भूभूवम्। सुवर्दध्रियमणां उझर पाप्नो मा
यदविध्रुव्यच्च विद्वाः श्रकार। अहा यदेनः कृतदमसि पापः सर्वस्मान्नोदतूतो
मुह्य तत्स्मादिति सायम्युः। रात्रिया यदेनः कृतदमसि पापः सर्वस्मान्नोदतूतो
मुह्य तत्स्मादिति प्रात:। अथि निद्रायोत्रहुस्तिमृत्तायां जुहोम्यग्रिः
पृथियायमृत्तस्य जित्यै। तयानन्त कामिनि जयेम प्रजापतियर्य प्रथमो
जिगायाग्रिमप्रो वैभाररे स्यरूत्त जुहोमि स्वाहेति सायम्युः। सूर्यमग्रो वैभाररे
स्यरूत्त जुहोमि स्वाहेति प्रातः। साययातरे वैशाख पत्त्वन्वातो।
सायशायर्यमिथेरे। अर्थेतान्यग्रिहोह्यत्रान्तृत्राणृ प्रक्षालितानुपत्तरेण
गार्हपत्तमुपसाद्यति कूचेः वा सूताय्या वा स्थालीः सत्रावः सुचमिहद्योतनः
समििज्ञमिथि। अर्थेतात्मग्रिहोह्येः दक्षिणं उदोचीं स्थापितवा ब्राह्मणो
दोषिः। पूर्वो दुहान्येष्ठस्य ज्येष्ठिनेष्यस्य यो वा गतश्रीः स्वातः। अपरो
दुहात्कञ्चिनिष्ठस्य कानिष्ठिनेष्यस्य यो वा बुभूषेत्। न समृशेरूश्युः।
partake of clarified butter. 4 The third setting up (thus) comes to an end. In the case of one whose fires have been carried away or of one whose kindling woods are lost, (the Adhvaryu) begins the rite with (the offering of) Brahmaudana. The setting up of fires takes place as prescribed.

AGNIHOTRA-OFFERING
III.4

(The Adhvaryu) having added fuel to the Gārhapatiya before sunset and having brought the Anvāhāryapacana, draws out flaming Āhavanīya for the evening (Agnihotra) offering. Having added fuel to the Gārhapatiya before sunrise, and having fetched the Anvāhāryapacana, he draws out flaming Āhavanīya for the morning (Agnihotra) offering. (He draws with the formula), “I draw thee out with speech as the Hotṛ, Prāṇa as the Udgāti, the eye as the Adhvaryu, the mind as the Brahman, the ear as the Ānīdhra—with these five divine priests (the sacrificer prays with the formula), “Bhūr bhuvah suvah (O Agni) being drawn out, do thou draw me out of the sin which I might have perpetrated knowingly or unknowingly. Whatever sin I have committed by day, do thou, drawn out, relieve me of all that” (thus in the evening). “...whatever sin I have committed by night, do thou, drawn out, relieve me of all that” (thus in the morning). (The Adhvaryu) deposits the fire with the verse, “I offer the oblation of ambrosia into the ambrosia, the fire into the earth for the winning of immortality. May I win the unending desire through it which Prajāpati won first. I offer Agni into Agni, ambrosia into Vaiśvānara, svāhā.” Thus in the evening. “... I offer Śūrya into Agni, ambrosia into Vaiśvānara, svāhā” in the morning. The sacrificer’s wife is present in the evening and in the morning. According to some teachers every evening.

(The Adhvaryu) places towards the north of the Gārhapatiya the Agnihotra-implements which have been washed, either on a bunch of darbha-grass or in a basket a vessel together with a spoon, ladle, illuminator and a fire-stick. Having made the Agnihotra-cow stand towards the south, facing north, a brāhmaṇa milks her. He should (first) milk the front two udders for a sacrificer who is the eldest brother, or the son of the eldest wife of his father or a gataśtri. 1 He should (first) milk the rear two udders for a sacrificer who is the youngest son or a son of the youngest wife or who desires prosperity. He should not touch all the udders together. 2

4. TS. I. 5.3. 3,4
1. One who has studied the Veda, or who is Rājanya or a village-chief, cf TS II. 5.4.4.
2. For the meaning of na sammṛṣet cf C.G. Kashikar, Śūtras of Bhanadvāja Part II. p. 147, Poona, 1964.
हवनीयं पर्यावरण च द्वारा प्राप्त जज़नेन गार्हस्यमुपसादाय
परिशिष्टित ॥ ४ ॥

ऋतुं तला सत्येन परिशिष्टावति सायं परिशिष्टति। सत्यं त्वर्तनं
परिशिष्टावति प्रातः। एवमेव हुल्ला परिशिष्टति। अथ प्रदक्षिणामावृत्य
प्रत्यया दातु था जज़नेन गार्हस्यमुपिण्याक्षेत्रोद्भो ज्ञात्रात्मकः व्यतान्त्रकृतः
तेष्वधिष्ठितनिष्ठाभिषेकोंनामाभिषेकायत्वाय
तेजों मा प्रतिधाक्षरीमिति।
सुवेषणपः प्रत्याययमुपिण्यालसिति। पुनर्वभाविष्यति प्रत्येकः
करोत्यन्तरितः रक्षो उत्तरित अरात्य इत। च श्रुतं कुर्वन्दुग्रास्य प्रत्यया
जज़ानादवे दक्षिणेन सुवं समर्थं च सच्च्चिग्राहोत्रूप्तवर्णिणी देवस्य तत्र समिः
प्रस्वे उद्विन्योर्वहुः भर्मां पूर्णो हस्ताभ्यामाद्व इत।
गार्हपत्येप्रतिपति प्रत्ययुक्तः
रक्षः प्रत्ययुक्त अरात्य इति त्रिः। अथ कूचे खुचे निधाय यजमानमामन्त्रयत
ओमुन्नेष्यावति। ओमुन्नेष्येति यजमानो नुजानाति। अथ चतुरः
सुवानुयान्ति पूर्णाय जनुवरूयो वा भूरिदा भुव इदा सुवर्णिर्भूर्वः
सुवर्णिर्भिति। स्थाल्यां सुवं प्रत्ययायायानं सोम्राश्च सजूद्वेदः
सायण्यावत्व: सायण्यावनो मा देवा: स्वस्तिः संपारमान्तु पशुभिर्भिति सायमः
सजूद्वेदः। नाताव्वा
प्रात्याविभि: प्रात्यावाणो मा देवा: स्वस्तिः संपारमान्तु पशुभिर्भिति
प्रातः। अतेताः समिः
सुवार्णिर्भिति जज़नेन गार्हस्यमुपसादायति
कूर्णेऽन्न नम ईशानाय प्रजाः। पश्वो मे वर्धन्तामां हर्नामानो मा रिष्टिमिति।
दशादात्रेदल्य चाण प्राच्यर्तल्य भूरिदा: सुवर्वनारक्षमन्विण्याय पन्था तितो
देवयनो वेनायन्त्रेष्यः। स्तर्वभक्षासेतो गच्छामि परम व्योम यथा न हं होये।
a sacrificer desiring cattle, one should milk the milk of two cows. (In that case) having placed over fire (the first milk), one should pour into it the second milk. Having carried around the Agnihotra (milk) along the front of the Āhavanīya and having brought in by the eastern door (of the Gārhapatyā chamber) and having put down to the rear of the Gārhapatyā, the Adhvaryu sprinkles water around it.

III.5

(The Adhvaryu) sprinkles around at the evening Agnihotra with the formula, “I sprinkle thee around, the holy order with truth.” At the morning Agnihotra with the formula, “I sprinkle thee around, the truth with holy order.” Similarly he sprinkles around after having offered (the Agnihotra). Then turning by the right, hastening towards the west and having sat down to the rear of the Gārhapatyā, having taken out the embers towards the north, having spread them and having placed upon them (the Agnihotra milk), he illumines it with the illuminator with the formula, “Let the fire not burn out thy lustre.” He brings into it water by means of the spoon with the formula, “Thou art ambrosia.” Having again illumined it, he moves a fire-brand around three times with the formula, “The Rakṣas is obstructed, the evil spirits are obstructed.” Having taken (the vessel) down towards the north making a mark on the ground and having put back the embers, he takes the spoon and the fire-stick with the right hand and the Agnihotra-ladle with the left one with the formula, “Under the impulse of god Savītr, with the arms of Aśvins, with the hands of Pūṣan, I take thee.” “He heats (the ladle) over the Gārhapatyā with the formula, “The Rakṣas is burnt, the evil spirits are burnt” recited three times. Having placed the ladle on the bundle of darbha-grass, he addresses the sacrificer, “Om, I shall fill in the ladle.” The sacrificer responds, “Om do you fill in.” (The Adhvaryu) takes up four spoonfuls either full or a little less with the formulas, “Bhūridā, bhūva iḍā suvaridā and bhūr bhuvah suvaridā.” Having kept back the spoon into the vessel, he touches them together with the formula, “Along with the gods coming in the evening. May the gods coming in the evening lead me safely together with the cattle” in the evening and “Along with the gods coming in the morning. May the gods coming in the morning lead me safely together with the cattle” in the morning.

Having held the fire-stick on the handle of the ladle, he keeps (the ladle) on the bundle of darbha-grass to the rear of the Gārhapatyā with the formula, Obeisance to Īśāna. May my progeny and cattle increase; may I, the sacrificer not meet with any calamity.” Taking it up with the Daśahotṛ formula, he carries it forward with the formula, “bhūr bhuvah suvalah do thou move along wide midregion. This path leading to the gods is stretched far away by which the Ṛṣis longing for
सुकृतां सकाशादिति । जगनेनाहवनीयमुपसादयति कूँचे नम ईशानाय प्रजा मे वर्धतामहे यजमानो मा रिषयनिति । अत्रशतसं समिधं मध्यत आहवनीयस्याध्याद्वाति ॥ ५ ॥

रजतं त्वाग्रिज्ञोतिषं वायुमतीं स्वर्ग्यं स्वर्ग्यं लोकाय रात्रिमक्षितिमिश्र्कामुपदेः समृतं प्राणे दधामि प्रजापतिस्वा सारदयतिर्विति।
तयादेवतं करोति तत्या देवतायिनं डर्ज्वु सौदीति । अथ सूदोहसं करोति ता अस्य सूदोहसः सोमं श्रीणि पुष्पयः । जन्मदेवानां विशालित्रं रोचने दिवं इति सायम । अथ प्रात्तहिरिणीं त्वा सूर्यं ज्योतिषिः
वायुमतीं स्वर्ग्यं स्वर्ग्यं लोकायहरक्षितिमिश्र्कामुपदेः समृतामपाने दधामि प्रजापतिस्वा सारदयतिर्विति।
तयादेवतं कृत्वा सूदोहसं करोति।
तस्यामादीपतायं प्रतिमुखं हिर्जुहोत्यग्रिज्ञोतिष्यंति: सूर्यं: स्वाहेति सायम ।
सूर्यं ज्योतित्वं तिरितर्गतिः स्वाहेति प्रति: । इति नु सत्सुः ।
अथास्सुः । अग्रिज्ञोतिष्यंति: स्वाहेति सायम ।
सूर्यं ज्योति: स्वाहेति प्रति: । अथ सकृदितिवाच्यं कूँचे सुचं निधाय दक्षिणावृद्धार्घ्यं प्रतिक्षत उपरेत संगृहितं मा भागिनं भागधेयं प्रमायि।
सप्तर्षीवसं सुकृतां यन्त्र लोकस्तोत्रेमं यजनं यजमानं च ध्यतेति।
अतिगय पूर्वामहितमुतां भूयं: समिधेव्य जुहोति प्रजापतिये स्वाहेति मनस।
अथ त्रिरितिवाच्यं कूँचे सुचं निधायावाचीनमववृज्य प्रतीचा नीचा पाणिनोष्ठिष्ठं लेपं निमास्योष्ठिमहेश्वर्यप्रोष्ठिज्ञिते ।
एवेवेव द्वितीयमववृज्योष्ठिधीश्वेव निमांशी दक्षिणं: प्राचीनावीणी पिलृध्यस्स्वा
III.6

(With the formula), "I pile up thee silverish, with fiery lustre, possessing wind, leading to heaven, the night, inexhaustible brick for attaining heavenly world. I place ambrosia in inspiration. May Prajāpati place thee."¹ He recites over (the fire-stick) the formula, "With that deity do thou be seated firm like Āṅgiras." He recites over it the verse, "Those cows, streaming with milk mix his Soma, clans in the birth-place of gods in the three realms of heaven."² This in the evening. Now in the morning: "I pile up thee, golden, with solar lustre, possessing wind, leading to heaven, day, inexhaustible brick for attaining heavenly world. I place the ambrosia into inspiration. May Prajāpati place thee." Having recited over (the fire-stick) the tāyādevata formula, he recites over it the verse tā asya sūدادोहसाह. As soon as it catches flame he offers (the Agnihotra-milk) twice with the ladle (facing the opposite direction) the formula, "Agni is light, light is Sūrya svāhā" in the evening; and "Sūrya is light, light is Agni, svāhā" in the morning. This is the mixed up formula. The non-mixed is: "Agni is light, light is Agni, svāhā" in the evening; "Sūrya is the light, light is Sūrya, svāhā" in the morning.

Having moved (the ladle crosswise) once and having placed the ladle on the bundle of darbha-grass, turning by the right, he gazes at the Gārhapātya with the verse, "Do you approach, pass together; let not the share of the sharing be lost. Do you place the sacrifice and sacrificer there which is the world of the seven Rṣis and good-doers." Passing over the first oblation, he offers the other in a larger quantity on the fire-stick itself with the formula, "To Prajāpati, svāhā" recited mentally. Having moved the ladle thrice (crosswise) and having placed it on the bundle of darbha-grass, cleansing it downwards, he washes away the smearings on the darbha-grass with the palm turned downwards and facing the west with the formula, "For plants thee, impel the plants." Having similarly cleansed downwards for the second time, he washes away on the darbha-grass towards the south with the sacred cord hanging on the right shoulder with the formula, "For Pīṭrīs thee; do thou impel the

1. Those who attained heaven by performing soma-sacrifice.
2. cf. ĀśvŚŚ II. 3.15
3. TS. IV. 2.4.3
पितृज्ञेव सायम्। अथ प्रातरूढः भयममृज्ज्ञ प्राचोत्तर्ने पाणिनौषधीशु लेपमुन्माध्यम्रोष्धीवथस्वौषधीज्ञेव सायम्। एवमेव द्वितीयमवमृज्ज्ञोष्धी-श्वेव निमाणि दक्षिणत् प्राचीनावोती पितुभ्यस्तवा पितृज्ञेव सायम्। अथाप उपस्मृश्य विरिकल्या प्राश्चाति प्रजा ज्योतिरिति। अथोदपृ पर्यायत्य प्राचीनदण्डम्य ा सुचा भक्ष्यति॥ ६॥

इदं हवः प्रजनम् मे अस्तु दशवृः सर्वगणं स्वस्तये। आत्मसहि प्रजासहि पशुसनन्यभयसहि लोकसहि वृत्तिसहि॥ अर्थः प्रजा बहुलाः मे करोतना पयो रतो अस्मासु धत्। रायस्योष्धमल्ल्जसम्भासु दौधरत्स्वाहेति सायम्। सूर्यः प्रजा बहुलाः मे करोतिति प्रातः॥ निर्णियः सुचं निष्ट्याअः: पूर्वितोद्वृद्धिशति सप्तर्षिन्याग्निहि सप्तर्षिन्याग्नि सप्तर्षिन्याग्नि स्वाहेति॥ सप्तर्षिनेव प्रीणातीति ब्रह्मणम्॥ अथ जपये गार्षिपक्षमयो नियतीदमहम्यो बैश्ऐने वमूतं ज्वोयो मवायति॥ अक्षि- त्यामश्चिततुति ज्वोयो स्वाहेत्यनत्वेवद्नियति॥ हृतोपसनं ब्रह्मचर्यसत्य समिद्धया अपो नियत्यवध्यत्र रूपमकरिति ब्रह्मणम्॥ ७॥ द्वितीयः॥

अथ सावः हुते उप्रगीते यज्ञोपवेत्य आच्यम् यज्ञानायतने विष्णुप्रावोऽपि विष्णुवृत्तानि उपप्रयत्ने अध्यक्ष्मति षडभिरुच्छन्दसम्॥ षडभिरेवेव विष्णुवृत्तानि विष्णुप्रावोऽपि अवस्थानेति उत्तर्य आयूर्याषि।
Pitṛs" in the evening. At the morning (Agnihotra), having cleansed upwards, he washes up the smearings on the darbha-grass with the palm turned upwards and facing east with the formula, "For plants thee, do thou impel the plants." Similarly, having cleansed downwards for the second time, he washes out on the darbha-grass towards the south with the sacred cord hanging on the right shoulder with the formula, "For Pitṛs thee; do thou impel the Pitṛs." Having touched water, he consumes (the remnants) twice with the forefinger with the formula, "Progeny is the light." Having turned towards the north, he drinks with the ladle its handle being towards the east.

III.7

(With the mantras), "May this offering of mine be procreative, rich in ten heroic sons, rich in full numbers, for auspiciousness, with self as the gain, affording progeny, affording cattle, affording fearlessness, affording region, affording rains—May Agni grant me ample offspring; do you, (O gods) place within us food, milk and semen virile; may (Agni) place within us abundance of prosperity, food and strength, svāhā" in the evening; "... may Sūrya grant me ample offspring" in the morning. Having cleansed and heated the ladle, and having filled it with water, he tosses the water towards the north with the formula, "Do thou gratify seven Rṣīs, do thou impel seven Rṣīs, svāhā to seven Rṣīs." Thereby he gratifies the seven Rṣīs. So the Brāhmaṇa1 says. To the rear of the Gārhapataya he pours down water with the formula, "Here I offer ambrosia into Vaiśvānara Agni, svāhā." With the formula, "I offer the inexhaustible oblation in inexhaustibility svāhā," he pours down water within the altar. After having made the (Agnihotra) offering he adds fuel to the fire for the enkindling of Brahman splendour; he pours down water; (thereby) he reproduces the form of Avabhṛtha. So says the Brāhmaṇa.1

AGNIHOTRA-PRAYERS

III.8

After the evening Agnihotra has been offered, the sacrificer having suspended the sacred cord over the left shoulder and having sipped water, standing on the sacrificer's seat, prays to the Āhavanīya with six verses, consecutively, "Let us approaching a sacrifice, utter a hymn to Agni who listens to us even from afar—After his ancient splendour, the bold ones have drawn the white milk from

1. TBr. II. 1.4
पवसे अग्रे पवस्वाग्रे पावक स न: पावकार्ब्रि: शुचिमनतम उदग्रे शुचियवस्थवेति । अथाहवनियमेयोपपतितत्व आयुर्व अग्रे उस्यामुरे देहि वचोंदा अग्रे दसी वचों मे देहि तनुपा अग्रे दसी तनुव मे पाहिये यन्मे तनुवा ऊर्जन तन्म आपूर्णीति । अथ रातिमुपपतितेऽचित्रावसो स्वस्ति ते पारमशीयेति। अथाहवनिये समिधामदयाति-स्थानास्त्वा शत: हिमा चुमातः समिधीमहि वयस्वातो वयस्नृतं यशस्वातो यशस्नृतं सुवीरासो अदाध्यम् । अग्रे सपतादम्भं वर्णिष्ये अधि नाके स्वाहेति । अथाहवनिययोपपतितेऽसं त्वमार्गे सूर्यस्य वर्च्छमागाः: समुनिणा स्तुरतन सं प्रियेण धार्मा । त्वमार्गे सूर्यववचा असि सं मामायुषा वर्चसा प्रजया सृजेति । अथ वै भवति यथा वै पुर्वो स्त्री गौर्जीयत्वेवम्प्रयावहितो जीविती संवत्सरस्य परस्ताद्यि-पावमानीभिरुपपतितं इति । स संवत्सरस्य परस्तादिनिपावमानी-भिर्गांपत्यमुपपतित्वेऽ युनवनेवेत्यवं करोत्तीते ब्राह्मणम् । अथ गृहांस्त्र शष्टोष्पितं पंपणाम् पंपणाम् अहमिड्र्यसो मानवीः । सर्वा भवनु नो गृह्ये ॥ अम्ब स्थाम्भो वौ भक्षीय मह स्थ महो वौ भक्षीय सह स्थ सहो वौ भक्षीयोज्ञ स्थोर्ज्ञ वौ भक्षीय । रेवती रम्भ्यमस्मिन्तोके स्तिस्मिनीऽस्तिस्मिन् क्षये अस्तित्वोनविहैव स्तैतो मापगात बहौमें भूयस्तेति । अथास्त्रीयान्येव वस्यभिभूषणं संहितासि विध्यरूपीरा मोर्ज्ञा ग्रामविषया राजस्योपेष । सहस्पोषं व: पुष्यासं मयि वो राजः:
the seer who wins a thousand—Agni is the head of the heaven, the height, lord of the earth. He quickens the seed of the waters—Here has he first been set up by the setters, the Hotr, the best sacrificer, to be invoked at the sacrifice, whom Apanavāna and the Bhrigu caused to shine, bright in the woods, spreading, from house to house—O Indra-Agni, I invoke you two; you two shall rejoice in the offering; you two, givers of food and wealth, I invoke you two for the winning of the strength. This is, O Agni, the natural birth-place, born of which thou hast shone. Mount it, O Agni, knowing it and make our wealth increase."1 With the subsequent six Āgnipāvamāni verses he again prays to the Āhavaniya, "O Agni, thou fortiest life; do thou give food and strength to us; do thou drive away ill- fortune—O Agni, good worker, do thou purify for us the glory in good heroes, giving abundance of wealth to me—O Agni, purifying with thy light, O god, with thy pleasant tongue, bring hither the gods and sacrifice—Do thou, O shining and purifying one, O Agni, bring hither the gods to our sacrifice and our oblation—Agni, of purest vows, pure sage, pure poet, shines in purity when offering is made—O Agni, thy pure bright flaming rays arise, thy lights, thy flames."2 He again prays to the Āhavaniya with the formula, "Thou art giver of life, O Agni, give me life. Thou art giver of radiance. O Agni, give me radiance. Thou art guardian of the body. O Agni, guard my body. O Agni, whatever is deficient in my body do thou make that good for me." He prays to the night with the formula, "O thou of various splendour, may I reach the end of thee in safety." He puts a firestick on the Āhavaniya fire with the verse, "Kindling thee, may we, full of radiance, strong, famous, having good heroes, kindle thee, giver of strength, giver of fame, infallible, and striker of the enemy, for a hundred years, O Agni, in the highest heaven, svāhā." Again he prays to the Āhavaniya with the formula, "Thou O Agni, hast attained the radiance of the sun, the praises of the Rṣis, thy beloved splendour. Thou, O Agni, hast the radiance of the sun; grant me life, radiance and offspring."

It is indeed said, "just as a person, horse, bull becomes old, similarly the set up fire becomes old. (Therefore the sacrificer) prays (to him) with Āgnipāvamāni verses after a year. He (the sacrificer) prays to the Čārhapatya at the expiry of a year with Āgnipāvamāni verses. Thereby he renders him new and ageless." So the Brāhmaṇa says. He prays to the residence and cattle with the mantras, "I gaze on offspring, offspring of Ida, connected with Manu; may they all be in our house—You are water; may I share your water. You are greatness; may I share your greatness. You are might; may I share your might. You are strength; may I share your strength—You wealthy ones, stay in this place, this fold, this dwelling, this birth-place. Do you be

1. TS. I. 5.5.1,2
2. TS. I. 5.5.2,3
3. TS. I. 5.5.4,5
श्रयन्तामिति। अथ द्विपदित्रिपदाभिभिगिर्हंपत्यमुपातिष्ठतं उप त्वम् त्वाय दिवेदिवे
दोषावस्तर्थिया वयम्। नमो भरतं एमसि। राजनमध्वराणं गोपामृतस्य
दीदिविम्। वर्धमानं रं दमे। स नं पितेप सूनवे उगे सूपायनो
भव। सचस्वा नं: स्वस्तये। अग्रे त्वं नो अन्तम उत्त त्राता शिबो भव
वसोऽय। तं त्वा शोचिष्ठ दीदिव: सूप्राय नूमाके निश्चयं।
वसु-श्रान्न्यसुश्रवा अच्छा नक्षी चुमतमो रथं दा इति। अथ गृहांश्वेत
पशूःश्वेवोपतिष्ठतं। ८।
here; do not go away; do you multiply for me.” He touches the calf of the Agni-hotri cow with the mantra, “Thou art composed of all forms; enter me with strength, with lordship of cattle, with abundance of wealth. May I prosper with your thousandfold prosperity; may your wealth rest in me.” He prays to the Gārhapatya with verses having three and two pādas, “We come, O Agni, to thee that shinest in the darkness, everyday, praying homage with our devotion—Lord of the sacrifices, guardian of holy order, shining, waxing in his own house—O Agni, do thou become of easy access to us as a father to his son. Accompany us for our prosperity—O Agni, do thou be our nearest, our protector, auspicious and affording shelter—Thee, O shining and most radiant one, we implore for favour for our friends—O Agni, bright, of bright fame, come hither in thy greatest splendour and give us wealth.”

Then he prays to the residence and the cattle.

III.9

“With strength, I gaze on you; gaze on me with strength. I gaze on you with abundance of wealth; gaze on me with abundance of wealth. You are food, making sweetness; kindly enter me, nourishment and drink. May I prosper with your thousandfold prosperity; may your wealth rest in me.” He prays to the Āhavaniya with the verse, “That excellent glory of Savitṛ, the god, we meditate, that he may stimulate our prayers.” He prays to the Ahavaniya with the verse, “Do thou make the Soma-presser sounding aloud, O Brahmanaspati, as thou didst make Kāśīvanta Asūja.” He prays to the night with the verse, “Never art thou barren, O Indra; never dost thou fail thy worshipper. O bountiful one, thy divine gift is increased more and more.”

He prays to the Gārhapatya with the verse, “May we set thee around us, O Agni, the sage, the strong, as a fort, of daring hue, day by day destroyer of that which may be broken.” He again prays to the Gārhapatya with the formula “O Agni, lord of the house, through thee as the lord of the house mayest thou be a good lord of the house. For a thousand winters I invoke this blessing-bringing light for the race; I invoke this blessing-bringing light for N.N.” (He repeats the last portion of the formula) as many times as sons are born to him; finally (he says) “for progeny.” It

4. TS. I. 5.6.1
5. TS. I. 5.6.2,3
6. TS. I. 5.6.3,4
1. TS. I. 5.6.3,4
2. TS. I. 5.6.4,5
3. TS. I. 5.6.5
प्रत्यद्वृपतिष्ठते प्रत्येकमोषिति यः परां विष्णु प्रज्ञा पशुभिरेति कवालिष्ठं कवित्वपतिष्ठते। स कवालिष्ठं कवित्वपतिष्ठते नैव प्रत्यद्वृपतिष्ठते। ९१ तृतीयः।
is indeed said, "One who prays to Agni facing westwards, him Agni burns. One who prays outwards, becomes devoid of offspring and cattle. (Therefore), one should pray (while standing) a little crosswise." He prays standing a little crosswise (that becomes) not westwards, not outwards.

**PINḍAPIṬRajan**

III.10

(The sacrificer) who is going to perform the Pinḍapitryajña procures sacrificial grass rooted out at one attempt; darbha-blades for strewing, paddy, winnowing basket, the mortar and pestle which are washed, a vessel together with a spoon and a corn-stirring stick, a mattress of eraka grass and pillow, ointment and collyrium, a fringe of a garment, wooden sword, water-pot and sacrificial implements. He strews around the Anvāhāryapacana fire. To its north he places one by one; the mattress of eraka and pillow, ointment and collyrium of eraka and pillow, ointment and collyrium, a fringe of garment, wooden sword, waterpot and sacrificial implements. Having suspended the cord over the right shoulder and having sat down to the rear of the Anvāhāryapacana, he pours out paddy in the vessel provided with the strainer with the formula, "I pour you out dear to the Pitṛs" or without reciting it. Having filled the vessel more than half and having placed the mortar and pestle on the skin of a black antelope being used usually, he pounds (the paddy) only once, facing the south. Without winnowing the paddy, having poured water into the vessel across the strainer, having kept (the vessel) over the fire, he pours out the rice-grains into it across the strainer. He pours clarified butter (into the vessel being normally used). He keeps the clarified butter over the fire. Having moved fire around both (the vessels of rice and clarified butter) he cleanses the corn-stirring stick and the spoon. Having cooked the rice and having poured ghee over it, he takes it down towards the north.

Having suspended the cord over the left shoulder and having added fuel to the Anvāhāryapacana, he offers three oblations with the corn-stirring stick thrusted (into the rice) in the eastern half of the southern half (of the fire) respectively with the formulas, "To Soma drunk by the Pitṛs svadā namāḥ svāhā, to Yama along with the Āṅgiras and Pitṛs svadā namāḥ svāhā, to Kavyavāhana Śiṣṭakṛt Agni svadā namāḥ svāhā." Having put the corn-stirring stick (on the fire) without reciting any formula, having suspended the cord over the right shoulder, having dug out the ground by means of the wooden sword towards the south of the Anvāhāryapacana, having sprinkled (the ground), having spread the sacrificial grass with its tips towards the south, he sprinkles (the ground) with the formulas, "May the Pitṛs be sprinkled, may the grandfathers be sprinkled, may the great grandfathers be
ये समानः समनसः पितरो यमराजः। तेषां लोकः स्वधा नमो यज्ञो देवेषु कर्त्तवतः। ये सजातः समनसो जीवा जीवेषु मामकाः। तेषां श्रीमैयं कर्त्तवतामस्मि लोके शतं समा इति। अथ तथेवादिर्मृजयिति मार्जयन्ति पितरो मार्जयन्ति पितमहा मार्जयन्ति प्रपितामहा इति। अथाः अन्दरत्वाः पितर आज्ञा तो पितमहा आज्ञा तो प्रपितामहा इति। अथाः अन्दरत्वाः पितर आज्ञा तो पितमहा आज्ञा तो प्रपितामहा इति। अथ वासारसिद ददन्येतानि वः पितरो वासारसेतानि वः पितमहा वासारसेतानि वः प्रपितामहा वासारसेतानि इति। उत्तर आयुषिण्य लोम चिन्द्रीतिः ब्रह्माणि। अथ श्रुत्व्रिमसकृतविशारदस्यस्युपतिः नमो वः पितरो रसाय नमो वः पितर शुभाय नमो वः पितरो जीवाय नमो वः पितरः स्वधाय नमो वः पितरो मनवे नमो वः पितरो भोराय पितरो नमो वो एतस्मिः लोके स्थ युक्तस्ते अनु ये स्मिः लोके मां ते अनु ये एतस्मिः लोके स्थ यूथस्ते तेषां वसिष्ठ भूयास्ते ये उस्मिः लोके उह तेषां वसिष्ठो भूयासिति। अथ वीरे याच्छते वीरे में पितरो दत्त वीरे में पितमहा दत्त वीरे में प्रपितामहा दत्त पित्रमानह युक्ताभिभूयासां सुप्रजासो मया यूर्यं
sprinkled.” He then offers three rice-balls for which clarified butter has first been spread and on which clarified butter has been poured, with the formulas, “This to thee father N.N. and those who follow, this to the grand father N.N. and those who follow, this to thee great grandfather N.N. and those who follow.” Having said, “Here, O Pitṛs do you rejoice your shares” and having turned towards the north he awaits until the cease of the steam. They announce, “The steam has ceased.” Then turning around, he smells rice.

III.11

With the verses, “The Pitṛs who, common and harmonious, are in the kingdom of Yama, may the region belong to them, svadhā obeisance and offering may rest with gods—May the splendour of them who are kindred, harmonious, and my own breaths among the living beings, rest in me for a hundred years in this world.” He sprinkles as before respectively with the formulas, “May the Pitṛs be sprinkled, may the grandfathers be sprinkled, may the great grandfathers be sprinkled.” Then he offers them collyrium respectively, “May the Pitṛs be offered collyrum, may the grandfathers be offered collyrum, may the great grandfathers be offered collyrum.” He offers ointments respectively, “May the Pitṛs be anointed, may be grandfathers be anointed, may the great grand-fathers be anointed.” He offers pieces of cloth respectively, “These O Pitṛs are your pieces of cloth, these O grandfathers, are your pieces of cloth, these O great grandfathers, are your pieces of cloth.” If (the sacrificer is) in advanced age, he should pick up the hair on his body (and offer instead of the pieces of garment). So says the Brāhmaṇa.

He prays with six Namaskāra formulas by reversal: “O Pitṛs, obeisance to your Rasa, O Pitṛs, obeisance to you. O Pitṛs, obeisance to your vigour, O Pitṛs, obeisance to you. O Pitṛs, obeisance to your vitality, O Pitṛs, obeisance to you, O Pitṛs, obeisance to your excitement, O Pitṛs, obeisance to you. O Pitṛs, obeisance to your self-power, O Pitṛs, obeisance to you. O Pitṛs, obeisance to your terror, O Pitṛs, obeisance to you. O Pitṛs, obeisance to you who are in that world, may they follow you, who are in this world, may they follow me. Those you who are in that world, may you become the most fortunate among them. Those who are in this world, may I become most fortunate among them.” He asks for a heroic son with the formula,

1. TS. I. 8.5.1
2. TS. I. 8.5.1
1. TBr. II. 6.3.5
2. BaudhŚŚ III.2
3. TBr. I. 3.10.7
4. TS. III. 2.5.5.6
भूया स्तेति। अथेनानुस्ताप्यत्तुतिष्ठत पितरः प्रेत शूरा यमस्य पन्थमन्युयाता पुराणम्। धर्तादसमारु द्रविन्य यच च भद्र प्रणो ब्रूतात्रागदादानेवतासिद्धति। अथेनान्यसंसाधयति यन्तु पितरो यथालोकं मनसा जवेन परेत्त पितरः सोम्या गम्यारे: पाथ्यभि: पूत्येः। अथा पितृन्युविद्याः अमीत यमेन ये सध्यां यद्न्तीति। अथ तिर्मविस्मिन्य आह्यायेन मनो न्यावहवामह आ न एतु मन: पुन: पुर्वः पितरो मन इति। अर्तियान्तिपिण्डाणं वहीपूवावनुप्रहरति। अर्तितंशां शस्त्राणं हद्दे उदाहरन्ति। अथ यजःयोयातां कृत्या प्राजापत्यचर्यां गाईपत्यमुक्तितिष्ठते प्रजापते न तवेदतान्यत्य इति। अर्तितां द्वितीयां जपति यदनिरीक्ष पृथिवीमुल धामिति। संतिष्ठते पिण्डपितृयजः। \( \text{II} \ 11 \ \text{II} \)
चतुर्थः।

वर्षामु श्यामाकानामाग्राण्यं करिष्यन्न्याति। तस्य प्रजात उपजः। अथ प्रातृहुते इपिहोते पुष्पांस्त स्तीलांप: प्रणौय सोम्यां शयामाकं चरूं निर्विपत्ति। हविष्कृतां वाचं विस्मृयां गाउपत्य आज्ञां विलाप्योत्पूर्व मुचि चतुर्गृहोत्तू चृतिविवाहवनीये रण्तानीर्जुहृतति रातापुत्राय शतबीर्यायति चतुर्थः। श्रष्मिष्ठवासादयति। तस्या: पञ्चदश सौमिकेन्यः पञ्च प्रयाजा वाच्चाप्रायायाभागी। अथ हविष आ व्यायम सत इति। त्रिष्टभू संयाज्ञे। अन्वाहर्मासाधा वसो ददाति। अथ यज्ञमाण्यां प्रायात्यूहमः। प्रथमः: प्राश्वातु सि हि वेद यथा हर्ववः। शिवा अस्मृयमोशधी: कृणोती विश्वचर्याणिति। संतिष्ठते एयेतिः सपूर्णपावस्यल्लुकमः। विसःज्ञेते ब्रह्मम्। अथ शार्दी त्रीहीणाग्राण्यं करिष्यन्न्याति। तस्य प्रजात उपजः। अथ प्रातृहुते इपिहोते पुष्पांस्त स्तीलांप: प्रणीतस्याण्यं
"O Pitṛs give me a heroic son, O grandfathers, give me a heroic son; O great grandfathers, give me a heroic son, may I be possessing Pitṛs through you; may you be possessing good offspring through me." He then makes them rise with the verse, "Rise up, O brave Pitṛs, proceed along the old path of Yama. Give unto us auspicious wealth, pronounce us, the sharers, unto the gods." He makes them depart together with the verse, "May the Pitṛs go to their respective worlds with the speed of mind. Go away, O Somya Pitṛs by the old secret paths; then join the gracious Pitṛs who rejoice together with Yama." With three verses he invokes the mind, "We summon the mind hither with the praise of Narāśaṁs and the reverence of the Pitṛs—Let our mind return to us for vigour, for insight, for life, and that we may long see the sun—May the Pitṛs restore mind to us; may the host of the gods, may we belong to the band of the living." At this stage he puts into the fire those rice-balls together with the sacrificial grass. These implements are removed in pairs. Suspending the cord over the left shoulder, he prays to Gārupatya with the verse addressed to Prajāpati, "O Prajāpati, none other than thee has encompassed all the creations. With whatever desire we offer unto thee, may we attain that desire. May we be lords of wealth."

ÄGRAYĀNA SACRIFICE

III.12

(The sacrificer) proposes to perform the Āgrayāna sacrifice of Śyāmāka grains (Panicum fromentaceum). The Upavastha rite of it (the sacrifice) is as is known. On the (next) morning, after the Agnihotra has been offered, (the Adhvaryu) having strewn the Prṣṭhya line and having carried forth the Pranīta water pours out Śyāmāka grains for cooked grains to Soma. Having released speech with the call to the oblation-preparer, having melted clarified butter over the Gārupatya, having purified it, and having taken up four spoonfuls into the ladle, he offers ajyāṇi oblations on the Āhavanīya with five verses, "(Obeisance) to the hundred -weaponed, having a hundred powers, having a hundred aids, the overcomer of hostility, Indra, who is capable of leading us for a hundred years without any harm beyond all evils—O gods, do you all entrust us to that divinity (=Indra) who would lead us without any harm and loss along the four Devayāna paths which stretch differently between the heaven and the earth—May the summer, winter, and spring, autumn and the raining season be favourable to us. May we enjoy the favour

5. TS. III.2.5.5-6
6. TS. I. 8.5.2
7. TS. I. 8.14.2
ह्रदशक्ताः निर्वपत्ति वैश्वदेवं च द्यावपृथिविवमककपलमीति ।
हविष्कृता वाचं विसूम्य गार्हपत्य आज्ञं विलाप्योत्पूय सुचि चतुर्गृहीतं
गृहीतवाहवनीये उज्ञानीजुहोति शतायुधाय शतवियायेयायि पञ्च ।
श्रवयत्वसादयति । तस्यः पञ्चदश सामिचेन्यः पञ्च प्रयाजा
वार्तवाज्यभागोरुपस्तथा श्रुतरमित्येनात्रायस्य।
विशेषे देवा विशेषे देवा इति वैश्वदेवस्य। द्यावा नः पृथिवीः प्र पूर्वे पितरेति
द्यावापृथिवियस्य। त्रिश्चः संयाज्ये। अन्वाहार्यव्यायां प्रथमां वनस्य
ददाति। अपि यजमानभागं प्राणां प्राणां प्राणां प्राणां प्राणां प्राणां
प्रत्येकं बनस्य समानसे समानसे समानसे समानसे समानसे समानसे त्वा। स नो मया: पितो आ विशेषस्य शं तोकाय ततुवे तस्यानि
इति। सांतिष्ठ्य एवे: पर्वौ विभुस्यक्रमं। विसूम्यते प्रत्यं। अथ वसनेते
and protection of these seasons through a hundred years—Do you pay great honour to the Iduvatsara, Parivatsara and Sāhvatsara. In the good will of those who are worthy of sacrifice, may we long be harmless and unsmitten.—O gods, lead us from good to better. May we, O drop attain thee through thy aid (that is, by partaking of thee). Do thou wonder-working enter us. Be propitious and kindly to our children and to myself.”¹ Having cooked the grains, he places them (within the altar). For this, (sacrifice) there are fifteen Sāmidheni verses, five Prayājas and Vārtraghna Ājāyabhāgas. The puronuvākyā-ājyā for the principal offering are respectively ā pṛṣṭhyasa .... ² and sam te .... ² The puronuvākyā-ājyā for the Śviṣṭakṛt-offering are in Tristubh metre. Having deposited the Anvāhārya-rice (within the altar, the sacrificer) gives away a piece of cloth (as Dakṣīṇā). He consumes the sacrificer’s portion (of the oblation) with the verse, “May Agni consume first; he knew the oblation. May he friendly to all make the plants auspicious to us.”³ This Īṣṭi comes to an end with the pouring down of the Prāṇitā water and the Viṣṇu strides (by the sacrificer). (The sacrificer) releases his vow.

In the autumn he proposes to perform the Āgrayāna sacrifice of paddy. The Upavasatha of the sacrificer is well known. In the morning after he has offered the Agnihotra, the Adhvaryu, having strewn the Prṣṭhyā line, and having carried forth the Prāṇitā water, pours out (paddy for a cake) on twelve potsherds for Indra-Agni, rice for Viśve Devas and (a cake) on one potsherd for Dyāvāprthivī. Having released speech with the call to the oblation-preparer, having melted clarified butter over the Gārhapatyā, having purified it and having taken up four spoonfuls in the ladle, he makes five ajjāni offerings on the Āhavanīya with the verses “(Obeisance) to thee hundred-weaponed ...”⁴ Having cooked, he deposits (the oblations within the altar). For this (Īṣṭi) there are fifteen Sāmidheni verses, five Prayājas and Vārtraghna Ājāyabhāgas. (The puronuvākyā-ājyās) of the principal oblations are respectively: indrāgni rocanā divah.... ⁵ and śnathad vṛtram.... ⁵ for (the oblation to) Indra-Agni; viśve deva niṣṭhṛtha.... ⁶ and viśve deva śrute’ mam.... ⁶ for Viśve Devāh, dyāvā nah pṛthivī.... ⁷ and pra pūruaje pitara.... ⁷ for Dyāvāprthivī. The puronuvākyā-ājyās for the Śviṣṭakṛt offering are in Tristubh metre. Having deposited the Anvāhārya rice (within the altar, the sacrificer) gives away a calf first born (during the year as Dakṣīṇā). He then consumes the sacrificer’s portion with the verse, “O gods, lead

1. TS. V. 7.2.3.4
2. TS. IV. 2.7.3
3. TBr. II. 4.8.7
4. cf above
5. TS. IV. 2.11.1
6. TS. II. 4.14.5
7. TS. IV. 2.11.4
अग्रिभ्यः प्रवत्तयन्यज्ञोपवीत्यप आचम्यायुगाङ्गावनीयं परीत्य निरमाणार्थसमाक्रमीयमप्रियत्वते मम नाम प्रथम जातवेदं पितामाता च दधतुर्यद्वैः तत्र बिभूष्यि पुनरा मदतेर्वार्यं नाम विभार्यवर्ग इति। अथ वाचयमो सभिप्रान्तजित। अग्रीनासकाशो वाचं विसृज्ञते। सो न प्राङ्गं विभार्यवर्गावनीयं प्राप्तवति। न द्राङ्गीमित्रप्रवस्ति। नोपवस्तुप्राग्यात्यति। आयन्ग्रपथे समिस्य कुरस्ते। अग्रीनामार्श्वाय वाचं वच्छिन्त। आधारानीयमोकित्वते मम नाम तव च जातवेदो वासससि इव विवसनायी च चरव। आयुषे त्वं जीवसे वर्यं यथायथं विपिदक्षावः। पुनरस्त इति। अथ गार्हिभमुपपित्वते नमो उग्रे प्राश्वविद्वाय नयमो वनाधृपाय नमं। सम्राजे। अशाहो अग्रिभृहहुयाविश्रापितसहनेयि। श्रेष्ठो गन्धवं इति। अथानास्तर्यगच्चमुपपित्वते तेन्नित्तिवारो भो देवादाराण्गाहुतक्ष्मल्लिवाचनं। सं मामायुशा सं गोपयो सुहिते मा धा इति। अथावनीयमुपपित्वते। १२।
us from good to better. May we, O drop, attain thee through thy aid (that is by partaking of thee). Do thou, O wonder-working, enter us. Be propitious and kindly to our children and to myself.\textsuperscript{8} This Iṣṭi comes to an end with the pouring down of the Pranitā-water and Viṣṇu-strides (by the sacrificer). (The sacrificer) releases his vow.

In the spring (the sacrificer) proposes to perform the Āgrayaṇa of barley. The Upavasatha of that (Iṣṭi) is well known. The procedure is similar to that of the Āgrayaṇa of paddy. This much is different: (The sacrificer) consumes the sacrificer's portion with the verse, “The gods ploughed for Manu. This barley mixed with the sweetness of Sarasvati. Indra, the hundred-powered, was the lord of the plough. Maruts, giving richly were the ploughers.”\textsuperscript{9} This Iṣṭi comes to an end with the pouring down of the Pūrṇapātra (within the altar) and the Viṣṇu-strides (by the sacrificer). (The sacrificer) releases his vow.

PRAYERS DURING JOURNEY

III.13

(The sacrificer who) is going away from his fires, suspending his cord over the left shoulder, having sipped water, having gone around along the front of the Āhavaniya, standing on the sacrificer’s seat prays to the Āhavaniya with the verse, “O Jātavedas, do you bear until I return, the name which first my father and mother bestowed upon me; O Agni, may I bear thy name.”\textsuperscript{1} Restraining his speech, he starts. Going away from the fires, he releases his speech. Sleeping on ground, not eating flesh, not approaching his wife, he goes on journey. He does not stay away beyond the twelfth day (of fortnight). he does not allow to pass the Upavastha-day while in journey. While returning he collects fire-sticks on the way. Gazing at his fires from far away, he restrains speech. He prays to the Āhavaniya with the verse, “My name and thine, O Jātavedas, which we bear like man changing garments, let us exchange again—thou for food and we to live.”\textsuperscript{1}

He prays to the Gārhapatya with the verse, “Obeisance to Agni the unpierced, obeisance to unapproachable, obeisance to the ruler. Agni is irresistible, very powerful, all conquering, assailing, the best Gandharva.”\textsuperscript{1} He prays to the Anvāhāryapacana with the verse, “O Agni, gods have thee for the father, they offer oblations to thee and have thee as an umpire. Do thou endow me with life, with lordship of cattle, and bestow on me good fortune.”\textsuperscript{1} He prays to the Āhavaniya.

8. TS. V. 7.2.4
9. TBr. II.4.8.7
1. TS. I. 5.10 1-2
अयमपि: श्रेष्ठतमो अव भगवततमो हरे सहस्रसातमः। अस्मा अस्तु सुवीर्यमिति। स यद्यमेव यशप्रेषमाचक्षते न ते उद्हौणिदिति तद्वर्तकायो आज्ञां विलायोत्पूर्य सुचि चतुर्ग्रहितं गृहीतचावहनीयें संतनं जुहोति मनो ज्योतिर्जुपतामायां विनिच्छुः यज्ञ समिरं दधातु। या इष्टा उपसो निम्नुच्छष ता: संद्वधमा हृवि घृहेतेन स्वाहेति। अथाये तन्तुमते पुरोदाशमानकालं निर्विष्टे। शराबं दक्षिणं ददाति। सा प्रतिद्वद्विं: संतिष्ट्वे। अण्थाजितफः: प्रज्ञुहोति। एते ह स्म वै पूर्वं श्रोत्रिया अहृतायावस्तेऽत्तथा यशस्कामा ब्रह्मचर्चसकामा उपसिद्धते। तदेवतुल्पं व्रतस्यैव गरिम्णा। अथाते वै राजमेवोष्ठानाम्। नर्भ प्रज्ञा मेव गोपायति वार्षिकम्। अर्थवं पितु मेव गोपायत्वात्वाहार्यपचनम्। शश्स्य पशूमै गोपायत्वात्वाहार्यनियमू। सप्रथ सध्यं मेव गोपायति सभ्यम्। अहे बुधिय भाष्म मेव मेव गोपायत्वात्वान्यनियमू। सो उपरिमित प्रवक्ते। पुनः सहस्रानपथे समिद्र: कृहते। अग्रिन्यराख्याय चाचच यज्ञति। आगत्येतेनैवोपक्षित्थते। समानी प्रायश्चिति: II १४ II षष्ठ: ||

अथोपवस्थाये उहन्योपवैत्तप आचम्याग्रेयाहवनीयं परित्य यजमानयतन उपविश्व तिरः: पवित्रमय आचामति पवस्वतीरेष्ययः। पवस्त्रदीर्घाओ यथः। अपां पवसो यत्तपस्तेन मामिन्द्र संस्कृते। अथाहवनीयो भानिज आदधात्यः। क्रतपेन रत्ना चरिष्यामि तत्त्वेत ततो
III.14

(With the verse) “Agni here is the best of all; he is most adorable; most ready to win us a thousand, may all good strength be to him.” If he is informed about the failure in ritual-practice that one did not offer your Agnihotra, he, having melted clarified butter on the Gārpapataya and having purified it, having taken up four spoonfuls in the ladle, offers on the Āhavaniya a connecting offering (Sanītanī) with the verse, “May the adorable light rejoice in clarified butter. May it (the light=Agni) join this broken sacrifice. The mornings and evenings which were sought for offering, I join them with ghee as the oblation, svaha.”

He pours out (paddy) for a cake on eight potshards for Tantum Agni. (The sacrificer) gives away a panful (of grains as Dakṣinā). The Īṣṭi comes to a conclusion in the established manner. Then he offers the transgressed Agnihotra—oblations. The ancient ritualists, desirous of maintaining holy order, desiring lustre, glory and brahman-splendour used to pray in this way. This has (now) gone out of practice on account of the heaviness of the vow. Therefore, (one should observe) the Vairāja prayers. (He prays) to the Gārpapataya with the formula, “O manly (Agni) do thou guard my offspring...”, to the Anvāhāryapacana with the formula, “O Atharva, do thou guard my nourishment...”, to the Āhavaniya with the formula, “O praiseworthy Agni, do thou guard my cattle...”, to the Sabhya with the formula, “O spreading wide, do thou guard my meeting place...”, to the Āvasathya with the formula, “O Ahi Budhniya, do thou guard my prayer.” He goes away for an indefinite period. While returning back he collects fire-sticks on the way. Having witnessed the fires at a distance, he restrains his speech. Having returned, he prays with these (Virājakrama formulas) only. The expiation (for non-offering because of journey) is similar.

THE SACRIFICER’S DUTIES AT THE FULL-MOON AND NEW-MOON SACRIFICES

III.15

On the Upavasatha day (the sacrificer) suspending his cord over the left shoulder, having sipped water, having gone around along the front of the Āhavaniya and having sat down on the sacrificer’s seat, sips water across the strainers with the verse, “The plants are full of sap; the sap of creepers is full of sap. O Indra, do thou unite me with that sap which is of the sap of water.” He puts fire-sticks on the Āhavaniya fire respectively with the formulas, “O Agni, lord of vows, I shall observe

1. TS. I. 5.10.2
2. TBr. I. 1.7; cf BaudhŚŚ II.18
1. TS. I. 5.10.2.3
राध्यतां स्वाहा वायो व्रतपति आदित्य व्रतपते व्रतानां व्रतपते व्रतं
चरिष्यामि तत्त्वं मो राध्यतां स्वाहेहि। अथ श्रो भूते
हरिनिरमाणमभीमन्यतेऽपि होतारामि तः हूः देवान्यज्ञियानिह
यानहवामहे। आयन्तु देवाः सुमनस्यमाना वियन्तु देवा हविषो मे
अस्येत॥ तदुदित्वा वाचं भच्छत्वा हविषक्तः। हविषक्ता वाचं विसूज्य
यज्ञो योगेन युनक्ति कस्त्वा युनक्ति स त्वा युनक्तिचति। काले कपालानि
युनक्ति यानि घमं कपालानुपचिन्त्यि वेधसः। पूणस्यायपि व्रत
इन्द्रवायू युक्तामि। तेषां यजुष्कृतानां यद्विधषो तदुक्त्यर उदस्यत्यभिन्ने
घमो जीर्दानुर्यत्वा आत्सदरन्युपनन्ति। अथ गाह्यपत्य आज्ञमं विलायोत्यूय
सुचि चतुर्गृहीतं गृहीत्वाहवनीये संतनीं जुहोतीथ्यो वेदि: परिधयश्च सर्वे
यज्ञयायुरुसंचरन्ति। त्रयस्तिश्चक्ततन्त्रे वे वित्तिषे य इम्य यज्ञं स्वाहया
ददन्ते तेषां चिन्त्य प्रत्येकद्रामि स्वाहेहि। अथात्यदिपुसृजति घरः देवाः
अपेत्तिति। अथ वै भवति यदि नस्येदास्ति निविष्ये द्विकपालं निर्विष्ये
द्वावाप्रृथिष्ठित्यमेककपलामिति। सा प्रसिद्धिः संतिष्ठे। अथ तथैव
गाह्यपत्य आज्ञयं विलायोत्यूय सुचि चतुर्गृहीतं गृहीत्वाहवनीये संतनीं
जुहोतीथ्यो वेदि: परिधयश्च सर्वे यज्ञयायुरुसंचरन्ति। त्रयस्तिश्चक्ततन्त्रे
वे वित्तिषे य इम्य यज्ञं स्वाहया ददन्ते तेषां चिन्त्य प्रत्येकद्रामि स्वाहेहि।
अथात्यदिपुसृजति घरः देवाः अपेत्तिति। अथ यद्यावस्य वा
सांनायस्य वाण्यन्त बहिष्: पुरोत्समात्रयाजात्स्वन्तिति तस्य स्वाहाः
संभरति॥ १५॥
the vow; may I be capable of it; may it flourish for me, svāhā; “O Vāyu, lord of vows, I shall observe the vow; may I be capable of it; may it flourish for me, svāhā; O Āsāitiya, lord of vow, I shall observe the vow; may I be capable of it; may it flourish for me—O lord of vow of vows, I shall observe the vow; may I be capable of it, may it flourish for me.”

Next day he recites over the oblation-material being poured out with the verse, “I invoke here Agni the Hotṛ priest of gods; we invoke gods who are worthy of sacrifice. May the gods who are favourable to us come here. May gods enjoy this my oblation.” Having uttered this he restrains speech until the call to be given to the preparer of oblation-material. Having released speech with the call, he joins the sacrifice with the Yoga formula, “Who unites thee? Let him unite thee.” At the (appropriate) time he arranges the potsherds with the formula, “The potsherds which wise men collect for the cauldron, these are in Pūṣan’s guardianship. Let Indra-Vāyu set them free.” He throws on the rubbish-heap with the formula, “The cauldron is unbroken, sprinkling abundantly, it has returned to that place whence it came.” the potsherd which, out of those arranged with formulas breaks down. Having melted clarified butter over the Gārhapatiya, having purified it, and having taken up four spoonfuls into the ladle, he offers on the Āhavanīya the ‘joining’ oblation with the verse, “The kindling wood, the altar, and all the enclosing sticks attend the life of the sacrifice. The thirty three threads which stretch themselves and which hold this sacrifice through their food—of those this broken one I restore, svāhā.” He inserts another (potsherd) with the formula “May the cauldron go to gods.”

It is indeed said, “If (a potsherd) is lost, he should offer a cake on two potsherds to Aśvins, and a cake on one potsherd to Dyāvāprthīvi. The Iṣṭi is concluded in the prescribed manner. Having similarly melted clarified butter on the Gārhapatiya, having purified it and having taken four spoonfuls in the ladle, he offers on the Āhavanīya fire the “joining” oblation with the verse, “The kindling wood, the altar ....” He inserts another (potsherd) with the formula, “May the cauldron go to gods.” If clarified butter or Śāmnāya spills out on a spot other than the Barhis prior to the last Prayāja (the Adhvaryu) replenishes its power.

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2. TBr III. 7.4.7,8
3. TS I. 5.10.3
4. TS I. 1.7.2
5. TS I. 5.10.4
6. TS I. 5.10.4, cf above
सं त्वा सिद्धामि यजुषा प्रजामायुर्धं च। ब्रह्मस्पतिप्रमुखो यजमान
इह मा रिषष्टित। स्कन्तमनुमनन्त्रयो भूपत्ये स्वाहा भूपनत्ये स्वाहा
भूतानं पत्ये स्वाहित। अथ यात्त्विरिशिप्तेन प्रचरति। अथ
यजमानमायमवेश्यायतायायमसि सत्यमसि सत्यस्याध्यक्षमसिः हविरसि
वैश्वानरं वैश्वेद्यमुपूक्षेण सत्योजसा: सहो उसि सहमानमसि सहस्राराति:
सहस्रारातीयत: सहस्य पुत्नाः सहस्य पुतनं: सहस्रवीर्यमसि तत्सा
जिन्द्वायस्यायत्मसि सत्यस्य सत्यमसि सत्यायुर्मसि सत्यशुभमसि
सत्येन त्वाभिवायायिम तस्य ते भक्तिपेति। अथायम्ग्रहायात।
गुहीतंगुहीतमनुमनन्त्रयान्त्व पञ्चानं त्वा वातानं यन्त्राय ध्यानं गृहामिम पञ्चानं
तर्तुं यन्त्राय ध्यानं गृहामिम पञ्चानं त्वा दिशां यन्त्राय ध्यानं गृहामिम
पञ्चानं त्वा पञ्चानाय यन्त्राय ध्यानं गृहामिम अक्षरिष्टि चेवतुभिक्षुः। अथायम्भुपभूतं
चरोत्वा पञ्चाबलसय यन्त्राय ध्यानं गृहामिम ब्रह्मानस्वा तेजस्ये यन्त्राय
ध्यानं गृहामिम क्षत्रस्य त्वोछस्ये यन्त्राय ध्यानं गृहामिम विशे त्वा यन्त्राय
ध्यानं गृहामिम सुवीर्यितत्वा गृहामिम युप्रजास्वयाय त्वा गृहामिम रायस्योशसिता
त्वा गृहामिम ब्रह्मावर्धस्याय त्वा गृहामिमति। चेवतुभिक्षुवः भूरस्त्वकर्षः
हविद्वेयायामातिषो यजमानस्य देवानां त्वा देवताभ्यो गृहामिमति।
अभिपूर्वमायामनुमनन्त्रये कमाय त्वा गृहामिमति। परिधीम्भूपरिधीयमाना-
नुमनन्त्रये धृष्टे दुसि धृष्टे उहः सजातेशु भूयासं धीरक्षेता वसुविविदित
मध्यमम्। उद्गो उस्यानो उहः सजातेशु भूयासमुक्षेता वसु-विविदित
दक्षिणम्। अभिपूर्वस्याभूवहः सजातेशु भूयासमुक्षेता वसु-
विविदितिंतम्। अथायम्योगे नुसरति सुधमिम त्वा ब्रह्माण दैव्येषे
ह्यायामैं बोधेव्रजतेशु इति। समिद्वैर्याचीदियामान्यज्ञयिपतिन्धुनस्त्वा
सुप्रस्त: सुवीरा ज्योग्निवेम बलिः हो वयं त इति। अथात्तत्वं जिद्
ह्यामस्यायामायम्भिन्यत्रये यम्ये अग्ने अस्य यज्ञस्य रिष्याद्याहा
स्यन्द्रायज्ञस्योदिति विष्णो। तेन हन्मसंपत्तं दुर्यायुमेन रिष्यान्ति
उपस्य इति॥ १६॥
III.16

(With the verse) "By the Yajus I pour on thee offspring, life and wealth. Instigated by Brhaspati may the sacrificer here come to no harm." He follows the spilt out portion with "Svāhā to Bhūpati, Svāhā to Bhuvarapati, Svāhā to lord of Bhūtas." He proceeds with whatever (clarified butter) might have been left. He causes the sacrificer to gaze at the clarified butter with the formula, "Thou art butter; thou art truth, thou art the overseer of the truth; thou art the oblation of Vaiśānara Agni, of Viśe Devas, with pure strength, of true might. Thou art power, overpowering. Overpower hostility; overpower those who practise hostility, overpower enmity, overpower those who practise enmity. Thou art of thousandfold strength; do thou quicken me. Thou art the butter of butter; thou art the truth of truth, thou hast true life; thou hast true strength; with truth I besprinkle thee. May I share thee that art such." (The sacrificer) follows each portion of clarified butter as it is taken up—that in the Juhū with the four formulas, "I take thee for the control and holding of the five winds, I take thee for the control and holding of the five seasons, I take thee for the control and holding of the five directions, I take thee for the control and holding of the five people." In the Upabhṛt with the eight formulas, "I take thee for the control and holding of the sky having five cavities; I take thee for the control and holding of the splendour of a brāhmaṇa, I take thee for the control and holding of the valour of Kṣatriya, I take thee for the control and holding of the subjects, I take thee for braveness, I take thee for good progeny, I take thee for prosperity, I take thee for the Brahman splendid." In the Dhruva-ladle with the four formulas, "The earth (is) ours; the oblation (is) of gods; the benediction (is) of the sacrificer. I take thee for the divinities of gods." He follows (the Dhruvā) being filled (with clarified butter) with the formula. "I take thee for (the fulfilment of my) desire."

He follows the enclosing sticks being laid around—the middle one with the formula, "Thou art firm; may I become firm among the kinsmen, intelligent, wise and winning wealth." The southern one with the formula, "Thou art mighty; may I become mighty among the kinsmen, intelligent, wise and winning wealth." The northern one with the formula, "Thou art overcoming, may I be overcoming among the kinsmen; intelligent, wise and winning wealth." He joins them with the Yoga formula, "I yoke thee with the divine Brahman to bear this oblation, O wise one." While the two fire-sticks are being kept erect, he murmurs the verse, "Kindling thee, may we live long with good offspring, good heroes and preventing thee tribute." He recites over the oblations being deposited within the altar the verse, "Whatever O Agni, in this sacrifice of mine may be spoiled, whatever of the clarified butter, O Visnu, may be spilt, therewith do I smite the rival who is hard to slay. I place him on the lap of Nirṛti."
अथ भूर्तुष: सुविस्त्रित्यग्रोहोत्वता भित्तियाहोत्वता भित्तियहोत्वता भित्तियहोत्वता। यज्ञमुखः वा अग्निहोत्र ब्रह्मीता व्याहतः। यज्ञमुखं एव ब्रह्म कुरूते। संवत्सरे परमागत एताभिरवोपसादयेत्। ब्रह्मणैौवोभयतः संवत्सरं परिगृहातिति ब्राह्मणम्। अथ वै भवति दर्शिपूर्णमासैवालभमान एताभिर्याहोत्वा-भिर्याहोत्वा व्याहते। यज्ञमुखं वै दर्शिपूर्णमासी ब्रह्मीता व्याहतः। यज्ञमुखं एव ब्रह्म कुरूते। संवत्सरे परमागत एताभिरवोपसादयेत्। ब्रह्मणैौवोभयतः संवत्सरं परिगृहातिति ब्राह्मणम्। अथ वै भवति चातुर्मांस्त्वान्यालभमान एताभिर्याहोत्वाभिर्याहोत्वा व्याहते। यज्ञमुखं वै चातुर्मांस्त्वानि ब्रह्मीता व्याहतः। यज्ञमुखं एव ब्रह्म कुरूते। संवत्सरे परमागत एताभिरवोपसादयेत्। ब्रह्मणैौवोभयतः संवत्सरं परिगृहातिति ब्राह्मणम्। अथ वै भवति यद्येव यज्ञस्य साम्मा क्रियते राज्यं यज्ञस्याश्रिष्टि यद्वृत्ती विशं यज्ञस्याश्रिष्टि यद्वृत्ती विशं यज्ञस्याश्रिष्टि यद्वृत्ती विशं यज्ञस्याश्रिष्टि। अथ ब्राह्मणेन उनाश्रिष्टेन यज्ञेन यजते। सामिघेनीन्नुवंशयेनात्वा व्याहती: पुरस्ताद्वायुः। ब्रह्मैौव प्रतिपद्द कुरुते। तथा ब्राह्मण: साश्रिष्टेन यज्ञेन यजते इति ब्राह्मणम्। अथ वै भवति यं कामयेत यज्ञमानं भ्रात्रवृद्धमस्य यज्ञस्याश्रिष्टि यज्ञस्याश्रिष्टि तस्या त्या व्याहती: पुरोपुलाक्यवायं दृश्यत। भ्रात्रृवद्वारवा वै पुरोपुलाक्य। भ्रात्रृवद्वारवा यज्ञस्याश्रिष्टि यज्ञस्याश्रिष्टि यज्ञस्याश्रिष्टि यज्ञस्याश्रिष्टि यज्ञस्याश्रिष्टि। अथ वै भवति यान्नामयेत यज्ञमानान्तस्यमावत्येनान्तस्याश्रिष्टि यज्ञस्याश्रिष्टि तेषामेता व्याहती: पुरोपुलाक्यवायं वर्षं एवं दृश्याद्यावेद्यं पुरस्तादैव यज्ञाय अर्ध्यं एवम्। तद्नान्तस्यमावती यज्ञस्याश्रिष्टि यज्ञस्याश्रिष्टि यज्ञस्याश्रिष्टि यज्ञस्याश्रिष्टि यज्ञस्याश्रिष्टि। अथ वै भवति यथा वै पर्जन्यं: सुवृष्ट वर्ष्यते यज्ञो यज्ञमानं वर्षिता। स्थलयोद्धानि परिगृहन्ति। आशिषा यज्ञ यज्ञमान: परिगृहातिति ब्राह्मणम्। व्याहतीभिन्नाः भावते विनिते राज्यवर्ष्याच्यं वैश्यस्य सर्वेष्य सर्वमेवेता त्रयं कुरिते दिव्येष्टदपम्। इश्नमध्याश्रीयमान्मनन्त्यं।।१७।।
III.17

“One should keep down the Agnihotra (ladle filled with milk) with the Vyāhrtis, bhūr, bhuvah suvaḥ. Agnihotra indeed is the mouth of sacrifice; these Vyāhrtis indeed are the Brahman; he (thereby) places the Brahman in the mouth of sacrifice. He should keep it down with these (Vyāhrtis) at the close of a year. (Thereby) he enfolds the year on both sides with Brahman.” So says the Brāhmaṇa. Thus indeed (the Brāhmaṇa) goes, “One who is performing the Full-moon or New-moon sacrifice should deposit the oblations with these Vyāhrtis. The Full-moon and New-moon sacrifices are indeed the mouth of sacrifice; these Vyāhrtis are the Brahman. He places the Brahman into the mouth of sacrifice. He should deposit (the oblations) with these (Vyāhrtis) at the close of a year. He enfolds the year on both sides with Brahman.” So says the Brāhmaṇa. Thus, indeed (the Brāhmaṇa) goes, “One who is performing the Cāturmāyas should deposit the oblations with these Vyāhrtis; the Cāturmāyas indeed are the mouth of sacrifice; these Vyāhrtis are the Brahman. He places the Brahman in the mouth of sacrifice. He should deposit (the oblations) with these (Vyāhrtis) at the close of a year. He enfolds the year on both sides with Brahman.” So says the Brāhmaṇa. Thus, indeed (the Brāhmaṇa) goes, “Whatever of the sacrifice is done with the Sāman, the blessing of the sacrifice goes to the ruling class; whatever with Rk, the blessing of the sacrifice goes to the Viś. (Consequently) a Brāhmaṇa performs a blessingless sacrifice.

“(The Hoṭṛ who) is going to recite the Śāmidhenī verses should first utter these Vyāhrtis. (Thus), he makes a beginning with Brāhmaṇa. Thereby a Brāhmaṇa performs a blessingful sacrifice.” So says the Brāhmaṇa. “(The Brāhmaṇa) indeed goes: “In the sacrifice of sacrificer about whom (the Hoṭṛ) desires that the blessing of his sacrifice may go to his enemy, he should join the Vyāhrtis to the puroņuvākyā. The puroņuvākyā has the enemy for its deity. The blessing of his sacrifice goes to the enemy” So says the Brāhmaṇa. In the sacrifices of those sacrificers about whom (the Hoṭṛ) desires that the blessings of the sacrifice should equally go to them, he should insert the first of the Vyāhrtis after the half verse of the puroņuvākyā, the second at the beginning of the yājayā, and the third after the half verse of the yājayā. Thereby the blessing of the sacrifice equally goes to them. So says the Brāhmaṇa. (The Brāhmaṇa) indeed goes, “Just as a cloud rains abundantly, so a sacrifice pours for the sacrificer. Water is enfolded by ground. The sacrificer enfolds the sacrifice by the blessing.” So says the Brāhmaṇa. (The Hoṭṛ) commences (the sacrifice) of a brāhmaṇa with Vyāhrtis, of a Rājanya with Himikāra; of a Vaiśya with the Rk. All these three should be adopted; this is another view. (The sacrificer) follows the faggot being put (on the Ahavaniya).
उच्छुष्यो अग्रे यजमानायथिः निशुष्ये अभिदासते। अग्रे देवेद्र मन्विन्द्र मन्द्रजिह्वेत। प्रवरं प्रत्रियमाणमनुमन्त्रयते समर्थ्ये ते होतमूर्धनाजिज्ञमिः रायस्योषाय सुप्रजास्त्वाय सुविरायङ्गति। सुधेनाचार्यायमाणमनुमन्त्रयते मनो प्राणायपत्य मनसा मा भूतेनाविशेषति। सुधेनाचार्यायमाणमनुमन्त्रयते क्रस्यस्येन्द्री सपबक्ष्यणिः वाचा मेन्द्रवेयनाविशेषति। प्रयाजानामुग्रियमंत्रमन्त्रयते वसन्मृतृणां प्रीणामिः स मा प्रीत: प्रीणातु प्रीणम्भृतृणां प्रीणामिः स मा प्रीत: प्रीणातु वर्षा रत्रूवाणां प्रीणामिः ता मा प्रीता: प्रीणातु शरदमृतृणां प्रीणामिः सा मा प्रीता प्रीणातु हेमान्तशिषिरावृजूणां प्रीणामिः तौ मा प्रीतौ प्रीणोतामिः। आयस्यागावनमुनत्रयते अग्रिणोमयोरहं देववन्यया चक्ष्यान्यभूयासमिति। अग्रियमिण्यमुनन्त्रयते उपरोहं देववन्ययः भूयासमिति। उपायु-याजयिममुनन्त्रयते दधियायद्वयो भूयासम्यमु दश्यामिति। अत्र यं यज्ञानो खूजति तं मनसा ध्यायति। अधाप उपस्युहः। अग्रियमोमाविशारामनुमन्त्रयते अग्रिमोमयोरहं देववन्यया वृद्धाः भूयासमिति। इन्द्रियी इत्यानमुनत्रयत इन्द्रियियोरहं देववन्ययेन्यायन्यानादो भूयासमिति। इन्द्रियमिण्यमुनन्त्रयत्व इन्द्रस्याहं देववन्ययेन्यायन्यानो भूयासमिति। महेन्द्रियमिण्यमुनन्त्रयत महेन्द्रस्याहं देववन्यया जेमानं महिमानं गमेश्व-मिति। सिवशक्तिमिण्यमुनन्त्रयत अग्रोः सिवशक्तिः अहं देववन्यया-युपायनेन प्रतिष्ठा गमेश्वमिति। प्राश्र्ये सवदीयमाने जपत्यग्रिन्माः।
III.18

With the verse, "O Agni, kindled by gods, kindled by men, pleasing-tongued, do thou be strong for the sacrificer and weak for the distressing enemy." He follows the Pravara being chosen, with the formula, "O Hotṛ (Agni), I drop (clarified butter) on thy head, the immortal, for prosperity, for good offspring and good valour." He follows the Āghāra-libation being poured with the spoon with the formula, "Thou art mind, derived from Prajāpati; with the mind in true existence; do thou enter me." He follows the Āghāra-libation being poured by means of the ladle with the formula, "Thou art speech derived from Indra, destroying the for Do thou enter me with speech, with might." He follows the Prayāja-offerings respectively with the formulas, "Of the seasons, spring I delight; delighted, may it delight me—Of the seasons, summer I delight; delighted, may it delight me—Of the seasons, rains I delight; delighted, may they delight me—Of the seasons, autumn I delight; delighted, may it delight me—Of the seasons, winter and cold seasons I delight; delighted, may the two delight me." He follows the two Ājyabhāgas, when offered, with the formula, "May I be possessor of eye through the offering to Agni-Soma." He follows Agni who has been offered, with the formula, "May I be consumer of food through the offering to the Agni." He follows the Upāṃśuyāja, when offered, with the formula, "Thou art the injurer; may I be uninjured; may I injure N.N." Here the sacrificer thinks of him whom he hates. Having touched water he follows the offering to Agni-Soma with the formula, "May I become the killer of evil." He follows the offering to Indra-Agni with the formula, "May I be possessed of strength and eater of food through the offering to Indra-Agni." He follows the offering to Indra with the formula, "May I be possessed of strength through the offering to Indra." He follows the offering to Mahendra with the formula, "May I attain victory and greatness through the offering to Mahendra." He follows the Sviṣṭakṛt offering with the formula, "May I become long-lived and attain stability through the sacrifice by offering to Sviṣṭakṛt Agni." While the Prāśītra portion is being cut (for the Brahman) he murmurs the formula, "May Agni protect me from ill-performed sacrifice, Savitṛ from the evil." While the sacrificer's portion (is being cut), with the formula, "May I conquer with this him who, near or afar, plots evil against me." He follows the Idā being fetched,
दुरिन्धात्मातु सधिपत्य शास्त्रादादित। यज्ञानभागे यो मे श्रीत दूरे श्रस्ति एति तमेते जेष्ठमिति। इदामहिष्यमाणामनुमन्त्रयं सूक्ष्मपर्ष्ववर्ण एहि तिपढ मयोनीत्यात।। अवान्तरेः प्राक्षमाणामनुमन्त्रयं जुष्ठिरसि जुष्ठन्ति जो जुष्ठि नो औष्ठि जुष्ठिं गमयमिति। अथान्तरेऽविङ्गित्चिर्मक्षणे मनो ज्योतिःक्षुपतामाणविविच्छिन्न यत्र समिमं दधातु।। बुद्धिःक्षितस्तुतामिमं नो विश्रे देवा इह मादयतामिति। बहिष्यं पूरोडालकस्थितिमन्त्रयं ब्रह्म पिन्वस्य ददतरो मे मा शार्यि कुर्वतो मो मोददसदिति। अथान्तरायां यथाति तमन्तरेऽविङ्गितस्मातिमन्त्रयं प्रजापतेभायो।स्वर्णस्वाध्यायस्वानित्यान्तदनुजक्कः॥ १८॥ सप्तमः॥

अनूहान्मानभिमिश्रमन्त्रयं बहिष्यो इह देवभक्षया प्रजापतेभायो नराश्रयस्यां देवयवथा पशुशाम्भृवायसम्यः। स्वविष्टकृतो इह देवयवथयुष्मान्यं ध्रुवार्थिण्यस्य गमयमिति। अथ यत्र होतुरभाजनात्यहिष्ठिण् हविर्जुष्ठिति तद्यज्ञानमुतिज्ञाति। वाचयत्याह्रेदमुज्ञितिमन्त्रमुस्क्षितमिति यथेष्टम्। उक्तं वाजवत्योऽवृहिन्नम्। अथ यत्र होतुरभाजनात्याश्चास्ते। इत्यं यज्ञानो भस्वविति तद्यज्ञानयं यजस्य दोहं वाचवत्यं अग्रमन्त्रांश्चो दोहकामा इत्यन्त्यो वनामेहे धुक्षीमहि प्रजामिष्टमिति। प्रस्तरं
with the formula, "O thou of fair rain-colour, come to this blessed home; approach me in devotion, cleanse (our) heads. O Iśā, come hither, O Aditi, come hither, O Sarasvati, come hither. Thou art delight; thou art delighting; thou art fair. O thou, in whom joy is taken, may I attain joy from thee. O thou, who art invoked, may I obtain invocation from thee. May the prayer of the sacrificer be fulfilled for me. With untroubled mind, may I have strength for this. May the sacrifice mount the sky, may the sacrifice reach the sky. The path that leads to the gods, along it may the sacrifice go to the gods. May Indra bestow power on us. May wealth and sacrifices attend us. May the blessings be ours. May she be dear to us, victorious and beautiful."⁵ He follows the intermediate Iśā being consumed with the formula, "Thou art joy; give joy to us; thou art enjoyed by us; may I attain joy from thee."⁵ He sprinkles himself within the altar with the verse, "(O Agni) may thy remarkable brilliance enjoy the clarified butter. May it join together this disintegrated sacrifice. May Bṛhaspati extend this our (sacrifice). May the Viśve Devas rejoice here."⁶ He recites over the cake deposited on the sacrificial grass the formula, "O sun, do thou sprinkle; may (the wealth) of mine who am giving, not be diminished. May the deed which I am doing not be harmed."⁷ He asks for the Anvāhārya cooked rice. He recites over it which is kept within the altar the mantra, "Thou art the portion of Prajāpati, full of strength and milk. Protect my Prāṇa and Apāṇa; protect my Samāna and Vyāna; protect my Udāna and Vyāna. Thou art imperishable; for imperishableness thee. Mayest thou not perish for me in yonder world."⁸

III.19

(The sacrificer) follows the Anvāyājas, respectively with the formulas, "By the offering to Barhis may I be possessed of progeny.—By, the offering to Narāśaṁsa may I be possessed of cattle—By the offering to Svīṣṭakṛt Agni may I attain security through the sacrifice, having long life."⁹ When (the Adhvaryu) listens to (the Hotṛ saying) "Agni had enjoyed this oblation", he causes the sacrificer to recite the Ujjīti formulas, "May I be victorious following the victory of Agni; may I be victorious following the victory of Soma; may I be victorious following the victory of Agni; may I be victorious following the victory of Agni-Soma; may I be victorious following the victory of Indra-Agni; may I be victorious following the victory of Indra; may I be victorious following the victory of Mahendra; may I be victorious following the victory

5. TS. I. 6.3.2
6. TS. I. 5.3.2
7. TBr. III. 7.5.7
8. TS. I. 6.3. 3-4
1. TS. I. 6.4.1
प्रह्यामणमनुमन्त्रयते रोहितेन त्वायग्रिदेवतां गमयतु हरिभ्या त्वेन्द्रो देवतां गमयतेतश्रेण त्वा सूर्यो देवतां गम्यतिविति। परिधीनिन्वं महाप्रायमानानमनुमन्त्रयते वि ते मुद्दामि रश्ना वि रस्मीन्व्व योक्ता यानि परिचर्तानि। धत्तादस्मासु द्रविणं यच्च भद्रं प्रणो बूताद्वाग्धाद्वेद्वतात्स्विति। शंयुक्तमकुक्तममनुमन्त्रयते विव्वशः शंयोरं देवयज्ञया यज्ञेन प्रतिष्ठां गमेयमिति। पत्रसंया-जानामिश्रमिष्टममनुमन्त्रयते॥ १९॥

सोमस्यां देवयज्ञया सुरेता: रेतो धिषीय त्वज्जिहरं देवयज्ञया पशुनां रूपं पुष्येयमिति। अधेतरं दुव्वस्ययमिति देवानां पल्लीप्रितं

गृहपतिर्यज्ञय मिशुनं तद्युरैः देवयज्ञया मिशुनेन प्रभुयासमिति। वेंदे देव धजमानं वाचयति वेंदे देवसि वितिरसि विदेशेत्यान्तदुव्वकस्य।

ध्वामायायमानामनुमन्त्रयत आयातां धुव्वा घृतेन यज्ञं ग्रति

देवयज्ञयं। सूर्यां ऊधे अदित्यं उपस्थं उरुधारा पृथिवी यज्ञे

आस्मिन्मिति। अथ धजमानभागं प्राणापि प्रजापतिर्विभागाम

लोकात्मिश्रस्वयमात्म दशामि सह धजमानेनेति सं यज्ञपतिर्यश्चेष्टि वा।

अत्रैत्तृप्तपात्रां याचिति। तदनवेदि निधाय पूर्णापि देव धजमानं वाचयति
victory of Śvistakrta Agni. As per the offering. The separation of the two lades with the formulas beginning with the word vāja has already been spoken of. When (the Adhvaryu) listens to (the Hotṛ reciting as a part of the Sūktavāka) the words "this sacrificer N.N. desires", he causes the sacrificer to recite the "milking of the sacrifice." These blessings fair to milking have come hither: possessing Indra, may we win; may we milk offspring and food." He follows the Prastara being discarded, with the formula, "With the red steed may Agni convey thee to the gods; with the two tawny horses may Indra convey thee to the god; with Etaśa may Sūrya convey thee to the god." He follows the enclosing sticks being released, with the verse, "I loosen thycords, thy reins, thyyokings, thy harness; bestow upon us wealth and what is good; proclaim us sharer among the gods." He follows the Samyuvāka uttered, with the formula "By offering to god Viṣṇu, may I attain health, wealth and stability." He follows Patnisamayājas offered one by one respectively with the formulas.

III.20

"By sacrifice to god Soma may I, possessing good seed, impregnate seed—By sacrifice to god Tvaṣṭṛ may I develop the form of cattle." He combines the next two. The wives of the gods and Agni the lord of the house are the pair of sacrifice. By the sacrifice to them may I be propagated with a pair." With regard to the Veda (the Adhvaryu) makes the sacrificer recite the formula, "Thou art the Veda; thou art the gain; may I gain. Thou art action: thou art making; may I make. Thou art winning; thou art the winner, may I win. May the Veda give me the abundance of prosperity, rich in ghee, rich in houses, thousandfold and strong." He follows the Dhruvā ladle being filled in, with the verse, "May the Dhruvā swell with clarified butter in each sacrifice for the sacrificers seeking the favour of gods; in this sacrifice—the udder of Sūrya, (lying) in the lap of Aditi, with wide stream and extensive." He consumes the sacrificer's portion (of the oblation) with the formula "Prajāpati's is the world called Vibhān. In it I place thee along with the sacrificer." Or with the formula, "May the lord of sacrifice be united with the prayer." At this

2. TS. I. 6.4.1,2
3. Vājasyaśā mā prasāv.... TS. I. 1.13.1; 6.4.2; BaudhŚŚ I.19. The two verses are to be recited both by the Adhvaryu and the sacrificer in connection with the separation of lades.
4. TS. I. 6.4.2,3
1. TS. I. 6.4.3,4
2. TS. I. 6.4.4
3. TS. I. 6.5.1
4. TS. I. 3.8.1
सदसि सन्मे भूया: सर्वसिस सर्व मे भूया: पूर्णसिस पूर्ण मे भूया
अक्षितमसि मा मे क्षेषा इति । अथ दिशो व्युत्तयति प्राच्याः दिशि देवा
ऋतिको मार्जयन्ताः दक्षिणाय दिशि मासा: पितरे मार्जयन्ताः प्रतीच्याः
दिशि गृहः: पश्चो मार्जयन्तामुदीच्छायं दिश्याप ओषधयो वनस्पतयो
मार्जयन्तामूर्ध्यायं दिशि यथः संवस्तरे यज्ञपत्मार्जयन्तामिति । अथ्याना
निन्यति समुद्रे व: प्रहिणोप्यक्षिता: स्वां योनिमिक्षण्चवत । अविष्णुः
प्रजया भूयासि मा परासेचि मत्यय इति । अथोपोल्याय दक्षिणेन पदा
विष्णुक्रमानुक्रमेति ॥ २० ॥

विष्णोः क्रमोः उस्त्रभिमतिहा गायत्रेण छन्दसा पृथ्वीयमुत्विक्रमे
निर्भरः स यं द्रिष्य इति चतुर्भिरनुच्छन्दसमु: । तृतीये चतुर्धमनुवार्त -
यति । न च चतुर्थाय प्रक्रामयति । नाहवनीयमुपाल्यति । अथात्रैव
विष्णाहवनीयमुपदितस्ते सुगम स्वः सुक्रतान। संदृश्यस्ते मा चित्तिस यथे
तपस्तस्मै ते मा वृत्तीति । अथादित्यमुपस्थितिः सुभूमसि श्रेष्ठो रश्मीनामायुर्ध्वा
अस्यायुष्मेषहि वर्गोथा असि वर्चों मत्य धेतीति । अथैश्यो लोकेभ्यो
प्रारूप्यं निर्भरजतीदेमहममु भ्रातृव्यायाभ्यो दिद्र्थयो उस्ये दिवो
स्रात्मादतत्तिर्दायेः पृथिव्य अस्मादाद्यानिर्भरसामि निर्भरः स यं द्रिष्य
इति । अथापु मुस्यः सं ज्योतिषाभूमित्युरः प्रत्यात्मानं
प्रत्यभिमूक्लते । अथ दक्षिणम् समभि पर्यावर्तत ऐन्न्रीमावृत्तमवार्त
इति । अथैश्यो पर्यावर्तते समहे प्रजया सं मया प्रजा समहे रायस्पोष्येण
सं मया रायस्पोष इति । अथाहवनीये समिधमाधयति समिधो आग्रे मे
stage (the Adhvaryu) asks for the vessel of Prañitā-water. Having placed it within the altar he makes the sacrificer recite the formula, "Thou art real; be real for me; thou art all; be all for me; thou art full; be full for me; thou art imperishable; do thou not perish for me."\(^{5}\) He scatters (the water) towards the directions with the formulas, "In the eastern quarter may the gods and the priests purify (me); in the southern quarter may the months and Piṅs purify (me); in the western quarter may the residence and cattle purify (me); in the northern quarter may the waters, plants and trees purify (me); in the upper quarter may the sacrifice, year and the lord of sacrifice purify (me)."\(^{6}\) (The sacrificer) pours them down with the verse; "I send you to the ocean, do you join your birth-place. May I be without deficiency in progeny. Let the water not be scattered away from me."\(^{6}\) Standing up, he takes the Viṣṇu-strides with the right foot.

III.21

(Respectively with the formulas) "Thou art the step of Viṣṇu, smiting enemy; with the Gāyatrī metre I step across the earth, excluded is he whom we hate—Thou art the step of Viṣṇu, smiting imprecations; with Triṣṭubh metre I step across the midregion; excluded is he whom we hate—Thou art the step of Viṣṇu, smiter of him who practises evil, with the Jagati metre I step across the heaven, excluded is he whom we hate—Thou art the step of Viṣṇu, smiter of the hostile one, with the Anuṣṭubh metre I step across the quarters; excluded is he whom we hate."\(^{1}\) He joins the fourth formula to the third one; he does not step with the fourth one. He does not pass beyond the Āhavaniya. Standing here only he prays to the Āhavaniya with the formula, "We have gone to the heaven, to the heaven we have gone. May I not be cut off from seeing thee. What heat is thine to that of thee may I not be brought low."\(^{2}\) He prays to Āditya with the formula, "Thou art good, the best of rays; thou art life-bestowing, bestow life upon me. Thou art radiance-bestowing, bestow radiance upon me."\(^{2}\) He drives away the enemy out of this world with the formula, "Here do I exclude my enemy, N.N. from these quarters, this heaven, this midregion, this earth, this food. Excluded is he whom we hate."\(^{8}\) Having touched water, he touches himself at the bosom with the formula, "I have been united with light."\(^{2}\) He turns along the right shoulder with the formula, "I turn the turning of
अथ वै भवति यो वै यज्ञं प्रयुक्तं न विमुक्तत्रयतिः नानाचिन्तनात्मकता। अथाहवनीयमुस्तवतिष्ठते
वसुमन्यान्जाती वसीयान्मूर्धायासमिति। अथाहिनप्रवासनान्ति गार्भपत्तिमुस्तवतिष्ठते
अथ आयूपक्षे पवसे अथ वस्वेति। अथ गार्भपत्तिमोपोपपतिष्ठते अथ गृहपते
सुगृहपतिर्ह� त्वन गृहपतिना भूयासं सुगृहपतिर्भविया त्वं गृहपतिना
भूया: शास्त्रेः हिमास्तमामाशिशाशासे महामुखं ज्योतिमातीं
तामाशिशाशासे समुच्छा अभूम्पा इति। यावतौ रस्य पुनः जाता भृवति
तन्त्र इत्यन्ततः॥ २१॥

अथ वै भवति यो वै यज्ञं प्रयुक्तं न विमुक्तत्रयतिः नानाचिन्तनात्मकता। अथाहवनीयमुस्तवतिष्ठते
काले कपालानि विमुक्ति यानि
घरं कपालानुपचिन्तनि वेदसः। पूण्यस्तायमपि ब्रत इन्द्रवायू
विमुक्तात्मिति। अथोत्तेनेच स्योस्तेत्मेत्य यज्ञमानायनतन उपविशेष तथैव तिरः
पत्रित्रमप आचामति पयस्वतीरोषधयः पयस्वदीरुस्तां पयः। अथापि पयसो
यत्यस्तेत मामिन्द्र संसृजेति। अथाहवनीये समिध आदधात्यग्रे ब्रतपते
ब्रत्तिजारिं तदशकं तन्मे राधि स्वाहा वायो ब्रतपत आदित्य ब्रतपते
ब्रतां ब्रतपते ब्रत्तिजारिं तदशकं तन्मे राधि स्वाहेति। अथोपोत्थयम
यज्ञस्य पुनः रालम्भं जपति यज्ञं बभुव स आभूव स प्रजेः स वावृधे।
स देवानामधिपितर्भूहृव सो अस्मां अधिपतीन्द्रोतु वयं स्याम पतयो
रघीणामिति। अथ प्रादुर्भर्यम् जपति गोमां अभू शविमां अश्रीं यज्ञो
Indra.” He turns towards the north with the formula, “May I be united with offspring, offspring with me, may I be united with prosperity, prosperity with me.”

He puts a fire-stick on the Āhāniya with the formula, “Kindled, O Agni do thou shine for me, kindling thee, O Agni, may I shine, svāhā.” He prays to the Āhāniya with the formula, “The sacrifice is rich, may I be rich.”

He prays to the Gārhapatya with two Āgni-pāvamāni verses, “O Agni, thou purifiest life, do thou give food and strength to us. Do thou drive away ill fortune—O Agni, good worker purify for us glory in good heroes giving abundance of wealth to me.” He again prays to the Gārhapatya with the formula, “O Agni, lord of the house, through thee as lord of the house, may I be a good lord of the house. Through me as the lord of the house mayest thou be a good lord of the house for a hundred years. I invoke this blessing bringing light for me N.N.; I invoke this blessing for N.N., for N.N.” as often as he has sons born to him. Lastly he says “for posterity.”

III.22

(The Brāhmaṇa) indeed goes “Whoever, having commenced a sacrifice does not release it, becomes unstable. Whoever joins you, let him release you.” So it is. At the proper time (the sacrificer) disintegrates the potsherds with the verse, “The potsherds which wise men collect for the cauldron, these are in Pūṣan’s guardianship. Let Indra and Vāyu set them free.” Having returned by the same route by which he had gone, and having sat down on the sacrificer’s seat, he sips water across the strainers in the same manner with the verse, “The plants are full of sap, the sap of creepers is full of sap. O Indra, do thou unite me with that sap which is of the sap of water.”

He puts fire-sticks on the Āhāniya with the formula, “O Agni, lord of vow, I have observed the vow; I have been capable of it, it has flourished for me, svāhā.” Having stood up, he murmurs the formula “The re-acceptance of the sacrificer,” namely, “The sacrifice has become, it has come into being. It has been born; it has waxed great. It has become the overlord of the gods, may it make us overlords; may we be lords of wealth.” Stepping towards the east, he murmurs the verse, “Rich in
नृवत्रणां सदमिद्धप्रमृष्टः। इडावां एषो असुर प्रजावान्दीवों रयः। पृष्ठृवुव्रव: समावानित। अथ ब्रह्मणांस्तर्परितवा इति सन्निर्णयित।

II २२ II अष्टम: II

ब्रह्मांतः करिष्णय्जोपवीत्यप आचाम्याग्रेणां हवनीयं परीत्य दक्षिणं
उदद्युक्तिन्-ब्रह्मासदनमुपतितसे नमो ब्रह्माणे नमो ब्रह्मासदनयेति। अथासनातृः निरस्त्यन्तः वैधिष्यन्तोदतिष्ठन्तयं सदने सौदे सो
उस्मत्वकारं इति। उपविव्यधुन्तव उदद्युक्तसे गेषमिति। अथेये
समीक्षते पातं मा द्रावापृथिवी अद्वाह इति। उपविव्यध जपति भूर्वुवः
सुवः। क इदं ब्रह्मा भविष्यति स इदं ब्रह्मा भविष्यति प्राणः। प्रजापतियुको
सह युज्ये ब्रह्मणावेव वाजी सुधुर इव वबिवलीवर्तं इव युज्ये हयं
वक्ष्यायं देवताः भूः। प्रपचे भुवः। प्रपचे सुवः। प्रपचे भूर्वुवः। सुवः
प्रपचे वायुः। प्रपचे ब्रह्म। प्रपचे क्षत्रं प्रपचे रसमाखं प्रपचे प्रजापतीयुकोः
प्रपचे उजातः। देवताः वाचं प्रपचं ओ। प्रपचं इति। तं यज्ञानो ब्रह्माणे वृणीते
भूते भुवनपते महतो भूर्वस्य पंते ब्रह्माणे त्वा वृणीमहे तीतह्ये पुरोहितं
योणायुतमम्। सुवदेवा अनुवर्यसो दिवमिति। वृतो ब्रह्मा जपत्यहं
भूपतिरः भुवनपतिरः महतो भूर्वस्य पतिदेवेन सविद्रा प्रस्तुत आर्थिक्यं
करिष्णम् ब्रह्माणे मानवथा तीतह्ये पुरोहितं योणायुतमम्। सुवदेवा
अनुवर्यसो दिवं देव सविद्रेते त्वा वृणाते बुहस्पति दैव्यं ब्रह्माणे तद्हं
मनसे प्रब्रवीमि मनो गायित्रिये गायि त्रित्रुभे ग्रि�祂णजाती जगत्यनुषुभे
शुनुषुध्र्यथे। पर्वः। प्रजापतिये प्रजापतिविश्वेष्ये देवेष्ये विभ्ये देवा
बुहस्पतिे बुहस्पतिराहणे ब्रह्माः भूर्वुवः। सुवर्हस्पतिदेववाना ब्रह्माः
मनुष्याणे बुहस्पते यज्ञो गोपयेति। स यज्ञाः ब्रह्माः। प्रणेष्यामि यज्ञमान
वाचं यन्त्रेति तद्भवा प्रसौतिः II २३ ||
cattle, rich in sheep, O Agni, rich in houses is the sacrifice with manly companions ever unalterable. Rich in food is this, O Asura, rich in offspring, enduring wealth, deep-based and rich in houses." He gives out the call, "In order to appease the brähmanaṣas."

DUTIES OF THE BRAHMAN

III.23

One who is going to officiate as the Brahman, having sipped water, having gone around along the front of the Āhavaniya, standing to the south facing the north, prays to the Brahman's seat with the formula, "Obeisance to the Brahman, obeisance to the Brahman's seat." He removes a darbha-blade from the seat with the formula, "O Ahi, son of Didhiṣu, get away from here, sit down on another's seat who is younger than we are." He sits on the seat with the formula, "May I go over the low and over the high." He gazes at these (heaven and earth) with the formula, "O Dyāvāprthivi, guard me today from the day." Having sat down, he murmurs the formula, "Bhūr bhuvah suvaḥ who will become the Brahman, he will become the Brahman; vital breath together with Prajāpati, may I be yoked with Brahman, like a strong horse, like a well-yoked animal, like a yoked ox, I shall carry the obligation towards the gods, I resort to Bhūḥ, I resort to Bhuvah, I resort to Suvah, I resort to Bhūr Bhuvah Suvah, I resort to Vāyu, I resort to Brahman, I resort to Kṣatra, I resort to the stone serving as the target, I resort to the Brahman-treasure of Prajāpati, I resort to Vac, the harmless deity, I resort to Oṃ." The sacrificer chooses him as the Brahman with the formula, "O lord of the earth, lord of the mid-region, lord of the heaven, we choose thee as the Brahman, a priest for a Soma-sacrifice through which gods and Āṅgiras reached the highest heaven."

The Brahman who is chosen murmurs the formula, "I am the lord of the earth, lord of the mid-region, lord of the heaven. Impelled by god Savitr, I shall officiate as a priest. You have chosen me as the Brahman, a priest for a Soma-sacrifice through which gods and Āṅgiras reached the heaven. O god Savitr, they are choosing you, Brhaspati, the divine Brahman. I speak it to the mind, the mind to the Gāyatrī metre, Gāyatrī to the Tristubh metre, Tristubh to the Jagati metre, Jagati to the Paṇkti metre, Paṇkti to Prajāpati, Prajāpati to Viśve Devas, Viśve Devas to Brhaspati, Brhaspati to Brahman, brahma bhūr bhuvah suvaḥ. Brhaspati (is the Brahman) of gods; myself of human beings. O Brhaspati, do thou guard the sacrifice." When he (the Adhvaryu) says, "O Brahman, I shall carry forth water, O sacrificer, do thou restrain speech," the Brahman gives the impulse.

6. TS. I. 6.6.4
1. TS. III. 2.4.4
2. cf BaudhŚŚ I.4
देव सवितः प्रणय यज्ञं देवता वर्ध्येता नाकस्य पृष्टे सुवर्गेऽसोऽऽको
यज्ञमानो अस्तु। सप्तर्षीशाः सुकृतां यत्र लोकस्तत्रेमं यজ्ञं यज्ञमानं च
धेयाः प्रणयेति। स वाचवंमो भवति प्रणोदतासु प्रणीयमानास्वा हविष्कृतः। सान्नाये
देहमानुण्ये तस्तो यदह भगु दुर्गहीन्द्राय देवेऽथ्यो
हवयमिति यहेन द्रायेयति वा यदि महेन्द्रायां जी भवति। अधिवपने वाच्यं
यच्छल्या कपालोपधानात। सत्वपने वाच्यं यच्छल्या समभिवासनात।
स्तम्भयुधः हिममयमण आ प्रक्षणीयमासादनात। स यज्ञम ब्रह्मचुतं
परिग्रहं परिग्रहीष्मामीिति तद्वहा प्रसौिति बहस्त्ते परिगृहणे वेदिब्रह्मण
यज्ञं परिगृहीहीमम्। सप्तर्षीशाः सुकृतां यत्र लोकस्तत्रेमं यज्ञं यज्ञमानं
च धेयाः परिगृहणेति। आज्ञयुधः सूहमायेषु वाच्यं यच्छल्या धुवासादनात्।
सामधेनीष्मनूचयमाचास्वा प्रवाददुनूकायाः पुरुषुगावक्यायामा
वषुकारात्। प्रशिते सवर्दीयमान आ प्रसवात्। परिहर्षस्समा
एतत्प्राश्त्रमग्रणे्प्रणाहवनीमम्। तदाहिमयमान प्रतिपश्यति॥ २४ ॥
III.24

"O god Savitr, do thou carry forth the sacrifice, promote the divinities. Let the sacrifice be on the surface of the heaven. Do thou place the sacrifice and the sacrificer on the place where the region of the seven Rṣis, the doers of good deeds lies. Om do you carry forth." While the Praṇitā water is being carried forth, he restrains speech until the call to the preparer of the oblation-material. (He restrains speech) while the Sāmnāyya is being milked until (the Adhvaryu) says, "Do thou yield much milk as oblation for Indra and other gods" or "for Mahendra" if the sacrificer is offering to Mahendra.¹ He restrains speech at the pouring of the rice-grains on the lower crushing stone until the piling up of the potsherds.² He restrains speech at the pouring of flour into the pan until the covering of the cakes with ashes.³ At the carrying away of Stambayajas until the placing of the Proksanī water.⁴ When he (the Adhvaryu) says, "O Brahman, I shall do the second tracing (of the altar),"⁵ the Brahman gives impulse with the verse, "O Brahman, do thou trace the altar, do thou fence round this sacrifice with Brahman. Do thou place this sacrifice and the sacrificer on the place where the region of the seven Rṣis, the doors of good deeds lies. Om, fence round." While clarified butter is being taken (into the ladles),⁶ he restrains speech until the placing of the Dhruvā.⁷ (He restrains speech) while the Sāmidhenīs are being recited⁸ until (the pronunciation of) the Pravara.⁹ (He restrains speech) when the puronuvākyā has been recited until the Vaṣaṭ-utterance.¹⁰ (He restrains speech) while the Prāśītra (portion of the cake) is being cut¹¹ until the impulse (to be given after the rite of Anvāhārya cooked rice).¹² The Prāśītra is brought towards him (the Brahman) along the front of the Āhavanīya. He gazes at it being fetched to him.

1. cf. BaudhŚŚ I.3
2. cf. BaudhŚŚ I.7,8
3. cf. BaudhŚŚ I.9,10
4. cf. BaudhŚŚ I.11
5. cf. BaudhŚŚ I.11
6. cf. BaudhŚŚ I.12
7. cf. BaudhŚŚ I.15
8. cf. BaudhŚŚ I.16
9. cf. BaudhŚŚ I.17
10. cf. BaudhŚŚ I.19
सूर्यस्य त्वा चक्रुषा प्रतिपाल्यामीति। अथैतनुभाध्यां हस्ताक्षरं प्रतिगृहाति देवस्य त्वा सचिवः प्रसवे शिवनन्दाहुहस्या पूण्यो हस्ताक्षरं प्रतिगृहामीति। अथैतनत्साध्यति पृथिव्यास्तत्वा नाभौ सादयामीति। अथैतनदेवक्षेत्रे सुपर्णस्य त्वा गरुःस्वक्षरावेशा इति। अथैतनदुष्पेष्टेन च महानाम्या चोपरसंग्रहातिहाय दत्त: पूर्व जिहान्ये निद्धारत्वयुगस्तवास्येन प्राश्नामीति। प्राश्नाय। आचयं सहारहिदरभिगरितं ब्राह्मणयोगदेशेन बृहस्पतेर्भ्राहणेति। अथादित्रंजिवत्वा प्राणाय়ামন্মृত्यুতे চাহুমূ আসনস্য: প্রাণে স্বয়ণক্ষু: কং র্যো শ্রোত্রাভাবব্রতমূর্যোরোজ উস্থিত্যবিশ্বাস্তিজ্ঞানি তনুতস্তবাস মে সহ নमস্তে অস্তু মা মা হিৰিসিরিতি। মহি। প্রাণ্যা মহি। প্রাণা ইতি বা। আহ্নে প্রহাভাগ্য। প্রাণিস্ত্রহরণে নিদ্ধারাতि। অথান্যাহার্য যাচতি। তমন্তরৈদ্যস্তমমমমন্ত্যতে। ই। ২ঃ ৫।।

ব্রহ্মান্ব্রাহ্মাসি নমস্তে ব্রহ্মার্ধাণ্য পাহি মামহুতাস্য সর্বা মহাঃ হুতা ভধেতি। অথায় যায়নামাত্রমেদায় প্রাণিস্ত্রহরণে নিদ্ধারাতি শ্রীরস্থ্যেহি মামভ্যন্ত্রান্নাতি ভূতাসমিতি। অথৈতন্যজ্ঞে সুচ উদ্বং নীতমান্তমন্ত্রতয়তে যশো দিবাৎ রোহন্ত বিশো দিবাৎ গচ্ছতু যো দেবযান: পন্থাস্তেন যশো দেবাঃ অপুত্তিতি। স যত্রাহ ব্রহ্মার্থাস্ত্যায়। সমিদ্ধাযায়। যাগ্রীনব্রহ্মাত্মক্ষত্রসংস্পৃক্ষীতি তত্ত্বাহা প্রসোরি। দেবঃ সচিওত্তততৃতে প্রাহ তত্ত্বঃ চ সুব্র চ যজ্ঞ বৃহস্পতির্ব্রাহ্মায় সয়া পাহি। স যজ্ঞপতি পাহি স মা পাহিয়া। প্রতিহেতি। প্রচরতে। প্রলোত্যে। সো প্রস্তুত আ সমিদ্ধ্বজ্ঞেহো হোমাতু। হুতে
III.25

"I gaze at thee with the eye of Śūrya." He receives it with both the hands with the formula, "I receive thee in the impulse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūsan." He keeps it down with the formula, "I place thee on the navel of the earth." He gazes at it with the formula, "I gaze at thee with the eye of the good-winged eagle." Having held it with the thumb and the ring-finger, keeping the teeth away, he first places it on the tip of the tongue with the formula, "I consume thee with Agni’s mouth." Having consumed it and having sipped water, he swallows it along with water with the formula, "With the belly of the brāhmaṇa with the prayer of Brāhaspati.” Having sprinkled water upon himself, he touches his vital breaths with the formula, "Speech in my mouth, breathing in the nostrils, the vision in the eyes, the faculty of hearing in the ears, strength in the arms, vigour in the thighs, may all my limbs be uninjured; may thy body be with my body; obeisance to thee; do thou not injure me." Or with the formula, "The vital breaths within me, vital breaths within me.” He keeps the Brahman’s portion brought to him in the Prāśitraharaṇa vessel. Then he asks for the Anvāhārya cooked rice. He recites over it kept within the altar the formulas.

III.26

"O Brahman, thou art the Brahman; O Brahman, obeisance to thee Brahman; do thou guard me who hast not been offered food; offered, do thou be whole to me.” Having taken a little portion out of it, he keeps it into the Prāśitraharaṇa vessel with the formula, "Thou art glory; do thou come towards me, may I be possessed of food and be eating food.” He follows it (Anvāhārya rice) being carried towards the north along the front of the ladles with the formula, "May the sacrificer ascend the heaven; may the sacrificer go to the heaven; may the sacrifice go to gods along that path which leads to gods.”

When he (the Adhvaryu) says, “O Brahman, we shall start; having put the fire-stick (on the Āhāvaniya) O Agnīdh, do thou cleanse the fires once each, “The Brahman gives the impulse, “O god Savitṛ, he has declared that to thee, that do thou impel and offer. The Brahman is Brāhaspati. Do thou protect the sacrifice, do thou protect the lord of sacrifice, do thou protect me. Om, do you start.” In the Pravargya

1. TS II. 6.8.5
2. TS. II. 6.8.6
3. VS. I.11
4. TS. II. 6.8.6
5. TS. II. 6.9.3
हवीःण्यासाध्य होतारमामन्त्रयते। स यज्ञपवीत्यप आचम्य हस्तोऽ
समृशते कर्मणे वा देवेभ्यः क्रकैः वाः सुकृताय वामिति। अथ
द्राभ्यामात्मनं गृहीते मयि गृहाभ्यमेण अथि यो नो अप्रिर्थित।
अथान्तरेण वेद्युत्रारूप प्रपद्यते सत्यं प्रपद्यः जन्तः प्रपद्यः रमृतः प्रपद्यः प्रजापति:
प्रियां तनुवमन्ता प्रपद्यः इदमहं पश्चाते प्रपद्यः श्रुत्यामवक्रमामिती
यो उपमाणूषि यं च वर्ष द्रिष्यो भूर्मुवः सुविर्णो स्थाने तिथ्यामिति।
दक्षिणेन प्रपदेनोत्तरं वेद्यामवक्रम्य तिथ्यति। यदा जानात्यग्रामे
समिद्यमानायानुभूतित तदेदाः हौः नपिति क्ल प्रपद्ये तत् प्रपद्ये यतं प्रजापति
शरणं छन्दस्तप्रपद्ये यावते तिण्यो वेद तावते कारिष्यामि देवेन सवित्रा
प्रसूत आर्यिवीय कारिष्यामि नमो स्रग्य उपप्रेषे नमो वायव उपश्रोते नम
आदित्यायानुभूते मुस्क्रमस्य वाचमुस्यो सुविर्णायणे मनुष्येभ्यः
स्वधार्तवति पितृुपः प्रतिष्ठा विश्रास्मे भूताय भूर्मुवः सुवः प्राशस्त आत्मना
प्रजया पशुभि: प्रजापति प्रपद्ये रध्यं मे अस्तु प्राजापत्यमानवक्रमीवार्ष
प्रपद्ये वागार्थिज्ञं कारिष्यः यससे त्वा सुम्राय त्वेनिविय त्वा भूत्यः त्वा
यजो यजाय महि शर्म यच्छतामिति। अत्र त्रिशिविहींत्यानवानमभि-
rite (he should say) "Do you proceed." He remains only here until the Samiṣṭayajus offering.² After the Samiṣṭayajus has been offered, having stood up, he prays to the Ṛhavaniya with the verse, "The Jātavedas Agni, uninjured, the eastern one seated herein has been honoured with a sacrifice of oblation. Giving gifts, do thou release us completely. Place within us, O Jātavedas, wealth and what is good."³ With this (procedure) he (the Brahman) officiates as the Brahman in Full-moon and New-moon sacrifices, (other) Iṣṭis, Cāturmāyas, Paśubandhe and Sautrāmanī.

DUTIES OF THE HOTṛ
III.27

Having placed the oblations (within the altar the Adhvaryu) calls upon the Hotṛ. He (the Hotṛ) suspending the cord over the left shoulder, having sipped water, touches his hands together with the formula, "May I be able with your help to perform rites for gods, for capability and for good deed." With two verses he receives Agni within, "I receive Agni within me for the abundance of wealth, good offspring and good valour. I hold offspring and strength within me. May we be uninjured in our persons and rich in brave sons—O Pitṛs, Agni the immortal who has entered the hearts of us the mortals, we receive him within us, may he not go away leaving us."¹ He enters (the sacrificial hall) inbetween the altar and the rubbishheap with the formula, "I resort to truth, I resort to the cosmic order, I resort to the immortal, I resort to Prajāpati’s dear and harmless body. I trample down with the fifteenfold thunderbolt the enemy who hates us and whom we hate. Bhūr Bhuvaḥ Suvah, I stand in Viṣṇu’s place.” He stands tresspassing the northern border of the altar with the right forefoot.

When he knows (about the Adhvaryu’s call), “Do you recite verses for the fire being enkindled,” he murmurs the formula, “Whom do I resort to? I resort to him. I resort to the metre which O Prajāpati, is thy resort. I shall do that much which O Viṣṇu, I am aware of. Impelled by god Savitṛ, I shall execute the priesthood. Obeisance to Agni the supervisor; obeisance to Vāyu the listener; obeisance to Āditya the relater. May I today utter the speech dear to gods, worthy of listening by men, possessed of Svadāḥ for the Pitṛs, stability for all beings; bhūr bhuvaḥ suvaḥ, I as Praśātṛ,² resort to Prajāpati for offspring and cattle. Let there be fearlessness for

². cf. BaudhŚS I.21
³. KauŚ Br XX VI.6. BhārŚS III 18.11 and other Taittiriya Sūtras have a little different text.
1. TS. V. 7.9.1
हिंदूरूपचुमुपसंदधाति । प्र वो वाजा अभिधव इति त्रि: प्रथमामनवाह।
त्रिसुःमामूः । सर्वा अर्ध्वर्शो उपानिति । अनूकासु सामिधेनीशु देवता
आवाहा भूमी प्रादेशिकृत्योपविशालीदमहं गायत्रेण छन्दसा त्रिपुरा स्तोमेन
रथनले त्रि: साम्प्रथित्वर्णत: वषयकारं वन्त्रेण द्विषेषे भ्रातृव्यमववाधे उवाहो
द्विषषिति । स आहवनीयं प्रेक्ष्माण आस्ते । प्रणीता वोभयं वानरणव चा
पीथते उन्मपगन्धो हास्तावजायते । यदा जानात्यग्रिदेवो होतेष्ठेत्तज्ञपि
देव सचितरतं तं सचित्रं तस्त्रिहोद्दाय सह पिन्त्रा वैश्वानरेणेरणिति । अथोपौत्थाय
दक्षिणेन हस्तनेन दक्षिणेन सत्त्वे सथ्युर्मवारस्ते सध्येन दक्षिणेन सत्त्वे आप्रीष्मण।
यद्यु वै स्वर्य प्रत्या यशोहुव्येविधेश एतिन दक्षिणस्वयः
श्रोण्यामनवाराधेनाग्रिमनवाराम्भामेहे होत्वृृं भूरोहितमू । येनायणात्मकः
स्वर्यावाहा अद्भुतसो दिवमू ॥ देवा देवेशु पराक्रमव्य प्रथमा हिंदोषे
विद्वात्याद्धृतीयीशु त्रिरेकादास्त अनुसंरस्थव्यमिति । अथाध्वयव्ये नाम
प्रबृत्ते । अथ दक्षिणमः समभि पर्यावर्तत ऐंत्रीमावृत्तमवार्तं इति । अथ
होतृष्ठदनमनाभिष्णज्ञपि ॥ २७ ॥

षण्मोक्षरः हस्स्पातनु दौष्ट्र पृथिबी चाह्यश्र रात्रिशापश्रौष्ट्रयथक्ष ता
मा रक्षतं ता मा गोपायन्तु ताश्यो नम इति । अथासनात्तुण निरस्वति शुष्के
वा प्रतिच्छिन्नाध्रं वा दक्षिणाये च सन्धिमनु प्रतीच्छे च निरस्तः:
me; I shall utter words derived from Prajāpati; I resort to speech; speech will function as the priest; thee for glory; thee for lustre; thee for power; thee for prosperity; may the sacrifice grant great welfare for the sacrifice." Having uttered him three times, he joins the verse to the Abhīhīmkāra\(^8\) without breathing in. He recites the first verse \textit{pra vo vāja abhidya}... three times. The last verse thrice. In respect of all verses he breathes in at half verse. After having recited the Sāmīdhēnas, after having invoked the deities and after having made a span on the ground, he sits down with the formula, "Here do I keep off the enemy who hates, with the Gāyatrī metre, Trīṣṭoma, Rathantara Śāman and Vaśāt-utterance as the thunderbolt. The enemy is kept off." He keeps on gazing at the Āhavaniya. He gazes at the Praṇītā-water or both or between the two. Thereby he becomes not perplexed.\(^4\)

When he knows (the Adhvaryu reciting \textit{agnir devo hotā}, he murmurs the formula, "O god Savitar, they choose you for Agnihotra together with your father Vaiśvānara." Having stood up, he touches the Adhvaryu on his right shoulder with his right hand, the Āgniḍhra on his left shoulder with his left hand. If he himself gives the response, he should touch him (the Āgniḍhra) on the right buttock at the spot of the knot of his lower garment with the verse, "We touch Agni the priest in the choosing of the Hotṛ, through whom gods and Āṅgiras reached the highest heaven.\(^5\) O gods, do you proceed keenly with regard to gods, the first\(^6\) with regard to the second,\(^7\) the second with regard to the third,\(^8\) thrice eleven, do you go hand in hand."\(^9\) He pronounces his name to the Adhvaryu. He turns along the right shoulder with the formula, "I turn following the turn of Indra." Going towards the Hotṛ's seat, he murmurs.

III.28

"May the six worlds—heaven, earth, day, night, waters, plants: may they protect me, obeisance to them." He throws away a blade from the seat, either a dry one or with a broken tip towards the conjunction of the south and the west with the

3. The utterance him bhūr bhuvah svaro\(3m\)
4. Caland's text reads, \textit{vīksate} napaḍgālbho Caland has recorded the variant readings found in manuscripts in the foot-note. In my opinion the reading \textit{vīksate} napaḍgālbho should be acceptable.
5. TS. I. 7.10.3
6. The eleven on the earth.
7. The eleven in mid-region.
8. The eleven in the heaven.
9. cf. TBr. III. 7.5.1
परासुरिति। अथाप् उपस्मृत्योपस्मृतीयोपविशतीदमहमर्वादद्रो: सदने सौदामीति दक्षिणोत्तरी। अथ दक्षिणालूकः धार्ष्ट्रं प्रतीक्षते विश्यकम्भस्तु: तूपा असि तनुवं मे पाहीति। उभो समीक्षत आहवनीयं चाराविष्णु मा वामव्रमिष्मोजो उष्णं विजिहाथं मा मा संतापं लोकं मे लोककृति कृः उपमिति। एष वा लोक इति मनागिरोददर्शि सर्पिति। अथ तिस्व ऋषो जपिति विश्वे देवा: शास्तन मा यथेऽहो तोता वृतवो मनवे यत्रिष्ठद। प्र मे बृहत भागावेयं यथा वो वेन पथा हव्यमा वो वहानि॥ तद्वद वाचः प्राथम मसीय येनासुः अभि देवा असाम। ऊजान्द उत यज्ञियासः पञ्च मना मम होत्र जुश्याम्। नमो महद्यो नमो अर्धकेभ्यो नमो युवेभ्यो नम आशि-नेभ्यः। यजाम देवान्यदिश स्क्रिवाम मा ज्ञायस: शास्तम मृत्सि देवा इति। अथ लुगादपनेन सुचावादार्य यथादेवातं हविषो यजिति। अथ वषट्कारणायामुनायतं लोकमार्ग कर भी मे प्रवृत्तमो अहं त्वं बृहता मन उपहये मातरिभ्या प्राणान्मे वाचं हव्यं देवेभ्यो उभिवहाम्योजः: सहः सह ओझो बाहितः। यद्य व अभ्यरा वषटिकाराः: स्पृःतुतात्तैवा चावातुनायतं ओझे: सह: सह ओझो बाहितः। अथ होपुदिहुर्ज्ज्वलावनकः। यत्पूर्वमें तदुच्यस्ते प्रोहिति वाचस्पत: त्वं हुतं प्रात्रामीशे प्राणायेति। सदस्वस्तगुरू त्वं हुतं प्रामाम्यूर्ज: उपायायेत्यथास्थ्रोष्टे उपेहिति। अथाप् उपस्मृत्य चतुर्वातेन्त्रे चावादवदार्ये उपस्तेन पाणिनामस्मेव। इडा मुखस्मिन्ति- मुपह्यते॥ २८॥
formula, “Parāvasu is removed.” Having touched water and having put a darbha-
blade, he sits (on the seat) with the formula, “Here I sit on the seat of Arvāvasu” with
his right leg on the left thigh. Turning by the right he gazes at the Gārhapatya with
the formula, “O Viśvakarma, thou art the protector of body; do thou protect my
body.” He gazes at both the fires (Gārhapatya) and Āhavanīya with the formula, “O
Agni-Viśṇu, let me not tresspass you, split asunder the profane power, do not afflict
me; O makers of the world, make me a world.” With the formula, “This is your
world” he moves a little northwards. He murmurs three verses; “O Viśve Devas, do
you guide me how and what I may mind after having sat down here as the chosen
Hotṛ. Do you pronounce my success about the path along which I may convey the
oblation to you.”

10—Now I proclaim that main speech with which we may attack the
Asuras. O five people, consumers of food and worthy of sacrifice, do you approve
of my prishhood.  11—Obeisance to the great; obeisance to the small, obeisance to
the young, obeisance to the old. We shall make offerings to gods provided we are
enabled to do so. May I not be deprived of the praise of the venerable deity.”

After having caused the Adhvaryu to take up the two ladles with the srugādāpana
formula, he recites the yājyās for the offerings in accordance with the deity. The
consecration-formula for the Vaṣaṭ-utterance (is): “O Vaṣaṭkāra, do not ruin me;
may I not ruin thee; I invoke the mind with speech, the vital breath with Mātariśvan;
do thou not (ruin) my speech; 13 I carry the oblation towards the gods; power is
strength; speech is power and strength.” If the Vaṣaṭ-utterances are uninterrupted,
he should follows them with this much, “Power is strength; speech is power.” (The
Adhvaryu) anoints (the Hotṛ’s) finger at two (phalanxes). What is anointed first,
he moves upwards on the upper lip with the formula, “(The oblation) offered to
Vācaspati I consume for food and Prāṇa.” He moves (the clarified butter applied
to the second phalanx) downwards upon the lower lip with the formula, “Offered
to Sadasaspati I consume for strength and Apāna.” Having touched water, he causes
(the Adhvaryu) to give the intermediate Idā in four portions on extended palm with
not closed (fingers). He invokes the Idā(held) at the height of his mouth.

10. RV. X. 52.1
11. RV. X. 53.4
12. RV. I. 27.13
13. Caland in footnote: prāṇān na me vācam is uncertain.
उपवृत्तसर्वन्तरः सह पृथिव्या सहाश्रिना सहानाधेन सह वाचोप मा रथन्तरः सह पृथिव्या सहाश्रिना सहानाधेन सह वाचा ह्रायतमापहूंतः वामदेव्यः सहानारिक्षण सह वायुना सह प्राणन सह पशुभिर्यप मा वामदेव्यः सहानारिक्षण सह वायुना सह प्राणन सह पशुभिर्यतमापहूंतः बृहत्तसह दिवा सहानादित्येन सह चक्रुषोप मा बृहत्तसह दिवा सहानादित्येन सह चक्रुषु ह्रायतमापहूंतः स्थास्तु भूवनमुप मा स्थास्तु भूवनः ह्रायतमापहूंतः चरिष्णु भूवनमुप मा चरिष्णु भूवन ह्रायतमापहूंतः साप होत्रा उप मा साप होत्रा ह्रायतमापहूंत गावः सहाशिरोप मा गावः सहाशिः ह्रायतमापहूंतः धेनुः सहर्षोप मा धेनुः सहर्षभाः ह्रायतमापहूंतेदा वृषिििप मामिदा वृषििितमापहूंतो भक्षः सखोप मा भक्षः सखा ह्रायतमापहूंताः हो इत्यापहूंता हेसासी जुस्सव मेड़ इत्युप्तसूक्तोच्छेनिनरुकामपहूंतेः। स यदि सर्वं प्रास्थिन्यन्यात्त्याश्च कृतानि प्रास्य चमसादेव प्राश्रीयतुः। अथ यदि दिस्त्वेद्वा निधित्त्वेत वा पूरोदाःशशालकमविच्छेद्वै श्राश्रीयादिडासि स्योनासि स्योनकृत्स्या नो रायस्त्वो दुप्रजास्वेव ध्वनिः मुखस्य तथा ह्रायाय सुर्भायस्त्वत्त्वाय प्राश्चामिति। प्राश्चाय आचम्य प्राश्चात्तु वोदीची वोदकराजं निनयति तृणिमिति तेवाच्य स्वम्। अथायेतं जपं जपितं मनो ज्योतिर्जुष्ठामायं विच्छेद्व्र ज्ञातं समिंं मद्यातुः। बृहस्यातिस्तंतुमिमें नो विषादेद्वा इह मात्रं नामादित्त्वम्। अनूयाङ्गिन्य श्रंयुवाककामक्कण्डव बहिष्ञ्ज्ञालिं कृत्या निहुते ज्ञ शं च म उप च म रजापते यज यत्ते निऴृः यदु ते उठिरिंक कर्म प्रजापतः यजः तद्वचिति। अथ दक्षिणाधि वेद्यो वेदं निधाय यजमानं वाचयति। II २९।।
(With the formula) "Invited is the Rathantara (Sāman) together with the earth, together with Agni, together with food, together with speech; may Rathantara together with Prthivi, together with Agni, together with food, together with speech invite me, invited is the Vāmadevya (Sāman) together with midregion, together with Vāyu, together with Prāṇa, together with cattle; may the Vāmadevya (Sāman), together with the midregion, together with Vāyu, together with Prāṇa, together with cattle invite me. Invited is Bhūhat (Sāman) together with the heaven, together with Āditya, together with the eye; may the Bhūhat (Sāman) together with the heaven, together with the Āditya, together with the eye invite me. Invited is the stable being; may the stable being invite me. Invited is the moving being; may the moving being invite me. Invited are the seven Hotrās; may the seven Hotrās invite me. Invited are cows together with the hot milk; may the cows together with the hot milk invite me. Invited is the milch-cow together with the bull; may the milch-cow together with the bull invite me. Invited is Idā the rain-fall; may Idā the rain-fall invite me. Invited is the Soma-drink the friend; may the Soma-drink the friend invite me. Invited is self. Idā is invited. Thou art he. O Idā, approve of me." ¹ Having pronounced (this formula) to himself, he loudly invites the specific (Idā).

If he is going to consume the entire Idā, after having consumed the portions placed on his palm, he should consume it from the Idā-goblet itself. If he desires to give it (to somebody) or to retain, he should consume after having cut the part of the cake with the formula, "Thou art Idā; thou art giving happiness. Do thou retain us in prosperity and with good offspring. I consume thee for the power of the face and fragrance of mouth." Having consumed (the Idā) and having sipped water, he pours down a line of water towards the east or north without reciting any formula. This is the view of Ājya.² He murmurs this verse. "(O Agni), may the remarkable brilliance enjoy the clarified butter. May it join this disintegrated sacrifice. May the Viśve Devas rejoice here." After having recited the Anūyaja-yājyaś and having pronounced the Śaṁyuvāka, he removes the deficiency by folding hands over the sacrificial grass with the formula, "O sacrifice, be auspicious to me; be along with me O Prajāpati. O sacrifice I leave unto Prajāpati whatever rite of thine is deficient and whatever is excessive." Having deposited the Veda into the southern half of the altar, he makes the sacrificer recite.

1. TBr. III. 5.8., cf. TS. II. 6.7.
2. Bhavavśmin in his bhāṣya reads ādy as the name of a teacher.
येन त्यां देव वेद देवेभ्यो वेदो । शभवस्तेनास्माभ्यं वेद एधि । वेदो उसि वित्तरसि विदेयाहं प्रजा पशून्वार्गं लोकम् । कर्मसि करणमसि क्रियासमहं पुण्यं कर्मं । सनिरसि सनितासि सनेयमाहमदो वृत्तवन्तं कुलाविनं रायस्योषं सहसिनं वेदो ददातु वाजिनमिति । पतीःपंथाजानिष्ठां फलीकरणहोमे हुते वेदे पतीं वाचयति वेदो उसि वित्तरसि विदेयाह- मद् । कर्मसि करणमसि क्रियासमहमद् । सनिरसि सनितासि सनेयमाहमदो वृत्तवन्तं कुलाविनं रायस्योषं सहसिनं वेदो ददातु वाजिनमिति । विस्तर्य वेदमार्यानि पत्नै प्रयत्निति । तानि पत्यांतरोहु वा न्यायति दक्षागेन चोरूणोपनिगृहिते । अधेतराणि प्राणावृत्त स्तुण्त्वेति ततुं तानवन् राजसो भानुमन्विहि ज्योतिष्टं: पथो रक्ष धिया कृतानुत्त्वं ययत जोगुञ्जामपो मनुष्यव जनया दैव्यं जनमिति । अथ यान्तितिशिष्यन्ते तानि बहिषि संयस्यत्यापूणं उसि संपृण प्रजया मा पशुभिरप्राप्तेति । अथ यथाप्रपं निष्क्रमाग्नेष्वरीयं परित्य दक्ष्णं उदंमुखस्तिक्ष्णाः-हवनीयमुपतितं रघुवचनं हरिषो जात्वेदा अद्वो अन्तं: पूर्वं असमिषित । सत्त्वाचि सुत्वाचि नो विमुख धेयस्मासु द्रविणं जात्वेदो यच्च प्रस्म ॥ एतनाने ब्रह्मणावावृहस्य शक्ति वा यते चक्रुमा विदा वा । उत प्रणेष्यभि वस्यो अप्रान्त्यं न: सूज सुमत्या वाजवल्या ॥ ये ते शांत वर्ण ये सहस्त्य यज्ञिया: पाशा वित्तता महात: । तेहिनेन अग्रिरत्रो बृहत्तिर्विन्ध्यं मुखं मुखं स्वर्कां इति । एतवैव जया दर्शिपूणामास्योरिष्टा नास्तुर्मास्यानं पशुबन्धस्य सौत्रामण्यया इति ॥ ३० ॥
III.30

"By which O god Veda, thou hast become Veda for the gods, thereby do thou become Veda for us. Thou art Veda; thou art gain; may I obtain offspring, cattle and heaven. Thou art deed; thou art means of deed; may I do holy act. Thou art gift, thou art giver, may I give it. May Veda give me prosperity consisting of ghee, residence, counted in thousands and food."\(^1\) Having recited yājyās at the Patnisamhyāja after the chaff of grains has been offered, he makes the sacrifier's wife recite the formula with regard to the Veda, "Thou art Veda, thou art gain, may I obtain offspring, cattle and heaven. Thou art deed, thou art means of deed, may I do holy act. Thou art gift, thou art giver, may I give it. May Veda give me prosperity consisting of ghee, residence, counted in thousands, and food."\(^2\) Having loosened the Veda, he hands over half of it to the sacrifier's wife. She puts it between her thighs or holds by the side of her right thigh. Turning towards the east\(^3\) (the Hotṛ) goes on spreading the other half with the verse, "O Agni, spreading the line, do thou follow the Sun from the region. Do thou guard the brilliant paths prepared with (good) intention. May Agni render the act of the worshippers faultless. Do thou be thinking and create divine being."\(^4\) He puts into the Barhis the darbha-blades which remain, with the formula, "Thou art the filler; fill me with offspring and cattle."

Having left by the same route by which he came, going round along the front of the Āhavanīya, standing towards the south facing the north, he prays to the Āhavanīya with the verses, "The Jātavedas Agni, uninjured, the eastern one seated herein has been honoured with a sacrifice of oblation. Giving gifts, do thou release us completely. Place within us, O Jātavedas, wealth and what is good—O Agni, do thou grow with this prayer, with the strength or knowledge or what we have done for thee. Lead us towards wealth; provide us with good intellect possessed of food—O Varuṇa, thy bonds pertaining to the sacrifice, hundred or thousand, great, are extended; may Agni, Indra, Brhaspati, Viśve Devas, and Maruts with good songs, release us from them." With this (are prescribed) the murmurings at the Full-moon and New-moon sacrifices, other Iṣṭis, Cāturmāyas, Paśubandha and Sautrāmaṇi.

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1. TS.I.6.4.4
2. Caland's text is prānāvṛta. It is better to read prānāvṛta.
3. Ṛv. X. 53.6
अथ पशुवर्धीयते। यदा जानात्य्गो तत्र यथमनानात्य्गो यस्य प्रमिनाम ब्रतानि। यत्पपक्रम मनसा दीनदक्षा न यतस्य मन्वते मत्यायः। अभ्रिःख्योता क्रुद्विविधाधायन्यजिष्ठो देवां ऋषुशो यज्ञातीति। मैत्रावरूणदाण्डै ५थ्यर्यंजमानं वाचविति त्वां गायो वृत्तत राज्याय त्वां हवनः मस्त: स्वर्णः। वर्षस्यस्त्रस्य ककुशि शिशिर्याणस्तो न उप्रगो विभज्या वसूनीति। तमग्रे गृहीत्वा मैत्रावरूणाय प्रयत्चुति भिन्नवरुणयोस्त्वा प्रशासोऽः प्रशिशा प्रयच्छामीति। ते स स्थूलतः प्रतिगृह्वा भिन्नवरुणयोस्त्वा प्रशासोऽः प्रशिशा प्रतिगृह्वामीति दक्षिणोत्तरी। अध्येनमूर्ध्यमुच्यवन्ध्यवक्रो उविभुरो भूयामामिति। तमाधन अस्त्रेश्यति होता यक्षद्विंसं समिधा सुषमिधा समिद्रामिति। इध्मान्त तीतोऽः \( \frac{1}{2} \) \( \frac{1}{2} \) दशः।
In the Animal-sacrifice are added (the following rites). When (the Hotṛ) knows (the Adhvaryu calling out), "Do you recite verses for the fire being churned out" he murmurs these verses, "yad vo vayam pramināma vratāni..."\(^1\) and "What the feeble-strengthened mortals do not know simply through mind, may Agni, the wise Hotṛ, the best of the sacrificers, knowing it, carry oblations to the gods regularly."\(^2\) With regard to the staff being given to the Maitrāvaruṇa, the Adhvaryu makes the sacrificer recite the verse, "Cows chose thee for lordship; the Maruts, good singers invoke thee; resting on the summit of the ruling race, do thou, the dread one, distribute wealth among us."\(^3\) Holding it at the tip he hands it over to the Maitrāvaruṇa with the formula, "I give with the governance of Mitra-Varuṇa the controllers."\(^4\) (The Maitrāvaruṇa) receives it by the broad side (by both his hands) with the right hand upwards. He wipes it upwards with the formula, "May I not become crooked nor staggering." Having taken it up he gives out the call, "May the Hotṛ recite the yājyā for Agni kindled with a fire-stick, a good fire-stick..." This is (the Hāutra) pertaining to the Animal-sacrifice ending with (the rites) laid down in the Sūtra-portion indicated by the word idhма (BaudhŚŚ IV. 6).

CHAPTER III ENDS.

1. TS. I. 1.14.4  
2. TBr. III.7, 4.5  
3. TS. III. 3.9.2  
4. TS. I. 8.5.1
पशुना यक्षमानो भवति। स उपकल्पेते पौलुद्वान्यरिधीनुळ्ळु
सुगन्धितेजनशुक्रामूर्तस्तुकां या पेत्वस्यातरा शूडङ्गे हे रसने द्विगुणा च
त्रिगुणां च हे वपाश्रपणी विशाखां चाविशाखां च हदयशूलं
कार्यर्मयायनरिधीनौतुम्बरं मैत्रारुषुवं मुखेन सामितमिध्माबहिरिधं
प्रणयनीयं प्रक्षशराकर्मितं यवान्यवमतीभ्यः सकृयसुकुमोमाय
पृष्दशाल्यां धरि हिरण्यमिति। अथामावास्येन वा हरिपेश्वर नक्षत्रे वा
गारिपत्य आज्ञे विलाप्योपूर्य स्वच चतुर्गृहीतं गृहीत्वा षड्योतारं
मनसानुद्वाशयवा ज्ञोत्वन्वारस्वे यजमाने स्वाहेति। अपरं चतुर्गृहीतं
गृहीत्वा यूपाहुर्यति जुहोत्युरु विष्णो विक्रमस्वरूप क्षयाय न: कृष्टि। घृतं
घृतमें विप चतुर्गृहीति तिर स्वाहेति। अपरं चतुर्गृहीतं गृहीत्वाथ
याचमय्यस्वस्तायी: सत्रुवम् बहिर्हिरण्यमुदोतस्मूऽ। ह्यवन्ति तक्षाणं
सपरुस्मूऽ। अहैहि यजमानेति। पूर्वया द्वारोपिणऽक्ष्यम् तं दिशं चति
एतरस्य यूप स्पष्टो भवति यत्र वा वेत्त्वमन्यते। स यः सम्भृते स्वाहोऽने
रुढो बहुपुष्णो बहुराशाखो उपतिशुष्काय: प्रत्यक्षुपनस्त्तमुपतिष्ठते
अत्यन्तागं नायानुपागमवक्ता परेरवं परो स्वरूपं त्वा जुषे वैष्णवं
देववन्याया इति। अथैनमाध्यमानान्तं देयस्तवा सविता मधवान्विति।
ऊर्जाग्रं बहिहिरूच्य्ययोजेऽत्रायस्वेनमिति। स्वपदितिना निर्यशं प्रहरि
स्वधिते मैनव हिंसिष्ठिति। यः प्रथम: शकल: परापति तं प्रज्ञातं
निद्धानि। तमपरिप्रेक्षनक्षस्वं वृक्षति। प्राणं बोद्धं वा
CHAPTER - IV
THE ANIMAL-SACRIFICE

IV.1

(The sacrificer) proposes to perform an animal-sacrifice. He procures enclosing sticks of *Acacia catechu*, Bdelium, fragrant substance, white wool between the horns of a goat, two cords—one with two strands and another with three strands, two omentum-bakers—one one-pronged and another two-pronged, a heart-spike, enclosing sticks of *Gmelina arborea*, Maiträvaruṇa’s staff made of *Ficus glomerata* as high as the mouth, sacrificial grass and faggot, faggot for carrying forth (fire), a twig of *Ficus benghalensis*, a board for cutting animal-organs, barley-grains for water mixed with barley-grains, flour of parched barley for offering of the same, curds for clotted clarified butter and gold. Now after having performed the New-moon sacrifice or one on an (auspicious) constellation, after having melted clarified butter over the Garhapatiya fire, having purified it, having taken up four spoonfuls in the ladle and having mentally gone over the Ṣaḍḍhotṛ formula, (the Adhvaryu) makes an offering on the Āhavaniya fire with svāhā while the sacrificer has contacted him. Having taken up another four spoonfuls, he offers an oblation pertaining to the sacrificial post with the verse, “O Viṣṇu, do thou bestride wide. Make a wide (provision) for our residence. Do thou, who hast ghee as thy birth-place, drink ghee and increase the lord of sacrifice.” Having taken up another four spoonfuls (in the ladle), he asks for a vessel of clarified butter together with a spoon, sacrificial grass, (a piece of) gold and a pot filled with water. They call out the wood-cutter holding an axe. He says, “O sacrificer, do you come along.”

Having gone out by the eastern door they move towards that direction where (a tree suitable for) the sacrificial post is visible or where he thinks he may come across one. He prays to that tree which is grown on level ground independently, which has many leaves, many branches, with undried tip and bent towards the west with the formula, “I have passed over other (trees), I have not approached other (trees). I have come across thee nearer than the distant ones, distant than the inferior ones. I welcome thee that belongest to Viṣṇu for the sacrifice to gods.” He besmears it with clarified butter with the formula, “May god Savitṛ besmear thee with honey.” With the formula, “O plant, do thou guard him,” he holds erect a darbha-blade with its tip upwards alongside the tree. He strikes it across with the axe with the formula, “O axe, do thou not injure him.” He preserves knowingly the first chip which falls down. (The wood-cutter) cuts (the tree) without allowing it to crack around and in such a way that its stump would not clash with the axle (of a cart).

1. TS. I.8.4.1
2. TS. I.8.5.1
प्रयात्मन्त्रसम्बन्धिते दिवमप्रेण मा लेखरत्नरिक्षं मधवेन मा हिंसी: पृथिव्यस संभवेति। अथार्यां निर्यं निन्द्याय संपर्स्तयोरिभिजुहोति वनस्त्वते शतवल्स्व विरोह स्वाहेति। सहस्रबल्स्व वि वयं रुहेमेत्यात्मानुप्रत्यभिमृष्टिः अन्यग्रं शाखः प्रसूदयति यं व्याक्त्व स्वाधितिसतिसतिजनाः प्रणिनाय महते सौभाग्यायेति। पद्धारंति तस्मा वृक्षेदिति। एष ब्राह्मण:-

ब्राह्मणसम्बन्धिते। तं परिष्कर्पम प्रादेशायम् चशालस्य काले परिवासयत्वन्तिः राय: सुवीर इति। यत्वन्ति भृति तस्य चतुर्जल: चशालाय व्रजेदयति। तं चतुर्ग्रंथ्र वानाभ्रं या कृत्वावहयत्वा या हारयति। अोवा निष्ठादिति। अवंक्षणाविमेव स्वरूप रुढङ्के। अथास्येशा पूर्वेऽसुन्दर पानुवनिन्यथा वेदिन्द्रिमिता भवति दशापदा पश्चात्तिरत्री सताद्विपदा प्राच्यापदा पुरस्तातिरत्री। तो परिस्तीर्य स्तम्भयजुहरि। || १ ||

इदमेव प्रसिद्धं पौरोदाशिकम्। त्रिर्युषुषा तूणां चतुर्थम्। पूर्व परिप्राहं परिगृहाति। करणं जपति। उद्धरि। उद्दातामिभ्रमित्व। यदामिब्रमित्वत्यथा वाचति स्मृत्युदपात्र वर्षः। शम्भामिति।
(The Adhvaryu) follows the tree falling down towards the east or north with the formula, "Do thou not scratch the sky with the top; do thou not injure the mid-region with middle portion; do thou be united with the earth." Having kept a piece of gold on the stump (of the tree) and having strewn it around with darbha-blades, he offers clarified butter with the formula, "O tree, do thou grow with a hundred shoots." He touches himself with the formula, "May we grow in a thousand shoots." He chops off the branches towards the top with the verse, "Do thou whom this sharp axe has brought forward for great good fortune." One should cut the post measuring five aratnis. This is the shortest among the posts of different lengths mentioned in the Brāhmaṇa. He cuts off at the spot where the caśāla is to be set, that post whose maximum (circumference) is of the embrace and minimum of the measure of a span with the formula, "May the wealth consisting of brave sons be uninterrupted."

He causes to be cut for the caśāla a piece measuring four finger-breathths out of the portion which remains above. Having fashioned it (the post) with four or eight corners he causes it to be carried (in a bullock-cart) or (by men), (or) he fashions the post after first having brought over (the trunk). He prepares the svara out of (one of) the chips. For this (sacrificer) the altar for the Animal-sacrifice is prepared the previous day—ten Padas crosswards towards the west, twelve Padas eastwards and eight Padas crosswards towards the east. Having strewn it around, he carries away the Stambayajus.

IV.2

It (the carrying of Stambayajus) is well-established as prescribed in the Paurodāśikakāṇḍa. (The Stambayajus is carried) thrice with the relevant mantras and the fourth time without reciting any formula. The Adhvaryu does the first tracing of the altar. He murmurs the Karaṇa formula. He digs out (the spot). The

3. TS I. 3.5.1
4. aratni = 24 aṅgulas
5. cf. TS. VI.3.8.5-6
6. Caland reads कृत्त्वा वा हरत्वा वा हारयति। Looking at the variants recorded in the footnote it will be appropriate to emend it as कृत्त्वाहरत्वा वा हारयति।
7. cf. BaudhŚŚ, I.11
1. According to the Ārṣeypāṭha, the Taittiriya texts together have been divided into five Kāṇḍas. The first Prājāpatya Kāṇḍa begins with the Paurodāśika section comprising the mantra portion TS.I.1.1-13 and the relevant Brāhmaṇa portions. (Baudh G.S. III.3) The mantras pertaining to the stambayajus form part of TS. I.1.9.
2. BaudhŚŚ I.11 imām narah krṣṇa vedim etya....
एत्तसमादायाहैन्त यजमानेति। उसरेन वैदि द्रुवृवृच व्रिषु वा प्रक्रमेशु
स्येनोद्रत्यावोक्ष्य शाम्यया चालालं परिमिते। वित्तायनी मे तस्ति
पुरस्तादुर्दीचिनङ्कुम्बङ्कान्तरस्य स्येनालिखितः। तित्तायनी मे तस्ति
दक्षिणतः: प्राचीनकुम्बङ्कान्तरस्य स्येनालिखितः। अथवातन्म नाथितमिति
पश्चादुर्दीचिनङ्कुम्बङ्कान्तरस्य स्येनालिखितः। अथवातन्म व्यथितमित्युत्तरः:
प्राचीनकुम्बङ्कान्तरस्य स्येनालिखितः। अथ चात्वाले बहिर्निधाय तस्मिन्
स्येन प्रहरति विदेशगिर्नभो नामाये अधिरो यो तस्य गुधिवन्यामसिति।
आदत आयुषा नामेहिति। इत्यथोत्तरवेच्छ निवपति यते तस्यादृष्टं नाम
यज्ञियं तेन त्याद्रभ इति। द्वितीय यवहरति विदेशगिर्नभो नामाये अधिरो यो
द्वितीयस्य गुधिवन्यामसिति। आदत आयुषा नामेहिति। इत्यथोत्तरवेच्छ निवपति
यते तस्यादृष्टं नाम यज्ञियं तेन त्याद्रभ इति। तृतीय यवहरति
विदेशगिर्नभो नामाये अधिरो यस्तृतीयस्य गुधिवन्यामसिति। आदत
आयुषा नामेहिति। इत्यथोत्तरवेच्छ निवपति यते तस्यादृष्टं नाम यज्ञियं तेन
त्याद्रभ इति। तृषोः चतुर्थः हरति सह बहिष्ठा। अथाध्वरं स्येन
चालालात्यज्जस्मुद्रत्ति। अथाध्वराध्वस्य दितिग्रहितेधिते। तत्तत्तस्याध्वराध्व्रो
हरति। यदाध्वरिः स्येनस्य चतुर्थः त्यथाध्वरं उत्तरवेच्छ पुरीप्यं संप्रयोगिति सिस्तहिनि
Āgnīdhra carries away (the Stambayajus) three times. When the Āgnīdhra carries three times, then the Adhvaryu calls for the wooden sword, a pot full of water, sacrificial grass and the yoke-halter. Having taken all this, he says, “Do you come O sacrificer.” Having dug out by means of the wooden sword towards the north of the altar at a distance of two or three Prakramas, and having sprinkled water over it, he measures out the cātvāla by means of the yoke-halter. With the formula, “Thou art the abode of possessions for me”¹ he draws a line in front, inside the yoke-halter held with its thick end towards the north. With the formula, “Thou art the resort of the afflicted for me,”² he draws a line towards the south inside the yoke-halter held with the thick end towards the east. With the formula, “Do thou guard me when in want,”³ he draws a line towards the west inside the yoke-halter held with its thick end towards the north. With the formula, “Do thou guard me when afflicted,”³ he draws a line towards the north inside the yoke-halter held with its thick end towards the east. Having kept a darbha-blade on the cātvāla, he hits it at by means of the wooden sword with the formula, “May Agni, named Nabhas know thee, O Āṅgiras Agni, thou who art on this earth.”³ He take it up with the formula, “Do thou come with (Agni) named Āyus.”³ Having carried it over, he puts it down on the Uttaravedi with the formula, “I place thee with whatever name of thine invincible and worthy of sacrifice.”³ He hits a second time with the formula, “May Agni named Nabhas know thee, O Āṅgiras Agni, thou who art on the second earth.”³ He takes it up with the formula, “Do thou come with (Agni) named Āyus.”³ Having carried it away, he puts it down on the Uttaravedi with the formula, “I place thee with whatever name of thine invincible and worthy of sacrifice.”³ He hits the third time with the formula, “May Agni named Nabhas know thee, O Āṅgiras Agni, thou who art on the third earth.”³ He takes it up with the formula, “Do thou come with (Agni) named Āyus.”³ Having carried it away, he puts it down on the Uttaravedi with the formula, “I place thee with whatever name of thine, invincible and worthy of sacrifice.”³ He carries the fourth time together with the (remaining part of) the darbha-blade without reciting any formula.

The Adhvaryu digs out earth from the cātvāla by means of the wooden sword. He says to the Āgnīdhra, “O Āgnīdhra, do thou carry away (earth) three times from here.” Then the Āgnīdhra carries earth three times. When the Āgnīdhra carries away the earth three times, the Adhvaryu levels the earth on the Uttaravedi with the

3. TS. I.2.12.1
4. In the mid-region
5. In the heaven
महिषीरसीति। प्रथयत्युत्र प्रथस्वोरुः ते यज्ञपति: प्रथतामिति। स्वेयेन संहन्ति ध्रुवसीति। अथैनामद्विजोऽवक्षति देवेभ्यः शुन्यस्वेति। देवेभ्यः शुम्भावेति सिक्तातामिनुप्रकरिति। तां प्रादेशमामे चुकु रश्नं निद्राय शम्यया परिमध्ये। उत्तराधममुस्मद्या। अथैनां प्रतिच्छाद्याभिमादते देवस्य त्वा सवितुः प्रसवे ऋषनोबहुः भ्या पूण्यो हस्ताभ्यामादद इति।

आद्याभिमन्त्रूः श्रद्धिरसि नारिसीति। तत्या युपावर्त परिलखित। वधानतवैद्यं स्वायाहिवेद्यं परिलिखितं रक्ष: रिलिखिता अरातय इदमहः रक्षसो ग्रीवा अपिकृतामिति यो उस्मानूः देश्टि यं च वर्ष ह्विष्ण इदमस्य ग्रीवा अपिकृतामिति। अथाप्रीध्र्माग्राधीस्ते। युपावर्त खण्डमपसंगमं प्राकृ पुरीमहाभ्यास्तुहुः लेनोपरमस्मिन्तिखनातादिति। तत्स स खरित्वा वा खानयति वा। यावदेवानाध्यायुः श्वेतेश्ष्टि तावदेष प्रतिप्रस्थाताभ्यासाते धाति ध्यं प्रणयनीयम्। उपोपयमनीः कल्पवति चाच्यालात्। आत्मनेन्द्रधोषवतीः प्रोक्षणीरध्युरुः रादते। परिकर्मिणे वधान्सृष्टितमाज्यं प्रयध्ययित। ब्रह्मणं सभारा भवति। अथ संप्रैणमाहार्ग्र्येऽर प्रणौमलायातुक्रृढ्याप्रकस्यानुसंधेहीति। त्रिरुक्तायामुप्यच्छन्ते। होतुर्वशं वन्ति। उत्तरे वेदः प्रतिपद्यते। धारयन्त्वेतमाग्र्यम्। अथाध्यायृथिन्द्रधोषवतीभः प्रोक्षणीधरूतरवेदः प्रक्षिति। ॥ ॥
formula, "Thou art lioness, thou art a she buffalo." He spreads it with the formula, "Do thou expand wide, may the lord of sacrifice expand for thee." He presses (the earth) with the wooden sword with the formula, "Thou art firm." He sprinkles with water with the formula, "Do thou be decorated for the gods." He spreads sand (upon the Uttaravedi). Having fashioned it (as high) as a span and four-cornered, he measures it around by means of the yoke-halter. Having carved out the Uttarānābhī and having covered (the Uttaravedi), he takes up a hoe with the formula, "I take thee under the impulse of god Savitr, with the arms of Aśvins and with the hands of Pūṣan." Having taken it up he recites over it the formula, "Thou art a hoe, not an enemy."

He draws around a line with it for the hole for the sacrificial post in such a way that (the post) would be half within the altar and half outside, with the formula, "A line is drawn around the Raķṣas, a line is drawn around the evil spirits; here do I cut the neck of the Raķṣas; here do I cut the neck of one who hates us and whom we hate." Then he says to the Āgniḍhra, "O Āgniḍhra do thou come; do thou dig up this hole for the sacrificial post as deep as the lower portion, pour out the earth towards the east; do thou dig up four āngulas above the lower portion." He (the Āgniḍhra) himself digs out or causes it to be dug out. While the Adhvaryu is in action, the Pratiprasthāṭρ puts (on fire) the faggot to be carried forth. Supporting earth is collected from the cātvāla. The Adhvaryu himself takes up the Prokṣāṇī water with the formula beginning with the word indraghosa. He hands over to an assistant (a ladle filled with) five spoonfuls of clarified butter. The required materials are with the Brahman. Then (the Adhvaryu) gives out the call, "Do you (O Hotṛ) recite the verses for the fire being carried forth, O Āgniḍh, do thou follow with a line drawn with the wooden sword." After (the first verse) has been uttered thrice, the fire is lifted up. They follow the Hotṛ. They move along the north of the altar. The fire is held up while the Adhvaryu sprinkles the Uttaravedi with Prokṣāṇī-water sanctified with the formulas beginning with the word indraghosa.

6. IS.1.2.12.2
7. It is reasonable to understand the word prādeśānāṭrin as denoting the height of the Uttaravedi, Bhavasvāmin and the author of the commentary subodhini on the Baudhāyana relate this word to the Uttarānābhī. The subodhini, however, cites a view according to which the word denotes the height. I find this view as reasonable, and have given the translation accordingly. No other Sūtra-text has spoken about the height of the Uttaravedi.
8. TS.1.3.1.1
9. TS.1.2.5.1
इन्द्रौष्टस्वा वसुभी: पुरस्तावात्पतिति पुरस्तातु। मनोजवास्स्वा पितृभिर्दक्षिणत: पार्वित्विति दक्षिणत:। प्रवेशात्स्वा रूढः पश्चात्पतिति पश्चात्। विश्वकर्मा त्वादित्येवृत्तरत: पार्वित्वत्यूतरत:। अथ यत्तोक्षणीयनमुच्यते तद्दक्षिणां उत्तरवच्ची निन्यति। यदेव तत्र कूर्ते तत्तेन शमयतीति ब्राह्मणम्। अधैरस्ते हिरण्यसन्तार्यायणया पञ्चगुहीतेन व्याघारयिति। सिंहरसी सपलसाही स्वाहेति दक्षिणे ५२से। सिंहरसी सुप्रजावनि: स्वाहेतुत्तरस्याः श्रीयम्। सिंहरसी रायस्योषनि: स्वाहेति दक्षिणस्याः श्रीयम्। सिंहरस्यादित्यवनि: स्वाहेतुत्तरे- ५२से। सिंहरस्यावह देवान्देवयते यज्ञमानय स्वाहेति मध्ये। अथ भूतेवप्वेचिति सुचमुद्धहिति। अथ पौत्रव्यायर्थीन्निरिद्धाति। विश्वायुरसिः पृथिवीं दृष्टेहि मध्यमम्। ध्वजस्वद्यंजनिन्ति दृष्टेहि दक्षिणम्। अच्युतक्षिदिसिव दृष्टेहेतुत्तरम्। अथवातिशिष्यानसंभारानिविपत्ति गुल्लुलु सुकाख्यनस्तुकामुर्ग्नमामस्यग्रेषमास्यग्रेषमास्य: पुरीमस्तिन:। अधैरस: स्वाहेति स्वाहेति। अथ प्रक्षिणमावृत्वेधम मात्रिष्ठाययति यज्ञ मृत्तिष्ठ समतौ सुशैवो आ त्वा वसुभी पुरुषदा विशान्तु। दीर्घमायुर्यज्ञमानय कृष्णवास्तारूर्तेन जरलामणमेहृत:। अधैरेण विस्मयायुहितियाः कृत्वाध्यायुहितिभिज्ञुहोत्यित्रसं नयतु प्रजानमैनं यज्ञनो विदन्त। देवेभ्यः प्रबृताद्वां प्रम यज्ञपति तिर स्वाहा॥ वायुर्यां नयतु प्रजानमैनं यज्ञनो विदन्त। देवेभ्यः प्रबृताद्वां प्रम यज्ञपति तिर स्वाहा॥ सूतर्यो यज्ञं नयतु प्रजानमैनं यज्ञनो विदन्त। देवेभ्यः प्रबृताद्वां प्रम यज्ञपति तिर स्वाहा॥ यज्ञं यज्ञं नयतु प्रजानमैनं यज्ञनो विदन्त। देवेभ्यः प्रबृताद्वां प्रम यज्ञपति तिर स्वाहेति। एषैता यज्ञमान एव स्वयं ज्ञोत्यित्रस्यादादो।
IV.3

"May indraghoṣa along with the Vasus guard thee in the front; may Manojava along with the Pitṛs guard thee towards the north; may Pracetas along with the Rudras guard thee towards the west; may Viśvakarman along with Ādityas guard thee towards the north."¹ He pours down to the south of the Uttaravedi whatever remains of the Prokṣaṇī water. "Whatever horrible is there, he pacifies therewith." So says the Brāhmaṇa.² He sprinkles it crosswise with clarified butter taken in five spoonfuls holding a piece of gold inbetween—on the southern shoulder with the formula, "Thou art a lioness, overcoming rivals, svāhā;"³ on the northern buttock with the formula, "Thou art a lioness, bestowing fair offspring, svāhā;"³ on the southern buttock with the formula, "Thou art a lioness, bestowing abundance of wealth svāhā;"³ on the northern shoulder with the formula, "Thou art a lioness bestowing the favour of Ādityas;"³ in the middle with the formula, "Thou art a lioness; do thou bring the gods to the sacrificer desiring (the favour of) gods."³ With the formula, "To the beings thee"⁴ he lifts up the ladle. He lays down the enclosing sticks of Acacia catechu. The middle one with the formula, "Thou art all life; strengthen the earth."⁴ The southern one with the formula, "Thou art resting firm, strengthen the midregion,"⁴ The northern one with the formula, "Thou art resting inviolable; strengthen the heaven."⁴

He pours down the remaining substances; Bdellium, fragrant substance and white wool between the horns of a goat with the formula, "Thou art the ashes of the fire, thou art the earth of fire."⁴ He pours down upon them drops of clarified butter remaining in the ladle. Turning by the right, he deposits the (burning) faggot (on the Uttaravedi) with the verse, "O sacrifice, do thou, very gracious, be firm in thy favour. May the riches enter thee on all sides. Giving long life to the sacrificer, do thou anoint the worshipper with ambrosia."⁵ Having spread it and having made it capable of bearing the oblations, he offers Adhvara-oblations on it with the verses, "May Agni, knowing, lead the sacrifice; may the killers of sacrifice not meet him. Do thou speak of the sacrifice to the gods; do thou increase the sacrifice, svāhā—May Vāyu, knowing, lead the sacrifice, may the killers of sacrifice not meet him. Do thou speak of the sacrifice to the gods, do thou increase the sacrifice, Svāhā—May Sūrya, knowing, lead the sacrifice; may the killers of sacrifice not know him. Do thou speak of the sacrifice to the gods; do thou increase the sacrifice, svāhā—May sacrifice, knowing, lead the sacrifice, may the killers of the sacrifice not meet him. Do thou

1. TS.I.2.12.2
2. T.S.VI.2.7.5
3. TS.I.2.12.2
4. TS.I.2.12.3
5. TB r.II.5.8.12
अन्नपतिरःस्ये से मे सन्द ददातु स्वाहा। वायुः प्राणदा: प्राणस्ये शे से मे प्राण ददातु स्वाहा। आदित्यो भूरिदा भूमिभारः पशुनामिशे से मे भूमिभारःशून्यददातु स्वाहेति। अग्रिवत्तुतं परिग्राहं परिग्रुः योगुपित्वा तिर्यक्षः स्यः सतब्रव्यः संप्रेष्माह् प्रोक्षणीरासाद्येध्मार्थवर्धिपुरसादय सुकः स्वाधितः स्वच्छं समृद्धि तृषण्या पृष्णाध्याग्रहणिः परस्तः सन्न्हायण्ये च दश्या चोदेहिति। आह्नासु प्रोक्षणीयूद्भवस्य सम्यं मार्जिवित्वाध्मार्थवर्धिपुरसाद्य प्रदक्षिणामातृत्य प्रत्येकःध्वत्य सुकः स्वाधितः स्वच्छं संस्मार्थि तृषणां पृष्णाध्याग्रहणीम्। परस्तः सन्न्हायण्ये च दश्या चोदेति। आर्ज्ञं च प्रोक्षणीश्रोत्यूप्य प्रसिद्धमात्मानि गृहात्त्वा पृष्णाध्याग्रहणामुपस्त्रीयां महीनां पयोःस्तीति। विधेयश्रां देवां तनुस्तिती हिंदीयम्। बहिर्भी अन्तर्धात्म दध्यायस्य वृहस्पतिधन्यां पृष्णीतिः ग्रहो उस्तीति। अपोद्वृत्तय बहिर्भी अथात्मायस्तिती विधृषोःत्ययस्तीति। एकमिष्टिविषुरस्त्रानुविचारकः इति द्वितीयम्।|| 3 ||

अथ प्रोक्षणीमिहिरोपतिष्ट्वति। इथम दश्यति। बहिः प्रोक्षति। बहिः प्रोक्षति। बहिः प्रोक्षति। बहिः प्रोक्षति। बहिः प्रोक्षति। बहिः प्रोक्षति। प्रोक्षति। बहिः प्रोक्षति। प्रोक्षति। बहिः प्रोक्षति। प्रोक्षति। प्रोक्षति। प्रोक्षति। प्रोक्षति। प्रोक्षति। प्रोक्षति। प्रोक्षति। प्रोक्षति। प्रोक्षति। प्रोक्षति। प्रोक्षति। प्रोक्षति। प्रोक्षति।
speak of the sacrifice to the gods, do thou increase the sacrifice, svāhā.⁶ The sacrificer himself offers these (following oblations) with the formula, “Agni (is the) eater of food, lord of food; he rules over food; may he grant me food, svāhā—Vāyu (is the) giver of vital breath; he rules over the vital breath. May he grant me vital breath, svāhā—Āditya (is the) giver of abundance; he rules over abundant cattle. May he grant me abundant cattle, svāhā.”⁷

Having done the second tracing (of the altar) on whose Uttaravedi fire has been carried forth, having stabilised (the altar and having firmly fixed the wooden sword crosswise, (the Adhvaryu) gives out the call (to the Āgnidhra), “Do thou keep down the Prokṣaṇi-water, keep near the sacrificial grass and faggot, cleanse the spoon, the knife and the ladles (with the relevant mantras), the Prṣadāya-ladle without reciting any formula, fasten the girdle round the waist of the sacrificer’s wife and come up with clarified butter and curds.” After he has brought forth the Prokṣaṇi-water, having thrown the wooden sword (on the rubbish-heap) and having cleansed it, having kept near the sacrificial grass and faggot, turning by the right and hastening towards the west, the Āgnidhra cleanses the spoon, the knife and the ladles (with the relevant formulas) and the Prṣadāya ladle without reciting any formula. Having wound (the girdle round the waist of) the sacrificer’s wife, he comes up with clarified butter and curds. Having purified the clarified butter and the Proksaṇi-water, and having taken up clarified butter in the ladles in the established manner, (the Adhvaryu) spreads clarified butter in the Prṣadāya-ladle with the formula, “Thou art the milk of great ones.”⁸ For the second time with the formula, “The body of Viśve Devas.”⁹ He pours (into the ladle) curds across the two darbha-blades with the formula, “May I today accomplish the cup of the speckled ones; thou art the cup of the speckled ones.”⁹ Having taken away the darbha-blades he pours clarified butter with the formula, “Thou art the heart of Viṣṇu.”⁹ The second time with the formula, “Viṣṇu has stepped once apart along thee, o vigorous one.”⁹

IV.4

(The Adhvaryu) stands up taking the Prokṣaṇi-water. He sprinkles the faggot; sprinkles the altar; sprinkles the sacrificial grass. Having sprinkled over the (bundle of) sacrificial grass and having poured (water over the knot of the cord) he takes off the Prastara towards the east. Having spread the sacrificial grass in five rows and having moved towards the east with the Prastara in his hand, he lays down the enclosing sticks of Gmelina arborea. He keeps erect two fire-sticks. He places across

6. These verses are found only in the Śrautasūtras.
7. Partly identical with TBr.II.5.7.3
8. TS.III.2.6.1
बहिर्षीतरः। एता असदन्वित समभिमुख ग्राम्यनिस्मार्य गद्यिष्ट्वद्य याचित यवमति: प्रोक्तांगिर्भिः सत्माज्वयस्वालीः सत्तुवाः स्वरस्ति न तत्राच्छलमन्दं यूपसिकल इत्यहिमुदपात्रमिति। एतत्सनिधाय यूपः प्रक्षालयति यते शिक्षः परावधीतक्षः हस्तेन वाम्यः। आपस्ते तदन्त्यवेते उपनुदर्तु शुन्यत्वीरिति। यूप एष प्रक्षालित: प्रपत्रः सन्पवचषालः। प्रागवदत्तादुश्चेते। तत्तमत्तरेणाहवनीयं तिष्ठन्ययां प्रक्षालित वृद्धिविन्य स्वानुतिरिक्षय त्वा दिवे व्ये िति। अवे इते उवनयति शुन्यतां लोकः प्रत्येकसु इति। यवाम्यन्दचन्द्रयं द्रष्टये वस यववासम्मद्धे यववारातीरिति। बहिर्षितं व्यतिष्ठावस्तृताय प्रित्वाः सदनमसीति। अथैन्द्रिपायमन्तर्धयय सुवाहुत्त्वाभिषुहति प्रत्येकमुः स्वाहेति। यूपसिकलमवास्तम श्ववेशो- उस्यस्य गुने नेतृणां वनस्तिरिध्वय त्वा स्थास्त्रयति तस्य वित्तादिति। अथादत आज्ञ्यस्वालीः सत्तुवाः स्वरस्ति नैत्राच्छलमन्दमुदपात्रमिति। एतत्समादायहैहिज यज्ञानेति। अनव्यज्ञानो उन्नी मल्यग्रेण यूपः परीत्य गद्यिष्ट्वद्य उद्धुमुखास्तिरिध्वय पूर्व्यावध्वयुपरो यज्ञानो उपरा पल्लो। अथ प्रोक्ताः चालात्यूपस्याग्रमनकस्य देवस्तवा सविता मध्या- नक्विति। अन्तरश्च बाह्यात्स्तवभ्यमक्त कृत्वा चालात्यूपस्याग्रमनकस्य सुप्रिस्यवष्ट्वचाष्टिषम इति। अथ सुवेणाग्रिष्ट्वामार्यमिति ब्राह्मणम्। उच्छ्युवाहो ब्राह्मणम्। यानुबूहिति। उच्छ्युवाह- तुद्वं स्तवभानातीरिषण पूण पुंडरिकमुपरे दृष्टेति। अथैन्य वैण्यन्यमात्मम्यां कल्पयति ते ते धामानि विषयोः कर्मणि पाप्यते तद्वायाम्। स यज्ञाग्रिष्ट्वामार्यमाहवनीयं संपादयति तद्वस्य
(within the altar) two separating darbha-blades. The Prastara upon the separating blades. The Juhū on the Prastara. The other ladles on the sacrificial grass. Having touched them together with the formula, "They have sat down..."² turning by the right and hastening towards the west, he asks for Proksanī-water mixed with barley, a handful of sacrificial grass, vessel of clarified butter together with the spoon, the cord and the Svarū, Maitrāvaruṇa’s staff, a chip of the sacrificial post, a piece of gold and a pot filled with water. Keeping all this together he washes the sacrificial post with the verse, “What of thee the clever wood-cutter has cut by means of the axe taken in hand, may the cleansing waters, O wood, remove it.”² The sacrificial post, washed, brought in, furnished with the caśāla lies to the east of the hole. Standing to the north of the Āhavaniya, he sprinkles it from east to west with the formula, “For earth thee, for mid-region thee, for heaven thee.”³ He pours water into the hole with the formula, “May the region for seating the Pitṛs be purified.”³ He throws barley-grains (into the hole) with the formula, “Thou art barley-grain, do thou drive away the enemy from us, do thou drive away the evil spirits.”³ Expanding the handful of sacrificial grass, he scatters it over the hole with the formula, “Thou art the seat of the Pitṛs.”³ He offers spoonful of clarified butter across a piece of gold with the formula, “Śvāhā to Pitṛs.” He puts the chip of the post (into the hole) with the formula, “Thou art easily accessible, the foregoer of the leaders; the post will stand upon thee; do thou know of it.”³

He takes the vessel of clarified butter together with the spoon, the cord and svarū, Maitrāvaruṇa’s staff and the pot filled with water. Having taken up this, he says, “Come O sacrificer.” (The Adhvaryu,) following him the sacrificer, and following him his wife, having gone around along the front of the sacrificial post, stand towards the south facing the north—the Adhvaryu to the east, the sacrificer to his west and his wife to his west. Having removed the caśāla, (the Adhvaryu) besmears the tip of the sacrificial post with the formula, “May god Savitṛ anoint thee with honey.”³ Having well besmeared inside and outside, he fixes the caśāla (on the post) with the formula, “For the plants having good berries, thee.”³ Applying clarified butter to the edge of the post facing the Āhavaniya fire by means of the spoon, he says (to the Hotṛ), “Do you recite verses for the post being besmeared.” He besmears up to the (western) end. “(Thereby) he besmears with lustre the sacrificer up to his bottom (i.e. feet).”⁴ He does not besmear the lowermost portion. The sacrificer’s wife besmears the lowermost portion. (The Adhvaryu) grasps on all sides. (Thereby) he deposits lustre in him (the sacrificer) without leaving out (any part).”⁴ So says the Brāhmaṇa.

1.  BaudhŚŚ I.13
2.  The verse is not traced to any original text; it occurs with variants in other Śrautasūtras.
3.  TS.I.3.6.1
4.  TS.VI.3.4.3
चशालं परेश्ययति तद्वश्योऽपरमं पदं सदा पश्यन्ति सूरयं। दिवीव चक्षुरात्तत्तमिति। अथेन्म प्रदक्षिणं पुर्वीभवति ब्रह्मवन्ति त्वा क्षणवनि भुज्राज्ञानवनि रायस्योषवनि पर्याहारीभिः। मैत्रावरूनादिणेन सम्प्रवृत्ति ब्रह्म। दृश्यं क्षत्रं क्षत्रं प्रजां क्षत्रं क्षत्रं रायस्योषं क्षत्रं क्षत्रं। अन्यूतमनितिकं परिम्योद्पक्षमुपनिनय। अथेतं त्रिगुणं रश्नां त्रिः संभुज्य मध्यमेन गुणेन नाभिदण्यं परिव्ययः भर्षितमाणायनुश्रूती। त्रीप्रेक्षिणं परिव्ययोऽतिरं रनरति त्वा देविविशों व्ययं परिमस्तं रायस्योषो राज्यां मनुष्यं इति। उपातने व्यतिष्ययति। आतं प्रवेष्ययति। अणिमति स्थरविषयति। अथोदतेः प्रिर्याविश्वेत्रि मध्यमेन गुणे स्वरुपवृहित्वतं-रिक्षस्य त्वा सानावस्यहारी। स्वर्वतं योपस्यूर्जति। ॥ ४ ॥ प्रथम: ॥

अथेतं पशुं पत्त्वृत्तिमन्तरेऽन चात्वालोकर्तृ प्रपाद्यागुणं यूपं पुस्तात्तप्तात्युपपुरुषास्याः। तमिः तेति बहिष्य आदायो-पाकरोत्पुप्पवस्युपो देवान्देवविशेष: प्रागुर्वहिरशिजो बृहस्पते धारया वस्तुनि ह्वया ते स्वदन्तं देव त्वष्ट्रसुरणव रेवती रम्भवं
While raising up (the post) he says (to the Hotṛ) “Do you recite verses for the post being raised up.” He raises it up with the formula, “Supporting the heaven, do thou fill in the midregion; strengthen the earth with the lower portion.” He adjusts it with the two verses addressed to Viṣṇu, “We desire to go to thy places where there are active and strong-horned cows. Here the highest step of wide going and mighty Viṣṇu shines—Do you behold the deeds of Viṣṇu in which he—Indra’s trustworthy friend, saw the holy laws.” When he adjusts the Agniśṭha edge of the post with the Āhavaniya, he causes the sacrificer to gaze at the caśāla of the post which is now fixed firmly with the verse, “The singers always gaze upon that highest abode of Viṣṇu like an eye stretched in the heaven.” Then he piles it round by the right with the earth with the formula, “I pile thee round, the winner of the Brahmanhood, the winner of the Kṣatriyayhood, the winner of good progeny and the winner of abundance of wealth.” He presses (the earth) with the Maitrāvaruṇa’s staff with the formula, “Do thou strengthen the Brahman; do thou strengthen the Kṣatria; do thou strengthen the progeny, do thou strengthen the abundance of wealth.” Having buried around (the post) neither less nor more and having poured down the pot filled with water, and making into three parts the cord of three strands, while winding around with the middle part at the height of the navel, he says (to the Hotṛ), “Do you recite verses for the post being wound round.” He winds around three times by the right with the formula, “Thou art wound round, may the divine subjects wind thee; may increase of wealth, may men wind round the sacrificer.” He twists (the two ends) of the cord close (to the windings) and intertwines (the two ends) up to the end. He inserts the bigger end into the smaller one. Towards the north of the Agniśṭha edge he fixes the Svarū into the middle winding with the formula, “I conceal thee on the top of the mid-region.” The sacrificer leaves (the contact of) the post after the Svarū has been fixed in.

IV.5

Having brought in the washed animal between the Cātvāla and the rubbish heap, (the Adhvaryu) makes him stand in front of the post facing the west. Taking two darbha-blades with the formula, “For food thee”, he formally dedicates him with the formula, “Thou art approaching; the divine subjects have come to the gods, conveyors of oblations, ardent; O Brhaspati, do thou support the wealth; may the oblations be agreeable to thee; O Tvaṣṭṛ, do thou glorify our possessions, O rich (cows), do you remain here being generated by Prajāpati. O lord of cattle, (1

5. TS.I.3.6.1
6. TS.I.3.6.1-2
7. TS.I.3.6.2
8. TS.I.3.6.3
प्रजापतेजायमाना इमं पशु पशुपते तें अधेन्द्राग्रिभ्यं त्वा जुष्मुपाकरोमौती।
यदेवत्यो वा भवति। प्रजाते वहिंहो निधायाधिमध्यनस्त्वः शकलं
निदर्शात्यज्ञनिर्मम्स्तिः। वृषणाकंवञ्जो वृषणो स्था इति। अत्थारणी
आदत उरवंश्यतायुर्बस पुरुषवा इति। अथैने आज्ञस्थायां समनक्षि
गृहेनके वृषणं दधारामिति। अथ प्रजातबिज्ञिति गायत्रं छन्दं सनु
प्रजायस्व तैषुधं छन्दं सनु प्रजायस्व जागतं छन्दं सनु प्रजायस्वेति।
अथाहायके मथ्यमानायानुबूहीति। जात आह जातायानुबूहीति। प्रहरनाह
प्रहितमणायानुबूहीति। प्रहरति भवत् न: समनसाविति। प्रहत्याभि-
जुहोत्यग्राविज्ञरिति प्रविष्ट इति। अथ रश्नामादते देवस्य त्वा सवितुः
प्रसवे उक्षोरोह्यां पूणो हस्ताभ्यामादद इति। तयाक्षण्या पशुमिष्ठद्धाति
दक्षिणमध्यर्थशीर्मुत्स्य त्वा देवविः। पाशेराम इति। द्रिगुणार्य च
त्रिगुणार्य चान्ती संदधाति धर्मा मानुषानिति। नियुनकिति। अथैनमतः
प्रोक्तायद्दर्शस्त्रौधीभ्य इद्राग्रिभ्यं त्वा जुष्पं प्रोक्तामोती। यदेवत्यो वा
भवति। पाययत्यमें पेषरसीति। स्वातं चित्सदेवः हव्यायापो देवीः।
dedicate) this animal of thine today; (O animal), I formally dedicate thee, agreeable to Indra-Agni."¹ (He may mention) that deity to which it belongs.²

Having kept the two darbha-blades knowingly, he puts down a splinter as base for churning with the formula, "Thou art the generator of fire."³ Two splinters as testicles on both sides with the formula, "You are testicles."⁴ Then he takes up the two kindling woods (respectively) with the formula, "Thou art Urvasī," "Thou art Āyu Purūravas."⁵ He besmears them into the vessel of clarified butter with the formula, "Besmeared with ghee do you support the testicles."⁶ Then he makes the sacrificer utter the Prajāti formulas, "Do thou come out following the Ćāyatri metre; do thou come out following the Triśūbh metre; do thou come out following the Jagati metre."⁷ He says (to the Hotṛ), "Do you recite verses for the fire being churned out." When the fire is generated, he says "Do you recite verses for the fire which has been generated." While carrying the fire, he says, "Do you recite verses for the fire being carried forth." He carries it with the verse, "Do you become for us harmonious, having a common place, and non-injuring. Do you not injure the sacrifice nor the lord of sacrifice. Do thou, O Jātavedas, be auspicious to us today."⁸

Having carried forth, he offers an oblation on it with the verse, "the fire has entered the fire, the son of the Rṣis, this overlord. I offer oblation to thee with the prayer accompanied by the utterance Svāhā. Do not bring the false lot to the gods."⁹

Then he takes up the (two-stranded) cord with the formula, "I take thee in the impulse of god Savitṛ with the arms of Aśvins, with the hands of Pūṣan." With it he fastens the animal transversely (so as to bind the right fore-foot and) the right half of the head with the formula, "O oblation of gods, I fasten thee with cord of the holy order."¹⁰ He joins together the ends of the two-stranded and three-stranded cords with the formula, "Do thou be bold before men."¹¹ (Thus) he fastens (it).¹²

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1. TS.I.3.7.1
2. cf. BaudhŚŚ VII 9
3. TS.I.3.7.2
4. TS.I.3.8.1
5. TS.VI.3.6; says dharṣā mānusān iti niyunakti dhṛtyai, Baudhayana always lays down the injunction first and then the relevant mantra. Therefore W. Caland, the editor of the Sūtra-text is right when he reads the sūtra—samaadbhāts dharṣā mānusān iti, and further deems niyunakti as a single-worded sūtra. As a matter of fact, joining of two cords—one of the post and the other of the animal itself means the fastening of the animal. The next single-worded sūtra must be regarded mainly as an explanatory repetition. BhārŚŚ, ĀpŚŚ etc. have connected dharṣā mānusān with niyunakti.
स्वदेशनिल्लुपरिष्ठायाधसातुरोपक्ष्टिः। सर्वं एवैनं मेध्यं करोतीति
ब्राह्मणम्। उद्द्हृत्य प्रोक्षणीधानम्॥ ५ ॥

अथंधमातसमिधमाददान आहायगये समिध्मानायानुबूधीति।
अध्यादधातिधमम्। परि समिध्यं शिन्धति। वेदेनोपवाजयति। अनूकासु
सामिधेयेर्नं खुवेणाद्गारायर्यति। समुद्धे सुभ्यामुतरम्। अथाससं-
स्पर्श्यन्त्यनुतुद्धदद्वाक्रम्य जुहा पशुं समनकि। सं ते प्राणो वायुना
गच्चतामिति ललाते। सं यज्ञैरज्ञानीति ककुदि। सं यज्ञपतिरशिष्येति
दक्षिणस्यां श्रीण्याम्। अथ यथायतनं सुचै सादयित्वा प्रवरं प्रवृत्तिते।
प्रसिद्धं होतां वृत्तिते। अथंधारायत्यो श्रावयासु श्रौषप्रमित्रावरुणो
प्रसंस्ताति। प्रशस्ताद्वित्यसौ मानुष इति मैत्रावरुणस्य नाम गृहति।
अथंधारायति यद्यत्रात्यं श्रावयासु श्रौषप्रमित्रावरुणो
प्रसंस्ताति। प्रसंस्ताति। प्रसंस्ताति। प्रसंस्ताति। प्रसंस्ताति। यद्यत्रात्यं श्रावयासु
श्रौषप्रमित्रावरुणो प्रसंस्ताति। प्रसंस्ताति। प्रसंस्ताति। प्रसंस्ताति। प्रसंस्ताति।
sprinkles it with water with the formula, "For water and plants thee." I sprinkle thee who art agreeable to Indra-Agni." (He may mention) to whichever deity it may belong. He makes it drink water with the formula, "Thou art drinker of water." Having sprinkled it upwards, he sprinkles it on the lower parts with the formula, "The oblation offered to gods is well-eaten; O divine waters, do you make him well-eaten." He makes it worthy of sacrifice from all sides," So says the Brāhmaṇa. Having lifted up the Prakṣaṇī-ladle.

IV. 6

While taking up a fire-stick from the faggot (the Adhvaryu) says, "Do you recite verses for the fire being enkindled." He puts the faggot (over the fire). He leaves back one fire-stick. He fans (the fire) with the Veda. After the Sāmīdhena verses have been recited one by one (by the Hotṛ), he pours an Āghāra-libation by means of the spoon. After (the enclosing sticks and the fire) have been cleansed, he pours the latter (Āghāra-libation) by means of the two ladles. Then without bringing the two ladles into mutual contact, having crossed the altar towards the north, he besmears the animal with the Juhū on the forehead with the formula, "May thy breath be united with the wind," on the shoulder with the formula, "Thy limbs with the gods" on the right buttock with the formula, "The lord of sacrifice with benediction." Having placed the ladles on their places, he chooses the Pravara. He chooses the Hotṛ in the known way. He causes (the Āgnīdhra) to announce, "Do thou announce." (The Āgnīdhra says) "Let it be announced." (The Adhvaryu says) "Mitrāvaruṇa are the two Praśāstrīs; by virtue of their Praśāstrīhood." "N.N. is the human Praśāstras", here he utters the name of the Mitrāvaruṇa. He causes to announce if he means to announce still further. "Do you cause to announce," "Let it be announced," (The Adhvaryu says), "Agni indeed is the leader of divine subjects; this sacrificer of men; may the undisturbed service of the two to Gārhapatyā shine a hundred years, the two mixing up their food, not mixing their bodies." The Hotṛ sits down. (The Adhvaryu) awaits the impulse (from the Hotṛ). Being impelled, having taken up the ladles, having crossed (the altar) and having caused to announce, he says (to the Mitrāvaruṇa), "Do you give out the call (to the Hotṛ to recite the yājya) for Samīdhās." At the Vaṣaṭ-utterance he makes the offering.

6. TS.I.3.8.1
7. TBr. III.8.7.1
8. of TS.VI.3.6.4
1. cf Baudhāyana 1.15
2. cf TS.I.3.8.1
3. cf TS.I.5.6.5; Śbr. III.7.4.11
ताथ्यां पशुः समनकिं घृतेनाती पशुः त्रायेथामिति। प्रयच्छिति शासम्। 
अवगृहिति स्वसम्। अथ यथायतनं सुखासु सादित्वाह पर्य्यरेऽ 
क्रियमाणायानुबृहिति। अथैष आन्त्री आहवनीयादुल्मुकमादायान्तरेण 
चात्वालोक्तरावुत्तरे शाकानदेशास्मग्रेण पशुं जगनेन सुष इत्येऽं त्रिः 
प्रदक्षिणं पर्येंति। अथानुपरिसरणमपर्याचि जुहोति प्रजानन्तः प्रतिगृहिति 
पूर्व येशामीशं पशुपतिः। पशुनां ये बध्यमानमनु बध्यमाना य आरण्या: 
पशोः विश्वरुपः। प्रमुखमाना भोवनस्य रेते इति। निधायागृहिः उल्मुकं 
वयेत्त्रिः। पुनः प्रतिपर्येंति। अथोत्मुकः प्रथमः प्रतिप्यद्यन्ते। अन्वक्षमितमा 
पशुना। पशुमध्यवर्त्त्यपास्त्रणीभायमान्वारर्ते। वपावश्रणी यज्ञानः। 
अथानावम संप्रेष्यत्वुप्रत्य होतिह्य देवेथ्य इति। अथैतं पशुमन्तरेण 
चात्वालोक्तरावुदा नोयमानमुनन्तरेण नाना प्राणो यज्ञानस्य पशुना 
रेवतीयज्ञपरिः प्रियोभाविशेषतिः द्वायाम्। स यात्रादानिः उल्मुकं 
निद्राहिति तद्ग्रेण चोत्ररेण वा पशवे निहयमानाय बहिर्सप्स्यतिः 
पृथिविः। संपृच: पाहिति। तदेतं पशुं प्रतित्वीचरिनशिरसमुदीचिनपादं 
निघन्ति। अकृष्णवं मायुः संज्ञपयतेतुयुक्तैतेतावै यथेतमेत्य 
पृष्दाव्यकाशाः आसत इह प्रजा विश्वरुपा क्रमान्तमस्मिन्यात्रा विश्वविदो 
घृताचि:। अथैष वृक्षायंभिसंसवसानां अस्माः अवन्तु पयसा चूतनेरति। 
संगतं प्राहः। जुहोति संज्ञपताहिति यत्वशुर्मायुक्तेऽति। अथास्थायिः 
शमिताः उपेतेरति। पाशात्पर्सु प्रमुखमानमनुमन्तरेण उदिति: पाशर 
प्रमुहोक्तेतामिति। अविशाखोयोपसन्येव दिं निरस्यायात्यतन्तमार्गं 
क्रृणोमि ये द्रिश्यासमन्न्यात्मितमुद्धामि पाशामिति। अथ प्रतिप्रस्थताः 
परामुद्वारत्वकम्णंदुमलुम्ताय। अथैषानादित्तमुद्वीक्ष्यति नमस्त 
आतानेरति। अथैतामन्तरेण चात्वालोक्तरावुदुधुपिणिक्ष्रयः
(Subsequently he says), "Do you give out the call." "Do you give out the call", (with regard to the subsequent nine Prayājas). Bringing the clarified butter into the Juhū from the Upabhṛt) at the fourth and the eighth (Prayājas) he brings the entire (remaining) quantity at the eighth. He retains the drops for the Svāhākṛtis.4

Having offered ten Prayājas and having crossed towards the north, he asks for the Svaru and the knife. Having besmeared them into the Juhū, he besmears the animal with them with the formula, "Besmeared with clarified butter, do you (two) guard the animal." He hands over the knife (to the Śarmitṛ); fixes the Svaru (into the cord wound round the sacrificial post). Having kept the two ladles at their places, he says (to the Hotṛ), "Do you recite verses for the animal around which fire is being moved." The Āgnidhra, having taken up a fire-brand from the Āhavaniya, walks around three times by the right between the catvāla and the rubbish-heap, along the north of the place of Śarmitra fire, along the front of the animal and along the rear of the ladies. Following the moving around (by the Āgnidhra) (the Adhvaryu) makes the Apāvyā offerings with the verses, "The ancient wise ones grasp the breath as it speeds from the limbs. Go to heaven by the paths which lead to the gods. Be among the plants with thy members—the cattle over which the lord of cattle rules, both the quadrupeds and the bipeds; may he, bought off, go to his sacrificial share. May the abundance of wealth belong to the sacrificer—Those who; being bound, contemplated with mind and with eye him who was being bound; may god Agni release them, lord of offspring, in harmony with offspring—The cattle of the forest, of all forms, of various forms, many of one form. May god Vāyu first release them, lord of offspring, in harmony with offspring—Releasing the seed of being, do you further the sacrificer, O gods. May that which has stood ready and strenuous, the living food go to the gods."5 The Āgnidhra, having put down the fire-brand, again moves around three times in a reverse direction.

With the fire-brand ahead6 they move out. The Śarmitṛ follows together with the animal. The Adhvaryu keeps contact with the animal by means of the two forks. The sacrificer keeps contact with the forks. Having caused to announce, (the Adhvaryu) gives out the call (to the Maitrāvaruṇa to call upon the Hotṛ), "O Hotṛ, do you send forth the oblations to the gods." (The Adhvaryu) follows the animal being led towards the north between the catvāla and the rubbish-heap with the two mantras, "May the breath of sacrificer be different from that of the animal. May the sacrifice (oblation) reaching the gods (be united) with gods. May the living food go to the gods. May the desires of the sacrificer be fulfilled.7 You wealthy ones, do you kindly resort to the lord of sacrifice. O wide midregion accompanied by the

4. The deity of the eleventh Prayāja.
5. cf TS. III.1.4.1-2
6. carried by the Āgnidhra.
7. cf TS. III.1.4.3
प्राचीमुदायनवाचयत्यार्थो प्रेहि घृतस्य कुलयामनु सह प्रजया सह
रायस्योष्येष्यैः। आगतामध्यवर्तम् वाचयत्यापो देवीः शुद्धायुवः शुद्धा
यूयं देवां उद्वं शुद्धा वर्णः परिविश्या परिवेश्याः वो भूयास्मेति ।
सानुपूर्वः पशोः प्राणाणाः प्राणयति। वाचक आप्यायतामितिः वाचम्। प्राणस्त
आप्यायतामितिः प्राणम्। चक्षुस्ति आप्यायतामिति चक्षुः। शोभ्ये ते
आप्यायतामिति श्रोभ्रेः। एतानेव पुनः संपृविष्टति या ते प्राणाऐवृहुं गजांगम
या चक्षुर्यो श्रोभ्ये यते कृतं यदास्थितं तत्त आप्यायतां तत्त एतेन शुभ्यानत
मिति। नाभिस्त आप्यायतामिति नाभिम्। पायुस्त आप्यायतामिति
पायुम्। संप्रमुखः पदः प्रक्षालयति शुद्धाश्रिताः। शमद्वः शमोधवीभः
शं पृथिविः इति। शमहोधवीभामित्यतिशष्टा दक्षिणातो अनुपूर्णः निनयति।
निनयति पत्रिमूः। उत्तरां पशुं पर्यस्यति। तस्य दक्षिणस्य पार्श्वस्य विवृत्तमनु
प्राचीनार्थं बहिःनिदधात्योपेशे त्रायस्वैनमिति। स्वाधितिः तिर्यं निन्दानति
स्वाधिते मैत्रं हिंसानिरिति। छिन्नति बहिः। वित्तवचं कृपणति। अष्टेत्स्तैव
divine wind, do thou offer this oblation thyself. With the formula, "Do thou guard (the animal) from the contact with earth" he puts down a darbha-blade for the animal being immolated to the east or north of the spot where the Āgniḍhra has placed the fire-brand. The animal is immolated with its head towards the west and feet towards the north. Having said, "Do you kill (the animal) so that it may not make a sound" and having returned by the same way by which they had gone, they keep on gazing at the Prṣadāhya with the verse, "May the multi-formed offspring, feeding all and generating, rejoin in this sacrifice. Gathering around the fire and the cowpen may they guard us with their milk and ghee." They announce the immolation of the animal. (The Adhvaryu) offers the oblation pertaining to the immolation with the verse, "If the animal has uttered a cry or strikes its breast with its feet, may Agni release me from that sin." He approaches (the dead animal) with the verse, "O immolators, do you come to the sacrifice set in motion by the gods. Free the animal from the noose, the lord of sacrifice from the bond." He follows the (dead) animal being released from the noose with the half verse, "May Aditi loosen this noose. I bow to the cattle and to the lord of cattle." Having hung the noose on the one-pronged fork, he throws it away in this (south-west) direction with the half-verse, "I cast down the enemy. I fasten the noose on him whom we hate."

The Pratiprasthātr leads the sacrificer's wife who has taken up a pot filled with water. He makes her gaze at Āditya with the formula, "Obeisance to thee, O extended one." Having gone out towards the north between the cātvāta and the rubbish heap, leading her towards the east, he makes her utter the formula, "Come forward, irresistible, along the stream of ghee with offspring, with abundance of wealth." When she arrives (in the Śāmitra-chamber), the Adhvaryu makes her recite the formula with reference to water, "O divine waters, purifying and pure, do you bring the gods. May we, pure and served by you, be servers upon you." She swells the vital breaths of the animal one by one—the speech with the formula, "Let thy speech swell," the vital breath with the formula, "Let thy vital breath swell," the eyesight with the formula, "Let thy eyesight swell;" the faculty of hearing with the formula, "Let thy faculty of hearing swell." She touches them again with the formula, "The pain which reached thy vital breaths, which thy eyesight, which thy

8. cf. TS.I.3.8.1-2
9. cf. TS.I.1.2.2.
10. cf. TBr. III.7.4.4
11. cf. TS. III.1.4.3
12. cf. TS.III.1.4.3.4
13. cf. TS.III.1.4.4
14. cf. TS.I.3.8.2
बहिष्रो श्रणिमत्सचते। स्थविमुद्र्थयो लोहितेनाक्तन्त्रेमां दिशं निरस्यति
रक्षसं भागो उसीदमहं रक्षो रथमं तमो नयामि यो उस्मान् हेष्टि यं च
वचं द्विष इदमेनमधमं तमो नयामीति। अथाप उपस्मृत्य वरीया
आच्छादे त्वति चपामुनित्वदिति। तत्व वपाश्रणी प्रोणिति घुटेन
द्वावापूर्विद्धवाशरवाधिष्ठितिः। अविशिष्करूपाः वायस्यास्त्रितास्त्र्यतो
यथ: सुवीर इति। अथानां प्रदक्षिणमाभ्यावृत्तश्रविभयश्चैव शामिते प्रतितिपति।
अथोत्तुकः प्रथम्: प्रतिपद्यन्ते॥ ६॥

अन्वगढ्युर्वर्यया। अन्त्र वपाश्रणी पुनर्वारभवते यज्ञमान: ।
ऐतुर्वंतिरश्रमनिविहिति। एत्याहवनीयस्त्रात्मेवव्यूहारे भवाये
प्रतिपाणात्ये बहिष्रो अभ्रमः पायति वायो वीहि स्तोकान्तिमिति।
अथेनामतस्तिरं यूपं चाहवनीयं चोपातिविहित स दक्षिणयी वदिकः
प्रतिप्रस्थताः श्रणयति। अथानाः वृत्तामो भवेश्वरेः स्वायम् ते दिधिरे
हव्यवाहिति। अथाह स्तोकेभ्यो अत्रस्त्रुः भवितांस्त्रुः
शृताः वपायां जुआप्पवात्यावाद्याक्रम्याश्राव्याय हस्यांवाभित्रीम्य: प्रेष्येति।
faculty of hearing, the ferocious which remained, let it swell, let it be purified hereby.” The navel with the formula, “Let thy navel swell,” The anus with the formula, “Let thy anus swell.” She washes its feet held together with the formula, “Let thy feet be pure; hail to the waters, hail to the plants, hail to the earth.” With the formula, “Hail to day and night.” She pours down the remaining water towards the south along its back. The sacrificer’s wife is led (to her chamber).

The animal is turned around upside down. Along the whirling around on the right side of the animal, the Adhvaryu puts down a darbha-blade with its tip towards the east with the formula, “O plant, do thou guard him.” He holds the knife across with the formula, “O knife, do thou not harm him.” He cuts the darbha-blade; he cuts the skin. He reserves the thin part of the darbha-blade. Having anointed the thick part with blood on both the sides, he throws it away towards this (south-west) direction with the formula, “Thou art the share of Rakṣases; here do I lead the Rakṣas to the nethermost darkness; who hates us and whom we hate, him do I here lead to the nethermost darkness.” Having touched water and having stripped off a wider piece of the skin he pulls out the omentum with the formula, “For food thee.” With that (omentum) he covers the two-pronged fork with the formula, “O Dvāvārthivi, do you be covered with ghee.” Having pricked it with one-pronged fork, he cuts it at the bottom with the formula, “May the wealth consisting of brave sons be uninterrupted.” Turning by the right and having sprinkled it with water, he heats it over the śāmitra fire. With the fire-brand ahead, they move out.

IV.7

The Adhvaryu follows with the omentum. The sacrificer again keeps contact with the two-pronged fork. With the formula, “Do thou go along the wide mid-region” he comes back. Having come, he puts the tip of darbha-blade on the bordering embers of the Āhavaniya for the omentum being heated, with the formula, “O Vāyu, do thou taste the drops.” After having carried it beyond between the sacrificial post and the Āhavaniya, the Pratiprasthātṛ bakes it standing towards the south and facing the north. (The Adhvaryu) offers a spoonful on it with the verse, “Those (gods) have made thee, the baker and worthy of sacrifice, the carrier of oblations, O Jātavedas Agni, possessed of power and body; do thou carry the oblations.” Then he says (to the Hotr), “Do you recite verses for the drops.”

15. cf. IS.I.3.9.1
16. cf. IS.I.3.9.1-2
17. cf. TS.I.3.9.2
18. TS.I.1.1.1
1. cf. TS.I.3.9.2
2. cf. TS.III.1.4.4
वषष्ट्रूकृते जुहोति। अथोद्वृत्त्याक्रम्य संस्कारेण पृष्ठाच्यामभिधार्य वपामभिघारयति। अथोपथ्येन द्र्युवण वपां समवलुम्माहन्त्राप्रियत्यां छागस्य वपायाण मेदसे स्वदीयमानस्यानुभूतिः। द्विरिमुखविस्तरिः। अत्याक्रम्याश्रयव्याप्रियत्यां छागस्य वपां मेदः प्रस्तितं प्रेष्येति। अथ वपात्वत्स्वाहाकृतिः सुवाहुतिः जुहोति स्वाहा देवेभ्य इति। वषष्ट्रूकृते वपां जुहोति जातवेदो वपाया गच्छे देवान्त्वः हि होता प्रथमो बभूधः। घृणेन त्वं तनुवो वर्धयस्य स्वाहाकृतः हविरदन्तु देवः। स्वाहेति। अथो-परिश्वेत्वाहाकृतिः सुवाहुतिः जुहोति देवेभ्यः स्वाहेति। अत्र वपाश्रयणो अनुप्रहरितः प्राचैः विशाखा ध्वस्तेचीमधिशाखाः स्वाहोध्वन्धनयतं मातं गच्छतिमति। अथैः संस्कारेणाणिभुजूहति। अथोद्वृत्त्याक्रम्य स्थायतनः स्तुभः सात्मितश्रमस्य समुक्रम्य चालाले मार्जयते। हृदयति पवौनः हृदयति होताः हृदयति ब्रह्मा। हृदयति प्रतिप्रथाताः हृदयति प्रशास्ताः हृदयति ग्रहीमेहि यज्ञानेतीदमापः प्रवहतावर्या च मलः च चरत। यत्वाभिभुजोहानुभूतं च शेषे अथैरत्वः। निर्मां मुद्मामिभ श्रावाँशिमां वरुणादुत। निर्मां यमस्त्य पद्मबीमातास्वर्यस्मादेवकिलिष्णाद्वा मनुष्यकिलिष्णादिति। अथां खलिनाय उपहन्ति सुमित्रा न आप्भोधयः सन्निविति। त्वं दिर्श निस्सन्ति ज्यस्माच्य पद्मनं हृश्ये। भवति दुर्मित्रांस्त्ये भूयासुयों उस्मादेशि यं च वर्मं ह्रिम्य इति। अथाप उपस्मृय यथायतनमुपविशिष्टां। ॥ ७ ॥ व्यायितं। ॥
the verses pertaining to the drops have been enclosed, \(^3\) after the omentum has been baked, having taken the Juhū and Upabhṛt lades, having crossed the altar (towards the south) and having caused to announce, (the Adhvaryu) says (to the Maitrāvaraṇa), "Do you direct the Hotṛ to recite the yājya for Svāhākrtyis." \(^4\) He makes the offering at the Vaṣaṭ-utterance. Having crossed towards the north and having poured the drop (of clarified butter from the Juhū) over the Prṣadājya, he pours clarified butter over the omentum. Having spread clarified butter (into the Juhū) twice with the spoon, while seizing the omentum, he says (to the Maitrāvaraṇa), "Do you recite the puronuvākyā relating to the offering of the fat—the omentum of the goat set forth for Indra-Agni." There should be twice pouring over the oblation. Having crossed the altar and having caused to announce, he says (to the Maitrāvaraṇa), "Do you direct the Hotṛ to recite the yājya for the offering of the fat—the omentum of the goat set forth for Indra-Agni." Prior to the offering to Svāhākrtyīs, he offers a spoonful with the formula, "Svāhā to gods." At the Vaṣaṭ-utterance he offers the omentum with the verse, "O Jātavedas (Agni), do thou go with the omentum to the gods, for thou art the first Hotṛ. Do you strengthen their bodies with clarified butter. May the gods eat the oblation offered to the accompaniment of Svāhā-utterance." \(^2\) Subsequent to the offering to Svāhākrtyī, he offers a spoonful with "To gods Svāhā." He throws the two forks into the fire—the two-pronged one pointing towards the east and the single-pronged one pointing towards the west with the formula, "Svāhā, do you two go to Ūrdhvanabhāsa, the son of Maruts." \(^1\) He puts drops (of clarified butter) over them.

Having crossed towards the north and having kept the two lades at their places, having stepped up, they sprinkle themselves with water at the cātvāla. They call the Brahman, they call the Pratipratsthaṭṭṛ, they call the Prāṣāṭṛ, they call the Āgnidhra. (The Adhvaryu says) "Come, O sacrificer." (All of these sprinkle themselves) with the verses, "O waters, do you wash off what is impure and dirty, what I have disliked as untruth and what I have sworn in as harmless\(^5\)—I relieve myself of the curse of Varuṇa, of Yama’s fetters, of all sins against gods, of the sin against men." (Each one) takes water in folded palms with the formula, "May the waters and plants be friendly towards me." \(^6\) He throws (that water) in that direction towards which one whom he hates lives, with the formula, "Let them be unfriendly to him who hates us and whom we hate." \(^6\) Touching water, they take their seats.

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3. By the Hotṛ by reciting the last verse thrice.

4. cf. TS.VI.3.9.5

5. cf. AV.VII.89.3

6. cf. IS.I.4.45.2
अथ स्मृत श्रुति पशुपोरोदार निर्विशेष प्रतिप्रस्थातः पशुं विशार्दीति।
निर्विशेष आग्रेश् ऐन्नामेकाध्यक्षकापालम्।
अथ प्रतिप्रस्थातां पशुं विशार्दिति श्रमित्तहद्यं जिहां वक्ष्याति सार्थं कुरुतातनिम मतस्तैः ताति
सार्थं सत्यं दोषे कर्तव्यात्मा वापर्यं अवधार्यक्षिपाः श्रृणिमध्युद्विः
कुरुतात्स्वक्षिणं दोः सत्या श्रृणिमधवदयताः ताति ज्ञातानि कुरुतात्विनिगुणं
च जागरनं चावध्यतात्तैः युं कुरुतात्ति। पशुं प्रत्यायज्यत्ति। प्रत्यूतस्य पशोऽदयमुष्टं कुरुतुद्धि।
शुद्धे पशृ। पशुपोरोदाय याचति।
तमुपस्तीणि भिन्नायातिनुभास्यत्वंवेदायायादिति।
अथ जुहुभूतो रस्स्तुत्तरुणां आहेयान्नामेकाध्यक्षां पुरोहत्वास्यवनस्यायमार्गस्यानुभूहीति।
पूर्वाण्डवद्यदायपः
धीनयित। अभिभायति। प्रत्यायित। अशोकमद्विपाण्डवद्यस्यमान
पुरोहिताः प्रस्थितेन प्रेष्येन दिव्यपरेष्येन प्रेष्येन दिव्यत्वत्र वर्ष्ट्रकृते जुहीति।
अथ समावयप्यश आहारग्रेशे तु नुभूहीति।
आश्रयाहायमने प्रेष्येन वर्ष्ट्रकृत उत्तरार्थबुध्धीं वर्ष्ट्र कृते जुहीति।
अथोद्कः त्याक्रमं वथायतनं सुचौ सादयत्वा
प्रार्थनेमवदायदायमवि। उपहृतायामध्यमनुग्रहो आदेशतिः खद्वतः
प्रार्थनेति। मार्जयते।
अथ स्मृतिश्रुति श्रुतिकृतवहितः प्रतिप्रस्थातः पशु
संवदवेति। अशैष आग्रेश्। प्रक्षयामध्यमनुमुपुहृहिति।
तदुद्ध्विताय हर्षकृतः।
अथ प्रतिप्रस्थाता पृथ्विकृत विहत्त्व जुहां च
समानीयानतुतं चावधार्यकार्यनिम्निक्रमयु पृष्टि। तृष्ण्वेदस्यः
श्रमित्तरिति। शामिलेष उत्तरातो हृदयशूलः धार्यशस्त्रितः। स् शृंगारिति।
(The Adhvaryu) gives out the call, “O Agnīdh, do thou pour out (paddy for) the cake pertaining to the animal; O Pratiprasthātṛ, give instructions with regard to the animal.” The Āgnīdhra pours out (paddy for) the cake on eleven potsherds for Indra-Agni. The Pratiprasthātṛ gives instructions with regard to the animal, “O Śamitṛ, do thou keep together the heart, tongue and sternum; keep together the liver and lungs; keep the left forearm separately; keep the two thoracic walls separately, keep the right buttock and testis with penis (together); the right forearm, left buttock and thinner portion of the rectum and anus—keep these three parts (together); keep the large intestine and supine part of the tail together; prepare ample broth, stir (the organs of) the animal three times; of (the organs of) the animal retain the heart uppermost.”

After (the organs of) the animal have been cooked, (the Adhvaryu) asks for the cake pertaining to the animal. Having taken it down, he keeps it within the altar after clarified butter has been first spread and after clarified butter has been poured over. Then while spreading clarified butter into the Juhū and Upabhṛt, he says (to the Maitrāvaruṇa), “Do you recite the puroṇuvākya for the cake being cut out for Indra-Agni.” Having first taken portion from the eastern half, he takes portion from the rear half. He pours (clarified butter). He anoints back (the cake). He takes portion once from the northern half for the Śvistakṛt offering in the Upabhṛt. He pours clarified butter (over it) twice. He does not anoint back. Having crossed (the altar) and having caused to announce, he says (to the Maitrāvaruṇa) “Do you direct (the Hotṛ) to recite the yājya for the cake set forth for Indra-Agni.” He makes the offering at the Vaśat-utterance. While taking into the Juhū the oblation from the Upabhṛt, he says to the Maitrāvaruṇa, “Do you recite the puroṇuvākya for Agni.” Having caused to announce, he says, “Do you direct (the Hotṛ) to recite the yājya for Agni.” At the Vaśat-utterance he makes the offering in the eastern part of the northern half transgressing the earlier offerings. Having placed the ladles in their places, and having cut up the Prāṣītra, he takes up the Iḍā. After the Iḍā has been invoked, he gives six portions to the Āgnīdhra. The priests consume (their respective portions and Iḍā), and sprinkle themselves. (The Adhvaryu) gives out the call, “O Agnīdh, do thou deposit Uttarabarhis; O Pratiprasthātṛ, do you converse with regard to (the cooked organs of) the animal.” The Āgnīdhra fixes the wooden plank for cutting flesh on the twig of a Plakṣa tree. It is called Uttarabarhis.

The Pratiprasthātṛ, having dipped the spoon into the Prsadājya, having taken it into the Juhū and having gone out towards the north between the cātvāla and the rubbish-heap, enquires: “Is the oblation cooked, O Śamitṛ?” The Śamitṛ stands towards the north holding the heart-spike. “(The oblation) is cooked,” he replies stepping forward. (The Pratiprasthātṛ enquires for the second time. The other one
प्रत्याय। तं तथैव द्वितीयमुक्तम् पृथ्वीं। तं तथैवेत्तरः प्रत्याय। तं तथैव तृतीयमुक्तम् पृथ्वीं। तं तथैवेत्तरः प्रत्याय। अथ शमितुहेदयशूलमादाय तेन हुदयमुपपत्त्वं तं शमितेः संप्रदाय वृषदार्ज्जेन हृदयमण्डित्यकारसेतुः से ते मनसे मनः सं प्राणेन प्राणो जुँके देवेभ्यो हवयं घृतवस्तवाहेिति। वियुः कृत्स्नानित्त्वकेवतेनैव यथेवेत्त्वमित चतुसूर्यस्पृश्नीके जुहूप्भृतोरिदाध्याने वृषद्धारङ्गान वसाहोम प्रहीणयन्नभवति। आहर्षति तं पशुमानत्तरेण चात्त्वा-लोकरमः। अभोगेण यूपेण चाहवनीयं चोपापितहत्यं तं दक्षिणतः पद्धोत्रासाधयति। एतेनैव यूपाहर्षति। एतेनैव यूपाहर्षति। एतेनैव यूपाहर्षति। अथ ह्रदयशाखायाः
हुदय्निध्याय स्वधितिनानां तत्स्याग्रे सवद्याप्रेषाः ॥ ८ ॥

मनोताल्ये हविषो द्वारिद्यमानस्यानुभूमिति। हुदयस्वैवाण्ये द्विरवचधाति।
अथ जिह्वाय अथ वशसो तथ तनिस्यो तथ वृक्षयोरारथ सवधस्य दोषो
स्य दक्षिणस्य पार्श्वस्याथ सवधस्याथ दक्षिणाये श्रोणेभ्युखः। वैहृथ गुदं
कृत्स्नाणिमलिप्दकृते निदधाति स्वधिति महद्युमुदुपयव्यक्ते मथयं हृथं कृत्स्नान
जुहामवदधाति। अथ वृक्षमेंदो यूषणवधाय तेन जुहू प्रोणोति।
यूषणोपिसत्तिति। अभिचारयति। अथोपभृति स्विद्धकृते सर्वायाः ज्ञाकायाः
सकृत्वकृतस्मवधाति। सकृत्वकृतायाः श्रोणेभिरिटद्वस्य। अथ वृक्षमेंदो यूषणवधाय तेनोपगृहताः
प्रोणोति। यूषणोपिसत्तिति। द्विइभिचारयति। अथ हुदय्न जिह्वाय वक्षस्तावम
मतत्स वनिज्यमिति पात्राः समवधाय यूषणोपिसत्तिति। अभिचारयति।
अथ कस्याः वा चमसे वा वसाहोम गृहताः। यूषणोपिसत्तिति।
अभिचारयति। अथ पशोरावदाननि सम्मुह्यायः। प्राणो अभ्रोवर्द्धास्मिद्यदेन्द्रे
(i.e. the Śamitṛ) replies similarly. Stepping forward, he enquires for the second time. The other one (i.e. the Śamitṛ) replies similarly. Stepping forward, he enquires for the third time. The other one replies similarly. Taking the heart-spike from the Śamitṛ, having pricked the heart with it, and having handed it over to the Śamitṛ, he pours Prṣadājyā over it with the verse, “Let thy mind (be united) with the mind (of gods); let thy breath with breath. May this offering rich in ghee be pleasing to the gods, Svāhā.”¹ “Do you carry (the organs) free from broth”—saying so and having returned by the same route, (the Adhvaryu) spreads clarified butter in four (implements)—in the Juhū and Upabhṛt, the Iḍā-pot and the pot in which he would be taking the oily portion of flesh. (The organs of) the animal are brought in between the cātvāla and the rubbish-heap. Carrying (them) between the sacrificial post and the Āhavanīya, (the Adhvaryu) deposits them towards the south with the Pañcachotṛ formula.² At this very time the broth is brought in; at this very time the wooden plank for cutting the organs. Having kept the heart on the twig of Plakṣa tree (attached to the wooden plank) while first cutting the heart with the knife (the Adhvaryu) says (to the Maitrāvaruṇa).

IV. 9

“Do you recite verses for the oblation being cut up for Manotā .” (The Adhvaryu) first cuts out portions of the heart twice, then of the tongue, then of the sternum—then of the liver, then of the two kidneys, then of the left forearm, then of the right thoracic wall, then of the left one, then of the right buttock and testis with penis. Having divided the anus in three parts, he reserves the thin part for Svīṣṭakṛt, the thick part for the Upayaj offerings; having cut the middle part in two, he puts those portions into the Juhū. Having dipped the fat of kidneys into the broth, he covers the Juhū with it. He sprinkles it with broth, and pours clarified butter over it. He takes up into the Upabhṛt one portion each of the group of all three organs for Svīṣṭakṛt offering. He puts the flesh of the right forearm cut once; of the left buttock cut once; a thin portion of the heart. Having dipped the fat of kidneys in broth, he covers the Upabhṛt with it. He sprinkles it with broth, and pours over it clarified butter twice. Then having taken up into the Iḍā-pot the heart, tongue, sternum, liver, lungs and large intestine, he sprinkles them with broth. He pours clarified butter over them. He takes up oily portion of flesh in a bronze vessel or a goblet. He sprinkles it with broth and pours clarified butter over it. He touches together the portions (of organs) of the animal with the formula, “May Indra’s expiration be placed in every limb; may Indra’s inspiration be manifest in every limb” (and with the verse) “O god Tvaṣṭṛ, may all the distracted (limbs) assemble

1. cf TS.I.3.10.1
2. TĀ.III.1. cf. TBr.II.2.8.2
उपानो अज्ज्ञुन्मृ विबृध्वेदव तवश्चर्दीते सहंसमेतु विजुरगुप्त यत्सलक्ष्यानो भवथ। देव्रता वनमवसे सख्रायो सनु स्वा माता पितरो मदन्तिवति। अथ दक्षिणे पार्शीन वसाहोम प्रयोऽति कुम्भत्। श्रीश्रीग्रामस्त्वा श्रीणात्वापः समरिणवारत्स्य त्वा ध्रजे पृष्णो रज्ञा अपामोषधीनां रोहिष्या इति। समृद्धस्य पशोऽ प्रतीचि जाधिः हरनति। प्रतिपरिहरति पशुभू। अथ जुहुपुत्तात्वाद्वदन आहेन्द्राग्रिभ्यां छागस्य हविस्वः सनुबूधीति। अत्यालक्रमास्त्रायाहेन्द्राग्रिभ्यां छागस्य हविः प्रस्थतं प्रेषेऽति। प्रतिप्रस्थतैष उत्तरतो वसाहोम मायक्ष्यस्वित्वः। सो 5 र्येः याज्याये वसाहोमुं जुहोति घृतं घृतपावात्। पिबल वसां वसापावात्। पिबलान्तरिशस्य हविरस स्वाहा त्वान्तरिश्वम स्वाहेऽति। वष्टकृते हविरजुहौति। एतस्य होममनु प्रतिप्रस्थतात् वसाहोमोक्रेण दिशो जुहोति दिशाः। ब्रह्माः आदिसो विदिः उदिः। स्वाहा दिग्भ्यो नमो दिग्भयः। स्वाहेऽति। अथ प्रदक्षिणमायुत्य पृष्णाद्वायां सुवेणोपपत्त्राह वनस्तर्ये सनुबूधीति। आश्राव्याह वनस्तर्ये प्रेषेऽति। वष्टकृत उत्तरार्थ पूर्वायेः उत्तिहाय पूर्वाः आहुतिजुहौति। अथ समापानम्य आहायाये स्वस्तकृते सनुबूधीति। आश्राव्याहाये रसिष्टकृते प्रेषेऽति। वष्टकृत उत्तरार्थ पूर्वायेः उत्तिहाय पूर्वाः आहुतिजुहौति। अथोदद्रद्वात्याक्रमः यथायतनाः सुचौ सादित्त्वा होन्त इङ्गानुत्यायायेः। मेदस। उपङ्गात्यायीमिदिष्टियामीग्रीह आदयाति सवत्तर्मध्यवनिश्चितमार्ग्य-निल्लुम। मेदस्वत्तान्त्रतिः। मार्जयते। अथाह ब्रह्मचे वत्तेः। परिहरति। तद्वहा प्रतिगृहाति। || 9 ||
through thee; O (animals), being variegated, you belong to the same form. May the friends, the mother and the father rejoice after thee who art going unto gods for blessing.”¹ He shakes the oily portion of flesh with the right thoracic wall by its thick end with the formula, “Thou art fortune; may Agni cook thee. May waters join thee for the moving of the wind, for the passing of Pūsan, for the growing of waters and plants.”² The tail of the animal (whose organs) have been touched together is carried towards the west. (The organs of) the animal are carried around.

Taking up the Juhū and Upabhrī, (the Adhvaryu) says (to the Maitrāvaruṇa), “Do you recite the puronuvākyā for the oblation of the goat for Indra-Agni.” Having crossed (the altar) and having caused to announce, he says (to him), “Do you direct (the Hotṛ to recite the yājyā) for the oblation of the goat set forth for Indra-Agni.” He stands towards the north holding the oily part of flesh. When half verse of the yājyā has been recited, he offers the oily portion of flesh with the formula, “Do you drink ghee, drinkers of ghee; do you drink oily portion of flesh, drinkers of oily portion of flesh. Thou art the oblation of midregion svāhā—to the midregion thee, svāhā.”³ At the Vaṣaṭ-utterance (the Adhvaryu) makes the offering. Following this offering the Pratiprasthaṭr makes the offerings of remnants of oily portion of flesh to the directions with the formula, “To the Diśes (svāhā); to the Pradiśes (svāhā); to the Ādiśes (svāhā); to the Viḍiśes (svāhā); to the Uddiśes (svāhā), obeisance to the Diśes, to Diśes svāhā.”³

Turning by the right, while taking Pṛṣadāṭyā by means of the spoon, he says, (to the Maitrāvaruṇa) “Do you recite the puronuvākyā for Vanaspati.” Having caused to announce he says,” Do you direct (the Hotṛ to recite the yājyā) for Vanaspati.” At the Vaṣaṭ-utterance he makes the offering in the eastern half of the northern half trangressing the earlier offerings. While taking portions of all the oblations, he says (to the Maitrāvaruṇa) “Do you recite the puronuvākyā for Sviṣṭakṛt Agni.” After having caused to announce, he says, “Do you direct (the Hotṛ to recite the yājyā) for Sviṣṭakṛt Agni.” At the Vaṣaṭ-utterance he makes the offering in the eastern half of the northern half trangressing the earlier offerings. Having crossed towards the north and having placed the two ladles in their places, he holds up the Iḍā of fat for Hotṛ. After the Iḍā has been invoked, he gives to the Āgniḍhra (his portion in) six cuttings—(twice spreading of clarified butter), half of the large intestine, again half of the large intestine (and twice pouring of clarified butter). (The priests concerned) consume (the Iḍā) consisting of fat. They sprinkle themselves with water. Then (the Adhvaryu) says (to the Āgniḍhra), “Do thou carry the sternum towards the Brahman.” The Brahman receives it with the verse.

1. cf. TS.1.3.10.1
2. cf. TS.1.3.10.1,2
3. cf. TS.1.3.10.2
वयः सोम ब्रते तथ मनस्तनूषु बिभ्रत:। प्रजावनो अशीमहीति।
अथ संप्रेषमाहाग्रीरीदीपयजानञ्जः रोपयक्रसरसल् ब्रह्मप्रस्थायमः
समिधमाधायाग्रीरीकृत्स्कृतस्तंबत्तीति। आहर्त्येताज्ञामिन्नादौ-
पयजानञ्जः। तान्ग्रेण होतार निवपति। उपसीदायुपयथा गुदतृतीयेन।
अथाध्येयम्: पृषदायम्बिवहत्य जुहां। समानीयात्यांक्रम्यामाहायां हेवेष्यः
प्रेषेति। वषट्कृते जुहोति। प्रेष्य प्रेषेति। एवेवोपयथयोपजति गुदस्य
प्रच्छेदः समुद्रं गच्छ स्वाहेतेतैरे कादश्यभिः। अश्री वैश्वनार्गी गच्छ
स्वाहेति सर्वमनोतो अशुप्रहर्षति। अथ बर्हिष्म हस्तै निमाश्यद्वय-
स्तौष्टोष्टीभ्यो मनो मे हार्दि यच्छेति। अथास्य धूममञ्जीश्वे तनू लच्छ पुत्र
नपार्मशीयेति। एकादशायुपायानिपोषादक्रम्यं जुहां। स्वरूपवधाय
पुस्ताप्रत्यक्ष तिङ्ग्जुहोति दिवं ते धूमो गच्छवत्वाविक्षिप्तार्थे: पुराणिनी
भस्मना पृणार्घ्न्यस्वाहेति। अथ यथायतनं सुचौ सादवित्याश्वाजवतीभ्या
सुचौ व्यूहति। शंयुना प्रस्तरपरिधि संप्रतीर्य संप्रसावध्य सुचौ विमुच्छ
जाधन्या पत्थी: संयाजयति। आज्ञस्येव सोमं च तवदार च यजति।
उत्तानाय जाधन्ये देवानां पत्तीयजति। नीच्छा अग्रिम गृहपतिम्। उत्तानाये
जाधन्ये होत्र इदामवद्वति। नीच्छा अग्रिधे षड्कर्त्तम्। प्रार्थित:। मार्जे-
ये। अथ सुचि चतुर्द्वारीतं गुहीतापसले: पर्यावृत्याङ्गावार्यपचने
प्रायक्षितं हुत्वा न फलीकरणहमेन चरति। अथ प्रादेश्य धुवामाप्त्याः
त्रीणिं समिम्यज्ञूक्षिपु जुहोति यज्ञ यज्ञ गच्छ यज्जपति गच्छ स्वाम् योऽयं गच्छ
स्वाहेति। सुवेनेव द्वितीयेमेष ते यजो यज्जपेते सहस्तोकवाकः: सुणीसः।
“O Soma, may we enjoy bearing the mind in our bodies under thy ordinance
and possessed of progeny.”\(^1\) (The Adhvaryu) gives out the call, “O Agnīdh, do thou
bring embers for the Upayaj offerings; O offerer of the Upayajs, do thou seat thyself;
O Brahman, we shall proceed, having put the fire-stick; do thou, O Agnīdh, cleanse
the fires once each.” Embers for Upayajs are brought from the Śāmitra fire; (the
Adhvaryu) pours them down in front of the Hotṛ. The offerer of the Upayajs sits
down taking one third part of the rectum with anus. The Adhvaryu having dipped
the spoon into the Pṛsadāja, having taken it into the Juhū, having crossed (the
altar) and having caused to announce, says to the Maitrāvaruṇa, “Do you direct (the
Hotṛ to recite the yājyā) for the gods.” He makes the offering at the Vasaṭ-utterance.
(Subsequently he says) “Do you direct”, “Do you direct.” Similarly the offerer of the
Upayajs makes offering of each piece of rectum with anus with the eleven formulas
beginning with “Do thou go to the ocean svāhā.”\(^2\) With the formula, “Do thou go
to Vaiśvānara Agni, svāhā” he finally puts into the fire the remaining portion. He
cleanses his hands on the Barhis with the formula, “To the waters thee, to the plants
thee; do thou grant me mind and heart.”\(^2\) He gazes at its smoke with the formula,
“May I acquire body, skin, son and grandson.”\(^2\) Having crossed towards the north
and having put the Svaru into the Juhū, he offers it standing to the east and facing
the west, with the formula, “Let thy smoke go to the heaven, the flame to the
midregion; do thou fill in the earth with ashes, svāhā.”\(^3\) Having kept the two laddies
in their places, he separates them with the two Vājavatī verses.\(^4\) Having dismantled
the Prastara and enclosing sticks with the Śāṇyuvāka formula\(^4\) (recited by the
Hotṛ), having caused the two laddies to flow (the drops on the fire) and having
released them, he offers the Patnīśāmyajas by means of the tail. He sacrifices for
Soma and Tvaṣṭr with clarified butter. He sacrifices for the wives of gods with the
supine part of the tail held upsidedown. For Gṛhapati Agni with the depressed one.
He gives a portion of Iḍā to the Hotṛ from the supine part of the tail. He gives to
the Āgnidha Iḍā in six portions from the depressed one. (The Hotṛ and the
Āgnidhra consume (the Iḍā). They sprinkle themselves with water. Having taken
up four spoonfuls in the Juhū and having turned by the left, he offers an expiatory
oblation on the Anvāhāryapacana fire; he does not offer the chaff of grains.

Having gone towards the east and having swollen the Dhruvā, he offers three
Samīṣṭayajus offerings with the formula, “O sacrifice, do thou go to the sacrifice, go

1. cf. TBr. II.4.2.7
2. cf. TS.I.3.11.1
3. cf. KS.III.3
4. cf. BaudhŚŚ I.19
स्वाहेति। सुचा तुलीयं देवा गातुविदे गातुं वित्वा गातुमिति। मनससपत
इति नो देव देवेषु यज्ञ स्वाहा वाचि स्वाहा वाते था: स्वाहेति। उदौहिति
सुचमृ। अथ याचिति सप्तसुमदपञ्जः हदयशूलमिति। एतत्सामादयाहैहि
यज्ञानेति। अन्यग्यजमानो अनूची पत्यनतंगेन चात्तालोकारावुधुपः
निन्द्रमयोपेण यूपः सप्तेनोऽवत्यावोकृष्यम् शुकस्य चाद्रस्य च सम्भौ
हदयशूलमुद्वासयति॥ १० ॥

शुगसि तमभिशोच यो तस्मानेभिः यं च वर्यं दिष्य इति। अथादिर्मात्यस्यो धाप्रोधास्यो राजनितो वर्यनो मुख यदापो अधिया
वर्णेति शापमहे ततो वर्यनो मुखेऽति। अथाप्रत्यक्षशचायति
वर्णास्तानाहिथ्यै। प्रपथे समिधः कुर्वत एधो सप्तोहिदिश्चिमहि।
एत्यावनीयो सप्तास्तपासिति समिदलि तेजो असि तेजो मधि भेद्येति।
अथाहवन्नियेमुपाट्टंन्तो अर्थो अनवाचारिः सर्वसतमश्च। परस्वाः
आग्र आगमं त वा संसृज्ज वर्षसेति। अथपयजास्ये अन्ती बहिस्पोषिति
यत्रुस्वसंवरप्रववितं मधि येन यप्रस मलीता चरामि। इतैव सत्तिरवदे
तदेततद्ये अनुवोभवासि। अथानलोपपतीणिचारितमाहनान्त्रादाबये
जुहोति विश्वलोप विश्वदात्स्य त्वाराभुपोमि स्वाहेति। हस्ती प्रधवंसये
सत्तादेको श्रद्धातदेकः समसनादेकस्ते न: कृप्नवं भेषजः सद: ताहो
वर्णेय्येति। द्वितीयं जुहोति यान्यपामित्यायावोऽयात्तानाच्यम्य यमस्य
to the lord of sacrifice, go to thy birth-place, svāhā." 5 The second offering with the spoon with the formula, "O lord of sacrifice, this is thy sacrifice accompanied by the Śūktavāka, furnished with good heroes, svāhā." 5 The third with the ladle with the formula, "O gods that find the way, finding the way, do you go along the way. O lord of mind, place this sacrifice, O god, for us among the gods, svāhā in speech, svāhā in the wind svāhā." 5 He lifts up the ladle. He asks for the sacrificial sword, pot filled with water and the heart-spark. Having taken up this, he says, "Come, O sacrificer." The sacrificer follows him, the sacrificer's wife follows. Having gone out between the cātvāla and the rubbish-heap, having dug up by means of the sacrificial sword in front of the sacrificial post, and having sprinkled water, he disposes the heart-spark on the joint of the dry and the wet.

IV.11

With the formula, "Thou art pain; do thou pain him who hates us and whom we hate." 5 They sprinkle themselves with the formula, "From every rule of thine, O king Varuṇa, set us free. From whatever oath, O waters, kine and Varuṇa, we have sworn, from that O Varuṇa, set us free." 5 They return without gazing back, for concealment from Varuṇa. On the way they collect fire-sticks with the formula, "Thou art fuel; may we prosper." 5 Having come back, (the Adhvaryu) puts a fire-stick on the Āhavanīya with the formula, "Thou art a fire-stick; thou art brilliance; grant me brilliance." 5 They pray to the Āhavanīya with the verse, "I have moved along the waters; we are united with the sap. Rich in sap, O Agni, I have come. Do thou unite me with strength." 6 (The Adhvaryu) burns a darbha-blade on the fire used for Upayaj offerings with the verse, "The debt which I have not yet repaid, the tribute which I still owe to Yama, here do I make requital for it. Here O Agni, may I be freed from that debt." 5 He offers into the forest-conflagration the flour of parched barley taken into folded palms and provided with spreading and pouring of clarified butter with the formula, "O Viśvalopa, I offer thee in the mouth of the burner of all, Svāhā." 5 He dashes his palms against each other with the formula, "One (Agni) is the eater of that offered in fire, another is the eater of what is not offered in fire, still another is one who is the eater of all; may they grant us healing

5. cf. TS.I.4.44.3
1. cf. TS.I.3.11.1
2. cf. TS.I.4.45.3
3. cf. TS.III.3.8.1,2
4. cf. TS.III.3.8.2
बलिना चरामि। इहैव सन्तः प्रति तद्यात्यामो जीवा जीवेष्यो निहराम एनत्वाहेति। हस्तौ प्रध्वःसयते उग्धादेको शुहुतादेकः समसनादेकस्ते न: कृणवन्तु भेषजः सद: सहो वरेण्यमिति। तृतीयं जुहोल्यनृणा अस्मिन्त्रृणा: परस्मिस्त्रृणीये लोके अनृणा: स्याम। ये देवयाना उत पितुय्याणा: सर्वान्यथो अनृणा आद्रीयेम स्वाहेति। हस्तौ प्रध्वःसयते उग्धादेको शुहुतादेकः समसनादेकस्ते न: कृणवन्तु भेषजः सद: सहो वरेण्यमिति। अथ देवता उपणिषते। अर्थ्य नो नभसा पुर इत्येगः। सत्वं नो नभसस्पत इति वायुम् देव संस्फानेत्यादित्यम्। अथ यूपमुप्तिक्ष्वत आशासान: सुषीयें रायस्मोस्त स्वक्षियम्। वृहस्पतिना राया रज्जाकुतो महं जैत्याय तिष्ठेति। अथ पूर्वाप्रिंशं शकले समारोपयत्यं ते योनिवृह्विचित्र इति। तं मध्यमे उग्रायविसृज्ञात्यामुज्जान उदबुध्यस्वागः इति द्राब्यायम्। अथ मध्यममय्येःमुपसमाधाय मध्यमे उग्रो पूर्णिहृते जुहोति सप्त: ते अर्गे समिष्ठ: सप्त जिह्वा हति। पूर्णिहृतो वर्ष: ददाति। धःनुवरं
substance, living place, vigour and anything desired by us. He offers a second oblation with the verse, “I offer Bali to Yama for the repayment of debts which even though to be repayed are not repayed by me. Living in this world only we repay that debt. Living, we offer it to the living svāhā.”

He dashes his palms against each other with the formula, “One (Agni) is the eater of that offered in fire; another is the eater of what is not offered in fire, still another is one who is the eater of all; may they grant us healing substance, living place, vigour and anything desired by us.” He offers a third oblation with the verse, “May we be debtless in this life, debtless in the yonder life; may we be debtless in the third world (heaven), may we live debtless in all paths whether Devayāna or Pitrīyāṇa.” He dashes his palms against each other with the formula, “One (Agni) is the eater of that offered in fire; another is the eater of what is not offered in fire; still another is who is the eater of all; may they grant us healing substance, living place, vigour and anything desired by us.” Then he prays to divinities to Agni with the verse, “May he that fattens protect us in the front with the cloud so that the houses may not fail us. Many be our houses.”

To Vāyu with the verse, “Do thou, O lord of cloud, bestow on us strength with kindliness. Return to us what is lost, return wealth to us.” To Āditya with the verse, “O god that dost fatten: thou art the lord of thousandfold prosperity. Do thou give us increase of wealth which is unfailing and rich in heroes, and prosperity abiding through the year.”

Then he prays to the sacrificial post with the verse, “Wishing abundance of wealth rich in heroes and rich in horses, bidden godspeed to Brhaspati, with wealth do thou abide for me the sacrificer.” He consigns the eastern fire in a piece of wood with the verse, “This is thy natural place O Agni, born from which thou hast shone. Knowing it, do thou rise up, and increase our wealth.” He inserts it into the middle (i.e. the old Āhavanīya) fire with the two verses, “O Agni, being offered, of good appearance, do thou seat thyself in thy seat in front in a straight manner. O Viśve Devas, do you and the sacrificer seat yourselves in this higher place.” “Do thou, O Agni, wake up and wake him up. May the offerings and gifts be united with him. May Viśve Devas and thou the sacrificer sit down in this higher place.” Having kindled the middle fire, he offers the Pūrṇāhuti on it with the verse, “Seven are thy fire

5. cf. TBr. III.7.9.8
6. cf. TS.III.5.5.3
7. cf. TS.III.4.10.4
8. cf. TS.IV.6.5.3
9. cf. TS.IV.7.13.5
वानः द्वारं वा दद्यादिति ह स्माह बौधायनः। संतिष्ठते पशुबन्धः संतिष्ठते पशुबन्धः। ११।। तृतीयः।।

|| इति चतुर्थः प्रशः।।
sticks, O Agni, seven thy tongues, seven Ṛṣis, seven dear abodes, seven priesthoods, sacrifice to thee sevenfold. Do thou fill seven birth-places with ghee.  10 At the Pūrṇāhūṭī (the sacrificer) gives a boon. He should give a milch-cow or a bullock, so said Baudhāyana. The animal-Sacrifice comes to an end, the animal-sacrifice comes to an end.

CHAPTER IV ENDS.

10. cf. TS.I.5.3.2
वैश्वदेवविभिन्नयक्ष्मामात्र भवति फाल्गुन्यां वा चैत्रां वा पौर्णमास्याम्। नक्षत्रप्रयोग इत्येक आहुः। उदयगर्भ आयुर्भा यमक्षस्य पुण्याहे प्रयुक्तीतिः। स उपकल्पयते त्रेणीं हरिहर्यां लोहितायस्य कुरुं च तुष्टयानि पुरोडाशकपालानि चतुर्वशलेखस्तातावति मेक्षणानि द्वयं पयः। पृष्ठशायाय कं दल्ल हविरात्तक्ष्माय च त्रेधा बाहिः। सनवन्द्रहरेकधा पुनः। सनवन्द्र प्रभूमयं प्रस्तरामिति। अभोपवस्थो येवहस्य देवद्राक्षराम्बमभायामिछिं निर्वपाति। वैश्वयानं वृद्धिकालानं पार्जन्यं चरम्। स भृष्देश्यति। संतिष्ठते। अथास्येतद्विषेक्यो देवध्रो वत्सा। आपाकृता भवन्ति। वैश्वदेव पपो दोह्याप्रयोववधमिति सांतायस्या सावृता तूर्णिः वा। अथ प्राति देवो दृष्ट्रो दुरानुग्रहित्य इत्यं विलार्ष्टुपूय सूचि दरुर्गृहितं गृहितं श्वेततः। पश्चात्ति य ननसातुलत्वावहनीये जुहोत्त्वार्ये यज्ञमाने स्वहेति। अथ पृष्ठाम् स्तीत्वाः। प्रणायाग्रेयम्यक्षपालानुर्वपाति सौम्यं चरुः सावित्रैं वृद्धिकालानं सारस्वतं चरु। पौर्णमं चरु। मासं च। स्वर्णपालाणिं वैश्वेविभिन्ममिष्क्षन्ति यातायुपमेऽक्षपालामन्मति। हविश्रुता वाचं द्वितेः। समानं कर्मविवेकपरात्। अध्युतत दशिनायेः गाहिर्पत्तिस्यां गो कपालस्युपदाधिः। अथोत्तरस्तिः पवित्रमप आनीय तौम्यमं चरवे। सहिष्यः। अथोत्तरस्तिः।  सावित्रयं वृद्धिकालान्युपदाधिः। अथोत्तरस्तिः पवित्रमप आनीय सारस्वतपौर्णामिष्यमिष्यः। अथोत्तरस्ति मार्गाय सप्त कपालस्युपदाधिः। अथोत्तरस्ति। पवित्रं पय आनीयामिष्याय अधिष्यः। अथोत्तरस्ति। यातायुपमेऽक्षपालान्युपदाधिः। अभीन्थये। कपालानि।
CHAPTER - V
CÂTURMÂSYAS
VAIŚVADEVA-APARVAN
V.1

(One who) is going to offer the Vaiśvadeva-oblations (should do so) on the full-moon day of Phālguna or Caitra. Some say that one should do so under the specific constellation. One should offer them in the northern course of the sun in the bright half of the month on an auspicious day. He procures a three-striped quill of a porcupine, an iron-razor, four sets of potsherds for cakes, four cooking vessels, as many corn-stirring sticks, two (pots of) milk, curds for Pṛsadāyī and for curdling, sacrificial grass tied up in three bundles which are again fastened in one bundle and a Prastara of darbha-grass with tuft.

On the Upavasatha-day (the Adhvaryu) performs the Ārambhaniyā Īṣṭi comprising two oblations—a cake on twelve potsherds to Vaiśvānara Agni and cooked rice to Parjanya. The Īṣṭi comes to a conclusion in the prescribed manner. This day the calves are separated from their mothers for the oblation to Viśve Devas. Having caused the milk to be milked for the oblation to Viśve Devas (the sacrificer) observes the vow following the procedure applied in the case of Sāmnâya or without reciting any formula.

After he has offered the Agnihotra, the Adhvaryu, prior to the carrying forth of Praṇītā-waters, having melted ghee over the Gārhapsîya and having purified it, having taken four spoonfuls in the ladle, having mentally gone along the Pañcahotra formula, makes an offering on the Āhavaniya with Svāhā-utterance while the sacrificer has contacted him. Having strewn the Pṛṣṭhyā line and having carried forth water, he pours (paddy for a cake on) eight potsherds to Agni, rice to Soma, a cake on twelve potsherds to Sāvîtṛ, rice to Sarasvânt, rice to Pûṣān, a cake on seven potsherds to Maruts, Āmikṣā (coagulated milk) to Viśve Devas and a cake on one potsherd to Dyaṇāprthi. (The sacrificer) releases speech at the call to the preparer of oblation-material. The ritual up to the pouring of rice-grains on the lower crushing stone is similar. Having poured (the rice-grains), he lays down eight potsherds in the southern half of the Gārhapatya fire-place. In the northern side he puts over fire a vessel for cooked rice to Soma after having poured into it water across the strainers. Towards the north he lays down twelve potsherds for the cake to Sāvîtṛ. Towards the north he puts over fire vessels for rice to Sarasvânt and Pûṣān after having poured into them water across the strainers. To the north he lays down

1. cf. Baudh ŚŚ III.15
2. cf. Baudh ŚŚ I.4, III.15
उपेक्षाते चक्रस्थालीः। कृतानि पिष्टानि समुपि संयुत्वाधारितपूर्णक्यायेयमान्यकपलम्। तिरः पवित्रः सौम्ये चरव्यानावपति। अथाधिपृणाकिः सावित्रः द्राक्षकपलम्। तिरः पवित्रः सारस्वतपौण्योश्वर्यानावपति। अथाधिपृणाकिः मार्त्यं सप्तकपलम्। तिरः पवित्रः तयं पयसि दध्यान्यति। सामिश्च भवति। ताः य एव काष्ठकुशलः। परिश्चेन श्रप्यित्वा विवाजिनां कृत्वा प्राप्तापेन निदधाति। अथाधिपृणाकिः हावापृण्विधयेमेकपपलामिति। तवच पुरोड़ाशानः ग्राहिष्यता श्रप्यित्वाभिवाययाप्रादेत्यायेभ्यो निनीय स्तम्भवंजुर्वर्ति।। १।।

इदमेव प्रसिद्धं पौरोडाशिकम्। त्रियज्ञानं तृणः चतुर्थम्। पूर्वं परियाङ्गं परिगुह्यति। करणं जपति। उद्दन्ति। उद्धतादाग्रीप्रस्तर्वहर्वति। यदाग्रीप्रस्तर्वहर्वत्योतरं परियाङ्गं परिगुह्यं योगुप्तिता तिर्यकं स्पदं स्तवव्या संपैष्माह ग्रोष्णीरासादेयम्बाहिरंपसादय सुवर्णं च सुचक्ष समृद्धि तृणो पृष्टदान्यग्रहणीं पत्तौं सन्हायणे च दग्धां चोदेहति। आहतासु प्रोक्षणीयूदसदय सप्तं मार्जियत्वेघाबिरंपसाद्य प्रदखिनगावृत्य प्रत्यक्षस्फित्य सुवर्णं च सुचक्ष समापर्ति तृणाणि पृष्टदान्यग्रहणीं। पत्तौं सन्हायणे च दग्धां चोदेत्यायनं च प्रोक्षणीयूदसदय प्रसिद्धं पृष्टदान्यवन्ययात्रानि गृहीता प्रोक्षणीभिमशोपतिष्ठति। इद्धं प्रोक्षति। चेदिः प्रोक्षति। बाह्रः प्रोक्षति। बाह्रिसरसं प्रोक्ष्योपातीनीय पुरस्तात्रसूमयं प्रस्तरं गृहीत। त्विविधं बाह्रं स्तीत्व व्रजस्तरापाणिः। ग्राहिष्यसूप्य कार्यायं। मयायापरिधिम्निर्देशाति। उदर्यं समिदोमावादाति। विश्रृं तिर्सची
seven potsherds for the cake to Maruts. Towards the north he puts over the fire a vessel for preparing Āmikṣā after having poured it into milk across the strainers. To the north he lays down a potsherd for the cake to Dyavāprthivī. Fuel is put around the potsherds and under the cooking vessels. Having poured the flour which has been obtained by crushing into the pan, and having mixed it with water, he puts on eight potsherds (the dough) for Āgni. He pours (rice-grains) for cooked rice to Soma across the strainers. He places on twelve potsherds (the dough) for the cake to Savitr. He pours (into the vessels) rice-grains for cooked rice to Sarasvant and Pūṣan. He places (dough) for the cake on seven potsherds to Maruts. He pours curds across the strainers into the hot milk. Some expert, having cooked it by adding fuel around and having rendered it free from whey, keeps it in a cool place. Then he keeps (the dough of) the cake on one potsherd for Dyavāprthivī. After having made the cakes catch the crust, having baked, having taken down, having gone to the east, having poured down (the wash-water for the Āpyas, he carries the Stambayajus.

V. 2

(The rite) is prescribed in the Paurodāśika Brāhmaṇa.1 (The Adhvaryu carried the stambayajus) three times with the formula and the fourth time without reciting any formula. He does the first tracing (of the altar). He murmurs the Ḫaṇa formula.2 He digs out (the altar). From the dug out part the Āgnidhra carries (the earth) three times. When the Āgnidhra carries earth three times, the Adhvaryu, having done the second tracing out, having made the ground firm, having stuck the wooden sword crosswise, gives out the call, ‘Do thou (O Āgnidhra) put down the Proksani-water, keep ready the faggot and sacrificial grass, cleanse the spoon and the ladles (with the relevant formulas) and the Prṣadājya-ladle silently. wind the girdle round (the waist of) the sacrificer’s wife, and come up with the clarified butter and curds.” After he has brought the Proksani-water, having cleansed and thrown the wooden sword, having kept near the faggot and the sacrificial grass, turning by the right and hastening towards the west, the Āgnidhra cleanses the spoon and ladles (with formulas) and the Prṣadājya-ladle silently. After the Āgnidhra has wound the girdle round the waist of the sacrificer’s wife and after he has come up with clarified butter and curds, the Adhvaryu, having purified the clarified butter and the Proksani-water, having taken up clarified butter into the ladles in the prescribed manner together with the Prṣadājya, stands up with Proksani-water in hand.

1. First Praśna of Prājāpattyakândá according to the Kāndānukrama cf. TS. II. 6.4; BaudhŚŚ I.11
2. cf. BaudhŚŚ I.11
सादयति। विध्वल्योऽपत्तेः प्रसुमयं प्रस्तरम्। प्रस्तरे जुहम्। बहिष्टीरधः। एता असदगैरिति समभिभूमिः प्रदक्षिणमावृत्तिः प्रत्येकं वुडावयानुपूर्वः। हवीः शुद्धासवयुप्पस्तीरणाभिहीरितानुपूर्वे बोधावावाभिष्कारे च। प्रसिद्धमरावतात्। अथ कस्ते वा चमसे वामिकां ब्युड़ुष्ठे वाजन-मानीयावथाभिधारयति। अथैककपालमुद्रास्य बहारीयाविः पृष्ठे करोति। अथैत्तति संपरिगुहानाबिधासादयति भूृषु। सुरित्वेता मित्ताभिभूमिः। उत्करे वा विशेषे वा वाजनम्। अथ निर्मन्यथ्यस्वरूपा निर्मणस्थिति। प्रह्त्याभिमुखः। ॥ २ ॥

अथेघ्मात्समिधमादान आहारमात्र समिध्यमानायान्त्रूहीति। अभ्याद्वतीतभ्याम्। परि समिधः शिनिस्थि। वेदेनोपवाजयति। अनूकासु सामिधेनीषु खुवेवालावार्याभारयति। सम्मृषे सुखघ्यानुतरम्। अथासंस्पर्शस्यनुजावुदद्वद्दत्ताक्रमः जुहा भुवनं समज्य सादवतः सुवृद्धं प्रवतं प्रवृणीते। प्रसिद्धकः होतां वृणीते। सीद्धि होता। प्रसवमाकर्प्पाति। प्रसूतसुधावादाद्यत्याक्रमम्यालव्याह समिधो यज्ञिते।
He sprinkles the faggot; sprinkles the altar, sprinkles the sacrificial grass. Having sprinkled the sacrificial grass kept (within the altar), having poured (the remaining water on the knot, takes out towards the east the Prastara with tuft. Having spread the sacrificial grass in three rows, having moved towards the east with the Prastara in his hand, he lays down the enclosing sticks of Kāśmārya wood (Gmelina arborea). He keeps two fire-sticks erect. He keeps across two separating darbha-blades. On the two separating darbha-blades the Prastara with tuft. The Juhū on the Prastara, other (ladles) on the sacrificial grass. Having touched (all ladles) together with the formula, “These have sat down in the world of good action; protect them O Viṣṇu, protect the sacrifice, protect the lord of sacrifice, protect me the leader of sacrifice.” Having turned by the right, hastening to the west, he takes down the oblations successively—the cakes with the clarified butter spread first and then poured over and (the pots of) cooked rice with clarified butter poured over. The rite up to (the taking down of the cake to) Maruts is as prescribed. After having taken the coagulated milk into a bronze-vessel or a goblet, and having brought the whey, he sheds clarified butter (over them). Having taken down the cake on one potsherd, having poured ample (ghee in a pot), he puts the cake into it so that its surface would be visible. Having taken these all, he places them within the altar with the Vyāhṛtis bhūr bhūvāh savah—the whey on the rubbish-heap or in the place between the Gāṛhapatyā and the altar. Then he goes through the rite of churning with the procedure prescribed for churning. Having put (the churned out fire into the Ahavaniya fire) and after having made an offering on it.

V.3

While taking out a fire-stick from the faggot, (the Adhvaryu) says (to the Hotṛ), “Do you recite verses for the fire being enkindled.” He puts the entire faggot (one by one). He keeps back one fire-stick. He fans the fire with the Veda. After the Sāmidhenī verses have been serially recited, he pours an Āghāra-libation by means of the spoon. After (the spoon and the ladles) have been cleansed, (he offers) the second (Āghāra libation) by means of the two ladles. Having crossed (the altar) towards the north, having anointed the Dhruvā with the Juhū, and having placed the ladles (in their places), he chooses the Pravara. He chooses the Hotṛ in the prescribed manner. The Hotṛ takes his seat. (The Adhvaryu) awaits the impulse

3. cf. TŚ I.1.11.2. BaudhŚŚ I.13  
4. cf. BaudhŚŚ IV.5  
1. cf. BaudhŚŚ I.15
वषयक्रृते जुहोति। यज यजेिति। चतुर्थंश्यमोऽसमान्यमानोऽस्यस्मे सर्वेष समानयते। नव प्रयाजाजानिन्द्रोद्वित्याक्रमयो सरस्वाणिनुपुरवृं हवीश्वयधारियति। अथाप्रयो सोमायेत्याग्याभागं चरित। अथानुपूरवः हविर्विध्वरति। प्रसिद्धमा मारुतात्। विशेष्यो देवेभ्यो नुबृहि विश्वान्देवन्यज्ञत्यागिन्यमि चरित। उपांशेऽवककपालेन चरिती द्वारापूर्वः द्वारापूर्वः ईच्छिति। अथस्वयक्रृता चरित। अत्रातिनिः मेघाण्याहवनीये सुन्यहरति। अथैनानि सरस्वाणिभज्जूहोति। अथोद्विन्द्याक्रमयो यथायतनं सुचौ सादित्वा प्रशित्रमवदायैद्य-मनवण्डात॥ ३ ॥

उपहूऽतायमिद्यायमग्रीठ आदाधति गडवत्तम्। प्राश्रन्ति। भार्यवते। अथाह ब्रह्मणे प्राशित्रं परिहरति। परि प्राशित्रं हरित। अन्वयो जनु वेददेन ब्रह्मभागम्। अथन्वाहवं याचित। तस्मिन्स्थामजं वसं ददाति। उद्धास- यन्येत्विंतिविरूिचश्यम्। आसाद्यति वाज्जनम्। अथ संप्रेषमाह ब्रह्मन्वस्थायाम्। समिद्धमायायद्रीद्राकृत्सकृतस्मृतिह्रूिति। अथाध्वरूः। पृशुदायं विहत्य सुहहां समानीयात्याक्रमायाह देवान्यजेति। वषयक्रृते जुहोति। यज यजेिति नवानुयाजाज्ञानिश्चर्वित्याक्रमयो यथायतनं सुचौ सादित्वा वाजवतीञ्चः सुचौ स्वृहति। श्रुतुः प्रस्तारपरिधि संप्रकीयं संप्रसाध्यं सुचौ विमुखं। अथ कसं वा चरसं वानाज्ञलितं याचित। तमत्तवेऽवि निधाय तस्मिन्वभिहित विश्वाश्चवाजनमानयनाः
(from the Hotṛ). Impelled, having taken up the ladles, having crossed and having caused to announce, he says (to the Hotṛ), “Do you recite the yājya for Samidhs.” He makes the offering at the Vaṣaṭ-utterance. (Further he gives the call) “Do you recite the yājya?” “Do you recite the yājya?” (each time). While bringing (the clarified butter from the Upabhṛt into the Juhū) for the fourth and the eighth (Prayāja), he brings the entire remaining quantity at the eighth (Prayāja).

Having offered nine Prayājas and having crossed towards the north, he pours drops of clarified butter over the oblations serially. He offers the two Ājyabhāga offerings “to Agni” “to Soma”, Then he offers the oblations serially. He goes through the usual procedure upto the offering to the Maruts. He offers the coagulated milk (while giving the calls) “Do you recite the puronuvākyā for Viśve Devas” “Do you recite the yājya for Viśve Devas.” He offers the cake on one potsherd (with the mantras recited) to oneself while giving the calls “Do you recite the puronuvākyā for Dyāvāprthihi” “Do you recite the yājya for Dyāvāprthihi.” Then he offers the Śviṣṭakṛt offering. At this stage he throws the corn-stirring sticks on the Āhavaniya. He sheds on them drops (from the Juhū). Having crossed towards the north and having placed the two ladles in their places, he takes up the Prāśītra portion and then the Idā.

V.4

After the Idā has been invoked, (the Adhvaryu) gives to the Āgnidhra his part in six portions. They consume (Idā) and sprinkle themselves. Then (the Adhvaryu) says (to the Āgnidhra), “Do thou carry around the Prāśītra towards the Brahman.” The Prāśītra is carried around. Following it the water, following it the Brahman’s portion (out of the four parts) supported by the Veda. (The sacrificer) asks for the Anvāhārya cooked rice. Along with it he gives away a calf first born (in the year as Dakṣiṇā). The remaining oblation is taken out. The whey is placed. Then (the Adhvaryu) utters the call, “O Brahman, we shall start, having put the fire-stick, O Āgnidh, do thou cleanse (the spoon and the ladles) once each.” Having struck the Prṣadājya (with the spoon), having brought it into the Juhū, having crossed and having caused to announce, he says (to the Hotṛ), “Do you recite the yājya for Devas,” “He makes the offering at the Vaṣaṭ-utterance. (With the call) “Do you recite the yājya,” “Do you recite the yājya” (uttered each time), having offered nine Anūyājas, having crossed towards the north, having placed the two ladles in their places, he separates the ladles with two Vājavati verses.1 Having disposed the Prastara and enclosing sticks with the Śrāṅyuvaṇaka formula and having released the ladles, he asks for a bronze-vessel or a goblet not besmeared with ghee. Having kept

1. cf. BaudhŚŚ I.19
वाजिभ्यो अनुबूहिति। अत्याक्रम्याश्राव्याह वाजिनो यजेति। वषट्कृते ज्ञुहोति वाजिभ्यः स्वाहेति। अनुवश्चकृते हुत्वा हरति भक्षमृ। स यावनं ऋशिवजस्तेऽष्टप्रहविमिश्र यजमान एव प्रत्यक्षं भक्षयति यन्मे रेतः प्रसिच्यते यन्म आप्यायते यथा जायते पुनः। यथा मे प्रतितिच्छिति तेन मा वाजिनं कुरु तेन मा रेतस्विनं कुरु तेन मा शिवमाविश तस्य ते वाजिपीतस्य वाजिभिः। पीतस्येति वा मधुमतं उपहृतस्योपहृतो भक्षयामीति। निर्यज्ञ पात्रं प्रयच्छिति। अथाध्वरः। प्रदक्षिणामावृत्त्र प्रत्यहद्रहित्य पत्रीः। संयज्य प्राधेत्य धुतामाध्याय त्रीणि पाशुबन्धिकानि समिध्यजूहिः जुहोति यज्ञं गच्छैते यज्ञो यज्ञपते देवा गातुविद इति। अथ पूर्णप्रत्यतिष्णकर्मेऽश्रीरित्वा विसृजते व्रतमृ। अथ पौर्णमावृमृधाध्यामिश्र यजमानायतन उपविश्य त्रेण्यां शालत्यां लोहितायसवस्य च क्षुरेण शीर्षिणि च वर्त्यते परि च वयत। अक्षमेव परमेष्ट्यृतं नायेति कं च चनः। इतस्ते समुद्र आहित इतस्ते भूमिरित्वं श्रिता॥ अप्रस्तिमेन शोचिष्या तप आक्रान्तमुष्णिहा। शिरस्तप्तस्याहितं वैश्वनरस्यं तेजसाः। ऋक्तेनास्यं निवर्त्ये सत्येन परिवर्त्ये॥ तपस्सायानुवत्तये शिवेनास्योपोवत्तये शामेनास्याभिवर्त्ये॥ शीर्षोऽद्वृत्तं तत्सन्यं तद्विन्तं तच्छकेष्यं तेन शकेष्यं तेन राध्यामातिः पुरस्तादेवायं। इति दक्षिणो तथ पश्चादशृण्ठरतो उथोपरिष्टात्। सतितलिे वैश्चदेववहवीशि। संवत्सरीणां स्वस्तिमानशास्ति इत्याशास्तः॥ ॥ प्रथमः॥
it within the altar, while pouring into it the whey in such a way that it would be sprinkled on the sacrificial grass, he gives a call (to the Hotṛ), "Do you recite the puronuvākyā for Vājins." Having crossed and having caused to announce, he says, "Do you recite the yājyā for Vājins." At the Vaṣaṭ-utterance he makes the offering with "to Vājins svāhā." Having made (another) offering at the second Vaṣaṭ-utterance, he carries it (towards the priests) as the drink. The sacrificer, having sought the consent of as many priests as there are, himself consumes with the verses, "The semen virile which is sprinkled over by me, which is created again within me, and which resides within me, do thou render me immortal thereby; do thou make me possessing good offspring. Being given consent I consume thee who art drunk by the Vājins and thou whose consent is sought."² Having cleansed the pot he hands it over.

The Adhvaryu, having turned by the right, having gone towards the west, having offered Patnīśaṁyājas, having gone towards the east, having swollen the Dhruvā, offers three Samiṣṭayajus offerings pertaining to the animal-sacrifice, with the mantras, "O sacrifice, do thou go to the sacrifice; do thou go to the lord of sacrifice; do thou go to thy own womb, svāhā—O lord of the sacrifice, this is thy sacrifice, accompanied by the Sūktavāka, furnished with good heroes, svāhā—O gods that find the way, finding the way, do you go along the way. O lord of mind, place this sacrifice O god, for us among the gods, svāhā, in speech, svāhā, in the wind, svāhā."³ Having gone through the (pouring down of the) Pūrṇapātra and Viṣṇu-strides, (the sacrificer) releases the vow.

Having performed the full-moon sacrifice and the Vaimāṛḍheṣṭi and having sat down in the sacrificer's seat, the sacrificer gets his hair on the head shortened by means of the three-striped quill of a porcupine and his beard shaved with a razor of black iron with the verses, "Ṛta itself is supreme, nothing surpasses Ṛta, the ocean is deposited within the Ṛta; this earth is supported by Ṛta; Agni is provided with sharp heat; Tapas is tread upon by Usnīśih verse, the head is placed within Tapas with the lustre of Vaiśvānara Agni; I cut his hair with Ṛta; I shorten it with truth; with Tapas I pursue it; with the auspicious I bring it near; with the helpful I turn it along."⁴ "With regard to the head that is (Prajāpati's) order; that is truth; that is the vow, may I be capable of it, may I be capable with it, may I prosper through it." (Thus he murmurs) first towards the east, then towards the south, then towards the west, then towards the north. Vaiśvadeva offerings (thus) come to an end. He asks for benediction with the formula, "He asks for grace lasting for a year."⁵

2. cf. TĀ I.30.1
3. cf. TS I. 4.44.3
4. cf. TBr. I.5.5.1,2
5. cf.TBr. I.4.10.1
अथात्स्त्रूपं मासेषु वरणप्रधानसहविन्यासयमानो भवति। स उपकल्पयते त्रेणीं शालली लोहितायसत् च शुरूं चतुर्यानि पुरोदाशकपालानि पञ्च चतुर्स्थालीस्तावति मेक्षणानि द्वयं पयः पुष्पदात्याय च दधि हविरात्मनाय च शामीपर्णकरौरसकृः नैषीकस्तृ शूर्य मनागुप्तपतानां यवानावाज्जनानिध्यं त्रितृत्यवृष्टिः करम्भपात्राणि। एकादितिरितिनि भवति। तेषामेव मेष्ठं च मेष्ठं च कुर्विति। शूर्यवाम्येश्वर भवत्यशुद्धः मेष्ठेश। तौ शूकाभिरुपप्रभुः संप्रचछठ्रो भवति। द्रावधवर्त्ता। द्वयानि यज्ञपात्राणि। द्वयमिथाबाह्रि। ह्वे वेदी। तयोः पाशुस्तिकीवोत्तरा कार्यपौर्णमासिकीव दक्षिणा। ते पश्चात्रस्य पुरस्त्ताहिष्मेव पृथ्विमाग्रेद्विदो असंभिते भवति। अथार्ये तदहद्वया वत्सा अपाकृता भवति मस्यो वरुयायति। दव्यं पयो दोहित्वोपवसि सानायस्य वानृता तुर्षीं वा। अथ प्रात्स्तित्ते द्र्म्योन्ते पृष्ठवां स्तीत्वपर्षता। प्रणीय निर्वत्त्याश्रयमयमशक्मपालामति पञ्च संचराणेद्रामग्रेद्वानं मार्त्यमामामिक्र्यं वारुणीमामिक्र्यं कायमेक्रुपमामिक्र्यं कायमेक्र कपालामति। हंसिकर्धुता वाच्यं विसृजते। समानं कर्मं पर्यानिकरणात। अनैतिनि करम्भपात्राण्यिमप्र्यिकुर्विति मेश्येः च मेश्येः च शमीः पूर्णकरौरसकृः नैषीकस्तृ शूर्मामिति। तथं पुरोदाशान्यां ग्रहंतित्वा श्रापविव्याधिवाय ग्राहेत्यापौर्णये नैनित्य स्तम्भयजुशी हर्षः। अध्युरिः वोत्तरस्यं वेदाः हर्षित प्रतिस्थाप्त विशिष्यस्यामु। तयोहर्तोरधवर्त्ता पूर्व एति पुनरावतो। प्रतिप्रस्थाता पूर्व एति। इदवेव प्रसिद्धं पौरोदाशिकम्। त्रिण्युशा तृणीं चतुर्थम्। पूर्व एति परिप्राहीं परिगृहीत। अध्युरिः करणं जप्त्युज्ज्वाते। उज्ज्वलाभ्यामान्येश्वरस्त्रित्यर्हर्षित। यदान्नी प्रस्त्रितर्थधवुरेव।
After four months he proposes to sacrifice with Varuṇapraghāsa oblations. He procures a three-stripped quill of a porcupine, a razor of black iron, four sets of potsherds, five vessels for cooking rice, as many corn-stirring sticks, milk in two (pots), curds for Pṛṣādājya and for coagulating, leaves of Śami-tree (Prosopis spicigera), flour of parched Karīra fruits, a winnowing basket of Iśīka grass, Karambha-pots as many as male persons plus one made of barley-grains which are a little frosted and powdered after being besmeared with ghee. A male sheep and a female sheep are also made out of those (grains). The male sheep is with horns; the female sheep is hornless. They are covered with white wool. Two Adhvaryus, two sets of sacrificial implements, two sets of faggot and sacrificial grass, two altars—the northern one like that in an animal-sacrifice; the southern one like that in Full-moon and New-moon sacrifices. They are in a line towards the west, in different lines towards the east. The altars are distant from each other by thirteen āngulas. On this day two sets of calves are separated from their mothers—for the Maruts and for Varuṇa. Having got milk milked at two places (the sacrificer) observes fast in the manner of Sāmnāyya or silently.\footnote{cf. BaudhśŚ III.15}

In the morning when he has offered the Agnihotra, the Adhvaryu, having strewn the Pṛṣṭhyā line, having carried forth (Pranitā) waters, pours (paddy) for five passing (sāmecara) oblations beginning with a cake on eight potsherds to Agni, (then) a cake on eleven potsherds to Indra-Agni, coagulated milk to Maruts, coagulated milk to Varuṇa and a cake on one potsherd to Ka. (The sacrificer) releases speech at the call to the preparer of oblation-material. The rite up to the carrying round of the fire is similar. Here fire is carried round the Karambha pots, female sheep, male sheep, leaves of Śami tree and flour of parched Karīra fruits and the winnowing basket of Iśīka grass. Having made the cakes catch the crust, having cooked (the oblations), having taken them down, having gone to the east, having poured down (wash-water) for the Āpyas, (the Adhvaryu and the Pratiprasthār) carry the Stambayajus. The Adhvaryu carries the Stambayajus from the northern altar, the Pratiprasthār from the southern one. Of the two carrying Stambayajus, the Adhvaryu goes first, of the returning two, the Pratiprasthār goes first. (The rite) is prescribed in the Pauroḍāśika Brāhmaṇa.\footnote{cf. foot-Note No.1 to V.2} (They carry the Stambayajus) three times with the formula, and the fourth time silently. They do the first tracing of the altar. After the altars have been dug out, the Adhvaryu alone murmurs the Karana formula. From the dug out altars the Āgnidhra carries (the earth) three times.
यह तात्त्विक प्रश्ने कितीत इसमें स्थलित अंश कहा है?

यह तात्त्विक प्रश्ने कितीत इसमें स्थलित अंश कहा है?

यह तात्त्विक प्रश्ने कितीत इसमें स्थलित अंश कहा है?

यह तात्त्विक प्रश्ने कितीत इसमें स्थलित अंश कहा है?

यह तात्त्विक प्रश्ने कितीत इसमें स्थलित अंश कहा है?

यह तात्त्विक प्रश्ने कितीत इसमें स्थलित अंश कहा है?
When the Āgnidhra carries earth three times, the Adhvaryu alone traces around the Cātāla in the manner of the Cātavāla. The Uttaravedi is piled up in the manner of the Uttaravedi. After the Adhvaryu has piled up the Uttarānābhi, he and the Pratiprasthātr carry forth two fires in the manner of the carrying forth of the fire. The Adhvaryu alone, having deposited fire on the northern altar offers the Adhvarāhutsis. The Pratiprasthātr, having deposited the fire on the southern altar, offers clarified butter silently. Having done the second tracing of the two altars on whose Uttaravedi fire has been carried forth, having levelled (the altars), (the Adhvaryu and Pratiprasthātr) hold firm the two wooden swords across. The Adhvaryu alone gives out the call, "Do you keep down the Prokṣaṇī-ladles, put down the faggots and bundles of sacrificial grass, cleanse the spoons and ladles (with the relevant mantras) and the Prṣadājya-ladle silently, having put the girdle round (the waist of) the sacrificer's wife, come up with pots of clarified butter and curds." After the Prokṣaṇī-ladies have been brought, having thrown the wooden swords, having sprinkled themselves, having kept ready the two sets of faggot and sacrificial grass, having turned by the right and having gone to the west, they cleanse the spoons and ladle (with relevant mantras) and the Prṣadājya-ladle silently. Having girdled the sacrificer's wife, they come up with two vessels of clarified butter and curds. Having purified the clarified butter in two vessels and Prokṣaṇī waters, the Adhvaryu takes clarified butter in the ladles together with the Prṣadājya in the Uttaravedi. The Pratiprasthātr takes clarified butter into the ladle, as in the Full-moon and New-moon sacrifices in the southern altar.

V.6

(The Adhvaryu and the Pratiprasthātr) stand up taking the Prokṣaṇī-ladles. They sprinkle the faggots. They sprinkle the altars. They sprinkle the bundles of sacrificial grass. Having sprinkled the bundles held (within the altars), having poured water over the knots of bundles, they take out the Prastaras from the front. The Adhvaryu spreads in the northern altar the sacrificial grass in five rows; the Pratiprasthātr in the southern altar in three rows. With the Prastaras in their hands, having moved forward, they lay down the enclosing sticks of Gmelina arborea. They keep firesticks erect. They lay down across the separating dārbandha-blades the

3. cf. BaudhŚŚ IV.2
4. cf. BaudhŚŚ IV.2
5. cf. BaudhŚŚ IV.2,3
6. cf. BaudhŚŚ IV.3
7. There is no Uttaravedi in the southern altar.
8. The potential and the imperative in the sūtra have different subjects, hence literal translation is difficult.
प्रस्तरी। प्रस्तरयोजृह्व। बहिष्पोषितिः। एता असद्विति समभिभूतयः प्रदक्षिणमावृत्तयः प्रत्यक्षावाद्रवणे दक्षिणत् एवाध्वरुपः प्रति-प्रस्थाता। अनुपूर्वे हवीण्यावसयत। आग्रेयप्रभूति-न्येवाध्वरुपः सयति प्रसिद्धमैन्द्रा-प्रात। मार्त्यां प्रतिप्रस्थाता कर्षः वा चमसं वामिक्षां व्युद्रृत्तय तस्यं मेषमवदयत। अथास्ये शरीपकरोपरसकूनामक्षामित्युष्पवपति। वाजनमानीयात्ताभिबिर्यति। वारुणीमध्वरुपः च सक्षे वा चमसं वामिक्षां व्युद्रृत्तय तस्यं मेषमवदयत। अथास्ये शरीपकरोपरसकूनामक्षामित्युष्पवपति। वाजनमानीयात्ताभिबिर्यति। तथैरकपालमुद्राय बहुनायावचं पृष्ठिः करेत्। अथेतानि संपरिग्रहान्तत्वेत्वाससत्। आग्रेयप्रभूति-न्येवाध्वरुपः सेवामासादयति। प्रसिद्धमैंद्रागत। मार्त्यां प्रतिप्रस्थाता दक्षिणस्यां। वारुणीमध्वरुपः स्तरसः कार्य चैकपालमु। तथैवोत्तरे वा विशाये वा वाजिने। अध्वरुपिनयविन्यस्यावृत्ता निम्नवेशेन चरति। प्रदत्ताभिन्दुत्त।

अथेथात्तामासिद्धमादि आहारप्रये समिद्धमानायातुबृहिः।
अध्यात्म्त इच्छौ। परि समिधी शिनष्ठ। वेदाभ्यमपवाजयत। अनुक्रामु सामिभेतनीपु सुवाभ्यमादिदायरावारावर्यत। अध्वरुपिन संप्रेषिमाहािदायी।
Prastaras on the separating blades; the Juhús on the Prastaras; other lades on the sacrificial grass. Having touched them together with the formula, "These have sat down in the world of good action; protect them O Viṣṇu, protect the sacrifice, protect the lord of sacrifice, protect me, leader of the sacrifice." Turning by the right, they go towards the west—the Adhvaryu along the south, the Pratiprasthāṭr along the north. They take down the oblations successively. The Adhvaryu takes down the oblations beginning with (the cake) to Agni up to that to Indra-Agni in the prescribed manner.

The Pratiprasthāṭr, having put the coagulated milk for Maruts in a bronze-vessel or a goblet, keeps the female sheep on it. He puts around for her leaves of *Prosopis spicigera*, flour of parched Karīra-fruits and coagulated milk. Having brought the whey, he pours it over the oblation. Similarly the Adhvaryu having put the coagulated milk in a bronze-vessel or a goblet, keeps the male sheep on it. He puts around for him leaves of *Prosopis spicigera* and flour of parched Karīra fruits and coagulated milk. Having brought the whey, he pours it over the oblation. Similarly, the Adhvaryu, having put the coagulated milk in a bronze vessel or a goblet, keeps the male sheep on it. He puts around for him leaves of *Prosopis spicigera* and flour of parched Karīra fruits and coagulated milk. Having brought the whey, he pours it over the oblation. Having taken down the cake on one potsherds, and having brought (in a pot) ample quantity of ghee, he puts the cake in it so that its surface is visible. Having touched together the oblations they keep them within the altar. The Adhvaryu places within the northern altar the oblations beginning with the cake to Agni up to that to Indra-Agni in the prescribed manner. The Pratiprasthāṭr places the coagulated milk for the Maruts in the southern altar. The Adhvaryu places in the northern altar coagulated milk for Varuṇa and the cake on one potsherds to-Ka. The two wheys are placed on the rubbish-heap or in the place between the Gārhapatya and the altar. The Adhvaryu alone does the churning of fire with the procedure for churning. Having cast (the fire thus churned out into the Āhānaviśa) and having made an offering.

V.7

(The Adhvaryu), taking a fire-stick from the faggot says (to the Hotṛ), "Do you recite verses for the fire being enkindled." (The Adhvaryu and the Pratiprasthāṭr) put the faggot (on their respective fires one by one). They keep back two fire-sticks (one each). They fan by means of the Vedas. After the Śāmīdhēniś have been

1. cf. TS I.1.11.2
2. cf. BaudhŚŚ IV.5

1. for *śīnasṭah* one expects *śīnasṭah.*
स्विस्त्र: संमृद्धिति। सम्मृष्ट उत्तरे अग्रिबिवक्त्यसमृष्टो दक्षिणः। अथ
प्रतिप्रस्थाता पतली पृच्छिति पति कस्ये जार इति। असाविति। तं वरुणो
गृहात्यिति निर्दिशभं। यज्ञारः सन्तं न बूःयतिग्रं ज्ञातिः रूःथ्यादस्ती मे
जार इति निर्दिशेतु। निर्दिशेत्वैवं वरुणपारशेन ग्राह्यतीतिः ब्रह्माण
अतःतानि करङ्मभागार्यभिषिक्त्वैः नेष्ठितीने के शूरे समुष्य पतल्ये प्रयच्छिति।
तानि पति शार्क्रथिधिनिधित्वे। अथैतनां दक्षिणाय द्वारोपित्यक्रमः
दक्षिणायायाहर्ष्ययायनं दक्षिणोत्तरे वेदी परीत्य प्राचीमुदानयवाच्यवति
प्रवासायाहवाहे मर्तो यज्ञवाहसः करम्भेन सजोपः इति। अथ
दक्षिणमेप्रग्रेण पुरस्तात्तांत्रिकः यमुखास्तिस्तिन्युत्तरे एवाध्वर्युदक्षिणो यज्ञमानो
दक्षिणा पति। अतःतानि करङ्मभागार्य पति यज्ञमानाय प्रयच्छिति। तानि
यज्ञाय: शार्क्रथिधिनिधित्वे। अथ पुरोनुवाक्यायाम्वाह। ॥ ७ ॥

मो यूः ना इत्र पृत्स देवास्तु स्म ते शुष्कनिन्त्वरा। मही हस्य मीदुषो
यन्या। हविवभमतो मर्तो वन्दते गोरिति। उभौ शार्क्र्यां पति च यद्वा
यदर्ष्ये यत्सभाया यदिन्त्रिये। यच्चूहे यदर्ष् एत्यक्रमम् ज्ञामू।
यदेशस्याधि धर्मिणि तस्यावयवङ्गसीति स्वाहेति। अतःताशीकं
शूर्पमप्राग्नुपरहरिति। अपि वार्षिकस्युः भुजाते। व्यवह्यो त्वथ्युर्युनमनर्ये
स्रुः कर्म कर्मं कर्मवः: सह वाचा मयेश्चु। देवेभ्र: कर्म कीत्वा अवेत
सुदानव इति। अथ प्रतिप्रस्थाता दक्षिणमेप्रग्रेण समार्थि। उभौ
शाृष्यारावारावाचार्यते। अथ अध्वर्युवरे प्रवरेश्च प्रवृणीते। प्रसिद्धं होतारं
recited one after another, they offer the Āghāra libation by means of the spoons. The Adhvaryu himself gives out the call, “O Agnidh, do thou cleanse the fires each thrice.” While the northern fire is cleansed and the southern one is not, the Pratiprasthātr asks the sacrificer’s wife, “O sacrificer’s wife, who is thy paramour?” “N.N.” (she replies). “May Varuṇa catch him”, says he. If she does not mention even though one exists, she would bring calamity to her beloved kinsmen. She should therefore refer, “N.N. is my paramour.” Mentioning his name, she causes him to be fastened with Varuṇas’ bond, so says the Brāhmaṇa. Having collected in a winnowing basket of Īṣīka grass the Kārambha-pots round which fire has been moved, he hands it over to the wife. She holds them on her head.

Then having led her out by the southern door, while leading her towards the east, having gone around along the south of the Anvāhārayapacana fire and along the south of both the altars, makes her utter the verse, “We invoke the voracious Maruts, the receivers of sacrifice and agreeable with the Kārambha.” They stand in front of the southern fire facing towards the west—the Adhvaryu to the north, the sacrificer to his south and the wife to his south. The wife hands over the Kārambha-pots to the sacrificer. He holds them over his head. He recites the puronuvakya.

V.8

“Do thou not be against us in battles, O god Indra, let there be expiation to satisfy thee, O impetuous one, for the barley-heap of this bountiful one is great. Maruts whom our song praises are rich in oblation.” Both the sacrificer and his wife recite the yajya, “The wrong which we have done in the village, in the forest, in the assembly, in strength, the wrong to Śūdra or Aryan, the wrong contrary to the law whatever, of that thou art the expiation, svāhā.” (The sacrificer) throws into the fire the winnowing basket of Īṣīka grass. Or it is brought in use after sprinkling with water. The two depart variously. The Adhvaryu follows them with the verse, “The doers of the deed have performed the deed with wondrous speech. Having done the deed for the gods, do you go to your home, you bountious ones.” The Pratiprasthātr cleanses the southern fire. Both (the Adhvaryu and the Pratiprasthātr) offer the Āghāra-libation by means of the ladies. The Adhvaryu alone chooses the
वृणीते। सीद्धत होता। प्रसवमाकांजुः। प्रसूती सुच आदायात्या-
क्रम्याश्राव्याह समिषो यजेत। वषट्कृते जुहुत्। यज यजेति
चतुर्थ्चोष्टमवोः। समानयमानी। अध्येते सध्वर्यः। सर्वं समानयते। परि
प्रतिप्रस्थाता संस्कारवः। षिनष्टयनूयाजेस्याः। नव प्रयाजानिष्टश्रेयावत्यः। क्रम्य
संस्काराव्यामानुपूर्वः। हवीर्ष्याभियार्यतः। आप्रेयप्रभृतीत्येवाध्वर्युर-
भिन्नार्यति प्रसिद्धमेनृम्ब्रायात्। मारुती प्रतिप्रस्थाता। वारुणीमधवर्यः। कांव
चैककपालम्। अधाग्रवे सोममयेत्याज्यभागाभ्यं चरत्। अथ
प्रतिप्रस्थातोपरमति। अधाद्वर्यव्रानुपूर्वः। हविशृंख्यर्ति प्रसिद्धमेनृम्ब्रायात्।
अथाध्वर्युरुपरमति। अथ प्रतिप्रस्थाता मारुत्या अवंग्राह महुर्द्यो
अनुभूत्व। प्रथमनेवादनेन शमीपर्णकरीरसकूणामिस्याया इत्यथार्थः।
द्वितीयनेवादनेन शमीपर्णकरीरससकूणामिस्यां। मेषामित्यवद्धार्थः।
अभिवर्यार्थः। प्रत्यनक्तिः। अत्याक्रम्याश्राव्याह मरुतो यजेति। वषट्कृते
Pravara. He chooses the Hotṛ, in the prescribed manner. The Hotṛ sits down. The Adhvaryu and the Pratiprasthāṭṛ await the impulse (by the Hotṛ).

When impelled, they take up the ladles and cross the altar. The Adhvaryu, having caused to announce, says (to the Hotṛ), “Do you recite the yājayā for Samidhs.” At the Vāṣat-utterance they make the offering. The Adhvaryu further gives the simple calls), “Do you recite the yājayā,” “Do you recite the yājayā.” While both are taking (clarified butter from the Upabhrī into the Juhū) at the fourth and eighth (Prayājas), the Adhvaryu takes the entire quantity at the eighth (Prayāja), the Pratiprasthāṭṛ keeps back the drops for the Anūyāya offerings. Having offered nine Prayājas and having crossed towards the north, they pour clarified butter over the oblations successively. The Adhvaryu pours over the oblations beginning with that for Agni in the prescribed manner up to that for Indra-Agni. The Pratiprasthāṭṛ offers the coagulated milk to the Maruts; the Adhvaryu offers to Varuṇa and the cake on one potsherd to Ka. They offer the Ājyabhāgas for Agni and Soma. The Pratiprasthāṭṛ stops.

The Adhvaryu offers the oblations serially in the prescribed manner up to that for Indra-Agni and stops. Taking the portion (of the coagulated milk) for the Maruts, the Pratiprasthāṭṛ says (to the Hotṛ), “Do you recite the puronuvākyā for the offering to) the Maruts.” As the first portion he takes leaves of Prosopis spicigera, flour of parched Karīra-fruits and the coagulated milk. As the second portion he takes leaves of Prosopis spicigera, flour of parched Karīra-fruits, coagulated milk and the female-sheep. He pours clarified butter over it, and anoints back (the oblation within the altar). Having crossed the altar and having caused to announce, he says (to the Hotṛ), “Do you recite the yājayā for the Maruts.” He makes the offering at the Vāṣat-utterance. The Pratiprasthāṭṛ stops. While taking the portion (of the coagulated milk) for Varuṇa, he says (to the Hotṛ) “Do you recite the puronuvākyā for Varuṇa.” As the first portion he takes the leaves of Prosopis spicigera, flour of parched Karīra-fruits and the coagulated milk. As the second portion he takes leaves of Prosopis spicigera, flour of parched Karīra-fruits, coagulated milk and the male sheep. He pours clarified butter over it, and anoints back (the oblation within the altar). Having crossed and having caused to announce he says (to the Hotṛ), “Do you recite the yājayā for Varuṇa.” He makes the offering at the Vāṣat-utterance. He offers the cake on one potsherd to Ka (by calling) “Do you recite the puronuvākyā for Ka,” “Do you recite the yājayā for Ka.” Both of them offer the Śvīṣaktṛ-offering. The Adhvaryu takes portions of oblations beginning with that for Agni up to that for Indra-Agni in the prescribed manner. The Pratiprasthāṭṛ takes the portion (of the coagulated milk) for the Maruts. The Adhvaryu takes portions of the coagulated

अपांश्रेपककपालेन चरति कायानुकूलि कं यजेति। अथ स्विधकृता चरति। आपेयाप्रभुतीनामेवाध्वरुपवधि प्रसिद्धमैन्द्राग्रात्। महत्वेऽ प्रतिप्रस्थाता। वारुण्या अध्वरुपाराशियादेककपालित्य च। द्विरभिधारयति। न प्रत्येकः। अत्याक्रम्याश्रव्याहयहिं स्विधकृता यजेति। वषट्कृत उत्तरार्धपूर्ववर्त्तिहाय पूर्वा आहुतीजुहन्तः। अप्रेतानि मेक्षणान्याहवनीयोऽवगऽप्रहर्तः। अथैनानि सश्रावाभाध्यमभिजुहतः। अथोद्भवत्याक्रम्य यथायतनसे सुचः सादयित्वा प्राश्रितम- वदायेढाळवधि:। आपेयाप्रभुतीनामेवाध्वरुपवधि प्रसिद्धमैन्द्राग्रात्। महत्वेऽ प्रतिप्रस्थाता। वारुण्या अध्वरुपाराशियादेककपालित्य च। अभिघात्यव। अथ प्रतिप्रस्थातोत्तरं वेदिमुपसर्वति॥ ८॥

उपहृतायमिदायमिदग्रीथ आद्याति षडवतम। प्राश्रित। मार्जयन्ते। अथ भ्रान्ते प्राश्रित परिहरेित। परि प्राश्रित हरन्ति। अन्यः सनु वेदेन भ्रह्मान्यमः। अथान्यान्यायं याचति। तस्मिनान्याश्रद्धं ददाति। उद्गवत्नेवेतद्रविच्छिद्धम। सादयित्वा वाजिने। अध्वरुपव संप्रेषमाह भ्रह्मायस्तम्यः समिधमाधायाप्रियैः भ्रान्यानुस्फृतस्वस्मृतिः। अथाध्वरुः पृष्ठदार्थो विहतव जुहः समानीयात्याक्रम्याश्रव्यः देवतायेिति। वषट्कृते जुहतः। यजः यजेति नवानुपान्याजनः निष्ठोद्भव्याक्रम्य यथायतनसे सुचः सादयित्वा वाजवतीभवः सुचो व्यूहतः। शंसुनान प्रस्तरपरिवह संप्रकीर्थं संप्रस्ताव्य सुचो विमुच्छः। तथेव कश्चैव वा चमरसो वानायज्ञलितः याचतः। समानी वाजिनोऽष्ट्रयः। अध्वरुपव प्रदक्षिणामातुः। प्रत्येकः वदायेढाळवधिः पत्री: संयाज्य प्राश्रेत्यं। ध्वानायाय्याः त्रीणि पशुविन्दीकानि सम्भवस्यजूद्धे॥
milk for Varuṇa, of the ghee from pot and of the cake on one potsherd. They pour clarified butter over the portions twice. They do not anoint back. Having crossed and having caused to announce, (the Adhvaryu) says (to the Hotṛ), “Do you recite the yājya for Svistakṛt Agni.” At the Vaśa-utterance they make the offerings in the eastern halves of the northern halves trangressing the earlier offering. Here they throw the corn-stirring sticks on their respective Aḥavaniya fires.

They offer drops (of clarified butter from the ladles) over them. Having crossed towards the north, having placed the ladles in their places and having cut the Prāṣītra portions, they take up Iḍā. The Adhvaryu takes portions of oblations beginning with that for Agni upto that for Indra-Agni in the prescribed manner. The Pratiprasthāṭr takes portions from the coagulated milk for Maruts. The Adhvaryu takes portions from the coagulated milk for Varuṇa, from the ghee (in the pot) and from the cake on one potsherd. He pours clarified butter (over them). The Pratiprasthāṭr moves to the northern altar.

V.9

After the Iḍā has been invoked, the Adhvaryu gives to the Āgnidhra his part of Iḍā in six portions. (The priests concerned) consume (the Iḍā). They sprinkle themselves. (The Adhvaryu) says, “Do thou carry the Prāṣītra to the Brahman.” The Prāṣītra is carried (towards the Brahman). Following it the water, following it the Brahman’s portion (out of the four parts) supported by the Veda. (The sacrificer) asks for the Anvāhārya (rice). Along with it he gives Dakṣinā as he wills. The remaining oblations are carried away. The two whey (pots) are placed. The Adhvaryu alone gives out the call, “O Brahman, we shall start; having put the fire-stick, O Agni, do thou cleanse the fires once each.” The Adhvaryu, having struck the Prṣadājya (with the spoon), having taken it into the Juhū, having crossed and having caused to announce says (to the Hotṛ), “Do you recite the yājya for Devas.” At the Vaśa-utterance they make the offering. Having offered nine Anuvājas (with the call), “Do you recite the yājya,” “Do you recite the yājya,” Having crossed towards the north and having placed the ladles in their places, they separate the ladles with Vājavati verses. Having scattered the Prastara and enclosing sticks at the Šanuvavāka

4. The call agraṇaye svistakṛte’ nubrūhi is presumed.
5. Caland’s text reads pratyanaktāḥ, while many MSS lead to pratyanaktāḥ, in BaudhŚŚ V.7 where the printed text is śinaśṭāḥ no manuscript gives the correct form śinaśṭāḥ. It may therefore be said that the author of BaudhŚŚ wrote (or rather uttered, the text being a Pravacana) śinaśṭāḥ and pratyanaktāḥ.

1. cf. BaudhŚŚ I.19
जुहोति। एकं प्रतिप्रस्थाता दार्शपौर्णीमासिकं दक्षिणं। अथ
पूर्णपाटस्वरूपामैधारिता न विसृज्जते ब्रतम्। अथ याचत्याज्यस्थालीः
सधुवां सुचं बहिः। प्रतिवसननीये वाससी वारुणये निष्कासं हुन्मिति।
अतत्समादयाहैहि यजमानन्ति। अन्तङ्गायज्ञानो नूतिचि पत्यन्तरेण
चात्वालोककरायुद्धमनिष्क्रम्य यत्रापस्त्वदन्ति। प्रसिद्धो वस्त्रभृष्णः।
साम चैव नाह देवीराप एष बो गर्भ इति च। अथाप्रतिक्षामयति
वरुणस्यान्तिहैथि। प्रथवे समिध: कुर्वत एधो उस्वेधिषीमहैति।
एताहवनीये सध्याद्यति समिदसि तेजो असि तेजो मयि भेष्यीति।
अथाहवनीयमुपसतिवहि रयो अन्तङ्गारिषिः रस्य सम्यक्महि।
पच्चया अयः आगमं तं मा संकृजः वर्चसेति। अन्तः विसृज्जते ब्रतम्। अथ
पौर्णमासवैमृत्तायामिन्त्रा यज्ञानायतन उपविन्य त्रेणा शतल्या
लोहितायसस्य च शुर्रेसी शीर्षस्त्रि च वर्तते परि च वपते यदृच्छः
पर्यवर्त्यदन्तन्यृधिविया दिवः। अग्रिरिशान ओजसा वहुणो धीतिभि:
सह। इन्द्रो मरुद्भि: सकिधिधि: सह।। अग्रिसिद्धेन शोषिणि तप
आकान्तामुणि:। शिबस्तापसाहित्यमा वैश्वनस्तयं तेजः। ऋदेनायस्य
निवर्तं चलेत शिवने तिरं तपसायणुत्तिथि शिवनायस्योपवर्ति
श्रमेनायस्याभिवर्ति।। शीष्यस्त्वतृतं तत्सत्यं तद्वन्तं तत्सत्यं तेन शाकेयं
formula (recited by the Hotr), having dropped clarified butter (over them) and having released the ladles they ask for bronze vessels or goblets not besmeared with ghee in the same manner. The offering of the two wheys is similar. The Adhvaryu alone, having turned by the right and having moved towards the west, having offered Paniśāhīyājas, having gone to the east, having swollen the Dhruvā, offers three Saṁśayājus offerings as prescribed in the Animal-sacrifice. On the southern fire the Pratiprasthātr offers one Saṁśayājus offering prescribed in the Full-moon and New-moon sacrifices. (The sacrificer) having gone through the Pūrṇapātra offering and Viṣṇu-strides does not release the vow.

(The Adhvaryu) asks for the vessel for clarified butter together with the spon, the ladle, sacrificial grass, pieces of cloth for wearing, the scrapings of the coagulated milk for Varuṇa and husks. Taking all this, he says, "Come O sacrificer." Following him the sacrificer, following him his wife, having gone out between the Cātvāla and the rubbish-heap, go to that place where there is water. The Avabhṛtha rite (is to be gone through) as prescribed. He does not give out a call for Śaman-chanting, nor does he recite the formula, "O divine waters, this is your womb; glad and well-tended have we made it for you; proclaim us as doers of good deeds among the gods." They return without gazing back for the concealment from Varuṇa. On the way they collect fire-sticks with the formula, "Thou art the fuel; may we prosper." Having come he puts (a firestick) on the Āhavaniya with the formula, "Thou art a fire-stick; thou art brilliance, grant me brilliance." They pray to the Āhavaniya with the verse, "I have penetrated to the waters; we are united with sap. Rich in sap, O Agni, I have come; do thou unite me with strength." Here (the sacrificer) releases the vow.

Having performed the Full-moon sacrifice and the Vaimṛdhēṣṭi and having sat in the sacrificer's seat, he gets his hair on the head shortened with the three-striped quill of a porcupine and his beard shaved with arazor of black iron with the verses, "(It is through the ordinance of Prajāpati) that the sun turned around the borders of the earth and the heaven; that Agni (becomes) the lord by his splendour; that Varuṇa (governs) by his rules, that Indra together with his companions the Maruts (functions)—Agni is provided with sharp heat; Tapas is tread upon by Uṣṇih verse; the head is placed within Tapas with the lustre of Vaiśvanāra Agni. I cut his hair with R̄ṣṭa; I shorten it with truth; with Tapas I pursue it; with the auspicious I bring it near; with the helpful I turn it along. With regard to the head that is (Prajāpati's) order; that is truth, that is vow, may I be capable of it; may I be capable with it; may I prosper through it." (Thus he murmurs) first towards the east, then towards the south,

2. cf. BaudhŚŚ V.4
3. cf. BaudhŚŚ VIII.19
4. cf. TS I.4. 45.3
5. cf. TBr. I.5.5.1,2.
तेन राध्यासमिति पुरस्तादेवाये स्थ दक्षिणतो स्थ पश्चाद्योक्ततरो स्थोपरिश्रात। तु संतिष्ठाने वर्णप्राग्राहसहस्वर्णिष्यि। परिवत्सरीणां स्वस्तिमाशास्त्रो इत्याशास्त्रो ॥ ९ ॥ द्वितीयः ॥

अथ तथातुरुः मारेषु साक्षेम्भविभिर्भक्ष्यमाणो भवति। स उपकल्ययेते त्रेनीः शलाली लोहितायस्य च शुरुः चतुष्याः पुरोदासाः कपालाः चतुर्षस्वरस्वातीस्तावानिता मेक्षणाः पृष्टदयाय दधि। अथ पौर्णमास्य उपवस्येः अग्रे स्नान करे पुरोदासमहाकपालं निर्विष्टमाय साक्षः सूर्योदययात। सा प्रसिद्धि: संतिष्ठाते। अथ मध्यानि महद्यः सांतपनेष्यश्रुः निर्विष्टमाय। सा प्रसिद्धि: संतिष्ठाते। अथास्यैव दलस्वरूपः गृहमेधिभ्यो वत्सा अपाकृता भवति। अथ सायं हुते स्त्रिहोत्रे नार्तासः दुरे गार्हस्थ्ये गृहमेधीयं चर्यं प्रयत्नार्थक्यो दशामुदाययति। अथैतां पात्रः निर्मित्योपस्तिर्य तस्यामेनमसंज्ञिवे अवर्तित । सर्वरासेचन वृन्दाप्रभूतमाध्यमनीकीवा तेषवासादयति। अथायाये सोमपये व्यायव्यायभाग्यां चरति। अथोपस्तिर्य पूर्वाधारत्चरोरवद्यायं महद्यो गृहमेधिभ्यो सनु-ब्रूहयति। पूर्वाधारास्यापारास्यादयति। अभिगित्यति। प्रत्यनकित। अत्याध्यायाश्रावायास महद्यो गृहमेधिभिः योजेति। वस्तुकृते जुहोति। अथ स्विष्टकृता चरति। इडानो गृहमेधी: संतिष्ठाते। पूर्वाधारत्य शामकार्य परिशिष्टि:। प्रत्येकां स्त्रीकुमारेश्य: पचिन्त। आशिता भवति। आञ्ज्यते। अभ्यञ्ज्यते। अनु वत्सानवासयति। सत्यपरावैत कर्तश्रम वस्तु वज्ञान्ति। अथाध्यायुर्युरपररात्र आद्युवय नित्यवतस्याय पथसात्रिहोत्रे जुहशोति। अथैतां दर्शी निर्मित्योपस्तिर्य तस्यामेतसं सर्वशयाश्व माकास्मिनवदयति। द्विभिगित्यति। अथ पुरांयुज्ञायामवमाय पुर्ण असी दर्शी परसपि सुपुर्वाः पुनरापि। वस्तेय विचक्तीवहा! इष्टमूर्ज्ज्य शापृतो
then towards the west, then towards the north and then upwards. The Varunaprāghanāsa offerings thus come to an end. He asks for benediction with the formula, "He asks for grace lasting for a Parivatsara."\(^6\)

V.10

After four months (the sacrificer) proposes to offer Sākamedha-offerings. He procures a three-striped quill of a porcupine, a razer of black iron, four sets of potsherds, four vessels for cooking rice, as many corn-stirring sticks and curds for Prsadājya. On the Upavasatha day of the full-moon the (Adhvaryu) pours (paddy) for a cake on eight potsherds to Anikavant Agni at sunrise. The Iṣṭi comes to an end in the prescribed manner. At midday he pours (paddy for) cooked rice for Śāntapana Maruts. The Iṣṭi comes to an end in the prescribed manner. On this day calves (of the cows) are driven away for an oblation to Gṛhamedhin Maruts. In the evening after he has offered the Agnihotra, (the Adhvaryu) having cooked rice for Gṛhamedhin Maruts in the milk of all cows on the Čānapata fire and having poured ghee over it, takes it down towards the north. Having cleansed the vessel and having spread clarified butter in it, he draws it into the rice as if without striking at it. Having made a cavity for ghee into it, and having poured ample ghee, he places it within the altar. He offers the Ājabhāgas to Agni and Soma. Having spread clarified butter (into the ladle), while taking portion of cooked rice from the eastern half, he says (to the Hotṛ) "Do you recite the puronuvākyā for Gṛhamedhin Maruts." Having taken portion from the eastern half, he takes portion from the rear half. He pours clarified butter over it and anoints back (the oblation). Having crossed and having caused to announce, he says (to the Hotṛ), "Do you recite the yājya for Gṛhamedhin Maruts." He offers at the Vaṣat-utterance. Then he offers the Svistakṛt offering. The Gṛhamedhiya sacrifice comes to an end with the Īdā. He keeps back the scrapings of cooked rice for the Pūmadarvya offering. Auxiliary rice is cooked for womenfolk and children. They consume it. All put collyrium into their eyes and anoint themselves. The calves are allowed to join (their mothers). The calf of two cows having the same calf is tied at this night.

Having hastened towards (the fire-hall), the Adhvaryu offers the Agnihotra with the milk of a cow having her own calf. Having cleansed the ladle and having spread clarified butter in it, he puts in it the scrapings in entire quantity. He pours clarified butter over it twice. He recites the puronuvākyā, "O ladle, filled, do thou fly away. Well filled, do thou fly back. Let us exchange, as if, our possessions. O hundred-powered Indra; (do thou grant me) food and strength."\(^1\) He makes the

6. cf. TBr I.4.10.2
1. cf. TS I.8.4.1
इति। यज्ञति देहि मे ददामि ते नि मे धेरि नि ते ददे । निहारमिति मे हरा
निहारं निहारमि ते स्वाहिति। ऋषभ एहीत्रूषभस्य स्रवथे जुह्यात् ।
ब्रह्मानो हिंकार इत्येददपस्मू । गार्हपत्ये जुहोत्य-नारवः यजमाने
स्वाहिति। अथ पृथ्विः स्तीत्वापः। प्रणीय मरुद्रोभः। क्रिडः भः।
पुरोडळाः सप्तकपालं निर्विन्धति साकः सूर्येणोद्घात। सा प्रसिद्धेनि
संतिष्ठेत्। अथ तदानीमेव पृथ्विः स्तीत्वापः। प्रणीय निर्विन्धफ्याग्निशङ्कपालमिति
पञ्च संचराणः प्रामाण्यमेकधारकपालमैत्र्यं च वैश्वकर्मणेक्कपालमिति।
तवचं पुरोडळां गार्हपत्येण अथ शिवर्थ्यार्थविवाहो खाद्याघ्रेयेव निनीय
स्तम्भयज्ञुहरि । इदमेव प्रसिद्धः पौरोडळशिरम् । त्रिर्युज्ञ तूणिः
चतुर्थम् । पूर्वं परियाङ्गे परिगृहिती। करणं जपति । उद्दनि ।
उद्धताद्रीश्रिहः प्रसिद्धि। गदार्थश्रिहर्थत्व चात्वालस्यावृङ्गा मावार्त्तिः
परितख्ति। उत्तरवेदार्थी तत्वेदिनि निवपति। उत्तरानामिकमाण्याभिरूवः
प्रणयिति। अध्यवत्त्युतं भएव परियाङ्गे परिगृहक्षेत्र योगपित्वा तिर्यंजं
स्तवः सत्रेष्यमाह प्रोक्षणीयासाद्वेध्मारस्यस्तवः सुवं च सुच्छः
समृद्धि। तूणिः पृष्ठदायः स्तवः पतीं संन्वाजङ्गे च दशा चोदेहीति।
आहतास्तु प्रोक्षणीयास्य सप्तयां मार्जयित्वेध्मारस्यस्तवः प्रदश्कणाम्वृत्य
प्रत्यक्षावृः सुवं च सुच्छः समार्थि। तूणिः पृष्ठदायः स्तवः।
पतीं संस्नाजङ्गे च दशा चोदेहांव च प्रोक्षणीत्वो धुः स्तवः । यथा
वैश्वदेवहवीराश्च संतिष्ठेत र्र्यन्त्र वाजिनालः। अथ पूर्णपार्वतिणिः
क्रमेश्चरित्वा न विसुज्जते ज्रतम् ॥ १० ॥ तृतीयः ॥
offering with the verse, “Do thou give me, I shall give thee. Do thou bestow upon me, I shall bestow upon thee. Do thou accept my offering: I shall accept thy grant, svāhā.¹ Saying “O bull, come,” he makes the offering at the bellowing of the bull. (He does so) at the him-utterance by the Brahman. This is another view. He makes an offering with Svāhā-utterance on the Garhapataya while the sacrificer has contacted him. Having stove the Prṣṭhyā line and having carried the (Pranistā-waters), he pours out (paddy for a cake) on seven potsherds to Kridin Maruts at sunrise. The Īṣti comes to an end in the prescribed manner.

Immediately afterwards, having stove the Prṣṭhyā line and having carried forth (Pranistā) waters, he pours out (paddy) for passing (samacara) oblations beginning with a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra-Agni, cooked rice to Indra and a cake on one potsherd to Viśve Devas. Having made the cakes catch the crust, having kept them on fire, having covered them with ashes, having gone forth and having poured down (the wash-water) for the Āpyas, he carries the Stambayajus. (The rite) is prescribed in the Paurodāsika Brāhmaṇa.² (He carries the Stambayajus) three times with the formula and the fourth time silently. He does the first tracing out of the altar; murmurs the Karaṇa formula,³ digs out (the altar). The Āgnidhra carries the earth three times from the dig out spot. When the Āgnidhra carries three times, he draws around a line for the Cārvāla with the procedure for Cātvāla.⁴ He pours down earth for the Uttaravedi with the procedure for Uttaravedi.⁴ Having carved out the Uttarānābhi, he carries forth the fires with the procedure for carrying fire.⁵ Having done the second tracing out of the altar after the fire has been deposited on the Uttaravedi, having levelled (the altar), having held up the wooden sword crosswise, he gives out the call, “Do you keep down the Prokṣani-waters, place the faggot and sacrificial grass, cleanse the spoon and ladles (with the relevant formulas) and the Prṣadāja-ladles silently, girdle the sacrificer’s wife and come up with the clarified butter and curds.” After the Prokṣanī-water has been brought, having discarded the wooden sword, having sprinkled himself, having placed the faggot and sacrificial grass, turning by the right and hastening to the rear, he cleanses the spoon and the ladles (with the relevant formulas) and the Prṣadāja-ladle silently. Having girdled the sacrificer’s wife, having come up with the clarified butter and curds and having purified the clarified butter and Prokṣanī-water, he concludes the rites in the manner prescribed for Vaiśvadeva-offerings except the (offering of) whey. Having gone through the rite of Pūṇapātra and Viṣṇu-strides, (the sacrificer) does not release the vow.

2. cf. Foot-note No. 1 to V.2
3. cf. Baudh ŚŚ I.II
4. cf Baudh ŚŚ IV.2
5. cf Baudh ŚŚ IV. 2-3
महापितृवां करिष्णनुपपकल्पेते नृहीरस्व यवास्व षट्कपालान्यं -
भिवान्याये दुग्धमर्हः पात्रं नवे पात्रे इत्युत्तिण्यात्मको नृत्यमेणसेवानसमूहं
बहिर्विचर्याः समिद्धमभागायत्वाश्रयणं करिष्णपूषपवर्धे आज्ञानाथलोऽवने दशानं
स्मयूऽदकुम्भः यज्ञायुऽधानीति। अथ गाहयत्व परिस्वताणि। तमुत्तरे वै कः
संसादायति करिष्णपूषपवर्धे आज्ञानाथलोऽवने दशानं स्मयूऽदकुम्भः
यज्ञायुऽधानीति। अथ योजितवृत्ते कृत्वोत्तरेण गाहयत्वमुपकिर्ष्यं
पवित्रतत्वायायो गृहो हर्षवनं सोमाय पितृमते जुष्टं निर्वापमीति चतुरो
मुशीक्रव्रीरीणां निर्वापिति। एतमेव प्रतिपदते कृत्वा पितृस्यो बाहिष्ठज्ञभयो जुष्टं
निर्वापमीति चतुरो यानामुः। एतमेव प्रतिपदते कृत्वां पितृस्यो ग्रिव्यात्तेः
जुष्टं निर्वापमीति चतुर एव यानां। तेषां ब्रह्मस्य हरिण्यकुतुऽधायति
उपेक्षात्रः यानात्। हरिण्यकुतुऽ वच्चं विसृज्जते। समानं
कर्मादिवपतानं। अध्युत मक्तिशाहेश गाहयत्वम्य षट्कपालायुऽधायति।
अथैतां नालूक्तेऽपरिश्रुत गाहयत्व मक्तिशाहेश एककपालमधित्रित्य
भर्ज्यंति। बहुरूपः धाना: कृत्वा तेषांमर्हाः धाना भवति।
अथैतानस्कृयः कृत्वा पितानि समुपश्य संयुताधिपुण्ड्रके
पुरोदरश्वंष षट्कपालमुः। अथैतरत्रो भस्मिद्धाश्चार्यनिः हृदा तेजु नवे
पात्रमधित्रित्य तिरः: पवित्रमाध्यमानीय तित्ति: पवित्र्रः धाना आत्मति
अथैतादिव्यायै पुस्थामर्हाः पात्रमाध्यमात्राः यति।
तस्माः स्तिस्ततिः: पवित्राः सकृयात्रः पुरोदश्चार्यनिः हृदा तेज्याति
दक्षिणोपमन्वति। अनार्यो-पमन्वतीति ब्राह्मणमुः। अथैतरत्रो भस्मिद्धाश्चार्यनिः
तेज्याति। तत्चः पुरोदश्चार्यनिः हृदा भिवान्यायो गृहो हर्षवनं
निर्वापिति। दक्षिणात
एष सम स्वं तिलकं: कृतो भवति। तदेतां चतुरश्वाः वेदिमालाक्तेष्वेव न
खनति। तये मध्यतो उन्वाहार्यवनमुपमसमादाह्य स्तम्भम्यजुर्वः
रति। ॥ ११ ॥
V.11

(The sacrificer who) is going to perform the Mahāpitṛyajña procures paddy, barley, six potsherds, half potful of milk of a cow feeding another’s calf, two new pots, a stem of sugarcane, three tri-leaves of Butea frondosa, sacrificial grass with roots, a bigger faggot, a curtain, mattress and pillow, collyrium and ointment, a fringe of cloth, wooden sword, two water-pitchers and sacrificial implements. The Adhvaryu strews darbha-blades round the Gārhapatyā. Towards the north he deposits one by one the mattress and pillow, collyrium and ointment, a fringe of cloth, the wooden sword, two water-pitchers and sacrificial implements. Having suspended the cord over the left shoulder and having sat down to the north of the Gārhapatyā, he pours out by means of the Agnihotra-ladle provided with the strainer. With the formula, “In the impulse of god Savitṛ, with the arms of the Aśvinis, with the hands of Pūṣan I pour out (the oblation) dear to Piṭrmant Soma” he pours out four handfuls of paddy. Repeating the same formula (with the modification), “I pour out (the oblation) dear to Barhiṣad Piṭṛs”, he pours out four handfuls of barley. Repeating the same formula (with the modification), “I pour out (oblation) dear to Agnisvātta Piṭṛs” he pours out again four handfuls of barley.

Among these (oblations) he gives out a call to the preparer of oblation-material with regard only to paddy. The barley is taken up. The sacrificer releases speech at the call to the preparer of the oblation-material. The rites upto the crushing of rice-grains is similar. Having crushed the grains, he lays down six potsherds in the southern half of the Gārhapatyā fire-place. Having crushed the barley in the mortar, and having placed a potsherd on the Gārhapatyā fire, they roast it. The barley is roasted out of which half the quantity is turned into roasted grains. Other grains are turned into flour. Having poured the flour (of rice-grains) into the pan and having mixed it with water, he bakes the cake on six potsherds. Having taken away towards the north embers mixed with ashes, having kept a new pot upon them, and having poured into it clarified butter across the strainer, he pours into it the roasted grains across the strainer. He asks for the half potful of milk of a cow feeding another’s calf. Having poured into it flour of parched barley across the strainer, he churns it with the stem of sugarcane. He churns by the right. “He churns in a detached manner”, so says the Brāhmaṇa.1 Having taken out embers mixed with ashes towards the north, he keeps (the pot) on them. Having made the cake catch the crust, he pours down (the wash-water) for the Āpyas. A levelled mound is prepared towards the south. Here he draws a square altar; he does not dig it. Having enkindled the Anvāhāryapacana fire in the middle of it, he carries the Stambayajus.

1. cf. TBr I.6.8.5
इदेमेव प्रसिद्धं पौरोडाशिकम्। त्रियज्ञुषा तृणी चतुर्थम्। पूर्वं
परिग्रहं परिगृहाः। करणं जपत्युद्दनं। उद्वतताद्रिग्रसिद्धिरं।
यदाप्रिग्रसिद्धेः त्यथा सारं परिग्रहं परिगृहाः योयुपित्वा तिर्यगः। स्वयं
सत्त्ववा सम्प्रेष्माः प्रोक्षणीरासादश्यामाहििहुष्णसादश्य सुवं च सुचक्ष
सम्रृक्ष्ठाज्येनोदहीति। आहतासु प्रोक्षणीपूज्यस्य स्वयं मार्जीवितेध्या-
बहिरूपसाधः प्रदक्षिणमावृत्तः प्रत्यद्वङ्कडाृत्य सुवं च सुचक्षि समार्फि।
आज्ञेनोदेत्त्वायं च प्रोक्षणीश्रोत्पूयस्य प्रसिद्धम् पञ्चगृहीतानि वा ष्ठृगृहीतानि
वाज्यानि गृहीता प्रोक्षणीभिरुपसाधिति। इधम् प्रोक्षिती। वेदां प्रक्षिती।
बहि: प्रोक्षिती। बहिरास्त्रं प्रोक्षौपौपनिनीय पुरस्तातस्मूलं प्रस्तरं गृहाः
तृणीस्। अथ प्राचीनावीतं कृत्वा त्रिरपस्तले: परिस्रृणपर्वेष्ट। संतरा-
मेवागे। अथ विदराम्। अथ विदराम्। अथ यमोपवेत् कृत्वा यथेत् त्रि:
पुन: प्रतिपर्वेष्ट। अथ प्रस्तरपानिनीय परिधी परिप्रथाति मध्यमं चैव
दक्षिणं च। उवर्गम समिधासादश्याति। विधृती तिर्षी सादवति। विभृतोः।
समूलं प्रस्तरं न्यास्ति तृणीस्। प्रस्तरं जुहम्। बहिर्षेति। एतत
असदतिति समर्पितम् प्रदक्षिणावृत्तम् प्रत्यद्वङ्कडाृत्यानुपर्वतः
हवींश्युद्वास्यवयुष्णसूत्ताखरात्मितम्। पूरोडाशिकमभिधार्या धाना:
कर्मभिममिः। तेषामेकाकमनूचीनानुवद्धराति। दक्षिणत: पूरोडाशिकम्।
(The rite) is prescribed in the Pauroḍāśika Brāhmaṇa.1 (He carries the Stambayājus) three times with the formula and the fourth time silently. He does the first tracing out (of the altar); murmurs the Karanā formula.2 He turns up (the earth); the Āgniṇḍtra carries away three times (the earth) which is turned up. When the Āgniṇḍtra carries (earth) three times, having done the second tracing of the altar, having levelled (the ground) and having held the wooden sword crosswise, the Adhvaryu calls out, "Do you place the Proksaṇi-water, keep ready the faggot and sacrificial grass, cleanse the spoon and ladles and come up with the clarified butter." After the Proksaṇi-waters have been brought, having thrown the wooden sword, having sprinkled (himself), having kept the faggot and sacrificial grass, having turned by the right and having hastened to the west, he cleanses the spoon and the ladles. Having come up with the clarified butter, having purified the clarified butter and the Proksaṇi-waters, having taken up five spoonfuls or six spoonfuls of clarified butter in the ladles, he stands up with Proksaṇi-waters. He sprinkles the faggot, sprinkles the altar and sprinkles the sacrificial grass. Having sprinkled the sacrificial grass placed (within the altar) and having poured down (water over the knot of the sacrificial grass), he takes up the Prastara of grass having roots towards the front silently. Having suspended his cord over the right shoulder, he goes around (the altar) three times by the left strewing darbha-blades. First close to the altar, then externally and again externally. Having suspended the cord over the left shoulder, he moves around three times reversely. Taking the Prastara in hand, he lays down two enclosing sticks—the middle one and the southern one. He keeps erect two fire-sticks. He lays down two separating blades crosswise. On the separating blades he keeps silently the Prastara (of grass) with roots; the Juhū on the Prastara; other two ladles on the sacrificial grass.

Having touched them all together with the formula, "These have sat down in the world of good action; protect them, O Viśṇu protect the sacrifice, protect the lord of sacrifice, protect me the leader of sacrifice,"5 having turned by the right and hastening towards the west, he takes down the oblations serially, having first spread clarified butter in the pan and after pouring clarified butter over. Having poured clarified butter over the cake (he pours over) the roasted grains and Karambha. The oblations are taken up one by one. He deposits the cake towards the south,

1. cf. Foot-note No. 1 to V.2
2. cf. Baudhāṇa I.11
3. cf. TS I.111.2
सादयति। उत्तरतो धाना:। उत्तरत: कर्मभम्। दक्षिणत अत्तरिश्रयणं
कशिपूपबहर्णे आञ्जनानामञ्जने दशां स्थिरति निवधाति। उत्तरत
उदकुम्भ:। दक्षिणत उपविशातो ब्रह्मा च रजमानश्रोत्तरस० स्थवयुःश्राशी
प्रीतिव्रृह।। १२।।
अथेष्मात्समिष्माददान आहाप्रये देवेत्व: पितृभ्यः समिधयमाना-
यानुत्रूहीति। अभ्यास्चादातीध्म: सकुष्ठा त्रिव्रा। परि समिधो शिनश्चि
वेदेनोपवाजयति। अनूक्तासु सामिधेनीषु सुवेणायारमायारति। समृष्टि
सुभासामुतक्ष्म:। अथास्त्पर्यन्त्यवचाचबुद्धत्वाक्रम्य जुहः धृवाः समज्य
सादयित्वा सूचौ प्रत्यं प्रवृत्तीति। अथाभावयतो भावयस्तु श्रौष्ट्रग्रिदाये
होता देवान्वितृत्वक्षतसीदेवतेतावान्वि:। सीरदति होता। प्रसववायकहृति।
प्रसु: सूचावादायात्राक्रम्यावायव्याह समिधो यजेति। वषान्नु: जुहोति।
यज्ञ यजेत्यपबहिष्क्षणंतु: प्रयज्ञानिष्पोद्भुत्ताक्रम्य सर्वस्वाचेतानुपूर्वे
हवींश्चायारयति। अथाभाये सोमायेववायव्यभागाव्यां चरति।
अथोद्भुत्ताक्रम्य यथायतनव चूचौ सादयित्वा प्राचीनाववेत्तनि
कुर्विन्ति। विपरिक्रामन्येन ऋत्विज:। विपरिहरिति हवीश्व।। उत्तरत:।
roasted grains to its north and Karambha to its north. He deposits towards the south the curtain, mattress and pillow, collyrium and ointment, the fringe of cloth and the wooden sword, two water-spitches towards the north. The Brahman and the sacrificer sit towards the south, and the Adhvaryu and the Agnidhra towards the north.

V.13

Taking a fire-stick from the faggot, (the Adhvaryu) says (to the Hotṛ), “Do you recite verses for the fire being enkindled for the gods and Pitṛs.” He puts the faggot on fire once or thrice. He keeps back a fire-stick. He fans the fire with the Veda. After the Sāmidhenī verses have been recited one by one, he pours the Āghāra-libation by means of the spoon. After the fire has been cleansed,1 he offers the second Āghāra-libation by means of the two ladles. Having crossed the altar towards the north without bringing the two ladles in mutual contact, having anointed the Dhruvā with the Juhū and having kept the ladles, he chooses the Pravara. He causes (the Āgnidhra) to announce, “Do thou announce.” “Let it be heard” (is the response). “May god Agni the Hotṛ offer to gods and Pitṛs. Do thou be seated”—this much is the Pravara. The Hotṛ sits down. The Adhvaryu awaits his impulse.

Impelled, having taken the two ladles, having crossed and having caused to announce, he says (to the Hotṛ) “Do you recite the yājya for Sāmidhs.” He makes the offering at the Vaṣaat-utterrance. (The next calls are) “Do you recite the yājya” “Do you recite the yājya.” Having offered four Prayājas excluding the one for Barhis, having crossed towards the north, he pours drops of clarified butter from the ladle serially over the oblations. He offers the Ājyabhāgas (with the initial calls, “Do you recite the pruṇuvākyā) for Agni” “(Do you recite the pruṇuvākyā) for Soma.” Having crossed towards the north, he places the ladles in their places. (The Adhvaryu and the Prathiprasthātṛ) suspend their cords over the right shoulders. The priests exchange their positions. The oblations are transposed. The Adhvaryu keeps the cake towards the north; the Karambha towards the south; roasted grains

1. cf. BaudhsŚŚ L.15
पुरोदाशामासादयति। दक्षिणत् करम्भम्। शया एव धाना भवति। उत्तरत उपविशतो ब्रह्मा च यज्ञानाश दक्षिणतो अभ्युच्छादीर्थच। अर्थान्ततिरिश्रवणति। तस्योदीच्छा द्वारां कुर्विति। स यो बलवास्तमाहानोनोदकुम्भेन संततया धारया त्रिपपस्याः परिषिद्धन्योहीति। स स तथा करोति। निधाय कुम्भं यथेतत्त्र: पुनः प्रतिपयति। अथोपस्तीर्य पूर्वार्थतुपुरोदाशास्या-वधानाः॥१३॥

सोमाय पितृमन्ते तनु स्वधेति। पूर्वार्थतुपुरोदाशास्यावधाति। पूर्वार्धाद्यांनाम्। पूर्वार्धात्करम्भस्य। अभिधारयति। प्रत्यनकिः। दक्षिणतो अस्वायोद्धस्वत्क्रामम्। अो दक्षिणत्यास्व欢呼ति। अस्तु। स्वधेति प्रत्याश्वहवति। सोमं पितुपतनः स्वधा कुर्विति। ये स्वधेत्यागूः स्वधामह इति वा। स्वधा नम इति वषट्करोति। वषट्कृते जुहोति। अथोपस्तीर्य मध्याद्यानानामवधानाः पितृभ्यो वार्हिष्ठभ्यो तनु स्वधेति। मध्याद्यानानामवधाति। मध्यात्करम्भस्य। मध्यात्पुरोदाशास्य। अभिधारयति। प्रत्यनकिः। दक्षिणतो अस्वायोद्धस्वत्क्रामम्। अो स्वधेत्याश्रवणवति। अस्तु स्वधेति प्रत्याश्रवणवति। पितृनु वार्हिष्ठ: स्वधा कुर्विति। ये स्वधेत्यागूः स्वधामह इति वा। स्वधा नम इति वषट्करोति। वषट्कृते जुहोति। अथोपस्तीर्यापरार्थत्करम्भस्यावधानाः पितृभ्यो अग्निध्वाते भ्यो
lie in their place.¹ The Brahmān and the sacrificer sit down towards the north; the Adhvaryu and the Āgniḍhra towards the south. This place is curtained off. A door is kept towards the north. He says to one who is strong, “Do thou go round three times by the left sprinkling around a continuous stream with this water-pitcher.” He does so. Having kept down the pitcher, he goes round in a reverse order. Having spread (clarified butter in the Juhū), taking portion from the eastern half of the cake, he says.

V.14

“Pre-svadhā for Pitṛṃnt Soma.”² He cuts portion from the eastern half of the cake, from the eastern half of the Karambha. He pours clarified butter over them; anoints back (the oblations). Having taken portions while being towards the south, he crosses towards the north, causes to announce with “O Svadhā.” The Āgniḍhra responds with astu svadhā. (The Adhvaryu gives the call to the Hotṛ) “Do you utter Svadhā to Pitṛṃnt Soma.” (The Hotṛ) having uttered the āgar as ye svadhā or ye svadhāmahe, utters the Vaṣāt-utterance as svadhā namah. (The Adhvaryu) makes the offering at the Vaṣāt-utterance (i.e., at svadhā namah). Having spread (clarified butter into the Juhū, while taking portion from the middle part of roasted grains, he says (to the Hotṛ), “Pre-svadhā² for Barhiṣad Pitṛṣ.” He takes roasted grains from the middle part; Karambha from middle part; cake from the middle part. He pours clarified butter over them; anoints back (the oblations). Having taken the portions while being towards the south, he crosses towards the north. He causes to announce with O Svadhā. The Āgniḍhra responds with astu svadhā. (The Adhvaryu gives call)

1. Caland’s text reads āṣaya eva dhānā bhavanti. In place of āṣaya the variants noted are āṣaya and śayā. The reading śayā is acceptable. When roasted grains (dhānā) are prepared (cf. Baudhāsya V.2) it is not said that they are kept in an āṣaya. There are three oblations. In transposition Nos. 1 and 3 exchange their positions. The oblation in the middle viz. dhānā remains in its place. This is the meaning of the sūtra śayā eva dhānā bhavanti. The sūtra again occurs in Baudhāsya V.14. Here also āṣaya is required to be corrected as śayā. Even if dhānās were kept in a container, the latter has no relevance here. The word āṣaya in the sense of “a container” occurs in Baudhāsya X.7, X.10 in the context of Pravargya utensils, in Baudhāsya X.12 in the context of ruru and in X.11 in the context of a cake on one potsherd. In Āṣaya the word śayā occurs in the above mentioned sense in the context of days in Gavām Ayana Āṣaya X.11.5, 9, 14, 22; 16.2, 7, 12. In Mānāsya the word śayā occurs in a different sense. viz. Aratī.

2. Anu svadhā stands for anu brāhiḥ. This is a call to the Hotṛ to recite the puronuvākyā. Caland (Āṣaya VIII.15.8) deems these words as untranslatable. While svadhā is untranslatable, anu could be rendered since it stands for puronuvākyā, puronuvākyā. I have thought it suitable to render anu as “Pre” in consideration of the fact that the puronuvākyā is to be recited before the yājya.
उनु स्वधेति । अपराधार्थकर्मभव्यावधिति । अपराधार्थतुरोडाशास्या।
अपराधार्थाद्वातनाम। अभिप्रयति । प्रत्यनक्ति। दक्षिणात्सवदायो-
दिम्बसिद्धिक्रियाति। ओऽ स्वधेयत्वाश्रयाविति। अस्तू स्वधेति प्रत्याश्रयाविति।
पितृविख्या तानुवस्था कुर्विति। ये स्वधेयत्वागूर्वो स्वधामह इति वा। स्वधान
नम इति वषट्करोति। वषट्कृते जुहोति। अथोपस्तीर्थ दक्षी-
णार्थतुरोडाशास्यावधानाहाये कव्यवाहानाय स्विष्कृते अनु स्वधेति।
दक्षिणार्थतुरोडाशास्यावधिति। दक्षिणार्थतुरोडाशास्यावधिति। दक्षिणार्थतुरोडाशास्यावधिति।
दक्षिणार्थतुरोडाशास्यावधिति। दक्षिणार्थतुरोडाशास्यावधिति।
दिनिदिक्षायर्थति। न प्रत्यनक्ति। दक्षिणात्सवदायोदिम्बसिद्धिक्रियाति। ओऽ
स्वधेयत्वाश्रयाविति। अस्तू स्वधेति प्रत्याश्रयाविति। अथ्रं कव्यवाहानाय
स्विष्कृतः स्वधा कुर्विति। ये स्वधेयत्वागूर्वो स्वधामह इति वा। स्वधान
नम इति वषट्करोति। वषट्कृते दक्षिणार्धपूर्ववर्धीं अधिहाय पूर्वायः
आहुतीजुहोति। अत्रंत्मेक्षणः शालाकामित्वाग्रावनुहरति। अथैः
सङ्ख्यावेणाभिभुजोति। अथ दक्षिणात्सल्याख्रम्यो यथायतनः सुचैः
सादयत्वव यःप्रभौतानिकुर्वते। विपरिक्रामन्येषेः ऋत्विषः। विपरिर्विषः
हवीश्वरि। दक्षिणात्ः पुरोडाशामाहासदः। उत्तरतः करभमू। शाया एव
शाया एव भवनि। दक्षिणात उपविशतो ब्रह्म च जनमानक्षोततो
स्थर्याश्रीक्रियापञ्चण। अथ प्राशिन्त्रवदायेयदासांवधिति। ॥ १४ ॥

उपहृतायामद्वियामग्रीवां आद्धाति षडवत्तमू। निश्रेण भक्षित्वा
बहिष्ठि संन्यस्यनि। अथ प्राचीनावतनि कृत्वा पुरोडाशं धाना:
करभमिति पात्राः संप्रयौति। तिस्तु स्तु स्तु पुर्णसवेशो त्रीण्यिण्यान्वदानिति।
एत्ते ततात्सैः ये च त्वाम्रिणति दक्षिणार्थो श्रेण्यामू। एतते पितामहासः
“Do you utter Svadhā (i.e. recite the yājā) for Barhiṣad Pitṛs.” (The Hotṛ), having uttered the āguras ye svadhā or ye svadhamāhe utters the Vaṣaṭ as svadhā namah. (The Adhvaryu) makes the offering at the Vaṣaṭ (i.e. svadhā namah). Having spread (clarified butter in the Juhū) while taking portion of Karmabha from the rear half, he says (to the Hotṛ) “Pre-svadhā for Agniśvāttā Pitṛs.” He takes portion of Karmabha from the rear half of the cake from the rear half; of roasted grains from the rear half. He pours clarified butter over them; anoints back (the oblations). Having taken portions while being towards the south, he crosses towards the north. He crosses to announce with O svadhā. The Āgnidhra responds with astu svadhā. (The Adhvaryu says to the Hotṛ), “Do you utter svadhā (i.e. recite the yājā) for Agniśvāttā Pitṛs.” (The Hotṛ utters) the āguras ye svadhā or ye svadhamāhe. He utters the Vaṣaṭ as svadhā namah. (The Adhvaryu) makes the offering at the Vaṣaṭ (i.e. at svadhā namah). Having spread (clarified butter in the Juhū), while taking portion of the cake from the southern half (the Adhvaryu) says (to the Hotṛ) “Pre-svadhā for Kavyavāhana Śvistakṛt Agni.” He takes a portion of the cake from the southern half; of roasted grains from the southern half; of Karmabha from the southern half. He pours clarified butter twice. He does not anoint back. Having taken portion while being towards the south, he crosses towards the north. He causes to announce with O svadhā. The Āgnidhra responds with astu svadhā. (The Adhvaryu gives the call to the Hotṛ), “Do you utter svadhā (i.e. recite the yājā) for Kavyavāhana Śvistakṛt Agni,” (The Hotṛ utters) the āguras ye svadhā or ye svadhamāhe, and utters Vaṣaṭ as svadhā namah. At the utterance of Vaṣaṭ (i.e. svadhā namah) he makes the offering in the eastern half of the southern half transgressing the earlier offerings.

Here he throws into the fire the corn-stirring stick and the stem (of sugarcane), and pours over them drops (from the Juhū). Having crossed towards the south, he places the ladles in their places. (The priests) suspend their cords over the left shoulder. The priests exchange their positions. The oblations are transposed. The Adhvaryu places the cake towards the south; the Karmabha towards the north. The roasted grains lie in their place. The Brahman and the sacrificer take their seats towards the south; the Adhvaryu and the Āgnidhra towards the north. Having cut up the Prāśītra portion the Adhvaryu takes up the Idā.

V.15

After the Idā has been invoked, the Adhvaryu gives to the Āgnidhra a portion of Idā in six portions. The priests having consumed (the Idā) by smelling keep it on the sacrificial grass. They suspend their cords over the right shoulder. (The Adhvaryu) mixes together in a pan the cake, roasted grains and Karmabha. (The sacrificer) offers three balls on the tri-leaves (deposited) on three corners (of the altar)—on the southern buttock with the formula, “This for thee O father and who
ये च त्वामन्विति दक्षिणे सूवर्ये। एतते प्रपितामहसौ ये च त्वामन्वितिं रुप्तस्माय श्रोण्यालेप्य निमास्त्वेगाय युभाकमियमसाकाम्यां वयं जीवा जीवन्तो स्नुसंचरतो भूगोपस्मेति। अत्र पितरः यथाभाग मन्दध्रिमित्युक्तव्योदशी निष्र्यम्य यज्ञोपवीतानि कृत्वाहवनीयमुपतिथानो सुसंदृशं त्वा वयं मधवनमन्दिण्यामहि। प्र नूं न्यूनं पूणं विस्तु यासि ब्राह्म अनु। योजा निवद्ध तेस हरोमिति। आ तामितोपतिथाने। अथ गाराहपत्यमुपतिथाने स्खनमीममदन्त ह्राव प्रिया अधूरस्त। अस्त्रोष भवानवो विद्या नविष्कर्या मती। योजा निवद्ध तेस हरोमिति। आ तामितोपतिथाने। अथ प्राचीनावीतानि कृत्वान्वा हार्यपचनमभिप्रभान्ते अक्ष्मन्यिरो अग्रेमदन्त पितरो अतील्वप्त पितरो अक्षमृज्जनो अक्षमाय पितर:। परेत पितर: सोम्या इति। आ अक्षितोपतिथाने। स यो बलवा स्तम्भानेनोकुम्बेन संततया धारया त्रिपस्वल: परिष्मान परीहित। स तथा करोति। निधाय कुम्भं यथेऽत् त्रि: पुनः प्रतिपद्यति। आहरणप्रत्येक कशिपूपवहार्ये आज्ञनाभ्या जने ददाति। अथ वासार्षि ददाति। अथ षांभिरन्तस्कारैर्धर्ष्यासमुपतिथाते। अथ चीं याचते। अर्थानुत्थाय प्रवाहः तिस्म्यभिर्मन आह्यते मनो न्या दुहामह। आ न पुनः पुनः पितरो मनो इति। अर्थानुज्ञानसः पर्णेष्वे ध्रुवातुप्रहरिता। व्यवस्थितमक्षिति परंश्रयमण्। अथ यज्ञोपवीतानि कुर्विति। अथ संप्रेषाह ब्रह्मस्थायम्। समिधानायाङ्ग्रीवाणिश्रृष्टिस्तम्भ्यूहिति। अथ जुहूप्यवतादयार्यक्रमश्राव्याह देवो यज्ञेति। वषष्ट्वृते जुहोति। वज
follow thee." On the southern shoulder with the formula, "This for thee O grandfather, and who follow thee," on the northern shoulder with the formula, "This for thee O great grandfather and who follow thee." On the northern buttock he cleanses the wipings with the formula "that yours, this ours, may we living, be following this." He says, "O Pitṛs, enjoy your share here." Having gone towards the north, and having suspended their cords over the left shoulders, they pray to the Āhavaniya with the verse, "O bountiful Indra, may we gladden thee, the fair looking, with the chariot-seat; filled dost thou praised, go forth according to our will. Do thou yoke, O Indra, thy two steeds." They pray holding the breath as long as they can. They pray to the Gārhapatya with the verse, "They have eaten, they have rejoiced, the dear have dispelled (evils). The radiant sages have been praised with the newest hymn. Do thou yoke O Indra, thy steeds." They pray holding the breath as long as they can. Suspending their cords over the right shoulder, they move towards the Anvāhāryapacana fire and pray with the formula, "The Pitṛs have eaten; the Pitṛs have rejoiced, the Pitṛs are gratified, the Pitṛs have wiped out; O somya Pitṛs, do you go away." They pray holding breath as long as they can.

He says to one who is strong, "Do thou go round three times by the left, sprinkling around in a continuous stream through this water-pitcher." He does so. Having kept down the pitcher, he moves three times in the reverse direction. As if through love for offering, (the sacrificer) offers mattress and pillow, collyrium and ointment; offers pieces of cloth. He prays with the six Namskāra formulas by reversal. He asks for a heroic son. Having caused them to get up and move, he invokes his mind with three verses, "We summon the mind hither with the praise of Narāśānśa and the reverence of the Pitṛs—Let our mind return to us for vigour, for insight, for life, so that we may long see the sun—May the Pitṛs restore mind to us, may the host of the gods; may we belong to the band of the living." Here he puts the balls together with the trileafs on the fire. The enclosure is broken. The priests suspend their cords over the left shoulder.

The Adhvaryu gives out the call, "O Brahman, we shall start, having put a fire-stick (on the fire) O Agnīdh, do thou cleanse the fires once each." Having taken up the Juhū and the Upabhṛt, having crossed and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for the two Devas." He makes the offering at the Vaṣaṭ-utterance. Having offered two Anuvājas excluding that for Barhis (with the call) "Do you recite the yājyā, "Do you recite the yājyā." Having crossed towards

1. cf. TS III.2.5.5
2. cf. TS. I.8.5.1
3. cf. TS. I. 8.5.2
4. cf. BaudhŚŚ III.11
यजेत्यपवहिष्ठो धावनूयार्जाजियोग्दृढःत्याक्रमया यथायतनं सुचौ सादयित्वा वाजवतिभ्यः सुचौ व्यूहति। शंगुञ्जा प्रस्तरपरिधि संप्रकार्य संप्रस्तव यस्मौ विमुच्यात्रेत्र समिष्यत्यजुर्णहोति। अयैतेशा शस्त्राणां देषे उदाहरति। अथ यजोपवीतानि कृत्वा प्राजापत्यस्त्रां गाईपत्यमुपतिहिते प्रजापते न त्वदेतान्यन्य इति। अत्रितं द्वितीयां जपिति यदन्तरिक्षं पृथिवीमुत द्यामिति। संतिष्ठते महापित्यजः। || १५ || चतुर्थः। ||

यावदेववात्राध्वर्युःश्रीरति तावदेश प्रतिप्रस्थाता प्रतिपूर्व त्रैयम्बकः। नेककपालपालनकारिकानागार्थपत्ये श्रवयित्वान्भिषाःरितानुवामस्ते सते वा सरावे वा जरक्कोशाले वा समुष्योपस्ते। अथ याचिति नीललोहिते सूत्रे अन्तम यणमंत्रमागारादकेशोलकमुदपात्रमिति। अत्तुस्मादाय गाई-पत्यमुपतिहिते यावतो गृहा नस्तेभ्यं। कमकर पञ्चूंतः शर्मस्थि शर्म वजमानस्व शर्म मे यच्छिति। अथोदशो निष्रामय तां दिःशं चन्ति यत्रात्य नित्यसंपत्तस्यायुष्य स्थयो भवति। यद्य वै न भवत्यनसा वा रथेन वा वियनिति। तदेतदेशोलकमुसमाधाय संपरिस्तीतोत्तमम् परं सर्वभा त्रैयम्बकानाः सकृत्सकृत्समवदय जुहोत्येक एव रुद्रे न द्वितीयाय ततथ आपूर्तस्ते रुद्र पशुस्तं जुष्मस्तेष्ठये ते रुद्र भागः। सह स्वसांभिकया तं जुष्मश्व भेषजः गवे। स्वायं पुरुषाय भेषजमथो अस्माय भेषजः सुभेषजः यथार्थति।
the north, having placed the two ladles in their places, he separates the two ladles with two Vājavati verses. Having dispersed the Prastara and the enclosing sticks at the Śāmyuvāka formula (recited by the Hotṛ), having left drops of clarified butter (from the Juhū on the fire), having released the two ladles, he offers the Samiṣṭayajus offering. The sacrificial implements are carried away in pairs. Having suspended their cords over the left shoulder, the priests pray to the Gārhapatya with the verse, "O Prajāpati, none other than thee has encompassed all the creations. With whatever desire we offer unto thee, may we attain that desire. May we be lords of wealth." Here he murmurs the second verse, "Whatever harm we have done to the midregion, to the earth and to the heaven, to mother and father, may Agni, the lord of the house, free me from that sin; may he make me blameless in respect of all the evils that we have committed." The Mahāpitrāyajña comes to an end.

V.16

While the Adhvaryu is functioning (in the Mahāpitrāyajña), the Pratiprasthātṛ, having baked on the Gārhapatya cakes on one potsherds as many as the persons (in the sacrificer’s family) plus one pertaining to Tryambaka. After having taken them down over whom clarified butter has been poured, and having collected them in a pan or a platter or an old box, he keeps waiting. (The Adhvaryu) asks for blue and red threads, side-leaf of a Palāśa tri-leaf, a fire-brand procured from a nearby house and a pot full of water. Having taken up all this, (the priests) pray to the Gārhapatya with the formula, "As many members of the house as we are, to them I have made prosperity. Thou art the welfare of the cattle, the welfare of the sacrificer, do thou grant me welfare." Having gone out, they go towards that direction towards which they may find a crowded square. If there is none, they go by a cart or a chariot.

Having enkindled there the firebrand, having strewn it around and having taken up in the side-leaf a portion of each of the Tryambaka-cakes, he makes the offering with the mantras, "Rudra is the only one; he does not endure the other. The rat, O Rudra is thy animal; do thou approve of it. This is thy portion, O Rudra;

5. cf. BaudhŚŚ I.19
6. cf. BaudhŚŚ I.21
7. cf. TS.I.8.14.2
8. cf. TS.I.8.5.3
1. cf. TS I. 8.6.1
सुगं मेषाय मेष्या अवाम्ब रुढ़मदिमहाव देवं त्रयम्बकम्। यथा न: श्रेयसः
कर्मण: नो वस्यसः कर्मण: न: पशुपत: कर्मण: नो व्यवसायवात्स्वाः-
हेति। अत्रेतं दश्मं पर्यं द्विद्धि तथय संच्चरं पशुन्यान्यस्य: न्यस्यति। यदृच् वै न
हैद्र मुहाकृवपटे न्यस्यति। अर्थयेत्या त्रैयम्बकाभागमकैकं स्वमित्रेवहुति द्वौ
यजमान नाय। अर्थयेत्या स्वमित्रेवहुति द्वौ क्रियान्त्वान्तु स्मार्तान्त्र स्मर्तेः
यजमाने सुगंधिनं पुष्टिवर्धनम्। उवाचकमिव बन्धनान्य्योश्वृष्णीय
मामृतादिति। सकृत्तपरिवर्तात्सिद्धति। उत्सिद्धति। भगाय त्वेति
लिप्तते। एवमेव ह्यतिवं परियति। एवं तृतीयेन। अर्थाय परिक्षमाः
त्रिपस्लेः: पर्यतीत सवृमूहसुपानान्त्र स्मर्तेः यजमाने सुगंधित्व पत्तेवेद–
नम्। उवाचकमिव बन्धनान्यदिति मुश्रीय मा पतेतिति। सकृत्तपरिवर्तात-
तस्तिद्धति। उत्सिद्धति। भगाय त्वेति लिप्तते। एवमेव ह्यतिवं पर्यतीति।
एवं तृतीयेन। अर्थायानयजमानस्याश्रावणार्थोत्तरः ॥ १६ ॥

प्रजया त्वा संश्वृजामिन मासरेण सुरामिवेति। तान्निम्मान:
पल्याश्रावणार्थोत्तरः प्रजया त्वा पशुछिन: संश्वृजामिन मासरेण सुरामिवे
वेति। तान्निम्मानदुहित्रे भगाकाभागेः भगेन त्वा संश्वृजामिन मासरेण
सुरामिवेति। अर्थायान्यमूत्रा ओप्य: नीललोहिताभाय: सुनाथां वग्राध्यु षुष्के
वा स्थाणो विशिष्याय: वा बद्राश्येष ते। रूद्र भागस्तं जुष्ठस्तं तेनावशेष परो
मूजवतो उत्सिद्धतत्तत्त्वान्त्विनाकहस्त: कृत्तिवासोभिति। आ तमिले–
रुपितः। अर्थायो व्यतिष्चिच्छ परास्त्व पात्रमनवेश्यम् आयतिति।
हस्तपादान्याशाल्यंतेत्येव यथेत्मतेत्तदित्यं चरं पुनरेत्य निर्विदीति। इत्यं वा
together with thy sister Ambikā do thou rejoice it. (Do thou give) medicine for ox, for horse, for man and medicine for us, medicine that be rich in healing, good for ram and sheep. We have appeased, O lady, Rudra the god Tryambaka, that he may make us prosperous; that he may increase our wealth; that he may make us rich in cattle; that he may embolden us, Svāhā. Here he throws the side-leaf in the space trodden by the cattle of one whom (the sacrificer) hates. If the sacrificer does not hate anybody, he puts it in the hole of a rat.

Out of these Tryambaka-cakes he gives one each to the family members; two to the sacrificer. All of them go round the fire striking their right thighs with the verse, “We make offering to Tryambaka, the fragrant, increaser of prosperity. May I be loosened, like a cucumber from its stem, from death, not from immortality.” Having gone around once, they stand towards the north. They throw up the cake and catch it with the formula, “For fortune thee.” Similarly they go round a second time; go round a third time. (A daughter) desirous of a husband goes around three times by the left, striking her left thigh, with the verse, “We make offering to Tryambaka, the fragrant, giving a husband. May I be loosened, like a cucumber from its stem, from here; not from the husband.” Having gone around once, she stands towards the north. She throws up the cake, and catches with the formula, “For fortune thee.” Similarly a second time, similarly a third time. Each one puts (the cake) into the folded palms of the sacrificer.

V.17

(With the half verse) “I unite thee with offspring, like the Surā with mixture of rice and water.” The sacrificer puts them into the folded palms of the sacrificer’s wife with the half verse, “I unite thee with offspring and cattle like the Surā with the mixture of rice water.” The sacrificer’s wife (hands them over) to her daughter desiring fortune with the half verse, “I unite thee with fortune like the Surā with the mixture of rice and water.” Having collected them in a basket and having tied it with blue and red threads, he fastens it on a dried stump of a tree or on a post with two prongs with the formula, “This is thy portion, O Rudra, rejoice in it. With it for food, do thou go away beyond the Mūjavant (mountain) with unstrung bow, thy club in hand and clad in skin.” They pray with this formula holding their breath as long as they can. Having sprinkled away water and having thrown the pot, they come back without gazing behind. They wash hands and feet. Having entered the fire hall

2. cf. TS. I.8.6.1-2
3. cf. TS. I.8.6.2
1. cf. TS. I.8.6.2
अदितिरस्यामेव प्रतितिहस्त्रीति ब्राह्मणम्। सा प्रसिद्धिः संति: अनि
विसुज्ञते ब्राह्मणम्। अथ पौर्णिमस्वैौद्धावेवमित्रया यजमानायतन उपविष्य
त्रेण्या शलत्या लोहितायसस्य च कुरणे शैवत्तुम च वर्तयते पारि च वचपते
य इमां महत् पृथ्वीमृत्तिभ: पर्यवर्तयत्वद: अस्या: पृथ्वियास्वच्छि
nिवर्तयत्योष्यधी: । अग्रीशात्र ओजसा वरुणो धीतिभ: सह । इन्द्रो
महब्रद्ध: सविभिव: सह ॥ अग्रीशास्त्रमें शैवचिशा तप आक्षान्तमुष्मिशाह ।
शिरस्तपस्याहितं शैवानसस्य तेजसा । श्रेष्ठनास्य निवर्तिये सत्येन परिवतिये।
तपस्यानुसवर्ती शिवनास्योपवर्ती शम्मेनास्यंड्वितिये ॥ शैवेणास्यां
तत्तत्त्वं पद्मं तदस्वं तत्त्त्वं ते शब्दं तेन शब्दं तेन राध्यसमिति पुरस्तदेवायके
दक्षिणो स्थ पश्चादथोत्तरो स्थोपरिपद्भप्रतिवदि । संतिष्ठते साक्षेपं
वीरव्रतिः । इदान्तस्ति: श्रवणग्रामशास्त्र इत्याशास्ते ॥ १७ ॥ पद्मम: ॥

अथात्शत्तुपुं मासेपु शुनासीर्यहविभाष्यक्षमानो भवति । स
उपकल्पयते त्रेणौस्य शलालिष लोहितायसस्य च कुरण पश्चात्यानि
पूरोडाशकपालानि पञ्च चरुस्थालीस्वविति मेक्षानानि पृष्टदाण्याय दर्शिति।
अथास्मैता रात्रि वायवे वत्सा अपाकृता भवति । प्रात्मविवं पयो
दोहयति सान्याज्यस्य चावृता तूषाय बा । अथ प्रात्मविवन्ते त्रिप्रोहाने पृष्टवां
स्तीत्रां: प्रणयित्वप्रायक्षमष्ठाबलापित सन्दर्भाण्यानां
द्वारशक्यां वैश्रेष्ट्वेव चरुमन्द्राय शुनासीराय पूरोडाश्व द्वारशक्यां
वायव्यन पय: सौमेयेकपालापित । तववं पूरोडाशानां ग्राहयित्वा
श्रव्यत्वाभिभवस्य प्रार्ज्जुयायो निनीय स्वमवजुहरति । इदमेव
by the route by which he had gone, the Adhvaryu pours out paddy for cooked rice to Aditi. "This (earth) is indeed Aditi. Stand firm on it," So says the Brāhmaṇa. The Iṣṭi comes to an end in the prescribed manner.

(The sacrificer) releases the vow. Having performed the Full-moon sacrifice and the Vaimṛḍheṣṭi and having sat on the sacrificer’s seat, he gets his hair on the head shortened by means of the three-striped quill of a porcupine and a razor of black iron and gets shaved his beard with the mantras. "(It is through the ordinance of Prajāpati) that (the sun) turned around this great earth together with the seasons, that Agni (becomes) the Lord by his splendour, that Varuṇa (governs) by his rules, that Indra together with his companions—the Maruts (functions)—Agni is provided with sharp heat; Tapas is trodden upon by Uṣṇih verses; the head is placed within Tapas with the lustre of Vaiśvānara Agni. I cut his hair with Ṛta. I shorten it with truth, with Tapas I pursue it; with the auspicious I bring it near; with the helpful I turn it along with regard to the head that is (Prajāpati’s) order; that is truth; that is the vow; may I be capable of it; may I be capable with it; may I prosper through it."9 (Thus he murmurs) first towards the east, then towards the south, then towards the west, then towards the north and then upwards. The Sākamedha offerings thus come to an end. The sacrificer asks for benediction with the formula, "He asks for grace lasting for an Idāvatsara."4

V.18

After four months (the sacrificer) proposes to offer Śunāsirīya oblations. He procures a three-striped quill of a porcupine, a razor of black iron, five sets of potsherds for cakes, five vessels for cooking rice, as many corn-stirring sticks, and curds for Prṣadājya. This night the calves of cows are driven away (from their mothers) for (milk to) Vāyu. Next morning the Adhvaryu causes the milk to be milked for Vāyu with the procedure prescribed for Sāṁnāyya or silently.1 In the morning, after he has offered Agnihotra, having strewn the Prṣṭhyā line and having carried forth (Praṇītā) water, he pours out (paddy) for five passing (savinara) oblations beginning with a cake on eight potsherds to Agni, then a cake on twelve potsherds to Indra-Agni, cooked rice to Viśve Devas, a cake on twelve potsherds to Śunāsīra Indra, milk for Vāyu and a cake on one potsherd to Sūrya. Having made the cakes catch the crust, having kept them on potsherds, having covered them with ashes, having gone forward and having poured down (the wash-water) for Āpyas,

2. cf. TBr. I.6.10.5
3. cf. TBr. I.5.5.1,2
4. cf. TBr. I.4.10.2
1. cf. BaudhŚŚ I.3
प्रसिद्ध पौरोदाशिकम्। निर्वज्ञा तूण स्च चतुर्थम्। पूर्व परिग्रहं परिग्रहानि। गृहरितिः। करणं जयति। उद्घन्ति। उद्घात्यास्रीप्रस्त्रिग्निः। स यद्युत्तरवेदिं करोति यथा महाह्वालस्येवोऽसंति। यथा वेश्वदेववेष्येवोऽसंति। न्यत्र वाजिनाति। अथ पूर्णपात्रत्रिणु-क्रमेश्चरित्वा विस्सुजते ग्रहतम्। अथ पौर्णामसस्वैृमृद्वः भाष्मामिषक्य यज्ञमाययतन। उपविशयकालम् त्रेष्णम् शालत्या लोहितायसस्य सं भुएन शैर्षपितः च वर्त्यते परिच च वपत एकं मासुद्रृजस्तपर्मेश्वरी प्रजाभ्या। तेनाभ्यो महाअवेगेनुृं मर्याद्यः। श्रावणु महान प्रजायसे तदु ते महासुप्रमुखम्। येन मासा अर्ध्मासा ऋतवः। परिवलसाः। येन ते ते प्रजायसे ईजानस्य न्यवर्त्यन्। तेनाहमस्य ब्रह्मणा निर्विशालामिति जीवसि। अप्रिस्तगमे शोचिषो तथा आक्रान्तमूष्णिहाः। शिरस्तपस्याहितं वै श्रान्नस्य तेजसा। श्रातनास्य निर्विशाले सत्येन परिवर्त्यं। तपस्यानुसारस्येन शिवेनास्योपावर्त्याः श्रमेनास्याभिवर्त्याः। शैर्ष्णास्तृति तस्ततरं तद्विवर्त तत्तरं तस्ततरं तन्मेभवेत् तन्मेभवेत् राधयमिति पुरुस्तादेवं श्रावणेऽन्न दक्षिणासि। तस्तसि शुनासीरियह्वाति। अनुवत्सरीणाः स्वस्तिमाराश्च इत्याहासि। ॥ १८ ॥ पदं: ॥

॥ इति पदम: प्रश्नः ॥
he carries the Stambayajus. (The rite) is prescribed in the Pauroḍāsika Brāhmaṇa.2 (He carries the Stambayajus) three times with the formula and the fourth time silently. He does the first tracing (of the altar); murmurs the Karaṇa formula.3 He digs out (the altar). The Āgnaidhra carries (earth) from the dug out space three times. If (the Adhvaryu) prepares the Uttaravedi, the procedure is gone through as for the Mahāhavis.4 If he does not prepare the Uttaravedi, the procedure is gone through as for the Vaiṣvadeva oblations, except the offering of whey. Having gone through the pouring down of Pūrṇapātra (i.e. Praṇīta-goblet) and Viṣṇu-strides, the sacrificer releases the vow.5

Having performed the Full-moon sacrifice and the Vaimrđheṣṭi, and having sat on the sacrificer’s seat, he gets his hair shortened by means of the three-striped quill of a porcupine and iron razor, and gets his beard shaved with the mantras. “The supreme god left away one month for the progeny. Through it he brought for the mortal the great ever-lasting fruit. O human being, thou comest to life through the offspring; that is thy immortality. O Prajāpati, as a result of the Brahman-power of thee who performed a sacrifice, the months, half months, seasons, Parivatsaras go on in cycle. By that Brahman-power, I cut the hair (of the sacrificer) for his long life—Agni is provided with sharp heat; Tapas is trodden upon by Uṣṇih verse; the head is placed within Tapas with the lustre of Vaiśvānara Agni. I cut his hair with Rta. I shorten it with truth; with Tapas I pursue it; with the auspicious I bring it near; with the helpful I turn it along. With regard to the head that is (Prajāpati’s) order; that is truth, that is the vow; may I be capable of it, may I be capable with it, may I prosper through it.”6 (Thus he murmurs) first towards the east; then towards the south, then towards the west; then towards the north; then upwards. The Śunāṣirīya offerings (thus) come to an end. He asks for benediction with the formula. “He asks for grace lasting for Anuvatsara.”7

CHAPTER V ENDS.

2. cf. Footnote No. 1 to BaudhŚŚ V.2
3. cf. BaudhŚŚ I.11
4. In the Sākamedhaparvan of Cāturmāyas cf BaudhŚŚ V.10
5. cf. BaudhŚŚ V.2
6. cf. TBr. I.5.5.1,2
7. cf. TBr. I.4.10.2
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