THE BAUDHĀYANA ŚRAUTASŪTRA

VOLUME - IV
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 Taittirīya recension. It represents the oral lectures delivered by the teacher Baudhāyana, hence is the oldest śrāuta-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 Taittirīya ritualistic studies.
THE BAUDHĀYANA ŚRAUTASŪTRA
THE BAUDHĀYANA ŚRAUTASŪTRA

CRITICALLY EDITED AND TRANSLATED
BY
C.G. KASHIKAR

VOLUME FOUR

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GLOSSARY

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1809-1837
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ABBREVIATIONS

App  Apparently
ĀpŚŚ  Āpastamba Śrautasūtra
ĀśvŚŚ  Āśvalāyana Śrautasūtra
AV  Atharvaśveda Saṁhitā
BaudhŚŚ  Baudhāyaṇa Śrautasūtra
BhārbŚŚ  Bhāradvāja Śrautasūtra
DhŚ  Dharma Sūtra
GS  Grhyā Sūtra
JAOS  Journal of American Oriental Society
JBr  Jaiminīya Brāhmaṇa
JBRAS  Journal of Bombay Royal Asiatic Society
KauśBr  Kauśitaki Brāhmaṇa
KāthŚŚ  Kāṭhaka Śrautasūtra
KātyŚŚ  Kāṭyāyana Śrautasūtra
KS  Kāṭhaka Saṁhitā
MānŚŚ  Māṇava Śrautasūtra
MS  Maitrāyaṇī Saṁhitā
MSS  Manuscripts
RV  Rgveda Saṁhitā
ṢadBr  Śadviṃśa Brāhmaṇa
ŚāṅkhGS  Śāṅkhāyana Grhyā Sūtra
ŚBr  Śatapatha Brāhmaṇa
ŚŚ  Śāṅkhāyana Sūtra
ŚuS  Śulba Sūtra
TĀ  Taittirīya Āraṇyaka
TāṇḍBr  Tāṇḍya Brāhmaṇa
TBr  Taittirīya Brāhmaṇa
TS  Taittirīya Saṁhitā
VādhŚŚ  Vādhuḷa Śrautasūtra
VS  Vājasaneyi Saṁhitā
VSK  Vājasaneyi Saṁhitā Kāṇva
TEXT AND TRANSLATION
॥ दौधसूत्रम् ॥

1.1. 2.4 उपवसथ इति ॥ कथमु खलुपवसथं जानीयात् । संध्यः स्वेदवोपपाप्यो नरु डूरि नादर्शाति। साधु खलु संध्यः साधु सधेयसपपादनम्। ननु खलु संध्यः सूपपादय इव सर्वेषा लेव संध्यं इवति ॥ स ह समाह बौधायन यत्रैदुपवसतो अस्तमित आदित्ये पुरस्ताचद्रमा लोहिती-भविष्योदयात्रमयपुपवसथं जानीयादिति। अत्रो ह समाह शालीकिरितिपनः खलोपशु भवति। स संध्यं वैवोपपादयियेपूर्णं बाबिषयले। तस्य चेतुपव-सतो अस्तमित आदित्ये पुरस्ताचद्रमा लोहितीभविष्योदयादार- मताग्रिहोत्रेतयुक्तच पार्वणेन प्रक्रमेत् । सरस्थिथिे पार्वणेन उग्रहोत्रं जुङ्गुयात्। इति न खलु पौर्णमास्याम्। अथामावास्यायिति। स ह समाह
बौधायनो उदभृतमान एवोपवसते दृश्यमान इति। एवं चैव खलु
कूर्मादिति शालीकिरिति तवि दृश्यमान उपवसथः। यत्रैदुस्त्राग्रिहिरुपपत्रो
उपुश्यद्रमा: परिनक्रियमपुपवयुं भवति न स श्री भूते दृश्यते तमपुपवसथं
जानीयादिति ॥

1.1. 2.4 अग्निनामन्वाचात् इति ॥ सूत्रमौपमन्वीपुपस्य ॥ अत्रो ह
समाह बौधायनो विह्वयाभिःग्रीनवद्यावतिमुष्ठितिसुपपिरेकं ये नव
समामनेिुः। अथ ये उष्टो प्रथमां वोतमां वा द्विश्यावर्त्तवेिुः। अथ ये
दश तिथिमृतिसृष्टिपश्चरेकमन्वाद्योत्तरेनाहनीयं तिथिदशामि निगद्दितिः।
अत्रो ह समाह शालीकिरिति नु खलु गार्हपति: सकुद्वाहित एव भवति।
ग्राम्योनिन्वाहार्ययचनं। आन्वनीयमेवाकं विह्वयानवद्यावद्यावतिश्च
उत्तरेणाहनीयं तिथिमृतिकमेधिति। अत्रो ह समाहौपमम्येवो विह्वयाभिः-ग्री-
न्वद्यादेयक्ष्रेष्टकमेकया। अथातिशिश्या उत्तरेणाहनीयं तिथिमृतिकेदिति।
अत्रो ह समाह मौद्र्यालयानावनीयमेवाकमन्वाद्यादग्रीं गृहामिसुरथं यो
DVAIDHASŪTRA
(Different views of teachers)
CHAPTER - XX
DARŚA-PŪRṆAMĀSA
XX.1

As for the Upavasatha day: how should one ascertain the Upavasatha-day namely, the time on the point of conjunction or in its proximity on the one hand, and when the moon is not visible on the other? Desirable is the point of conjunction, desirable is also the moment in its proximity. To be true, the point of conjunction is in reality the moment in its proximity. People generally take it to be the point itself. Baudhāyana indeed says that one should regard that day as the Upavasatha on which, while he is observing the relevant vow, the moon looking like a red ball rises in the east after the sun has set. Śāliki indeed says that the Upavasatha day is thus transgressed. One should find out the moment in the proximity of the point of conjunction or perform the Iṣṭi when the moon is full. If, while one is observing the Upavasatha-vow, the moon looking like a red ball rises in the east when the sun has set, he should say, “Do you stop the Agnihotra-rite, and start the rite of the Parvan-day.” After that rite is concluded, he should resume the Agnihotra-offering. This is in the case of the Full-moon sacrifice. Now about the New-moon sacrifice. Baudhāyana indeed says that one should observe the Upavasatha when the moon is not visible; nor if it becomes visible. One should do so, says Śāliki; the Upavasatha falls also on that day when even the moon is visible (at day-break). The moon which becomes smaller and smaller in the course of the preceding nights and appears surrounded by stars at day-break, does not become visible the next day. Therefore one should understand that day as the Upavasatha.

As for the adding of fuel to the fires: (the view expressed in) the sūtra (is that) of Aupamanyavīputra. Baudhāyana indeed says here that for those who count nine Vihavya rks, one should add fuel to the fires with the Vihavya verses - each one with three verses. For those who count eight, one should repeat the first or the last one. For those who count ten, one should add fuel to each one with three verses, and should recite the tenth standing to the north of the Āhavaniya, Śāliki indeed says here that fuel is added to the Gārhapatya once. The Anvāhāryapacana fire is procured from a secular source. One should therefore add fuel only to the Āhavaniya fire with a Vihavya verse; and should recite the remaining verses while standing towards the north of the Āhavaniya. Aupamanyava says that one should add fuel to the fires with Vihavya verses - to each one with a verse; and recite the remaining verses while standing to the north of the Āhavaniya. Maudgalya says that one should add fuel only to the Āhavaniya with the verses, “I receive Agni who
मयोधीर्य उदयमारोहित सूर्यामेव। आदित्यं योजतिर्योजिततमसं श्रो
ङ्गाय रमणमातो देवताभ्य:। वस्म्भुद्रानादिशायान्त्रेण सह देवता:। तातः पूर्वः
परिगृहायम सर आयतने मनीषया। इमामूर्ख पश्चिमद्वीपे ये
प्रविष्ठस्तादेवान्परिगृहायम पूर्वः। अङ्ग्रेज्यवाङ्कदेव तानाशहतु पौर्णमसं
महिरङ्गमेवां महितिः पौर्णमास्यामामास्याः महिरङ्गमेवां महितिः
वास्यायामिति। अत्रो ह स्माह मैत्रेय आहवनीमेवकं विह्यायवा
दश्यातूङ्गीमितरवार्तावतिष्ट्याः उत्तरेणाहवनीयं तित्तिनिग्नेद्वदिति।
वाहतीभिरेवायङ्ग्रीनावादध्यायादिति राथीतः।

I.1: 2.3 आत्मानेविधिः। स ह स्माह बौधायनो हरिरात्मानयेतानि
भवतीति। अत्रो ह स्माह शालीकिदिधिं खत्रात्मानार्थं दृष्टं भवति।
तस्मिन्नन्याग्निः एते सामेकनात्मादिति।

I.1: 2.6 व्रतोपायः इति। स ह स्माह बौधायनः संगवसारे वा
आरुपेयाङ्ग्रेदनुयः दोह्मानाशुप्रणाताशु प्रणेष्यत्सु हविष्या वास्म्भेविधिः।
अत्रो ह स्माह शालीकि: पूर्वमुः कालं खलु व्रतोपायम् भवतीति ब्राह्मण
बहिष्षास्वपनार्थं व्रतमुपैति वत्स्तैरस्मास्यायामिति स संगवकाल एव
व्रतमुपैयादिति। अन्वादानप्रभृतीवृत्तिः अधिनयः।

I.1: 2.4 अभ्युदितेष्यायामिति। स ह स्माह बौधायनः
सिद्धेवामवामास्येरविभिन्नशास्त्रे पुनरुपोष्य श्रो भूते काल्यामनभुदिताम
वात्यापां यज्ञेति। अत्रो ह स्माह शालीकिम्याः ब्राह्मणजेत्यिस्वाय
व्यक्तेष्यात्पुनरुपोष्य श्रो भूते काल्यामनभुदितामवात्यापां यज्ञेति नु
खलु संयंतः। अथासंयंतः। समानः वत्स्तो बौधायनस्य। अत्रो ह
स्माह शालीकिरस्वैवात्ति वाहिष्ठिणिः श्रुव्यत्वात्पुनरुपोष्य श्रो भूते
काल्यामनभुदितामवात्यापां यज्ञेति वत्स्तो वच्चवसाथ एवतिप्रवर्धितेति।
ascends a good chariot, who grants happiness and who appears following the rising sun by day, the Ādiya the highest luminary among the luminaries. May he remain for the offering to deities.—I receive the deities Vasus, Rudras and Ādityas together with Indra first of all at my residence with devotion.—I receive first of all the gods who have arrived on this fifteenth day full of vigour. May Agni the carrier of oblations bring them here. May there be with me the oblation pertaining to the Full-moon sacrifice for them,”¹ at the Full-moon sacrifice; “may there be with me the oblation pertaining to the New-moon sacrifice for them,”¹ at the New-moon sacrifice. In this connection Maitreya says that one should add fuel only to the Ahavanīya with a Vihavya verse, to the other two fires silently, and recite the remaining verses while standing to the north of the Āhavanīya. Rāhītāra says that one should add fuel to the fires with the Vyāhṛtis.

As for the curdling agents²: Baudhāyana says that all these are the curdling agents. Śāliki says that curds itself is meant for coagulating. In its absence one may employ one of these.²

As for the adoption of the vow: Baudhāyana says that one should adopt the vow at the time when cattle are brought together for leading towards the pasture, or while milch-cows are being milked or while Praṇītā-waters are being carried forth or when the oblations have been placed (within the altar). Śāliki says that the vow is indeed to be adopted on the preceding day. The Brāhmaṇa says, “On the full-moon day one adopts the vow at the fetching of the sacrificial grass, and on the new-moon day at the driving away of calves.” He (the sacrificer) should adopt vow at the time when cattle are brought together. Aupamanyava says that he should do so at the adding of fuel.

As for the Abhyuditeṣṭi: Baudhāyana says that having offered the oblations procured for the New-moon sacrifice, one should again adopt the Upavasatha-vow and again perform the timely Iṣṭi next day in entirety when there is no moon. Śāliki says that one should distinctly perform the Iṣṭi prescribed in the Brāhmaṇa, again adopt the Upavasatha-vow, and next day perform the timely Iṣṭi in entirety when there is no moon. This is for one who offers Sāmnāya. Now for one not offering Sāmnāya: the procedure prescribed by Baudhāyana is similar. Śāliki says that one should cook the oblation in water, again adopt the Upavasatha-vow, and perform the timely Iṣṭi in entirety when there is no moon. Or one should extend the Upavasatha.

¹. TBr III. 7.4.2-3
². Only two curdling agents are mentioned in the main sūtra: curds and remnants of the Agnihaotra (milk). Certain other Sūtra-texts have mentioned several curdling agents.
I.1: 2.6 आच्छादन इति। स ह समाह बौधायनो वाच्यम एव शाखामालेखयायतर्चंयम एवाहरेिसर्व एवाहरित। एवं चैव खलु कृयाधिति शारीकिर्मित्रायणेन च यथार्थ्यमत्तयसस्य संभाषेत नाब्राहणेनेति।
I.1: 2.8 शाखाया आच्छादन इति। स ह समाह बौधायन इसे स्तविति शाखामालेखयायतर्चंयम त्वेत्युमुख्यायमन्विते वेति। अन्वक्षेतैवेति शालीकिर्मिति。
I.1: 2.9 वत्सापकरण इति। स ह समाह बौधायनो वायव स्तविति पुस्त एवाकुण्ठायायपुस्त स्तविति स्त्रियः। अथ यद्यन्तरे स्युनेिव मन्त्र परिज्ञातः। संस्कृतेनेवेति शालीकिर्मिति।
I.1: 2.14 शाखाये संचर इति। अग्रेनाहवणीयं संचारयेदिति बौधायनः। जयनेन गार्हपत्यमिति शालीसिद्धि। एष सर्बकल्पे शाखाये संचरः पयसौ चाचन्त्र प्रावर्गिकादिति। उभयोरेवारिष्ट्र प्रावर्गिकं संचारयेदित्यौपपयमन्यः।

III.15: 150.15 प्रवसतो यज्ञमान इति। स ह समाह बौधायनः। सहस्ययज्ञवः खलवयं यज्ञमानः प्रवसति। स यत्र स्यात्तेजं मनसा ध्यायेत। स यदि विसेशस्थित आच्छेदकृणात्मन्यन्य कर्मनेन प्रक्रयामेदिति। अत्रो ह स्यात्मा शालीकिर्मियदस्त्रं पुत्रो वातेिवसी वालंकर्मणः स्यात्मा तत्र प्रेष्येत॥ स यदि विसेशस्थित आच्छेदकृणात्मि प्रक्रयामेत्रा व दिव्येत। उभो तेव यज्ञमानभाष्य प्राश्रीयालामिति॥

I.2: 4.1 इद्धार्थिःपूर्वपकल्पन इति। सूत्रमाचार्ययोः। अपराहे पितुभ्यो द्वेक्षाविशाेचिः। संनावेदित्यांशीगविः॥ श्रो भूते हविष्कृदन्त इत्यौपपन्नयः॥

I.2: 4.3 असिद्धम प्रतिपपन इति। स ह समाह बौधायनः। प्रतिपदेयस्यसिदेवमन्यध्यात्ममृष्टुः रक्षोपपन्नाययेति। अत्रो ह स्यात्मा शालीकिर्मिते तेजसि तेजः प्रतिपदेवध्यात्ममृष्टुः खलवेते मन्त्रा दृष्टा भवन्ति। सो श्रध्युसभ्य प्रतिपदेवध्यात्मसिद्धो तूरपपन्नाययेति॥
As for proceeding (to fetch a twig): Baudhāyana says that one should go to fetch the twig restraining speech and fetch it restraining speech. One should do so, says Śāliki. One may talk to a brāhmaṇa smiling inwardly, not to a non-brāhmaṇa.

As for the cutting of the twig: Baudhāyana says that one should cut the twig with ise tvā, and straighten it or gaze at it with ūrje tvā. Śāliki says that he should gaze at it.

As for the driving away of calves: Baudhāyana says that with vāyava sīha one should drive away the male calves and with upāyava sīha the female ones. In the event of the either sex, one should not drop the formula. Śāliki says that one should drive the calves with the combined formula.

XX.2

As for the carrying of the twig: Baudhāyana says that one should carry along the front of the Āhavaniya. Śāliki says along the rear of the Gārhapatyā. This should be the route for carrying the twig in all procedures and also in regard to the milk except the one used in the Pravargya-rite. Aupamanyava says that one should carry the milk in the Pravargya rite along the rear of both the fires.

As for the sacrificer’s duties while on journey: Baudhāyana says that the sacrificer indeed goes on a journey accompanied by his duties. Wherever he may be, he should go along them mentally. If he comes when the rite is not yet completed, he should follow in recitation the finished part, and join in the remaining part. Śāliki says that one should depute his son or pupil provided he is capable of the performance. If he arrives while the rite is yet incomplete, he should resume his duties at the remaining performance, or he may not pay heed to it. However, both (the son or pupil, and the sacrificer) should consume the sacrificer’s portion.

As for the procurement of the sacrificial grass and faggot: (the view expressed in) the sūtra is (that of) the two teachers (Baudhāyana and Śāliki). Ānjjigavi says that one should tie the sacrificial grass and faggot after having offered (rice-balls) to the Pītrīs. Aupamanyava says that one should do so next day after the call to the preparer of the oblation-material.

As for the heating of the sickle: Baudhāyana says that one should heat the sickle or the horse-rib for dispensing the Rakṣas. Śāliki says that one should not heat the lustre over lustre. The formulas are intended for the horse-rib. He should (therefore) heat the horse-rib, not the sickle, for dispensing the evil.

3. After evan evaharitii the text reads evam evaharitii. This is not clear. Is it wrong repetition ? Šrautakāśa Part 1 (English) p. 226 footnote has suggested an emendation evam barhir itti which does not seem imminent.
I.2: 4.6 प्रक्रमेणेच्छिति || स ह स्माह बौधायण आहवनीयादेवायो त्रिन्याचुतुरो वा प्राचः प्रक्रमन्वित्याधार तां दिशामध्यभ्रमंज्येद्यात्र बहिर्वेद्यन्यायं-तेति || आहवनीयादेव यथार्थ गच्छेत्र तु दक्षिणया द्वारे तित शालिकः ||

I.2: 4.8 परिषवण इति || स ह स्माह बौधायनस्त्रियेच मन्त्रं बृयात्मा

त्रिः कर्मविर्तेचेवं यूपावतस्तय परिणेक्षु एवं सोमक्रयायैः पद एवमौद्दल्यां अवट एवमुपवेच्छिति || सकृदेव मन्त्रं बृयात्मा

त्रिः कर्मविर्तेच्छिति शालिकः: ||

I.2: 4.9 आच्छेदनेच्छिति || सूत्रं बौधायनस्तय प्रत्यगाशी: खलचेष मन्त्रो दृष्टः भवति || मन्त्रप्रवचनस्मित्वेत्त्याच्छिति शालिकः: ||

I.2: 4.12 प्रस्तरस्तय संनहस्त इति || स ह स्माह बौधायनो स्ब्ध्यार्यचैनः सन्न्यादन्यत्र वैतस्मादुपमायुगम् निधनानि कुर्यावः इति || अन्तो ह स्माह

शालिकः: प्रस्तरस्तय खलु मन्त्रप्रतिलाभात्त्वं बहिर्मेच्छेत्र लब्धते न चैनमध्यर्थात्त्वां सन्न्यादहेतचैवायुगमतम् स्याद्विति ||

I.2: 4.14 शुल्बस्य करण इति || अधिकरणं च चतुर्थं स्याद्विति

बौधायनः: || अधिकरणमेव तृत्तियाच्छिति शालिकः: ||

I.2: 4.15 बहिष्यः संभरण इति || स ह स्माह बौधायनो याव्यानिनि

याजुषातिधिनानि तानि पूर्वाणिनि मन्त्रेण संभृत्याथोपरिष्ठाध्याजुष्मन्त्रेणैव संभरेद्विति || अन्तो ह स्माह शालिकियानिन्यानि याजुषातिधिनानि तानि

पूर्वाणि तूष्णीः संभृत्याथोपरिष्ठाध्याजुष्मन्त्रेणैव संभरेद्विति || अन्तो ह स्माहौपमन्यूयो य एवादिर्विने स च संभरण सयाजुषमेवायो मन्त्रेन संभृत्य

तूष्णातिधिनाणि संभृत्याथोपरिष्ठाध्याजुष्मन्त्रेणैव तृत्तियाच्छिति || ॥

I.2: 6.1 प्रस्थिकरण इति || सूत्रं बौधायनस्तय समायवेच्छेवैं मन्त्रं

ज्येदिति शालिकः: ||

I.2: 6.2 पश्चात्राक्षमुपगृहित्तिति || सूत्रं बौधायनस्तय पुरस्तातृ

प्रत्याच्छिति शालिकः: ||
As for the steps: Baudhāyana says that after having passed over three or four steps towards the east, one may proceed towards that quarter where he may think he would obtain sacrificial grass. Śāliki says that one should proceed towards the desired quarter from the Āhavaniya itself, but not along the southern door.

As for the grasping (of the bunch): Baudhāyana says that one should repeat the formula thrice and repeat the action thrice. Similarly with regard to the tracing around of the hole for the sacrificial post, similarly with regard to the foot-print of the Soma-purchasing cow, similarly with regard to the hole for the Aucumbhari post, similarly with regard to the Uparava holes. Śāliki says that one should recite the formula only once and repeat the action thrice.

As for the cutting of the sacrificial grass: (the view expressed in) in the sūtra (is that) of Baudhāyana. Śāliki says that this formula relates to personal wish. Therefore the touching should merely be oral (not direct).

As for the tying up of the Prastara: Baudhāyana says that one should fasten it separately. Out of the other grass he should prepare an odd number of bundles. Śāliki says that because Prastara is fastened with a formula, the entire darbha-grass becomes provided with formula. He should not fasten the Prastara separately; the entire bulk should be odd in number.

As for the preparation of the cord: the initial twirled bunch should be the fourth (component). So says Baudhāyana. The initial twirled bunch should be the third. So says Śāliki.

As for the piling up of the sacrificial grass: one should first pile up with a formula the bunches other than the one fastened with the (relevant) formula (= the Prastara) and then place upon them with the formula the bunch fastened with the formula. So says Baudhāyana. One should first silently pile up the bunches other than the one fastened with the (relevant) formula, and then place upon them with the formula the bunch fastened with the formula. So says Śāliki. The bunch which was first cut off should also be piled up first. One should first pile up with the relevant formula the bunch which was cut off with the (relevant) formula, then pile up the other bunches silently, turn around (the heap) and fix the loop.

XX.3

As for the fixing of the loop: (the view expressed in) the sūtra (is that) of Baudhāyana. While fixing the loop one should murmur the formula. So says Śāliki.

As for inserting (the loop) from west to east: (the view expressed in) the sūtra (is that) of Baudhāyana. One should insert it from east to west. So says Śāliki.
1.2.6.5 बाहिष्णो निधान इति ॥ स ह स्माह बौधायन: स्वयं वा शाकलं वात्तेव निधाय तस्मिनन्त्रेण प्रतिश्चाय ततो यथासुषु निद्धयादिति ॥ यत्रैव निधास्यस्य तस्मिनन्त्रेणैव निद्धयादिति शालीकिः ॥

1.2.6.7 परिधिनां करण इति ॥ स ह स्माह बौधायन उर:समितो मध्यम: स्यादेश्यतरौ बाहुमात्रौ स्यातामिति ॥ सर्व एव बाहुमात्रा: स्युरिति शालीकिः ॥

1.2.6.7 इध्यस्य करण इति ॥ अनुसामिधेनीध्यं कुर्यादिति बौधायन: ॥ अपरिमितमिति शालीकिः ॥

1.2.6.8 वेदस्य करण इति ॥ वत्सलं कुर्यादिति बौधायन: ॥ मूतकार्यमिति शालीकिः ॥ त्रिवृत्तमित्योपममयन: ॥ ऊर्ध्वग्रंथित्योपमन्यन: ॥ मन्यबीपुत्र: ॥

1.2.6.6 पितृव्यजबाहिष्णीति ॥ समूलमेवद्वर्भिर्भवतीति बौधायन: पितृव्यजसामायनादिति ॥ महापितृव्यज एवेतदृष्टं भवति ॥ अमूलमेवतद्वर्भिः स्यादिति शालीकिः ॥

1.2.6.6; XIII.1: 788.2 इष्टिसंनिपात इति ॥ स ह स्माह बौधायनो या: काश्यपय: समाने उहनि सनिपतेयुस्तन्त्राय तन्त्राय चासा बाहिलांवो गन्धेषतृवं वासादेश्वतेन्त्रेत्र चासा ब्रतमुपेत्य तन्त्रायवर्गं व्रतं विसृजेिति ॥ अत्रो ह स्माह शालीकर्त्त: काश्यपय: समाने उहनि सनिपतेयु: सक्रुदेश्वासा सर्वसां बाहिलांवो गन्धेषतृवं वासादेश्वदातिद्वासां ब्रतमुपेत्य सर्वां पारे व्रतं विसृजेिति ॥

1.3.8.1 परत्सुरूणा निवपन इति ॥ सूत्रं शालीकिः ॥ अत्रो ह स्माह बौधायनस्तृतीयममन्दाग उद्धपतृतीयमन्तवं दिनिवेप्तृतीयेन वत्स्नां धूनां कुर्यादितमिव हि पशूनां नेदीयामभवतीति ॥

1.3.8.2 पौर्णायमस्यामुपवेषकरण इति ॥ कुर्यादिति बौधायन: ॥ न कुर्यादिति शालीकिः ॥
As for placing of the sacrificial grass: one should place within the altar the wooden sword or a chip, put (the grass upon it) with the formula and then place it conveniently. So says Baudhāyana. Wherever he has to place it, he should place it with the formula. So says Śāliki.

As for the preparation of the enclosing sticks: the middle one should be as high as the breast and the other two as long as the arm. So says Baudhāyana. All should be as long as the arm. So says Śāliki.

As for the preparation of the faggot: one should prepare (the sticks of) the faggot as many as the Śāmidheni verses. So says Baudhāyana. Even more. So says Śāliki.


As for the grass for the Pitṛyajña: It is with roots because of the general rule concerning Pitṛyajña. So says Baudhāyana. This (i.e. grass with roots) is found in the Mahāpitṛyajña alone. (In the Pitṛyajña) the grass should be without roots. So says Śāliki.

As for the aggregation of Iṣṭis: Baudhāyana indeed says that in the case of the Iṣṭis which are to be performed on the same day one should go out for the cutting of the grass in respect of each of them separately or put it down if already cut separately. One should commence the vow in respect of each Iṣṭi separately and at the end of it relinquish it separately. Śāliki says that in the case of the Iṣṭis to be performed on the same day, one should go out for the cutting off of the grass in respect of all of them at one and the same time or put it down if already cut (also at one and the same time). One should commence the vow at the beginning of all Iṣṭis and release it at the conclusion of all.

As for the throwing of the leaves: (the view expressed in) the sūtra (is that) of Śāliki. In this connection Baudhāyana says that one should throw one third (of the leaves) on the roof of the fire-hall, one third within the altar and with one third one should agitate the calves. In this way he becomes closer to the cattle.

As for the preparation of a fire-stirring stick: in connection with the Full-moon sacrifice: One should prepare. So says Baudhāyana. One should not prepare. So says Śāliki.
1.3: 8.3 दोहनपविनयकरण इति॥ स ह समाह बौधायनो मूले नुतनविद्वान रजुः संप्रसायः निग्रहीयायः देवमत्यागम्यायः धिरूः भवति॥ अतः ह समाह शालिकनिर्मूलेन नूतनविद्वान रजुः संप्रसायः मूले परिश्वर्यत्र निग्रहीयायः देवस्यागम्यायः धिरूः भवति॥ 3 \n
1.3: 10.9 अग्रिहोग्रीहचपुष्यकरण इति॥ स ह समाह बौधायनो \n
1.3: 8.7 सार्वनायागानां प्रोक्षण इति॥ तृष्णीं संस्कृताभिरः \n
1.3: 8.8 अथ जघनेन गार्हपत्यमयमविद्वयोविषेणाद्वीचो उद्धारं तरः शालिके॥ अथवा ह समाह बौधायनस्तूष्णीमानः राज्यतर्कः एवेऽपरिश्रयमनः प्रायः इति॥

1.3: 8.11 दोहनपविनयाधान इति॥ मन्त्रेण कृत्वा मन्त्रेण स्थाल्यामाद्ध्यादित्योपमनः स्वातः इति॥

1.3: 8.12 धेनुनामनुमत्रण इति॥ स ह समाह बौधायन एकाके एवेऽसामुन्त्रयेत्ताठासामेकः कदाहयेदित्योपमनः इति॥ अतः ह समाह शालिके॥ सकृद्वेदनः सर्वं अनुमत्येत्ताठासामेकः कदाहयेदित्योपमनः इति॥ अतः ह स्माहपपमनः सकृद्वेदनः सर्वं अनुमत्येत सकृद्वेदनः कदाहयेद्वेद्वेद्येत चव स्तोकान्तरितिनिषिद्धे इति॥ एकाके मेकासां सर्वथा अखरण कर्मणा परिनिषिद्धे इति॥

1.3: 8.16 स्तोकान्तरितिनिषिद्धे इति॥ सूत्रः शालिके॥ आर्यायात्म्रपमन्यतथायः इति॥ अतः ह समाह बौधायन आर्यायात्म्रपपमन्यतथायः हि स्तोकान्तरितिनिषिद्धे इति॥
As for preparation of the twig-strainer: Baudhāyana says that one should join the roots (of the darbha-blades) to the root (of the twig), form a two-stranded braid (of these darbha-blades), and then tie a knot at the end. In this way the tip of the twig would become united with the darbha-tips. Śāliki says that one should join the roots (of the darbha-blades) to the root of the twig, and (first) form a two-stranded braid, carry the ends of those darbha-blades (again) to the root of the twig, form a three-stranded braid and (finally) tie a knot at the end. In this way the tip of the twig becomes united with the tips of the darbha-tips.

XX.4

As for the leaving of the remnant of the Agnihotra-oblation: Baudhāyana says that though the sacrificer has chosen clarified butter or grains for his Agnihotra, one should offer milk only on that night and have milk as the remnant of the Agnihotra. Śāliki says that one should not change the oblation until the desire for whose fulfilment it is adopted. If one has chosen clarified butter or grains as the oblation, one should offer it and leave its portion as the remnant of Agnihotra.

As for the sprinkling of the utensils to be used for Śāmśāya: one should sprinkle them with water sanctified silently. So says Baudhāyana. With the water from the water-pot. So says Śāliki.

As for the practice that having sat down to the rear of the Gārhapatya, one pushes out the embers towards the north by means of the fire-stirring stick: (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should push out the embers silently. This entire formula is intended for baking.

As for the placing of the twig-strainer: one should prepare it with the relevant formula and also place it over the vessel with the formula. So says Baudhāyana. One should prepare it silently and place over the vessel with the formula. So says Śāliki. One should prepare it with a half of the formula and place over the vessel with the remaining half. So says Aupamanyava.

As for following the milch-cows with a formula: Baudhāyana says that one should follow each one with the formula, and cause each one to be milked. Śāliki says that one should follow them with the formula recited only once, and cause each one of them to be milked. Aupamanyava says that one should follow them with the formula recited only once and cause them to be milked all at once.

As for the following of the drops of milk with a formula: (the view expressed in) the sūtra (is that) of Śāliki. The view of Aupamanyava is laid down above. Baudhāyana says that one should follow the drops after having coagulated the milk. For really here is the end of the milk-drops.
I.3: 10.5 उत्तरासं दोहन इति || विसृष्टवागनवारभ्योत्तरा दोहयेदिति
बौधायनः || आनीयमान एवानु चारभेत बाँच च चच्छेदिति काल्यः ||

I.3: 10.5 दुध्गः लभामानस्येति || वत्सपाककरणप्रभृतीन्तनान्साधयेदः
दिति बौधायनः || आसेचनप्रभृतीनिति शालीकिः ||

I.3: 10.8 आत्मन्त्र इति || चतुर्थं सुव्र आनयेद्वावता
मूच्छियिस्यनन्येतेति बौधायनः || तृतीयं सुव्र आनयेद्वावता
मूच्छियिस्यनन्येतेति शालीकिः ||

I.3: 10.9 अग्रिहोत्रोच्चेष्यपत्रमः अतन्तकतीति || सूत्रः शालीकः || अत्रो
ह स्माह बौधायनो अग्रिहोत्रोच्छेष्यपत्रमानीय हरिवत्यङ्गमानयेदैव-
मस्योभयम्भायतं क भवतीति ||

I.3: 10.11 उदन्ततापिपदातीति || उदन्ततापिपदाय स्वर्गः रात्रिः
परिशायेदिति बौधायनः || उदन्ततापिपदाय सिक्वेता अपे उपिदध्यादिति
शालीकिः ||

I.3: 10.17 अग्रिहान्म परिस्थरण इति || सूत्रामाचर्याः || अन्त्रो ह
स्माहोपमन्यव उपवसथ एवाध्रीन्यथोत्तपरस्परस्यादावः हि ब्राह्मणः
भवत्युपासिस्मण्डवो यथ्यमाप्ते देवता वसामि य एवं विद्वानग्रिमपस्वाना-
तीति ||

I.4: 10.15;III.15:152.2 अनलनाशन इति || आरण्यं चापश्चाश्रीयादिति
बौधायनः || अपएवेत शालीकः || नारण्यं नापश्चनत्यौप-
मन्यवः || ४ || प्रथमः ||

I.4: 10.15 पाणिसंवर्णी इति || उत्तरायाहवनीयं तिथिन्याणी संमृशेर्दिति
बौधायनः || उत्तरेण गार्भपत्यामिति शालीकिः ||

I.4: 10.16 अग्रिहान्म परिस्थरण इति || सूत्रः शालीकः ||
आरण्यं मापमान्यवस्य || अन्त्रो ह स्माह बौधायनो गार्भपत्येवा
पुरस्तात्परत्रियोदायदथ दक्षिणां ५थ द्वादशथोतरत एवेवायाहार्यपरम्
परिस्थ्रृग्न्यादिवमाहवनीयामिति ||
As for the milking of the remaining cows: Baudhāyana says that having released speech and without maintaining the contact, one causes the remaining cows to be milked. Kātya says that while the milk is being brought in, one should keep contact and restrain speech.

As for one procuring ready milk: Baudhāyana says that one should go through the formulas beginning with that for the driving away of the calves. Śāliki says that one should go through the formulas beginning with that for the pouring in of the milk from the milking pot.

As for coagulating: Baudhāyana says that one should take up in the fourth spoon that much curds with which he thinks the milk will be coagulated. Śāliki says that one should take up into the third spoon that much curds with which he thinks the milk will be coagulated.

As for the injunction that one adds remnants of Agnihotra as curdling agent; (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that having first poured the remnant of Agnihotra, one should put the curdling agent. In this way both (the milk and the remnant of Agnihotra) become coagulated.

As for the injunction that one covers the vessel with a lid containing water: Baudhāyana says that having covered the vessel with a lid containing water, one should let it remain the whole night. Śāliki says that having covered the vessel with a lid containing water, one should sprinkle water upon it and (thus) cover.

As for the strewing around of the fires: (the view expressed in) the sūtra (is that) of the two teachers (Baudhāyana and Śāliki). Aupamanyava says that one should strew around the fires in the order of their production. The Brāhmaṇa says, “The deities stay with him thinking that offerings will be made to them the next day. One who knowing this strews around the fire....”

As for eating and fasting: Baudhāyana says that one should consume wild grains and water. Śāliki says that one should only drink water. Aupamanyava says that one should neither consume wild grains nor drink water.

As for the grasping of the palms: Baudhāyana says that one should grasp the palms standing to the north of the Āhavaniya. Śāliki says that he should do so standing to the north of the Gāhapatya.

As for the strewing around of the fires: (the view expressed in) the sūtra (is that) of Śāliki. The view of Aupamanyava is mentioned above. Baudhāyana says that one should strew around the Gāhapatya first towards the east, then towards the south, then towards the west and then towards the north. One should similarly strew around the Anvāhāryapacana; similarly the Āhavaniya.
I.4: 12.2 पात्राणां सादन इति। सूत्रं शालीके। अत्रो ह स्माह बौधायन उत्तरेण गार्हपत्यं तृणानि संस्तीर्य तेषु पात्राणि सादवेदिति। उत्तरतो सन्ध्यारस्सि पात्राणि सादयेतेषां यथार्थमाददीति राशीतर।

I.4: 12.8 ब्रह्मण उपवेशन इति। व्यवेत्य दक्षिणेनारवनीयमुपविशेष-दिति बौधायन। अव्यवेत्यैव दक्षिणेनारवनीयमिति शालीकि।

I.4: 12.8; III. 15: 150.16 जयमानस्योपवेशन इति। व्यवेत्य दक्षिणां उपविशेषदिति बौधायन। अव्यवेत्यैव दक्षिणां उपविशेषदिति शालीकि।

I.4: 12.8 पृष्ठ्याये स्तरण इति। सूत्रं बौधायनस्य। सोम एव पृष्ठ्यां स्त्तरीयादिति शालीकि।

I.4: 12.10 पतित्रयोः करण इति। सूत्रं बौधायनस्य। पृष्ठ्यायास्तृणामात्योपपत्मन्यव। ये सने जनपुषुका: कुशा: स्मस्तेशामिति शालीकि।

I.4: 12.8 स वाच्यमो भवति। प्रणीतासु प्रणीयमानास्वा हविष्कृत इति। अन्तर्हस्तेषु संपादेषु संबघेश्वति बौधायन। विष्ट्र्यागिति शालीकि।

I.5: 14.7 होतृणां व्याख्यान इति। सम्प्रहानुतेज्याहकारानित्येक-मृतेतःग्राहानुतेज्याहकारानित्येकं सर्वानित्येकं। पूर्वः कल्पो बौधायनस्योत्तरातुभी। शालीकेष्विति।

I.5: 14.7 दशसदोत्तर्याख्यान इति। प्रणीताः प्रणीयप्रत्यज्ञानवन्दशहोतारं व्याक्षीतेत्याचार्ययो। युष्ट्याबेव प्रहोष्ट्यात्योपपत्मन्यव।

I.5: 14.8 निर्विर्भपन इति। सूत्रं शालीके। अत्रो ह स्माह बौधायन। शाक्तादेव निर्विर्भेद्यस्य प्रभमृत्याक्षपालिं क्रामेद्विभुस्त्व। क्रमतामिति। पुरोंताशेयान्येक्या। परमृत्यावर्षुं शक्तादेव।
As for the placing of the implements: (the view expressed in) the sūtra (is that) of Śālikī. Baudhāyana says that one should spread darbha-blades towards the north of the Gārhapatya and deposit the implements upon them. Rāthītara says that one should deposit the implements to the north of the fire-chamber, and take them up as need be.

As for the sitting down of the Brahman: Baudhāyana says that having passed between the Gārhapatya and the Āhavanīya, he should sit down to the south of the Āhavanīha. Without passing between (that is to say, along the front of the Āhavanīya). So says Śālikī.

As for the sitting of the sacrificer: Baudhāyana says that having passed between the Gārhapatya and the Āhavanīya, he should sit down to the south of the Āhavanīya. Śālikī says that without passing between, he should sit to the south of the Āhavanīya.

As for the strewing of the Prṣṭhyā line: (the view expressed in) the sūtra (is that) of Baudhāyana. One should strew the Prṣṭhyā only in a Soma-sacrifice. So says Śālikī.

As for the preparation of the two strainers: (the view expressed in) the sūtra (is that) of Baudhāyana. Aupamanyava says that one should prepare them out of the darbha-blades from the Prṣṭhyā. Śālikī says that one should prepare them out of the other blades which have not been used.

As for the injunction that he (the Brahman) restrains speech from the moment of the Praṇītā waters being carried forth up to the call to the preparer of oblation-material: Baudhāyana says that he may talk smiling within in connection with the ongoing rite. Śālikī says that he may speak only after he has formally released his speech.

As for the utterance of the Hotṛ-formulas: There is a view that one should utter the formulas together with graha-portions and without Svāhā-utterance at the end. There is another view that one should utter formulas without graha-portions and with Svāhā-utterances. There is still another view that one should utter them in entirety (that is, together with graha-portion and Svāhā-utterance) The former alternative is of Baudhāyana; the latter two of Śālikī.

As for the utterance of the Daśahotṛ-formulas; the view of two Ācāryas is that having carried forth Praṇītā waters while moving westwards, one should pronounce the Daśahotṛ-formulas. Aupamanyava says that he should do so while taking a handful (of grains).

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1. The text reads antar hasan which is confirmed by Bhavaswāmin in his vivarṣaṇa. The emendation antarakṣanu following the commentary Subodhini adopted in the Śrautakaśa Part 1 (English), p. 255 is not wanted.
चतुरवत्तिनाम् पञ्चरथम् द्विस्तूणिः पञ्चरथम्। सर्वनिव यजुष्टेति कायः। ॥ ५ ॥

I.5.14.8 पञ्चरथम् पञ्चरथम् इति। निर्विर्युंत्वम् पञ्चरथम् पञ्चरथम् इति। बौधायनः। अवदानः इति। शालीकः। प्रदानः इत्योपमकः। चतुरवत्तिनामः। ॥

I.5.16.4 अतिशिष्ठानामविवण। इति। तानकोषे वा पल्लेके वावपेदिता बौधायनः। अवैवैनानामवेत्ययुरिता शालीकः। ॥

I.10.26.5 आज्ज्यस्य निर्विर्युंत्वम्। इति। सूत्रः शालीकः। अत्रो ह स्माह बौधायनः। औपक्ष्यांवां गत्वायं। निर्विर्युंत्वम्। सहं हविर्भिः। प्रक्षणं लभतं इति। ॥

I.5.16.9 परिदानं इति। यथानसंवं परिदीतेन। बौधायनः। अत्रो ह स्माह शालीकः। हइत्वः रक्षस्वेत्येय। चूषाहित्त्वो हव्यः। रक्षस्वेतिः पयो विशिष्ठिः। पयस्ताः। गोप्ता। भवत्यग्रीष्यं। इति। ॥

I.5.16.11 प्रक्षणीनामविवण। इति। सूत्रः बौधायनः। निगद्यवैवैतामृच्छ्यं। त्रिरुत्तुपुयासुदिताः। शालीकः। ॥

I.6.16.15 पुरोदासिवानां प्रक्षणं इति। अवग्राहः। प्रक्षेपदिता। बौधायनः। देवता। समतुद्यं। त्रिरेवेति। शालीकः। ॥

I.6.16.17 पात्राणां प्रक्षणं इति। सूत्रः शालीकः। अत्रो ह स्माह। बौधायनः। शृणुध्वं। दैव्यायं। कर्मणे। पात्राणि। दैव्यज्ञाया। इति। ॥

I.6.18.1 अतिशिष्ठानां परिशिष्यानं इति। एतां एव। परिशिष्येवित। बौधायनः। सिर्वच्छैता। अपं। उपरियादन्यः। संस्कृतचित्ती। शालीकः। ॥
As for the pouring (of paddy): (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should pour out paddy from a cart. Having variously touched the yokes, he should step upon the knob of the wheel with the formula, “May Viṣṇu step upon thee.” Having gazed at the paddy, he should touch it with the formula, “May the five (fingers) hold thee.” One should pour out three times with the formula and once silently for the sacrificers following the practice of taking four portions. Three times with the formula and twice silently for those taking five portions. Kātya says that one should take all portions with the formula.

XX.6

As for the introduction of taking five portions: Baudhāyana says that one should adopt five portions from the pouring out onwards. Śāliki says that one should do so from taking up the portions (of the first cake). Aupamanyavā putra says that one should do so from the offering (of the Ājyabhāgas). Aupamanyavīputra says that one should do so from the consuming of four portions (of the southern cake by the priests).

As for the putting of the remaining grains: Baudhāyana says that one should put them back into the granary or the basket. Śāliki says that he should put them here only (that is, into the poured grains).

As for the pouring of clarified butter: (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that after having concluded all rites pertaining to the grains, one should pour out clarified butter. In this way only it would meet the sprinkling together with the oblations.

As for entrusting (the oblation-material): Baudhāyana says that one should entrust it to the relevant divinity. Śāliki says that one should say “O Agni, do thou guard the oblation” (irrespective of the various divinities whom the oblations are to be offered). With regard to the milk one should say, “O Viṣṇu, do thou guard the oblation.” Viṣṇu is the guardian of the milks, Agni of the grains.

As for the purification of the sprinkling waters: (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that while reciting this verse, one should purify thrice.

As for the sprinkling of the grains for the cakes: Baudhāyana says that one should sprinkle them (three times) uttering the name of each divinity. Śāliki says that one should pronounce the names of divinities one after another and then sprinkle thrice.

2. ŚBr I.1.2.13
4. ŚBr I.1.2.16; ĀpŚŚ I.17.12; KSI.4 reads yačchantu tvā pañca which is borrowed by BhrŚŚ I.19.10.
1.6: 18.2 कृष्णाजीनस्यावधवन इति || उपनिष्रण्याग्न्यागारादुते सप्रे उवानतरदेवे कृष्णाजीनमवधुखुनुयादिति बौधायनः || अन्तरेितां दिशामिति शालीकिः ||

1.6: 18.3 कृष्णाजीनस्यास्तरण इति || स ह स्माह बौधायनो उविश्वसंज्ञेतत्कर्मकृष्णा कृष्णाजीनवधवनादास्तरणादेवमुलूखलाध्यूल्लादा पुरोडाशीयनामावपनादेवं मुसलस्याधानादा शूर्षस्योपहनादेवमधिवप-नादा प्रस्कन्तनादेवं कपालोपधानादा योगाभ्यवध्याभें ध्रस्तर आ सुचाः सादनादेवमध्यादादा क्षत्रिये मौद्येयम्होहमदेवं यूप आ परिव्ययादिति || यथोपपादेवैतानि कर्माणि कुर्यादिति शाली-किः: || 6 ||

1.6: 18.5 पुरोडाशीयनामावपन इति || सूत्रं बौधायनस्य || पञ्च मुलोपज्ञावत्तितनामावपेचिति शालीकिः: ||

1.6: 18.9 दृष्टिपतं वृषारवेणोच्च: समाहन्तीति || सूत्रं बौधाय-नस्य || शाम्येवेति शालीकिः: ||

1.6: 18.10 शूर्षस्योपहन इति || सूत्रं शालीकरे: || अत्रे ह स्माह बौधायनस्तूष्णीं शूर्षमुपोहेतसस्मस्तेवासिस्ममन्त्रेण पुरोडाशीयानुदेघुर्ष-वृद्धमस्य प्रति त्वा वर्षवृद्ध वैशिष्टि ||

1.6: 18.12 अथोद्ध-पर्यावृत्त वरपुनातीति || सूत्रं बौधायनस्य || यां कां चिन्द्वश्रमभि पर्यावृत्ति वरपुनातीति शालीकिः: ||

1.6: 18.12 तुषापं निरसन इति || सूत्रं शालीकरे: || अत्रे ह स्माह बौधायनो तत स्याह्मात्रानुपहल्य कृष्णाजीनस्य स्रीवान्त उपवपेदक्षां भागो उसीत्यथोदकमुपपूर्णेदिति ||
As for the sprinkling of the implements : (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that the formula should be “o implements, do you be cleansed for the worship of gods.”

As for the keeping down of the remaining sprinkling waters : Baudhāyana says that these very waters should be kept down. Śāliki says that one should discard these waters and then sanctify other waters.

As for the shaking of the skin of black antelope : Baudhāyana says that one should go out of the fire-hall and shake the skin of black antelope in the north-west. Śāliki says that he should shake it in the same quarter within the fire-hall.

As for the spreading of the skin of black antelope : Baudhāyana says that without leaving contact one should do the rite from shaking of the skin of black antelope till its spreading. Similarly from the placing of the mortar upon it up to the pouring of paddy. Similarly from putting the pestle into it up to the drawing near of the winnowing basket. Similarly from putting the rice-grains upon the lower crushing stone up to the dropping of flour. Similarly from the arranging of the potsherds up to the reciting of the yoga-formula and covering the potsherds with ashes and embers. Similarly in regard to the Prastara up to the placing of the ladles. Similarly from the taking up of the hoe up to the digging. Similarly from the taking up of the Audumbari up to the offering upon it. Similarly in regard to the sacrificial post up to the winding round (of the cord). Śāliki says that one should do these acts as may be convenient.1

XX.7

As for the putting (of the paddy into the mortar) : (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should put five handfuls for a sacrificer offering the oblation of five portions.

As for the injunction that one strikes heavily upon the lower and upper crushing stones by means of a stone roaring like a bull : (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that he should strike with the yoke-halter.

As for the drawing near of the winnowing basket : (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should do so silently. One should put the paddy into the winnowing basket with the combined formula, “Thou art grown up in the rain, let the one grown up in rain know thee.”

As for the injunction that one winnows having turned around towards the north : (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one winnows turning around any quarter.

As for the disposal of the husks : (the view expressed is) the sūtra (is that) of Śāliki. Baudhāyana says that having taken out a small quantity of husks, one should

1. While speaking about the contact to be maintained in the case of the skin of black antelope, the Sūtrakāra is inclined to record similar occasions of maintaining contact in a Soma-sacrifice.
1.7: 20.6 कृष्णाजिनस्य पुनरास्तरण इति || सूत्रमाचार्योः || प्राचीनग्रीवमुतर्क्षमिश्रयपमन्यवः।

1.7: 20.13 पेषण इति || सूत्रं शालीके: || अत्रो ह स्माह बौधायनः प्राणाय त्वेति प्राची देवहद्यानाय त्वेति प्रतीच्छोः व्यानाय त्वेति तिरं वर्षुः कर्षोद प्राची देवहद्यानाम् प्रसिद्धियुपे धार्मिति || कृष्णाजिने पिष्कानि प्रस्कन्दयेहेवें व: सविता हिरण्यपाणि: प्रतिगृहाल्विति || ७ ||

द्वितीयः।

1.8: 22.7 नैक्चरो धृष्टेरादान विद्यते न बहुप्रिवित्ति शालीकि: || अत्रो ह स्माह बौधायन आदित एवं धृष्टिमाददित धृष्टिः स्री चक्षुः || गािप्तमभिधन्त्रेयेियाप्युः भणुमादिः जग्थि || निभ्यः आदिः सत्येति दक्षिणामः नीरस्येव्यान्यान्यकप्येदा देवयज्ञ वहेति || तेषु चरस्यालीमधिश्रेयस्यारुः पृथिविः दुःखायुद्ध धर्मां दृढः सजातासमै यज्ञानाय पर्युपेः || अथरवु ध्रुपित्याग्निर्गच्छ रक्षो निर्देशः अरताय इति || स एवमेव सर्वाभिस्थालीरिधियोऽदिति।

1.8: 22.7 चरुमुखेवितः || स ह स्माह बौधायन आदित एव धृष्टिमाददित। मुख्यादेव भक्षान्ताधायेदिति || अत्रो ह स्माह शालीकि: कपालसंयोजने खलु धृष्टेरादानं भवति || स कपालान्येव पथायायुद्धुष्टि माददित पुरोदाशेदेव भक्षान्ताधायेदिति।

1.8: 22.10 कपालानामुपधानं इति || सूत्रमाचार्योः || अत्रो ह स्माहौपनीयोऽ वस्त्रायां खलवस्यैं कपालान्यपहितानि भवतिः || य एवेऽ यज्ञारंधिवर्तनो मनस्तः प्रथमं कपालोपधानानं कुर्यातथ तृणीमझारमधिवर्तिदिति।

1.8: 22.10 एककपाले त्विकपाल इति || स ह स्माह बौधायनो यदि चैककपालो यदि च त्विकपाल: सवरैरं कपालमन्त्रुपकावधायिति। अत्रो ह स्माह शालीकियार्त्धिखिरीणयेव कपालायुपधायात तु योगाभ्यौः गम्येत्तबनमत्रं चात्र ब्रूयाद्रशुगृहामझितससं तपस्या तयस्य तपेिथं तप्यधामिति।
pour it down near the neck of the skin of black antelope with the formula. "Thou art the portion of the Rakṣas," and then touch water.

As for the respreading of the skin of black antelope: (the view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should spread it with its neck towards the east and with the hairy side upwards.

As for the crushing (of grains): (the view expressed in) the sūtra (is that) of Śālikī. Baudhāyana says that one should move the upper crushing stone towards the east with the formula, "For Prāṇa thee;" towards the west with the formula, "For Apāṇa thee," and with the formula, "For Vyāna thee" one should press crosswise; then he should move it towards the east with the formula, "May I hold thee along an onward rush for the (long) life of the sacrificer." He drops the flour on the skin of black antelope with the formula, "May god Savitṛ, golden-handed, receive you."

XX.8

The fire-stirring stick is not to be taken while cooking a single oblation of cooked rice, nor while cooking many of them. So says Śālikī. Baudhāyana says that one should take up the fire-stirring stick with the formula, "Thou art fire-stirring stick; do thou grant us food." He should recite over the Gārhapātya the formula, "O Agni, do thou kill the raw-eating Agni." He should remove a southern ember with "Do thou dispel the flesh-eater." He should tend the other embers with the formula, "Do thou invite Agni carrying oblation to gods." He should place over them the vessel for cooking rice with the formula. "Thou art firm; do thou strengthen the earth, strengthen life, strengthen progeny, surround the sacrificer with kinsmen." He should surround the vessel with embers by the right with the formula, "The Rakṣas is burnt away, the enemies are burnt away." He should similarly put all cooking vessels over fire.

As for the oblations among which cooked rice is the principal one: Baudhāyana says that one should take the fire-stirring stick from the very beginning. He should provide for the portions to be consumed from the principal (oblation i.e. the cooked rice). Śālikī says that the fire-stirring stick is to be taken for the arrangement of the potsherds. One should take up the fire-stirring stick when he is about to arrange the potsherds, and provide for the portions to be consumed from the cake itself.

As for the arrangement of the potsherds: (the view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that the potsherds are to be arranged as prescribed in the scripture. One should employ for arranging the first potsherd that formula which is employed for turning the ember, and should turn the ember silently.

As for the cake to be baked on one potsherd or two potsherds: Baudhāyana says that even if the cake is to be baked on one potsherd or two potsherds, one
I.8: 24.3 कपालान्य योग इति ॥ सूत्रमाचार्ययो: ॥ अत्रो ह स्माहीपमन्यव ऐतेरवास्यातानि मन्त्रैयुक्तानि यैैैपुहितानि भवनत्वेश्वते च विमोचनमन्त्र एव स्माहिति ॥

I.8: 24.6 मदन्तीनामधिश्रयण इति ॥ तिर: पवित्रमप आनीयाधिश्रयदिति बौधायनः ॥ यथोपपादिति शालीकः ॥

I.9: 24.11 संयवन इति ॥ सूत्रः शालीकः: ॥ अत्रो ह स्माह बौधायन: प्रणीताभ्य: सुवेरोपहत्याप आनयदेवव मदन्तीभ्यस्ता उभयोनीयामाना: प्रतिमन्त्रयेत समापो अद्विःसत्तेति ॥

I.9: 24.16 व्यभिमशर इति ॥ स ह स्माह बौधायनो व्यभिमुखोत्सवक-हविरेव नानाबीजानीति ॥ अत्रो ह स्माह शालीकः: संसर्गित्वानु व्यभिमश्रां जाते नास्तुसर्ज्ञामानानि हवीशिष्य व्यभिमश्राैैकहवि: ॥ को हि नानाबीजाना व्यभिमशर इति ॥

I.10: 26.5 आन्यस्य निर्विपण इति ॥ सूत्रः शालीकः: ॥ आन्यअं बौधायनस्य ॥ अत्रो ह स्माहीपमन्यव: सर्वापैैव हवीशिष्य परिनिष्कायाय्य निर्विपणेदिति ॥

I.10: 26.17 आप्यनिनयनाति ॥ जघनोगार्थपत्यमायेभ्योनिनयेदिति बौधायनः: ॥ अप्रेणातिहायेति शालीकः: ॥ अप्रेण वा जघनो वेयौप-मन्यव: ॥ 8 ॥

I.11: 28.7 अयस्य संशान इति ॥ सूत्रः शालीकः: ॥ अत्रो ह स्माह बौधायनो य एष स्माहस्यस्यदस्तो मन्त्रस्य प्रथमसंशानानां कूव्यातथ तृणीं स्माहुद्येदिति ॥

I.11: 30.9 शेवै परिग्रहत इति ॥ सूत्रः शालीकः: ॥ अत्रो ह स्माह बौधायनः श्रोणि प्रथमं परिग्रहीयाय्याद दक्षिणभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभादभाद�
should arranged them with all formulas to be employed for the potsherds. Śāliki says that one should arrange only as many formulas as the potsherds. He should not employ the formulas pertaining to the joining of potsherds and putting the ember. He should recite the formula for heating (suitably) such as bhṛgūnām aṅgirasāṁ tapasā tapyasva, tapyethām, tapyadhvam.

As for the joining of the potsherds: (the view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that the formulas which are employed for arranging the potsherds should also be regarded as used for joining. The other formula (that is to say, the verse yāṁ gharmē kapālāṇy) employed for joining (yoga) is really the one intended for releasing the potsherds.

As for the boiling of madanti-waters: one should pour water across the strainers and boil. So says Baudhāyana. As it may have been brought over. So says Śāliki.

As for the mixing (of the flour): (the view expressed in) the sūtra (is that) of Śāliki: Baudhāyana says that one should take up water in the spoon dipping it into the Pranītā-goblet. Similarly from the madanti-vessel. Both these waters should be taken up with the verse sam āpo adbhīr agmata ...

As for the touching (of the cakes): Baudhāyana says that one should touch even if there is a single oblation. Similarly cakes prepared out of different corns. Śāliki says that separate touching becomes imminent on account of contact. One need not separately touch the oblations which are without contact, nor a single oblation. What is the propriety in separately touching the cakes prepared out of different corns?

As for the pouring out of the clarified butter: (the view expressed in) the sūtra (is that) of Śāliki. The view of Baudhāyana is explained. Aupamanyava says that one should pour out clarified butter after having gone through the preparation of all oblations.

As for the pouring down of water for the Āpyas: Baudhāyana says that one should pour out water for the Āpyas to the rear of the Gārhapatya. Śāliki says that one should do so in front (of the Gārhapatya) at some distance. Either in front or to the rear. So says Aupamanyava.

XX.9

As for the formula for sharpening the wooden sword: (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should first employ for sharpening that formula which is meant for throwing it, and should then throw the wooden sword silently.

As for the tracing of the altar: (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should first trace, the (southern) buttock, then the southern shoulder (that is to say, he should draw a line inbetween) and then the northern one (that is to say, he should draw a line between the northern buttock
1.11: 32.3 प्रोक्षणीनामासादन इति || स्पष्टस्य वर्तमानपिनियासादेवदिति बौधायनः || अनुपिनियेवेति शालीकिः ||

1.11: 32.6 इध्माबहिष्योपसादन इति || सूत्रं बौधायनस्य || उत्तरमिथ्यमिति शालीकिः || ९ || तृतीयः ||

1.12: 32.9 वेदपरिवासनेष्विति || पञ्ञथा विभज्य सुचः समूपजेदिति बौधायनः || समस्तेचावद्विधिर्याकारमिति शालीकिः ||

1.12: 32.19 प्राशेष्राहयां संमार्जन इति || सूत्रं बौधायनस्य || तृष्णीः समूपजेदिति शालीकिः || न समूपजेदित्योपमन्यः ||

1.12: 34.2 सङ्क्तसंमार्जनानामनुप्रहरण इति || सूत्रं शालीकः || अतः ह स्माह बौधायनो उदितत्स्माद्यां संचर उदस्वेदुतके वैविध्यसनहनानीति ||

1.12: 34.6 पल्लीां संनहन इति || स ह स्माह बौधायने एक्कामासां संन्होदेकैकं गार्हपत्यमीक्ष्ये एक्कामाज्यमवेश्ये-दिति || अतः ह स्माह शालीकः सकृदेवैना: सर्वा: संन्होदेकैकं गार्हपत्यमीक्ष्ये एक्कामाज्यमवेश्ये-दिति || अतः ह स्माहोपमन्यः सकृदेवैना: सर्वा: संन्होतस्कुद्धार्गार्हपत्यमीक्ष्ये एक्कामाज्यमवेश्ये-दिति || एक्कामेवासां सर्वनिर्माणं कर्मणा परिनिःसतिःदित्योपमन्यवी-पुत्रः ||

1.12: 34.6 प्रस्थिकरण इति || अवाचिनपाशमूह्यभिनिर्मिति-चार्ययो: || उद्धर्मपाशवाचिननिन्मांचमिति दीर्घवास्य: || एवविव हि प्रजा: प्रजायंति इति ||

1.12: 34.6 पत्त्यामविन्यासायामामिति || स ह स्माह बौधायने यज्ञानाूष्टन आसीनो यज्ञाने एवैतनान्त्रालिक्षिदिति || अतः ह स्माह शालीकः पल्लीसंयोजकः खच्छेवे मन्त्रा दृष्टा भवन्ति || तस्यामविन्यासायां नैवेदनात्रियेति ||
and the northern shoulder). Aupamanyava says that one should begin in the east and trace by the right (that is to say, he should draw lines from the southern shoulder to the southern buttock, from the southern buttock to the northern buttock and from the northern buttock to the northern shoulder).

As for the levelling (of the altar): (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that after having levelled up (the altar) with the formula ending with the fourth part (that is, with dhā asi ... vasūi rā'sū) one should take up (the wooden sword from the altar) with the fifth (part, that is, with purā krūrasya).

As for the placing of the Proksani-ladle: Baudhāyana says that one should place (the ladle) after first having poured down the water from the ladle on the line drawn with the wooden sword. Śāliki says that one should so do without pouring down the water.

As for the depositing of the sacrificial grass and faggot: (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that the faggot should be placed towards the north.

XX.10

As for the cuttings of the Veda: Baudhāyana says that one should divide the cuttings in five parts and cleanse the ladles. Śāliki says that one should cleanse each of the ladles with all the cuttings and (then) with water.

As for the cleansing of the Praśītra-pot: (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should cleanse silently. Aupamanyava says that one need not cleanse.

As for the casting away of the cuttings used for cleansing the ladles: (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should sprinkle them with water and cast away on an unfrequented place or on the rubbish-heap. Similarly the cord of the faggot.

As for the girding of the sacrificer’s wives: Baudhāyana says that one should gird them one by one, make them gaze at the Gārhapatya one by one, and cause them to gaze at the clarified butter one by one. Śāliki says that one should gird them all at once, but make them gaze at the Gārhapatya one by one, and make them gaze at the clarified butter one by one. Aupamanyava says that one should gird them all at once, make them gaze at the Gārhapatya all at once, but make them gaze at the clarified butter one by one. Aupamanyviputra says that one should pass each of them through all actions.

As for tying the knot (of the girdle): the view of the two Ācāryas is that it should be with the noose downwards and the loose end upwards. Dirghavātsya says that it should be with the noose upwards and the loose end downwards. In this way progeny is born.

As for the absence of the sacrificer’s wife: Baudhāyana says that the sacrificer himself, seated on the sacrificer’s seat, should pronounce these formulas. Śāliki says
I.12: 34.18 अधैनामाज्ञयमवैन्वेषयतेति। सूत्रः शालीके। अन्तः ह स्माह बौधायनः पत्त्या तदवेशितमुपायाच्छिन्नतेनुज्वसीत्यथाऽन्नचकलशनोपयतेत् हर्षेत् जो नु प्रेतीत्यैनादाहनः तिये धिश्चयेयदग्रिस्ते तेजो माविनादित्यथैनात्वलोक्ततेति प्रौक्षण्यः सादुत्यत्ववेशित्योपनायतादात्यवतीभ्यं प्रौक्षण्यरिति।

I.12: 36.6 आज्यस्वावेश्यक्षण इति। सूत्रः बौधायनस्य। सवेत्राववेशितमाज्ञयमपुपुनृयादिति शालीके।

I.12: 36.12 आज्यग्राहां ग्रहण इति। स ह स्माह बौधायनो ध्यायुरिरेऽविकुलोभयमन्नमीहुहैयात्पौरेवाशिकैश्चयाजमानेश्च। याज्यामानैः जयमानो नासुनान्येतेति। अन्तः ह स्माह शालीकिर्ध्वायुरिरेऽविकुलोभयमानैः ध्यायात्पौरेवाशिकैश्चयाजमानेश्च। न याज्यामानैः जयमानो नासुनान्येतेति। अन्तः ह स्माहापयमन्य्यो यथार्थ पौरेवाशिका मन्त्रा नाभिनिर्वर्त्तत्यात्यदेवैवापि याज्यामाना मन्त्रा नाभिनित्वर्त्ततर्निति।

I.13: 38.5 इधार्हिष्टः प्रौक्षण इति। स्त्रिस्त्रिकैः प्रौक्षेदिति बौधायनः। सकृत्सकृत्दिति शालीके। १०।

I.13: 38.6 वर्हिष्टः प्रौक्षण इति। सूत्रः शालीके। अन्तः ह स्माह बौधायनालश्मन्तिद्वे लेखप्राणिप्रौक्षेद्यन्य उत्तरिन्धाय प्रतिवृत्ति इति मूल्यन। सह सुच बुस्तात्यत्वः ग्रह्नं प्रियक्ष्यातिशिष्यं। प्रौक्षणीन्नेष्यहस्तिनाये श्रोणेत्रात्ताये श्रोणे। स्वथं पिस्त्य और्भव वर्हिष्टं ऊर्ज्ज पृष्ठवृत्ती गच्छतेति।

I.13: 38.11 सुच उद्धोहन इति। अग्रेणाद्यमानुद्धीष्मचुद्धेदिति बौधायनः। जधनेनाद्यमानुद्धीष्मचुद्धेदिति शालीके।

I.13: 38.12 प्रस्तरे पवित्रे अपिस्तृजै जयमाने प्राणान्य द्यामीयती वा तूण्य वेति। पूर्वः कल्यो बौधायनस्योऽतः। शालीके।
that these formulas are intended for the sacrificer's wife. Therefore in her absence they need not be heeded.

As for the injunction that one makes her (the sacrificer's wife) gaze at the clarified butter: (the view expressed in) the sūtra (is that) of Śāliki: Baudhāyana says that one should support it (the vessel of clarified butter) with the formula, "Thou art lustre" after the sacrificer's wife has gazed at it. Having supported it with a wooden chip, he should carry it with the formula, "Do thou follow the lustre." Then he should heat it over the Āhavaniya with the formula, "Let Agni not remove thy lustre." He should carry it, keep it down to the north of the Prokṣaṇi-waters and purify. He should purify the Prokṣaṇi-waters with the two strainers smeared with clarified butter.

As for the gazing at the clarified butter: (the view expressed in) the sūtra (is that) of Baudhāyana. One should purify the clarified butter after it is gazed, reciting all the formulas together. So says Śāliki.

As for the taking up of the portions of clarified butter: Baudhāyana says that the Adhvaryu himself should take up (portions of clarified butter) with the formulas prescribed in the Paurodāśika Brāhmaṇa and also those intended for the sacrificer. The sacrificer should follow the takings with the formulas intended for the sacrificer. Śāliki says that the Adhvaryu himself should take up (portions of clarified butter) with the formulas prescribed in the Paurodāśika Brāhmaṇa and also those intended for the sacrificer. The sacrificer should not follow the takings with the formulas intended for the sacrificer. Aupamanyava says that just as the formulas from the Paurodāśika Brāhmaṇa do not turn back towards (the sacrificer), similarly the formulas prescribed for the sacrificer do not turn back towards (the Adhvaryu).

As for the sprinkling of the sacrificial grass and faggot: one should sprinkle each one thrice. So says Baudhāyana. Each one once. So says Śāliki.

XX.11

As for the sprinkling of the sacrificial grass: (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that standing, one should sprinkle the tips with the formula, "For heaven thee," bending, the middle portion with the formula, "For midregion thee," and sitting down, the bottom with the formula, "For earth thee." He should sprinkle the knot with the ladle held east to west, and pour down the remaining water from the southern buttock to the northern buttock with the formula, "Do you become energising food for Barhiṣad Pitrṣ. Do you go to the earth with your essence."

As for the tossing up of the ladle: Baudhāyana says that one should toss it up towards the north in front. Śāliki says that one should do so to one's rear.
1.13: 38.13 त्यज्ञमानाय च ब्रह्मणे च प्रयच्छतिति ॥ पूर्वः कल्पः 
शालिके रुतरो बौधायनस्य ॥
1.13: 38.14 शुल्बस्यायातं इति ॥ सूत्रं बौधायनस्य ॥ शुल्बस्य विस्तस्य 
दक्षिणे वेद्यते स्तृणीयादिति शालिके ॥
1.13: 38.16 वेद्यं स्तरं इति ॥ सूत्रं बौधायनस्य ॥ अतं एवेनाः प्राची 
धातुः स्तृणीयादिति शालिके ॥
1.13: 38.17 परिधीनां परिधानं इति ॥ स ह स्माह बौधायनो 
सभ्य्येदक्षिणमुष्णहेदुत्तरे इति ॥ अनीकसशस्यप्रान्वनान्यरक्षित्यादिति 
शालिके ॥
1.13: 40.4 अथ सूर्येण पुरस्तात्तपरिद्वादातीति ॥ सूत्रं बौधायनस्य ॥ 
आहवनीयेवैतन् संज्ञोपभिन्नते इति शालिके ॥
1.13: 40.5 ऊँचे समिधावादातीति ॥ सूत्रं बौधायनस्य ॥ ऊँचे 
एवेने अभ्याध्यायानितप्तादिति शालिके ॥
1.13: 40.7 विभूत्योः करणं इति ॥ सूत्रमाचार्योः ॥ अन्नो ह स्माह 
दक्षिणाकारे राथीतर उभे एवेते वेद्यं व्यतिष्ण्येयात्मात्मिति ॥ 
मध्यमावळोतरतरं गोर्भेः स्वातामित्योपम्यनवः ॥ ११ ॥
1.13: 40.7 दोहनपविन्दस्यास्थानं इति ॥ विस्तस्य प्रस्तर आसादयेदिति 
बौधायनः ॥ अविभ्यात्मिति शालिके ॥
1.13: 40.8 सुचासं सादतं इति ॥ स ह स्माह बौधायन 
ईश्वत्रयेवहत्मादित्योपभृत सादतं दृश्यत्वतो च चैनामवगृहीयादिति ॥ 
अन्नो ह स्माह शालिके किर्मणुपूर्वे एवेनाः सादतं च चैनामवगृहीयात्म 
दिति ॥
1.14: 42.10 हविषामुद्वासनं इति ॥ अग्रेणानुहासितानि 
जापनोहासितानीति बौधायनः ॥ जापनो नाग्रेणानुहासितानीति 
शालिके ॥ अपच्छेदमित्योपम्यनवः ॥
As for the injunction that one inserts the two strainers into the Prastara with the formula, “I deposit Prāṇa and Apāṇa unto the sacrificer” or silently. The first option is of Baudhāyana; the latter of Śāliki.

As for the injunction that one hands it (the Prastara) over to the sacrificer or to the Brahman: the first option is of Śāliki; the latter of Baudhāyana.

As for the spreading of the cord: (the view expressed in) the sūtra (is that) of Baudhāyana. One should loosen the cord and spread its darbha-blades along the southern border of the altar.

As for the spreading of grass within the altar: (the view expressed in) the sūtra (is that) of Baudhāyana. One should spread from here (i.e. from the west) towards the east bundlewise. So says Śāliki.

As for the laying of the enclosing sticks: Baudhāyana says that one should put (the end of) the southern enclosing stick upon (the end of the middle enclosing stick) and (the end of) the northern enclosing stick under (the end of the middle enclosing stick). Śāliki says that one should lay them down so that their ends would touch those of the other.

As for the injunction that one encloses (the Āhāvaniya) by means of the sun: (the view expressed in) the sūtra (is that) of Baudhāyana. One should pray to the Āhāvaniya with the formula. So says Śāliki.

As for the injunction that one keeps two fire-sticks erect: (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that having kept them erect, he should make them slanting.

As for the making of the two separating blades: (the view expressed in) the sūtra (is that) of the two teachers. Dakṣiṇākāra Rāṭhitara says that the two blades should join the altar in opposite positions (one tip reaching the south, the other reaching the north). Aupamanyava says that they should be taken from the outer part of the darbha-blades from the middle bundle.

As for the placing of the milking-strainer: Baudhāyana says that one should loosen it and put on the Prastara. Without loosening; so says Śāliki.

As for the depositing of the ladles: Baudhāyana says that one should deposit the Upabhṛt as if drawn back a little, and put it under the two blades. Śāliki says that one should arrange them in a line, and should not draw back the Upabhṛt.

As for the taking down of the oblations: Baudhāyana says that one should take down along the front of those not taken down and along the rear of those taken down. Śāliki says that one should do so along the rear of those not taken down and along the front of those taken down. Aupamanyava says that one should deposit them taking down in order (irrespective of the direction).
I.14: 42.15 प्रत्यज्ञन इति || स ह समाह बौधायन उभयानि
 प्रत्यज्ञान्याचतृणां चाश्यान्सकपालानि चेति || कपालान्येचेति
 शालीकिदः ||

I.14: 42.15 कपालानामाध्वययो विमोक इति || उद्धास्य
 हवीश्वीत्यझाचार्यं विमुखत: || भक्ष्यनेव भक्षाणं पारे कपालानि
 विमुख्येचित्यपमयवः ||

I.15: 44.14 आधारविति || सूत्रं बौधायनस्य || अभीष्टं इव
 व्यतिष्टकौ स्यातासमिति शालीकिदः ||

I.15: 44.15 संप्रेष इति || अग्रीद्विनिति बौधायन: || अग्रिमग्रीदिति
 शालीकिदः || अग्रीत्परिढ्योःशालीः चेत्योपमयवः ||

I.15: 45.1 अत्याक्रमण इति || सव्येन प्रदास्त्यान्तव्याक्रमेद्वल्यामूतो
 दक्षिणेनेति बौधायन: || दक्षिणेन प्रदास्त्यान्तव्याक्रमेद्वल्यामूतः सव्येनेति
 शालीकिदः||

I.15: 46.11 आश्रयन्याचतृणां इति || ओ श्राविति बौधायन: || आ श्राविति
 शालीकिदः || श्रावित्योपमयवः ||

I.15: 46.9 प्रवर इति || सूत्रं शालीकिदः || अत्रो ह समाह बौधायन
 उत्कर उध्वङ्गस्य निहत्य प्रवरं प्रवृत्तीयाद्रैव च स्यात्मुद्धैतृप-
 रिश्यायापृश्वेदिति ||

I.15: 46.13 होतुवरण इति || स ह समाह बौधायनो यद्यस्य पिता
 वाचार्यं वा ज्यायान्वा होता स्यात्मुद्धैतृष्टेऽऽ सुरुणां नामानि गृहीया-
 दिति || उच्चेरव होतुनां गृहीयादिति शालीकिदः || १२ || चतुर्थः: ||

I.16: 48.5 अभिक्रामं जुखितीति || स ह समाह बौधायन:
 सर्वेणाभिक्रामेत्यध्यामाहुति:व्याप्तत्वारुतामाहुति ज्यायसी:ज्यायसीं
 जुखितादिति || पद्धामेवाभिक्रामं समानश्रुज्जुखितादिति शालीकिदः
 || समानत्र तिष्ठाहुक्तीभिभिभिभाभिक्रामे दित्यपमयवः || समानत्रैव
 तिष्ठन्यादक्षिणमनुदिशां हुल्तवा मध्ये स्वाहाकाः जुखितादित्याज्जगविः: ||
As for the anointing back: Baudhāyana says that one should anoint back both the pots of cooked rice and the potsherds. Only potsherds, says Śāliki.

As for the release of the potsherds as prescribed in Adhvaryu’s duties; the two teachers prescribe the release after the taking down of the oblātions. Aupamanyava says that one should release the potsherds after the consumption of remnants of oblātions.

As for the two Āghāра-libations: (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that they should be interlinked like reins.

As for the call: Baudhāyana says that it should begin agnīd agnīn. According to Śāliki, agnim agnīd. According to Aupamanyava agnī parihiś cā’gnim ca.

As for crossing beyond (the altar): when he is going to offer the Āghāра-libation, one should cross by the left foot; after having made the offering, he should recross by the right foot. So says Baudhāyana. When he is going to offer, one should cross by the right foot; after having offered he should recross by the left. So says Śāliki.

As for the call (to the Āgnīdhra): according to Baudhāyana, it should be Ō śrāvaya; according to Śāliki ā śrāvaya; according to Aupamanyava śrāvaya.

As for the choosing (of the Hotṛ): (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should strike the wooden sword with its tip upwards upon the rubbish-heap and choose the Pravara. He should then cast away the wooden sword there only and then touch water.

As for the choosing of the Hotṛ: Baudhāyana says that in case his father or teacher or elder brother is officiating as the Hotṛ, he should utter the name of any of these seniors in a low voice. Śāliki says that he should utter the Hotṛ’s name loudly.

XX.13

As for the injunctions that one should make the offering advancing each time: Baudhāyana says that he should advance in all respects - by steps, by offerings and by pitch. He should offer a bigger and bigger oblātion. Śāliki says that advancing by steps, he should make offerings at one and the same place. Aupamanyava says that standing at the same place he should advance in offerings. Ānjīgāvi says that standing at the same place, he should make offerings quarterwise by the right and finally into the middle with svāhā-utterance.

1. Caland reads ādhvaryaव而非 most fo the MSS read ādhvaryaव which seems to be the right reading. The verse yāṇi gharne kapālany is recordcd in TS 1.1.7.1 which is ādhvaryaव. It is again recordcd in TS 1.5.10.3 which is yējamāna. Here the reference is to ādhvaryaव.
2. The text reads abhisū. Caland has suggested the emendation abhiṣū.
I.16: 48.5 आज्जयाग्योहैमइतिः पूर्वार्थं प्रतिमुखं प्रबाहुहुज्जुहुयादिति
बौधायनः पूर्वार्थं एव प्रबाहुगिति शालिकाः।

I.16: 48.7 हविषामवदनं इति || स ह स्माह बौधायनं पूर्वार्थं दिवाग्रे
प्रथमं मुखं हविः उवदेशदारिधिवतवसं दक्षिणं हविषाम्वतं
वगतं || अत्र ह स्माह शालिकारित्ववतवत्त्ववतसं हविः उवदेश
Pूर्वार्थं दिवाग्रे प्रथमं मुखं हविः उवदेशदारिधिवतवसं
प्रकाशस्थानं हविः हविः वगतं || मध्यपूर्वार्थं
पश्चात्त्वमर्तिनामित्वमयमनं ||

I.16: 48.14 आहुतीनामावतत्त्ववतवसं इति || स ह स्माह बौधायनं
-स्त्रीपत्यवैतायतर्यवद्वसं शालिकाः वस्त्रवट्टकुद्धेतत्र यथवकाशं
जुहुयादिति || प्रश्येरवाहुतीहृद्धपूर्वार्थं स्वस्त्वकुद्धेतत्र जुहुयादिति
शालिकाः || स्त्रीअधारारधिकस्महुजुहुयादिति
मध्य्यदिति || मध्य्ये प्रकाशस्थानं
मण्डलाकारादिति रात्रीति ||

I.16: 48.15 उपाश्वशुअवकरणाय इति || सूत्रं मौदलष्यं || अत्र ह स्माह
बौधायनं औषधवस्थोपासः शुआजं कुर्यातवद्रीशामिति पौर्णाला
वेष्टवामाववायमायमानं || अत्र ह स्माह शालित्रीकारवस्थोपासः
शुआजं कुर्यात्सौमिति पौर्णाला वेश्ववामाववायमायमाति 
अत्र ह स्माहोपमन्दव
औषधवस्थोपासः शुआजं कुर्यात्तसर्वस्तं घार्याला
अमाववायमाति || उष्णत्राय्यस्ए वेष्टव इति रात्रीति || अत्र ह स्माह
कौपण्डतिनिश्चर्क वेष्टववशु वश्वस्तवं चैव र्यानंः प्रश्वीया
दिति ||

I.17: 50.7 पद्मामाववदानस्थायभवस्त्रवृद्धच्याइति || औषधवस्थायिकवर
dिति बौधायनं || उपाश्वयावति शालिकाः।

I.17: 50.21 मेक्षणस्यात्मापरणो इति || सूत्रं शालिकाः || अत्र ह स्माह
बौधायनो न मेक्षणस्यावनं वचारर्वणं अनुप्रह्ये
dिति ||

I.17: 52.7 प्रश्येक्षस्यावदनं इति || सूत्रं बौधायनस्य || परिहरितग्रेहे
प्रश्येक्षमयोदिति शालिकाः।
As for the offering of the Ājyabhāgas: Baudhāyana says that one should make the offerings on the eastern half of the fire, one opposite to the other holding the ladle on a level. Śāliki says that one should make the offerings on the eastern half of the fire holding the ladle on a level.

As for the cutting of the oblations: Baudhāyana says that one should first take a cutting of the principal oblation first from the eastern half and then from the rear half. Thus his cuttings happen to have been taken by the right. Śāliki says that he should first take a cutting of the principal oblation first from the rear half and then from the eastern half. Thus his offerings happen to be ending towards the east. Aupamanyava says that for a sacrificer offering in five cuttings, one should first take a cutting from the middle portion, then from the eastern half and then from the rear half.

As for the spots of the offerings: Baudhāyana says that these three, namely, the two Ājyabhāgas and the Śvīṣṭakṛt are the prescribed spots. One should offer the other offerings on the available space. Śāliki says that offering the oblations one beyond the other, one should offer the Śvīṣṭakṛt in the eastern half. Aupamanyava says that one should make the offerings along the path of the libation offered with the ladle. Rāthītara says that one should make the offerings in the middle in a circle by the right.

As for the offering of the Upāmśuyāja: (the view expressed in) the sūtra (is that) of Maudgalya. Baudhāyana says in this regard that one should offer the Upāmśuyāja-oblation made of grains-to Agni-Soma at the Full-moon sacrifice. Śāliki says that one should offer clarified butter as the Upāmśuyāja-to Soma at the Full-moon sacrifice and to Viṣṇu at the New-moon sacrifice. Aupamanyava says that one should offer Upāmśuyāja-oblation of grains to Sarasvata at the Full-moon sacrifice and to Sarasvati at the New-moon sacrifice. Rāthītara says that at both the sacrifices the Upāmśuyāja-oblation should comprise clarified butter offered to Viṣṇu. Kauṇapatantri says in this regard that (at both the sacrifices) the Upāmśuyāja should consist of cooked rice. The sacrificer himself should consume (the remnants).

As for the addition of the fifth cutting: Baudhāyana says that one should add that of grains. Śāliki says that of clarified butter.

As for the throwing (into the fire) of the corn-stirring stick: (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should not throw the omentum-roasters on the analogy of the corn-stirring stick.

As for the cutting of the Prāśitra: (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should cut up the Prāśitra while carrying the Prāśitra-vessel (towards the Brahman).
I.18: 54.12 आज्ञाविवषयवाहार्यस्य करण इति ॥ कूर्यादिति
बौधायनः: ॥ न कूर्यादिति शालीकि: ॥

I.18: 54.12 अन्वाहार्यस्यासादन इति ॥ अग्रेण यजमानं च ब्रह्माणं
च पर्याहत्य दक्षिणस्यां स्रोणयासादाद्यादि बौधायनः: ॥ अत एव
दक्षिणस्यां स्रोणयाि्मिति शालीकि: ॥ १३ ॥

I.18: 54.12 अन्वाहार्यस्यासादन इति ॥ अग्रेण सुच उदंड्मुद्धासयादि
ति बौधायनः: ॥ जधनेन सुच उदंड्मिति शालीकि: ॥

I.18: 54.13 हविरनिच्छिन्नामुद्धासन इति ॥ अग्रेण सुच
उदंड्मुद्धासयादि बौधायनः: ॥ जधनेन सुच उदंड्मिति शालीकि: ॥

I.19: 56.1 अनूयाजानां होम इति ॥ सूर्यं बौधायनस्य ॥ प्रतीचिरेर्वेता
आहुति: सङ्ख्यायादि शालीकि: ॥

I.19: 56.2 वाजंवत्योक्त्रेहुंन इति ॥ स ह स्माह बौधायनो सक्षमः
प्रतीचिरेवृषुतं प्रत्युहे दक्षिणां सङ्ख्यायादि ॥ अत्रो ह स्माह शालीकि:।
प्राचीनपुष्करं एवंने विकर्ष्यं चोपभृतमद्रि: सङ्ख्यायादि ॥

I.19: 56.9 प्रस्तरस्त समव्रज इति ॥ त्रिक्षृतरैक्स्यां समव्रजादि
ति बौधायनः: ॥ सकृत्सकृदिति शालीकि: ॥

I.19: 56.18 प्रस्तरस्तानुप्रहरण इति ॥ स ह स्माह बौधायनो
सध्वुरिवोधवयैर्मैर्नैर्प्रहरत्वैर्दशिक्षको याजमानेश ॥ याजमानेयधमनो
सनुमन्त्रयेतेति ॥ अत्रो ह स्माह शालीकिरध्वुरिवोधवयैर्मैर्प्रहरत्वैर्दशिक्षको
याजमानेश ॥ न याजमानेयधमनो सनुमन्त्रयेतेति ॥ अत्रो ह
स्माहौतत्त्वरो यथापि पौरोदाष्टिका मन्थ्रा नाभिवर्त्तत्व एवमेव्वीपि
याजमाना मन्थ्रा नाभिवर्त्तेत्रिति ॥

I.19: 56.21 परिधिनाम्भयाधान इति ॥ सूर्यं बौधायनस्य ॥ प्रस्थान
एवैंनाम्भयाद्यादि शालीकि: ॥

I.19: 58.3 अथैतन्तरस्त्रावेणाभिजुहोत्तिति ॥ सूर्यं बौधायनस्य ॥
प्रस्तरं वै परिधिर्मशाभिजुहयादि शालीकि: ॥
As for the cooking of the Anvāhārya-rice when the principal offering consists of clarified butter: Baudhāyana says that one should cook it. Śāliki says that one should not.

As for the placing of the Anvāhārya-rice: Baudhāyana says that one should place it on the southern buttock (of the altar) having carried it around along the front of the sacrificer and the Brahman. Śāliki says that one should place it (directly) on the southern buttock from here (that is, from the Anvāhāryapacana fire-place).

XX.14

As for the taking away of the Anvāhārya-rice: Baudhāyana says that one should take it away towards the north along the front of the ladles. Śāliki says towards the north along the rear of the ladles.

As for the taking away of the remnants of oblations: Baudhāyana says that one should take them away towards the north along the front of the ladles. Śāliki says towards the north along the rear of the ladles.

As for the offerings of the Anuyājas: (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should offer them so as to conclude towards the west.

As for the separation of the ladles with the two Vājavātu verses: Baudhāyana says that one should move back the Upabhṛt transversely towards the west and touch it with water. Śāliki says that one should drag them in opposite direction with their bowls towards the east; one should not touch the Upabhṛt with water.

As for the besmearing of the Prastara: Baudhāyana says that one should besmear it thrice in each ladle. Śāliki says that one should do so only once.

As for the throwing of the Prastara (on the fire): Baudhāyana says that the Adhvaryu himself should throw it with both the kinds of formulas, namely, those from the Paurodāśika Kāṇḍa and the Yājamāna Kāṇḍa. The sacrificer should follow (the throwing) with the formulas from the Yājamāna Kāṇḍa. Śāliki says that the Adhvaryu himself should follow it with both the kinds of formulas, namely, those from the Paurodāśika Kāṇḍa and the Yājamāna Kāṇḍa. The sacrificer, should however, not follow it with the formulas from the Yājamāna Kāṇḍa. Aupamanayava says in this regard that the formulas from the Paurodāśika Kāṇḍa would not turn up (towards the sacrificer), similarly the formulas from the Yājamāna Kāṇḍa would also not turn up (towards the Adhvaryu).

As for the putting of the enclosing sticks (on the fire): (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that he should put them on fire at the conclusion of the performance.

As for the injunction that one puts drops of clarified butter upon them: (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should put the drops upon the Prastara and the enclosing sticks.
I.19: 58.6 सुचोर्विनिमोक इति || पूर्वः कल्पो बौधायनस्योत्तरः शालीकः ||

I.20: 58.10 पलीसंयोजज्वृत्तिजां परिक्रमण इति || सूत्रं बौधायणं || सर्वं एवोत्तरेण गार्हपत्यं परिक्रमेयेन शालीकः || १४ ||

I.20: 58.12 पलीनां संयाजन इति || सूत्रं बौधायनस्य || श्रौतज्ञेन ध्वानेन पलीः संयाज्येदिति शालीकः ||

I.20: 58.16 अन्तर्धाय देवानां पलीः संयाज्येदिति बौधायनः || अन्तर्धायेति शालीकः ||

I.20: 58.16 पलीसंयोजेषु शंयुक्तवाक्षस्य करणं इति || कुर्यादिति बौधायनः || न कुर्यादिति शालीकः ||

I.21: 62.6 ध्रुवाय आयायन इति || स ह स्माह बौधायन उभावेव ध्रुवायाये तातामध्व्युष्मं जयमानश्चेति || अध्व्युर्भूस ध्रुवायाये समिष्ठयुष्मुत्त्वादिति शालीकः ||

I.21: 64.4 समिष्ठयुष्मुत्वा होम इति || सूत्रमाचार्येऽः || अत्रो ह स्माह गौतमः स्वाहा वाचीति हुल्या बहिर्मो धातृनां संप्रलुप्त ध्रुवायां समज्यानुप्रहत्याभिधृखुष्ट्वात्वात्वात्ऽथा न्यायेति || १५ || पक्षमः ||

अथातो स्माहेन व्यर्थायस्या: ||

II.12: 92.13 संभारेित्वात् || सूत्रं राथीतवं || अत्रो ह स्माह बौधायनो नाशनितह कुर्वत भोरुप्यितम् || कुर्वतीवशनितहन्त न तु मुख्यकुलायम् || न होतस्त्वानुख्या विज्ञायत इति शालीकः: ||

II.12: 92.17 पास्त्राणां करणं इति || स ह स्माह बौधायनस्तवं आसेचनानि कार्यद्वातःपुष्कराणेवमस्य प्राचीनपुकरा: सूचः सत्या भवन्तीति || अत्रो ह स्माह शालीकितस्तवं आसेचनानि कार्येन्मूलत: पुष्कराणेवमस्य प्राचीनपुकरा: सूचः सत्या भवन्तीति || विज्ञायते तस्मादवाचीनाया वनस्तवः पृथिवीं शिष्यन्तीति ||
As for the release of the ladles: the first option is that of Baudhāyana; the latter of Śāliki.

As for moving around of the priests at the Patnisāmyāja offerings: (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that all should move around along the north of the Gārhapatya.

XX.15

As for causing to offer the offerings to the wives of gods: (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should cause to offer offerings to the wives of gods with the clarified butter from the Dhruvā ladle with the mantras recited in humming sound.

Having arranged for an intervention one should cause the offerings to be made to the wives of gods. So says Baudhāyana. Without an intervention. So says Śāliki.

As for the recitation of the Sānyuvāka formula at the Patnisāmyājas: Baudhāyana says that one should recite. Śāliki says that one should not.

As for the swelling of the Dhruvā ladle: Baudhāyana says that both the Adhvaryu and the sacrificer should swell the Dhruvā. Śāliki says that the Adhvaryu alone should swell the Dhruvā and offer the Sāmiṣṭhayajus.

As for the offering of the Sāmiṣṭhayajus: (the view expressed in) the sūtra (is that) of the two Ācāryas. Gautama says that one should make an offering with “Śvāhā unto speech” (beginning with “gods the knowers of the way”), pick up some blades out of the bundles of the sacrificial grass, smear them into the Dhruvā, throw them on the Āhavaniya, and make an offering with the remaining part of the formula, “Śvāhā do thou place in wind, svāhā.”

XX.16
AGNYĀDHeya

Now we shall explain the setting up of the fires.

As for the substances: (the view expressed in) the sūtra (is that) of the Rathitāras. Baudhāyana says that one should not procure a piece of wood of a tree struck by lightning, because it is taerrific. Śāliki says that one should bring a piece of wood of a tree struck by lightning, but should not procure a web of Muṇja grass, because it is not mentioned in the Brāhmaṇa.

As for the preparation of implements: Baudhāyana says that one should get the ladles prepared so that their beaks would be on the side of the bark of the wood and the bowls towards the tip of the wood so that the ladles would be placed with
II.12: 92.17 सुचना प्रमाण इति। वाहुमात्रा: स्पुरिति बौधायनः।।
अरलिमात्रा इति शालीककः।। प्रदेशमात्रा इत्यौपमन्यवः।।

II.12: 92.17 सुचामाकृतिविकार इति। हस्त्योष्ट्रः स्पुरिति
बौधायनः।। वायसपुच्छा इति शालीककः।। हंसमुखप्रसेचना इत्यौप-
मन्यवः।।

II.13: 94.20 अम्बरीषस्य करण इति। उत्तरतो अन्यगार्स्याम्बरीषः
कृय्यादिति बौधायनः।। यत्रैवम्बरीषः स्त्रात्रदच्छेदिति शालीककः।।

II.13: 96.11 अन्यगार्स्य परिक्रम इति। दक्षिणेनेति बौधायनः।।
उत्तरेणेति शालीककः।।

II.13: 96.13 रोहिते चर्मणीति। सून्त्र बौधायनस्य।। अप्यरोहितं
स्यादिति शालीककः।।

II.13: 96.15 ब्रह्मदन्यस्य मन्त्रामन्त्र इति। मन्त्रवान्यादिति बौधा-
यनः।। तूणीक इति शालीककः।।

II.13: 96.15 ब्रह्मदन्यस्य निर्यंपण इति। पवित्रवता पात्रेण
मन्त्रवन्तमिति बौधायनः।। अपवित्रेण तूणीकमिति शालीककः।।

II.14: 96.21 ब्रह्मदन्यस्य श्रणण इति। पयासि श्रणे दिति बौधा-
यनः।। अपिष्कुटि शालीककः।।

II.14: 96.21 नैवास्मिन्नासिन्धुः निषिद्धेदिति बौधायनः।।
काममस्मिन्नासिन्धुः निषिद्धेदिति शालीककः।। विवाच्य तः
सूपवन्तमित्यौपमन्यवः।।

II.14: 98.1 ब्रह्मदन्यस्योपस्तरण इति। सून्त्र बौधायनस्य।।
नोपस्तृणीति शालीककः।।

II.14: 98.5 ब्रह्मदन्यस्योद्धासन इति। सून्त्र बौधायनस्य।। अत्रैव
पूर्णविशेषयुरिति शालीककः।।

II.14: 98.6 ब्रह्मदन्यस्योहेन इति। यज्ञो मोपनमत्विति वा तूणी
वेति। पूर्वः कल्यो बौधायनस्योत्तरः शालीककः।।
the bowls towards the east. Śāliki says that one should get the ladles prepared so that their beaks would be on the side of the bark of the wood and the bowls towards the bottom. Thus the ladles would be placed with the bowls towards the east. The Brāhmaṇa says that trees stand on the earth with the ends downwards.

As for the measurement of the ladles: they should be as long as an arm. So says Baudhāyana. They should be as long as an Aratni. So says Śāliki. They should be as long as a span. So says Aupamanyaya.

As for the varieties in the shape of ladles: their tips should be like the lip of an elephant. So says Baudhāyana. Their bottoms should be like the tail of a crow. So says Śāliki. Their tips should be like the beak of a swan. So says Aupamanyava.

As for the preparation of an oven: One should prepare an oven to the north of the fire-hall. So says Baudhāyana. One should go there where an oven stands. So says Śāliki.

As for going around the fire-hall: along the south. So says Baudhāyana. Along the north. So says Śāliki.

As for the skin of a red bull: (the view expressed in) the sūtra (is that) of Baudhāyana. Even a non-red would do; so says Śāliki.

As for the reciting or non-reciting of the relevant formula at the Brahmaṇa: (the paddy for it) should be poured out with the relevant formula. So says Baudhāyana. It should be poured silently. So says Śāliki.

As for the pouring out of paddy for Brahmaṇa: one should pour out with the relevant formula in a vessel furnished with the strainer. So says Baudhāyana. Without reciting the relevant formula in a vessel not furnished with the strainer. So says Śāliki.

As for the cooking of Brahmaṇa: one should cook in milk. So says Baudhāyana. In water; so says Śāliki.

One should not add; nor should one extract out. So says Baudhāyana. One may add, but should not extract out. So says Śāliki. Having extracted out, one should make it well-boiled. So says Aupamanyava.

As for the spreading of clarified butter as base for the Brahmaṇa: (the view expressed in) the sūtra (is that) of Baudhāyana. One should not spread. So says Śāliki.

As for the taking down of the Brahmaṇa: (the view expressed in) the sūtra (is that) of Baudhāyana. The priests should sit around here only. So says Śāliki.

As for the pushing of the Brahmaṇa: One should push it with the formula, “May the sacrifice reach me” or silently. The first option is that of Baudhāyana; the latter that of Śāliki.

As for the eating of the Brahmaṇa: only the priests claiming descent from a Rṣi should consume the Brahmaṇa. So says Baudhāyana. Those who are entitled to dine together. So says Kātya. Aupamanyava says in this regard that the
II.14: 98.6 ब्रह्मोदनस्य प्राशन इति ॥ आर्षेया एवं ब्रह्मोदनं प्राशीपुरूर्ति बौधायनः ॥ य एव केष नियतानां इति काल्यः ॥ अतः हि स्माहौपमन्यो महारीव एव ब्रह्मोदनं प्राशीयुर्त्र होवेनें सतानूनिक्रणो भवतीति ॥

II.14: 98.8 समिदामध्याणान इति ॥ सुत्रं शालीकेः ॥ अतः हि स्माह बौधायनः सकृताशिन्ते प्रत्यवमृदं समिधो स्थ्यायाद्वध्यादिति ॥ अतः हि स्माहौपमन्यो जैवेनां: पार्श्व: समस्य सात्येन यदा सर्व प्राशीयुर्येतां पात्री निर्देशावलीय यत्साभ्यामाज्ञ्यमवशिष्टं स्यात्तस्कृद्ध्युन्नीय तेन समिधो स्थ्यायाद्वध्यादिति ॥

II.15: 100.4 गोः करण इति ॥ कृष्णदिति बौधायनः ॥ न कृष्णदिति शालीके: ॥ अपि बहुरंपि कृष्णातनु चैतस्य भवेत्स्युण्या प्रशस्येसी काल्यः ॥

II.15: 100.5 अरण्योः प्रदान इति ॥ सूत्रमाध्य्यायायः ॥ अतः हि स्माहौपमन्यो सपरात्र एवास्मा अरणी प्रयच्छेदारं ददामीत्वेव वाच विसृज्जेदिति ॥

II.16: 102.5 अन्नायतनानां परिलेखन इति ॥ सूत्रमाध्यायायः ॥ अतः हि स्माहौपमन्यो गाह्यपत्यायतनम्वैवैं परिलिपिभद्रो विदर्थं भवतीति ॥

II.16: 102.6 संभाराणां निवपन इति ॥ सूत्रमाध्यायायः ॥ अतः हि स्माहौपमन्यो गाह्यपत्यायतनार्थानां क्राक्षमेविवर्मने: परिनिष्ठाय तेधा निवपे-दिति ॥ १६ ॥

II.17: 106.24 इध्मस्य हरण इति ॥ स हि स्माह बौधायनो जानुदवने प्रथमं हरेदथ नाभिमध्ये तथ ग्रीवद्धे। प्राणांस्तु नातिहरेदिति ॥ आददानां एवतः मात्रा अधिसंपादेत्राणांस्तेव नातिहरेदिति शालीके: ॥

II.17: 108.7 संभाराणामहाक्रमन इति ॥ सुत्रं शालीके: ॥ अतः हि स्माह बौधायनो एवेतैवैतै पुरस्तात्प्रस्तुतावृत्तेतं दक्षिणेन पूर्वपदेनोतरत: पार्श्वस्य संभाराणामहाक्रमयेद्याहितस्याग्रे अथ्यवस्तरभविति ॥
principal priests should consume Brahmacudana. Here itself they are regarded to have undergone the Tănūnaptra oath.

As for the putting of the fire-sticks: (the view expressed in) the sūtra (is that) of Śāliki. Baudhāhana says that after the priests have eaten once and while they have not touched back the rice, one should besmear the fire-sticks and put them on the fire. Aupamanyava says that one should besmear them and keep by his side. When the entire rice has been consumed, one should cleanse the vessel, spread clarified butter in it, pour into it in one attempt the clarified butter remaining in the vessel, besmear the fire-sticks with it and put them on the fire.

As for the offering of a cow: one should offer; so says Baudhāyana. One should not; so says Śāliki. One may offer even many cows; his benevolence will be praised; so says Kātya.

As for the handing over of the kindling woods: (the view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should hand over the kindling woods in the latter part of night. (The sacrificer) should release speech when he says “I give away the boon.”

As for the besmearing of the fire-place: (the view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should besmear only the Gārhapatyā fire-place; because it is consumed by fire.

As for the pouring down of the substances: (the view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should deposit the substances with all formulas in the Gārhapatyā fire-place and then pour them down in three fire-places.

XX.17

As for the lifting of the burning faggot: Baudhāyana says that one should first lift as high as the knee, then as high as the navel and then as high as the neck. One should however not lift above the breasts. Śāliki says that while taking up the faggot one should achieve these heights. One should however not lift above the breasts.

As for the treading upon the substances: (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should make (the horse) face towards the west and then make it step with his right front hoof upon the northern portion of the substances at a spot to which the glowing coals of the fire after it is deposited, would reach.

As for the giving away of the horse: Baudhāyana says that one should give away to the Adhvaryu the horse on whose hoof-print the fire is to be deposited, and another to the Brahman. Śāliki says that one should give away this horse to the Brahman and another to the Adhvaryu.

As for the depositing of the burning faggot; (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should deposit the faggot silently.
II.17: 108.8 अश्सस्य दान इति ꦺअध्वर्व एतमस्मित्रदात्र्यं ददायाद्यं
ब्रह्म इति बौधायन: ꦺएति ब्रह्मेण अन्यमध्यवर्षस्य इति शालीकि: ꦺ

II.17: 108.9 हथ्यस्य निधान इति ꦺसूत्रं बौधायनस्य ꦺतृष्णिमेवेष्यं
निद्याांदिति शालीकि: ꦺ

II.17: 110.3 सभ्यास्थ्ययो: करण इति ꦺकुर्यादिति बौधायन: ꦺन कुर्यादिति शालीकि: ꦺ

II.17: 110.3 सभ्यास्थ्ययो:विषयं इति ꦺआहवनीयादेवानौ
विहरे दिति बौधायन: ꦺग्रामाणाग्रिति शालीकि: ꦺनिर्मण्यौ
स्तालामित्रोपमन्यम्: ꦺअतः ह सम्हौपकर्ष्यं रिपुत्र: सभायामेव सत्वं
व्यपदिशेदावसथं आवस्थीर्यं पर्वणि चन्यो स्तालीपाको श्रापिष्ठा
ब्रह्मेण जुह्यादिति ꦺएतिदिन न कुर्यादित्यांत्रिकः: ꦺ

II.17: 110.3 रथचक्रस्य करण इति ꦺकुर्यादिति बौधायन: ꦺन कुर्यादिति शालीकि: ꦺअतः ह सम्हौपकर्ष्यं रथवेतुः सनातक: प्राणं
प्रवतिष्ठात्मृत्विर्गृह्यो ददायादिति ꦺएतिदिन न कुर्यादित्यांत्रिकः: ꦺ

II.18: 110.14 तनुतानुदेशं इति ꦺप्रत्यधीत्यानुदिशेदिति बौधायन:
यास्ते अने धोरास्तनुवस्ताभिरम् गच्छेत्येव बूयादिति शालीकिः: ꦺ

II.18: 110.16 विराजक्रमेणिति ꦺसूत्रं बौधायनस्य ꦺनयं प्रजायमं
गोपायेत्येव बूयादिति शालीकिः: ꦺ

II.18: 112.7 पूर्णिर्हुत्यै हवन इति ꦺसूत्रं बौधायनस्य ꦺपरिश्रितं एव
पूर्णित्वृत्ते जुह्यादिति शालीकिः: ꦺ१७

II.18: 112.8 पूर्णिहुतौ तृष्णिमग्रिहोत्रं इति ꦺसूत्रं राथीतत्तानामः
अतः ह सम्ह बौधायन: ꦺपूर्णित्वृत्ते जुह्यात्र तृष्णिमग्रिहोत्रमिति ꦺ
तृष्णिमग्रिहोत्रावि जुह्यात्र पूर्णिहुतिमिति शालीकिः: ꦺ

II.19: 114.10 दशाक्रोष्यायान इति ꦺस ह सम्ह बौधायनो यत्र
क्रच हविनिर्विप्लवस्तासमितेनावनुवधक्ष्याचक्रशैव तत्र दशाहोतारः
As for the setting of the Sabhya and the Āvasathya fires: one should set them; so says Baudhāyana. One should not; so says Śālikī.

As for the spreading of the Sabhya and the Āvasathya fires: one should spread them from the Āhavanīya. So says Baudhāyana. From the village-fire; so says Śālikī. They should be churned out; so says Aupamanyava. One should assign the Sabhya fire to the hall, and the Āvasathya to the dwelling room. One should cook Sthālipākas on the Parvan-day and offer to (the deity) Brahman. So says Aupamanyavīpūtra. One should not do even this. Says Ānjīgavī.

As for the rotating of a chariot-wheel: one should do so; so says Baudhāyana. One should not; so says Śālikī. One should rotate towards the east the chariot itself with horses yoked, and give it away to the priests; so says Aupamanyava. One should not do even this; so says Ānjīgavī.

As for the direction of the (fierce) bodies: one should direct pronouncing each formula separately; so says Baudhāyana. “O Agni, do thou go to N.N. with those which are thy fierce bodies.”—This much one should pronounce; so says Śālikī.

As for the pronouncing of the Virājakrama formulas: (the view expressed in) the śūtra (is that) of Baudhāyana. One should only pronounce “O manly (Agni), do thou guard my offering;” so says Śālikī.

As for the offering of the Pūrṇāhuti; (the view expressed in) the śūtra (is that) of Baudhāyana. One should offer the Pūrṇāhuti having encompassed (the Āhavanīya); so says Śālikī.

XX.18

In regard to the Pūrṇāhuti and silent Agnihotra-offering: (the view expressed in) the śūtra (is that) of Rādhītaras. Baudhāyana says that one should offer only the Pūrṇāhuti, not the silent Agnihotra. Śālikī says that one should offer the silent Agnihotra, not the Pūrṇāhuti.

As for the utterance of the Daśahotṛ-formulas: Baudhāyana says that whenever one is going to pour out the oblation-material or to recite the Sāmidhenī verses, one should necessarily utter the Daśahotṛ-formulas. This is applicable also to the Īṣṭīs pertaining to the setting up of fires. Aupamanyava says that this applies only to the offering of the cake on eight potsherds to Agni (at the setting).

As for the pattern of offerings: Baudhāyana says that the offering should involve fifteen Sāmidhenī verses, Vārtraghna Ājyabhāgas and the puronuvākyā-yaśya for the principal offering uttered loudly. Śālikī says that they should involve seventeen Sāmadhenīs, Vṛdhanvat Ājyabhāgas and the puronuvākyā-yaśya to be recited to oneself. Anupamanyava says that for a cake on eight potsherds to Agni there should be Vārtraghna Ājyabhāgas; for the offering to Indra-Agni and Aditi there should be Vṛdhanvant Ājyabhāgas, for the Pavanānahavīs Rayimant Puṣtimant Ājyabhāgas, and in the Anvāraṁbhanīyeṣṭi Vītavant Ājyabhāgas.
II.19: 114.11 तत्त्रकरण इति ॥ स ह स्माह बौधायनः पञ्चदशासामिघेनीकः स्युर्वांश्रावाज्यभागावुचर्चिदेवता इति ॥ अन्त्रो ह स्माह शालीकः सप्तदशासामिघेनीकः स्युर्व्यधन्वन्तावाज्यभागावुचर्चिदेवता इति ॥ अन्त्रो ह स्माहोपमन्यव आश्रये उष्णकापले वार्त्र्यावाज्यभागाओ स्यातं वृध्नं तन्त्रावेदन्ताशान्दित्ययो रथ्यमतो पुष्मनती पवमानहविशपु वीतवन्तावर्मभेष्ट्यामिति ॥

II.19: 114.12 याज्ञवल्लभ करण इति ॥ अभीनांम याज्ञवल्लभं कृयादिति बौधायनः ॥ कुर्यादित्यावकाशं याज्ञवल्लभं आमिति शालीकः ॥

II.19: 114.14 दक्षिणानं दान इति ॥ सूत्रं शालीकः ॥ अन्त्रो ह स्माह बौधायनः सर्वा एवंता इश्विरिदक्षिणात: कुर्यात्यस्तस्तिस्त एकैःकस्यं द्यामिथुनावुतमायामिति ॥

II.19: 114.16 तन्त्रसमास इति ॥ नास्ति तन्त्रसमास आचार्ययो: ॥ अन्त्रो ह स्माहोपमन्यव आश्रये उष्णकापलो स्मर्ये पवमानाय तत्प्रथमं तन्त्रं स्याद्धाग्रये पावकायाये शुचये तद्विद्रविमध्यावशाश्चित्वश्च चुरस्तं परीवातामिति ॥

II.20: 118.4 दक्षिणानं दान इति ॥ सूत्रं शालीकः ॥ आख्यातं बौधायनस्य ॥ अन्त्रो ह स्माहोपमन्यव: सर्वा एवंता इश्विरिदक्षिणात: कुर्याच्छतस्ततस्त एकैःकस्यं द्यामिथुनावुतमायामिति ॥

II.20: 118.6 अनन्तवर्ष्यद्वर्षणपूणमस्य प्राय्यश्चित्करण इति ॥ कृयादिति बौधायनः ॥ न कृयादिति शालीकः ॥

II.20: 118.6 अनन्तवर्ष्यभेष्ट्यामिति ॥ चतुहृतः सारस्वतो होमावन्वारभेष्ट्यित्येतुपवस्ये कुर्यादित्यावेदन्तदिश्चवहि कृयादिति बौधायनः ॥ चतुहृतः सारस्वतो होमाविर्येतुपवस्ये कुर्यादित्यावेदन्तदिश्चवहि कृयादिति शालीकः ॥ चतुहृतः सारस्वतो होमावन्वारभेष्ट्यित्येतुपवस्ये कुर्यादित्यावेदन्तदिश्चवहि कृयादित्योपमन्यवः ॥ सर्वे एवंतदिश्चवहि कृयादित्योपमन्यवीपुत्रः ॥ १८ ॥ षष्ठ: ॥
As for the performance of the sacrificer's duty: Baudhāyana says that he should do it whenever involved. Śāliki says that one should do it at leisure.

As for the giving away of the Dakṣiṇās: (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should give away Dakṣiṇās in all these Iṣṭis. In each Iṣṭi one should give away three (cows), in the last one a couple of cow and bull.

As for the combination of units: There should be no combination of units; this is the view of the two teachers. Aupamanyaya says that a cake on eight potsherds to Agni and another to Pavamāna Agni should be the first unit. A cake (on eight potsherds) to Pāvaka Agni and another to Śuci Agni is the second unit. The cake to Indra-Agni and (cooked rice to Aditi) should make the final unit.

As for the giving away of the Dakṣiṇās: (the view expressed in) the sūtra (is that) of Śāliki. The view of Baudhāyana is already explained. Aupamanyaya says that one should give away Dakṣiṇās in all the Iṣṭis. Four (cows) in each one and a couple of cow and bull in the last one.

As for performing an expiation for the Full-moon and New-moon sacrifices having been performed without first performing the Anvārambhāṇīyeṣṭī: one should perform; so says Baudhāyana. One should not; so says Śāliki.

As for the procedure in respect of the Anvārambhaṇīyeṣṭī: Baudhāyana says that one should go through the Catuḥrotṛ-formulas, the two Sārasvata offerings and the Anvārambhaṇīyeṣṭī on the Upavasatha day; and the remaining rites on the day of sacrifice. Śāliki says that one should go through Catuḥrotṛ-formula, two Sārasvata offerings on the Upavasatha day and the remaining rites on the day of sacrifice. Aupamanyaya says that one should go through the Catuḥrotṛ-formulas on the Upavasatha-day and the remaining rites on the day of sacrifice. Aupamanyaviputra says that one should do all this on the day of sacrifice.
III.1: 122.1 अथातः पुनराधेयं व्याख्यास्यामः ||

III.1: 122.14 सर्पराजीविति || सूत्रं शालीके: || अत्रो ह स्माह बौधायनः सर्पराज्ञिया ऋग्भूर्भार्धपत्यमादधातीति तत् पद्ध्विराहाय सत्त्वयोपपतिष्ठेतेति ||

III.2: 122.15 पूर्णाहुः करण इति || कृयाविदिति बौधायनः || न कृयाविदिति शालीके: ||

III.2: 124.1 तन्त्रकरण इति || सूत्रं शालीके: || अत्रो ह स्माह बौधायन उभयानि तन्त्राणि कार्येत्यपीनराधेयिकानि च च आप्रेयमण्डकापालं निर्विपस्यास्यामुदिते उग्नाधियद्विक्षिणा ददात्। अथ्येवं पक्षकपालं तस्यास्यामुदिते पुनराधेयद्विक्षिणा ददायथेयेत्रामुनानिया च चर्यमथाप्रिविचारणं पारे द्वादशार्हस्य तन्त्र इति:||

III.3: 120.5 विभक्ति धान इति || सूत्रं शालीके: || अत्रो ह स्माह बौधायनः सर्वांसर्वाः मृचुचुक्तवयं जयेतेति आप्रेयीदहायक्षरा विभक्तिद्याधारयेत्रामुनानिया दित्योपमन्यवः ||

III.2: 126.1 पुरोडाशस्य परिहोम इति || दैवतं परिजुहुविदिति बौधायनः || सत्त्वपृविकृतमिति शालीके: ||

III.2: 126.2 स्वित्तुकतो निवणचन इति || स्वे स्थाने निर्हूविदिति बौधायनः || स्वे स्थाने निरुचं कां म तत उच्चं निर्हूविदिति शालीके: || अत्रो ह स्माहौपमन्यवः पञ्चैतानि स्वित्तुकृतस्थानानि भवनीति तेषु सर्वेषु निर्हूविदिति ||

III.3: 128.2 अथापहताप्रेमायण्डारणीकस्य चेति || सूत्रं शालीके: || अत्रो ह स्माह बौधायनः कां म नष्टेषु वापाहेतुषु वादर्ग्रुषु नाप्रेमेतात्माध्ये-यम् || आप्रेयभृत्तुयज्ञमान एवायग्रोम भवनि तस्य प्राणंि गार्हपत्यो उपानो उन्वाहार्यपचनो व्यान आहवनीयः || काममुपारोहो जुहुया-दिति ||

III.4: 128.4 अग्रीनां विहरण इति || सूत्रं बौधायनस्य || आप्रेयभृत्ते ज्वलसा: स्वरिति शालीके: ||
XX.19

PUNARĀDHAYA

Now we shall explain the Punarādheya.

As for the Sarparājñī verses: (the view expressed in) the sūtra (is that) of Śāliki: Baudhāyana says, the Brāhmaṇa-injunction “One should set up the Gārhapatiya with the Sarparājñī verses” means that he should set up with six verses and pray with the seventh.

As for the offering of the Purṇahuti: One should offer, says Baudhāyana. One should not, says Śāliki.

As for the adopting of the pattern: (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should adopt both the patterns—the one pertaining to the resetting, and the other pertaining to the setting. One should offer a cake on eight potsherds. Prior to the dialogue (between the Adhvaryu and the Āgnidhra) the sacrificer should give away the Dakṣiṇās pertaining to the setting. Then he should offer a cake on five potsherds to Agni. Prior to the dialogue (between the Adhvaryu and the Āgnidhra) the sacrificer should give away the Dakṣiṇās pertaining to the resetting. Then he should offer a cake to Indra-Agni and cooked rice to Aditi. Then a cake to Agni-Varuṇa. After the expiry of twelve days one should offer Tanu-havis.

As for the insertion of the case-forms: (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that having recited the entire verse each time (the Hotṛ) should recite the Prayāja-yājyā. Aupamanyava says that the Hotṛ should add two-syllabled case-forms of the word Agni.

As for the offerings on both sides of the cake: the offerings should be made on both sides of the offering to the principal deity; so says Baudhāyana. On both sides of the principal and Sviṣṭakṛt offerings; so says Śāliki.

As for the louder reciting for the Sviṣṭakṛt offering: (the Hotṛ) should recite in louder voice only the puronuvākyā and yājyā for the Sviṣṭakṛt; so says Baudhāyana. Having loudly recited the actual puronuvākyā-yājyā he should, if he likes, recite the subsequent verse also; so says Śāliki. These five\(^1\) are of the equal pitch as the Sviṣṭakṛt; in all these cases he should recite in a louder voice; so says Aupamanyava.

In regard to one whose fires are carried away or whose kindling woods are lost: (the view expressed in) the sūtra (is that) of Śāliki. In this regard Baudhāyana says that one need not resort to the setting of the fires if the fires were lost or carried away. The fires rest within the sacrificer since the setting of fires. His Prāṇa is the Gārhapatiya, Āpāna the Anvāhāyapacana and Vyāna the Āhavanīya. He should cause the fires to descend (into the kindling woods) and make an offering.

\(^1\) Namely the formulas for invoking deities, the last Prayāja formula, Sviṣṭakṛt verse, the last Anūyāja-formula and the Sūktavāka.
III.4: 128. 15 पात्रानां सादन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः कूचे वा तृणपुः वा पात्रणि सादेशेदपस्वयं दारुणा दारु सलीयमां स्वक भवतीति ॥

III.4: 130.1 दूषोपहौं इति ॥ स ह स्माह बौधायनो यदि पूर्व श्रेष्ठ नीयादुर्सर्या प्रायश्चितं कुर्वीताथ यदुत्तरा श्रेष्ठं नीयादुर्सर्यं श्रेष्टकृतं स्थादन्यथा प्रायश्चितं कुर्वीतिति ॥ अत्रो ह स्माह शालीकिर्तिता कतरा चिदौ श्रेष्ठं नीयादुर्सर्यं श्रेष्टकृतं स्थादन्यथा ततः प्रायश्चितं कुर्वीति ॥ १९ ॥

III.5: 130.7 अभिज्ञलन इति ॥ सूत्रं बौधायनस्व ॥ गार्हपत्यायद्वेष्रेष्ठाभिज्ञाय त्रि: पर्याप्ति कुर्वीदिति शालीकेः ॥

III.5: 130.9 वर्षमुर्व श्रेष्ठास्यतीति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनस्तत्तज्ञेव त्रि: प्रतिष्ठापत्यचप्रत्योद्वत्येव ॥ तथ इमे लोका एष्येव लोकेषु प्रतिष्ठिताति ॥

III.5: 130.14 उत्सत्त्वि इति ॥ पूर्णान्वावृत्त चेति ॥ पूर्व: कल्पो बौधायनस्योत्तराः शालीकेः ॥

III.5: 130.16 समर्थः इति ॥ स ह स्माह बौधायन उभयं संपूर्विन्यायं स्थाल्यां स्वागतं चेति ॥ स्वागतेवर्तेति शालीकेः ॥

III.5: 130.19 अथ जननेन गार्हित्यमुपसादयतीति ॥ सूत्रं बौधायनस्य ॥ अप्रेयतातहयेति शालीकेः ॥

III.6: 132.11 हवन इति ॥ स्वयं व्यवेल्य ज्युहादिति बौधायनः ॥ यद्वस्य पुनः वानेवासी वालंकिर्त्वा: स्थाल्य दक्षिणात आसीनो ज्युहादिति शालीकेः ॥

III.6: 132.11 आहुत्योहोम इति ॥ पूर्वापरे ज्युहादिति बौधायनः ॥ प्रत्ये इति शालीकेः ॥

III.6: 132.19 द्विरुपमृज्ज्व द्विरिम्मृज्ज्वेदिति बौधायनः ॥ सकृदुपमृज्ज्व द्विरिम्मृज्ज्वेदिति शालीकेः ॥
As for the spreading of the fires: (the view expressed in) the sūtra (is that) of Baudhāyana. They should be ever-lasting since the setting; so says Śāliki.

As for the placing of the implements: (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should place the implements either on a bunch of darbha-blades or stray darbhās. Wood coming in contact with wood leads to the scarcity of cattle.² (Therefore one should not place them on a wooden plank).

As for the offering of the milk of two cows: Baudhāyana says that if the milk of the first cow spills out, one should offer as expiation the milk of the second cow. If the milk of the second cow spills out, both the milks would be defective, so one should offer expiation with the milk of another cow. Śāliki says that whichever of the milks spills out, both would be defective. One should offer expiation with the milk of another cow.

XX.20
AGNIHOTRA

As for the illumination (of the milk): (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should illuminate with a burning coal from the Gārhapatya and then move a fire-brand thrice around.

As for the injunction that one takes down the vessel of milk towards the north leaving a track on the ground: (the view expressed in the sūtra (is that) of Śāliki. Baudhāyana says that one should take it down retaining it thrice at the three places.

As for the fillings of the spoon-full or a little less: The former option is of Baudhāyana; the latter of Śāliki.

As for the touching together (of the milks): Baudhāyana says that one should touch together the milk in the vessel and that in the ladle. Śāliki says that one should touch only that in the ladle.

As for the injunction that one places the ladle to the rear of the Gārhapatya: (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should keep it down carrying along the front.

As for offering of the milk: Baudhāyana says that one should oneself cross over and make the offering. Śāliki says that if one's son or disciple is capable, he, seated towards the south, should make the offering.

As for the offering of two oblations: One should offer east and west; so says Baudhāyana. In a line, so says Śāliki.

Having wiped off (the ladle) twice, one should twice apply the wipings to the darbha-blades, so says Baudhāyana. One should wipe off once and apply the wipings twice to the darbha-blades; so says Śāliki.

As for the injunction that having consumed the remnants of the Agnihoṭra and having turned towards the north, one consumes the remnants of the ladle held

² opasavayam is found in the MSS. It however, needs to be emended as opasadavayam.
III.6: 134.4 द्विकुल्या प्रार्थयोदद्वृ पर्यावृत्य प्राचीनदण्डया सुचा भक्तयतीति || सूत्रं बौधायनस्य || उद्दीचीनदण्डया भक्त्वेदिति शालीकिः: ||

III.7: 134.9-13 निर्णिज्य सुचं निष्प्रार्थि: पूरिविलोदगुदिः-तीति || जधनेन गार्हपत्यमयो निनयतीदमहमयौ वैद्यनारे समृतं ज्योहिम स्वाहेत्वक्वित्यामकिताहुतं ज्योहिम स्वाहेति वेदिति || पूर्वः कल्पो बौधायनस्योतरः शालीकेः: ||

III.8: 134.18 आप्रिप्रामाणीभिरूपस्यान इति || स ह स्माह बौधायनः संवत्सरं यथोपस्थितमाहवनीयमुपस्थाय तत्त आग्रिप्रामाणीभिरत्मानिभिरप्रक्षोत्स्वबिराभिरथ द्विपदाभिरथ श्रो भूते यथायथामिति। अन्तो ह स्माह शालीकियत्राक्षोऽर्ध्वयाविप्रामाणीभिरस्ते संवत्सरं यथोपस्थितमाहवनीयमुपस्थाय तत्त आग्रिप्रामाणीभिरप्रक्षोऽर्ध्वयाविराभिरथ द्विपदाभिरथ श्रो भूते यथायथामिति। एवमौषम्यन्यो न चास्यात उध्वमाग्रिप्रामाण्य आहवनीय-माग्नेयूर्ध्वाभिराभिरथ गार्हपत्यम् श्वाहायरथ एवास्वात उध्वं स्पृहिति || व्याहरीभिरूपस्थाय भूते वः शंकेतः श्रद्धा मे मा विगाहित्येव बूयादित्याज्जीवि: ||

III.9: 138.18 आशिष्यिति || स ह स्माह बौधायन आत्मने प्रथममाशासीताथ जातेयो सथ तन्तव इति || अन्तो ह स्माह शालीकियत्राक्षोऽर्ध्वयाविराभिरथ: प्रथममाशासीताथातमने सथ तन्तव इति || अन्तो ह स्माहौषम्यन्यो उजातेवेवातने च तन्तवे चेति || काममपि सासांप्रात्राशासीतेऽवैमपन्यवैपुत्रः: || २० ||

III.10: 140.4 पिण्डपितृवित्तस्वयं करण इति || स ह स्माह बौधायन आदित एव भ्रातानविं कुर्विति || स प्राचीनविनेव भ्राताहुतीनां होमादाहुतीहृद्यायज्ञोपि कुर्विति || स यज्ञोपवित्तेय स्यादा सकृदाधिक्षेत्य स्तरणात् || सकृदाधिक्षेत्रां सतिर्यालाचिनाविं
with its handle towards the east: (the view expressed in) the sūtra (is that) of Baudhāyana. One should consume the remnants of the ladle held with its handle towards the north. So says Śāliki.

As for the injunction that one should rinse the ladle, heat it, fill in with water and toss upwards towards the north. (This means that one) pours down water (from the ladle) to the rear of the Gārhapatya with the formula, “Here do I offer the ambrosia unto Vaiśvānara Agni, svāhā” or with the formula, “I offer the undecayed offering unto imperishableness, svāhā.” The former option (of the formula) belongs to Baudhāyana, the latter to Śāliki.1

As for the praying with the Āgnipāvamāṇi verses: Baudhāyana says, one should pray to the Āhavanīya for a year in the normal manner; then (on the first anniversary) he should pray to the Gārhapatya with the Āgnipāvamāṇi verses, with the Gāyatri verses and the Dvipāda verses, next day he should pray in the regular manner. Śāliki says, he should pray to the Āhavanīya for a year with the verses preceding and succeeding the Āgnipāvamāṇi verses in the normal manner; then (on the first anniversary) he should pray to the Gārhapatya with the Āgnipāvamāṇi verses, the Gāyatri verses and Dvipāda verses; next day he should pray in the regular manner. Aupamanyava holds the view (similar to that of Śāliki) and further adds that hereafter the Āgnipāvamāṇi verses should be employed neither for the Āhavanīya nor for Gārhapatya; they may be employed merely for scriptural study. Āṇjīgavī says, one should pray with the Vyāhṛtis and say. “May I be capable of maintaining you; let not my faith go astray.”

As for the blessings: Baudhāyana says that one should first ask for blessings for himself, then for the sons, then for the progeny. Śāliki says that one should first ask blessings for the sons, then for himself and then for the progeny. Aupamanyava says that in the absence of sons one should seek blessings for himself and the progeny. Aupamanyaviputra says that one may seek blessings in the evening as well as in the morning.

XX.21

PINḍAPITRAYAJÑA

In regard to the performance of the Pinḍapitryajña: Baudhāyana says - one should suspend the cord over the right shoulder from the beginning. Thus suspended, he should remain until the offering of oblations. He should suspend the cord over the left shoulder when he is going to offer the oblations. He should remain thus suspended until the spreading of the darbha-blades cut at one attempt.

1. Following Bhavasvāmin’s bhāṣya and the subodhini commentary on the original sūtra, the Dvaidhasūtra requires to be modified a little. There should be two daṇḍas (11) after uddīśāti. The latter formula is emended as aksītyām aksītāhuḥ uti juhomi svāhe ti Caland reads aksītyām aksītāhuḥ uti iti.
कुर्वित। सप्राचीनावीत्येव स्यादा प्राजापत्याय। यज्ञोपवीत्येव प्राजापत्यवचां गार्हपत्यमुपविचित्रेष्ठे ति। अत्रो ह समाह शालीकिरादित एव प्राचीनावीतं
कुर्वित। स प्राचीनावीत्येव स्यादा प्राजापत्याय। यज्ञोपवीत्येव प्राजापत्यवचां दद्धेवादित।

III.10: 140.10 तूष्णीं सकृद्धुपूष सकृद्ध्रोक्षय सकृद्धविश्रृंहृपू युर्ध्योऽदित | बौधायनः | सकृद्धेवान्नुसप्रलीकृत्तान्कृत् वा पतित्रवायं
स्थात्यायोपय् स्थालीपाकं अप्रायत्वाभिधायो। दद्धुद्रासस्येदिति
शालीकः |

III.10: 140.16 आहुतीनां होम इति | सूर्यं बौधायनस्य | नात्र मध्यमाधुति | जुह्यानमेश्चमेव तुतीयं
स्यादिति शालीकः |

III.10: 140.20 सकृद्धचिन्त्रस्य स्तरवण इति | उपनिष्ठ-म्यागिन्याराक्षिणै स्यौं सवान्तदेशे सकृद्धचिन्त्रस्य स्तृणियाहिष्कित्वः
शोल्युक्तमुपविद्धादिति | बौधायनः | अंतरेवेतं दशामिति शालीकर्म
चात्रोल्युक्तमुपविद्धादिति |

III.10: 142.1 पिण्डानां दान इति | सूत्रं शालीकः | अन्त्रो ह समाह
बौधायनः | परस्तातेवामुतो स्वाचो सपस्यः | पिण्डानद्यादिति |

III.11: 142.9 आज्ञानाभ्यज्ञने मनसो निहव इति | पूर्वः कल्यो
बौधायनस्योतरः | शालीकः |

III.11: 144.6 पिण्डानामनुष्ठरण इति | सूत्रं शालीकः | अन्त्रो ह
समाह बौधायनो उत्त्रैवैते पिण्डः | परिशायस्यचिन्त्रस्य होते भवन्ति
पितृभिर्भक्षंकृता इति |

III.11: 144.6 अतिशिष्टस्य प्राशन इति | स्वयं यज्ञमानः प्राश्रीयादिति
बौधायनः | पुगाय वातेवासिने वा दद्धादिति शालीकः | पत्राः
प्राश्येत्रजात्या भवतीत्यौपमयः | अष्टल्या यायन्मात्रंवर्गायाधेतर-
दद्धुद्रासस्येदित्रोपमन्युजः | भास्यकर्म उद्धस्य संप्रचादये-
दित्यांगीविकः | अपो भव्यहरेदिति मौद्यः | २० |
He should suspend the cord over the right shoulder when he is going to spread the darbha-blades cut at one attempt. With the cord thus suspended, he should remain until the recitation of the verse addressed to Prajāpati. Suspending the cord over the left shoulder, he should pray to the Gāṛhapatya with the verse addressed to Prajāpati. Śāliki says that one should suspend the cord over the right shoulder from the beginning. With the cord thus suspended, he should remain until the recitation of the verse addressed to Prajāpati. Suspending the cord over the left shoulder, he should cross towards the north with the verse addressed to Prajāpati.

He purifies only once the water (in the ladle) silently, sprinkles (the paddy) once, gives only once the call to the preparer of the oblation-material. So says Baudhāyana. He should pour (the paddy) only once, pour into the vessel across the strainer, cook the rice in a vessel, pour clarified butter over it and take down towards the north. So says Śāliki.

As for the offering of the oblations: (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should not offer the middle oblation. The throwing of the corn-stirring stick should be the third offering.

As for the spreading of the darbha-blades cut at one stroke: Baudhāyana says that having gone out of the fire-chamber, one should spread the darbha-blades cut at one stroke in the south-east and keep the fire-brand towards the south. Śāliki says that one should spread towards that direction within the fire-chamber itself; he should not keep the fire-brand.

As for the offering of the rice-balls: (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should offer the rice-balls so as to end towards the south in the order from the distant to the nearest (to the great grandfather, grandfather and father) through the span between the thumb and the forefinger.

As for the ointment and collyrium, and the invoking of the mind: the former option is of Baudhāyana, the latter of Śāliki.

As for the disposing of the rice-balls: (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that the rice-balls should lie here only; having been consumed by the Pīrs, they become their leavings.

As for the consuming of the remaining (rice): the sacrificer himself should consume it, so says Baudhāyana. One should give it to a son or a pupil, so says Śāliki. One should give it to his wife to eat; thereby he gets progeny; so says Aupamanyavaya. One should smell a bit taken by a finger, and dispose the remaining quantity in the fire, so says Aupamanyavāputra. One should dispose of on the heap of ashes and cover it; so says Āñjīgavi. One should throw into water, says Maudgalya.

1. Invoking of the mind is not prescribed in Baudhāyana III.11; it is prescribed in Baudhāyana V.15 at the Mahāpitryājña forming part of the Sākamedhaparvan of the Caturmāsyas. Śāliki’s view seems to be that the invoking of the mind is to be done here also.
III.12: 144.11 आग्रायणस्य तन्त्रसमास इति ॥ नासित तन्त्रसमास
आचार्योऽः ॥ अन्तः ह स्माहौपमन्यवः सोम्य निरह्वाधितराणिः हवीशिष्
निविवेद्वमस्य चरमुखानि हवीशिष्य भवतीति ॥ अन्तः ह स्माहौपमन्यवीपुरुः
अतिपालदादवापिक एव सौम्यः स्याद्वते वै श्वेतेशं चैककपालं च
निविवेदिति ॥ अन्तः ह स्माहौश्रीगविवश्रीणेतानि हवीशिष्य भवति ॥
उस्मे लोका एषेव लोकेषु प्रतिदिष्टति ॥ श्यामकेनेवास्य प्रस्तरेणातिदातां
भवतीति ॥

III.12: 144.14 अज्ञानीनाः होम इति ॥ सूत्रं बौधायनस्य ॥
पुरस्तात्विनिक्तृत्वोऽस्मानीहुपुजुयादिति शालिकिं ॥

III.12: 144.15 आग्रायणविवशाः श्रवण इति ॥ पवसि श्रव्येदिति
बौधायनः ॥ अपिवति शालिकिं ॥

III.12: 146.1 आग्रायण एककपालस्य करण इति ॥ कुर्यादिति
बौधायनः ॥ न कुर्यादिति शालिकिं ॥

III.12: 146.6 तन्त्रकरण इति ॥ स ह स्माह बौधायनः
पञ्चदशसामिधेनीकः स्युर्वान्त्वश्रावाज्ञ्ञभागदुचैदेवता ॥ कुर्याद्वाजमान्
मिति ॥ अन्तः ह स्माह शालिकि ॥ सपदशसामिधेनीकः स्युर्वान्त्वश्रावाज्ञ्ञ
भागदुचैदेवता ॥ कुर्याद्वाजमानमिति ॥ २२ ॥ सपतमः ॥

III.13: 148.7 विपरिधान इति ॥ स ह स्माह बौधायनः आचवनीयनेके
विपरिधाय प्रब्रजेत्रोप्य पुनरागम्य सर्वैःस्मात्रेहवानीयं प्रत्युपपित्तेति ॥
अन्तः ह स्माह शालिकिक्षरोपपत्नेत्रेवायाग्रिविविधकियपि
विपरिधाय प्रब्रजेत्रोप्य पुनरागम्य सर्वैःस्मात्रेहवानीयं प्रत्युपपित्तेति ॥

III.13: 148.7 अनुप्रस्थाय प्रब्रजितस्येति ॥ यज्ञ स्माहयेव तत् एवं
नित्येनेपपित्तेति बौधायनः ॥ न चेत्त्वात्र प्रब्रजित यज्ञ स्माहयेव
नित्येनेवपित्तेति शालिकिं ॥

III.14: 150.3 प्रक्षात्माहुताविति ॥ स ह स्माह बौधायनो यदि कृतं
प्रातःश्रितं स्यारादयेत तत्र होनुभ यद्दकृतं स्यात्रेहनां जुहया
दिति ॥ अन्तः ह स्माह शालिकियं प्रत्याप्राप्तप्रायश्चित्त प्रेषा: स्युतान्वेव
XX.22

ĀGRAYAṆA

As for the combination of performances in respect of the Āgrayaṇa: that there should be no combination of performances, is the view of the two teachers. Aupamanyavā atya says that (instead of offering Śyāmāka in rainy season) one should offer (cooked Śyāmāka) for Soma (in the autumn) and then offer the other oblations. Thereby his oblations will have cooked rice as the foremost. Aupamanyavīputra says that (because of the transgression of offering Śyāmāka in the rainy season) offering it in a Soma-sacrifice should be supplementary. One should offer it between the cooked rice to Viśve Devas and the cake on one potsherd (to Dyāvāprthi). Ānjigarvā says that there should be three oblations. Three indeed are these worlds. (By offering these three oblations) one remains firm in these very three worlds. This purpose is served by (taking up) the Prastara of Śyāmāka.

As for Ajyāṇī offerings: (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should make the Ajyāṇī offerings before the Svīṣṭakṛt offering.

As for the cooking of the Āgrayaṇa-oblations: one should cook in milk, says Baudhāyana. In water, says Śāliki.

As for the offering of a cake on one potsherd (to Dyāvāprthi) in the Āgrayaṇa sacrifice: One should offer, says Baudhāyana. One should not, says Śāliki.

As for the observation of pattern: Baudhāyana says that there should be fifteen Śāmidheni verses, the Ājyabhāgas should be Vārtraghna, and offerings to the deities should be made with puronuvakya-yājyās recited loudly. The sacrificer should do his duties. Śāliki says that there should be seventeen Śāmidhenis, the Ājyabhāgas should be Vydhvanvant, the offerings to the deities should be made with the puronuvakya-yājyās recited in a low tone. The sacrificer should do his duties.

XX.23

AGNYUPASTHĀNA

As for the exchange: Baudhāyana says that one should proceed on journey after having exchanged himself with the Āhavaniya alone. Having gone on journey and having returned, one should again pray to Āhavaniya with all the formulas. Śāliki says that one should proceed after having suitably exchanged himself with all the fires. Having gone on journey and having returned, he should again pray to each of the fires with all the formulas.

As for one who has set out on a journey without praying: whenever he so recalls, he should pray to Agni beyond sight with the usual formulas; so says Baudhāyana. If he does not recall, having gone on journey and having returned, he should pray with the usual formulas; so says Śāliki.

As for the offering pertaining to the journey: Baudhāyana says that one need not care for the offering (with the verse mano jyotir...) if an expiatory offering has
तत्र प्रायश्चित्तम स्युरथ ये वर्त्तमानप्रायश्चित्तम श्रेयः स्युरनेवामादिदे-तेति। अत्र ह स्माहोपमन्यो यदिचेव कृत्य प्रायश्चित्तम स्यादिदि चाकृतं जुङ्ख्यादेव तत्र प्रवस्थामहुःतिमिति।

III.14: 150.9 विराजक्रमेणिति। पूर्वः कल्पो बौधायनस्योसः। शालीकेः।

III.15: 150.16 आपामाचमन इति। द्विर्मन्त्रेणाप आचामेतसकृ-चूणिमिति बौधायनः। सकृन्त्रेणाप आचामेद्विछस्वृणिमिति। शालीकेः।

III.15: 150.18 साक्षीकरण इति। स ह स्माह बौधायनः। सर्वा एवैता देवता। साक्षीः कुर्वीताप्रश्रेष्ठते स्रतं चरिष्यामिति। अधिरैः देवानं व्रतपतिरित्येवदेव नातिमन्येतेति। शालीकेः।

III.15: 150.8,12 कपाले नष्टे भिन्ने वेदि। सूत्रमाचार्यः। अत्रो ह स्माहोपमन्यो मनो ज्योतिजुर्णता त्रयस्तिख्यास्ततनव इत्येव स्तुब्धर्ती हुव्याथायदिपुस्येवं देवास आयेतिविति। स एव मन्नो भवितं सं त्वा सिङ्गाम मयुःते। पयो वाज्यं वासितमेतेत्वैव मन्नेन शस्त्रसिङ्गा पद्धति।

III.16: 154.8 आत्मग्रहाणां ग्रहण इति। स ह स्माह बौधायनो। स्युरुरेरावेश्वर्मन्त्रेमृणुहियायात्यारोदार्शीकृत्य याजमानेश्व। याजमानेयज्ञणो। सनुमन्न्येतेति। अत्रो ह स्माहः। शालीकिरुरुरेरावेश्वर्मन्त्रे-गृहुहियायात्यारोदार्शीकृत्य याजमानेश्व। न याजमानेरज्ञणो। सनुमन्न्येतेति। अत्रो ह स्माहोपमन्यो यथापि पौरोदार्शिका मन्ना नामिनिन्वततं एवमेवापि याजमाना मन्ना नामिनिन्वत्तान्तिति।

III.16: 154.17 परिधीनां परिधान इति। स ह स्माह बौधायनो। स्युरुरेरावेश्वर्मन्त्रे। परिद्वात्यात्यारोदार्शीकृत्य याजमानेश्व। याज-मानेरज्ञणो। सनुमन्न्येतेति। अत्रो ह स्माह शालीकिरुरुरेरेरावेश्वर्मन्त्रे। परिद्वात्यात्यारोदार्शीकृत्य याजमानेश्व। न याजमानेरज्ञणो।
been made (in respect of the offerings which have been passed over). One should offer it if the expiatory offering has not been made. Śālikī says that expiatory rites should be performed in respect of only such ritual aberrations as do not have expiatory rites prescribed in respect of them. Aupamanyava says that whether an expiatory rite has been performed or not performed, one should certainly make the offering pertaining to the absence on journey.

As for the Virājakrama prayers: the first option is to Baudhāyana; the latter of Śālikī.

As for the sipping of water: one should sip water twice with the relevant formula; once silently; so says Baudhāyana. Once with the formula, twice silently, says Śālikī.

As for making the divinities witnesses: Baudhāyana says that one should make all these divinities witnesses with the formulas, "O Agni lord of vows, I shall observe the vows ...." Śālikī says that Agni is the lord of vows; one should not transgress his authority.

If a potsherd is lost or broken: (the view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should offer spoonfuls with the verses, mano jyotir jusatām ... and trayastriṁśat tantavaḥ ... and insert another (potsherd) with the formula, gharmo devāṁ apyetu. There is a verse sam tvā śūcāmi yajuṣā... With this verse one should sprinkle milk or clarified butter (over the potsherds).

As for the taking up of the portions of clarified butter: Baudhāyana says that the Adhvaryu himself should take them with both the types of formulas from the Pauroḍāśika Kāṇḍa and Yājamāna Kāṇḍa. The sacrificer should moreover follow them with the formulas from the Yājamāna Kāṇḍa. Śālikī says that the Adhvaryu himself should take them with both the types of formulas from the Pauroḍāśika Kāṇḍa and the Yājamāna Kāṇḍa. The sacrificer however should not follow them with the formulas from the Yājamāna Kāṇḍa. Aupamanyava says that just as the formulas from the Pauroḍāśika Kāṇḍa do not turn towards (the sacrificer), similarly the formulas from the Yājamāna Kāṇḍa do not turn towards (the Adhvaryu).

As for the putting around of the enclosing sticks: Baudhāyana says that the Adhvaryu himself should lay them around with both the types of formulas from the Pauroḍāśika and the Yājamāna Kāṇḍa. The sacrificer should follow them with the formulas from the Yājamāna Kāṇḍa. Śālikī says that the Adhvaryu himself should lay them around with both the types of formulas Pauroḍāśika and Yājamāna. The

1. Namely, Agni, Vāyu, Āditya and lord of vows.
2. That is to say, he should offer a single fire-stick with only the first formula.
3. TS 1.5.3.2
4. TS 1.5.10.4
5. TS 1.5.10.4
6. TS 1.6.1.1
अनुमत्वयेतति। अत्रो ह स्माहौपमन्यो यथापि पौरोज्याशिक मन्त्रा नाभिनिवर्तत एवमेवापि याजमाना मन्त्रा नाभिनिवर्तत्रतिति॥

III.16: 154.22 समिद्धोर्भाष्यायिमान्योर्ज्ञपति। सूत्रं बौधायनस्य। सर्वं एकेशु तत्स्यौजनो मन्त्र: स्फादिति शालीकिः।। २३ ||

III.17: 156.1 अथ भूभुमव: सुचरित्यथिर्योपमेत्रता-भिवाहिनीतिरुप:। साध्येदिति। स एवमेव संवत्तरेसंवत्तर इति सूत्रं: शालीकेः।। अत्रो ह स्माहौ बौधायनो यस्यः राज्ञामादित उपसाद्येत्तंवत्तरे पर्यंते। तस्यां युपमसाध्य न तत् ऊर्ध्वमादितेति।। अत्रो ह स्माहौपमन्यो यस्य:। खल्वस्यैव संवत्तरो भवति।। यस्यः। राज्ञामादित उपसाद्येत्तंवत्तरे पर्यंते या तत्: पूर्वा। रात्री: स्वातस्यामुपमसाध्य न तत्। ऊर्ध्वमादितेति।

III.17: 156.4 दशर्पूर्णमासावलभमान एताभिवाहिलीविः।। विश्वमादिति। स एवमेव संवत्तरेसंवत्तर इति सूत्रं: शालीकेः।। अत्रो ह स्माह बौधायनो यस्या। पौर्णमास्यामादित आसाद्येत्तंवत्तरे पर्यंते। तस्यां युपमसाध्य न तत्। ऊर्ध्वमादितेति।। अत्रो ह स्माहौपमन्यो यस्य:। खल्वस्यैव संवत्तरो भवति।। यस्यः। पौर्णमास्यामादित आसाद्येत्तंवत्तरे पर्यंते या तत्: पूर्वा। पौर्णमासी स्वातस्यामुपमसाध्य न तत्। ऊर्ध्वमादितेति।

III.17: 156.8 चानुर्मास्यान्यालभमान एताभिवाहिलीविः।। विश्वमादिति। स एवमेव संवत्तरेसंवत्तर इति सूत्रं: शालीकेः।। अत्रो ह स्माह बौधायनो यस्या। पौर्णमास्यां। वैश्वदेवविः।। विपसाद्येत्तंवत्तरे पर्यंते। तस्यां। वैश्वदेवविः।। युपमसाध्य न तत्। ऊर्ध्वमादितेति।। अत्रो ह स्माहौपमन्यो यस्य:। खल्वस्यैव संवत्तरो भवति।। यस्यां। पौर्णमास्यां। वैश्वदेवविः।। विपसाद्येत्तंवत्तरे पर्यंते या तत्: पूर्वा। पौर्णमासी स्वातस्याः। शुनासीरीविः।। युपमसाध्य न तत्। ऊर्ध्वमादितेति।।
sacrificer should however not follow them with the formulas from the Yajamāna Kāṇḍa. Aupamanyava says that just as the formulas from the Paurodāśika Kāṇḍa do not turn towards (the sacrificer), similarly the formulas from the Yajamāna Kāṇḍa do not turn towards (the Adhvaryu).

As for the injunction that the sacrificer murmurs the verse while the two fire-sticks are being put on the fire; (the view expressed in) the sūtra (is that) of Baudhāyana. This entire verse should be intended for the accomplishment of the fire. So says Śāliki.

XX.24

As for the injunction that one should keep down the Agnihoṭra with the Vyāhṛtis bhūr bhūvah suvah: one should do similarly at the conclusion of each year; so says Śāliki. Baudhāyana says that one should keep it down at the expiry of one year from the night on which he may keep it down first. He should not do so after that. Aupamanyava says that by so doing one would ascend the year. He should keep it down on the night preceding the completion of the year from the night on which he first put it down. Thereafter he should not do so.

As for the injunction that one going to start the practice of performing the Full-moon and New-moon sacrifices should place (within the altar) the oblations with the Vyāhṛtis: One should do so at the commencement of each year: (this view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should place them similarly at the expiry of one year from the full-moon on which he first placed them. He should not do so afterwards. Aupamanyava says that thereby one's year becomes ascended. He should thus place them on the full-moon day preceding the completion of the year from that full-moon day on which he first placed them. He should not do so afterwards.

As for the injunction that one should place the oblations with the Vyāhṛtis when he is going to start the practice of performing the Cāturmāṣyas: One should do similarly at the expiry of each year—this is the view of Śāliki. Baudhāyana says that one should place the Vaiśvadeva-oblations (within the altar) on that full-moon day after the expiry of a year from that full-moon day on which he had placed the Vaiśvadeva-oblations. Thereafter he should not do so. Aupamanyava says that hereby the year becomes ascended upon. (Therefore) one should place the Śunāsirīya oblations on the full-moon day preceding the expiry of a year from that full moon day on which he had placed the Vaiśvadeva-oblations. Thereafter he should not do so.

As for the joining of the Vyāhṛtis (to the first of the Sāmidheni verses): the former option (namely not to join) is of Baudhāyana; the latter (namely to join) is of Śāliki.

As for the injunction that the sacrificer murmurs the formula (agneh svīṣṭa-kṛto ... savitā'ghaśamsāt) while the Prāśītra is being taken up: (the view expressed in)
III.17: 156.13 व्याहतीनां धान इति। पूर्वः कल्पो वीशाधयनस्योतरः। शालीके:।

III.18: 158.19 प्रशित्वेत्र अवदीयमाने जयतीति। मूर्त्रं मैत्रेयस्य। अथाचार्योः। प्रशित्वेत्र अवदीयमाने जपत्यग्रंथम् दुरिष्टाश्चातु सविता-चरस्थायिने।

III.18: 160.1 यज्ञमानभागे यो मे तन्त्र दूरे सरस्तष्टि तमेतेन जेष्मिति। सर्वं एवेत्र स्वत्तस्त्रक्षुनन्त्राणो मन्नः स्वात्तिष्ठयोपमन्यवः।

III.20: 162.9 वेदे यज्ञमान वाचयतीति। मूर्त्रं शालीके।। अत्रो ह स्माह बौधायनो वेदे यज्ञमान वाचयति वेदो वसि वितिरसि विदेयस्य। यज्ञद्वारावृत्त्व्यस्याभिव्ययेतस्य नाम गृहीयात्सद्रवयस्य सर्वं वृहद् इति।

III.20: 162.9 अथ यदि यज्ञमानः सुपाणो वा भवति प्रवस्ति बेति। स ह स्माह बौधायनः प्रवस्तः प्रस्तरेणवास्य सह यज्ञमानायामनुभवेद् दूरवाये वाज्येन पर्युपातित्वेन जुह्मववाद्य जुह-यात्प्रस्तरभूतय यज्ञमानभागे गच्छतीति। अत्रो ह स्माह शालीकिरराति एव न सुपाणे परस्मृत्त्वेताथ चत्तरस्वृप्त्त्तेत मन्नातु हैं चाच्येतिकिमु भक्षण भक्ष्येदिति।। भक्ष्येन वें भक्ष्यनित्योपमन्यवः।

III.21: 164.13 आदित्यस्योपस्थान इति। उपनिष्ठ्यमानयङ्गारादा-दित्यमुपमित्वेतेति बौधायनः।। अस्वेत तिथिश्च शालीकिं।

III.21: 164.13 पौर्ण्यस्यामुपवेश्य सर्व इति।। कुर्यातिदिति बौधायनः।। न कुर्यादिति शालीकिं।

III.22: 166.13 व्रतविवर्ग इति।। मन्नेनाप्राच्य मन्नेन ब्रतं विसूज्येतेति बौधायनः।। तूण्यमप्राच्य मन्नेन ब्रतं विसूज्येतेति शालीकिं।। उपवेष्टेन चारत्वा व्रतं विसूज्येतेयोपमन्यवः।

III.22: 166.16 यज्ञस्य पुण्यालम्बं जयतीति।। मूर्त्रं बौधायनस्य।। आहवनीयमेवैतेन यजुरोपितिशेषेति शालीकिं।। २४।। अष्टमः।

IV.1: 186.1 अव्या:। पशुबन्धं व्याख्यायामः।

IV.1: 186.4 स ह स्माह बौधायनः।। सोपवस्तः इष्टिपुष्कर्षा।। इति।। सोपवस्तः वा सहदेवः वेति शालीकिं।।
the sūtra (is that) of Maitreya. The view of the two teachers is that while the Prāśītra
is being cut, the sacrificer should murmur the formula, “May Agni guard me against
ill offering, the Savitṛ from the wicked.”

As for the injunction that while the sacrificer’s portion is being cut, the
sacrificer murmurs the formula, “May I win him who being near or at a distance
hates me”: Aupamanyava says that this entire formula (agneḥ svuṣṭakṛto ... tam etena
jeśam) is intended for following the Svuṣṭakṛt offering.

As for the injunction that the Adhvaryu makes the sacrificer recite the formula
while he is handing over the Veda to the Hotṛ: (the view expressed in) the sūtra (is
that) of Śāliki. Baudhāyana says that the Adhvaryu makes the sacrificer recite the
formula, “Thou art Veda; thou art acquisition; may I win.” He should pronounce
(here) the name of the enemy on whose belongings the sacrificer sets his heart; he
seizes all of them.

If the sacrificer is a Surā-drinker or is away on a journey: Baudhāyana says that
the Adhvaryu should dispose of in the fire the portion of the sacrificer on a journey
together with the Prastara. Or he should spread around into the Juhū clarified
butter from the Dhruvā, put it into the Juhū and offer. The sacrificer’s portion
becomes the Prastara. Śāliki says that one should not keep company with a Surā-
drinker from the very beginning. If at all one comes in his company, he should
make him recite the relevant mantras. What to speak about the portions to be
consumed? (the sacrificer should not consume). Aupamanyava says that he should
consume sacrificer’s portion.

As for praying to Āditya: having gone out of the fire-chamber the sacrificer
should pray to Āditya, so says Baudhāyana. Standing there only, so says Śāliki.

As for preparing the fire-stirring stick at the Full-moon sacrifice: One should
prepare, says Baudhāyana. One should not prepare, says Śāliki.

As for the release of the vow: the sacrificer should sip water with the formula
and release the vow with the formula, says Baudhāyana. He should sip water silently
and release the vow with the formula, says Śāliki. Having disposed of the fire-stirring
stick, he should release the vow, says Aupamanyava.

As for the injunction that the sacrificer should murmur the formula called
“seizing again”: (the view expressed in) the sūtra (is that) of Baudhāyana. The
sacrificer should pray to the Ahavanīya with this formula; so says Śāliki.

XX.25
PAṢUBANDHA

We shall now explain the animal-sacrifice.

Baudhāyana says that the Iṣṭis and Paṣubandhas are to commence on the
preceding day. Śāliki says that they may commence on the preceding day or on the
day itself.

1. The position of this Dvaidhasūtra is open to question.
IV.1: 186.1 इष्टकरण इति || पशौपशालयायेस्वेयोनायाकपालेन यजेतेति बौधायने: || बधुकर्मयं चैवेतदजनास्यां च दृष्टि भवतीति शालीकिः: ||

IV.1: 186.9 स्प्यो यूपो भवतीति || सप्तप्रकार एवायं चपलावान्यूपो भवतीति बौधायने: || अस्प्य एवायमन्यारिको सच्चलो यूप: स्यादिद्वि शालीकिः: ||

IV.1: 186.9 विशालो यूपो भवतीति || ऊर्ध्वं रशानाकलाखवे शाखे चतुर्ष्रे चतुर्ष्रचलाला स्यादाम्रथेतरो स्ष्टाश्रियूप: स्यादिद्वि बौधायने: || शाखेैवेयमचलाला स्यादाम्रथेतरो स्ष्टाश्रियूप: स्यादिद्वि शालीकिः: ||

IV.1: 186.5 सुकुकरण इति || सूत्रं बौधायनस्य || ब्रह्मीणामपि कुर्यादिद्वि शालीकिः: ||

IV.1: 186.7 षड़तुहौंम इति || सूत्रं बौधायनस्य || उपवसथ एव षड़तरां जुहुयादिद्वि शालीकिः: ||

IV.1: 186.9 यूपाहुल्येह हवन इति || सूत्रं शालीकेः: || अत्रो ह स्माह बौधायन आज्ञाचारणी चाचाध्य यूपस्यानित्वं उत्तिं मथित्वा यूपाहुल्यं जुहुयादिद्वि: ||

IV.1: 188.2 आन्त्रश्रिुस्यामिभूमे इति || सूत्रं शालीकेः: || अत्रो ह स्माह बौधायन एवमेव जुहमन्तरायं हिरण्यमामिभृहुयाहुस्पते शतवल्लो विरोह स्याहेति || सहस्वल्लश वि वियं रहेमेतयात्मानं प्रत्ययमृतीशत्वाधोकं स्यृशेदिद्वि: ||

IV.1: 188.8 यूपस्याबाहन इति || ये प्राद्रु वोद्रु चा पदेत तमावाहःदिदिद्वि बौधायने: || यां कां चिदिश्चामिभि पदेतव्याप्रश्लीत्यादि-वाहयेदेवेति शालीकिः: ||

IV.1: 188.10 वेदी करण इति || सूत्रमौपमन्यवीपुत्रस्य || अत्रह स्माह बौधायनो रथसंमिता स्याद्रथाक्षेण पश्चातिर्यदी स्येषया प्राची रथयुगे पुस्तातिर्युधुतर्युगेनोत्तरतमाभिरिति || चक्षुरिमिति वा स्यात्सर्वे वा दशापदा विराटस्पंशतेऽति शालीकः: || २५ ||
As for the performance of an (introduction) Iṣṭi: At every animal-sacrifice one should first offer a cake on eight potsherds to Agni; so says Baudhāyana. This Iṣṭi is prescribed only in connection with the sacrifice of a barren she-goat with tawny ears; so says Śāliki.

As for the injunction that the wooden sword is taken to be the sacrificial post: this post is the wooden sword itself and is equipped with a Caśāla; so says Baudhāyana. The post should be other than a wooden sword, should be standing in the fire-chamber and should be without a Caśāla; so says Śāliki.

As for the injunction that the sacrificial post should be branching off; above the spot for winding the cord there should be two branches; they should be four-cornered with four cornered Caśālas. The remaining portion of the post should be eight-cornered. So says Baudhāyana. The branch should be without a Caśāla. So says Śāliki.

As for the procuring of the flour of parched barley: (the view expressed in) the sūtra (is that) of Baudhāyana. It may even be of paddy; so says Śāliki.

As for the offering with the Saḍḍhottariformulas: (the view expressed in) the sūtra (is that) of Baudhāyana. One should make an offering with the Saḍḍhottariformulas on the Upavasatha day; so says Śāliki.

As for the offering to the sacrificial post: (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should take up clarified butter and the kindling woods, churn out fire near (the tree selected from) the sacrificial post and make the offering.

As for the offering on the stump of the tree: (the view expressed in) the sūtra (is that) of Śāliki: Baudhāyana says that one should make the offering across a piece of gold with the formula, “O tree, do thou grow in a hundred offshoots, svāhā.” With the formula, “May we grow in a thousand offshoots” he should touch himself, and then touch water.

As for the causing of the sacrificial post to be carried: one should cause that post to be carried which falls down towards the east or towards the north, so says Baudhāyana. One should cause it to be carried irrespective of the direction in which it falls down provided it is not distorted. So says Śāliki.

As for the preparation of the altar: (the view expressed in) the sūtra (is that) of Aupamanyaviputra. Baudhāyana says that it should be equal to a chariot, crosswise of the west equal to the axle of a chariot, west-east equal to the pole of a chariot and the square mound upon the altar to be equal to the northern yoke. Śāliki says that it should be measured by eyesight, or ten feet on all sides accomplished as the Viṁat metre.

1. TS II.1.8; BaudhŚŚ XIV.15. In the TS-passage a cake on ten potsherds to Varuṇa is prescribed. In the BaudhŚŚ-passage the specification “tawny-eared” is absent.
IV.2: 190.2 चाल्वास्यः परिलेखनं इति। सूत्रं शालीकः। अत्रो ह स्माह बौधायन एवेमेव परिलिखन्त्वाहातः: पुरस्तान्तऽयस्तऽत्साहित्वे-दिति।

IV.2: 190.8 लोकाव्रिन्नं हरणं इति। सूत्रं शालीकः। अत्रो ह स्माह बौधायन उत्तरवेद्यामाप्रेयश्चमुपवेश्यते ततो लोकाव्रिन्नंहरेदिति। उदेश्यादेव लोकाव्रिन्नंहरेदित्यौपमन्यः।

IV.2: 192.4 उत्तरवेदः परिमाणं इति। सूत्रं शालीकः। अत्रो ह स्माह बौधायनो रथसमितियामेव धौरेयशम्यवा परिमित्वीत नात्र मध्यमा वेदिर्म्वतितिः।

IV.2: 192.6 आख्यांतं यूपावतस्य परिलेखनम्।

IV.2: 192.4 उत्तरवेदः अलंकारं इति। सूत्रं बौधायनस्य। पुरवेद्याव्रिन्नायं परिनिर्लेखेदिति शालीकः।

IV.2: 192.15 व्यायामाष्णो निःश्रेण्वेदिति होतु: पदानीति। सूत्रं शालीकः। अत्रो ह स्माह बौधायन: पदात्यं पासुनुसभव्यं तानुर्योगिर्नामित्वं तिकरेदिति।

IV.2: 192.17 उत्तरवेदः प्रबोधनं इति। सूत्रं शालीकः। अत्रो ह स्माह बौधायनो मन्त्रानुदिशं चैनां प्रकृत्वेकं मन्त्रानुलोकं चेति।

IV.3: 194.4 अतिशिष्यानां निन्यन्त्रणं इति। वेदेश्च दक्षिणेः संस्कृतियेदिति। बौधायनः। उत्तरवेदः इति। शालीकः। रथसमितियामेव दक्षिणेः सम्पन्नन्येदित्यौपमन्यः।

IV.3: 194.5 उत्तरवेदः व्याग्यानं इति। सूत्रं बौधायनस्य। प्रत्य्यावेदेऽचैनां व्याग्यारेदिति। शालीकः। अक्षर्येव व्याग्यारंभस्य वृत्तोत्तरस्सम्बन्धायं हुह्यग्रत्वं सम्पन्नमित्यौपमन्यः।

IV.3: 194.14 इद्धर्तं निन्द्यन्त्रं इति। सूत्रं बौधायनस्य। तृणीमेवेधं निन्द्यादिति। शालीकः।

IV.3: 194.17 अध्वराहुविनं होमं इति। सूत्रं बौधायनस्य। चत्वारिः चतुर्गांहीतानि जुग्यादिति। शालीकः।
As for the tracing of the Cātvāla: (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that towards the east and towards the north one should trace from outside.

As for the carrying away of earth: (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should seat the Āgnidhra at the Uttaravedi and then carry the earth. (The Āgnidhra himself) should carry the earth from the very spot (towards the Uttaravedi); so says Aupamanyava.

As for the measurement of the Uttaravedi: (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should measure with the pin in the case of the altar equal to a chariot. In that case there is no Uttaravedi.

The tracing of the hole for the sacrificial post is already explained.

As for the accomplishment of the Uttaravedi: (the view expressed in) the sūtra (is that) of Baudhāyana. One should carve out the Uttaranābhi on the preceding day; so says Śālīki.

As for the injunction that the Āgnidhra follows defacing by means of the wooden sword the Hōr’s foot-prints: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should go on pushing the dust from one foot-print to the other, and scatter that dust to the north of Uttaranābhi.

As for the sprinkling of the Uttaravedi: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should sprinkle it as per direction mentioned in the formula and ending towards that quarter (starting from the centre).

As for the pouring down of the remaining water: One should pour down over the southern shoulder of the altar; so says Baudhāyana. Over the southern shoulder of the Uttaravedi; says Śālīki. One should pour down over the southern shoulder in the case of the altar equal to a chariot; so says Aupamanyava.

As for the pouring out of clarified butter over the Uttaravedi: (The view expressed in) the sūtra (is that) of Baudhāyana. One should pour out in the opposite directions, 2 so says Śālīki. While pouring out transversely, one should make an offering in the centre and continue the pouring upto the northern shoulder; so says Aupamanyava.

As for the keeping down of the faggot (upon the Uttaravedi): (The view expressed in) the sūtra (is that) of Baudhāyana. One should keep down the faggot silently; so says Śālīki.

1. That is to say, each sprinkling made in the relevant quarter should end towards the east.
2. That is to say, from the middle of the east upto the centre; from the middle of the west, from the middle of the south, and from the middle of the north.
IV.3: 196.5 पृष्दाध्ययनम् यथा संमार्जनसादन इति ॥ सूत्रं बौधाय- ्यनस्य ॥ ललभेतपन्थृते संमार्जनसादने इति शालीकिः ॥ न संमृजेदित्योपमन्यवः ॥

IV.3: 196.16 पृष्दाध्ययनम् प्रहण इति ॥ सूत्रं बौधायनस्य ॥ हद्यान्तथे गुप्तवाचित्ति शालीकिः ॥ संसृज्ञाच्छं च दधि चैते ॥ पश्चमिगृहीतादित्योपमन्यवः ॥ अन्नो ह समाहौमनस्वर्नपुस्तृष्णि द्विरूपतीयं सर्वभौलोध्यानीय तृष्णी दिवि ॥

IV.3: 196.18 पृष्दाध्ययनम् प्रायश्चित्रकरण इति ॥ प्रहणाद्याच्छरणाद्याच्छरणा- दृश्याच्छरणाद्याच्छरणादृश्याच्छरणाका भौधायनः ॥ सादनाद्याच्छरणादृश्याच्छरणाभौधायनः ॥ न तु पृष्ठतमात्रं इत्योपमन्यवः ॥

IV.4: 198.4 यूपस्य प्रक्षयन ॥ सूत्रं बौधायनस्य ॥ तृष्णीघीत यूपम् प्रक्षयनेत्रिः इति ॥ शालीकिः ॥

IV.4: 198.6 यूपस्य प्रक्षयन इति ॥ स ह समाह बौधायनः स्वरूपस्य मैत्रायनस्तवरुणदण्ड्यूपस्यकलाः हिरण्यमुदाप्रतिगत्येवतसंविधाय यूपम् प्रक्षयनेत्रिः इति ॥ एवं यूपैन यूपसंयोजनानि प्रक्षयनेत्रिः पशुसंयोजनानि शालीकिः ॥

IV.4: 198.13 यूपस्य परिक्रमण इति ॥ दक्षिणेत्रिः बौधायनः ॥ उत्तरेत्रिः शालीकिः ॥

IV.4: 198.15 यूपस्याध्रयन इति ॥ सूत्रं बौधायनस्य ॥ अग्रिष्णेत्रिः शालीकिः ॥

IV.4: 200.5 उदपात्योपपनिनयन इति ॥ प्रदक्षिणमुपपनिनयनेन इति ॥ बौधायनः ॥ यथोपपादरमि शालीकिः ॥

IV.4: 200.6 यूपस्य परिवयनएति ॥ त्रिनेत्रि मन्त्रं चूझात्ति ॥ त्रिः कर्म- परिवयनएति बौधायनः ॥ सकृदेत् मन्त्रं चूझात्तकर्मोदति शालीकिः ॥

IV.4: 200.6 नामपाद्ये विपायनात्ति ॥ सूत्रं बौधायनस्य ॥ मध्यदेश इति शालीकिः ॥ २६ ॥
As for the offering of the Adhvarāhutis: (The view expressed in) the sūtra (is that) of Baudhāyana. One should make four offerings of four spoonfuls each; so says Śāliki.

As for the cleansing and placing of the Prṣadājya-ladle (within the altar): (The view expressed in) the sūtra (is that) of Baudhāyana. (That ladle) should receive the formulas for cleansing and placing used for the Upabhṛt; so says Śāliki. One should not cleanse it; says Aupamanyava.

As for the taking up of the Prṣadājya: (The view expressed in) the sūtra (is that) of Baudhāyana. One should take it up with the formula ending with viṣṇor hṛdayam asī. One should mix up clarified butter and curds, and take it up with these five formulas; so says Aupamanyava. One should twice spread clarified butter silently, pour out curds with the five formulas and pour out clarified butter twice silently; so says Aupamanyaviputra.

As for performing an expiation-rite in respect of the Prṣadājya: Baudhāyana says that one should perform the expiation-rite pertaining to the deficiency at the very moment from the taking up to the offering. Śāliki says that one should perform the expiation-rite pertaining to the deficiency from its placing up to the offering. Aupamanyava says that one need not perform an expiation-rite if the Prṣadājya is spilt just a little.

As for the washing of the sacrificial post: (The view expressed in) the sūtra (is that) of Baudhāyana. One should wash the post silently; so says Śāliki.

As for the sprinkling of sacrificial post: Baudhāyana says that one should keep by the side of the post, the Svaru, the cord, Maitrāvaruṇa’s staff, the chip of the post, a piece of gold and a pot filled with water, and then sprinkle the post. Śāliki says that in this manner one should keep down the implements pertaining to the post near the post, and the implements pertaining to the animal by the side of the animal.

As for moving around the sacrificial post: along the south, says Baudhāyana. Along the north, says Śāliki.

As for besmearing the sacrificial post: (The view expressed in) the sūtra (is that) of Baudhāyana. One should besmear only the corner of the post facing the fire, says Śāliki.

As for pouring down water: One should pour down by the right, says Baudhāyana. As one likes, says Śāliki.

As for winding (the cord) around (the post): One should thrice recite the formula and thrice repeat the action, says Baudhāyana. One should recite the formula only once and act once, says Śāliki.

As for the injunction that one winds at the height of the navel: (The view expressed in) the sūtra (is that) of Baudhāyana. In the middle part, says Śāliki.
IV.4: 200.10 स्वरूपगूढ़न इति। सूत्रं बौधायनस्य। अग्निः प्रतीति शालीकिः।

IV.5: 200.13 पशोरुपाकरण इति। सूत्रमम प्रयोगस्य वीपुत्रस्य। अत्रो ह स्माह बौधायन एवमेचोपायकृत्रिम सु जोष्ये दिति। जोष्येचाचैव जुहुयाचोपाकरणायेतिः शालीकिः। अत्रो ह स्माहप्रयोगस्य एवमेचोपायकृत्रिम पुस्त्रानुविश्वासवृत्तं बहिः स्थयम् च फलक्षाख्यया चाभिसेधेदेतस्यां च फलक्षाख्यायं हृदयं निधायावधेदिति।

IV.5: 202.4 अत्रो: समस्यन इति। सूत्रं शालीकेः। अत्रो ह स्माह बौधायनो व्रेणीनिज्ञनसुपैति। शक्ताद्वारसम्पन्नो स्थित इति। दूसरेन वा शक्तेन वा निद्ध्यादिरुवशसमयस्यत्त्यधारमप्रत्यायितं। पुरुषः इत्युत्तथारणित्वमेव कथा आज्ञायां। समन्य स्तृत्तनाकृति व्रृषण्ड्र दधातामयिति तमोदध्यादिति।

IV.5: 202.9 पशुराशनाया आदान इति। मनः एंदददीतेति। बौधायन्यः। तूणीमयिति शालीकिः।

IV.5: 202.11 पशोरिधान इति। सूत्रं बौधायनस्य। प्रीवायमेवाभिध्यादितिः शालीकिः।

IV.5: 202.12 पशोनिषोजन इति। सूत्रं बौधायनस्य। यूप एव पशुं नियुञ्जयादिति शालीकिः।

IV.5: 202.13 पशोः प्रोक्षण इति। तूणीर्गं संस्कृताभिधिरिहः। प्रोक्षेदिति बौधायनः। कमण्डलुभितिः शालीकिः।

IV.5: 204.6 पशोः समस्यन इति। सूत्रं शालीकेः। अत्रो ह स्माह बौधायनो ललोदे सूचं प्रतिष्ठायानुचिन्द्रकर्षैः। दक्षिणायै श्रोपगेतिः।

IV.6: 204.6 वसुस्मानस्योपयादान इति। यूपः स्वविद्यानुमुखः। पशुनिषोजन इति। बौधायनः। पशुरिहितिः शालीकिः। तन्त्रमित्यौपमन्यवः। देवत्यौपमन्यवीपुत्रः। २७। नवमः।

IV.6: 204.9 अत्याश्रवण इति। सूत्रं बौधायनस्य। सोम एवत्याश्रवणेदितिः शालीकिः।
XX.27

As for the inserting of the Svaru: (The view expressed in) the sūtra (is that) of Baudhāyana. (One should insert it into the windings of the cord) at the corner facing the fire; so says Śālīki.

As for the dedication of the animal: (The view expressed in) the sūtra (is that) of Aupamanyaviputra. Baudhāyana says that one should dedicate with that very formula; he should however not pronounce the word jṣṭam. Śālīki says that one should utter the word jṣṭam and moreover make an offering pertaining to the dedication. Aupamanyava says that he should accomplish it facing east-west with the two darbha-blades and a twig of the tree Ficus infectoria, and (at the proper time) cut up the portions of the (boiled) heart on this twig.

As for the besmeasuring of the kindling woods: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that with the formula, “Thou art the birthplace of Agni,” one should take up a chip. With the formula, “You are the testicles,” he should keep upon it either two dūrvā-blades or two chips. He should take up the lower kindling wood with the formula, “Thou art Īrvaśī.” The upper kindling wood with the formula, “Thou art Purūravas.” He dips them together into the vessel of clarified butter, and puts them down together with the formula, “Besmeared with clarified butter do you hold strength.”

As for the taking up of the animal’s cord: One should take it with the relevant formula, says Baudhāyana. Silently, says Śālīki.

As for the catching hold of the animal: (The view expressed in) the sūtra (is that) of Baudhāyana. One should tie at the neck, says Śālīki.

As for the fastening of the animal: (The view expressed in) the sūtra (is that) of Baudhāyana. One should fasten the animal to the sacrificial post, says Śālīki.

As for the sprinkling of the animal: One should sprinkle with water sanctified silently. So says Baudhāyana. With water from a jar, says Śālīki.

As for the besmeasuring of the animal (with the ladle): (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should rest the ladle upon the forehead and push it up to the right buttock without leaving contact.


XX.28

As for the pronunciation subsequent to the call (to the Āgnīdhra and the latter’s response): (the view expressed in) the sūtra (is that) of Baudhāyana. One should make the pronunciation only in a Soma-sacrifice, says Śālīki.

As for the blessing of the animal (with the Svaru and the knife): Baudhāyana says that one should not dissect the animal with that edge with which he besmeared;
IV.6: 206.1 पशोऽ: समझन इति॥ स ह समाह बौधायनो यथा
समझान तया विशस्यान त्वेतया शृष्टस्यावदैंदिति॥ यथोपपादमिति
शालीकि:॥

IV.6: 206.2 पशोऽ: पर्यस्मिकरण इति॥ संहस्मित्रं पर्यस्त्र कुर्यादिति
बौधायन:॥ यदन्यच्छामिन्त्रादिति शालीकि:॥ पशुं चाव्यानि चेति
रथीतर:॥ पशुमेवत्यौपपमन्यव:॥

IV.6: 206.5 अपाव्यानाः होम इति॥ स ह समाह बौधायन एकं प्रथमे
पर्यंत्ये जुहुयादूि मध्यमे द्वे उत्तम इति॥ यथोपपादमिति शालीकि:॥

IV.6: 206.6 उपप्रैशाािशाखण इति॥ सूत्रं बौधायनस्य॥ नाश्राव्येदिति
शालीकि:॥

IV.6: 206.13 पशोर्निन्नान इति॥ प्रतीचीनशिरसमुदीचीनपादमिति
बौधायन:॥ उद्दीचीनशिरसं प्रतीचीनपादमिति शालीकि:॥
प्राचीनशिरसमुदीचीनपादमित्यौपमन्यव:॥

IV.6: 206.20 पशुरश्नायाः उदासन इति॥ चात्वाले रशनामुदस्येदिति
बौधायन:॥ अद्वित्युक्त्यासंचर इति शालीकि:॥

IV.6: 206.22 पत्या उदासन इति॥ सूत्रं शालीके:॥ अत्रो ह
समाह बौधायनो अन्वव्य प्रेहीत्यंप्रणेवेदैनामायत्यमुदीक्ष्यानव्य प्रेहीत्येव
प्रणेदिति॥

IV.6: 208.2 अपामवेक्षण इति॥ उपरियाच्छात्वल्यावेक्ष्येदिति
बौधायन:॥ पार्श्व: पशोर्निन्नानि शालीकि:॥

IV.6: 210.1 बहरिष: समझन इति॥ सूत्रं शालीके:॥ अत्रो ह समाह
बौधायनस्थामेवत्यादित्तरत एवैनकहः निरस्येदक्रमसं भागो
उसीत्योश्चके स्वृहोदिति॥ २८॥

IV.7: 212.2 वपया: प्रदान इति॥ आज्ञस्वुवा वा स्थ्यहिरण्यं वा
द्वितीये चतुर्थं चेति॥ पूर्वं: कल्पो बौधायनस्थोतर: शालीके:॥
he should however not cut portions of cooked organs with that edge (used for dissecting). Śāliki says that one may cut portions according to his convenience.

As for carrying fire round the animal: One should carry fire round things including the Śāmitra fire, says Baudhāyana. Excluding the Śāmitra fire, says Śāliki. Only around the animal and clarified butters, says Rāthitara. Only around the animal, says Aupamanyava.

As for the Āpāya offerings: Baudhāyana says that one should make one offering after one round, two after the middle one and two after the last one. Śāliki says that one may do according to convenience.

As for the calling out and the Upapraśa: (The view expressed in) the sūtra (is that) of Baudhāyana. One should not call out, says Śāliki.

As for the immolating of the animal: One should immolate the animal with its head towards the west and feet towards the north, so says Baudhāyana. With its head towards the north and feet towards the west, says Śāliki. With the head towards the east and feet towards the north, says Aupamanyava.

As for the discarding of the animal’s cord: One should discard the cord on the Cātvāla, says Baudhāyana. One should sprinkle water upon it and discard on a place other than the path of cattle, says Śāliki.

As for escorting the sacrificer’s wife: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should escort her with the formula, anarvā prehi... make her gaze at the sun and again escort with anarvā prehi.

As for gazing at water: One should make her gaze (at water) beyond the Cātvāla, so says Baudhāyana. By the side of the (dead) animal, says Śāliki.

As for the anointing of a darbha-blade: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one end of the darbha-blade would already have been anointed. One should therefore anoint the other end, throw it away with the formula, “Thou art the portion of the devils,” and then touch water.

XX.29

As for the offering of the omentum: The second and fourth cuttings should be spoonfuls or pieces of gold. The former option is of Baudhāyana, the latter of Śāliki.¹

1. The offering is in five portions. According to Baudhāyana there would be two spoonfuls as base, then the omentum and again two spoonfuls. According to Śāliki, there would be one spoonful as the base, one piece of gold, omentum, again a piece of gold and one spoonful. cf. Rudradatta on ĀpŚŚ VII.20.9.
IV.8: 214.1 पशुपूरोडाशास्य निर्विष्ण इति II सूत्रं बौधायनस्य II पशुमालभ्य पुरोडाशं निर्विष्णेदिति शालीकिः II

IV.8: 214.3 पशोः प्रच्छावन इति II हदयिजिहे प्रच्छावयेदिति बौधायनः II हदयमेवेदिति शालीकिः II

IV.8: 214.7 हदयस्य श्रेण इति II सूत्रः शालीकेः II अत्रो ह स्माह बौधायनः शूलपाक्यमेवैनच्छप्पेदैव हदयशूलं परिनिरसितंत्रे दूरपरिष्ठाच मन्त्रेणोपपुश्कं निर्विष्णेदिति II

IV.8: 214.9 पशुपूरोडाशास्येदाया अवदान इति II सूत्रः शालीकेः II अत्रो ह स्माह बौधायनो निरवदायेवास्य स्विष्कृतमिडामवेदावः सवनीयानामिति II

IV.8: 214.17 इद्मूतन स्यास्य करण इति II सूत्रं बौधायनस्य II बहिष्षेव प्रक्षशाखायाः हदयं निधायावदेदिति शालीकिः II

IV.8: 214.19 पशोः संवदन इति II सूत्रः शालीकेः II अत्रो ह स्माह बौधायनः पृष्टभिक्रमेत्वूषा मा पशुपः पात्विति II हतियं पृष्टभिक्रमेत्वूषा मा प्रवेशे पात्विति II तृतीयं पृष्टभिक्रमेत्वूषा माधिपति: पात्विति II

IV.8: 216.3 पशोथभिगारण इति II सूत्रं बौधायनस्य II पृषोदिज्ञेन हदयमभिगारण्येनेताराण्यभिगारणेदिति शालीकिः II

IV.8: 216.8 पशोसाधान इति II पश्चोत्साधारे दिति बौधायनः II तृष्णीमिति शालीकिः II

IV.9: 216.10 पशोववदान इति II स ह स्माह बौधायनो हदयस्य जिहाया वकस हत्येंशेमेतवानुपूर्वीमवेदतुत्तीयं चात्रवदानं पञ्चावितान्त कुर्यादिति II अत्रो ह स्माह शालीकिः सर्वेष्मेवानुपूर्वमवेदन चात्रतृतीयमवदानं पञ्चावितान्त कुर्यादिति II २९ II

IV.9: 216.2 पशोः संमर्शन इति II स ह स्माह बौधायनं संभयानि समृद्धोंच्छष्ठाशनेतोत्तुगतानि चेति II सुगतान्येवेदिति शालीकिः II

IV.9: 218.3 कुमवत: श्रीणातीति II सूत्रं बौधायनस्य II समस्तेनेवास्य पार्थेन वसाहोमस्त्रीणायादिति शालीकिः II
As for the pouring out of paddy for the Paśupurodāśa: (The view expressed in) the sūtra (is that) of Baudhāyana. After the animal has been immolated, one should pour out paddy for the Paśupurodāśa; so says Śāliki.

As for the shuffling of (the cooked organs of) the animal: One should shuffle the heart and the tongue, says Baudhāyana. Only heart, says Śāliki.

As for the cooking of the heart: (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should bake it on a spike, and dispose of the heart-spike at this stage. Later on he should touch it with the relevant formula.

As for the apportionment of the Paśupurodāśa and Īḍā: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should cut out portion for the Īḍā immediately having taken up portions for the Śviṣṭakṛt. In the like manner (should he proceed) in connection with Savanīyapurodāsas.

As for the placing of the plank for cutting portions: (the view expressed in) the sūtra (is that) of Baudhāyana. One should place the heart on the twig of Ficus infectoria deposited on the Barhīs, and cut out portions; so says Śāliki.

As for the dialogue in respect of (the cooked organs of) the animal: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should enquire and step up with the formula, "May Puṣan the guardian of cattle guard me." Having enquired for the second time, he should step up with the formula, "May Puṣan guard me on the way." Having enquired for the third time, he should step up with the formula, "May Puṣan the overlord guard me."

As for the pouring over of (the cooked organs of) the animal: (The view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should pour Prādājya over the heart and clarified butter over the other organs.

As for the placing of (the cooked organs of) the animal: One should place with the Paṅcaḥotṛ-formulas, says Baudhāyana. Silently, says Śāliki.

As for the cutting of the portions of (the cooked organs of) the animal: Baudhāyana says that one should first cut portions (two each) of the heart, then of the tongue and then of the sternum. For the sacrificers offering five portions he should take a third cutting. Śāliki says that one should cut portions from all organs serially; he should not take a third portion for the sacrificers offering five portions.

XX.30

As for the touching together of the (cooked organs of the) animal: Baudhāyana says that one should touch together both the oblations—those from which portions were taken and those in the ladle. Only those in the ladle; says Śāliki.

As for the injunction that one stirs up (the oily portion of flesh) by means of the head of the right-side rib: (the view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should stir up by means of the entire right thoracic wall.

IV.9: 218.5 पशोऽ प्रतिपरिहरण इति ॥ प्रतिपरिहरेदिति बौधाय- न्यः ॥ न प्रतिपरिहरेदिति शालीकिः ॥

IV.9: 218.7 अत्याक्रमण इति ॥ सूत्र बौधायनस्य ॥ जघनेनोतरवेदिः परिक्रम्या श्रावयवेदिति शालीकिः ॥

IV.9: 218.11 दिशां प्रतीज्ञाया इति ॥ सूत्रः शालीके: ॥ अनेको ह समाह बौधायनः पुस्ताधानस्यते: समान्यो दिशः प्रतियेज्ज्ञातो स्वाहेदिति ॥ हृत्योपतिषेत व्याहा दिग्धयो नमो दिग्धय इति ॥

IV.9: 218.13 वनस्पतेश्याया इति ॥ सूत्रः बौधायनस्य ॥ पृष्दाध्यायचतुर्ग्रहीतेन चरेदिति शालीकिः ॥

IV.9: 218.18 वनिषोराधान इति ॥ पदवल्लः संपादयेदिति बौधाय- न्यः ॥ सकलमेवेति शालीकिः ॥

IV.10: 220.2 औपयोजिष्ठिति ॥ सूत्रः शालीके: ॥ अनेको ह समाह बौधायन आहवनीयादेवोदीचो द्वारालितत्वे तेपूण्योपयोपयेदिति ॥

IV.10: 220.6 गुद्वतीय इति ॥ एकादशथा कृत्योपयोपयेदिति बौधायनः ॥ अपचछेदिति शालीकिः ॥ समस्तमेवें नमुन्ध्रहल्य सर्वमेवें नमुन्द्रहतेचौपमन्वः ॥

IV.10: 220.8 अथ बाहिर्षि हस्तौ निमागीति ॥ सूत्र बौधायनस्य ॥ अपो स्पस्या अन्त्राणेयुरिति शालीकिः: ॥ ३० ॥

IV.10: 220.11 स्वरोहर्म इति ॥ सूत्र बौधायनस्य ॥ चतुर्ग्रहीते स्वधिय जुहुयादिति शालीकिः ॥

IV.10: 220.14 पल्लीनां संयाजन इति ॥ सूत्र बौधायनस्य ॥ आज्ञेयेव पल्लीं: संयाजयेदिति शालीकिः: ॥

IV.10: 220.15 उत्तानवेद्य जाधव्ये देवानां पल्लीयेजिति नीच्या अभिगुहितिमिति ॥ सूत्र बौधायनस्य ॥ सर्वमेवैतज्जानये जाधव्ये कुर्यादिति शालीकिः ॥

IV.10: 220.16 उत्तानवेद्य जाधव्ये होत्रह इडामवद्यति नीच्या अग्रिये षडवतिमिति ॥ सूत्र बौधायनस्य ॥ सर्वमेवैतज्जानये जाधव्ये कुर्यादिति शालीकिः ॥
As for the carrying around (of the portions taken into the ladles) of the animal: One should carry around, says Baudhāyana. One should not, says Śāliki.

As for crossing over (the altar): (the view expressed in) the sūtra (is that) of Baudhāyana. One should cross beyond along the rear of the Uttaravedi and cause to announce, says Śāliki.

As for the offering (of the oily portion of the flesh) towards the quarters: (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that prior to the offering to Vanaspati, one should offer a common offering to each of the quarters with the formulas, “to Diś svāhā” etc. (in case many animals are being offered together). Having made the offerings, he should pray with the formula, “Śvāhā to Diśes, obeisance to Diśes.”

As for the offering to Vanaspati: (The view expressed in) the sūtra (is that) of Baudhāyana. One should take four spoonfuls of the Prśadājya and make the offering, says Śāliki.

As for the giving away of the large intestine: One should give in six portions, says Baudhāyana. In entirety, says Śāliki.

As for (the embers for) the Upayaj offerings: The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should turn out embers of the Āhavaniya towards the north, the secondary offerer should make offerings on them.

As for one third part of the rectum: the offerer should cut it into eleven parts and make the offering, says Baudhāyana. (One should make the offering) cutting each time, says Śāliki. One should put it on the fire in entirety and follow with all formulas together, so says Aupamanyava.

As for the injunction that one wipes out his hands on the sacrificial grass: (The view expressed in) the sūtra (is that) of Baudhāyana. Water should also be brought over for him (for washing); so says Śāliki.

XX.31

As for the offering of the Svaru: (The view expressed in) the sūtra (is that) of Baudhāyana. One should put it into (the ladle with) four spoonfuls, so says Śāliki.

As for the offerings to the Patnis: (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer Patnisāmyajas with clarified butter, says Śāliki.

As for the injunction that one offers to the wives of gods the non-hairy part of the tail, and to Grhapatī Agni the hairy part: (The view expressed in) the sūtra (is that of) Baudhāyana. One should make all offerings out of the non-hairy part, says Śāliki.

1. Inbetween the sacrificial post and the Āhavaniya.
IV.10: 220.19 फलीकरणहोमस्य करण इति || कुर्यादिति बौधाय-यन: || न कुर्यादिति शालीकिः: ||

IV.10: 220.19 ध्रुवाय आप्यायन इति || स ह समाह बौधायन
उपाय सर्वद्रुपायाययेतामध्वृंगुर्य यज्ञमानश्रेणीः || अध्वयुर्वेद ध्रुवामायाय
समस्त्यजूूूषी प्रेषयादिति शालीकिः: ||

IV.10: 220.19 समस्त्यजूूषा होम इति || सूत्र बौधायनस्य || त्रीणि
चतुर्गृहीतानि जुहुयादिति शालीकिः: ||

IV.10: 222.5 हदयशूलस्योहासन इति || कुर्वीतात्र सुमिरत्क्ष
दुमिरत्क्षेति बौधायन: || न कुर्वीतिति शालीकिः: ||

IV.11: 222.10 सम्मिद्धा करण इति || सर्व एवार्तः सप्लाशः
कुर्वीतिति बौधायनः || यज्ञमानश्रेव पत्नी चेति शालीकिः: ||

IV.11: 222.13 बार्हिषः: पर्य्योपण इति || वेदेह दक्षिणे ससे
पर्य्योपणेदिति बौधायनः || उत्तरावेदा इति शालीकिः: ||

IV.11: 222.15 सकुलोहोमस्य करण इति || त्रीन्सकुलोहोमाभायेदिति
बौधायनः || एकेदेवेदिति शालीकिः: || प्रदायव् एव सकुलोहोम
चतुर्दित्योपमन्यवः: ||

IV.11: 224.7; XX.24: 163.13 आख्यातं देवतानामस्यानमम् ||

IV.11: 224.8 यूप्योपस्यान इति || सूत्र बौधायनस्य ||
आहवनीये यजुर्वेदाणि यजुर्वेदाणि शालीकिः: ||

IV.11: 224.10 समन्वयान्य इति || सूत्र बौधायनस्य || नान्त्रयेदिति
शालीकिः: ||

IV.11: 224.13 शूर्वाहुत्तेश करण इति || कुर्यादिति बौधायनः || न
कुर्यादिति शालीकिः: ||

IV.11: 224.13 दक्षिणाय दान इति || धेणु वानस्वर्ण वा दद्यादिति
बौधायनः || अन्त्येकात्मानमिति शालीकिर्यदेवानानमिति शाली-किः: || ३१ || दशम: ||

|| दशित सिंहः प्रश्नः ||
As for the injunction that one gives away the Iḍā-portion to the Hotṛ from the non-hairy part of the tail, and to the Agnidh in six portions from the hairy part: (The view expressed in) the sūtra (is that) of Baudhāyana. One should give all portions from the non-hairy part, says Śāliki.

As for the offering of the chaff of grains: One should offer, says Baudhāyana. One should not, says Śāliki.

As for the swelling of the Dhruvā ladle: Both the Adhvaryu and the sacrificer swell the Dhruvā, says Baudhāyana. The Adhvaryu alone should swell the Dhruvā and offer the Samiṣṭāyajus, says Śāliki.

As for the offering of the Samiṣṭāyajus: (The view expressed in) the sūtra (is that) of Baudhāyana. One should make three offerings of four spoonfuls each, says Śāliki.

As for the disposal of the heart-spike: One should take up water into the folded palms with the formula, sumitrīyā... and toss it up with durmitrās..., so says Baudhāyana. One should not do this, says Śāliki.

As for the fetching of fire-sticks: All should fetch wet fire-sticks having leaves, says Baudhāyana. Only the sacrificer and his wife, says Śāliki.

As for the burning around of the Barhis: One should burn on the southern shoulder of the altar, says Baudhāyana. (On the southern shoulder) of the Uttaravedi, says Śāliki.

As for the offering of the flour of parched barley: One should make three offerings of the flour of parched barley, says Baudhāyana. Only one, says Śāliki. One should make the offering of parched barley on a forest-fire, says Aupamanyava.

The prayer to the divinities has been explained.

As for the prayer to the sacrificial post: (The view expressed in) the sūtra (is that) of Baudhāyana. The sacrificer should pray to the Āhavanīya with this formula, says Śāliki.

As for the transference (of the fire): (the view expressed in) the sūtra (is that) of Baudhāyana. One need not do so, says Śāliki.

As for the offering of the Pūrṇāhuti: One should offer, says Baudhāyana. One should not, says Śāliki.

As for the giving away of Dākṣinās: The sacrificer should give away a milch-cow or an ox, says Baudhāyana. Any other single valuable, says Śāliki.

CHAPTER XX ENDS.
अध्यात्मशास्त्रसूत्राय व्याख्यास्यामः

V.1: 228.1 सह स्माह बौधायनो यावजौवप्रयुक्तात्मायेव चातुर्मस्यानि स्युन्तरस्त्रिम्मुनानि प्रथमे त्वेव संवैसरे द्रातं चरीर्दिति ॥ अत्रो ह स्माह शालीकि: सावत्सरिकाण्येव खलु चातुर्मस्यानि ब्रह्मचर्यवन्ति भवन्तीति ॥ यथाप्रयोगमिस्यायौपमन्यन्ति: ॥

V.1: 228.4 पयसं मन्त्रान्त्र इति ॥ उभये सायंप्रात्तेंह मन्त्रवनः स्युरिति बौधायनः ॥ तृणीका इति शालीकि: ॥ अत्रो ह स्माहोपपमन्यवो यत्राक्सेमोज्यायेचातुर्मसिकानि पवासि तृणीकानि स्युरसोंस्यं सोमेश्वरयै मन्त्रान्त्वे प्रभावतिति ॥ अत्रो ह स्माहाोगविन: पहाँनेवैतानि पवासि मन्त्रवन्ति भवन्ति दर्शी पूर्णामसयोमेंत्रावतुण्यामित्यायां दाशा याणयेषे कौण्डपाशित्ये सौत्रामण्यामिति ॥

V.1: 228.7 वैश्वानरपरमीयो: करण इति ॥ कुर्यामिति बौधायनः: ॥ न कुर्यामिति शालीकि: ॥

V.1: 228.1 फल्गुणां वा चैत्यां वा पौर्णमासां विश्वेश्वरो देवेभ्यो वत्सा अपाकृताभवन्तीति ॥ सूत्रं बौधायनस्य ॥ उदगयन आपूर्यमाणपक्षस्य पुण्याय इति शालीकि: ॥

V.1: 228.5 प्रसूतयं प्रस्तरामिति ॥ सूत्रं बौधायनस्य ॥ सर्वमेवेतेन्द्रिः: प्रसूतया: स्यादिति शालीकि: ॥

V.1: 228.11 पद्महोत्तमेत्यं इति ॥ सूत्रं बौधायनस्य ॥ उपवसथ एव पद्महोतारं जुहुयादिति शालीकि: ॥

V.3: 234.2 प्रयाजानामनुमन्त्र इति ॥ चतुर्मशुर्तुर्भिरनुमन्त्र पद्मेनेतरानुपसुमित्यादिति बौधायनः: ॥ चतुर्मशुर्तुर्नुमन्त्र सर्वेऽयं पारे पद्मेनानुमन्त्येतेति शालीकि: ॥
CHAPTER - XXI
CĀTURMĀSYAS

XXI.1

Now we shall explain the Cāturmāyas.

Baudhāyana says that the Cāturmāyas should be performed throughout one’s life; they should be joined to each other. One should however observe the vow (of celibacy) in respect of those to be performed in the first year. Śāliki says that the Cāturmāyas are restricted only to a (single) year. The vow of celibacy pertains (of course to that year alone). Aupamanyava says that (one should observe the vow of celibacy) during the days of performance.

As for the reciting and non-reciting of formulas in regard to the (evening and morning) milking: Both the evening and morning milkings should be accomplished with formulas, says Baudhāyana. They should be done silently, says Śāliki. Aupamanyava says that the milkings in the Cāturmāyas performed prior to the performance of a Soma-sacrifice should be done silently; those subsequent to it with formulas. Ānjigāvī says that the milking in the five sacrifices—Full-moon and New-moon sacrifices, Āmikṣā for Mitra-Varuṇa, Dākṣāyaṇa sacrifice, Kaunḍapāyīnām Ayana and Sautrāmaṇi should be done with formulas.

As for the performance of the Vaiśānara-Pārjanya Iṣṭ: One should perform, says Baudhāyana. One should not, says Śāliki.

As for the injunction that calves are driven away from their mothers in connection with the Āmikṣā for Viśve Devas on the full-moon day of Phāguna or Caitra: (The view expressed in) the sūtra (is that) of Baudhāyana. During the northern course of the sun, on an auspicious day during the fortnight of the waxing moon, so says Śāliki.

As for procuring the Prastara with shoots: (The view expressed in) the sūtra (is that) of Baudhāyana. The entire Barhis should be having shoots, says Śāliki.

As for offering with the Pañcaghot-formulas: (The view expressed in) the sūtra (is that) of Baudhāyana. One should make that offering on the Upavasatha-day; so says Śāliki.

As for the following of the Prayāja-offerings: The sacrificer should follow the first four offerings with the first four formulas, and the remaining Prayājas with the fifth (recited each time); so says Baudhāyana. One should follow the first four Prayājas with the first four formulas, and recite the last formula at the end of the remaining Prayājas.

As for the reciting or not reciting of the formulas pertaining to the offerings of the cakes on one potsherd: The formulas should be recited, says Baudhāyana. They should not be, says Śāliki.
V.3 : 234.5 एककपालानां मन्त्रामनन्त्र इति || मन्त्रवन्त: स्युरिति
बौधायन: || तृणिका इति शालीकितः ||

V.3 : 234.5 एककपालानामवदान इति || स ह समां
बौधायनश्लातुमासिकानामेव नावधोदेश्तेरंशामवदोर्दिति || अत्रो ह समां
शालीक्षसत्तनवहसणामेवावधोदेश्तेरेणानावधोदेदिति || अत्रो ह समाहोपमन्दयो
य एव वैश्शदेवपरुषेऽ तस्य नावधोदेश्तेरंशामवदेदिति ||

V.3 : 234.6 एककपालानामभिहोम इति || य: सुरी संस्कारः
स्थातेनामभिजुहयादिति बौधायन: || चतुर्भुर्स्तुर्भुर्स्तुर्नामभिरेकाकमिति
शालीकितः || १ ||

V.3:234.6 एककपालानामाश्यस्यानुसङ्करण इति || अनुसङ्करेदिति
बौधायन: || नातुसङ्करेदिति शालीकितः ||

V.4 : 234.19 वाजिनस्त मर्माया इति || उपाशु चरेदिति बौधाय-
न: || उच्चरिति शालीकितः ||

V.4 : 236.2 वाजिनस्त भक्षण इति || सूत्रं शालीके: || अत्रो ह
समां बौधायनो सवम्भक्षणेनेवेत्रे भक्षणेयुर्ज्ञमान एव प्रत्येकं भक्ष्ये-
दिति ||

V.4 : 236.11 निवर्तन इति || निवर्तनैनोपवायोभयं केशाश्चां
वापणीतिति बौधायन: || निवर्तनिनोपवाय कश्चाश्चां
वापणीति न केशानिति शालीकितः || निवर्तनिनोपवाय नैव कश्चाश्चां
वापणीति न केशानित्योपमन्यवः ||

V.5 : 238.2 वरुण्यप्रदासेषु दक्षिणस्त विहारस्त वाज्तानां करण
इति || सूत्रं बौधायनस्त || सौवर्णानि वा राजतानि वा स्युरिति शाली-
कितः || शामीम्यानीत्योपमन्यवः ||

V.5 : 238.17 स्तंभयजुषोहरण इति || व्यतिचारस्तम्भयजुषी
हरेयात्मिति बौधायन: || सहेति शालीकितः ||

V.5 : 240.9 आज्ञ्यावेशक्षण इति || दार्शनोपमासिकाये दक्षिणात
उपविश्य दक्षिणवेश्योत्तरमवेश्येति बौधायन: || वेदिसंधावुपविश्य
दक्षिणवेश्योत्तरमवेश्येति शालीकितः || मध्यत इत्योपमन्यवः ||
As for the taking portions of the cakes on one potsherd: Baudhāyana says that one should not take portions of cakes on one potsherd in the Cāturmāyas; one should take in the case of other sacrifices. Śāliki says that one should take portions in the case of sacrifices which are performed combinedly; he should not do so in other cases. Aupamanyava says that one should not take portions of the cake in the Vaiśvadevaparvan; he should take portions in other Parvans.

As for the offering of clarified butter over the cakes on one potsherd, which are offered: One should pour the drops in the ladle, says Baudhāyana. Śāliki says that one should pour four drops of clarified butter over the cake on one potsherd in each (of the first three Parvans of the Cāturmāyas) successively with the formulas representing the four names of the months.¹

XXI.2

As for pouring the clarified butter from the container of the cake on one potsherd: One should pour, says Baudhāyana. One should not, says Śāliki.

As for the offering of the whey: One should offer with the formula recited in a low voice, says Baudhāyana. Loudly, says Śāliki.

As for the consuming of the whey: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that others should consume simply by smelling. The sacrificer himself should consume in reality.

As for the turning back (of the hair): Baudhāyana says that one should get the hair pressed with the device for turning back,¹ and get the hair and beard shaved. Śāliki says that one should get the hair pressed with the device for turning back and get the beard shaved. Aupamanyava says that one should get the hair pressed with the device for turning back, but should get neither beard nor the hair shaved.

As for the preparation of the implements to be used in the southern sanctuary in the Varunapraghāsaparvan: (The view expressed in) the sūtra (is that) of Baudhāyana. They should be of gold or of silver, so says Śāliki. They should be made of the wood of Prosopis spicigera; so says Aupamanyava.

As for the carrying away of the Stambayajus: The two² should carry away the Stambayajus while moving in opposite directions, so says Baudhāyana. Together, says Śāliki.

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1. In the Śunāśūryaparvan he should offer three drops silently and the fourth with the formula, samsarpo′si ... representing the thirteenth month.
2. That is, a porcupine’s quill.
3. The Adhvaryu and the Pratīprasthātr.
V.5: 238.4 एशीको शूर्योति || सूत्रं बौधायनस्य || दर्शमयं वा कुषामयं वेति शालीकर: || प्रत्यक्षमत्यौपममन्यव: ||
V.8: 244.15 शूर्यानुस्मार्कतिः इति || अनुप्रहरेदितिः बौधायन: || नानुप्रहरेदितिः शालीकर: || अद्वैतस्थान्यं भूतातिथ्यौपममन्यव: ||
V.8: 246.10 आमिक्षयोरवदान इति || सूत्रं शालीकरः || अन्तः ह स्माह्याणम् आमिक्षयोरवदाय मेरीमवदः शालीकरणमवर्द्धेद्यासोका हेते भवन्ति || उत्तमेनावदानन्तर विश्वलोपः समवद्यादितियौपममन्यव: || २ ||
V.8: 246.6 मारुत्य चर्याय इति || सूत्रं बौधायनस्य || उत्तरं एवायो मारुत्यां चरितिः शालीकरः: ||
V.8: 248.6 मारुत्ये मेक्षण्यानुस्मार्कतिः इति || अनुप्रहरेदितिः बौधायनः || नानुप्रहरेदितिः शालीकरः: ||
V.9: 250.3 अवभृथुतिः इति || सूत्रावचार्योः || अन्तः ह स्माहौपममन्यस्वेष्यं निष्काशनेन चावभृथुमवेयादितिः ||
आयातमुदकातस्य प्रत्यसनम्: ||
आयातमाैस्ववनम्: ||
V.9: 250.7; XX 31: आयातेः सामीधां करणम्: ||
V.10: 252.7 आनीकवतस्य निर्वर्ण इति || पाणिभ्रमणेनियो- दित्यस्योदयामकाहेतुत्याचार्योः || मुखिमेव ग्राहोपरित्यौपममन्यव: ||
साकृं रसिभ: प्रचरेदितियोपममन्यमवः: || एष एवायपि सांपत्यस्य प्रदेशे: एष कृस्वक्षनसः ||
V.10: 252.9 गृहमेधीयस्य मन्त्रामन्त्र इति || मन्त्रवान् स्यादितिः बौधायनः || तृषीक इति शालीकरः: ||
As for the gazing at the clarified butter: Badhāyana says that (the sacrificer) should sit down to the south of the altar for Full-moon and New-moon sacrifices, gaze first at the clarified butter placed within the southern altar and then that within the northern altar. Śālikī says that he should sit down on the conjunction of both the altars, gaze first at the clarified butter placed within the southern altar and then that within the northern altar. Aupamanyava says that (he should gaze simultaneously at both the clarified butters placed) in the middle (of the two altars).

As for the winnowing basket made of reeds: (The view expressed in) the sūtra (is that) of Baudhāyana. It may be made of Darbha-grass or Kuśa-grass, says Śālikī. That which is at hand, says Aupamanyava.

As for the throwing in of the winnowing basket: One should throw it in, says Baudhāyana. One should not, says Śālikī. One should sprinkle it with water and bring in use, says Aupamanyava.

As for taking the portions of the two Āmikṣās: (The view expressed in) the sūtra (is that) of Śālikī. Baudhāyana says that after having taken the portion of the two Āmikṣās, one should place the (figure of) female sheep upon them. He should not take up leaves of Prospis spicigera and flour of parched fruit of Capparis aphylla. These are spoken of as the food (of sheep). Aupamanyava says that one should put all the material together with the last portion.

XXI.3

As for the offering of the Āmikṣā to the Maruts: (The view expressed in) the sūtra (is that) of Baudhāyana. The Pratiprasāṭr should offer the Āmikṣā to the Maruts on the northern fire itself.1

As for the throwing of the corn-stirring stick pertaining to the Āmikṣā for the Maruts: One should throw, says Baudhāyana. One should not, says Śālikī.

As for the Avabhṛtha-rite: (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should perform the Avabhṛtha-rite with the husks and scrapings (of the Āmikṣā).

The tossing of the end of the water is explained.
The procuring of fire-sticks is explained.2

As for the pouring out (of paddy) for the cake to Anīkavant Agni: The Adhvaryu should touch together his palms (with the relevant formulas) and wait for sunrise; this is the view of the two teachers. While he is taking a handful of paddy,

1. Because the southern sanctuary pertains to the Full-moon and New-moon sacrifices, not to the Animal-sacrifice.
2. cf. BaudhŚŚ VIII. 20
V.10: 252.11 गृहमध्येयस्य निर्वपण इति || पवित्रवत्ता पात्रेण मन्त्रवन्तमिति वौधायनः || अपवित्रेण तूष्णीकमिति शालीकिः ॥

V.10: 252.11 गृहमध्येयस्य श्रण इति || पयसि श्रप्येदिति बौधायनः || अपस्वति शालीकिः ॥

V.10: 252.11 शाकलानां करण इति || कुर्यादिति बौधायनः || न कुर्यादिति शालीकिः ॥

V.10: 252.13 गृहमध्येयस्यसाधन इति || दात एव बहिष्णुसादयेदिति बौधायनः || ये सने सुषुपकाः कुशः स्पुस्तेषिः शालीकिः ॥

V.10: 252.14 गृहमध्येयस्य चर्याया इति || उपान्तः चरितेदिति बौधायनः || उच्चरिति शालीकिः ॥

V.10: 252.15 शाकलानामनुप्रहरण इति || अनुप्रहरेदिति बौधायनः || नानुप्रहरेदिति शालीकिः ॥

V.10: 252.16 प्रतिवेशस्य श्रण इति || अन्वाहर्यपचने श्रप्येदिति बौधायनः || ग्रामाग्राविति शालीकिः ॥

V.10: 254.3 पूर्णदर्शस्य होम इति || सूत्रमाचर्ययोः || व्याहतिरेक्षचा ब्रह्मणो हिंकारे जुहुयादिति गोतमः || ३ || प्रथमः ॥

V.11: 256.1 महापित्याध्यस्य बहिष्णीति || समूलमेतदहिष्णविति बौधायनः || तत्र नासित प्रत्यभिमर्शन इति || सातिशोष्य भवतीति शालीकिः || तत्र सिद्धः प्रत्यभिमर्शन इति || निर्मूलसमेतदहिष्णादितिस्वीप-मन्यवः ॥

V.11: 256.19 अवेतदभिवाचनयायेदुग्धमर्शपात्रमिति || सूत्र बौधायनस्य || अथ यदि कन्यः स्थादिर्युधुष्णीयेति शालीकिः ॥

V.11: 256.12 तेषां ब्रह्मिष्वेव हविष्कृतमुद्रादयत्युपद्यक्षचतेव यवानिति || सूत्रः शालीकिः || अन्तः ह स्माह बौधायन आवप्प्रभृति यवेशु मन्तरकर्माभ्यावैत्तन तन्न तु हविष्कृतस्यादिति ॥
he should await sunrise, says Aupamanyava. He should make the offering when the
rays appear, says Aupamanyaviputra. This rule applies to the pouring out for the
oblation to Sāṁtapana Maruts and also to Krīdin Maruts.

As for the cooking of the rice to Grhamedhiya Maruts with or without the
relevant formulas: It should be with the formulas, says Baudhāyana. Silent, says
Śāliki.

As for the pouring out of paddy for the rice to Grhamedhiya Maruts: One
should pour out with the relevant formulas in the vessel with the strainers held
across, says Baudhāyana. Without any formulas in a vessel without the strainers, says
Śāliki.

As for the cooking of rice for Grhamedhiya Maruts: One should cook in milk,
says Baudhāyana. In water, says Śāliki.

As for the laying of splinters (as enclosing sticks): One should lay, says
Baudhāyana. One should not, says Śāliki.

As for the placing of the rice cooked for Grhamedhiya Maruts: One should
place on the Barhis (formally) cut, says Baudhāyana. On other unused darbha-
blades, says Śāliki.

As for the offering of the rice to Grhamedhiya Maruts: One should make the
offering with the mantras recited in a low voice, says Baudhāyana. Recited loudly,
says Śāliki.

As for the throwing of the splinters (used as enclosing sticks): One should
throw, says Baudhāyana. One should not, says Śāliki.

As for the cooking of auxiliary rice: One should cook on the Anvāhāryapacana
fire, says Baudhāyana. On the village-fire, says Śāliki.

As for the offering of the Pūrṇadarśya: (The view expressed in) the sūtra (is
that) of the two Ācāryas. One should pronounce the Vyāhṛtis and make the offering
at the him sound uttered by the Brahman, says Gautama.

XX.4

As regards the Barhis for the Mahāpitrtyajña: This Barhis is with roots, says
Baudhāyana. Herein there is no touching back. The Barhis should be with roots
remaining in the ground, says Śāliki. Herein the touching back is self-evident. One
should cut it so that there would be no roots, says Aupamanyava.

As for the half potful of milk of a cow which feeds another’s calf: (The view
expressed in) the sūtra (is that) of Baudhāyana. If the quantity is less, one should
add water, says Śāliki.

As for the injunction that one gives out a call to the preparer of the oblation-
matter in respect of the paddy alone, and the barley is held back: (The view
expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that the acts beginning
V.11 : 256.22 आच्छन्निश्चित इति || जागरणं गार्हपत्यमायेर्ययो
निनवेदिति बौधायनः || अप्रेणातिहायति शालीकिः || अप्रेन वा जागरणे
वेद्योपमनयः ||
V.11 : 256.23 वेद्यं करण इति || मपिनिष्क्रियामयगराराहिको गृहं
स्वातांदे कृत्यादिति बौधायनः || अन्तराविज्ञा दिशामिति शालीकिः || अन्तराविज्ञानेपञ्चेनेवाहितं इत्योपमनयः ||
V.11 : 256.24 अन्तराविज्ञानेपञ्चेनेवाहितं इति || स्वेच्छ स्थान
उपसामित्रश्राति बौधायनः || इथमेवातिप्रणेयुरिति शालीकिः ||
V.12 : 258.8 अम्भोत्त्र हारानां ग्रहण इति || पञ्चगृहीतानि वा
पञ्चगृहीतानि वा स्यूरिति बौधायनः || पञ्चगृहीतानेवेति शालीकिः ||
V.12 : 258.9 प्रस्तरस्य मन्नाधिनेन इति || ग्रहणं चैव एव त्यसं च
तृष्णिकर्त्स्यादेत्तरस्ना तत्त्वादिति शालीकिः || संघर्षेऽव चैव
न्यसानं च सतृष्णिकर्त्स्यादेत्तरस्नात्त्वादिति शालीकिः || यावविशेषमेव
तृष्णिकर्त्स्यादेत्तरस्नात्त्वादिति त्योपमनयः ||
V.12 : 258.10 त्रिपरसालि : परिस्तृतग्येतीति || सूत्रं बौधायनस्य ||
यथोत्तरनेवाच संस्तृतग्येदिति शालीकिः ||
V.12 : 258.10 वेद्यं स्तरण इति || सूत्रं बौधायनस्य || ऊर्जान्वदस्य त्वा
स्तृतग्येति यूयादिति शालीकिः || इति ||
V.12 : 258.12 परिद्वीपानं परिधान इति || सूत्रं शालीकिः || अत्रो ह
स्माह बौधायनः : सर्वार्थेन्द्रीयार्थविद्यात्मीतित्वाधारं || क्रियामाणे
दक्षिणःत्योत्मपनि ज्ञातिः ||
V.12 : 258.16 हविषामुद्रास्नमं इति || सूत्रं बौधायनस्य || यथाशृंवत्तेव
हविषायुद्धास्वेदिति शालीकिः ||
V.12 : 260.9 हविवारसंचरो ध्वयेक्षोत्ति || दक्षणेनेति बौधायनः ||
उत्तरेणेति शालीकिः ||
V.13 : 260.15 विपिरिक्रामसूत्रं रूतिका विपिरिखर्निति हविश्वसी
ति || सूत्रं बौधायनस्य || नात्र हविश्वसं विपिरिखर्यात्मिति शाली-
with the powdering into the mortar should be accompanied by the relevant formulas also in respect of barley. The call to be given to the preparer of oblation-material should, however, be combined (with the one given in respect of paddy).

As for the pouring down (of water from the ladle) for the Āpyas: One should pour down for the Āpyas along the rear of the Gārhapatya, says Baudhāyana. Along the front (of the Gārhapatya) leaving some distance, says Śāliki. Either along the rear or along the front, says Aupamanyava.

As for the preparation of the altar: Having gone out of the (Gārhapatya) fire-chamber, one should prepare it in the south-eastern direction, says Baudhāyana. One should prepare it towards that direction inside (of the fire-chamber), says Śāliki. Around the Anvāhāryapacana fire, says Aupamanyava.

As for the enkindling of the Anvāhāryapacana fire: It should be enkindled in its place, says Baudhāyana. A burning faggot should be carried towards it, says Śāliki.

As for the taking up of portions of clarified butter: They should be in five spoonfuls or six spoonfuls, says Baudhāyana. In six spoonfuls, says Śāliki.

As for the reciting or non-reciting in regard to the Prastara: Taking and placing of it should be done silently; other things should be accompanied by the formulas, says Baudhāyana. Its formulating and placing should be done silently; other things should be accompanied by the formulas, says Śāliki. All things up to the placing should be done silently; other things should be accompanied by the formulas, says Aupamanyava.

As for the injunction that one goes around thrice strewing around by the left: (The view expressed in) the sūtra (is that) of Baudhāyana. One should strew (the darbha-blades) together as they come to his hand, says Śāliki.

As for spreading darbha-blades within the altar: (The view expressed in) the sūtra (is that) of Baudhāyana. One should do so while pronouncing the formula ūṇāmradasāṃ tvā stṛṇāmi ... says Śāliki.

XXI.5

As for the laying down of the enclosing sticks: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should lay down all the enclosing sticks. While the Pitr-rite is being performed, he should lay down the northern enclosing stick towards the south.

As for the taking down of the oblations: (The view expressed in) the sūtra (is that) of Baudhāyana. One should take the oblations down according as they become cooked, says Śāliki.

As for the movement of the oblations and of the Adhvaryu: It should be along the south, says Baudhāyana. Along the north, says Śāliki.
कि: || नात्र हवीशि विपरितरेयातामध्यवर्त्ति शैवाल्याः प्रशस्ति विपरित्रामेतः-भिन्नोपमन्यव: ||

V.14: 262.9 आश्रावण इति || ओ स्वत्वेति बौधायन: || आ स्वत्वेति शालीकि: || स्वेत्युपममन्यवः ||

V.13: 260.9 प्रवर इति || सूत्रमाचार्ययो: || विद्वानश्रेष्ठिक्ति-भिन्नोपमन्यवः ||

V.15: 264.20 आश्रातं पिण्डानां दानम् ||

V.15: 266.14 आश्रातमांग्नाम्यनांय: ||
आश्रातं पिण्डानमुग्रहरणम् ||

V.16: 268.8 तैपञ्चकाणां मन्नामन्त्र इति || मन्त्रान: स्परित बौधायन: || तूणीका इति शालीकि: || अपेनानेककपाल एव श्रीपेदन्युपममन्यवः ||

V.16: 268.10 एकोल्मुकस्य हरण इति || अन्वाहार्यपचनाः शैलशरादिति बौधायन: || ग्रामाविरिति शालीकि: ||

V.16: 268.11 एतसमादाय गाह्यपत्ममुप्पतिष्टत इति || स ह स्माह बौधायन उभय एष मन्त्रो भवताध्यायवध्व मायामन्त्रेति || याज्ञान
एवेति शालीकि: ||

V.16: 270.8 तैपञ्चकाणामुत्केदन इति || सूत्रं शालीके: || अत्रो
ह स्माह बौधायनस्त्रेवताव्यक्तिः जायपत्तिः त्रिरुख्येकदेवभावत्वा भगाय
वेति || 5 ||

V.16: 270.13 अथ्यन्तमानस्त्राज्ञाकाविधायति || सूत्रं शाली-के: || अत्रो ह स्माह बौधायनो यज्ञानस्त्रेवक्तस्य मन्त्रेणावपेत्तूषीये पत्त्वे
च भगकामाये चेति ||

V.17: 270.17 अथैन्यन्तर अध्यो नीलोहिताभागं सूत्रांम्य विश्राण्य शुके या स्थापनो विशाखां या ब्रजातीति || नूतन: कल्पो
बौधायनस्त्योत्तर: शालीके: ||
As for the injunction that the priests move around in the reverse direction, and the oblations are moved around: (The view, expressed in) the sūtra (is that) of Baudhāyana. The oblations should not be moved around, says Śāliki. The oblations should not be moved around; the Adhvaryu and the Āgīnadhra should move around, says Aupamanyava.

As for causing to announce: (The announcement should be) “O svadhā” says Baudhāyana. “Ā svadhā” says Śāliki. “Śvadhā” says Aupamanyava.

As for the choosing (of the Hotṛ): (The view expressed in) the sūtra (is that) of the two teachers. (The Adhvaryu should pronounce) viḍvānī srīhitvan, says Aupamanyava.

The offering of balls (of cooked rice) is explained.
The putting of collyrium and anointing have been explained.
The discarding of the (rice) balls is explained.

As for the reciting or non-reciting of mantras in respect of the Tryambaka (cakes): (The cakes) should be prepared to the accompaniment of the formulas, says Baudhāyana. Without reciting any formula, says Śāliki. One should take them along with the cake on one potsherd, says Aupamanyava.

As for the carrying of a fire-brand: One should carry it from the Anvāhārayapacana, says Baudhāyana. From the village-fire, says Śāliki.

As for the injunction that they pray to the Gārhapatiya having taken up this (= Tryambaka cakes etc.): Baudhāyana says that the formula belongs to both the Adhvaryu and the sacrificer. Only to the sacrificer, says Śāliki.

As for the tossing up of the Tryambaka cakes: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should go round thrice without a break and then toss up thrice with the formula, “for fortune thee,” “for fortune thee.”

XXI. 6

As for the injunction that (each one) puts (the cake) into the joined palms of the sacrificer: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that each one should put into the joined palms of the sacrificer while the relevant formula is being uttered, and silently into the joined palms of the sacrificer’s wife and the daughter desiring a husband.

As for the injunction that one should pour them into a woven basket, tie them with blue and red threads and fasten upon a dried pole or on a two-pronged pole: The former option is of Baudhāyana, the latter of Śāliki.

As for the pouring down of the pitcher: one should pour down by the right, says Baudhāyana. As may be possible, says Śāliki.

As for the performance of the Śūnāsiriya Parvan: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should perform that Parvan in the
V.17: 270.20 उदपात्योपप्रयननौन इति। प्रदक्षिणामुपप्रयननौन्येन इति। बौधायनः। कः पशोपपादित्तिशालीकिः।

V.18: 272.12 शुणासीरीयपरं इत्याया इति। सूत्रं शालीके॥ अन्तः ह स्माह बौधायनो य एवतः उद्धर्ममापूर्यस्मापन्त्यम आगच्छेतुष्मान्यशुणासीरीयपरमा यज्ञेत॥ ज्योधस्मयेवत्नमसास्यापीज्ञार्य दृश्यं भवती॥

V.18: 274.2 वेद्य करण इति॥ दार्शिष्योंमासिक्नी स्मार्दितिः। बौधायनः। पाशुबन्धिकीति शालीकिः॥

V.18: 274.4 दक्षिणानां दान इति॥ सूत्रं शालीके॥ अन्तः ह स्माह बौधायनों हिरण्यं वैष्णवरे ददाध्रेऽतु शालीस्त्रयं ब्रह्मणप्रत्यायं द्वारादा। पुनः तिस्त आनीकन्ते तिस्तः। सांतप्ने चतुर्स्तो गृहमेधीय ऋष्यं पूर्णदृष्टं तिस्तः। क्रैड़ावं तिस्त महाहविस्तिः। तिस्त आदित्ये द्वारादा। शुणासीरीय्यविश्विः॥। अन्तः ह स्माहौपपमन्यवध्वुतः। विश्वास्तुमारस्यदक्षिणां। सम्यक्राता भव्यति ताश्चेत्रज्ञोद्धेश्वा सांस्येतावते। मन्यान्वौदनान्वैतावतो ददाते॥ हैवेत् काममवाच्चोत्तिः॥

V.18: 274.15 चातुर्म्यास्यानामस्त इति॥ सोमान्तानि स्युतिः। बौधायनः। पश्च्चतानीन्नि शालीकिः॥ सवनेष्ठा यज्ञेत्यौपः। मन्यवः॥ ६॥ द्वितीयः॥

VI.1: 276.1 अथातो उपप्रयोगम व्याख्यायामः॥

VI.10: 292.18 स ह स्माह बौधायनो नाद्वृक्षा राजार्ण कर्त्त्वं दीक्षेयति॥ अन्तः ह स्माह शालीकियं दीक्षा दीर्घं। स्युराश्चासिकार आह्वारस्यां श्वदीर्घः। काम दीक्षेयं दीक्षेयति॥

शालाया अध्यवसान इति॥ स ह स्माह बौधायनो मध्यंदिने। शालामध्यवस्येत्यस्पाय। नवव गच्छेदयुगवयजनानो राज्य चारणिष्यां। चेति॥ अन्तः ह स्माह शालीकिः। काम पूर्वर्ष सारिसे या। शालामध्यवस्येत्रायुक्तवास्तमयादीक्षणां। संतिष्ठायपथिषेदिति॥
next fortnight of waxing moon. This also applies to the performance of the Parvan occuring in the thirteenth month of the year.

As for the preparation of the altar: It should be the one to be prepared for the Full-moon and the New-moon sacrifices, says Baudhāyana. It should be the one to be prepared for an Animal-sacrifice, says Śāliki.

As for the giving away of the Dakṣiṇās: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should give gold in the Vaiśvānariyeṣṭi, a milch-cow in the Pārjanyeṣṭi, twelve in the Vaiśvadevaparvan, twelve in the Varuṇapraghāsaparvan, three in the Iṣṭi for Anikavant Agni, three in the Iṣṭi for Sāṁtapana Maruts, four in the Iṣṭi for Grhamedhiya Maruts; a bull in the Pūrṇadaryya offering, three (milch-cows) in the Iṣṭi for Kṛiḍin Maruts, twelve in the Mahāhavis sacrifice, three in the Iṣṭi for Aditi, twelve in the Śunāśīryaparvan. Aupamanyava says that sixtyfour (milch-cows) are prescribed as Dakṣiṇās in the Cāturmāyas. If one is unable to procure them, one should give as many pieces of cloth, or as many pots filled with mantha or cooked rice. Thereby he gets his desire fulfilled.

As for the conclusion of the Cāturmāyas: They should be concluded with a Soma-sacrifice, says Baudhāyana. With an Animal-sacrifice, says Śāliki. One should perform the Savaneṣṭi,¹ says Aupamanyava.

XXI.7
AGNIŚТОMA

Now we shall explain the Agniśṭoma.

Baudhāyana says that one should not get initiated (for the Agniśṭoma) unless he beholds king Soma and the priests. Śāliki says that one may get initiated provided the Dikṣā-period is a longer one and the procurement of Soma and the arrival of Sāman-chanters is guaranteed.

As for the entering into the (Prāgvaṃśa) hall: Baudhāyana says that the sacrificer should enter into the hall at midday. Water should be carried ahead; the sacrificer should follow together with king Soma and the kindling woods. Śāliki says that the sacrificer may enter in the morning or afternoon. He should however see that the Dikṣāniyeṣṭi is concluded before sunset.

As for the carrying forth of the fires: One should carry actual fires, says Baudhāyana. One should consign them into the kindling woods, says Śāliki.

As for the offering with Saptahotṛ-formulas: (The view expressed in) the sūtra (is that) of Baudhāyana. One should first make an offering with the Śaḍḥotṛ-formulas and then with the Saptahotṛ-formulas, says Śāliki.

1. Bhavasvāmin in the Bhāṣya says dvādasāḥhokā. The commentary Subodhinī on Baudhāyāṇa V gives the details, namely, the offerings of a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra-Agni, and a cake on twelve potsherds to Viśve Devas.
VI.1.276.14 | अम्रीनार हरण इति || अजसान्हरेरदिति बौधायनः || अरणाथः सामारेहति शालीकरः ||

VI.1.276.18 | सप्तहोतुहोम इति || सूत्रेऽ बौधायनस्य || षड्योतारः हुत्वा सप्तहोतारः जुद्यादिति शालीकरः ||

VI.1.276.19 | यूपाहुत्ये हवन इति || पूर्वऽ कल्यो बौधायनस्य ||

उत्तरः शालीकरः

VI.1.278.1 | वाससामुपकल्पन इति || अद्याविति बौधायनः ||

१३५४ || सप्तरति शालीकरः

VI.1.278.1 | कृष्णाज्ञानामुपकल्पन इति || पद्धति बौधायनः ||

षडिति शालीकरः

VI.1.278.1 | कृष्णविषाणाय उपकल्प इति || त्रिवलिति बौधायनः ||

पञ्जवलिति शालीकरः || सकलेवैशा स्यादित्यौपमन्यवः

VI.1.276.21 | ब्राह्मणदान इति || कंस इति बौधायनः ||

चमस इति शालीकरः

VI.1.276.21 | प्रार्ग्रहत्स्क करण इति || स ह स्माह बौधायनो न प्रार्ग्रहं सम्बन्धश्रो न प्रार्ग्रहं शालीकरः ||

VI.1.276.21 | तीर्थगमन इति || स ह स्माह बौधायनः

प्रदक्षिणावृत्तैतत्तथिर गच्छेदाद्वित्तीयो उपस्तेलेचैत्तिते, अन्तो ह स्माह

शालीकरिं प्रदक्षिणावृत्तैतत्तथिर गच्छेदाद्वित्तीयो प्रदक्षिणावृत्तिते

VI.1.278.2 | अधास्य ग्राह्युखस्त दक्षिण गोदाममद्वितन्तीति ||

सूत्रेऽ बौधायनस्य || उम्भस्मेच्छति मन्त्रेऽ कुर्यादिति शालीकरः

VI.2.278.3 | अभ्यज्ञान इति || सूत्रेऽ शालीकरः || अत्यो ह स्माह

बौधायनो महिनां पयो उसीत्यादय वर्णमा असि वर्णमाय भविः वेदीदाय भारीतिति ||
As for the offering pertaining to the sacrificial post: The former option is of Baudhāyana; the latter of Śāliki.

As for the procurement of pieces of cloth: (One should procure) eight, says Baudhāyana. Seven, says Śāliki.

As for the procurement of skins of black antelope: (One should procure) five, says Baudhāyana. Six, says Śāliki.

As for the procurement of a horn of black antelope: It should have three curves, says Baudhāyana. Five, says Śāliki. It should be whole, says Aupamanyaya.

As for the container of Vrata-milk: It should be of bronze, says Baudhāyana. It should be a wooden goblet, says Śāliki.

As for the performance of the Pravargya-rite: Baudhāyana says that one should not perform in the first Soma-sacrifice. Thereby he becomes capable of performing a subsequent Soma-sacrifice. One should not at all go in for the Pravargya, says Śāliki.

XXI.8

As for reaching the water-place: Baudhāyana says that one should turn by the right and then proceed to the water-place. From there he should return by the left. Śāliki says that one should turn by the left and then proceed to the water-place. From there he should return by the right.

As for the injunction that one moistens with water the hair near the right ear of the sacrificer facing the east: (The view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should perform with formulas the rites pertaining to the hair near both the ears.

As for the anointing: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that the Adhvaryu should take the ointment with the formula, “Thou art the milk of great (cows),” and anoint with the formula, “Thou art the giver of vigour, grant me vigour.”

As for applying collyrium to the eyes: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should take it with the formula, “Thou art the pupil of the eye of Vṛtra” and apply with the formula, “Thou art the guardian of eyes; do thou guard my eyes.”

As for the Brāhmaṇa-injunction that (the sacrificer) applies collyrium five times without moving back (the tufted blade of śara-grass)—thrice the southern eye and twice the northern one. (Or) five times the southern one and five times the northern one: The former view is of Baudhāyana, the latter of Śāliki.

As for the purifying: Baudhāyana says that the Adhvaryu should purify (the sacrificer) with three sets each comprising seven bunches—with the first one at the vital breath, with the second one on the navel and with the third one on the ankle.
VI.2: 278.17 आज्ञन इति || सूत्रं शालीके: || अन्त्रो ह स्माह बौधायनो वृत्तस्य कनौनिकासित्यादाय चक्षुष्या असि चक्षुमें पाहिष्याः-तेति ||

VI.2: 278.18 त्रिनिथांवं द्विलतरमयु पञ्च कृत्य आज्ञा इति ब्राह्मण पञ्च कृत्य एवं दक्षिण पञ्च कृत्य उत्तरमिति || पूर्वः कल्पो बौधायनस्योतरः शालीके: ||

VI.2: 278.20 पवन इति || स ह स्माह बौधायनस्यार्ण्यस्य वर्गस्य क्रृत्या तेषामेकन प्राणदेशे पवयेदेशेतरणानाभिदेशे 5थेतरणरुप्तदेशे 5थेनाक्यदेशरुप्तुद्योद्योजुत्तिथितदेशि || अन्त्रो ह स्माह शालिकेथ्यां पवयति त्रिभि: पवयस्येवतीरेवेषकिंश्चायास्यास्सार्याः: पवयित्वाधृतमयेव न्यदेशरुप्तुद्योजुत्तिथितदेशि || अन्त्रो ह स्माहीपमनिवोः समस्तैः नेवाणस्य पवयेर्च्छिप्तस्य शुचामयु पुनातु वाक्यपितोरुप्तु शुचामयु देवस्त्वा संविता पुनात्त्रांच्छिद्रेण पवित्रायेति वसोः सूयस्य समितितः देवतायां देवतायां यामित्वार्च्छिल्लित्रुद्योजुत्तिथितदेशि ||

VI.2: 280.2 अथैः सवयेव पाणावस्यन्यायते || दक्षिण इति प्रोक्तम् || पूर्वः कल्पो बौधायनस्योतरः शालीके: ||

VI.2: 280.5 अथैःमग्रेणाहवनीयं पर्याणीयति || जघननेिति प्रोक्तम् || पूर्वः कल्प: शालिकेनुत्तरः बौधायनस्य ||

VI.3: 280.17 पत्या उदान्यन इति || सूत्रं शालीके: || अन्त्रो ह स्माह बौधायन: सुचिमेवेनां पवयत्वा सर्वयव्योवदानीय जघनेन गार्हपत्यमुपवेशयेदिति ||

VI.3: 280.8 पत्या दक्षिण इति || सूत्रमाचार्ययो: || अन्त्रो ह स्माहीपमनिवोः प्राणायीये हविष्कृद्यते पत्रोः देश्येिति ||

VI.3: 282.9 न यज्ञानं ब्रतमुपनयति || सूत्रं शालीके: || अन्त्रो ह स्माह बौधायन: सौमिके तने पौरोदाशिक यज्ञानमध्यावर्तैः पञ्चास्य पुनरालम्ब्यादिति ||
He should sprinkle water upon them and toss up towards the north. Śālikī says that, following the injunction—one purifies with two, one purifies with three, one should purify separately with twentyone bunches, sprinkle water upon them and toss up towards the north. Aupamanyava says that one should purify the sacrificer at his vital breath with all bunches together, with the combined formulas, "May the lord of cognition purify thee, may the lord of speech purify thee, may god Savitṛ purify thee with the strainer without a crevice, by means of the rays of the shining sun." He should make the sacrificer recite the formula divinitywise, sprinkle water upon them, and toss up towards the north.

As for the injunction—having held him by his left palm: by the right palm—so is it said (elsewhere): The first alternative is prescribed by Baudhāyana; the second by Śālikī.

As for the injunction - after having led him along the front of the Āhavanīya: along the rear—is said (elsewhere): The first alternative is prescribed by Śālikī; the second by Baudhāyana.

As for the escorting of the sacrificer's wife: (The view expressed in) the sūtra (is that) of Śālikī. Baudhāyana says that one should purify her who is already clean, escort her with the entire verse (praitu brahmaṇas patī ... ) recited by her, and seat her to the rear of the Gārhapatya.

As for the initiation of the sacrificer's wife: (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should initiate her at the Prāyaṇīyeṣṭi at the end of the call to the preparer of oblation-material.

As for the injunction that the Adhvaryu does not administer vow to the sacrificer: (The view expressed in) the sūtra (is that) of Śālikī. Baudhāyana says that in the procedure of a Soma-sacrifice the sacrificer's duty prescribed in the Paurodāśika Kāṇḍa (of the Kāṇḍānukrama) recurs except "the regaining of the sacrifice."

As for the injunction that (the Pratiprasthāṭr) does not gird the sacrificer's wife: (The view expressed in) the sūtra (is that) of Śālikī. Baudhāyana says that one should gird her at the Dikṣāniyeṣṭi with the formulas prescribed for the Adhvaryu and the sacrificer and ungird her at the conclusion of the Iṣṭi. Optionally he may gird at each Iṣṭi (in the Soma-sacrifice) hereafter with the formulas prescribed in the Paurodāśika Kāṇḍa.

As for the swelling of the Dhruvā: Baudhāyana says that both the Adhvaryu and the sacrificer should swell the Dhruvā. Śālikī says that the Adhvaryu alone should swell the Dhruvā and then offer the Dikṣāhutis.

1. cf. BaudhŚŚ XIV.9, TS III.2.7.2
VI.3: 282.3 न पल्लीं सन्नहातीति || सूत्रं शालीके: || अत्रो ह स्माह बौधायनो दीक्षणीयामेनां संबंध संस्थितायां विमुच्याध्वरिकेन सह याजमाननेन तन्नेतने रात्रि उध्यं पौरोड़ाशिकेन कर्मणालिङ्गंनब्रह्मरिति ||

VI.3: 282.7 धृताया आध्यात्म इति || स ह स्माह बौधायन उभावेव धृतायामायायेतामध्य्युक्ति यजमानश्रेष्ठि || अध्यात्मित धृतायामायव दीक्षाहुतीजुढ़यादिति शालीकि: ||

VI.3: 282.8 दीक्षाहुतीनानं होम इति || सूत्रं बौधायनस्य || चतुर्थां पठायमूलते जुढ़यादिति शालीकि: || अत्रो ह स्माहौपपमन्यव आकृतेः प्रयुक्त इति तितो उन्वार हुवा सरस्वते पूर्णेः उदय इत्यपातीतामप्रदैवीर्वतेः जुढ़यादोध्युद्धणि || 8 || तृतीयः:

VI.5: 282.19 कृष्णाजनिनयोरिति || द्राध्यां समुष्टीत्वाः दीक्षेये दिति बौधायनोस्य यज्ञान्तरस्यस्मार्कायासुपादिनां विवेकाचात्तिच ग्रञ्जिति ||

VI.5: 282.20 शुक्रकृष्णयोः संमर्शन इति || शुक्रं सहकर्षो धर्तिति कृष्णं ज्ञातितिएवं शुक्रकृष्णो समृषेदिति बौधायन: || पृथवेनेत्तवंसंविधं समृषेदिति शालीकि: || अपेनेकानुस्त्वच संमृषेदित्योपमन्यव: ||

VI.5: 284.1 कृष्णाजनिस्याभिदेशप्रयोग इति || सूत्रं शालीके: || अत्रो ह स्माह बौधायन: पूर्व वोतरं वार्षा-विगुर्थीयातृतीयेन मध्यदेशं गच्छिदिति ||

VI.5: 284.4; XX 10: 1388.19 आख्यायां ग्रंथिकरणम् ||

VI.5: 284.8 अध्यास्य प्रदक्षिणमुखीषण शिरो वेष्टयतीति || सूत्रं बौधायनस्य || वाससैव संप्रच्छल: स्यादिति शालीकि: ||

VI.5: 284.11 कृष्णविषयायथाः प्रदान इति || सूत्रं शालीके: || अत्रो ह स्माह बौधायन: समस्तेनैवास्मी मन्नेन कृष्णविषयाणां प्रयच्छेतुण्याः वेदान्तमुद्रायात्तूण्याः केशान्तमुपमस्यषोदिति ||

VI.5: 284.16 दण्डस्य प्रदान इति || सूत्रमाचार्येः || अत्रो ह स्माहौपपमन्यव: समस्तेनैवास्मी मन्नेन दण्डं प्रयच्छेत्यूपस्था देवो वनस्पतिरूध्वो मा पायोदोषु इति ||
As for the offering of Dīkṣāhutis: (The view expressed in) the sūtra (is that) of Baudhāyana. One should join the fifth verse to the fourth and make the offering, says Śāliki. Aupamanyava says that one should make three consecutive offerings beginning with ākūtyai prayuje..., drop the subsequent formula, sarasvatyai piśne'gnaye... and then offer with āpo devir bhātir viśvaśambhuvah... and then make the Audgraḥana offering.²

XXI.9

As for the skins of black antelope: Baudhāyana says that one should initiate the sacrificer using the two skins pressed together. If there is only one skin, one should fold back the right foreleg. Śāliki says that there should be a single skin.

As for the touching together of the black and white parts of the skin: Baudhāyana says that the thumb should be on the white part and the forefinger on the black one. In this way he should touch together the white and black parts. Śāliki says that one should touch together the joint with the flat palm of his hand. Aupamanyava says that one should touch the skin with one finger.

As for the crawling towards the skin of black antelope: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that the sacrificer should split the former or latter verse-half, and move on the middle part of the skin with the third part.

Tying of the knot (of the sacrificer’s girdle) is already explained.

As for the injunction that (the Adhvaryu) winds by the right the turban round the sacrificer’s head: (The view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that the sacrificer should be covered with a piece of cloth.

As for the handing over of a horn of black antelope: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should hand over the horn with the combined formula. (The sacrificer) should dig up the border of the altar silently. (The Adhvaryu) should silently touch the border of his hair.

As for the handing over of the staff: (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should hand over the staff with the combined formula, sūpāsthā deva vanaspathir ārdhu va pāhy o’ḍraḥ.

As for the injunction that the Adhvaryu makes (the sacrificer) recite the formula called “the touching of the sacrifice.”¹ (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that these formulas svāhā yajñam manasā svāhā

2. With the verse viśve devasya netur ...

1. Namely, svāhā yajñam manasā, TS I.2.2.3.
VI.5: 284.18 अथवेन ज्ञानस्वार्थाम् वाचायतीति. || सूत्रं शाली-के: || अत्रो ह स्माह बौधायनो मुण्डिकरणः खलच्चवित मन्त्रा दृढा भवति स्वावहा याः मनसा स्वावहा दावापृथिवीविभ्याः स्वाहोरोपत्तिकाष्टत्वाहा यज्ञ वातावरणं इति.

VI.5: 284.20 मुण्डिकरणं इति. || वाचोंसमुस्यंकुं मुण्डिकरणं स्थायितव बौधायनः. || आवातान्तरदीपिक्यं विस्तारं ध्यातित शालीके: ||

VI.5: 284.20 आवेदनं इति. || यथावर्णमावेदयेदितित बौधायनः. || अदिक्षित्कां ब्रह्मां इत्येव ब्रूयाति ध्यातित शालीके: ||

VI.6: 286.13 ब्रजदोहनं इति. || सूत्रं बौधायनस्य. || अपरद्वायकमेव यज्ञानस्य तद्भायतित शालीके: ||

VI.6: 288.4 यज्ञोपवेदं. || आ कृष्णानुवन्यासनादनुष्ठेलं तात्त्विकतित बौधायनः, || आवातान्तरदीपिक्यं विस्तारं ध्यातित शालीके: || आ दक्षिणानयनान्तित्वमन्यव:.

VI.6: 288.7 संवेशनयजुष्ठिति. || सूत्रं शालीके: || अत्रो ह स्माह बौधायनो स्ये तवसु सु जागृति. || संवेशनयजुश्चित्तित आचामेदेवीं धियं मनामह इति.

VI.7: 290.4 अथ सनीहारान्तरहितातिति. || अन्त्रोग्रहूपदयोरिति बौधायनः. || अन्त्रोग्रहूपरित शालीके: || सर्वस्यांख्सिद्धं इत्येव-पमन्यव:.

VI.6: 288.7 संवेशनयजु: प्रबुद्धयजु: प्रयाणयजु: पर्याणयजु: इतिति. || अनुधिप्रेतात्ति भवनीतित हृदिति बौधायनः. || सकृत्ततायेवैतात्त्वे वा रात्रि सवा स्थूरिति शालीके: ||

VI.7: 290.8 दक्षिणाणां प्रतिग्रहं इति. || स ह स्माह बौधायनो यस्य कस्य च जातस्य मन्त्रेन प्रतिगृहीयात्पुर्यात्त्वागतं मन्त्रेन विद्यमानं प्रतिगृहीयात्मिति. || अत्रो ह स्माह शालीकिर्मेय कस्य च जातस्य मन्त्रेन प्रतिगृहीयात्मितेव तस्य स्यादागन्त्ववैतात्त्वे ऊर्ध्व मन्त्रेन विद्यमानं प्रतिगृहीयात्मिति. ||
dyāvāprthivibhyām svāho'nr antarikśāt svāhā yajñam vātād ārābeare indeed intended for closing hands.

As for closing hands : Baudhāyana says that the closing of hands is accompanied by restraint of speech. Śāliki says that it continues up to the release of the intermediate initiation.

As for the announcement : Baudhāyana says that one should make the announcement in accordance with the sacrificer's caste. Śāliki says that one should make the announcement as "this brāhmaṇa has been initiated."

As for causing the Vrata-milk to be milked : (The view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that the sacrificer's Vrata-milk should be brought over from the western door.

XXI.10

As for the incidental employment of the two yajuses : Baudhāyana says that they should be employed (at the contingency) until the discarding of the skin of black antelope (at the Avahṛtha). Śāliki says that (they should be employed) until the release of intermediate initiation. Until the bringing in of the Dakṣinaś, says Aupamanyava.

As for the two yajuses for lying down : (the view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that (the sacrificer) should lie down with the formula, agne tvam sujāṛhi... When he is going to consume the Vrata-milk, he should sip water with the formula, dāivīṁ dhiyam manāmahe ...

As for the injunction that (the sacrificer) sends out the wealth-bringers : Except the noble and the Śūdra, says Baudhāyana. Except the noble, says Śāliki. Anybody for the success of the sacrificial performance, says Aupamanyava.

As for the formula for lying down, the one for getting up, the one for departing and the one for crossing water : These are to be employed as per the occasion, says Baudhāyana. They may be recited only once by day or by night, says Śāliki.

As for receiving (articles) of Dakṣinaś : Baudhāyana says that one should receive Dakṣina of whatever category with the relevant formula : one should also receive with the relevant formula the Dakṣina of the same category received again. Śāliki says that when one has received with the relevant formula the Dakṣina of a specific category, he should regard as formally received the Dakṣina of the same category again received. When one has to receive Dakṣina of another category, he should receive it with the relevant formula.

As for the giving away of the cow of unknown fate: The former option is that of Baudhāyana, the latter of Śāliki.

1. Namely, the cow which was brought over by the wealth-bringers but which is lost.
VI.8: 290.12 अविज्ञाताय दान इति। पूर्वः कल्पो बौधायनस्योतरः। शालीकेः।

VI.9: 290.21 प्रायण इति। पूर्वः कल्पः शालीकेरूतरो बौधायनस्य।

VI.9: 290.23 अथ यद्येव यात्रं व्रतनवेलोपाधिगच्छतीति। मध्यत्वांग्रीविवहयं व्रतेवदिति बौधायनः। उत्तरतो उपाय निधाय दक्षिणः। परिश्रित्य व्रतेवदिति शालीकेः।

VI.9: 292.2 अथ यद्यपवर्त्तताः अयपाधिगच्छतीति। सूत्रः शालीकेः। अन्तः ह स्माह बौधायनो यत्रैवपवर्यायाः अथ उपाधिगच्छतजः येवेवीरापो अपानं नपाद्य उभित्विविष्य इन्द्रिया-वान्मदिनस्मताः। गृहामूलः। त्रीलोकानादीती। तेषां मुक्तकान्ते निद्राः कौशलक्रमिषितः। अथावनं ध्वंसकान्तुः दच्चवः तन्तु-मिति। अथात्मुदकान्ते निद्राःकृतिराधिव्यथा अनुष्ठान्ति। स्या गाहते सं वा तरिते सेवुमेव कृत्यावलीते भ्राहणः। १०। चतुर्थः。

VI.10: 292.12 रोहिते चर्मणीति। सूत्रः बौधायनस्य। अण्यरोहितं स्त्यादिति शालीकेः।

VI.10: 292.14 अशुग्रहणे हिरण्य इति। कुर्यादिति बौधायनः। न कुर्यादिति शालीकेः।

VI.10: 292.18 देवयजनस्य धव्यसागरः। सूत्रमार्गार्थः। अथः ह स्माहैययम्यः। पुरस्तादेवैतत्रीविधयगतेषु देवयजनमध्यवेदित्वादि ता वा इत्यः सर्वः बौधायनः।

VI.10: 292.20 आख्यातः प्रायणययस्य निर्विशयम्।

VI.10: 294.8 प्रायणययस्य श्रयन। पयवसि श्रयवदिति बौधायनः। अस्थि शालीकेः।

VI.10: 294.8 प्रायणययस्साद्वारसद्विति बौधायनः। तूणीमिति शालीकेः।
As for the departure (by the sacrificer): The former option is of Śālikī; the latter of Baudhāyana.

As for the contingency, namely, the consuming of milk (by the sacrificer) while on journey: One should churn out fire, spread out fires, and consume, says Baudhāyana. One should keep the kindling woods to the north, put an enclosure to the south, and consume, says Śālikī.

As for the contingency - if the sacrificer meets on the way with waters which cannot be avoided by going circuitously: (The view expressed in) the sūtra (is that) of Śālikī. Baudhāyana says when he meets with waters which cannot be avoided by going circuitously, he should murmur the formula, devīr āpo āpām nāpād ya īṁmīr bhaviṣya indriyāvān madintamas tan vo gṛhnāmi. He should take up three clods of earth. He should keep down one of them with the formula, tān vo māvakramiṣam. Crushing it, he should pass across with the formula, acchinnam tantum ... He should keep down the last one on the border of water with the formula, prthivyā anu gṛṣam. He may either pass through water or cross (in a boat). “He passes beyond having formed a bridge as it were,” so says the Brāhmaṇa.

XXI.11

As for the injunction - on the red skin: (The view expressed in) the sūtra (is that) of Baudhāyana. It may even be non-red, says Śālikī.

As regards the piece of gold for taking up the shoots of Soma: One should procure, says Baudhāyana. One may not, says Śālikī.

As for the formal occupation of the sacrificial place: (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that the Adhvaryu should formally occupy the sacrificial place before the sacred fires have been spread into three fire-places. It is indeed said, “This entire (earth) is the altar.”

The pouring out of the oblation for the Prāṇiyeṣṭi is explained.

As for the cooking (of the rice for) the Prāṇiyeṣṭi: One should cook in milk, says Baudhāyana. In water, says Śālikī.

As for the placing of (the rice for) the Prāṇiyeṣṭi: One should place with the Śaṭṭhotṛ-formulas, says Baudhāyana. Silently, says Śālikī.

As for the offering (of rice) in the Prāṇiyeṣṭi: One should recite the relevant mantras in a low voice, says Baudhāyana. Loudly, says Śālikī.

As for the gazing at the sun: One should make the sacrificer gaze at the sun across a piece of gold, says Baudhāyana. Not across (a piece of gold), says Śālikī.

2. Namely, the carrying forth of the fires themselves.
3. Namely, consigning the fires into kindling woods.
VI.10: 294.10 प्रायणीयस्य चर्याया इति || उपांशु चर्चितदिति 
बौधायनः || उद्भौःरितिः शालीकिः ||

VI.12: 298.8 आदित्यस्योदीक्रण इति || हिरण्यमन्तर्धियाः- 
दित्यमुदीक्रणे इति बौधायनः || अनन्तर्धियेवेति शालीकिः ||

VI.12: 298.10 सोमक्रयण्या अतिवित्सन इति || सदसः काले 
अतिवित्सणे इति बौधायनः || उपरावकाल इति शालीकिः ||

VI.12: 298.12 सोमक्रयण्ये पदस्यानुविक्रमण इति || अतिक्रान्ताये 
पुष्पाकाले दक्षिणस्य पूर्वपदस्यानुविक्रमेदिति बौधायनः || 
महावेदेनविक्रान्ताये यस्येव कस्य चेति शालीकिः ||

VI.13: 298.17 सोमक्रयण्ये पदस्य परिलेखन इति || सूत्रं शाली- 
के: || अत्रो ह समाह बौधायनः स्मयेन च कृष्णविखऽया च पदं 
परिलेखनेत्तरत: कृष्णविखऽया स्मयेदिति || १९ ||

VI.13: 300.9 उदपत्त्यस्योपनिनन्दन इति || प्रदक्षिणस्य 
पुन्नन्दितिः बौधायनः || यथोपपादितिः शालीकिः ||

VI.14: 300.14 राज्ञः उपस्यान इति || स ह समाह बौधायन उपस्या 
नामेयमोषधिर्विवताः तत्त् दृष्टं कुर्वके तेष गायने भाग इति मे सोमाय 
शून्तदेश ते त्रैस्तु भो भाग इति मे सोमाय शून्तदेश ते जागतो भाग इति मे 
सोमाय शून्तच्छन्दोमानाः साम्राज्यं गच्छेति मे सोमाय शून्तदिति || अत्रो 
ह समाह शालीकिः प्रत्यक्षः खल्वयं रजाभवं प्रत्यक्षस्वदेवोपतिच्छिन्ते 
ते गायने भाग एष ते त्रैस्तु भो भाग एष ते जागतो भागच्छन्दोमानाः 
साम्राज्यं गच्छेति ||

VI.14: 300.21 राज्ञो मान इति || सूत्रं बौधायनस्य || निगद्यवैतामृचं 
पञ्च कृत्वो मिमीतेति शालीकिः ||

VI.14: 302.10 राज्ञः पण्ड इति || सूत्रं बौधायनस्य || गवा ते 
क्रीणानित्येव बूयादिति शालीकिः ||

VI.15: 302.13 अजाया उत्पल्प्रहण इति || सूत्रं बौधायनस्य || 
अनुपूर्णग्रहिनेवारां मन्न्त्र जपेदिति शालीकिः ||
As for the driving away of the Soma-purchasing cow: (One should drive away at the spot fixed for the Sadas, says Baudhāyana. At the spot fixed for the Uparava-holes, says Śāliki.

As for following in the steps of the Soma-purchasing cow: One should follow and mark the print of the right foreleg of the cow when she has crossed beyond the spot for the Pṛṣṭhyā, says Baudhāyana. One should mark any (foot-print) after she has crossed beyond the great altar, says Śāliki.

As for the tracing around of the foot-print of the Soma-purchasing cow: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should trace around the foot-print by means of the wooden sword and the horn of black antelope. The horn should be innermost.

XXI.12

As for the pouring down of the pot full of water: One should pour by the right, says Baudhāyana. As may be suitable, says Śāliki.

As for the prayer to Soma: Baudhāyana says, there is a plant called uṣasā. One should charge her as the messenger (and say to her) “Do thou say to Soma-this is thy share derived from the Gāyatri metre; say to Soma-this is thy share derived from the Triṣṭubh metre; say to Soma-this is thy share derived from the Jagatī metre; do thou say to Soma-do thou attain the supremacy of the Chandomas.” Śāliki says, king Soma is directly present, so one should pray to him directly: “this is thy share derived from Gāyatri; this is thy share derived from Triṣṭubh; this is thy share derived from Jagatī; do thou attain the supremacy of the Chandomas.”

As for the measuring of Soma: (The view expressed in) the sūtra (is that) of Baudhāyana. While reciting this verse, one should measure Soma five times, says Śāliki.

As for the bargaining of Soma: (The view expressed in) the sūtra (is that) of Baudhāyana. One should simply say, “I shall purchase thee for a cow,” says Śāliki.

As for the seizing of she-goat: (The view expressed in) the sūtra (is that) of Baudhāyana. One should murmur the formula while seizing the goat, says Śāliki.

As for the handing over the staff to Maitrāvaruṇa: (The view expressed in) the sūtra (is that) of the two teachers. Auipamanyava says that one should keep a pitcher filled with water near the things given in exchange for Soma and hand over the staff to the Maitrāvaruṇa.

As for the fastening of the Soma: One should fasten in a skin with the hairy side inwards, says Baudhāyana. In a skin with the hairy side outwards, says Śāliki.

As for the contact with the pole: (The view expressed in) the sūtra (is that) of Baudhāyana. Without keeping contact with the pole, one should murmur the formula while moving towards the west, says Śāliki.
VI.15: 302.23 मैत्रावरुणस्य दण्डप्रदान इति। सूत्रामाचार्यः।
अत्रो ह स्माहौपमानवः सोमकृष्णमुदकुम्भेनोपत्यात्रेव मैत्रावरुणाय
दण्डं प्रयजितदिदितः।

VI.15: 304.10 रजः प्रत्यानवहन इति। अन्तलोम्मा चर्मणा प्रत्यानहवेदिति
बौधायनः। ऊर्ध्ग्यग्रीवे बहिन्वेशेति शालीकः।

VI.16: 304.18 ईवाया अन्तराम्भ इति। सूत्रं बौधायनस्य।
अनन्तराध्यायेवा प्रत्यक्ष द्रव्यां जगदितमिति शालीकः।

VI.16: 304.21 रजः परिवहण इति। प्रदक्षिणं परिवहेदिति
बौधायनः। यथोपपादपदितमिति शालीकः।

VI.16: 306.4 रजः प्रत्युपस्थान इति। स ह स्माह बौधायनो
ब्रंह्मिष्टारणीभवः च राजासन्धा च राजां प्रत्युपस्थानेति।
अत्रो ह स्माह शालीकिरजेन च कर्षणतील्युक्तेन च राजासन्धा च राजां
प्रत्युपस्थितेन। सो श्रीगौरिण्यः पशुः स्याहोप्रः स्यातुः प्रः स्यात्साण्डः
स्याच्चम्रुमास्यात्सार्थप्रायस्यादिति विज्ञायते। १३।

VI.16: 306.8 आतिथ्यस्य बहिष्क: संस्कार इति। असिददानं
प्रभृतीमत्रान्तायेदिति बौधायनः। शुल्बप्रभृतीनितिति शालीकः।
संभरणप्रभृतीनितियौपमानवः।

VI.16: 306.11 आतिथ्यस्य निर्वपण इति। सूत्रं शालीकः। अत्रो ह
स्माह बौधायनं उभः विमुच्य राजान्म प्रपार्थतिथ्यं निर्वपिदितमिति।

VI.17: 308.9 रजः परिचर्याया इति। सूत्रं शालीकः। अत्रो ह
स्माह बौधायनं ऋचेव राजान्म परिचर्चार्यायस्यमुपनियोऽहितादिति।

VI.17: 308.12 अहिंष इति। यथागतमहेयेदिति बौधायनः। राजामहेयत्वमित्वाविचजो
उह्येदिति शालीकः।

VI.18: 308.14 आतिथ्यस्य करण इति। पुरोडोशेशमे गौत्रं स्यातामिति
बौधायनः। पुरोडोशा एवेति शालीकः।

VI.18: 310.6 आय्यग्रहणं ग्रहण इति। चतुर्गृहीतानि वा पञ्चगृहीतानि
वा स्थूलरिति बौधायनः। पञ्चगृहीतान्येवेति शालीकः।
As for carrying the Soma: One should carry by the right, says Baudhāyana. As may be suitable, says Śāliki.

As for waiting upon king Soma: Baudhāyana says that one should wait upon king Soma with paddy, kindling woods and the wooden stool. Śāliki says that one should wait upon king Soma with a male goat held by the ear, a fire-brand and the wooden stool. That male goat should be the one to be offered to Agni-Soma, red, hornless, uncastrated, bearded and fat. So is it said.

XXI.13

As for the formal procuring of the sacrificial grass for the Ātithyeṣṭi: One should employ the formulas beginning with that for taking up the sickle, says Baudhāyana. Beginning with that for preparing the cord, says Śāliki. Beginning with that for piling up the bundles, says Aupamanyava.

As for the pouring out (of paddy) for the Ātithyeṣṭi: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should unyoke both the oxen, fetch king Soma (into the Prāgyamaṇḍala hall) and then pour out paddy for the Ātithyeṣṭi.

As for honouring king Soma: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should honour king Soma with the verse,1 and also worship with the verse.1

As for the reception: One should formally receive the officiating priests as they arrive, says Baudhāyana. After having formally received king Soma, one should receive the priests, says Śāliki.

As for the guest-reception: A cake and a cow should be presented, says Baudhāyana. Only cake, says Śāliki.

As for taking portions of clarified butter: They should be taken in four spoonfuls or five spoonfuls, says Baudhāyana. In five spoonfuls, says Śāliki.

As for placing (the cake) for the Ātithya-offering: One should place it with the Caturhotra-formulas, says Baudhāyana. Silently, says Śāliki.

As for the offering of the Ātithya (cake): One should make the offering with mantras recited in a low voice, says Baudhāyana. Loudly, says Śāliki.

As for the consuming of the Tānūnaptra (clarified butter): (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that the sacrificer should cause it to be kept concealed and should consume it together with Vrata-milk at the time for consuming the Vrata-milk.

As for the accomplishment of the sacrificial grass for the Upasad-rite: One should employ the formulas beginning with that for taking up the sickle, says

1. Namely, tat tvā yāmi...
VI.18: 310.13 आतिथ्यस्यासादन इति || चतुष्ठेत्रसाद्ध्येवेदिति
बौधायनः || तृणिकिलिति शालीककः ||

VI.18: 310.14 आतिथ्यस्य चर्याया इति || उपाशु चर्येदिति
बौधायनः || उच्चरिति शालीककः ||

VI.19: 312.16 तागुपप्रस्य भक्षण इति || सूत्रं शालीककः || अन्यो
ह समाह बौधायनो निगुप्तमेवैन निधाष्पित्स्य ब्रतकाले ब्रतेन सह
भक्ष्येदिति ||

VI.20: 314.15 औपसदय्याप्रहर्षः संस्कार इति ||
असिदाधानप्रभूतिन्त्रान-साध्येदिति बौधायनः || शुल्बप्रभूतिनिति
शालीककः || संभरणप्रभूतिनितिपस्यत्वः ||

VI.20: 314.16 उपसदां मन्त्रामनः इति || मन्त्रवतः: स्वरिति
बौधायनः || तृणीका इति शालीककः || चत्पथ्यस्य तत्तृणीकां
स्वाद्येतर्मन्त्रवत्स्यादिदित्योपमन्यवः || सर्वेऽस्यस्यस्यावृंता
कूर्यादितियोपमन्यवीषुः ||

VI.21: 318.14 आहुतिनां होम इति || सूत्रं बौधायनस्य ||
प्राचीरेवेति आहुति: संस्थापयेदिति शालीककः ||

VI.21: 318.15 उपसदां होम इति || सूत्रं बौधायनस्य ||
अनत्याक्रमेऽवेदोपसदो जुतुयादिति शालीककः ||

VI.21: 318.21 सूचा परिशासन इति || अहोरास्तं परिशासनशिविति
बौधायनः || अहरेवेति शालीककः || कर्मणं कर्मणं: प्रत्येक्तैत्यो-पमन्यवः || १३ || पंचमः ||

VI.22: 322.4 सम्भव्यज्ञो हरण इति || सूत्रं बौधायनस्य ||
उपवकालाद्यायामात्रो हरेदिति शालीककः ||

VI.23: 322.14; XX.26: 1378.1 आख्यातं चालालस्य परिलेख-नमः ||

VI.23: 322.16; XX.26: 1378.3 आख्यातं लोकायामात्रो हरणमू ||
Baudhāyana. Beginning with that for preparing the cord, says Śāliki. Beginning with that for piling up the bunches, says Aupamanyava.

As for the reciting or not reciting of the mantras at the Upasad-rites: mantras should be recited, says Baudhāyana. The rites should be performed silently, says Śāliki. The rite which pertains to clarified butter should be performed silently; the remaining one with the formulas, says Aupamanyava. One should perform the entire rite following the normal procedure, says Aupamanyaviputra.

As for the offering of the oblations: (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer these oblations so as to conclude towards the east, says Śāliki.

As for the offering of the Upasads: (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer the Upasads without crossing over, says Śāliki.

As for the laying of the ladles: They should lie day and night, says Baudhāyana. Only by day, says Śāliki. One should employ them at the proper time, says Aupamanyava.

XXI.14

As for the carrying of the Stambayajus: (The view expressed in) the sūtra (is that) of Baudhāyana. The Āgniḍhra should carry the Stambayajus from the spot fixed for the Uparavas, says Śāliki.

The tracing of Cātvāla is explained.1
The carrying away of earth is explained.1

As for the prayer to the wooden sword and the hammer: (The view expressed in) the sūtra (is that) of Śāliki.2 Baudhāyana says that one should trace the Mahāvedi for the second time, level the ground, rest the wooden sword across, and make the sacrificer standing near the rubbish-heap pray to the wooden sword and the hammer.

As for the procuring of sacrificial grass for the Agniṣomīya animal-sacrifice: One should employ the formulas beginning with that for taking up the sickle, says Baudhāyana. Beginning with that for preparing the cord, says Śāliki. Beginning with that for piling up the bundles, says Aupamanyava.

As for moving out (to fetch sacrificial grass and faggot) for the Agniṣomiya animal-sacrifice immediately after (fetching that for the Ātithyeṣṭi): One should move out, says Baudhāyana. One should not, says Śāliki.

As for placing near the sacrificial grass and faggot: (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should fetch the

1. cf. BaudhŚŚ XX.26
2. The sacrificer should be made to pray to the wooden sword and the hammer after the offering of the omentum of the Śavaniya animal has been made.
VI.24: 324.6; VII.9: 378.9 स्पष्टविचिनानामुपस्थान इति || सूत्रं शालीके: || अत्रो ह स्माह बौधायनो अग्रिवव्युहं परिश्राङ्गं परिक्ष्य चोत्तृत्वाविचारिं च स्माह स्तव्वं यजमानमुत्तरे स्पष्टविचनानामुपस्थाप्य- 

VI.24: 324.7 अग्रीयोमीवस्य बहुध्य: संस्कार इति || असिदादन-प्रभृतीमन्न्रानसाध्येदिति बौधायन: || शुल्बप्रभृतीनित्या शालीके: || संभरणप्रभृतीनित्याऋषबङ्ग: || 

VI.24: 324.7 अग्रीयोमीवस्य पशोरुसस्त्रस्याया इति || अनुस्मर्जयेदिति बौधायन: || नानुस्मर्जयेदिति शालीके: || 

VI.24: 324.7 इध्माबहिर्षेरस्पस्याद्यम इति || सूत्रमाध्यय: || अत्रो ह स्माहोपमन्यवो अत्र्वास्मा आसीनायेध्माबहिर्षेराहरं तदाय प्रायोजकवशशस्त्राक्ष्म पृथ्वीपाराक्ष्म स्त्रादु तुणान्येदिति || 

VI.24: 324.12 हविश्यन्योक्त्यववर्तन इति || काश्चनि वा तृणांि वातधारायाभवववर्तं शिति बौधायन: || अनन्तरधानेिति शालीके: || 

VI.24: 324.13 हविश्यन्यो: प्रेक्षण इति || तृणीं संस्कृतताभितिद्र: प्रेक्षेदिति बौधायन: || कमण्डलुक्ताभितिद्र: शालीके: || 

VI.24: 324.22 वर्त्तन्योर्भिहोम इति || सूत्रमोपमन्यवीपुत्रस्य || अत्रो ह स्माह बौधायनो दक्षिणस्य हविश्यन्यस्य वर्त्तनिमित्तिहृदयात्सव्वाक्ष्य अक्षुहृ ह उपाण्यालस्तरस्थ परिमोक्षेदिति || अत्रो ह स्माह शालीके: सर्वा एव वर्त्तन्योर्भिहृदयात्सव्वाक्ष्य अक्षुहृ ह उपाण्यालस्तरस्थ परिमोक्षेदिति || 

VI.25: 328.1 मेध्योनिन्नस्य इति || स ह स्माह बौधायनो दक्षिणस्य हविश्यन्यस्य दक्षिणातो मेध्यो निह्यादुतरस्य दक्षिणात इति || दक्षिणात्त्रोत्तरस्थक्षेति शालीके: || मेध्य इत्योपमन्यव: || 

VI.25: 328.12 द्वार्पुस्तानं परिश्राङ्गं इति || सर्वान्द्वार्पुस्तानेन परिश्राङ्गेदिति बौधायन: || पूवा भूषिति शालीके: || दक्षिणादक्षिणाविद्योपमन्यव: || १४ || 

VI.27: 332.14 औद्योग्यो अभिशोम इति || सूत्रमोपमन्यवी- 

पुत्रस्य || अत्रो ह स्माह बौधायन एवदमेव जुहदनन्तथाय हिरण्यमधि-
sacrificial grass and faggot to (the Adhvaryu) who is seated. The latter should take it up and move towards the east. Taking darbha-blades in his hand, he should go towards the east strewing the Prśthyā-line.

As for the moving of the two Havirdhāna-carts: One should move them holding sticks or grass-blades inbetween; says Baudhāyana. Not holding inbetween, says Śāliki.

As for sprinkling the two Havirdhāna-carts: One should sprinkle with water consecrated silently, says Baudhāyana. With water from the water-pot, says Śāliki.

As for the offering over the tracks: (The view expressed in) the sūtra (is that) of Aupamanyaviputra. Baudhāyana says that one should make an offering over the track of the southern Havirdhāna-cart. He should besmear all the holes of knobs attached to the axles and touch them on all sides. Śāliki says that one should make offerings over all tracks, besmear all the holes of knobs attached to the axles and touch them on all sides.

As for the fixing of two pins: Baudhāyana says that one should fix a pin on the southern side of the southern Havirdhāna-cart and also on the southern side of the northern Havirdhāna-cart. On the southern and northern sides (of both the Havirdhāna-carts), says Śāliki. In middle, says Aupamanyava.

As for the stitching around of the door-posts: One should stitch around all door-posts with the relevant formula, says Baudhāyana. The eastern ones of the two halls (namely, Havirdhāna and Sadas) so says Śāliki. The southern ones of the two, says Aupamanyava.

XXI.15

As for the offering over the Audumbarī pole: (The view expressed in) the sūtra (is that) of Aupamanyaviputra. Baudhāyana says that one makes the offering without holding a piece of gold inbetween. Śāliki says that one should make offerings holding pieces of gold over both the prongs of the pole.

As for the taking up of Vasatīvarī waters: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should take up Vasatīvarī waters which are bright on both sides and are taken while the sun is in the sky. They are said to be bright. One should swell Somā with them; one should press with them. Aupamanyava says that one should take up Vasatīvarī waters after having piled up the mounds (in the Sadas).

As for the tracing around of the Uparava-holes: One should trace around each one three times, says Baudhāyana. Once each, says Śāliki.

1. That is to say, having first placed in the pitcher a piece of gold.
2. cf VādhūlaŚŚ VI.19
जुह्यादिति II उभयोरेव विशाख्योहिरिसये निदायाभिजुह्यादिति शालीकि: II

VI.32: 346.4; VI.29: 340.3 वसतीसीवीरणां ग्रहण इति II सूत्रं शालीके: II अत्रो ह स्माह बौधायन उभयंत:शुक्रां आदित्यवतीर्वसती-बरीगृहीयाता: शुक्रास्ताभिराघ्येताथत्वाभिभिधभिभूपमयादिति II धिष्णुयायप्य वसतीसीवीरीगृहीयादित्यापमन्यव: II

VI.28: 334.17 उपवर्णां परिलेखन इति II त्रिस्त्रि रेताकं परिलेखनरिति बौधायन: II सकृतकृद्धिति शालीकि: II

VI.28: 336.5 उपवर्पाण्युपनः हरण इति II सूत्रं शालीके: II अत्रो ह स्माह बौधायनो यज्ञान्यान्याध्यपदुपेयोयत्करः हत्वोपस्मृथितिः II

VI.28: 336.19 उपवर्णां प्रोक्षण इति II त्रिस्त्रि रेताकं प्रोक्षणरिति बौधायन: II सकृतकृद्धिति शालीकि: II तस्मिन्ये प्रवन्येत्समता-वान्वर्णसंध्रेदित्येवमेंवेतत्त्विविधं कर्म कुर्यादित्यापमन्यव: II सवेतेत्त्वभृत्ता कुर्यादित्यापमन्यवीपुन्त: II

VI.29: 338.15–340.5 धिष्णुयायानं निपवन इति II स ह स्माह बौधायनो वेदात्म आग्रीप्रियां निवपेदायान्ये मार्जलियं धिष्णुयायपोदी-चीनसंस्थ्यं कुर्यादिति II अत्रो ह स्माह शालीकिरतरद्विग्रीष्मायं निनवेदनश्वेदं मार्जलियं धिष्णुयायप्य न चोदीचीनसंस्थ्यं कुर्यादिति: II

VI.30: 340.17 वेदाय स्तरण इति II सूत्रं शालीके: II अत्रो ह स्माह बौधायनस्त्रयो दक्षिणस्त्रयो उत्तरातो मध्ये सप्तां: पृष्ठाकालं प्राणा स्तृणं गच्छेयुपति II पुस्तादेवानं प्रत्याग्रेजाम स्तृणं श्रेयसकामेतुपूर्वन्तौ-पमन्यव: II

VI.30: 340.18 अग्रीप्रीयायथायानं ग्रहणे सादन इति II सूत्रं बौधायनस्त्रय II पलीशाल एवाग्रीप्रीयायथायानं ग्रृहीयातानि खरे सादुयादिति शालीकि: II
As for the carrying away of the dust dug out of the Uparavas: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should pour it down under the sacrificer’s feet, then carry it to the rubbish-heap and touch it.

As for the sprinkling of the Uparavas: One should sprinkle each one thrice, says Baudhāyana. Once each, says Śāliki. One should pour water into each one and drop barley-grains; one should do so thrice with regard to each one, says Aupamanyavya. One should perform each of these rites successively, says Aupamanyaviputra.

As for the pouring down of the Dhiṣṇiya mounds: Baudhāyana says that one should pour down the Āgnidhriya Dhiṣṇiya on the border of the Mahāvedi, and also the Mārjāliya mound on the border of the Mahāvedi. In pouring down the Dhiṣṇiya mounds, one should accomplish the concluding towards the north. Śāliki says that one should pour down the Āgnidhriya mound within the Mahāvedi, and also the Mārjāliya mound within the Mahāvedi. In pouring down the Dhiṣṇiya mounds, one need not accomplish the concluding towards the north.

As for the spreading of sacrificial grass within the Mahāvedi: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that three persons should spread towards the south, three towards the north, the seventh in the middle. Standing from the spot of the Pṛṣṭhyā, they should go on spreading towards the east. Aupamanyavya says that they should go on spreading from east to west.

As for the taking up and placing of the clarified butters for the Agniṣomīya sacrifice: (The view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should take up clarified butters in the chamber of the sacrificer’s wife, and place on the mound.

As for carrying forth (a part of the old Gārhapatyā to the new Gārhapatyā): (The view expressed in) the sūtra (is that) of Baudhāyana. One need not pay heed to it, says Śāliki.

As for giving (to the sacrificer) half of the milk drawn from one udder (of the Vrata-cow): Baudhāyana says that having or not having carried forth the old Gārhapatyā fire, one should give half of the milk drawn from one udder. Śāliki says that one should not give half of the milk drawn from one udder (at this stage. That is to say, one should give at midday the entire quantity of milk derived from one udder).

As for Vaisarjana offering: (The view expressed in) the sūtra (is that) of Baudhāyana. One should not make four offerings—each one of four spoonfuls, says Śāliki.

As for the carrying of Vasātivāri waters following (the carrying forth offire and Soma): One should carry forth, says Baudhāyana. One should not, says Śāliki.

3. Provided the Vasātivāri waters have been brought over after the piling up of the Dhiṣṇiya mounds.
VI.30: 342.2 समन्वायन इति II सूत्रं बौधायनस्य II नाद्रिस्येतिति शालीक्षं II

VI.30: 340.12 अर्थस्तनब्रतप्रदान इति II समन्वायनीय वापुराणगाहंपत्यमयस्तनब्रतं प्रयच्छेदिति बौधायनं: II नार्थस्तनब्रतं प्रयच्छेदिति शालीक्षं II

VI.30: 342.8 वैसर्जननां होम इति II सूत्रं बौधायनस्य II चतवारि चतुर्गृहीतानि जुहुयादिति शालीक्षं II

VI.30: 342.13 वस्तीवीराणमुनसंहरण इति II अनुसंहरेरिदिति बौधायनं: II नानुसंहरेदिति शालीक्षं II

VI.32: 346.2 वपानां परिहोम इति II तांता परिजुहुयादिति बौधायनं: II आदित्षानातत्त्विदिति शालीक्षं II

VI.32: 346.12 हदयशूलानामुद्धासन इति II एकैकशं उद्दास्येदिति बौधायनं: II सर्वान्न्हेरिदिति शालीक्षं II

VI.33: 346.14 वस्तीवीराणं परिहरण इति II सूत्रं शालीक्षं: II अत्रो ह स्माह बौधायनं एवमेवेनां: परिहरणवेण युपं सादनित्वा जघन्नेन गाहंपत्मपुस्तायायिक्षुं सन्ता अभिमुक्तेऽध्वजं जागृतेति II १५ II षष्ठ: II

VII.1: 350.13 सवनीयस्यायानं ग्रहण सादन इति II सूत्रं बौधायनस्य II आद्गृहं एव सवनीयस्यायानं गृहोहीतानि खरे सादेयेदिति शालीक्षं II

VII.1: 350.15 आदुम्बराणं महापरिधीनां परिधान इति II सूत्रमाचार्येऽ: II अत्रो ह स्माहौपमन्यन्त: स्वाभा एवतैः स्थृतिः II

VII.1: 352.3 राज उपावहरण इति II सूत्रमाचार्येऽ: II अत्रो ह स्माहौपमन्यन्त: प्रातःसवन एव स्वर्णेः सवनेऽथो राजानमुपवहरेरिदिति II

VII.1: 352.6 पश्चास्तुहोरौम इति II सूत्रं बौधायनस्य II चतुर्होरं हव्यम् पश्चास्तुहोरां जुहुयादिति शालीक्षं II

VII.2: 352.11 प्रातःसुखाक्षोपाकरण इति II सूत्रमाचार्येऽ: II अत्रो ह स्माहौरिपुंसत्तृणम् नैनककपालेन प्रातरुखाक्षमुपाकुण्ठिदिति II
As for the offerings on both sides of the offering of omenta: one should offer on both sides of each omentum, says Baudhāyana. One should make offering at the beginning and at the end (of all offerings), says Śāliki.

As for the discarding of the heart-spikes: One should discard each one separately, says Baudhāyana. All together, says Śāliki.

As for the carrying around of the Vasatiṇāri waters: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that carrying around, one should place them in front of the sacrificial post, then to the rear of the Gārhapatiya, and finally keep down in the Āgnidhra chamber and touch them with the formula, “Do you keep awake in the sacrifice.”

XXI.16

As for the taking up and placing of the clarified butters pertaining to the Savanīya offering: (The view expressed in) the sūtra (is that) of Baudhāyana. One should take the clarified butters while being in the Āgnidhra chamber itself, and place them on the mound, says Śāliki.

As for the laying down of the large enclosing sticks of Ficus glomerata: (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that they should be laid down with the formulas prescribed for placing the lades (filled with clarified butter).

As for the taking down of Soma: (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should take down Soma for all pressings at the morning pressing itself.

As for the offering with Pañcachotṛ-formulas: (The view expressed in) the sūtra (is that) of Baudhāyana. Having made an offering with the Caturhotṛ-formulas, one should make an offering with the Pañcachotṛ-formulas.

As for the introduction of the Prātaranuvāka: (The view expressed in) the sūtra (is that) of the two teachers. Ārtabhāgiputra says that one should introduce the Prātaranuvāka with a silent offering of a cake on one potsherd.

As for the pouring out (of grains) for the Savanīyaruddhas: (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should pour out (grains) for the Savanīyaruddhas for all Soma-pressings at the morning pressing itself.

As for the injunction that (the Adhvaryu) should call out the preparer of the oblation-material in respect of paddy only and that barley-grains are lifted away: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that the
VII.2: 352.15 सवनीयानं निर्वपण इति || सूत्रमाचार्योः || अन्तः ह स्माहौपमन्यवः प्रातः सवन एव सर्वेभ्यः सवने भ्यः सवनीयाश्रिविद्धितः

VII.2: 352.16 तेषां ब्रीहिष्चेव हविष्कृतमुद्दारयन्त्योक्ष्यते यवानिति || सूत्रः शालीके: || अन्तः ह स्माह बौधायन आवपनप्रभृति यवेषु

VII.2: 352.17 आध्यात्मिनयन इति || जयनेन गार्हपत्यमायेश्वो

VII.2: 352.17 पात्रणं सादन इति || सूत्रः शालीके: || अन्तः ह

VII.3: 356.4 अथैकचनानुग्हातीव्राय वो जुश्चनृहामीति वा तृष्णिन वेति || पूर्वः कल्पो बौधायनस्योत्सर: शालीके: || १६ ||

VII.3: 356.9 अपि: प्रस्कन्दन इति || होतुचमसादर्शायु प्रस्कन्दयेदिति

VII.4: 356.17 क्रमुकरण इति || सूत्रः बौधायनस्य || यथाक्रमचेतवास्य

VII.4: 356.17 क्रमुकरण इति || सूत्रः बौधायनस्य || यथाक्रमचेतवास्य

VII.4: 358.5 दधिग्रहस्य ग्रहण इति || सूत्रः शालीके: || अन्तः ह

VII.4: 358.15 दश्चिमायै दान इति || सूत्रः दैघमेवैतद्ववति

VII.5: 358.19 तासु निग्राम्यासु यज्ञानं वाचयतीति || सूत्रः

VII.5: 358.19 तासु निग्राम्यासु यज्ञानं वाचयतीति || सूत्रः
relevant formulas should be employed in respect of barley-grains beginning with pouring into the mortar. The call to the preparer of the oblation-material should be combined.

As for pouring down (water) for the Ápyas: One should pour down for the Ápyas along the rear of the Gārhapatya; so says Baudhāyana. Along the front, leaving some space, says Śāliki. Either along the front or along the rear, says Aupamanyava.

As for the placing of the utensils: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should place the utensils on the mound and take them up as required.

As for the injunction that one takes up the Ekadbhana pitchers with the formula, “I take you dear to Indra” or silently: The former injunction is of Baudhāyana, the latter of Śāliki.

XXI.17

As for the dropping of a drop of water: One should drop from the Hotṛ’s goblet, says Baudhāyana. From a pitcher of Vasaṭīvari waters, says Śāliki.

As for the employment of the Kratuksaraṇa formula: (The view expressed in) the sūtra (is that) of Baudhāyana. One should employ the Kratuksaraṇa formula suitably in each sacrifice, says Śāliki.

As for the taking up of Dadhigraha: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should take up the Dadhigraha in a cup of Ficus glomerata and after having made the offering, throw the cup on the fire.

As for giving away Dakṣinā: The sūtra itself is of Dvaidha character.

As for the injunction that the Adhvaryu makes the sacrificer recite the relevant formula in respect of the water to be rendered nigrābhya: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should make the sacrificer recite the formula pertaining to the water to be rendered nigrābhya while the latter has held the water upon his thighs or near the bosom.

As for the pouring out of Soma: (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should pour out Soma (shoots) for all the pressings1 at the morning pressing itself.

As for the injunction that one makes (the sacrificer) recite the relevant formula if a shoot is dropped out: (The view expressed in) the sūtra (is that) of

1. That is to say, for the morning pressing and the midday pressing, measured separately. At the third pressing, only the sediment of Soma is to be pressed.
VII.5: 360.5 राज्यो निर्विपण इति || सूत्रमाचार्यो: || अत्रो ह स्माहोपमनय्याः प्राततः सवन एव सर्वेश्च ग्रासनेभ्यो राजानं निर्विपणेदिति ||

VII.5: 360.17 सो सर्वो च सकरे वाच्यतीति || सूत्रं बौधायनस्य || उपायशावेशवाशं सकरे वाच्ये दिति शालिकिः: ||

VII.6: 364.18 उपायशक्तित्वायमोहोऽस्मि इति || सूत्रं बौधायनस्य || उभावेशवादैते जुहुयादिति शालिकिः: || उभावेशावादैते जुहुयादित्वास्योऽपमनय्याः

VII.5: 362.16; VII.6: 366.6; VII.6: 368.3 आग्रायणस्य ग्रहण इति || सूत्रं शालिके: || अत्रो ह स्माह बौधायनो द्रवोधरस्यः प्रात:-

VII.7: 370.11 द्रपानुमन्त्रणीयाधिकेति || सूत्रं बौधायनस्य || सुवादहीनवेता जुहुयादिति शालिकिः: १७ ||

VII.7: 370.14 पवमानग्रहणां ग्रहण इति || सूत्रं बौधायनस्य || संजुश्ताध्यायः सादेश्यादिति शालिकिः:

VII.8: 372.5 संतनीनां हृदयां इति || सूत्रं शालिके: || अत्रो ह स्माह बौधायनो वसतीवरीयेतस्य वैतनादेशिति

VII.7: 372.1 पवमाननमुपाकरण इति || सूत्रं बौधायनस्य || सदस्य एव बहिष्यो आदायोपाकुशादिति शालिकिः:

VII.8: 372.10 प्राप्त्य उपवेशन इति || यथा सदस्यमुपविशेषेदिति बौधायन: || यथा दार्श्यपुर्णमास्येवैशेषिकशिल्पिः शालिकिः:

VII.8: 372.10 यथामास्ययोवेशन इति || यथा सदस्यमुपविशेषेदिति बौधायन: || यथा दार्श्यपुर्णमास्येवैशेषिकशिल्पिः शालिकिः:

VII.8: 372.10 अश्वोद्वत्ते वा प्रसोद्वते वा बहिष्यो प्रयच्छ्वतीति || पूर्वः कल्पयो बौधायनस्योऽतः: शालिके: ||

VII.8: 372.10 अश्वसमायोपपत्त्याः मिधुस्य प्रजात्या इति वा नूष्यी वेति || पूर्वः कल्प: शालिकेः रूत्तेरो बौधायनस्य ||
Baudhāyana. Śāliki says that one should make the sacrificer recite the relevant formula if the shoot has fallen down from the Upāṁśu cup.

As for the offering of the Upāṁśu and Antaryāma draughts: (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer both the draughts after sunrise, says Śāliki. One should offer both the draughts before sunrise, says Aupamanyaya.

As for the taking up of Āgrayāna draught: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should take it up in two streams at the morning pressing, in three at the midday pressing and in four at the third pressing.

In respect of the verses to be recited over the drops: (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer spoonfuls with these, says Śāliki.

XXI.18

As for the taking of draughts from the passing Soma: (The view expressed in) the sūtra (is that) of Baudhāyana. One should wipe round the cups, each one filled with the formula containing the word ājusta, and place them, says Śāliki.

As for the offerings to be made with the saṁtanī verses: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should also pour down the Vasātivarī waters (for Soma-pressings) with these very verses.

As for the introduction of the Pavamāna-stotras: (The view expressed in) the sūtra (is that) of Baudhāyana. One should take up two darbha-blades from the Sadas itself and introduce (the Pavamāna-stotras), says Śāliki.

As for seating the Brahman: One should seat him as in the Sadas, says Baudhāyana. As at the Full-moon and New-moon sacrifices, says Śāliki.

As for seating the sacrificer: The sacrificer should sit as in the Sadas, says Baudhāyana. As at the Full-moon and the New-moon sacrifices, says Śāliki.

As for the injunction that the Adhvaryu gives two darbha-blades either to the Udgātṛ or to the Prastotṛ: The former alternative is of Baudhāyana; the latter of Śāliki.

As for the injunction that (the Adhvaryu hands over darbha-blades) with the formula, "Thou art spreading as base for the Rk and the Sāman for the bringing forth of couple" or silently: The former alternative is of Śāliki, the latter of Baudhāyana.

As for the injunction that (the Adhvaryu) makes the sacrificer recite the relevant formula when the chanting of the fifth verse has been introduced: (The

1. In the Āstāva at the chanting of the Bahiemspavamāna Stotra.
2. to the west of the sacrificer.
3. to the east of the sacrificer.
VII.8: 372.14 पद्मम्या प्रस्तुतायं वाचन्ततीति || सूत्रं बौधाय- 

VII.8: 374.10 सप्तहोतुर्हतम इति || सूत्रं बौधायनस्य || अनुपवनमेव 

VII.8: 374.12 धिशिप्यानां विहरण इति || स ह स्माह बौधायन 

VII.8: 374.13 धिशिप्यानां व्यागरण इति || पौर्वं कल्प्यो बौधाय- 

VII.9: 376.7 स्वरूप्यानमुत्यादान इति || यूपः स्वरूप्यानमुत्यादानेष्ठिति 

VII.10: 380.1 सर्पन इति || सूत्रं बौधायनस्य || अपराधारिक एव 

XVII.2: तात्त्विकस्वाबिकेत्यूपक्षवियोगेष्ठति || स ह स्माह बौधायन: 

VII.12: 382.17 आमिकायाय मन्त्रामन्त्र इति || मन्त्रवती च स्यात्सवर्णिनि 

view expressed in) the sūtra (is that) of Baudhāyana. He may cause (the sacrificer) to recite when the chanting of any verse has been introduced, says Śāliki.

As for the offering with the Saptahotr-formulas: (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer with the Saptahotr-formulas at each pressing, says Śāliki.

As for the spreading of fires on the Dhiṣṇiyas: Baudhāyana says that one should take embers from the Āgnidhriya fire, should first spread in the Āgnidhriya fire itself, and then serially on the other Dhiṣṇiyas. In spreading the fires, one should accomplish the concluding towards the north. Śāliki says that one should take embers from the Āgnidhriya fire, spread on the Āgnidhriya fire itself and then serially on the other Dhiṣṇiyas. In spreading the fires, one need not accomplish the concluding towards the north.

As for the pouring of clarified butter in a line over the Dhiṣṇiyas: The former alternative is of Baudhāyana; the latter of Śāliki.

As for the accomplishment (in respect of the winding) of the cord (round the sacrificial post) and (the fixing of) the Svarū (within the cord): Baudhāyana says that the sacrificial post (is the criterion in respect of the winding) of the cord and the Svarū, Śāliki says that the animal (is the criterion). Āpu manyavāḍa says that the pattern of the sacrifice (is the criterion). Āpu manyavāḍa says that the divinity (is the criterion).

XXI.19

As for proceeding (towards the Sadas): (The view expressed in) the sūtra (is that) of Baudhāyana. The sacrificer should enter from the western door, says Śāliki.

As for the extractings of draughts from the Ukthya vessel at the third pressing: Baudhāyana says that one should (separately) enter into the Sadas for the offerings of the draughts from the Ukthya vessel at the third pressing, of the Šodasān draught, at the nocturnal rounds and at the Rāthantarā Samhāti. Śāliki says that these offerings are indeed the extension of the third pressing. When one enters (the Sadas) for the third pressing, that entrance applies also to the other offerings. Āpu manyava says that one should formally enter (into the Sadas) for all the pressings at the morning pressing itself.

As for the reciting or non-reciting of formulas for preparing the Āmikṣā: It should be formally prepared with the relevant formulas and it should serve the purpose of all pressings; says Baudhāyana. It should be prepared silently, and should serve the purpose of all pressings; says Śāliki. It should be prepared with the formulas, and should be confined to the morning pressing only; says Āpu manyava.

As for taking down the Savaniya Puroḍāsas: (The view expressed in) the sūtra (is that) of Baudhāyana. One should take down the Savaniya Puroḍāsas in different vessels; so says Śāliki.
VII.12: 382.16 सवनीयाणामुद्गासन इति || सूत्रं बौधायनस्य || नानापत्रीष्टेव सवनीयाणामुद्गासयदिति शालीकिः ||

VII.12: 382.19 प्रातः प्रातः साक्ष्येति || सूत्रं बौधायनस्य || प्रातः साक्ष्येत्वेव बूयादिति शालीकिः ||

VII.12: 382.25 सवनीयाणामानुसःहरण इति || अनुसःहरेदिति बौधायनः || नानासःहरेदिति शालीकिः ||

VII.12: 384.5 प्रतिनिधारणां ग्रहण इति || सूत्रं बौधायनस्य || द्विदेवतेभ्यं एव प्रतिनिधारणांग्रहःशालीविदिति शालीकिः ||

VII.12: 384.10 आवार इति || सूत्रं बौधायनस्य || ग्रहादेवैत-मायासमायायदिति शालीकिः || िनेनकलशात्यापिलुता पात्रेणेत्यपमन्यवः || यजुरेवैतज्ञिकमायासमायायदित्वाश्रीगविः ||

VII.13: 386.8 संस्तावस्यापिधान इति || सूत्रं बौधायनस्य || यावानेव संस्तावः स्यात्वस्यापिधायदिति शालीकिः ||

VII.13: 386.12 चमसानामायातन इति || अग्रेण सुचः प्राच आवायदेविति बौधायनः || जयमेन सुचं उदीच आयात्वेदिति शाली-किः || ॥ ९ ॥

VII.13: 388.3 ग्रहयोः संधान इति || अरली च ग्रहांच संस्तावतामिति बौधायनः || ग्रहहेवेति शालीकिः ||

VII.14: 390.6 शुक्रवतो मन्थिवत इति || सूत्रं बौधायनस्य || मन्थिवत इत्येव बूयादिति शालीकिः ||

VII.14: 390.13 मन्थिसंस्तावस्य होम इति || सूत्रं शालीकिः || अत्रो ह स्माह बौधायन आहवनीयादेवादीचो स्त्रात्यानिविंततं तेषु मन्थनः संस्तावं जुह्यादर्दिति ||

VII.14: 390.15 होन्त्रकचमसानां होम इति || स ह स्माह बौधायनः शुक्रामणिमेनानं सक्रजुह्यादिदिर्वद्युक्तानिति || अत्रो ह स्माह शालीकिनेनानं शुक्रामणिमेनानं सह सक्रजुह्यादिदिर्वद्युक्तानिति ||
As for the call prātah prātaḥsāvasya etc.: (The view expressed in) the sūtra (is that) of Baudhāyana. One should give out the call prātaḥsāvasya etc., says Śāliki.

As for following together (the concluding rites in connection with) the Savaniya Purodāsas: One should follow them together, says Baudhāyana. One should not, says Śāliki.

As for the taking of the corresponding draughts: (The view expressed in) the sūtra (is that) of Baudhāyana. One should take the corresponding draughts from those for dual-divinities only, says Śāliki.

As for the offering in a line: (The view expressed in) the sūtra (is that) of Baudhāyana. One should make an offering in a line from the draught itself, says Śāliki. From the Dronakalaśa with the drawing spoon, says Aupamanyava. One should simply murmur the formula, he should not make an offering, says Anjījgavi.

As for the covering of drops of Soma: (The view expressed in) the sūtra (is that) of Baudhāyana. One should cover as many drops as may be there (in the vessel), says Śāliki.

As for the carrying of the goblets: One should carry towards the east along the front of the goblets, says Baudhāyana. One should carry towards the north along the rear of the ladles, says Śāliki.

XXI.20

As for the conjunction of the cups: They should conjunct the elbows and the cups, says Baudhāyana. Only the cups, says Śāliki.

As for the call sukraṃvato manthivatāḥ ...: (The view expressed in) the sūtra (is that) of Baudhāyana. One should call manthivatāḥ ..., says Śāliki.

As for the offering of the drops of the Manthin cup: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should draw out towards the north the embers from the Āhavaniya and offer the drops over them.

As for the offerings of the goblets of the Hotrakas: Baudhāyana says that (each of the Hotrakas) should once offer his goblet filled in twice along with the Sukra and Manthin draughts. Śāliki says that one should not offer with Sukra and Manthin draughts his goblet filled in twice.

As for the consumption of the Dvidevāya cups: (The view expressed in) the sūtra (is that) of Baudhāyana. One should consume the Dvidevāya cups holding them near the breath; so says Śāliki. One should consume them with the Dirghabhakṣa formula, says Aupamanyava.

As for the injunction that one renders the Dvidevāya cups nonvacant: (The view expressed in) the sūtra (is that) of Baudhāyana. They should be rendered nonvacant with Soma, says Śāliki.

1. cf. TS III.2.5.1: (bhākṣe’hi mā”viṣa)
VII.14: 392.3 द्विदेवत्यानां भक्षण इति || सूत्रं बौधायनस्य || प्राणेश्वरप्राणां द्विदेवत्यान्मभक्षयेदिः सालीकं: || दीर्घभक्षेयैवान्मभक्षये-दित्यौष्मन्यव: ||

VII.15: 392.17 अथातः द्विदेवत्यात्मान्यरिक्तानि करोतीति || सूत्रं बौधायनस्य || सोमेन्द्रतान्यरिक्तानि स्थुरिति शालीकं: ||

VII.15: 392.20 अथातः द्विदेवत्यान्मल्लस्योतरस्यां वर्तन्यां सादयतीति || सूत्रं बौधायनस्य || अधस्तादेवैवान्मल्लस्य सादयेदिः सालीकं: ||

VII.15: 394.5 वाचि वाचि दधामेति वा तूणीं चेति || पूर्वं कात्पो बौधायनस्योतर: || शालीकं: ||

VII.15: 394.5 होत्रकचमसानां प्रतिभक्षण इति || प्रतिभक्षयेदिति बौधायन: || न प्रतिभक्षयेदिति शालीकं: ||

VII.17: 394.5 प्रत्ययित्वं इति || सूत्रं शालीकं: || अन्तो ह स्माह बौधायनो पञ्चयंतिमभक्षाणां पारे प्रत्ययित्रित्वर्ततिः

VII.16: 400.4 एद्धाग्रस्य ग्रहण इति || सूत्रमाचार्यं: || अन्तो ह स्माह दीर्घावस्य मुख्येनं पात्रेण गृहीतादिति

VII.17: 402.2 नारायणानामनुप्रकरण इति || अनुप्रकरणयेरितिति बौधायन: || नानुप्रकरणयेरितिति शालीकं: || नेनानुप्रयोक्तेक्षेर्ष्टान्त्यौध-मन्यव: || २० || अष्टम: ||

VIII.1: 414.12 माध्यदिनीनिष्ठ उभितव इति || नवक्रृत्वोनक्रृत्वो उभिषुवः निग्रामपुमुषुगरिति बौधायन: || अपरिमितिति शालीकं: ||

VIII.1: 414.22 मार्त्यजीति योग्रह ह इति || सूत्रं शालीकं: || अन्तो ह स्माह बौधायन उपरिशादेवाध्रायणां बृहीयादिति || ग्रहालोको हेषभवतीति

VIII.2: 418.4 अष्टम्यं प्रस्तुतात्यं वाचयतीति || सूत्रं बौधायनस्य || यस्यामेव कस्यं चिद्धाचयेदिति शालीकं: ||
As for the injunction that one places these (Dvidevatya cups) non-vacant: (The view expressed in) the sūtra (is that) of Baudhāyana. They should be rendered non-vacant with Soma says Śāliki.

As for the injunction that one places these (Dvidevatya cups) on the northern track of the southern Havirdhāna cart: (The view expressed in) the sūtra (is that) of Baudhāyana. They should be placed below the southern Havirdhāna cart² so says Śāliki.

As³ for the consuming back of the goblets of the Hotrakas by the Adhvaryu or the Pratiprasthātr: One should consume, says Baudhāyana. One should not, says Śāliki.

³(As for the injunction that the Adhvaryu should consume the Hotraka’s goblet) with the formula, “I place speech into speech” or silently: The former alternative is of Baudhāyana, the latter of Śāliki.

As for touching oneself back: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should touch himself after consuming (the goblet).

As for the taking of the draught for Indra-Agni: (The view⁴ expressed in) the sūtra (is that) of the two teachers. Dirghavātsya says that one should take it in the principal cup.⁵

As for shaking of the Nārāśāṁsa goblets: (The Camaśādvaryus) should shake them, says Baudhāyana. They should not, says Śāliki. They should not even lift them up, says Aupamanyava.

XXI.21

As for the pressing of Soma at the midday pressing: (They should press nine times) each and then resort to nigrābha, says Baudhāyana. They should press for more times (and then resort to nigrābha), says Śāliki.

As for the taking of two Marutvatiya draughts: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should take them subsequent to the taking up of the Āgrayaṇa draught. That is the occasion for taking the draughts.

As for the injunction that the Adhvaryu makes the sacrificer recite the relevant formula after the chant of the eighth verse has been introduced by the Prastotṛ: (The view expressed in) the sūtra (is that) of Baudhāyana. He should make him recite after the introduction of the chant of any verse, says Śāliki.

3. These two Dvidhasūtra-portions pertain to one and the same topic, namely, the consuming back of the goblets of the Hotrakas by the Adhvaryu. The context requires the reversal of their order. The formula, vāci vācaṁ dadhāmi could not be traced.
4. That is to say, into the Pratiprasthātr’s cup.
5. That is to say, into the Rtu-cup used by the Adhvaryu.
VIII.3: 420.1 दधिगर्मस्य ग्रहण इति। सूत्रं बौधायनस्य अग्रीश्र
एवं गुह्यायांति शालीकिः। परिश्रम्योभयतः शास्तिः कृत्याग्रीश्र
एवेत्योपमन्यवः।

VIII.3: 420.1 दधिगर्मस्य चर्या इति। उपास्खु चरेदिति
बौधायनः। उच्चैरितिः शालीकिः।

VIII.3: 420.13 दधिगर्मस्य भक्षण इति। सूत्रं शालीकिः। अत्रो
ह स्माह बौधायनो तवध्वंशक्षणेवेत भक्षयोत्परिज्ञाने एव प्रत्यक्षं
भक्षयोदरणे ननुवाक्येन मन्त्रेनिति।

VIII.5: 426.12 दक्षिणार्थार्द्धविकारण इति। सूत्रं शालीकिः। अत्रो
ह स्माह बौधायनं एकाधेन दक्षिणार्थये जाप्ययेनात्यात्यकुयद्धेतरा यथावकारं
गच्छेदुरिति।

VIII.5: 426.16 संचर इति। नीतासु दक्षिणासु यथार्थं संचरेदिति
बौधायनः। नासंस्थितं सोमे स्वध्वरं प्रत्यक्षं सतो उत्तमायाति
शालीकिः।

VIII.5: 426.22; VIII.18: 462.10 कृष्णविशाणवः। प्रासन इति। सूत्रं
बौधायनस्य। नीतासु दक्षिणासु चात्वाले कृष्णविशाणां प्रासयोदिति
शालीकिः।

VIII.6: 428.3 आत्रेयस्य संवदन इति। सूत्रं शालीकिः। अत्रो ह
स्माह बौधायनस्त्रित्रेवात्यतिष्ठन्मृच्छेत्क्क आत्रेयः। क आत्रेय
इति। २९।

VIII.6: 428.7 दक्षिणानां दान इति। त ह स्माह बौधायनो
महत्विभाष्य एवा दशाल होत्रकाननसंचरेदिति। न च होत्रकाननसंचरेत्
च सदस्याय दशाल होत्र नुवाक्यं विज्ञायं इति शालीकिः।

VIII.7: 430.6 महत्त्विभाष्यहृदयम्। इति। त ह स्माह बौधायनो
यमेवात्यतिष्ठन्मृच्छेत्क्क स्थादशेतस्वनुवाक्यं विज्ञायं
इति। उभा० बौधायनस्त्रित्रेवात्यतिष्ठन्मृहृदयम्।
As for the taking of the Dadhīgharma: (The view expressed in) the sūtra (is that) of Baudhāyana. One should take it in the Āgniḍhra chamber, says Śālīki. One should enclose the chamber, recite Śānti-formulas on both sides and take it in the Āgniḍhra chamber itself; says Aupamanyava.

As for the offering of the Dadhīgharma: One should offer with the formulas recited in a low voice, says Baudhāyana. Recited loudly, says Śālīki.

As for the consuming of the Dadhīgharma: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that the others (that is, the priests) should consume merely by smelling; the sacrificer alone should consume with the formula¹ prescribed in the Āraṇyaka.

As for leading the cows as Dakṣiṇās: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should lead only one cow along the southern path; other cows may proceed conveniently.

As for the movement (of the priests): After the Dakṣiṇā-cows have been led, they may move as required, so says Baudhāyana. The Adhvaryu should not go to the west before the conclusion of the Soma-offering; so says Śālīki.

As for the throwing away of the horn of black antelope: (The view expressed in) the sūtra (is that) of Baudhāyana. One should throw away the horn after the Daksīna-cows have been led; so says Śālīki.

As for the dialogue in regard to one belonging to the Atrigotra: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one enquires thrice without intervention, “Who is here that belongs to the Atrigotra, who is here that belongs to the Atrigotra?”

XXI.22

As for the giving of Dakṣiṇā-cows: Baudhāyana says that one should give them to the high priests; they need not be led towards the Hotrakas. Śālīki says that they need not be led towards the Hotrakas. One should also not give to the Śadasya; his name is not mentioned.

As for the offering of the two Marutvatiya draughts: Baudhāyana says that the offering which is made by the Adhvaryu should be attended by the Vaṣaṭ-utterance; the other one should not be attended by the second Vaṣaṭ-utterance. Śālīki says that both should not be attended by the second Vaṣaṭ-utterance. Aupamanyava says that both the offerings should be attended by the second Vaṣaṭ-utterance (also).

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¹ TĀ IV. 21. om bhūr bhuvah suvah mayi tyad etc.
VIII.7: 430.11 तृतीयस्य महत्त्वतःस्य ग्रहण द्वितीयस्य: सूत्रामाचार्योऽऽत्रेण ह समाह दीर्घवाल्स्यो मुखोनेन पारे गृहीतादिति।

VIII.7: 432.4 नारायणस्य नमनप्रकाष्मण द्वितीय अनुप्रकाष्मणे सत्यस्य: नानुप्रकाष्मणे सत्यस्य शालीके सूत्रानुपाद्यथःश्रेष्ठेऽनायादिति मन्यव।

VIII.8: 434.9 सौम्यस्य मन्त्रवाष्ट्र द्वितीय अस्थायादिति बौधायनः। तृष्णीके द्वितीय शालीके। सौम्य एव मन्त्रवाष्ट्रात्मूलस्य एककपाल इत्यादिति।

VIII.9: 436.12 सूत्रानुपाद्यथः उपवनयायो द्वितीय अस्ति के तेनाशुमस्यमूलस्य बौधायन:। तेनाशुमस्यमूलस्य बौधायन:।

VIII.5: 436.20 आद्यस्य ग्रहण द्वितीय अस्ति। सूत्रानुपाद्यथः। तेनाशुमस्यमूलस्य बौधायनः।

VIII.9: 438.7 आद्यप्रहस्य द्वितीय अस्ति। अर्थ्यस्य: उदाहन्यादिति वृत्तादिति। तेनाशुमस्यमूलस्य बौधायनः। तेनाशुमस्यमूलस्य बौधायनः।

VIII.10: 440.6 मैत्रावरुणस्य श्रद्धाः आशीर्वद्य नवन्याय:। सूत्रानुपाद्यथः। तेनाशुमस्यमूलस्य बौधायनः। तेनाशुमस्यमूलस्य बौधायनः।

VIII.11: 442.7 नवम्या प्रस्तुतायां वाच्यस्त्ततिः सूत्रानुपाद्यथः। तेनाशुमस्यमूलस्य बौधायनः। तेनाशुमस्यमूलस्य बौधायनः।

VIII.12: 444.17; VIII.12: 446.8 होत्नानां संस्तर्य द्वितीय। सूत्रानुपाद्यथः। तेनाशुमस्यमूलस्य बौधायनः। तेनाशुमस्यमूलस्य बौधायनः।

VIII.12: 446.18 औपासनेविः द्वितीय अस्ति। सूत्रानुपाद्यथः। तेनाशुमस्यमूलस्य बौधायनः। तेनाशुमस्यमूलस्य बौधायनः।
As for the taking of the third Marutvatīya draught: (The view expressed in) the sūtra (is that) of two teachers. Dirghavātysya says that one should take it in the principal cup.

As for the shaking of the Nārāśaṁsa goblets: They should shake, says Baudhāyana. They should not shake, says Śāliki. They should even not lift them up, says Aupamanyava.

As for the reciting or non-reciting of formulas in respect of (cooking the rice for) Soma: It should be accompanied by formulas, says Baudhāyana. It should be prepared silently, says Śāliki. The rice for Soma should be accompanied by formulas; the cake on one potsherd (for Varuṇa) should be prepared silently, says Aupamanyava.

As for the pressing (of Soma) for the third pressing: (The view expressed in) the sūtra (is that) of Baudhāyana. One should say, “In that it is swollen (with water) thereby it is provided with shoots,” says Śāliki.

As for the taking of the draught for Āditya: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should take it prior to the pressing; he should silently pour into it curds prepared out of milk curdled when hot.

As for striking upwards the Āditya cup (by means of the Upāṁśusavana stone): One should strike at each half verse, says Baudhāyana. At each verse, says Śāliki.

As for the mixing of the draught for Mitra-Varuṇa with milk and pouring warm milk into it: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should mix the draught for Mitra-Varuṇa with milk and pour warm milk into it.

As for the injunction that the Adhvaryu makes the sacrificer recite the relevant formula when the chanting of the ninth verse has been introduced: (The view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should make him recite the relevant formula when the chanting of any verse is introduced.

As for the gratification of the Hotrakas’ functions: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should gratify the function at each pressing. Aupamanyava says that one should gratify five in the morning pressing, six in the midday-pressing and seven in the third pressing.

As for the placing of pieces of the Puroḍāśa near the goblets: Baudhāyana says that after having gone (to the Havirdhāna-shed) (the Adhvaryu) should recite over the pieces of the Puroḍāśa the relevant formula, place the pieces of the Puroḍāśa near the goblets and recite the Saḍdhottṛ formula. Śāliki says that after having gone (to the Havirdhāna-shed) one should recite over the pieces of the Puroḍāśa the

1. Caland reads Hotrāṇām. The reading hotrāṇām recorded in the foot-note is preferable. The Adhvaryu gratifies the Hotrakas’ functions by reciting the relevant formula recited at the Soma-offering at the second Vaṣaṭ-utterance.
सनानुमन्नियेत पार्श्विज्ञामसेनयोऽयुऽयोिनापरिश्रमस्य षड्योतारं
व्याचर्याधिकत: \(22\) \(\|\) नवम: \(\|\)

VIII.13: 448.4 सावित्रीस्य गढ़णे सादन इति \(\|\) सूत्रं बौधायनस्य \(\|\)
सघुं तमोमात्र शास्त्रविद्याधिक: \(\|\)

VIII.13: 448.18 तदन्तयोमात्र प्रतिज्ञातिति \(\|\) सूत्रं बौधायनस्य \(\|\)
मदामोद इवेष्येव प्रतिज्ञातियाधिक: \(\|\)

VIII.13: 450.5 नासास्सानामानुप्रक्रमण इति \(\|\) अनुप्रक्रम्येवर्णित
बौधायन: \(\|\) नानुप्रक्रम्येवर्णित शालीक: \(\|\) नैनानुप्रक्रम्येवर्णित: 
प्रमन्यव: \(\|-\)

VIII.14: 450.12 सौम्यस्य चर्च्याय इति \(\|\) उपार्षु चर्च्यादिति बौधायन: \(\|\)
उच्चरिति शालीक: \(\|\)

VIII.14: 450.12 सौम्यस्य परिज्ञाया इति \(\|\) स ह स्माह बौधायनो 
यदि चैव समस्तौ यदि च विनतावजनाविव्यू उपार्षु स्माह स्माह
समस्तायुपार्षु विनतावजनाचर्चरिति शालीक: \(\|\)

VIII.11: 442.13; VIII.14: 452.4 तात्त्विकसवनिकान स्माह स्माह विवेरण इति 
सूत्रं शालीक: \(\|\) अन्तर्ह त ह स्माह बौधायनर्थित्वा 
वाचरित्वा वा सौम्यान वर्णाश्चतुधिष्ठानिविन्यार्थित्वा 

VIII.14: 452.8 पाण्डीवियास्य श्रवण इति \(\|\) सूत्रं बौधायनस्य \(\|\)
दत्त्र वा पवसा वा पाण्डीवियास्तूणि श्रीनीयाधिक शालीक: \(\|\) विहिरियानं 
व्यापारस्योष्ट्रैवश्च विहिरियानं व्यापारस्योष्ट्रैवश्च श्रीनीयाधिक्योपमयव: 

VIII.14: 452.14 पल्या उदानयन इति \(\|\) सूत्रं बौधायनस्य \(\|\)
अवेनासीतापोहिनहियाभ्य इति शालीक: \(\|\)

VIII.15: 454.9 तदन्तयोमात्र प्रतिज्ञातिति \(\|\) सूत्रं बौधायनस्य \(\|\)
मोदा मोद इवेष्येव प्रतिज्ञातियाधिक: \(\|\)

VIII.15: 454.12 द्वायस्य प्रध्यायम इति \(\|\) सूत्रं बौधायनस्य \(\|\) सर्व 
एवेष्यो उदयनयनमन: स्माहार्थित्वा शालीक: \(\|\) \(23\) \(\|\)
relevant formula, place the pieces of the Puroḍāsa by the side of the goblet and then recite the Śaḍḍhotṛ-formulas.

XXI.23

As for the taking and placing of the draught for Savitṛ: (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should take it with the formula with the word justa joined to it, wipe it around and place.

As for the injunction that the Adhvaryu gives the response with the mada-part joined on one side:1 (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should respond as madā moda iva.

As for the shaking of the Nārāśamśa goblets: They should shake, says Baudhāyana. they should not, says Śālīki. They should not even lift them up, says Aupamanyava.

As for the offering of the cooked rice to Soma: One should offer with the formulas recited in a low voice, says Baudhāyana. Recited loudly, says Śālīki.

As for the offering of clarified butter on both sides of the offering (of cooked rice) to Soma: Baudhāyana says that whether Agni-Viśnu are addressed combinedly or separately in the yājyās, the yājyās should be recited in a low voice. Śālīki says that if the deities are addressed together, the yājyās should be recited in a low voice; if they are addressed (in the two yājyās) separately, they should be recited loudly.

As for the spreading of fires on the Dhiṣṇiya mounds at the third pressing: (The view expressed in) the sūtra (is that) of Śālīki.2 Baudhāyana says that before or after the offering of cooked rice to Soma, one should spread fire-brands on the Dhiṣṇiyas four times.

As for the mixing of the Pātnivata draught: (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should mix the Pātnivata either with curds or milk. Aupamanyava says that one should mix the Pātnivata with clarified butter which remained after spreading clarified butter in a line over the Dhiṣṇiyas.

As for escorting the sacrificer’s wife: (The view expressed in) the sūtra (is that) of Baudhāyana. She should remain here until she listens to the Hotṛ reciting the verse āpo hi śīhā ... (in the Vaiśvadeva Śastra).

As for the injunction that (the Adhvaryu) responds to the Šastra with the mada-part on both sides: (The view expressed in) the sūtra (is that) of Baudhāyana. One should respond with modā moda iva; says Śālīki.

As for the dropping of the Dhruva vessel: (The view expressed in) the sūtra (is that) of Baudhāyana. The entire formula3 should be employed for dropping down.

1. That is to say, as othā moda iva.
2. cf. BaudhŚŚ VIII. 11
3. comprising the three mantras viśve tvā vaiśvānavarāḥ ..., divi devān ... and dhruvam dhruveṇa ...
VIII.15: 456.8 चमसानामायतन इति || पूर्वः कल्पो बौधायनस्य || उत्तरः शालीकः: ||

VIII.15: 456.8 तेषु स्रीस्त्रीस्व दूर्वग्रह्यमानस्यत्रकेतकं च दर्श्युप्त्योलिमित || सूत्रः बौधायनस्य || अद्वितेश्चेते दक्षः स्युपरिति शालीकः: ||

VIII.16: 456.11 औषयजंत्रिति || सूत्रः शालीकः: || अत्रो ह स्मा ह बौधायन आश्रित दिवश्रोमिस्यत्र च सावनियस्य चाँद्राचारानाहरेच्छा-मित्राः मेघावर्षण्ये वशया इति ||

VIII.17: 460.10 मित्राँ तेह्योहूँ इति || सूत्राचार्यः: || अत्रो ह स्माहौपमनव: पुरस्तानिन्दिहुती जुह्यान्तिन्दि हुत्या हारियोजन्त्र प्रहृ दृष्टान्तः इति ||

VIII.17: 460.11 शाललेश्याः इति || सूत्रः शालीकः: || अत्रो ह स्माह बौधायनो यावन्यनाश्च कृतान्यभिविजानीयात्सामवयजनन्याः सीत्यभाद्यादः इति ||

VIII.17: 460.16 आदित्यस्यपथाः इति || सूत्रः बौधायनस्य || आहवनीये वेदः यजुर्वेदायतः इति शालीकः: ||

VIII.18: 462.10 कृष्णविपाण्याः प्रासन इति || पूर्वः कल्पो बौधायनस्योतरः शालीकः: ||

VIII.19: 464.3 नाववृत्त इति || सूत्राचार्यः: || अत्रो ह स्माहौपमनवो जर्जरे एवं स्थानोऽवर्ष्णे प्राप्ताः स्थालीभिभृत्र प्रायोव्रायन्त्र चावं तृत्वमयेणादिति ||

VIII.20: 466.16 ग्रामोवायव्य ग्रामावनति || सूत्रः बौधायनस्य || प्रायोग्योदारेषुयुर्वरिति शालीकः: ||

VIII.20: 466.16 प्रायोग्योदारेश्च स्थालीरुदाहरेयुस्तस्तास्वेताति देविकाहविश्वीष्टि श्रव्यपुरिति बौधायनः || प्रायोव्राययुर्वरिति शालीकः: || २४ ||

VIII.20: 466.16 कृष्णाज्ञनस्य प्रायावन इति || सूत्रः शालीकः: || अत्रो ह स्माह बौधायनः कृष्णाज्ञनमुरुच्छादित्रभ्रुष्क्षयुद्ध युद्धयातित्वावसिने
XXI.24

As for the laying down of the goblets: The former alternative is of Baudhāyana, the latter of Śāliki.

As for the injunction that one puts three bunches each of Dūrvā-grass and one cluster each of Ďarbha-blades; (The view expressed in) the sūtra (is that) of Baudhāyana. These should be regarded as furnished with water alone, says Śāliki.

As for the embers required for the Upayaj-offerings: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should fetch embers from the Āgniḍhra fire for the Agniśomiya animal-sacrifice and the Savaniya animal-sacrifice, and from the Śāmitra-fire for the sacrifice of a barren cow for Mitra-Varuṇa.

As for the mindā-offerings: (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should first offer the two mindā-oblations, and then take up the Hariyojana draught.

As for the rite with the wooden chips: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should put as many chips as sins one might regard to have perpetrated, with the formula, “Thou art the removal by offering.”

As for the praying to Āditya: (The view expressed in) the sūtra (is that) of Baudhāyana. They should pray to the Āhavanīya with the formula; says Śāliki.

As for the throwing of the horn of black antelope: The former alternative is of Baudhāyana, the latter of Śāliki.

As for the Avabhṛtha: (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should collect (the sediment of Soma) in a pitcher, bury it in the mound, and proceed to the Avabhṛtha with the vessels, pressing stones and Vāyavya pots.

As for dipping or floating in water the pressing stones and wooden pots: (The view expressed in) the sūtra (is that) of Baudhāyana. They should be washed and should be brought back, says Śāliki.

As for the injunction that the earthen vessels should be washed and be brought back: The Devikā oblations should be cooked in them, says Baudhāyana. They should be floated in water, says Śāliki.

XXI.25

As for the floating of the skin of black antelope: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that (the sacrificer) should untie the skin, sprinkle water upon it, and give it away to a son or to a disciple; or he may use it as
वा द्यात्सुचोपधानं बैनत्सुवारविपि बैनने पुर्णदीक्षेतापि बैनने पुर्ण्येजेते-तित।

VIII.21: 468.10 उदयनीयस्य बहिष्न। संस्कार इति। असिदादानप्रभृतीन्ननान्त्रान्नाध्येवेदिति बौधायन।। शुल्बप्रभृतीनिति शालीके।। संभरणप्रभृतीनित्यौपमन्यव।।

VIII.21: 468.10 उदयनीयस्य निर्वपण इति। सुचिव वावधाय क्रामकाष्टेन निर्वपेदिति। स्तालयां वा सक्षामकाष्टां निर्वपेदिति।। पूर्व। कलयो बौधायनस्योत्सर। शालीके।।

VIII.21: 468.13 उदयनीयस्य श्रपण इति। पयसि श्रपेदिति बौधायन।। अप्स्वति शालीके।।

VIII.21: 468.16 चरोत्सुपहिरण इति। अनुपरिहरेदिति बौधायन।। नातुपरिहरेदिति शालीके।।

VIII.21: 468.16 उदयनीयस्यासदन इति। पण्डहोत्रासादवेदिति बौधायन।। तृणीमिति शालीके।।

VIII.21: 468.16 उदयनीयस्य चर्याया इति। सूत्रं बौधायनस्य।। आहवनीय एवोदयनीयेन चरेदिति शालीके।।

VIII.21: 470.3 अनुब्रश्यस्य करण इति। सूत्रं बौधायनस्य।। मैत्राल्वर्णायामिक्षियं यजेतेति शालीके।। अन्ध्रे ह स्माहौपमन्यवो उजं पशुमथ्यांत्राल्वेतैकासप्रयाजं लेव तन्त्रं संतिक्षापयेदिति।।

VIII.21: 470.5 वपानं परिहोम इति। तांतं परिजुह्यादिति बौधायन।। आदिद्वा शास्त्रात्तत्त्वे शालीके।।

VIII.21: 470.5 हदयशुल्कानामुद्रासन इति। एकैकश उद्रास्येदिति बौधायन।। सर्वांसहेति शालीके।। र०।।

VIII.21: 470.6 उदरण इति। सर्वान्गोपशुनुस्येदिति बौधायन।। अन्यत्रशास्त्राद्वावै चेति शालीके।।
a cover for the ladles. Or he may again use it at initiation, or perform a sacrifice by using it.

As for accomplishment of the sacrificial grass for the Udayaniyeṣṭi: One should employ formulas for the rites beginning with the taking of the sickle, so says Baudhāyana. Those beginning with the preparing of the cord, says Śāliki. Those beginning with piling of the bunches, says Aupamanyava.

As for the pouring out of paddy for the Udayaniyeṣṭi: One should put the scrapings into the ladle and pour out paddy with it, or in the vessel containing the scrapings. The former alternative is of Baudhāyana, the latter of Śāliki.

As for the cooking of (the rice for) the Udayaniyeṣṭi: One should cook in milk, says Baudhāyana; in water, says Śāliki.

As for the carrying around of the cooked rice: One should carry around, says Baudhāyana. One should not, says Śāliki.

As for the placing of the cooked rice for the Udayaniyeṣṭi: One should place with the Ṣāḍghotṛi-formulas, says Baudhāyana. Silently, says Śāliki.

As for the offering of the cooked rice for the Udayaniyeṣṭi: (The view expressed in) the sûtra (is that) of Baudhāyana. One should offer the Udayaniya rice on the Āhavaniya itself, says Śāliki.

As for the performance of the Anūbandhyā sacrifice: (The view expressed in) the sûtra (is that) of Baudhāyana. One should offer coagulated milk to Mitra-Varuṇa, says Śāliki. Aupamanyava says that one may even offer a male goat. The pattern of eleven Prayājas should however be made applicable.

As for the offerings of clarified butter on both sides of the offering of the omentum: One should offer clarified butter on both sides of offering of each omentum, says Baudhāyana. One should offer clarified butter at the beginning and the end of the offerings of all omenta, says Śāliki.

As for the discarding of the heart-spikes: One should discard one by one, says Baudhāyana. All together, says Śāliki.

XXI.26

As for the utterance of the word usra (in respect of the offering of cattle): One should employ the suitable case-form of the word usra in respect of all members of live stock, says Baudhāyana. Except a bull and a barren cow, says Śāliki.

As for the reciting or non-reciting of formulas in respect of (the preparation of) Āmikṣa: Formulas should be recited, says Baudhāyana. It should be prepared silently, says Śāliki.
VIII.21: 470.6 आभिक्षये मन्त्रामन्त्र इति ❄ मन्त्रवती स्यादिति 
बौधायनः: ❄ तृष्णिकेरिति शालीकि: ❄

VIII.21: 470.6 मैत्रावरुणः परिधिधिष्टाति ❄ सूत्रः शालीकि: ❄ अत्रो 
ह स्माह बौधायनः: पूवेषस्थूणे सदस्यो वा हविधानयोर्वा भित्त्वा 
बैद्यकालपरिशीलोद्रवरुणः कुर्यादिति ❄

VIII.22: 470.9 उदवसान इति ❄ सूत्रः बौधायनस्य ❄
पूर्णार्थोवदवस्येदिति शालीकि: ❄

VIII.22: 470.12 दक्षिणाये दान इति ❄ सूत्रः बौधायनस्य ❄
नानाकामनियांत देयमिति शालीकि: ❄

VIII.22: 470.14 देविकाहविष्णु करण इति ❄ सूत्रमौपमन्युजी—
पुनर्वपि ❄ अत्रो ह स्माह बौधायनस्त्रीण्यनूबन्धस्यस्य पशुपुरोढाशमनु—
वर्तेश्वरीयुद्धसात्त्विमिति ❄ सर्वाष्टिवानूबन्धस्य पशुपुरोढाश—
मानवत्तरित्रिति शालीकि: ❄ आणवेनैव देविका यजेतेत्यायोगवः ❄

VIII.22: 472.1 अपौग्रिष्टः प्रत्यवसान इति ❄ अजस्ते: प्रत्यवस्येदिति 
बौधायनः: ❄ अर्थोः: समारोहेरिति शालीकि: ❄

VIII.22: 472.2 अपौग्रिष्टः: प्रतिप्रत्येकः इति ❄ प्रतिप्रति यादिति 
बौधायनः: ❄ न प्रतिप्रति यादिति शालीकिल्लेन प्रतिप्रति यादिति शाली—
कि: ❄ २६ ❄ दशम: ❄

॥ इत्येकविश्लेषः प्रश्न: ॥
As for the laying of the enclosing sticks for (the offering of Āmikṣā to) Mitra-Varuṇa : (The view expressed in) the sūtra (is that) of Śāliki. One should tear the eastern door-posts of the Sadas or the Havirdhāna and use the splinters as the enclosing sticks for the offering to Mitra-Varuṇa, says Baudhāyana.

As for the Udvasānīyeṣṭi : (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer Purṇāhuti instead of the Udvasānīyeṣṭi, says Śāliki.

As for giving away Dakṣiṇā : (The view expressed in) the sūtra (is that) of Baudhāyana. One should not give any thing which is not determined by one’s desire, says Śāliki.

As for the offering of the Devikā-oblations : (The view expressed in) the sūtra (is that) of Aupamanyaviputra. Three oblations should follow the Paśupurodāśa of the Anūbandhū sacrifice; three of the Udvasānīya, says Baudhāyana. All should follow the Paśupurodāśa of Anūbandhū sacrifice, says Śāliki. One should offer clarified butter to Devikās, says Āṇjīgavi.

As for returning home together with the fires : One should return together with the lasting fires, says Baudhāyana. Having consigned them into kindling woods, says Śāliki.

As for the separate offering of the two Agnihotras : One should make separate offerings, says Baudhāyana. One should not, says Śāliki.

CHAPTER XXI ENDS.
X.1: 544.1 अथातोप्रिकर्षण्यम् व्याख्यास्यामः।

X.1: 544.11 खरस्य करणं इति। उत्तरपूर्वः स्वातंत्रर्देशोऽवर्त्त्यं वा् बौधायनः। उत्तर एवं त शालीकः।।

X.1: 544.17 सावित्रास्मात् होमाः इति। सूत्रं बौधायनस्य। समृद्धार्त्रम् चतुर्ग्रहोत्त जुढायादिति शालीकः।।

X.1: 546.4 गर्भभरणायाः आदानं इति। मन्त्रणादीतति बौधायनः। तृष्णिमिति शालीकः।।

X.1: 544.9 वल्लिकवपायुं निधाने वैश्यस्योपवेशनं इति। सूत्रं शालीकः। अत्रो ह स्माह बौधायनोऽवर्त्त्यं वल्लिकवपायुः। निद्ध्यात्त्र वैश्यस्योपवेशनं इति। निष्क्रियक्रेस्त्रं प्रभृत्रियादिति।

X.3: 550.3 खनं इति। अर्धचर्चा: क्षेत्रं विदिति बौधायनः। ओच्चचर्चां शालीकः।।

X.3: 550.9 पुक्करयर्णोठर्दच्छिन्नसंस्तृतानिति। सूत्रं बौधायनस्य। यथोत्तरवैवै संस्तृतानिति शालीकः।।

X.4: 552.2 पिण्डानाः हरणं इति। सूत्रं शालीकः। अत्रो ह स्माह बौधायनः। सत्त्वं सत्त्वं प्रभृत्रियादिति। गायत्रीभिः। त्रितुकृष्णः। सादेवदित्तापमंत्वः।।

X.4: 552.14 अद्वस्यात्मायमन्तत् इति। सूत्रं शालीकः। अत्रो ह स्माह बौधायनस्तूण्यमेक्त्वर्त्त्यं अवशे गर्भभरणम्। स्वादिति।।

X.4: 552.18 श्रावपृष्ठियोऽसंस्तृतानिति। उभे षट्कृत्व: समीक्ष्येति बौधायनः। समीक्षेति त शालीकः।। प्राच्यादिशि संधिमीक्षमाणं एवं मन्त्रं जपेदित्तापमंत्वः।।

X.4: 554.2 अयो रशने अथवहरस्यं वाधर्षभुक्तं भूक्तं इति। पूर्वं कल्पो बौधायनस्योत्तरः। शालीकः।।
CHAPTER - XXII
AGNIKALPA
XXII.1

Now we shall explain the Agnikalpa.

As for preparing the mound: One should prepare it in the north-eastern
direction, says Baudhāyana. In the north itself, says Śālikti.

As for the offering to Savitṛ: (The view expressed in) the sūtra (is that) of
Baudhāyana. One should also offer here four spoonfuls with the Samṛddhi verse,¹
says Śālikti.

As for the taking of a cord for the ass: One should take it with the usual
formula, says Baudhāyana. Silently, says Śālikti.

As for seating a Vaiśya at the depositing of the earth of an ant-hill: (The view
expressed in) the sūtra (is that) of Śālikti. Baudhāyana says that one should deposit
the earth of an ant-hill; one should however not seat a Vaiśya. One should go to the
spot where the earth is to be dug out. One should respond to him who puts a
question at that spot.

As for digging out: One should dig out at each verse-half, says Baudhāyana.
At each verse, says Śālikti.

As for spreading the lotus-leaf with its stem towards the north: (The view
expressed in) the sūtra (is that) of Baudhāyana. One may spread it as it had grown,
says Śālikti.

As for carrying the balls (of earth): (The view expressed in) the sūtra (is that)
of Śālikti. Baudhāyana says that one should carry four times (each time) reciting all
(eight) verses. Aupamanyava says that one should carry them with the Gāyatrī
verses, and should put down with the Tṛistubh verses.

As for leading the horse in front: (The view expressed in) the sūtra (is that)
of Śālikti. One should lead the horse silently; the entire formula should be applied
to the ass, says Baudhāyana.

As for gazing at the heaven and earth: One should gaze at both six times, says
Baudhāyana. Thrice, says Śālikti. One should murmur this formula gazing at their
conjunction in the east, says Aupamanyava.

As for the injunction that the two cords are discarded into water, or they are
sprinkled with water and are brought in use: The former alternative is of
Baudhāyana; the latter of Śālikti.

¹. TS III.1.10.1: tīrā stomaṁ samardhaya etc.
X.5 : 554.12 उखानां करण इति || स ह स्माह बौधायनो
राज्यामुखे याजुश्ये पादमांि कुर्याधारामांि चादायेष्टका-
मूर्तिकायामपिषुधेवमस्य सर्वं धिर्याज्जुषों भवतीति || एकामेवोक्षों
मन्त्रेन कुर्याचूँणीमिते इति शालीकि: ||

X.5 : 556.6 सर्वासु भिन्नासु प्रत्यय इति || स ह स्माह बौधायन:
ससावित्रे मन्त्रकर्मभायावर्तयेदिति || यद्न्यत्साधित्विभ्येः इति शालीकि: ||

X.6 : 556.11 अथादस्त एकविशेषतः वृहद्यो अश्लस्य
शकुविप्रकाशनिधिः पचननिषिद्विति || सूत्रं बौधायनस्य || यस्यैव कस्य
चान्त्वादस्तिति शालीकि: ||

X.6 : 556.17 उखानां ध्वन इति || सूत्रं बौधायनस्य ||
अपरिमात्रेः श्रृंभृष्ये दिति शालीकि: ||

X.6:556.17उखानां प्रवृत्तिः इति || सूत्रं बौधायनस्य || एकामेवोक्षों
मन्त्रेन प्रवृत्तितां चूणीमिते इति शालीकि: ||

X.6 : 558.3 ता: प्राचीनेऽविरूपयावयात्तिति || पूर्वं कल्पो
बौधायनस्योतरं: शालिके: ||

X.6:558.3 पचन इति || स ह स्माह बौधायन उखा त्रेक्षाभान्नंप्लेष्टका
बाहरःठयं महावरें लोकपूर्णा इत्येवदस्यमिचुष्येद्यस्यद्रामाग्रि
यिति || यतिं छोटकोक्तं ग्रामाग्रिना तत् प्रच्छिन्नवरुच्क गार्हपत्यादिति
शालीकि: ||

X.9 : 560.12 पशुशालीवर्णं करण इति || प्रत्यक्षाणि वा मार्तिकानि
वा स्युरिति बौधायन: || प्रत्यक्षाणेवेति शालीकि: || हिरणया-
नीत्योपपमनयः || वायवशिष्यसि वैतानन्त्रातिसदित्वियोपपमन्येवीपुत्रः ||

X.9 : 562.6 त्रिपसलें: पर्णसाखया परिक्षित्विति || सूत्रं बौधा-
यनस्य || अनुपकारीं मार्तयमन्यमार्श्च: परिग्यावेदिति शालीकि: ||

X.11:564.6 आदार इति || उभायं मन्त्राभ्यास्य वेतानन्त्रात्तिकाराचार्येदिति
बौधायन: || हिरणयां: समवर्ततार्ग इत्येवैवेतानन्त्रात्तिकाराचार्येदिति
शालीकि: || २ || प्रथम: ||
XXII.2

As for preparing the cauldrons: Baudhāyana says that one should prepare the Āṣādhā brick of the measure of a foot out of the soil accomplished with the relevant formulas. One should take as much quantity of soil (for performing the third cauldron) and mix the remaining soil with that reserved for the brick. Thus his entire Agni would be accomplished with the relevant formula. Śālikī says that one should prepare only one cauldron with the relevant formulas, and the other two silently.

As for the solution in the event of all the cauldrons being broken: One should repeat the rites to be performed with formulas beginning with the formula addressed to Sāvitr, so says Baudhāyana. Those other than the formulas addressed to Sāvitr, says Śālikī.

As for the injunction that one takes up twentyone balls of dung of a strong horse, a hoe and fire for burning: (The view expressed in) the sūtra (is that) of Baudhāyana. One may take them of any horse, says Śālikī.

As for the fumigation of the cauldrons: (The view expressed in) the sūtra (is that) of Baudhāyana. One should fumigate with more formulas, says Śālikī.

As for the burning of the cauldrons: (The view expressed in) the sūtra (is that) of Baudhāyana. One should burn only one cauldron with the formula, the others silently, says Śālikī.

As for the injunction that one carries them either towards the east or towards the north: The former alternative is of Baudhāyana, the latter of Śālikī.

As for the burning: Baudhāyana says that one should burn with fire from the Gārhapatya the cauldrons, Rudra-bricks, Mandala-bricks, cooked rice for Brhaspati, Mahāvira, and Lokamātrā bricks; all else with village fire. Śālikī says that whatever pertains to bricks, one should burn with village fire; whatever is an oblation, one should bake on the Gārhapatya.

As for procuring the heads of animals: They may be real or made of earth, says Baudhāyana. Real, says Śālikī. Golden, says Aupamanyava. One should recite the mantras only in respect of the animal for Vāyu, says Aupamanyaviputra.

As for the injunction that one drags around a twig of Butea frondosa: (The view expressed in) the sūtra (is that) of Baudhāyana. Having scattered beans around, one should sing the Yamagāthās, says Śālikī.

As for pouring clarified butter in a line: One should pour with both the formulas, says Baudhāyana. One should pour with the verse hiranyagarbhaḥ samavartatāgre ... says Śālikī.
X.11: 564.6 अनिष्ठप्रथमसमस्या-ध्वरदेशीयताः होम इति। अध्वरदेशीयताः हुलिवालिका। जुह्यादिति बौधायनः। आध्यात्मिका प्रद्यृति शालीकिः।

X.12: 566.1 वैराजिनेषु दीक्षातिविरती। स ह स्माह बौधायनो नासंवतसः सोष्यान्वैराजिनेषु जात्याष्ठ्यालिका। कुर्िीत। कामः संवतसः सोष्यान्वैराजिनेषु जात्याष्ठ्यालिका। कुर्िीत। संवतसः वा भूस्त्वैकालिनं कूर्िीताकालिन्यालिकायति शालीकिः।

X.13: 568.7 काम्यस्यान्वयवायान इति। जाते काम्यमन्वद्यादिति बौधायनः। पुस्तादेवेति शालीकिः।

X.13: 568.16 ओौजूलरीयाः समिधामथाधान इति। सूत्रः शालीकिः। अत्रो ह स्माह बौधायन एकामेव समिधायमध्याद्यात्मनेनलेव राशोप्रा स्यायि।

X.16: 574.8 अत्तपतीयाः समिधायमध्यान इति। सूत्रः शालीकिः। अत्रो ह स्माह बौधायनो अत्तपतीयाः प्रतिसमेशनेनान्वैण्विषीतनेर अभ्याद्यादिति।

X.16: 576.4 वातसविविष्याः: संनिवाति इति। अहरः: संनिवात्येदिति बौधायनः। आदित्वात्तत्त्वेति शालीकिः।

X.16: 576.4 उख्य उद्धते प्रायस्तितकरण इति। स ह स्माह बौधायनः प्रवृज्ञ परिदायार्कहुतिभिभिभज्जुद्रयादेतरलक्षमावृत्ताः कुर्िीत। अत्रो ह स्माह शालीकिः। प्रवृज्ञ परिदायार्कहुतिभिभिभज्जुद्रयात्र चेतरलक्षमावृत्ताः कुर्िीत।

X.17: 578.9 प्रयाण इति। स ह स्माह बौधायन उभयन प्रयाणादग्ध्वरिकेन चाणिकेने चेति। आथंगिकेनैैतिविति शालीकिः।

X.18: 578.15 अथ वद्यपयाणः अथ उपाधिगृह्त्ति। सूत्रः। शालीकिः। अत्रो ह स्माह बौधायनो तन्नैववायाणः अथ उपाधिगृह्त्ति दर्शन प्रवेशयेन च विज्ञानं त्यं कुर्िीद्वाध्वर्मात्रां चादाय प्रत्यवेद्याद्यात्मा। भस्मना योगमित्येतर्तसाधारणे शालीकिः वा सतेषु वासुनिवार्येदिति।
XXII.3

As for the offering of Adhvarādikṣā offerings by one who has not already performed a Soma-sacrifice: Having made the Adhvarādikṣā-offerings, one should offer the offerings pertaining to Agnicayana, says Baudhāyana. One should offer only those pertaining to Agnicayana, says Śāliki.

As for the Vairāja Dikṣās:1 Baudhāyana says that one who is not going to press Soma for a year, should not undergo Vairāja Dikṣās; one who is going to press Soma for a year may observe Vairāja Dikṣās. Having maintained (the Ukhya fire) for a year, one should perform a one-day Soma-sacrifice. Agni belongs to one-day Soma-sacrifice, so says Śāliki.

As for the putting (into the cauldron) of fire for the fulfilment of the sacrificer’s desire: After the fire is generated, one should put the fire in accordance with the sacrificer’s desire; so says Baudhāyana. At the outset, says Śāliki.

As for putting (into the fire) fire-sticks of Ficus glomerata: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should put one fire-stick with five verses, that is, the Rākṣoghsna hymn.

As for the putting (on fire) of the fire-stick called Annapatīyā: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should put the fire-sticks called Annapatīyā, Pratisamedhanīya2 and Vaiṣṇavi.

As for the coincidence of the Vātsapra hymn and Viṣṇukrama verses: One should cause them to coincide every day, says Baudhāyana. Only at the beginning and at the end, says Śāliki.

As for offering expiation if the Ukhya fire becomes extinguished: Baudhāyana says that one should heat the cauldron (with balls of horse’s dung), formally hand it over3 and offer the Arkāhutis4 and repeat the subsequent rites. Śāliki says that one should heat it, formally hand it over, and offer the Arkāhutis; he should not repeat the subsequent rites.

As for the departure: (The sacrificer) should proceed on journey with both the types of formulas-those from the Ādhvarika (i.e. the Agniṣṭoma section) and from the Agnicayana, says Baudhāyana. Only from the Agnicayana, says Śāliki.

As for the contingency-if (the sacrificer) comes across waters which cannot be avoided by going around: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that when one comes across such waters, he should go on putting

1. cf. TS V.6.7
2. BaudhŚŚ X.16 : yena deva jyotis'o'rduhā udāyan ...
3. With the formula, mitrai' tām ukhām ... cf. BaudhŚŚ X.7.
4. That is, five firesticks of Ficus glomerata with the five verses, yad agne yāni kāni ca ... etc. BaudhŚŚ X.14.
X.19: 580.12 देवयजनस्याध्ववसान इति || स ह स्माह बौधायन
उभयनाध्ववस्येदाध्वरिकेन चायीर्केन चेति || आग्रिकेनैवेति शाली-
कि: || 3 ||

X.20: 582.14 संभारणां निवपन इति || सूत्रं शालीके: || अन्त्रो ह
स्माह बौधायनो भस्म चैवोषाङ्गश्च मन्त्रेण निवपेलूणीमित्रो संभारा-
विति ||

X.20: 584.8 गाईपत्यचिताविचिति || सूत्रं शालीके: || अन्त्रो ह स्माह
बौधायनो जग्निमहणं स्वर्याचिति: श्रोतकृष्णायोरभिमर्मरनमिधानमव-
ड्रवणिमिति सर्वमेवतैऽक्षरम्वृतकुर्यादिति ||

X.22: 586.6 साहसं चिन्वीत प्रथमं चिन्वान: पञ्चचितीकं चेति:||
स ह स्माह बौधायन: समायैताष्टुर्थं चिन्वानो जागुद्रं चात उधव्य
प्रत्यादद्दत पञ्चचितीकं चेति: || अन्त्रो ह स्माह शालीकि: समायैताष्टुर्थं
चिन्वानो ग्रीवद्रं चैवात उधव्य प्रत्यादद्दीैत्त्रिकं चेति: ||

X.20: 568.10 वातस्प्रेणोपणुक्रमः: सनिवपतत्वति || स ह स्माह
बौधायनो यथाह वातस्प्रेणोपणुक्रमस्य संपंकक्त वातस्प्रेणोपणुस्थाय सनिवपेताथ
यदि विभुक्त्रमा उपवस्थे संघोपविन्विशुक्रमः क्रमित्वा वातस्प्रेणोपणुस्थाय
सनिवपेताथ प्रकाशितदिति: || अन्त्रो ह स्माह शालीकिं यथाह वातस्प्रेणोपणुस्थे
संपंकक्त वातस्प्रेणोपणुस्थाय श्रो भूते सनिवपेताथ: यदि विभुक्त्रमा उपवस्थे
संघोपविन्विशुक्रमः क्रमित्वा वातस्प्रेणोपणुस्थाय श्रो भूते सनिवपेताथेन
प्रकाशितदिति: ||

X.22: 588.1 तत्स्यामन्यत्रावेक्षकाणो दधिर्द्राप्सानायस्यत्ममं ते शुचि
दधामीति वा तृष्णी चेति: || पूर्व: कल्पो बौधायनस्योत: शालीकि: ||

X.22: 588.3 अथेनाय चिकताभि: पूर्यिल्ला दधोपरिक्षणस्यास्त्रंप्रच्छन्नाने
देहि || सूत्रं बौधायनस्य || चिकताभिरवै नूत्यिल्लो श्रालाखण्डे
निद्ध्राबृद्धि शालीकि: ||
the ashes into water. One should however not make the cauldron vacant; (he
should keep aside the embers together with ashes) take out asheses in required
quantity and again put back the embers together with ashes into the cauldron with
the verse prasadya bhasmanā yonim ... He should retain the remaining ashes into
vessels or pans.

As for entering into the sacrificial place: Baudhāyana says that one should
enter with the formulas both from the Ādhiwarika (= Agniṣṭoma) section and the
Agnicayana. Śāliki says that one should do so only with those from the Agnicayana.

XXII.4

As for the pouring down of the substances (over the Gārhaspaṭyaciti): (The
view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should
pour down the ashes and saline soil with the relevant formula, and the other
substances silently.

As for the Gārhaspaṭyaciti: (The view expressed in) the sūtra (is that) of Śāliki.
Baudhāyana says that one should go through all these rites, namely, receiving of
fire, Svayaṁciti formula, touching the white and black parts (of the skin of black
antelope), mounting and dismounting.

As for the injunction that one who is going to pile up a Citi for the first time
should pile up a thousand bricks in five layers: Baudhāyana says that having gone
through these (three graded Citis) he should, while piling up for the fourth time,
revoke the practice of piling up knee-high in five layers. Śāliki says that having
finished these (three Citis one by one), one should, while piling up for the fourth
time, pile up neck-high and in one Citi.

As for the coincidence of the Vātsapra hymn and the Viṣṇukrama formulas:
Baudhāyana says that if the recital of the Vātsapra hymn falls on the Upavasatha day,
one should pray with the Vātsapra and pour down (over the Gārhaspaṭyaciti) (both
the fires—the one from the cauldron and the counter-fire). If the Viṣṇukrama falls
on the Upavasatha, he should stride the Viṣṇukrama-steps, pray with the Vātsapra
hymn and pour down the two fires. Śāliki says that if the Vātsapra falls on the
Upavasatha, one should pray with the Vātsapra and proceed with the pouring down
of the two fires on the next day. If the Viṣṇukrama-steps fall on the Upavasatha, he
should stride the Viṣṇukrama-steps, pray with the Vātsapra and proceed with
pouring down of the two fires the next day.

As for the injunction that, gazing elsewhere, he puts into it (the cauldron)
drops of curds with the formula, "I place N.N. in thy glow" or silently: The former
alternative is of Baudhāyana, the latter of Śāliki.

As for the injunction that one fills it (the cauldron) with sand and covers with
curds: (The view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that
one fills it with sand and keeps in the northern part of the shed.
X.22 : 588.5 शिख्यस्यादान इति || मन्त्रेणादददतेति बौधायनः ||
	तूणीमिति शालीकिः ||
X.22 : 588.10 नैवन्तिनामुपस्थान इति || कुर्वातात्र तयादेवचतुर्दशोहसे
	इति बौधायनः || न कुर्वातिति शालीकिः ||
X.22 : 588.12 उदपात्रस्योपनिनयन इति || प्रदक्षिणमुपपतिनयेदिति
	बौधायनः || यथोपपादमिति शालीकिः ||
X.22 : 588.13 गार्हपत्यस्योपस्थान इति || सूत्रं बौधायनस्य
	आहवनीयेवैतेन यज्ञोपपतितखंशिति शालीकिः || ॥ ॥ हिंदीयः ॥
X.23 : 590.9 स्तम्भ्यजुषो हरण इति || सूत्रं बौधायनस्य
	उपरवकालादप्यात्रायेदो हरेदिति शालीकिः ||
XX 26 : 1378.1 आख्यातं चात्वालस्य परिलेखनम् ॥
XX 26 : 1378.4 आख्यातं लोकग्रन्थं हरेम् ॥
XXI 14 : 1422.1 आख्यातं स्यविधनानामुपस्थानम् ॥
X.23 : 590.12 कार्षणजनिनामुपमोचन इति || पूर्वं: कल्पो
	बौधायनस्योतरं: शालीकिः: ॥
X.23 : 592.2 वच्चिणानामुपधान इति || सूत्रं: शालीकिः: ॥ अत्रो ह
स्माह बौधायनो उपेन्य युपावटीयः श्रृं तत्त्वानुसरितस्य कृत्वा प्राचः
बारं प्रविष्ट्येतमनुद्योजनस्यामुपस्थानं दक्षिणात् एवं पश्चादेवमुतरतं
इति ॥
X.24 : 592.11 ऐन्त्रिया उपधान इति || सूत्रं बौधायनस्य
	पुच्छ
ऐन्त्रीमुपपद्धायिति शालीकिः: ॥
X.24 : 592.15 उदपात्रस्योपनिनय इति || प्रदक्षिणमुपपतिनयेदिति
	बौधायनः || यथोपपादमिति शालीकिः: ॥
X.24 : 592.16 दर्शस्तम्भ्यस्योपधान इति || वाक्त्वा समुद्र उपदाातिवित्त
वा तूणानु वेति || पूर्वं: कल्पो बौधायनस्योतरं: शालीकिः: ॥
X.24 : 592.18 दूर्विष्ठकाया उपधान इति || स ह स्माह बौधायनो

dूर्विष्ठकाया वा सहोपद्यादूर्विष्ठकाया वैवेति || मन्त्रदूर्विष्ठकथा
स्यादिति शालीकिः: ॥
As for the taking up of the swing: One should take it with a formula, says Baudhāyana. Silently, says Śāliki.

As for the praying to the Nairṛti bricks: One should recite here the Tayādevata and Sūdādohasa formulas, says Baudhāyana. One should not, says Śāliki.

As for the pouring down of the water-pot: One should pour by the right, says Baudhāyana. As may be suitable, says Śāliki.

As for praying to the Gārhapatya: (The view expressed in) the sūtra (is that) of Baudhāyana. They should pray to the Āhavanīya with this formula, says Śāliki.

XXII.5

As for the carrying of Stambayajus: (The view expressed in) the sūtra (is that) of Baudhāyana. The Āgnīdhra should carry the Stambayajus from the spot fixed for the Uparava-holes, says Śāliki.

The tracing around of the Cātvāla is explained.

The carrying of earth-clods is explained.

The praying to the wooden-cloths and the hammer is explained.

As for wearing the foot-wear made of a skin of black antelope: The former alternative is of Baudhāyana; the latter of Śāliki.

As for laying down the Vājriṇī (bricks = stones): (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that standing in front of the nail fixed for marking the hole for the sacrificial post and having fixed an arrow on the bow, one should shoot the arrow towards the east. Going along the (given) formula, he should lay down the stone. Similarly towards the south, the west and the north.

As for laying down the Aindrī (brick): (The view expressed in) the sūtra (is that) of Baudhāyana. One should lay down the Aindrī (brick) at the tail, says Śāliki.

As for the pouring down of the water-pot: One should pour down by the right, says Baudhāyana. As may be suitable, says Śāliki.

As for the laying of the bunch of darbhā-blades with the formula, “May Vāk pile thee up in the ocean” or silently: The former alternative is of Baudhāyana, the latter of Śāliki.

As for the piling of the Dūrvā-brick: Baudhāyana says that one should pile up a brick together with Dūrvā or Dūrvā alone. The Dūrvā should be in the form of the formula, says Śāliki.
X.24: 594.2 ओऽुम्बरं युगलाक्षलोकिति। सूत्रं बौधायणस्य। दार्शनवृक्षमेवैकृण्ठिविधि: शालीक्षः।

X.25: 594.4 गोपुरश्च ऐक्षत्रदुगलाक्षालं पुरस्तादाद्यते। स्वप्नवेद: पश्चादोदिति। बौधायण।।

X.25: 594.7 कर्णय इति। संप्रत्याहारं कृष्णदिति। बौधायण:। आवापशः इति: शालीक्षः।।

X.25: 594.4 गोपुरागाममनुमन्त्रण इति। तत्तद्वात्तुऽजनवेदः। आवापशः। सा:। सनहेति। शालीक्षः।।

X.25: 594.12 सन्दोषधस्य वचन इति। अर्यच्छो ववेदिति। बौधायण:। अऽच्छेति। शालीक्षः।।

X.26: 598.1 इतरामिन्तः विपिर्विरतिधत्रित्रेति। सूत्रं बौधायनस्य। आदद्य:। एकत्रं दिशेन्मध्यसंपादयेदिति। शालीक्षः।।

X.26: 600.13 स दार्शनिकलिं पत्यः प्रोक्षेः स्ववधाय तैः। प्रशोभ्रीन्वो। अण्यित्वो। जुश्यमहोक्षामीति। वा तूणिः। वेति। पूर्वः। कल्पो। बौधायनस्योत्तरः। शालीक्षः।।

X.28: 602.6 कुम्भेप्टकर्मासुपाधान इति। सूत्रं बौधायणस्य। पश्चापर्चेवेव्या उपदश्यादिति। शालीक्षः।।

X.29: 602.8 नानामनन्तसु दिशो भजमानास्विति। तयादेवजेतनानु-क्रमः। पारे। सूदद्धेनः। कुर्वतः। बौधायण।।

X.29: 602.9 इष्टकागणामासुपाधान इति। तयादेवजेतनानुक्रमः। पारे। सूदद्धेनः। कुर्वतः। बौधायण।।

X.30: 606.4 अभिमार्गः आभीयम इति। सूत्रमाचार्योऽ।। अन्तः। पुरस्तादपभिमार्गसंम्बानाः। तयादेवजेतनानुद्धेनः। कुर्वते-}

As for the plough of *Ficus glomerata* together with the yoke: (The view expressed in) the sūtra (is that) of Baudhāyana. One should prepare it out of a strong tree, says Śālīki.

Men pull the plough in front, the Adhvaryu pushes from behind, says Baudhāyana. One should actually yoke oxen and should till, says Śālīki.

As for the tilling: One should till (towards the east) each time bringing the plough back, says Baudhāyana. One should till turning each time, says Śālīki.

XXII.6

As for followig tillings with formula: One should follow each one, says Baudhāyana. All together, says Śālīki.

As for sowing all grains: One should sow at each verse-half, says Baudhāyana. At each verse, says Śālīki.

As for the injunction that one carries one clod on this side and another on the other: (The view expressed in) the sūtra (is that) of Baudhāyana. One should achieve the desired direction while taking up the clods, so says Śālīki. One should transpose the formulas, says Aupamanyava.

As for the injunction that having put bunches of darbha-blades into the milk to be sprinkled, one sprinkles with them with the formula, "I sprinkle you Agnis, agreeable for Agnis" or silently: The former alternative is of Baudhāyana, the latter of Śālīki.

As for the piling of Kumbha-bricks: (The view expressed in) the sūtra (is that) of Baudhāyana. One should pile them on the two wings and the tail, says Śālīki.

In regard to (the bricks) being piled up in various directions with different formulas: One should commence with the Tayādevata formula and recite the Südadohasa verse at the end, says Baudhāyana. One should adopt the procedure in respect of each brick, says Śālīki.

As for the piling up of groups of bricks: One should commence with the Tayādevata formula and recite the Südadohasa verse at the end, says Baudhāyana. One should adopt the procedure in respect of each brick, says Śālīki.

As for the touching and offering: (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should recite the Tayādevata formula and the Südadohasa verse before the touching and offering.

As for the laying down of a serpent's head: The former alternative is of Baudhāyana, the latter of Śālīki.
X.30: 606.8 सप्तरिष सूपधान इति || पूर्वः कल्यो बौधायनस्योत्तरः
शालीकः: ||

X.33: 612.6 औद्म्बरं चोलूखलमुसलिमिति || सूत्रं बौधायनस्य
दादर्ध्वृश्मे चेतनकुर्यांदिति शालीकः: || ५ ||

X.33: 612.7 सर्वोषधस्यावहनं इति || मन्त्रेनावहन्यादिति
बौधायनः नूणीमिति शालीकः: ||

X.33: 616.12 उखाना मुपधान इति || सूत्रं बौधायनस्य
एकामोक्तं मन्त्रेनोपद्ध्यात्तूणीमिते इति शालीकः: ||

X.34: 616.1 पशुशेरीणामुपधान इति || मध्यं उपध्यादिति
बौधायनः अन्तेकु तस्य व्युढुहोपद्ध्यादिति शालीकः: ||

X.35: 622.5 अथवः शरस्य उपधान इति || पुरस्तात्सर्वतं मुखमग्रेण
स्वयमातृणामत्र नवर्षमथवर्षिर उपध्यादिति बौधायनः
नाथविश्िरः इति शालीकः: ||

X.35: 622.5 सर्वतोमुखस्योपधान इति || सूत्रं बौधायनस्य
आनुदिसमेव गायत्रीरुपपद्ध्यादिति शालीकः: ||

X.36: 624.2 अक्षानुमुपधान इति || सूत्रं बौधायनस्य
बिज्जतेष्वेः वश्चज्ञानुमुपद्ध्यादिति शालीकः: ||

X.36: 624.8 ऋषभस्योपधान इति || सूत्रं: शालीकः: || अन्त्रो ह
स्माहं बौधायनः विषमत्रत्ववहलशिरसमेन मुपद्ध्याद्विध्वंभो
वाष्टितमुप-तिष्ठतीति ||

X.36: 626.1 अतितानामिकः कारणामुपधान इति || आधिमुप- दिति
बौधायनः: || चित्यन्त इति शालीकः: ||

X.36: 626.5 प्रतिप्रदान इति || मध्यं दिने प्रतं प्रयच्छेदिति बौधाय-नः
चित्यन्त इति शालीकः: || ७ || तृतीयः: ||

X.36: 626.5 पुरीषितं परिधान इति || सूत्रं बौधायनस्य
पूर्वे दुरेव
पुरीषितं परिनिश्चितेदिति शालीकः: ||
As for the mortar and pestle made of *Ficus glomerata*: (The view expressed in) the sūtra (is that) of Baudhāyana. One should prepare them out of any tree of solid wood, so says Śāliki.

XXII.7

As for the pounding of all grains: One should pound with the relevant formula, says Baudhāyana. Silently, says Śāliki.

As for the laying down of the cauldrons: (The view expressed in) the sūtra (is that) of Baudhāyana. One should lay down only one cauldron with the relevant formula; the others silently, says Śāliki.

As for the laying down of the heads of animals: One should lay them down in the middle, says Baudhāyana. One should lay them down asunder on the borders, says Śāliki.

As for the piling up of the Atharvaśiras bricks: Baudhāyana says that one should pile up bricks with the Atharvaśiras comprising nine verses in front of the self-perforated stone prior to the piling up of Sarvatomukha (bricks). One should not pile up the Atharvaśiras, says Śāliki.

As for the piling of the Sarvatomukha (bricks): (The view expressed in) the sūtra (is that) of Baudhāyana. One should pile up the bricks under the single designation Gāyatri towards all quarters, says Śāliki.

As for the piling of “limbs” (bricks): (The view expressed in) the sūtra (is that) of Baudhāyana. One should pile the “limbs” (bricks) on the known limbs, says Śāliki.

As for the piling of the “Ṛṣabha” brick: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should pile him up with his head withdrawn a little just as the bull is about to bellow.

As for the piling up of groups of bricks which were passed over: One should pile them as per situation,¹ says Baudhāyana. At the end of the piling (of the Citi), says Śāliki.

As for giving the Vrata-milk: One should give Vrata-milk (to the sacrificer) at midday, says Baudhāyana. At the end of the piling (of the Citi), says Śāliki.

XXII.8

As for the piling up of the earth: (The view expressed in) the sūtra (is that) of Baudhāyana. One should finish the piling up of earth on the preceding day itself, says Śāliki.

1. That is to say, when one becomes aware of the fault.
X.37: 628.6 अश्वाविभिन्त्तिष्ठताः कृष्ण उत्तरः श्रेतो दक्षिण इति।।
अत्रवाध्यां तिष्ठद्धां घासमाहारेवेदित बौधायनः।। कालेकाल
एवैनारुदायनेयुः शालीकितः।।

X.40: 638.11 वालखिल्यानामुपधान इति।। उपरिश्रविलंकल्या
उपद्धातितित बौधायनः।। पार्श्वत इति शालीकितः।।

X.42: 642.3 सूफीनामायतित इति।। अग्रेण स्वयमातृणामुद्री चरोना
आयातेवोतस्मात्स्मात्स्नं: सर्वतो वेति।। पूर्वः कल्पो बौधायनस्योतरः
शालीकितः।।

X.42: 648.2 व्युपीनामुपधान इति।। सूत्रं शालीकितः।। अत्रो ह स्माह
बौधायनः पुरस्तादेन: प्रतीचीरुपद्धत्वमुद्रारस्तादी प्रतीची रात्रिवृष्ण्यं चौर्यं-
तित।।

X.45: 652.9 तासां पुरिकतों मध्य उपद्धातिति।। स ह स्माह
बौधायनः पुरिचुण वा सहोपद्धत्वं चौर्यं वेति।। मन्त्रपुरिरैवेच्छा
स्वादिति शालीकितः।।

X.45: 652.10 वैराजानामुपधान इति।। पूर्वः कल्पो बौधायनस्योतरः
शालीकितः।।

X.45: 656.2 याज्ञेनीनामुपधान इति।। पूर्वः कल्पः शालीकेरूतरो
बौधायनस्य।।

X.45: 658.2 घृतेष्टकानामुपधान इति।। स ह स्माह बौधायनो घृतेन
वा सहोपद्धत्माद्वैतवाभ्यज्ञेति।। मन्त्रपुरुषा एवैता: स्मुरिति शाली-
कितः।। घृतपिण्डानेवान्नोपद्धाद्वादित्यौपमान्यः।।

X.46: 660.10 इष्टकानामावासस्यन इति।। अत्रेयं ज्योतिष्टितीश्च
घृतेष्टकाशैतिष्ठद्वित्तकानामावासस्यं भवतीति।। स ह स्माह बौधायनः
संवेशनयुज: प्रबुधयुज: प्रशाणयुक्तपरव्याययुज: सामप्रेमीरूस्तित:-
तां श्रेष्टकागणान्नोपद्धातिति।। अत्रो ह स्माह शालीकितीनिङ्गकं
मन्त्रमिष्टकावद्यावेदंतीवेश्त्रकागणान्नोपद्धातिति।।
As for the injunction that the two horses stand on both sides black to the north, white to the south: One should provide fodder to them standing there only, says Baudhāyana. They should be brought forth as per the occasion, says Śāliki.

As for the piling up of the Vālakhiliya bricks: One should pile up the Vālakhiliya bricks on the upper part, says Baudhāyana. By the side, says Śāliki.

As for the extension of Śrīti bricks: One should extend them towards the north along the front of the naturally perforated stone up to the joint of the northern wing, or on all sides: The former alternative is of Baudhāyana, the latter of Śāliki.

As for the piling up of the Vyūṣṭi bricks: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should pile them towards the east ending towards the west. The night dawns from the east to west.

As for the injunction that out of those (Asapatnā bricks) one piles up Puriśavatī brick in the middle: Baudhāyana says that one should pile the brick together with earth or should pile mere earth. It should be one which is piled up with the formula containing the word purīṣa.

As for the piling up of the Vairāja bricks: The former alternative is of Baudhāyana, the latter of Śāliki.

As for the piling up of Yājñaisenī bricks: The former alternative is of Śāliki, the latter of Baudhāyana.

As for the piling up of Gṛñṭeṣṭakās: Baudhāyana says that one should pile them together with clarified butter or should besmear them and pile. Śāliki says that one should pile them with the formula containing the word ghṛta. Aupamanyavā says that one should here pile up balls of ghee.

As for the insertion of bricks, the moment of inserting the bricks is between the Jyotiṣmatī and Bhūteṣṭakā bricks: Baudhāyana says that one should pile up here the Saṁiveśanayajus\(^1\) brick, Prabuddhayajus\(^2\) brick, Prayānayajus\(^3\) brick, Aparayaṇayajus\(^4\) brick, Śamaḥdenī bricks, Āpri bricks and the groups of bricks which were left out. Śāliki says that one should not deem a mantra not intended for a brick as one for piling up a brick. One should here pile up only the groups of bricks.

As for the piling up of the full-moon brick: (The view expressed in) the sūtra (is that) of Baudhāyana. One should pile up the full-moon brick on the northern shoulder, says Śāliki.

As for the piling up of Nakṣatra-bricks: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should pile up bricks each one for a star, and recite the verse for shining in each case.

1. namely, agne tvam su jāgrhi ... cf. BaudhŚŚ VI. 6: TS I.2.3.1.
2. namely, tvam agne uratape ... 
3. namely, bhadraḥ abhi śreyah prehi ... 
4. namely, devir āpa eṣa vo ...
X.46 : 662.3 पौर्णमास्य उपधान इति \(\) || सूत्रं बौधायनस्य \(\) || उत्तर एवाः से पौर्णमासीमुपद्ध्यादिति शालीकिः \(\)

X.46 : 662.5 नक्षत्रेकानामुपधान इति \(\) || सूत्रं शालीके\(\) || अतः हं स्माह बौधायनः प्रतितारं चार्जेकः कृष्णश्चाबिम्भस्वि \(\) भवति \(\) || सर्वतोमुखपुरं अवधायादि \(\) ॥

X.46 : 664.6 सर्वतोमुखयोपधान इति \(\) || सूत्रं शालीके\(\) || अतः हं स्माह बौधायनो व्यवेतं खलिच\(\) कृष्णश्चाबिम्भस्वि \(\) ॥

X.46 : 664.8 वर्धनेविधि \(\) || सूत्रं शालीके\(\) || अतः हं स्माह बौधायनो यावतं वर्धनानि \(\) संगमे शहनि संनिपत्तेयः \(\) सर्वेणा पारे \(\) तयादेवतसूद्दोहसः कुवावते \(\) ॥ 8 ॥ चतुर्थः \(\)

X.47 : 670.4 अथ प्रोक्तशरण भिक्षु विस्तारश्चर्यस्य तु विभयो \(\) उपरिमितानि \(\) सहस्रसिद्धि \(\) प्रोक्तम् \(\) ॥ पूर्वः कल्यो बौधायनस्योत्तरः \(\) शालीके\(\) ||

X.48 : 672.9 शतश्रीरस्य होम इति \(\) || सूत्रमाचार्येऽयोः \(\) || पूर्वसम्भवानांके जुत्यादिति गोतमः \(\)

X.48 : 674.6 नप्पर्पतरस्य होम इति \(\) || स हं स्माह बौधायनः \(\) सन्धिनुस्य \(\) एवोपिनितेतेऽतस्य \(\) एव दिश आवृत्तेनैव \(\) यथेतेतरये पश्चातः \(\) तिष्ठूर्ध्वूर्ध्वमुपिनितेऽति \(\) || अतः हं स्माह शालीकिंद्रेऽतैः \(\) धनुपितेतेऽतस्य \(\) \(\) चैव \(\) दिश \(\) आवृत्तेनैव \(\) यथेतेतरये \(\) पश्चातः \(\) तिष्ठूर्ध्वूर्ध्वमुपिनितेऽति \(\)

X.48 : 674.12 परिष्चयमाये वजमानं वाच्यतिति \(\) || सूत्रं शालीके\(\) || अतः हं स्माह बौधायनः \(\) परिष्चयपरिष्चयवाशमनं कुम्भं निद्ध्यादशमस्ते \(\) संदुर्वः \(\) ते \(\) गृहण्यातित्वाबिनिदित्ते \(\) ठिद्ध्यादिति \(\)

X.48 : 676.6 विवर्ण इति \(\) || अर্থवर्षे विकर्षेदिति बौधायनः \(\) || ऋच्यथिति \(\) शालीकिः \(\)

X.50 : 680.7 स्वयमात्तुरणाये व्याघरण इति \(\) || सूत्रं बौधायनस्य \(\) || अग्निचतुरश्रामेनां व्याघर्योदिति शालीकिः \(\) ||
As for the piling up of the Sarvatomukha (group of bricks) : (The view expressed in) the sūtra (is that) of Śālikī. Baudhāyana says that this (piling) is away from the touching of the black (horse). When he is going to pile up the Sarvatomukha (group of bricks), one should touch the white horse.

In regard to the increasing of the Citis : (The view expressed in) the sūtra (is that) of Śālikī. Baudhāyana says that whatever be the number of increasings on a single day, one should recite the Tayādevata formula and the Śūdahokasa verse at the conclusion of all.

XXII.9

As for the injunction that one puts into the Prokṣaṇī-water pieces of gold more than three even upto a thousand : The former alternative is of Baudhāyana, the latter of Śālikī.

As for the offering with the Śatarudriya : (The view expressed in) the sūtra (is that) of the two teachers. One should make the offerings over the eastern end, says Gautama.

As for the praying with Namaskāra-formulas : Baudhāyana says that holding the bow (the sacrificer) should pray; turning towards the north and having come by the way by which he had gone, and standing to the west facing the east, he should hand over the bow and pray. Śālikī says that he should hand over the bow and pray. Turning by this (i.e. the right) and having come by the way by which he had gone, and standing to the west facing the east, he should hand over the bow and pray.

As for the injunction that one should make the sacrificer recite the formula while the Citis is being sprinkled around : (The view expressed in) the sūtra (is that) of Śālikī. Baudhāyana says that at every sprinkling around, one should place the pitcher upon the stone, and address the formula “O stone, this is thy hunger; let thy glow go to N.N.” to one whom he hates.

As for the drawing asunder : One should draw at each verse-half, says Baudhāyana. At each verse, says Śālikī.

As for pouring clarified butter in streams over the naturally perforated stone: (The view expressed in) the sūtra (is that) of Baudhāyana. One should pour over in four streams as in Agnicayana,² says Śālikī.

As for the reciting or non-reciting of mantras in respect of the cakes for Agni Vaiśvānara and the Maruts : They should be offered with the relevant mantras, says

1. चिप्रकाश (or चिप्रम) is not clear. Bhavasvamin explains उधिधाति इतिरियं दर्द्धय।
2. That is to say, each time from the corner of the body of the Citi up to the naturally perforated stone.
X.51: 682.10 वैश्नवमार्तानां मन्त्राण्य इति। मन्त्राण्यः स्पृहिते बौधायनः। तृणीकां इति शालीकि। वैश्नव एवं मन्त्राण्यात्मृत्तीका मार्तास इत्यौपमन्यवः।

X.51: 682.12 आनीकवतस्य होम इति। सूत्रः बौधायनस्य। आहवनीय एवानीकवतां जुहुयादिति शालीकि।

X.51: 684.7 अधेनः संचितमात्यप्रकेिण्य प्रोक्ततिः। सूत्रः। शालीकि।। अन्तः ह समाह बौधायनो मन्त्रानुविषयं चैनं प्रोक्तस्य मन्त्रानुहोलोकं चैति।

X.52: 686.6 इध्यस्य निधान इति। स ह समाह बौधायन उभयेनेथ्यां निद्ध्यादाध्यारिकेण चाप्रेक्तेन चैति। आप्र्केनेवेति शालीकि।।

X.52: 686.13 शाकलैः परिधान इति। आहवनीयं परिद्याविदिति बौधायनः। पुच्छमेवेति शालीकि।

X.52: 686.16 सुवाहुत्योः करण इति। कुर्यादिति बौधायनः। न कुर्यादिति शालीकि।।

X.52: 688.1 पूर्णाहुत्यैः करण इति। कुर्यादिति बौधायनः। न कुर्यादिति शालीकि।।

X.52: 688.2 अन्तः जुहनमनसा दिशो ध्याय्दिति। दिशो शहभ्रमस्याष्ठरानातित च तूष्णा वेति। पूर्वः कल्पः बौधायनस्योद्धरः। शालीकि।।

X.54: 692.3 प्रसेकस्याैतन इति। पूर्वः कल्पः। शालीकेणस्योतरे। बौधायनस्य।

X.54: 692.4 तस्मादैत्रु उपस्त्रणान आहेति। सूत्रः बौधायनस्य। नोपस्त्रृणीवेति शालीकि।।

X.54: 692.7 प्रसेकस्यानुप्रहरण इति। अनुप्रहरेदिति बौधायनः। नानुप्रहरेदिति शालीकि।।

X.54: 692.8 ब्रह्मदादनस्य श्रपण इति। अग्नियथेयवच्छृवेदेदिति बौधायनः। एतस्मिनेवेति शालीकि।।
Baudhāyana. Silently, says Śāliki. The cake to Agni Vaiśvānara should be offered with mantras, the cakes to Maruts, silently, says Aupamanyaya.

As for the offering to Anīkavant Agni: (The view expressed in) the sūtra (is that) of Baudhāyana. One should make the offering on the Āhavaniya itself, says Śāliki.

As for the injunction that one sprinkles the piled up Agni with clarified butter: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should sprinkle towards the direction and the open space indicated in the specific formula.

As for the placing of the faggot: Baudhāyana says that one should place it with the formulas recorded in the Ādhyātika (section) and also in the Agnicayana. Only with those recorded in the Agnicayana, says Śāliki.

XXII.10

As for enclosing with splinters: One should enclose the Āhavaniya, says Baudhāyana. The tail, says Śāliki.

As for the offering of two spoonfuls: One should offer, says Baudhāyana. One should not, says Śāliki.

As for the offering of the Pūrṇāhuti: One should offer, says Baudhāyana. One should not, says Śāliki.

As for the injunction that one should meditate upon the directions while making the offerings with the formulas, “Let me provide Agni with substances for the sake of directions” or silently: The former alternative is of Baudhāyana; the latter of Śāliki.

As for the stretching of a flowing ladle: The former alternative is of Baudhāyana; the latter of Śāliki.

As for the injunction that he addresses while spreading clarified butter four times: (The view expressed in) the sūtra (is that) of Baudhāyana. One should not spread, says Śāliki.

As for throwing (into the fire) the flowing ladle: One should throw, says Baudhāyana. One should not, says Śāliki.

As for the cooking of Brahmaidana: One should cook in the manner of the setting up of fires, says Baudhāyana. On this very fire, says Śāliki.

As for the consuming of the Brahmaidana: They should consume near the end of the northern buttock, says Baudhāyana. On both sides of the tail, says Śāliki.

3. Śāliki’s view would be that the offering made in the various directions would be ending towards the east.
X.54: 692.8 ब्रह्मोदनस्य प्राणन इति || उत्तरे श्रीण्यने प्राणश्रीयुर्थित
बौधायन: || पुच्छमेवाभिंत इति शालीकि: ||
X.54: 694.6 वातनामानाः होम इति || सूत्रं बौधायनस्य इति
वातमप्यत्रञ्चलिना जुह्यादिति शालीकि: || कृष्णाजिनुपुटे
जुह्यादित्योऽपमन्यव: ||
X.54: 694.9 शाकलातानामनुप्रहरण इति || अनुप्रहरेदिति बौधाय
न: || नानुप्रहरेदिति शालीकि: || १० || पश्चम: ||
X.55: 694.12 अत्रिभिजिताणामपुण्ड्रान इति || सूत्रं बौधायनस्य इति
सवां एव याजुष्मीरुद्ध्वादिति शालीकि: ||
X.55: 696.4 नानाबीजाणां निर्वेण परिश्रित इति || निर्विपणनानसमेतय
व्यभिचारेदिति बौधायन: || तत्तदेव हवं: परिनिर्थितेदिति शाली
कि: ||
X.55: 696.4 ते श्रीहिष्येव हविष्कृतमुद्राद्यस्यपोषयांच्छन्ते यथा
निति: || सूत्रं शालीकि: || अन्त्रो ह स्माह बौधायन आवपप्रभुर्ति यवेषु
मन्त्रकामांथ्यवर्त्तत तत्रं तु हविष्कृतम स्थादिति: ||
X.55: 696.4 आय्यनिनयन इति || जगनेन गार्हपत्यायनेवे भयो
निनयेदिति बौधायन: || आप्रणातिहाययिति शालीकि: || आप्रणा वा जगनेन
बेल्हौपमन्यव: ||
X.55: 696.4 सचरपशुपुरोगास्य एवेतदेषाः हविष्मादिभयो
अवदेश्वर्थादिति सपशुपुरोगास्यानां वेति: || पूर्व: कल्पो बौधायनस्योत्तर:
शालीकि: ||
X.55: 696.7 अत्यंकण इति || सूत्रं बौधायनस्य इति
सह स्विस्मदृष्टात्यांकामेदिति शालीकि: ||
X.57: 700.4 अभिषेक इति || सूत्रमाचार्ययो: || अन्त्रो ह स्माहौपमन्यव:
पुरस्तात् स्विस्मदृष्ट्वे यवद्मात्तेनाभिमिश्वेत्रत्र कृष्णाजिन्तं न रक्षो 
न पार्थानि भवति कुशानेव संस्तीर्य्य तेवेनमाभिमिश्वेति: ||
As for the offering with Vāta-names: (The view expressed in) the sūtra (is that) of Baudhāyana. One should make offerings to Vāta by means of the folded palms, says Śāliki. One should make the offerings by means of a fold of a skin of black antelope, says Aupamanyava.

As for throwing in the splinters: One should throw, says Baudhāyana. One should not, says Śāliki.

XXII.11

As for the piling up of mounds pertaining to Agnicayana: (The view expressed in) the sūtra (is that) of Baudhāyana. One should pile up the mounds with Yajus-formulas prescribed in the Agnicayana, says Śāliki.

As for the pouring out of the various grains: One should pour out one after the other and touch them separately, says Baudhāyana. One should finish each oblation separately, says Śāliki.

As for the injunction that one gives out a call to the preparer of the oblation-material in respect of paddy only; barley is taken away: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that the procedure accompanied by the formulas starts in regard to barley from pouring (the flour into the pan). The call to the preparer of the oblation-material should be combined.

As for the pouring down (of wash-water) for the Āpyas: Baudhāyana says that one should pour down for the Āpyas along the rear of the Gārhapatya. Along the front (of the Gārhapatya) leaving some space, says Śāliki. Either along the front or along the rear, says Aupamanyava.

As for the injunction that in respect of the other oblations, one takes up Idā including the cooked rice (for Rudra) and Paśupuroḍāśa, or including the Paśupuroḍāśa: The former alternative is of Baudhāyana, the latter of Śāliki.

As for crossing over (the altar): (The view expressed in) the sūtra (is that) of Baudhāyana. One should cross over even taking the Śviṣṭakṛt-oblation, says Śāliki.

As for the consecutory bath: (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should give the consecutory bath before the Śviṣṭakṛt offering only with what is mentioned in the scripture. Here there is no skin of black antelope, no sheets. There should be no Pārtha offerings. One should spread Kuṣa grass, seat the sacrificer on it and give him the consecutory bath.

As for the joining and release of Agni: One should join each day and release each day, says Baudhāyana. One should join each day and release at the end, says Śāliki. One should join at the beginning and release at the end, says Aupamanyava.

As for the observation of the Kratukarana rite: (The view expressed in) the sūtra (is that) of Baudhāyana. One should observe the rite according to the sacrifice, says Śāliki.
X.57: 698.5 योगे विमोक्तं इति ॥ अहर्युभ्ज्ञायादहर्विन्मुखोदिति बौधायनः ॥ अहर्युभ्ज्ञायादते विपुलोदिति शालीकिः ॥ आदित एव युक्तादते विपुलोदितयोपमन्यवः ॥

X.57: 698.7 क्रतुकरणं इति ॥ सूत्रं बौधायनस्य ॥ यथाक्रमात्वेवाया क्रतुकरणानि कुर्यादिति शालीकिः ॥

X.57: 698.9 अतिक्रियानां पशूनामुपकरणं इति ॥ सूत्रं बौधायनस्य ॥ एकृपूर्व एव वैक्रियानां पशूनामुपकरणं इति शालीकिः ॥ ११ ॥

X.57: 698.13 वचानां परिहोमं इति ॥ तातां परिनुष्ठानं इति बौधायनः ॥ आदित्यानात्तथेऽकरणं इति शालीकिः ॥

X.57: 698.15 अन्तःप्रयाप्ताप इति ॥ सूत्रं बौधायनस्य ॥ माध्यंदिन्यां एव सवने स्त्रावप्रयाप्तापं इति शालीकिः ॥

X.59: 700.16 पशूनामासादनं इति ॥ पशूपश्च पशूनामासादनं इति बौधायनः ॥ मुख्यमेवेति शालीकिः ॥

X.59: 702.1 हदयशूलामुद्रासनं इति ॥ एकृपूर्व उद्धासग्रहेऽदिति बौधायनः ॥ सवानसेति शालीकिः ॥

X.59: 704.1 आमिषाये मन्त्रमन्त्र इति ॥ मन्त्रवती च स्वाद्याद्वितीय चेति बौधायनः ॥ तृष्णिका च स्वाद्याद्वितीय चेति शालीकिः ॥ मन्त्रवती च स्वाद्याद्वितीय चेति निजङ्गिता यज्ञेत्योपमन्यवः ॥

X.59: 704.5 देविकाहिविषा करणं इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥ १२ ॥ षष्ठः ॥

XI.1: 708.1 अथातो वाजपेयं व्याख्यास्यामः ॥

XI.1: 708.1 चिन्वीत वाजपेये अधिमिति बौधायनः ॥ न चिन्वीति शालीकिः ॥

XI.1: 708.3 औषुम्बरं रथचक्रं सप्तदशारमिति ॥ सूत्रं बौधायनस्य ॥ दार्श्वाष्ट्रेक्रमेवेंकुर्यादिति शालीकिः ॥

XI.1: 708.10 खादिर्यां विप्रवेषगुर्वतामुपकल्पत इति ॥ सूत्रं बौधायनस्य ॥ बस्ताजिनं चैवात्र्येकपल्पयीत शतमानं च हिरण्यमिति शालीकिः ॥
As for the dedication of the animals in Ekādaśīni: (The view expressed in) the sūtra (is that) of Baudhāyana. One should dedicate the animals in the Ekādaśīni at one sacrificial post, says Śāliki.

XXII.12

As for the offerings on both sides of the offerings of omenta: One should offer clarified butter on both sides of the offering of each omentum, says Baudhāyana. One should offer before and after the offerings of all omenta, says Śāliki.

As for causing the horse to smell: (The view expressed in) the sūtra (is that) of Baudhāyana. One should cause the horse to smell at the midday pressing, says Śāliki.

As for the placing of (the organs of) the animals: One should place (the organs of) each animal with the Pañcachotṛ-formulas, so says Baudhāyana. Only (those of) the principal (animal), says Śāliki.

As for the disposing of the heart-spikes: One should dispose each one separately, says, Baudhāyana. All together, says Śāliki.

As for the reciting or not reciting of formulas in respect of preparing the Āmikśa: It should be prepared with the relevant formulas, and should be taken in addition to the barren cow, says Baudhāyana. One should prepare it silently and it should be taken in addition to the barren cow, says Śāliki. It should be prepared with the relevant formulas, and one should offer it separately after the Agnicayana, says Aupamanyava.

As for the offering of the Devikāhavis: One should offer, says Baudhāyana. One should not, says Śāliki.

XXII.13

VĀJAPEYA

Now we shall explain the Vājapeya.

One should pile up Agni in the Vājapeya, says Baudhāyana. One should not, says Śāliki.

As for the chariot-wheel with seventeen spokes made of Ficus glomerata: (The view expressed in) the sūtra (is that) of Baudhāyana. One should prepare it out of the wood of a solid tree, says Śāliki.

As for the injunction that one procures a basket with cleavings made of the wood of Acasia catechu and woven with cords of leather: (The view expressed in) the sūtra (is that) of Baudhāyana. One should procure the skin of a ram and a piece of gold weighing a hundred mānas, says Śāliki.

As for the injunction that one gets initiated in the closing days of the summer before the full-moon day of Āśāhā: (The view expressed in) the sūtra (is that) of Baudhāyana. One should perform the Vājapeya in the autumn, says Śāliki.
XI.1: 708.11 से ग्रीष्मस्य जगन्याहः सुपुरस्तादाण्डै बौद्धायनस्य दीक्षत इति। सूत्रं बौद्धायनस्य। शरद्दि वाजपेयिन् यज्ञेति शालीकिः।

XI.2: 708.16 सावित्रयानं होम इति। पूर्वं कल्पो बौद्धायनस्योत्तरः। शालीकिः।

XI.2: 710.3 वाजपेयिकाये सुराये संधान इति। सूत्रमाचार्योऽः। अत्रो ह स्माहौपमन्यो यत्रैव सुरा स्यात्त आहार्येदिति।

XI.2: 710.9 सो तरिलमात्रेः तरिलमात्रे व विग्रहाति धनुवेष्टीवं प्रवेशवतीति। पूर्वं कल्पो बौद्धायनस्योत्तरः। शालीकिः।

XI.2: 710.10 गौधूमं च पालितं। सूत्रं बौद्धायनस्य। गौधूमं नाधानान्मध्ये कुर्यादिति शालीकिः।

XI.2: 712.4 द्विधनीयभास्मेऽः। सूत्रं द्विधमेवैतदवतिः।

XI.3: 712.14 क्रतुकरणं इति। सूत्रं शालीकिः। अत्रो ह स्माह बौधायनो उत्तिरत्नमयत्र क्रतुपुषयायातः समानपक्षे। चैनं संतप्पानपिक्षे।

XI.3: 712.16 श्रेयत्रानं ग्राहानान्महातति। सूत्रं बौद्धायनस्य। सर्वं एवंते सोपयामा ग्रहतत्वा भवत्निति शालीकिः।

XI.3 : 714.3 सूत्रग्रहाणं ग्रहणं इति। सूत्रं बौद्धायनस्य। सजुश्माक्षर्मृत्यु साद्वेदिति शालीकिः।

XI.3 : 714.7 द्विषेणं वा त्रिषेणं बोदि च आयत्तवतीति। पूर्वं। कल्पो बौद्धायनस्योत्तरः। शालीकिः।

XI.3 : 714.11 पद्भशशा आदय युपम्भिप्रयाणं विवेधाति। बौद्धायनं। पद्भशशा आदय युपम्भिप्रयाणं विवेधाति। शालीकिः। चतस्सो रशाना आदय युपम्भिप्रयाणात्मक्। एकावेश मन्थानात्मक युपम्भिप्रयाणितोष्ट्यप-मन्थञ्चः। अग्रीशोमीक्षरान्मात्रोऽविषुया दीतियाधिवेशविः।

XI.3 : 714.11 वाजपेयिकानं पशुवानपुकारणं इति। एकादशिनान्नुपकृत्या वाजपेयिकानान्नुपकृतं विवेधाति। बौद्धायनं। वाजपेयिकानेव नैवेकादशिनान्मिति। शालीकिः।
As for the offerings to Savitr: the former alternative is of Baudhāyana, the latter of Śālikī.

As for the preparation of wine for the Vājapeya sacrifice: (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should cause the wine to be brought from wherever it may be available.

As for the injunction that onefastens (the pieces of cloth) at a distance of one Arati each, or winds around continuously: The former alternative is of Baudhāyana, the latter of Śālikī.

As for the Cāśāla of wheat: (The view expressed in) the sūtra (is that) of Baudhāyana. One should prepare it out of the flour of wheat, says Śālikī.

As for the fixing of drums: The sūtra is a Dvādhasūtra.

As for the observation of the Kratukarana rite: (The view expressed in) the sūtra (is that) of Śālikī. Baudhāyana says that one should also observe here the Kratukarana rite applicable to the Atirātra. One should also manage to conclude it in the same fortnight.

XXII.14

As for the injunction that one takes five Atigrāhya draughts for Indra: (The view expressed in) the sūtra (is that) of Baudhāyana. All these should be taken up with the “Upayāmagṛihita” formula, says Śālikī.

As for taking the draughts of wine: (The view expressed in) the sūtra (is that) of Baudhāyana. They should be wiped around with the “Juṣta” formula, and should be placed.

As for the injunction that one arranges (the wine-cups) towards the north in two or three lines: The former alternative is of Baudhāyana, the latter of Śālikī.

Baudhāyana says that taking six cords one should approach the sacrificial post. Śālikī says that taking five cords one should approach the sacrificial post. Aupamanyava says that taking four cords one should approach the sacrificial post. Aupamanyakīvputra says that taking only one cord one should approach the sacrificial post. Āṇijigāv says that one should fasten (two animals) to the cord used for the Agniśoṇmiya animal.

As for the dedication of the animals of the Vājapeya sacrifice: Baudhāyana says that having first dedicated the animals of the Ekādaśī, one should dedicate those intended for the Vājapeya sacrifice. Śālikī says that one should dedicate the animals intended for the Vājapeya, not those of the Ekādaśī.

As for the dedication of the animals to Prajāpati: One should dedicate one by one, says Baudhāyana. All together, says Śālikī.

As for the offerings (of clarified butter) on both sides of the offerings of omenta: One should offer on both sides of each one, says Baudhāyana. At the beginning and at the end (of all), says Śālikī.
XI.3: 714.12 प्राजापत्यानमात्साक्षर्य इति। एकैक उपाकुर्यादिति बोधयनः। सर्वस्यहेन्द्रियोदिति शालीकि:।

XI.5: 718.12 वचनानं परिहोम इति। तांतं परिजुहुयादिति बोधयनः। आदित्त्रात्त्ववेदिति शालीकि:।

XI.5: 720.6 ददयशूलानमुदासन इति। एकैक उद्धासोदिति बोधयनः। सर्वस्यहेन्द्रियोदिति शालीकि:।

XI.6: 722.6 रथानामभियोजन इति। सूत्रं शालीके:। अत्रो ह स्माह बोधयनो य एवं कस्मवक्षेपनो मन्त्रस्तं प्रथमभियोजननां कुर्यादेश सूत्रोधानमस्वविशेषार्थार्थाः।

XI.7: 728.11 काशागमन इति। स ह स्माह बोधयनः। प्रदक्षिणामावतृत्वां काशं गच्छेयुरासामुत्रो उपस्लेयलार्त्तार्तार्तित।। अत्रो ह स्माह शालीकिंकरपस्लेयलार्त्तात्त्वां काशं गच्छेयुरासामुत्रः प्रदक्षिणामावतृते-विशिष्ट। १४।

XI.11: 734.5 अथ यजमानं तार्य। परिधापयतीति। सूत्रं बोधयनस्य:। उव्ये एवं यजमानं परिधापयेदिति शालीकि:।

XI.11: 737.7 श्रीत्या आयातन इति। पूर्वः कल्पो बोधयनस्योऽदिति। शालीके:।

XI.11: 734.10 ता दशभिः। कल्पे सुरहतीति। सूत्रं बोधयनस्य। एतरै मन्त्रे: प्रत्यवाहः। प्रत्यवाहेदिति शालीकि:।

XI.12: 736.2 अन्तः प्रत्यवाहेत आसन्नी निद्धातीति। सूत्रं बोधयनस्य। बस्तिजनं क्षेतरां प्रत्यवाहेच्छतमां च हिरण्याचिति शालीकि:।

XI.12: 736.5 अधैनमेत्यात्यासन्या च सदा आवश्यमात्र ब्रजतीति। पूर्वः कल्पो बोधयनस्योऽदिति। शालीके:।

XI.12: 736.8 अतिग्राहाणां भक्षणां इति। पूर्वः कल्पः शालीके-सर्वो बोधयनस्य।

XI.13: 738.20 प्राजापत्यानां भक्षणां इति। पूर्वः कल्पः शालीके-सर्वो बोधयनस्य।
As for the disposal of the heart-spikes: One should dispose one by one, says Baudhāyana. All together, says Śāliki.

As for the yoking of the chariots: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should first employ the formula intended for hitting towards yoking,¹ he should hit at the horses silently.

As for reaching the goal: Baudhāyana says that having turned by the right they should reach the goal and from there return by the left. Śāliki says that having turned by the left they should reach the goal, and from there return by the right.

As for the injunction that one makes the sacrificer wear a linen-garment: (The view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that one should make the sacrificer wear both the garments.²

As for the fixing of the ladder: The former alternative is of Baudhāyana, the latter of Śāliki.

XXII.15

As for the injunction that (the sacrificer) ascends the ladder with ten formulas: (The view expressed in) the sūtra (is that) of Baudhāyana. He should climb down with the same formulas, says Śāliki.

As for the injunction that one puts down a stool for the sacrificer who is climbing down: (The view expressed in) the sūtra (is that) of Baudhāyana. Śāliki says that he should climb down upon the skin of black antelope and a piece of a hundred mānas of gold.

As for the injunction that they carry (the sacrificer) seated on the wooden stool, or he himself comes up: The former alternative is of Baudhāyana, the latter of Śāliki.

As for the consuming of the Atigrāhya cups: The former alternative is of Śāliki, the latter of Baudhāyana.

As for the consuming of the Prājāpatya cups: The former alternative is of Śāliki, the latter of Baudhāyana.

As for the portions of the third part of the rectum: The Upayaṣṭṛ should offer each time two portions of the third part of the rectum, says Baudhāyana. Cutting

1. While yoking the first horse he should first recite arvā'asi (first part of the hitting formula) and then vāyur vā tvā etc. He should yoke the second with saptir asi and vāyur vā tvā etc., the third with vājy asi and vāyur vā tvā etc.
2. The linen garment as also the garment of darbhas made for the sacrificer’s wife.
XI.13: 740.6 गुद्दतृतीयेष्विति || हेद्धे अत्र गुद्दतृतीये उपयोगशेषार्थेशिति
बौधायन: || अपस्प्षिति शालीकिः || समस्तायेवेतान्यनुप्रहत्य
सर्वेऽन्नान्येतेवत्यकामपन्य: || १५ || सत्तम: ||
XII.1: 742.1 अथातो राजसूयं व्याख्यायस्य: ||
XII.1: 742.1 चिन्वीति राजसूयं उप्रिमिति बौधायन: || न चिन्वीति
शालीकि: ||
XII.1: 742.8 पुनर्ध्रुप्य पिष्टानि कृत्वाहार्येदिति बौधायन: ||
तथाध्रुप्यायेवैतानि स्वरिति शालीकि: ||
XII.1: 742.9 नैौर्पर्य मन्नामन इति || मन्नामस्याहिति बौधायन: ||
तृष्णीक इति शालीकि: ||
XII.1: 742.14 एकौल्मुक्तस्य हरण इति || अन्वाहार्यचनालदेशिति
बौधायन: || प्रामाण्यिति शालीकि: ||
XII.1: 742.14 नैौर्पर्य होम इति || सृजेन बौधायनस्य
विसंस्किकाकाॅकाण्डाध्यायमें परिगुण्डतु हुआहिति शालीकि: ||
XII.1: 742.15 दक्षिणानि दान इति || अहरहद्य्याधिति बौधायन: ||
आदित्वास्तत्श्वातिश्रेष्टति शालीकि: ||
XII.1: 742.16 उदपत्ति्पौषपनिन्य इति || प्रदक्षिणमुप्पौषपनिन्येशिति
बौधायन: || यस्मात्शेषार्थेशिति शालीकि: ||
XII.1: 742.17 स्वाहा नामो य इदं चकरेति || सूत्रं बौधायनस्य
आन्तमयात्म स्वाहाकारं परिमेविति शालीकि: ||
XII.2: 744.10 संतनीनामप्रयोग इति || स ह स्माह बौधायनो
यदहरिष्ट्या वा पशुना वा यजेतापि तदह: संतनी प्रयुज्ञीति || अन्त्रो ह
स्माह शालीकिरहरहरष्ट्राश्रावणाथेखल्वेते दृष्टे भवत: || यदहरिष्ट्या वा
पशुना वा यजेत न तदह: संतनी प्रयुज्ञीति ||
XII.2: 744.10 चातुर्मणस्यानामप्रयोग इति || स ह स्माह बौधायनो
यदह शालीकिरहरहरष्ट्राश्रावणाथेखल्वेते दृष्टे भवत: || यदह शालीकिरहरहरष्ट्राश्रावणाथेखल्वेते दृष्टे भवत: ||

each time, says Śāliki. One should offer all together, and follow the offering with all formulas, says Aupamanyava.

XXII.16
RĀJASŪYA

Now we shall explain the Rājasūya.
One should pile up Agni in the Rājasūya, says Baudhāyana. One should not, says Śāliki.
One should again put the grains upon the lower crushing stone, crush them and cause the flour to be brought; so says Baudhāyana. Whatever grains are put upon the lower crushing stone should be there (no more should be added), says Śāliki.
As for the reciting or not reciting of the relevant formulas in respect of the cooked rice for Nirṛti: It should be accompanied by formulas, says Baudhāyana. It should be cooked silently, says Śāliki.
As for the carrying of a fire-brand: One should procure it from the Anvāhāryapacana fire, says Baudhāyana. From the village-fire, says Śāliki.
As for the offering of the cooked rice for Nirṛti: (The view expressed in) the sūtra (is that) of Baudhāyana. One should hold it by means of two shoots of the plant Croton polyzindrum and make the offering, says Śāliki.
As for the giving away of Dakṣiṇās: One should give away every day, says Baudhāyana. One should give at the beginning and at the end, says Śāliki.
As for the pouring down of the water-pot: One should pour down by the right, says Baudhāyana. As may be convenient, says Śāliki.
As for the formula svāhā namo ya idān cakāra: (The view expressed in) the sūtra (is that) of Baudhāyana. One should also end the formula with svāhā, says Śāliki.
As for the continuance of the performance of Saṁtāni sacrifice: Baudhāyana says that one should perform the two Saṁtāni sacrifices also on that day on which one might have performed an Īṣṭi or an animal-sacrifice. Śāliki says that these (Saṁtāni) are indeed intended for the daily announcement of sacrifice. One should therefore not perform the Saṁtāni sacrifices on that day on which one might have performed an Īṣṭi or an animal-sacrifice.
As for the continuance of the performances of the Cāturmāyas: Baudhāyana says that one should perform the two Saṁtāni sacrifices even on that day on which one might have performed the Cāturmāyas. Śāliki says that these (Saṁtāni sacrifices) are intended for announcement (to gods). One should therefore not perform the Saṁtāni sacrifices on that day on which one might have performed the Cāturmāyas.
XII.4: 746.10 आव्यांत पद्धति यस्य करणम् ॥ १६ ॥

XII.4: 746.15 अथोपवेषणाः ज्ञातान्समूहति ॥ सूत्रः शालीकः ॥
अत्र ह स्माह बौधायनस्तूणिमझ्वान्समूहार्थै नान्स्तुवा
हृदिकिर्मिज्ञाताद्ग्रामेः रक्षोपेः स्वाहिति पञ्चभृः ॥ अत्र प्रश्नवाहिनः रथं
ददायदिति ॥

XII.4: 746.17 अपामार्गसक्रूताः होम इति ॥ सूत्रः शालीकः ॥
अत्र ह स्माह बौधायनः समस्तेनावासे मन्त्रणापामार्गसक्रूताः
हृदिकिर्मिज्ञाताद्ग्रामेः रक्षोपेः स्वाहिति पञ्चभृः ॥

XII.4: 748.7 देविकाहविष्णु करण इति ॥ सूत्रः बौधायनस्य ॥
सोमःसोमन्तुवेत्तोश्चिति शालीकः ॥ न देविकाहविष्णुज्ञेदित्वाञ्जी
गच्छिति ॥

XII.5: 750.4 अप्रश्रीभु: प्रत्यस्वान इति ॥ अजसे: प्रत्यवस्यादिति
बौधायनः ॥ अर्यो: समारोहेऽति शालीकः ॥

XII.5: 750.3 पयस: समस्पाचन इति ॥ दृतौ वा विनादे वा
समस्पाच्येदिति बौधायनः ॥ नवायानु कुम्भायमिति शालीकः ॥

XII.6: 750.3 स्वर्णकृतेष्विति ॥ सूत्रः शालीकः ॥ अत्र ह स्माह
बौधायनो गोन्यासप्रृद्धितानां कुशानां बहि: संहोतस्वर्णपतितानां
कायाणामिभ्धम्‌। यदेव वेष्टे रूपं सा वेदिदृश्यं वा विनादे वा रथ आधाय
परिवेश्यात्त्र नवनीतमुस्नीवेददायस्य स्वाहिति ॥

XII.6: 752.5 मैत्राबारस्त्यस्य निर्वर्ण इति ॥ समानचतुर्भुजी
स्यातामिति बौधायनः ॥ नानाचतुर्भुजी स्यातामिति शालीकः ॥ १७ ॥
अश्यमः ॥

XII.7: 752.17 रोहिते चर्मणोति ॥ सूत्रः बौधायनस्य ॥ अप्यरोहितं
स्याहिति शालीकः ॥

XII.7: 752.18 अभृत्यस्येषुपृष्ठे निष्पाः शाते स्युरिति बौधाय
नः ॥ एत एव शतंमा: स्युरिति शालीकः ॥
The performance of the Pañcedhamiya is explained.

XXII.17

As for the injunction that one should collect the embers by means of the fire-stirring stick: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should assemble the embers silently and offer spoonfuls on them with five forms beginning with agnaye raksoghne svāhā. The sacrificer should give away here a chariot to which an additional horse has been yoked.

As for the offering of the parched flour of Achyranthes aspera: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should offer the parched flour of Achyranthes aspera with the combined formula; he should throw the spoon into the fire silently and silently get away.

As for the offering of Devikāhavis: (The view expressed in) the sūtra (is that) of Baudhāyana. It should be offered at each Soma-sacrifice, says Śālīki. One should not offer Devikāhavis, says Ānjigavi.

As for the returning to one's residence together with the fires: One should return with the last fires, says Baudhāyana. Having consigned them into kindling woods, says Śālīki.

As for the overpouring of milk again and again: One should pour in a leather-bag or a leather-tube, says Baudhāyana. Into a new pitcher, says Śālīki.

As for the actions made by (the sacrificer) himself: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that (the sacrificer) should tie up the Barhis of Kuśa grass usually trampled by cattle; he should procure a faggot of naturally fallen sticks. Whatever may be the (natural) form of the altar, it itself should be the altar. One should carry in a chariot the leather-bag or the leather-tube. The butter which comes up therefrom should be the clarified butter.

As for the pouring out of (paddy for cooked rice to) Mitra and Brhaspati: Baudhāyana says that four handfuls each (for Mitra and Brhaspati) may be poured out together (with that for other divinities). Śālīki says that the two sets of four handfuls each should be poured out separately (from that for other divinities).

XXII.18

As for the red hide: (The view expressed in) the sūtra (is that) of Baudhāyana. It may even be non-red, says Śālīki.

As for the things for purchasing Soma: these other things should be over and above the hundred, says Baudhāyana. These together should be hundred, says Śālīki.

As for the taking of Vasatīvari water: (The view expressed in) the sūtra (is that) of Baudhāyana. One should take water from the Sarasvati river as the Vasatīvari, says Śālīki.
XII.7: 754.1 वसतीवर्गां ग्रहण इति || सूत्रं बौधायनस्य ||
सारस्वतीरघुर्गुरुपार्वतीयादिति शालीकिः।
आत्रेयसौद्धर्ग उपालम्भ्यो भवतीति || सूत्रं बौधायनस्य || ऐतरेय
एव सवनीयः स्वादिति शालीकिः।

XII.8: 756.12 पात्राणां करण इति || यथानिर्भेदं पात्राणि कार्यविदति
बौधायनः || प्राकृतानन्येवैतनिः स्वादिति शालीकिः।

XII.8: 758.7 सारस्वतैनामभिषोम इति || सूत्रं शालीकेः। अतेऽ
ह स्माह बौधायनो यथायमेतद्वृक्षां वहनविरियुहुयात्माया्यां ग्रहेः
जुधयादश तृणीं सारस्वतीरिभजुहुयादिति।

XII.8: 760.1 अभिषेचनीयानां ग्रहणा्य ग्रहण इति || सूत्रमाचार्योः।
अतः ह स्माहोपनाच्यवः पुरस्तातिसदो अभिषेचनीयान् ग्रहान्
गृहीयादिति।

XII.9: 762.6 धनुषः प्रदान इति || पूर्वः कल्पो बौधायनस्योतरः
शालीकेः।

XII.10: 762.13 मारत्सैकविश्वातिकपालस्य कपालोपधान
इति || ऐतकेतुरपधाय गणीरुपदव्यादिति बौधायनः || गणीरैतिः शाली-
किः।

XII.10: 762.13 आमिकावै मन्त्रामन्त्र इति || मन्त्रवती स्वादिति
बौधायनः || तृणीकेति शालीकिः। १८।

XII.10: 764.1 क्रीवस्य स्थान इति || अन्तर्वेदि तिथिदिति बौधाय-
नः || व्हैरविदिति शालीकिः।

XII.14: 770.14 मणिनां करण इति || औदुम्बर औदुम्बरेण लोहेन
प्रबन्धः स्वादिति बौधायनः || औदुम्बर एवेंि शालीकिः।

XII.14: 772.7 तस्मन्सह संग्रहीत्रा रथवाहने रथमादातीति || सूत्रं
बौधायनस्य || आधारणामेवेकः संग्रहीता स्वादिति शालीकिः।

XII.15: 774.8 सप्तस्य प्रदान इति || सूत्रं शालीकेः। अतः ह
स्माह बौधायनो यज्ञसौद्धर्गकस्य मन्त्रेण संप्रयच्छेतृणीमिति
संप्रयच्छेश्चत्रिति।
As for the injunction that an animal to Indra-Agni is to be offered together with that for Agni: (The view expressed in) the sûtra (is that) of Baudhāyana. The animal for Indra-agni itself is the Savaniya animal, says Śāliki.

As for the preparation of the utensils: One should get the utensils prepared as specified, says Baudhāyana. They should be normal, says Śāliki.

As for the offering over the water of Sarasvatī: (The view expressed in) the sûtra (is that) of Śāliki. Baudhāyana says that one should make offering into each quantity of water with those two verses with which he is asked to make offering on the flowing water. He should offer over the water of Sarasvatī silently.

As for the taking of the quantities of water for consecrating bath: (The view expressed in) the sûtra (is that) of the two teachers. Aupamanyava says that one should take the quantities of water for the consecration-bath in the front part of the Sadas.

As for the giving of the bow: The former alternative is of Baudhāyana, the latter of Śāliki.

As for the laying of potsherds for the cake on twentyone potsherds to the Maruts: Baudhāyana says that having laid (five) potsherds with the formulas prescribed for the Iśṭi,1 one should lay (the remaining ones) with the formulas in the group (for Rājasūya).2 Only with the formulas in the group (for Rājasūya), says Śāliki.

As for reciting or not reciting the formulas for preparing the Āmikṣa: It should be prepared with the formulas, says Baudhāyana. Silently, says Śāliki.

XXII.19

As for the standing place of the eunuch: He should stand within the altar, says Baudhāyana. Outside the altar, says Śāliki.

As for the carving of the beeds: The bead should be made of wood of Ficus glomerata and should be set in copper, says Baudhāyana. It should merely be of Ficus glomerata, says Śāliki.

As for the injunction that one loads the chariot together with the charioteer upon the wagon: (The view expressed in) the sûtra (is that) of Baudhāyana. The charioteer should be one among the loaders, says Śāliki.

As for the handing over of the wooden sword: (The view expressed in) the sûtra (is that) of Śāliki. Baudhāyana says that one should hand it over to the sacrificer alone with the formula; others should hand over silently.

As for the preparation of dice: They should be golden, says Baudhāyana. Of silver, says Śāliki. Of the tusk of an elephant, says Aupamanyava. Of Terminalia bellerica, says Aupamanyaviputra.

1. TS I.1.7
XII.15: 774.1 अक्षाण्ण करण इति \| सौरण्ण: स्युरिति बौधायनः \| राजता इति शालीकतः \| नागदत्ता इत्यौपमन्यवः \| वेशभूतका इत्यौपमन्यवीपुत्रः \|

XII.15: 774.12 अथासै पञ्चाक्षानपाचिँध प्रयच्छतीति \| सूत्रं शालीके: \| अतो ह स्माह बौधायनः \| येनास्यानुपपन्नः स्यातं तत्रापसृजेदिशोऽभ्यः राजाभूतिदिति \|

XII.16: 778.5 अथ विपुवति दर्भसम्बे जुहोतीति \| सूत्रं बौधायनस्य \| करै दर्भसमः \| स्यातं द्रवक्षेति शालीकतः \| १९ \| नवम: \|

XII.17: 778.11 अग्रनां हरण इति \| अजस्वानहरेदिति बौधायनः \| अवयोऽः समारोहेति शालीकतः: \|

XII.17: 778.12 वेदोः करण इति \| सूत्रं बौधायनस्य \| पूर्वापूर्वा वेदिभिर्वतीति शालीकतः: \|

XII.17: 778.21 अथातं तीर्थादानीय पवित्रत्वा पुण्डरिकचिन्त- मुदानीयति \| सह स्माह बौधायनउपययिनि पुण्डरिकरिवार्ति कारतेत्सौरणानि च नादेयानि चेति \| नादेयानेवेदि शालीकतः: \|

XII.17: 780.1 निदधोयस्मा एतद्विक्षिण्य व्रतभाजनमिति \| सूत्रं बौधायनस्य \| नात्र हवविशिष्ट व्रतभाजयुनितिः निदधयादिति शालीकतः: \|

XII.17: 780.4 सोमक्रयेषपूवे पिल्या: स्युरिति बौधायनः \| एव एव स्युरिति शालीकतः: \|

XII.17: 780.6 औपसदः हववां मन्नमन्त्र इति \| मन्नविन्नि \| स्युरिति बौधायनः \| तूण्यीकानानि शालीकतः: \|

XII.18: 780.19 आप्रवेयस्य प्राजापत्यस्तूः पुपाल्म्यो भववतिति \| सूत्रं बौधायनस्य \| प्राजापत्य एव सवान्त: \| या सातित शालीकतः: \|

XII.18: 782.10 भागंवो होता भववतिति \| आदित एव भागवां \| होतां वृणीविति बौधायनः \| द्वापे एव भागंवो होता स्यादिति शालीकतः: \|
As for the injunction that one takes out five dice and hands them over (to the sacrificer) : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one would bring in association with the sacrificer such person with whom the former may not be on good terms with the understanding that “he has become the king over (all) the quarters.”

As for the injunction that he makes an offering upon a cluster of darbha-blades on the halfway (while returning from the Avabhṛtha) : (The view expressed in) the sūtra (is that) of Baudhāyana. One should go to that place where there may be a cluster, says Śālīki.

XXII.20

As for the carrying of the fires : One should carry the actual fires, says Baudhāyana. Having consigned them into kindling woods, says Śālīki.

As for the preparing of the altar : (The view expressed in) the sūtra (is that) of Baudhāyana. The altar is each time prepared towards the east, says Śālīki.

As for the injunction that one should escort him (the sacrificer) from the holy water-place, purify (by means of darbha-bunches), put a garland of lotuses around his neck and escort him forth : Baudhāyana says that one should provide with two types of lotuses-golden and those blooming in a river. They should only be those blooming in a river, says Śālīki.

As for the injunction that they retain for him the Vrata-pot with remnants of oblation : (The view expressed in) the sūtra (is that) of Baudhāyana. One should not retain here the Vrata-pot with remnants of oblation, says Śālīki.

In regard to the substances to be exchanged for the purchase of Soma, these (mentioned here, that is, ten uncastrated weaned calves) should be in addition to the normal substances, says Baudhāyana. Only these, (i.e. ten weaned calves) should be there, says Śālīki.

As for the reciting and non-reciting of formulas in regard to the Upasad rites: They should be characterised by the formulas, says Baudhāyana. They should be performed silently, says Śālīki.

As for the injunction that a hornless goat is to be offered to Prajāpati together with an animal to Agni (at the Savaniya animal-sacrifice) : (The view expressed in) the sūtra (is that) of Baudhāyana. Only the hornless goat to Prajāpati should be the Savaniya animal, says Śālīki.

As for the injunction that the Hotṛ is one belonging to Bhṛgu gotra : One should choose one belonging to Bhṛgu gotra from the beginning, says Baudhāyana. One belonging to Bhṛgu gotra should be the Hotṛ only in the Daśapeya sacrifice, says Śālīki.
XII.18: 782.7 शातं ब्राह्मणं: पिबन्तीति || यजमान एकशतमः
स्वादिति बौधायनः || यजमान एव शतमः: स्वादिति शालीकि: ||

XII.18: 782.7 दक्षिणानां दान इति || एता एव ब्राह्मणाभिविहिताः
दक्षिणा ददार्थिति बौधायनः: || अतन्मुखः सहस्ति मिति शालीकि: || २० ||

XII.18: 782.15 तेषामुत्थानेष्विति || गच्छेयुगेऽवभृतादिति बौधायनः
अत्युमान्तः इति शालीकि: || ध्रुवातः इत्योपमन्य: ||

XII.19: 784.1 हविशोहविष इत्या बाहरस्यत्यभिविगारतीति ||
बाहरस्यस्यापिश्रु बाहरस्यत्यभिधार्षितेऽदिति बौधायनः: || इतरेष्मेव
विषां न बाहरस्यस्येति शालीकि: ||

XII.19: 784.5 उच्चेदित्याया आश्रावयत्युपांशु मार्त्या इति ||
आदित्याश्रावणं भृत्युपांशु श्येतरदुच्चेरिति बौधायनः: || आ
मार्त्याश्रावणं प्रभृत्युपांशु श्येतरदुच्चेरिति शालीकि: || सर्वेऽव्र्चेरादित्या
सर्वपांशु मार्त्यीत्योपमन्य: ||

XII.19: 784.6 सत्यदूतेश्विति || सूत्रं बौधायनस्य || इमं ते ॐसी
प्राहैचिदित्येषु तृत्यादिति शालीकि: ||

XII.20: 786.12 द्विरात्रि इति || सूत्रं बौधायनस्य || यज्ञीये
धन्यपूर्वमहर्षवत्खशतस्मिनेतरस्थितमिति शालीकि: ||

XII.20: 786.18 दैविकाहविषां करण इति || कुष्यादिति बौधायनः
न कुष्यादिति शालीकिं कुष्यादिति शालीकि: || २१ ||

दशमः: ||

|| इति द्वाविश्वशः पश्चः ||
As for the injunction that a hundred brāhmaṇas partake of Soma: The sacrificer should be the hundred and first, says Baudhāyana. The sacrificer should be the hundredth, says Śāliki.

As for the giving away of Dakṣiṇās: The sacrificer should give away the Dakṣiṇās as prescribed in the Brāhmaṇa, says Baudhāyana. A thousand cows in addition to these, says Śāliki.

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As for their getting up: They should attend up to the Avabhṛtha, says Baudhāyana. They should remain up to the partaking of the parched grains from Ḥāriyojana cup, says Śāliki. Upto the pouring of the Dhruva vessel into the Htv’s goblet, says Aupamanya.

As for the injunction that after having offered each oblation, one pours the drops over the oblation for Bṛhaspati: Having offered even the oblation to Bṛhaspati, one should pour its drops over the Bṛhaspatya, says Baudhāyana. One should pour the drops of the other oblations, not of the Bṛhaspatya, says Śāliki.

As for the injunction that one causes to announce for the animal to Aditi loudly, and for the one to the Maruts in a low voice: Baudhāyana says that one should utter the mantras in a low voice from the causing to announce for the sacrifice to Aditi, the remaining mantras loudly. The mantras up to the causing to announce for the sacrifice to Maruts should be uttered in a low voice, and the remaining mantras loudly, says Śāliki. All the mantras for the sacrifice to Aditi should be pronounced loudly, and all for the sacrifice to Maruts in a low voice, says Aupamanya.

As for the Sātyadūta offerings: (The view expressed in) the sūtra (is that) of Baudhāyana. One should say to the person (whom the dry leather-bag might have been sent) “N.N. has sent this for you.” So says Śāliki.

As for the Dvītrā sacrifice: (The view expressed in) the sūtra (is that) of Baudhāyana. The first day is that on which the offerings are made. The second day is that on which the remaining rites are performed, says Śāliki.

As for the offering of the Devikāhavis: One should offer, says Baudhāyana. One should not, says Śāliki.

CHAPTER XXII ENDS.

1. The hundred brāhmaṇas who have been summoned to partake of Soma.
XIII.1: 788.1 अथात इष्टकल्पं व्याख्यास्याम्: ||
XIII.1: 788.8 स ह स्माह बौधायनः पद्यदसामिधेनीकः
सुरवांश्वाराज्यभागारुच्चं देवता इति: || अतः ह स्माह शालीकिः
सप्तदसामिधेनीकः सुरुवांश्वाराज्यभागारुच्च देवता इति: ||
XIII.1: 788.6 यज्ञमानस्य करण इति: || सङ्क्षिप्तमित्रिष्ठपेषे यज्ञमानः
कुर्यादिति बौधायनः: || कुर्यादियाद्वकारां यज्ञमानमिति शालीकिः: ||
XIII.3: 792.1 अग्रेये पथिकृते पुरोढाश्रम्भाकपालं निर्विवेदो
दर्श्यपूर्णमास्याजी सत्रामास्या वा पौर्णमासिः वातिपादे दिति: || स ह
स्माह बौधायनः: पाथिकृतं निरुण्य वैश्वानरं द्रादशकपालममुनिर्विवेदथालिपिः
प्रतियेजिदिति: || अतः ह स्माह शालीकिः: पाथिकृतं निरुण्य वैश्वानरं
द्रादशकपालं समानतन्मनुमिर्विवेद चालिष्ट्रां प्रतियेजिदिति: || अन्तर्जेण्ये
सहायति प्रतियेजिदित्वालोपपन्नव: || अतः ह स्माहाभग्निविवे वा एतस्य
यज्ञिष्टिः तथा तन्ने प्रतते स्यतन्तरं प्रताप्ये: ता एवेऽ स्थूलः आग्रेये
उपाधिकेशस्मामेव पौर्णमासिः वामावास्यायां वा पाधिकृतं कुर्यात् चालिष्ट्रां
प्रतियेजिदिति: ||
XIII.3: 792.4 अग्रेये ब्रतपति पुरोढाश्रम्भाकपालं निर्विवेद
आहिताध्यि: सत्रात्मकिं चार्दिति: || आधानप्रभृत्येते तु भवतीति
बौधायन: || अन्तःआहितेषु चैवप्रसमाहितेषु चालिष्ट्रिति शालीकिः: ||
XIII.3: 792.8 अग्रेये रक्षोव्र पुरोढाश्रम्भाकपालं निर्विवेदस्य
रक्षासी संचारिति: || हुताधिग्रोहमित्रिष्ठ नस्तं धायादेशिति बौधायन: ||
सङ्क्षिप्ताभास्मित्रिष्ठां जुयादिति शालीकिः: ||
XIII.4: 792.13 अग्रेये रूद्रवते पुरोढाश्रम्भाकपालं निर्विवेदभीष्टिः
त्रि: || स ह स्माह बौधायनो लोहितोऽभीष्ट्वा लोहितवासस्स्तिर्विचः
प्रचरेयुरिति: || याज्ञपुरोढाकवास्मित्रिष्ठामेवतुदां भवतीति शालीकिः: ||
XIII.4: 792.14 अग्रेये सुरभिमिते पुरोढाश्रम्भाकपालं निर्विवेदस्य
गावे वा पुरुषा वा प्रमीयेरन्ये वाविभयादिति: || स ह स्माह बौधायनः:
CHAPTER - XXIII
IŚṬΙKALPA
XXIII. 1

Now we shall expain the Iśṭikalpa.

Baudhāyana says that the Iṣṭis should be with fifteen Sāmīdhena verses, there should be Vārtraghna Ājyabhāgas, and the offerings should be made with mantras recited loudly. Śāliki says that they should be with seventeen Sāmīdhena, there should be Vṛdhvanvānt Ājyabhāgas, and the offerings should be made with mantras recited in a low tone.

As for the performance of the sacrificer's duties: The sacrificer's duties should be performed as prescribed while the Iṣṭi is going on, so says Baudhāyana. The sacrificer's duties may be performed as may be suitable, so says Śāliki.

As for the injunction that one who, being a performer of the Full-moon and New-moon sacrifices, passes over the new-moon day or full-moon day (without the performance) should offer a cake on eight potsherds to Pathikṛt Agni: Baudhāyana says that having performed a sacrifice for Pathikṛt Agni, one should subsequently offer a cake on twelve potsherds to Vaiśvānara Agni, and then perform the Iṣṭi which is passed over. Śāliki says that one should perform the Iṣṭi for Pathikṛt Agni and combinedly offer a cake on twelve potsherds to Vaiśvānara Agni, and need not perform the Iṣṭi which is passed over. Aupamanyava says that one should perform the Iṣṭi which is passed over combinedly with any one of the two Iṣṭis. Ānjigavī says that the sacrifice of one for whom another sacrifice intervenes while the performance is going on becomes violated. One should turn into an Iṣṭi for Pathikṛt Agni on the full-moon or new-moon day the offering of a cake on eight potsherds-the Iṣṭi which is standing. One need not perform the Iṣṭi which is passed over.

One who, being an Āhitāgni, violates the vow, should offer a cake on eight potsherds to Vratapati Agni: This is applicable since the time when one sets up the fires, so says Baudhāyana. When the Anvādhāna rite has been performed and fuel has been added to the fires, says Śāliki.

One with whom Rakṣases are associated should offer a cake on eight potsherds to Rakṣohan Agni: Baudhāyana says that one should first offer the Agnihotra and then conclude the Iṣṭi. Śāliki says that one should first conclude the Iṣṭi and then offer the Agnihotra.

One who wants to practise exorcism should offer a cake on eight potsherds to Rudravant Agni: Baudhāyana says that the priests should act wearing red turbans and red garments. Śāliki says that the character of the Iṣṭi becomes manifest in the puronuvākyā and yājā themselves.

One whose cattle or men perish or who becomes frightened should offer a cake on eight potsherds to Surabhimant Agni: Baudhāyana says that one should
XIII.5: 794.6 अग्रे कामाय पुरोदाष्टमाधासादलं निर्विषेषं कामो नोपन्ये। स ह स्माह बौधायनो या तत्राशाशा स्थातं चेतनीर्वतः कामो न समृष्टेतथैव व कृष्णीदिति। एषवा सार्वकार्मिकी स्यादिति शालीकिः। कामे काम एषा स्यादित्यौपमन्यः।

XIII.7: 798.2 अग्रे ज्योतिष्यैः पुरोदाष्टमाधासादलं निर्विषेषस्या। प्रस्वदृढ़ो सुधिकृते उद्विदेदिति। सूत्रं शालीकेः। अत्रो ह स्माह बौधायनो माननमाधिमानमप्रमुखमाधिमानमवातान्त्रिकगदेदिति।

XIII.8: 798.15 वैश्नानरं दाशशिकपां निर्विषेषं जात इति। स ह स्माह बौधायन उत्तरितमाय निर्देशाय। वैश्नानरं दाशशिकपां निर्विषेषस्य स्वास्थ्यं च कुमारं प्रलेहिदिति। जातमेव विद्विदेति शालीकिः। च संस्थापिकं स्वास्थ्यं कुमारं प्रलेहिदिति। अन्तरे पर्वशेषार्थीयौप-मन्यः।

XIII.8: 800.4 विपर्यस्तहविषीति। मावतः प्रथमं मन्त्रकरं तथेते। बौधायनः। अवदानं इति शालीकिः। प्रदानं इत्यौपमन्यः। चातुप्राशायद्यौपमन्यवीनुः।

XIII.9: 800.9 वैश्नानरं दाशशिकपां निर्विषेषायत्तनं गतेदिति। यत्रैव यतिष्मानं। स्यातदायतनम्। तदस्या वैश्नानरं दाशशिकपां निर्विषेषिति। बौधायनः। स्वस्थानेष्वे वाष्ट्रग्रिष्ठिति। शालीकिः।

XIII.10: 802.8 यदा रज्जोोंमां गामाजेदिति। सूत्रं बौधायणं नस्य। इत्यं ते उसी धृत्यौपदित्ये। बूष्ट इति। शालीकिः।

XIII.13: 804.11 बलज्ञानपीथे संन्यादिति। सूत्रं बौधायणं नस्य। बलज्ञानपीथे बहः। स्नानं भवतीति। शालीकिः।
put into the Prokṣaṇī water a smelling substance and the priests should act wearing smelling materials. Śāliki says that this (character of the Iṣṭi) is manifest in the puronuvākyā and yājyā themselves.

One whose desire is not fulfilled should offer a cake on eight potsherds to Agni the desire: Baudhāyana says that one should perform this Iṣṭi if his sacrifice performed for the fulfilment of a specific desire does not yield fruit. Śāliki says that this Iṣṭi itself is prescribed for the fulfilment of all desires. Aupamanyava says that this Iṣṭi should be performed whenever one entertains any desire.

One whose (Āhavanīya) fire, carried forth, becomes extinguished without the Agnihotra being offered should offer a cake on eight potsherds to Jyotismant Agni: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should recite the manthana,1 adhimanthana2 and upasamindhana3 formulas.

One should offer a cake on twelve potsherds to Vaiśvānara Agni when a son is born: Baudhāyana says that after ten days have passed, one should offer a cake on twelve potsherds to Vaiśvānara Agni, and make the baby lick the drops of the oblation. Śāliki says that one should do so immediately after being aware of the birth. Further one should not make the baby lick the drops of the oblation. Aupamanyava says that (one should perform the Iṣṭi) on the next Parvan day.

As regards the reversal of the oblations: Baudhāyana says that the cake to the Maruts should receive the accomplishment with formulas from the first. Since the taking of portions, says Śāliki. Since the offering, says Aupamanyava. Since the fourfold division of the remnants of the cake, says Aupamanyaviputra.

As for the injunction that after having gone to the field one should offer a cake on twelve potsherds to Vaiśvānara Agni: Field is that where he is going to fight. Reaching there one should offer a cake on twelve potsherds to Vaiśvānara Agni. So says Baudhāyana. On the fires in his own place, says Śāliki.

As for the injunction that the cord with which one drives away the last cow: (The view expressed in) the sūtra (is that) of Baudhāyana. One should say "he has sent her to thee" says Śāliki.

As for the injunction that one should tie the grass Eleusine Indica with the faggot: (The view expressed in) the sūtra (is that) of Baudhāyana. Even the Barhis of Eleusine Indica is tied up.

1. namely, the verse atah prathamam jajñe ...
2. namely, iṣe rayai ramasa...
3. namely, sārasvatāu tvat’ṣau prāvatām.
XIII.15 : 806.10 आग्रावैश्वण्वेकादशकपालं निर्वपेदिशर्चतिः || सूत्रं बौधायनस्य || प्राच्यधकरतमेव विदिते शालीकिः ||

XIII.15 : 806.10 सारस्वतमाध्यमिति || मन्त्रिनिरुक्तमेवत्रतः स्यादिति बौधायनः || तृषीकिंति शालीकिः || कालेकाल एवं ज्ञातुाभिस्रायाधृतीया-दिद्योपमण्यवः:

XIII.16 : 808.1 अध्वकत्त्वपालिति || सह स्माह बौधायनै इडातं प्रथमं तनत्र कुर्यादिवं द्वितीयं तृतीयं सहारशं वर्तमेदकिति || अत्रे ह स्माह शालीकिर्मा प्रणीतप्रण्यनात्रस्थरस्थ् तन्नत्रय परिशायुक्तेद्वेदिवं द्वितीयकिति तृतीयं तृतीयं सहारशं वर्तमेदकिति || सपूर्णात्रत्रिविषुक्रमम् इत्यौप-मण्यवः:

XIII.17 : 808.10 यो ब्रह्मचर्यस्वकामः स्यात्समा एवं सोमारौंद्रं चरं तिष्णापुर्णमासे निर्विभिर्दिति || उपवसस्थांशिः उहतिरिविविदिति बौधायनः || यज्ञस्य उहतिः शालीकिः:

XIII.17 : 808.13 आज्ञ स्वक्ष्रमनाज्ञेन मार्जयनं इति || उदकुम्भ आज्ञस्युऽपि प्रत्येकेदिति बौधायनः || प्राक्षणं चैव मार्जनं चार्जने कुर्यादेहेतरदिवः कुर्यादिति शालीकिः || यत्कथा चार्जिः कार्यस्याचार्यः तदाष्ट्रे कुर्यादितिप्रमण्यवः:

XIII.17 : 810.1 यदि विभीयावहुक्तस्मां भविष्यामीति सोमास्पृष्टं चरं निर्विभिर्दिति || विज्ञेतुऽपि रुपेषु निर्विभिर्दिति बौधायनः || पुरस्तादेव श्रद्धास्वाम इति शालीकिः:

XIII.17 : 810.9 अध्वकर्षिति || संस्थितप्रानयामिष्ट्यमार्जनं भविष्यामीति बौधायनः || अत्रैव परिश्रीरिति शालीकिः: || 2 || प्रथमः: ||

XIII.19 : 810.16 विपर्यत्त्वतिः || मार्जः प्रथमं मन्त्रकर्म लभ्येदिति बौधायनः || अवदान्त इति शालीकिः: || प्रदानं इत्यौ-पमण्यवः || चार्जुस्दश्याप्रसतिप्रमण्मवीपुरः:

XIII.19 : 812.2 मार्जीयाः होता र्गजलीति || सह स्माह बौधायन आदित्त एव होता मर्तु अवाहयेदनवाचनो स्थाययुरिति || वाज्यापुरोषुपुत्राक्रमाध्यामेर्वदुः सध्वतिति शालीकिः: ||
One who is going to practise exorcism should offer a cake on eleven potsherds to Agni-Viṣṇu: (The view expressed in) the sūtra (is that) of Baudhāyana. (One should do so) only after being aware of somebody practising exorcism against him, says Śālikī.

As for the clarified butter for Sarasvatī: This clarified butter should be poured out with a formula, says Baudhāyana. (Poured out) silently; says Śālikī. One should take it each time from the clarified butter in the Dhrūvā, says Aupamanyava.

In the Adhvarkalpa Iṣṭi: Baudhāyana says one should complete the first part with Iḍā; similarly the second; with the third part he should go through the entire ritual. Śālikī says that one should close the procedure of the first part at the carrying forth of Praṇītā-waters. Similarly the second, similarly the third. With the third part he should go through the entire ritual. Aupamanyava says that he should conclude it with the pouring down of the Praṇītā-vessel full of water and stepping the Viṣṇu-strides.

For one desirous of dignity obtained by the study of Veda, one should offer cooked rice to Soma-Rudra on the full-moon day of the month of Pauṣa: One should pour out (paddy) on the Upavasatha-day, says Baudhāyana. On the day of offering, says Śālikī.

As for the injunction that clarified butter should be used for sprinkling, and also cleansing is made with clarified butter: One should put a spoonful of clarified butter into the pitcher full of water, says Baudhāyana. One should do the sprinkling and cleansing with clarified butter, all else with water, says Śālikī. Whatever is to be done with water, all that should be done with clarified butter, says Aupamanyava.

One who is afraid that “I shall meet with skin-trouble” should offer cooked rice to Soma-Pūṣan. One should make the offering after the symptoms become clear, says Baudhāyana. One who is already suspicious about it, says Śālikī.

As for the half portions: One should put the remaining halves on fire after the Iṣṭi is concluded, says Baudhāyana. They may lie there only, says Śālikī.

XXIII.3

As for the reversal of the oblations: The accomplishment of the oblation for the Maruts with the formulas should be done from the first, says Baudhāyana. From the taking of portions onwards, says Śālikī. From the offering onwards, says Aupamanyava. From the distribution of the remnants in four parts, says Aupamanyaviputra.

As for the injunction that the Hoṛ recites the puronuvākyā and yājñā for the Maruts: Baudhāyana says that the Hoṛ should invoke the Maruts first (i.e. before Indra). The Adhvaryu (should mention the Maruts) in respect of the anuvākyā.

1. Caland reads praṇītā. Emended as praṇītāpraṇayanāi.
XIII.21 : 814.1 आदित्येश्यो भुवनाद्वेश्यं निर्विशेषतिकाम इति॥
सूत्रं शालीके: || अन्तः ह समाह बौधायनं सर्वाः सपदं सर्वाः
ससाौत्रा: सर्वाः समयूसेव्या इति ||

XIII.21 : 814.6 पदपास्यूनां हरणं इति || सूत्रं शालीके: || अन्तः
ह समाह बौधायनं समस्तेनावास्य मनोने पदपास्यूनांत्वोत्तरवर्गं आवेरत्र
तृणीमुरस्य्युनिनयेदिति ||

XIII.23 : 816.12 शतं सुवर्णानि कृण्णलानि भवततीति || सूत्रं
बौधायनस्य || उपशतान्येवेतानि स्थूलिति शालिके: परिहारयेचैवा-
मिति ||

XIII.23 : 816.17 चतवारिचतवारि कृण्णलान्यवद्विति चतुरवतस्यस्या
इति || स ह समाह बौधायनो यान्यवातानि स्युर्जुङ्गुहयादेव तान्त्रय यानि
भक्ष्यानि स्युस्तद्वयुग्न्यहातात्वेव तानि स्युरदेवताणि समावच्छे
विभास्तिनिति || अन्तः ह समाह शालीकिर्यान्यवातानि स्युर्जुङ्गुहयादेव
तान्त्रय यानि भक्ष्यानि स्युस्तद्वयुग्न्यहातात्वेव तानि स्युरदेवताणि प्राणित्रत्तहर
अथा ब्रह्मण्य परिहारयेदिति ||

XIII.28 : 822.17 य: पापथक्षमगृहीतं स्यातं स्म एतमाणि
चरुमावस्यस्यां निर्विशेषिति || उपवस्तिणि उहलिविपेदिति बौधायन:||
यजनोपये उहलिवेदिति शालिके: ||

XIII.30 : 828.6 सांग्रहण्ये परिधिधिति || ऐश्ट्रके: परिधाय
पौरोदासिके: परिधायदिति बौधायन: || ऐश्ट्रकेरवेति शालिके: ||

XIII.30 : 828.9 आहुतीनां होम इति || सूत्रं शालीके: || अन्तः ह
समाह बौधायन औदुम्बरः पात्रेता आहुतीजुङ्गुहयात्रा चैतानि
पात्राण्येवावानप्रहेदिति ||

XIII.31 : 830.2 आंधाण्येवेक्षणं इति || सूत्रं बौधायनस्य ||
यन्त्रमैत्रनीतिमवदित्येवेतैवाण्य्येवेश्वितमसुमुनयादिति शालिके: || 3 ||
Śālikī says that this (reversal) is spoken of in respect of the pruronuvākyā and yājjā only.

As for the injunction that one desirous of prosperity should offer cooked rice to Bhuvadvat Ādityas. (The view expressed in) the sūtra (is that) of Śālikī. Baudhāyana says that all (Iṣṭis to Ādityas) should be characterised by the taking of the dust under the feet, by the oblation-material poured out with the formula addressed to Sāvitr and by the faggot with pins added to it.

As for the carrying of the dust under the feet: (The view expressed in) the sūtra (is that) of Śālikī. Baudhāyana says that one should carry the dust under the feet (of the obstructor) with the combined formula and put it into the upper garment (of the obstructed) and pour silently over his chest.

As for the injunction that there should be a hundred pieces of gold each weighing equal to a berry of Abrus precatorius: (The view expressed in) the sūtra (is that) of Baudhāyana. Śālikī says that they may be about a hundred, and one should arrange to hand them over (to the Brahman).

As for the injunction that one takes up four pieces of gold each weighing equal to a berry for the attainment of taking the oblation in four portions: Baudhāyana says that one should offer those which have been taken. Those which are intended for consuming, should be taken out and set apart for that purpose. One should divide the remaining ones equally. Śālikī says that one should offer those which have been taken as a portion. Those which are intended for consuming, should be taken out and set apart for that purpose. One should pour the remaining ones in the Praśitraharaṇa and hand them over to the Brahman.

For one suffering from a malignant pulmonary disease one should offer cooked rice to Aditi on the new-moon day: One should pour out (paddy) on the Upavasatha day, says Baudhāyana. On the day of offering, says Śālikī.

As for the enclosing sticks to be laid down in the Śāṅgrahāṇiṣṭi: Baudhāyana says that one should lay them down with the formulas from the Aṣṭikakāṇḍa and also from the Pauroḍāśikakāṇḍa. With only those from the Aṣṭikakāṇḍa, says Śālikī.

As for the offerings: (The view expressed in) the sūtra (is that) of Śālikī. Baudhāyana says that one should make these offerings with spoons of Ficus glomerata, and after the offerings one should throw the spoons into the fire.

As for gazing at the clarified butter: (The view expressed in) the sūtra (is that) of Baudhāyana. Śālikī says that one should purify the clarified butter which has been gazed with the formulas yan navam ait tan navanītam abhavat etc.
XIII.33.832.7 यावतो स्त्रान्तिर्गृहीयातावशो वारुणार्थकुर्क्षपालानिविधेरकातिरिक्तनिःस्त्र हस्ताद्वायुवे वैधानिरैकं प्रतिगृहीयांदेव हृद गणं तु प्रतिगृहा कुर्वित बहुषु वा वारुणानेकातिरिक्तनिःस्त्र हस्ताद्वायुवे वैधानिरैकं प्रतिगृहीयां तु हृद गणं तु प्रतिगृहा कुर्वित न तु हृदयोर्बहुषु वा वारुणानेकातिरिक्तनिःस्त्र

XIII.33.832.12 आमिष्यये मन्त्रामन्त्र इत्या मन्त्रवती स्वयाधिति बौधायनः तूणेकाति शालीकः

XIII.34 :834.7 पुनः समूहित समूहावधकतिः सूत्रेन बौधायनस्य एते रूपः मन्त्रे प्रतिसमूहावधेदिति शालीकः

XIII.35 :834.20 तत्त्वादंशक्तपालं पुरोदाष्टं निर्विपक्तिः सूत्रेन बौधायनस्य संदिग्धपुरोदाष्टं एव यथाविद्याति शालीकः

XIII.37 :838.7 वर्षाकृतस्तम्भश्चापिष्ठायो सूत्रेन बौधायनस्य यत्रेव वर्षाकृतस्तम्भः स्यात्त्वाचः चे शालीकः

XIII.40 :842.12 कृष्णाजिनस्याधववनमहति अन्तर्वेर्दितिः कृष्णाजिनमवधुयादिति बौधायनः बहिर्वेर्दीति शालीकः

XIII.40 :842.13 अञ्ज्ञासवकारियं करणं इति कुर्यादिति बौधायनमहति न कुर्यादिति शालीकः

XIII.43 :848.3 संस्कर्याप्राययतिकरणं इति सूत्रमाचार्यः अन्तर्वेर्दितिः कृष्णाजिनमवधुयादिति बौधायनः एव इत्यादि भवति ग्रामयोनिन्वाहार्यपचनस्त्र नास्ति प्रायद्वित्तिं प्रशस्तो हि वृत्ताग्रिसंस्करणं इति

XIII.48 :848.7 इतिनेष्ट्वा इत्यम इश्यो व्याख्यातः द्वितीयः
XXIII.4

One should offer a smany cakes on four potsherds plus one as the number of horses one may have gien as Daksīṇā¹: Baudhāyana says that one should give away one horse for whose compensation he has to offer a cake on twelve potsherds to Vaiśvānara Agni. Similarly in case of two horses.² Having given a group (of horses) of three, one should offer cakes to Varuṇa plus one. Śāliki says that one should give away one, not two, in compensation for the Iṣṭi to Vaiśvānara Agni. Having given away a group, not two or three, one should offer equal number of cakes to Varuṇa plus one.

As for the reciting or not reciting of mantras in respect of the preparation of Āmikṣā: One should prepare with mantras, says Baudhāyana. Silently, says Śāliki.

As for the injunction that one again brings (the four parts) together; having brought together he takes the portions (for offering): (The view expressed in) the sūtra (is that) of Baudhāyana. One should bring them together with the same formulas (as employed for dividing) and then take out portions, says Śāliki.

As for the injunction that one pours out (paddy) for a cake on thirtythree potsherds: (The view expressed in) the sūtra (is that) of Baudhāyana. This should be an accumulated cake, says Śāliki.

As for the offering over a bunch a Boerhavia procumbens: (The view expressed in) the sūtra (is that) of Baudhāyana. One may go to that place where the bunch of Boerhavia procumbens may be, says Śāliki.

As for the shaking of the skins of black antelope: Standing with in the altar, one should, standing, shake the skin, says Baudhāyana. Outside the altar, says Śāliki.

As for the performance of the Anjāhsavakārī Iṣṭi: One should perform, says Baudhāyana. One should not, says Śāliki.

As for the observation of an expiation in the event of contact (of fire with another fire): (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyaya says that which is the Āhavanīya is drawn from this (Gārhapataya) fire. The Anvāhāryapacana fire has the village-fire for its source. There is therefore no expiation. The contact which occurs wantonly is permissible.

In this way the Iṣṭis have been explained.

1. Following the Mīmāṃsā sūtra III.4.30-31 “one may give away”, cf. BaudhŚŚ XIII.33; Bhaṭṭa Bhāskara and Śāyapa on TS II.3.12.1. The word pratīdṛṣṭiḥnīyat needs to be taken in a causal sense. Similarly in the subsequent occurrences.
2. The Sūtrakāra has applied the contingency of having given one horse also to that of having given two horses. cf. BaudhŚŚ XIII.9.
XIV.2 :852.16 अभिमानं जुहोतिति || कियति नु खल्लेतुदुर्भवतीति || पञ्च प्रयाजा इति बौधायनः || यत्राक्ष साला इति शाली-किः ||

XIV.3 :854.20 यदि पशोरवदानं नस्तेदात्यस्य प्रत्याख्यातिमयमवेदे-दिति || स ह स्माह बौधायनो यदि पशोरवदानं नस्तेदात्याकं यदि है आङ्ग्लस्य प्रत्याख्यातिमयमित्रा तत्कृत्वा पुनर्यज्जेति || अतः ह स्माह शालीकियंद पशोरवदानं नस्तेदात्याकं यदि है आङ्ग्लस्य प्रत्याख्यातिमयमित्रा तत्कृत्वा कृतमेव मन्येताथ यदि भूयो 5थेवं कुर्यादिति ||

XIV.4 :858.2 संस्तव इति || यत्र च नाव्या वा नदी स्यादन्तरेणोद-यश्नवतिः वासःसंस्तत्रेति बौधायनः || यत्र क्कचन शब्दा न संस्तवश्रेष्ठसंस्तत्रेति शालीकिः || यत्र चनातरेणयादसंस्तवस्त्रेति-त्वापमंत्रः || प्रस्थ्योतरेव जनपदश्रेष्ठसंस्तत्रेत्यापमंत्रीपुनात्रः || नाविद्विषाणयोः संस्तवो विद्वत् इति छागलमन्यावाणि भवतीत्वाजी-गवि: ||

XIV.4 :858.2 अभिभूतिनां होम इति || आध्वरा हुल्वा सान्त्रायणिका जुहुयादिति बौधायनः || सान्त्रायणिका एवेति शालीकिः ||

XIV.7 :866.14 दीर्घप्रवृत्तेष्विः || सूत्रः शालीकेः || अत्रो ह स्माह बौधायनो याब्यामेलदुर्गवः पूतब्धादवनीयोजुहुयातावथ्यां प्रहेत्याः हुहुयादथ तृष्णोः संस्त्रावस्तवणेदिति ||
XXIII.5
AUPÁNUVÁKYA

As for the injunction “One makes the offerings advancing each time”: To what extent is this spoken of? It applies to the five Práyājas, says Baudháyana. Upto whatever rites are there prior to the (Prágyamśa) shed,1 says Śáliki.

If any portion of cooked organs of the animal is lost, one should take portions of clarified butter enumerating one by one: Baudháyana says that if one or two portions of cooked organs of the animal were lost, one should offer as many oblations of clarified butter, finish that sacrifice, and again perform that sacrifice. Śáliki says that if one or two portions of cooked organs of the animal were lost, one should offer as many oblations of clarified butter, finish the sacrifice, and thus deem the sacrifice to have been regularly offered. If more portions were lost, one should do so (that is to say, again perform the sacrifice).

As for the simultaneous Soma-sacrifices: Where there is inbetween the two sacrificial places a navigable river or a river with crocodiles, the sacrifice need not be regarded as simultaneously performed, so says Baudháyana. Where there is no mixing of sounds, the Soma-sacrifice performed should not be taken to be simultaneously performed; so says Śáliki. Where one can pass (in a vehicle etc.) inbetween the two sacrificial places, the sacrifice should not be taken to have been simultaneously performed; says Aupamanyava. If two Soma-sacrifices are taking place in two different districts on the same level, they should not be taken as performed simultaneously, says Aupamanyavíputra. If two persons performing Soma-sacrifices are not hating each other, those sacrifices should not be deemed as sacrifices performed simultaneously (with an evil intention). This is prescribed in the Chágaleya Bráhmaṇa, says Añjīgavi.

As for the offerings called Abhibhúti: After having made the offerings prescribed in a Soma-sacrifice, one should offer those prescribed in the Sutráyaṇa, says Baudháyana. One should offer only those prescribed in the Sutráyaṇa, says Śáliki.

As for the wooden utensils which are cracked or are oozing out: (The view expressed in) the sūtra (is that) of Śáliki. Baudháyana says that with those two verses with which one may make offerings in respect of the Pútabhrt and Ádhavaniya jars, with the same verses should be make offerings in respect of any cup. He should pour down the remaining drops silently.

As for the injunction that to the normal formula (mahnám payo’si...) one adds the verse addressed to Viṣṇu (viṣṇo tvāṁ no antamah...). The view expressed in) the

1. That is to say, upto the Animal-sacrifice.
XIV.9 : 874.10 नित्ये ग्रहणे वैश्विनीमूचमन्वतर्तत्त्वति \( \sqrt{2} \) सूत्रं बौधायनस्य \( \sqrt{2} \) पृष्टानुवर्त्तत्वत्वा भवति शालीकितः।

XIV.10 : 876.17 स उक्तमुक्तं वैव प्रतिगीयोक्षशा इत्याह संवन्धस्वर चेति \( \sqrt{2} \) पूर्वः कल्पो बौधायनस्योऽतः शालीके।

XIV.11 : 880.8; XIV.11 : 882.8 पृष्टध्यानां ग्रहण इति \( \sqrt{2} \) सूत्रं शालीके। \( \sqrt{2} \) अत्रो ह स्माह बौधायनो यन्त्रया चैतान्यहानि संख्येपूर्वीयादेव तत्र पृष्टध्यानान्ति \( \sqrt{2} \) संवर्तसर एवैते दृश्य भवति \( \sqrt{2} \) संवर्तसर एवैनान्ग्नृहीयादित्योपमयाः।

XIV.11 : 880.15 पृष्टध्यानां भक्षण इति \( \sqrt{2} \) स ह स्माह बौधायनो उनुस्वनभक्ष्यं चैवैनान्ग्नृहीयाधित्योपमयाः चेति \( \sqrt{2} \) नित्येनेवेव शालीकितः।

XIV.12 : 884.4 अर्शुनां प्रवृत्तिः इति \( \sqrt{2} \) एकैकशः प्रवृत्तिः इति बौधायनः \( \sqrt{2} \) सर्वनासहेति शालीकितः। \( \sqrt{2} \) ५।

XIV.12 : 884.7 आधवन इति \( \sqrt{2} \) व्यतिचारमाधुनुर्वादिति बौधायनः \( \sqrt{2} \) यथाधिवित्त्रमिति शालीकितः। \( \sqrt{2} \) मेक्षेयदित्योपमयाः।

XIV.12 : 884.21 अर्शोहोम इति \( \sqrt{2} \) सूत्रं शालीके। \( \sqrt{2} \) अत्रो ह स्माह बौधायनो याभामेतरूप्यामुपपुष्टाभ्यामेन जुह्यादयं तृणीयमुपपुष्टाभ्यामें।

XIV.13 : 886.9 पृष्टिध्यानां ग्रहण इति \( \sqrt{2} \) पूर्वः कल्पो बौधायनस्योऽतः शालीके।

XIV.13 : 890.5 तेन कक्षपुष्पतिः इति \( \sqrt{2} \) सूत्रं बौधायनस्य \( \sqrt{2} \) अपूर्णेनेवाश्च कक्षपुष्पतिः शालीकितः।

XIV.13 : 890.8 ऋषभो गोष्ठी जीवित्तः इति \( \sqrt{2} \) सूत्रं शालीके। \( \sqrt{2} \) अत्रो ह स्माह बौधायनो यमपूण्यं बहिस्तन्त्रात्यमुपपुष्टाभ्यामेन कुर्याद्वारकरणीयेऽवपप प्रवतविवितः।
sūtra (is that) of Baudhāyana. This verse is to be added in respect of the Prāsadājya only, says Śāliki.

As for the injunction that (the Adhvaryu) should address the Hotṛ as ukthaśā after having responded to each Śastra or at the end of each pressing: The former alternative is of Baudhāyana, the latter of Śāliki.

As for the taking of the draughts in (the last three sacrifices of) the Prāshṭhya Śaḍaha: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that whenever these three days coincide,² one should take these Prāshṭhya-draughts. Aupamanyava says that these are prescribed only in the Saṁvatsara (sattrā). Therefore one should take them only in the Saṁvatsara Sattrā.

As for the consuming of the Prāshṭhya draughts: Baudhāyana says that one should consume these with the Anusavanabhakṣa formula³ and also with the normal one.⁴ Only with the normal one, says Śāliki.

As for the drawing out of the shoots: One should draw out one by one, says Baudhāyana. All together, says Śāliki.

XXIII.6

As for the stirring: One should stir to and fro, says Baudhāyana. As with a fan,¹ says Śāliki. One should move (the shoots) round, says Aupamanyava.

As for the offering of the Aṁśu draught: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should make the offering with those two verses with which he is asked to touch water, he should touch water silently.

As for the taking of the Prāśni-draughts: The former alternative is of Baudhāyana, the latter of Śāliki.

As for the injunction that one burns dried grass with it (firebrand): (The view expressed in) the sūtra (is that) of Baudhāyana. One should burn the grass together with the bread, says Śāliki.

As for the injunction that a bull becomes decrepit among cows: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should employ the formulas pertaining to the dedication and offering of omenta and those addressed to the principal divinities in respect of even that animal whom one would immolate outside of the ritual-procedure.

As for the offering of oily portion of flesh of the foetus of a pregnant animal: (The view expressed in) the sūtra (is that) of Baudhāyana. One should not make

². Three Ukthya sacrifices characterised by Ekavimśa, Trīṇava and Trayastriṁśa stomas.
³. Rudravadganasya soma deva te ...
⁴. Mayi medhām mayi praśām etc.
¹. That is to say, in the eastward direction only.
XIV.14:892.20 अष्टाप्वां गर्भस्य वसाहोम इति || सूत्रं बौधायन-नस्य। न गर्भस्य वसाहोमं जुहुयादिति शालीकिः। न च गर्भस्य वसाहोमं जुहुयादेनां न स्विष्टकृतमित्योपमन्यवः। ॥ ६ ॥ तृतीयः।

XIV.15:894.12 अजवशाया उपाकरण इति || सूत्रं बौधायनस्य। वायव्ययैवैनामुपाकरणं जिद्धार्या किं शालीकिः। अत्रो ह स्माह ज्ञायान्ताव्यायानो यथाप्रपाकरणं उपाकरणं उदत्त एवमेवायुतरे मन्त्रा नुवेदिति।

XIV.15:896.8 यदालब्धायामश्रो भवतीति || स ह स्माह बौधायनो यद्वहातश्यता अकृष्ण मेघा: स्यु: संस्कर्ध्येत्वदेव चेत्त्रुण: स्यु: श्रवें कुर्यादिति। अत्रो ह स्माह शालीकिर्यायह नादित्यमन्तर्ध्यु: संस्कर्ध्येत्वदेव चेतेदमन्तर्धुपुष्पेश्वरं कुर्यादिति। नालब्धायामसंस्कर्ध्यान्य प्रतिष्ठानं विद्ध इति गौतमः।

XIV.16:898.1 जयेचिति || पूर्वः कल्पो बौधायनस्योतरः शाली-के:।

XIV.15:898.14 अभ्यातनेचिति || पूर्वः कल्प: शालीकेस्तरो बौधायनस्य। अत्रो ह स्माहोपन्यासो अभ्यातनाः अश्यात्रुण्ड्रृष्टु इति स्वाहातीर्थे जयेचस्या जयेचमेवादश् दर्शपूर्णमासाव्यातनाः अश्यात्रुण्ड्रृष्टु इति।

XIV.17:900.2 शाम्यारिषितिः || शाम्याव शाम्यारिषिशेन्कुर्यादिति बौधायनः। प्राकृता एतैः स्मुहिति शालीकिः।

XIV.17:900.10 द्विस्वाहिकारः राश्रतुष्टो जुहोतिति। विग्राहं जुहुयादिति बौधायनः। हे हे स्वाहुती इति शालीकिः।

XIV.17:902.1 अविदेःथने जुहोति रथमुखे जुहोति रथनादः जुहोतिति। सूत्रं बौधायनस्य। पुत्रदेवेश्वेतानि स्मुहिति शालीकिः।

XIV.18:902.18 नैप्रथोद ओष्ठमृ आश्वस्थः प्लास्क इतिद्यो भवतीति। सूत्रं बौधायनस्य। पुनः नैप्रथोदेतानीधामन्यायस्य। पृथगभाद्याद्यादिति शालीकिः।
an offering of the oily portion of flesh of the foetus, says Śāliki. One should not make an offering of the oily portion of flesh of the foetus, nor invoke the Idā, nor offer the Śvistakṛt, says Aupamanyava.

XXIII.7

As for the dedication of a barren she-goat: (The view expressed in) the sūtra (is that) of Baudhāyana. One should dedicate the she-goat with a verse addressed to Vāyu, says Śāliki. Here the senior Kātyāyana says that just as the dedication-formula follows the normal dedication-formula, similarly the subsequent formulas should also follow.

As for the contingency, namely, the clouds would appear after (the she-goat) has been immolated: Baudhāyana says that even if there might be dry clouds on the border, one should conclude the sacrifice. If the clouds are black, one may act as prescribed. Śāliki says that if (the sight of) the sun is not intervened, one should conclude the sacrifice; if it is intervened, one may act as prescribed; Gautama says that there should be no inconclusion of the sacrifice once (the she-goat) is immolated.

As for the Jaya offerings: The former alternative is of Baudhāyana, the latter of Śāliki.¹

As for the Abhyatāna offerings: The former alternative is of Śāliki, the latter of Baudhāyana. Aupamanyava says that one should offer spoonfuls with Abhyatāna, Jaya and Rāṣṭrabhṛt formulas, and again offer Abhyatāna, Jaya and Rāṣṭrabhṛt offerings at the Full-moon and New-moon sacrifices.

As for the Śamyāparidhis: One should employ the yoke-halters themselves as the Śamyāparidhis, says Baudhāyana. The enclosing sticks should be the normal ones, says Śāliki.

As for the injunction that one makes the Rāṣṭrabhṛt offerings with two Śvāhā-utterances: One should make the offerings in succession, says Baudhāyana. Two spoonfuls, says Śāliki.

As for the injunction that one makes an offering on the gambling place, on the front of chariot, and in the axle-hole: (The view expressed in) the sūtra (is that) of Baudhāyana.² These themselves should be regarded as fires, says Śāliki.

The faggot consists of sticks of Ficus Indica, Ficus glomerata, Ficus religiosa, and Ficus infectoria: (The view expressed in) the sūtra (is that) of Baudhāyana. One should besmear these faggots separately and put separately, says Śāliki.

1. The thirteen offerings or the single offering.
2. On the fires deposited on these.
XIV.18:904.6 यदाचः क्रूरे तेन वप्पटकरोतीति || सूत्रः शाली-के: || अत्रो ह समाह बौधायण उदक्षितारमिश्रमकरणं जुह्याज्ञाति वा कुदिति वा वप्पटकुपायिति ||

XIV.20:910.5 प्रसव इति || स ह समाह बौधायण उभयेन प्रसौया दासिष्ठीयाभिष्भ सावित्रेः चेति || सावित्रेणवैति शाली-कि: || ७ ||

XIV.20:910.12 अतिक्रामेष्विति || पूर्वः कल्यो बौधायनस्योतरः शालीके: ||

XIV.20:912.1 अतीमोक्षेष्विति || पूर्वः कल्यः शालीकरुतत्त्रो बौधायनस्य ||

XIV.22:916.5 प्राणग्रहणानि प्रहण इति || सूत्रः बौधायनस्य || संवत्सर एवते दृष्ट भवति संवत्सर एवेनान्ग्रहोयाविदिति शालीकि: ||

XIV.23:920.10 ततु दुग्धा ब्राह्मणाय ददायस्याचतु नादायादिति || सूत्रः शालीके: || अत्रो ह समाह बौधायण: प्राक्रृ चेद्विज्ञासाय निरोधेतथैवं कुर्यादिति ||

XIV.24:924.15 यस्याहवनीयः अनुद्रते गार्हपत्य उद्धयेदिति || सूत्रः शालीके: || अत्रो ह समाह बौधायण: समस्तमेतमप्रिण सते समुप्य दक्षिणेन विहार भ्याहत्य गार्हपत्यस्यायतनाद्यसाहे शकृत्सिप्पन्दे परिलिप्य न्युषोपसमाधाय ज्वलन्तमाहवनीयमुदुत्साहवनीयस्यायतनाद्य- स्मोद्वाय शकृत्सिप्पन्दे परिलिप्य न्युषोपसमाधाय समिद्वाहवनीये पद्ध सुवाहुतिः सृज्यादिः द्वयो द्वयो स्वप्नो सन्तुमा मनो व्योतित्तंतां तन्तुं तन्तुं तन्त्रशुदु त्यं चत्रमिति ||

XIV.25:926.15 अतिक्रिकसोमेणिति || पूर्वः कल्यो बौधायनस्योतरः शालीके: ||
As for the injunction that one makes the Vaşāt-utterance with what is harsh of speech: (The view expressed in) the sūtra (is that) of Śālki. Baudhāyana says that one should offer butter-milk mixed with saline by means of a leaf of Calotropis gigantea. One should utter Vaşāt with jahi or kaṭ.

As for the bid³: Baudhāyana says that (the Brahman should bid with both the Vāsiṣṭha⁴ calls and the Sāvitra⁵ calls. Only with the Sāvitra calls, says Śālki.

XXIII.8

As for the Atikrāma formula: The former alternative is of Baudhāyana, the latter of Śālki.

As for the Aūmokṣa formulas: The former alternative is of Śālki, the latter of Baudhāyana.

As for the taking of Prāṇa-draughts: (The view expressed in) the sūtra (is that) of Baudhāyana. These are prescribed to be taken only at the end of the year. One should take these only at the end of the year, says Śālki.

Having milked her one should give her away to one whose food he would not eat: (The view expressed in) the sūtra (is that) of Śālki. Baudhāyana says that if the cow sits down before the calf longs (to meet her), one should do so.

As for the contingency that the Gārhapatya becomes extinguished while the Āhavaniya is not: (The view expressed in) the sūtra (is that) of Śālki. Baudhāyana says that one should pour the entire Āhavaniya fire into a pan, carry it around along the south of the sanctuary, take out the ashes from the Gārhapatya fire-place, besmear it around with cow-dung, pour the fire upon it, enkindle it, lift up the flaming fire, take out ashes from the Āhavaniya fire-place, besmear the fire-place with cow-dung, pour down the fire, add fuel to it, put a fire-stick upon it, and offer on the Āhavaniya six spoonfuls with the verses, ud budhayasvä'gne ... ; tvam agne saprathā asi ... ; mano jyotir juṣatām ... ; tantum tanvan ... ; ud u tyam ... and citram ....

In the contingency of Soma being surplus: The former alternative is of Baudhāyana, the latter of Śālki.

As for the expiation in the event of the Dhruva vessel being vacant: Baudhāyana says that if the Chandogas and Bahṣīras agree to prolong the procedure prior to the Avabhṛtha, they should repeat (the procedure amounting to the Saṁshā), and Stotras should be chanted and Śastras should be recited. Having finished the ritual, one should perform the sacrifice again. Śālki says that if the Chandogas and Bahṣīras agree to prolong the procedure prior to the Avabhṛtha, they should

3. By the Brahman to the Sāman-chanters.
4. Raśmir asi kṣayāya tvā kṣayam jinva etc.
5. Deva savitar etc.
XIV.26:930.2 धुरे परिहरीणे प्रायःशिष्टकरण इति ॥ स ह स्माह बौधायण️: प्राक् चेदवभृत्याच्छ-दोगबहुवृत्तेशु लभेरस्थावतेवेयु: स्तुत-सर्वाणि स्युसत्कृत्वा पुनर्यजेति ॥ अत्रो ह स्माह शालीकि: प्राक् चेदवभृत्याच्छ-दोगबहुवृत्तेशु लभेरस्थावतेवेयु: स्तुतसर्वाणि स्युसत्कृत्वा कृतमेव मन्येति ॥

XIV.27:930.2 अहां प्रहरण इति ॥ सूत्रं बौधायनस्य ॥ यदेवानन्तरमहः स्थातसिम्नेत्रावणाशानानानानाहृतिरत्रिति शालीकि: ॥

XIV.28:932.18 युपे विरुढ़े प्रायःशिष्टकरण इति ॥ सूत्रं बौधाय-नस्य ॥ अन्तस्तन्त्रमेव युपे विरुढ़े प्रायःशिष्टं कुर्यादिति शालीकि: ॥

XIV.29:934.15 यस्य सोम उपदस्येतुवर्णवं विहिरं द्वेधविच्छिद्य-जीवि सन्याद्युन्यासुएद्यद्यद्यद्यद्यद्यदेव इति ॥ सूत्रं बौधायनस्य ॥ सहिरण्या एवायातु ऊर्ध्व मुखायामसमा हूयेरस्थयुनीरतिरत्रि शालीकि: ॥

XIV.29:936.1 आदारसोमेवषिति ॥ सूत्रं बौधायनस्य ॥ आदारसोमेवानाव-स्यमंगमेवरतिरत्रि शालीकि: ॥


XVI.1:1024.1 अथातो द्वादशां व्याख्यायाय: ॥

XVI.1:1024.4 चिन्तीत द्वादशां अग्रिमिति बौधायन: ॥ न चिन्तीति शालीकि: ॥

XVI.1:1024.5 अतिग्रहा इति ॥ स ह स्माह बौधायनो गृहपतिवर्गायो: समारोपयेदेतदतिग्रहास्य रूपं भवतीति ॥ अत्रो ह स्माह शालीकि: पृथगेवारणीयु समारोपयेदन्गुप्तेरव प्रथमस्य मथिल्या ज्वलतु ज्वलो उपि विषुजेविनितिदतिग्रहास्य रूपं भवतीति ॥

XVI.1:1024.6 संनिवाप इति ॥ स ह स्माह बौधायन: संनिवास्यनो ग्रायो ब्रह्माण्ये पुरोर्दा-मक्षायकालं निवर्पेयुग्राये श्रवणे उपरे क्षत्रभूत इति ॥ अत्रो ह स्माह शालीकिर्मिष्यंत्योजनीखल्वेषषिश्चिति यत्रायांग्रि
repeat (the procedure amounting to the Samsthā) and Stotras should be chanted and Śastras should be recited. Having finished the ritual, one should deem the sacrifice as normally performed.

As for the adoption of pressing days: (The view expressed in the sūtra (is that) of Baudhāyana. Whichever may be the subsequent day, one should take on that day the draughts with the Maitrāvaruṇa’s being the first; so says Śāliki.

As for adopting the expiation if the sacrificial post sprouts: (The view expressed in) the sūtra (is that) of Baudhāyana. One should perform the prescribed expiation only if the post sprouts when the procedure (of a Sattra) has already started; so says Śāliki.

If the Soma becomes exhausted, one should divide a piece of gold in two parts, stir one part into the residue, and make offerings with the other: (The view expressed in) the sūtra (is that) of Baudhāyana. Henceforward the principal goblets should be offered and then be filled up being furnished with gold; so says Śāliki.

As for the Ādāra plants used as the substitute for Soma: (The view expressed in) the sūtra (is that) of Baudhāyana. They may perform even the second Soma-sacrifice with Ādāra plants, says Śāliki.

As for the blessings: The (usual) blessings should follow (the blessings in the Cāturmāsyas), says Baudhāyana. These alone should be the blessings, says Śāliki.

XXIII.9

DVĀDAŚĀHA

Now we shall explain the Dvādaśāha.

One should pile up Agni in the Dvādaśāha, says Baudhāyana. One should not, says Śāliki.

As for the Atigrāhya: Baudhāyana says that the Grharpati alone should consign his fires into the kindling woods: this is the form of the Atigrāhya draught. Śāliki says that all participants (of the Sattra) should separately consign their fires into the kindling woods. The Grharpati’s fire should be first churned out. Into the Grharpati’s (spread out and) flaming fires the participants should (churn out and) mix their fires. This is the form of the Atigrāhya draught.

As for pouring together: Baudhāyana says that when they are going to put (their Gārhapatyā into the Grharpati’s Gārhapatyā), they offer a cake on eight potsherds to Brahmāntvāt Agni, another to Kṣatravat Agni and still another to Kṣatrabhṛt Agni. Śāliki says that this Iṣṭi is indeed intended for coordination of fires. One should perform this Iṣṭi only when he is going to pile up Agni. The pouring together of fires should follow the offering of the Paśupuroḍāśa pertaining to the animal for Prajāpati, says Aupamanyava.
चेष्यमाणः स्यात्त्रेनां निर्विपेदितं प्राजापत्यं पशुपुरोदाश-मनुवर्त्येतेवौपमन्यवः।

XVI.1: 1024.10 पवन इति एकेकः एवेनान्यविविधेत्वेकेकः उदानयेयुरिति बौधायनः। सकृदेवेनान्यविविधेत्वेकेकः उदानयेयुरिति शालीकिः। सकृदेवेनान्यविविधेत्वा सर्वान्सहोदानयेयुरित्यौपमन्यवः।

XVI.2: 1024.18 आर्षेयवर्ण इति सं ह स्माह बौधायनो ये केचन समानग्रेन्त्रा अव्वेता अन्यथान्ग्रेन्त्रा: स्युरेक्ष्यार्थ्यश्च वरण एव तेषां वरणं स्यादिति। अन्तः ह स्माह शालीकिर्तिः चैव च्येतां यदि चः चाच्येत्राः समानग्रेन्त्रा एकस्यार्थ्यवरण एव तेषां वरणं स्यादिति।

XVI.2: 1026.4 वृत्तहृदिति समातवच्चऽत्र विभेजेनिति बौधायनः। पृथ्वेवेदी मन्तदुः: स्युरिति शालीकिः।

XVI.2: 1026.5 षटाञ्चामुपस्वत्वेवदिर्म सांविचन्तीति सूतमाचार्यः। योः। अथ दैवाद्वादयातिः विधि।

XVI.3: 1026.11 वसतीवरीणामभिग्रहन इति सूत्रः शालीकिः। अन्तः ह स्माह बौधायनो यदि सावित्रेषः कलशः स्यातुष्णीमवयेत्। यद्य वै सर्वश्च एव लेपः समवनीति। स्यादशैवं कुर्यादिति शालीकिः।

XVI.3: 1026.15 सो त्रै वै यज्ञस्य पुनरालम्बं जपित यज्ञायज्ञीयस्य वा बतोऽर्थे श्रंचुताविके वेति। पूर्वः कल्पो बौधायनस्योत्तरः शालीकिः।

XVI.3: 1026.17 विवर्तविति निर्दिष्टनुप्रत्येक्ति प्रस्तरमिति। सूत्रः बौधायनस्य। अनुप्रहर्देवात्र प्रस्तरपरिधीकिनिः। शालीकिः।

XVI.3: 1026.20 निमीत्याध्यपुरुपाश्चु जुहोतिति। सूत्रः बौधायनस्य। अनन्वीक्षमां एव जुहुयादिति। शालीकिः।

XVI.3: 1028.2 शिल्पः निरुपाकरण इति। सं ह स्माह बौधायन उपवेनोपकूर्यात्महिर्भव्यः। च शिल्पेश्चति। शिल्पेते वेति। शालीकिः।
As for the purification: One should purify (the Sattrins) one by one and escort them one by one, says Baudhāyana. One should purify them together and escort them one by one, says Śāliki. One should purify them together and escort them together, says Auamanyava.

As for the choosing of the Ārṣeya: Baudhāyana says that choosing the Ārṣeya of one would cover the choosing of the Ārṣeya also of those who have the same Gotra and also those who have a different Gotra and are not related by marriage. Śāliki says that choosing of the Ārṣeya of one would cover the choosing of the Ārṣeya also of those having the same Gotra whether they may be related or not related by marriage.

In respect of the cows yielding Vrata-milk: They should collect together the milk of all cows, curdle it together, and destribute equally (the curds and milk), so says Baudhāyana. Their cows yielding Vrata-milk should be separate, says Śāliki.

The Uttaravedi is poured up together on the sixth Upasad-day-this view is of the two teachers. Or on the eleventh - this is also a view.

As for the taking of the Vasatīvarī waters in addition: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that if the pitcher contains adequate quantity of water so as to pour down Vasatīvarī waters and to retain some quantity, one should pour down Vasatīvarī waters silently. Śāliki says that if the entire quantity of waters is poured down, then only one should do as prescribed.

He murmurs the “regaining of the sacrifice” at this stage or at the chanting of the Yajñāyatīyā Stotra or at the Śamnyavāka: The former alternative is of Baudhāyana, the latter1 of Śāliki.

The enclosing sticks are turned round and the Prastara is thrown into the fire: (The view expressed in) the sūtra (is that) of Baudhāyana. One should here throw into the fire both the Prastara and the enclosing sticks, says Śāliki.

XXIII.10

As for the injunction that the Adhvaryu closes his eyes and makes the offering of the Upāṃśu draught: (The view expressed in) the sūtra (is that) of Baudhāyana. He should make the offering not looking at it, says Śāliki.

As for the introduction (of the Stotra) by means of decorations: Baudhāyana says that one should introduce with both - two darbha-blades and decorations. Only by means of decorations, says Śāliki.

1. Namely, at the Yajñāyatīyā Stotra or at the Śamnyavāka.
XVI.3:1028.9 न्यूष्मन इति। विराजा वा प्रतिपत्तु न्यूष्मन स्वेत वेति। पूर्वः कल्पो बौधायनस्पोग्यः शालिकोः।

XVI.3:1028.12 निर्मश्चास्त्र मन्त्रामनु इति। मन्त्रावन्न्यान्तिदित्व बौधायनः। तृषण्णिक इति शालिकसः।

XVI.3:1028.12 दक्षिणां होम इति। स ह स्माह बौधायनो जुह्यादेवाहुतीर्जपेल्ल्यपत्यमन्त्रानिति। अथो ह स्माह शालिकिञ्जुह्यादेवाहुतीर्तु प्रत्यममन्त्रान् जपेतिदित्व ये के च दक्षिणायुक्त मन्त्रः

XVI.6:1032.8 अविवाक्य इति। अविवाक्यमेंतद्धर्षवतीति बौधायनः। विब्रूयादेवेति शालिकसः।

XVI.6:1032.12 अघातमुद्रण इति। सूत्रं बौधायनस्य यथाकृतिः- मेवाघ्यः कुर्णांच्चन्द्रोगतवृचा एव प्रतिकुर्णाविरिति शालिकसः।

XVI.9:1036.1 सर्पं इति। कृष्णाजिनान्तः। अध्रान्त उत्सर्गं हविधानमुप्पेयुरितिर्दित्वं बौधायनः। नोप्पेयुरितिर्दित्वं शालिकसः।

XVI.10:1036.15 अप्रयणाप्रेषिति। वाचयो स्थायिः। पूर्वाङ्गायान् गृहीयादिति बौधायनः। विसृष्टवार्गिति शालिकसः।

XVI.10:1036.15 स शुक्रं गृहीत्वा धारयति यावदितरी प्रहृ गृहीत्तिति। सूत्रं बौधायनस्य एवं गृहीयायातं परिमृज्य सादेवेदिति शालिकसः।

XVI.10:1038.2 ग्रहाहानेष्वनुसंब्रज्याया इति। अनुसंब्रज्यादिति बौधायनः। नानुसंब्रज्यादिति शालिकसः।

XVI.11:1038.4 पशुकल्पद्वितिः। सर्वं कल्पो बौधायनस्य। अनुप्राप्तन्येवाहीनसाधिस्त्राणि शक्तितिर्दित्वं शालिकसः।

XVI.14:1040.17 तेषाम यथा। समहारात्ततनि तानि साप्तिकपित्यान्त्येतरायोजज्बेदितकानि स्थुरिति बौधायनः। एकाहिकस्तेवाग्रिरिति शालिकसः।
As for the Nyūṅkha sound: One applies the Nyūṅkha to the Pratipad verses in the Virāj metre or to the entire Śastra. The former alternative is of Baudhāyana, the latter of Śāliki.

As for the reciting or not reciting of the formulas at the churning: It should be accompanied by formulas, says Baudhāyana. It should be done silently, says Śāliki.

As for the offering pertaining to the giving away of Dakṣiṇās: Baudhāyana says that one (receiving the Dakṣiṇās), should make the relevant offerings and murmur the relevant formulas standing in front (of the animals concerned). Śāliki says that one should make the offerings; one should however not murmur the relevant formulas standing in front. Aupamanyava says that one need not pay heed to the formulas pertaining to the Dakṣiṇās.¹

XXIII.11

As for (the day) on which no criticism is to be pronounced (aVBkya): This day is to be treated as aVBkya, says Baudhāyana. One may speak critically, says Śāliki.

As for the dropping of (Anuṇṭubh) verses (on the aVBkya day of Dwādasaḥa): (The view expressed in) the sūtra (is that) of Baudhāyana. The Adhvaryu should follow his normal procedure. Only the Chandogas and the Bāhyāras should act according to their scriptures, so says Śāliki.

As for the crawling (of the priests towards the Āhavanīya on the aVBkya day): Baudhāyana says that crawling while holding the end of skin of black antelope (worn by the next priest), they should touch the northern Havirdhāna cart. They should not touch, says Śāliki.

As for the draughts with the Āgrayaṇa etc. as the first: The Adhvaryu, restraining speech, should take the draughts with the relevant one as the first, says Baudhāyana. Releasing his speech, says Śāliki.

He takes the Śukra draught and holds it until he takes the Aindravāvava and Maitrāvaruṇa draughts (and places the cups): (The view expressed in) the sūtra (is that) of Baudhāyana. Whatever draught he takes (in a cup) he wipes it around and places, says Śāliki.

As for the recurrence of the cups used for draughts: One should engage the same cups on the subsequent pressing days, says Baudhāyana. One should not, says Śāliki.

As for the employments of the animals: all employments are prescribed by Baudhāyana. In all Ahīna sacrifices and Rātrisattras an animal is dedicated only to Indra-Agni, says Śāliki.

¹ cf. TĀ III.10; TBr II.3.2.5
XVI.16:1042.20 आक्षे वेपित इलं अभिज्ञित दिश-ममहम्महाभावम्येतान्याक्षीयतं भवन्तीतिः बोधायनं: ॥ यान्यानि पृष्ठभागम्येव इति शालीकि: ॥ यानि चान्यानि पृष्ठभागम्येव दशामण्यः इत्यौपमन्यः ॥ प्रायीयायाम्येवाभिज्ञितावस्थ संदिग्धशाम्महाभावम्येवत् मुद्यानीयः सतिरात्र इत्यौपमन्यावाक्षीयतं भवन्तीति गौतमः ॥

XVI.19:1046.13 पशुकल्पेविति ॥ सर्वं कल्पा बौधायनस्य ॥ ऐकादिरस्य वैवेद्य संवत्सरिकाणि सत्त्राणि भवन्तीति शालीकि: ॥

XVI.20:1048.7 वाण: शतसत्तार्थवतीति ॥ सूत्रं बौधायनस्य ॥ वीणेवेषा तत्निर्मिति: शततोमा स्वादिति शालीकि: ॥

XVI.23:1050.20 अहर्गिते माहात्मि काकांशिल्पानं करणं इति ॥ कुंभदिति बोधायनं: ॥ न कुंभदिति शालीकि: ॥

XVI.23:1050.20 अहर्गिते शिल्पानामनुप्रवधपणं इति ॥ अनुप्रवधपरिणिति बोधायनं: नानुप्रवधपरिणिति शालीकि: ॥ ॥ षष्ठ: ॥

XVI.24:1052.1 हिरात्र इति ॥ सूत्रं बौधायनस्य ॥ यज्ञीये उहन्त्वत्तनुवर्तिहरिन्तरमिति शालीकि: ॥

XVI.24:1052.10 तस्मतेवतो वेहद्वा इति भवन्तीति ॥ उपेत्ते नित्यः: सहस्रस्य बौधायनं: ॥ एते एव सहसरामा: स्वरिति शालीकि: ॥

XVI.26:1054.13 द्रोणकल्पश्वायवध्रापणं इति ॥ अन्तः-परिध्वियापेविति बोधायनं: ॥ बिहःपरिध्विति शालीकि: ॥

XVI.26:1054.21 रूपाणां होम इति ॥ सूत्रं बौधायनस्य ॥ आश्मेधिकानायांत्र्यरूपाणि जूहयादिति शालीकि: ॥

XVI.28:1058.6 उदात्सोमेविति ॥ पूर्व: कल्पो बौधायनस्योत्तरः ॥ शालीके: ॥
SAMVATSARIKA SATTRA

Among (the days of Saṁvatsara Sattra) those which are joined to the Mahāvrata are characterised by Agniciti; others are those in which the Uttaravedi is involved: This is Baudhāyana's view. Agnicayana is confined only to the Ekāha sacrifices, says Śāliki.

As for the days employed to complete the Sattra: Abhijit, Viśuvat day, Viśvajit, tenth day and the Mahāvrata - these are the days meant to complete the Sattra, says Baudhāyana. Those other than the Prāṇya and Abhiplava Sādahās, says Śāliki. Those other than the Prāṇya and Abhiplava Sādahās and the tenth day, says Aupamanyava. Prāṇya, Ārambhaniya, Abhijit, Viśuvat, Viśvajit, tenth day, Mahāvrata and Udayaniya Atirātra-these eight days make up the Sattra, says Gautama.

As for the employments of the animals: All employments are eligible-this is Baudhāyana's view. Only Ekādaśini is to be employed in a Saṁvatsarika Sattra, says Śāliki.

As for the injunction that the string - instrument has a hundred strings: The view expressed in) the sūtra (is that) of Baudhāyana. The lute itself should be understood to be the hundredth among the strings, says Śāliki.

As for the adoption of decorations to be employed in the Mahāvrata in an Ahargāṇa sacrifice one should adopt, says Baudhāyana. One should not, says Śāliki.

As for the addition of decorations in an Ahargāṇa: They should add, says Baudhāyana. They should not, says Śāliki.

XXIII.12

AHĪNAS

As for the Dvīrātra sacrifice: (The view expressed in) the sūtra (is that) of Baudhāyana. The first day occurs on the offering day, the second day on the next day, says Śāliki.

In this (sacrifice) there are a hump-backed animal, a cow which miscarries and a dwarfish one: With regard to the thousand (cattle as Dakṣiṇās in the Trirātra sacrifice) these are the normal ones (that is, over and above), says Baudhāyana. This should form the thousandth, says Śāliki.

As for causing (the one thousandth cow in the Trirātra sacrifice) to smell the Dronākalaśa: One should cause her to smell within the enclosing sticks, says Baudhāyana. Outside the enclosing sticks, says Śāliki.

As for the offerings of the forms (of the one thousandth cow): (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer also the forms mentioned in the Āsvamedha,1 says Śāliki.

1. cf. TS VII.3.17
XVI.28:1058.14 औपसदानं पुरोढाशानां मन्नामन्त्र इति। मन्नन्त्रं:
स्थुरिति बौधायनं। तृणीका इति शालीकिं। आनेया एककपाला:
सुवाहुत्वा चैनानसह सकृृजुह्यादित्यौपमन्यवः।

XVI.29:1060.6 द्योजीर्णा उपकल्पयति इति। सूृत्रं बौधायनस्य।
अजा अपेक्ष्योपकल्पयोगिंशिति शालीकिं।

XVI.29:1060.3 उलूखलबुधो यूपो भवतीति। सर्वनकारानक्षत्वदिति
बौधायनं। प्रोक्ष्यौन्मुच्छेदिति शालीकिः। प्रोक्ष्योपास्य
यूपशकलमुच्छेदित्यौपमन्यवः।

XVI.29:1060.6 पांसूनामन्त्रसंहरण इति। धिष्णुयेश्वरं औद्यम्बर्या
अवतालुपसेवं उत्करादुत्तवेचं पांसूनामन्त्रसंहरेदिति
बौधायनं। नानुसंहरेदिति शालीकिः।

XVI.29:1060.7 अथ यदि दीक्षोपसतु प्रत्यथमाच्याक्षर-संप्रकरीयोद्वारः
सानीयाभिरिष्क्षिवित्योगिति बौधायनं। एकहं सुत्वोत्तित्युरिति
शालीकिः। नासंस्थाय पृष्ठवं षड्वृत्तित्युरित्यौपमन्यवः।

XVI.29:1060.9 तेषामुत्थानैवैति। गच्छे। युवार्थ्यादिति
बौधायनं। अपेक्षोन्मतं इति शालीकिः। श्रुवाता इत्यौपमन्यवः।

XVI.31:1060.18 जनकस्पतरात्रो उत्तरात्रः पृष्ठवः। षड्वृत्तिति
बौधायनं। पृष्ठवः। षड्वृत्तिति उत्तरात्र इति शालीकिः।

XVI.31:1062.5 दशरात्राय दीक्षेयमाणो दशहोतारः हुत्वा दशरात्राय
दीक्षत्त इति। सूृत्रं बौधायनस्य। सप्तहोतारः हुत्वा दशहोतारं जुहुणादिति
शालीकिः। इति नु ब्राह्मणवान्।

XVI.31:1062.11 अथ गोवर्द्धनरात्रो उत्तरात्रः पृष्ठवः। षड्वृत्तिति
वाजपेयो महावर्ता चालितात्रश्चापेमे सहि। वाजपेयः। तत्र देवसुवाश्वविषां
करण इति। कुर्यादिति बौधायनं। न कुर्यादिति शालीकिः।
अन्तर्यस्तरादशस्य पशुपुरोढाशमन्तुर्तित्यौपमन्यवः।
As for the Udyatstomas (that is, with rising numbers of Stomas at the pressings in the Catūrātra sacrifice) : the former alternative is of Baudhāyana; the latter of Śāliki.

As for the reciting and non-reciting of mantras to be employed for preparing the cakes for the Upasads (in the Catūrātra sacrifice) : They should be prepared with mantras, says Baudhāyana. They should be prepared silently, says Śāliki. One should offer the cakes on one potsherd at once together with a spoonful, says Aupamanyava.

As for the injunction that they procure two sets of cows (to be given as Daksinās in the Sārasvata Sattra) : (The view expressed in) the sūtra (is that) of Baudhāyana. Even goats may be procured here, says Śāliki.

As for the injunction that the sacrificial post is fixed in a mortar (in the Sārasvata Sattra) : It should go through all accomplishments, says Baudhāyana. One should sprinkle it and raise, says Śāliki. One should sprinkle a splinter of the sacrificial post into the hole and then raise, says Aupamanyava.

As for the carrying together of the earth (during the session of the Sārasvata Sattra) : Baudhāyana says that one should go on carrying the earth of the Dhiṣṇiya mounds, from the hole for the Audumbhari post, from the Uparava holes, from the rubbish-heap and from the Uttaravedi. One need not, says Śāliki.

If during the Dikṣā-days and the Upasad-days (of a Sattra) they meet with a difficulty, they should disband, perform the Udaivasāniya Ṭāṭis and disperse; so says Baudhāyana. They should perform one Soma-sacrifice and disperse, says Śāliki. They should not disperse without finishing the Prśthya Śādaha, says Aupamanyava.

XXIII.13

As for their dispersal : They should go on up to the Avabhirtha, says Baudhāyana. Upto the Apsusoma (Hārīyojana cup), says Śāliki. Upto the (pouring down of) Dhruva vessel, says Aupamanyava.

Janakasaptarātra (is constituted by) Atirātra and Prśthya Śādaha, says Baudhāyana. Prśthya Śādaha and Atirātra, says Śāliki.¹

As for the injunction that one who is going to be initiated for the Daśarātra sacrifice should make an offering with the Daśahotr-formulas and then get initiated

1. Janakasaptarātra is prescribed in TāndBr XXII.9.1; Ārṣeyakalpa VII.32.1 wherein Atirātra is prescribed as the last sacrifice. Śāliki has adopted this order.
XVI.31:1062.11 विलुप्तमाने पृथ्विये तदहे शिल्पानां करण इति॥
कूर्यादिति बौधायनः || न कूर्यादिति शालीकिः ||

XVI.36:1068.16 एकषिर्स्तते वेश्कर्मणादित्ययोगिः इति || उत्तरे
त्रिशिराते गृहीयादिति बौधायनः || संवत्सर एवैतौ दृष्टो भवतः || संवत्सर
एवैनौ गृहीयादिति शालीकिः ||

XVII.1:1072.2 आदुम्बरं शोकशिप्तमिति || सूत्रं बौधायनस्य
खादिरमेवेति शालीकिः ||

XVII.1:1072.13 अतिरात्रपशुनामापकरण इति || सूत्रं बौधायनस्य
सारस्तीमीवोपकरणं इति बौधायनः ||

XVII.4:1076.14 शोकशिप्तवतः चमसानां भक्षण इति ||
व्यक्ताभक्षयेऽदिति बौधायनः || इन्द्रपीताणिति शालीकिः ||

XVII.6:1078.7 यत्रिपथमेवं मुख्यान्त मुख्यान्तमभिभवन इति ||
सूत्रं शालीकेः || अतो हि स्माह बौधायन इन्द्राय त्वापिशवरायेत्येव
मुख्यमुख्यं चमसमभ्रमशेऽदिति ||

XVII.10:1084.11 आधिनस्य मन्त्रामनं इति || मन्त्रावास्यादिति
बौधायनः || तृषणीक इति शालीकिः ||
for the Daśarātra: (The view expressed in) the sūtra (is that) of Baudhāyana. Having made an offering with the Saptahotṛ, one should make an offering with the Daśahotṛ-formulas, says Śālikī. This (that is, the procedure mentioned by Baudhāyana) is supported by the Brāhmaṇa.²

Now the Gobaladaśarātra³ sacrifice. (It is constituted by) Atirātra, Prśṭhya Śaḍaha, Vājapeya, Mahāvṛata and Atirātra. The Vājapeya is performed on the eighth day. As for the offering of Devasū Havis in that sacrifice: One should offer, says Baudhāyana; one should not, says Śālikī. Aupamanyava says that thus should follow the offering of the (Savāniya) Paśupuroḍāsa (pertaining to the Soma-sacrifice⁴ involving the chanting of the Stotras) characterised by the Trayāstrimśa Stoma.

As regards the adoption of decorations in a Prśṭhya Śaḍaha in a reduced form: One should adopt, says Baudhāyana. One should not, says Śālikī.

As for the taking of draughts for Viśvākarman and Ādiṭya in the Ekaśatirātra sacrifice: One should take in the latter Triṁśadrātra part, so says Baudhāyana. Śālikī says that they are prescribed only in a Saṁvatsara Sattra; so one should take them only in a Saṁvatsara Sattra.

ATIRĀTRA

As for the Šoḍaṣi-cup made of Ficus glomerata: (The view expressed in) the sūtra (is that) of Baudhāyana. It should be made of Acasia catechu, says Śālikī.

As for the dedication of animals at the Atirātra sacrifice: (The view expressed in) the sūtra (is that) of Baudhāyana. One should dedicate only the female sheep to Sarasvatī, says Śālikī.

As for the consuming of the goblets accompanying the Šoḍaṣi-cup: One should consume them as expressly mentioned, says Baudhāyana. Mentioned as "consumed by Indra," says Śālikī.

As for touching the foremost goblets during the nocturnal rounds: (The view expressed in) the sūtra (is that) of Śālikī. Baudhāyana says that one should touch each foremost goblet with the formula, "For Indra contiguous to the night."

2. TS III.2.5.1
3. This is outside the four Daśarātras prescribed in the TāṇḍBr XVII. 14-17.
4. The Vājapeya sacrifice is characterised by the Saptadaśa Stoma. The Trayāstrimśa Stoma is involved in the Ukthya sacrifice- the eighth in the first type of Daśarātra prescribed in the TāṇḍBr XXII.14.1. Therefore by the Trayāstrimśastoma Soma-sacrifice mentioned here one has to understand the last of the Prśṭhya Šaḍaha which is Ukthya and which would be seventh in the order.
XVII.10 : 1084.19 आधिनस्य चर्याया इति || सूत्रः शालीकः || अत्रः ह स्माह बौधायनः पुरस्तातिरियोऽहियानां चमसानां चर्याया अमुराशिनेन चरितिदित।

XVII.10 : 1084.20 तिरोऽहियानां चमसानां भक्षण इति || अनुस्टुपुण्डरसाः भक्षयेदितिः बौधायनः || जगतीच्छन्दसे शालीकः।

XVII.10 : 1086.6 गुद्वत्तीयेण्यिः इतिः एकादशाः कृत्वोपयोग्येऽपयैदिति बौधायनः || अपच्छेदमिति शालीकः || समस्तान्येवनान्यनुप्रहत्य सर्वभृत्त्रेतरुणन्येतेतेऽपूपमनवः ॥ १३ ॥ सप्तमः ॥

XVII.10 : 1086.9 एकादिश्येव सांप्रदान इति || सूत्रः शालीकः || अत्रः ह स्माह बौधायनः एकादशाण्व्रीयोमीया एकादश सवनीया एकादशानूक्ष्णाः इति ॥

XVII.11 : 1086.9 उपासयस्य मन्त्रामन्त्र इति || लघेत् ग्रामे नारायण इति बौधायनः || लघेतारण्ये न ग्राम इति शालीकः || नैव ग्रामे नारायण इत्यौपमनवः ॥

XVII.13 : 1090.13 उपासयस्योपासन इति || सूत्रः बौधायनस्य || अन्तैवोत्तरत उपास्येदितिः शालीकः।

XVII.15 : 1092.11 पालिवतस्य परिलेखन इति || शालामुखियः शड़ुममितिपरिलेख्येदिति बौधायनः || उत्तरत एकादिश्येव पालिवतं मिनुयादितिः शालीकः।

XVII.15 : 1092.12 त्राष्ट्रस्य मन्त्रामन्त्र इति || मन्त्रवास्यादितिः बौधायनः || तृणीक इति शालीकः।

XVII.15 : 1092.14 त्राष्ट्रस्योपथर्ग मन्त्र इति || सूत्रः शालीकः || अत्रः ह स्माह बौधायनो भिषपकर्म्रुवकृत्मेनान्यन्तरेण चालितालोकोरा-बुद्धविविण्यकस्मादिरस्युक्ष्य जगकास्यास्विन्यसुज्जीदिति॥

XVII.16 : 1094.1 त्राष्ट्रस्य चर्याया इति || उपारशु चरितिदिति बौधायनः || उच्चारितिः शालीकः ॥
As for the reciting or non-reciting of the formulas in respect of the cake for the Āśins: It should be characterised by the formulas, says Baudhāyana. Its procedure should be silent, says Śāliki.

As for the offering of (the cake for) the Āśins: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should offer the cake the next day before the offering of the draughts prepared on the previous day.

As for the consuming of the draughts prepared on the previous day: One should consume with the formula containing the word “with the Anuṣṭubh metre,” says Baudhāyana. The word “with the Jagatī metre,” says Śāliki.

As for the portions of the third part of the rectum: Having cut it into eleven portions, the Upayaśīr should offer secondarily, says Baudhāyana. Cutting each time, says Śāliki. Having put them all together, one should recite all formulas consecutively, says Aupamanyava.

**XXIII.14**

**EKĀĐAŚINĪ**

As for the offering of the Ekādaśinī: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that there should be eleven Agniṣomīya animals, eleven Savanīya and eleven Anūbandhya.

As for reciting or non-reciting of the formula in respect of the lying sacrificial post: The relevant formulas should be employed while in the village, not in the forest, says Baudhāyana. Formulas should be employed in the forest, not in the village, says Śāliki. Neither in the village, nor in the forest, says Aupamanyava.

As for keeping aside of the Upaśaya post: (The view expressed in the sūtra (is that) of Baudhāyana. Only here towards the north, says Śāliki.

As for the tracing (of the hole for the post) for the Pātnīvata animal: One should trace around the pin for the Śālamukhiya fire-place; so says Baudhāyana. One should erect the post for the Pātnīvata animal to the north of the eleven posts, says Śāliki.

As for the reciting or not reciting of the formulas in respect of the animal for Taśṭīr: It should be provided with formulas, says Baudhāyana. The rite should be performed silently, says Śāliki.

As for the release of the animal for Taśṭīr: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should move fire around it, lead it towards the north in between the Cātvāla and the rubbish-heap, sprinkle it with water and leave among the female goats of the sacrificer.

As for the offerings in respect of the animal for Taśṭīr: One should recite the mantras in a low voice, says Baudhāyana. Loudly, says Śāliki.
XVII.17:1094.12 पुनश्चित्राविवितिः सूत्रं शालीके: || अत्रो ह स्माह बौधायनो परमात्मः चित्राविवितिः परमात्मस्मिन्नोपरि पुनश्चित्राविवितिः चित्राविवितिः स्माह यूपादायूपं युपादायूपं मिन्यादिति ||

XVII.20:1100.1 कौण्डपितायपिताविवितिः आग्नेयाधानाप्रतिपत्तिका इत्यादिः || अत्रो ह स्माह बौधायनो परमात्मः चित्राविवितिः परमात्मस्मिन्नोपरि पुनश्चित्राविवितिः चित्राविवितिः स्माह यूपादायूपं युपादायूपं मिन्यादिति ||

XVII.20 :1100.4 पिण्डपितायपिताविवितिः समस्माह आदिति इत्यादिः || अहर्षिद्यादिति बौधायनः || आदिति अत्तत्त्व मासस्यैः शालीके: || १४ ||

XVII.21 :1102.1 होतृण्य व्याख्यान इति || सम्प्रदायानीत्येवाकारानात्मकोपरि व्याख्यानित्येकं सर्वानित्येकं इत्यादिः || पूर्वः कल्पो बौधायनस्योत्तरी शालीके: ||

XVII.20 :1100.5 स पौर्णामासिकोपार्श्वावलिः जुहद्रादश कृतं: संवत्तरे जुहद्रादश इत्यादिति इत्यादिः || सब्यसचिवालयान् समाह बौधायनस्योत्तरी शालीके: ||

XVII.17:1094.12 त्रियस्त्रशवन्दिति || सूत्रं शालीके: || अत्रो ह स्माह बौधायनो अधिग्रहणं स्वयंचितिः श्रेष्ठकृष्णोपरिभिमार्जनमहिद्वाधिनवविवितिः सर्वभीतक्षणं वृत्ता कुर्यादिति ||

XVII.24 :1104.10 अहर्षिद्याविवितिः सूत्रं शालीके: || अत्रो ह स्माह बौधायनः || अधिग्रहणं स्वयंचितिः श्रेष्ठकृष्णोपरिभिमार्जनमहिद्वाधिनवविवितिः सर्वभीतक्षणं वृत्ता कुर्यादिति ||
PUNAŚCITI

As for the Punaściti: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one who after having piled any type of Agni does not prosper, ¹ should again pile up another Citi upon the former, and erect a sacrificial post to the north of the old one.

KAUNḌAPĀṆĀṆM AAYANĀM

As for the Iṣṭis of Kaunḍapāyins: (The New-moon and Full-moon sacrifices) begin with the Agnyanvādhāna rite and end with Iḍā, says Baudhāyana. They begin with the Ājyabhāgas and end with Iḍā, says Śāliki. (They end with) the pouring down of the Praṇītā-goblet and Viṣṇukrama strides, says Aupamanyava.

As for the offering of the Piṇḍapitryajña: One should offer every day, says Baudhāyana. At the beginning and end of the month, says Śāliki.

XXIII.15

As for the utterance of the Hotṛ-formulas: Together with the Graha-portion and without Svāhākāra-this is one view. Without Graha-portion and with Svāhā-utterance at the end ¹ —this is another view. All this is still another view. The former alternative is of Baudhāyana; the latter two of Śāliki.

Making an offering on each full-moon day, he offers twelve times in a year-this is one view. On each new-moon day and full-moon day-this is another view. On all ² (new-moon days and full-moon days)-this is still another view: The former alternative is of Baudhāyana; the latter two of Śāliki.

As for the Citi piled with thirty-three bricks: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that “receiving” of Agni, the Svayamāciti formula, the touching of the white and black horses, ascending the Citi and descending the Citi all this one should do in the regular course. ³

1. The sūtra-text reads cinoāno ‘payānīyāt. Caland says that the latter word is doubtful, and has also recorded the variant readings found in other manuscripts. He expects an optative derived from Jyā and has drawn attention to Jyānānah in BaudhŚŚ XVII.17.
2. Caland reads antahsvāhākārān. One expects antesvāhākarān, which is found in Bhavavāmin’s bhāṣya. One comes across ante also in BaudhŚŚ XX.5. At both those places the reading has been emended.
3. The propriety of all new-moon days and full-moon days does not become clear in the context of the Kaunḍapāśinām ayanam. Bhavavāmin has attributed the contingency in this Dvaidha to the situation of the sacrificer himself offering the daily Agnihoṭra: svayaṁ agnihoṭrahāme yaśaminasyai te kalpā vācmanikāḥ; agnihoṭrasya yaśākṛtāva eka śvīg iti vacanāt. If this is the position, the position of his Dvaidha within the Kaunḍapāśinām ayanam does not become clear.
4. Cf. BaudhŚŚ X.37 etc.
XVII.29 : 1110.12 रथचक्रचितो पुरोषस्योपधान इति ॥
पुरोषस्यान्ता-कृत्येदिति बौधायनः ॥ इष्टकार्येव पुरोषस्यान्तं गच्चेदिति
शालीकः ॥ १५ ॥ अष्टमः ॥
XVII.31:1112.15 रोहिते चर्मणिति ॥ सूत्रं बौधायनस्य ॥ अप्यसेहितं
स्यादिति शालीकः ॥
XVII.34 : 1116.5 उभयनीतस्य करण इति ॥ उभे ऋचौ
दिरभाववर्त्येदिति बौधायनः ॥ सकृदेव ब्रुवन्द्वर्द्वृद्दयादिति शालीकः ॥
XVII.34 : 1116.5 प्राळ्सोमः प्रत्यङ्ग सोमः प्रत्यङ्ग सोमः प्राइ सोम
इति ॥ पूर्वः कल्पे बौधायनस्योतरः शालीकः ॥
XVII.31:1112.17 सौत्राणिकाये सुराये संधान इति ॥ सूत्रमाचार्य-योः ॥ अत्रो ह स्माहौपत्यन्योऽयः सुरा स्यात्तेत्त्य एवाहायणेदिति ॥
XVII.34 : 1116.7 सुराग्रहाणां ग्रहण इति ॥ सूत्रं बौधायनस्य
पयोग्राहानयेन गृहीतादिति शालीकः ॥
XVII.35 : 1116.19 तामधनेन सुरदण्डानाथाचो वोदीचो वायातयति-
िति ॥ पूर्वः कल्पे बौधायनस्योतरः शालीकः ॥
XVII.36 : 1120.4 सुरासोमस्य संचर इति ॥ दक्षिणेन हल्योतररणेन-
वनवेदिति बौधायनः ॥ उत्तरेण हल्या दक्षिणनावनवेदिति शालीकः ॥
यत्वेनां हरेत्तते एवान्मवनवेदित्योपमन्यन्यः ॥
XVII.36:1120.6 पावमानीभिरस्थान इति ॥ पावमानीभिरस्थाय
पितृणां याज्यानुवाक्याभिरघपतिः स्मिति बौधायनः ॥ पितृणामेव
याज्यानुवाक्याभिर्म पावमानीभिरिति शालीकः ॥
XVII.37 : 1122.9 अवभृष्ट इति ॥ सूत्रमाचार्यंयोः ॥ अत्रो ह
स्माहौपत्यन्यः शूलैश्च मासरेण चावभृष्टमवेदयादिति ॥
AHARAHĀŚCITI

As for the Aharahaściti: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that "receiving" of Agni, the Svayaṁciti formula, the touching of the white and black horses, ascending the Citi and descending the Citi—all this one should do in the regular course.

RATHACAKRACITI

As for the spreading of earth on the Rathacakraciti: One should fill in with the vacuums inbetween the spokes, says Baudhāyana. One should spread earth on the bricks themselves, says Śālīki.

XXIII.16
SAUTRĀMANI

As for the skin of a red bull: (The view expressed in) the sūtra (is that) of Baudhāyana. It may even be of a non-red bull, says Śālīki.

As for the expiation for one who vomits the Soma and purges the Soma: One should twice recite both the verses,¹ says Baudhāyana. Reciting the verse once only, he should mention both the contingencies,² says Śālīki.

As for the reciting prāṇ somah pratyān somah; pratyān somah prāṇ somah: The former alternative is of Baudhāyana, the latter of Śālīki.

As for the mixing together of the wine for the Sautrāmani sacrifice: (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should cause the wine to be brought from the place where it may be.

As for the taking of the draughts of wine: (The view expressed in) the sūtra (is that) of Baudhāyana. One should take here draughts even of milk, says Śālīki.

As for the injunction that one carries them towards the east or north along the rear of the handles of the ladles: The former alternative is of Baudhāyana, the latter of Śālīki.

As for the direction of the Surāsoma: One should carry along the south and pour down along the north, says Baudhāyana. One should carry along the north and pour down along the south, says Śālīki. One should pour down along that direction along which one would carry, says Aupamanyava.

As for the praying with the Pāvamāṇi verses (pavamānadh swarjaneh etc.): One should pray with Pāvamāṇi verses and then with the puronuvākyās and yājyās

1. Namely, vaivyuh pūtah pavitrena pratyān somo aśidrutah indraśya yujyāh sakhaḥ and vaivyuh pūtah pavitrena prāṇ somo... both to be repeated. (TS I.8.21.1).
2. Vāiyuh pūtah pavitrena prāṇ somah pratyān somah pratyān somah prāṇ somo...
आख्यातमुदकातिष्य प्रत्यसनम् ॥
आख्यातमाप्रवर्णनम् ॥

XVII.38 : 1124.6 आख्यातं समिधा करणम् ॥
XVII.47 : 1138.14 वैमृर्द्धस्यानुरिण्यपणं इति ॥ सूत्रं बौधायनस्य ॥

नानित्तृप्तः प्रथमसोमनानुरिण्यपेदिति शालीकिः ॥ १६ ॥

XVII.48 : 1140.6 पौर्णमासीमेव यजेत ध्रुवयवात्रामावास्यामि-
-मिति ॥ उभयेन पौर्णमासीहिरिष्यजेति बौधायनः ॥ नामावास्यायः किंचन
यजस्वपुर्यं कुण्यदिति शालीकिः ॥ पिण्डपितृवणेन चरविमृद्धिपमन्यवः ॥

XVII.48 : 1140.9 साक्षरस्थायीयेन यजेत पशुकाम इति ॥ सूत्रं
शालीकेः ॥ अत्रो ह स्माह बौधायनः सुभ्रयां मूर्द्धां गुह्याच्चमसेन
सानायमिति ॥

XVII.49 : 1142.5 नागतश्रीमहेन्द्र्य यजेत। त्रयो वै गतश्रीय:
शुद्धवान्यामणिर राजस्तेषां महेन्द्रो देवतेति ॥ स यो ५न्य एतेष्यो
महेन्द्रमिनयक्षेत स संवत्सरमिन्द्रमिश्रा महेन्द्रेज्ञ्यं लभेतेति बौधायनः ॥
अत एवापि संवत्सरमिन्द्रमिश्रा महेन्द्रेज्ञ्यं लभेतेति शालीकिः ॥

XVII.49 : 1142.9 संवत्सरमिन्द्रं यजेत । संवत्सरं हि ब्रह्मनाती-
-ति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो यस्यामावास्यायामादित
इद्दश्यं प्रक्रामेषसंवत्स्ये पर्यवेते तथा महेन्द्रं यजेत ॥ सो ५तः उध्यं
महेन्द्रयाज्येव स्यादिति ॥ अत्रो ह स्माहोपपण्यवो ५यायूद्धः खलवस्येव
संवत्सरं भवति । यस्यामावास्यायामादित इद्दश्यं प्रक्रामेषसंवत्स्ये
पर्यवेते या तत्: पूर्वामावास्या स्यातस्यं महेन्द्रं यजेत । सो ५तः उध्यं
महेन्द्रयाज्येव स्यादिति ॥
addressed to the Pitṛs (udiratām avara ut parāsah etc.), so says Baudhāyana. Only with the puronuvākyās and yājyās addressed to the Pitṛs, not with the Pāvamāṇi verses, says Śāliki.

As for the Avabhṛtha: (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should go to the Avabhṛtha taking the heart-spikes and the beverage.

The tossing back of water is explained.
The dipping is explained.
The offering of fire-sticks is explained.

AYANAS

As for the performing of the Vaimṛdheṣṭi subsequent to (the Full-moon sacrifice): (The view expressed in) the sūtra (is that) of Baudhāyana. One should not perform (the Vaimṛdheṣṭi) without having performed a Soma-sacrifice for the first time says Śāliki.

XXIII.17

As for the injunction that one having an enemy should perform (this sacrifice only after) the Full-moon sacrifice, not (after) the New-moon sacrifice: One should offer (those) oblations to be offered after the Full-moon sacrifice after both (the Parvan-days), says Baudhāyana. One should not make any offering at the new-moon day, says Śāliki. One should perform the Piṇḍapitryajña (on the new-moon day) says Aupamanyava.

As for the injunction that one desiring cattle should perform the Sākamprasthāyīya sacrifice: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should offer the cake by means of the two ladles, and the Sāṁnāyya by means of the goblet.

As for the injunction that one who is not a gataśnī should not offer to Mahendra. These are the Gataśrīs—One who has studied the Veda, a village-leader and a Rājanya. For them Mahendra is the divinity: One who, other than these, desires to offer to Mahendra, should offer to Indra for a year and then offer to Mahendra, says Baudhāyana. Having offered to Indra for a year even after this (first year) he may offer to Mahendra, so says Śāliki.

As for the injunction that one should offer to Indra for a period of one year and should not continue the practice beyond one year: (The view expressed in) the sūtra (is that) of Śāliki. Baudhāyana says that one should offer to Mahendra on the new-moon day coming after a year has gone by since the new-moon day on which he had first started offering to Indra. Thereafter he becomes (regular) Mahendra-offerer. Aupamanyava says that (if one does as recommended by Baudhāyana), his (period of one) year is indeed passed over; he should therefore offer to Mahendra
XVII.51:1144.15 दाश्यायणयजन सुवर्गकामो यजेत । पूर्णमासे संन्येनैत्रवसर्यामिष्यायामायास्यां यजेतेति ॥ सूत्रं बोधयनस्य ॥ वैमृद्धम्मत्रानुविनिविदिति शालीकि: ॥

XVII.51:1144.21 सांनायस्य भक्षण इति ॥ सूत्रं शालीके: ॥ अत्रो ह समाह बोधयनो यजमान एवैतर्मर्क्षमासमुगनिधाय सांनायं भक्षये- दिति ॥

XVII.51:1146.6 आमिष्यारे मन्त्रामन्त्र इति ॥ मन्त्रवती स्थादिति बोधयन: ॥ तृष्णीकेति शालीकि: ॥

XVII.52:1146.11 XVII.53:1146.22 इडाधे चतुर्थ्व करण इति ॥ कुर्यादिति बोधयन: ॥ न कुर्यादिति शालीकि: ॥ १७ ॥ नवम: ॥

XVIII.2:1164.16 बृहस्पतिस्वे दाशिणिणां होम इति ॥ अनुस्वनं दाशिणिणि जुह्यादिति बोधयन: ॥ माध्यंदिन एव सवने दाशिणिणि जुह्यादरमीसे सवेतरयोऽसवनयोबृह्यादिति शालीकि: ॥

XVIII.4:1168.9 हिरण्येन घृतमुतुष्णातिति ॥ मन्त्रनिरप्तमेतदृ घृतं स्थादिति बोधयन: ॥ तृष्णीकेति शालीकि: ॥

XVIII.7:1172.13 अनुद्रते वेद्य दाशिणित आहवनीयस्य बृहत स्तोत्र प्रत्यन्यभिषिष्ठति ॥ सूत्रं बोधयनस्य ॥ कृष्णाजिनम्म्त्रतात्त्याभिषिष्ठादिति शालीकि: ॥

XVIII.8:1174.2 मार्शः पूर्ण कम्रपुलुमिति ॥ सौवर्णः सौवर्णमार्शः: पूर्ण: स्थादिति बोधयन: ॥ मार्तिक एव धान्यमान्यारेति शालीकि: ॥

XVIII.11:1180.12 सत्तदश मार्शोऽपः पृथ्वीर्वत्तरीरलभत इति ॥ पृथ्वेगावासां मनोताः स्वृ: पृथक्क पशुपुरोदाश इति बोधयन: ॥ पृथ्वेगावासां मनोतास्त्युरेक: पशुपुरोदाश इति शालीकि: ॥ निकावासां मनोतास्यादेक: पशुपुरोदाश इत्यौपनन्ययः ॥
on the new-moon day preceding (the one which comes after a year has gone by 
since the new-moon day on which he had first started offering to Indra. Thereafter 
he becomes a (regular) Mahendra-offerer.

As for the injunction that one desirous of heaven should perform the 
Dāksāyana sacrifice; one should offer Sāmnāyya in the Full-moon sacrifice, and  
Āmikṣā to Mitra-Varuṇa in the New-moon sacrifice: (The view expressed in) the 
sūtra (is that) of Baudhāyana. One should also subsequently perform the 
Vaimṛdhheṣṭi, says Śāliki.

As for the consuming of the Sāmnāyya: (The view expressed in) the sūtra (is 
that) of Śāliki. Baudhāyana says that the sacrificer himself should retain it for a 
fortnight and consume it.

As for the reciting or not reciting of formulas in respect of the Āmikṣā: It 
should be prepared with formulas, says Baudhāyana. Silently, says Śāliki.

As for the offering of the Upāmāṇuvāja in the Iḍādadha and Catuścakra 
sacrifices: One should offer, says Baudhāyana. One should not, says Śāliki.

XXIII.18

EKĀHAS

As for the offerings in relation to the giving away of Dakṣīṇās in the Bṛhaspatisava: 
(The sacrificer) should make the offerings at each pressing, says Baudhāyana. He 
should make the offerings only at the Midday pressing; at the other pressings he 
should simply say, “I give away,” says Śāliki.

As for the injunction that one purifies the clarified butter with a piece of gold 
in the Sūtasava sacrifice: This clarified butter should be poured out with the 
relevant formula, says Baudhāyana. Silently, says Śāliki.

As for the injunction that one gives consecratory bath towards the south of the 
Āhavanīya on a part of the altar which is not dug out, while the BṛhatStotra is being 
chanted (in the Gosava sacrifice): (The view expressed in) the sūtra (is that) of 
Baudhāyana. One should spread here a skin of black antelope and give the bath to 
the sacrificer seated on it, says Śāliki.

As for the vessel full of beans: It should be golden and full of beans made of 
gold, says Baudhāyana. It should be earthen and should be filled with grains of 
beans, says Śāliki.

As for the injunction that one offers seventeen spotted heifers (in the 
Pañcaśaradiya sacrifice): Their Manotā hymns should be separate, and 
Paśupurodāśas should also be separate, says Baudhāyana. The Manotā hymn 
should be separate, but the Paśupurodāśa should be a single one, says Śāliki. The 
Manotā hymn should be a single one, and the Paśupurodāśa also a single one, says 
Aupamanyava.
XVIII.12 :1182.19 अप्रित्येर्द्धस्थतत् तिति || सूत्रं बौधायनस्य ||
यथाप्रकृतिमेवाद्ययुः कुर्याच्चन्द्रोगबहुव्रृचा एव प्रतिविकृच्छरत्रिति
शालीकिः: ||

XVIII.15 :1192.1 अतिरिक्तस्तो त्रेनेष्विति|| पूर्वः कल्पो
बौधायनस्योऽयः शालीकिः: ||

XVIII.16 :1194.2 धनुषः प्रदानं इति || पूर्वः कल्पः शालीकेरूतरो
बौधायनस्य ||

XVIII.19 :1200.12 एकाहानानमेत इति || सूत्रं बौधायनस्य ||
मृत्युस्वान्तं इति शालीकिः: ||

XVIII.20 :1202.5 निदध्यस्याः एतदेविवर्क्ष्यं ब्रतभाजस्यमिति ||
सूत्रं बौधायनस्य || नात्र हिवर्क्ष्यं ब्रतभाजस्य निदध्यादिति शाली-किः:||

XVIII.20 :1200.13 XVIII.23 :1206.8 अथास्यां सद्यस्त्रिक्रयाम्यन्-
क्रियां परिक्रयामतिक्रियाः प्रवर्यस्य करणं इति || कुर्यादिति बौधा-
यनः: || न कुर्यादिति शालीकिः: ||

XVIII.36 :1222.15 शवानसं सर्वश्च फलके पुरुषस्यस्य
व्रृणाविति || सूत्रं बौधायनस्य || शवान्सो उत्पत्तिः कुर्यादिति
शालीकिः: ||

XVIII.36 :1224.3 स यं कं च ग्रहं गृहालयेवमेवैनगृहाति। यदु किं
च पात्रं सादवलेवमेवात्सद्यतीति || सूत्रं बौधायनस्य || यंः ग्रहं
गृहीवातं परिमृण्य सादेवदिति शालीकिः: ||

XVIII.23 :1204.19 श्रेष्ठमयं ददाति श्रेष्ठां वद्वतां ददात्यस्मिनवतां ददाति
XVIII.23 :1206.1 गर्भिणिः वद्वतां तलानां ददात्यस्मिनवतां ददाति
त्रयस्स्तिरं शालेः
XVIII.29 :1214.6 निकष्णाददाति सोमवर्मसं ददाति हिरण्यमयं चमसं ददाति
XVIII.30 :1214.22 राशिकृतः धान्यं ददाति मरायकृतं धान्यं ददातिति || एतानि
XVIII.38 :1226.8 च नित्यानिः च ददातिति बौधायनः || एतान्येवे शाली-
XVIII.48 :1242.15 किः: || १८ ||
As for the Agniṣṭut and Indrastut: (The view expressed in) the sūtra (is that) of Baudhāyana. The Adhvaryu should act according to the norm; the Chandogas and Bāhracás should act as variously specified, says Śālīki.

As for the extra Stotras (in the Atirātra sacrifice): The former alternative is of Baudhāyana; the latter of Śālīki.

As for the handing over of the bow (in the Mṛtyusava sacrifice): The former alternative is of Śālīki; the latter of Baudhāyana.

As for the statement “at the end of each of the Ekāhas”: (The view expressed in) the sūtra (is that) of Baudhāyana. At the end of the Mṛtyusava, says Śālīki.

As for the injunction that they retain for him (the sacrificer) the remnants of the oblation as a share of the Vrata-food: (The view expressed in) the sūtra (is that) of Baudhāyana. One need not retain here the remnants of the oblation as a share of the Vrata-food, says Śālīki.

As for the performance of the Pravargya rite in the Sadāsvrākṣi, Anukrī, Parikrī, and Atiśrī sacrifices: One should perform, says Baudhāyana. One should not, says Śālīki.

As for the two pressing boards made out of the cart carrying a corpse and the testicles (that is to say, two chips of wood of the sacrificial post) made out of human bone (in a Soma-sacrifice performed for an exorcistic purpose): (The view expressed in) the sūtra (is that) of Baudhāyana. One should prepare also the kindling woods out of the wood used for a cart carrying corpse, says Śālīki.

Whatever draught he takes, he takes in this very manner; whatever cup or vessel he places, he places in this very manner: (The view expressed in) the sūtra (is that) of Baudhāyana. Whatever draught one takes, he should wipe around (the cup or goblet concerned), and place it down, says Śālīki.

(The sacrificer) gives away a white horse; he gives away a white mare; he gives away a black horse; he gives away a pregnant mare having mark on the forehead; he gives away a hundred oxen; he gives away thirtythree gold coins; he gives away a goblet filled with Soma-juice; he gives away a golden goblet; he gives away a woven basket full of corn; he gives away a woven basket full of corn. He should give away these and the normal things as Dakṣiṇās, so says Baudhāyana. He should give away only these, says Śālīki.

1. These are two different connotations rasi and marāya. Cf. ĀpŚŚ XXII.11.15. Their exact meaning?
अथात् सर्वोत्मुखं व्याख्यास्याम्।
चिन्वीत सर्वोत्मुखे संग्रमिति बौधायनः। न चिन्वीतिति शाली-
कि। अत्रो ह स्माह मौदल्यः पूर्वसीमस्मेवाप्रिचय इतरेषु सावित्रा:
स्युरिति। एतदपि न कुर्यादित्या जीभिवः।
अर्थोऽः समारोपणं इति। सूत्रमाचार्योः। अत्रो ह स्माह गौतमो
गृहपतिरे स्मारकमारणोऽः समारोप्येतु। तत् इते सत्रं इति।
शालाया इति। प्राकृतेन प्रक्रमेन भीतान्मध्ये गार्हपत्य इति। सूत्रं
बौधायनस्य। अत्रो ह स्माह शालीकिः। त्रिपदेन प्रक्रमेन सर्वत्रं इति।
त्रिवृत्ताचार्यानुसारं भवित पञ्चादशो दक्षिणं। सप्तदशं। पञ्चादेशविरंशा
उत्तरं। सर्वतो वा ज्योतिषमोः। सवेः ज्योतिषममदक्षिणं इति।
प्रवर्ग्यस्य करणं इति। सूत्रं बौधायनस्य। नोक्षे स्वरूप्यात्यादिति
शालीकि।

याज्ञान इति। अभीनामं याज्ञानं कुर्यादिति बौधायनः।
कुर्यादित्यादवकानं याज्ञानमिति शालीकिः। ये उपसंस्कराः
स्युतान्त्यामकमितंत्रशः त्रुणेूष्टमन्यः।
अग्निनांदाधनं इति। सूत्रं बौधायनस्य। अत्रो ह स्माह
शालीकिमाहिपतः। सकृढ़नवाहितं। स्याद्भामयोनिः सकृढ़नवाहितं
आहवनीयं। तं तं सकृढ़नवाहायव ततो यथार्थ गच्छेदिति।

भक्षणं इति। सूत्रं बौधायनस्य। सर्वसमवधाय सकृढ़ेते
भक्ष्येदिति शालीकि।
XXIII.19
SARVATOMUKHA SOMA-SACRIFICE

Now we shall explain the Sarvatomukha (Soma-sacrifice).

One should pile up Agni in the Sarvatomukha, so says Baudhāyana. One should not, says Śālikī. The Agniciti should be only on the eastern side; on the other sides (there should be Uttaravedis) prepared with the Savitr-formula, says Maudgalya. One should not do even the (eastern Agniciti) says Āṇjigāvi.

As for the consigning of the fire into kindling woods: (The view expressed in) the sūtra (is that) of the two teachers. Gautama says that in a Satra, the Gṛhapati should first consign the fire into the kindling woods, subsequently the others.

As for the (Prācīnavaṃśa) shed: One should measure with the usual Prakrama. The Gārhapatya fireplace should be in the middle: (The view expressed in) the sūtra (is that) of Baudhāyana. One should measure on all sides with the Tripada Prakrama, says Śālikī.

The Soma-sacrifice in the east is characterised by Trīvṛt stoma, Paṅcadaśa-stoma in the south, Saptadaśa-stoma in the west, and Ekavimśa-stoma in the north. Or there should be Jyotiṣṭoma on all sides. The Dakṣinās prescribed for the Jyotiṣtoma should be given in all sacrifices.

As for the performing of the Pravargya rite: (The view expressed in) the sūtra (is that) of Baudhāyana. One should not perform the Pravargya rite in the Ukthya sacrifice, says Śālikī.

As for the sacrificer’s duties: The sacrificer should do his duties whenever they are due, says Baudhāyana. He should do his duties as suits him, says Śālikī. He may do (only) such duties as pertain to the fire; he should do other duties combinedly, says Aupamanyaya.

As for the Agnyanvādhāna: (The view expressed in) the sūtra (is that) of Baudhāyana. Śālikī says that the Anvādhāna of the Gārhapatya is done once. The Anvāhāryapacana has the village-fire as its source. The sacrificer should put a firestick on each Āhavaniya and depart according to will.

As for the consuming (of portions): (The view expressed in) the sūtra (is that) of Baudhāyana. Having collected together the entire portion he should consume once.

1. There is no original sūtra-text laying down the Sarvatomukha Soma-sacrifice. The Dvaidhasūtra dealing with it (BaudhŚŚ XXIII.19) is found only in a few manuscripts. There is no vivaraṇa by Bhavasvāmin on the Sarvatomukha. This Dvaidhasūtra is fully cited in Keśavasvāmin’s Prayogasūtra. Obviously this Dvaidhasūtra of Sarvatomukha is a later addition.

2. In the absence of the original Sarvatomukha sūtra-text, the context is lacking. Consequently the translation of this section is tentative.
मार्जन इति || सूत्रं बौधायनस्य || स्कृदेकस्मिन्द्रिति शालीकि: ||

लोकानां हरण इति || सूत्रमाचार्योऽ: || अत्रो ह स्माह

दीर्घवास्यः: पूर्वसम्मेतः याजमानः स्थादिति: ||

ऋतुपशून्ताः करण इति || सूत्रं बौधायनस्य || क्रृतपशाव एकादिशिनाशं

विकल्पनम् इति शालीकि: ||

समज्ञ इति || सृतमौपमन्यविपुत्रस्य || यावन्त स्तोमास्तावदृकः

प्रचरण्या समनक्षीति बौधायनः: ||

दधिग्रह इति || सूत्रं मौद्यवस्य || पयसा वाज्येन वेति || पूर्वं: कल्पो

बौधायनस्योत्तरः: शालीकि: ||

अंशद्राबध्योग्रहणं इति || सूत्रं बौधायनस्य || अत्रो ह स्माह

शालीकिर्मिवार्ज्जयेपे द्रादशाहे सते ताण्डनामयन उद्रिद्दि वलभिदीति तस्य

स्थादिति: || एवोऽपे पूर्वग्रहिः: प्राणग्रहिति: ||

षोडशिग्रहाणां ग्रहणं इति || सूत्रं बौधायनस्य || अनुसवनं

गृहीयिति शालीकि: ||

अतिग्राहाणाः होम इति || सूत्रं बौधायनस्य || महेन्द्रस्यानस्तकरः

मुपज्जद्युरिति शालीकि: ||

षोडशिन स्तोत्रमुपाकरोत्तीति || सूत्रं बौधायनस्य || येन केन चिदिति

शालीकि: ||

हदयशूलानामुद्धासनं इति || एककश उद्रासयेदिति बौधायनः: ||

सर्वान्नेहिति शालीकि: ||

अवघृणं इति || सूत्रं बौधायनस्य || प्राचं एवावभृथमवेयुरिति

शालीकि: ||

अरण्योः समारोपणं इति || सूत्रमाचार्योऽ: || अत्रो ह स्माह गौतमो

गृहितिरेवात्तिः: समारोप्येतः इतरं इति || १९ || दशम: ||

॥ इति त्रयोविश्वः: प्रश्नः: ||

॥ हृद्धसूत्रं समासम् ॥
As for the cleaning: (The view expressed in) the sūtra (is that) of Baudhāyana. (The sacrificer should cleanse himself) once and in one direction.

As for the carrying of earth (from the altar): (The view expressed in) the sūtra (is that) of Baudhāyana. Dīrghavātsyā says that the sacrificer should act only in the eastern wing.

As for the offering of the sacrificial animals: (The view expressed in) the sūtra (is that) of Baudhāyana. Either the prescribed sacrificial animals or the animals in the Ekādaśinī are to be offered, says Śālikī.

As for the anointing together (of the Hotṛ’s goblet, Vasatiyāslatitude and the Maitrāvaruṇa’s goblet): (The view expressed in) the sūtra (is that) of Aupamanyaviputra. The Adhvaryu anoints with the ladle in use as many times as the number of stomas, says Baudhāyana.

As for the Dadhigraha: (The view expressed in) the sūtra (is that) of Maudgalya. Either of milk or of clarified butter. The former alternative is of Baudhāyana, the latter of Śālikī.

As for the taking of the Aṁśu and Adābhya draughts: (The view expressed in) the sūtra (is that) of Baudhāyana. Śālikī says that they are taken in the Vājapeya, Dvādaśāhā, Sattra, Tāndinām ayana, Udbhid and Valabhid. One also measures shoots of Soma-ten bundles each respectively with the Pṛśñigraha\(^8\) formulas and Prāṇagraha\(^4\) formulas.

As for the taking of Sodāsi-draughts: (The view expressed in) the sūtra (is that) of Baudhāyana. They should take them at each pressing, says Śālikī.

As for the offering of the Atigrāhya draughts: (The view expressed in) the sūtra (is that) of Baudhāyana. They should offer them at the second Vaṣati-utterance for the Māhendra draughts, says Śālikī.

As for the injunction that one introduces the Sodāsitotpātra: (The view expressed in) the sūtra (is that) of Baudhāyana. With any formula, says Śālikī.

As for the discarding of the heart-spikes: One should discard them one by one, says Baudhāyana. All together, says Śālikī.

As for the Avabhṛtha: (The view expressed in) the sūtra (is that) of Baudhāyana. They should go to the east for the Avabhṛtha, says Śālikī.

As for the consigning of the fires into kindling woods: (The view expressed in) the sūtra (is that) of the two teachers. Gautama says that the Cṛhapatī should first consign his fire into kindling woods; then the others.

**CHAPTER XXIII ENDS.**

**END OF THE DVAIDHASŪTRA.**

3. TS III.3.5.1
4. TS IV.3.2.1
कर्मोत्सूत्रम्

पञ्चतयेन कल्पमवेशेत छन्दसा ब्राह्मणेन प्रत्येकये न्यायेन सरस्थावस्थेनेति। छन्दोंसित यद्वचाम यथाद्राम्यप्रणिधिद्दं पूर्विमीदमुत्तरामिति। अथापि मन्त्र एव स्वयं कर्म प्रभृते। कर्माद्वादो भवति।

यथैतद्व्रतिप्रेयमगाधिक्षणा बहिःस्थितोत्तरिक्षमिन्विदि देवस्य त्वा सहवितु: प्रसवे उश्मोबहुमह्यां पूण्यो हस्ताध्यामन्येये जुदैं निर्द्वामिति।

यच्छन्दसा न श्रुत्यात्कल्पयितुं ब्राह्मणेन तत्वाध्यामविधेतु। ब्राह्मण्मु हृदैनात्मकान्तक्रान्तिविविधधातीडमनेन करोतीदमनेति। यथैतद्धवतीषे त्वोजं त्वेति शाखामाच्छिोति वायव स्थेयोपव स्थेति वत्सान्नपा-करोतीति। अथापमन्त्राणि कर्माणि विद्धाति।

यथैतद्धवत्त्यासु प्रक्रमेषु ब्राह्मणो स्प्रामादधीते। कादशसु राज्यं द्रादशसु वैश्यं इत्येवं व्यवस्थावर्णसंयोगात। यथो एतप्रत्येके तिष्ठमेषु छन्दोपगभवर्त्त्यश्रुत्यो-नेति। यथो एताभ्येनेति प्राकृते तन्मेप्राकृते न्यायमनश्चिब्याह्रम्यायम

प्रतीयाद्यमिन्दहितां समार्थमं इति। यथो एततसर्वस्थावस्थेनेति समें उपहत्त आदारांक्ष्य फल्युनानि चार्यम्यायादिति। चतुष्पद्येन मन्त्रां जत्तने स्तुत्या निदेशनानिशिषा नैव स्तुत्यानाशिषा न निर्देशनेति चतुर्थमु। अथवें पञ्चम हविशवारायोष्ण्य पयः। पशूः सोम आज्ञामिति॥ १ ॥
KARMĀNTASŪTRA
(Explications of Rituals)
CHAPTER - XXIV
GENERAL OBSERVATIONS
XXIV.1

One should discern the ritual-injunction by means of the group of five—verses and formulas, the Brāhmaṇa, ascertaining, analogy and the way to conclusion. When we say verses and formulas, it means that one should rely on the order of the scripture e.g., “This is anterior, this is posterior.” Moreover the verse or formula itself indicates the reference to the relevant action. e.g. “This praise has reached the sacrificial grass.”1 “Do thou go along wide midregion,”2 “In the impulse of god Savitṛ, by means of the arms of the Aśvins, by means of the hands of Pūṣan, I pour out (the oblation-material) dear to Agni.”3 That which one does not discern by means of the verse or formula, one should seek to know by means of the Brāhmaṇa. The Brāhmaṇa indeed lays down the injunction in respect of the verses or formulas whose meaning is hidden. “one does this with this, that with that” e.g. With the formula “for food thee, for strength thee” one cuts the twig. One drives away the calves with the formula, “You are the wind, you are approaching.” It even lays down injunctions not related to any verse or formula, e.g. “A brāhmaṇa should set the fire at a distance of eight steps; a Rājanya at a distance of eleven steps; a Vaiśya at a distance of twelve steps.”4 This arrangement is in consideration of the castes. As for the ascertaining, it means through ascertaining from the Sāmavedin, the Rgvedin and the Adhvaryu. “By analogy” means: One not finding any scriptural authority in connection with the procedure concerned, should resort to the practice in the village. “This here is the practice observed by the worthy.” The way to conclusion means: e.g. if the Soma plant is stolen away, one should press the Ādāra and Phālagna plants. The mantras are characterised by varieties—by praise, by direction, by benediction, and not by praise nor benediction nor direction being the fourth one. These are the five varieties of oblations: grains, milk, animal, Soma and clarified butter.

1. TS I.1.2.1
2. TS I.1.2.2
3. TS I.1.4.2
4. TBr I.1.4.1 speaks only about twelve steps in respect of a Vaiśya. KS VIII.3 refers to the setting by the three castes.
तेषां पृथक्पृथग्धर्मा: पृथक्धिपकरणानि। यथाधिकरणं मन्त्रा
दृष्टा। तत्र मिथ: संसाद्वेदनादेशात्। येनयेन यद्ववि: सर्वसिद्धे तेनेन
tतत्कुर्या तत्स्याधिकरणम्। उक्तान्यधिकरणानि। यज्ञ इति। किमुप्जो
यज्ञ:। श्रद्धोपजो मानुल इति। कव उ खलु यज्ञ इति। पुरुष इति। का
उ खलु देवता। दीक्षेति। वागिति। का उ खलु पथ्या स्वस्तिरिति।
वागेवेवित। का उ खलवेकाक्षाया गायत्रीति। वागेवेवित। क उ खलु
यज्ञस्यारभ: का प्रतिषेधिति। विज्ञाये स्वाहा यज्ञ मनसा स्वाहा
ध्रवःपृथिवीवशः स्वाहोरोपतत्वरिक्षात्स्वाहा यज्ञ वातादारभ इति।
वात एव यज्ञस्यारभो वात: प्रतिषेधिति। ॥ ॥ प्रथम: ॥
कथमु खलवेतज्ञानीयादिदं तन्मामावायाप इति। अग्नियथाधानप्रभृति
tनन्नमाज्यभागाभागामन्यत्रोष्ठात्। तस्मिन्तत्ते सत्यावापस्थानानि भवन्ति
यथैतदृश्नूतां दोहनं कपालानामुपधानं सत्यावापस्थास्ति।
यज्ञ किंचाभिमिन्नपति। उधर्माज्यभागाभागामेष मध्यत आवापो भवति
यस्मिन्तत्ति श्रुव्योपत्ताने तस्मिन्तत्ति आवापानि तन्नमास्तथां भजन्ते
यथैतत्त्राशितं वजमाणाभ्रांभागां स्वप्रक्कुच्छे च चेति। अवदानत
आवापो भवति तन्नू तु प्रदानत। कव उ खलु तन्मामावायापभूतं
गच्छत्यावापो वा तन्मामावायापभूतं। मैत्राबाह्यस्य अध्यनमिन्तस्तन्त्रम ह
nिर्विभिं भवत्यावाप उ प्रदानत। सर्वावरुणी श्रुव्योपत्ताने चावापो
h निर्विभिं भवति तन्नू तु प्रदानत। अनूमाज्यप्रभृति तन्नू समस्यात्यज्ञो
hोमातु। किक्ते खलन् नूयार्जाभवत्तीति। आग्नेया इत्ययेव बुद्धात्।
XXIV.2

They have different accomplishments and different implements. The formulas are in accordance with the implements. One should not mix them up unless there is specific injunction. One should accomplish the oblation with such implement with which it may be accomplished. That is its implement. The implements have been spoken of (at the proper place). As for the sacrifice: how is a sacrifice to be commenced? It is to be commenced with faith and the preliminary auspicious rites. Where does a sacrifice rest? With a person. Which is the divinity? Initiation: speech. Who indeed is Pathyā Svasti? Speech itself. Which is the one-syllabled Gāyatrī? Speech itself. What is really the start of a sacrifice? What is the base? It is said, (the sacrificer receives within himself the speech of the priests with the formula) “Svāhā, (O speech, with your consent) I mentally hold the sacrifice, Svāhā from heaven and earth, Svāhā from wide midregion, Svāhā from wind (the vital breath).” Wind is the start of the sacrifice, wind the base.

XXIV.3

How should one know, “this is the norm, this the insertion?” The norm (of an Īṣṭi) is from the Agnyānādhāna upto the Ājyabhāgas except the oblation of grains. Within this norm there are insertions, e.g. milking of milch-cows, laying down of potsherds, carrying of Stambayajus, taking up of clarified butter and whatever else one inserts. The insertion takes place in the middle subsequent to the Ājyabhāgas (and prior to the latter part of the norm). In the middle wherein the principal oblations are inserted, certain inserted rites assume the character of norm, e.g. the Prāśītra, the portions (of the oblations) to be consumed by the sacrificer and the Brahman, the Svāṣṭakṛt and Iḍā. The insertion is so called by reason of cutting of portions of the oblation, and the norm is so called by reason of the offering. Under what circumstances does the norm attain the character of insertion and insertion that of norm? In the case of the oblation to Mitra-Bṛhaspati and also elsewhere the rite assumes the character of the norm by reason of the pouring out of oblation and that of insertion by means of offering. In the Īṣṭi for Varuṇa and in the Samjñāṇiṣṭhī, the Īṣṭi assumes the character of insertion by

5. TS VI.1.4.3
1. cf. TBr I.7.3.7; BaudhŚŚ XII.6
2. cf. BaudhŚŚ XVII.50
3. e.g. BaudhŚŚ XIII.33
4. BaudhŚŚ XIII.20
विज्ञायते तं देवा आहुति-भिरनूयाजेश्वरन्विन्दन्य-दुनूयाजान्य-जत्यमिकेव 
तत्समिन्द्र इति। ऋतुदेवता उ खलु प्रयाजा भवन्तीति। ॥ ३ ॥

खियत्य: पाकयजसेस्था: खियत्यो हविर्यजसेस्था: खियत्य: 
सोमसेस्था इति। हुत: प्रहुत आहुत: शूलगो बलिहरण 
प्रत्यक्षरोहणमयस्मकाहोम इति सप्त पाकयजसेस्था इति। अपरिमिता उ 
हैके व्रुत्वे। यथा किं चान्य-त्रि विहाराधूयते सर्वस्ता: पाकयजसेस्था 
इति। अथ हविर्यजसेस्था अग्न्यासहेवमिप्रिहोत्रं दर्शिपूर्णमासावप्रयण 
चातुर्मिस्त्यानि दाक्षायणेय: कौण्डपाधिन्यं इति। सौजन्मणिमु हैके 
व्रुत्वे। अथ सोमसेस्था: । अश्रिद्रोमो उत्तमनिप्पो उक्त: 
शेषिरयो चत्तिरत्रो उपत्योप्याय: इति सप्त सोमसेस्था: । यदि 
पिपिल्लोमस्य 
क्रतुकरण तद्विभ्रोमस्य। 
यदुक्ष्यस्य तत् शेषिरयो बाजपेयो: । 
यदतिरात्रस्य तद्विभ्रोमस्येति। समानां सोमसेस्थानां हे सत्राणि न 
गच्छतो बाजपेयश्चात्तोर्यांस्येति। ॥ ५ ॥

कथमु खल्चेरयानीवादियां पूर्वत तत्तिरियुमुत्तरति। या प्रकृति: सा 
पूर्वां तति:। अथ यदिव्यास्ति सोत्रां तति:। अग्न्याधेयं पूर्वां तति: 
पुनराधेयमुत्तरां तति:। दर्शिपूर्णमासाविशी: पूर्वां तति:। सवः: काम्य 
इष्टयो उत्तरां तति:। ऐन्त्राऋ निरुपदस्वर्णां पूर्वां तति:। सवः काम्य: 
पशुव उत्तरा तति:। ज्योतिषोऽसो मां बाजपेयां पूर्वां तति:। सवः सोमा उत्तरा 
- 
तति:। श्रेयनचिद्धिनां पूर्वां तति:। सवः काम्या अग्राय उत्तरा तति:। हिरात्रो 
श्रीनां पूर्वां तति:। सवः श्रीना उत्तरा तति:। कवादशाहो शर्गणानां पूर्वां 
तति:। सवः शर्गणा उत्तरा तति:। गवामयनां सांवत्तिरिकणांस्त्राणां 
पूर्वां तति:। सवः सांवत्तिरिकणिं सत्राणात्तरा तति:। चित्यनितु खलु 
गवामयनानि भवन्तीति। विज्ञायते यथैतन्मासि पृष्ठमुत्तमे मासि
reason of the pouring out (of oblation) and that of norm by reason of the offering. The rites beginning with the Anūyājas and ending with the Samiṣṭayajus offering are the norm. What is the divinity of the Anūyājas? Agni, one should say. It is said (in the Brāhmaṇa). "The gods obtained him (i.e. Agni) by offering at the Anūyājas. In that one offers the Anūyājas, one thereby enkindles Agni."5 "The Prāyāja offerings have the seasons for the divinities."

XXIV.4

How many Pākayajñasamsthās are there, how many Haviryajñasamsthās, and how many Somasamsthās? Huta, Prahuta, Āhuta, Śūlagava, Baliharaṇa, Pratīvarōhaṇa and Aṣṭakāhoma—these seven are the Pākayajñasamsthās. Some say, they are more than these. Whatever is offered on the fire other than the sanctuary of fires, all those are Pākayajñasamsthās. Now the Haviryajñasamsthās: (They are) Agnyādhaya, Agnihotra, Darśa-Pūrṇamāsa, Āgrāyaṇa, Cāturmāṇyas, Dāksāyaṇayajñā and Kaṇḍapāyinas. Some say Sautrāmaṇa: (instead of the last one). Now the Somasamsthās: (They are) Agniṣṭoma, Atyagniṣṭoma, Ukthya, Šođaśin, Vājapeya, Atirātra and Aptoryāma. These are the seven Somasamsthās. The Kratukarana rite for the Agniṣṭoma is also for the Atyagniṣṭoma. That for the Ukthya is also for the Šođaśin and the Vājapeya. That for the Atirātra is also for the Aptoryāma. Out of the seven Somasamsthās two, namely, Vājapeya and Apotryāma, are not incorporated into the Sattras.

XXIV.5

How should one know, this (sacrifice) is the first of the series and this is the next. The norm is the first of the series, what is in a modified form is the next. Agnyādhaya is the first of the series, Punarādhaya the next. Darśa-Pūrṇamāsa is the first of the series of Iṣṭis. All optional Iṣṭis are the next of the series. The animal-sacrifice for Indra-Agni is the first of the series of Nirūḍhapaśubandha sacrifices; all optional animal-sacrifices are the next of the series. Jyotiṣṭoma is the first of the series of Soma-sacrifices; all other Soma-sacrifices are the next. Šyenacit is the first of the series of Agnis; all optional Agnis are the next. Dvīrātra sacrifice is the first of the series of Ahina sacrifices; all other Ahina sacrifices are the next. Dvādasāha is the first of the series of Ahargaṇa sacrifices; All Aharganas are the next of the series. Gavām Ayana is the first of the series of Sāṁvatsarika Sattras; all Sāṁvatsarika Sattras are the next of the series. How many are the Gavām Ayanas? It is said that in which a specific Prāṣṭha is chanted in every month (is one kind); (that in which) all the Prāṣṭhas are chanted once in the last month (is the second kind); (and that which) continues for ten months is the third kind.

5. TS II.6.9.4
सकृत्तुष्णुपेयुर्दशमास्यं तृतीयम्। सप्त ग्राम्या ओषधयं: सप्तारण्या:
सप्त ग्राम्या: पशव: सप्तारण्या: सप्त छन्दार्शि चतुर्तराणीति सप्त
ग्राम्या ओषधयस्तिलामाषव्रीहियवा: प्रियज्ञवो उणवो गोधूभ: सप्तमे।
कुलतथानु हैके बुवते। सप्तारण्या: श्यामाकाश नीवाराश जरिलाश
गवीशुकाश गार्मुताश वास्त्वानि च वेणुवाशा सप्तमे। कुरविन्दानु हैके
बुवते। सप्त ग्राम्या: पशवो गोअश्रमजाविकरु पुरुषश गर्दभशोष्ठृश
सप्तमे। अश्वतरमु हैके बुवते। सप्तारण्या हिङ्गुराश श्रापदानी च पश्चिमश
सरीसुपाणि च हस्ती च मर्कटश्च नादेया: सप्तमे। सप्त छन्दार्शि
चतुर्तराणीति गायत्र्युषाणगनुषः बृहतति पद्यविष्णुमणिवतीति।।
तृतीयः।।

अथेत्द त्रयं भवति कर्मभ्यावर्तिः देवताभ्यावर्तिः संक्ष्याभ्यावतीति।
सावित्रं नू हलवद त्रयावावर्तिः भवति। अथ देवताभ्यावर्तिः ह्तुवाज्र्यं
द्रोष्णकला: सर्वपुष्पेति। अथ संक्ष्याभ्यावति त्रि: पृच्छिति शूरं हवीः:
शमिरति। अथापि राजो मानमु। क्रोड़ खुलु मन्त्रममतरिं कल्पयेत्वथानादा
स्थानं प्रजिम्बासीतामि रुपयेण वा प्रौहेण वेति। स्तानात्स्थानमिति
यद्विधाम्ब उप आन्तरो मन्त्र आप्नात: स्तादेवाइन्द्र सह कल्पयेत्पूर्वकालेन
वोतरकालेन वेति। यथो एवदात्मा रुपयेणाति यथेत्तद्वाद्वात्सानाः
सुवीर्यं रायभोषं स्वधिकयम्। बृहस्पतिना राय स्वगाकृतो महं
यजमानाय हिषिति। यथो एत्त्रायेण ग्ययेष्कलयं: कल्पयमिहितकाभूयानसमाय
ग्राहः। तत्र यो मन्त्रो उत्तरितं: स्वादिर्भुयमेतमापादयेत्।।

II 5.

II 6.
There are seven domestic grains and seven wild grains. There are seven
domestic animals; seven wild animals. There are seven metres successively increasing
by four syllables. Seven domestic grains are: sesamum, beans, paddy, barley,
Panicum italicum, Panicum milaceum, and wheat as the seventh. Some take Dolichos
uniflorus as the seventh. The seven wild grains are: Panicum frumentaceum, wild rice
(Hygrohyza aristata), wild sesame, Coix barbata, a variety of beans, Chenopodium Album
and bamboo-seeds as the seventh. Some take Kuruvinda as the seventh. Seven
domestic animals are: cow, horse, goat, sheep, man, ass and camel as the seventh.
Some take a mule (as the seventh). Seven forest animals are: two-hoofed, beasts of
prey, birds, serpents, elephant, monkey and river-animals as the seventh. The seven
metres successively increasing by four syllables are: Gāyatrī, Uṣṇih, Anuṣṭubh, Br̥hati, Paṅkti, Tristubh and Jagatī.

XXIV.6

Now these are three varieties of a rite: one coming variously in action, in deity,
and in number. The deity Savitṛ is involved variously in action. Now the one
involved variously in deity: clarified butter taken into the Dhrūvā ladle (taken for
deities in general and also specifically), the wooden trough (from which Soma-juice
is taken up for the various divinities) and the Sarvapṛṣṭheṣṭi (in which portions of
the cake are taken for all divinities). Now the one involved variously in number: one
enquires three times: “O Śaṁitṛ, is the oblation cooked?” Moreover the measuring
of (bundles of) Soma-shoots. Where indeed should one employ a mantra whose
ritual-application is left out? One should seek to understand its place from the
(adjacent) place, or from import or from pushing forward. When we have said from
the (adjacent) place, it means that one should employ it together with the
preceding or succeeding that mantra to which it is adjacent. “From the import” is
illustrated the verse, “Wishing abundance of wealth, rich in heroes and rich in
horses, bidden godspeed by Br̥haspati, with wealth, do thou abide for me the
sacrificer.” “From pushing forward” means: The Agnicayana is prescribed to be
profuse with piling up of bricks. The verse which may be in excess should be
regarded as meant for an additional brick.

1. Bhavasvāmin explains: kuruvindā manthānam iti prasiddhaḥ hastikandurur ity anye.
2. e.g. doing any act with the formula, devasya tvā savitūḥ prasave etc. and making an
offering with the formula, deva savitūḥ prasave etc.
3. TS III.5.5.3 This verse occurring side by side with the verses for the -Ādiya-cup dealing
with the cups for Aditi is really a prayer to the sacrificial post.
4. cf. BaudhŚŚ X.45 The “metre-bricks” to be piled up in the fifth layer are three in
number in each direction (TS IV.4.4). The verses in the Aksarapankti metre are four.
Therefore four bricks, not three, are to be piled up towards the west.
अथायमश्वमेष्ठ्य आद्विभूमानसमाश्वालस्त्वत्व यो मन्त्रो उनारितः
स्वाद्धुतिभूमेयमेनमापायद्याभालक्रातं प्रक्रामेत्र प्रक्रातं कर्मूष्णो कर्मणा-
भिपुरुयषेष्टीति। नाप्रकरात्मातिति यदवोचाम बहिर्लिवनः खल्वशः हस्वो
मन्त्र आनातो भवति दीर्घमु कर्म। न कर्मणां हेतोर्म-नो सभिनिन्वतेन।
अथायं पशोऽर्थसो हस्वो मन्त्र आनातो भवति दीर्घमु कर्म। न कर्मणो
हेतोर्म-नो सभिनिन्वतेन। अथायसः स्वयमातृणायं दीर्घो ह मन्त्र आनातो
भवति हस्वमु कर्म। न कर्मणो हेतोर्म-नो निरम्येऽः। यथो एततिव्रज्ञुषा
सक्रूतुष्णीगति। लोकायसः तेषामुपश्चत्य स्तम्भवज्ञेऽगतिः। यथो
एतत्सक्रूत्वो यजुष्पा पद्धक्रूतस्तूष्णीगति राजस्तेऽथ मानमुपश्चत्येऽगतिः।
यथो एतत्सक्रूत्वा सक्रूतुष्णीगति राज एव तेषां मानमुपश्चत्येऽगतिः। यथो
एतचतुरो मुखी-ब्रीहीणां निरविपत्तिः द्वौ देवतायेइस्वशक्रूते तृतीयं इडाये
चतुर्थं इति सर्वं एवतेऽथ ब्राह्मणवन्नः। ॥ ७ ॥ चतुर्थं। ॥

अथात आदेशकारितानि व्याख्यायमः। अनादिष्टोऽण्गः। अपि
तु यथेत्तदवत्स्वधिदेव जूहोति रथमुखे जूहोति रथानां जूहोति
चतुर्थं जूहोतिवर्त्मानो जूहोत्याबश्ने जूहोति पदे जूहोत्यावां जूहोत्यासस्
दक्षिणे कर्म जूहोत्यासस् दक्षिणे शुष्के जूहोति ब्राह्मणस्य दक्षिणे हस्ते
जूहोति दर्षस्य जूहोत्यप्सु जूहोत्यावुद्धि जूहोति चन्द्रीकवावायों
जूहोत्यापासने जूहोत्यउत्तप्नीयं जूहोति शामित्रे जूहोत्यान्गद्रिष्टीये
जूहोत्यावाहारियं जूहोति गार्हपत्ये जूहोति अनादिष्ट आवनीय
एव होत्यम्। अनादिष्टो वर्तर्यूः। अपि तु यथेत्तदवत्स्वने जूहोति
प्रतिग्रास्थानि जूहोति अनादिष्टो वर्तर्यूः। अपि तु यथेत्तदवत्स्वने}
लिनी जूहोति शुरुः जूहोति कृष्ण्याजिनपुनेन
जूहोति मध्यमेन पपणे जूहोत्यतमेन पपणे जूहोत्यकपपणे जूहोति
पर्णमेन स्वेतं जूहोत्यीदयम्बेरेण स्वेतं जूहोत्यकुङ्क्षाभ्यां जूहोति
XXIV.7

Now the Āsvamedha is prescribed to be abundant in offerings: One should therefore employ towards offering a mantra which remains without ritual-application. One should not introduce an offering which is not prescribed (because there is a mantra in excess). One should not seek to finish with any silent offering a rite which is commenced. For what we have said “an offering which is not prescribed etc.” (the example is): the formula prescribed for cutting sacrificial grass is short, the action is lengthy. The formula cannot be repeated for the purpose of the action. The formula prescribed for the dissection of the animal is short; the action is lengthy. The formula cannot be repeated for the purpose of the action. A lengthy formula is prescribed for the piling up of the naturally perforated stone; the action is short. The formula cannot be stopped for the purpose of the action. As for the injunction “thrice with the formula and once silently.” (the incidence is: following thrice the relevant action) with reference to the formulas (BaudhŚŚ IV.2 one carries silently) the clods of earth and also the Stambayujus (once). As for the injunction “five times with the formula, five times silently” (the incidence is:) the measuring of bundles of Soma-shoots with reference to the formulas. As for the injunction “once with the formula, once silently” (one measures the bundles) of Soma having listened to (the formula) relating to them. As for the injunction “he pours out four handfuls of paddy” (it means that) two are for the divinity, the third for the Śviṣṭakṛt and the fourth for Īḍā. Thus all of them are supported by the Brāhmaṇa-injunctions.

XXIV.8

Now we shall explain the actions done under specific injunctions: When there is no specific injunction, the offering is to be made on the fire. Moreover there are specific injunctions: One makes an offering over the gambling place; over the face of a chariot, over the navel of a chariot, over the cross-roads, over the two wheel-tracks, over the stump of a tree, over the foot-print, over a she-goat, in the right ear of a male goat, over the right horn of a male goat, upon the right palm of a brāhmaṇa, over the stump of darbha-grass, in water, over a post of Ficus glomerata, over an anthill, on the Aupāsana fire, on the fire generated on sunheated grass, on the Śāmitra fire, on the Āgnidhriya fire, on the Anvāhāryapacana, on the Gārhapayā. When there is no specific mention, one should offer on the Āhavaniya. When there is no specific mention, the Adhvaryu himself should offer. It is also said, the Uṃnetr makes the offering; the Pratiprasthāṭr makes the offering. If there is no specific mention, the Adhvaryu makes the offering. When there is no specific mention, a ladle (should be used for offering). It is also prescribed, one makes the offering through joined palms, by means of a winnowing basket, a fold of a skin of black
विश्वसिकाकाण्डाध्यायं ज्ञौति गोमृगकण्ठेन ज्ञौत्थर्थशाफेन
ज्ञौत्यमसंभवेन कमंडलुना ज्ञौतनिति। अन्न्यदृष्टे सुवैभ हृतायम्।
अन्न्यदिः समिदशादेव समिधं जानीयातु। विज्ञायते नासमित्रे
ज्ञौत्याधादसमित्वे ज्ञौुत्याधाधाजिहे उनं द्यवातात्रहृक्तं। तस्मात्समिदशादेव
हृतायम्। अन्न्यदिः उपपिमाधायैव हृतायम् ॥

अथातो स्वद्वानकल्पः। चतुरुत्तरत्वं चतुरुत्तरं भवतीत्यनादिः
उपहृत्वेव हृतायमननादिः॥ हविरादेशादेवान्यऽह्येवेवं जानीयातु।
अपि तु नु खलु श्रीप्रसन्नसारस्त्रममाम्य खूबवेते स्नादिः:
पशुकपितदेशादेवान्यमाजाजनीयादृतारातु। यदविन्हरं तन्त्रं स्यातंदशवहारं
कृत्यंदग्निपितवहारं दर्श्यंपूर्णमासौ सोम इत्यिहितं: सावित्रमौषधं
निर्भवम् दृष्टं भवति। किं रवितसानायण्यं पशो राजः इति।
देहनंसानायण्यंवपकरं पशोर्यदुपासुववनमभं मामिते तद्राजः।
प्रज्ञातमन्येषां हविष्णं पर्यायकरणम्। किं रविद्राजः इति। यदैवादो
बसौवरीं: परिहरति तद्राजः इति। ॥ ९।। पश्चात्: ॥
antelope, middle trilae of Palāśa, by means of a leaf of Calotropis gigantea, by means of a spoon made of Palāśa, by means of a spoon of Ficus glomerata, by means of two thumbs, by means of two shoots of the plant Visrāṁsikā, by means of the milk of a Cayal, by means of a hoof of a horse, by means of a bronze pot. If there is no specific mention, one should offer by means of a ladle. If there is no specific mention, a fire-stick (of any tree should be understood). One should understand a fire-stick (of a specific tree) by a specific mention. It is said, one should not make an offering on the fire on which a fire-stick is not already put. If one makes an offering on the fire without first putting a firestick, it would be as if one put food in a tongueless mouth. Therefore one should make an offering on the fire on which a fire-stick is first put. Even if there is no specific mention, one should make an offering only after first having conflagrated the fire.

XXIV.9

Now the procedure of taking portions of the oblation. (At the Agnihotra-offering) one takes four spoonfuls. That means taking of four portions. When there is no specific mention, one should make an offering by dipping the spoon each time. When there is no specific mention, the oblation concerned is understood. One should understand the oblation to be different from paddy or barley only by specific mention. Clarified butter is said to be the oblation which is accomplished quickly. When there is no specific mention (a goat) is the animal. One should understand an animal different from the goat for Indra-Agni only by specific mention. One should address the ritual to that divinity to which it is principally addressed. The Darśa-Pūrṇamāssa are addressed to Agni. Soma is addressed to Indra. The pouring out of oblation of grains is related to Savitṛ. To whom is related the accomplishment of Sāṁnāyya, animal and Soma ? Milking is related to the accomplishment of Sāṁnāyya, dedication of the animal. The accomplishment of Soma is in that the Adhvaryu measures Soma-shoots over the Upāṁsusavāna pressing stone.¹ The carrying of fire around other oblations is known. What is the carrying of fire around Soma ? The carrying of fire around Soma is in that one carries Vasātivārī waters around.

¹ cf. BaudhŚŚ VII.15
अथस्तः पुरोड़सान्यास्यायाम्। सर्वं एवाग्रेया अष्टाकपाला अन्यत्र पीनाराेधिकायात्। सर्वं एवान्ध्राग्राम्य सबकाशकपाला अन्यत्र शुनासीरीयांस्व एवाप्रीषोमिया एकादशकपाला अन्यत्र स्थाय्मकात्स्वर्य एव पशुपुरोड़ासा एकादशकपाला अन्यत्र वायुव्रात्। यद्वत्यतः पशुस्तेवत्यः पशुपुरोड़ाशो उन्यत्रे वायुव्रात्वतः। सर्वं एवाग्रावैश्वर्या एकादशकपाला अन्यत्राध्वरकल्पायः। तत्रावैश्वर्या एकादशकपालशी एकादशकपालशभवतः। सर्वं एव सावित्रा एकादशकपाला अन्यत्राध्वरकल्पकथिते। तत्रावैश्वर्या एकादशकपालशी एकादशकपालशभवतः। सर्वं एव मारहतः। सत्त्वकपाला अन्यत्राध्वरमेधिकानां चातुर्मृत्युपशूनम् पशुपुरोड़ासोऽभ्यो भारताच्छेकनिष्ठांकपालादन्यत्र राजसूधिकितापवशस्त्रियां च पशूनां पशुपुरोड़ा-शेष्याः। केवलमुख्यानि नु खलु विलेख्यानि कपालानि भवत्तीति। विज्ञायते वैश्वर्यानां हदाशकपालं मृगाखरे भूमिकपालं निर्विदधितेयदनुरुख्यानि भवत्तीति। अथ पूर्वस्थस्थः। पञ्चप्रायास्य नवप्रायास्यवैकादशप्रायास्यथेति प्रयाजा: पूर्वस्थस्थः। पर्वप्रकरण्य पशोपापाःश्रमिष्यो अग्रितोमे गवायने चतुर्विश्वामहः। तदापि विज्ञायते तस्य त्रीणपि च शालानि घरगिर्यश्च स्तोत्रश्रीयास्तात्वती: संवत्सरस्य राजयः इति। ॥ १० ॥

अथ राजयज्ञः। राजसूधो श्रमेधः पुरुषेश्च:। सर्वेश्चः सोमसव:। पृथिविश्वो मृत्युवशः। कानाथ्यायः। शुनास्कर्णयज्ज्वः। इति च। अथादिति। देवता:। अग्न्याग्रे त्वेव प्रथमक्रमेन श्रातुर्मार्मिन्येः। द्वितीयः।
Now we shall explain (the character of) cakes. All cakes to be offered to Agni, except those relating to the resetting of fires, are on eight potsherds. All cakes for Indra-Agni, except those in Āgrayaṇa and Śunāśīrīyaparvan of the Cāturmāṣyas, are on eleven potsherds. All cakes for Indra, except those in the Śunāśīrīyaparvan, are on eleven potsherds. All cakes for Agni-Soma except those in Śyāmākāgrayaṇa are on eleven potsherds. All Paśupuroḍāśas except those for Vāyu are on eleven potsherds. The Paśupuroḍāśa belongs to that divinity to which the animal belongs except Vāyu. All cakes for Agni-Viśnū except in the Adhvarakalpa Iṣṭi are on eleven potsherds. There they are on eight potsherds and on twelve potsherds. All cakes for Saviṣṭṛ except in the Aśvamedha are on twelve potsherds. There they are on eight potsherds and on eleven potsherds. There is also at another stage a cake for Saviṣṭṛ on eight potsherds. All cakes for the Maruts are on seven potsherds. The exceptions are: the Paśupuroḍāśas relating to the Cāturmāṣya-animals and the cake on twentyone potsherds for the Maruts in the Aśvamedha and the Paśupuroḍāśas relating to the Pañcaśāradīya animals in Rājasūya.

Under what Brāhmaṇa-authority are the potsherds to be drawn on the ground? It is said in the Brāhmaṇa, “One should draw on the ground twelve potsherds for a cake to Vaiśvānara Agni”—this is the Brāhmaṇa authority. Now the rites being concluded prior to (the principal offering): The Prayājas are concluded prior to (the principal offering) since there are the expressions “(of the sacrifice) having five Prayājas,” “having nine Prayājas,” “having eleven Prayājas.” The carrying of fire around the animal, the pressing of Soma for the Upāṁśu-cup in the Agniṣṭoma and the Caturvimiśa Ukthya sacrifice in the Gavām āyana sacrifice (are also concluded before). It is said, “in that (Caturvimiśa Ukthya) sacrifice there are three hundred and sixty Stotriyas; as many are the nights of a year.”

Now the royal sacrifices. They are: Rājasūya, Aśvamedha, Puruṣamedha, Sarvamedha, Somasava, Prthisava, Mṛtyusava, Kānāṇḍhayājña, Śuṇaśkarnayājña. Now the oblations to be offered to Aditi. Cooked rice first in the setting of fires. The second in Cāturmāṣyas. Then in the Prāyaniya, Udayaniya and the Dikṣaniyeşi pertaining to Agnicayana. In the Rājasūya there are three: among the oblations

1. cf. BaudhŚŚ II.19
2. cf. BaudhŚŚ V.17
3. cf. BaudhŚŚ VI.10
4. cf. BaudhŚŚ VIII.21
5. cf. BaudhŚŚ X.12
प्रायणीयोदयनीयोर्ग्रामालिक्षणीयायम्। त्रयो राजसूये रक्षमानेषु च प्रायुक्तेषु च शालित्यां मल्लां गर्भिणीमालिक्षणीयायम्। एक इतिकल्प्य एको ब्रात्यस्तोमे चत्वारो स्त्रियों विश्वेषु विश्वे चर्चात्यां हस्ताचित्तादित्वै त्रयो रोहंतेतास्तिस्तो मेघः आदित्या। द्वी सौत्रामण्यामालिक्षणीयाविवेशा ग्रहो उष्णादश इति च। त्रीणि तन्नार्थ यज्ञसायनाति भवति धन्यप्रयाजः नवप्रयाजकादश्श्च। प्रयाजन्याये दर्श्चूर्ण चाम्हाः काम्या ह्यत्व इति वर्तन्ते। नवप्रयाजन्याये चाम्हाः स्त्रि। एकादश्श्च प्रयाजन्यप्रशुः सोम इति। षड्यमानि सर्वकल्पे सर्वं ग्निप्रायकाणि भवति। यथेतदन्यायेत्यक्षमङ्गोऽत्र दर्श्चूर्णमासी चाम्हाः स्त्रि। प्रशुः सोम इति। तदनि विन्याये स्याद्याग्निमुद्धरतं सहस्त्रं तेन काम्यभ्यां अवरूपः स्थानों अवरूपः तु स्थानाः सहस्त्र तेन। एसा वै वैश्वदेवस्य मात्र। एतद्व एवेष्टामे भवति। एतद्व एवेष्टामे भवति। सर्वान्त्यकानसु-बन्धुयायिन्यज्ञयक्षेत्रे काम्याथाथे यज्ञस्वां अलंक्षयो। सर्वेभ्याः कामेभ्य: प्रशुः सोम इति।। ॥ ९१॥ षष्ठ:॥

II.1 :66.1; II.3 :68.1अप्रणाधास्थमान: प्रज्ञमात्मानं कुर्विः। चेतनायाकुशलं स्त्रात्मेन कुशलं कुर्विः। यानुष्णायुतिष्ठतकालानि स्युस्तानि व्यवहरे दुन्तायो। अथायग्रामेः एवत्वजां वरण प्रथममुदाहरम्।। तस्य चेत्युपवेशावृत्त्ता: स्युस्तानेव नातिवृणितात्य-
for the Ratnins, among those for the Prayujas and the third one offers a dew-lapped shegoat to Aditi. One in Išṭikalpa. One in Vṛāyatoma. Four in Aśvamedha-cooked rice to Aditi wife of Viṣṇu. Harīnasācī bird to Aditi and three cows marked red and three female sheep offered to Aditi. In Sautrāmaṇi there are two. (In the Gavāṁ Ayana) a barren female sheep is offered to Aditi (and on the next day) the eighteenth cup of Soma.

Three different procedures are related to a sacrifice: Those involving the offerings of five Prayāja offerings, nine Prayāja offerings and eleven Prayāja offerings. The procedure of five Prayājas is applicable to the Full-moon and New-moon sacrifices and the optional Iṣṭis. That of nine Prayājas to the Cāturmāsyas; that of eleven Prayājas to the animal-sacrifice and the Soma-sacrifice. These six (rituals), in each case, serve all purposes. They are: Agnyādheya, Agnihotra, Full-moon and New-moon sacrifices, Cāturmāsya, Animal-sacrifice and a Soma-sacrifice. It is said “In that one carries forth his (Ahavaniya) fire, (the sacrificer) thereby obtains a thousand cows yielding desire. In that one offers the Agnihotra, thereby a thousand. This is the attainment also by the (performance of the) Vaiśvadevaparvan (of the Cāturmāsya). This is the minimum (achievement) of these (Parvans of the Cāturmāsya). The successive (Parvans) bring in more and more prosperity. One performing the Animal-sacrifice wins all worlds. Other sacrifices are performed for the fulfilment of a single desire. An Animal-sacrifice or a Soma-sacrifice is performed for (the fulfilment of) all desires.

XXIV.12
SETTING UP OF FIRES

One who is going to set up the fires should get himself ready. He should secure harmony with one with whom he has disharmony. He should compensate such debts as are due for repayment, or should get its time-limit extended. We shall lay down the choosing of priests at the setting of fires itself. If their ancestors were formally chosen (by his ancestors) one should not supersede them in choosing

6. cf. BaudhŚŚ XII.5
7. cf. BaudhŚŚ XII.19
8. cf. BaudhŚŚ XXIV.38
9. cf. BaudhŚŚ XIII.9; XXVIII.4
10. cf. BaudhŚŚ XVIII.25
11. cf. BaudhŚŚ XV.11 I have not been able to trace in the aśvamedha chapter of the BaudhŚŚ the oblations mentioned here.
वच्छाल्लेकलालनाध्ययनेन मानुषेण शीलवृत्तत्वां वेयो दिति। किंगत उ
खल्लतिवारण वारण वा भवतिति स्तेयमचारी द्विभवमस्यादि तम तदु दार्शिति इत्येतेशामेकस्मिन्तिवारण वारण वा भवतिति। तांशेषेवमीताव्याप्ताख्यानेव वृणीत। कं नु खल्लेन प्रथम वृणीत। यो दस्य संस्तुतातम्। स्थात प्रथम वृणीत। तेन सचिवेनान्यान्यानो निपसेत। यद्या वै यथाज्येष्ठ न्यायां प्रथम वृणीताथ होतारमशोकाधि। तारमाधवेशु प्रहारण वानानतरमध्ययुक्तम्। पूर्व चोठं वा यथाकर्म चेतस्तिः। सृष्टिन्ानेतिर्त्विः। प्रतिसंवसीत। त्रिपायधिकरणान्यात्तिमिः विनापि यथे उखाशिपि भार्यमकृष्णीति। को नु खल्लुवृत्तिश्च धर्म इति।

II.3:68.22 आगममें आगम इत्येकमुखमुखमुखमुख इत्येकं संवतसर्गे।

पर इत्येकं यज्ञाथिगम इत्येतदपरम। को नु खल्लुवृत्तिश्च धर्म इति। न न्यायसारितिः कुयात्त्रानुश्यायां नारकीतो याज्येत्राबृতो याज्येत्रात्तित्वतो याज्येत्रानुदेश्यं याज्येत्र नीतादक्षिणं याज्येत्रापरपक्षे याज्येत्रार्थ याज्येत्र...
provided their tradition is not broken in family, learning, humanity, character and conduct. Under what circumstances does superseding in choosing, or non-choosing become imminent? One practised robbery, perpetrated injury, acted as a priest in the sacrifice of an unfit person, did a censurable deed. In any one of these cases supersession or non-choosing takes place. In case one has to choose priests by superseding ancestral priest, one should choose such priests as are without any physical defect. Whom indeed among the priests should one choose first? He should first choose him who is best known to him. In consultation with him he should choose the other priests. If he proposes to choose by seniority, he should first choose the Brahman, then the Hotr, then the Udgātr and lastly the Adhvaryu. Alternatively the Adhvaryu after the Brahman. If he wants to choose following the ritual procedure, he may choose (the Adhvaryu) preceding or succeeding (the Brahman). One should meet the priests together (by mentioning) the wealth collected for the sacrifice. For the priests there are three sources (of acquiring wealth): “I desire to officiate as a priest.” “I have been robbed off,” “I have (just) married.” What should be the treatment towards the priests? That which is given to a teacher. How should one honour him?

XXIV.13

At each arrival-this is one view. At every season-this is another. At the expiry of a year-this is still another. When he arrives at the sacrifice-this is one more. What should be the attitude of the priests? One should not accept that priesthood which is abandoned. Not that which is sought by another. One should not officiate by purchasing (priesthood from another priest). One should not officiate without being chosen. One should not officiate being overchosen. One should not officiate in the sacrifice of one who is performing a sacrifice not originally intended. One should not officiate in the sacrifice of one whose Dakṣinā have been carried away (by the formally chosen priest). One should not officiate in a sacrifice started in the dark half of the month. One should not officiate in a sacrifice of one who is ill. One should not officiate in a sacrifice during which the sacrificer is dead. One should not officiate in the sacrifice of one having three scars. One should not officiate in a sacrifice of one who has crossed the trench. One should not officiate for him who has crossed the border-land. One should not officiate for one who is born in the border-land. One should not officiate for one who has not studied the Veda.

1. Caland in his foot-note to the text has recorded the variant readings, and has suggested an emendation. In any case, vinā is not clear.

1. Caland has written a note on the word anūdeśya, and has also drawn attention to a sentence in TBr III.11.8.8: *apy anūdeśyām dakṣiṇām pratīghnanti* where the anūdeśya dakṣiṇā is the dakṣiṇā presented to divinities.

2. Caland reads antyajam.
मृत्यु याज्ञेष्व त्रिकृतिकिन्यां याज्येष्व परिखालितिनां याज्ञेष्व याज्ज्येष्वात्मं याज्ज्येष्वात्मं याज्ञेष्वातं याज्ञेष्वातं याज्ञेष्वातं याज्ञेष्वातं
याज्ञेष्वातं याज्ञेष्वातं याज्ञेष्वातं याज्ञेष्वातं याज्ञेष्वातं याज्ञेष्वातं याज्ञेष्वातं.

तदपि दाशात्मे विघ्नायते 3वत्त्य शुन आन्त्राणि पेचे न देवेषु
विविदे महिषासुरस। अपश्यं जायमहत्म्यमानानाथा में श्येनो मध्यवाजना
रेति। नात्ष्यायान्याः सहख्वाक्षिष्ण इति ॥ १३ ॥ सप्तमः ॥

ऊषाश्र्य सिकाताश्र्यते। ये भस्म्य इवोः: सज्ञानार्थपि आरण्यस्य
वराहस्य स्वहतात्श्यस्यादरण्यस्याकोर्सकरात्मकस्यायत्वास्य सूदः
र्यात्त आहारयत्वूूदे सविभां मान्यस्येशु सविभामाने
शीतलात्मकार्य्यकत्त्वते। चेन ग्रामो वा नगार
वा नदी वा तीर्थ वा जायते तत आहारयते। अथ तू कुन्याहिमिति
युवानमित्येवेदुनमुं भवति। चन्द्रि महत्म्यशल्कान्ति। सविभागायकर्मे
सोवर्णा उपासनार्था राजता अतिप्रदानार्थः। उभयो मानुषेणाद्रारेणाद्राकृति
भवतो तद्वाससाविति। सर्वं दत्तायं मानुषो वल्क्कारो वन्यत्र नलादा
दाताय्यैवैविदुधार्यन्ति। सज्ञमु हैके प्रतिषेधयन्ति ॥ १४ ॥

II.14:98.8, II.16:102.8, II.17:106.19, II.17:110.3, ता: संवत्सरे
पुरस्तादाध्यायदिति। यहें छड़ि ह्वादाभारे वा संवत्सरे सपर्यवेति उद्यायति
कथं तत्र कुर्यादिति। पुरुषः वशोः समुत्सापेदा समधाम्यधानात्र
तु केशारम्भु वाप्यति। पुरस्तात्त्वैवब्रजत्वानवस्तरे संवर्णाति। प्राय्यश्चिरार्थ
एष उको भवति। स यात्रामृत्व उद्यायदेवमेव कुर्यात। उपर्यवेते
नीपुणसेववेष्व कर्मदुपनमत्युपवस्वयपिन्नेः कर्मणायते। द्रव्योऽदेस्तु
हैके बुधव उच्चेषण्यो नेतरः सांत्वकरण उत्तरः। अथ संवर्णाश्मुनितिवि-
However in the risk of loss of means of livelihood, one may officiate for one among those who provide food and wealth. It is said in the Rgveda:\(^3\) "In distress I cooked the entrails of a dog; among the gods I did not find any sympathiser. I saw my wife dishonoured; it was then that the eagle brought forth the mead for me." One among those who is capable of giving away a thousand cows as Dakṣinās is not ineligible for sacrifice.

XXIV.14

As for the saline soil and sand: One should cause to be brought the saline soil which is rough.

One should cause to be brought the earth out of that which is dug out by a wild hog. One should cause to be brought the earth out of the burrow of a wild rat. One should cause to be brought the earth out of a pond which never dries up. If there is no pond, one should bring mud from the hole of a crab.

If there is no tree burnt by lightning, one should procure a piece of wood from a tree withered by extreme cold, or felled by strong wind.

As for an indicative Ficus religiosa: One should cause to be brought a piece of wood out of that tree by which a village or a town or river or bathing place is recognised.

As for a horse yoked to a chariot for the first time; it means it should be young.

As for three golden pieces: One should get six pieces prepared—the golden ones for putting into the fire-places, and the silver ones for giving away.

Both (the sacrificer and his wife) wear new pieces of cloth, and become decorated with garlands of flowers: All garlands of flowers are to be worn by human beings except the nalada flowers. These are prescribed for the afflicted. Some forbid even (the use of) a garland.

XXIV.15

One should put the firesticks on the fire one year before (the setting up of fires). Or three or six or twelve days before. If the fire becomes extinguished before the expiry of a year, what should be the remedy? One should again perform the Brahmaudana rite up to the putting of the fire-sticks. One should however not get his beard and head shaved. One should compute the period of one year from the day on which the Brahmaudana was first cooked. For this (second Brahmaudana) is meant as expiation. One should act similarly as many times as the fire becomes extinguished. If (the setting up of fires) does not become possible at the expiry of

3. RV IV.18.13
पन्यन्यद्वायवसि कृष्ण तन्मनसं ध्यायेतद्वीहिैति। सामानि चेत
प्रत्यध्यीयित। योनीनिगिदद्विपि वा व्याहतीभिरपिवा हिकारेण। प्रणीतालोकेन
रथचर्कं प्रवर्त्येतस्य चेतदाहानसं पुरस्ताच्चन्द्रसम। दृष्येत कथं तत्र
कूर्यादिति। यः कर्मन्तारावथं स्यात्तं परिनिद्वधा कर्मन्तेनोपरमेच्छवि
भूते परिनिद्वछधि। अथ चेदिधे सथ्याहिते दृष्येत कथं तत्र कूर्यादिति।
पूर्णाहुत्वं कर्म कृत्वा कर्म-न्तेनोपरमेच्छवि भूते परिनिद्वछधि।
II.12 :94.2, II.12 :94.5 अथात् ऋतुनक्त्राणामेव यीमांसा।
ऋतुन्तेवाग्रे व्याख्यायामे तथ छन्दारसीति। वसातो ब्राह्मणो स्रग्रिमादधीत
ग्रीष्मे राजन्: शारदि वैश्यो वर्षासु रथकार इति। सर्वसां श्च वसात्
आधानं सर्वसां रोहिण्यं यथावर्ण त्वेव छन्दारसिः। अथि तु नु खलु
कामनियुक्तान्तर्यां यथावर्ण नौत्कर्मित। अथितद्ववित कृतिकास्तवग्रिमादधीत
रोहिण्यामग्रिमादधीत पुनर्वसोग्रिमादधीत पूर्वायोः
फलूख्योऽस्तरयोः। सप्तसकालायानि भवति। ग्रीष्मे राजन्:
शारति वैश्य इति नैते सदस्याले भवति। अथात् आर्तिजन्यान्तर्यायानि
व्याख्यायामः। विपक्ष आपूर्वमाणपक्षे विपक्षे सप्तसीमामाणपक्ष इति।
one year, one should repeat the procedure. If it becomes possible, the rite beginning with the Gopīṇ-sacrifice should be commenced. Some teachers mention (the setting up of fires) involving two Brahmādana rites—the first for besmearing (the firesticks with the ghee remaining at the bottom of the Brahmādana-plate) and the latter for feeding the priests.

One pours down the saline soil out of the substances with the formula, "that which is the black spot on the moon," and mentally thinks "let it be here."

If one is not capable of chanting Sāmans, he should recite the basic verses; or should utter Vyāhṛis, or him sound.

One should rotate a chariot-wheel along the region of the Pṛṇītā-goblet.

If, while the fires are being set up, the moon appears in the east, what should one do? Whatever rite is going on, one should conclude it and stop. Next day he should finish it. If it appears after the faggot has been put on the fire, what should one do? One should go through the rite ending with the Pṛṇāhuti and stop. Next day he should finish it.

XXIV.16

Now the discussion about the seasons and constellations. First we shall explain the seasons and then the metres. It is said, a brāhmaṇa should set up the fires in the spring, a Rājanya in the summer, a Vaiśya in the autumn and a Raṭhakāra in the rainy season. The setting in the spring is prescribed for all; under the Rohinī constellation for all. The metre should however be employed in accordance with the caste. Alternatively the settings take place (under the constellations) in accordance with one's desire. As it is said, one should set up the fire under the Kṛttikā constellation; one should set up the fire under the Rohini; one should set up under the Punarvasu; under the Pūrvā Phalguni; under the Uttarā Phalguni; under the Citrā. These are to be finished the same day.¹

A Rājanya should set up in the summer, a Vaiśya in the autumn—these settings are not to be finished on the same day. Now we shall explain the settings up to be done under adversary conditions. (They may be done) in the bright half except the full-moon day, and in the dark half except the new-moon day. One setting in the bright half except the full-moon day, should perform (the Full-moon sacrifice) leaving the span-period (after performing the ancillary sacrifices). If one is setting up on the full-moon day (the Full-moon sacrifice should be performed) on the same day (after the ancillary sacrifices). For one who is setting in the dark half except the

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1. The Pṛṇāhuti, the Agnihotra to be offered silently and the ancillary Iṣṭis take place immediately after the rite of setting up.
विपक्ष आपूर्वमाणपक्ष आद्धानो यावानत्रावकाश: स्नातमभिविद्धीत।
पौर्णांस्तु सदस्यकां विपक्ष: सप्तसीयमाणपक्ष आद्धानो नात्रावकाशा:
काल्प्लाय विधते। सर्वमेवेतदाः सदस्यकां कुर्मच्चकुर्मच्चतारासारस्वतौ
होमावन्वारमभिषिष्टित। II.21 II
II.21 :118.10, II.18 :112.7, II.18 :112.8, II.19 :114.11, II.18
:112.8 अथ पौर्णामस्वामृतभाष्यान्तममावास्यामेव तत: काल्प्लाय। अथ
चेदभावास्याः सदस्यकालमन्ममावास्यान्तमभी सारस्वतौ होमी जुहुदृशे: चैव
चैव चर्मपुरसंद्रचादेव पूर्णदृश्व एवं वातस्तोऽप्ती। कथमुः खलु पूर्णाःहु: च
जुहुदृश्वय यथा वायुः उन्नतिकृता सूर्यविश्रार: विचवे च वसूलयाद्भवः
स्वाहाति जुहुदृशः। अथे तृणीममग्रीन्यत्रेतम्ग्रीन्यत्रिकारार्थ दृष्टः भवति।
तदाज्येश्वर जुहुदृशद्वाचिन्मवमृत्यूद्व्यमहामार्शु के चेदे सार्वस्तर्भ्रेत्रोऽप्ते
प्रतिज्ञुततं तरामस्थित्वा रत्न: साधिनेतुन्वनक्षे: दशोत्तराः
व्यांवाय व्याहतिरुक्तः विहनुर्दशानुप्रयोक्तेतद्नरुपूर्वः भवति।
कथमुः खलवग्न्याधेये सोम इति। पूर्णाःहुत्यन्तः कर्म कृतवा शालमध्वव:
स्ये:हिःक्षणामार्गं उष्णकापलो उस्त्वतुतं प्रावीमन्त्रायान्त्राज्ज्वाित्वः
चर्मातिक्षमाग्रं पवमानाय पुरोदाशः उष्णकापलो उष्णीमीयस्य
पशुपुरोदाशाग्रं पावभक्तायाग्रे पुष्पस्वरूपाय: हुष्पचे प्रातःसवनीयान्वारमिष्टित।
अथि वा सर्वमेवेतदायथ्यथिको हवींकशः वरिष्ठकाय: कर्मान्वीयान्वारमिष्टित।
उदवसानायान्वारमिष्टित। II.17 II नवम: II
new-moon day, there is no span-period for waiting. One should perform all rites on the same day—the Caturhotri-offerings, two Sārasvata offerings and the Anvārambhaṇiyeśṭi.

**XXIV.17**

Then he should perform the Full-moon sacrifice and the Iṣṭi for Vairādhya Indra, and then await the New-moon sacrifice. If he is setting up on the new-moon day, all rites ending with the new-moon sacrifice should be performed on the same day.

While offering the two Sārasvata oblations, one should join the second verse to the first verse. Similarly he should join in the Pūrnadarva offering; similarly in the Vāstospāṭya offerings.

How should one offer the Pūrṇāhuti? One should offer with the formula, “Śvāhā to Agni, Pṛthivi, Vāyu, Antarikṣa, Śūrya, Dyaus, Varuṇa and Āp.”

The silent Agniḥotra-offering is intended for the accomplishment of the fire. One should use clarified butter for it. Having wiped (the Agniḥotra-ladle) downwards he wipes upwards. He thus deems to have offered both the evening and morning Agniḥotras up to the night of the Upavasatha day.

(The Hotṛ) who is going to recite the Sāmīdhēṇī verses should first pronounce the Daśahotri-formulas, utter the Vyāḥṛtis, then the himsound and then recite (the verses)—this is the order.

How is (the performance of) the Soma-sacrifice (to be joined to) the setting up of fires? Having gone through the rite up to the Pūrṇāhuti, one should enter into the (Prāgvamsa) shed. The offering of the cake on eight potsherds should be joined to the Dīkṣaṇiyeśṭi. The cake to Indra-Agni and cooked rice to Aditi to the Prāyaṇya. The cake to Pavamāna Agni on eight potsherds to the Ātithyeśṭi. The cakes to Pāvaka Agni and Śuci Agni to the Paśupuroḍāsa to Agni-Soma. The Anvārambhaṇiyeśṭi to the Paśupuroḍaśa at the morning pressing. Alternatively, the sacrificer should enter the Prāgvamsa shed after having performed all the Iṣṭis ancillary to the setting up. (In that case) the Anvārmbheṣṭi (should be joined) to the Udvasāṇiṇīya.

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2. cf. BaudhŚŚ II.21
1. cf. BaudhŚŚ V.10
2. cf. BaudhŚŚ XIV.19
III.1 :122.1, III.1 :122.5, III.3 :126.4 अथेऽ युनराधेयम्। कियुत्रु
खलु युनराधेयं भवतीत्। अग्रीनाधायय पापे यानवियम्याङ्गाशिष्ये पुत्रो मे
मृत इत्येतस्मिःस्वेतस्विन्तस्वतः दूरं भवति। किसिमु खल्लेनकले
सपुणमयेदिति। सा याभाद्या: पौर्ण्मादया। पुरस्तात्वाचायाय भवति। सा
सूक्तिसंववतस्य पुनर्वसुभ्या संपद्यते तस्यामाद्धीति। तस्या उपवस्येन
४५४ रण्योग्रीनाधाययौदवसाय मधित्वायुधान्विकोहोद्रासन्येष्येष्योग्रीनाधायया
रोप्य गच्छे तुनेतद्वन्द्यगारः सस्यकार्येदन्त्याः नवं कार्येत्तुनेतिनि
यज्ञपाणात्रिणि संलेख्येदन्याति वा नवानि कार्येत। पुनर्रिष्कृतो रथो
दक्षिणेति पुन: संस्कृत एवैौ उको भवति। पुनरस्त्वूर्त वास इति पुन:।
संस्कृतमैवेतदुर्व भवति। पुनरुत्सृष्णो अन्द्राणीत्ववशीणगंव एवैौ
उको भवति। अथेमान्यपुराष्ठुर्मन्न्यां भवति। यथेतदन्त्याभे युनराधेयं
पितृस्त्रो दीक्षणीया प्रायणा यात्रिथ्योपस: प्रातानुवाक: पत्तीलेखाजा
अवभूत उदयनीयोदवसानीया चित्रप्रणयनीयं त्वाप्पूर्विरोहणायो
उस्त्यापदी गर्भवती च। सहकारिप्रत्याया भवन्ति। यथो एतदाध्यायनस्य
कल्पं वेद्यन्ते॥ ९८ ॥

III.2 :122.15, III.2 :124.9, III.3 :126.16 सर्पराज्ञियां
ऋधिभिन्नंपत्यामाधातीति। अपेद्वत्य धर्मार्श्य एवत् स्थाने सर्पराज्ञी-
राजपेत्। निम्नोपस्थाय पौर्णे राधेयोकैरनोपसेत्। सिद्धभत ऊर्ध्वमूल।
ईजानस्य पुनराधायनस्य सन्येर्जनं सन्येदित्येक आहुरथ
XXIV.18
RESETTING OF FIRES

Now the resetting of the fires. When does the resetting become imminent? "After having set up the fires I have perpetrated a sin, I suffered from loss of wealth, my son died"—by these reasons the resetting becomes imminent in the very year. When should one undertake this?

The new-moon day which precedes the full-moon day of Āśāḍha is conjuncted with the Punarvasu constellation once in a year. On that day one should reset. On its Upavasatha day one should consign the fires into kindling woods, move away, churn out fire, spread out fires, perform the Udavasāṇīyēṣṭi, consign the fires into kindling woods and go to the fire-hall. He should refurbish it or prepare a new one. He should get the implements recarved, or get new ones prepared.

A refurbished chariot should be given away as Dakṣiṇā. This means a repaired one. A resewn garment. This means a repaired one. A re-released ox means an ox which is dispersed. The following rites should be characterised with the mantras recited in a low tone: Agnyādheya, Punarādhaya, Pitṛyajña, Dikṣaṇīyā, Prāyaṇīyā, Ārithyā, Upasads, Prātaranuvāka, Patimāṃśyājas, Avabhṛtha, Udayaniyā, Udvasāṇīyā, the carrying of fire towards the Citi,1 (the mantras to be recited) in respect of the offering of an animal to Tvaṣṭṛ in the event of the sprouting of a sacrificial post, a barren cow found to be pregnant. These rites are to be gone through with concurrence of the collaborating priests. As for Baudhāyana’s precept.

XXIV.19

That one deposits the Gārhapatya fire with Sarparajñī verses—he should remove the Gharasīras formulas and insert in their place the Sarparajñī verses. The sacrificer should pray with the normal mantras and also pray with those prescribed in the resetting. The remaining procedure is as prescribed. Should one who has performed a Soma-sacrifice and is resetting the fires (because his wife expired and he married a second time) offer or not offer Sāṁnāyya? Some say that he should offer Sāṁnāyya; others say he should not. The performance of a sacrifice involves physical contact. One should offer Sāṁnāyya when one starts performing the sacrifices.

They1 have a hundred syllables. These four are Akṣaraapaṅktis: each one consists of twenty-five syllables. They make a hundred.

1. cf. BaudhŚŚ X.51

1. The puronuvākyā and yājyā verses for the principal offering at the resetting.
हैक आहुर्न सन्येरिति। शरीरस्वर्पश्च ह यजो भवित यदेव पुनर्जेताथ सन्येतृ। शतक्रोक्ष भवन्तीत्सकं एताश्वत्त्र एकैका पञ्चविश्वशत्क्रा तच्च्चताम्। अर्थेदं तृतीयाधेयम्। कतरसु खलिवदमुपिश्रुतीत्वाद्यम्नाधेयं वा पुनर्धेयं वेति। अन्याधेयमित्येव बूयात्। अथापहिरात्मर्गिकर्षय च ब्रह्मोदेनेत्र वेति। सिद्धमन्याधेयम्॥ १९॥ दशमः॥

I.1.1.1 अथेञ्य दर्शपूर्णमासिनि पौर्णमास्य्युपक्रमावास्यासस्तन्त्या-चार्यं बूत्ते। तत्रौदर्शन्युत्तराय मध्यरात्रात्पौर्णमासिनि चन्द्रमा: पूर्णते स एतं चार्यं पूर्णां भवित सवं चान्हत्तस्य श्रेष्ठ राशीं मध्यरात्रात्। अथावास्यायः उपवसार्येषु सहन्युर्वव्य मध्यान्धि याचन्द्रमस्मादित्यो लभते। स एतं चार्यं लभेन्न भवित सवं च राष्ट्रभुतस्य चाह आ मध्यान्धि देवतं सम्प्रभुमभिजेतेति। राष्ट्रं पौर्णमास्यं संबुधेय भवत्यहर्वास्यायायाम्। हे घार्मास्यो हे अपास्ये। पूर्वान्य्य पौर्णमासी मुतारुपाद्यरामावास्याम्। या पूर्वां पौर्णमासी सानुमित्ययंत्यरा सा राक्ष्या या पूर्वावास्या सा सिनिवाली यो रात्रा सा कुहुः। गायत्री वा अनुमतिसिंहित्र्याकेति पौर्णमास्यं नामधेये। जगति सिनिवान्त्यनुश्रुप्तु कृहिर्त्यमावास्यं नामधेये॥ २०॥

I.1.6 अथायं चन्द्रमा: षोडशकलस्तस्य धार्षदर्शूः: पशो सर्वविधिः भवित षोडशी तिर्यं कलं भुवश्या विप्रविव्या ब्राह्मण्यप्रेमस्थपथिःसु वसस्तु पशुभित ष। स यदेतानं यत्रो यविन्ते संप्रभुये तेन्या संप्रभुये। अथोपवसस्त्रायान्ते चतुर्दशी पशुदशी षोडशी। न तु ज्ञोदशी सप्तदशी भवत्। षो अमहितग्रिरुपस्यादिष्ठे सहन्युरा प्रातरप्रीत्रातिस्तुप्पमसाददेवन्वाधनार्था। न्यात्पायनीनि पाचायित
Now this third setting: On what does it rely — the setting up or resetting? It relies on setting up, one should say.

In regard to one whose fires have been stolen or whose kindling woods are lost: (his resetting) should commence with Brahmaudana.

The Agnyādheya is thus prescribed.

XXIV.20

FULL-MOON AND NEW-MOON SACRIFICES

Now these Full-moon and New-moon sacrifices, the teachers say, begin with a Full-moon sacrifice and conclude with a New-moon sacrifice. In that connection they say: On the full-moon day after midnight the moon becomes full. It remains full during this latter part of night, the next day up to the next midnight. On the day preceding the new-moon day the sun overtakesthe moon after midday. The moon remains overtaken during the afternoon, the whole night and the next day up to midday. One should perform the Iṣṭi at the conjunction. Night is the time of conjunction on the full-moon day, the day on the new-moon day. There are two full-moon days and two new-moon days. (One should regard) each prior full-moon day and each posterior new-moon day (to be unsuitable for the sacrifice). The prior full-moon day is known as Anumati, the posterior as Rākā. The prior new-moon day is known as Sinīvāli; the posterior as Kuhū. Anumati indeed is Gāyatrī, Rākā is Triṣṭubh—these are the names of the full-moon. Sinīvāli indeed is Jagati, Kuhū is Anuṣṭubh—these are the names of the new-moon.

XXIV.21

Now this moon has sixteen particles. A fortnight is composed of fifteen particles. The sixteenth particle has variously entered into the brāhmaṇas, plants, trees and animals. In that these are involved in a sacrifice, this (sixteenth particle) is maintained. The fourteenth, fifteenth and sixteenth particles belong to the Upavasatha day. Not the thirteenth nor the seventeenth.

One who has set up the fires should place logs of wood near the fire for putting on the fire on the Upavasatha-day before the morning Agnihotra. He should cause the Vrata-food to be cooked. (The sacrificer and his wife) partake of it (at the proper time). (The food is) full of ghee and curds, without salt and saline and without meat. On this day one should avoid all leguminous grains except sesame. He should present it to a brāhmaṇa and then consume. This day one should not give the leavings to a Śūdra. He should on this day give the leavings only to his wife. He should not sleep on a wooden bed, should not cohabit with a woman. He may sleep on a wooden bed; but should not cohabit with a woman. He should abide by
रस्याशिवः भवतः। सर्पिलमेधां दधिमिश्रमक्षारलवणमपिषितम्।
सर्वमेवेदतः कृतीश्चायं वर्जयेद्मन्त्र तिलेभः। तस्य व्रहल्यं
प्रतिपाद्याश्रीयाचैततः शूद्रायोक्ष्यं दधातपत्या एवेतदहस्तिः
दधाशास्त्रां शयत न स्त्रियमुपेयाৎ। कामं तेवनोपरि शैवत सित्रियं तेव
नोपेयाद्वृत्तचारी तेव स्वातः। स यदि केशरश्मु वापशिष्यमाणः
स्वामुकेश्चश्रमश्च वापशिष्यता लोमानि संहस्त्य नकानि निकृतायीत।
स्नायायाध्यानीतात्रीती दीक्षायौ संपूर्ण कुर्वात। अप्रीन्वादधायुपस्तुं कृत्वा
गार्हपत्यमूर्ध्वजुर्वाहार्यपचनं प्रह आहवनीयं तिष्ठन्दशामी निगेदिदिति।
॥ २९ ॥

एकादशः।

१.१.२.६ अन्धाहिलाध्येष्ठ्राग्रहः उद्वृहयेयः सचानीयं गार्हपत्यस्य। आहवनीयं
उद्रातेश्च भस्मोदाय शकृतिपंडेन परिलिप्य ज्वलनमाहवनीयमृद्ध्यमृ
न्युष्पोपसमाध्य पुनर्वाह्याय व्याह्तीभिरुपपिषितः। अथ यद्वाहार्यपचन
उद्वृहयेद्वेवमेचाँ वहेतु। अनार्ता होषा हेताय यद्वाहार्यपचने इति।
पुनर्वाह्याय व्याह्तीभिरुपपिषितः। अथ यस्यानुग्रिश्च तु सूर्यं
अभ्यस्तप्रियाध्युदियाय यथासूत्रं वा कुष्ठिद्यपि वा संतनी जुह्यान्तनो
च्योतिमुष्टास्त्रस्तियशततन्त्र इत्येते सुवाहुतिः हुत्वा व्याह्तीभिरुप
पिषितः। अथाभ्यस्तास्ति वतावत्र खुवाहुतिः हुत्वा व्याह्तीभिरुपप
पिषितः। अथाभ्यस्ताते मैत्रीं सुवाहुतिः हुत्वा व्याह्तीभिरुपपिषितः।
व्याह्तीभिरेवान्वाहार्यपचनमू। अथारण्योपप्रिशु समारूपेद्वात्मनि वाध्वगते
the vow. If he is used to get his beard and head shaved, he should get his beared and head shaved, remove the hair on the body and get the nails pared. He should take bath, apply ointment and put collyrium in eyes. He should maintain the appearance of consecration. He should put logs of wood on the fires; on the Gārhapataya while being seated with his right leg over the left one; on the Anvāhāryapacana with raised knees, and on the Āhavaniya being bent. Standing he should recite the tenth verse (of the Vihavya hymn). 1

XXIV.22

If the fires, to which fuel has been added, become extinguished (the following procedure should be adopted): if it is Gārhapataya, it should be churned out. If the Āhavaniya is extinguished, one should take out the ashes, besmear (the fire-place with cow-dung), lift up the burning Āhavaniya (out of the Gārhapataya), put it (into the Āhavaniya fire-place), enkindle it, again formally add fuel and pray with the Vyāhrtis. If the Anvāhāryapacana becomes extinguished, one should procure it from the same source from which it was procured. The Anvāhāryapacana is indeed a non-afflicted divinity. One should add fuel again and pray with the Vyāhrtis.

If the sun sets or rises while the (Āhavaniya) fire is not yet taken up, one should do as prescribed in the sūtra; 1 or he should offer two spoonfuls, namely, the Samānīni with the two verses, mano jyotir justatām... 2 and trayastrimśat tantiyavāḥ... 2 and pray with the Vyāhrtis. If the sun sets, one should offer a spoonful with a verse addressed to Varuṇa and pray with the Vyāhrtis. If the sun rises, one should offer a spoonful with a verse addressed to Mitra and pray with the Vyāhrtis. Also to the Anvāhāryapacana with Vyāhrtis only. Teachers have not prescribed any expiation for the contingency if the fires become extinguished while they are consigned into kindling woods or into oneself while one is on a journey. Here they say, while the fires are consigned within oneself, one should cause them to descend into the kindling woods and churn out. Or one should spread out the secular fire, cause the fire to descend into it, and make the offering. If (it is extinguished) while the fires are consigned into the kindling woods, one should churn out fire, spread out fires and make the offering. Or one should spread out secular fire, keep down the kindling woods within and make the offering.

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1. cf. BaudhŚŚ XX.1
1. cf. BaudhŚŚ XIV.24
2. TS I.5.10.2, 4
न प्रायवश्यतमाचार्य ब्रुवते। तत्रोदाहरिन्त कामात्मनं समाः-
रूसेष्वरयोरुपावरोह मन्थेत्। अपि वामात्यं विहर्य तस्मातुपावरोह जुझयात्। अथारणे: समारूढेशु मथित्वाग्रीविहर्य जुझयात्। अपि वामात्यं विहत्याग्रीनतराणी निधाय जुझयात्। ॥ २२ ॥

I.1 :1.6 यथा राजा विशामेव निर्मन्यां वृत्तायेत्। तत्सपदे देवे
ब्रुवते। यावति कृष्णमुग्ग उपविशेष्यतावदवर्ध्यं धर्म्यं विहर्य। अग्रीनावद्वेष्यमुपेवाद्वृत्तोपेयत्स्य परंशाखामाच्छेद्यादितदंत्रानुपूर्वं
भवति। अथेमानि त्रीणि पलाशजातानि भवति शक्ष्यं लोमशको
वर्ततिरिति। लोभसंक्षेप्ये वेत्तव्य भवति। यावन्माते गौरिकन्तं न
ततः ऊर्ध्वं चिंतादशयावात ऊर्ध्वं स्थावृः। स यथू हाय्रिमोत्रोक्षे-
णात्रामात्रेतत्तुलारावित्तग्रीत्रोइं जुझयात्। अथेमा: सानाय्यदुह: षडवाम्
समास्रात भवति। तार्थेतिसै एव स्थु: प्रथमं चौदमं वा चुमुरिगृही-यावृः। अथ चेपृ एव स्यातामितरेताः त्रिस्त्रितिवृहीयायदश चेपृकेव
स्यातामेव चेपृत्वं विगृहीयात्। विसुप्तस्वागन्नवार्यत्वरा दोहेदित्य-
परिमितानामेवैतुदुः भवतीति। ॥ २३ ॥ द्वादशः ॥

I.4 :12.2, I.2 :4.12 द्वादश इन्द्रानि दर्शीपूणामात्योः। तानि संपादा-
नीति। स्थयश कपालानि चैतिपन्ध। वत्सः चोपावसृजतुखां चाध्यश्रयतीति
सप्त। तानि द्वादश। अमावास्यावेतात्सन्यं उपपद्यन्ते नासन्यत:।
अथेयं दार्शीपूणामात्थिको वेदद्वि।जमानमात्री भवत्यपरिल्लिता वा यथास्रानि
हृदविष्णु संभवेद्वेपि तिर्थी। प्राची वेददः सावुर्यत्वाहवनीयस्य परी-
गृहीतः प्रतीची श्रोतिनिरुहित। गार्हपत्यस्य परिगृहीतः। पुष्पांत्यहीयसी
पश्चात्यशीयसी मध्ये सन्ततर भवतीत्येवमव हि योषि।। तस्ये
वद्वतीयस्तै खनित प्रजापतिना जनमानमुखेन संभितमाप्रतिष्ठायें खनिती-
तिती। द्वादश खेन्येपेक्षां च। तदूः खेन्येपेक्षां च। तदूः खेन्येपेक्षां
सीता-मात्रात्येकं च। रथवर्तमात्रेकं यावत्पाणि वै श्रेत्तमेकं रघुतेय-देव
सदन्तेयामुनिन्क्रान्तातं भवति। नैता मात्रा अतिखनेतु। दक्षिणातो
XXIV.23

Just as a king is (superior) to the subjects, similarly the churned out fire to the secular fire. The sanctuary of the fires of a sacrificer on a journey is in minimum of that much space within which a black antelope would sit down.

One should add fuel to the fires, adopt the vow, the Ādhvaryu goes to fetch a twig of *Butea frondosa*—this is the order of rites. There are three varieties of the Palāśa tree (*Butea frondosa*): Ślaksṇaka, Lomaśaka and Vratati. One should cut the twig of the Lomaśaka variety. One should not cut the twig at the height more than that upto which a cow would drag it. A twig above that, if cut, would render the sacrificer void of cattle.

If one fails to retain the remnants of Agnihotra, he should again offer Agnihotra.

The cows for the Śaṁnāyya are prescribed to be six in minimum. If there are only three, one should milk the first or the last one four times. If there are only two, one should milk each one three times. If there is only one, one should milk six times.

In that it is prescribed “releasing speech, leaving contact (with the strainer) he should cause the other cows to be milked,” it is presumed that there are more cows.

XXIV.24

There are twelve pairs (of implements) in the Full-moon and New-moon sacrifices. These should be provided. A wooden sword, potsherds etc.—these are five. One releases the calf, keeps the vessel over the fire etc.—these are seven. These make twelve. This applies to one offering Śaṁnāyya at the New-moon sacrifice, not to one not offering it.

The altar for the Full-moon or New-moon sacrifice is equal to the height of the sacrificer or even more. It should be so broad as would accomodate the oblations placed therein. One extends the shoulders of the altar towards the east in order to clasp around the Āhavaniya. He extends the buttocks of the altar towards the west in order to clasp around the Gārhapatya. It is narrower in the east, broader in the west and contracted in the middle; a woman is like this. In regard to it (the altar), one says, one digs so deep, as much as the face of the sacrificer who is Prajāpati himself. One digs so deep as one reaches firmness. One should dig two finger-breathths deep—this is one view. One should dig three finger-breathths deep—this is one view. One should dig four finger-breathths deep—this is one view. As deep as a furrow—this is one view. As deep as the track of a chariot (wheel)—this is one view. As deep as the white part of the heel—this is one view. This is deeper than all other (measurements). One should not dig deeper than these proportions. He
वर्षोऽसि करोति पुरीष्वति करोति प्राचीमुदिच्चि प्रवणां निस्तिच्छन्तीति।
इत्यं गृहान्ति प्रस्तरस्य वदति॥ २४॥

गृहीतव्य इत्येकं विशारंको गृहीतव्य इत्येकं स्रुवदं दानात्रो गृहीतव्य
इत्येकं स्रुवदं दानात्रो गृहीतव्य इत्येकं मुर्विश्चामाणो गृहीतव्य
इत्येकं मुर्विश्चामाणो संपति गृहीतव्य इत्येकं मुर्विश्चामाणो संपति।
इत्यतीर्थवति समिधा वदति प्रदेशामार्शेवाता उक्ता
भवत्येन संमिति: कार्यं इत्याः। अनेन ह्यं ग्राजङ्गिणः ग्राजा
असृजनं वति। किंदेवते इ खलु पवित्रे किंपूते भवतं इति। वैण्णी वायुपूते
इत्येव बृहातः। अनखर्च्चिने स्थातामाः। प्रणीता: प्रणयन्ययायाः। प्रणयांपि
पुर्विच्चि मनसा ध्यायेतमान्येतानि कुर्याप्रणीता आहवनीयं ब्रह्माण-
मिथ्मावहिति। यज्ञस्य शिर इत्येवदाभिष्ट। किंप्रक्षिष्टि उ खलु
प्रक्षिष्ण्यो भवति। विज्ञायते ब्रह्मवादिनो वदन्तयः तिस्विरीष्टि प्रक्षाः
केनाप इति। ब्रह्मणं ति। ब्रह्मप्रक्षिष्टि एव भवति। हविष्कृद्धहिति
ब्राह्मणस्य वदति हविष्कृद्दहिति राजन्यस्य हविष्कृद्दहिति वैश्यस्य।
हविष्कृद्धहिति पर्जन्य एवैष उक्तो भवति। अशस्यस्यदारस्तिनि हवि:--
संस्कारीमेवेदाभिष्ट। दृष्टुपवले वृषार्धेऽऽच्चि: समाहतिति। विज्ञायते
ब्राह्मणमुच्चि: समाहत्वव आह विज्ञाय। यावतं सर्वं ग्राह्मव्य
ब्राह्मणवधानमुद्गदत्मामृपपशुन्ति ते पराभवन्तिति। द्विविद्धे हिदि
सकृतस्कृतुपणां नवकृत्वा: संपाद्यवतिति विज्ञायते॥ २५॥
त्रयोदशः:॥
makes (the altar) raised towards the south. It should be full of earth. He makes it sloping towards the north-east.

One takes it so big — this is said about the Prastara.

XXIV.25

One should take it of such circumference that while holding it the thumb and finger would meet — this is the view of some teachers. One should take it as consisting of as many darbha-blades as would be cut in one effort — this is the view of some teachers. One should take as big as the handle of a ladle — this is the view of some teachers. One should take as big as the handle of a spoon — this is the view of some teachers. One should take as big as the thigh-bone — this is the view of some teachers. One should take as big as the phalanx of the thumb — this is the view of some teachers. One should take a bigger one than these — this is the view of some teachers. "They should be of this much length" — one says this about the fire-sticks. They are said to be a span long. It is said, they should be equal to this (span). Prajapati created progeny at the beginning with this (measurement).

Which is the deity of the two strainers and how are they purified? They belong to Viṣṇu and are purified by Vāyu. They should be cut by something other than the nails.

While carrying forth the Praṇītā waters (the Adhvaryu) should meditate upon the earth saying "I carry forth water with this (earth)." He should put these in a (north-south) straight line — the Praṇītā goblet, Āhavaniya, Brahman and sacrificial grass and faggot. This is called "head of the sacrifice."

With what indeed are the sprinkling waters sprinkled? It is said, "The experts in ritual ask; Thou hast sprinkled oblations with water, with what hast thou sprinkled the water? With the formula." The water is sprinkled with the formula.

"O preparer of the oblation-material, do thou come (ehi)") — this he says in the case of a brāhmaṇa. "O preparer of the oblation-material, do thou come (āgahi)" — this he says to a Rājanya. "O preparer of the oblation-material, do thou come (ādrava)" — this he says to a Vaiśya. "O preparer of the oblation material, do thou come" — hereby Parjanya is invoked. They however say, he addresses this call to the female preparer of the oblation.

One heavily strikes at the lower and upper crushing stones with the vṛṣārava stone. It is said in the Brāhmaṇa, "He says 'in order to strike heavily' for the sake of victory." All his enemies who listen to the sound of the sacrificial utensils become defeated. (He strikes) twice each on the lower crushing stone and once each on the upper crushing stone. He strikes nine times in all. So is it said.

1. TBr III.2.5
I.8:22.8, I.10:26.15, I.10:26.17 अपयान् सब्रिमार्ग जहीति। को नु खर्वानाधीतित। अपयाग्रीवेष उक्तो भवति। निक्षुष्णादं सेधेत्यादहनाग्रीरेष उक्तो भवति। अ देवयज्ञं वहेत्याहवनीय एवीष उक्तो भवति। को नु खर्वानं कथ्याहवनं इत्यन्याहार्य्यचनं इत्येव बूँयातू। विज्ञायते यद्रृः मवनाग्निनीत्यक्ष्यात्रवर्ध इति। कुतो नु खर्वानं पिष्टानि संवेप्तकृष्णानादित्येव बूँयातू। संवपन्तानि वाचं चित्ति तामविद्धन्त: श्रयतेत्येव वाचं चित्ति तस्मिन्ते। यो विद्धिः स नैश्रृः यो अशुतः स रौऽिरो यः शुतः स सदेव इति। साधुशुतरः श्रयग्नीत्यस्वेद्मुक्क भविति। सं ब्रह्माणि प्रूच्येर्यते। विज्ञायते वा वा ब्रह्म वाचवैचैन्येत्मतंसंपूणितः। क्र उ खर्वान हृति: पृक्तः श्रयप्त इति। यदेवदेवदायेः ध्वर्यो रिनयत्येकताय स्वाहा द्विताय स्वाहा त्रिताय स्वाहेति। को नु खर्वेकत: को द्वितः करस्त्र इति। पिता पितामहः प्रपितामह इत्येके पृथिव्यन्मार्दिक्षं दौरित्येके सविरादित्यो वैद्युत इत्येके ॥ २६ ॥

I.13:38.10, II.16:154.8, III.16:154.9 अप्रस्त्रयो ज्यायांसो भारत आसतित्वेके। ऋषय एतायमाधेया बभूततित्वेके। ते देवा आप्येश्व- मृजतेत्यायनामाधेया देवा भवित। क्र उ खर्वान पौर्णमास्यो चित्ति। यदेवतेत्चछोण्योननितती चित्ति। किमभवित: इति। खर्वानाधीतित। सत्यार्तिरित्येव बूँयातू। विज्ञायते सत्येन त्यविचारयामि तस्य ते भक्तीति। पद्धारान्ति त्या वातानि यन्त्राय धर्माय गृहामीत्य्यनुदिशं साता विश्वानातेवास्यो पत्थरो भवित। पद्धारान्ति त्यं त्यं दिशौ यन्त्राय धर्माय गृहामीत्यये वास्मयं संस्मां गच्छत। पद्धारान्ति त्या दिशौ यन्त्राय धर्माय गृहामीत्यये वास्मयं संस्मां निश्चित। पद्धारान्ति त्या पद्धजननान्तव यन्त्राय धर्माय गृहामीति। देवा मनुष्यं असुरा राक्षस运转 गन्धर्वा
XXIV.26

"O Agni, do thou kill raw-flesh eating Agni." Which is the raw-flesh eating Agni? The rear Agni is so said. "Drive away the eater of corpse." This is said to be the funeral fire. "Do thou bring in the fire offering to gods." Here Āhavaniya is said to be the fire. Which is the Kavyavāhana fire? The Anvāhāryapacana, one should say. It is said, "Since, O Kavyavāhana Agni, thou, promoting the cosmic order, offerest to the Pitrās."

From what should one pour out the flour? From the skin of black antelope, one should say. While pouring out the flour (the Adhvaryu) restrains speech with the call, "Do you bake (the cakes) without burning." The cake which is burnt belongs to Nirṛti, that which is not baked belongs to Rudra, that which is properly baked belongs to gods. He bakes well, so is it said. As for the formula, "Do thou be unified by means of the formula." It is said, speech indeed is the formula; through speech he unifies it. When is the unified oblation cooked? (It is cooked) when one pours down water for the Āpyas with the formulas, "Svāhā to Ekata, Svāhā to Dvita, Svāhā to Trita." Who is Ekata, who Dvita and who Trita? Father, Grandfather and great grandfather, some say. Earth, midregion and heaven, other say. Fire, sun and lightning, some others say.

XXIV.27

(The Āpyas were) Agni’s three elder brothers, some say. There were Rṣis with these names, some say. The gods wiped (their sin due to pounding of grains etc.) at the Āpyas; therefore they have Āpya for their name.

When is any offering made to the Pitrās on the full-moon day? (It is) when (the remnants of the Prokṣani waters) are poured over the buttocks of the altar.

Wherewith is the clarified butter poured over? Truth is poured over it,¹ one should say. It is said there, "I pour truth over thee; may I consume it."

(The sacrificer follows the taking up of clarified butter in the ladle; the first among these is) "O clarified butter, I take thee up for the control of the five winds and for the maintenance of the world." The winds (blow) in the five directions. The wind moving in all directions is here the fifth. "I take thee for the control of the five seasons and for maintenance." Here the cold and winter (Hemanta and Śīśira) are conjoined. "I take thee for the control of the five directions and for maintenance." Here the upward direction is the fifth. "I take thee for the control of the five people and for maintenance." (The four are) gods, men, Asuras and Rākṣasas. The

¹. The sacrificer gazes at the clarified butter brought over with this formula.
एवेऽ पञ्चमे भवति। चरोस्त्रा पञ्चबिलस्य यज्ञाय धर्माय गृहामीत्यमेवेष आकाशश्रु: पञ्चबिलो भवति। दिशो न्यू पञ्च बिलानि भवति यायुमेश्चार्यमिति। अन्तः पुद्दाहरिति संवत्सर एवापि चरः पञ्चबिलो भवति। ऋत्वो न्यू बिलानि भवति यायुमेश्चार्यमिति॥ २७॥ चतुर्दश:॥

I.15:46.9, I.17:50.9, I.17:52.4, I.19:54.14, अथाध्वर्योऽज्ज होतुश्र प्रपदन्। अन्तःप्रेण वेदवृक्षौ ग्राजाृत्तो तध्वर्यः प्रपदते प्रत्यगाव्वृतो होताध्वर्युरनलरो त्वः स्यात्। आर्यम्यस्यायानास्य प्रवर्र ब्रह्मीति मनुष्यवर्गवस्त्वन्नदितेय ब्रूयात्। विज्ञायते मानव्यो हि प्रजा इति व्राहणोऽ। पुरुष्ठिरप्रवरो वा राजः। अथात्रात्वर्यस्य शुचियाचार्यमुप्यायुमेश्चार्यवचारस्य हैव प्रवृत्तीतः होतारे वरस्ते। पयसा देवतामिश्वर्येश्च रिवर्यक्ततं व्यतिभ्रात्वाकुङ्कली हवदोत्त। अखुष्ठपर्वायमानिष्टमास्य देवतान्यबद्धानि भवति ज्यायार्थस्य सोविश्वृक्तान्येवादानि च चतुर्दशकरणानि ब्रह्म प्रतिषेधति हुल्ला रिवर्यक्ततः सुचकृत्तिः पूर्यत्त्वानि: परिधिनियष्ट्वाचारनि हविर्दं जुहोमीति। किमुखत्वसमुदितं भवतीति। ग्राजाृत्तायाः ज्यायार्थस्य प्रवर्यादिि ब्रूयात्॥ २८॥

III.6:134.4, XIII.6:790.14, XX.14:1350.4 किंतक्षित्यमृदिघोत्रं दर्श्यणहपासौ काम्या इत्यः पञ्चमे इति। उपर्दोदक्षिनमिथोत्रं-मित्येकं। सरावदक्षिणमिथोत्रमित्येकं। यत्रांजुहोति राग्रामेव तेन दक्षिणां कुरूते यत्रात्तहरेव तेन दक्षिणां कुरूते यत्रो ददति रसो दक्षिणेति। यद्योरात्रयोद्वदा तित्वे वेदस्मुकं भवति। अथ
Gandharvas are the fifth among these. “I take thee for the control of the cooked rice in five pots and for maintenance.” Here the sky is the cooked rice in five pots. The quarters are its five receptacles; wind is the corn-stirring stick. Here they say a year also is compared to cooked rice in five pots. The seasons are its pots; wind is the corn-stirring stick.

XXIV.28

Now the entering of the Adhvaryu and the Hotṛ (into the fire-hall): The Adhvaryu enters inbetween the altar and the rubbish-heap turning around by the east; the Hotṛ turning around by the west. The Adhvaryu should remain adjacent to the (Āhavaniya) fire.

(When it is instructed), “Do you pronounce the Pravara of the sacrificer not knowing his Pravara” (the Adhvaryu should simply say) “In the manner of Manu, Bharata and Manu.” It is said in the Brāhmaṇa, “Progeny is born of Manu.” Or for a king the Pravara of his priest should be chosen. A king who does not know his immediate ancestors should pronounce himself as the son of his teacher (on suitable occasions). He should choose the Pravara of his teacher. Then he should make the Hotṛ pronounce that Pravara.

One should increase\(^1\) the oblation for the deity with milk; the Svīṣṭakṛt with curds. One should take up the portions by joining together the fingers.\(^2\) The portions for the deity are as big as the phalanx of the thumb. Those for the Svīṣṭakṛt and Iḍā should be bigger ones. Four portions (of the southern cake are taken up) and (an offering) with the verse brahma pratiśṭhā ...\(^3\) (is to be made).

One should make the Svīṣṭakṛt offering, fill in the ladle with water and pour it down inside the enclosing sticks with the verse vaiśvānare havir idam juhomi ....

What is that rite which takes place while the conversation has not been gone into? That which is performed prior to the call pertaining to the Anūyāja offering, one should say.

XXIV.29

What is the Dakṣiṇā for the Agnihotra, Full-moon and New-moon sacrifices, optional sacrifices, and the Animal-sacrifice? A milk-pail is the Dakṣiṇā for the Agnihotra —this is the view of some teachers. A Śarāvaśul (paddy) is the Dakṣiṇā for Agnihotra —this is the view of some teachers. In that one offers the evening

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1. If one feels that the oblation should be a big one.
2. That is to say, the thumb on one side and the middle finger on the other.
3. TBr III.7.11.1
दश्यपूर्णमासोऽर्नावामार्यश्च च चतुर्धःकरणम्

विज्ञाते दक्षिणावास्प्रैषभो यज्ञस्यैव छिद्रमपिदातात्तिति यथैवादः

सौम्ये सध्वर आदेशमृत्तिवः दक्षिणा नीत्तत एवमेवापि दक्षिणा पुरोहितां चतुर्धः

कृत्वा बहिष्कर्दं करोति

वासोदक्षिणां

काम्या इत्ययो या अनादिदेशकां

दक्षिणां

गोदक्षिणां पशुबन्धो नित्यो सन्वाहर्

यथा एतर्च्छालीके

कल्यं बेदयते पल्लीवास्ते च एवोत्तरेण गाढ्याय परिक्षेमुरित्यन्त्वया

हुष्वयाच्च फलीकरणां होत्यं भवति अथ है के रकम च सिनीवाली

च कुहू चानुमति च पल्लीहोम म नारिष्टी च नारिष्टी पुरस्तादुहँर पुष्परुप

स पल्ली पत्वा मुक्तेन गच्छतां यज्ञस्य युक्तो धुर्यांवभूमाम्

संज्ञानानि

विज्ञानामशतीविदिव ज्योतिर्जर्मार्मापेतां स्वाहा

दश ते तनुवो च भव

यज्याला

प्रीणातु यज्ञाणो चृतेन नारिष्टी: प्रशिक्षितमानानि देवानां

दैव्ये पित यज्ञाणो समूतो सभूरस्वाभा

य वा देवा अकल्पनयुक्तो भागां

शतकृत्य

एततः तेन प्रीणानि तेन तृप्तममःहि सबहेति

II 29 II

पशुदशः


अशेदमग्रिहोत्रत् सायमुपकर्म प्रातिपद्यमाचार्यः

ब्रह्मेति

तषोदाहरन्ति

व्योतिषी इत्ये सिनिपन्ति भवति आदित्यस्य चापग्रेश

ते न व्यतेवात्

सायमाहवनीयमुद्युद्युद्युत्यंत्रेः निवेद्यमात्रात्मवनीयमुद्युद्युत्यं

प्रायुष्मुखो निवेद्यमात्र यमग्रिहोत्रत् होष्याग्रेश परित्यज्यात्मात्रिप्रग्रिहोत्रं

होष्याग्निमेव परित्यज्यात्मात्र जुहयात्

एवमेवते ज्योतिषी अत्येवते भवति

अध्यमुद्युद्युर्मन्नत् वा च नज्या त्वा होत्रा प्राणेनोद्व्रतान्त्रात्मका चक्षुषाध्येश्युण्या मनसा
Agnihotra, thereby he renders the night fit for receiving Dakṣiṇā. In that one offers the morning Agnihotra, he thereby renders the day fit for receiving Dakṣiṇā. Whatever the sacrificer gives on that occasion is the Dakṣiṇā. What one gives by day and night — this is what is said.

The Dakṣiṇā for the Full-moon and New-moon sacrifices is the Anvāhārya cooked rice and four parts of the cake. It is said, “This is his Dakṣiṇā; hereby he covers the vacuum of the sacrifice.” Just as there in a Soma-sacrifice Dakṣiṇā (cows) are led in the prescribed number, similarly here (the Adhväryu) divides the southern cake into four parts and keeps them on the sacrificial grass.

The optional sacrifices for which specific Dakṣiṇā is not prescribed have a piece of cloth for Dakṣiṇā.

A cow is the Dakṣiṇā for an Animal-sacrifice. The Anvāhārya cooked rice is the standing Dakṣiṇā.

As laid down in Śāliki’s view, for the Patnāsārīya offerings all should go around along the north of the Gārhapatya; in that case the chaff of grains is to be offered without turning towards (the Anvāhāryapacana fire-place). Some ritualists make offerings to Rākā, Sinivālī, Kuhū, Anumati, wives of gods and Nārīṣṭha offerings prior to the offering to Grhapati Agni with the verses, “May the sacrificer’s wife, together with the sacrificer meet with good deed. May the two, yoked to the sacrifice, be united. May the two being in harmony, smite the evil spirits. May the two attain divine light svāhā. O sacrifice, thy ten bodies are worthy of a sacrificer. Let the sacrificer gratify them with ghee. May the sacrificer, praising the command of two Nārīṣṭhas be immortal in the divine order of the gods svāhā.—O Nāriṣṭhas having a hundred forces, let me gratify you with that part of strength which the gods furnished for you. Do you, smitters of distress, be gratified thereby.”

XXIV.30
AGNIHOTRA

Now the teachers say that the Agnihotra begins in the evening and is concluded in the morning. In this connection they say these are the two luminaries—of the sun and the fire joined together. One should not intervene them. Drawing the Āhavaniya in the evening, one should pour down the fire standing to the east and facing the west. Drawing the Āhavaniya in the morning, one should pour down the fire standing to the west and facing the east. While going to offer the evening Agnihotra, one should offer going round along the front. While going to offer the morning Agnihotra, one should offer going round along the rear. In this way the luminaries do not become intervened by him.

1. TBr III.7.5.11-13
ब्रह्मण श्रोत्रेणामार्थातैतत्स्वा पञ्चभित्वैौत्रितिविभिन्नरुद्वारमिभूतुवः।
सुवर्दृष्टियमाणां उद्धर पापनो मा यदविवाच्यव विद्वदशकार।
अःहा यदेन: क्रृतमस्ति पापः सर्वसमामोद्वतः मुखः तस्मादिदिविसायम्।
राज्याय
यदेन: क्रृतमस्ति पापः सर्वसमामोद्वतः मुखः तस्मादिदिविसायमि प्रातः।
अपि
निद्रायात्यमृताहठितमृतामां जुहोमयमिं पृथिवियामामृतस्य जिल्ये।
तत्वानुतं
काममित्रो जयेम प्रजापतियं प्रथमो जिग्यायतिमिं बैश्यानरेऽमृतं जुहोमि
स्वाहिति सायम्।
सूर्यमिं सैव शानरं समृतं जुहोमि स्वाहिति प्रातः।
एतद्व
वा अम्प्रेयिहोत्र्तं परोहोत्त्रितमिन्त्रोऽपव्याहितमण्यांपरिषिद्धुः
हवानीमेवैकं परिषिद्धो ब्यःश्वेत हुता चाहवनीमेवैकं परिषिद्धे 
तैव
परिषिद्धेविद्येतदपरम।
अथेदं परोक्षापस्तां भवतीहैव सन्त्र सतो वो
अग्रयः प्राणेन वाचा मनसा विभिन्नम्।
तिरो वा सतमानुर्मा प्रहासीोज्योतिषां
वो बैश्यानरेणोपतिति इतः।
अथेमाः स्मिष्य प्रवसतस्तृष्णीमभ्यादध्यात्।
प्रवसान्यामानं कुरुते॥ ३० ॥

III.14:150.1, III.4:128.17 अथेमाः समस्तस्मां यायवर्धर्मेण
विद्यामान्याचार्यं ब्रूवते।
तत्त्वादहर्षति यायवरा ह व नामवय आसस्ते।
स्थायन्याम्यस्ते समस्तस्माजुहवृद्धस्मायावर्धर्मेणाध्यायः
समस्तस्तं
होत्वाम्।
तस्य निमित्तो होमः स्ववेशस्ते वा निमीलनेन वोपसमाधानेन
वान्तर्द्यात्र शूद्रग्यः
अग्रिहोत्र्तं जुहुयामाहिताय् न मृतवस्ताये न
This is the formula for drawing the fire: “I draw thee with speech as the Hūr, Prāṇa as the Udgātṛ, the eye as the Adhvaryu, the mind as the Brahman, the ear as the Āgnidhra— with these five divine priests, (the sacrificer prays with the formula) bhūr bhuvah suvah. (O Agni) being drawn, 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 Sūrya into Agni, ambrosia into Vaiśvānara svāhā—thus in the morning. This is the (real) Agnihotra for Agni; the rest is in fact offering of milk.

When one is going to make an offering, one should sprinkle water around all fires; after having made the offering, he should sprinkle around the Āhavaniya only. Before and after offering one should sprinkle around the Āhavaniya only. This is one view. One should not sprinkle at all; this is still another view.

This is the prayer to be offered (to the fires) beyond sight: “O Agni, remaining here, I maintain you remaining there, with Prāṇa, speech, and mind. May life not abandon me remaining beyond. I pray to you with the light beneficial to all.”¹

If the sacrificer has gone on a journey, the Adhvaryu should offer a fire-stick (on the Āhavaniya) silently.

While on a journey (without the fires) the sacrificer should offer prayer.

XXIV.31

The teachers prescribe this combined Agnihotra-offering to be offered by one habitually going on a journey. In this connection they say, “There were Rṣis who were always on a journey. They became tired on the way. They made a combined offering. Therefore following the practice of the habitual wanderers, one should make a combined Agnihotra-offering.” In his case the offering should be adjusted.¹ He should (symbolically) intervene between the two offerings by reposing or winking or enkindling.

1. TBr I.2.1.27

¹ That is to say, joined to each other. One offering combining all the evening offerings, and another combining all the morning offerings. The text reads: tasya niṁito homah. Caland has remarked the reading to be uncertain. The variants have been recorded. I suggest the emendation tasya niṁito homah in consideration of the next sūtra. In Śravakośa Vol. I, Part 1 (English) Pune 1958 p. 99 the translation is: (in the case) of such (a sacrificer) the two oblations (may be offered) without specification (either in the morning or in the evening).
वहलाये न वाहिन्ये न वान्याये न वान्यवत्त्याये नानुदेश्यप्रतिगृहीताये नानुस्तरीप्रतिगृहीताये। नैकस्ये दुर्गेन बहवो जुहुयुन्व बहही- 
नामेवेकः।। दुर्ग लभमानस्योपसादनप्रभृति स्त्रानुमन्त्रणं भवति। 
दीयमानेष्वहूः सममाषु यावन्त्यग्रिन्हस्य ध्यत्तिकान्तानि स्तुस्तानि 
प्रतिसंख्याय प्रतिजुहुयातू। स यद्वनस्तामिते जुहुयातुपरेवास्तामिते 
जुहुयातू। अथ यदि महाराते जुहुयातुपरेवास्तासं जुहुयादिति।। ३९।। 
शोडशः।।

III.10 :142.1, III.11 :144.9, कथथु खलु जीवपितुः पिण्डदानं 
भवतीति। येक्ष्य एव पिता ददारिति तेभ्योऽप्रबो ददारिति। द्वाभ्या जीवपितां 
ददारिकस्मि जीवपितामहो ददारिति। न जीवन्ततद्विद्यादित्येके। 
पितृवश्यं चेदसगोत्रस्य दायमुपयथ्चेत कथं तत्र पिण्डदानं भवतीति। 
यस्मिन्काले पित्रे पिण्डं ददारिति तस्मिन्काले दस्य पिण्डं निपृणायतु। अथ 
चेदसगोत्रस्य दायमुपयथ्चेत कथं तत्र पिण्डदानं भवतीति। स्वेभ्यो दत्ता 
प्रतिष्ठेशं बहि स्तीत्वा बहि:प्रमृती पिण्डं ददात्। अपि वागार एव 
स्थालीपकः श्रपित्तिा बहि:प्रभृत्येव पिण्डं ददात्। कथथु खलु 
पुत्रिकापुत्रस्य पिण्डदानं भवतीति। एतते अमुख्ये तत् मम पितामहं ये च 
त्वामावेति अमुख्ये पितामहम् मम प्रपितामहं ये च त्वामावेति अमुख्ये 
प्रपितामह मम प्रपितामहं ये च त्वामान्विति। प्रविष्टीकल्पेन वा
One should not offer the Agnihotra (with the milk) of a cow belonging to a Śūdra, nor of a pregnant one, nor of one whose calf is dead, nor of one yoked to a plough, nor of one carrying load, nor of one who is sucked by the calf of another cow, nor of one whose calf sucks another cow, nor of a cow received in a sacrifice not originally intended, nor of a cow received as a sacrificial fee which was released at the funeral rite. Many sacrificers should not offer the milk of one and the same cow. One sacrificer should not offer the milk of many cows. If one has procured milk directly, the rites begin with the placing of the oblation (to the rear of the Gārhapatya). The following with the relevant formula the spilt out oblation also takes place (when necessary). If Agnihotra-offerings are not made on the fires which are living,² one should enumerate the transgressed offerings, and offer them. If he has offered them before sunset, he should again offer after sunset. If one makes the offerings at midnight, he should again offer in the morning.

XXIV.32
PINDAPITRYAJNA

How should one, whose father is living, offer the balls of cooked rice? The son offers rice-balls to those whom his father offers. One whose father is alive offers to two (grand-father and great grand-father). One whose grandfather is (also) alive offers to one (i.e. great grandfather). One should not offer to those beyond the living one. If one inherits the property of a Sagotra uncle (by adoption), how does the offering of balls take place? When one offers a ball to his father, at the same time he should offer to him (the uncle). If one inherits the property of an Asagotra person, how does the offering of a ball take place? After having offered balls to one’s own fathers, one should spread darbha-grass by the side and offer balls having first spread darbha-grass. Or one should cook Sthalipaka in the fire-hall itself and offer the balls having first spread darbha-grass. How does the son of a daughter offer the balls? (He should offer with the formulas). “This is thine O father of N.N., my grandfather and of those who depend upon thee;” “This is thine O grandfather of N.N.; my great grandfather and of those who depend upon thee;” “this is thine O great grandfather of N.N., my great great grandfather and of those who depend upon thee.” Or one should offer in anticipation (that is) with the formulas, “Svadhā to the Pitrś residing on the earth; svadhā to Pitrś residing in the midregion; and svadhā to Pitrś residing in the heaven.” If one does not know the names of the father, grandfather and great grandfather, how should one offer the balls? He should offer with anticipatory formulas or with the formulas, “This is to thee O

1. That is to say, when they are not consigned into kindling woods.
दशात्वथा पितृभाष्य पृथिवीस्वरूपः स्वदा पितृभाष्यो उन्नारिक्षस्वरूपः। स्वदा पितृभाष्यो दिविष्यस्वरूपः इति। पितुक्रेरतिपाताभस्य प्रपितामहस्यति नामानि न जानीयताकथं तत्र पिंडदानं भवतीति। प्रविदानकल्प्येन वा दद्धात्। अपि वैतते तत् ये च ल्याम्यन्वेति पितामह ये च ल्याम्यन्वेति प्रपितामह ये च ल्याम्यन्वित। उद्दर्शं ल्याणुः लोम धिन्दीति। कस्मिन्नु खल्चतिकाले केताव्यं भवतीति। ऊर्ध्वः रूपस्तिम्यश्च वर्ष्यभो श्याभ्यश्च मासेभ्य इत्येत्तिमेतिकले केताव्यं भवतीति। कथमु खल्चनाहिताग्रे: पिण्डपितृत्वादिहो भवतीति। अनिःसः स्त्यालीपाकरे दपित्तिवायमुपुसमाधाय संपरस्तीर्थाः हुहुलीत्वा दक्षिणेनाभिं दक्षिणां बाह्रिः स्तूलत्वां बाह्रिः प्रभूति पिण्डं दद्धात्। अपि वारागे एव स्तालीपाकरे दपित्तिव्यं बाह्रिः प्रभूतिनिः पिण्डं दद्धात्। यत्स्वप्नोऽवेः प्राजापत्ययर्चैनमप्रिमुपुसमाधाय समस्तानिः पितृत्वादिहिः।

III.12 :144.13, XX.22 :1366.18, III.12 :148.5, III.14 :150.9, III.13 :148.10, III.15 :152.13, I.19 :56.13, XX.25 :1374.4 यथो एतद्वैधाम्यस्य कल्पं वेद्यते हविष्कृताऽवर्त्तोविसृज्यायानीर्जुहुत्यात्कहिः सन्निहते मानवे: काले जुहुयादिति। प्रस्कन्दनान्ते कर्म क्रूरत्वमि केनान: काले जुहुयात्। कथमु खल्चनाहिताप्रार्थणं भवतीति। अनिः स्त्यालीपाकरे दपित्तिवायमुपसमाधाय संपरस्तीर्थाः हुहुलीत्वायमुपसमाधाय भागाविष्ट्रायने देवतायाः: स्वप्नकृत्वच्छुरुप्याहो जुहुयात्। कारं पुरस्तातिश्चतीर्थात् ज्यानीर्वजुहुयात्। तस्येतनैव मन्त्रेऽपि प्राजापत्यो अङ्गः।
father and those who depend upon thee; this is to thee O grandfather and those
who depend upon thee; this is to thee O great grandfather and those who depend
upon thee."

If one is in the latter part of his life, he should pluck out the hair on his body
(and offer). At what age is it to be plucked out? It is to be plucked out after the age
of sixty-six years and eight months.

How is the Pindiapitryajña performed by one who has not set up the fires? He
should cook the Sthālipaka without formally pouring out paddy, enkindle the fire,
strew it around, offer on the fire the oblations, strew to the south of the fire darbha-
blades. Or one should cook the Sthālipāka in the fire-hall, spread the darbha-grass
and offer the balls. Suspending his sacred cord on the left shoulder, he should pray
to the fire with the verse addressed to Prajāpati.

XXIV.33
ĀGRAYANEŚTI

As for (the fact that the teachers) convey the view of Baudhāyana, namely, that
after having released speech with the call to the preparer of the oblation-material
(the Adhvaryu) should offer the Ajyānis,1 at what time should he offer them? Having
gone through the dropping (of rice-grains into the cooking vessel) he should offer them.

How does one who has not set up the fires offer the Āgrayaṇa? One should
cook the Sthālipāka without formally pouring out paddy, enkindle the fire, strew
it around, offer the Āghāras and the Ājyabhāgas and then make offerings to the
deities for the Āgrayaṇa the Sviṣṭakṛt being the fourth offering. If he desires, he may
offer the Ajyānis before Sviṣṭakṛt offering. The sacrificer should consume his
portion with the verse bhadrān naḥ śreyah samanaiṣṭa devāh.2 Or he should seek the
remnants of the offering made by a learned brāhmaṇa. The mantra for consuming
is the same.

1. Five offerings with the verses beginning with satāyudhāya satavīryāya (TS V.7.2.3-4).
2. TS V.7.2.4
श्रेयः समनेष्ट देवा इति। अपि वा श्रुतवतो ब्राह्मणस्य हुतोऽण्या-निःसेत। समानः प्राणमन्तः। कथमु खल्चन्तावराजैं बहिष्णिवराजमन्तः-बहिष्णिवराजामिति जानि यातुः। नित्येनोपस्थाय विराजक्रमैः पदिष्ठेत् प्रोष्य पुनरागम्य विराजक्रमैः रुपस्याय नित्येनोवोपिष्ठेते नैव बहिष्णिवराजमुक्तः-मनात्वं बहिष्णिवराजैं च चित। सो अधः संवेष्यमां सात्यस्य स्युपायी प्रवस्ति। विपरीतनामाये एष भवति। स सिवद्धेऽदत्ते प्रायद्धिं मध्ये पतितमाधिनो द्विकपालस्तम्तमेव परिणेतु। दीक्षणीयायं चेन्नयेन्त्रायणीयामुनिवेतैं प्रायणीयायं चेन्नयेदतिथ्यामुनिवेतैंतिथ्यायं चेन्नयेद्रिश्योमीयस्य पशुपुरोडासामुलमुलः तत्त्रमुनिवेतैं स्यात्। अथ चेन्नीदीक्षणीयायं नयेत्कामितुः खल्चेन काले निविष्पेदित। दीक्षणाधुहुः तैस्थित्र्येन काले निविष्पेत्। अपि वा प्राणीः इतरा। यथेऽ एतद्रौढायनस्य कल्यं वेदाये प्रवस्तः। प्रस्तरणेवास्य सह यज्ञान्भागमुनिप्रहरेतुधुवाय्यो वाच्येन परुषस्वर्यं जुहामवशाय जुहायात्स्तरभूयं यज्ञान्भाग्यो गच्छती। प्रवस्तः। प्रस्तरणेवास्य सह यज्ञान्भागमुनिप्रहरेतुदितिः।

XX.25:1374.19 अथायं पशुः सोपवस्थः। तस्य कः कर्मण उपक्रमो भवती। अजस्यविभ्रिन्दवसाय पड़ोतारः हुल्ला युपाहुः हुल्ला युपः सर्वस्य कुत्त्वा वेदिः विमाय ब्राह्मणपायीयमशत्यायश्चायन्वाद-ध्यात्मेऽपेयादिध्याभिःसंवेष्यद्धेऽदत्ते प्राणत्रस्थे युक्तत्वेति नै बौधायनस्य कल्यं। नाग्निवाद्यायत्न ब्राह्मणपेयायानै संमुख्येन परित्यायात्तापाण निर्मिति संसादयेद्ध्रुवाण दक्षिणात्र उपवेश्ये।
AGNYUPASTHĀNA

How should one understand the praying to the fires known as Antarvirāja, Bahirvirāja and Antarbahirvirāja? Having prayed with the normal mantras, he should pray with the Virājakrama formulas. He goes on a journey, returns and having prayed with the Virājakrama formulas, he should pray with the normal mantras. hereby is spoken about the Bahirvirāja and Antarbahirvirāja.³

(The sacrificer while on a journey) sleeps on the ground, does not eat flesh and does not cohabit. Indeed he has changed the names.⁴

The expiation-rite, namely, the offering of a cake on two potsherds to Aśvins etc. (to be performed in the event of a potsherd being lost) indeed comes inbetween (the performances of the Full-moon and the New-moon sacrifices). One should therefore carry it forward to the end. If a potsherd is lost in the Dīkṣanīyeṣṭi, one should join the expiatory offering to the Prāyaṇiyā. If it is lost in the Prāyaṇiyā, one should join it to the Ātithyā. If it is lost in the Ātithyā, one should join it to the Paśupuroḍāṣa related to the Agniśomīya animal-sacrifice. In this way one should join it to the succeeding rite. If a potsherd is lost in the Agnidikṣanīyi, when should one perform this (expiatory Iṣṭi) ? One should perform it after having offered the Dīkṣāḥūtis.⁵ Or before the Audgrahana offering.⁶

As for (the fact that the teachers) convey the view of Baudhāyana namely that the Adhvaryu should put on the fire the portion of the cake to be consumed by the sacrificer who is on a journey together with the Prastara. He should pour into the Juhū ladle clarified butter from the Dhruvā, and put the sacrificer’s portion into it. The sacrificer’s portion goes along with the Prastara. In this way (the Adhvaryu) should put on fire the sacrificer’s portions together with the Prastara.

XXIV.34
ANIMAL-SACRIFICE

Now this animal (sacrifice) together with the Upavasatha-rite. How does its procedure start? The sacrificer should move out together with the lastling fires (establish those fires) make an offering with the Saḍdhōtṛ-formulas, offer the Yūpāḥuti, fashion out the sacrificial post employing the relevant formulas, measure

³ The Bahirvirāja prayer would be : Virājakrama and normal prayer before going on a journey and normal prayer and Virājakrama after returning. The Antarbahirvirāja prayer would be : normal prayer and Virājakrama before going on a journey and again normal prayer and Virājakrama after returning.
⁴ cf. BaudhŚŚ III.13
⁵ cf. BaudhŚŚX.12
⁶ BaudhŚŚ X.13
तूण्डीम्। प्रणीतेऽऽवैतर्वहेको मन्नेणपिरोषेलोक्षणि: संस्कृत्य पाठ्याणि
प्रक्षेदाध्यन्त निरुपाधिक्रित्यं पर्यंत्रुः कृत्या संयत्स: प्रादेत्य ततम्ब-
वजुहरेत्। सिद्धभाव ऊर्ध्वम्। अथशालीके:। अरण्योग्निःसमरोहोदवसय
मधित्वाम्रिन्विहृवैवेश्वर ठूलोऽस् हुत्त्वा यूपाहुतिৎ हुत्त्वा यूपवरं सयजुरं
कृत्या वेदि विमायणान्वाध्यादृश्वरमुखेस्यवद्भवस्ति:। सात्तहेतुपानि
संमुत्त्वरत परिश्वृणिात्तानाणि निर्यिज्य संसादिवेश्वरमाणिदक्षिणि
उपवेशनेन्तृणिऋ प्रणीतेऽऽवैतर्वहेको मन्नेणपिरोषेलोक्षणि: संस्कृत्य
पाठ्याणि प्रक्षेदाध्यन्त निरुपाधिक्रित्यं पर्यंत्रुः कृत्या गार्हपत्य आज्यं
विलायोपूः शुचि चतुरुः हुत्त्वा यूपाहुतिৎ हुत्त्वा यूपवरं संयत्स: प्रादेत्य
ततम्बवजुहरेत्सिद्धभाव ऊर्ध्वम्। \(24\)।

XX.25:1374.24 स्म्यो यूपो भवतीति। कथमु खल्वस्य
स्त्रस्तिधिमन्नपसशकले इति भवतीति। ऐतस्मित्रववतक्ष्णयादिपि वान्यस्य
तज्जातियस्य वृक्षस्य कुर्यादच्छात एव भवति। प्रक्षेदाध्यन्तम नन्माध्ययेदा
परिव्यवपातूतीवेलायाः परिव्यवेर्दे वम्पपरसमितायम्। पञ्चार्लिन्ध्रभूत्यः
पशुबन्धिका यूपा भवन्त्य नवार्तते।। नवार्लिन्ध्रभूत्य आि:िश्योमका
यूपा भवन्त्यक्वविवशत्त्वयते।। अरुलिन्ध्रतुस्वरलिन्वा निरुपाहुत्वयस्य
पालासो यूपः। किमु खलु प्रवसत:। पशुबन्धः सिद्धतोऽैन सिद्धतीः।
the altar, consume the Vrata-food, and add fuel to the fires. He should adopt the vow, fasten the sacrificial grass and faggot and wait for the next day. Next morning the Adhvaryu should offer a cake on eight potsherds to Agni. This is the procedure prescribed by Baudhāyana. The sacrificer should not add fuel to the fires; he should not adopt the vow (because he has done this on the preceding day. (The Adhvaryu) should rub his palms together and strew round the fires. He should cleanse the utensils and arrange them. He should seat the Brahman towards the south silently. After the fire has been carried forward to the Uttaravedi, the Brahman should sit down with the relevant formulas. The Adhvaryu should sanctify the Prokṣaṇī waters and sprinkle the utensils. He should pour out clarified butter, keep it on the fire, carry fire around (the animal, the sacrificial post etc.), take the wooden sword, move ahead and carry the Stambayajus. The subsequent procedure is as prescribed.

Now Śālikī's view.¹ The Adhvaryu should consign the fires into the kindling woods, move out, churn out fires (at the new place), spread out fires, make an offering with the Saḍḍhotṛ-formulas, offer the Yūpāhuti, fashion out the sacrificial post with the relevant formulas, measure out the altar and add fuel to the fires. The sacrificer should adopt the vow. The Adhvaryu should fasten the sacrificial grass and faggot, rub his palms together, strew round the fires, cleanse the utensils and arrange them. He should seat the Brahman to the south silently. After the fire has been carried to the Uttaravedi, the Brahman should sit down with the relevant formulas. The Adhvaryu should sanctify the Prokṣaṇī water and sprinkle the utensils, pour out clarified butter, put it on fire, carry fire around it, melt clarified butter over the Gārhapatya, purify it, take four spoonfuls into the ladle, put a fire-stick on the Āhavanīya, offer the Pūrnāhuti, take the wooden sword, move ahead and carry Stambayajus. The subsequent procedure is as prescribed.

XXIV.35

The wooden sword is regarded as the sacrificial post. How in that case are the Svaru, and the two chips respectively for the churning and the sacrificial post to be procured? One should chisel these out of this (wooden sword) itself. Or one may cut these out of another tree of the same kind. This (wooden sword used as the sacrificial post) is without Cāśāla. The Adhvaryu should employ the formulas (in respect of the sacrificial post) beginning with sprinkling up to the winding around.

1. BaudhŚŚ XX.25 (Dvaidha) has mentioned two views regarding the procedure of an Animal-sacrifice. While according to Baudhāyana's view the Animal-sacrifice is to be performed on two days, namely, the Upavasātha day and the principal day, according to Śālikī it may be performed either on two days, or may be finished within a single day. Next is laid down the one-day procedure.
XX.29 :1386.8, IV.2 :192.4, IV.8 :216.10, IV.9 :218.13, IV.6 :204.14 नित्रक्ष्यायाय सिद्धकृतमिदामविषेकामटम चतुर्वंतं भवतीति। उपस्तीर्य पुरोडशं देशा कृतवाक्षिकारपेनवमस्य चतुर्वंतं भवति। अथ हैक आचार्या एकादश धर्मामप्यशुव उत्साद्योन्नयन्नवाधानं प्रतीपायनं पृथ्वीं प्रणीतं याजमानाज्यभागी प्रशिवतं यज्ञानाभागब्रह्मभागी चतुर्घा करणं विस्मयक्रमानिति। किमुतु खलु पशुन्ये दर्शितोमा दृष्टा भवत्तिति। प्रक्ष्या गृहाश्च प्रत्येकाय दिशाप्रत्येकाय ज्योति। किमेवति उ खलु मनोता भवति। आप्रज्ञ्रेत्येव बृहातु। कित्वेवति उ खलु वनस्यंति भवति। वैण्य तत्त्वेय बृहातु। कित्वेष्येते वैण्य वै वनस्यंति भवति। 
अथायुद्याहरिति यजो वै विगुरिति। अथाय यशुः सावित्रेषुभो भवत्येकादश प्रयाणा एकादशमाजा एकादशकपालः पशुपुरोडश एकादशा-वदनान्येकादशायायाजा इति। एवं पशुः सावित्रेषुभो भवति। यथो एतचालि: कल्यं वेदयते दरणेर्ग्रीनसमायोहोदवस्येत चेत्त्र चेष्टात्तमादित्योऽभ्यस्तिमयणकथं तत्र प्रायाष्टितं सिद्ध्यतं न सिद्ध्यतं इति। सिद्ध्यतित्रेषुच आहुर्ध हैक आहुर्न सिद्ध्यतिति। यज्ञाभिपीतत एष्ट आकाशो भवति। नैव सिद्ध्यतिति। इत्त्वा अर्थ यशुः सावित्रेषुभो व्याख्यातः॥ ३७॥ एकोनविरेः: ||

XII.19 :984.2 अथात: काम्याप्यशुवन्याख्यास्यामः। को नू खल्वेषामुपालशु भवतीति। य एवाध्येकिकः प्राजापत्यः सावित्रा: सारस्वता: पौष्ण ग्राम्यः पितृदेवत्या द्वारापुस्थित्वा वायव्यः सौर्या वैश्वकर्मणा इति। गृहिष्णयो भवतिति कथमन्त्र प्रायाष्टितं सिद्ध्यतं न
XXIV.37

Whereas after having cut the portions for the Śvistakṛt, one should take portions for Idā, how does the rule of four portions become applicable? One should spread clarified butter, cut the cake into two and pour clarified butter over it. In this way the rule of four portions is observed.

Certain teachers remove the following eleven practices from the Animal-sacrifice: adding of fuel, adoption of the vow, the strewing of the Prāṣṭhā line, the carrying forth of Praṇītā waters, the mantras to be pronounced by the sacrificer, the Ājyabhāgas, carrying Prāśītra to the Brahman, handing over his portion to the sacrificer, also to the Brahman, fourfold division of the cake, and the Viṣṇu-strides. How many Darvī-offerings are there in an Animal-sacrifice? (There are five): Śaḍḍhotṛ, Yūpāhuti, the pouring of clarified butter over the omentum, the offerings towards the quarters and Upayaj offerings.

Which is the divinity of Manotā? Agni, one should say.
Which is the divinity of Vanaspati? Viṣṇu, one should say. It is said, trees belong to Viṣṇu. It is also said, Viṣṇu indeed is the sacrifice.

The Animal-sacrifice is said to be having the character of Triṣṭubh in all aspects. There are eleven Prayāja-offerings, eleven Anūyāja-offerings, the Paśupuroḍāśa on eleven potsherds, eleven cuttings, and eleven Upayaj offerings. In this way the Animal-sacrifice bears the Triṣṭubh-character in all aspects. As for (the fact that the teachers) convey the view of Sālikī that one should move out after having consigned the fires into the kindling woods - if the sun sets during this procedure, is the expiation-rite involved herein or not involved? Some say, it is involved; others say it is not. The sky is surrounded by the sacrifice. The expiation rite is therefore not involved. In this way the animal-sacrifice bearing the total Triṣṭubh character is explained.

XXIV.38

KĀMYA PASUS

Now we shall explain the optional Animal-sacrifices. Which of the Animal-sacrifices is to be performed with the Upāniṣu procedure? Those in the Aśvamedha, the animals to be offered to Prajāpati, Savītr, Sarasvatī, Pūṣan, Yama, Pitrā, Dyāvaprthivī, Vāyu, Sūrya, and Viśvakarman. (If the female animals) are found to be pregnant, is the expiation-rite\(^1\) to be performed or not to be performed? Some say it should be performed, some say it should not be. They have (the foetus as) their fortune. (Therefore the expiation) is not involved.

1. cf. BaudhŚŚ XIV.14
सिध्यतीः इति। सिध्यतीत्येक आहुरथ हैक आहुर्न सिध्यतीति।
एतत्समुद्धय एता भवति। नेव सिध्यतीति। आदित्यां मल्हां गर्भिणीमालभत
इत्यूप्पामध्येमेवेतद्रवति। अपवर्गमि भवतित्येनिद्रातित्येवेदमुकं
भवति। अथेयं दशर्षभा संवत्सरमभि विहिता। प्राजापत्य एवेषां
कहुदर्शयो भवतीति॥ कथमत्र ब्रह्मचर्यः सिध्यतीः न सिध्यतीः इति।
सिध्यतीत्येक आहुरथ हैक आहुर्न सिध्यतीति। संतिष्टे नेव सिध्या-
तीति। पर्यार्पणी भवतीति परिहारसूरित्येक आहु।। अथ हैक
आहुरुजैवेषोक्ता भवति। वेहदिदेयतामाचक्षे।॥ ३८ ॥
सौमापौष्यां तैतत्मालभेते। त्रयाणामेवेष उको भवति।
अधापुदाहरन्ति यस्ततो भवतीति। त्वास्त्रव वडबमालभेते। यमेवेंतं
पुमासः सन्तमधिरोहितसं वडः। विषम आलभेते। देवयजनं वा
As for the injunction that one offers a pregnant (animal) having a dew-lap to Aditi (BaudhŚŚ XII.19). This stands for a female black antelope with white feet.\(^2\)

(The female sheep dedicated to Sarasvatī) “is one whose teeth are not fallen.”\(^3\)

This means that she is not without teeth.

Now this sacrifice of ten bulls\(^4\) is spread over a year. Among these the tawny bull, dedicated to Prajāpati is the tenth. Is the vow of continence prescribed to be observed or not to be observed? Some say, it is prescribed; others say it is not. (As soon as each sacrifice) is concluded, the vow is not to be observed.

(The cow dedicated to Dyāvāpṛthivī for a sacrificer who is expelled from his kingdom for a long time)\(^5\) “is paryārīnī.” Some understand by this a cow who prolongs conception. Others understand a heifer born after a steer. Still others understand a cow whose calf is not living.

XXIV.39

(One who is desirous of cattle) “should offer a tṛaiita animal to Soma-Pūṣan.”\(^1\)

It is said to be one among the three. It is also said to be one which sucks three (mothers).

(One desirous of cattle) “should offer a vaḍaba (horse) to Tvaṣṭr.”\(^2\) A vaḍaba is a horse upon whom, even though he is a male, another horse mounts.

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2. Caland reads ṭśināmadheya. Caland has noted this reading as “uncertain.” He has recorded the variants, and has suggested ṭṣ. This is the feminine form of ṭśa which is once found in AV.4.7. The word ṭśya or ṭṣya is met with in the RV and AV many times. I am inclined to emend as ṭṣyī.

3. TS II.1.2.6
4. TS II.1.4.2
5. TS II.1.4.7
1. TS II.1.1.6
2. TS II.1.8.3
विषम् स्याद्विस्मिन्वा पशुमालभेतापां चौषधीनां च सन्धावलभत
इत्युदकान्त ेत्येक आहुः। अथ हैक आहुः प्रावृषि वा शरदि वेति।
यस्याद्विने शस्यमाने सूर्यो नागिर्वाति सौर्य वहुरूपमालभेतेति।
प्रायणीये चेदतिरात्रे न दृष्येतारम्भणीयस्याहुः। सवनीयस्योपालम्भं
कुर्यादन्त चेदद्वयनीये रतिरात्रे न दृश्येतैकाहिकेः वानुष्यस्योपालम्भं
कुर्यारंपि वोदवसायेतेन पशुना यजते न। इतीन्वा इमे कान्या: पशवो
व्याख्याता:॥ ३९॥ विनंश:॥

॥ इति चतुर्विंशति: प्रश्न:॥
(One who is vying with another should offer a dwarfish goat to Viṣṇu).³ “One should perform the sacrifice in an uneven place.” Either the entire sacrificial place should be uneven, or the spot on which the offering takes place should be uneven. One should make the offering on the conjunction of water and plants. On the border of water, some say. Some others say the one should perform the sacrifice in the rainy season or in autumn.

One should offer a multi-coloured (goat) to Sūrya if the sun does not become visible while th Āśvina Śastra is being recited.

If the sun does not become visible while the Āśvina Śastra is being recited in the Prāyanīya Atirātra (of the Gavām Ayana), one should offer a multi-colored animal as the Savaniya animal on the Ārambhaṇīya day. If it does not become visible while the Āśvina Śastra is being recited at the Udayaniya Atirātra, one should offer it as the Anūbandhya animal in connection with a one-day Soma-sacrifice. Or one should, after having moved out at the close of the Gavām Ayana, perform this Animal-sacrifice.

In this way the optional Animal-sacrifices have been explained.

CHAPTER XXIV ENDS.

3. TS II.1.3.1
कथमु खलु यावजीवप्रयुक्तां चातुर्मण्यांनामनुप्रयोगे
XXI.1:1392.1 भवन्तीति। फाल्गुन्यां वा चैत्राः वा पौर्णामां
शुनासीरीयपरुषा यजेत। अथ वैश्वदेवायोपपसेतु। वैश्वदेवेनेषु
पौर्णामसवैमृद्धाय यजेताथ चेदिष्या पशुना सोमेन वा
यजेत कथं तत्र कुर्यादिति। प्रतिकृष्ठतस्य पक्षस्य
शुनासीरीयपरुषा यजेत। अथैष्टेषामेकन यजेत। अथ
वैश्वदेवायोपपसेतु। वैश्वदेवेनेषु पौर्णामसवैमृद्धायम् यजेतेरति।
यथो एतदौधायनस्य कल्यं वेदयने यावजीवप्रयुक्तान्येव
चातुर्मण्यानि स्युरस्तिर्मिथुननि प्रथमे ते चेव संवत्सरे ब्राह्मण
चरेर्दिति कथमर्गेरणेंपशुबन्धि इति। काममध्यम्या कार्मि
पशुबन्धेनेति। कु उ खलु चातुर्मण्यानि समासं गच्छन्तिति।
राजसूये च चातुर्मण्येषु च सोपेश्वित्येषु बृम्बात्।
अथाघ्यदाहायिनक्षित्याध्यायि रुपिचातुर्मण्यायं यजेत। वैश्वदेवेनेषु
चतुर्थ्यं च वरुणप्रधानसैर्यस्य च नवम्यां च साक्ष्येवाध्यायं
शुनासीरीयपरुषा यजेतेरति। विज्ञायते संवत्सरप्रतिमिव वै
द्वारशारयो भवन्तीति। त्रिपुद्धरीभवन्तीति। तृणीकानि
हान्तरणी भवन्तीति मन्नववु ह बाहुम्। एतदेव
सदन्येरित्संनिपाते विपरीतं भवन्तीति। कु उ खलु करिम्मां
पानां ग्रामे मन्नं लभन्तं इति। प्रेक्षण इत्येव बृम्बात्। सह
हंसिर्मिव। करिम्मपानांग्रामां पर्यग्गु कुर्यान्तु। किंदेवायानि नु
CHAPTER - XXV
CĀTURMĀSYAS

XXV.1

How are the Cāturmāyas, being performed throughout one’s life, performed serially? One should perform the Śunāsirīyaparvan on the full-moon day of Phālguna or Caitra. Then he should observe the Upavasatha day for the Vaiśvadevaparvan. He should perform the Vaiśvadevaparvan and subsequently perform the Full-moon sacrifice and the Vaimṛdheṣṭi. If one proposes to perform the Iṣṭi or an Animal-sacrifice or a Soma-sacrifice, what procedure should one follow? One should anticipate the fortnight and perform the Śunāsirīyaparvan, and then perform any of these. then he should observe the Upavasatha of the Vaiśvadevaparvan.

As for (the fact that the teachers) convey the view of Baudhāyana, namely, that the Cāturmāyas to be performed throughout one’s life, that sexual intercourse is permissible within the intervening period, that one should observe vow only in the first year: how are the Iṣṭis and Animal-sacrifices to be performed? One may perform the Iṣṭi or the Animal-sacrifice (on the appointed day). With which sacrifices are the Cāturmāyas associated? With Rājasūya and Saumika Cāturmāyas.

It is also said that one should associate the Cāturmāyas even with the Dvādaśāha. Having performed the Vaiśvadevaparvan (on the first day), one should perform the Varuṇapraghāsas on the fourth day, the Sākamedhaparvan on the eighth and the ninth and the Śunāsirīyaparvan on the twelfth. It is said, twelve nights are equal to a year.

(In the Vaiśvadevaparvan) the sacrificial grass is tied in three bunches. These initially tied bunches are tied silently. The external binding is to be done with the relevant formula. If any Iṣṭi is being performed combinedly, the procedure should be reverse.

When indeed do the Karambha-pots have mantras employed for the first time? At the sprinkling, one should say. One should carry fire around the Karambha-pots along with the oblations. Which is the divinity for offering the Karambha-pots? Varuṇa, one should say. (By offering them) one gets rid of another Varuṇa through offering. When it is said, astam preta sudānavaḥ, it is suggested that one should gaze at his house.

1. On the tenth day, get initiated on the eleventh and offer Soma on the fifteenth.
2. Whether obligatory, or optional or incidental.
3. Binding the three bunches into one.
5. That is to say, the initial tyings should be done with the formula.
6. TS I.8.3
खलु करमभपापाणि भवनतीति। चारुणानीत्येव ब्रूयात्। ।

XXI.2 : 1594.2
विज्ञायते सन्यमेव वरणप्रययजजयते। अस्तं प्रेत सुदानव
इति गृहान्त्रेक्षेत्रेवेददुरुक्तं भवति। तौ व्यतिवारेण स्तम्भिजुवी
हरेयातमित्वासुरमुक्तश्रुतं यन्तं प्रतिप्रस्थातात्वाच्युं परिभूषितात्।

V.5 : 240.9
सह निरुपत्य स्थित्य स्थित्रस्थातायो निष्क्षिताध्व्यवर्णयस्य
वाच्येदेशेवध्योपतिप्रयन्तानातादायाथ्वेरु। स्वमिथमपक्रमः चे।

तिथिति इ। ॥

अथ्ययं प्रतिप्रस्थाताण्यरे वेदी चाहवनीयं चोपातीत्य
स्वमिथमामादीरो। तालपस्लें: पर्याकृत्येवै हरेयाताम्।

अध्यमुतं: प्रदक्षिणामावृत्येव मैत्रीवादेयतेवेच्छेतेव
प्रतिनिवेष्यते प्रतिप्रस्थातारं ते वेदी प्राचीनमुपयमनो-

V.8 : 246.6
हार। अथैः अध्यायों: प्रक्षणयो दक्षिणेन प्रतिप्रस्थातारं
परिगृहात्साद्येवेदभाष्टिप्रनविभमिः भवति। अथैः
मार्त्यी दक्षिणो वेदै गच्छति सप्तमी हविशामिथिश्रीयते।
कथमेत्याव्यिबतानि भवनतीत। प्रतिकृष्णानम्यन्त्रेण दक्षिणेन
हविशङ्खानमिथारितामुद्रास्येत्। अथैः पुनरधिश्रुत्याभिशारितामुद्रास्यादेयत्।
एवमेतान्याव्यिबतानि
भवन्ति। अथैः प्रतिप्रस्थाताय मार्त्यै दैवस्यः
सकृदेवानालायत्थायमकृदाराण्येवदश्यात्माध्वर्योः कृतानुकारो
भवनतीत। तद्यदिहायासवतीह यज्ञिति तत्प्रतिप्रस्थाताय
कृतानुकार एव। भवति। अथैः मार्त्यै मेक्षणम्यन्त्रात्य
-वेदिकममिः परिगृहात्नुपहरेत्। यथो एतौपनमवस्य कल्याणवेदयते
तुः श्रेष्ठ निष्कासेन चावभृत्यमवेयादिति दैवत प्रदाय
स्विश्वकृतं प्रयाच्छेतुष्ठासंप्रकायादिकानं प्रत्ययेत्। सिद्धमत

V.8 : 248.5
V.9 : 250.5
V.10 : 252.9

XXI.3 : 1396.22
उद्धरणम। अथैः गृहमेघीयो आज्ञमान्यस्थितपक्त इत्यादिनः
संतिष्ठते। तत्र नासित प्रशिष्टम। तूष्णीं समकात्मा—
They (the Adhvaryu and the Pratiprasthåtṛ) carry the Stambayajus moving in opposite directions. The Pratiprasthåtṛ should meet the Adhvaryu moving to and fro.

The Pratiprasthåtṛ who, after having poured down the water (for the Ṭpyās) has taken out half of the clarified butter out of the total quantity poured out by the Adhvaryu, should cause the sacrificer’s wife to recite the relevant formula (namely, mahinām payo’si ...) over his portion of the clarified butter.

Out of the two faggots put on the fire, the Adhvaryu takes out his burning fire and stands up.

XXV.2

The Pratiprasthåtṛ comes up between the Āhavaniya fire and the faggot (in the Adhvaryu’s hand) and takes up his own faggot. The two, turning up by the left, carry forth their respective faggots. From there they turn by the right, and put the two burning faggots as the Āhavaniya fires in their respective fire-places). They return by the same way by which they had gone. (The Āgniḍhra) should carry forth the Proksanī-water to be used by the Adhvaryu from towards the south of the Pratiprasthåtṛ and place them (within the Adhvaryu’s altar). Thus the Pratiprasthåtṛ does not have the Proksanī-water taken up in front of him.

Now the Āmikṣā intended for the Maruts goes to the southern altar, while it is the seventh among the oblations which are put over the fire. In what way do they become unseparated by this (Āmikṣā) ? The Pratiprasthåtṛ should take out this (Āmikṣā) along the front and place it to the south of the oblations without having poured Vājina over it. (Thereafter the Adhvaryu should take down from over the fire the six oblations). Then (the Pratiprasthåtṛ) should again place the Āmikṣā for the Maruts (over the Gārhapatya fire), take it down from over the fire, pour Vājina over it, and place it within the (southern) altar. In this way these (oblations) remain unseparated.

The Pratiprasthåtṛ should cause the Hotṛ only once to recite the puronuvākyā for the divinity and give out a call only once in connection with the offering of Āmikṣā to the Maruts. On other occasions he is understood to have (himself) done what the Adhvaryu has actually done. When in these rites (the Adhvaryu) gives out a call or asks the Hotṛ to recite the yajya, the Pratiprathåtṛ is to be understood to do (these things himself).

(The Pratiprasthåtṛ) should bring the stirring stick pertaining to the Āmikṣā for the Maruts along the front of the fire on the northern altar, and throw it (on the southern fire).

As for Aupamanyava’s view made known, namely, that one should proceed for the Avabhṛtha with the husks of paddy and scrapings (of the Āmikṣā for Varuṇa, it
V.15 : 256.2 कलानिष्ठीन्नग्रावनुप्रहरेत्। अभिवाचनायामविद्यामानावां संधिनीकरेत्तौ दोहेण्यदतिः॥ २ ॥ प्रथमः॥

अध्यायं महापिरुषः। तत्स्य कः कृमणं उपक्रमो भवतीति। बहिःपथज्ञा कुर्यदेववानो गतिपुरूषसि देवपितृब्रह्मिष्टा लोकाणि तिर्यक्यार्थे ते राध्यासामित्तल्पहतो ॥रसोः पृथिवी देवपितृजन्याः हत्यपहतो ॥रसोः पृथिविः अदेवपितृजन्याः हित्येवमेतेष्विधिकरणेणु कुर्यद्यत्र देवाश्र्यो पिताश्र्यो संनिधिपृच्छेदुः। पाणिः समप्रश्रृं त्वरिष्टिर्यायात्प्रत्येकम् निर्मित्रत्व शस्यादयेत्। ब्रह्माण्य दक्षिणात उपवेश्यात्रैैवोत्तरतः उदयानां निधानां जगन्नेन गार्हपत्यम् स्थ्यं निध्यात्स्थ्योपपरि पात्री पात्राः श्रीरीचानवेन्द्रूपार्द्वारबृत्तिः कर्मान्तत्रायत। आप्यात।।

V.13 : 260.15 जगन्नेन गार्हपत्यायेभ्यो निन्येद्वि परिक्रमान्तयेत। ऋच्छिजः।।

V.13 : 260.15 अध्युत्स्तिरन्तरो सग्रेः स्वादथ यज्ञानो तथा ब्रह्माण्यार्थः।।

V.13 : 260.15 अर्पि वार्षीक्रशं एवान्तरो सग्रेः स्वादथ यज्ञानो तथा ब्रह्माण्यार्थः।। क्षितिहरति हविन्याय्येण पुरोदार्श्याम् धानां जगन्नेन धानाः। कर्मभासित।।एवं विपरिहितानामेवेतेष्ठा हितान्नेवैक्कमेंद्रातास्येत्। कु उ खलु।
is implied that) after having made the principal offering, one should offer the Svistakṛt. He should scatter the husks (over the water) and push back the margin of water. The subsequent procedure is as prescribed.

Now this sacrifice to the Gṛhamedhin Maruts begins with the Ājyabhāgas and is concluded with Iḍā. There is no Prāśītra. One should besmear the chips used as enclosing sticks, and put them over the fire silently.

If (in the Mahāpitrjaṇa) a cow feeding an adopted calf is not available, one should procure the milk of a cow in heat.

XXV.3

Now this Mahāpitrjaṇa. What is its procedure? One should procure the sacrificial grass with the relevant formulas. He should employ on the relevant occasions when gods and Pītṛs meet together the following formulas: "Thou art grasped for the gods and Pītṛs;" "O Barhis for the gods and Pītṛs, let me not hit thee along nor across; may I get at the joint."1 "Araru is smitten away from the earth, the place of sacrifice for gods and Pītṛs" "Araru who does not offer to gods and Pītṛs is smitten away."2 (The Adhvaryu) should touch his palms together; strew around (the fire-places and the altar); should cleanse the implements and put them down; should seat the Brahman to the south; put down the water-pot to the north; keep the wooden sword to the rear of the Gārhapatya; a pan upon the wooden sword; should pour paddy into the pan. The procedure beginning with the taking of the winnowing basket and ending with the pouring down of wash-water for the Āpyas is gone through. He should pour down (the wash-water) for the Āpyas to the rear of the Gārhapatya.

The priests walk around. The Adhvaryu should be close to the fire (while walking towards the south along the front). Then the sacrificer, then the Brahman; then the Āgnīdhra. Or the Āgnīdhra should remain close to the fire; then the sacrificer; then the Brahman; and then the Adhvaryu. The oblations are carried around (towards the south); the roasted barley-grains along the front of the cake and the Karambha along the rear of the roasted barley-grains. (The Adhvaryu) should take down the oblations one by one after they have been carried round.

When is (the paddy for) the Tryambaka cakes poured out? After having taken down the oblations (of the Mahāpitrjaṇa) from over the fire, (the Adhvaryu) should pour out with the formula, "I pour out (paddy) dear to Rudra and Ambikā" provided they are to be prepared while reciting the relevant formulas.

1. BaudhŚŚ 1.2
2. BaudhŚŚ 1.11.
V.170:270.17 त्रैयम्बका निरूपणं इति। उद्वास्य हविशिष्ट रुद्रायाम्बकायेः
V.10:254.19 जुग्दि निर्पापास्यति यस्य मन्त्रस्य। कायेति कायं
V.11:256.1 निर्विपेक्षायानुवृत्तीत्यनुवृद्धयात्कं यज्ञस्य यज्ञेतु। क्ष उ खलु
X.1:244.1 त्रैयम्बकायां सौविभूषणं भवतीति। यदेवातो मूत्रा
II.1:66.1 आसंजतीत्यस्मुदित ऋणमुखं ददातीति। महाहविषयं वेदायो
उत्सदीत्यप्रकयक्षे सौम्ये श्वरे स्वन्त्रं तत्रौप्तयतिवचनं।
Sवं एवाधिपयाज्ञानो अग्रिचये सर्वप्रम्राम्याधेर्वच्छन्दं
याज्ञानमानग्नाधेर्वे। ॥ ॥ द्वितीयेऽऽ॥
VI.1:276.1 अग्रियोमनं यक्ष्मण्यं। प्रज्ञचात्मकं कुर्वीत।
थेनार्थकुलशतः स्तातं कुशलं कुर्वीत। यान्यूणायुग्मितहि-
VI.1:276.6 कालात्तिदभयं स्तुस्तानि व्यवहरे दुनाप्रयत्नं। स पुरस्तादेवोप-
कल्पत्रते प्रभूतं तूरवेर्षं पश्चात्यं च स्थायतमनं कुम्बं च
कुरीरं चेति। विदलमु ह कुम्बं भवति जालमु कुरीरस्य।
झार्दास्यं दक्षिणानाम। विज्ञायते चन्द्रोग्नाराह्मं वीरहा।
एष देवानां यो। सोमाभिमिल्लोत्तिति शतेन शीरं निरवदयते
दक्षिणायाम्बनायकायाः तत्वात्माः येव। झार्दशी सा
दक्षिणेत्यथ हैक एकविश्वातिदक्षिणेऽवजन एकविशि
यज्ञायंश्च मितिगत्यमिति वदनो स्थ इऽक सप्तगुनो यजने
सोमद्रक्षणायंयतिशिष्यनूबं यात्रात्सो मध्यत्। तदंपि
झार्दशये विज्ञायते प्रसपंगमृत्थितं सुमेधामिति। ॥ ॥
He should pour out (paddy) for a cake to Ka with the formula, “I pour out to dear Ka.” (The Ṣatṛ) should recite the puroṇuvākyā (when the Adhvaryu gives out the call), “Do you recite the puroṇuvākyā for Ka.” He should recite the yājyā (when the Adhvaryu gives out the call) “Do you recite the yājyā for Ka.”

When does the Śvistakṛt offering of the Tryambaka cakes take place? When one puts them into a wicker basket.

As for the injunction that (the sacrificer) gives away a bull (as Dakṣini) before the conversation (between the Adhvaryu and the Āgni) : it is to be given away before the conversation at the Mahāhavis sacrifice.

Excepting those directly prescribed in the respective ritual, no other duties of the sacrificer are intended in the Mahāpiṭurajña, the Animal-sacrifice and the Soma-sacrifice.

Whatever duties a sacrificer is required to perform in respect of the piling up of the altar, are laid down in the Agnicayana itself.

Whatever duties a sacrificer is required to perform in respect of the setting up of fires, are laid down in the Agnyādheya itself.

XXV.4
AGNIŚTOMA

One who is going to perform the Agniśtoma should prepare himself. He should establish good relations with one with whom he is in disharmony. He should either settle such debts as have become due for payment or have the time for repayment extended.

He procures beforehand ample grass and bamboo, animals, clarified butter, earthen vessels and ots, a Kumba and a Kurīra. Kumba is split (bamboo) and Kurīra is a woven web. A hundred and twelve cows as Dakṣini. The Chandoga Brāhmaṇa¹ says, “One who presses Soma is the killer of the hero among the gods. By a hundred (cows) he gives the hero his share. With ten he gives to the Prāṇas their share. With the eleventh (cow) he gives the share of himself. The twelfth (cow) is indeed the Dakṣini. Some perform the sacrifice in which twentyone cows are given as Dakṣini, because the Yajñāyajñya Stotra (the last one in the Agniśtoma) comprises twentyone Stomas. Some perform the Soma-sacrifice with seven cows as Dakṣini—the first cow for purchase of Soma, the second offered to the guest Soma, the third as Antubandhyā and four (as Dakṣini) in the middle. It is said in the Ṛgveda,² “(Saptagu Āṅgiras says) the will to praise (gods) comes to me-Saptagu doing pious deeds and intelligent ... “

1. TāṇḍBr VI.1.12
2. RV X.47.6
VI.1:276.9 अथातो देवयजनकल्यः स एतदेवयजनकल्यं जोशयते पुरस्तादुस्मनृपमुपन्हितमविसृज्यार्द्धविनिर्णयमसुप्रितम-भज्जुर्मवल्मीकं बहुलौषधि यत्रान्यायन्यो ओषधयो व्याविका: स्यु: प्रागुक्तप्रवण यथा चाल्वालसारिणीरापः स्युनातिप्रवणं यथामाध्यपत्युपर्यात्समन्तिकं देवयजनं न बिन्देयु:। तदोत्तर प्राचीनवर्शांशं शास्तं मापयति। कृतिका: खलिमाः प्राची दिशं न परिजहति तासां संदर्भने माप्येदित्येतदेकं श्रोणसंदर्भने माप्येदित्येतदेकं चित्रास्वायोर्तरेण्येतदप्रत्। दिखवतीकामा भवतीति। द्राक्षरीवैशा दिखवतीकामा भवति। अथापूर्दाहरण्ति कंशानामेवातीकामा। अशुरुः। और स्तोभोः प्रातः सवनं वहत इति त्रैंकृप्तस्थानोऽप्रातः सवनं वहतः। पञ्जदशसङ्ख्याः माध्यनन्ति सवनं सप्तदशैकविशो तृतीयस्वानम्। एष एव संश्चतुषोभो भवति चतवारो हि स्तोभो भवन्येष एव सना.शस्त्तस्तोभो भवति द्राक्षर हि स्तोभाणि भवति। यथे एतदैपमन्यवस्य कल्यं वेदन्ते पुरस्तादेवदीर्घः विध्यगतेषु देवयजनमाध्यवेदन्तियो दिखवते सा वा इति सर्वेव वेदिरिति।॥५॥ तृतीयः।॥

VI.1:276.11 करी खलु दौष्ट्रेनाबृह्येनां शुर्याः करण्यां दिखवति।

XXI.1:1414.12 व्युपनिधाय संभारामारूक्त पाणिसंसारसनातु। न ज्ञानानं ब्रतमुन्याशयं न पत्नीं संन्यातौ विधामान्यत्र दीप्तियाः ब्रत प्रणुद्वे।

VI.3:282.2 सर्वेश्व ब्रजोपायनीया भवतीतिहित्रुपु पत्नसंस्थते न ज्ञानानां करोति न ब्रह्मामामिति ध्वमिया: श्रोणोज्ञानविवेताऽवुकौ भवति। किमुपक्रममणो यज्ञमाशियं वदेदित्यथापि सुभिक्षो ब्रजोपायनीयस्य भवतीति। कस्मै किंग्
XXV. 5

Now the procedure (of the selection) of the sacrificial place. He chooses such a sacrificial place which has water to the east, which does not have saline soil, is not of a mixed nature, not fissured, not barren, without holes, without cracks, without anthills, with ample vegetation, where various plants are intermixed, is sloping towards the north-east so that the water should be flowing towards the Cātvāla, not too much sloping, in whose front another sacrificial place bordering to the selected one would not be sought. Here an eastward-pointing shed is measured. The constellation Kr̥ttikā (Pleiades) does not swerve from the east. One should measure at their sight—this is one view. One should measure at the sight of the constellation Śravaṇa—this is one view. There is another view that one should measure at the sight of the interval of the constellations Citrā and Svāti.

As for the injunction that (the shed) has openings towards the quarters\(^1\); it is said that one should make the openings of bamboo.

As for the injunction that “two varieties of Stomas accomplish the morning pressing:”\(^2\) The Trīṛt and Paṅcadaśa Stomas accomplish the morning pressing. The Paṅcadaśa and Saṁptadaśa Stomas accomplish the Midday pressing. The Saptadaśa and Ekaviṁśa Stomas accomplish the third pressing. Thus the Jyotisṭoma is characterised by four varieties of Stomas; because there are four varieties of Stomas. This again comprises twelve Stomas; because there are twelve Stotras.

As for the view of Aupamanyava which they convey, namely, that (the sacrificer) should enter into the sacrificial place before the fires have been spread into three fireplaces: it is said that this entire (earth) is the altar.

XXV.6

The offering to Agni-Viṣṇu is prescribed to be made before or after the initiation in water (apsudikṣā). When is the sacrificial grass to be formally procured for the Dīkṣaṇīyeṣṭi? One should procure it after having variously placed the substances and before the touching up of the palms. The Adhvaryu does not administer the vow to the sacrificer, does not gird the sacrificer's wife; he leaves out the vow in favour of the initiation for a Soma-sacrifice. The entire Iṣṭī takes the place of the administration of the vow, and the subsequent girding of the sacrificer's wife. The Adhvaryu does not provide for the sacrificer's portion nor for the Brahman's portion because these two are said to be effecting the blessing. And how can one introducing the sacrifice utter the blessing? The sacrificer who is worthy of being

1. TS VI.1.1.1
2. TS VII.1.1.1
VI.3:282.4 सुभिक्षायवेयेव्यजमानभागस्य खलूत्साद्वज्रहाभाग
उत्सीदति संयुक्तो होतो यजमानभागब्रह्मभागाविति न
बहिष्कर्द्ध पुरोडाराः करोति नामोहार्य याचतीति।
दक्षिणोकावेयेवेतावुको भवतः। अन्या उ खलिवह दक्षिणा।

VI.3:282.5 प्रतिख्याता भवति। न फलीकरणाहोऽने चरति न
संभाल्युजुरुहोतीत्यत्तत्तपरिक्रमिणावेयेवेतावुको भवतः।
किमुपक्रममाणो यज्ञमतं परिणयेदिति। न पूर्णपात्रे

VI.3:282.5 यजमानं वाचयति न विषुक्रमानक्रमत इत्यवृत्तोऽक्षः खलु
पूर्णपात्रो भवत्यन्तः। खलिवहवृश्चः प्रतिख्यातो
वहत्तपरिक्रमिणो विषुक्रमः। किमुपक्रममाणो यज्ञमतं
परिणयेदिति॥ ६ ॥

VI.4:282.11 द्वादश वातस्वन्धायुदयचछत्रितः। कतर्मानि
खलिवानाः वातस्वन्धाः भवतः सहस्येः एव सुवाहुतीर्मयत्र
स्वाहाकाराद्यिति। अथापूर्युदाहरन्ति समानसङ्ख्याः। प्रक्रियोऽपि
tितिस्य देवतास्यानि द्वादश। अथेते कृष्णामिना नौरहं
भवत्याच्य जानेतत्तपर्थत एवाभिसर्पेद्वर्तिते। प्रति रत्नं यथा
नावमु नर्तं चेत्तमेध्यं पश्चेदवहनीयेवेतेतेन यजुघोप-
तितं। अथेतानि। देवस्यानि व्रतानि सायमुपक्रमाणि
प्रातःबधानिष्ठोपयोपस्यातिप्रातःप्रक्रमाणि सायमपवर्गाण्य

VI.4:282.16 वर्त्ते॥

VI.4:288.2 नावमु नर्तं चेत्तमेध्यं पश्चेदवहनीयेवेतेतेन यजुघोप-
तितं। अथेतानि। देवस्यानि व्रतानि सायमुपक्रमाणि
प्रातःबधानिष्ठोपयोपस्यातिप्रातःप्रक्रमाणि सायमपवर्गाण्य

VI.4:288.2
administered the vow has already consumed heavy food. What is the point in giving a portion to one who has consumed heavy food? Because the sacrificer’s portion is suspended, the Brahman’s portion also becomes suspended. The sacrificer’s portion and the Brahman’s portion are indeed joined together.

As for the injunction that the Adhvaryu does not keep the cake on the Barhis; the sacrificer does not ask for the Anvahārya cooked rice. Those two are said to be the Dakṣinā. Here separate Dakṣinās are spoken of. As for the injunction that the Adhvaryu does not offer the chaff of rice, nor the Samistayajus: These two rites indicate the termination of a sacrifice. How is it that while one is commencing a sacrifice, he should conclude it? As for the injunction that the Adhvaryu does not make the sacrificer recite the formula at the pouring down of the Praṇītā goblet: the sacrificer does not stride the Viṣṇu-steps. The pouring down of the Praṇītā-goblet is said to be the Avabhrtha-rite. Here an independent Avabhṛtha is prescribed. The Viṣṇu-steps indicate the conclusion. How is it that while one is commencing a sacrifice, he should at the same time conclude it?

XXV.7

The Brāhmaṇa says, “The twelve Vātsabandha (words) lifted up (the sacrifice).” Which are these Vātsabandhas? (The words) except svāhā (in the four formulas employed) for the offerings of spoonfuls. It is further said, Agni is common (to all the four formulas ākūṭai prayuṣe etc. There are eight divinities in these four formulas. This makes nine). In the verse (āpo devīr bḥatir ...) there are three divinities. That makes twelve.

The skin of a black antelope is said to be a boat. Having bent his knee (the sacrificer) should crawl over it by the side towards the southern hole (i.e. fold of the foreleg) as one gets into a boat.

If (the sacrificer) gazes at an impure substance at night, he should pray to the Āhavaniya with this formula. Now these vows pertaining to the initiation are to be commenced in the evening and to be terminated in the morning. Those pertaining to the Upasads are to be commenced in the morning and to be terminated in the evening.

1. BaudhŚŚ VI.3
2. TS VI.1.2.1
3. Sāyana in his commentary on TS I.2.2.1 understands by the word dvādaśa the twelve words constituting the Anuṣṭubh verse viśve devasya netur ... . When the Brāhmaṇa speaks about the Anuṣṭubh Re consisting of twelve words, why should the Karmānta speak about the twelve divinities mentioned in the Yajus-formulas? Bhāṭṭa Bhāskara calls this verse as catuspadā.
4. Namely, abaddham mano dāridram caksuḥ ... TS III.1.1.1
VI.7:288.16 दैक्षं व्रतं परशित्रित्वैव व्रत्येदाहवनीय धैर्यपुराणग्रन्थं हृदयं स मानुष्यस्यात्मिति ॥ ७ ॥ चतुर्थं: ॥

VI.10:290.19 अध्यायं प्रायणीयं: । तस्य क: कर्मणं उपक्रमो भवतीति । बहीर्युज्ञा कुर्यावाद्य पुरस्तादयुक्तं स्वात्यायणी संमृणीत परिस्तृणायायत्प्राणि निर्पिन्यं सचासद्यते । ब्रह्माणं दक्षिणं उपवेश्यायौऽवतं उदपतं निधाय जयजनेन गार्हपत्यं स्थं निद्ध्वात्स्योपरिपत्रं पार्थं पात्रं ब्रह्मीनायब्यते । शूर्पादानप्रभृतिः कर्मन्तत्स्तायं आ प्रस्तन्तनातु । प्रस्तन्तनानां कर्म कृत्याहवनीयं सूचाहुतिः हुतोपनिक्रम्य स्पश्रेणुमुद्याभिभिप्रज्ञ तित: पवित्रमप आनीयाधिष्ठित्व तित: पवित्रतं पृष्ठुलनावपद्धारणिर्विशेजः भाज्यमध्येऽदुभयं पर्यः क्रुद्धा स्वप्नहस्तत: प्राणेत्य स्तम्भयुज्ञरूपसिद्धात् ऊँचवं शंक्वन: प्रायणीयं: सांततिते। को नु खल्वस्य कर्मणो उवशेषो भवतीति । आ सत्वां विमोक्षाश्चर्हविषमायनिनयं विन्यत इति स्थालीभिषेष्व चरिरं निर्विपिदितं न बौड्यायनस्य कल्पः ॥ किंदेवत्या उ खलु पदाहुतिर्भवतीति । आश्रयीवेश्च वैष्णवीवेश्च क्राजापत्येष्च वामदेवत्येव बूमात् ॥ कृष्णयोगोत्सुकवृत्ति सोम-विध्रेविषमन्तरेन भूमकेन विध्यति । राजानं प्रत्यपोषीजनान ॥ ८ ॥

वयः सुपरि उपसेदुरिन्द्रविध्ययतः । अथ यदि न सोमविनुक्ती स्वप्तोपर यूपपाब्दकारं पलाशशाखां निहत्य समूपनांह राजानं पलाशशाखाः समास्योपाभीवतः यदि कालोप्रसारसंयुक्तो व्याहरेश्वरित्वाणि वा त्वरध्यायिति
(The sacrificer) should consume the milk pertaining to the initiation under an enclosure. The Agnihotra is first to be offered into the Āhavanīya “lest he would bear a grudge with me.”

XXV.8

Now this Prāṇyīyeṣṭi. How is its procedure commenced? (The sacrificer) should formally fetch the sacrificial grass if it is formerly fetched in an informal manner. He should rub his palms against each other. He should strew around the fire-places. He should cleanse the implements and put them down. He should sear the Brahman towards the south, keep a pot full of water towards the north, and place the wooden sword to the rear of the Gārhapatya fire. A pan upon the wooden sword; he should pour paddy into the pan. The procedure from taking up of the winnowing basket upto the dropping of the husks is gone through as usual. Having done the rite ending with the dropping of the husks, he should offer a spoonful on the Āhavanīya, go out, give out the call, come back, pour water (into the cooking vessel) across the strainers, keep the vessel over the fire, and pour the paddy into it across the strainers. He should pour out clarified butter (into the vessel); keep (the vessel of) clarified butter over the fire. He should carry fire round both (the clarified butter and rice), take the wooden sword, move towards the east and carry the Stambayajus. The subsequent ritual is as prescribed. The Prāṇyīyeṣṭi is concluded with the Saṁyuvāka. Which part of this rite is held back? The pouring down of wash-water in respect of the cooked rice and oblations does not take place until the ‘release’ of the ladles. The Adhvaryu should pour out paddy with vessels this is Baudhāyana’s view.

Which is the divinity for the offering over the foot-print (of the Soma-purchasing cow)? Agni, some say; Viṣṇu, others; Prajāpati, still others. Vāg is its divinity, one should say.

One strikes the Soma-seller inbetween his eye-brows with the black tuft of wool.

The sacrificer covers the Soma.

XXV.9

With the verse, “(The sages) bearing the form of strong-winged bird (approached Indra..." If there is no Soma-seller, one should fix a twig of Butea frondos a in front of the spot for raising the sacrificial post, tie up the Soma, hang it upon the twig of Butea frondos a and sit by its side. When some one calls out “quick,” “hurry up,” “start,” one should take up the Soma. The conversation should not take place. That person should be taken to be the Soma-seller.

1. TBr II.5.8.3
वा कृत्तवति वा तद्राजानामाददीत । न संवादां आवर्तस्य
सोभिनिर्धी स्याद्येवं प्रथमा सुब्रह्मण्योकारान्तीहैत्योका
भवति । अधायमातिथ्यस्ततः कः कर्मण उपक्रमो भवत्तीति।

वर्त्त्वाऽजुपि कुर्यादिदृश स्याद्येवं जुक्तं स्याद्याशी संमृशीत
परिस्तृप्तियात्मात्राणि निन्धीश्च संसादयेतु । ब्रह्माण्य दक्षिणात
उपवेश्य दक्षिणातमन्दवाय विमुच्यते अन्तरत उपदानं निधाय
जननेन गारिहितवः स्यां निद्रायात्माकोपरि पात्रि पात्रां
ब्रीहीनावपेतु । शूपीदानप्रभृति कर्माध्यस्तेत आ प्रस्तन्दनातुः
प्रस्तन्दनात कर्म कृत्वोऽर्तमन्दवाय विमुच्य राजाम
प्राप्तवेति दक्षिणात्माशन्यमिकं कर्म जान्यादाः संप्रेणात्कृष्णा-
जिनावधवनेवात्तिथ्य च प्रतिपद्यते । सिद्धमयित उध्वर्म्
]\[ 9 ] पञ्चमः \[ ]

स दर्म्युजीलुमुद्वद्धे । कतर्तु खल्वद्य दर्म्युजीलु
भवतीत । यदेवैव चौदानयोंऽन्तिशान्तीति । सप्त गिरीन्
भिन्नेति । कतमो नू खल्वमेव गिरीयो भवत्तीति । प्रयाजानूयाजा
एवेताः उका भवत्तीति दीक्षणियाः । प्रायणीयाः आतिथ्याया
अग्रीशेयोमौयश्वेति । अथायुद्धार्तनि दीक्षणिया प्रायणीया-
तिथिप्रस्तो अग्रीशेयो । सप्तम इति । यजो देवेभ्यो
निलायेति । कतमो नू खल्वयं यजो भवत्तीति । य एवेष
इदानि आतिथ्यः संजीते । तं देवा हस्तान्त्रश्वाच्छवे-तिति ।
यदेवैवैतानूणात्र सम्मृशान्तीति । तमिन्द्र
उपयुप्त्यक्रमादिति । यदेवैवहृत्यक्ष्रान्तिति । तमेभ्यो
यज्ञ एव यज्ञमाहर्दिति । कतमो नू खल्वयं यजो यज्ञमाहर्दिति-
ति । दीक्षणिया प्रायणीयातिथिष्येष एव यजो यज्ञमाहर्दिति।

वराहो ुयं वाममोष इति सुस्मत्यं वर्षितं तद्द्राजानां वामः
Now this first Subrahmanya. It is pronounced so as to end with the utterance om.

Now this Ātithyeṣṭi. How does its procedure commence? (The Adhvaryu) should formally procure the sacrificial grass if it is formerly procured informally; should rub his palms; should strew (the fire-places); should cleanse the implements and put them down; should seat the Brahman to the south; should release the south-side ox (of the Soma-cart); keep a pot full of water towards the north; should keep down the wooden sword to the rear of the Gārhapatya; keep a pan upon the wooden sword and should pour paddy into the pan. The procedure is gone through from the taking up of the winnowing basket until the dropping (of the husks). He should go through the procedure ending with the dropping of the husks, release the north-side ox, and bring in king Soma (into the Prāgayamsa shed). Further rite of the Agniśṭoma should be understood as prescribed until the call. The rite pertaining to (the preparation of the oblation for) the Ātithyeṣṭi commences with the shaking of the skin of black antelope. The subsequent rite is as prescribed.

XXV.10

(As for the Brāhmaṇa)1 “Having rooted out a bunch of Darbha-blades”: how big indeed should this bunch be? It should be so big as the Adhvaryu holds over the hair near the ears of the sacrificer. (As for the Brāhmaṇa)1 “having rent the seven mountains”: which indeed are these mountains? The Prayājas and the Anūyājas themselves of the Dīkṣāniyeṣṭi, the Prāyanīyeṣṭi, the Ātithyeṣṭi and the Agniśomiya animal-sacrifice are intended here. It is also said that (the Prayājas and Anūyājas of) the Dīkṣāniyeṣṭi, the Prāyanīyeṣṭi, the Ātithyeṣṭi, (three) Upanas (constitute the six mountains, and those of) the Agniśomiya animal-sacrifice the seventh. (As for the Brāhmaṇa)1: “the sacrifice concealed itself from the gods”: which sacrifice indeed is this? It is this Ātithyeṣṭi which is concluded with the Ídā. (As for the Brāhmaṇa)2 “the gods desired him, holding together their hands”—(this is symbolised in) that they together touch the Tānūnaptra clarified butter. (As for the Brāhmaṇa)2 “Indra stepped beyond high above”: (this is symbolised in) that they perform the Upanas. (As for the Brāhmaṇa)1 “The sacrifice itself brought forth sacrifice unto them”: Which sacrifice indeed is this which brought forth sacrifice? (It is) the Dīkṣāniyeṣṭi, the Prāyanīyeṣṭi and the Ātithyeṣṭi. This sacrifice itself brought forth the sacrifice. (As for the Brāhmaṇa)1 “This boar is the plunderer of the desirable (wealth)”: The Soma-pressing day is the most pre-

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2. cf. BaudhŚŚ VI.17: mā rājānam cā’havanīyam cā’ntareṇa etc.
3. BaudhŚŚ VI.18
1. TS VI.2.4
बसु मुणातिति । के नु खल्वात्तिथ्यायानूयाजः भवनाति । उपसद इत्येव बृयात् । किंदेवत्या उ खल्लुपसदो भवनातिति । आयश्य इत्येव बृयात् । कथमु खल्लुपसदामुपक्रमो भवनातिति । बहिर्यजुणा कुर्यादादि पुरस्तादयुभेक्तः स्थात्त्वाणि समूहशित परिस्तुलीयत्पात्राणि निर्णित्य संसादेयेतान्य तिति । संस्कृत्य पात्राणि प्रक्षेदाय्यं निरुषमार्थिष्ठित्य पर्यर्थि कृत्या स्वयंहस्तः प्रादेशित्य स्मवये-जुहीरतिसिंहमत ऊध्वनमृ। यथा प्रक्षुल्यामेवं न्यायालमुपसदि खुच: सादवेध्यूढः हितीत्वा यशांध्यूढ़तरामूर्तीयस्य संत्वरमाणि इवोपसदितः। प्रचरधुनकृतमादिनियेर्दपमाग्राहु-लीभि: । सुवमादायस्यनिसिवोपसदं जुहुयातिति ॥ १० ॥

क उ खल्वग्नीशोमीयस्य बहिर्यजुणा कुर्यादित्युद्दास्य प्रवर्ग्य प्रागाहवनीयस्य प्रणयनात्। सनीयेह्य व्यवहारसुराणित्यायुविच्छय्य आहवनीये गार्हपत्ये पद-तृतीयमुपवेदेवमुपमनीषु । अथेयमूदुम्बरी स्थूलणा यजमानेन संमिता काया भवत्वश्च यूणो यजमानस्य-रलिपिबिम्बितो भवति । सोपर इत्येवे उस्ते हैचितति कुर्यादुपवर्ते तु परिलिख्य पाणि समूहशित परिस्तुलीयात्त्वाणि निर्णित्य संसादेयेतलोक्षणि: संस्कृत्य पात्राणि प्रक्षेदाय्यं निरुषमार्थिष्ठित्य पर्यर्थि कृत्या खुच: समार्थि । ता उत्तरेवदेव हरन्ति प्रोक्षणीक्ष । अथ प्रतिस्थाता पल्ली-मध्यस्यन्तोहोत्तौरोडाशिकेनानां गार्हपत्मीक्ष्येदथ्येवमाध्यमवेशात्त्वाय्यो दुक्तेवेश्चकृतयो मुपवच्चित्ते तेजो स्सीति। अथैनच्छकलेनोपयत्त्य हरेते जो नु प्रेहीति।
eminent of the days (of a Soma-sacrifice). It robs the sacrificer of the most desirable wealth. Which indeed are the Anūyājas of the Ātithyeṣṭi? One should reply, they are verily the Upasads.

Which is the divinity of the Upasads? Agni, one should say. How does the procedure of the Upasads commence? One should formally procure the sacrificial grass, if one has formerly procured it informally; should rub the palms; should strew around (the fire-places), cleanse the implements and put them down; should heat water and sprinkle the implements; pour out clarified butter (into the vessel); put (the vessel) over the fire, carry fire around it; take up the wooden sword, move eastwards, and carry the Stambayajus. The subsequent procedure is as prescribed. He should place the ladles in the first Upasad in the manner in which he placed in the norm. Farther in the second Upasad and still farther in the third. They should proceed with the Upasad rite hurriedly. They should not care if something is left out. The Adhvaryu should hold up the spoon with finger-tips, and offer the Upasad-oblation as if throwing.

XXV.11

When should one formally procure the sacrificial grass? After having disposed of the Pravargya-utensils and before the carrying forth of the Āhavaniya. He should moreover drive away the calves from their mothers for the milk for the Savaṇiyapurodāsas. After the Āhavaniya fire has been divided, the Adhvaryu should put into the Gārhapatya fire-place one-third of the earth of the foot-print of the Soma-purchasing cow, and another one-third into the supporting earth (for the Āhavaniya to be carried forth).

The post of Ficus glomerata is to be made as high as the sacrificer. The sacrificial post is to be measured by means of the elbow of the sacrificer. According to some teachers it is to be measured including the underground portion. He should do these things at this stage.

After having traced the hole for the sacrificial post, the Adhvaryu should rub his palms; he should strew around (the fire-places); he should cleanse the implements and put them down; he should sanctify the Prokṣaṇi-water and sprinkle the implements. He should pour out clarified butter (into the vessel), place (the vessel) over the fire, carry fire around it, and cleanse the ladles. These and the Prokṣaṇi-ladle are carried towards the Uttaravedi. The Pratiprasthāṇī should put the girdle round the waist of the sacrificer's wife with the formula from the Paurodāśikakāṇḍa. He should make her gaze at the Gārhapatya and at the clarified butter, and carry forth the clarified butter. He should take hold with "thou art lustre" of the clarified

1. Namely, āśāśāṇā saūmanasam ... TS I.1.10.1.
2. TS I.1.10.3
अथैनदाहवनीये शर्याभद्रप्रिस्ते तेजो मा विनेदिति।
अथैनदृव्वतोत्तरेण प्रोक्षणीः सादधित्वाभ्येकैतत्तुनुपुर्याद्यवत्तीभ्या प्रोक्षणीः।
प्रसिद्धमाहवनीयस्कारे पृष्टदायवन्त्याध्यायनि गृह्वितेति सिद्धमत उल्लघम्।
यथे पृथ्वीाणके: कल्यं वेदयते पतनिशाल एवाम्रीोफस्याध्यायनि गृह्वितानि
खरे सादयेदिति समन्वयनीय वासमन्वयनीय वा पुरुणगाहपत्यं

XXI.15:1424.14
पाणी समृष्यति परिस्तुपृणायात्मक्राणि निर्मित्य संसादेयेश्रोकर्षणीः संस्कृत्यं पात्राणि प्रोक्षेढेयां निरुपाधिशिश्रृत्य
पर्यं पृथ्वी सातु: सांज्ञ्यां। तत्र अग्रेव सह संसादगत्ति
प्रोक्षणीश्र। न प्रतिप्रस्थाता पतनिशाब्दं द्वादशार्गा
शिशकेन। नेनां गार्हपत्यमीक्रवेद्येनामाज्यमवेष्टितवाच्छे
नोदुवेत्तत्त्वाय तदवेशितमुप्यवच्छीते तेजो उसीति।
अथैनच्छकलेनोपयत्त्वा हरेतेजो चनु प्रेमहीत्येनमहापत्त्वे
शिश्रायद्रस्ते तेजो मा विनेदित्येनन्दृव्वतोत्तरेण प्रोक्षणीः
सादधित्वाभ्येकैतत्तुनुपुर्याद्यवत्तीभ्या प्रोक्षणीः।
प्रसिद्ध गार्हपत्यस्कारे पृष्टदायवन्त्याध्यायनि गृहिव्व। || ११ ||

VI.30:342.6
परिकर्मिभ्यं उत्त्रदाय। ब्रह्मणे रज्जामुत्त्रवच्छेत्।
संप्रच्छनेशू सुवतुहौ जुहुयात्। संप्रच्छनाश्रेष्ठ गच्छे
युराहवनीयाद्याजा दक्षिणाध्या: स्वादधित्वः मर्गवावायः
व्यान्तुरराध्यायां ज्ञ्यायां याग्निधिक्षणाध्या: स्वादधीर ग्राहानुवाववायः
राजाभ्यं ग्राहोवाववायः न्युनतरराध्यायां वाज्यायानि।
पूर्वं द्वारोपनिष्क्रमयोत्तरेण सदरः परित्याग्राहागरे उप्रूँ
निधायाभिहूः त्वेकाम प्रोक्षणीस्तम उत्तरेणार्घ्रीस्यं दिखिण्यं
प्रतिपद्ते स्वज्ज आध्येराहवनीये हुतेव्रम प्रोक्ष केदे
प्रोक्ष्यांबहिर्रास्तं प्रक्षोपनिहन्य पुरस्तादाध्यायां
प्रस्तरं गृहितप्रश्विनबहिः स्तीत्वाप्रस्तरपाणि: प्रार्कर्मिभ्या
butter gazed at by the sacrificer’s wife. Supporting it with a chip of wood, he should carry it with the formula, “Do thou follow the lustre.” He should place it over the Āhavaniya with the formula, “Let Agni not remove thy lustre.” He should carry it, place to the north of the Proksanī-water, gaze at it, and purify the Proksanī-water by means of the two strainers with which clarified butter has been purified. He should take up into the ladles clarified butter together with the Prśadājya. The subsequent procedure is as prescribed.

As for Sāliki’s view made known, namely, that the sacrificer should take up clarified butter into the ladles in the shed of the sacrificer’s wife itself and place them on the mound: (the procedure to be followed is that) the Adhvaryu may or may not put a part of the (old) Gārhapatyā fire into the Āhavaniya (i.e. new Gārhapatyā); he should rub his palms; should strew around (the fire-places); should cleanse the implements and place them; should sanctify Proksanī-water and sprinkle the implements; should pour out clarified butter (into the vessel), put it over the fire, carry a firebrand around, and cleanse the ladles. The ladles and the Proksanī - water are placed together. The Pratipratsthāt should not put a girdle round the waist of the sacrificer’s wife with the formula from the Paurodāśikākāṇḍa. He should not make her gaze at the Gārhapatyā. He should make her gaze at the clarified butter, and should carry forth the clarified butter. After the sacrificer’s wife has gazed at it, he should take hold of it with “Thou art lustre.” He should support it with a chip and carry forth with “Do thou follow the lustre.” He should heat it over the Gārhapatyā with “Let not the fire deprive thee of the lustre.” He should carry it, place to the north of the Proksanī-water; should gaze at it and purify the Proksanī-water by means of the two strainers with which he has purified the clarified butter. He should take up into the ladles clarified butter together with the Prśadājya near the Gārhapatyā.

XXV.12

He should hand them over to the assistants and the Soma to the Brahman. After a canopy has been held over (the heads of the sacrificer and his relatives), he should offer two spoonfuls. With the canopy held over, they should proceed up to the Āhavaniya. Soma should be on the southern side, then the fire, then the pressing stones and wooden cups; the ladles of clarified butter on the northern side. Or the fire may be on the southern side, then Soma, then pressing stones and wooden cups and the ladles on the northern side. The Adhvaryu should go out by the eastern door, move round along the north of the Sadas, put the fire into the Āgnidhrīya fire, make an offering upon it, hold the ladle in his hand and proceed along the north of the Āgnidhra-chamber. Those holding the ladles follow him. The Adhvaryu makes an offering on the Āhavaniya, sprinkles the faggot, sprinkles
काश्यपमयान्यप्रियदीन्यपरिध्यायोऽवेषसमिधावः भाषिकृति विद्वृत्ती प्रस्तरमित्येतत्समादय प्रदक्षिणावर्त्य पूर्ववा द्वारा हविद्वान्न प्रछोदराचरंखरस्य बहिमुद्गित्स स्त्रृणोऽव्रहिष्ठि विद्वृत्ती। विधृत्योराश्रवालं प्रस्तरं प्रस्तरे जुहू बहिष्ठोतरा एता असदनिति समभिमृणयाय उपस्पृश्य ब्रह्मणो राजानमदायापूर्ववा द्वारा हविद्वान्न प्रपावदेक्तान्मथिनिमहिपरिहर्मणा हव। सिद्धमत ऊध्रे‌मू ॥ १२॥ सप्तम् ॥

क्रं उ खलु शिल्पवद्ध्वाराद्भरिस्तवं गच्छतिति।
अग्रीशोम्यै इत्येव ब्रूयात्क उ खलवङ्ग्रीवोमियः सुत्यमहात्मसमेतति। सदास्क्रियामित्येव ब्रूयात्क उ खलु प्रवर्त्यः सुत्यमहात्मसमेतति सदास्क्रियामित्येव ब्रूयात्कां उ खलु देवता सुब्रह्मण्या प्रथमावृयुत इति। वायुव वाच्याद्यतिति। क्रं उ खलु पितापुत्रीया सुब्रह्मण्या प्रथमावृयुत इत्योगोम्योमयिस्य हुताया वणायं परिहतासु वस्तीवशीर्षु द्वितीया। प्रातरनुवाके तृतीया। दक्षिणानामु ह काल एक आह्वतातिति। अथ यो चीड़तः कुम्भस्तं बाचतीति दृढः इत्येवेवद्विकं भवति। पवश्च कस्कूछं कुस्तेति श्रयानारं एवते उके भवतश्चतसो रशानाश्चतसो वपाप्रपणीद्विध्मृवाबहिंरिति सवनीस्य स्मारकः चानूवस्य स्वैस्तान निति। काश्यपसः स्थालोर्वा। सोमग्रहणी-रित्यादिदिशाहस्यस्मानप्रणस्थाली ध्रुवस्त्वाती। अथेमानि हवादशोष्यथा स्नाति। क्रमग्रहपञ्चाभ्यौऽव्रहिष्ठि ध्रुवस्त्वाति।
the altar, sprinkles the sacrificial grass, sprinkles the sacrificial grass which he has put down, pours down (the Prakšanī-water), takes out from the front the Prastara of the reed *Saccharum spontaneum*, and spreads out the sacrificial grass in five rows. He should move ahead with the Prastara in hand, lay down the enclosing sticks of the tree *Gmelina arborea*, keep erect two fire-sticks, take up a handful of grass, two separating darbha-blades and the Prastara, turn by the right, enter into the Havirdhāna shed through the eastern door and spread the handful of grass on the northern part of the mound, two separating darbha-blades upon the grass, and the Prastara of the reed *Saccharum spontaneum* on the separating darbha-blades, the Juhū-ladle on the Prastara, and other ladies on the sacrificial grass. He should touch them together with the formula, “These are placed ...,” touch water, take back Soma from the Brahman and bring him in the Havirdhāna shed by the eastern door carrying him around himself. The subsequent procedure is as prescribed.

XXV.13

Where is the fetching of the specific sacrificial grass and faggot terminated? In the Agniśomīya animalsacrifice, one should say. In which sacrifice does the Agniśomīya animal-sacrifice follow the pressing day? In the Sadyaskī sacrifice, one should say. In which sacrifice does the Pravargya follow the pressing day? In the Sadyaskī sacrifice itself, one should say. Which divinity is first invoked as the Subrahmanya? Speech itself invokes speech.

At what time is the Pitāputriya Subrahmanya first invoked? (First) after the omentum has been offered in the Agniśomīya animal-sacrifice. Secondly after the Vasatīvari waters have been carried around. Thirdly at the Prātaranuvāka. Some invoke her (also) at the giving away of Dakṣinās.

As for the injunction that one asks for what is a vīdīta pitcher: It means a strong one.

As for the injunction that “do you procure milk and flour of parched barley”—these are intended for mixing (with Soma).

Four cords, four omentum-forks and two sets of sacrificial grass and faggot-these are for the Savanīya and Anūbandhya animal-sacrifices. Which are the four vessels —the Soma-receptacles belonging to Vāyu? (They are) Āditya-vessel, Ukthya-vessel, Ágrayaṇa-vessel, and Dhrūva-vessel. These are the twelve elevated cups: the Dadhigraha, the Upāmsū and Antaryāma cups, three cups belonging to the dual divinities, the Śukra and Manthin, the two Rtu-cups, the cup accessory to the Āditya-vessel and the cup accessory to the Ukthya-vessel. These are the eleven

1. TS I.1.11.2
1. BandhŚŚ XVIII.20
पात्रम्। अथेदं एकादश चरमसा भवति यज्ञमानस्य ब्रह्मणो होतुरुढ़तुरु मत्रावहनस्य ब्रह्मणाच्छेदसिनो स्वच्छावाकस्य सदस्यस्याग्रीवः। पोषुनेतुरिति। तेषां त्स्रुणि स्वरूपाणि कार्येर्यायोग्रोधानांविज्ञायतं उत्तरस्य ततो यदत्सर्वकैम्बमसौर्णक्ष्यानि न्याग्रोधमसौरिति। एतस्मात्त्रायग्रोधः एव भवति रशिष्मश म इति। अदाभ्य एवः उको भवत्वत्वदिष्टतिः म इति प्राजापत्य एष दधिग्रहो भवति। सारस्वतम् मे पौष्णश म इति वसतीवरीर्वतियेक आदर्श हैक आदू राजसूयिक एष महाग्रहो भवति। पोषणादु ह पौष्णो भवति ग्रहणादु सारस्वत इति। ॥ ६३ ❘ अथ्यः॥

अथेदं महाराज्ञिनं कर्म ॥ तस्य कः कर्मणु उपक्रमो भवतीति। हस्तपशुद्यमनिर्धारात्यान्तरे चात्वालोकंकरो देवयज्ञमानमभिप्रवस्तने। तेषां स्थायास्यैं विहितानि कर्मणि भवति। अथाध्वयुनःराग्रेयायच्यानधम्ममभिमूर्तिहृद्यन्ता हविर्धिनमिति। अथपरमति। अथेष्ठ आयोगः पूर्वः पलतीशाल हुत्याग्रीनुपसामाध्यं संपरिस्तीयं पात्रणि निर्णिष्मण्य संस्काराध्यं विलायोपस्ते उपरः प्रतिप्रस्थाता प्रोक्षणी। संस्कृत्यां पात्रणि प्रोक्षेदाध्यं निरुपाधिशाश्रित्य पर्यंप्रिकृत्वा सुचः। संपाषित ता उत्तरवैद्यंहरिन्ते प्रोक्षणीयःशास्त्राद्वयु-राग्रेयायर्घ्यं सुचो उपभूमिश्चति संमुख्यानि हिताम पात्रणयमभिग्राह्यं इति। वायव्यवा वायव्यव्यायेन यदः। अथेष्ठ उनेता ग्राहोवायव्यं संप्रक्षाल्यं द्रोणकलशो दशापवित्रं समव्याय दक्षिणस्य हविर्धिनस्य पुरोऽक्षरः संसादयतुपकल्पयते प्रतिप्रस्थता पूष्यदानव्यं दध्याग्रीयं इधमाखिनिरप्रस्माद्यति। अथ प्रतिप्रस्थाता पलतीममिषन्यमृत्युपौरोडाशिकेनाध्येनां
goblets: of the sacrificer, of the Brahman, of the Hotṛ, of the Udgātr, of the Maitrāvaruṇa, of the Brāhmaṇaccharṁsin, of the Acchāvāka, of the Sadasya, of the Āgnidhra, of the Potṛ, and of the Neṣṭṛ. For these (goblets) made of the wood of Ficus Indica one shold get prepared uniform handles. It is said in the Brāhmaṇa cited in the Uttarā tati.2 "In that they consume (Soma) in handleless goblets made of the wood of Ficus Indica." Therefore the goblets are made of wood of Ficus Indica.

By the formula, "May the ray be shared by me (through the sacrifice)"2 the Adābhyā cup is spoken of. By the formula, "May the overlord ..., "n² is mentioned the Dadhigraha to be offered to Prajāpati. By the formula, "May the Sārasvata cup, may the cup for Pūṣan ..., "n³ are meant the Vasatāvari waters according to some teachers; others deem it to be a big cup used in the Rājasūya. It is called Pauṣaṇa because it feeds; it is caled Sārasvata because it is taken.

XXV.14

Now this ritual, to be gone through at early dawn. What is its procedure? Having washed hands and feet, the priests enter the sacrificial place between the Cātvāla and the rubbish-heap. They act as per the calls given to them. The Adhvaryu should touch the Āgnidhra-chamber reciting a verse addressed to Agni; the Havirdhāna reciting a verse addressed to Viṣṇu. He then waits. The Āgnidhra first hastens to the shed of the sacrificer's wife, enkindles the fires, strews them around, cleanses the implements, puts them down, melts the clarified butter and stands by. The Pratiprasthāṭṛ sanctifies the Prokşani-water and sprinkles the implements. He pours out clarified butter (into the vessel), puts it over fire, carries a firebrand around it and cleanses the ladles. The ladles and the Prokşani-water are carried towards the Uttaravedi The Adhvaryu touches the ladles reciting the verse addressed to Agni. The implements which have been cleansed are touched in two parts. He touches the utensils belonging to Vāyu with the verse addressed to Vāyu; the Sadas with the verse addressed to Indra. The Unnetra washes pressing stones and the implements belonging to Vāyu, keeps the woollen filter into the Droṇakalasa, and places (the Droṇakalasa) in front of the axle of the southern Havirdhāna cart. The Pratiprasthāṭṛ procures curds for preparing Prṣadāya. The Āgnidhra places the sacrificial grass and faggot at their places. The Pratiprasthāṭṛ puts a girdle round the waist of the sacrificer’s wife with the verse¹ from the Paurodāśikakāṇḍa; he makes her gaze at the Gārhapatiya, and then at the clarified butter. He should lift up the clarified butter gazed at by the sacrificer’s wife with the formula “Thou art

2. BaudhŚŚ XVII and XVIII; XVIII.21
3. TS IV.7.7.1
1. TS I.1.10.1
गार्हपत्यमीक्षेत्रदेशनामाज्यमवेष्क्षयित्वाज्येनोदुग्रवेष्टपत्या
तदोऽविश्क्रितमुपयुक्तः तेजसः सीतस्य शैन्यैंछक्कलेनोपयत्य
हरेतेजो तनुः प्रेमाहितम्। अथैन्दाहवनीये सधिश्रेयेद्विग्रस्ते तेजों
मा विनेदितम्। अथैनात्मकोत्वरेण प्रेक्षणे: सादधिविकेषे-
तोत्तुनुयात्त्वाद्यवतीभयं प्रेक्षणे। प्रसिद्धमाहवनीयसकारे
पृष्ठदान्त्यवन्त्याज्यां गृहीतो। सिद्धमत उधर्मम् इ। १४।}

अथ शालिक: एवं देवीष्टा यथास्प्रृष्टि विहितानि
कर्मणि भवति। अथाध्वङ्गुराग्रेष्यचतुग्रीशवंभिमृत्तेश्वशान्या
हविधानमिति। अथोपरमति। अथैष्ट आग्रीशः पूर्वः
पत्तीशालं दुहाग्रीनुपसमाध्यं संपरस्तीयं पात्राणि निर्मित्यं
संसारायं विलाप्योपास्ते। अपर: प्रतिप्रयांता प्रेक्षणे।
संस्कृत्यां पात्रणि प्रोक्षेदार्यं निरुपणाधिश्रित्यं परिपते
कृत्या सूचि: संबाद्धि। तत्त आग्रीशं हरंतिः प्रेक्षणीयं
अथाध्वङ्गुराग्रेष्यचतु खुचो अभिमृत्तिः संमृद्धिं द्विधा
पात्राणः भिमाध्यं इति। वायुव्यायः वायुव्यायीः सदा:।
अथैष्ट उपेता प्रावोपवायव्यः संप्रक्षाल्यं द्रोणकलिः दशापिते
संवधा दक्षिणं हविधानस्य पुरो। १५॥ संसारायं।
उपकल्पयो तत्त प्रतिप्रयांता पृष्ठदान्त्यं दक्षिण:। आग्रीशः
इधान्तथो रूपसाधारितरूपत:। न प्रतिप्रयांता पत्तीमित्यसंग्राहः
पौरोऽदिकर्तेन। न्यायं गार्हपत्यमीक्षेत्रदेशनामाज्यमवेष्क्षयित्वाज्येनो-
दुग्रवेष्टपत्या तदोऽविश्क्रितमुपयुक्तः तेजसः सीतिः।
अथैन्दकलेनोपयत्यं हरेतेजो तनुः प्रेमाहितम्। अथैन्दाहवनीये
सधिश्रेयेद्विग्रस्ते तेजों मा विनेदितम्। अथैनात्मकोत्वरेण
प्रेक्षणे: सादधिविकेषे-तोत्तुनुयात्त्वाद्यवतीभयं प्रेक्षणे।
प्रसिद्धमाहवनीयसकारे पृष्ठदान्त्यवन्त्याज्यां गृहीतवा
परिकर्मिभ्यं उत्त्र्दाय प्रेक्षणीहस्तेन उत्तरेणाग्रीशशिष्यां
lustre. "2 Having supported it with a chip, he should carry it with "Do thou follow the clarified butter." 2 He should heat it over the Āhavanīya with the formula, "Let Agni not deprive thee of thy lustre." 2 He should carry it, place it to the north of the Prokṣaṇī-ladle and gaze at it. He should purify the Prokṣaṇī-water by means of the strainers with which he had purified the clarified butter. He takes up into the ladles clarified butter together with the Prṣadājya. The subsequent procedure is as prescribed.

XXV.15

Now the view of Śāliki. The priests do their respective acts as per the calls. The Adhvaryu touches the Āgnidhra-chamber with the verse addressed to Agni, and the Havirdhāna-shed with the verse addressed to Viṣṇu, and waits. the Āgnidhra hastens to the shed of the sacrificer’s wife, enkindles the fires, strews them around, cleanses the implements, places them, melts the clarified butter and stands by. The Pratiprasthātṛ sanctifies the Prokṣaṇī-water and sprinkles the implements. He pours out the clarified butter (into the vessel), puts it over the fire, carries a firebrand around it and cleanses the ladies. These and the Prokṣaṇī-ladle are carried into the Āgnidhra-chamber. The Adhvaryu touches the ladles with the verse addressed to Agni. The implements which have been cleansed are touched in two parts. He touches the utensils belonging to Vāyu with the verse addressed to Vāyu and the Sadas with the verse addressed to Indra. The Unnetṛ washes pressing stones and the utensils belonging to Vāyu, puts the woollen filter into the Droṇakalāśa and places it in front of the axle of the southern Havirdhāna cart. The Pratiprasthātṛ procures curds for preparing the Prṣadājya. The Āgnidhra places the sacrificial grass and faggot at their places. The Pratiprasthātṛ should not put the girdle round the waist of the sacrificer’s wife with the verse from the Pauroḍāsikakāṇḍa. He should not cause her to gaze at the Gārhapātya. He should make her gaze at the clarified butter and proceed taking up the clarified butter. He should support the clarified butter gazed at by the sacrificer’s wife with “Thou art lustre." 2 Having supported it with a chip he should carry it with “Do thou follow the lustre." 2 He should heat it over the Āgnidhrīya fire with “Let not Agni deprive thee of thy lustre." 2 He should carry it, put it down to the north of the Prokṣaṇī-water and gaze at it. He should purify the Prokṣaṇī-water with the strainers with which clarified butter was purified. He takes up in the vicinity of the Āgnidhrīya fire clarified butter and Prṣadājya into the various ladles, hands over the ladies to the assistants, and taking the Prokṣaṇī-ladle in his hand, proceeds along the north of the Āgnidhrīya mound. The assistants follow him with the ladles of clarified butter. He sprinkles the faggot, sprinkles the altar, sprinkles the sacrificial grass, sprinkles the sacrificial grass placed on the ground, pours down (the Prokṣaṇī-water), takes out the
प्रतिपद्यते। अन्वतम् आज्ञातथेष्यम् प्रोक्त्य वेदिं प्रोक्त्य बहि।
प्रोक्त्य बहिरसातप्रोक्त्योपाधिनीय पुस्ताल्प्रस्तरं गृहीतवैकविंधि
बहि स्तूल्यं प्रस्तरपाणिः प्राधिरभिषुपः दुःबेलार्येरी-
धीनविरिहायोध्ये समिद्धावथ्याय बहिर्मुङ्गि विद्युती
प्रस्तमित्येतसमादय प्रदक्षिणस्मावृं पूर्ब्या द्वारा हविद्यानं
प्रपदोत्तरे खरस्य बहिर्मुङ्गि स्तुणियात्। बहिर्पितिविद्युती
विद्यृतोः प्रस्तरं प्रस्तरे जुहू बहिःशितरा एता असामिति
समगल्मृश्य योगेन युनकः। सिद्धमत उत्थमम्। १५॥

किमप्रिहोत्रो दीक्षितः: किमप्रसदः: किंप्रसुत इति।
विज्ञायेत्र ब्रतमेव दीक्षितस्मायुग्रिहोत्रम्। धर्मोऽच्छास्माप-
सदस्योपांशक्तांयमोऽप्रसुतस्य। यो हानुदिते सायमप्रिहोत्रम्भाकिः। किंदर्श-
पूर्णमास इति। विज्ञायेत्र पौर्णमासं यजमणीषोमीयं पशुसूक्तवत
दार्श यज्ञमाग्रेयं पशुसूक्तवतिति। यथो एतदैवरूपवस्य
कल्पं वेदायते प्रातः सवन एव सर्वेभ्यः। सवनेभ्यः: सवनीया-
निर्विवेकसूक्तपूहिलात्येव कपालानि स्तुः। आ सम-
भविसानात्सर्वाद्य सत्तवा कर्म तात्तेत तेषामेककुमद्वसवेतनस्वतं
ये त्योन्येन प्रचरिष्यतन्यादापि। व्यव्हारमृश्यान खुण्डानां
परिशायवीतेतरति: सवनेयोंथेनेकुपाल्कुम्ब्यकीर्षितः
स्मात्रातः: सवनकेरावेव कर्तहीतात्तात्योरोदाशिकं कर्म
प्रत्यादसीतेतरतः: सवनयोशस्वातन्त:। अज्ञार्थायुहनेवे
कपालेषु प्रतिपद्यते। सिद्धमत उत्थमम्। १६॥ दशम:॥

यथो एतदैवरूपवस्य कल्पं वेदायत् उत्थत: शुक्र: आदित्यवतीविसतीवरीपृण्हीयताः: शुक्रास्ताभिराम्यायेता—
Prastara from the front, spreads sacrificial grass in one row, moves ahead taking the Prastara in his hand, lays down the enclosing sticks of Ficus glomerata, keeps erect two fire-sticks, takes up a handful of grass, two separating blades and the Prastara, turns by the right, enters the Havirdhāna-shed, and spreads the handful on the northern half of the mound. He arranges the two separating blades on the grass, the Prastara upon the separating blades and the Juhū-ladles upon the Prastara. He arranges the other ladles on the sacrificial grass. He touches all these together with the formula, “These have sat down;”¹ he sets right (the enclosing sticks) with the Yoga verse.² The subsequent procedure is as prescribed.

XXV.16

Which is the Agnihotra-offering of the sacrificer when he becomes initiated? Which when he offers the Upasads? Which when he offers Soma? It is said, (consuming) Vrata-milk is the Agnihotra of the sacrificer when he is initiated. When he is performing the Upasads, (partaking of) the remnants of the Gharma (is the Agnihotra). When he is pressing the Soma, the Upāṁśu and Antaryāma cups (form the Agnihotra). (The Upāṁśu cup which is offered) before sunrise represent the evening Agnihotra. (The Antaryāma cup which is offered) after sunrise represents the morning Agnihotra. Which are his Full-moon and New-moon sacrifices? It is said, “as the Full-moon sacrifice they offered the Agniṣomīya animal-sacrifice; as the New-moon sacrifice they offered the animal to (Savaniya) Agni.

In that they convey Aupamanyava’s view, namely, that one should pour out paddy for the Savaniyapuroḍāsas for all the pressings at the morning pressing itself, the procedure should be that the potsherds should be laid down at once. The act should be combined up to the covering (of the cakes with ashes and embers). One should take down the cakes one at a time which he might be offering. Or he may retain the balls of dough indicated separately for the remaining two pressings. If a cake on one potsherd is to be prepared, one should go through its procedure along with the cakes at the morning pressing. He should resume the action prescribed in the Pauroḍiśika Brāhmaṇa subsequent to what is accomplished at each pressing in respect of the other two pressings. He should resume the covering with embers in respect of the potsherds. The subsequent procedure is as prescribed.

XXV.17

In that they convey Baudhāyana’s view, namely, that one should take up Vasatiṇi waters which are bright on both sides, that is, taken in sunrays; they are

¹ TS I.1.11.2
² TS III.1.6.1; BaudhŚS VII.1
भिरभिषुण्यातिद्वियुपत्येऽंकृतेत्यतेरैवैपि तृतीयेन वर्षस्यत्रृत्रीपः पूर्वा द्वारा हस्तिर्दान्तः प्रपाददीव्रोत्रचमसीया वस्तीवरीया मैत्रारुणान् चमसीया इति। दक्षिणेन होतारं परिग्रहाय परं द्वाराकण्डधनानेत्सिष्मश्च काले सर्वश्च एव मैत्रारुणान् चमसीया:पर्यायेऽतृतीयं वस्तीवरीणामवननये तृतीयेऽमेतपनामावः यथा प्राके:वल: शृणु भवति। सौमग्रहं गृहीयादेववर्षस्यकामस्येति। अग्रितस्यवैवै राजो ग्रहत्वस्य भवति। का उ खलु देवता: प्रथमः सोमं भक्षयन्तीया इत्येव ब्रह्मात:। विज्ञायत उपहृता: सोमस्य पिवतोपहृतो युष्माकः सोमः पिबत्वति। का उ खलु सोमस्य सोमपीथो भवतीति। विज्ञायते यते सोमादाब्ध्यं नाम जागृति तस्मै ते सोमसोमाय स्वाहेति। एष एवापि सोमस्य सोमपीथस्वस्त्वं ऐतिहयतामानं पूर्वकृतिति। निग्राभेयतु वाचयित्वादाभ्येन चरेर्दोपाषाणं सूत्रमाकावः दिताथ राजानं निर्गतिसिद्धां ग्रीष्याऽमिं कर्म जानायादा फलं द्वर भिष्मं शान्तत्त्वकले अभिभृत्तं पृश्चित्त्रिषेरद्ध प्राणग्रेश्वरेतराश्शुनृपसंस्कृती- यादाश्शुना चरेर्दोपाषाणं काले तन्त्रयेन। सिद्धमत ऊर्ध्वम्॥ १७॥ एकादश:॥
regarded as bright; one should swell the Vasātīvarī waters with them; one should press Soma therewith: (what is implied is that) he should fill in the Hotṛ’s goblet more than half and pour out onethird of it into the Vasātīvarī vessel. He should bring in into the Havirdhāna-shed by the eastern door, three waters - the water in Hotṛ’s goblet, the Vasātīvarī water and the water in the Maitrāvaruṇa’s goblet-taking them round along the south of the Hotṛ; one should bring in the Ekadhana pitchers by the western door. He should then pour (into the Hotṛ’s goblet) the entire quantity of waters from the Maitrāvaruṇa’s goblet, pour down one third from the Vasātīvarī vessel and one third water from the Ekadhana pitchers. Thus the Hotṛ’s goblet becomes predominantly bright.

As for the statement that one should take a Soma-cup for the sacrificer desiring splendour derived out of Vedic studies. This is to be taken out of the unspecified portion of Soma. Which divinities indeed consume the Soma first? Āp, one should say. It is said, “Invited, do you drink Soma; invited, may Soma drink you.” Where does Soma himself partake of Soma? It is said, (he consumes when it is offered to him with the formula) “O Soma, this is the offering to thee, Soma, whose name is invulnerable and ever alert, svāhā.” This is the Soma-drink by Soma. When the Soma-drinks fall together, they are to be consumed serially.

After having made the sacrificer recite (the relevant formulas) in order that the water should be rendered nigrābhya, the Adhvaryu should offer the Adābhya cup. He should then take up the Upāṁśusavana pressing stone; he should pour Soma-shoots. The procedure pertaining to the Agniṣṭoma should be understood as prescribed upto the touching of the pressing boards.

While he is touching the pressing boards, he recites the Prśni formulas and also the Prāṇagṛaha formulas. He should catch hold of the shoots. He should offer the Amśu cup and then the Upāṁśu cup; the Antaryāma cup at the proper time. The subsequent procedure is as prescribed.

1. Instead of the Dadhigraha.
2. TS III.3.3.2
3. TS III.3.5
4. TS IV.3.2. This Karmāntasūtra probably refers to the Dvādaśāha. The original sūtra and the Dvaiddhasūtra have not mentioned the Prśni and Prāṇagṛaha formulas. ĀpŚŚ XXI.18.7 has prescribed the employment of the Prśni and Prāṇagṛaha formulas for measuring Soma in addition to the normal formulas on the Prāyaṇīya, Udayaniya and the tenth day of the Dvādaśāha. The VādhŚŚ (X 14.5, etc.) has prescribed the reciting of both these sets of formulas on various occasions.
XXI.17:1430.3 यथो एतद्वैधायनस्य कल्पं वेदयत आग्रहणस्य ग्रहणे द्वयोधारियोऽपैत्रत: सवने गृहीत्यातिसृणां माध्यमंदिने सवने चतुष्पाणी तृतीयसवन इत्यश्रणे धन्तर्यामयोऽश्रवण संस्कारः संतत्त्वर शुक्र एते त्वेऽपैत्रत: सवने । संतत्त्वरैव शुक्र आग्रहणश्रोदचनेन च तृतीया माध्यमंदिने सवने । आदित्यस्थलात्तपातिनिशिष्ठो राजादित्यग्रहस्य च संस्कारः

VII.6:368.1 आदित्यस्थलात्तपातिनिशिष्ठो राजादित्यग्रहस्य च संस्कारः संपूतः राजां न त्रयेषु श्रीणीदक्षिणंसां स्कूङ्वभिन्निन्येनेति स यं कं चन ग्रहं गृहीत्यभयत उद्दुभुत्तिः हिरण्यश्रयमेतेन करोति । तिष्ठताः प्रहाः होत्यव्या अन्यत्र प्राजापत्याच मन्थिसंस्काराचेचे ति

VII.7:370.11 यथो एतचछालीके: कल्पं वेदयते द्रपातामन्त्रणीयास्विति

XXI.17:1430.6 सुवाहुतीर्थिविवेन जुहुःथामकस्मिनु खल्लेना: काले जुहुःवादित संतनीहुच्चेतस्मिनेना: काले जुहुःवादितयोनेनेतिस्वर वारः राजाः नूत्नवृत्तमभि संपवयलादश्रिहारक्रमिनीय मूहस्य नूत्नवृत्तकस्मिनुम एष शैत आवकारेभ्यो उवकारेयः-रुपस्थाय दशाभिरेवेन मूहस्य नूत्नवृजः। १८।

VII.8:374.6 समानं कन्मीत्तिकाद्वादाहिति । आ धिनिष्यवाचारणस्य-संपवयात्तित्वे समाद्वेऽभवति । कथमु खल्लु धिनिष्यानां यथान्नुपं व्यायारणं भवतीति । विभुक्ते प्रवाहणाय स्वहेति

VII.8:376.2 संपवयात्तित्वेष समुदेऽभवति । कथमु खल्लु धिनिष्यानां यथान्नुपं व्यायारणं भवतीति । विभुक्ते प्रवाहणाय स्वहेति

VII.9:376.9 व्याघर्ष रैद्र्यानिकेन पाहं माणे विपृष्ठि मा मा मा हिंसयीरिति । सप्तवृणीति इति होतेिविवेन सप्तभो भवतहरणगर्गण

XVI.31:1060.18 उत्तरेिष्ठः सु प्रात:सविनक्र प्रसरणं कथं स्त्वादित्याः

VII.11:382.10 हवनीयोपस्थानप्रभुतीत्वेव ब्रूयात्सकृत् स्थ्यविचनाः
XXV.18

In that they convey Baudhāyana’s view in connection with the taking up of the Agrayāṇa draught, namely, that he takes it in two streams at the morning pressing, three at the Midday pressing and four at the third pressing, (the procedure is that) the drops of the Upāṃśu and Antaryāma cups and the continuous bright stream—these two at the morning pressing; the continuous bright stream, (a portion from) the Agrayāṇa vessel and the third by means of the drawing spoon (from the Droṇakalaśa) at the Midday pressing; the Soma-juice remaining in the Āditya vessel, drops of the Āditya cup, (a portion from) the Agrayāṇa vessel and the fourth stream by means of the drawing spoon (from the Droṇakalaśa) at the third pressing.

He should mix up the purified Soma with three things—milk, flour of parched barley and gold. Whichever draught he may take up, he should wipe it by means of water on both sides before and after taking Soma; thereby he renders it as mixed with gold. The draughts should be offered while standing except the Prājāpatya draught and the remnants of the Manthin draught.¹

In that they convey Śāliki’s view in connection with the following of the drops through recitation, namely, that one should offer spoonfuls: at what time should one make the offerings? He should make these offerings after having offered the Samāntani.²

(The Adhvaryu) says, “O Unnetr, do thou filter Soma (from the Ādhavaniya) into the Pūtabhṛt jar lying towards the east; do thou cleanse the Ādhavaniya by means of the fringes (of the filter) and put it down with the opening turned downwards.” This Ādhavaniya jar about which the call has been given remains as it is until the Avakāśa prayers.³ After the Avakāśa prayers have been made, (the Unnetr) wipes it with fringes and puts it upsidedown.

XXV.19

(When it is said) “The procedure up to the taking up of the draught for Āśvins is similar,” the intention is to confine the procedure to the pouring of Āghāras over the Dhiṣṇiyas.

How is the continuous pouring of clarified butter to be made over the Dhiṣṇiyas in the order in which they are raised? One should pour with vibhuve pravāhanāya svahā and (then merely recite the remaining portion) raudreṇā nikena pāhi mā’gne pīphī mā mā mā hiṃsīḥ.

1. BaudhŚŚ XIV.5
2. BaudhŚŚ VII.7
3. TS III.2.3
VII.14:390.9

नामप्रस्थानम्। कथमु खल्वेषां विसशिष्ठितसंचरः। स्यादित्यन्तरे ध्विष्यं ब्राह्मणाच्छेष्टथिनन्द्ये। ध्विष्यिण्यः। अथधिष्यिणयवन्तः। स्वस्वमेवधिष्यिणयमुवरे परिक्रमादेवः। अथेमावध्यवरूः। अचामस्यै। भवत्।। क उ खल्वेषांयोऽयोभरे भविती। होतृठमसः। इत्येव बृहात्कु उ खल्वृत्तिविजामीकै। सोमांन भक्षयन्तिरुच्छनेता ग्रावस्तुतुमहाय। इत्येव बृहात्कु। उ खलु तथै। दीक्षिता। भक्षयेष्युरिति। नेतृठमसः। स्त्रेता। भक्ष्येयेत्तऽवाकक्षमर्। ग्रावस्तुदुस्त्राहमसः। सुभ्रावणः।। अपि वा सर्वेऽवान्ध्रष्चमसः। भक्ष्येयेविशिष्यायत। उत्तरस्यां ततौ। तेषा। ये। एवावध्यवरूः। स ग्रावस्तुमः। सुभ्रावणः।।

VII.12:382.14

यशो एतदृशियायनसं। कल्पं वेदयते। समानपावामे। सवनीयात्नुभाष्येवृपोडङ्कश्येवै। नल्क्कारो दृष्टो। भवित॥

XXI.19:1434.1

मध्यतः। पुरोडङ्कशुपुस्तकीष्याभिष्यादात्मात्मानं। दक्षिणः। करमभं पद्धतिरविप्रपमामकोमासुऽकृतः।। कथमु। खल्वेषां। संचरी। स्यादिति। प्रजातो। हविष्य्यो। 5थापनं। पूर्वं। द्वारोपनिह्त्यापरं। द्वारा। सद। प्रपादाग्र्यं। कर्तुऽ। जज्ञनेन। धिष्यिण्यानुवर्तनाष्ट्रावाकस्य। धिष्यिण्यं। पयाहित्यान्यस्मै। प्रदाह्यतेनैव। यथेतथमेख्यते। सद। परीत्य। पूर्वं। द्वारोपनिह्त्योतरणप्रीव्र्ष्यां। पयाहित्यान्तवर्ग्यासामीदेहे।। अध्यर्वुरूः। द्वारोपहथो। एतदृशियायनसं। कल्पं। वेदयते। विद्येयोऽपूतंरस्तिन्तेते। प्रतिप्रस्थाते। प्रतिनिद्दाते। प्रयच्छती।। यदाध्यवरूः। पुरोडङ्कशुप्रत्यकं। हरतद्वर्धिर्यं। प्रप्रदायमानं। प्रतिप्रस्थातां। परिनीः। द्वारावादायो। पनिष्क्र्यांमतुप्यृः।
“(The Adhvaryu) chooses seven (Hctṛs).” The Hotṛ is the seventh among them.

In an Ahargaṇa, from the second day onwards in what manner does the entering (by the priests) into the Sadas at the morning pressing take place? It should begin with the prayer to the Āhavaniya, one should say. The praying to the wooden sword and to the levelling hammer takes place only on one day.

How should be the movement of these (priests) before the closing of Soma-pressing? For those who are without a Dhiṣṇiya (the movement should be) between the Dhiṣṇiyas of the Hotṛ and the Brāhmaṇāccharaṁsin. Those having Dhiṣṇiyas should move along the north of their respective Dhiṣṇiyas.

The two Adhvaryus are without goblets. Then how do they consume the remnants of Soma? They consume from the Hotṛ’s goblet, one should say. Who among the priests in an Ekāha sacrifice do not partake of Soma? The Unnetṛ, the Grāvastut and the Subrahmanya, one should say. How do those initiated in a Sattra partake of Soma? The Unnetṛ should partake from the Neṣṭṛ’s goblet; the Grāvastut from that of Acchāvāka; and the Subrahmanya from the Udgaṭṛ’s goblet. Alternatively, all these should partake of the Āgnīdhra’s goblet. It is said in the Uttarā tati that among those one who is the Āgnīdhra is to be deemed as the Grāvastut, as the Subrahmanya and as the Unnetṛ.

XXV.20

In that they convey Baudhāyana’s view namely that one should take down all the Savaniya oblations in a common pan, because (these oblations) are indeed the decoration of the cake itself: One should take down in the middle the cake with clarified butter spread below and poured above; parched paddy in front, flour of parched barley mixed with curds towards the south, parched barley to the rear and Āmikṣā towards the north. How should the Savaniya oblations be brought in? The route of the oblations is well-known. Another way is: one should take them out by the eastern door, carry to the Sadas by the western door, carry along the front of the seated priests and along the rear of the Dhiṣṇiyas, along the north of the Acchāvāka’s Dhiṣṇiya, hand over to an assistant, return by the route by which he had gone, go round along the north of the Sadas, carry (the oblations out of the Sadas) by the eastern door, carry round along the north of the Āgnidhriya fire, and place within the altar. If the Adhvaryu has entered the Havirdhāna shed, he should say to him, “Do you go out, let me not carry round (the oblations) around you.”

In that they convey Baudhāyana’s view that the Adhvaryu hands over the corresponding cup out of the Dvidevatya cups to the Pratiprasthāṭṛ standing to the

पालीवतो ग्रहः। आदित्यग्रह साविन्द्रीं तांत्र मानवमंडलकाः
अविलकत्ते एतत्रप्रमंवस्य कल्यं वेदयते ह्वीदैवत्येषु
दैवनान्धिनां इति। यथे एतत्रप्रमंवस्य कल्यं वेदयते ह्वीदैवत्येषु
दैवभक्ष्येदैवत्येषु इति। यथे एतत्रप्रमंवस्य कल्यं वेदयते ह्वीदैवत्येषु
दैवभक्ष्येदैवत्येषु इति। यथे एतत्रप्रमंवस्य कल्यं वेदयते ह्वीदैवत्येषु
दैवभक्ष्येदैवत्येषु इति। यथे एतत्रप्रमंवस्य कल्यं वेदयते ह्वीदैवत्येषु
दैवभक्ष्येदैवत्येषु इति। यथे एतत्रप्रमंवस्य कल्यं वेदयते ह्वीदैवत्येषु
दैवभक्ष्येदैवत्येषु इति। यथे एतत्रप्रमंवस्य कल्यं वेदयते ह्वीदैवत्येषु
दैवभक्ष्येदैवत्येषु इति।

कर उ खल्वू वसतीवरस्य स्तोत्रभक्तिकर्मति शास्त्रभक्तिशीति।
विश्वारूपसु हास्य स्तोत्रभक्तिकर्मति प्रातांतुवाके
ह शास्त्रभक्ति। कर उ खल्वूः श्लोकान्त्यमायोऽविदेवत्यानाः
स्तोत्रशास्त्रभक्तिकर्मति। यदुपां श्लोकान्त्यमायोऽविदेवत्यानाः
प्रत्य उक्तस्य ह्वीदैवत्यानाम्। अथायं प्रति-
प्रसादानुविष्काश्यायश्च। सेवी भवतीप्रस्तामुत्त्वः यथां
प्रतिप्रस्ताताध्वरुः परिगृहीताध्वरुः। प्रतिप्रस्तातां प्रत्यहूः
द्रवनपात्राः। सिद्धत्व ऋषिः किंद्रेवति उ खल्वूः अस्तित्वः
भवतीप्रस्तामुत्त्वः। यथायं देवत्कर्मायामिन्द्रः होता वज्रसिद्धि
मरुः। पोता वज्रसिद्धिः। प्रायो नेष्णा वज्रसिद्धिमायामिन्द्रः वज्रसिद्धिः

VII.2:352.13
VII.5:362.9
VII.6:364.18
VII.12: 384.4
VII.16:396.4
north, (it is to be noted that) when the Adhvaryu carries the Savanīya oblations towards the west, he should cover the Pratiprasthāṭr entering the Havirdhāna. (The Pratiprasthāṭr) takes the two (Dvidevatya) cups and goes (out of the Havirdhāna shed); the Adhvaryu takes from him the two cups, and hands over the corresponding cup to the Pratiprasthāṭr standing to the north. They make the offering, and pour remnants in each other’s cup. Having poured by the right, the Pratiprasthāṭr covers the Adhvaryu while going. The Adhvaryu while moving westwards taking the cup covers the Pratiprasthāṭr. The subsequent procedure is as prescribed. The Dvidevatya offerings are without the second Vaṣaṭ-utterance. Which is their second Vaṣaṭ-utterance? It is said, “(O Hotr) do you not pronounce the second Vaṣaṭ-utterance in regard to the offerings of the Dvidevatya cups, Ṛtujaśas, Pānīvata draught, Āditya draught and Sāvitra draught.”

In that they convey Aupamanyava’s alternative view namely that (the Adhvaryu) should consume these (Dvidevatya cups) with the Dīrghabhakṣa formula beginning with bhakṣeḥi mā?vīṣā and ending with krate ṅaṇḍāya rāyaspoṣāya suvarratāyai. He should touch himself with the verse, “O king Soma, do thou not frighten me; do not injure my heart with thy violence so that I may attain power, might, long life and vigour.” He should partake of the goblets pertaining to the Savanamukha with the (relevant) Anusavanabhakṣa formula (at each pressing).

XXV.21

How is the taking up of Vasatīvari waters associated with a Stotra and a Śastra? Through the chanting of the Viśvarūpās and the reciting of the Prātaranuvāka.

How are the offerings of Upāṃśu draught, Antaryāma draught and the Dvidevatya cups associated with Stotra and Śastra? When the Hotṛ recites in a low tone (a part of the Ājyaśastra), it is (the association with the Śastra); in respect of the Dvidevatya cups (the association is) in the PrauGaśastra.

In the course of the Ṛtu-cup offerings, the Pratiprasthāṭr stands to the north of the Adhvaryu. The Pratiprasthāṭr should cover the Adhvaryu going to and fro. Similarly the Adhvaryu while going to the west taking the cup should cover the Pratiprasthāṭr. The subsequent procedure is as prescribed. What are the divinities of the Ṛtujaśas? Ṛtu themselves are the divinities—this is one view. Another view is: The Hotṛ recites the yājya for Indra; the Potṛ recites the yājya for the Maruts; the Neṣṭṛ recites the yājya for the Gnās; the Āgniḍhra recites the yājya for Agni; the

1. cf. ĀśvŚŚ V.5.21, VaitŚŚ XX.4
2. TS III.2.3
1. SV (K) II.9.2.7.2-3; SV (J) III.1.1-2; ŚaṭBr. 1.4; JBr I.73-74
2. ABr II.15-18; ŚaṅkhBr XI.1-8
ब्राह्मणाच्छन्नी यजति मित्रावरुणः मेत्रावरुणो देवं द्रविणोदां
चतवारो श्रियाधार्यूर्य अध्यर्यूर्य आंगिः गृहपति गृहपति। कः
उ खल्वेद्यागस्य स्टोत्रभक्तिभवतीति। विष्णुवामन इत्येव
ब्रूयाये के चन ग्रहा अस्तोत्रः पववमान एव तेषाः स्टोत्राणि
भवन्ति। कः उ खलु माध्यंदिनियः सवनीया निरुपन्त
इति। शूलकवेश्वदेयस्य स्तोत्र इत्येव ब्रूयात्। कः
तृतीयसवनीया माहेंद्रस्य स्वरो इत्येव ब्रूयात्। ॥ २१ ॥

नारायण्संमुप्पदस्तः हुताशेषैनः होतृधम्मसागृहीयादिवः

नारायणः प्रातः सवनं च माध्यंदिनस्वनं चैकनारायणः
तृतीयसवनं चत्वार्युप्प्रेयमानसूक्तकानि भवन्तीति सवनमुखे
चाच्चावकाचमसे च त्रयो दीर्घभक्षः। कः उ खलु प्रवर्यः
सुत्यमहर्षुसमेतीति। दविचमर्य इत्येव ब्रूयातिकिसुपस्स्तः
सौम्यस्य परीजेति तिर्य्कथिर्मन्नकले म्याज्ञोद्भादयतीति

शुष्काभिषष्ठ इत्येचातकश्चते। कथमु खलु रथंतरपृष्ठ माहेंद्रः

ग्रहं गृहीयानम्हातः इन्द्रो य ओजस्तयेत्या गायव्या माहेंद्रः
गृहीयादेश बृहत्पुष्येमहाँ इन्द्रो नृवदा चर्यिणिमा इत्येत्या

ग्रहणामोहभयपृष्ठं यथा पृष्ठं तथा गृहीयापुरूषवरुधितं
कुर्वादिः। ॥ २२ ॥ चतुर्दशः। ॥
Brāhmaṇāccharaṁsin recites the yājya for Indra; the Maitrāvaruṇa for Mitra-Varuṇa; the four 3 for wealth-giving god (Draviṇodas); the Adhvaryu and the Pratiprasthāṭī recite the yājya for Aśvinādhvaryū; the Gṛhapati recites the yājya for Gṛhapati Agni.

How is the offering of Soma for Indra-Agni associated with a Stotra? In Bahispadamāna, one should say. Whichever draughts are without a Stotra they have their Stotras in the Bahispadamāna.

When are paddy and barley poured out for the Savaniya oblations at the Midday pressing? At the chanting of the Stotra pertaining to the initial draught for the Viśve Devas, one should say.

When are paddy and barley poured out for Savaniya oblations at the third pressing? At the chanting of the stotra for Mahendra, one should say.

XXV.22

If the Nārāśāmsa goblet becomes exhausted, one should fill it from the Hotṛ's goblet which has been offered. In the morning pressing and also in the Midday pressing the goblets which are partaken of and again filled in are deemed as Nārāśāmsa on two occasions; in the third pressing on one occasion. Four hymns are to be recited (by the Hotṛ) in connection with the filling (of the goblets) namely one each at one of the three Soma-pressings and one at the filling of the Acchāvāka's goblet. The Dirghabhaksā formula 1 is to be recited on three occasions.

How does the Pravargya rite become associated with the pressing day? In the form of the Dadhigharma rite, one should say.

How do the Upasads (become associated with the pressing day)? (In the form of) the offering (of clarified butter) on both sides of the offering of cooked rice to Soma.

He makes the two pressing boards sound by means of a stone across the skin. This is called "dry pressing."

With which mantra should the Adhvaryu take up the draught for Mahendra when the Rathantara-Prṣṭha is adopted? He should take up the Māhendra draught with the Gāyatrī vrse, mahāṁ īndro ya ojasā... In the case of the Brhatprṣṭha he should take it with the Trīṣṭubh verse, mahāṁ īndro nṛsad ṣa caṛṣaṇiprāḥ... In the case of the adoption of both the Prṣṭhas he should take up with that verse on which the Prṣṭha is based, and employ the other verse as the Puroruc.

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3. RVKhila V.7.5

1. Namely, bhakṣe'hi mā'viśa etc. (TS III.2.5) to be recited at the partaking of a goblet.
कथमु खलु सवनीयस्य पशोश्चर्याया उपक्रमो भवतीतिदेवुन्म संस्त्रीयस्य पृषदायं विहल्य जुहां समानीयान्तरेण चालालोकक्षरावुद्धल्यनिष्क्रमसंवदेताभिधारेदासादेवेत्यशु पश्चहोत्रा चत्तुष्प्रस्तृणीते मनोत्रायृतिनिदन्तेन चर्तविस्तृतम स्त्रुष्वम् \\nअथो-कथ्यविग्रेहेणु य एव प्रातःसवनिको ग्वहनमयः स एव माध्यदिनियः स तृतीयसवनिको देतामेव व्यज्ञावचनः सायचमसायचेव त्रीष्ट्रीणुरोदाशकलानुपायस्येव होतृ-चमस इति त्रयाणामेवैः उकौ भवति। अथाय-माग्रणस्त्रयस्त्रःश्च देतातानं गुहये। क उ खल्वेताः प्रदने विभायनं इति। पालीवते। विभायिते पलीवदस्त्रीश्च श्रीश्च देवानिनै। कथमु खलु पालीवतं भक्ष्ययादेदिन्यः बद्रणस्य सोभ देव ते मतिविद्यनियस्य सवनस्य जगतित्वन्दसो अिन्या वैश्वाररेण पलीवता त्वायत्रा पीतस्य मधुमतं उपहृतस्योपहृतो भक्ष्यामीति। ॥ २३ ॥
कथमु खल्वजनमेवः प्रभवतीति। प्रसिद्धं तृतीयसवन आयग्याणं गृहीत्वोक्तं गृहीयादैशैणं ध्वजमुपस्तायं त्रिनौर्ध्वात्रेत्रेषु विगृहीयादुपायमृहीतो असि देवभूभल्य देवायुंवमुक्येभयं उके कार्य्युवं यज्ञस्यायुष्य इन्द्रावरुणाः जुष्यं गृहामीति। पुन्हिविरसित्वुक्ष्यस्तारी प्रत्यभिमूढा-
XXV.23

How does the procedure of the Savāṇīya animal-offering commence? One should lay down the plank for cutting, take up Prāsadājya into the ladle by dipping the spoon, go out towards the north between the Cātvāla and the rubbish-heap, have a dialogue (with the Śamitṛ), pour clarified butter over (the cooked organs) and put them down (within the altar). (The adhvaryu) spreads clarified butter on four (implements the Juhū, the Upabhṛt, the Iḍā-pan and the vessel for oily part of flesh). He should go through the rites beginning with the recitation of the Manotā-hymn and ending with the invocation of Iḍā. The subsequent procedure is as prescribed.

The formula⁴ is employed in taking up a third part of the Soma from the Ukthya vessel at the morning pressing, is employed also at the second pressing and also at the third pressing. One should mention the relevant divinity.

One should place by the side of each goblet three pieces of the cake; nine by the side of the Hotṛ' goblet, (because) it is meant for three (priests).²

This (part of the) Āgrayaṇa-vessel is taken for thirtythree divinities. How are these recognised in the offering (of the draught) ? In the Pāṇivata offering. It is said, “thirtythree gods together with their wives....”³ How should one partake of the Pāṇivata cup? (One should partake of with the formula) “O god Soma, I, invited, partake of thee, invited, having Ādityas for the troops, appreciating the praise, pertaining to the third pressing, having Jagatī for the metre, drunk by Vaiśvānara Agni together with his wife, by Vṛṣṭr, and mixed with honey.”⁴

XXV.24

How is the ‘internal’ Ukthya¹ achieved? Having taken at the third pressing the Āgrayaṇa draught, one takes the Ukthya-draught. Having caused the sacrificer to pray to the Druva vessel,² he should take into three cups portions of the Ukthya draught (first) with the formula, “Thou art taken with a support for gods deserving praise; I take thee eager to meet gods, eager for praise, for the fulfilment of sacrifice and dear to Indra-Varuṇa.” He touches back the Ukthya vessel with the formula,

1. Namely, upayāmagṛho’si devebhyaś tvā etc. BaudhŚŚ VII.17.
2. Namely, the Hotṛ, the Adhvaryu and the Pratiprasthātr.
3. RV III.6.9
4. cf. TS III.2.5.3

¹ The Ukthya sacrifice, a modification of the Agniṣṭoma, involving the offering of three additional draughts, chanting of three additional Stotras and reciting of three additional Śastras.
² With the formula bhūtam asī bhūte mā dhāḥ etc. TS III.2.8.5.
ति । परिमृज्ञ सादयत्येष ते योनिरज्ञाविष्णुविष्णुस्य त्वेति ।
तदानीमेवार् गृहात्युपयामगृहीतो तस्य देवेश्वस्तवा
देवायुपमक्ष्येष्य उक्तायुवं यज्ञस्यायुष इन्द्राबृहस्पतिभ्यं
जुंगे गृहामीति पुनःविरसीत्युक्त्यस्थाली प्रत्यभिमृग्नाति ।
परिमृज्ञ सादयत्येष ते योनिरज्ञाबृहस्पतिभ्यं त्वेति
तदानीमेवार् गृहात्युपयामगृहीतो तस्य देवेश्वस्तवा
देवायुपमक्ष्येष्य उक्तायुवं यज्ञस्यायुष इन्द्राविष्णुभ्यं
जुंगे गृहामीति । नात्र पुनःविरसीत्युक्त्यस्थाली प्रत्यभिमृग्नाति ।
दशामिरेवै नृप न्युवाति । परिमृज्ञ सादयत्येष
ते योनिरज्ञाविष्णुस्य त्वेति । अधैनायुर्वेव सत्त्वीय होतृचमसे
उज्जयेन्त्रोत्तर्ते स्तोत्राण्यात्पेच्चस्ते शस्त्राणि तस्य प्रत्तस्य
भक्त कन्दक्तूगुण्यायमन्यिन्द्राबृहस्पतिभ्यामन्यिन्द्राविष्णुभ्यामग्रिना
वेष्टनर्थेन महद्विधि पीतस्य मधुमत उपहृतस्योपहृतो
भक्तयामीयेतेनेव वा भक्तवेदां वा नित्यपूर्णादित्यवस्थानस्य
सोम देव ते मतिविद्वस्तृतनायस्य सवनस्य जगतीचन्दनस
इन्द्रावरूपायमन्यिन्द्राबृहस्पतिभ्यामन्यिन्द्राविष्णुभ्यामग्रिना
वेष्टनर्थेन महद्विधि पीतस्य मधुमत उपहृतस्योपहृतो
भक्तयामीति । यथो एतदौपमन्यायस्य कल्यं वेदायते
पुरस्तान्तिन्द्रायुपमी जुझु यान्तिन्द्रायुपमी हुत्वा हारियोजनं ग्रहं
गृहीयादित्यथ हैकै चात्वालदेशो उवभृतं निधाय दश्रा
पयसा मधुमिश्रेण नैस्त्रयनैहे जीभभृहस्ति यत्र ग्राभ्या
विचिचिङ्गु: सोम राजतित्ववृथ्यव्रूपस्य जुझोतिति । कतमानि
खलिमान्यवृथ्यव्रूपस्य जुझोतिति । यद्वेवैनाहवनीये
शालेश्वरश्रिदिकृतस्य सद्यव्यजननसि मनुष्यकृतथे—
“Thou art a recurring oblation.” Having wiped (the cup) around, he puts it down with the formula, “This is thy birth-place; for Indra-Varuṇa thee.” At the same time he takes up a second one with the formula, “Thou art taken with a support for gods deserving praise. I take thee eager to meet gods, eager for praise, for the fulfilment of sacrifice and dear to Indra-Bṛhaspati.” He touches back the Ukthya vessel with the formula, “Thou art a recurring oblation.” Having wiped around, he puts it down with the formula, “This is thy birth-place; for Indra-Bṛhaspati thee.” At the same time he takes up still another one with the formula, “Thou art taken with a support for gods deserving praise. I take thee eager to meet gods, eager for praise for the fulfilment of sacrifice and dear to Indra-Viṣṇu.” He does not touch back the Ukthya vessel with the formula, “Thou art a recurring oblation.” He cleanses it with fringes and keeps it upsidetdown. Having wiped it around, he places it with the formula, “This is thy birth-place; for Indra-Viṣṇu thee.” He should pour them into the Dhruva vessel and then again pour into the Hoṛ’s goblet. (The Udgātras) should add (three) Stotras to the (twelve) Stotras. (The Hotrakas) should add (three) Śāstras to the (twelve) Śāstras. The formula for partaking of the Soma which is offered is: “I, invited, partake of Soma, invited, sweet, offered to Indra-Varuṇa (in the first Ukthya draught), Indra-Bṛhaspati (in the second Ukthya draught), Indra-Viṣṇu (in the third Ukthya draught) drunk by Agni Vaiśvānara and the Maruts.” Or with the normal one, “O god Soma, I, invited, partake of thee, invited, having Ādityas for the troops, appreciating the praise, pertaining to the third pressing, having Jagatī for thy metre, drunk by Vaiśvānara Agni and the Maruts offered to Indra-Varuṇa (in the first Ukthya draught), Indra-Bṛhaspati (in the second Ukthya draught), Indra-Viṣṇu (in the third Ukthya draught).

In that they convey Aupamanyava’s alternative view namely that the sacrificer should first offer two Mindāhutis: after the Mindāhutis have been offered (the Unnetṛ) should take up the Hāriyojana.

Some teachers place near the Cātvāla the Avabhṛtha-materials and offer over the sediment of Soma curds and milk mixed with honey with the thirteen Naiṣṭayayana verses beginning with “O king Soma, in that they crushed thee by means of a pressing stone ...” (The Brāhmaṇa says) “One offers the Avabhṛtha oblations.” Which are those Avabhṛtha oblations? They say: Wooden chips are put o the Āhavaniya with the formulas, “Thou art the removal through offering, of the evil

3. TS VI.5.1
4. TBr III.7.13
5. TS VI.6.3.1
वसो । व्यजनमसिरितीकृतस्यें। वसो । व्यजनमसत्वायनपुष्टीकथाध्यात्मितिः । क्रममा । खल्चिवियप्रमुखर्धातिरित्यहस्तिं प्रत्येकवतोत्तर । उद्वृढ़ । जुहीति । यज्ञव । त्वा । यज्ञपते । हर्षित: । सूक्ष्मके । नमोवके । विठ्ठे । स्वाहिति । तिथिः । एवाविभृतेः । प्रचंदनाद । प्रपदेनोदकान्तः । प्रत्यङ्गकं । चूर्तिः । संस्कृतमः । 

अथाणुमुदयनीयस्त्रयः । कर्ममुपक्रमः । भववतीति । बहुतिस्थुपा । कुर्यात्पाणि । संमृष्टि । परिस्त्रृणियायातप्रत्येकः । निर्णिज्ञ । सर्वसद्रेष्ठाणां । दक्षिणपर । उपवेश्यायात्रोत्तरं । उदपात्रं । निधायाः । जयेन । गाह्यपत्यं । सप्तं । निद्धायस्याः । पार्व्वम । व्रीहीनाध्यथाभूषिणादानप्रभृति । कर्मानंत्तायत । आ । प्रस्तनि । नात्वरका । नात्वरका । कर्म । कृत्वा । तिरः । पावत्रम । आन्याधिकलिदः । तिरः । पावत्र । तत्त्वालानुपेक्षार्वं । निर्विपेदान्याधिश्रेष्ठैवनं । पर्यायग्री । कृत्वा । जयेन । गाह्य- । पत्यमौपसावां । वेदां । स्तम्भयुग्मार्थितिः । स्वर्णः । तस्य । श्रृंगशादान । दक्षिणं । परिच्छसाधितरं । विमुच्य । दक्षिणं । वा । परिच्छसाधितरं । प्राणं । प्रत्येकायमात्यादेष्ट्र तु । 

अथ यदि । पशुपकृत: । स्वायत्ताय । संमृष्टि । परिस्त्रृणायातप्रत्येकः । निर्णिज्ञ: । सर्वसद्रेष्ठाणां । प्रोक्षेदाणां । निरुप्याधिकलित: । पर्यायग्री । कृत्वा । स्वायमाद- । दीत । स्पृष्टप्रभृति । पशुनिर्वाचिकं । कर्म । तायते । सिद्धमितः ।

XXI.25:1446.15 उद्वर्मः । यथो एतत्चालकेः । कलं । वेदयते । मेत्रावरण्याय- । मिक्ष्या । यजेर्ति । तस्येः । सह । स्वरीयवेदसापानकरणं । सह
done towards men; thou art the removal through offering, of the evil done towards the Pītrī.  

As for the Avabhrtha offering : which is this Avabhrtha offering ? The Adhvaryu takes up water into his palms and offers it (into the water itself) with the formula, "O lord of sacrifice, may we worship thee with oblations at the Sūktavāka and Namovāka, svāhā"7 Standing, they perform the Avabhrtha rite. Turning away, one should toss back the bordering water by the front part of the foot. The subsequent procedure is as prescribed.

XXV.25

Now this Udayanīya Iṣṭi. What is its procedure ? One should formally procure the sacrificial grass; should rub the palms; should strew (the fire-places). One should cleanse the utensils and put them down; should seat the Brahman towards the south; put down a pot full of water to the north; should put down the wooden sword to the rear of the Gārhapatya; a pan upon the wooden sword; should pour paddy into the pan. The procedure is followed from the taking of the winnowing basket upto the dropping of husks. Having performed the rite ending with the dropping of husks, one should pour water into the vessel across the strainers, place (the vessel) over the fire and pour into it rice-grains across the strainers. Then he should pour out clarified butter (into the vessel) and place it over the fire. He should carry a firebrand around both of them and carry Stambayajas from the altar used for the Upasads to the rear of the Gārhapatya. The subsequent procedure is as prescribed. When cooked, the rice is placed (within the altar). Leaving some space to the rear of the southern conjunction of the enclosing sticks or in the forefront of the southern conjunction of the enclosing sticks, one should place the scrapings of the cooked rice at the Prāyanīyeśṭi in the eastern area and the Udayanīya oblation in the western area. Offerings are made to divinities with Agni as the first. The Udayanīya Iṣṭi is concluded with the Śaṁyuvāka.

XXV.26

If an animal is procured (for the Anūbandhya sacrifice), the Adhvaryu should rub his palms; should strew around (the fire-places); should cleanse the utensils and put them down; should sanctify Proksaṇi-water and sprinkle the utensils; should pour out clarified butter (into the vessel), put the vessel over the fire, carry a firebrand around (the utensils and the clarified butter) and take up the wooden

6. TS III.2.5.7
7. TS I.4.45.2
सायंदोहमुदयनीयेन चरित्वा पाणी संमृशीत परिस्तृणी-वात्प्राणी निर्णेय सर्सादयेत्रेष्कणीः संस्कृत्य पात्राणि प्रक्षेत्। अथ प्राप्तंतोषं धैर्यदेहबृहस्पत्यां गार्हस्थ्यं श्रवणीत्वा-नभियारितामुद्रास्येवदाहण्यं निर्नवेदाङ्गमधिश्यवेदुभयं पर्यन्त कृत्वा हवनीये चैदलकापरिधीनयाथ्याहैनां पुनर्यर्मित्तायाभिभारितामुद्रास्यान्तर्वेदाङ्गावयसादयेदाहण्ये सोमायेत्याङ्गाधायां चरेदाहणागांतं कर्म कृत्वा दक्ष्णे वेदने केशार्मणु वधपे नाखानि निक्रृतं स्थायभागि-प्रतिपक्षेदान्ता संतिष्ठते अथ्यमुदवसानीश्च त्राहषु भवति पुनर्देशयथार्थ हि सकृत्महावेदैं सम्भवज्ञुषो हरणमसंनाद्य पत्ती यज्ञपुष्चभावं सत्ते ॥ २६ ॥ शोद्धशः ॥

अथेमम्मपिच्छय ज्युपसत्कं षडुपसत्कं हादशो-पस्कृतिमिति चिन्यते। स यदि साहसं ज्युपसत्कं चेष्यमाणो भवति पूर्वहि प्रवर्ग्योपसद्वं प्रचर्य प्रथमं चितिः सपुरीशामुपाथाय संचिताहुंति जुहोति । द्वितीयं चितिः सपुरीशामुपाथाय संचिताहुंति जुहोति । श्रो भूते प्रवर्ग्योपसद्वं प्रचर्य तृतीयं चितिः चतुर्थीं चितिः पनमीं चित्तं चर्णं चितिः सपुरीशामुपाथाय संचिताहुंति जुहोत्यपभसस्थितैः तृतीयं । अथ यदि साहसं षडुपसत्कं चेष्यमाणो भवति पूर्वहि प्रवर्ग्योपसद्वं प्रचर्य प्रथमं चितिः सपुरीशामुपाथाय संचिताहुंति जुहोति । श्रो भूते प्रवर्ग्योपसद्वं प्रचर्य द्वितीयं चितिः सपुरीशामुपाथाय संचिताहुंति जुहोति । स एवंमेव पश्चायोपपवसस्थितैः श्रवेद्य यदि साहसं द्वादशोपसत्कं चेष्यमाणो भवति यथासूत्रं तथाय यदि द्वितिः षडुपसत्कं चेष्यमाणो भवति
sword. The procedure of the Animal-sacrifice commences with the call (for cleansing the ladles etc. BaudhŚŚ IV.3). The subsequent procedure is as prescribed.

As for Śáliki's alternative view which the teachers convey, namely, that one should offer Āmikṣā to Mitra-Varuṇa, calves should be driven away from their mothers for the Āmikṣā side by side with Savanīyapuroḍāsas, and evening milking should also be done simultaneously: After having performed the Udayaniyeṣṭi, the Adhvaryu should rub his palms; should strew around (the fire-places); should cleanse the utensils and put them down; should sanctify Prokṣani-water and sprinkle the utensils; should cause the morning milk to be milked; should boil this (Āmikṣā) over the Gārhapatiya and take it down without pouring clarified butter over it, should pour out clarified butter (in the vessel) and place the vessel over the fire. He should carry a firebrand around both (the clarified butter and Āmikṣā), lay around the Āhavaniya enclosing sticks of split bamboo, again place the Āmikṣā over fire, pour clarified butter over, take down and place within the altar. Then he should offer the Ājayabhāgas to Agni and Soma. Having gone through the procedure ending with the Ājayabhāgas, the sacrificer should get his hair and beard shaved on the southern border of the altar, and get his nails pared. The Iṣṭi comes to an end with the invocation of Iḍā.

The Udavasāniyeṣṭi is performed with the mantras recited in a low tone; it follows the rule of Punarādheya. The Stambayajus is carried from the Mahāvedi once only. The sacrificer's wife attends the "tail of the sacrifice" without being girded round the waist.

XXV.27
AGNICAYANA

The Agnicaya is piled up involving three or six or twelve Upasad days. If one is going to pile up a Citi of a thousand bricks with three Upasad days, he should perform the Pravargya and Upasad rites in the early part of the day, pile up the first Citi together with the spreading of earth and offer two Sarīcita offerings. Having piled up the second Citi together with the spreading of earth, he makes two Sarīcita offerings. Next day having performed the Pravargya and Upasad, he piles up the third, fourth, fifth and sixth Citis, each one together with the spreading of earth and makes two Sarīcita offerings. The third Citi (together with the subsequent Citis) is piled up on the Upavasatha day. If he is going to pile up a thousand bricks involving six Upasad days, he performs the Pravargya and Upasad in the early part of the day,

1. TS V.5.9.1; II.2.11.6; BaudhŚŚ X.37
पूवाहिन्त्र प्रवर्योपसद्ध्रयां प्रचर्य प्रथमां चित्रः सपुरोणामुपधाय सन्मितहुतही हुवत्ताहार्यां सपुरोणामुपधाय सन्मितहुत्ति हुवत्ताहार्यां सपुरोणामुप- दयाति। श्रेष्ठे प्रवर्योपसद्ध्रयां प्रचर्य तृतीयां चित्रं चलुर्यं चित्रं दक्ष्में चित्रः सपुरोणामुपधाय सन्मितहुत्ति हुवत्ताहार्यां सपुरोणामुपधाय चर्यां श्रेष्ठे प्रवर्योपसद्ध्रयां प्रचर्य श्रेष्ठे प्रवर्योपसद्ध्रयां प्रचर्य द्वितीयां चित्रः सपुरोणामुपधाय सन्मितहुत्ति हुवत्ताहार्यां सपुरोणामुपधाय। श्रेष्ठे प्रवर्योपपसद्ध्रयां प्रचर्य पुरां सन्मितहुत्ति हुवत्ताहार्यां सपुरोणामुपधाय। स एवमेव पंडामापव- सन्धिकैव पृष्ठच्य चाहि द्विशासिनं द्वादशोपपतं कन्यामाणं भवति पूवाहिन्त्र प्रवर्योपपसद्ध्रयां प्रचर्य चित्रः साध्यसत्पुरीष एवं रात्रिं वसति। श्रेष्ठे प्रवर्योपपसद्ध्रयां प्रचर्य पुरां सपुरोणामुपधाय सन्मितहुत्ति हुवत्ताहार्यां सपुरोणामु- दयाति। स एवमेव यथासूत्रं तथा वर्तमानः पुरां सपुरोणामुपधाय सन्मितहुत्ति हुवत्ताहार्यां सपुरोणामुपधाय चर्यां श्रेष्ठे प्रवर्योपपसद्ध्रयां प्रचर्य पुरां चित्रः सपुरोणामुपधाय सन्मितहुत्ति हुवत्ताहार्यां सपुरोणामु- दयाति। अथ चाहि द्विशासिनं रूपसतं कन्यामाणो भवति पूवाहिन्त्र प्रवर्योपपसद्ध्रयां प्रचर्य प्रथमां चित्रः सपुरोणामुपधाय सन्मितहुत्ति हुवत्ता हे आहार्यं सपुरोण्यं उपदयाति द्वितीयां चित्रः सपुरोणामुपधाय सन्मितहुत्ति हुवत्ता हे आहार्यं सपुरोण्यं उपदयाति। श्रेष्ठे प्रवर्योपपसद्ध्रयां प्रचर्य तृतीयां चित्रः चलुर्यं चित्रं पंक्रमें चित्रः सपुरोणामुपधाय सन्मितहुत्ति हुवत्ता हे आहार्यं सपुरोण्यं उपदयाति।
piles up the first Citi together with spreading of earth, and makes Saṁcita offerings. Next morning he performs Pravargya and Upasad, piles up the second Citi together with the spreading of earth and offers the Saṁcita offerings. Similarly he goes on for five days. The sixth Citi comes on the Upasatha day. If he is going to pile up a thousand bricks with twelve Upasad days, he adopts the procedure as prescribed in the main Śūtra.

If he is going to pile up two thousand bricks with three Upasad days, he should perform the Pravargya and Upasad in the early part of the day, pile up the first Citi together with the spreading of earth, offer the Saṁcita offerings, and pile up an additional Citi together with the spreading of earth. Further he piles up the second Citi together with the spreading of earth, offers Saṁcita offerings and piles up an additional Citi together with the spreading of earth. Next morning he performs the Pravargya and Upasad, and piles up the third, fourth, fifth and sixth Citis each one together with the spreading of earth, and offers the Saṁcita offerings and piles up an additional Citi together with the spreading of earth. The third Citi (together with subsequent Citis) takes place on the Upasatha day. If one is going to pile up two thousand bricks with six Upasad days, he performs Pravargya and Upasad in the early part of the day, piles up the first Citi together with the spreading of earth. First ite together with spreading of Earth, offers the Saṁcita offerings and piles up an additional eite together with the spreading of earth. Next morning he performs Pravargya and Upasad, piles up the second Citi together with the spreading of earth, offers the Saṁcita offerings and piles up an additional Citi together with the spreading of earth. Similarly he goes on for five days. The sixth Upasad falls on the Upasatha day. If he is going to pile up two thousand bricks with twelve Upasad days, he performs Pravargya and Upasad in the early part of the day, piles up the first Citi, spreads up earth and stays on for the night. Next day he performs the Pravargya and Upasad, spreads earth, offers the Saṁcita offerings, and piles up an additional Citi together with the spreading of earth. He adopts the procedure as laid down in the main śūtra, spreads earth each time, offers Saṁcita offerings each time, and piles up an additional Citi together with the spreading of earth. The twelfth Upasad falls on the Upasatha day.

XXV.28

If one is going to pile up three thousand bricks with three Upasad days, he performs the Pravargya and Upasad in the early part of the day, piles up the first Citi together with the spreading of earth, offers two Saṁcita offerings and piles up two additional Citis-each one together with the spreading of earth. He then piles up the second Citi together with the spreading of earth, offers two Saṁcita offerings and piles up two additional Citis-each one together with the spreading of earth. Next day he performs the Pravargya and Upasad, piles up the third, fourth, fifth and sixth
चेष्टाध्यायो भवति पूर्वत हि प्रवर्गोपसद्वर्यां प्रचर्य प्रथमां
चित्तं सपुरीषामुपधाय संचिताहुती हुता हि आहारं
सपुरीषे उपदधाति। श्रो भूते प्रवर्गोपसद्वर्यां प्रचर्य दृष्टीया
चित्तं सपुरीषामुपधाय संचिताहुती हुता हि आहारं
सपुरीषे उपदधाति। स एवमेव पश्चाहमौपवसाधिकैव
षष्ठयथ यदि त्रिषाहसं द्रादशोपसतं क्षेष्माणो भवति
पूर्वत हि प्रवर्गोपसद्वर्यां प्रचर्य प्रथमां चित्तमुपधायाध्यायस्त-
पुरीष एतां रात्रि वसति। श्रो भूते प्रवर्गोपसद्वर्यां प्रचर्य
पुरीषमुपधाय संचिताहुती हुता हि आहारं सपुरीषे उपदधाति।
स एवमेव यथासूत्रं तथा वर्तमाणः पुरीषपुरीषमुपधाय
संचिताहुती हुता हि आहारं सपुरीषे उपदधातायोपवसधिकैः
कैव द्रादशि। कथमु खलवन्तरुपसतगं बहिरहुप-
सत्कमण्डनहिरुपत्याग्यित विजानि यहैकस्य संवत्सरस्य
द्रादशाविशिष्य राजां क्रिणीयात्सो उत्तरुपसत:। संवत्सरे
पर्वतवते राजां क्रिणीयात्स बहिरुपसतकः। दैकस्य
संवत्सरस्य पदविशिष्य राजां क्रिणीयात्सोपसदः
समुत्तत्तरश पदात्र: सो उत्तरबहिरुपसतकः। ॥ २८ ॥
संपदा: ॥

मृदमेलां समा बिलेन करोत्तीति। समां भूम्यां
निवधातीवेदेयसुप्रकारं भवत्येहैततवशगर्दभावुतति उप-
स्थायिति पुरस्तावः प्रत्यक्षो। श यदि पुरस्तात्प्रज्ञां
दक्षिणो ६थ उत्तरे गर्दभो ६थ यद्युततरः पूर्वा ५थो ५पहे
गर्दभो। अग्रिभ्यः पशुकालभं इति। पश्चानं पशुनां ब्रह्मणं
भवति। स यदु हैतानन्त्यशुपाकरोपत्या बहिष्ट उपासनात्पाष्यु-
बन्धितं कर्म वर्तयति शिरासंस प्रचूतश्री देहानथ्य-
Citris together with the spreading of earth, offers Sarīcita offerings, and piles up with each Citri two additional Citris together with the spreading of earth. The third Upasad day falls on the Upavasatha day. If one is going to pile up three thousand bricks with six Upasad days, he performs the Pravargya and Upasad in the early part of the day, piles up the first Citri together with the spreading of earth, offers the Sarīcita offerings and piles up two additional Citris together with the spreadings of earth. Next day he performs the Pravargya and Upasad, piles up the second Citri together with the spreading of earth, offers the Sarīcita offerings, and piles up two additional Citris together with the spreadings of earth. Similarly he goes on for five days. The sixth Upasad day falls on the Upavasatha day. If one is going to pile up three thousand bricks with twelve Upasad days, he performs the Pravargya and Upasad in the early part of the day, piles up the first Citri, spreads up earth and stays on for the night. Next day he performs the Pravargya and Upasad, spreads earth, offers Sarīcita offerings, and piles up two additional Citris together with the spreadings of earth. He adopts the procedure laid down in the main Sūtra, spreads earth each time, offers Sarīcita offerings, and piles up two additional Citris together with the spreading of earth. The twelfth Upasad day falls on the Upavasatha day.

How should one know (the Agnicaya) with the Upasads to be inside, to be outside, and to be both inside and outside? Leaving twelve days out of the year of initiation, one should purchase Soma. This is (the Agnicaya) with the Upasads to be inside. After the initiation-year has passed, one should purchase Soma. This is (the Agnicaya) with the Upasads to be outside. Leaving six days out of the initiation-year, one should purchase Soma. (The remaining six days) and the next six days would be the Upasads. This is (the Agnicaya) with Upasads both inside and outside.

**XXV.29**

As for the statement that "One should make the earth equal to the opening (of the pit)": This means he makes it level on the ground.

As for the statement that he makes the horse and ass stand towards the north or towards the east facing west: if they are towards the east facing the west, the horse should be to the south and the ass to the north. If they are towards the north, the horse should be to the east, the ass to the west.

As for the injunction: "One offers animals to Agnis."¹ The Brāhmaṇa tells about the five animals. When one dedicates these animals, he goes through the procedure of the animal-sacrifice up to the laying down of darbha-blades, their heads are cut and the bodies are disposed in water. "They dispose the bodies into

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1. TS. V.1.8.2
बहरेरुपोऽदेहानमेश्वरहरोति विज्ञायते। मासमेतं ब्रह्मचर्यमेति । सो रघुसवेश्यमांसाभियस्त्रुपायि भवति पुर्वदीक्षेत्रान्ताचार्यते त्र्योगदश्वेतां मासमेतं दीक्षामाणो मन्यते । त्र कृष्णाजिने व्रजमान वाचयति मृदी चैव न करोति वाच च न यथैतीति । कृष्णाजिनप्रभूति कर्मलाम्प भवत्यावेदनात्प्रथमायामयामुपसदि वेदिं विमीमोते स्तम्भयजुर्हरोति। कर्मवशकारितमेवैतंद्रिक्यथ सम्भारेष्यः वाणिजपन्यदश्यात्मकसि कृष्ण तन्मनसा ध्येयेतद्विद्येति ॥ २९ ॥

उत्तरमुलवं प्रति बलीवर्धमुलत्रामुलसां सीतां कृष्णसचिवांधो सप्तस्वयमातृणावकारसं नानव्रामेदित्थां हैगे पुरुषे च सवयमातृणावां च साम गायनिः। किमु खलु सवयमातृणानिकों भवती। हिरण्येषका मण्डलेष्का रेतः। सिगिल्ल्येव ब्रह्माण्यमिथकागामोपमुध्यालं न व्य्वेदाहार्क्षिणों दक्षिणात्मकं मुच्यलयात्मकतं स यदि दक्षिणात: पुरसङ्क्षेपका उपद्धादयपस्याइत्वार्तात् यदुतरतः। पश्चात्त: प्रदक्षिणमावृत्त्य सवयमातृणामेवाभिमुख हृद्धा का उपद्धात्रकृत्तिका उपद्धातीति। कतमा उ खलिमाः। कृत्तिका भवती। वायुत इत्येव ब्रह्माण्यमात्रतर्क। बौधायनस्त्रावणिः। पुनर्खिणिः: सह सा न पुरोशिचिति: पष्ठ्या चित्त्या वृद्धेरैति। बृद्धेज्येविति शालीकिः। षट्ठं प्रच्छादमात्रक्षण: कस्मिन्स्तं खल्लेनकाल आहरेद्विति। नक्षत्रेष्का उपदायेयेव ब्रह्मात्स त्रिभि। कर्मभिरभिप्रेति पुरोक्ष्यथपदाने साहसरत्व प्रक्ष्यणे धेनुकरणे। वेधे। सो उष्टत्वम: कर्मभिरभिप्रेत्युतमे संचिताहृती शतरुद्रीवं
water," so is it said. The sacrificer observes the vow of celibacy for one month. He sleeps on the ground, does not consume flesh, and does not approach a woman. This is called the initial initiation. He deems himself as observing initiation during the thirteenth month.

(The Adhvaryu) makes the sacrificer recite (the relevant formulas) while being seated on the skin of black antelope; the sacrificer does not close his fists and does not restrain speech: The rite beginning with the seating of the sacrificer on the skin of black antelope comes to an end with the announcement (of the sacrificer’s initiation).

On the first Upasad-day the Adhvaryu measures the Vedi; he carries the Stambayajus: this is done by necessity.

While pouring down saline soil among the substances (the Adhvaryu also recites the formula) “That which is the black in the moon;” he should mentally think “let it be here.”

XXV.30

While turning each successive ox for ploughing each successive furrow and while sowing all seeds, (the Adhvaryu) should not trespass the spot for the naturally perforated stone.

Some (priests) chant a Sāman while (laying down) the golden man and while piling up the naturally perforated stone.

Which is the group related to the naturally perforated stone? One should understand by this term the golden bricks, Maṇḍala bricks and the Retaḥśic bricks. One should not pass between those bricks which one piles up in a group. One should pass along the south of the group piled up towards the south, along the north of the group piled up towards the north. If he is piling towards the south or east, he should turn by the left. If towards the north or west, he should turn by the right, and pile up bricks facing the naturally perforated stone.

He should pile up the Kṛttikā bricks. Which are these Kṛttikās? The lightning, one should say.

Baudhāyana’s view is that, in order that the fruit of the Citi should not ooze out, one should perform the Punaściti. (He should further pile up the normal Punaściti). He should pile up the sixth Citi of earth for prosperity. Śāliki holds that the Punaściti should be piled up only for prosperity. At which time should one pile up the sixth Citi of earth? After having piled up the Naksatra bricks, one should say. One proceeds with three rites spreading of earth, sprinkling with a thousand

1. BaudhŚŚ X.46
2. BaudhŚŚ X.47
नमस्कारः परिच्छन्न विकर्षणं सर्पिन्तः सामभिषुप:-
स्थानमनुशः सनमितः ॥ ३० ॥ अश्यद्यः ॥

XXII.11:1470.5 अथ किं नानाबीजानां निर्वपणे तन्त्रमिति। सुप्रादानं
तन्त्रं शूर्पादानं तन्त्रं धुःप्रभृतयः शकटमन्त्रः सर्वं तन्त्रं
भवत्या सावित्रान्त्रीजङ्गमभ्यावर्त्ते सावित्रं तन्त्रं
दशहोताभिप्रवेजः परिदानमिति तन्त्रं भवति तन्त्रं कृष्णा-
जिनावधवं तन्त्रमुलूकलाध्युतं तन्त्रं पुरोदाशीयानामावपं
तन्त्रं मुसलस्यावधवं तन्त्रं शूर्पस्यापोहं तन्त्रं हविष्कृदा
वपनप्रभृतिमन्त्रो बीजङ्गमभ्यावर्त्ते प्रस्कन्ददनान्तः। यथो

XXII.11:1470.14 एतच्छलीकः कऽप्य वेदयते सह स्वयम्भूक्तात्माकः—
दित्ये कादशप्रयाज एवेतदुपद्दते न पञ्जप्रयागे ॥ यथो

XXII.11:1470.17 एतदृष्टमन्यवस्य कऽप्य वेदयते पुरस्तात्विष्कृतको
यावदामातनाभिषेकेनात्र कृष्णाजिनं न स्म क न पार्थिनि
भवति कुशानेव संस्तोर्त्य तेषवनमभिषेकेदिति। कथमु
खलु सतिन्याभिषेकेक आवर्तित इति। अभिषेक आविदेन
प्रथेम । अहंभिषेकः प्रथेम । अहंध्वनियाव्यापणमादिः—
तथानावत्वसंहन्नम्याभिषेकेऽदशस्थानाद्वहस्यज्ञायज्ञस्य
स्तोत्रे द्वाध्यामिभिषेकेदिति ॥ ३१ ॥

कथमु खल्लेकागतशिष्याः पशुनां चर्या उपक्रमो
भवतीति। इहसूनं संस्तोर्त्य पृष्ठात्यं विहत्यु जुघः
समानीयान्तरे चतुरालोकहरू दुःक्षणां म्य
संवेदताभिषेकायेदासाद्येत्यशु पञ्जहीना चतुर्गयुपस्पृणीते
मुख्यस्य पशोदवतमवदाय वृक्षमेदो यूष्णवधाय तेन जुगुं
प्रोप्याद्यूषोपोपस्थिच्याभिषेकायम्यायोपप्रभृति स्वयं
नायोज्ञां सकुल्कृतिविष्कृतेः समवदाय वृक्षमेदो
यूष्णवधाय तेनेनप्पूर्ति प्रोप्याद्यूषो पसिच्या नाभिघायकाथ
pieces of gold and deeming the bricks as cows. He then proceeds with eight rites—two Sāmaciṇa offers, Sāturudriya offering, Namaskāra formulas, sprinkling around, drawing along (of the frog etc.), Sarpa-offerings, praying with Sāman-chanting, and praying to Agni.

XXV.31

What is the combined procedure in respect of the pouring out of grains (for Devasū obligations)? Taking of the ladle is common; taking of the winnowing basket is common; the formula pertaining to the cart beginning with dhūrasiare common up to the formula devasya tvā... nirvāpaṃi.¹ This Śāvitrā formula is repeated at each grain. The Daśahotṛ formulas, (the formulas for) approaching, giving over (to divinities) are common. (The formulas for) shaking the skin of black antelope, keeping the mortar (upon the skin), pouring the grains, putting in of the pestle, winnowing by the basket, and the call to the pounder are common. The formulas for the rites beginning with the pouring of paddy into the mortar and ending with winnowing are repeated in respect of each corn.

In that they convey Śālikī's view namely that the Adhvaryu should cross over taking the Sviṣṭakṛt oblation, this applies to the ritual involving eleven Prayājas, not five Prayājas.

In that they convey Aupamanyava's view namely that one should give consecutary bath (to the sacrificer) prior to the Sviṣṭakṛt offering only with the prescribed materials: there is no skin of black antelope, no sheets (of precious metal), no offerings with Pārtha formulas;² one should spread Kuśa grass, seat him on it and give the bath. What should be the order of the consecutary bath of the Sattrins? The announcement of the consecutary bath on the first day, the bath again on the first day, making the horse smell on the first day, the chanting of the Beliṣpaṃvamāna should be done in the Ástāva on the opening and closing days; the Adhvaryu should touch with two verses each day at the chanting of the Yajñāyajñīya Stotra.

XXV.32

How does the procedure of the offering of Ekādaśini animals commence? One should spread the Iḍasūṇa plank, take Prśadājya into the ladle by dipping the

3. BaudhŚŚ X.47-49
1. BaudhŚŚ I.5
2. BaudhŚŚ XII.10
हदं जिह्ना वक्षसनिममतस्य वानिष्ठमिति पाण्याः समवाधय
यूण्णोपसिंच्य नाबिधार्येदथ करस्य वा चमसे वा वसाहोमं
गृहित्वा यूण्णोपसिंच्यात्माभिधार्येऽकुमात्संपृश्याः पार्भेन वसाहोमं
प्रायौ गम्यस्तः कुम्बतो जवनेनोत्तरबेदिं परिक्रम्याश्रावेत्। याज्ञाया अर्ध्वेऽ प्रतिप्रस्थता वसाहोमं जुहुः
यात्परिशिशेयाच्य दिग्ध्योऽथेतर्दसाहोमहवन्याः
समवन्येद्युपकृते हविजुहोति सोभिनिस्वैव स्विष्टकृतानुदृक्त्याक्रम्य जुहुः चैव वसाहोमवन्यां चौपस्त्रृणीती॥
द्वितीयस्य पशोद्वदन्तमवदाय वृक्षमेदो यूण्णवधाय तेन
जुहुः प्रोपुण्यायद्यूण्णोपसिंच्याभिधार्येक्योपृष्ट्यति स्विष्टकृते
सर्वेऽाऽ अत्तमाः भुक्तसेक्तसमवदाय वृक्षमेदो यूण्णवधाय
तेनेनभृत्त प्रोपुण्यायसमवदाय द्यूण्णोपसिंच्य नाबिधार्येतथैव
करस्य वा चमसे वा वसाहोमं गृहित्वा यूण्णोपसिंच्यात्माभिधार्ये
येः संपृश्याः पार्भेन वसाहोम प्रायौ गम्यस्तः कुम्बतः।
जवनेनोत्तरबेदिं परिक्रम्याश्रावेत्। याज्ञाया अर्ध्वेऽ
प्रतिप्रस्थता वसाहोमं जुहुः यात्परिशिशेयाच्य दिग्ध्यो
वष्ट्रकृते हविजुहोति। स एवमेव सर्वेऽाऽ पशुनां स यत्र
वारुणस्य स्विष्टकृते सवहेतद्विपरिधिहार्ये अमवदवत्वमेत्
वैत्यूण्णोपसिंच्याभिधार्येत्वैव करस्य वा चमसे वा वसाहोमं
गृहित्वा यूण्णोपसिंच्याभिधार्येऽकुमात्संपृश्याः पार्भेन वसाहोमं
प्रायौ गम्यस्तः कुम्बतो जवनेनोत्तरबेदिं परिक्रम्याश्रावेत्।
याज्ञाया अर्ध्वेऽ प्रतिप्रस्थता वसाहोमं जुहुः
यात्परिशिशेयाच्य दिग्ध्योऽथेतर्दसाहोमहवन्याः
समवन्येद्युपकृते हविजुहोत्यथ पुरस्तात्तत्वस्यः समान्यो
दिश्ये प्रतियुज्येदथ वनस्पतिना चरेदथ स्विष्टकृता सिद्धमत
उद्धुम्मू। यथो एतद्वयमन्यवस्य कल्यं वेदयनं
spoon, go out towards the north passing between the Cātvāla and the rubbish-heap, have a dialogue (with the Śamitṛ), pour clarified butter over (the cooked organs), place the organs (within the altar) reciting the Pañcahōtr-formulas, and spread clarified butter in four (implements). He takes up portions of cooked organs of the foremost animal, puts the perinephric fat into the broth and covers the ladle with it, sprinkles broth, and pours clarified butter. He takes into the Upabhṛt for the Svīṣṭakṛt offering a portion of each of the three organs, puts the perinephric fat into the broth and covers the Upabhṛt with it. He sprinkles the broth over it, but does not spread clarified butter. He places together into the pan the heart, tongue, sternum, liver, two kidneys and the large intestine, sprinkles with broth, and does not pour clarified butter. He takes up in a bronze or a goblet oily portion of flesh, sprinkles broth over it and pours clarified butter. He should touch together (the portions of) the animal. He should stir the oily portion of flesh by means of the head of the right-side rib. Having gone round along the rear of the Uttaravedi, he should cause to announce. When half of the yājyā-verse has been recited (by the Hotṛ), the Pratiprasthāṭr should offer the oily part of flesh. He should keep back a part of it for the offerings to the quarters; and pour down the remaining quantity into the Vasāhomaḥavāni. He makes the offerings at the Vaṣaṭ-utterance. Before offering the Svīṣṭakṛt he crosses beyond towards the north and spreads clarified butter into the Juhū and the Vasāhomaḥavāni. He takes portions of organs of the second animal into the ladle, dips the perinephric fat into the broth and covers the ladle with it. He should sprinkle broth over it and pour clarified butter. He should take into the Upabhṛt for the Svīṣṭakṛt one portion each of the three organs, dip perinephric fat into the broth and cover the Upabhṛt with it. He should sprinkle all this with broth, but should not pour clarified butter. In a similar manner he should take oily portion of flesh into a bronze or a goblet, sprinkle broth over it and pour clarified butter. He should touch together (all the portions of) the animal. He should stir the oily portion of flesh by means of the head of the right-side rib. Having gone round along the rear of the Uttaravedi, he should cause to announce. the Pratiprasṭhāṭr should offer the oily part of flesh. When the Hotṛ has recited the half yājyā-verse, he should keep back a part for the offerings to the quarters. the Adhvaryu makes the offering at the Vaṣaṭ-utterance. In this manner he makes the offerings of all animals. When he takes portions for the Svīṣṭakṛt of (the animal for) Varuṇa, he pours (clarified butter) twice. Having sprinkled broth over the portions of all animals, he should pour over. Similarly he should take oily portion of flesh.

1. Namely, the right forearm, the left buttock and the thicker part of the rectum. Baudhāśī Śr. IV.9.

2. The text and meaning of maśṭaḥ is not clear.
मेन्नवरुण्यामिक्ष्या निरूढया यजेतिती सिद्धमप्राप्यसाधिकं
कर्म जानिवादायमावास्यायां संन्यतो 5 न्याये
पिण्डपित्याज्ञातसंवत्सरं न कंचन प्रत्यवर्षेः शीर्षमात्रां
खादेन नायत सासं नाग्रिण चिन्त्वाय रामायुपयायालिध्रुविष्णि
धार्मिको धार्मिकुपायर्तातायमेवायुपार्थ इति ब्रह्मणाम्
॥ ३२ ॥ एकोनविर्भ: ॥

XI.1 : 708.7
अथार्थिस्मन्त्रापैवे सप्तदशानां रथानं त्रयस्त्रयो
श्रास्तुएकप्राक्षात्महुर्ततः प्रश्नो निशुज्याचतुर्विष्णुशति
पशुनित्यायोगीयावशांकुबन्धुप्रक्षणां चतुर्विष्णुशतः । अथ वै
भवति सावित्रं जुहोति कर्मणः कर्मणः पुरस्तादिति दीक्षणीयां
निर्विभ्यस्वार्थं जुहोतीति सावित्रादेव सावित्रं भवति
दीक्षाहुतीण्यस्वार्थं जुहोतीति सावित्रं हुताः हृद्धा
दीक्षाहुतीण्यस्वार्थं जुहोतीति सावित्रं हुताः हृद्धा

terms
in a bronze or a goblet, sprinkle broth over it and pour over. He should touch together the entire portion of the animal. He should stir the oily portion of flesh by means of the head of the right rib. Having gone round along the rear of the Uttaravedi, he should cause to announce. The Pratiprsthār offers the oily portion of flesh when the Hotṛ has recited the first half of the yājya-verse; he should keep back a portion for the offerings to the quarters, and pour the remaining portion into the Vasāhomahavani ladle. The Adhvaryu should make the offering at the Vaṣaṭ-utterance. Before the offering to Vanaspati he should offer similarly to the quarters. Then he should offer to Vanaspati, then the Śvīṭakṛt. The subsequent procedure is as prescribed.

As for the alternative view of Aupamanyava which they convey, namely, that one should perform, as a separate procedure, an Iṣṭi with the oblation of Āmikṣā for Mitra-Varuṇa: One should understand the rite to be performed on the Upavasatha day as prescribed just as is done for a sacrificer offering Śārīnāyya in the New-moon sacrifice except the Pindapitṛyajña.

One (who has piled up the Agni) should not stand up in honour of anybody, should not consume the flesh of the head, nor of birds. One who has piled up Agni should not approach a woman, should not run in rains. If he runs, he should return. "Thereby he turns towards food," so says that Brāhmaṇa.

XXV.33

VĀJAPeya

In the Vājayeya three horses are yoked to each of the seventeen chariots. Their total is fiftyone. The third horse should be yoked towards the north.

As for the twentyfour animals: the Agniṣomīya and the Anūbandhya make twentyfour.

It is said, "One makes an offering to Savitṛ before each rite." One who is going to pour out paddy for the Dīkṣanīyēṣṭī should make an offering to Savitṛ. After one offering to Savitṛ another offering to Savitṛ is made. "One who is going to offer Dīkṣāhutis should make an offering to Savitṛ": (This means) after having offered to Savitṛ one should offer Dīkṣāhutis.

"One who is going to pour out paddy for Prāyaṇīyēṣṭī should make an offering to Savitṛ." After one offering to Savitṛ another offering to Savitṛ is made.

"One who is going to make an offering after having put a piece of gold into the ladle." (This means) one should first make an offering to Savitṛ and then make an offering with the ladle containing a piece of gold.

"One should collect earth of the seventh footprint of the Soma-purchasing cow, purchase the Soma, carry it forward and when he is going to pour out paddy
XI.2 : 710.5  हुल्वाश्रीकोमृ प्रणयेदेहीर्मुच्चित्विन्यसाविन्नु हुल्वातीति साविन्नं
XI.2 : 710.5  हुल्वा प्रोक्षणीराददीत स्वर्वनं यूपमुच्चित्विन्यसाविन्नं
XI.2 : 710.7  पशुमुच्चित्विन्यसाविन्नं हुल्वातीति साविन्नं हुल्वा बहिष्टिः
XI.2 : 710.11 आददीत । तत्स्य प्रसिद्धं वणवा चरित्वा वसति-
XI.2 : 710.11 वरीर्ग्न्यसाविन्नं हुल्वातीति साविन्नं हुल्वा कुम्भमाद-
XI.2 : 710.13 दीतं। पशुपरोडाशं नर्वपन्यसाविन्नं हुल्वातीति। साविन्नादेव
XI.1 : 708.4  साविन्नं भविति ॥ ३ ॥
XI.1 : 708.4  तूपश्मुरुश्रीभवतीत्यनुदिशमश्री स्थायित्वाभळिष्ठं
XI.3 : 712.16  च सर्वस्यां च सम्बन्धाय नारात्रांतः वाहानः
XI.3 : 714.11  सारं एववेते सोच्यामां प्रहीतव्या भविति । माहत्या
XI.3 : 714.11  प्रचरस्याऽल्पान्येदिति । तन्त्रमुल्येकहरणं तन्त्रमीत्रिगुप्तेणों
XI.6 : 720.11  अभ्योत्तरतं संप्रतिहोम उच्चरं बहिष्टिः भिन्नास्त्वाहाकृतिप्रेष
XI.7 : 728.12  आज्ञ भेष्या विभजेदुभवभागिन्य स्तोकेतः । अथेदं
XI.10 : 732.16  रस्तच्छं प्रादेशिकमां भूमेश्चित्तं भवत्तपरेण परीत्व पक्षसी
XI.10 : 732.16  संमृशतीयति रस्तच्छं एववेते संमृशत्वाहाजिसुमृतो
XI.10 : 732.16  दक्षिणाभेनोपातित्यतिः सूतकान्नं एववेतुकं भविति ।
for the Ātithyeṣṭi, he makes an offering to Savitṛ.” After one offering to Savitṛ another offering to Savitṛ is made.

“When one is going to perform the first Pravargya and the first Upasad, he should make an offering to Savitṛ.” (This means) having first made an offering to Savitṛ he should perform the first Pravargya and the first Upasad.

“When one is going to do the first tracing of the Mahāvedi, he offers to Savitṛ.” (This means) having offered to Savitṛ one should take up the wooden sword.

“When one is going to carry forth the Āhavaniya, he offers to Savitṛ.” (This means) having offered to Savitṛ, he should take up the (burning) faggot.

He offers To Savitṛ when he is going to erect the Havirdhāna and Sadas sheds upon the wagon for loading the chariot. (This means) having offered to Savitṛ he should erect the Havirdhāna and Sadas sheds upon the wagon for loading the chariot.

“When one is going to carry forth fire and Soma, he should offer to Savitṛ.” (This means) having offered to Savitṛ one should carry forth fire and Soma.

“When one is going to erect the sacrificial post, he should offer to Savitṛ.” (This means) having offered to Savitṛ he should take up Prokṣaṇi-ladle.

“Having fixed the splinter upon the sacrificial post, while going to dedicate the animal to Agni-Soma, one should offer to Savitṛ.” (This means) having offered to Savitṛ he should take up the two darbha-blades.

“Having offered its omentum in the prescribed manner while going to take up Vasatīvarī water, one offers to Savitṛ.” (This means) having offered to Savitṛ one should take up the pitcher.

“When one is going to pour out paddy for Paśupuroḍāśa (for Agni-Soma) one offers to Savitṛ.” After one offering to Savitṛ another offering to Savitṛ is made.

XXV.34

“(The sacrificial post) is topless and has four corners.” One should arrange the corners so as to face the main quarters and erect the post so that a corner would face the Āhavaniya fire and another the sun.

“He takes up five Atigrāhyā draughts for Indra.” All these are to be taken with the formula, “Thou art taken with a support ....”

Having offered (the omentum) of the barren cow to the Maruts, one should immolate these animals (for Prajāpati). Carrying of the firebrand is combined; the Adhrigu—call should be combined. The offering at the immolation should be repeated. The Adhvaryu should cut the darbha-blade held perpendicular (for each animal at the incision). At the Svāhākṛtī call (at the eleventh Prayāja) he should divide the clarified butter in two parts; the Stokiya offerings take both the kinds of clarified butter.
XI.10:732.17 माख्ता अग्रेणाहवनीयं परित्येति क्षतसङ्ग्रहीतार एवैत उक्का भवति। अथ यजमानं तार्ष्य परिधापणतीत्याज्येनैवैततृप्तं

XI.10:734.5 वासो भवति। अथाष्पदाहरन्ति तृपा नाम व्रृक्षास्तेष्या-मेवैतत्त्वत्विन्ध्यं वाजपेयिः सर्वसप्तदशमेके ब्रुते। आदेशादेव बृहत्सामेकविक्रं वैष्णवीषु शिपितित्वंतीषु स्तुवीरत्रिति॥ ३४॥ विशं:॥

॥ इति पञ्चविशं: प्रश्र:॥
The chariot-wheel is high above the surface by a span.

Going along the rear “(the sacrificer) touches the two sides (of the chariot).”

He indeed touches together the wheels of the chariot.

He says, “O racers, going along the southern route ...” here the charioteers and the Rājanyas are addressed. “O Mārutas, having gone round along the front of the Āhavaniya ...” here coachmen and accountants are addressed.

“The Adhvaryu makes the sacrificer wear a tārpya garment.” This is a garment which is besmeared with clarified butter. It is also said, there are trees known as tṛpā; it is made out of this. Some teachers proclaim the Vājapeya as characterised by the Stotras involving seventeen Stomas. If there is a specific instruction, then only the Brhat-sāman addressed to Śipiviṣṭa Viṣṇu should be chanted in twentyone Stomas.

CHAPTER XXV ENDS.
अथायः राजसूयो एवं ध्यानसपदशैर्मसैः संति हं सबी\nध्योड़शैर्मसैः। तस्मीमसोमसःः पश्चिमकाहा अहीनो\nद्वितः। षट्ष्टाशाला अष्टौ यूषाः। षट्ष्ट हाग्रिष्टोमिका द्विपशो\nपशुम्वले सौश्रामण्यामधयम्। ताबान्त एवाभुवः।। कः उ\nखलु हंसिणो हंसिणिस्यत इति। आनुमतत इत्येव ब्रूयात्कृष्णं\nवासः। कृष्णतूष्ण दक्षिणेति। कृष्णदशामित्येवेदमुक्ते भवति।\nकाममिथ्या पशुम्बेनेति। संतनेर्युश्येषांग्रामेन व वार्तासेन\nवा यजेत। कथन्नु मुखलु साक्षमधपशुपर्णिति महाराज्ञे पूर्वा\nsंणति। श्री भूत उत्तरा प्रदेशे यक्षमुखसमुदितं भवती-\ntि। प्राणनूर्याजिकाते प्रैणिवादित्येव ब्रूयात। बाह्यस्यलं चरं\nनिर्वकपि ब्रह्माणो गृहः इति। यो सन्म धर्मानसंस्युको\nब्रह्माणो भवति। भगवान चरं बावातये गृहः इति। यान्या\nmहिष्या एव सुभागा भवति। नेत्रेन्हं चरं परिवृक्ते गृहः इति।\nदुर्भैौधैौधैौधैौधैौधैौधैौधैौधैौधै। पौष्णं चरं भागदुष्प्रय गृहः इति।\nmहानसिक एवेश उको भवति। अथायुद्धसहरति यो\nभागलाभी दोपिध सु एवेश उको भवति। द्वादशहेन\nरत्ननाः हरिवर्षिः। त्रयोदशे मैत्राबाह्यस्यतं द्वयोः सवशिश\nएतष्येव पूर्वपक्षस्य। तस्मिन्संततिभ्यो यजेताथ चेदुकथे\nसंयोगिये संग्रिं चिन्नीवालामावेव द्विरात्र आग्रिकानि\nसावित्राणि हुवुऽः। संभृत्य पशुपशोप्पणि च वायायने\npथुना यजेत।। १ ॥
CHAPTER - XXVI
RĀJASŪYA
XXVI.1

Now this Rājasūya sacrifice is concluded after sixteen and a half months or fifteen and a half months. In it the Soma-sacrifices are: five Ekāhas and Ahīna Dvīrātra. There are six sheds; eight sacrificial posts - six pertaining to the Agniṣṭoma, one pertaining to an Animal-sacrifice of two animals, and the eighth for the Sautrāmaṇi. There are as many (= eight) Avabhṛtha rites. When is the oblation of the Havis-sacrifice poured out? At the offering to Anumati, one should say.

Black piece of cloth and a garment with black border should be the Dakṣīṇā. The latter means a garment with black fringes - so is it said.

(One passes on four months) by performing (each day) an Iṣṭi or an animal-sacrifice: after having performed the Saṁtanī sacrifices† one should perform either the Āgrayaṇa or the Parvan-sacrifice.

What should be the procedure after the Sākamedhaparvan? The first Saṁtanī sacrifice should be performed at early dawn and the second one in the evening.

Which stage of rite is indicated by the word asamudita? Prior to the call pertaining to the Anūyāja-offerings, one should say.

One offers cooked rice to Bṛhaspati at the residence of the Brahman: (One should understand thereby) another brahmāna who is related to the sacrificer.⁵

Cooked rice to Bhaga at the residence of the king’s favourite wife: one who is different from the chief queen (but) is beautiful.

Cooked rice to Nirṛti at the residence of the abandoned wife: she is said to be unfortunate.

Cooked rice to Pūsan at the residence of the distributor: he is said to be the cook. They also say, he is said to be the milker claiming a share. The Ratnins’ offerings are made during twelve days. The offering to Mitra-Bṛhaspati is made on the thirteenth day. Two days remain out of this bright half. One should perform two Saṁtanī sacrifices on these days. If fire-altar is to be piled up in the Abhiṣecaniya Ukthya sacrifice, one should offer, on these two days, offerings to Savitr, prepare the cauldrons, procure the animals’ heads and offer an animal to Vāyu.⁴

1. An Iṣṭi for Indra Sutrāman and the next day another for Indra Amhomuc. cf. BaudhŚŚ XII.2.
2. Cf. BaudhŚŚ XV 6; 9; XVIII.5; 6; XIX 5.
3. Caland reads yājamāṇāsaṁyukto which he says to be uncertain. The variants have been recorded, I propose yajamāṇasaṁyukto.
XII.8:758.2 अपां पतिरसीत्यपापतीया: समुद्रियाणामेवेता उक्ता
भवन्ति। महत्वमोज स्थेति निवेद्या आवर्तानामेवेता उक्ता
भवन्ति। सूर्याचर्स स्थेतः मिद्या: प्रस्त्राणामेवेता उक्ता
भवन्ति। शाक्री मे गोरु जरायोरेवेता उक्ता भवन्ति। सो
उत्स्त वाच्यास्यां कपालेन जोतेति। सद्यः संतिष्मान उक्त्य
एतत्सूरूं भवत्य चेदिन्तिप्रवर्धित तदानीमेवं व्यास्याद्विकपालेन
यजेत श्री भूते सार्ववत्तेन। दशसदशात्र चमसम्भिसंजानत

XII.17:778.12 इति। होतृचस्मे चोढ़न्तुचस्मे च सप्तसत्सप्तेते धु पत
प्रसर्यप्रभूतय वैवेदे भवन्त्यप्पुष्मोमान्तः। अथायां

XII.18:782.5 प्रतीचीनस्तोम: केशवपनीयो शुद्धत्रा: णोदशिको भवति
तस्य हाग्रिष्ठोमिकानि स्तोत्रायूव्रुत्तानि भवलयेकविंशो
वाहिष्ठव्यमान: सप्तदशान्यान्यानि माध्यौदिनश पवमान:
प्रदशानि पृथ्वियार्थवश पवमानसिद्रव्याद्विज्ञायितामि
तस्य च प्रतीचीनस्तोमाय केशवपनीयानातिरंगाय दीक्षते।

XII.20:786.1 तस्य वदो दीक्षा: षड्पदस्त्रयोदशया प्रसुतकहिर्दर्शयामुदवसान-
मत्यंतित्स्तेरव पक्षार्णे व्युष्ठे विरागाय दीक्षते। स एतां

XII.20:786.12 चाकां चार्णु पूर्वपक्षस्य दीक्षितो भवति द्वे चापरपक्षस्य
तांसा द्वादशोपसध:। स्थोपसत्यथोपवसथोये स्थान:–
माणास्यां पूर्वमहर्वत्युतरस्मिनुत्तरमिति। संतिष्ठेते
व्युगिर्षिरात्रा:। अथोत्तरान्यायाण्यास्येत्थ भार्यान्यान्यान्यान्यात्
निविद्याद्वादेवनीयायाग्रिष्ठोमाय दीक्षते तस्य तिस्तो दीक्षास्तिस
उपसध: सप्तम्यां प्रसुत:। संतिष्ठ एष उदयनीयो ग्रिभोम:

XII.20:786.15 सहसङ्क्षिप्त:। अथोत्तस्तेश्र पक्षार्णे क्षत्रस्य
शृगतिनाभिविधते देविकाहर्मिष्ट्रैधात्वीयाया सौत्रामण्ये-
ति। संतिष्ठेते राज्यायो तन्यपत्तकदशोमासे।। अथ शालीके:
केशवपनीयान्त:।। ते ग्रिउषोद्वश:।। २।। प्रथमः।।
XXVI.2

One procures Aṇḍapatiya waters with the formula, “Thou art the lord of waters.” These are said to belong to the ocean. The waters with visible bottom with the formula, “You have the splendour of the sun.” These are said to be from still waters. The uterine liquid of a cow with the formula, “You are Sakvari.” These are said to be the uterine liquid.

He offers a cake on eight potsherds to Agni: this sūtra refers to the Ukthya sacrifice being concluded on the same day. If the procedure is extended, one should immediately offer a cake on eight potsherds to Agni. Next day (a cake on eight potsherds) to Sarasvnt.

Here (in the Daśapeya sacrifice) they concede ten persons to each goblet: seven each with regard to the Hotṛ’s goblet and the Udgaṭr’s goblet. Nine each with regard to the others. They are entertained from the entering into the Sadas upto the Apsuṣoma offering.

Now the Keśavapaniya Atirātra with Stotras having transverse Stomas is characterised by the Ṣodāsin cup. In it the Stotras of the Agniṣṭoma are turned about: the Bahisparavamāna has Ekavimśa Stomas; the Ajyastotras and the Mādhyaṁdina Pavamāna have Saptadāsa Stomas; the Pṛṣṭhastotras and the Ārvhavapavamāna have Paṇcadaśa Stomas; and the Yajñasyajñīya Stotra has Trivṛt Stoma. One gets initiated for the Keśavapaniya Atirātra with Stotras having transverse Stomas. It has six Dīkṣā days, six Upasads, the pressing on the thirteenth day and departing (udavasāna) on the fourteenth.

In the remaining period of the fortnight the sacrificer gets initiated for Vyuoṭi Dviraṭra sacrifice. He observes one Dīkṣā day for one night of the bright fortnight and for two of the next fortnight. There are twelve Upasads; then the Upavasatha day. On the Upavasatha day which is the new-moon day there is the first pressing day; next day the second. The Vyuoṭi Dviraṭra thus comes to an end.

Then the sacrificer goes to northern shed. After churning out and spreading of the fires, the sacrificer gets initiated for the Udayaniya Agniṣṭoma. It has three Dīkṣā days, three Upasads and the pressing of Soma falls on the seventh day. The Udayaniya Agniṣṭoma comes to an end in which a thousand cows are given as Dakṣinā. On the remaining days of the fortnight he performs the Kṣatraṣya Dhṛti Soma-sacrifice, Devikāhvis, Traídhaṭaviyeṣṭi and the Sautrāmaṇi. The Rājaṣūya thus comes to an end after sixteen and a half months. According to Śālīkī’s view it ends with the Keśavapaniya sacrifice. It makes fifteen and a half months.

1. The text has abhidrśyāh while the original Sūtra-text reads atidrśyāh.
2. The printed text reads gor u. The original sūtra reads gor ulbyā.
3. Cf. BaudhSS VIII.17
अथातो अन्यप: । प्रसिद्धमेव प्रथमो अर्धमासः संतिष्ठाते । पश्चाहन चातुर्मास्यानि द्वारहेण संतनी अर्थमेव । शहनोन्दरुरीं नवमेव अंगिन्द्विशिष्ठि दशमेव । शहस्रायुष्यकालिते ह्वादशे त्रयोदशं इति त्रिश्चितकैश्च तुदशे चैवानरो द्वादशकपालं: पश्चाहेण वारुणो यवमयश्चूरिति मासः । द्वादशाहेण रत्नाखं हविशिष्यत्रयोदशे मेत्राबाह्स्त्वत्यं द्वारहेण संतनी अर्धमासेनाभिषेचनीय उक्त्वथे इति ह्वादशे मासी । अर्धमासेन सप्तदशे दशपेयो अर्धमासं दीशकत्वतीति त्रयो मासा अर्धमासेन प्रतीर्धिनस्तम: केशवपनीयो अतिरिक्तो अर्धमासेन व्युस्तिरित्रत्र इति चत्वारो मासा: । अर्धमासेन क्षत्रस्य धृतिरिति ते। अर्धमासं: । अथ शालीके:। सप्ताहेन पवित्रो ग्रहिणो: स एवमेव पश्चाकरूपं सिद्धमा वारुणाद्वादशाहेण रत्नाखं हविशिष्यत्रयोदशे मेत्राबाह्स्त्वत्यं द्वारहेण संतनी इति मासोऽर्धमासेनाभिषेचनीय उक्त्वथो अर्धमासेन सप्तदशे दशपेयं इति ह्वादशे मासावर्धमासेन प्रतीर्धिनस्तम: केशवपनीयो अतिरिक्तो अर्धमासेन व्युस्तिरित्रत्र इति त्रयो मासा अर्धमासेन क्षत्रस्य धृतिरिति ते। अर्धमासं:। अथ पतनक:। द्वादशे दीक्षा द्वादशोपसदः सताहो जीर्णो राजसूयो यथावकाश्मितरै राजसूयनन्विभिर्य- जले । तथ देवीकाहविभिर्यें जलेः । तथ त्राधात्विवहय यजते । तथ सौराश्रमणय यजते। संतिष्ठाते राजसूयं:। ॥ ०॥ त्वति:। अथ अथमथिष्टकल्पं पञ्जदशसामुहिर्मनिं के सप्त- दशसामुहिर्मनिं के स्मारीनि:। तत्स्य प्रसिद्धं यज्ञमानं बौधायनस्य कल्पे। यथामारा: शालीके:। त्रीष्ट्वृत्चान्मु- बृहुयादिति। त्रि: प्रथमामुन्नुच्य तिस्मो अन्नतरा अनुबुधयत। त्रिरलभमु। पञ्जदशानुबृहुयादिति। एकादेशम्: सामिष्टेन्यः।
XXVI.3

Now the Aṅjahsava (Rājasūya). The first half month terminates as prescribed. Then the Cātmūṃyasas in five days, the Saṁtānī in two days, the Indraturīya sacrifice on the eighth day, the former Devikāhavis on the ninth day, the latter on the tenth, the Triṣāniyukta sacrifice on the eleventh, twelfth and thirteenth, a cake on twelve potsherds to Vaiśvānara Agni on the fourteenth, and cooked barley to Varuṇa on the fifteenth. This makes a month. The Ratnī offerings on twelve days, cooked rice to Mitra-Bṛhaspati on the thirteenth, two Saṁtānī sacrifices on the next two days, and the Abхиśecaniya Ukttha in a month-half. That makes two months. Daśapeya sacrifice with Stotras of seventeen Stomas each, observation of initiation vow for a month-half. That makes three months. Keśavapaniya Atirātra with Stotras of transverse Stomas in a month-half, Vyūṣṭi Dvīrātra in a month-half. That makes four months. Kṣatrasya Dhṛti in a month-half. That makes four and a half months.

Now Śālikī’s view. The Pāvitra Agniṣṭoma in seven days. The remaining period of the fortnight up to the (offering of) boiled barley to Varuṇa should be gone through as prescribed (in the first view). The Ratnī offerings in twelve days, cooked rice to Mitra-Bṛhaspati on the thirteenth, the Saṁtānī sacrifices in two days. That makes a month. The Abхиśecaniya Ukttha in a month-half, the Daśapeya with Stotras of seventeen Stomas each in a month-half. That makes two months. The Keśavapaniya Atirātra with Stotras of transverse Stomas, Vyūṣṭi Dvīrātra in a month-half. That makes three months. The Kṣatrasya Dhṛti in a month-half. That makes three and a half months. Now the Patantaka type of Rājasūya: there are twelve Dīkṣā-days and twelve Upasads. the Rājasūya is an Ahīna sacrifice with seven pressing days. One offers the other Rājasūya offerings suitably; then he offers Devikā offerings. Then he performs the Traidhātavīyeṣṭi and Sautrāmaṇī.

The Rājasūya comes to an end.

XXVI.4

IŚTIKALPA

Now we shall mention together the group of (optional) Iṣṭis involving fifteen Sāmidhenīs. The sacrificer’s duties are to be performed as are prescribed in Baudhāyana’s view.Śālikī’s view is that only such duties should be performed as are prescribed in the scripture.

1. BaudhŚŚ XXIII.1
समामनामः। तासा त्रिः प्रथममन्वाह त्रिरूतमाताः पद्ध-दशः सतदशानुब्रुयायाच्यत्विविषयतिमनु-ब्रुयात् त्रिनितंतानुब्रुयायाद्वितीयं शतास्तास्तानुब्रुयायाद्वितीयं शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः शताः

XII.8:800.4
"(The Hôtr) should recite three Trças (as Sâmidhenîs). He should recite the first verse three times, the next three consecutively and the last one three times. He should recite the fifteen Sâmâdhenîs. We mention together these eleven Sâmâdhenîs. Out of these he recites the first and the last three times. That makes fifteen. He should recite seventeen; he should recite twentyone; he should recite twentyfour; he should recite thirty; he should recite thirtytwo; he should recite thirtysix; he should recite forty; he should recite fortyfour; he should recite forty-eight - these additional verses are to be inserted at the point of insertion. All verses addressed to Agni are in Gâyatî metre. He should recite the Sâmâdhenî verses in all metres; he should recite a larger number of Sâmâdhenîs - these additional verses are to be inserted at the point of insertion. All these are not in Gâyatî metre. The Puronuvâkyâ is in Gâyatî metre, and the yâjyâ in Triṣṭubh metre. The puronuvâkyâ has indicator mark in the preceding part; the yâjyâ has it in the subsequent part. The puronuvâkyâ contains the word mûrdhâna; he recites the verse containing the word niyut as the yâjyâ. (The Adhvaryu) makes the Upậnâsuyâja offering between (the two principal offerings). This applies to the Full-moon and the New-moon sacrifices; not elsewhere.

XXVI.5

Now these optional Iṣṭis are to be performed by the (sacrificer while he is) clean. He should be consuming Vrata-milk for a year or for twelve days or as many days after which he may think he has become clean. Among the Iṣṭis which serve an identical purpose, if one proposes to perform a single one, he should not rest satisfied with that much, but should perform all of them. In case a subordinate fire attendant first takes up a few embers, and further takes up more: is an expiation imminent here, or not? It is imminent, some say; it is not imminent, say others. (Of the two fires) one has its share indicated, the other has not. Thereby both of these do not have their shares indicated. (The expiation therefore) is not imminent.

2. TS II.5.10
3. pra vo vâjâ ... TBr. III.5.2
4. agna âyâhi vitaye etc. TBr. III.5.2
5. tuam varuṇa ... TBr. III.5.2
6. TBr III.5.2
7. TS II.5.10
8. TS II.5.2; TBr III.5.7. agnír mûrdhâ divah kakut ... is the puronuvâkyâ, and bhuvo yajñasya rajasaś ca netâ ... is the.
ग्राह्यविद्वेषम् त्व ग्राह्यदेयम् पर्ययिणि कृतवेषम् पर्ययिणि कुर्यास्मृक्षणिणि
श्रवणिन्द्रेपि वोधयमेवोभयत्र कुर्यस्तिच्छ कृतस्य
शृद्धासाधनं दक्षिणं परिधिसंधिमविन्तं विमुच्चि दक्षिणं
वा परिधिमवेष। सिद्धछ उद्धवमेततमानम् एतो मृजाते यो
विद्धिवाण्योरजज्ञातीतिश्रमितरेणेत्येवेष उन्वेते भवति। यदि
मृजो अभि प्रवेदेरत्राष्ट्रणि वाभ परिधिमविन्त प्रतिवेषा
राजानो मृधे: स्व एव जनपद राष्ट्राणि विष। यो हतमना:
स्वयंपाप इव स्वयादिति सति वेते हतमना: स्वयंपाप इव
स्वादिति। साधुपरे कुले स्वयंपापो यस्मै प्रत्सति व नर
प्रदीयेतिति प्रतत्तुनुपाकृतं प्रतिव्ययमेवेत्तदव्यथा
स्वामधवक्यायामिदानं प्रथमं तत्र कुर्यादिवं द्वितीयं
तृतीयेन सहायज्ञ वर्त्येत्तकथमत्र भक्षा हि तत्तत्र वा
भक्ष्यदेपि वा सर्वासां समवदाय हुत्वान्तो भक्ष्येतृ।
अन्द्रवान्होर्जा देय हि। यज्ञानस्वेत्वेष गोष्ठाधातवो
भवित्र वेदि: परिघ्यार्धमुद्यन्याद्वर्ध नेति। दक्षिणं वा
वेदद्वर्धमारं बेद्वा द्वर्धावद्वायावद्वार्धावद्वैत्तिको
परिख्यादिति। द्वै एवेति अवदाने उके भवति। उपाध्वेष्यपूर्वम्
वासो दक्षिणेति। प्रवेदेति वान्तो वा ताम्राणि वा नीलानि
वासो दक्षिणेति। प्रवेदेति वान्तो वा ताम्राणि वा नीलानि
वासो सूदान्यपहितानि भवति। अपि वोपधानार्जुनेरवेषोऽका
कुर्यास्यां संज्ञानेष्वां संबृद्धानुवाच येत्सकृदा
श्रावयेत्। द्वे हस्ये याज्ञानुवाच भवत।॥ ५ ॥
Taking up of the fire-stirring stick is combined. One should take up the fire-stirring stick related to the Gārhapatyā. With it he should arrange in the Āhavaniya fire-place the potsherds for the cake to Agni Vaiśvānara. Turning by the right those for the cake to the Maruts in the Gārhapatyā fire-place. Having poured the flour (into the pan), having mixed it (with water), having referred them separately, and having turned them into two balls, he should carry around along the front of the ball for the cake to Maruts, place the cake to Agni Vaiśvānara (on potsherds) in the Āhavaniya fire-place. Turning by the right, he passes his wet fingers on the cake to Maruts placed in the Gārhapatyā fire-place, and then on this (cake to Agni Vaiśvānara). Having carried a firebrand around that (for Maruts), he should carry around this (for Agni Vaiśvānara). Having baked that one he should bake this one. Or he should do both the things (carrying firebrand and baking) in respect of each together. The placing of the cake for Agni Vaiśvānara should be done at a place having left place for the other one (for Maruts) along the southern conjunction of the enclosing sticks, or should be done in front of the southern enclosing stick. The subsequent procedure should be as prescribed.

One who eats the food of two persons hating each other, towards him the two wipe out (their sin). Here the talk is of those two who hate each other.

One whom the enemies tremble or whom the subjects attack: The enemies are the neighbouring kings. Subjects means the people living in one’s own region.

One who is dejected or deeming oneself sinful: Dejected means one who even though having strength thinks himself to be weak. Sinful means one who even born in a pious family thinks himself guilty.

One whom something offered is not actually given: Offered but not presented is indeed denied.

In the Adhvarakalpa Īṣṭi one should finish the first component with Īdā; similarly the second; he should finish the remaining part with the third. What about the consuming of the portions? One should consume at the respective time; or one should take portions of all oblations, offer them and then consume.

An ox to be given by the Hotṛ: it is to be given away out of the sacrificer’s stable.

Having done the tracing of the altar one should dig out one half, not the other half: either the southern half or the northern.

Having taken portion (of the cake) for Indra, he should take portion (of the cake) for the Viśvē Devas, then again for Indra: These are calculated as two portions.

A garment with blue or red borders as Dakṣinā: In it red or blue threads are woven while weaving at the border or at the two ends. Or it is said to be the thread of a pillow.

In the Samjñāniṣṭi the Adhvaryu should give only a single call for reciting the puronuvākyā and should cause to announce only once. Here are only a single puronvākyā and a single yājyā.
XIII.22:814.15 अथ वै भवति यदि नावगच्छेदसमहादिविद्येभ्यो 
भाग्य निर्विपायामुन्नघामुः किषो नवगत्वीरितिक निवर्णिदिति 
निरृत्योपरंति। परिद्वानां कर्म कृत्यते तैतात्रीहीकृत्याः जिने 
सामुख्योत्तरार्थ ैर्ग्याः स्वघान्तवेद्येदशावगते संसादे 
तेव्रप्रोक्षणप्रभृतिना कर्मणा प्रतिपद्येत। सिद्धमल ऊध्वरं च च

XIII.23:816.13 नवविनिर्भर्तायामेवः शत्श्रृण्णालयां पुषा वा तदुलानामाव

XIII.24:818.1 पनाहु करमवदध्या चतुष्टतर मपि वै न्यू शृतमेव

XIII.26:820.12 सुवर्णरत्ताध्याः रुक्माभ्याः परियुक्तान्तवेद्येदाद्येदग्रेवस्य 
च सौम्यस्य चैत्रे समाश्रेष्येदिति व्यभिचारां पिण्डां

XIII.28:824.9 पुरुषधिप्रज्ञनात्सामाश्रेष्येदित्वं भवति। सर्वेश्वात्मभिगमयन

XIII.31:828.15 वदतीति सर्वसत्थष्पैक्ष्येवेदेदमुः कृत्वां भवति। 
अथो खलु यो वावती। समा एष्यमापये तत्वानां च स्या

XIII.20:812.17 त्रिपुश्यात्स्तापतितमानं कुर्वा चत्वारिष्ट

XIII.33:832.7 शुद्ध्वश्यात्स्तापितमानं कुर्वीतिष एवतस्याभिभृष्टिकल्यो स तथ

XIII.33:832.10 वारुणेषु च संज्ञनेष्वाभाच च सकृदैवानुवाच च प्रेतस्याद्येदाद्यः शार्येल

XIII.37:838.6 कृत्रदाना: समान्देवता:। अपोनप्रजीय चत्रेः पुनर्थ निवर्णिदिति। को नु खल्वपा नपाश्वतिता। वैचुत इत्येव
In is indeed said, "if (the king) does not win (the subjects) the Adhvaryu should pour out paddy with the formula, "Here do I pour out portion for the Ādityas until this (king) wins these subjects." Having poured out he waits: "Having gone through the rite of assigning (the oblation to the deities) he should pour the paddy on the skin of black antelope and hang it in the northern part of the firehall. When the king wins, he should put it down, and commence the rite beginning with sprinkling (of paddy). The subsequent procedure is as prescribed.

Just as (for the cooked rice to Nīṛṭi the grains) are to be husked by means of one's nails, (not to be pounded with mortar and pestle), similarly in the Īṣṭi involving the offering of a hundred Kṛṣṇalas.

The Adhvaryu should put a (silver) plate into the cooking vessel before pouring rice-grains into it, and place (the golden plate) upon the rice when cooked. Or he should hold the vessel of cooked rice by means of the silver and gold plates, and place it within the altar.

(The Adhvaryu) should mix up the cake for Agni and rice for Soma with the cake for Indra: after the balls (and rice) have been severally assigned (to the relevant divinities through touching) (portions of the cake for Agni and rice for Soma) have to be mixed up (with the cake for Indra) before putting on fire.

(The Adhvaryu) takes portions by piercing through all: it is presumed that the portions cover those for the principal divinity and for Śvīṣṭakṛt.

(The ear-ring) should indeed consist of as many mānas (of gold) as the years for which he may aspire to live. If his age is thirty years, he should prepare it of seventy mānas. If his age is forty years, he should prepare it of sixty mānas. This is the procedure of its increase in weight.

In respect of (the cakes on one potsherd each) for Varuṇa and in the Samjiṇāniṣṭi (the Adhvaryu) should make (the Hotṛ) recite a single puruṇuvākyā, should cause to announce only once; the oblations for a common divinity are to be offered at once.

After returning (from the Avabhrtha at the sacrifice for Varuṇa performed for having received horses as Dakṣinā) one should offer cooked rice to Apām Napāt: Who is Apām Napāt? Lightning, one should say.

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1. For the cooked rice to be offered at the residence of the abandoned wife of the royal sacrificer, cf. BaudhŚŚ XII.5. Ratnīn's offerings in Rājasūya.
2. Cf. BaudhŚŚ XIII.23, the Īṣṭi for one who is afraid of death.
बृयात्कृष्णमधु चैति । पौतिकमिठ्येवेदमुक्तं भवत्-त्यनित्रिग्रथिमिति त्रिवलीकमिठ्येवेदमुक्तं भवति ।

XIII.42 :844.22 अधायुदासःहरति चिन्चिदिक्षकामिठ्येवेदमुक्तं भवति । यथा चिन्चिदाचार्यः संदिग्धपुरोधाश्यावदानकलपः ॥ ६ ॥

 चतुर्थः ॥

XIV.1 :850.2 स सर्पनसुज्जति । मासा एवैत उका भवति । स

XIV.3 :854.16 वयासःसुजुतेि । छन्दासःथेैतान्युक्तानि भवति । स वै ब्रह्मणः

XIV.3 :854.18 स्याचितिपुपाणगाइततमभूपदिशति । तस्य पशुवेलायाः मुल्यकमादाय दक्षिणयाः द्रारोपनिहृत्य दक्षिणेन सदोः प्रीतित दक्षिणेन मार्जिलोक्तिहितिः परमीतिः युर्य परमीतिः युर्य चार्यायां चोपास्थित्यानारे चालालोकारुः तृत्युपरि तु श्रापियुर्य यदाहवनीया तदुल्यकरा भागपत्या तत्सहायारुः ॥

XIV.3 :856.3 किंदेवक्यानि कल्यापायानि भवन्तीति । ते प्राजापत्ये

XIV.4 :856.12 आप्रियं वायव्यं वेशदेवविमिति । इत्याः वा अध्वर्युर्जयज्ञांस्यविष्णुस्य इत्याश्रमिठ्येवेदमुक्तं भवत्यथायुदाहरत्यथवधुरैवैष उको भवत्यासन्यामा मनन्त्यापाहि कस्याश्रित्यादिभिश्याया इत्युद्वादसामान्यानाम क्षत्राद्यायानाम मनन्त्यासामान्यानाम पाहीत्येवेदमुक्तं भवति ।

XIV.5 :862.20 तसामाज्ञास्वतु नाथ्यभैरभयशः । अहोरात्रातिमेते याबद्धायः

XIV.7 :868.4 शीताः स्युरित्येवतेऽस्मे याबद्धेमदिभिः विश्वन्धरवर्जनसंस्थिता संस्योऽविन्याकौण्डारायात्तुकी भवति । पर्यावर्तते जन्तरे पादा इत्युद्ये पादा इत्येवेदमुक्तं भवति । तथे

XIV.7 :868.12 पश्यन्तरो अतियन्त्र्यमप्रसयाः । सेतुनातियन्त्र्यमितिः

पश्यन्तरो अतियन्त्र्यमात्रिः स्वपनान्तियन्त्र्यमितिः

हे द्रथस्य सतती वस्त एको इत्यादित्यो शहोरात्रे वस्त इत्येवेदमुक्तं भवति । तिरोधायत्यस्यवित वसानः शुक्रमादते अनुहाय जार्य इति । रात्रिः वसाननस्तिरोधायति शुक्रमादते
Black honey: derived from bees, it is said. A cart with three partitions: with three ridges, it is said. They also say, it means (the cart) with three roofs.

The procedure of cutting out portions for the accumulated cake should be similar to that in connection with the three cakes on one set of potsherds.

XXVI.7
AUPĀNUVĀKYA

He created serpents: these are months. He created animals: these are the metres.

That itself should be: this denotes the old Gārhapatya.

Having taken its firebrand at the time of offering of the animal, having taken it out by the southern door, having gone round along the south of Sadas, having brought it along the south of the Mārjāliya mound, having brought it between the sacrificial post and the Āhavanīya, having taken it out towards the north between the Cātvāla and the rubbish-heap, they should cook the animal with it. If the firebrand has been taken from the Āhavanīya, they should bring it back together with the omentum.

Which is the divinity of the Apāya offerings? Two are offered to Prajāpati, and one each to Agni, Vāyu and Viśve Devas.

The Adhvaryu becomes malevolent towards the sacrificer. The malevolent himself (perishes prior to one falling into misery):¹ (The word īṣṭarga) means "having a hot tip." They also say, the Adhvaryu is meant thereby. (The Adhvaryu makes an offering with the formula) "Do thou guard me against the utterance (of the enemy), from every injury." The utterance is indeed a curse. "Do thou guard me against it," so is it said.

Therefore one should not enter into a sacrificial place: Day and night—this is one view. Until the fires become extinguished —this is one view. Until it rains—this is another view.

"Two oceans—extensive and imperishable—"Day and night are here meant. "They come one after the other like the waves in the midst of the ocean." —The waves in the ocean, so is it said. "Out of these two peoples, perceiving, they pass over one. Not perceiving, they pass over the other by means of a bridge" —perceiving they pass over the day; not perceiving they pass over the other (= night) in sleep.

"One wears two spacious garments" —the sun covers both the day and night. "Wearing a black garment and concealing himself (the sun) moves; leaving away the old garment, he wears a bright garment" —passing by night, he moves covering himself; by day he wears a bright garment, so is it said.

¹. Cf. BaudhŚŚ XIV.4
XIV.9:874.9  
हरित्येवेदमुक्ं भवति । कोटावपनस्येति कतमो नु
XIV.9:874.10  
खल्वयं कोटो भवति य एवेष पिण्डान्तस्वर्त्यतीति । नित्ये
ग्रहणे वैष्णविमूचमनुवर्त्यतीति । पृष्ठान्य एवेषानु-
र्तिथित्वया भवति II ॥ ॥

XIV.11:880.8  
अथातो उत्तिराणाव्याख्यायामः । इमे नेव पूण्याति-
ग्राह्यः पञ्चद्रा वाजपेये । परः सामान्यार्थावक्षामानश्रोतसौरीयाः
वैष्णवमकर्मणादितीयाः गवाम्यने प्राजापत्याः महानान्ते
बाल्यस्या हृदस्यासुवेने वैमृषे च चेतिन्ति च त्वरिष्ठायिति
च वृषा सो अश्शुः पवत इति च द्रव्यश्रेणेशे महिमानावदेशे-
देवकालस्य वर्षा महिमाभया परिजुह्यात् । कथमु खलु परः
सामा भक्षो भवतीति रुद्रवदन्याय सोम देवे ते मतिविदो
माध्यमिनस्य सवनस्य त्रिशुपछनद्यो उदिक्रोणधिनीभि
: पीतस्योऽधिबीभि: प्रजाभि: पीतस्य प्रजाभि: प्रजापतिना
पीतस्य मधुमत उपहृतस्योपहृतो भक्ष्यामीत्येः एवा-
र्वाक्षारामावृत्तव्यो भक्षो उपाय्यविर्यं दक्षिणेत्राग्निधर्मका
मित्येवेदमुक्ं भवति । हो चेदर्भें स्यांतः द्रव्यस्युद्दीत्यो स्यायेको
ह महाकोशः स्याहुवालवानतरकोशी स्यातमाशास्त्रगर्भया
आदेवायेवैष्णविमूचम ज्ञातात्वमत्या मध्यमन पर्यायान्त: परिधि
निन्येदर्भूविना: सुवर्तित ॥ ॥ पद्माः ॥

XIV.14:892.12  
यदालख्यायामश्रो भवतीत्यालख्यायाम चेदः
स्यातसःस्थापेदवातः चेदपुक्रपतियामश्रोः स्यादन्यमे-
तस्मिन्नर्थ उपाक्रप्तोतरमेर्मएवव्यवहारमेत्यान्तिति ।

XIV.15:896.7  
अथेम् जया अथ्यात्ताना राष्ट्रभूत इत्याहिताग्रेशानाः-
हिताहिताग्रेशानाः विहारादृष्टा भवस्येशभसमार्थभाज्यान्ति
चार्यः प्राकुस्विष्टकृत्य उपजुह्यात् । अष्टि वसव इति ।
कतमेव नु खल्विमे वसवो भवतीति । पृथ्वियण्तरिः
(In respect of the Prṣadājya) which is spoilt by worms: which is this worm? That which causes clods.

To the normal formulas for taking (clarified butter) one joins the verse addressed to Viṣṇu: this is to be joined only in respect of Prṣadājya.

XXVI.8

Now we shall explain the taking up of the Atigrāhya draughts. These are to be taken in the Prṣṭhya Śaḍaha. In the Vājapeya five are to be taken for Indra. The sacrifices in which the Stotras are to be chanted with Stomas in successively increasing numbers and also in successively decreasing numbers: On the Viṣuvat day the Atigrāhya draught for Sūrya; in the Gavām Ayamna those for Visvakamran and Āditya; in the Mahāvrata that for Prajāpati; in the Brhaspatisava that for Brhaspati; in the Vaimrdha, Udbhid and Tviṣmānt with the verse vvasā so aṁśuḥ pavate...;¹ in the Aśvamedha two Mahimana draughts. Only under special instruction one should offer the two Mahimana draughts before and after the offering of the omentum (= fat) of the horse. How are the Soma cups and goblets consumed in the sacrifices in which Stotras are chanted with Stomas in increasing numbers? They are to be consumed with the formula, “O god Soma, I, acquiesced, consume thee, acquiesced, who hast Rudras for thy troop, who knowest the thought, belonging to the Midday pressing, having Triṣṭubh for the metre, drunk by waters and plants, drunk by plants and progeny, drunk by progeny and Prajāpati and having sweetness.”² The same formula, turned about, is to be employed while consuming the goblets in the sacrifices with Stotras involving the Stomas in decreasing numbers.

(In the sacrifice of an embryo) aṣṭāprād gold is to be given as Dakśinā. It means a piece of gold with eight protuberances. If there were two foetuses the golden piece should have twelve protuberances. There should be a big (outer) cover; there should be two intermediate covers. If the foetus has bones, one should pour clarified butter over them, collect them in the middle leaf of a Paḷāśa trileaf and put down inside the enclosing sticks with bhūr bhuvah suvah... .

XXVI.9

If clouds appear after (the barren she-goat) is immolated: If clouds appear after she has been immolated, one should get through the sacrifice. If clouds appear after she has been formally dedicated, one should dedicate another (she-goat) (offer on the same day) and offer the former one when there are no clouds.

1. TBr. II.4.5.1
2. TS III.2.5
XIV.22:916.4 द्वारा प्रथितत्विक्षणं आप इत्यते श्रीं वंश एतेषु वा
इदं सर्वं प्रतिष्ठितं यदिं विहिं व एवं वेद प्रत्येव
तिलेकादिका रुढऽ इतिप्राणां एवेत उक्तः भवन्ति द्वारादित्वम्
इति मासा एवेत उक्तः भवन्ति पञ्च गृहान्ते नवनव गृहान्ते
XIV.23:820.10 पञ्चाः विगृहान्ते नवनवांश्वो भवन्तथय य एव दशामो
मन्त्र एतेषामेवशेषो रुप्तिग्रहणाधि दृष्टो भवति तां दुर्ध्वा
XIV.25:926.15 ऋषिःाम दद्धारस्यान्त नायादिति पृथ्वी प्रत्यवस्थिता येवैवेषा
दात्वम् भवति। किंदेवक्या ृत्य खल्वतिरिक्षो माव भवन्ती
ति। यथं ग्रहमिथ्यवतिचरणस्य स्वृत्तदेवत्वम् एव स्वृत्तिर्वेदेकं
मथपरं विज्ञायुं उ खल्वेषणं ऋषिः नामकादेन यज्ञशास्त्राच्छाब्ध्वायैव एव भवति।
तेन श्रीतिभवता पढ़संस्थाः कालस्यमति पढ़नाराहणमें
वैतद्वतीयाणं हेतुः संयोग एवमापायमयथपि नव मध्यमानि
सांवत्सरिकायकालिनि संनिग्नघूस्तदानीमेवाः श्रीतीकृताः
संचितुस्त्रं चेदुद्ययही तिरंगात एतदेव। प्रजा वै सत्रमासत
तपस्त्यमाना अजुहुतीरिति। तत्पृष्ठं कर्मसंतस्तश्रवणम्
भवतीति। यदेवेतदनाहितायान्यो वृष्टश्रमं श्राम्यन्येत्तत्स्त्रं
भवतीति॥ ९ ॥ प्रशः॥
XIV.27:930.17 आधिन्यं प्राणभूतनिमिति। कियतु खल्वाधिनं भवन्तीत
दियेजनं वा यावद्वश्वो शहा गव्येहितुस्तावा वेदिर्धर्मां
वतीत्वाग्निश्रवस्य प्रत्र्यक्षमस्य चतुर्वर्षाक्षण्यायामानि
माद्विद्यस्य प्रकरः। स्वातेन वेदेन विमीतिपि वा विवेशश्वायस्य
रथानामेकविवेशश्वाय पदान्यभाष्यकुलस्य च चतुर्विशेषं
भागाददीति स प्रकरः। स्वातेन वेदेन विमीतित्वो। त्रिस्तावो
ष्ठितं प्रतिष्ठिति। त्रय: सत्वविधा: स एकविवेशानिविधो
Now these Jaya, Abhyaṅgana and Raśṭrabhrīt offerings. They are employed in the case of an Āhitāgni at a place other than the sanctuary of fires; they are offered even for one who has not set up fires. If the offerings form part of any rite being performed by an Āhitāgni, they offer them before the Svistakra offering.

The eight Vasus: who are these Vasus? Prthivi, Antarikṣa, Dyaus, Agni, Vayu, Āditya, Candrasana and Āp—these are eight Vasus. Whatever exists, rests with these. One who knows this, rests firm. Eleven Rudras: these are said to be the Prānas. Twelve Ādityas: These are said to be the months.

(The Prāṇa draughts) are taken in five parts. Nine are taken each time. They are taken in five parts. Nine Soma-shoots each are taken (respectively with nine formulas). The tenth formula is intended for the taking of all these.

One should milk (the Agnihotra-cow) and give her away to a brāhmaṇa whose food he would not enjoy: She is to be given away to one who has arrived as a beggar.

Who are the divinities of the excessive Somas? They would belong to those divinities which pertain to the preceding draught; this is one view. There is also another view. This view is based on the Brāhmaṇa: “How is it that a sacrifice belongs to Indra upto its conclusion”? Therefore sacrifices belong to both Indra and Viṣṇu.

With the cooling (of the bones of the dead) they await the termination of the Āśā. The śāhaka-text pertaining to the Sāhaka sacrifices prescribes in this manner. If the incident takes place so that the central nine days of the yearly session are involved, one should allow the bones to cool down forthwith and pile them up. (If a Sattrin dies) on the Udayāṇiya Atirātra day, the procedure should be the same (as originally prescribed). The progeny sat for a sacrificical session practising penance but without making offerings. They ask, which is that sacrificial session? The sacrificial session is that in which those who have not set up sacred fires exert themselves informally.

XXVI.10
AŚVAMEDHA

(The sacrificial place for an Aśvamedha should be) having a distance equal to a day’s journey of a horseman towards the east (towards the south etc.) : how much is the distance equal to a day’s journey of a horseman? Two Yojanas or equal to a distance which a horse would traverse in a day.

The altar (in the Aśvamedha) is Dvistāva: (For its measurement) one should adopt the measure equal to the diagonal of the square of the Prakrama used for

1. TS IV.3.2
XV.1:940.5 सैत्यैं हदि मध्यतो देववजनस्य जोप्यत इति। किमथां खलिम्मौ हदि भवत सत्यः प्रावः हदि दक्षिण आवभूषिक

XV.1:940.13 उत्तरः। द्वौद्वालुत्तरिज्जयेण पुर्णस्य उत्तरिज्जयेण चतुर्दशे। यो सत्य रिपुरुल्लायः। पुर्णः सुषुष्यस्यत्यथ्यध यो सत्य मातृगुरुनामे

XV.5:948.2 उत्तरः। सो उपरः। जरत्पूर्ववि सवप्य नातु। रिपुरुल्लायः। वेश्यित्रिप्येतुपधानः नामी ग्यैतीचे। भवति। शतं वै तत्त्वमा

XV.5:948.2 राजस्वप्ना इति। प्रति कित्वा एवैत उक्ता भवति। शतं राजस्व स्वयं इति। राजन्या। एवैते नामिषे चम्ब्क्त। अथ

XV.6:952.6 सावित्रमण्डाकीकां प्रातिन्तिर्वतीयेष्वेतन प्रथमा सावित्री। वेद्देवश्रृणि हवीयेराजः। तृषुयैत्यद्रेष्टाहिकं। कर्म

XV.13:964.6 जगत्य ज्ञात्य पुरुणारुपं वायव्याय पश्व एवं तृश्चाय। सप्ताह्येत्येश्या। पशुनामेवं वायव्याय पश्व एवं। तृश्चाय। भक्त्य इति। कथमत्र भक्त्य इति। तत्रत्र वा भक्त्यं ददि वा

XV.14:968.2 पुरुषादेवतस्मि सप्ताह्य। यूप्यमानाये राज्यवालमग्रिष्य मिनोत्तीति। स्मार्थात्क इत्येवेदमुर्त्क भवति। अथापुदाहारनि राज्यवालमग्रिष्य मिनोत्तीति। भूरणहत्यया। अपहत्वे।

XV.18:974.5 पौलुद्रवावभिः भवति। पुणयस्य ग्राम्यस्यावहस्य इति।
piling up a fire-altar. that should be the Prakrama. With it one should measure the altar. Or one should take as a Prakrama the twenty-fourth part of the length equal to twenty axles of a chariot, twentyone Padas and eight Aṅgulas. That should be the Prakrama. With it one measures the altar. The area of the fire-altar is Tristāva. It means three times of the area of seven Puruṣas. That amounts to the area of twentyone Puruṣas.

One approves of two ponds in the midst of the sacrificial place : What is the purpose of these ponds? The southern one is intended for the bathing of the horse; the northern one for the Avabhṛtha.

Two attendants the —son of the father's younger sister and the son of hte mother's younger sister : the son of the father's younger sister stands in front and the son of the mother's younger sister stands to the rear.

Having wound round the left knee with a precious thread : this is said to be the thread of a pillow.

A hundred princes worthy of a coach : they are said to be the substitutes.

A hundred formidable kings : these are Rājanyas not worthy of consecratory bath.

In the morning one offers a cake on eight potsherds to Savitṛ : this is the first Iṣṭi for Savitṛ. The second one is in the Vaiśvadevaparvan. The third one in the afternoon. This much should be understood to be the procedure to be finished in a day. The sacrificer should move towards the north of the sacrificial place for the sacrifices of the animals to be offered in four months and also for the offering of the animal to Vāyu and of the hornless goat.

One should go on performing this (Agnidīkṣaṇīyeṣṭi) for seven days : how should (the sacrificer) manage for his (Vṛata) food? He should consume it at the various times; or they should prepare at the outset his food adequate for seven days.

Among the group of sacrificial posts, one erects the Rājjudāla post to be in front of the (Āhavaniya) fire : this is said to have been made of Ślesmātaaka wood (Cordia latifolia). It is said, “One erects the Rājjudāla post in front of the fire for the dispelling of the sin of killing a learned brāhmaṇa. Two posts of Pūtudru tree (Pinus deodora) are to be erected on both sides for the attainment of fragrance.” (The sacrificer) gives away one third of the Dakṣiṇās : One third pertaining to the piling up of the fire-altar, one third according to his will and one third at the Aūrātra.

1. The text yūpamānaye is doubtful.
2. Cf. BaudhŚŚ XV.18
3. Cf. BaudhŚŚ XV.32
4. BaudhŚŚ XV.36
XV.18:976.2 तृतीयं दक्षिणानां ददातीत्त्याग्रिकानामु हृतृतीयं कामप्रेरण सह तृतीयमयमतिराग्रे तृतीयमु। चतुष्टोम एष भवति चतुरुत्तत्रीय एष चतुष्टोमो भवति।॥ २०॥

XV.21:978.9 एकस्य भवति तः भ्वावाणे स्वाहेति। कथमु खल्ले- तानुवाकाज्ञुपुरियादिति। यथाप्रकृत्यस्तथाननतप्रायः होत्वाच्चतुर्विनिश्चतिः रशना आद्य यूपानुन्यावतिः चलस्थलस्तु इत्यरे परिक्रिमिणि इति। कथमेतासु नियुक्त्वादिति।

XV.22:980.9 अश्वस्तूप्तो गोमुग्ध इति ते त्रयः। समानरशनं रात्रियुधुस्तेषु: पर्वतञ्चो भागायेतु जनकवते। रोहिताज्ञिरच्छविनाविनित्येष्ठात्रै। सोमाय स्वार्जे उनोवाहावनेवाहाविविधेषु समपास्येश्वरं त्रयंस्थः। समानन्दा मुखस्थयोमां चतुथीः भवति। समानं कर्मं पर्य्यग्राणात्। पर्य्यग्राणन्वेदतेषां पर्य्यग्राणविनिश्चिति- रूपस्य एक चतुर्विनिश्चितार्यामेव द्विचतुर्विनिश्चित- मेषां शाशा भवण्ड्रे उ द्वै समस्या गच्छति ।

XV.30:998.13 प्रतिपशु संपद्यात् इद्राग्रिभयायोजोदाभाराराविति। प्रास्क्रृतवेत्तातुको भवतः। अथावतम्चरल्लमिलामशयर्व आशुपिण्डिणि संयुतेवत्याशुक्लानामेवतानि ब्रह्मोणि पिण्डः।

XV.35:1010.3 शल्लिकाश्चेष्या संयुतानि भवति। पृथक्कृत्यां प्रतिपस्थातारो उवद्यानि। तेषां मेत्रा वरुणा एवानुमुखुष्ट्वतां वेदतानि प्रदनानि। भवण्ड्रीलुव्वदायं स्वाहा बलिवादाय स्वाहेति। सूर्यचन्द्रां भवण्ड्रीलुव्वदायं स्वाहेति। अथावतम्चर्यापि संवस्तारो वा इत्यवर्त्किति। परिवृत्त मुखिः जुरौर्ति जुम्बकायस्मिन्नेष्येव भवति। किंदेवत्या उ खल्लियमहतिभवति-तित। बारुणिकैव बृहातकिचिन्दिविर्विदीक्षः इति। विदिदीहाविकिकोदेहकिचिदीविर्विदीविचिद्वतिः पृष्ठ उ पतंगो।

XV.37:1016.10 विदिदीहाविकिकोदेहकिचिदीविर्विदीविचिद्वतिः पृष्ठ उ पतंगो। विदिदीहाविकिकोदेहकिचिदीविर्विदीविचिद्वतिः पृष्ठ उ पतंगो।
This (Agniṣṭoma) is (Catuṣṭoma). This Catuṣṭoma is the one which increases fourfold (in successive stages).  

XXVI.11

"To one Svāhā, to two Svāhā" : how should one make offerings with these Anuvākas? The offerings should be made with the formulas in the original order without intervention.

Having taken up twentyfour cords, they approach the sacrificial posts, each assistant taking four : how should one adjust (the animals) to the cords? There should be a common cord for the horse, hornless goat and the Gayal; three cords for those animals to be fastened over the forehead, five for those to be fastened over the limbs (of the horse); eight for those beginning with the red ox with red mark to Anīkavant Agni. Seven for those beginning with oxen carrying a cart for self-ruler Soma. Three each of these have a common cord. The fourth cord belongs to the foremost among these. The procedure upto the carrying round of the firebrand is common. Nineteen out of these animals around which the fire-brand has been carried are released; fortyone remain back. For them there are fortytwo knives; two are required for the horse. For other animals there are respective cords. Two oxen for vigour-giving Indra-Agni these are said to be harnessed with a yoke.

One mixes the flour of rice growing fast in rainy season with the gum of Salmalia Malabarica (and besmears the horse) : this flour of the rice of paddy growing fast in rainy season is mixed with the gum of Salmalia Malabarica. The Pratiprasthāṭṛs take out the portions separaely. The Maitrāvaruṇas should recite verses in that behalf.

"To Iluvarda Svāhā; to Balivarda Svāhā" : These are said to be the sun and the moon. They also say, Iluvarda is the Saṅivatsara; Balivarda is the Parivatsara.

(The Adhvaryu) makes an offering of clarified butter over his head with the formula, "To Jumbaka Svāhā." To which divinity is this offering made? To Varuṇa, one should say.

Kikidivi and Vidigaya: Kikidivi is vididihiwikidi.1 Vidigaya is a spotted butterfly. (The Adhvaryu) dedicates these animals to Agni, Indra-Agni and Aśvins: these goats are twins born of the same mother. The procedure of their offering is similar to that of Aikādaśina animals.

Which are the divinities of the animals dedicated to the seasons? The seasons themselves are the divinities—this is one view. Another view is : the first ones are

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5. Cf. TāṇḍBr XIX.5
1. Cf. note to BaudhŚŚ XV.37
यम एवेते छाणा: समानयोनयों भवनित। तेषामुक्तं चरणं यथैकादशिनानं पशूनाम। किंदेवत्या उ खल्चुतुपपशवो भवनीत्वृतुदेवता इत्येवतेकमशापमायेयः। प्रथमा ऐद्रा द्वितीया वैधेवास्तुतीया मैत्रायणवाढृढृष्ठार्थो बाहिस्त्यतं। पञ्चमा: सावित्रा: पश्चा: संवत्सराय निवसकस्य इति प्राजापत्यं। ॥ ११ ॥ सप्तमं: ॥

अथायं द्रादशाह उभयविधो भवत्यस्तो वा सत्तं वा।

स यदृ हैंको दीक्षतेस्वरही भवत्यस्तो यदि बहवः सत्तम्।

यदि चैवाहीनो यदि च सत्रमुख्यथैवोभयतोसंतिरानो भवत्यन्तरतो संतिरात्रा हाहीना भवत्युभयतोसंतिरात्राणि सत्त्राणवादेशवोभयतोसंतिरात्रो अनाहीनो भवत्यदेशान्तु सत्त्रमनितिरात्रं यथैतदग्रहश्चायतं सारस्वतमायनं विश्वसृजः मनोमिति। कथमु खल्वेषा: संविवाप: स्यादिति।

सावित्रेभ्य: प्रथमं: संविवेरेत्रु। हुल्वा सावित्राणि विसमारोहायश्चायजनिणि जुहुयुन्य वायव्याय पशवेस्व निवेदं पेरनु। वायव्येशु विसमारोहायश्चायजनिणि जुहुयुन्य यस्ते दीक्षणीतये संविवेरेत्रस्तेषां तत्संन्युपतान्येव स्युर्यु-दवस्यान्तिः। युद्धवस्यायं प्रतिवेशा रजुपुच्छ्यानि कुर्वी-रत्रु। कथमु खलु संदीक्षिता विश्वुक्रमानुक्रमेतिति।

महापाशाभिनिताः क्रममेकर्षितमुप्रहार्रीववि क्रमम: स्यादशाह क्रमस्वायतः क्रमस्वेति। अतिक्रमस्वतः कल्यं: स्यायथो ऐतस्तुरणं भवति षष्ठकायमुपस्वात्वेदिः एव।

संविविष्यापि चैवा कल्याणमित्यधिनिष्ठच्याय एवैतुपयं धर्मात्मनाध्यायं: संतनोतिध्याविव्हस्य।
dedicated to Agni, the second ones to Indra, the third ones to Viśve Devas, the fourth ones to Mitra-Varuṇa, the fifth ones to Brhaspati, the sixth ones to Savitṛ and "those with sunken breast for Sarivatsara" (TS V.6.23.1) to Prajāpati.

XXVI.12
DVĀDAŚĀHA

Now this Dvādaśāha is of two kinds—an Ahīna or a Sattra. If only one person gets initiated, it is an Ahīna. If many, it is a Sattra. Whether it is an Ahīna or a Sattra, in both the cases it can have an Atirātra at both the ends. The Ahīna sacrifices have an Atirātra on either side; the Sattras have Atirātras on both sides. An Ahīna has an Atirātra on both sides only by specific injunction. A Sattra is without an Atirātra only by specific injunction, e.g. Agniṣṭomāyana, Sārasvata Ayana and Viśvasṛjām Ayana.

When are the fires of the Sattrins to be put together? They should first put together for Sāvitrī offerings. After having offered to Savitṛ, they should variously consign their fires into kindling woods, (make them descend) and offer the Agniḥotras. Then they should put the fires together for the animal-offering to Vāyu. After the offering to Vāyu they should variously consign the fires (should cause them to descend) and offer the Agniḥotras. When they put their fires together for the Dikṣaṇīyeṣṭi, the fires should remain put together until their dispersal. After having dispersed, they should remain in neighbourhood and accomplish the concluding rites. How should the Sattins, initiated together, take the Viṣṇu-strides? They should stride being surrounded by a long rope; or there should be striding one after the other being variously fastened with cords.¹ One should say, "Do thou stride," the next should say, "Do thou stride." Finally the most distant one. That should be the procedure.¹

The sūtra is: on the sixth Upasad day they construct the Uttaravedi; or on the eleventh day. This is possible when there is no piling up of the fire-altar, not in the Dvādaśāha characterised by Agnicaya.

How is the continuity of the Ahīna-sacrifice achieved in respect of the various priests? The Adhvaryu achieves it by the taking up of a part of the old Vāṣṭīvarī-waters, the procuring of sacrificial grass and faggot and the direction in respect of the various milks; the Brahman by restraining speech; the Hotṛ by pronouncing the Atipraśa and the repetition; the Udgaṇḍ by the Subrahmanyaṇa and the sacrificer by reciting the formula for "the reattainment of sacrifice." While performing the (concluding) rite they take up the clarified butter from the Dhruva. They should moreover collect together the entire sacrificial grass utilised for the pressings when they get up at early dawn and take up clarified butter in the ladles; they should burn that grass.

¹. The text is doubtful and the meaning is obscure.
कल्पनेन च पयंसा विशासनेन। वाचोयमेन ब्रह्मातिप्रेषेन होता पृष्णभासनेन च सब्रह्मण्योद्वेयां यजस्य पुनरालस्मेन यजमानः। प्रतत्त्व एवेतद्वायृः समाददते अथेमानि सवनानि बहुःशि साचिनुयुसंयायां महारानां उत्थायाग्रीः आज्ञानि गृह्न्तो ज्वलयेरत्रिति ॥ १२ ॥ अष्टमः ॥

कथमुखु खलु दिवा प्राततनुवालस्याह उपक्रमो भवति—

XVI.3:1026.19 ति । तत्पलीसंयाजानि वा हदयशूलानि नाहः कृत्वा समुपन्हा राजान् काले वसतीविरीभिमुग्हाौहीनसंततिः कृत्वा ग्राहोऽवायव्यः संप्रक्षाल्य द्रोणकलशे दशापित्रे समवधायाग्रीः दुत्वा समिद्धा वत्ताहल्य समिध्वा आहवनीय उपसाद्वयनि परिहासाः सब्रीवर्णानां जस्वाकाहूताः सुब्रह्मण्याः संवेशनाः। समिधो वेधायेवधाबहि: सन्हा पत्यर्शि विशिष्याग्रीः हुत्वाग्रीः संवेशनरुपाणि कृत्वा प्रति: कर्मणा प्रतियहे प्रसिद्धे महारात्रित्रे।

सिद्धमत उध्वरुपस्ततमस्य वा एतहजस्य यदतिग्राहाश्रेके पृष्ठानि । त्रिवृक्षविनवशः चक्रे आप्रवे उपस्थतत्वमः पवित्रदशन त्रिणवशः चक्रे ऐष्ट्र उपस्थवमः सपदेशन त्रयस्विनवशः चक्रे सौर्य रुपस्थानम्। यथो एतहृष्णयनस्य कल्पे वेदयन्ते निर्मयस्य मन्नववभवतीवधार्थवा एवात्र मन्ना आवार्ते नाधिप्रवतानि: स्वयमुतुयाज्ञेवैतद्वभवति नैतदहरन्योन्यस्युत्याज्ञेयं जज्ञातिः ॥ १३ ॥

आध्रवायाध्वरुपस्य ग्रहं प्रदायतेत्तैव यथेत्तमेत्य जज्ञनं हविधि उपविश्युपस्येषु मुक्तोपत्थय हुत्वा व्यवनीय प्रदक्षिणामावृत्य यत्रायाश्रीत्वाधासीना होतृभक्ष्म क्षयितत्वस्त्रहिःः साधसीनाः स्थरुपभक्ष्म: वारोचेषः सहसीति

XVI.5:1032.1 वालिखित्वा मैत्रवत्रश्रो विहरति वृषाकोप महाराणाच्छासी
XXVI.13

How does the procedure of the (next) pressing day commence by resorting to Prātaranuvāka by day? One should conclude the (preceding) day with the offering of the Pattisāmyājas or the discarding of the heart-pike, fasten (the bundles of) king Soma, take up a part of the old Vasatīvari waters, achieve the continuity of the Ahina sacrifice suitably, wash the pressing stones and wooden implements, put the woollen filter and the fringe into the wooden trough and move to the Āgnīdhra chamber. The bringers of firesticks depart. Having fetched firesticks they put them down by the side of the Āhavaniya. After the Vasatīvari waters have been carried around, the Subrahmanya is invoked. The Adhvaryu puts on fire the firesticks related to approaching, fastens the sacrificial grass and faggot, gives directions in respect of the various milks, approaches the Āgnīdhra chamber and performs suitable rites and commences in the morning the rite prescribed to be done at early dawn. The subsequent procedure is as prescribed. “The Atigrāhya cups are indeed the supporting pole, and Pṛṣṭhas the wheels (of a chariot).” Trīvṛt and Ekavīṁśa are the wheels, the Atigrāhya for Agni is the supporting pole; Paṅcadaśa and Trīṇava are the wheels, that for Indra is the supporting pole; Saptadaśa and Trayastriṁśa are the wheels, that for Sūrya is the supporting pole.

As for Baudhāyana’s view which they convey namely that the fire obtained by churning is characterised by the relevant formulas: only the formulas to be recited by the Adhvaryu are employed here, not the verses to be recited at churning (by the Hotr).²

On this day one recites the Ṛtu-yājya himself. One does not recite the Ṛtu-yājya of another on this day.

XXVI.14

Having made to announce, the Adhvaryu hands over the cup to somebody, returns by the same route by which he had gone, sits down to the rear of the Havirdhāna-carts, gives the Ṛtu-call, stands up, makes the offering, pours a part (into the Hotṛ’s goblet), turns by the right, sits down facing the east at the spot from where he recited the yājya and consumes the portion as the Hotṛ. Sitting facing the west, he consumes the portion as the Adhvaryu.

The Hotṛ recites the Parucchapa verses; the Maitrāvaruṇa recites the Vālakhilya verses by intertwining; the Brāhmaṇaccharinisin recites the Vṛṣākapi hymn; and the

1. agner janitram asi etc. Cf. BaudhŚŚ IV.5.
2. abhi tvā deva savitar... etc.
शङ्सत्वेवयामस्तमच्छावाकः। किमर्म तह्वैध्वृत्युर्ध्ववती-तिः। प्रत्यागृपातीयेव ब्रूयादा एता अध्वृयुर्नुषुभ उद्वृत्याहरिते।

ताष्ट्वतस्तो गायत्रस्तासित्रितो नुषुभः। सोम राजनेषुवरो-हेत्येतस्य गायत्र्ये पदमात्रे राजानमुपावतरेत्। कथमु खलु दशमाहर्वक्षया सर्वचतुर्विंश्णुः च भवति त्रिष्णौं चान्यत्र तृष्णीस्तोमालमिदिति।

ताष्ट्वतुर्विंश्वति: संपद्यन्ते। एतदेवापि दशमाहर्वक्षया सर्वचतुर्विंश्णुः च भवति त्रिष्णौं चान्यत्र तृष्णीस्तोमालमिदित्युप-सुज्ञात्रेव वत्सं धार्यान्धरुणो ध्यातिति। किंदेवेत्य उ

खलिवमाहुतिर्ध्ववतीति। प्राजापत्येत्येव ब्रूयादिति।

|| १४ ||

अथेमः द्रादशाहें ग्रहपारीवेव प्रतिव्यूहामस्तस्य नवाहानि प्रतिव्यूहं गच्छति। यान्यन्यानि प्रायोपोदयनीयायां दशामाचारः। अथ छन्दोऽस्ततः षडेभ। स्वस्थानो हि प्रथमस्तिरुत्रातो गायत्री प्रातः। सवने प्रथमे त्रिप्रते। द्वयोऽरो र्वयो प्रथममुपांश्च श्रमिष्टवमभिपुण्यादेकादश कृत्तो द्वितीयं द्रादश कृत्तस्तृतैयं महां। इतरो नृवदा चर्यणिधरा इत्येतः त्रियुष्णु माहेन्द्र गृहीयादद्वेष्यिः। सवत्तिः। पायुभिषुष्मितितिया जगत्या सविभिज्ञस्तिमादकपालानप्रातः। सवनीयांसवनीयंदिनीयांदरशक-पालामाध्यंदिनीयान्दृशकपालां। सवन्तियसवनीयान्त- सुमुद्राणेन गायत्रच्छन्दस्य प्रातः। सवनीयान्त्रक्षयेतुद्रवद्रणेन त्रियुष्णुच्छन्दस्य माद्यिनीयानंदिनियवद्ध्रणेन जगतीच्छन्दसावतीयसवनीयानियम्य जगती प्रातः। सवने हिर्तौऽयेव त्रिप्रते। द्रादश कृत्तोऽरो। प्रथममुपांश्च श्रमिष्टवमभिपुण्यादेकादश कृत्तो हिर्तौऽयेत्येवकादश कृत्तस्तृतैयं महां। इतरो यो ओजस्वितेतया।
Acchāvāka recites the Evayāmarut hymn. Then what does the Adhvaryu do? He utters the response, one should reply.

The Anuṣṭubh verses which the Adhvaryu shifts become four Gāyatrī verses which are basically three Anuṣṭubh verses. He should take down king Soma with soma rājan neḥy avaroha one Pada of the Gāyatrī. How does the tenth day become furnished with Stotras characterised by calculation by Caturvimśastoma even though it is Triṣṭoma excepting the silent reciting? The Bāhispavamāna is Caturvimśa, the Brahmasāman is Pañcadasa and the Agniṣṭomasāman is Trayastrimśa. Out of them (= thirtythree) nine (Stomas) go (to the fifteen). So they become twentyfour. In this way the tenth day becomes characterised by twentyfour by calculation even though it is Triṣṭoma excepting the silent reciting.

“Let the milker, the supporter, holding the calf release it towards its mother: “To which divinity is this offering made? To Prajāpati, one should say.

XXVI.15

Now we shall classify this Dvādaśaha in consonance with the priority of the Soma-cups. Its nine days, excepting the Prāyanīya, the Udayaniya and the tenth day, need classification. There are the (three) Chadomas. There remain six. The first three days should be as they are. In the morning pressing all verses (in the Stotras and the Śastras) are in Gāyatrī metre on the first three days. One should first do the pressing with the Upāṁśusavana stone eight times, eleven times at the second turn, twelve times at the third turn. The Adhvaryu should take up the draught for Mahendra with the Triṣṭubh verse mahāṁ indro nṛvad a carṣaniprāḥ... that for Savitṛ with the Jagatī verse adabdhebhīḥ savitaḥ pāyubhiḥ svam... The cakes at the morning pressing should be on eight potsherds, at the Midday pressing on eleven potsherds and at the third pressing on twelve potsherds. One should partake of the goblets at the morning pressing with the formula, vasumadgānya gāyatracchandasā... at the Midday pressing with rudravadgānya triṣṭupchandasā... and at the third pressing with ādityavadgānya jagatīcchandasā...

At the second set of three days the verses (in the Stotras and the Śastras) should be in Jagatī metre. One should press Soma with Upāṁśusavana stone for twelve times in the first turn, eight times in the second turn and eleven times in the third turn. The Adhvaryu should take up the draught for Mahendra with the Gāyatrī verse mahāṁ indro ya ojasā... ; that for Savitṛ with the Triṣṭubh verse, vāmām ādyā savitar... . One should prepare the cakes on twelve potsherds at the morning.

गायत्र्या माहेंद्रे प्रहु गृहीयाद्वाममयो सवितरित्येतया त्रिषुभा
सावित्रं द्वादशकपा लान्माध्यतमीन्याने कादशकपालं स्वयं सवित्रीयसवनीया नां
दित्यवद्रणे जगतीच्छन्दसा प्रातः सवनीयान्यक्षयेद्युसुमद्रणे
गायत्रच्छन्दसा माध्यमिनीयानुं वद्रणे त्रिषु प्रचन्दसा
तृतीयसवनीयानिति। अथ त्रिषुप्रातः सवने तृतीये त्रिषु
एकादश कृत्वो उग्रे प्रथममुपां श्रविष्वक्रियायां यहवादश
कृत्वो द्वितीयमयों कृत्वा स्वत्तीयम्। महाः इत्यो यो जोसेतेतां
गायत्रीं त्रिषुवात्वपिदुपयामः सा जगती संपद्यते तथा
माहेंद्रे गृहीयाद्विदीण्याप्रणित्य इत्येतः गायत्र्या सावित्रे
मेकादशकपालान्माध्यमिनीयान्यक्षयेद्युसुमद्रणे
गायत्रच्छन्दसा माध्यमिनीयान्यक्षयेद्युसुमद्रणे जगत्तीच्छ
चन्दसा माध्यमिनीयानुं वद्रणे गायत्रच्छन्दसा
तृतीयसवनीयानिति। १५।। दशमः।।

अथायं वैषुवतो लशेष मासगणनानित्योक आः।

XVI.14:1042.3
सप्तदश दीक्षा द्वादशोपसदो वैषुवतं त्रिन्यातममृ। कथमु
खलु गोआयुथ्यां स्तोमा भवत्तीति। गोर्नु खलु पञ्छदशो

XVI.15:1042.15
बहिष्ववमात्मसित्रित्वृत्याव्यानि सर्वसप्तदशं माध्यमिनं
सवनं सर्ववंशं तृतीयजस्वं सोक्यमथायों
सिस्त्रित्रित्वाव्यानि: पञ्छदशान्यायानि सर्वसप्तदशं
माध्यमिनं सवनं सर्ववंशं तृतीयसवनं सोक्यमथमेनोः

XVI.14:1042.38
विश्रजितमभिजिताव्यृित्रयोऽस्त्रग्राह्यभवत:। केनु खल्वेतयो
स्तोमा भवत्तीति। अभिजित्रु खलु त्रिदशास्तुरावृत्तोथ
विश्रजितपुरुदायस्यावृत्त:। कथमु खल्वेकविश्वतिङ्गभो
भवत्तीति। अभिजितमुपेत्य पृष्ठं षडमुपेयुरथ
pressing, on eight potsherd at the Midday pressing and on eleven potsherd at the third pressing. One should partake of the goblets at the morning pressing with the formula, ādityavadganena jagaticchandasā ... at the Midday pressing with vasumadganena gāyatracchandasā ... and at the third pressing with rudravadganena triṣṭupchandasā ... .

At the third ye days the verses (in the Stotras and Śastras) should be in the Triṣṭubh metre. In the first turn one should press Soma with the Upāṃsusavana stone eleven times, in the second turn twelve times and in the third turn eight times. The Adhvaryu should repeat the Gāyatri mahān indroṣya ojasā ... three times without repeating the Upayāma-formula. That makes the Jagatī metre. With it he should take up the draught for Mahendra. That for Saviṭṛ with the Gāyatri verse hiranyapānīṁ utaye. ... One should prepare the cakes on eleven potsherd at the morning pressing, on twelve potsherd at the Middly pressing and on eight potsherd at the third pressing. One should partake of the goblets at the morning pressing with the formula, rudravadganena triṣṭupchandasā ... at the middly pressing with ādityavadganena jagaticchandasā ... and at the third pressing with vasumadganena gāyatracchandasā ... .

XXVI.16

Now this sacrifice to be performed on the Viṣuvat day assumes the character of month—so they say: seventeen Diksā-days, twelve Upasad-days and the thirtyeth day is the Viṣuvat.

Which Stomas are to be applied to the Stotras in Go and Āyus sacrifices? For the Go sacrifice the Bahispavamāna has Pañcadaśa Stomas, the Ājyastotras are Trivṛt; the middly pressing has Saptadaśa Stomas for all Stotras; the third pressing has Ekavimiśa Stomas for all Stotras; including the Ukhtha Stotras. Now for the Āyus: the Bahispavamāna has Trivṛt Stoma; the Ājyastotras have Pañcadaśa Stomas; the middly pressing has Saptadaśa Stomas for all Stotras; the third pressing has Ekavimiśa Stomas for all Stotras together with the Ukhthyastotras.

The Viśvājit and Abhijit—the Agniṣṭoma sacrifices are a part of a Sattra. Which are the Stomas of their Stotras? Abhijit has three formulations and four repetitions of Stomas. Viśvājit has four formulations and three repetitions of Stomas. ¹ How does (the Abhijit sacrifice) become characterised with the Ekavimiśa stoma being

1. Three formulations of the stomas of the twelve stotras of Agniṣṭoma would be: (i) 9, 15, 17, 21 (ii) 15, 17, 21, 27 (iii) 17, 21, 27, 33 cf. TāṇḍBr. XVI 4.12. The ĀrṣeyaKalpa (II.1.7) mentions four formulations.
2. Four formulations of the Stomas of the twelve Stotras of Agniṣṭoma would be: (i) 9, 15, 17 (ii) 15, 17, 21 (iii) 17, 21, 27 (iv) 21, 27, 33. cf. TāṇḍBr. XVI4.13. The ĀrṣeyaKalpa (II.7.1) mentions three formulations.
त्रीपर:सामो ॐ वैष्णवतमथ त्रीन्तत्त्वसामो स्थावृत्त पृष्ठवं प्रतिमथ विश्वजितम्। कथमु खलु गोआयुषी विहते जानीयादिति। पुरस्ताद्विजितो गामुपेयात्स्वस्थान
एवायुर्भवतीति। कियतो नु खलु गवामयने अग्रिष्टोमा भवन्तीति। ज्योतिःशिरोभित्रिज्ञुदग्रहिष्टोमो विश्वजिदभि-
जिताविक्रियामो वैष्णवं दशमहमहाब्रह्मत्तमि सप्तेति ह
वा इदं गवामयनं प्रज्ञातस्वयं ब्रजिते। तत्स्य होतरं पक्ष
आवृत्तं भवति। यदन्येत्रो आयुर्वीयां च दशारात्रच।
अनीकानन्दावृत्तार्पणां प्रहारापूर्वीयां। १६।
अथेमा द्वात्रिंशतमेकादशिन्यो गवामयने तेषां
पूर्वस्मिनपक्षसि पोदश निष्टीयान्ते सप्तदश एकादशियै
बाहः सप्तयो वैष्णवं सवनीयः संपदाते। तस्य
नवाहानसपुष्पकायितिरिच्छताः इति। कातमानि खलिब-
मायाहानि भवन्तीति। पृष्ठवस्य पठहुँयोत्तराणि त्रीणि
द्रष्ठान्दोमा दशमहमहाब्रह्मत्तमुदयनीयोऽदिरत्र इत्य-
भिलवारचाकशीयति च तदाजःरस्मयन्तिति। पृष्ठायमान
स्थाने अभिमयानेव दधाति। पृष्ठाधाराकशीयति च तदा-
दिलारामयनमितिभिभिभावानामत्र स्थाने पृष्ठायानेव दधाय-
त्यप्रिस्तोमाधाराकशीयति च तद्रजापतेर्यमितिभ्रेत्रभःमान्
पृष्ठाभिमयानावः स्थाने अग्रिष्टोमानेव दधाति। आहारीखोः
पिज्ञोलाभोऽकर्करीकाभिमित्रायाहाथो अह कोलोषु भवति
पिज्ञोलाः उह वीणाकाण्डशा वीणा उ कर्करीकास्तं काल
एव शस्त्रावृत्तात्तित्यतावृत्तादिपद्यवेदमुकं भवति। १७।
एकादशः।
अथ वै भवति। ब्रह्मवादिनो च वदन्ति स तै यजेत यो
अग्रिष्टोमं यजमानो ॐ वर्षस्तोमान्य यजेति। चत्वारि
पञ्चद्वारायणिनी द्वैत्रिशात्मानं तयोरितिरस्मिःक्षिंशिश्वान्यं

XVI.16:1042.19
XVI.16:1042.20
XVI.21:1048.20
XVI.21:1048.17
XVI.23:1050.21
Having performed the Abhijit, they go through the Prṣṭhya Saḍaha, then the three Paraḥsāman sacrifices (with increasing Stomas), then the Viṣuvat, then the three Pratyaksāman sacrifices (with decreasing Stomas), then the Prṣṭhya Saḍaha in a reverse order and then the Viṣvajit. How should one manage the intertwined Go and Āyus sacrifices? One should perform the Go before the Abhijit; the Āyus sacrifice should be in its place. How many Agniṣṭomas are there in the Gavām Ayana? Jyotiragniṣṭoma, Trivṛd Agniṣṭoma, Viṣvajit and Abhijit—the two Agniṣṭomas, Viṣuvat, the tenth day and the Mahāvrata—these are seven. They understand this Gavām Ayana as having discerned Stomas. Its latterwing is reversed except Go, Āyus and Daśarātra. Herein the Tryanika draughts should be taken in a reverse order.

XXVI.17

Now there are thirtytwo Ekādaśini rites in Gavām Ayana. Out of these sixteen are performed during the first wing. The seventeenth Ekādaśini dedicated to Bṛhaspati takes the place of the Śavaniya sacrifice in the Viṣuvat.

In this (Daśarātra) nine days are left without animals; which are these nine days? (They are:) the last three days of Prṣṭhya Saḍaha, three Chandoma days, tenth day, Mahāvrata and Udāyanīya Atirātra.

All Abhiplava Saḍahas and the days to complete the Sattra make the Aṅgirasāṁ Ayana: here one replaces the Prṣṭhya Saḍahas by Abhiplava Saḍahas.

The Prṣṭhya Saḍahas and the days to complete the Sattra make the Ādiyānāṁ Ayana: here one replaces the Abhiplava Saḍahas by Prṣṭhya Saḍahas. Agniṣṭoma and the days to complete the Sattra make Prajāpater Ayana: one sets the Agniṣṭomas in both the Prṣṭhya and Abhiplava Saḍahas.

(The wives sit around the Udgātr) taking cymbals, flutes and lutes: the cymbals are known by the word kolośtha.¹ The flutes are known by the word viṇākānabhraśa.² Lutes are known by the word viṇā.

(The Prince) holding the weapon (bow and arrow) pricks (the piece of leather) at the proper time. He should prick it through, so is it said.

XXVI.18

AHĪNA SACRIFICES

It is said, “The experts in Vedic lore say, after having performed the Agniṣṭoma (on the first day) one performs (the Atirātra) involving the chanting with all Stomas

1. ?
2. ?
तिस उपस्थिति तो कौ त्रिवन्तव्रस्त्रंश्श्रै । गायत्रः पूर्वे
XVI.24:1052.6 सहनसाम भवति त्रिपुद्भमुत्तर इति होतुरान्वेतनाति
XVI.24:1052.11 संपादयदेवमेवोत्तरे यह होतुरेवायः। अशायेशा सहस्रत्वं
तथ्य-न्यत्वानी कण्ठृकृतोपकृता भवतीति। संस्कारादौ
तेवेदेदमुखं भवति। कस्मिनु खलु काले लक्षमणोऽपि
वाटःस्मोऽद्यादिदिति। संग्रामं जित्वा राजन्य एतां ददात्। कथमु
खलु गणित्रेश्वरेनुर्मुखः विहोतेन यज्ञेतालः एव श्रावणे
XVI.27:1056.22 वा पक्षे प्रयोगेन वा यज्ञेत तत्पलिन्याणां वा हदस्शू।
लानं वाहं कृताय समुपन्ह्य राजानि काले वसतीवृहीरः
भिन्नहाहीनसंततिः कृताय प्रावोवाययः संप्रक्षालत् द्रोणकलस्य
दशापित्रे समवधायानां दुत्वा समीड्राय यन्ति। आह्वयः
समिधा आहवनिय समिधाय उपसादयन्ति। परिहतासु वसतीवृहीरः
बरीश्वहूगूगातायः सुब्रह्मण्यायः संवेशणीयः: समिधो
एव ध्यायेद्याधारः: संन्यासविश्विष्य पवांस्युपवसन्ति।
अथ श्रो भूते सवनेयः वागतं। तत्र न स्तंभव्युहर्वस्ति। स
एवेदेशाहर्वेदसतीवृहीरः। परिहरमाण्यश्च तुरे मासस
वनेयः वन्यते नाग्निर्होतं जुह्वतं न दर्शपूर्णमा माशायां यज्ञे। अथ
चतुर्वेदेयः समेश्च पुर्ववेत्ते। त्वरितासु वसतीवृहीवाहूतायां
सुब्रह्मण्यायामहरः: संवेशणीयः: समिधो ध्यायेद्याधारः: संन्यास
पवांसि विशिष्योपवसन्ति॥ १८॥
अथ श्रो भूत उक्तथ्ये यज्ञे। तत्तथे व पतीसात्याणां
वा हदस्खूलानन्तां वाहं। कृत्वा समुपन्ह्य राजानि काले
वसतीवृहीरभिन्नहाहीनसंततिः कृताय प्रावोवाययं संप्रक्षालत्
द्रोणकलस्य दशापित्रे समवधायानां दुत्वा समीड्राय
यन्ति। आह्वयः समिधाद आहवनिय समिधाय उपसादयन्ति। परिहतासु
वसतीवृहीवाहूतायाः सुब्रह्मण्यायाः संवेशणीयः: समिधो
The four Ājayastotras are with Pañcadaśa Stoma. They form two sets of thirty Stomas each. In the latter set of thirty Stomas he inserts three verses; they become the two-Triṇava and Trayastrimśa. On the preceding day the Śāman is based on Gāyatrī verses; on the succeeding day on Triṣṭubh verses. Thus one should ascertain the Ājayastotra related to the Hotṛ’s Śāstra (on the first day). In this manner one should ascertain the Ājayastotra related to the Hotṛ’s Śāstra on the next day.

The one thousandth cow is procured which has a white spot on any one side of her back and desirous of coupling: Enjoyed by a bull; so is it said. At what time should the sacrificer give away the spotted heifer killing the enemies? After having won a battle the king should give her away.

How should one perform the Garga Trirātra in components at the openings of seasons? One should perform the Agniṣṭoma in the (bright) half of Āśāṭha or Śrāvaṇa. He should finish the sacrifice with Patniśaṁyājas or with the discarding of the heart-spike. He should tie up Soma (= bundles), add (a part of old Vasatīvārī waters to new) Vasatīvārī waters at the proper time, accomplish the continuity of the Āhina sacrifice, wash the pressing stones and wooden goblets, put the woollen filter and the fringe into the wooden trough and move to the Āgniḫra chamber. The firestick-fetchers go out. They fetch firesticks and put them down by the side of the Āhavanaīya. The Vasatīvārī waters are carried around; Subrahmanya is invoked. The Adhvaryu puts on the fire the firesticks in relation to sleeping at night, fastens the sacrificial grass and faggot; he does not give directions regarding the various milks. They keep waiting. Next day he performs the Savaneṣṭi. Herein he does not carry the Stambayājus. In this way, carrying around the Vasatīvārī waters every day, he goes on performing the Savaneṣṭi for four months. He does not offer the Agniḥoura, nor does he perform the Full-moon and New-moon sacrifices. After four months have passed, one carries around Vasatīvārī waters; Subrahmanya is invoked, firesticks in relation to sleeping at night are put on the fire; sacrificial grass and faggot are fastened; instructions in respect of milks are given, and they keep waiting.

Next day one performs the Ukhthya sacrifice. He concludes the sacrifice ending with the offering of Patniśaṁyājas or with the discarding of the heart-spike, fastens the Soma (= bundles), adds (old Vasatīvārī waters to the new) Vasatīvārī waters, accomplishes the continuity of the Āhina sacrifice, washes the pressing stones and

1. TS VII.1.3.1
2. The text reads agniṣṭomena vā.
सैम्याध्यायेयेच्छार्ब्रः सन्नानाविशिष्यति पयास्युपवसति ।
अथ श्रेष्ठो श्रृङ्खला सन्नानाय यज्ञते । तत्र तथेहि न स्तम्भयुज्ज्वलति।
स सैम्याध्यायाः सारस्तीवरि: परिहर्माणो उपरांश्युरो मास: सन्नानाय यज्ञते ।
नैवाल्लोऽहोऽ जुहोऽ न दर्शं वृत्तःमासाभ्या यज्ञते । अथ चतुष्वुरु मासेषु पर्यवेतेषु परिहितातु ।
वस- तीरोवणाहूतावारः सुनह्राण्यायामहर्षः संवेशनीया: समिधोः
सैम्याध्यायेच्छार्ब्रः सन्नाना पयास्यसि विशिष्यायोपवसति ।

XVI.27 : 1056.17 अथ श्रेष्ठो श्रृङ्खलावर्जन: यज्ञते सयजङ्गुच्छेन । अथेताः
सहस्रतमी प्राच्यो वोदीची वावर्त्यस्वत्यं विहारं च च च न व्यवेयादिति ॥ १९ ॥

किंदक्षिणा उ खल्वहीनाब्वस्तीति। अहर्गणोहर्गणः
सहस्रदक्षिणः स्यादित्येवदेकमेककमहः सहस्रदक्षिणः
स्यादित्येवदेकः द्वाराशतदक्षिणः स्यादित्येवदेकः
यथाश्रदक्षिणः स्यादित्येवदपरमादेशादेवैसत्समास्तिः
सहस्रमनुविहितं ददाति । द्विराग्रप्रभृतयो शहीनां
भवन्तेकादशारातृ । अथेनायो नाभिपरीतानि सत्त्राणि
भवति यथेत्तसंवस्तरसर्गं एकादशातः । उभयविषयो हि
भरतद्वाराधशाहो द्वाराग्रिशोभा रथस्तरसामान: स ह
भरतद्वाराधशाहो तथोश्यास्तोऽत्युन्त्रप्रथमः स्यात्प्रश्रद्धाः
द्वितीयः सप्तदशं तृतीयमेकविशं चतुर्थममतीौऽकमथाय-परस्त्रवृत्तमस्यहः
प्रातः सवनं पञ्जदशं माध्यमिनं सवनं
सप्तदशं तृतीयसवनम्। अथ द्वितीयस्याहः पञ्जदशं आतः
सवनं सप्तदशं माध्यमिनं सवनमेकविशं तृतीयसवनमथ
तृतीयस्याहः सप्तदशं आतः सवनमेकविशं माध्यमिनं
सवनं त्रिणवं तृतीयसवनमथ चतुर्थस्याह एकविशं आतः
सवनं त्रिणवं माध्यमिनं सवनं त्रयस्त्रिशं तृतीयसवनम्
॥ २० ॥

XXIII.12 : 1514.1
wooden goblets, puts the woollen filter and the fringe into the wooden trough, and moves to the Āgnidhra chamber. The firestick-fetchers leave. Having brought firesticks, they put them down by the side of the Āhavaniya. Vasatīvarī waters are carried around. Subrahmanya is invoked; firesticks in relation to sleeping at night are put on fire; sacrificial grass and faggot are fastened; no instructions are given in respect of milks; and they keep waiting.

Next day he performs the Savaneṣṭi; herein he does not carry the Stambayaṇus as he did not carry before. In this way, carrying around Vasatīvarī waters every day, he goes on performing the Savaneṣṭi for four months. He does not offer Agnihotra, nor does he perform the Full-moon and the New-moon sacrifices. After four months have passed, Vasatīvarī waters are carried around, Subrahmanya is invoked, firesticks are put on fire in relation to sleeping at night every day, sacrificial grass and faggot are tied up, instructions in respect of the milks are given, and they keep waiting. Next day one performs the Atirātra together with “tail of sacrifice” (= concluding rites).

While turning the one thousandth cow towards the east or north, one should not allow her to pass between the sanctuary of fires and self.

XXVI.20

What should be the Dakṣinās at the Ahīna sacrifices? In each Ahargaṇa sacrifice a thousand cows should be given as Dakṣinā—this is one view. On each day of the Ahargaṇa a thousand cows should be given—this is one view. On each day a hundred and twelve cows should be given—this is one view. One should give Dakṣinās according to his will—this is another view. Only by specific instructions one gives away in this Atirātra a thousand cows in order.

The Ahīna sacrifices begin with the Dvīrātra and end with the Ekādaśarātra. There are certain Satras seized by the Ahīnas, e.g. Ekādaśarātra bearing the notion of the Samvatsarasattra. The Bharadadvādaśāha is of two kinds. There are twelve Agniṣṭomas having Rathantarasaṃman as the Prṣṭhastotra. This is called the Bharadadvādaśāha.

In the case of the rising numbers of stomas of Stotras the first day (of the Catūrātra) should be Trīvṛt, the second Paṇcadaśā, the third Saptadaśā, and the fourth Ekavīraśa. This is one view. The second is: the morning pressing of the first day should be Trīvṛt, the midday pressing Paṇcadaśā, and the third pressing Saptadaśā. On the second day the morning pressing should be Paṇcadaśā, the midday pressing Saptadaśā and the third pressing Ekavīraśa. On the third day the morning pressing should be Saptadaśā, the midday pressing Ekavīraśa, the third pressing Trīnavā. On the fourth day the morning pressing should be Ekavīraśa, the midday pressing Trīnavā, and the third pressing Trayastriṃśa.
अथेम औपसदः पुरोदासः सूपदानप्रभुत्य आयातः

XXIII.12:1514.3 स्वाहुवत्या चैणानसह सकृष्णायादौपमत्वविनये नको नागेश्वरांकणकोपालानुसरवति प्राक्षो यात्तिथ्याहारः

XVI.29:1060.1 नानासकाशाच्छयमया प्राप्येतसा यत्र निपटेतां दाहार्थपत्यस्य यतरं स्वात्त्र्याची तत्र आहवनीयः

XVI.31:1062.11 अः अयाख्यातः अपेक्षाय extensively चर्चा तृतीयस्वास्यानामनन्यायां कुऽप्रथमोपत्तेतुः समायतेष्व शम्यां प्राप्येत्। ज्ञाना

XVI.34:1064.22 भवतिन्न भवतीत्यभिभिवावातिसै पर्चेदा भवति।

XXIII.13:1514.23 अष्ठेम श्रीव वाजपेय इति। तत्र यदेव सुत्तापिक्षीं

XVII.1:1072.1 वाजपेयिक्षं कर्म तत्कर्षत्वा। अथेते संस्कारत्वपर्यन्त्यावमं भवतीत।

XVII.3:1076.2 विजार्थं उ खल्वस्य छन्दोम्भकं क्रमुण्विंशं

XIV.25:928.13 चतुष्क्त्वार्थिकं च चात्मक्षात्मिकं अभावतः

अध्ययनतिरर्रण उभायदिस्यो भवतीहं वैकाहो वापि

तु खल्वस्याहिन्स्येच्छ रूपं द्रादोषस्य सकृष्णायादूपमत्वविनये नको श्रीव चैणानसह सकृष्णायादूपमत्वविनये नको श्रीव चैणानसह सकृष्णायादूपमत्वविनये

समायविषये सूर्यं हिरण्येन श्वेतात्मिकं स्तोत्रमुपाकोत्तर्त्यायात्मिकं स्तोत्रमुपाकोत्तर्त्यायात्मिकं स्तोत्रमुपाकोत्तर्त्यायात्मिकं स्तोत्रमुपाकोत्तर्त्यायात्मिकं

समयाविषये सूर्यं हिरण्येन श्वेतात्मिकं स्तोत्रमुपाकोत्तर्त्यायात्मिकं स्तोत्रमुपाकोत्तर्त्यायात्मिकं स्तोत्रमुपाकोत्तर्त्यायात्मिकं स्तोत्रमुपाकोत्तर्त्यायात्मिकं

समयाविषये सूर्यं हिरण्येन श्वेतात्मिकं स्तोत्रमुपाकोत्तर्त्यायात्मिकं स्तोत्रमुपाकोत्तर्त्यायात्मिकं स्तोत्रमुपाकोत्तर्त्यायात्मिकं स्तोत्रमुपाकोत्तर्त्यायात्मिकं

समयाविषये सूर्यं हिरण्येन श्वेतात्मिकं स्तोत्रमुपाकोत्तर्त्यायात्मिकं स्तोत्रमुपाकोत्तर्त्यायात्मिकं स्तोत्रमुपाकोत्तर्त्यायात्मिकं स्तोत्रमुपाकोत्तर्त्यायात्मिकं

तस्य चेदनुपाकृति आदिद्वो भवतिमायाद्राहिपत्ये तिः। सुवाहुतिरजुष्णायद्रुव्यः सुवर्षी। अथ यस्योक्ते

अतिरिक्तेतात्मिको चात्मक्षात्मिको खल्वस्य दीक्षोपस्य अतिरिक्तेतात्मिको चात्मक्षात्मिको खल्वस्य दीक्षोपस्य अतिरिक्तेतात्मिको चात्मक्षात्मिको खल्वस्य दीक्षोपस्य अतिरिक्तेतात्मिको चात्मक्षात्मिको खल्वस्य दीक्षोपस्य अतिरिक्तेतात्मिको चात्मक्षात्मिको खल्वस्य दीक्षोपस्य अतिरिक्तेतात्मिको चात्मक्षात्मिको

अत्यथये पुस्ताम्नात्रिष्यायिं यथाश्रेष्ठ तैत्रयवेद्ये संयक्तं प्रतिप्रस्थाताश्रयणं तृतीयं गुदुल्लीयान जाधवः पृष्टदार्जः
XXVI.21

Now these cakes to be offered at the Upasads are to be prepared with the formulas employed in the rites beginning with the taking of the winnowing basket and ending with the pouring down of the wash water for the Āpyas. One should offer them in one attempt together with the offering of the spoonful. He should offer the cakes on one potsherd to Agni with the procedure laid down by Aupamanyava.

They proceed towards the east along the stream of the river Sarasvatī. One should throw the yoke-halter from the side of the Āhavaniya. The spot where it would fall down should be the place for the Gārhapatya. The Āhavaniya should be to its east. If they meet waters which are unavoidable, cooked rice to Apām Nāpāt should be offered subsequent to the offering of the Savaniyapuroḍāsas at the third pressing. Having crossed waters at a shallow place one should throw the yoke-halter.

"Three days are to be observed, five days are to be observed"—these are the components of the Abhiplava Śaḍaha.2

The Vājapeya is to be performed on the eighth day. One should go through that part of the Vājapeya which is attached to the Soma-pressing.

This Sāṁsadām Ayana is void of Chandomas. It is said, the distributions of the Chandomas are the Caturvirīṁśastoma, Catuṣcatvārīṁśastoma and Aṣṭācatvārīṁśastoma.

XXVI. 22
ATIRĀTRA

Now this Atirātra is of two kinds Ahina or Ekāha. The character of the Ahina is: There are twelve Upasad days, and the Atirātra goes on over a day. The character of the Ekāha Atirātra is: one takes the Vasātivārī waters once, and dedicates the animals at one time. The Kratukaraṇa formula is to be employed once.

"The Adhvaryu introduces the Stotra related to the Śoḍaśi cup by means of a piece of gold when the sun has half set" : when it has half set, so is it said. If the sun sets while the Stotra is not yet introduced, he should offer three spoonfuls on the Gārhapatya with bhūḥ bhuvah and suvaḥ.

"One whose Soma remains excessive in the Ukthya sacrifice should perform the Atirātra" : in his case the Dīkṣā days and the Upasad days have already passed over; the Kratukaraṇa formula is passed over; and the taking up of the Śoḍaśi draught is also passed over. One should at the very moment procure the Śoḍaśi cup,

1. The text is corrupt.
2. This is obscure.
गोपायायप्रीदानिन्तं ते ढिकपालं शृङ्खलयपररत्रर्थ सत्त्वित।
कस्मिन्नु खलु काल आधिनो ढिकपालो निरुप्यत्व इति।

XVII.10:1084.11 तार्कियसवनंकेवर्ष पुरोडाशा: सहापि वा पुरस्तादुतमस्य
XVII.10:1084.13 सत्रिपयायस्य। तिब्रुः स्तो्मानायमस्त्रिवृत्तरम इत्य-
तिरात्रब्राह्मणेवैतद्वित। अथेयं सौरामणिकी सूरा
XVII.31:1112.9 पादकिण्या वा भवत्यपि वा परिक्ष्या। शास्त्राणि च तोक्माणि
XVII.31:1112.12 चेति। यवानामु ह शास्त्राणि भवन्ति ब्रीहीणामु ह तोक्माणि
माणस्तु नग्रहु।। अथावं कारोतरो दारुपं सा वैदलो वा
मृग्नयो वा चर्मण्य त्वेवाभिविदिः स्वादयं सुतासुतीति
XVII.31:1144.15 सुमुच हास्यामुत्र भवत्यासुतामु हास्येह भवति।
अथासिन्दासायणये कुर्यादुपाशयाजर्मिति।। २२।।
चतुर्दश:।।

अथार्यामेकादाशिन्या यूपाहुतिस्तंत्रं यान्त्री हृते।
XVII.11:1186.9 स्थारान्त्रजा संचारिनी संस्पर्शकं कर्म तद्रवत्यग्रिहं
प्रथमस्यायुंत्रस्यकृतः ध्यायिनियायस्य त्रिस्तृति-त्यत्येवमेव-
तरेराणां पूर्वुः छदेननानाय च। अथ वेदिविमानं दशानाम् च
राज्याकारकादशानां च वदानामध्यकुलस्य च चतुर्विनशं
XVII.12:1088.10 भागमादेशः स प्रक्रमः। स्पातनने वेदि विपीताभित्येवमुप-
स्थावानों चतुरुःकुलमात्रेण विकृतत्तमो स्थायत्तमेतेरे
राज्यान्तराला एव स्युरित।। अथ वे भवत्युपसर्वंतिः
XVII.12:1088.12 मन्त्रविपत्तिवृद्धिकाम्यस्येति यावत्यप्रियायस्योपरं तावमत्रा
XVII.12:1088.13 इतरे भवन्ति च शालसंस्तमितात्रिष्टकाम्यस्येति यावत्यप्रिय
XVII.12:1088.14 रसना तावमत्रा इतरे भवन्ति।। सर्वानूप्रतिष्ठाकाम्यस्येति
and take up the Śoḍaśi draught with three verses,¹ and offer it before the nocturnal rounds. At that time the call should be, “O Pratiprasthātṛ, do you keep an eye on the third portion of the Āgrayaṇa vessel, the third part of anus of each of the animals, the tails, and the Prṣadāyā, O Agnīdh, let the cake on two potsherds for the Āśvins be cooked and kept ready in the latter part of night.”

At what time is paddy for the cake on two potsherds to the Āśvins poured out? Along with the Savaniyapuroḍāsas for the third pressing or before the last nocturnal round.

“Trivṛt is the first among the Stomas, Trivṛt the last”² —this Brāhmaṇa-injunction relates to the Atirātra.

SAUTRĀMANI

“The Surā to be prepared for the Sautrāmaṇi contains the grains as one fourth part or one fifth part, sprouting grass and young blades”; The sprouting grass is of barley and young blades are of paddy. Beans are intended for fermentation.

Now this filtering basket is wooden or of split bamboo or earthen; it has however a leather spread over it. This (sacrificer) is one who has pressed Soma and who has also filtered wine. The pressing leads him to the yonder world; the filtering of wine grants him welfare here.

Now in this Dākṣayaṇayajña one should offer the Upāṁśuyāja.

XXVI.23
EKĀDAŚINĪ

Now in this Ekādaśinī the offering of clarified butter related to the cutting of the sacrificial post which is to be offered on the fire is to be offered combinedly. The offering which pertains to the cutting of the tree is of course a separate one. That action concerns direct touching. One should strike once the corner of the post facing the fire in respect of the first tree; twice of the second; thrice of the third; in this manner serially also of the other trees for isolation. Now the measuring of the Vedi. One should take up the twenty-fourth part of the total length of ten axles of a chariot, eleven Padas and eight Āṅgulas. This is the Prakrama. One should measure the Vedi with this measurement.

1. Namely, ā tiṣṭha vytrahan ratham ... (TS I.4.37), mahāṁ indro vajrabhuh ... (TS I.4.41) and asāvī soma indra te... (TS I.4.39) or sarvasya pratiśivari ... (TS I.4.40) with which the Śoḍaśi draught is respectively to be taken at the morning, midday and third pressings.
2. TS VII.1.3.3 The Bāhiṣpavamānasotra —the opening stotra has Trivṛtstoma; the last Samhīhistotra of the Atirātra has Trivṛtstoma.
सवृत्तसमानप्रतिस्थापकास्य करोति ये त्रियो मध्यमानसमानप्रतिस्थापकास्य करोति |
XVII.12 : 1088.16 मास्तासमानप्रतिस्थापकास्य तत्समानप्रतिस्थापकास्य करोति |
XVII.12 : 1088.17 व्यतिष्ठेन्दितरसिद्धिन्ति स एकमेव दक्षिणमुत्तरमित्यभूपण्यतिष्ठ्यंति । अथ वै भवति यं कामश्वेत प्रमणयुक्त ।
XVII.12 : 1090.1 स्यादिति गर्त्तमति तस्य मिनुयादुरराध्यं वर्षिःमथ हृसीयायपतिसमित्युत्तरराध्यमत्र वर्षिः भिनोति दक्षिणाध्यः हृसीयायपतिसमेष वै गर्तिमिद्यस्यैव भिनोति ताजक् प्रमणयुक्त इति ब्राह्मणम् । दक्षिणाध्यः वर्षिः हृसीयायपतिसमितिः ॥ २३ ॥

अनुहुपर्ववमानग्राहणकाल्पपर्वमानग्राहणोत्तरमुत्तरं यूपाः हसी-याः संमुन्यादिपि वा यूपावटानमेवैता मात्रा अतिक्षमेव दिपि वोपत्यायमेवोपनिद्धमेव तात्सम्भवायुभिः संपस्थाये । कथमुख खलु यूपावटाण्य परिलिखितती यूपाः श्रोच्छयकृतः पशूर्वशःप्रकृतः । संचरी स्यादित्य-तरण्याणिक्षिणं चोपस्थावान्चोपातीत्य जङ्गोनेत्तरत्रेदिः परिक्रमयातनेयाणिक्षिणं चैवो-पात्रवान्चोपातीत्य इकैकै करिलिखितोत्तरणेयोपकृताः । वायोपदारणाश्च चोपातीत्य इकै करिलिखितोत्तरणेयोपकृताः । व्यतिष्ठेन्तन पुर्वः संपदानो वि व्यतिष्ठकानामेवैतेश्च पशूर्वं पश्च दक्षिणाध्यायः काल्पकाल्पव फास्यडेवयुक्तकृत यूपमपत्यकृतकु-पूर्णम् प्रथतमवयानेयवाहनु-पूर्ण-मितरान् । अन्तरेण चात्वालोत्करावं दुपलिन्द्रक्रमः
The two neighbouring posts (standing on both sides of the central post) should be at a distance of four Āṅgulas (from the central post). The others should each be at a distance of the axle of a chariot.

It is indeed said, "For one desiring to attain the Pitrālaka one should erect the eleven posts by the variation of the height of a post to be buried underground": The other posts should be of the height equal to the height of the post standing in front of the fire excluding the part to be buried.

"For one desiring power their height should be equal to its height excluding the Caśāla."\(^1\) For others the height should be equal to the point of the cord wound round.

"For the sacrificer desiring stability one should make all equal in height."\(^1\) One should prepare all posts equal in height for one desiring stability.

"For the sacrificer desiring cattle one should prepare the middle three as equal."\(^1\) One should make them equal in height for one desiring cattle.

"He should interlink the others." In this very manner he should interlink the eight posts-first the southern one, then the northern one.

It is indeed said, "In respect of one whom he thinks that he may die, one should erect the posts in the manner of the funeral place, the northern one as the highest and (the southern one) as the lower one."\(^1\) He erects the northern one to be the highest, and the southern one to be the lower one. This is the pattern of the funeral place. The sacrificer for whom one erects in this manner, expires instantly," so is it said.

"For the sacrificer desiring heaven, one should erect the southern one to be the highest, (the northern one) as the lower one."\(^1\)

XXVI.24

One should erect each northern post successively lower by the phalanx of the thumb. Alternatively one should dig out the holes for the posts successively deeper by that measure. Or while laying down the lying post (upāśaya) one may adjust those measurements. What should be the route\(^1\) of one tracing around the holes for posts, erecting the posts and deducing the animals? One should pass between the post in front of the fire and its neighbouring post, pass around along the rear of the Uttaravedi, pass between the post in front of the fire and the (second) neighbouring post, and trace around the holes one by one, erect the posts one by one, and

1. TS VI.6.4.1-2
प्रस्तावना निह्युरपि वा मण्डलीकृताः स्तेषा वचा
उत्तिक्षाहरे सुर्यंशा वपाभिविर्ह्यां च चत्मान च न व्यवेयुः।

XVII.15:1092.13 अथायं पालीवतो नृपपर्वमानः योगराज्यमण्डपादश्रिः
वान्यायां वा यथाव्राहणमवादः नाभिमच्छालमनः
्वस्तीर्णमथेदः सपूषामवनः स्तोमतो विकृतं भवति।

XVII.18:1096.7 अथेदं विश्वसुजासमवं कथ्यिदाननीतनेषु स्वाधि दिति। शान्तं
XVII.18:1096.8 दीक्षा: शतमुपसदः सहस्रं प्रसुं दिति। ॥ २४ ॥ पञ्चः: ॥
अथेदं कुष्ट्णपाविनामामनमात्रिहोत्पूर्वेके बुधवे
XVII.20:1100.1 सोमपूर्वमुप्यन्ति। तत्पत्तीसंवाजां वा हतदशुलालं वाहः
कृत्वा समुपनहा राजानं काले वस्तीवरीभीमग्रहाहीनसंतिरं
कृत्वा प्रायोवायवः संप्रक्षाल्यं द्रोणकलरसे दशापित्रे
समाध्याया स्रिंहं हुल्ला समिद्धा रा मन्याहल्य समिध
आहवनीयः उपसादयन्ति। परिहितासु वस्तीवरीभीमसु
सुब्रह्मण्यवः संवेशान्विन्यः समिधोः स्थाध्याये ध्वाबहिः
संन्याविशिष्यपयायस्वप्सुप्यस्वं स्वं अथ श्रो भूत आहावास्येन
हविष्य यज्ञेत तत्र न सामवजुव्रिहिरति त एवमेवाः
हर्वसस्तीनसे: परिहर्माणाः अश्याविशेषतिहायाघावास्येन
हविष्य यज्ञेत नाप्रिंहोत्राणिः जुहति न पाणिमासों यज्ञेत।
स यत्र तु तुष्यस्वने धिण्यार्यवितिति तत्रजसं मार्गां सीयं
करोति। समावसनेषु हविष्यु गांहपत्येकरम्भपात्राण्विषि
पर्ययः कृत्वा तैमौरजालीये प्रचरति। गांहपत्य एव
dedicate the animals one by one. Or one should not pass along the south of the southern one and along the north of the northern one, (the hole) which one may trace around (the post) which one may erect and (the animal) which one may dedicate. Or having gone around the front of all posts, he should trace around the holes for posts one by one, erect the posts one by one and dedicate the animals one by one. Thereby they act facing east so as to be connected mutually. Out of these animals mutually connected, one should begin with the five southern animals and make them stand. The animal to Varuṇa should be first carried beyond; successively the others. Having led towards the north between the Cātvāla and the rubbish-heap, they should immolate them in the same order or circularly arranged. Their omenta should be extracted out and should be brought in such a way that the omenta do not intervene between the sanctuary of fires and himself.

The post for the Pātnīvata animal should be shorter by a phalanx of the thumb than the northern post. Or it may be, as prescribed in the Brāhmaṇa, with its navel below, without the Čaśāla and not strewn.

SARPĀṆAM AYANA

The Sarpāṇām Ayana is characterised with Stotras having modified Stomas.

VIṢVASRJĀM AYANA

How is the Viṣvasṛjām Ayana possible with the present generation? There should be a hundred Dikṣā-days, a hundred Upasad-days and a thousand pressing days.

XXVI.25

KUṆḌAPĀYINĀM AYANA

Some teachers understand this Kuṇḍapāyinām Ayana as beginning with Agnihotra-offering. Others understand it as commencing with Soma-sacrifice. The Ārambhaṇiya day should be concluded with Pātnīsanyājas or the discarding of the heart-spikes; Soma (-bundles) should be fastened, (old) Vasatīvari waters should be added to the water, the continuity of the Āhīna-sacrifice should be formally accomplished, pressing stones and wooden goblets should be washed, the woolen filter and the fringe should be put into the wooden trough, and they should move to the Āgnidhra-chamber. The firestick-fetchers proceed. Having fetched firesticks, they put them down by the side of the Āhavanīya. Vasatīvari waters are carried around, the Subrahmanya is invoked, the fire-sticks relating to the sleeping at night are offered, sacrificial grass and faggot are tied, no instructions are given pertaining to the milks, and they keep waiting. Next day the Adhvāryu performs the New-moon sacrifice. Herein he does not carry the Stambayajas. In this way carrying around the Vasatīvari waters every day, they go on performing the New-moon sacrifice for
पिण्डपित्यजः श्रपिथ्रत्वातेन मार्जिलयं एव प्रचरितत।
प्रतिमूःपुस्मन्वेशां प्रतिरातिप्रवृत्तिः एकेकस्यावेशाः तत्स्वरूपः
पिण्डास्ते पञ्चदश। महापित्यज्ञे स्तीर्णं वाहिन्छति न
वेदिमालिखितं तन स्तम्भ्यजुहर्ति नान्यानि गृहीत्ते। स यत्र
तृतीयस्वजने निषिद्धायातिवहरति तदजसं मार्जिलीयं करोति
समांस्येषु हविः। पुरुष गार्हपत्ये महापित्यज्ञहविवृति श्रपिथ्रत्वा
तैमृत्त्वज्ञे प्रचरेराहवनीये मार्त्या प्रचरेराहार्मवावभूषः
परीवादिनित्वति वेदिमालिखितं प्रक्रमणाम् ह तृतीयं नवमस्तु
भूमेभिः भवतीति। २५।। षोडशः।।

अथ पञ्चवहिष्मितिमिश्रणवक्रुपर्यं पुनरावृत्तमेकेकेन हविषा
विन्जैतिं चेहवे ता हविः चर्यावेतेस्त्वातामथ संवत्सरः
समाचरेत कथं तत्र कुयादिति। प्रतिकृष्टेत्सय पक्षयं
पञ्चहविष्मिति निविषेद्वय संवत्सरतं भृः पञ्चहविः
स्वादिति। प्रथमं द्वादशं जग्रं चिन्तातिति प्रथमम् द्वादशाहे
जग्रं चिन्वानश्वरुहं प्रथममेयोस्वतं गच्छेच्छच्छुरवं
मध्यमज्याह्वा होनां। संवत्सरसमुत्तमस्यायेततराश्च्छुतर्होनां
श्वुरुहोनानेकेकया चतुरश्वुरुहोनानु मासायद्वाद्वेत्त चतुरुः
प्रथममेयोस्वतं गच्छेच्छच्छुरवं मध्यमकच्छुरुह चतुर्हुमस्तमयायिः वा
चतुरश्वुरुह एव मासानेकेकयोस्वतं गच्छेदित्युमेते द्वादशाहे
जग्रं चिन्तातितुः द्वादशाहे जग्रं चिन्तामो श्वाहोनां
संवत्सरं प्रथममेयोस्वतं गच्छेच्छच्छुरुम मध्यमयो
चतुर्हुमस्तमयायेततराश्च्छुतर्होनाकेकया चतुरश्वुरुहो-
twenty-eight days. They do not offer Agnihotra; nor do they perform the Full-moon sacrifice. When one spreads fires on the Dhiṣṇiyas for the third pressing, he keeps the fire on the Mārjāliya Dhiṣṇiya lasting. After the oblations have been placed within the altar, he carries a firebrand around the Karambha-pots over the Gārhapatya, and offers them on the Mārjāliya fire. Having cooked rice for the Piṇḍapitṛyajña over the Gārhapatya, he offers it on the Mārjāliya fire. The Adhvaryu should pronounce the Pravara of each of the (five) participants. For each one there are three balls (of cooked rice). They number fifteen. In the Mahāpitrīyajña the sacrificial grass is already spread (within the altar); the Adhvaryu does not dig out the altar; he does not carry the Stambayajus, he does not take up clarified butter (into the ladles). When he spreads fires over the Dhiṣṇiyas for the third pressing, he keeps the Mārjāliya fire lasting. After the oblations have been placed within the altar, having cooked the oblations for the Mahāpitrīyajña over the Gārhapatya, he offers them on the Mārjāliya fire. He offers (the Amikṣā) for the Maruts on the Āhavaniya. The Avabhṛtha rite should be gone through. The Vedi is one third in area. One third of a Prakrama should be adopted. The ground covered is the ninth part.

XXVI.26
UTSARGINĀM AYANA
TAPAŚCITĀM AYANA

Having performed the Iṣṭi of five oblations, one should go on repeating the Iṣṭi by offering successively one oblation each day. Supposing the year comes to a conclusion after one or two oblations have been offered, how should one act? He should bring the fortnight to a close and perform the Iṣṭi of five oblations. Thus the Iṣṭi of five oblations will take place on the last day of the year.

“In the first Dvādaśāha sacrifice one should pile up the fire”: one, who is going to pile up fire in the first Dvādaśāha sacrifice, should perform the first Upasad rite for four days, the middle one for four days, and the last one for a year less by eight days. In regard to the other years each less by four days, one should adjust the Upasads with four months each less by four days. For four days one should perform the first Upasad, next four days the middle one and the next four days the last one. Or one may perform each Upasad rite for each four months.

“One should pile up the fire in the last Dvādaśāha”: one who is going to pile up the fire in the last Dvādaśāha sacrifice, should go on performing the first Upasad rite for a year less by eight days, four days the middle one, and four days the last one.

1. Namely, the Adhvaryu, the Pratiprasthātr, the Brahman, the Hotṛ and the Āgnidhra.
नान्मासान्त्रात्यादीत चतुर्थं प्रथमयोपसदा गच्छेच्छतुरं
मध्यमयं चतुर्हम्हुम्मतमय्यापि वा चतुर्श्वतुरं एव
मासानेकवयोपसदा गच्छेदितं ॥ २६ ॥

अथ लोकपृणाभ्रक उपद्धन्मासमेतिति। लोकपृणाभ्र
XVII.24:1104.11 इत्यक प्रवर्धनामासं गत्वा विश्रतमेश्वरि सर्वं प्रच्छां
प्रच्छादिकादिपि वा विश्रतो उवकाशं कृत्वा लोकपृणाभ्र
इत्यक उपद्धन्मासमेतिति कथमेतं मासं गच्छेदितीः
प्रथमथु पूर्वागिं क्रवर्गवेष्टक क्रवर्गवेष्टक क्रथापरागिं
क्रवर्गवेष्टकां मासिः वसोधरिति। मासं पूरीणेण यन्तीति
कथमेतं मासं गच्छेदितीः प्रथमथु पूर्वागिं
क्रवर्गवेष्टकां क्रवर्गवेष्टकां पूरीणमथापरागिं
क्रवर्गवेष्टकां। चतुरो
मासं उपस्त्रिति। यदुग्र मासेन करोति तददात्रेण
दशेदेशं करोति चतुरो मासं। सुनोतीति। कतमे नु
खल्वमेम मासा भवन्तीति। गवामवनस्य प्रथमोऽतिं च
मासोऽयौ चाभितो विवुत्वतः सह वैषुन्तेन। वस्तीवरः
मृतिपञ्चमवनवायतैकिमि नुखल्वा मृतिपञ्चमवनवायतैकिमि।
XVII.27:1108.4 संतन्धरः एव भवन्तीति। भिन्ने कुश्ये धन्यसिन्कुम्भ एति
मृतिपञ्चमवनवायायप आनयेत्यतत्पलीसंधाणानि वा
हदयशूलानि वाहः कृत्वा समुपन्धा राजानं काले
वस्तीवरोभिभुग्रहाहिनसंतिति नूकर्त्वा ग्रावोवायव्यस्य संप्रक्षाल्य
In regard to the other years each one less by four days, one should adjust the Upasads with four months each less by four days. For four days one should perform the first Upasad, next four days the middle one and the next four days the last one. Or one may perform each Upasad rite for four months each.

XXVI.27
AHARAHĀŚCAYANA

"For one month one goes on piling the Lokamprāṇā bricks": having gone over a month piling up Lokamprāṇā bricks, one should pile up the entire area on the thirtieth day. Or leaving on the first day adequate space for the bricks to be piled up on the remaining twenty-nine days, one piles up on the first day and goes on piling suitably upto the end of the month. How should one pass the month? Iṣṭi at the beginning, then the morning Pravargya and Upasad, then the bricks, then the afternoon Pravargya and Upasad, and Vasor dhārā at the end of the month. They pass on a month by piling earth. How should one pass the month? Iṣṭi at the beginning, then the morning Pravargya and Upasad, then the earth, then the afternoon Pravargya and Upasad. One goes on performing the Upasad rite for four months. The rites which are performed there in a month are performed here for ten days. One presses Soma for four months: which are these months? The first and the last months of the Gavām Ayana and the two on both sides of the Viśuvat together with the Vaiśuvata day.

UPARIŚṬĀNMĀSAM
PURASTĀNMĀSAM
BRAHMANO'YANAM

"Having put down a lump of clay into the Vasātivāri waters": What is the purpose of the lump of clay? It is meant for continuity. If the pitcher (in which the lump was put) breaks off, one should put the lump in another pitcher and bring waters. One should conclude the procedure of that day with Patnīsāṁyājas or with the disposal of the heart-spikes, Soma (-bundles) should be fastened, old Vasātivāri waters should be added to the new one, accomplish the continuity of the Ahīna sacrifice, pressing stones and wooden goblets should be washed, the woollen filter and the fringe should be put into the wooden trough, and the Adhvaryu should enter the Āgnīdhra chamber; the firestick-fetchers should go out. Having fetched the firesticks, they should put them down by the side of the Āhavamiya. The

1. In the Tapaścitām Ayana.
द्रोणकल्से दशापवित्रे समवधायाग्रीः हुल्ला समिद्वरा
यन्त्राहत्य समिध आहवनीय उपसादयति परिहारसु
वसतीविरीवाहुतायाः सुध्राहण्यायाः संवेशनीयः समिधे
धाेधायेध्यामाबर्हि: संन्ह्ण्ण्णा विशिष्य पयाणुस्युपवसन्त्यथ
श्रे भूते सवनःश्रया यजन्ते तत्र न स्तम्भयजुहरति त
एवमेवाहरह्रवसतीवरी: परिहरमाणा: संवत्सरः सवनेश्या
यजन्ते नाग्र्होत्राणयुधि न दर्श्यपूर्णमासायाः यजन्ते ५थ
संवत्सरसतम्याः पर्यवेदयाः परिहारसु वसतीविरीवाहुतायाः
सुध्राहण्यायामहर्ष: संवेशनीयः समिधे स्थ्याथ्येध्यामाबर्हि:
संन्ह्ण्णा पयाणुस्य विशिष्योपवसन्त्यथ श्रे भूते
अभिज्ञते द्रोणकल्से छान्दःविषयं चिन्तावति पशुकाम

अथ वे भवति छन्दःविषयं चिन्तावति पशुकाम

XVII.28:1108.10
Vasātīvari waters should be carried around; the Subrahmaṇyā should be invoked; the Adhvaryu should put on the fire the firesticks relating to sleeping at night, should fasten the sacrificial grass and faggot; he should not give instructions relating to the milks, and they keep waiting. The next day the Savaneṣṭi should be performed. Herein he should not carry the Stambayajus. In this way, carrying around the Vasātīvari waters every day, they go on performing the Savaneṣṭi for a year. They do not offer the Agnihotras, nor do they perform the Full-moon and New-moon sacrifices. After (the Savaneṣṭi) of the last day of the year has passed over, the Vasātīvari waters should be carried around, the Subrahmaṇyā should be invoked, fire-sticks relating to sleeping at night should be put every day, sacrificial grass and faggot should be fastened, instructions pertaining to the milks should be given, and then they keep waiting. Next day they perform the Abhijit sacrifice and rise from the sacrificial session.

XXVI.28

OPTIONAL CITIS

It is indeed said in the Brāhmaṇa; “One who is desirous of cattle, should pile up Chandaṣaṭci.”¹ One should (merely) pronounce the formulas beginning with the one for taking up the hoe and ending with that pertaining to the animal for Vāyu. One should actually offer the animal to Vāyu, actually perform the Dikṣaṇiyeṣṭi. One should pronounce the formulas beginning with that for baking the cauldron up to the Viṣṇukrama and Vātsapra.² The sacrificer should actually stride the Viṣṇu-strides³ and pray with the Vātsapra Anuvāka and merely pronounce the other formulas. He should spread out the fire; should refer to the various forms of Agni. One should go to a desert place; and should pronounce there the formulas addressed to Nirṛti.⁴ The sacrificer should actually pray to the Gārhapatya; should actually perform the Prāyaṇiyeṣṭi and the Āūthyā. He should pronounce the formulas beginning with those for wearing the footwear made of the skin of black antelope up to those for tilling and sowing.⁴ Tilling and sowing should be actually done. He should pronounce all the formulas related to the piling of the first layer together with the spreading of earth. Similarly the second layer, similarly the third. He should pronounce the formulas related to all layers and also the Vaṇḍaciti together with the spreading of earth. He should however actually offer those offerings which may intervene the Soma-days. He should merely pronounce those formulas which pertain to the Uttaravedi.

1. TS V.4.11.1
2. TS IV.2.1.2
3. BaudhŚŚ X.17
4. BaudhŚŚ X.23 ff
अभिव्वत्र तैर दशहेतूरतिन्द्रां दर्शीपूर्णमासी चतुर्हेतुरित्येंक्र
आनुपूर्व्य बुधते । अधान्युदाहरस्तयान्याद्रे स्त्रीयां
तत्तावेकादशप्रायाः सर्वं सहोतप्रहृतस्वः: पढ्द्रोतीति
षाणमास्त एष पुष्वन्ध्य उकों भवति । अधान्युदाहरस्तयान्याद्रे
स्त्रुस्तदस्तु मासेषाहितागिनार पशुना यष्ठव्यं भवत्तुथ्ये काणें
अभियजतें । मायमास्ते धनिष्यान्यस्निरोत्रींत धानुमानार्यान्याष्ट्राष्टयां
श्रावणः दक्षिणेनोपपनिवर्तत इतेवे काणें भवतस्तदन्त्याः
जन्निजानस्त सवस्तरो नातीयादः चातुर्मायसयेषु सोमेष्वु
पशुहोता सपथोतुस्थान प्रत्येकन्ध्य य एष चातुर्मायस्तम् सम्यक्षोऽनो
निर्मणाः उत्सवीद्येष पशुसंयोजन एव भवति । परिन्धी
पशुवीषुही पद्धतिः ब्राह्मणेन देशयास्मात्वा एव तदस्माहं भवतन्त्यः
महापितृवेष्जस्तीर्ण बहिभिन्नताः न वेदिमालिखताः न
समृयाहुररितिः नाज्यानि गृहीताः । स यत्र तुस्तीयस्वने
धिष्यान्यान्यहरिति तदजस्त मार्जिलियं करीति । महापितृत्यासः
परि-पित्रमीममपव समासुक्ष्म हवि:षु गार्षपायः महापितृयात्
-पित्रमीममपवस्य तौर्मायलियं प्रचर्यादाहवनीयं मास्तयः
प्रचर्यादाहवनीयं मास्तयः परियालत्ता प्रथम चितति: पुरीवती
मन्त्रवतीभवतीतिप्रथमचवास्यां चितति: पुरीवती मन्त्रवती
भवति । अथेतरास्तूणीकां यायं चिततिः सपूर्णाः बुधते
सवास्यां चितति: पुरीवती मन्त्रवती भवतगेतरा-स्तूणीकाः: || २९ || अष्टादशः: ||
XXVI.29

Agnihotra is the source of Daśahotṛ-formulas; Full-moon and New-moon sacrifices of the Caturhotṛ-some teachers propose such order. It is also said, the setting up of fires is prescribed in the first series; all rituals involving the offering of eleven Prayājas are homogeneous; the (six) seasons form the source of the Śaḍūḥotṛ-formulas. The Animal-sacrifice is said as being performed every six months. It is said, an Āhitāgni should perform an Animal-sacrifice every six months. One should perform (the Animal-sacrifices) at both the ends. The sun advances (northwards) in the month of Māgha towards the north of the constellation Dhaniṣṭhā, and comes again (southwards) in the month of Śrāvana towards half the advance in the constellation Āśleṣā. They form the two ends of the course of the sun. The year should not pass without one’s sacrifice by the end.

In the Cāturmāṣya Somas the Pancahotṛ-formulas take the place of the Saptahotṛ. The churning out of fire which even though associated with the Cāturmāṣyas, is excluded herein, is however associated with the ritual of the animal-offering. One should fasten the animals to an enclosing stick—this is a Brāhmaṇa injunction. For our sacrifice the animals have the enclosing stick for the sacrificial post.

In the Mahāpitryayajña the sacrificial grass is (already) spread out. (Therefore) one does not trace the altar; does not carry the Stambayajus; does not take up clarified butter (into the ladles). When one spreads out fires on the Dhīśniyas at the third pressing, one retains the fire on the Mārjāliya mound. When the Mahāvis sacrifice is being performed, when the oblations have been placed within the altar, one should bake the oblations for the Mahāpitryajña over the Gārhapatya, and should offer them on the Mārjāliya fire. One should offer (the Amikṣā) for the Maruts on the Āhavaniya. The Avabhrtha rite should be concluded (at the proper time).

“His first Citi is provided with a layer of earth and with bricks piled up to the accompaniment of formulas”¹: his first Citi alone is provided with a layer of earth and with bricks piled up to the accompaniment of formulas. Other layers are to be piled up silently. Whichever of the layers is said to have been provided with a layer of earth is provided with a layer of earth and is piled with bricks to the accompaniment of formulas. Other layers are to be piled up silently.

¹ According to Bhavasvāmin’s Vivaraṇa, this prescription pertains to the Citi piled up with three thousand bricks. As the style indicates, the Sūtrakāra has referred here to an earlier prescription which, however, is not traced. Probably this refers to the normal triple Citi optionally prescribed for the Asvamedha cf. prākṛto vā triṣṇuḥ, BaudhŚŚ V.21.
अथ एकाधास्तेषां यान्याहान्यानि दिशानि यथावतः

XVIII.1 : 1164.1 तानि जानीयादाधारात्रिस्त्रेषु यान्याहान्यानि दिशानि यथावतः

XVIII.2 : 1168.8 यन्त्विति सदस्यास्ते माध्यंदिनिया एवेनं च चम्सा निःर्जनातो

XVIII.2 : 1166.8 यन्त्विति धक्कार्धकुश्विन्धश्च एष भवति शुक्रामन्थिनोः

XVIII.2 : 1166.8 संसारेणाभिषिक्तवतिति यज्ञानातयतं आसीनः

XVIII.2 : 1166.11 एष भवति सप्त हविशेष्य प्रातः सवनीयानुवर्ततैत्याग्रे यो

XVIII.3 : 1166.15 शाक्यपालः पौष्यश्रृः सावित्रो ह्रादश्कपालस्त्राप्ते

XVIII.4 : 1168.10 शाक्यपालः वारुणो दशक्यपालो वैश्वदेशश्रृःतः

XVIII.5 : 1170.1 यत्रिवच राजसूयमृतेऽस्मं तत्सर्वं भवतिति । मार्त्यं

XVIII.6 : 1170.19 चार्धश्कनेत्र मासेन संहित्ते सिस्स्ये व्याप्र उत्त या पृढ़काविति

XVIII.8 : 1174.13 निर्देशवत्ता उ खल्चवमहाद्विश्वतिति ॥ ३० ॥

इद्यागीवदेवतेष्व भूयात्सतज्जशिना पशुबनेनेनेनेश्चः

XVIII.11 : 1182.1 संभृतं पशुबन्धश्रीणि च वायवे यशुना यजेतापि वा

XVIII.12 : 1182.2 वृहद्वारे वयस्वत उक्तायुवे यत्ते अ्ये ब्रह्मयस्तस्य ला

परिमृज्य सादयतेष्य ते
XXVI.30

EKĀHAS

Now these Ekāha sacrifices. One should understand as Agniṣṭomās those sacrifices out of these whose character is not specifically mentioned. One should understand as Ukhyas those sacrifices among the the Ahīnas and the Rātrisattras whose character is not specifically mentioned.

"The goblets pertaining to the midday pressing are passed on after touching": The goblets pertaining to the midday pressing are passed on to the Camasins for consuming after they are touched by the sacrificer seated in the Sadas. This (Bṛhaspatisava) is a Caturvirihastoma sacrifice.

The Adhvaryu sprinkles (the royal sacrificer) with the remnants of the Śukra and Manthin cups. The Adhvaryu brings in the remnants of the Śukra and Manthin cups, and sprinkles with them the sacrificer seated on the sacrificer’s seat. This sacrifice is a Catuṣṭoma (Sthapatisava).

Seven oblations follow (the offerings of the Savanīya-puroḍāsas) at the morning pressing (in Sthapatisava): (they are) a cake on eight potsherds to Agni, cooked rice to Pūṣan, a cake on twelve potsherds to Savitṛ, a cake on eight potsherds to Tvāṣṭṛ, a cake on ten potsherds to Varuṇa, cooked rice to Viśve Devas, and a cake on seven potsherds to Maruts.

"Eight oblations follow (the offerings of the Savanīya-puroḍāsas) at the morning pressing (of the Śutasava)": (they are) a cake on eight potsherds to Agni, cooked rice to Soma, a cake on twelve potsherds to Savitṛ, cooked rice to Bṛhaspati, a cake on eleven potsherds to Agni-soma, cooked rice to Sarasvati, a cake on ten potsherds to Varuṇa, and a cake on one potsherd to Dyāvaprthivī.

"Whatever is prescribed in the Rājasūya excepting the Soma-libations, all that is observed in this (Somasava)": here are excluded the cake on twentyone potsherds to Maruts and the Upasad-rites.

"Whatever is prescribed in the Rājasūya excepting the rites pertaining to the Uttaravedi, all that is observed (in this Prāthisava)": The sacrifice of two animals and also the Cāturmāṣyas are excluded here. This sacrifice is concluded after one and a half month.

"(May the divine and fortunate brilliance) which lies in a lion, in a tiger, in a bos constrictor ...": To which divinity this offering is made?

XXVI.31

Indrāṇi, one should say.

Having performed the sacrifice of seventeen animals, having prepared cauldrons and having procured heads of animals, one should offer an animal to Vāyu
योनिरघ्रये व्यक्तिर्युब इति। नियुनक्ती द्रुक्वय मूर्तिः निद्वे पर्वत च च च सम्मार्ज्जतिःक्ष मनुक्ष मे जातानुमित्य। कविः एस्मिन सम्मार्ज्जतिः महानामासारस्योऽतः जनानामासा नामान्त देवाः। उपयामगृहिः तस्य स्थानाय तव मधवते जुंग गृहामौति। परिलंकत्सृद्ध सादवल्ये ते योनिरिन्द्राय तव मधवता इति।

XVIII.14 : 1190.1

नियुनक्ती योज्यस्योपयामगृहिः तस्य द्रक्वस्य पृवत्तिसहस्त्यतस्य त इन्द्रयायात: पल्लवान्तं ग्रहं गृहामीद्राः पल्लवाः इति। नियुनक्ती हरियोजनस्योथ्यमासांगृहिः तस्य रोहिण्डिसि रोहिण्डिजनो रोहो स्थात्सर्वस्य भर्त श्रुतति। प्रेता तस्य ते देव सोभेष्यनुपुरस्य स्तुतस्तलस्य शस्त्राक्षयस्य रोहिण्डिनं ग्रहं गृहामी रोही स्थ्य रोहोध्या: सहसोमा अग्रवे स्वाहेति। यो धंग्राप्रायेन्द्रस्वरस्तमुखसादेव इन्द्रसुत्यप्रस्तरस्वत्सुत्सादेयेनित्या अन्या देवताः। किंदेवत्यानि खलयतिरिक्तस्तलाणि भवनीतोदिनानीत्येव बृहयाचक किंच रात्रिमुपितिरिच्चे सर्वतद्विनिमित्तन्त्यकमधामण्डिरमायेव धरमार्गे प्रथममैन्द्र हृदित्य वैश्वदेवेक तृतीयं वैष्णवं चतुर्थं चतुर्थम् मिति।

XVIII.15 : 1192.1

स ग्रीष्मको जगनः पुरजहितेषु यवेन्द्रिति।

XVIII.20 : 1200.19 ययम्रितदेतिष्वित्येवदुमुक्तं भवत्विधिकरणेत्येव दुमुक्तं भवत्वृत्तिजः: वैतेन्द्रियते तत्पूर्व वैतेन्द्रियमध्यमण्डिर

XVIII.20 : 1200.20 पवित्र्योदयनशीती निष्प्रियभ्रिग्रिप्रोमिकं कर्म जानिया-रोहिण्डिमतादितिस्मियुक्त चाले मृणि ग्रहं रुय्या कुणाहक्षणीयाः: प्रायणीयाः आतिथ्याः इत्यथ निर्वेपेतिभ्रिक्षणीयाः प्रायणीयामातिथ्यादायने चतुर्थं वैतेन्द्रियमात्र अग्निभेदेः। तिनं द्रायते सायानीयाः प्रायणीयाः विगहृताः।
(in the Pañcaśāradīya sacrifice). Or one should silently prepare cauldrons, procure earth with the relevant formula and should besmear the cauldrons with it.

(In the Agniṣṭot sacrifice) the Adhvaryu employs the suitable formula for the Ukthya draught: "Thou art taken with a support; for Agni praised with Brḥatsāman, possessing food, praiseworthy thee; O Agni, I take up the draught dear to thee who hast ample food, and also to Viṣṇu." Having wiped around, he places it with the formula, "This is thy birth-place, for praiseworthy Agni thee."

(In the Indrastut sacrifice) he employs the suitable formula for the Dhruva draught. "The head of the heaven, moving on the earth, bountiful, born for the holy order, Agni the sage, the king, the guest of men; the gods have produced as a cup for their mouths. Thou art taken with a support; I take thee dear to bountiful Agni."¹

He employs the suitable formula for the Pāṃivata (Indra) draught. "Thou art taken with a support; O Soma, I take thee a draught for Patnivānt Indra out of the powerful Soma pressed for Brḥaspati, O Patnivānt Indra." He employs the suitable formula for the Hāriyojana draught. "Thou art taken with a support; thou art a red mares, yoking red mares, the driver of female deers, bearer of a thunderbolt, leader of the spotted deer; O god Soma, I take the draught granting red mares out of thee, offered with a formula, praised with a Stotra, and praised with a Śastra. You are female deers, parched grains for female deers together with Soma. Svāhā to Agni." He should remove the reference to Agniṣṭot; he should remove the reference to Agni in the Indrastut. Other divinities should stand.

What should be the divinity of the excessive Stotras (in the Aptyāma sacrifice)? They should be addressed to the Aśvins—one should say. Whatever passes beyond the night, all that belongs to the Aśvins. This is one view. The other view is: the first Stotra should be addressed to Agni, the second to Indra, the third is to Viśve Devas and the fourth to Viṣṇu.

XXVI.32

"In the latter part of the summer after the barley has been abandoned": This means when it has been trampled down. This is with reference to the receptacle (= Sadyaskri).

"He causes the priests to be addressed with the words": he does so even beforehand.

"He gives (the sacrificer) a bath, purifies him and brings him in": the procedure pertaining to the Agniṣṭoma should be as prescribed until the next
या दीक्षणीयाः संस्था तया दीक्षणीयाः संतिष्ठा-
परिषेषत्रणीताभि: प्रायणीयस्य प्रतिपद्यतेत् एवातिथ्याया

XVIII.21:1202.14 उपक्रमो भवतीति त्रिवत्सन साप्तेन वत्सतरे राजानं
क्रोत्वोहास्तिध्यं निर्वषोत्ति त्रिहायणेन तये वेदमुक्तं भवति।
कथमु खलव्य मन्त्राभिभिन्मेचितिदस्ि मनासि धीरसि
दक्षिणो उसि यज्ञो उसि क्षत्रियो उस्यदिरिस्युच्ययतः?
शिरा: स न: सुप्राप्तु सुप्रत्यथं संभवेतेक्षणा उपसदो

XVIII.21:1202.15 भवतीति पूर्वाहिका एवेता उक्ता भवति। खलेवाली यूपो
भवतीत्येतामेवेंशा मेधा कुवर्ति च खलेवाली यूपस्तस्त्ये

XVIII.21:1204.1 केटे परस्मिव चालाभाजनं भवतीत्याकुल्लं इत्ययेदेमुक्तं
भवत्येषत्वाय शून्यपारोथग्रीष्मोमियमग्रेमणमनुवनस्यमिति।

XVIII.21:1204.2 स्माय एवेते छागा: समानपायो यो भवति तेषामुक्तं
चरणमथास्यां सदीक्रमणमुक्तियां परिक्रियामतिक्रियाम-
वभूषप्रभृत्यस्तगतिये यज्ञपुच्छ तासं प्रथमेव सर्था प्रथमा
चित्सुभोक्तरणी प्रथमाग्र्न्यो होत्रोच्छेषणव्रताधाः
सदीक्रमणमुक्तियां परिक्रियामतिक्रियां त्रिस्तन्दीस्मनाक-
स्तनान्तस्य रूपाणि कुर्वन्ति। कः उ खलेवकाहे दृष्ट:
साधवायो भवतीति। ज्ञात्स्तोऽजुन्नियेश्च कुलाय
इत्यये ब्रूयाद्वारसिंह-व्रात्स्तोऽ महव एकस्मेक
दीक्षोनदीक्षिता एवानायनायज्ञमिति। दण्डोपानं ह सामुला-

XVIII.24:1206.9 जितनिमिति। शामुलकानामु ह दश्माश्र: कम्बला भवन्ति

XVIII.25:1208.15 स च भवति खेत्यं चौर्याजिनम्॥ 32 ॥
violation. At this time one should ceremonially procure three sets of sacrificial grass—for the Dikṣanīyēṣṭi, Pṛāṇīyēṣṭi and Ātithyēṣṭi. Then he should pour out paddy for the Dikṣanīyā, Pṛāṇīyā and Ātithyā, and also pour out clarified butter. When the chariots arrive, one should distribute into three vessels the clarified butter poured jointly. One should decide to conclude the Dikṣanīyā as is normally concluded. He should commence the Pṛāṇīyā with the carrying forth of the Praṇītā waters. This also is the starting point of the Ātithyā.

“One purchases Soma in exchange for a weaned calf of three years’ age, carries it and performs the Ātithyēṣṭi” : Trivatsa means “of three years’ age.” How should one modify the relevant formulas? (They should be) “Thou art cognition, thou art devotion; thou art talent; thou art diligent; thou art worthy of sacrifice; thou art a noble man; thou art invulnerable with heads on both sides; do thou be going straight forward and going straight westwards. “The Upasads are of a single variety”: it means they are morning Upasads.

“The sacrificial post is erected on the threshing floor” : The shaft itself is deemed to be the splinter. This is the post on the threshing floor. “On it is set the Caśāla—implement placed upon a twist of grass” : this means the threshing spot.

“He dedicates the animals—to Agni-Soma, Agni and Anūbandhya” : these goats are twins being born of the same womb. The procedure of their offering is already laid down. For this Sadyaskrī, Anukrī, Parikrī and Ațikrī the “tail of the sacrifice” is performed after sunset beginning with the Avabhṛtha. Out of these the first alone is provided with the ritual of the chariot, in the first there is the Soma-purchasing cow, in the first the sacrificer is to take only the remnants of the Agnihotra-milk as his Vrata-food. In this Sadyaskrī, Anukrī, Parikrī and Ațikrī the rule of three udders, two udders and one udder is observed.

In which Ekāha sacrifice does one come across pouring together of oblation-materials? In the Vṛāyaṭostoma and Indrānīyōh Kulāyā, one should say. In the Vṛāyaṭostoma many entrust initiation to one person. Those who are not initiated cause one to offer.

“Footwear and staff, woollen garment and the skin of black antelope”: woollen blankets are made of woollen threads woven together. There should be such a blanket and a white skin of a ram.

2. BaudhŚŚ XVIII. 24-26 TāndBr. XIX.15  
3. The text reads adikṣitā evai’nān yājayanti. It is difficult to construe enān.
स एष ज्येष्ठानामाग्रिष्टोम एष एव सन्ननियसः
XVIII.26 :1210.1 मुक्त्यक्षतुष्ठोम पूर्वमहर्भवति पञ्चस्तोममुत्तरः रथो हविधानं
XVIII.36 :1224.6 कृत्तित्वतरुप्पुलं हविधानमुत्सिदेयुः शक्रतमञ्चा ह्रूः
XVIII.36 :1224.8 यज्ञस्त्रिंशौ मध्यत स्तोमो भवति इति पृष्ट्यस्तोमवेदयता-वित्त्वामुत्त्वश्र प्रतित्वोमि भवतो भाषामावस्यायां प्रतिसमस्य
XVIII.37 :1224.13 चान्द्रसं चैव चितृपितृवियः द्वात्तं ब्रह्माण्यः सन्तं पर्यपविषयं
भक्त्यन्ति यहृं मन्यते तेन ब्रह्माण्यं ब्रह्माण्यो वै वर्णानांश्रेष्ठं आग्रिदेवानामिलितेन वा भक्त्यदेहि वा व्याहतीतिभिक्षुष्टुष्ठोम
XVIII.34 :1220.8 एष भवत्वीरि च चतुर्विद्रीय एष दिशं चतुष्टोमो भवति।
XVIII.41 :1230.9 अधासिसिन्कानां ब्रह्माण्यं उवभृष्टग्रुषुवस्तमिते वधृष्टं तत्स्य
XVIII.43 :1232.20 दशसु बहिष्णुमानम्: शते सहस्रे उत्ते नियुते प्रयुक्ते उढ़े न्यूंढ़े न्यूंढ़े समुद्रे मध्ये सन्ते पराधें पढ़े पल्ले। नित्यमुक्तचा
मनसेव स्तुतानो मन्यत एतावती भेस मन्यतमित्यं सकुक्रिकर्ष
XVIII.24 :1242.9 एकमेवार्थं भ्रमिष्टमात्राश्चतुष्ठुष्ठुष्ठवनकर्ष्यं तिलिमित्यमिशिल्वा
मत्त्वाधादितानि शारा मान्त्रि पिबेद्य भासमथे संपृक्षेत।
स्वप्रादेव स्वप्रे गच्छिति राशिकृतं धान्यं ददाति मरायकुमरं
XVIII.48 :1242.15 धान्यं ददाति ति मूकताल्पित्वेवेदमुक्तं भवति। पृष्ट्यन्ति
प्रावेः प्रत्येक: प्रचारस्त्रि: प्रचारस्त्रीं गयः प्रत्यक्षिवहादपो दक्षिणतऊपचार
XVIII.48 :1244.4 एष भवत्ये नैवाविरि सर्वस्तोमुखो व्याख्यायं एतेन सहस्स्तालो
XVIII.49 :1244.7 अथनामिह पवित्रित्वामुत्रा पयत्नीति। सिद्धमन्त्रग्रिन्देषिकमेकं
कर्म जानियादुत्तस्त्येव शालये। स ह्रूः त्रियात्रौ कुरुत एकं
XVIII.51 :1250.1 न द्विरस्त्रिमिति। द्वीकोपस्त्रिरवायायमान्यंभिविधते
XXVI.33

This is the Agniṣṭoma of the seniormost. This itself is the Ukthya of the juniors. The first day has its Stotras with Catuṣṭoma; the next is with Pañcastoma.

(In the Iṣu sacrifice) a chariot (is the southern) Havirdhana cart; a bed is northern Havirdhāna cart. The formulas pertaining to the moving of the Havirdhāna carts are left out.

The two middle Stomas (in the Saṃdāma sacrifice) are Trayastrimśa Stomas: These are the Prāhastomas which are employed in the reverse order on two sides.¹

(In the Duraśa sacrifice) one should pull back the offering of cooked rice to Candramas on the new-moon day and should offer the Pīṇḍapitryajña in the evening. Even though (that rice in the Iṣṭi for Candramas) belongs to the Brahman, all the priests sit around it and consume it with the formula, “In that they honour truth, thereby (the oblation) belongs to Brahman” : Alternatively the Brahman should consume it with the formula, “The brāhmaṇa is superior among the castes, Agni among the gods,” or with the Vyāhṛtis.

This sacrifice is Catuṣṭoma. Increasing by four (in Stomas), it becomes “Diśām Catuṣṭoma.”

In this Kānāndhayajña “the tale of sacrifice” beginning with the Avabhṛtha takes place after sunset.

In his (Yamastoma) the Bahiṣpayamāṇa Stotra comprises ten (Stomas or) a hundred, a thousand, ten thousand, a lakh, ten lakhs, crore, ten crores, a hundred crores, a thousand crores, ten thousand crores, a lakh crores or ten lakh crores. Having chanted the normal number of Stomas, he mentally thinks, “I have chanted in such and such a number.” One performs the Pravargya once. There is a single Agnihotra-offering.

In this Śunaskarna sacrifice the sacrificer should eat food mixed with sesamum, should eat fish and drink only salt water. He should lie down in the region destined for Sāman-chanting. He becomes asleep and attains (permanent) sleep.

“The sacrificer gives away a heap of grains (as Dakṣinā); gives away a woven basket full of grains” : This means the grains collected in a woven basket.

“(In the Viśuccināśāla sacrifice) they perform the rites towards the east and also towards the west ”: in the sanctuary which is towards the west the movements should be along the south.

The ritual of the Sarvatomukha should be understood as explained hereby, also the Sahasrāśāla sacrifice. Having first purified the sacrificer here one purifies him yonder. The procedure pertaining to the Agniṣṭoma to be adopted in the northern wing should be as prescribed.

1. cf. Ārṣeyakalpa V. 19
शहीनविधो तति यज्ञं दद्यात्तदिदं प्रोक्तं यद्कृप्तं सूत्रत: सामयिकं त्वेव क्रतुयोगं यज्ञं यज्ञमुपलक्षः येतिति बौधायनो यज्ञं यज्ञमुपलक्षः येतिति बौधायन: || ३३ || विवेश: ||

|| इति प्रश्नविवेशः प्रशः ||

|| कर्मानसूत्रः समाप्तम् ||
"(Among the Peya sacrifices one performs two Trirātra sacrifices and one Dvīrātra: one should bring these sacrifices in contact by means of Dikṣā and Upasad days. A sacrifice of the Ahīna character marks continuity with the succeeding sacrifice.

Here (in the Karmāntasūtra) is explained what is not directly prescribed in the principal Sūtra-text. One should pay attention in a sacrifice to the ritual which may be required to be added by context. So says Baudhāyana.

CHAPTER XXVI ENDS.

END OF THE KARMĀNTASŪTRA."
प्रायश्चितसूत्रम्

अथातो मन्त्रगणणातानि प्रायश्चित्तानि व्याख्यास्यामः। सर्वत्रोपरिशोचनमन्त्रकृतं वद्यधस्ता सांतिपेदत्रमो देवत्रिप्त मनस इत्येतो अतिशयोत्यैव सूक्ष्मा ज्ञातात्वा वा प्रतिशापयेदुल्वानन्तरं कर्म कुरुऽत्। एव-मन्येवष्टिः। अत्रक्रान्तं कर्म नास्रियेत यद्यर्थार्थुपं भवति। सर्वत्र मनुष्यिकत्वात्रायितवर्ष्टकारणाधिकत्वुकानुकहीनेन श्रावितयमनुष्यातिकत्वमत्याश्चावितमित्रेतया सूक्ष्मा ज्ञातात्। सर्वत्र देवतोचरणेषु भागिनेषु देवतामुच्यायित्वा योग्याचारयेदद्रोहेदा अतिपद्यानीत्रेतया सूक्ष्मा ज्ञातात्। सर्वत्र देवतावाहनेषु भागिनेषु देवतामनावाहित्वात्यमोन्यामावाहयेदयेत अतिपद्यानीत्रेतया सूक्ष्मा ज्ञातात्। यत्र स्मरेतदुपोष्ट्येन्यानं मनसावाहयेदश्चातिकामात्रेण यथोऽथ स्वितं यद्य यथोऽथ स्वितं मनसाभासात्योममात्रेचन तथा विनियोगे विपरेतुः। सर्वत्र प्रणीतान्तः प्रणीतानां प्रणीतानां वा यद्य विप्रुष्णो विपरेतुः। सर्वत्र चास्म आयो हि श्राय यथोभुव्र इति तिस्मार्कस्मिन्दुः। पूर्णित्वा तत्तमो आपस्तु ताते पुनरित्येतया सूक्ष्मात् ज्ञातात्। सर्वत्र बितते यज्ञन्तर्ण यद्य सूर्योऽथ।
Now we shall explain the expiations indicated by the groups of mantras. In all cases, if an object placed to the accompaniment of a formula falls down, one should restore it to its proper place with the verse, "The divine knowledge is the stability of mind, of speech, of sacrifice, of the oblations, of clarified butter. Compensating the rites which may be in excess or may be wanting, the sacrificer goes on furnishing the parts of sacrifice. May the Svāhā-utterance reach the gods." He should offer a spoonful with the same verse. Or he should restore after having made the offering. Having made the offering he should attend to the subsequent rite. He should act similarly in other cases also. If any rite is trespassed, one may ignore it provided its purpose is over. In all cases if the calling out, the response or the Vaṣṭu-utterance is repeated or missed or is defective, one should offer a spoonful with the verse, "Compensating the announcing, over-announcing, repetition of Vaṣṭu-utterance, absence of Vaṣṭu-utterance ... " In all instances of pronunciation of the divinity if one pronounces the name of the divinity other than the correct one, one should offer a spoonful with the verse, "O Maruts, the excess involving the offence towards gods which I have perpetrated with regard to you through speech, which seeks to harm us who are poor, do you place it away from us." In all instances of invocations of divinities if one invokes a divinity other than the correct one, one should offer a spoonful with this very verse. At the moment when he recollects the correct divinity, he should stand up and mentally invoke it, and make an offering of clarified butter to the divinity which he had wrongly invoked. If while the Praṇītā-waters are carried forth or are being carried forth drops are scattered, or the goblet oozes out, one should fill it in with the three verses, "You waters are healing; lead us to strength to see great joy. —The most auspicious essence that is yours, provide us with it here like eager mothers. —To him may we come with satisfaction to whose dwelling you quicken us O waters, and propagate us." He should then offer a spoonful with the verse, "My deed is performed; it is being continued further. The favourable prayer is being recited for praise. This is an ocean having all remedies. O Rbhus, do you be gratified with the oblation offered to the accompaniment of the Svāhā-utterance." In all cases when the sun does not become visible while a sacrificial rite is going on, unless otherwise specified, one should offer spoonfuls

1. TBr III.7.11.1-4
नाविर्भवत्यन्त्याद्रेष्टाद्वादशं समस्तस्मृत्युऽ त्यः चिन्त्रमित्येताभिः।
सुवाहुतीजुःहुयत्। यदि सूर्यचन्द्रमसोग्नि सिद्धत एवदेव। अथ यदि
यज्ञमानस्यतिर्भुजः वा स्वने रतोविलिकः स्वादिम् मेव चरुण तत्त्वा
यानविषयत्वाभ्यं सुवाहुती जुःहुयत्। सर्वत्र हरिवदेवतायान्यः नुषायणः
हुतीनां हुताहुतश्रेष्ठ्वतिर्तिविपयसि च त्वं नो अर्गे सत्वं नो अग्नि
इत्येताभ्यं सुवाहुती जुःहुयत्। सर्वत्र दर्शनंचर्च्यः प्रस्तरपरिधिबहि
विंध्यविध्वंशयोऽदोपोपेयत्रमद्वस्मंतारूणां छेददहोपानेमुक्ते नासे
बिनाशे बायं यथालिङ्कः कृत्वा यथालिङ्कं मुपस्वध्ये त्वमुपेयं अयासि
प्रजापती इत्येताभ्यं सुवाहुती जुःहुयत्। सर्वत्र वितते यज्ञकर्मणि।

यदि पुष्प प्रयाजेत्वभो बहि: परिध्वज्जारा अभिमित्यवेदेनाऽपराहारणोऽपि
प्रायाधितं कृते जीवार्थ: परिधिं दधामीत्येत्या सुवाहुतिं जुःहुयत्।
सर्वत्र वितते यज्ञकर्मणि यदि यज्ञश्रेष्ठ आगच्छेदिद्रेष्यम: स्वाहा वषडन्त्रिष्यमः
स्वहेत्येर्याशिभ: सुवाहुतीजुःहुयत्। सर्वत्र वितते यज्ञकर्मणि यदि जन्यं
भयायतो आन्तं इन्द्र भयामहे स्वस्तिना विश्वस्यतिर्येताभ्यं सुवाहुती।
with the verses, “We have gone above darkness, beholding the highest light, god Sūrya among the gods, the highest light. —The rays bear upwards god Sūrya, the lord of wealth so that everything may be visible. —The bright face of the gods has arisen, the eye of Mitra, Varuṇa and Agni. The sun, the soul of the moving and the standing has filled in the heaven and the earth and the midregion.”

If there is an eclipse of the moon or the sun, the same (expiation should be observed). If the sacrificer or the priests emit semen virile while being asleep, one should offer spoonfuls with the verses, “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).” In all cases if there occurs offering, or non-offering or failure, intervention or inversion in respect of oblation, puronuvākyā or yājya and offerings, one should offer two spoonfuls with the verses, “Do thou, O Agni, the wise, pacify the anger of god Varuṇa. The best of sacrificers, the best messenger of gods, the brilliant, do thou remove all evil spirits from us. —Do thou, O Agni, be nearest to us, closest to help, at the dawning of the dawn, bestowing wealth on us, do thou appease Varuṇa through sacrifice for us; show thy mercy; be ready to hear our call.”

If in all cases a ladle or bunch of grass, or Prastara or an enclosing stick, or sacrificial grass or separating blade, or strainer or Veda or fire-stirring stick, or faggot or any of the substances is broken or burnt or injured or lost or destructed, one should prepare it suitably, put down suitably and offer two spoonfuls with the verses, “Thou art quick, O Agni; being quick thou art placed in the mind (as a meassanger to gods); being quick, thou carriest the oblation; being quick, grant us medicine. —O Prajāpati, none other than thee has encompassed all beings. May it belong to us for which we make offering to thee. May we be lords of wealth.”

If the embers stroll around outside the enclosing sticks before the offering of the Prayājas, one should offer the expiation prescribed in the Brāhmaṇa and offer a spoonful with the verse, “I place this fence for the living; let none of them pass away at the half of this age. May they live over a hundred years; let the death be held aside through a mountain, svāhā”

In all cases if there is a violation of sacrifice during the sacrificial procedure, one should offer spoonfuls with the eight formulas. “To those whom sacrifice has been-offered, svāhā; to the divinities to whom offerings have not been made at the Vasāt-utterance, svāhā; the remedy for the ill sacrifice, svāhā; to Nirṛti svāhā; to Daurārdhi svāhā; to the divine bodies svāhā; to Ūḍḍhi svāhā; to

1. TBr III.7.2
जुहुयादभये वा पुनर्वेजत । सर्वनामोऽपि स्वप्रभृतिवाच स्थानानां स्वराक्षर
पदवृत्तप्रेषेष्याभिंगिर्भिंयं दतो न उनमित्येतत्या सुवाहुततिं जुहुयात्।
सर्वत्रानाजालप्रायाश्चिन्तेष्यानाञ्च पुरुषसंभित इत्येताभ्यां सुवाहुती
जुहयात्। सर्वत्रेध्वाबहिष्पु: प्रयाजानूशाणां पाकर्त्तकर्मसु यत्पाकर्त्र
मनसेत्येतत्या सुवाहुतिं जुहुयात्। सर्वत्र स्कन्ते भिन्ने चिन्ने भोगे नन्दे श्रामे
विपर्यास उद्दाह उनातिरिक्ते वा यम्म आत्मनो मिन्दाभृत्युनर्ग्रिश्वकुश्र्यां
दित्येताभ्यां सुवाहुती जुहुयात्। सर्वेष्यन्यथातेषु पुनर्स्वादित्या रूपा
वसवः समिन्धतामित्येतत्या समिध्याद्यादेत्येव सुवाहुतिं जुहुयात्।
Samāddhi svāhā. In all cases if a fright relating to the people occurs while a sacrificial rite is going on, one should offer two spoonfuls with the verses, "O Indra, render us fearless of that from which we fear. Do thou become capable of that for our protection. Do thou smite our enemies and foes. —May Indra bestowing welfare, the lord of subjects, the killer of Vr̥tra, the controller of enemies, the mighty, bestowing welfare, the dispeller of fear, go ahead of us. "2 One should perform the sacrifice again after the fright is over. In the event of the violation of accent, syllable, word or transformation in the case of modulations of speech beginning with uttering in a low voice, one should offer a spoonful with the verse, "O (Indra) having steeds, being nourished with these praises, do thou swell what is wanting. When thou severely breakest the clouds for the worshippers, we shall be receivers of plenty from thee." In all cases of violations for which an expiation is not presented, one should offer spoonfuls with the two verses, "O Agni, do thou bring in order that of the sacrifice which either unknown or known, has been wrongly presented. Thou knowest as to how it should be. —As big as a human being is the sacrifice; the sacrifice is as big as a human being; O Agni, do thou bring in order ...." In all cases if there are any blemishes in respect of the sacrificial grass and faggot or the offerings of Prayājas and Anūyājas, one should offer a spoonful with the verse, "What the feeble mortals do not know simply through mind, may Agni the wise Hotr, the best of sacrificers, knowing it, carry oblations to the gods regularly." In all cases if a sacrificial object has fallen down or is split or is broken or is shattered or is lost or is scorched or is inverted or flows out or becomes either deficient or superfluous, one should offer spoonfuls with the two verses, "Whatever fault has been mine, Agni has put it right, all-knowers, he who belongs to all men. Agni has given back the eye-sight; Indra and Brhaspati have given it back. Do you two O Aśvins, restore my eyesight within the eyes." In all damages to the sacred fires one should put a fire-stick on the fire with the verse, "O wealth-bringing Agni, may the Vasus, Rudras and Adivyas reinstall thee; may the priests reinstall thee with offerings. Do thou nourish thy bodies with clarified butter; may the desires of the sacrificer be fulfilled." He should also offer a spoonful with this verse. In all sacrifices after having made the Patisāmyāja offerings, having gone to the east, and having swollen the Dhruvā, one should offer the Sarvaprāyaścitta offerings (with clarified butter from the Dhruvā) with the verses from the Anuvāka beginning with the verse, "The divine knowledge is the stability of mind ...." It is indeed said, "He

2. TBr III.7.11.4-5
3. TS III.2.5.4
4. TS IV.2.3.4
5. TBr III.7.11
सर्वेऽयुज्यक्रतुषु पतनी: संयाज्य प्राडेत्य ध्रुवाध्याय्य धुवातः।
सर्वप्रायधित्तानि जुहोति ब्रह्म प्रतिष्ठा मनस सत्येतेनातुवकेन प्रत्यूत्चम्।
अथ वै भवति सम्प्रीत्यजूशि जुहोति वजस्य समिष्टि:। यदै यज्ञस्य कृतः
वहिलितं यदत्येति यमायत्ते यदं तदकरोति यज्ञारितकरोति तदेव ते:
प्रीणातीति ब्रह्मणम्। एतान्येव ब्राह्मणविधिविहितायण्यायायायानि
नित्यानि मन्त्रगणवन्ति भवत्तिति बौधायन:। मन्त्रगणाविधातानि
नैमितिकानीति शालीकि:। द॥ प्रथम:॥
अथ कपालकर्णे रथचक्रविचारानि स्थानां कल्पितं
भवति। संकल्पे सर्वाहिनि: कपालबृद्धि: कपालह्रासो वा।
कपालानमनभिप्रथाने व्याहरित्वधारणानि सुवाहुतीजुहुद्रव्यभुवः सुव-रित।
एतावदेव नानाप्रथाने चारिप्रथाने च। अथ हवियानमुश्तिवर-\nदाहितेषु निर्भिन्नस्य व्रतव: प्रायश्चित्त:। अशृवते रुद्रप्र स्वाहोत्याहवनीये सुवाहुतिं
जुहुद्रात्। दैवे वायवे विदर्शेय निर्भित्वे। यदि दर्गं द्वारात्त्र शृतं
स्थापने प्रचरते। अथ यदि सर्वमेव दर्गं स्वाद्यो प्रस्थवहत्व मिन्द्राहुती
जुहुद्रात्। अनात्यं निर्परिण्येन वा प्रचरते। सैव तत: प्रायश्चित्त:।
यस्यैवस्ये दिशुतितिच्येत तस्येत्यस्ये देवतायेव सुवाहुतिं जुहुद्रायावदि
offers the Samiṣṭayajus offerings for the total offerings of the sacrifice. By means of them one compensates for whatever might have been ferocious in the sacrifice, whatever disjoined, whatever might have transgressed the normal procedure, whatever might not have sufficed for the needs of the procedure, whatever might have been overdone and whatever might not have been properly done. All these swellings (i.e. the offerings made with the clarified butter from the Dhruvā ladle) for the expiation prescribed in the Brāhmaṇa should be offered as a normal procedure and should be accompanied by groups of mantras. So says Baudhāyana. (The expiations) indicated by the groups of mantras should be offered only in the event of the relevant incidence. So says Śāliki.

XXVII.3

In respect of the arrangement of the potsherds the spot located is like the Rathacakraciti and as spacious as the hoof of a horse. The consideration whether expansion or reduction of measurement of the potsherds is to be adopted, depends upon the determination (to perform the specific sacrifice). If the potsherds are not fully covered (by the cake), one should offer spoonfuls on the Āhavaniya with the Vyāhṛtis bhūḥ bhuvah and suvah. The same expiation (is to be observed) if the cake is irregularly spread or overspread. Now the expiation in respect of the non-baking, fluid, burning, overflow or flowing out of the oblations. If not baked, one should offer a spoonful on the Āhavaniya with “To Rudra svāhā.” If it became fluid “To Vāyu;” if burnt out. “To Nirṛti;” if partly burnt, one should offer that portion which is baked. If it is totally burnt, one should dispose into water and offer two Mindāhursts. One should pour out paddy for another oblation or offer clarified butter. This is the expiation therefor. One should make an offering to each of the divinities governing the respective direction towards which the oblation would have overflown. If towards the east, “to Agni;” if towards the south, “to Yama;” if towards the west, “to Varuṇa;” if towards the north, “to Soma.” If it has overflown towards all quarters, one should make offerings to all these divinities. He swells the oblation with the two verses related to swelling, namely, “O Soma, do thou swell, let thy strength be gathered from all sides; do thou be the cause for the gathering of

6. This is not traced to any Taittiriya text.
7. Caland reads mantravanti. Two of his MSS read nityāni mantravarṇavanti. I think that nityāni be added and mantravarṇavanti be emended as mantrarvaṇavanti.
1. Caland text reads saṁkalpa. The variant saṁkalpe recorded in the foot-note is preferable.
2. BaudhŚŚ XVII.2; TS III.2.5.4
प्रागःप्रेये यदि दक्षिणतो यमाय यदि पश्चाद्वृत्ताय यद्युत्तरतः सोमाय। अथ यदि सर्वत्र इवोत्तिन्वेछतायथः सर्वाभ्यो देवताभ्यः स्तुवाहुतीर्जुनहयात्।
तमाज्येनायायनीयः यामायायमन्त्रायायस्य सं त इति। अथ हविशामुद्गासनकाले पतनकालनक्षणनोहर्तनसशस्त्रपाणिविपरीतः
व्यायकरणेषु व्याहतोभिराहवनीये सुवाहुतीर्जुनहयायायांशः सुवरिति।
अथान्तरे वेद्बुधुकरावुद्धुकरपनिष्क्रमः तमितोहुद्धुकरनः सूप्यः
व्याहतीरुक्तः व्याहतीभिरेव प्रतिपद्धते॥३॥

"व्याहतयस्तु चतुष्पदादा नवारंश्च पदक्षयः।
चतुवर्मापि वेदानामादिमध्यःवसानिः॥
मन्नोन्य वातिरिकतं वा दुर्धिक्षा वापि यज्ञवेधः।
"व्यपोहायंति पाप्मानं तस्माद्याहायः। स्मृता इति॥
"यद्यको नाशश्रेष्ठ आग्नेयज्ञुरिति गार्हपत्ये जञुहयात्। यदि यजुष्टे
भुव इत्यनाहायाहर्पचने। यदि सामतः सुवरित्याहवनीये। यदि सर्वतः सर्वं
जञुहयात्।
उद्वर्ते तु पुरोदाशा वेपिते स्थनिते तथा।
भिष्टे सशस्त्रपणे चापि प्रायःश्रीतं कथं भवेदिति॥
विज्ञायते।
उद्वर्ते तु कुलं हन्याहेपिते नर्यति प्रजा।
भिष्टे सशस्त्रपणे चापि यज्ञमनः। प्रमीयत इति॥
अथ पतनकालनक्षणनोहर्तनसशस्त्रपणेषु प्रसिद्धमुद्गायस्य वाहिष्यं
कृत्वा प्रभूतेन सर्पिषावसिष्याधिमन्त्रयेते किमुपतसि किमुप्रोऽशान्तः
शान्तेरिहागमिः। अधिरो यज्ञो भूत्वासीद सदनं स्वामासीद सदनं
स्वमिति। ब्रह्मेण करं दत्तात्वायगायादयेत्। तस्याः संस्थितायां
सुरभिताती निर्निपेत्। तस्याः संस्थितायां तन्तुमती निर्निपेत्॥
आयुष्मत्यस्तू कर्त्तव्या उत्तरायस्थं। क्रिया:।
हविश्चेषविधिस्तेष विहितस्तत्वदर्शितिः।
strength. O Soma, let the milks the food-grains, the strength-giving substances join thee the smiter of enemies. O Soma, being swollen for immortality, do thou procure the best heavenly foods. 

If while being taken down from over the fire, the oblations fall down or crack or break into pieces or turn round or are displaced or are placed in an inverted position, one should offer spoonfuls on the Āhavaniya with bhūh bhuvah and swah. He should then pass out towards the north between the altar and the rubbish-heap, go further towards the north, hold his breath as long as he can, recite the Vyāhṛtis, and return again with the Vyāhṛtis.

XXVII.4

The Vyāhṛtis have four feet, nine components and six syllables; they occur at the beginning, in the middle and at the end of all the four Vedas. Whatever is deficient or superfluous in a mantra or what is wrongly offered —they (the Vyāhṛtis) drive away the blemish. Therefore they are known as Vyāhṛtis. If the sacrifice is violated through the Rk, one should make an offering with bhūh on the Gārhapatyā; if through Yajus, with bhuvah on the Anvāhāryapacana; if through Sāman, with swah on the Āhavaniya; if through all the three, with all the three. If the oblation is pulled up or wavers or spills out or breaks or rolls down, what should be the expiation? It is said, if pulled up, it would injure the family; if wavers, the progeny will be ruined; if it breaks into pieces or rolls down, the sacrificer will die. If the oblation falls down or cracks or breaks into pieces or turns round or is displaced, one should take it down in the formal manner, keep it on the sacrificial grass, pour ample clarified butter over it and recite over it the verse, “Why dost thou leap up? Why didst thou rise up? Pacified, do thou come up here for the sake of peace. Do thou become kind and worthy of sacrifice and sit in thine own place; sit in thine own place.” Having given a boon to the Brahman, he should place it within the altar. After the Īṣṭi is concluded, one should perform the Surabhimaṭi Īṣṭi. After that Īṣṭi is concluded, one should perform the Tuntumāṭi Īṣṭi. One should further perform the Īṣṭis prescribed for the attainment of long life which are prescribed in the scripture. This is the expiation prescribed for the violation of sacrifice by the exponents. One should perform the expiation when one becomes aware of the fault, even in the course of the procedure, of the oblation-material dropping down, or taking or pouring out or reciting a formula over the substance. The utterance of Praṇava and the Vyāhṛtis is indeed the sacrifice —big or small.

3. TS IV.2.7.4
1. BṛhmaS Ś IX.19.8; ĀpŚ Ś IX.16.11
2. cf. TS II.2.2; BaudhŚ Ś XIII.4
3. BaudhŚ Ś XIII.43
सके ग्रहणनिविप्ल द्रव्याणां चानुमन्त्रेन।
यस्मिन्काले विजानीयात्कुर्मित्कर्मसंस्थरे।
प्रणवो भातयश्रवेव यज्ञ एष यथा वरः।
तस्माद्यस्य यत्किं विपरीतं च यत्त्वेत।
तत्त्वम् भात्माभिमेव कुर्मदन्त्यात्र च वषोक्त्वात्।
अजानन्दः कृतं यच्च त्वरमाश्रेष्ठ यत्कृतम्।
भात्तिनां प्रयोगेण यत्कृतं कृतमेव तद्दूषिति।
कपालनां प्रमाणानि भूयादाध्वर्यये विधौ।
समानि चतुरश्च र्णानि दुर्यज्ञलानि समन्तः।
हर्षिकारणाम् प्रमाणेन समविक्षेपानि वर्धयन्त्रीति बौधायनः।
॥ ४ ॥
हितीयः।
अधारणिगतानामाल्मगतानामज्ञानामन्वाहितानाः सवनगतानां
चार्मीचार्मिनुद्वतानां प्रायश्चिति। अरणिगतं मथित्वं विहारं कल्पित्वा
गार्हपत्य आज्ञयं विलाप्योपयूं सुचि चतुर्गृहीतं गृहीत्वाहवभवनभरसति। संताना
जुहोति मनो ज्योतिः संपत्तमात्मन्यं विचित्रं यज्ञं समविव द्यातु। या इष्टा
उषोंनिधिसंवर्ण ता; संस्कृतम् हर्षिष धूमेत स्वाहेत। एतत्रायायश्च तमुगते
स्तुते अध्युदिते भगिन्यके च। एतपरिविधत्वं एतपरिविधत्स्वयं
तत्परिविधिविवादनस्यात्त्वसमवत्तिु। सोमालितिपिताय भक्षान्तिरितिस्वयं
तद्गृहितस्वयं तत्परिश्वत्त्वत्तिपरिश्वत्तिवर्त्तिति विदेशच्च यस्य द्रुष्यो रथो
श्रोगोमहिषो वराहो अहिम्मृगः भावन्याभावन्याभास्ष्ट्रैवतेऽ। एते वदेव
स्याय्यग्रेरकदेशमपहरेयुरितदेश सर्वस्वेभाविहोरस्यालितेषु मनस्वत्या
प्रायश्चिति: क्रियते। इष्टा वसीयाश्वत्तिति ब्राह्मणम्।
॥ ५ ॥
तृतीयः।
Therefore whatever of the sacrifice is dropped down or otherwise disturbed—all that except the Vaṣṭ-utterance one should compensate with the Vyāhritis. Whatever might have been done unaware or in haste, is deemed to have been done correctly through the utterance of the Vyāhritis. In the Adhvaryu's functioning one should understand the measurements of potsherds—they should be of equal size, square and measuring two añgulas on all sides. The measurements are to be modified in accordance with the variations of the oblations. So says Baudhāyana.

XXVII.5

Now the expiation in respect of the fires which become extinguished while being consigned into the kindling woods, or within oneself, or when they are ceaselessly maintained or when fuel has been formally added to them or during the procedure of Soma-pressing. If the fire becomes extinguished while being consigned into the kindling woods, one should churn it, spread it, melt clarified butter over the Gārhapatya, purify it, take four spoonfuls into the ladle, and offer on the Āhavaniya the samtanī-offering with the verse, "May the mind rejoice in the light, the clarified butter; may it unite this scattered sacrifice. I join with the oblation—the clarified butter the offerings (formerly) made in the mornings and the evenings (to those not offered) svāhā."¹ This expiation is applicable when the fire becomes extinguished while the sun rises or sets without (the Agnihotra) being offered. This is prescribed for one whose younger brother has married before him; for one whose younger brother has set up the fires before him. This is prescribed for the younger brother who marries or sets up the sacred fires before his elder brother. This is prescribed for the sacrificer who has vomitted Soma; who has purged Soma; whose partaking of Soma is passed over; who is deprived of partaking. This is for one whose brother has performed a sacrifice before the elder one; this is for the younger brother who has performed a sacrifice before his elder brother. This is for one in whose case a man or a chariot or a horse or an ox or a buffalo or a boar or a serpent or a deer or a dog or any quadruped would pass between the fires. This is for one whose fire is carried away in part. In all deficiencies of the Agnihotra-offering this is the expiation, namely, the offering with the manasvatīverse. By performing an Iṣṭi (void of any deficiency), one becomes more wealthy. So says the Brāhmaṇa.

1. TS I.5.3.2
अथ दर्श्य्यूण्मायोश्चत्वार ऋषिविजः। तेषामेकसिस्मिनविन्यमाने त्रयः

प्रचर्योरुद्वः वा। अथ यद्वेक एव स्त्यातुरा प्रयाजेयो आज्ञास्वात्त्वः

स्थिरोऽपि यद्वेकायमानकाध्यायव्याप्तिशत्तानि जूहोति जूहो वाचो भूसां जूहो

वाचस्पत्ये देवं वाकः। यद्वचो मधुमद्दस्मिना थः। सरस्वतः विस्वाः।

इमामेवाश्च यज्ञस्य यद्वचो यदुप्रेषस्। तदः भेषजेन संदृशाताः

स्वाः। त्रातारमिन्द्रसिमन्तिरतिं द्वैते हेवेहे सूहवः शूरसिन्ध्राः। हुः वे न

शिरं पुरुषोऽः स्वस्त्वित नौ मधवः थातिंद्रः। स्वाः। यन्नमे मनसा निष्ठ्रे

यद्वचो यजच थे हुः। देवसत्त्वश्रम्यनु सर्वसं सोमे बृहस्पतिः

स्वाः। यहिद्वाशः यदविद्वाशः मुष्ठः। कुर्वमृत्विजः। अग्रिमाः

तस्मादेनसः। श्रद्धा देवी च मुद्राताः स्वाः। यदनार्किभु पृथिवीमुत वा

यन्नतरं पितरं वा जिहद्विः। अग्रिमाः तस्मादेनसः गार्हपत्यः। प्रमुखतु

दुरिता यानि कृष्ण करोतु मामनेहसः स्वाः। ब्रह्मज्ञसे हृत्य आध्यायव

आग्रीप्ते यजमाने चैक एव यज्ञे यत्त्वाणी तन्मेव देवा रक्षातां प्राणान्मे मा

हिन्दसिस्थः। स्वाः। अहं ब्रह्महाः होताहमध्यसुरहः आग्रीप्ते यजमाने

एक एव यज्ञे पर्याणी तन्मेव देवा रक्षातां प्राणान्मेय मा हिन्दसिस्थः।

स्वाहेरन। एकाध्यायवप्रायक्षिस्तानि हुन्ध्यानवेद्यासीनः सर्वादेवाता यज्ञतीति

विज्ञायते।

अतिक्रान्तेशु होमेशु पर्वस्वाग्रजशेषु च।

अरण्योधित्यमाणेशु करं तन्मेव न लुप्ते।

शुचिः पावमानी च तनुमानस्य पार्थिकृतु।

एता इष्टःप्रयोक्तायास्तत्तत्रं न लुप्ते।

शुचि: शोधयते पार्थ तन्तुस्तत्रं न लोपयेत्।
For the Full-moon and the New-moon sacrifices there are four priests. If one of them is absent, the remaining three should function; or two. If there is only one, before the Prayāja-offerings, one should offer, by dipping the spoon each time in the vessel of clarified butter, the Ekādhvārya Prāyaścitta offerings respectively with the verses, “May I be agreeable to speech; agreeable to the lord of speech; O divine speech, transfer me to what is sweet of speech, to Sarasvatī svāhā.”¹ — “May the Āśvins join through remedy (the ill) of speech and the ill of offering svāhā.”² — “I invoke Indra the guardian, protector, easily invokable on all occasions, brave, powerful and often invoked. May bountiful Indra grant me welfare, svāhā.”³ — “May gods, Soma and Bṛhaspati remove all blemish which rests in my mind, my speech, my heart, svāhā.”⁴ — “May Agni and goddess Śraddha release me from the evil which the bewildered priests do knowingly or unknowingly, svāhā.”⁵ — “Whatever harm we have done to the midregion, to the earth, to the heaven, to mother and father, may Agni, the lord of the house release me from that sin; may he render me blameless in respect of all the evils which we have committed.”⁶ — “May the gods favour what I have carried out in one and the same sacrifice in respect of the Brahmātsva, Hautra, Ādhvārya and Yājamāna. May they not injure my vital breaths svāhā.”⁷ — “In one and the same sacrifice I am functioning as the Brahman, the Hūt, the Adhvarya, the Āgnīdhra and the sacrificer. May the gods favour it; may they not injure my vital breaths, svāhā.”⁷ Having offered these Ekādhvārya expiations one should sit down within the altar and offer oblations to the relevant divinities. So is it said.

How is it that the observance of the ritualistic vow does not become disturbed when, while the fires are consigned into the kindling woods, the Agnihotra-offerings are passed over on the Parvan-days and on the days of the Āgrāyaneṣṭi? One should perform these Iṣṭis—offerings of cakes on eight potsherds to Śuci Agni, Pavamāna Agni, Tantumant Agni and Pathikṛt Agni. Thereby the observance of the ritualistic vow does not become disturbed. Baudhāyana’s view is that the performance of the Iṣṭi to Pathikṛt Agni would keep him on the track, and the one to Pavamāna Agni would purify him. Śālikī’s view is: if the new-moon day has passed over (without Agnihotra-offerings), one should perform the Iṣṭi to Pathikṛt Agni;

1. TS III.1.10.1
2. The origin of this verse could not be traced.
3. TS I.6.12.5
4. KS XXXIV.19; ĀpŚŚ XIV.16.1
5. AV VI.115.1; ĀpŚŚ III.12.1
6. TS I.8.5.3
7. The origin of this verse could not be traced.
पथिकृतस्थानमारोहेतु पावमानी तु पाचयेदाति नु बौधायनस्य कल्पः।
रथेषु व्यतीते पाथिकृती कार्यां पौर्णमासे व्यतीते वैष्णवर्ग कार्यं भवेये व्यतीत
उभेके कार्यं बहुपु व्यतैषर्ष्यारम्भणीया र्यादिदति शालीकि: ॥ ६ ॥
चतुर्थः: ॥

अथ यदा रणी जीर्णं स्मां जन्तुभिर्माणमेन वा समाने नवे अन्ये
अरणी आह्न्यामावस्यायमुपोष्य श्रो भूते दार्शनेषु तस्मिन्नीं शकलीकृतं
गाहर्षेय प्रक्षति प्रज्ञालय दक्षिणेनेवतराणिमादाय सवेनाथारणिमुपर्यं
धायात्मकात्मकृत्यव्रद्धवाय: प्रविशस्व योगिनव्यां देववज्जवां चोढावे जात-वेदः। अरण्या अरणिमनुस्क्रममस्य जीर्णं तनुमौर्यिनया निर्दश्चे। अर्णे
ते योगिनिः स्वतः इत्यय्योगीर्मीनमारोहे मन्थनस्यानुता गाहर्षेयं मधित्वा
विहारं तः विलयतृप्त: ज्ञातं चतुर्गहीनं गृहीत्वाहवनीये संतने जुरोति मनो ज्योतिर्जुष्टः तमायं
समिमं दधातु। या इत्या उपसे निर्मुच्य ता: संदर्शिम स्वविश्वम् चूळेन
स्वविश्वम्। अथायं तनुमते पुरोहितमविष्कापाः निर्विश्वम। शरावं दक्षिणं
ददाति। सा प्रसिद्धे: स्वतिते ॥ ७ ॥ पठमः: ॥

अथायेऽव्यायापत्तिः यथास्यायम्। अथायेऽव्यायापत्तिः द्विवाकरित्रमविवेचनेषु
चाण्डालशूदवस्पतिर्तिराभस्भजस्वलाभिन्ना शंक्षेत्राः \ अरण्यो-
विनाशः। तत्रोश्च भायसे नवे अन्ये अरणी आह्न्याग्रिम्मां वनाध्ये
मरणां पुनराधेयं नशस्त्राणी अस्यु निम्भजति भवतं न: समनसाविति।
if the full-moon day is passed over, one should perform an Iṣṭi to Vaiśvānara Agni. If both are passed over, one should perform both; if many new-moon days and full-moon days are passed over, one should perform the Anvārambhaṇīya Iṣṭi.

XXVII.7

If the kindling woods have become worn out through worms or through kindling, one should procure similar other kindling woods, observe the Upavasatha on the new-moon day, perform the New-moon sacrifice the next day, break the kindling woods into pieces, put them on the Gārhapatyas, enflame them, take up the new upper kindling wood with the right hand, the lower one with the left, hold them over the fire and murmur the verse, “O Jātavedas Agni, do thou be roused, enter into the other womb in order to carry the offerings to gods. Do thou be transferred from the (old) kindling wood to the (new) kindling wood, and remove the old body with the new one.” He should consign the fires into the kindling woods with the verse, “This is thy natural birth-place, O Agni, born from which thou hast shone. Knowing it, do thou rise up and increase our wealth,”

1 churn out Gārhapatyas following the procedure of churning, spread out fires, melt clarified butter over the Gārhapatyas, purify it, take four spoonfuls into the ladle, and offer on the Āhavanīya the Sāntani offering with the verse, “May the mind rejoice in the light ....”

2 Then he offers a cake on eight potsherds to Tantumant Agni. The sacrificer gives away a potful of paddy as Dakṣīṇā. The Iṣṭi comes to a close in the prescribed manner.

XXVII.8

Now we shall explain the expiation in connection with the defilement of kindling woods. The kindling woods become defiled on account of eight contingencies. The defilement of kindling woods occurs as a result of the contact with an impure object, a dog, a Cāṇḍāla, a Śūdra, a crow, a sinner, a donkey, or a woman in her menses. One should discard such kindling woods, and get prepared similar new ones. If they become defiled while the fires are directly maintained, one should set up the fires. If they become defiled while the fires are consigned into the kindling woods, one should reset them. One should throw the defiled kindling woods into water with the verse, “Do you two become unanimous, having a common place, stainless. Do you not harm the sacrifice, nor the lord of sacrifice. O two Jātavedases, do you become auspicious to us today.”

1. TS I.5.5.2; IV.7.13.4
2. BauDhŚŚ XXVII.5
1. TS IV.1.5.1
अथोत्तरा छित्रा भित्तवा शक्तीकुट्य मन्तनसामाम्यं समारोपणसामाम्यं मन्तनशेषं वा प्रमन्थं च कुर्यात्समस्तशाल्यवर्ज्ञम्। सन्तिष्ठते ४ ८ ॥ षष्ठः ॥

अथ हविर्दीशाय व्याख्यास्यामि यथैतन्त्रिलमक्षिकाशालिकामत्तकुणि-श्लेष्यसूक्ति कोटो वा पिण्डकारी स्वाभुद्रकी समाधीकारीप्रणोपातवर्ज्ञं श्रमार्जिर्मकुकुमक्कटव्याख्यापुरीपरिणं पदकेशमृतनखुक- नवपतित्रपस्येदास्तुक्कटेशाश्रुकासकध्वन्यांनिर्णयोवैधवमहत्मन्येवोपहतं रजस्वलयं वा स्पृहं तथाप्रयतेन भूण्ड्रेन वा दूषं तथापापत्यामेध्ये वा देस्ये। स्वकं दूषं हविर्ययो अधवहर्तिं। शीत्ते भर्षमिनि वा निवधापयति।

मिन्दाहुती हुत्वाथायन्यपितरेणैदाज्येन वा प्रचरेत। अपि तु खलु क्षिप्रस्तत्वकारामान्यं बुधव इति। मिन्दाहुती हुत्वा मनस्वतीं जुहोति। सेव तत: प्रायश्चित्तः ॥ ९ ॥ सप्तम: ॥

अथातो उप्रान्तमुद्रातानां प्रायश्चित्त:। आहुतयः संस्कारवर्ती दृष्टा भवति। चतुहोतार इत्येके व्याहतं इत्येके मिन्दाहुती इत्येके मनस्वतीलेके महाव्याहत्यं इत्येके। अथ यदि सर्व एवोद्येयुराययतनेभ्यो अरणयो-"पुरुषस्मारोहा मन्तनस्यावृत्ता गार्हपत्यं मन्ततीत:। प्रथमं जाने अग्र: स्वाध्योनेऽर्थि जातवेदा। स गायत्रिया निर्धुः जगत्या देवेयं हव्यं वहतु}
upper kindling wood, break it into pieces (and thus remove) its capacity for churning out fire and for having the fire consigned into the kindling woods or the churning remained in part. One should render the churning rod devoid of all defects. The expiation for the defilement of kindling woods thus comes to a close.

XXVII.9

Now we shall explain the blemishes of oblations. An oblation becomes defiled if it is vitiated by the touch of insects such as blue bee, Āśātikā, a bug, a louse occurring in a garment or in the head, or an insect causing a boil except a tiny insect or a fly or an ant, or if it is vitiated by the excrement of a dog or a cat or an ichneumon or a cock or a monkey or a crow or a rat, or vitiated by mud-sprinklings from the feet or by hair, or by pared out nails or by deceased nails or by pus or by sweat or by blood or by fat or by tears or by mucus from cough or by an oozing wound, or vitiated by the touch of any other thing; or if it is touched by a woman in menses or if it is looked at by an impure person or by an embryo-killer, or if it is placed in an improper vessel or if it is placed on a spot which is unworthy of sacrifice. One should throw away into water the oblation which has dropped down or which has become defiled. Or he should discard it on cold ashes. He should offer two Mindāhutis and prepare another oblation. Or he should offer clarified butter. Clarified butter is said to be easily accomplishable as oblation. Having offered two Mindāhutis one offers the Manasvatī.

This is the expiation.

XXVII.10

Now the expiation for the fires which have become extinguished. Offerings are intended for accomplishment. (The offerings with) the Caturhotṛ formulas; this is one view. With the Vyāhṛtis; this is one view. Two Mindāhutis; this is one view. Manasvatī; this is one view. Mahāvyāhṛtis; this is one view. If all the fires become extinguished, one should consign the fires from the fire-places into the kindling woods and churn out the Gārhapattyā with the verse, "Jātavedas Agni was first born from here, from his own womb. May he, knowing, carry oblation to the gods by means of the Gāyatrī, the Triṣṭubh and the Jagatī."4 "He generates him from his own womb by means of the metres,"4 so says the Brāhmaṇa. If being churned, it is not

2. The translation is tentative.
1. cf. TĀ IV.36
2. cf. BaudhŚS XXVII.2
3. An offering with the verse mano jyotir ... cf. BaudhŚS XXVII.7.
4. TS II. 2.4.8
प्रजानिधित्वं स्वतः स्वाधिक्यं: प्रजनयतीति ब्राह्मणम्। अथ यदि
मध्यमानो न जावेद यत्वायं पश्यति तथात्वं होत्वायमिति।
अथान्यमत्वमाण: पुनर्वेदयें। अथ यदि जात एवोद्वायेत्समारोपणमनं
जयमित्वा पुनर्वेद मन्त्रयेऽ। अथान्यमुपतिष्ठते इसे रघुवें सरस्वतेः सहस्रेः ड्रमायोंे
उपत्यायेऽ। अथान्यमुपसविन्द्वें सारस्वतोऽवृत्तसी दुमिन्यान: सम्मादसिः
विराजसीति। अथान्यमुपसमाधायावहार्यपचनमाह्यं वजलतमाहवनी—
मुद्युध्युत्य अवर्त्यमाह्यं विलाप्योपस्य स्वर्ण चतुर्गृहीतं
गृहीतां दशहोतां मनसानुवत्याहवनीये जुहोत्याखक्ष्ये वजमाने स्वाहिति।
अथ प्रदक्षिणाम्बृत्य प्रत्येकादृहुत्य गार्हपत्ये दशात्मकं ब्राह्मण
एकादेवत्यत्स्वानुवास्य दश सुवाहिति। अथ यद्यावहार्यपचन
उद्वाहे द्वासाद्विध्यादेणेन मुद्युध्युत्यावहार्यपचने चतुहोतां जुहोति गार्हपत्ये
दशात्मकम्। अथ यद्याहवनीय उद्वाहेद्विध्यादेणेन मुद्युध्युत्याहवनीये पञ्चहोतां
जुहोति गार्हपत्ये दशात्मकम्। अथ यदि सवंगतानास्माइं नामाग्रीये
उद्वाहेच्छालासुस्त्यादेणेन मुद्युध्युत्याग्रीये पुंजोतां जुहोति शालामुखीये
दशात्मकम्। अथ यद्याक्तज्ञवेदिक आहवनीय उद्वाहेद्विध्याग्रीयादेन मुद्युध्युत्याभित्र—
रवेदिक आहवनीये सप्तहोतां जुहोत्याग्रीये दशात्मकम्। ॥ १० ॥

एतवैवृत्तेऽक्समानुहारे द्वारे प्रतिविभज्ज सो होतूऽनुहु याद्
व्याहतीशेषद्वस्तः: समस्ताः सुहुयात्तथा मिन्दहुती जुहुन्यान्नस्थवतः
generated, one should procure it from wherever he finds, and make the offering. Another view is: if he is not in a hurry, he should again churn. If it becomes extinguished immediately after being churned out, one should murmur the verse intended for consigning, and churn again. He should then pray to it with the formula, “Do thou rejoice for food, for wealth, for power, for lustre, for strength and for offspring.” He adds fuel with the formula, “May the two springs belonging to Sarasvati enkindle thee; thou art Sāmrat, thou art Virāt.” He enkindles it, procures the Anvāhāryapacana fire, lifts up the enflaming Āhavaniya, places it, enkindles it, melts clarified butter over the Gārhapatya, purifies it, takes four spoonfuls into the ladle, mentally goes along the Daśahotṛ formulas, and makes an offering on the Āhavaniya with “Śvāhā” while the sacrificer has contacted him. He turns by the right, hastens to the west, and offers on the Gārhapatya ten spoonfuls with the ten formulas beginning with “Brāhmaṇa is the singular Hotṛ” constituting the Anuvāka.

If the Anvāhāryapacana becomes extinguished, one should replace it by taking out of the Gārhapatya, and make an offering on the Anvāhāryapacana with the Caturohṛ formulas and on the Gārhapatya with the ten (above-mentioned) formulas. If the Āhavaniya becomes extinguished, one should replace it by taking out of the Gārhapatya, make an offering on the Āhavaniya with the Paṇcahohṛ formulas and on the Gārhapatya with the ten (above-mentioned) formulas. If the Āgnidhriya fire among the fires at the Soma-pressing becomes extinguished, one should replace it with the fire drawn from the Śālamukhiya, and make an offering on the Āgnidhriya with the Saṭṭhotṛ formulas, and on the Śālamukhiya with the (above-mentioned) ten formulas. If the Āhavaniya on the Uttaravedi becomes extinguished, one should replace it with the fire drawn from the Āgnidhriya, and make an offering on the Āhavaniya with the Saptahohṛ formulas, and on the Āgnidhriya with the (above-mentioned) ten formulas.

XXVII.11

In this manner, if a single fire becomes extinguished. If two become extinguished, one should make offerings with the Hotṛ-formulas equally divided. If Vyāhṛṭis are employed, one should offer with them recited severally and jointly.

5. *ayain te yonir tuvayah* ... *TS I.5.5.2.
6. *TBr I.4.4.8.9*
7. *TĀ III.7*
चेदाहवनीये जुहु याय। सैणाज्ञानामन्वाहितानाः स्वनगतानां
चायरीनायामुदातानां प्रायाधिनित। एतदेव होमकाले अन्वाधानवर्जीमे। अथ
यस्याग्रिप्रृवतं महुते अन्महोत्र उद्वाघ्येदिति यथासूत्रस्य वा कुर्वादिति वा
गार्मपत्यादिथ्यमाधीश्य मन्थनमधिस्थमान्मुपसमिन्धकत्यान्मान्ना-
श्रिकमदेदिति वा ज्योतिष्मतिनिमित्रनिवर्मेदिति वा ज्योतिष्मतोऽन्नमूर्णं
पूर्णाहुति जुहुप्रदिति वा ज्योतिष्मतोऽन्नमूर्णं स्वाभाविति जुहुकाग्रीये ज्योतिष्मते
स्वाभेषिते इष्टपूर्णाहुतिसुवाहुतोयानं पूर्णपूर्व विधिं बलीयांसमाचायां
बुवते। तत्रोदाहरति

येये विशेष लघोवो यत्रत्रावपलक्षित:।
कर्म तत्त्वं प्रस्त्रेन कुर्वादायतस्तु तदवनम्।
वशेषान्सर्वेदेश्य: प्रवत्तनेनोपधारयेत्।
कर्मणां प्रविद्यार्थायात्मपत्ति स चमानुयादिति।

यदि प्रस्त्रेन हुतं च लोके मुर्गैवर्घ बालैहुंतं स्थाधिहृते च भल्ला
तानस्योस्रीनं समाहोदवसाय मधित्याग्रीनिधिह्य पूर्णाहुरिस्तनुमती
च कार्योति। अथ यद्यप्रस्त्रेन हुतं च लोके मुर्गैवर्घ बालैहुंतं स्थाधिहृतं
च पल्ला तान्याहुहीभिर्निधिह्य पूर्णाहुस्तनुमती च कार्योति। ११।

अष्टम:।

अथ वै भवति निर्लब्धिताः एतस्य यस्यं गृहितं यस्यां कर्यां च हविः
क्षायिति यथवदानानि विन्द्यन्ति नात्र प्रायाशितं कुर्वानि। दशंति ह च एषो
उध्युपवदानानि। समूहातायेष संतर्पयति। दशंति ह च एष य आज्ञां
प्पर्सताहुतवात्यावदानानि जुहोत्याज्ञेनोपरिक्षिताच्यागाधारयति। तेषां
Similarly he should offer the two Mindāhutis. If an offering is to be made with the manasvati verse, he should offer it on the Āhavaniya. This expiation is to be employed also in the case of the fires having been extinguished which are ceaselessly maintained and to whom fuel has been added and also those employed in the Soma-pressing. This expiation is to be employed if the fires become extinguished at the time of Agnihotra-offering. This does not become applicable if the fires become extinguished after fuel has been added to them. If the Āhavaniya fire carried forward becomes extinguished when the Agnihotra is not yet offered, one should perform the expiation-rite as prescribed in the sūtra. Alternatively, he should enkindle a faggot on the Gṛkapāta, recite the formulas respectively pertaining to churning, praying to the fire and enkindling. Or one should perform the Jyotismatī Iṣṭī. Or one should offer the Pūrnāhuti with two verses addressed to Jyotismant Agni. Or one should offer a spoonful with “to Jyotismant Agni svāhā.” Among the rites of the Iṣṭī, Pūrnāhuti, and a spoonful each preceding one is more authoritative, so say the teachers. Here the following authority is quoted: “Whatever lesser options have been prescribed for various incidences, one should not adopt them by way of preference. One should resort to them only in emergency. One should take into account the options prescribed in all Vedic schools in order to decide the specific rites. In emergency one should adopt (suitable options).” If one deliberately offers the Agnihotra on secular fire or if it is offered by an ignorant or by a boy on the fire spread out by the sacrificer’s wife, one should consign the fires into the kindling woods. He should move out, churn out fire, and spread out fires. Pūrnāhuti should be offered and then a cake on eight potsherds to Tantumant Agni. If one non-deliberately offers the Agnihotra on secular fire or if it is offered by an ignorant or by a boy on the fire spread out by the sacrificer’s wife, one should spread out the fires with the Vyahrtis. Pūrnāhuti should then be offered and then a cake on eight potsherds to Tantumant Agni.

XXVII.12

It is indeed said, “Nirṛti takes hold of that sacrifice in which the oblation catches fire.” If (in that case) one obtains portions (for offering), no expiation is done. The Adhvaryu indeed burns the portions of the oblation. He satiates them

8. cf. Baudhāsī. III.7
9. Namely, itah prathamān jajñe ... TS I.2.4.8; cf. BaudhāśIs XIII.7, XIV.24; XXIII.1.
10. Namely, īṣe ravyai ramasa ... TBr I.4.4.8; cf. BaudhāśIs XIII.7; XIV.24; XXIII.1.
11. Namely, sārasvatau tvo īṣau samindhālam TBr I.4.4.9; BaudhāśIs XIII.7; XIV.24, XXIII.1.
12. cf. BaudhāśIs XIII.7
13. Namely ud agne śucayas tava ... and vi jyotiṣa ... TS I.4.46.3.
संदर्भानां न देवास्तृपण्यिन्त न यज्ञमान:। अथ हैनान्येष संतप्ययित य आज्य: पुरस्तादुद्वाध्यायकदानातिरुहोत्याज्येष्योपशुरुप्रभायत्यित। तेषां
संतृप्तानां तृप्तित देवास्तृपण्यित यज्ञमान:। अथ यद्यागेत्रायात्सुपुरोहादश्राद्यथे श्राद्यथे
यज्ञताश्रीप्रेमिश्याधारं जतेत नैतप्रश्राद्याट। आहवनीये सुवाहुरन्त
ज्ञुहायाया देवा अतिपाद्यानयीति। देवपविलिक्रमाग्रेव्यो याज्ञापुरोहादश्राद
देवपविलिक्रमाग्रेव्यो देवपविलिक्रमाग्रेव्यो प्राणपात्य देवपविलिक्रमाग्रेव्यो
इति। अथ यदि होतायाज्ञापुरोहादश्राद्यासु महेष्व सर्वोपिराप्रेमिश्यार्यीयिते।
विज्ञायते \( ऋग्निः: \) सर्वो देवता इति। ऐत्रियपिरिज्ञायत इन्द्रौ वे सर्वो देवता इति।
प्राणपात्यार्यीयिते प्रजापति: सर्वो देवता इति। व्याहातीर्थः। विज्ञायते सर्वो वा ऋचः: सर्वोणि सामानि सर्वोणि यजृश्यि यद्यावहार्य इति। अथ यदि
यज्ञमानो याज्ञापुरोहादश्राद्याण्यो व्याहातीर्थिर्यांतुर्यो वेद्युतकरो प्रयजनो
व्याहातीर्थिर्यांतुर्यो व्याहातीर्थिर्यांतुर्यो व्याहातीर्थिर्यांतुर्यो। विज्ञायते सर्वो वा
ऋचः: सर्वोणि सामानि सर्वोणि यजृश्यि यद्यावहार्य इति। उपासते ह वे
यज्ञाभु अन्तरिता हद्दू मो हिंकि हुर्त तद्दोष्यय इति। आ स्विषाकृतत
इत्येक एदाया इत्येक आनुपेयेश्वर इत्येक आ श्रुयाकामित्येक आ
समिष्ठ्यजुस्य इत्येक। ऊर्ध्व चेत्तविष्णुयुप्ष: स्मरेतस्वाद्याध्यै:–
मित्यायामण्यूप्शिमणुल्यान्ति तन्वीत। यज्ञो ह वै यज्ञस्य प्रायाद्यितरितिः
विज्ञायते।। १२।। नवमः।।

अथ सांनायद्वो धृवेयुग्न्येत्सा वायुव्याय ववाय साय यजेत।
अष्टकस्या दुग्धारां न धीतां दोहयेन्दुश्राधेयः। सर्वस्ताम्यादुर्धारां
बच्चानपकृत्या श्र: सांनायदेय यजेत। सायंदोह्येद्यालितांिद्याय
by associating them (with something). He indeed burns them who without first pouring clarified butter offers the portions and does not pour clarified butter afterwards. By the burnt portions the gods do not become gratified nor the sacrificer. He who beforehand pours clarified butter, then offers the portions and then pours clarified butter over them, satiates them. When the portions become satiated, the divinities become gratified and the sacrificer becomes gratified. If one offers to Agni-Soma out of the cake to Agni, or to Agni out of that to Agni-Soma, that is not the (correct) offering. (In such a case) he should offer a spoonful on the Āhavanīya with the verse, "O gods Maruts, the excess involving offence towards gods which I have perpetrated with regard to you through speech, which seeks to harm us who are poor, do you place it away from us." The puronuvāyās and yājyās to Agni effect the clearing of mind of gods; the puronuvāyās and yājyās to Indra effect the clearing of mind of gods; those to Prajāpati effect the clearing of mind of gods; those to Prajāpati effect the clearing of mind of gods; the Vyāhṛtis effect the clearing of mind of gods. If the Ṣotṛ becomes inadvertent with regard to the puronuvāyās and yājyās, he should recite those addressed to Agni. It is said, Agni indeed is all divinities. (Or) with those addressed to Indra. It is said, Indra indeed is all divinities. (Or) with those addressed to Prajāpati. It is said, Prajāpati indeed is all divinities. (Or) with Vyāhṛtis. It is said, the Vyāhṛtis are all Ṛks, all Sāmans, all Yajuses. If the sacrificer becomes inadvertent with regard to his duties, he should pass between the altar and the rubbish-heap with the Vyāhṛtis; should go out with the Vyāhṛtis; or should following an offering with the Vyāhṛtis. It is said, the Vyāhṛtis indeed are all Ṛks, all Sāmans and all Yajuses. The divinities who have been passed over, linger at the sacrifice thinking “such and such offering is not offered to us; it may still be offered.” They linger up to the Śvistakṛ offering according to some teachers; upto the invocation of Iḍā according to some teachers; upto the Āntyāja offerings according to some teachers, upto the Śāmyuvāka according to some teachers, upto the Samiṣṭayajus according to others. If one is reminded of (the passing over) subsequent to the Samiṣṭayajus, one should conclude that Īṣṭi and perform another in the regular form. A sacrifice is the expiation for a sacrifice, so is it said.

XXVII.13

If the calves suck their mothers yielding the Sāṁnāya, one should offer in the evening gruel to Vāyu. Even if one cow has been milked, he should not have another cow milked whose calf has sucked her. He should have his purpose served with (the

14. The printed text reads samūhaitāny eṣa tarpayati. In consideration of the variants recorded in the Foot-note the correct text would be samūhyaitāny eṣa samtarpayati.
15. TBr III.7.11.2
ब्रह्मनिरुपयोपवसेदिति यथासमाप्नतम्। अपि वा प्रात्तर्दोहें दैवं कृत्वान्तराराध्यमानस्तः दातच्य सायंदोहस्थाने कुर्या चूत्तस्यानं इततु। प्रात्तर्दोहें क्षेत्रातिमाच्छेद्दैनन् वा माहेन्द्र वा पुरोड़सां निरुपयैति तेन दश्रा सह प्रचारः । उभयं चेदाति माच्छेद्दैनं वधशारायवेदनं निर्विपीतिति। प्रसिद्धमूर्येन प्रचारः नैन्द्रे न प्रचारः । सर्वस्य चेदवीशिष्ठि दुष्येङ्गुर्णशुरुर्के परेकृष्ण्यनेति देवता: प्रतितसंख्यायित्रिसैतिमातिमित्राविमित्रमित्रनुल्ल्वणां तत्वीत । यजो हे वै यज्ञस्य प्रायस्थिरितिरिति विज्ञायते ॥ १३ ॥ दशम: ॥

अथातेश्चन्दस्यज्ञातानि हुतानुमन्यणानि व्यञ्जनायमः । वैमृथुष-मिश्यमनुमन्यः इत्यतु वैमृथुषयहें देवयज्ञेन्त्रयवंशस्यपलो वैर्यवान्नर्मिन्भूयासशित्यपलो वैर्यवान्नभूयासापितिवा । पर्जन्यस्याहं देवयज्ञयां सुयवसो भूयासं । सोमस्याहं देवयज्ञयां प्र प्रज्ञा च पर्ज्ञां जनिष्य पुरुषायो देवयज्ञयां धिनिष्येति वा । सन्तुर्थं देवयज्ञयां स्वस्तिमान्यशुमान्यभूयासम् । सरस्वत्वां अहं देवयज्ञया वाचमनां पुषेम् । सरस्वती इह देवयज्ञया श्रद्धामान भूयासम् । पूषेम् इह देवयज्ञया पुष्टिमान्यशुमान्यभूयासम् । यहान्ताहं देवयज्ञया प्राणेन्त्रहृद्यासम् । विश्यणां देवनामाहं देवयज्ञया प्राणेन: सायणेन गमेयम् । द्वावापृथिवियोहं देवयज्ञयो भूययो भूययो भूययो भूययो भूययो । बहुमानं प्रतिष्ठानं गमेयमितिवा । वाजिनामाहं देवयज्ञया रेतस्वी भूयासम् । हरणस्याहं देवयज्ञया धर्मभाभूयासम् । कस्याहं देवयज्ञया शविष्ठो भूयासम् । विश्वकर्मणो इह देवयज्ञया विश्यणाि कर्मणवर्ष्या यी । अदित्या इह देवयज्ञयां श्वमस्येन। वायोऽहं देवयज्ञया रतनभाभूयासम् । सूर्यस्याहं देवयज्ञया सुदृशीको भूयासम् । अग्राविष्णुहं देवयज्ञया वैर्यवान्नभूयासम् । विष्णोर्हं
milk of) the cows which have been already milked, drive away the calves of the cows which have not been milked, and offer the Śāṁśyāya next day. If milk milked in the evening becomes spoilt, one should pour out paddy (for a cake) to Indra and wait; so is it prescribed. Alternatively, one should divide the morning milk in two parts, curdle one of them and employ the other as the evening milk; one should use the other part as the hot milk. If the morning milk becomes spoilt, one should pour out paddy for a cake to Indra or Mahendra (as the case may be), and offer it together with curds. If both the milks become spoilt, one should pour out paddy measuring five potfuls for Indra. Having offered the cake to Agni as prescribed, he should offer cooked rice to Indra. If all the oblations become polluted or are lost or are snatched away, one should go through the Įṣṭi by offering as many offerings of clarified butter as the number of divinities, and perform another Įṣṭi in the regular form. A sacrifice is indeed the expiation for a sacrifice; so is it said.

XXVII.14
HUTĀNUMANTRAṆAS

Now we shall explain the followings of offerings (by the sacrificer) not recorded in the (Taittiriya) Veda. He follows the offering to Vaiśravaṇa Indra with the formula, "May I become powerful, without an enemy, possessing valour and wealth through the offering to Vaiśravaṇa Indra" or "... without an enemy and possessing valour." "May I become possessing ample barley through the offering to Parjanya." "May I propagate offspring and cattle through the offering to Soma," or "May I have seminal fluid and be possessing ample seminal fluid." "May I be faring well and possessing cattle through the offering to Sāvitrī." "May I develop power of speech and food through the offering to Sarasvatī." "May I become faithful-minded through the offering to Sarasvānt." "May I become prosperous and possessing cattle through the offering to Pūṣan." "May I become accomplished with vital breaths through the offering to Maruts." "May I be associated with vital breaths through the offering to Viśve Devas." "May I prosper in both the worlds through the offering to Dyāvāprthīvī," or "May I obtain abundance and stability." "May I be possessing seminal fluid through the offering to Vājins." "May I be observing law through the offering to Varuṇa." "May I become mighty through the offering to Ka." "May I achieve all deeds through the offering to Viśvakarman." "May I be relieved of evil through the offering to Aditi." "May I be receiving gifts through the offering to Vāyu." "May I be possessing good sight through the offering to Sūrya." "May I become possessing valour through the offering to Agni-Viṣṇu." "May I become pervaded by rays through the offering to Viṣṇu." "May I reach the heaven through the offering to Aryanma." In this way he follows the offering to the relevant divinity.

1. TB III. 7.1
देवयज्ञया शिपिविष्यो भूया सम्। अर्यमाणो ॥हं देवयज्ञया सुर्वर्ग लोकं
गमेयमित। यथा देवनतिमिष्मनुमन्त्रयत एवमनादिरात्राकपाला-
नाग्रेविकारानाचक्ष्त एकादशकपालाप्रयोग्यिविकारान्द्रादशा-
कपालावेषशदेवविकारानीकपालं भूमिकपालं च भद्रागृहिष्ठयिविका-
रातो ज्ञानाग्रेविकारान्। चरुन्सौम्यविकारान्। दधिपयाधिकारश्रवः
सांनायविकाराः। वनस्पति:स्विश्वकृत्तिकारः। उपायशुयांजनपुंशुयांजन-
विकारानाचक्ष्त इति। अध्यायुदाहरति हवि:सामान्य देवतासामान्यं
कपालसामायमिति। हविदेवताकपालसामान्ये हवि:सामान्यं बलीय
इति। अष्ट वाष्पयां जनमममृत्युंति सार्वत्रिकम्॥ १४॥
एकादश:॥

॥ इति सप्तविंशः प्रशः॥
The cakes on eight potsherds without the mention of the specific divinity are said to be the modifications of the cake to Agni. The cakes on eleven potsherds are said to be the modifications of the cake to Agni-Soma. The cakes on twelve potsherds are said to be the modifications of the cake to Viśve Devas. The cake on one potsherd and that on ground are the modifications of the cake to Dyāvāprthivi. The cakes (to deities) other than these are the modifications of the cake to Agni. All (potfuls of) cooked rice are the modifications of cooked rice to Soma. The offerings of curds, milk, Āmikṣā and animal are the modifications of the offering of Sāṁnāya. The offering to Vanaspati is the modification of the Svīṣṭakṛt offering. The Upāṁśuyāja offerings are said to be the modifications of the Upāṁśuyāja offering.

Now they speak about similarity of the oblation, divinity and the number of potsherds (for the cake). In the event of the similarity between the oblation, divinity and number of potsherds the similarity of oblation is more weighty.

Alternatively the general following of an offering (by the sacrificer) should be “May I achieve the conclusion (of the sacrifice) through the approving exclamation of this offering.”

CHAPTER XXVII ENDS.
अथ वै भवरत यः पापयक्षगृहीतः स्वाधो वापुरह्यते देवेभ्य ऋषिभ्यः।
पितृभयो गोभयो ब्राह्मणभयो स्तेनाभिशस्तोर्भिशस्मानो वा रहस्येष्वतः
यज्ञेति। एतवेष्चा यक्षयमाण उपकल्पयते हिरण्यम्। तस्या: प्रजात उपवसः।।
अथ प्रातः सिंहिर्होत्रे पुराणं प्रणयवनांदर्शपत्य आज्ञं विलाप्योत्पूय सूचि
चतुर्गृहीतं गृहीत्वाचावनीयं जुहोत्वत्वात्स्वे यज्ञान् 
चेन देवा: पवित्रुषात्मानं पुन: सदा। तेन सहस्वधारेण पावमाण्: पुन: सुरा
मा स्वाहेति। अपरं चतुर्गृहीतं गृहीत्वाचावनीयं एव जुहोति प्राजापत्यं
पवित्र: शतोद्वांस: हिरण्यम्। तेन ब्रह्मविदो वर्यं पूर्तं ब्रह्म पुनीमहें 
स्वाहेति। अपरं चतुर्गृहीतं गृहीत्वाचावनीयं एव जुहोतीन्द्र: सुनीती सह
मा पुनातु सोम:स्वस्या वर्ण: समीच्या। यमो राजा प्रमृणाभि: पुनातु
मा जातवेदा मोर्जयत्त्वा पुनातु स्वाहेति। अथ पृष्ठे: २ सत्त्वाप: 
प्रणीयाप्रये स्वहोमुच्ये शाकपाल इति दशविष्मिषि निर्विपत्ति:।
श्रापिक्ष्मानादयति। तस्या: सप्तदश सामिग्नेयः। समिद्यमानं च
CHAPTER - XXVIII

MRGÄREŠTI

XXVIII.1

It is indeed said, "One who is seized by a chronic illness or who is deprived of gods, Rṣis, Pitṛs, cattle and the brāhmaṇas, or who is or is being accused for robbery, should perform the Rahasyeṣṭi." One who is going to perform this Iṣṭi procures a piece of gold. The rite to be performed on the Upavasatha-day is well known. Next morning after the Agnihotra has been offered, one melts clarified butter over the Ġārhapatya before the carrying forth of the Praṇītā waters, purifies it, takes four spoonfuls into the ladle, and makes an offering on the Āhavaniya, while the sacrificer has contacted him, with the verse "May the Pāvamānī verses purify me through that thousand-streamed purifier through which the gods always purify themselves svāhā."¹ He takes another four spoonfuls and offers on the Āhavaniya itself with the verse, "The purifier which belongs to Prājāpatī, is made of a hundred darbha-blades and is golden. We who possess divine knowledge shall purify the pure divine song through that purifier, svāhā."¹ He takes another four spoonfuls and again offers on the Āhavaniya with the verse, "May Indra together with Śunīti purify me; Soma together with Svāstī; Varuṇa together with Sāmicī. May king Yama together with the Pramāṇās purify me; may Jātavedas Agni together with Īrjavanī purify me svāhā."¹

Having strewn the Prṣṭhyā line and having carried forth Praṇītā waters, he polishes out paddy for the Iṣṭi of ten oblations beginning with a cake on eight potsherds to Amhomuc Agni.² Having cooked (the oblations) he places them (within the altar). For this (Iṣṭi) there are seventeen Śāmidhenī verses. Between the two (Śāmidhenī verses) respectively beginning with the words samidhyamāna³ and samiddha³ (the Hotr) inserts two additional verses containing the word pāvaka, namely, "This is the source of waters, the storing place of ocean. O Agni, let thy weapons strike somebody different from us. Purifier, do thou be auspicious to us.—O Agni obeisance to thy heat, thy brilliance, obeisance to thy flame. O Agni let thy...."⁴ The Ājyabhāgas are also the verses containing the word pāvaka. (The Hotr) recites the puronuvākyā (for Agni), "Agni, the bright-flamed, immortal, bright, purifier, venerable, drives away the Rakṣases,"⁵ and recites the yājyā, "O Agni, may

1. TBr I.4.8.6
2. TS VII.5.22
3. Namely, samidhyamāno adhvare ... and samiddho agna ēhutāḥ ... TBr III.5.2.
4. TS IV.6.1.3
समिद्रां चान्त्रेन पावकवत्यो धाये दधात्यपामियं न्ययं नमत इति है।
पावकवन्तावेवाय भागः। अग्नि रक्षाशि संपति शुक्रशोचिरमति:।
शुचि: पावक ईड्य इति पुरोनुवाक्यामूच्य यते पवित्रमविंचिंग्ये चित्तं-
मन्ति। ब्रह्म तेन पुनःमधे इति यज्ञि। यो धार्याय पावकवया परिप्रस्यंदते
सुत:। इन्द्रश्यो न कृतिय इति पुरोनुवाक्यामूच्या कलशेषु धावति
पवित्रे परिषिच्यते। उक्षेरींष्टु वर्धत इति यज्ञि। अथ हरिषामक्रमेने
प्रथमस्य प्रचेतस्य इत्येवविन्युहाचे याज्ञापुरोनुवायः। सहसंपत्याया
भवति। अथ पुरस्तसांवस्स्रकृत। मुयाहुतीरुपजुहोति पवमान:। मुयर्जन
इत्येवनानुवानेन प्रत्यचम्। प्रसिद्धा। अथान्याहार्यभास्यहिरण्यं
ददाति। समाने कर्म पनीसंयंजेय। अथ पुरस्ताद्हपते:। मुयाहुतीरुपजुहोति
बदेवा देवहेडनमित्येवनानुवानेन प्रत्यचम्। संविश्वत एषेष्टि:
सपूर्णमपात्रविष्णुक्रमः। विसुज्जते प्रताचू। एतवैः यजेतत्वत्राविक्रमेः
दार्शिति क्रमे उस्यो वा रूट:। सिंक्तचा। एतवैः यजेत ताकपातकसंयुक्तो
द्वादशां महापातकसंयुक्तो समस पुण्यमिच्छन्तसंवत्ससर्मोतु: वा। तामेतां
महापवित्रेष्टिरित्याचक्षते मूगारेष्टिरीति वा रहस्येष्टिरीति वैधान्।
प्रथम।।
यथो एततो उपरिमित प्रवसतीति न संवससत्रमित्रप्रवसतीत्वेदेदसुमुकं
भवति। स उ चेदाति प्रवसेद्रपवित्रेष्टया यजेतेति। एतेष्ट्वा यक्ष्मान
उपकल्ययते हिरण्यमू। तस्या: प्रज्ञात उपवसत:। अथ प्रातः हुते उप्रेषोते
we purify our divine song through thy purifier which is spread amidst thy flame."6
(For the Ājyabhāga to Soma he recites the verse), “The pressed Soma which flows
around in a purifying stream like an active horse,”7 as the puronuvākyā, and recites
the yājya: “(The pressed Soma) flows into the wooden trough (after) it is passed
through the woolen strainer. It is extolled in the sacrifice with prayers.”8 The
puronuvākyās and yājlyās for the principal offerings together with the Svīṣṭakṛt
offering are from the Anuvāka9 beginning with “I think of Agni the first and the wise
one ....” Before the Svīṣṭakṛt offering he offers spoonfuls respectively with the verses
from the Anuvāka beginning with “(the Soma) which is being passed through the
filter, which is born in the heaven ....”10 The invocation of Iḍā is as prescribed.
Having placed the Anvāhārya cooked rice (within the altar) the sacrificer gives away
a piece of gold as Daksinā. The rite upto the Patnisaṁyājas is similar. Before the
offering to Gṛhapati Agni, the Adhvaryu offers spoonfuls respectively with the
verses from the Anuvāka11 beginning with “O gods, the sons of Aditi, do you relieve
us of the deed by which we may have disturbed the gods. Relieve me with the best
order.” This Iṣṭi comes to an end with the pouring down of the Prañitā waters and
the Viṣṇu-strides. the sacrificer releases his vow. One who has transgressed the rule
of approaching his wife after her menses, who has not at all approached his wife or
has dropped his seminal fluid at a place other than the womb, should perform this
Iṣṭi. One who has perpetrated a sin or a minor sin should perform this sacrifice for
twelve days; if he has perpetrated a great sin, he should perform it for a month; one
who desires to acquire merit should perform it for a year or for a season. This Iṣṭi
is known as Mahāpavitreṣṭi or Mrgāreṣṭi or Rahasyeṣṭi. So says Baudhāyana.

XXVIII.2
PAVITREŚṬI

When it is said that “he (the sacrificer) goes on a journey for a longer time,”1 it
is presumed that he should not go on a journey for a period longer than a year.
If he goes on a journey for a period longer than a year, he should perform the
Pavitreṣṭi. One who is going to perform this Iṣṭi procures a piece of gold. The

5. TBr II.4.1.6
6. TBr I.4.8.2
7. RV IX.101.2; ĀśvŚŚ II.12.3
8. RV IX.17.4; ĀśvŚŚ II.12.4
9. TS IV.7.15; cf BaudhŚŚ XV.37
10. TBr I.4.8
11. TBr III.7.12
1. BaudhŚŚ III.14: also cf. BaudhŚŚ XXIX.9
पुरापं प्रणयनाद्वारे पत्य आज्ञं विलाप्योप्यु मुचि चतुर्गृहींतं
गृहीत्वाहवनीये जुहोत्यन्वरबः स्वरमाते येन देवा: पवित्रीप्राचार्यां पुनः सदा। तेन सहस्रधारेण पावमान्यः पुनः तु मा स्वाहेदिति। अपरं चतुर्गृहींतं
गृहीत्वाहवनीय एव जुहोति प्राजापत्यं पवित्रं शतोद्राभवाम्हि हिरण्यम्। तेन
ब्रह्मविदां वर्य पूर्त्र ब्रह्म पुनीमहे स्वाहेदिति। अपरं चतुर्गृहींतं गृहीत्वाहवनीय
एव जुहोतीन्द्रः सुनीति सह मा पुनातु सोमः स्वस्थ्या वरुणः समीच्छा।
यमो राजा क्रमुपाधि: पुनातु मां जातेवदा मोर्जयन्त्या पुनातु स्वाहेदिति। अथ
पृष्ठ्यां स्तीतर्वौ: प्रणीयाग्रये पवमानाय पुरोदासमंशकपलं निर्विभति
सरस्वत्यै प्रियायां उपांश्राज्जम्नर्ये पावकाय पुरोदासमंशकपलं निर्विभति
Upavasatha-rite of this Iṣṭi is well known. Next morning, after the Agnihotra has been offered, one melts clarified butter over the Gārhapatya before the carrying forth of Pرانitā waters, purifies it, takes four spoonfuls into the ladle, and makes an offering on the Āhavaniya, while the sacrificer has contacted him, with the verse, “May the Pāvamāṇi verses purify me through that thousand-streamed filter through which the gods always purify themselves svāhā.” He takes another four spoonfuls and offers on the Āhavaniya with the verse, “The strainer which belongs to Prajāpati is made of a hundred darbha-blades and is golden. We who possess divine knowledge shall purify the pure divine song through that strainer, svāhā.” He takes another four spoonfuls and offers again on the Āhavaniya with the verses, “May Indra, together with Sūnīti, purify me; Soma together with Svasti; Varuṇa together with Śaṃcī. May king Yama together with the Pramṛṇas purify me; may Jātavedas Agni together with Uṛjayanī purify me, svāhā.”

Having strewn the Prṣṭhyā line and having carried forth Pرانitā waters, he pours out paddy for a cake on eight potsherds to Pavamāna Agni, clarified butter to be offered to Priyā Sarasvatī in the upāṃśu manner, paddy for a cake on eight potsherds to Pāvaka Agni, clarified butter to be offered to Satyaprasa Savitr in the upāṃśu manner, paddy for a cake on eight potsherds to Śucī Agni, clarified butter to be offered to Niyuvant Vāyu in the upāṃśu manner, paddy for a cake on eight potsherds to Vratapati Agni, clarified butter to be offered to Śipiviṣṭa Viṣṇu in the upāṃśu manner, paddy for a cake on eight potsherds to Vaiśvānara Agni and clarified butter to be offered to Dadhikrāvan in the upāṃśu manner. Having cooked (the oblations) he places them (within the altar). For this Iṣṭi there are seventeen Śaṃdhenis. Between the two Śaṃdhenī verses, namely, the ones beginning with the words samīdhyamāna and samīdha he inserts two additional verses containing the word pāvaka, namely, “This is the source of waters...” and “O Agni, obeisance to thy heat....” The Ājyabhāgas are also the verses containing the word pāvaka. (The Hotṛ) recites the puronuvākyā “Agni, the bright-flamed...” and recites the yājya: “O Agni, may we purify our divine song....” (For the Ājyabhāga to Soma) he recites the verse, “The pressed Soma which flows around....” as the

2. TBr I.4.8.6
3. At the offering the Adhvaryu and the Hotṛ pronounce the name of the divinity to oneself and the Hotṛ recites the puronuvākyā and the yājya to oneself.
4. Namely, samīdhyamāṇo adhvare ... and samīdha agna āhutah ... TBr III.5.2; BaudhŚŚ XXVIII.1.
5. TS IV.6.1.3
6. TBr II.4.1.6; BaudhŚŚ XXVIII.1
7. TBr I.4.8.2
8. RV IX.101.2; ĀśvŚŚ II.12.3; BaudhŚŚ XXVIII.1
सत्यप्रसवायोपांश्चाज्ञयमप्रे ज्ञाते पुरोदाशमध्यकपालं निर्वपिति
वायवे नियुत्वतः उपांश्चाज्ञयमप्रे ब्रतपत्ये पुरोदाशमध्यकपालं निर्वपिति
विण्वे शिष्पिज्ञायोपांश्चाज्ञयमप्रे जैश्चनाय पुरोदाशमध्यकपालं
निर्वपिति दधिक्रायण उपांश्चाज्ञयमिति। श्रद्ध्यत्वारसादयति। तस्या
सत्यदश सामिधेयः। समिथमानो च समिधां चान्तरेण पावकवत्यो
धाये दधात्यपायमिदं न्यत्क्षं नमस्त इति हि। पावकवटःदोवाज्यभागोऽ
अन्नी। रक्षार्शिसे धावति शुक्रशोचिरमर्थः। शुचि। पावक ईद्या इति
पुरोनुवाक्यमूच्छयः यते पवित्रमर्चिष्योऽविततमन्तरः। ब्रह्म तेन पुनोपह
इति यजति। यो धारया पावकया परिप्रस्यन्तद्वते सुतः। इन्तुरशः न कृत्विय
इति पुरोनुवाक्यमूच्छयः कलशेषु धावति पवित्रे परिषिद्धते। उवथैर्ज्ञेत्रशः
वर्षत इति यजति। अथ हविशमग्र आयूर्ष्यभि पवते ह्रैः पवसवेत्यतः।
पवमानस्योत न: प्रिय प्रियारस्यमा जुधा युग्मिदित सरस्वत्त्यः।
puronuvākyā, and recites the yājyā: “(The pressed Soma) flows into the wooden trough...”

Now (the puronuvākyās and yājyās) of the principal offerings: those for Pavamāna Agni are: “O Agni, thou purified life; do thou give food and strength to us. Do thou drive away ill fortune.”10 “O Agni, doing good work, do thou promote vigour and valour for us granting me prosperity and wealth.”11 For Priyā Sarasvati: “Sarasvati, beloved among the beloved, having seven sisters, very agreeable, has become worthy of praise. O Sarasvati, these offerings are made to thee with obeisance. Do thou accept our song of praise. May we be in the most beloved favour, resorting to thee like a tree serving as a guardian.”12 For Pāvaka Agni: “O Pāvaka Agni, do thou bring the gods through brilliant and gentle speech, and carry their oblations. — O Pāvaka Agni, do thou, brilliant, bring the gods here, and carry our sacrificial oblation towards them.”11 For Satyaprasava Saviṭr: “We invoke with our implorings the universal god, lord of all that exists, Saviṭr, who impels all that exists. God Saviṭr comes up with his golden chariot, beholding all beings, turning up again and again along the true region and setting the mortal and immortal.”13 For Śuci Agni: “Agni with the most brilliant vow, wise, learned, shines brightly when offering is made to him. — O Agni, thy lustrous flames, shining, brilliant, are coming up.”14 For Niyutvant Vāyu: “May the advancing Vāyu, being gratified with offerings, gentle, come to the sacrifice with mental speed together with gentle mares. O Vāyu, I carry to thee standing among the gods in heaven the essence of sweet Soma which is bright. O God, well ascending, do thou come for drinking Soma with the chariot carried by mares.”15 For Vratapati Agni: “O god Agni, thou art the guardian of ordinances among the mortals; thou art worthy of being honoured in sacrifice. — O gods, we the ignorant have violated the ordinances promulgated by you who are wise. May Agni the wise compensate all of them with those acts with which he enables the gods to enjoy the offerings.”16 For Śipivīṣṭa Viṣṇu: “O Śipivīṣṭa, I, knowing thy forms and devoted to thee, praise thy name. Being feeble, I praise thee, stronger and residing beyond this midregion. O Viṣṇu, what is censurable in that thou sayest “I am covered?” Do thou not conceal this (name) from us even though

9. RV IX.17.4; AsvŚŚ II.12.4
10. TS I.6.6.2
11. TS I.3.14.8
12. TBr II.4.9
13. TS III.4.11.2
14. TS I.3.14.9
15. TBr II.4.7.6
16. TS I.1.14.4
प्रियायाः: अग्रे पावक स न: पावकेष्ठि पावकस्या विश्वदेवमा सत्येश्ते
सवितुः सत्यप्रसवस्यायिनः: शुचिरहत्तम उदगेश्वुच्यस्तवेति शुचेर्वायुग्रेणाः
दायो शुक्रो अयामी त इति वायोनिगुतवत्तत्स्वमाशु ब्रजम्म असि यद्वा वयं
प्रभमाम भ्रातानीति ब्रजपरेतते: प्रतते अद्दा किष्माते विष्णो परिचक्ष्यं भूवदिति
विष्णोः पञ्चिशिष्यं वैश्वनारो न उत्त्य पृथ्वी दिवीति वैश्वनरस्य
दधिक्राण्यो अकारिष्मादधिक्रा इति दधिक्राण्य: अथ दुहातुणुभाष्यमाणे:
पवमानस्यां देववन्या शुचि: पूतो मेध्यो विपाप्मान ब्रह्मचर्यस्वायां
भूयास्माणे: पावकस्याणे: शुचेर्वायुग्रेत्तपेते भ्राताः श्वानस्यां देववन्या
शुचि: पूतो मेध्यो विपाप्मान ब्रह्मचर्यस्वायां भूयास्मान्ति।
उपाशुयायामुमुच्युमुक्कृति: शुचाहुरतूरुण- न जुहोति पवमान: सुवर्ण इत्येवनानुवाके न प्रस्तुथमू:।
अथर्थिवत्तेऽ
द्यभुमत्ति संयाल्ये जुहो दमूना अतिथिदुरंतेऽ इम नो यज्ञमुप्याहि
विद्वान्। विश्वा अग्रे अभिबुजो विहत्य श्रृण्वतामाभरा भोजनानि।
मार्जलेयो मृज्ज्यते सवे दमूना: कविप्रशस्यो अतिथि: शिवो न:। सहस्र- शृष्टो वृषमस्तलोजा विश्वाः अग्रे सहसा प्रास्वन्यानिति। प्रसिद्धेदा।
अथर्थावाचार्यमसाय हिरण्यं ददाति। समानं कर्मा पत्नीसंयाजेथ्य:। अथ
thou hast a different (feeble) form at the meet (with the demons at dawn)." ¹⁷ For Vaiśānara Agni; “May Vaiśānara Agni come to us with his favour from a long distance as a result of our song capable of bringing him. — Vaiśānara Agni attached to the heaven, attached to the earth, attached he has entered all plants. May he, attached severely, guard us against injury by day and at night.” ¹⁸ For Dadhikrāvan, “I have sung the praise of Dadhikrāvan, the swift strong horse. May he make our mouth fragrant may he prolong our life. Dadhikrā, with his glory, has overspread the five peoples, as the sun with his light the waters. May the strong steed, winning hundreds and thousands, fill with honey these songs of ours.” ¹⁹

Now the following (by the sacrificer) of the offering: “May I become radiant, pure, holy, sinless, having divine splendour, and capable of eating food through the offering to Pavamāna Agni.” May I become radiant, pure, holy, sinless, having divine splendour, and capable of eating food through the offering to Pavaka Agni.” “May I ... to Śuci Agni.” “May I ... to Vratapati Agni.” “May I ... to Vaiśānara Agni.” With regard to the Upāmśuyāja offering (the following should be) as in the case of (normal) Upāmśuyāja offering. ²⁰ Before the Sviṣṭakṛt-offerings (the Adhvaryu) offers spoonfuls with the verses from the Anuvāka beginning with the verse, “The (Soma) which is being passed through the filter ....” ²¹ The puronuvākyā and yājyā for the Sviṣṭakṛt offerings should be the verses containing the word aitihi and damunas, namely, “O Agni, do thou, dear (to men), belonging to the house, guest in the house, wise, come to this our sacrifice. Having dispelled all the attacks of the enemies, do thou bring us desirable objects.” ²² Agni, worthy of being cleansed, residing in the house, praised by the learned, the guest, auspicious to us, of a thousand flames, giver of plenty, is being cleansed. O Agni, thou overcomest all others by thy strength.” ²³ (The invocation of) Iḍā is as prescribed. After having placed the Anvahārya cooked rice (within the altar) the sacrificer gives away a piece of gold (as Dakṣīnā). The procedure up to the Patnisamyāja-offerings is similar. Before the offering to Gṛhapati Agni the Adhvaryu offers spoonfuls respectively with the verses from the Anuvāka beginning with the verse, “O gods, the sons of Aditi, do you relieve us of the deed by which we may have disturbed the gods. Do you relieve me with the best order.” ²⁴ This Iṣṭi comes to an end with the pouring

¹⁷. TS II.2.12.5
¹⁸. TS I.5.11.1
¹⁹. TS I.5.11.4
²¹. TBr I.4.8
²². TBr II.4.1.1
²³. RV V.1.8
²⁴. TBr III.7.12.1
पुरस्ताद्वपते: स्वाहुतिरपुपुष्याहति यहेवा देवहेद्यनमित्येतनानुवाक्येन प्रत्यृचम्। संतित्तत्त्त्येषिद्: सपूर्णपात्रविपणुक्रमा। विमुग्धं ब्रतामू। एतयैव यजेताभिशस्तो धर्मशस्यमानो वा। एतयैव यजेततुंत्त्व्यतिक्रमे दार्यतिक्रमे उपोनौ वा रेतः सिक्त्वैत्यैव यजेत संवत्तर्मेधिपादमेकविश्विभिः। तिर्यग्योनिनगतार्त्त्वातिहात्तचतुर्वान् परत्मान्तः परात्मानं चैवकमिः पंडितं च पुनाति न च पुनरावर्तत्त इति।

अथायुदाहरति।

वैश्वानराः ब्राह्मणोऽविवेकश्च तवेव च।

ऋक्तावृत्तोऽयुक्तान्: पुनाति दशपूरुषममिति॥ २॥ द्वितीयः॥

अथातो नक्षित्रश्रीव्यायाम:। अग्रिव्य अकामयताभाना देवानां

स्थापतं ता ब्राह्मणेः प्‌्यायः।। सा या वैशाख्या: पौर्णमित्रा:

पुरस्ताद्वारायाः प्रभवति सा सकृतस्वंवत्सरस्याभस्यभी:। संपद्धते

तस्यामार्थेतेति। तस्य उपवसेथे: सर्वेऽध्रीन्द्रसमारोहोदरसाय

मथित्वाण्गीन्वहस्याजस्यापि वा पौर्णमास्मावस्यां विभूषेदास्यां

तत्क्षम संपद्धते। तत्रैयो ऋष्टश्चर्देशः। हविरुक्षच्छदत्रब्य यज्ञानो

भवतीति विज्ञायते अथ वा जन्मनक्ष्ट्रे कुर्यादायकामस्य यावजीवं
down of the Praṇītā goblet and the striding of Viṣṇu-steps. The sacrificer releases his vow.

One who has been accused or is being accused should perform this Iṣṭi. One should perform this Iṣṭi in the event of transgression of the season or transgression of the rule of approaching his wife after menstruation, or dropping seminal fluid in a place other than the womb. One should continue to perform this Iṣṭi for a year or for one and a half month or twentyone days. He sanctifies his kinsmen born in the animal-world or being in a different life or fallen on account of evil deeds (he purifies) twentyone generations —ten preceding and ten following and himself. And he is not born again. In this connection they quote the following stanza: “One who performs in every season the Vaiśvānariṣṭi, the Vrātapāiṣṭi, and the Pavitṛṣṭi, sanctifies ten generations.”

XXVIII.3
NAKŚATREŚTIS

Now we shall explain the Nakṣatreśtis. These have been described in the Brāhmaṇa1 beginning with “Agni verily desired: may I become the eater of food among the gods.” The new-moon day which comes before the full-moon day of Vaiśākha is conjoined with the Bharani constellation once in a year. On that day one should commence the Nakṣatreśtis. On the Upavasatha day of the first Iṣṭi, one should consign the sacred fires into the kindling woods, move away, churn out fire; or he should carry the permanently maintained fires. Alternatively he may observe the Upavasatha-day on that full-moon day or new-moon day which is characterised by that sign (= Bharani constellation). In that case this is the special procedure: the sacrificer is required to consume only remnants of oblations as the Vrata-food, so is it said. Or for one desiring long life one should make the beginning of the Nakṣatreśtis on the day conjoined with the constellation at his birth. The Nakṣatreśtis should be performed throughout one’s life or three times in minimum. (The Hotṛ) should recite the pūrṇavākyās containing the word ṛtra, namely, “O Agni possessing good knowledge, do thou give pleasant wealth adequate for our livelihood.—O Soma, thou bestowest fortune to the elderly one; thou bestowest mental power to the young obeying the law for his maintenance.”2 The Adhvaryu pours out (paddy for a cake on eight potsherds) with the formulas, “I pour out (the oblation) dear to Agni and Kṛṣṭikās.” He gives out the call to the Hotṛ to recite the yājñā “Do you recite the yājñā for Agni and Kṛṣṭikā.” In every Iṣṭi he should offer along with oblation to the constellation, additional oblations, namely a cake on eight potsherds to Agni and cooked rice to Anumati. Having cooked (the oblations) he

1. TBṛ III.1.4-6
2. TBṛ II.4.5.3
ज्यवाध्यों वा प्रयोगः। जीववन्तवाज्यभागी यज्ञत्वा नो अग्नि सुकुटुना
लवं सोम महे भगमित। अथ निर्विन्दर्गणे कृतिकाभ्या जूहं निर्विन्दर-
मीत। अर्धं कृतिका यज्ञे संप्रेष्यत। आग्रेयमन्दिरकपालमनुमते
चरस्मिति सर्वत्रानुष्जति नक्षत्रहविमध्ये। श्रीपायित्वासादयति। तत्स्या:
सप्तदश सामिधेयः। समिधाय्मानं च समिधा चान्तरेण श्रीमत्यो धाये
दधाति स्वारस्वा यस्य श्रीयो दूरे सदायोः पुरातेः। कथितामात्र
पुष्टिमन्तवाज्यभागी यज्ञविन्द्रग्नाने रविमान्वध्यस्यानो अमीवहेति। अथ
हविषामग्रंधयूः सुनो सदानुभाविन्दनुमस्तेत्वमिति संचर्योयांज्या-
पुरानुवाचः। नक्षत्रहविषामग्रनं: पातु कृतिका इति यथा यथासमाधातमः।
अथ पुरास्तिविश्वकृतः सङ्क्याहुतीच्चुपुः स्वाग्ने कृतिकाभ्या
स्वाहेति यथासमाधातमः। सन्यास्ये हविवाहं स्विश्वमिति।
संतिष्ठं एष्टं: सपूर्णपात्रविष्णुक्रमः। विपुलज्ञेः ब्रतमः॥ ३ ॥
places them (within the altar). For that (i.e. each Iṣṭi) there should be seventeen Sāmidheni verses. Inbetween the verses respectively containing the words samidhyamāna and samiddha, the Hotṛ inserts two additional verses containing the word śrī, namely, “Whose (Agni’s) glory, while he is being enkindled at the beginning of sacrifice, is self-made and becomes manifest like the wealth of one having heroic sons. —Invulnerable Agni is the forerunner of human beings. His chariot is always new and speedy.”

He offers the two Ājayabhāgas with the puronuvākyās containing the word rayi and puṣṭi, namely, “One obtains through Agni wealth, prosperity and glory consisting of heroic sons. —O Soma, do thou, promoting domestic wealth, destroying pain, granting riches, promoting prosperity, be our good friend.”

Now (the puronuvākyās and yājyās) of the principal oblations: “Agni is the head of the heaven, the height, lord of the earth; he quickens the seeds of waters.”

“Thou art the leader of the sacrifice and the region with which thou becomest associated together with thy auspicious mares. Thou placest in the heaven thy head winning light. Thou renderest O Agni, thy tongue capable of carrying oblation.”

And “May Anumati accompany us today and favour our sacrifice today among the gods. May she and the oblation-carrier Agni be cheerful to the worshipper. —O Anumati, do thou favour us and give us bount; impel us for wisdom and power; prolong our lives.” —These are the puronuvākyās and yājyās for the two continuing divinities. (The puronuvākyā-yājyās) for the offerings to the constellations are as laid down in the scripture, beginning with “May Agni and the Kṛttikās the divine constellation granting power help us. Do you (O priests) offer into their mouths the shining oblation.”

Before the Sviṣṭakṛt offering the Adhvaryu offers spoonfuls respectively with the formulas, “To Agni svāhā, to Kṛttikās svāhā,” as laid down in the scripture. The puronuvākyā-yājyā for the Sviṣṭakṛt offering are the verses containing the word svīṣṭa, namely, “We make an offering to Sviṣṭakṛt Agni, carrier of oblation, smiter of enemies, killer of the Rakṣas, winning the armies, lustrous, shining and bountiful. —O god Agni, do thou fulfil the well-offered oblation; dispel all enemies; do thou shine showing us the wide path; grant us enlightened and non-decaying life.”

This Iṣṭi comes to an end with the pouring down of the Praṇītā-goblet and the striding of Viṣṇu-steps. The sacrificer relinquishes the vow.

3. TBṛ II.4.8.1
4. TS IV.3 13.5
5. TS I.5.5.1
6. TS IV.4.4.1
7. TBṛ III.1.1-3
8. TBṛ III.1.4-6
9. TBṛ II.4.1.4
एवमुत्तरतृं प्रतितन्त्रमुत्तरात्तरे सहिनि यजेत। विशेषण-व्याख्या
स्यामः। प्रजापितः सच्चातेव रुपः सर्वेण्यं आश्रेष्ठाथ्य आच्छे कर्मभ-
मिति। सर्वेण यवाभविति। अधिश्रयंकाले तिरः पवित्रमाध्यमानां वायश्चित्रत्य
तिरः पवित्रं कर्मभावावप्ति। पितृभयं मधाभ्यं। पुरोदासं शुद्धकाल-
मिति। पेतृयज्ञेन निर्विशेषाणिनिश्चितपनसंवपनादीनि व्याख्यातानि
भवति। तत्राचतुर्विनेन सौम्येन प्रचरणकल्पो व्याख्यातः। अथैतहयरे
नित्य्यायः गृहऽवे दुर्घच्छिद्धमिति। पवसः। प्राताहवतसां स्करोश विशाखाथा-
भिष्मगुरुतदानीमेव पौर्णमासीमाज्ञेन यजेत। अथ श्रो भूतमित्रायानुराधेभ्यश्रृ
मिति। उत्तराभिवाहिनिः भिष्मगुरुतदानीमेवाभिविजिता यजेत। अथ श्रो भूते
विष्णृव्रेष्ठाय स्त्रोताय पुरोदासं त्रिकपालमिति। उत्तरेँ धृष्टपदेशु पुरोदासं
भूमिकपालमिति। कपालानां भूमिः परिलिपियाङ्गरामधित्यारित।
तस्यैकपालसशशस्करोश धारिणिः भिष्मगुरुतदानीमेवास्यामाज्ञेन
यजेत। अथ श्रो भूते चन्द्रमसे प्रतीदृश्याय पुरोदासं पञ्चदशकपालमिति।
अभिनीतावहिनिः निर्विशेष्टुदिते चन्द्रमसि प्रचरेत्। ते एतमहोरात्राभ्रायं चरुं
निरवपतं द्वापानां खृष्णपञ्चां श्रीहीणां च कृष्णानां न सवात्योपुरं श्चेतायं
च कृष्णायै चैति। अभिनीतावहिनिः निर्विशेष्टमिते प्रचरेत्। अपि वा
सच्चात्त्रेच पल्लोप्तस्थापणोद्वेष प्रचरेत्। निर्विशेष्टान्यायेन प्रचरेत्। अथैतमूष्ये
चरुं मिति। अभिनीतावहिनि रात्रेण निर्विशेष्टुपसि प्रचरेत्। अथैतम्मै नक्षत्राय चरुं
XXVIII.4

In this manner one should perform each succeeding Iṣṭi on each subsequent day following the (above-mentioned) procedure. We shall (however) mention the special features. (The puronuvākyā and yājyā) in the sacrifice to Prajāpati and in that to Saviṣṭ should be recited in a low tone. (In the Iṣṭi) to Sarpas and the Āsreṣās (the oblation should be) flour of parched barley mixed with ghee. (Here) barley-grains should be used. At the time of putting it over the fire the Adhvaryu should pour out clarified butter (into a vessel) over the strainers, heat the clarified butter, and put the flour of parched barley into it over the strainers. One should offer a cake on six potsherds to the Pitṛs and the Maghās. The pouring out (of barley), the sprinkling, the pouring out (for pounding) the pouring our (of the flour etc.) should be regarded as having been explained through (the procedure in) the Mahāpiṭryajña (of the Cāturmāyas). The procedure of offering should be regarded as having been explained by the offering of cooked rice to Soma in the third pressing (of Soma). In regard to the milk of a cow which has borne a calf only once offered to Vāyu and Śvāti constellation; the milk should be accomplished as the morning milk (in the New-moon sacrifice).

Having offered to the Viśākhās one should at the same time offer clarified butter in the Iṣṭi on the full-moon day. Next day he should offer cooked rice to Mitra and Anūrādhās. Having offered to Uttarāśādhās one should immediately offer to the Abhijit constellation. Next day he should offer a cake on three potsherds to Viṣṇu and the Śrāvana constellation. As for the cake on the ground regarded as the potsherd to Uttarā Proṣṭhapadā: one should trace a potsherd on the earth and pass the ember upon it. That should be accomplished as one potsherd. Having offered to Apabharanīṣ one should immediately offer clarified butter on the new-moon day. Next day he should offer a cake on fifteen potsherds to Candramas and its reflection. He should allow some time to pass and pour out paddy by day, and make the offering after the moon has risen. (The day and night) poured out paddy for cooked rice to Ahorātra of two varieties white and black, to be cooked in the milk of a white cow and a black cow both being the calves of the same mother-cow. Having allowed some time to pass, he should pour out (paddy) by day and make the offering after sunset. Or he may pour out during the (morning) twilight and offer during the (evening) twilight. He should make the offering in accordance with the time of pouring out of the oblation-material.

Now the cooked rice for Uṣas. Having allowed the time to pass, one should pour out (paddy) at night, and make the offering at dawn. He pours out paddy for cooked rice to nakṣatra (in general). The sacrificer, being seated in his seat, murmurs at the time of pouring out (of the paddy) the formula, “May I become (the best) among men just as thou art (the best) among the gods.” Having allowed time
निर्विपत्ति। यथा तथा देवानामस्येवमहं मनुष्याणां भूयासमिति निर्विपणकाले यज्ञानावतन आसीनो यज्ञानो जपति। अभिनीयाहि निर्विपुदितेषु नक्षत्रेण प्रचरेत्। अथैते सूर्याय नक्षत्रेः भ्रमिति। अभिनीयावच रात्रिनिर्विपुदितेषु सूर्यैच प्रचरेत्। अथैतमदित्यै चरमवैतं विष्णवेचरमिति। यज्ञो वै विष्णुव्रज एवान्तः प्रतिविद्यातीति ब्रह्माण्मू। वरो दक्षिणा भवतीति विज्ञायते पापाधिवा। प्रसिद्धः पशुः। पाथिकृत्येष्येष्या दशर्यूमानास्मात् यज्ञेत्। नक्षत्रस्त्रेण द्वितिरानान्तः। ज्योतिषाययनेनेष्या पापं निर्माणा ज्योतिष्मुप्पज्याते ५ पुनर्मूत्तं जयतीति ह स्माह बौधायनः।॥ ४ ॥

तृतीयः।॥

नवेत्रावास्मात् पौर्णमास्यं वा यज्ञेत् नवेत्रावाग्रीहोंत्रजुहुयादू। अश्र वायुहोत्रो वा नवावलीवयात्तथापि: पदसा जुहुयाद्रिपि वा नवावार्यावंसालास्यात्राग्रीहोंत्रजुहुयादिपि वा गाह्यपत्ये चतुःशारवमोदनं श्राविवियन्द्रदेवताभ्य: स्विवश्वकृत्चतुर्थिभ्यो जुहुयादिपि वा नवेत्रब्रह्माणाभोज्येत्। स एष्य इष्युप्पारकल्पः। हरितवश्मीवाचन्योपदिः

वनस्पतिमूलफलशाकाामनिन्द्रप्रयाण याधाकामी स्यात्वक्रियास्मात्।

प्रीहिभिरिष्या प्रीहिभिरिष्य यज्ञेत् यवेभ्यो प्रीहिभिरिष्य यवेत्रेव यज्ञेत् प्रीहिभिरिष्य।अष्टि वा प्रीहिभिरिष्य यवेत्रार्ज्येत्। संतित्वत् आग्रणानि।॥ ५ ॥

चतुर्थः॥

अथात्: पशुप्रयाणशितानि व्याख्यायामः। स यद्य पशुप्राकृतो वायुवेत्यदस्य पारे रजसात्ता हुत्ता नैनिःस्तिको द्वितीयां जुहोति।
to pass, he should pour out by day, and make the offering after the stars appear. Now this cooked rice to Sūrya and the Nakṣatras. Having allowed time to pass, he should pour out at night, and make the offering after the sun has risen. Now this cooked rice to Aditi and cooked rice to Viṣṇu. "Viṣṇu indeed is sacrifice; therefore he finally resides in sacrifice," so says the Brāhmaṇa. A boon is given as Dakṣinā, so is it said. Or (the Dakṣinā should be) as in the Āpāghā sacrifice. The animal-sacrifice is as prescribed. Having performed the Pāthikṛtī Iṣṭi one should perform the Full-moon and New-moon sacrifices. (One should perform) the Nakṣatra-sattra for the eternity of splendour. By performing the Jyotiṣām Ayana one gets rid of the sin, obtains illumination and wins unnatural death, so says Baudhāyana.

XXVIII.5
ĀGRAYANAPRAYAŚCITTA

One should perform the New-moon sacrifice or the Full-moon sacrifice with new corn. Or one should offer Agnihotra with new corn. Or one should feed Agnihotra-cow with new corn and offer the Agnihotra with her milk. Or one should offer the evening and morning Agnihotra with the gruel of new corn. Or one should cook on the Gārhapatyā rice of paddy measuring four Šarāvas, and make offerings to the divinities of Āgrayaṇa with Svīṣṭakṛt Agni as the fourth. Or one should give to brāhmaṇas food of new corn. These are alternatives to the performance of an Iṣṭi. Without having offered the first fruits of green barley, leguminous grains, plants, trees, roots, fruits and vegetables, one may consume them at will, since the times of their ripenings vary. Having performed the Āgrayaṇeṣṭi of paddy, one should offer paddy alone (in the Full-moon and New-moon sacrifices) until the Āgrayaṇeṣṭi with barley. After having performed the Āgrayaṇeṣṭi with barley, one should offer barley alone (in the Full-moon and New-moon sacrifices) until the Āgrayaṇeṣṭi with paddy. Alternatively one may offer paddy or barley (in the Full-moon sacrifices). The Āgrayaṇa performances come to an end.

XXVIII.6
PAṢUPRAYAŚCITTA

Now we shall explain the expiations pertaining to an Animal-sacrifice. If the animal bellows after it is dedicated, one should make an offering with the verse, "O Vaiśvānara Agni, may that brilliant light which is created beyond this region lead us beyond the enemies, svāhā." He makes the second incidental offering with the

1. TBr III.12.4.7
1. TS IV.2.5.2
यस्माद्विषावशिष्टाः सतो अर्थं कृष्णं। प्रजाधि: सर्वं भयो मृडः नमो
रूपाय मीदुवे स्वाहेति। यस्माद्विषावपिपिष्ठ: पत्लाश्च:। समजास्त्थः:
शकृदकरः मूत्रकृत्वा इत्येतेषु निमित्तेषु य इदमकस्तस्मै नमस्तस्मै
स्वाहेति तृतीयाम्। स यदि निर्मीद्यस्माद्विषाः न्यषद इत्येतां हुत्वा तं
मैत्रावरुणदण्डेनोत्त्यापेयदन्योदूस्तरेण। ऊर्वा उदम्बर ऊर्वः पशव
ऊजेवास्मा ऊर्वे पशूनवरुन्द्र इति ब्राह्मणम्। उदृस्त तिष्ठेन्तुवमुद्धकृत्यश्र- मुच्छश्रेष्ठं त्रागामुनमेधेशि मेषमुद्धश इति वशाम्। स उ चेत्याक्ष पर्य्यं-
करणान्नःयेश्य यास्मेश्ये प्रायिण्टशितिस्तां कृत्वान्यां तदिवल्ये तदवर्त्ये तदौष्टु तदूपं तजातीयं पश्युमालभेत। तस्योपाकरणादि
सर्वसा:तीति निर्माण्यात्स्मािणेििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििşi
verse, "(O animal), do thou render us fearless (from that spirit) for whose fear thou hast bellowed. Obeisance to bountiful Rudra, svāhā." In the event of these incidences: "From whose fear thou hast trembled ..." "... hast run away ...", "... art dead ...," "... hast evacuated faeces ...," "... hast urinated ...," he should make a third offering with the part "obeisance to him, svāhā to him who has done this" joined to the preceding portion. If it sits down, he should make an offering with the verse, "From whose fear thou hast sat down ..." and should make it get up with the Maitrāvaruṇa's staff or any other staff of *Ficus glomerata*. *Ficus glomerata* is strength; animals are strength; through strength he obtains for him strength i.e. cattle." So says the Brāhmaṇa. If it is a bull, he should modify the verse as "O bull, do thou get up ...." If it is a goat, he should modify the verse as "O goat, do thou get up ...." If it is a sheep, he should modify the verse as "O sheep, do thou get up ...." If it is a barren cow, he should modify the verse as, "O barren cow ....." If it dies before carrying the fire around, one should perform the expiation prescribed in the Āsvamedha, and immolate another animal for the same divinity, of the same colour, of the same age, of the same form and of the same class. In its case the entire procedure beginning with dedication is repeated except the churning out of fire, putting of fire-sticks at the Sāmidhi-recitation, keeping back (one fire-stick), the Āghāra by means of the spoon, the giving out of a call to the Āgnidhra to cleanse the fire, the cleansing of the fire, the choosing (of the Hotr and the Maitrāvaruṇa) and the Prayājas. If one does not get an animal of the same species, goats and sheep, and bulls and horses become the substitutes for each other. He should, however, take a goat itself as a substitute for a goat, and a ram itself as a substitute for a ram. If it is not available, one may take any. If no animal at all is available) the procedure in respect of the animal to Tvaṣṭṛ is recommended. One should throw away the carcass of the (dead) animal into water with the two verses, "(O animal), thou art not really dead (through immolation), (therefore) dost not ruin, thou goest to gods by an easy path. May god Savitṛ place thee where the good-doers, not the evil-doers, reach," and with the two verses, "(I dedicate) thee to the four immortal guardians of the quarters. We worship the supervisor of this animal with the oblation. —I unite all quarters with honey; may the waters and plants be faultless. May this sacrificer dispel the enemies; may all animals be not snatched.

2. BaudhŚŚ XV.8
3. The text is doubtful; the translation is tentative.
5. Namely, Indra, Yama, Varuṇa and Soma.
6. TBr III.7.8.3
अथ यद्यक्षीत्राः पशु रूपतो वर्णतो वाग्रेयीमाग्यावैण्णवीमेधः
वायव्यं प्राजापत्यायमिति च हुत्वा तमेवोपपुर्व्याय
। अथ यदि
वपामहित्रयमाणाः श्रेयोऽप्परेनश्चेद्वाप्रायः हिरण्यमन्तर्धाय चतुर्गृहीतं
गृहीतवृत्तावनीये जुहोत्यन्तरायेन्य यज्ञामान उद्यञ्चपुप्पणोऽन विभाति सर्वं
हिरण्यकुक्षि: सपतिर्या: पुस्तातु । सर्वं लोकेषु विभु: प्रविष्टो
गातुमसिन्यः यज्ञानाय विन्द स्वाहेति । अधैतत्स्याय चपयै स्थाने
यतःचिन्मेदोऽपवनशिष्टे स्थातुदात्तयात् तेन प्रचरेऽ । अथ यथेनां
पुनर्विन्देत नैनामाद्रिविषेत । अथ यदि वपाह्विरवदनां वा स्तन्देदा त्वा ददे
यथसे वीण्या चास्मासवद्रिया गूढं दशायेन्द्रियं पय इत्याय जुहोति यस्ते
द्रष्टे यतं उद्षोऽदेव: केतुतिर्भुवनमाविवेश । स न: पाह्रिष्ट्ये
स्वाहेति । अथ यदसहस्तिः पशो शकुनिश्चिताः उपविशेषचर्चास्य प्रक्षाल्य
गूढ़ प्रक्षाय तथ्यायज्ञेण जुहोत्यपवस्व वदस्य चासोम्पीते गातुमसिन्यः
यज्ञानाय विन्द स्वाहेति ॥ ७ ॥ पञ्चमः ॥

अथात्शाल्मर्स्यासन्तानात्तानिव व्याम्यास्याय: । तस्यैतद्
प्रतमः । नानूतं वदति न मार्ससमश्राति न स्त्रियमपैति नास्य पत्तूलनेन
वास: पत्तूलयथप्रत्यमात्मायशूदेत्तीवै र्च यवर्त पादी प्रक्षाल्यते ।
XXVIII.7

If the animal is deficient in respect of colour or appearance, one should offer (clarified butter) with the verses respectively addressed to Agni, Agni-Viṣṇu, Indra, Vāyu and Prajāpati, and dedicate the very animal. If an eagle snatches away the omentum being brought over, or if it is lost, one should take into a vessel four spoonfuls across a piece of gold, and make an offering on the Ahavaniya, while the sacrificer has contacted him, with the verse, “The rising (sun) with golden bowels and seven heads shines in front like an eagle. Do thou, all-pervading and entering into all regions, secure the path for the sacrificer in this sacrifice, svāhā.” If he should tear out whatever remnant of fat might be sticking on the spot of the omentum, and offer it. In case he regains it (the omentum) he should ignore it. If the omentum or portion of the oblation falls down, one should take it with the mantra, “I take thee for glory and valour; O cows, do you grant us might and milk,” and offer it with the mantra, “Do thou, whose drop or overflow, the divine sign has entered the entire region, guard us against injury, svāhā.” If a crow rests upon the Caṣāla while the animal is not yet immolated, he should wash the Caṣāla, sprinkle the sacrificial post, and make an offering of clarified butter with the verse, “Do thou pass through for the drinking of Soma (by gods); do thou (O crow) cry; do thou secure the path for the sacrificer in this sacrifice, svāhā.”

XXVIII.8

CĀTURMĀŚYA-PRAYAŚCITTĀNI

Now we shall explain the ordinances to be observed in the interval between the Čaturmāśya-parvans. The ordinance is: one does not speak untruth, does not eat flesh; does not approach a woman; his garment is not washed with water impregnated with alkline salt. He drinks through a pot other than an earthen one; he does not give the remnants of food to a Śūdra. He himself washes his own feet; he does not eat salty things; he does not consume leguminous grains except sesame; he does not sleep on a wooden bed; he does not approach a woman (for sexual enjoyment). If he wills, he may approach his wife after her menstruation provided he has no son. At both times he eats Vrata-food along with honey. “One consumes honey,” so says the Brāhmaṇa. Ghee is meant thereby. It is regarded as divine honey. It is said: “O Vanaspati, those seeking divine favour besmear thee with divine honey in the sacrifice.” He should not eat the remnants of another person; he should not

1. This verse is not traced anywhere.
2. TBr III.7.10.1
3. The mantra is not traced anywhere.
1. TBr III.6.1.1
लवणमश्राति न कौशिकायामन्यत्र तिलेव्यो नासन्धान्य शयीत न स्त्रियमुषे प्रकाष्टमूलौं जायामुषे द्यायद्यायान्यादशून्त्। स्यादभयोऽकायोऽयम्युषे पूर्व ब्रतमुषैति मध्यश्रातीति ब्रह्मणाम्। धृतिमस्त्यवेचमुकं भवति। देवैं मथिष्ठिति। विज्ञायते स्मान्ति लचामध्ये देवयानो वनस्ये मधुना दैवयेनेति। नान्यस्पोष्चिं भुजीति। नान्यस्पार्थित्य सुर्यान्ति नाजीतान्ति न ब्राह्मण हुजीति न लोमानि वाक्ष्यीति न दतो धावते स्नानानि निकृष्टस्ते कामं पर्य्यातु केलस्मश्रुलोमन्याति वाप्स्यति। चतुष्णाश्चुद्धुष्ठ्यासुप्य सिद्धेनु निवर्तिष्ठ्येति ब्रह्मणाम्। संवत्सरादूर्ये दार्शिर्यामार्दिकमेव ब्रतमुषदिशिणि तस्य चेतौः देवयस्य कालो नातीश्वादधातीश्वाय ब्रतपत्ये पुरोद्भास्त्रात्राद्यः निवर्तिति। सा प्रजस्तिष्ठि: संविश्वते। आमावास्याकालादिति व्याक्ष्यः। ता:। कालात्रेकेश्च्यापदि यज्ञे।॥ ॥ ॥ ॥

अथातो स्थवर्दीक्रियायस्तित्वानि व्याक्यास्यामां।। दीधिद्वेधौवृट्नां 
वदेद्विम मे वरुण तत्त्वा यामि तत् न नो अग्रे स तव नो अग्र इति चतसो 
वाणिज्यार्यमेव। कृष्णाजिनाद्विचित्रो दप्तादा देवाज्ञानमांग्न्यात्म्यतः मा 
यज्ञाश्चैवर्तु।। वर्षतां भूतिर्दशा घुटेन मुख्तु यजो यजपतिमहेऽहि इति 
जपेतू। अमेध्यार्थिः बा हुष्ट्रा जपतीत्युक्तेत्वु। अभिवृत्तो जन्त्र्यामाणो 
वा जपतीत्युक्तेत्वु। ब्रह्मात्विवाच आचम्य जपति शिवा: पोपा भवथ 
यूमार्यो स्तम्भायो योनावुद्रे सूचेवा।। इरावर्तीर्मौवा अनागस: स्वस्ति 
नो भवथ जीवस इति। छर्मिद्विन निश्चीव्य वा जपित यद्र्कापि रस्स्य: मे 
निरश्विष्टात्म्यतः। अप्रित्त्यम: पृथिवी। पुनराच्यादात्मानु म इति। रेत 
स्क्राणमनुनात्म्यते यत: रेत: परीतोकार्त्तिष्ठ:। अग्रिहोत्तमेव सोमेन तदन 
पुनरादद इति। मूृत्र्क करिष्णनुरीश वा पृथिवी। लोष्ट्माद्य। इति ये यशश्च 
तनुृर्तित करोत्ययो मुखामि न प्रजामहोस्मुच: स्वाहाकृति:। पृथिवीमा-
officiate as a priest in another's sacrifice; he should not put collyrium in his eyes; he should not anoint himself; he should not consume food at Śrāddha; he should not cause the hair on the body to be shaved; he should not cleanse his teeth; he should not get his nails pared; if he wills he may cause his hair, beard, hair on the body to be shaved and nails pared on the Parvan-days. He should get his hair turned back every four months, says the Brāhmaṇa. After the year is passed over, one should observe the ordinance prescribed for the Ful-moon and New-moon sacrifices provided the day for the (next) Vāśvadevaparvan is not passed over. If it is passed over, he offers a cake on eight potsherds to Vṛatapati Agni. The Iṣṭi comes to a close as prescribed. (The options) "until the day of the New-moon sacrifice" etc. are explained. In the event of a calamity one may perform a rite even after the expiry of the proper time.

XXVIII.9
ADHVARADĪKŚA.PRAYAŚCITTĀNI

Now we shall explain the expiations pertaining to the initiation for a Soma-sacrifice. If the initiated person speaks untruth, he should murmur the four verses addressed to Varuṇa, namely, "Do thou, O Varuṇa, harken my call... —Praying to thee with the divine song, I come to thee.... —Do thou O Agni, the wise.... —Do thou, O Agni, be nearest to us...." If he is separated from the skin of black antelope or from the staff, he should murmur the verse, "The sacrifice has gone to the gods and to men; may its benediction guard me. May the welfare grow through the curds and ghee; may the sacrifice relieve the lord of sacrifice from sin." After gazing at an impure or unwanted object he murmurs —this is already dealt with. One over whom it has rained, or is raining, murmurs —this is already dealt with. Having taken Vṛata-food, he sips water and murmurs the verse, "O waters, do you, when drunk, become auspicious to us, gracious in our stomach, in our womb. Full of food, propitious and harmless, do you become kind for our life." After vomiting or spitting, he murmurs the verse, "May Agni, Soma and Pṛthīvī reinstate within me the sap which I, invincible, spat." He follows the seminal fluid which he has dropped with the verse, "The seminal fluid which I have dropped voluntarily, I take it back like the Agnihotra (subjugated) by Soma." When he is going to urinate or to evacuate fæces, he takes a clod of earth with the formula, "This is thy sacrificial form." He urinates with "I relinquish water, not progeny; do you, relieving from sin,

2. TBr I.5.6
3. In the sequel, cf. BaudhŚŚ XXVIII.12
1. TBr III.7.11.1-4; BaudhŚŚ XXVII.1
2. cf. MS I.4.4; IV. 8.9
3. cf. ĀpŚŚ X. 13.10
विशेषतः लोपं प्रतिनिधित्वाति पृथिवी संभवेति। बीभत्सा नाम स्थापः
स्वाभाविकः पृथिवीमानविशेषतयः। कथस्य नाम स्थापः स्वाभाविकः
पृथिवीमानविशेषति सूक्ष्णम्। तपस्या नाम स्थापः स्वाभाविकः
पृथिवीमानविशेषति स्वेदम्। दुर्स्वरे दृष्टा जपत्यभिषिप्यति दुःस्वरः
पापस्वप्रादभूत्ये ब्रह्माहंमन्तर करवै न हि स्वप्रमुपग्रहतः इति। स्वाधे स्वरः
भुक्तः जपित यद्त्रमयते नकं न तत्प्रातः। शुचि श्वतः। सर्वं तदस्मानमा
हिंसिता हि तद्धृतं दिवेति। लोहितमुल्लः दृष्टं दुःस्वरः दण्डूयं वा जपति नमो
रुद्राय भवेऽः स्वाहितं। न वर्षति धावेत्। यदि धावेतः रुद्राय
वास्तोषरेत इत्येतामृच जपेत्। नान्येन दीक्षितेन समेयत। यदि
समेयात्कथा नश्वित्वामाहस्विद्वेदात्मृच जपेत। देवयज्ञनायत्याध्युद्धि
अभिनिमित्यो वा सूत्रोऽमा देवो देवेश्य: पाप्तिः जपेत्। इतरेऽवः इमानि
सर्वं स्वेधवाध्वरीकामु प्रायोक्षेत्तानि भवत्तति बौधायनः। आफानात्तिकायेप्रकारः
विश्रामदिति शालीकिः। ॥ ९ ॥ सप्तमः ॥

अथातः: सर्व्यज्ञानां प्रायोक्षेत्तानि व्याख्यायाः। सर्वं त्र न्याय्यतः
स्वतप्रस्वता-अविन्नविन्नाश्रयतां दुःस्वरः वित्ते स्वत्तीति। स्यन्ति नाशानिविलोकितोऽ
स्युजन्यविपरीतमि संप्रविष्ठ-सर्वामपीता-बिन्दलकाकर्मणुपेशः पुष्पकिरतिं ओऽ
नामृत्वाति अन्तःसतातानातिरतं दुर्गतिः शुचि पूर्वत्वाः दुर्गति मनस्वती
महायात्तिकायेप्रकारः ज्ञानकाजात्वेदः सुनवाम सोमसतातीको निद्धाति
बेदः। स न: दुर्गतिः दुर्गतिः विश्विः नावेच सिन्धु दुर्गतिः। श्वाहेति
कार्यविपर्यये स च मन्त्रादितानामात्रम्। दर्शायाबहुः: परिषिद्धिः
धृतिपरिभ्रमणं शुक्लसुवार्तिकुण्डोज्ञिनीग्रामग्नुस्वसनेन
यतिकृत्वलिपिकायेकुर्याप्रकारः: स्वाधे चायये चाज्यस्थाया। सुवेनोपवातां
enter into the earth with Svāhā-utterance." He replaces the clod with "Do thou be united with the earth." He sheds tears with "You are disgusting water; do you enter into the earth with Svāhā-utterance;" cough with "You are nauseous water; do you enter into the earth with Svāhā-utterance;" sweat with "You are originated by heat; do you enter into the earth with Svāhā-utterance." Having seen a bad dream, he murmurs the verse, "I return from the bad dream, the evil dream, the damage. I hold the prayer against it, the sorrows indicated by the dream are driven away." If one eats food in a dream, he murmurs the verse, "The food which is eaten at night does not save one from hunger in the morning. May it not injure us; it is not seen by day." If one looks at blood fallen on the ground, or rubs, he murmurs, "Obeisance to water belonging to Rudra, svāhā." One should not walk when it is raining. If he walks, he murmurs the verse, "Obeisance to Rudra the lord of residence. I invoke (Rudra) who guards at arrival, at departure, at leaving, at final departure, at coming back and at moving around." One should not come across another initiated person. If he comes, he should murmur the verse, "With which help, with which most powerful help will the wonderful and ever-growing friend come to us?" If the sun rises or sets while the initiated is away from the sacrificial place, the initiated murmurs the verse, "May god Sūrya protect me from the gods; Vāyu from the midregion. May Agni the sacrificer protect me from the evil eye. O strong one, O impetuous one, O instigator, O thou of all men with these names, O Soma, we shall worship thee; with these names, O Soma, we shall worship thee." These are the expiations in all kinds of initiation at a Soma-sacrifice, so says Baudhāyana. These are applicable up to the relinquishment of the intermediate initiation, says Śāliki.

XXVIII.10

THE EXPIATIONS AT ALL SACRIFICES

Now we shall explain the expiations for all kinds of sacrifice. In all cases where oblation is fallen down, broken, split, shattered, lost, defiled, inverted, or defective, or flows out, leaks out, falls down, or is cracked, where a non-twiceborn, a dog, a cart, a cat, a crow, an ass, a deer, an animal, a bird, a serpent and the like, or any of the

4. cf. BhrPariS 69; ĀpsŚ X.14.1
5. One may favourably compare with this mantra which is partly corrupt, AV VII.100.
6. TBr III.7.9.7
7. TS IV.2.11.2
8. TS III.5.5.1
प्रायश्चित्तानि जुहोति प्रजापतये स्वाहा दिहरण्यगर्भाय स्वाहेति। अथ
पितामहां जुहोति भूपूणां पत्ये स्वाहाधिक्रस्य तपसे स्वाहेति। अथ
महाव्याहतीसुहोति भूर्गाये च पुरात्ये च महते च स्वाहा भुवो वायवे
चान्तरिक्षाय च महते च स्वाहा सुवरादित्याय च दिवे च महते च स्वाहा
भूद्वेः सुवक्ष्मद्रमसे च नक्षत्रेभ्याय दिःभ्याय महते च स्वाहेति। अथ
व्याहतीसुहोति भूः स्वाहा भुवः स्वाहा सुवः स्वाहा भूद्वेः सुवः स्वाहेति।
॥ १० ॥ अष्टमः ||

मन्नहीने अन्तिरिते चा दुर्छोते दुरङगते।
अनागते सवष्टकारे अतीते वापि यदुधते॥
हविषः स्यदनांदग्द्रेभोतुहीनस्वरेण च।
अतिदाहे च हविषां यक्किचित्तानांभेदने॥
कपालनाशे भेदे च चतुष्पादतरागते।
प्राणशे च पवित्रस्य आज्जपथेवावलोकने॥
हविषां च विवर्णस ऋत्विक्ष्प्रयतेषु च।
यज्ञप्रसारणीकालं हृदीभावेय समुलिते॥
मिन्दाहुती च होत्ये व्याहत्यः प्रणवादिकः।
वाहुण्यस्तन्तुमत्याःन्विश्वगः मनत्वाति॥
महाव्याहतयः सप्त प्राजापतया तथावं च।
प्रसंधानाय कुश्य पत्ये मन्ना: प्रकौल्लिताः॥
अप्रायश्चित्तिको यज्ञो ह्रासैः संप्रभुज्यते॥
असुरेवृक्षवज्जस्तु देवान्देशेव संस्यंयत्॥
ऋतिविजो यज्ञानं च आयूषो ब्रह्मवर्चसात्।
प्रच्यावेद्युतिरः तत्तस्माधोषान्विराजयेदिति॥
॥ ११ ॥ नवमः ||
insects passes between the officiating priests and the firs, one should take twelve spoonfuls in the ladle and make offerings with the verse containing the word durga, another containing the word manas and with three Mahāvyāhṛtis. (The durga offering is to be made with the verse), “We press Soma for Jātaveda Agni; he burns the riches of those entertaining enmity. May he lead us beyond all adversities. May Agni carry us beyond all misbehaviours as if crossing the sea by a boat, svāhā. In the event of any transposition in procedure, the expiation should be just the one prescribed in the Brāhmaṇa or the mantra. If there occurs any transposition in respect of darbha-grass, sacrificial grass and faggot, enclosing sticks, separating blades, strainer, oblation, potsherds, ladle, spoon, kindling woods, skin of a black antelope, Prani-ta-goblet, taking down from the fire, or if there is any other transposition, one should make expiatory offerings each time dipping the spoon into the vessel of clarified butter with the formula, “To Prājapati svāhā, to Hiranyakarba svāhā,” “the pitamahō offering with “To the lord of Bhrugas svāhā; to the Tapas of the Aṅgirasas svāhā.” Then offers the Mahāvyāhṛtis “To Bhū, Agni, Prthivi and Mahat svāhā to Bhuvah, Vāyu, Antarikṣa and Mahat svāhā; to suvah, Āditya, heaven and Mahatsvāhā; to bhūr bhuvah suvah Candramas, Nakṣatras, Diśes and Mahat svāhā.” Then he offers the Vyāhṛtis “bhūh svāhā; bhuvah svāhā, suvah svāhā, bhūr bhuvah suvah svāhā.”

XXVIII.11

If an offering is made without the relevant formula, if it is superfluous, if (the mantra) is recited incorrectly, if the offering is made at a wrong time, if it is made in advance, if offered without Vaṣaṭ-utterance, if it is passed over, if the oblation is spilt out from the fire, if the Hotṛ’s voice is defective, if the oblations are overburnt, if any vessel is broken, if a potsherd is lost or broken, if any quadrupled passes between the fires, if the strainers are lost while agitating the clarified butter, if the oblations are transposed, if the priests are inattentive, if there is a difference of opinion during the sacrificial procedure, one should offer two Mindāhutis, make offerings with pranava and Vyāhṛtis, with verses addressed to Varuṇa, also to Tantumant Agni with the verse, anuv agnir uṣasām ..., with the verse containing the word manas, seven Mahāvyāhṛtis, and offerings to Prājapati. These mantras are prescribed for the restoration of the sacrifice. A sacrifice concluded without the (essential) expiations is consumed by demons. The sacrifice consumed by demons invests the gods with blemish. A defective offering deprives the priests and the sacrificer of (long) life and divine splendour. Therefore one should remove the deficiencies (in rites).

9. Namely, mano jyoitr jūsatām ... TS I.5.3.2; BaudhŚŚ XXVII.9
10. TĀ X.1.16
1. TS IV.1.2.2
अथातो सुनुग्रहान्याक्षाप्रायाम्। सायणोऽहन्यो चोपेदर्म जुहुयालरात्हौः।
चोपास्तमवं कलेन कालमनतिक्रमः। कालो दर्शपूर्णमासयोगङ्ग्रीहोत्रस्य
न सकन्ते न व्यक्तः इति विज्ञायते। आ प्रत्याहुतिकालात्सायमाहुतिकालो
नातीयादा सायमाहुतिकालात्प्रताहुतिकालः। अथ यदि सायणोऽसाय
दोषा वस्तोर्मः स्वाहेत्याहुतिं हुतवङ्ग्रीहोत्रं जुहुयात्। यदि प्रातः
प्रत्याहुतिः वस्तोर्मः स्वाहेत्याहुतिं हुतवङ्ग्रीहोत्रं जुहुयात्। अथ यदि
पूर्वस्यामाहुत्यां हुतायामाहक्षीयो सुनुग्रहेशद्रिद्धरां दाराविश्रिणिः
वदवङ्गछकलेहिरण्यो निधायोतरामाहुतिं जुहुयात्। कालातिक्रमेष्यां
पहुः। आमवास्तयः कालात्पौर्णमासस्य कालो नातीयादा
पौर्णमासादावास्याः स्रीमहाप्रायणस्य कालाच्छायामाकाग्रयणस्य कालो
नातीयादा ब्र्राप्रायणस्य कालादब्र्राप्रायणस्य श्रवामकाग्रयणादा
वाप्रायणस्य वरुणप्रायासानां कालात्रेशदेवस्य कालो नातीयादा साक्षमेवेभयो
वरुणप्रायासानां शुनासीत्याक्षमेधानामां वैश्वेदाच्छुनासीर्यस्य
दक्षिणायनपशोः कालात्तरायणपशोः कालो नातीयादोत्तरायण
पशोदक्षिणायनपशोः। ओतरस्तपन्त्योऽत्प्रस्त्रोमस्य कालात्पूर्वस्तन्त्यो
तित्त्रोमस्य कालो नातीयात्। समस्तप्र संवत्त्सस्तरयानिःप्रायस्या।
ञ्जनश्च ह स्म तत्प्रयोगुणम आसस्ते तथमासायार्धमासायांग्रीहोत्रमजुहुः।
Now we shall explain the secondary employments. One should offer the evening Agnihotra before the next sunrise, and the morning Agnihotra before sunset without transgressing the time (of the next offering) by the (belated) time. The period of Full-moon and New-moon sacrifices and the Agnihotra does not pass away nor it becomes disturbed, so is it said. The period of evening Agnihotra does not pass away until the (next) morning Agnihotra; the period of morning Agnihotra does not pass away until the evening Agnihotra. If the evening (Agnihotra is belated), one should make an offering with the formula, "Obeisance to the illuminator of dark in the evening svāhā," and then offer the Agnihotra. If the morning (Agnihotra is belated), one should make an offering with the formula, "Obeisance to the illuminator of dark in the morning svāhā," and then offer the Agnihotra. If the Āhavaniya becomes extinguished after the first Agnihotra-offering is made, one should place a piece of gold on a chip of wood with the formula, "Agni is in the wood, in the wood is Agni" and then make the second offering. If the proper time for the Agnihotra is transgressed, the practice of offering the Agnihotra in emergency should be adhered to.¹ The time for the Full-moon sacrifice does not pass over until the time for the New-moon sacrifice; the time for the New-moon sacrifice does not pass over until the time for the Full-moon sacrifice. The time for the Śyāmākāgrayaṇa does not pass over until the time for Vṛihyāgrayaṇa. The time for the Vṛihyāgrayaṇa does not pass over until the time for the Yavāgrayaṇa. The time for the Yavāgrayaṇa does not pass over until the time for the Śyāmākāgrayaṇa. The time for the Vaiśvadevaparvan (of the Cāturmāsas) does not pass over until the time for the Varuṇapraghāsaparvan. The time for the Varuṇapraghāsaparvan does not pass over until the time for the Sākamedhaparvan. The time for the Sākamedhaparvan does not pass over until the time for the Śunāsirīyaparvan. The time for the Śunāsirīyaparvan does not pass over until the time for the Vaiśvadevaparvan (in the next cycle).

The time for the Animal-sacrifice pertaining to the northern course of the sun does not pass over until the time for the Animal-sacrifice pertaining to the southern course of the sun. The time for the Animal-sacrifice pertaining to the southern course of the sun does not pass over until the time for the Animal-sacrifice pertaining to the northern course of the sun. The time for the performance of the Jyotiṣṭoma to be performed in the former Vasanta does not pass over until the time

¹ cf. Baudhāśa XXIV.8
प्रतिपदि सायं चतुर्दशगृहीतानि गृहाति। सकृदुनाधयेत हविरेका
समित्सकृष्ठोम: सकृदुपस्थानः सकृत्यमनिमांजनमेवं प्रातः। अथ
षणमासानहते सग्रहीते दर्शपूर्णमासाभ्यामनिश्चायग्रयणेश्चातुर्मस्यः पशुबन्धनेन
चाङ्ग्रे पथिकृते अग्रे तन्तुमते अग्रे वैश्खनरायणग्रे निर्मितय इति
पुरोदासाश्रितरुप्याग्रिहोत्रं हुता दर्शपूर्णमासाभ्यामिश्चायग्रयणेश्चातुर्मस्यः
पशुबन्धनेन च। अथ संक्षरमहते सग्रहीते दर्शपूर्णमासाभ्याम-
निश्चायग्रयणेश्चातुर्मस्यः पशुबन्धनेन चाङ्ग्रे पवमाननायायग्रे निस्कायायग्रे
सुच्चे अग्रे पथिकृते अग्रे तन्तुमते अग्रे वैश्खनरायणग्रे निर्मितय इति
पुरोदासाश्रितरुप्याग्रिहोत्रं हुता दर्शपूर्णमासाभ्यामिश्चायग्रयणेश्चातुर्मस्यः
पशुबन्धनेन च। १२॥
अथ हविषामर्थे व्रीहितवृ। तयोरलाभे प्रयज्ञः कोडबोदारवरकः
वर्जस्त्रयासकरेव यथावसासतं पराककः दूरशूलबन्धाय: सकुमिति।
घृतमान्यार्थः। गोवमिति प्रत्यः। तस्यालाभे माहिष्मार्जः वा गृहिमाज्यार्थः
प्रयुज्ञेत। भोजनेनविंद्य मन्यत एके। तयोरलाभे तैल प्रतिनिधिः।
तस्यालाभे जरिलालहरमसिकुलसार्थचं दूरपवकर्षकेते इति शिष्ठ-
प्रामाण्यात्। अत उद्धर्मलाभे यवपितुक्ति व्रीहिदिश्यानि श्रायकापिण्यानि
वाक्येचः संसूज्ञायार्थः प्रयुज्ञेत। कृशा स्तरार्थः। तेसामलाभे
शारमकुवलप्रशव्यालमुक्तसुनगितेजनाजुर्णादरोत्तरस्यामाकः। क्षीरवृक्षा
इक्षवत्ते इत्येत्थः प्रस्तरबहिर्विधृतपविग्न्यपरशालकपरिस्तर-
प्रार्थान्तिनासनशिनस्तोग्रोपाकरणार्थः कायः सर्वतूणेभ्यो वा शुक्कः--
for the Jyotistoma to be performed in the latter Vasanta. In the case of a combined year, there should be no performance of an Iṣṭin or of a Soma-sacrifice (at the next year's beginning).

There were sages who were experts in ritual-practice. They offered the Agnihotra every month-half. On the Pratipad-day in the evening one takes up fourteen portions of Agnihotra; he takes the oblation at once. One firestick should be put. There should be a single offering. The praying should be done at one time. Cleansing of the palms should be done once only. Similarly at the morning Agnihotra. If one has not offered the Agnihotra for six months, has not performed Full-moon and New-moon sacrifices, the Āgravañêśṭi, the Cāturmaśyas and the Animal-sacrifice for six months, one should offer cakes on eight potsherds to Pathikṛt Agni, Tantumant Agni, Vaiśvanara Agni and Vratapati Agni, and then offer the Agnihotra. (He should then perform) the Full-moon and New-moon sacrifices, the Āgrayaṇa, the Cāturmaśyas and the Animal-sacrifice (at the proper time). If one has not offered the Agnihotra, has not performed the Full-moon and New-moon sacrifice, the Āgrayaṇa, the Cāturmaśyas and the Animal-sacrifice for one year, he should offer cakes on eight potsherds to Pavamāna Agni, Pāvaka Agni, Śuci Agni, Pathikṛt Agni, Tantumant Agni, Vaiśvanara Agni and Vratapati Agni, and then offer the Agnihotra. (He should then perform) the Full-moon and New-moon sacrifices, Āgrayaṇa, Cāturmaśyas and the Animal-sacrifice (at the proper time).

XXVIII.13

For the purpose of oblations paddy and barley (are the normal grains). If they do not become available, one should employ the grains of Panicum italicum unmixed with Paspalum scrobiculatum and udāravaraka, or grains of Panicum frumentaceum or Hygrorhiza aristata or bamboo-seed or fully roasted bulbs, roots or fruits or flour of parched barley. One should use ghee for clarified butter. The convention is that it should be made out of cow's milk. In its absence one should use the ghee prepared out of the milk of she-buffalo or she-goat. Some teachers think that one should employ such ghee as is not unsuitable as food. In the absence of both of them one should use sesame-oil as a substitute. In its absence one should use the oil of wild sesamum. Oils prepared out of linseed or safflower or mustard are also allowed under the sanction of the wise. If these are not available, one may use flour of barley or paddy or Panicum frumentaceum mixed with water in place of clarified butter. The grass of Poa cynosuroides should be used for spreading. If that is not available, one may used Saccharum Šara or Kutapa or Saccharum spontaneum.
शुष्णिलकल्बल्कृष्णतूलतृणवर्जम् पालाशः खादिरो वेध्यः।
तयोरलाभे यज्ञिकानां वा वृक्षारामन्यतमस्तेषामलाभे
शरसकपित्थकोविदार-शाल्मलिश्च्रेष्ठात्कनीर्मिन्नन्तिलकवाधकविभीतकराजवृक्षकर्षण-
पलाण्डुवर्जम्। सर्वावस्थानामिध्यो भवतीत्ये के ।
दक्षिणां काले गोहिरण्य वासः। तेषामलाभे फलानां मूलानांभक्ष्याणां
ददाने त्वेव न यजेत。

नित्यं नित्येषु युकः स्यात्थैवाज्जितिकेषु च।
वस्त्र नित्यानि लुसानि तथैवाज्जितिकाणि च॥
विपष्यस्यो न स स्वर्ग गच्छते पतितो हि सः।
तस्मान्यूलैः फलैवापि मधुना तर्सेन वा॥
नित्यं नित्यानि कुर्वीत न च नित्यानि लोप्येतु।
न च नित्यानि लोपये दिति ॥ १३ ॥

॥ इत्यक्षविशेषः प्रशः ॥
or *Saccharum Muñja*, or the fragrant grass, or *arjuna* or *ādāra* or *Dīrva* or *Panicum frumentaceum*, or twigs of milky trees or sugarcane for the Prastara, Barhis, separating blades, strainer, cord for the sacrificial post, sticks, strewing grass, concealment, seat, bed and introduction of a Stotra. Or one may prepare these out of any grass except dry ginger, *nala*, *balbaja* and the grass having black tufts. The sacrificial faggot should be of *Butea frondosa* or *Acacia catechu*. If both these are not available, one may procure from any sacrificial tree; if it is not available, one may procure from any tree except *araru*, *kapitha*, *kovidāra*, *Śalmali*, *Śleśmātaka*, *Nīpa*, *Nimba*, *Tilaka*, *Bādhaka*, *Vibhitaka*, *Rājavṛkṣa*, *Karāṇja* and *Palahādu*. According to some teachers one may procure the faggot from any tree. At the giving away of Dakṣīṇā one should give a cow or a piece of cloth. If these are not available, one may give fruits or roots or other eatables. It should however not happen that one does not perform a sacrifice (because he has nothing to give away as Dakṣīṇā).

One should always be devoted to the obligatory rites and also to the ceaseless maintenance of the fires. One whose obligatory rites are discontinued and permanent fires are not maintained, becomes deprived of the right path; he does not reach the heaven; he becomes sinful. Therefore one should always perform the obligatory rites by means of roots, fruits, honey or flesh. One should not discontinue obligatory rites.

**CHAPTER XXVIII ENDS.**
अथाधिकारी द्वयिनार्थ अप्रदेशयजनमावत्रैव क्रिये-रत्रनावृत्तता च। वसतीवरीः प्रथम गृहीयादिति वाधूलकस्य मतम्। अथैरानानुप्रवर्मिति। अथ यदि भिन्नेशु कपालेषु सर्वाणि निपतेयुस्तत्र यावत्सूत्रं पुरुषमादाय वसतीवरीर्णि: संयुत्त्व विस्तार्य प्रचरेयत्र प्रायश्चित्यं ग्रहाणामेकं जुहुयात्। आपीध्रीयिनाश आप्रण्यः ्जुहुयाद्गिरिमूर्त्यां दिव इति। वैण्याः हविधिने विष्णों तं नो अन्तम इति। आप्रण्यः शुक्लयमयः सहस्रस्त्राणि इति। वायुयाः वायुणेषु बायोऽशतःहरिणां-मिति। ऐन्त्रियः सदसीदं विष्णा अविवृक्ष्यति। वैश्वेद्यः प्राणवंशे बिः‌कृत्‌ देवाः श्रुणुतेम्‌ हरं म इति। सर्वेषु मिन्दाहृती जुहुयाद्याहस्तिः। आपि
CHAPTER XXIX

SOMA-SACRIFICES

XXIX.1

If the Sadas and the Havirdhāna sheds (and other constructions) are burnt out, they may be reconstructed in the in the manner of, or irrespective of the manner of, the entire sacrificial place. One should take up the Vasatīvari waters first - this is the view of Vādhūlaka.¹ One should restore the other things in the regular order. If all (oblations) crumble down because of the broken potsherds, one should collect whatever dough becomes available, mix it with Vasatīvari waters, cause the fluid to flow out, and make the offering. The expiation for this is that he should offer (clarified butter) with any of the graha formulas.² If the Āgniądrīya chamber is burnt, one should make an offering with the verse addressed to Agni, “Agni is the head of the heaven ....”³ If the Havirdhāna shed is burnt, one should make an offering with the verse addressed to Viṣṇu, “O Viṣṇu, thou art nearest to us ....”⁴ If the ladles (are burnt), one should make an offering with the verse addressed to Agni, “This Agni is the lord of wealth counted in thousands and hundreds ....”⁵ If the Vāyavya cups (are burnt), one should make an offering with the verse addressed to Vāyu, “O Vāyu, do thou provide me with a hundred horses ....”⁶ If the Sadas shed (is burnt), one should make an offering with the verse addressed to Indra, “All praises have promoted Indra.”⁷ If the Prāgvarṇa (is burnt), one should make an

1. Baudhāyana’s tradition, and also the Taittiriya tradition in general, lay down the procedure of the Upavasatha rites as (1) the piling up of the Dhiṣṇya mounds, (2) the carrying forth of Agni and Soma, (3) the offering of omentum of the Āgniśomīya animal, and (4) the taking up of Vasatīvari waters (BaudhŚŚ VI. 29-32). The VādhŚŚ VI. 19.3 has prescribed the taking up of the Vasatīvari waters immediately after the piling up of the Dhiṣṇya mounds; the carrying forth of Agni and Soma and the offerings of the omentum follow the taking up of the Vasatīvari waters. The author of the Baudhāyana Prāyaścittasutra chose to draw attention to this fact while dealing with the expiations. By the word prathamam he probably meant “prior to the carrying forth of Agni and Soma and the offering of the omentum of the Āgniśomīya animal.” It may be noted that Aupamanyaya’s view recorded in the BaudhŚŚ XXI.15 (Dvaidha) fully agrees with Vādhūla’s prescription.

2. TA III.1-7
3. TS I.5.5.1
4. TS III.1.10.3
5. TS II.6.11.1
6. TS II.2.12.7
7. TS IV.6.3.4
बेष्टि निर्विचितू। अगादिने शाश्वतः सर्वविनाशे तत्तुच्छती। दश्येशु सोमेशु वा नशेशु वा सोमानामुपवातापहारेशु वा यथालाभस्वूर्गीयौ नैतिको वस्तीवर्यमी: संयुत्त्याभिमुख्यं प्रचरंग्य । सर्वविनाश ओषधीभिरभिपुन्य प्रचरंग्य । तत्त्वेति पुनःभैते स्वर्गं एवं एवं कुर्यात्सा प्रायोगिकित्वस्वरूपः ॥ १ ॥ प्रथमः ॥

अथो हृद्यकाणामन्योऽन्यस्य मैत्रावरुणादश्योदयेदपि वान्योऽन्यस्य याज्यापुरोऽन्यक्याभ्यां यजेत तस्य प्रायोगिकित्वस्य । ब्रह्मण एकोहोत्त्यस्या–नूवाकस्य प्रथमेन होतुर्षुहयात् । द्वितीयेन मैत्रावरुणस्य तृतीयेन ब्रह्मणाचार्यसिन्धुश्वर्येन पोते: पञ्चमेन नेषु: षष्ठीमाणासाक्ष्यां सप्तमेनाग्रिह्यस्य । अध्यर्यु: प्रधानेनेवतामुच्छार्यवित्वा योऽन्यामुच्छार्यविध्यत्तु देवा अतिपारानीत्यपि स्वाहुहतिं जुहयात् । दशमेनकाणेनान्तरेन नवमेन पूर्वोक्त प्रायोगिकित्वां कृयात् । उक्ष्यपायेशु यथाक्रमेण जुहयात् । दशमेन षोड़शिशारानुपत्तित्वं यथाक्रमेति संध्ये ॥ तथा सिद्धिकष्टस्याववेनः वाजपेये ॥ तथातिर्यतिकष्टस्य ग्रेत्रेणित्वं ॥ यथाक्रमेण यज्ञतपथमो यज्ञजपेद्या स्वयं
offering with the verse addressed to Viśve Devas, "O Viśve Devas, do you listen to my call ...." If all (are burnt), one should offer two Mindāhutiś 9 and the offerings with the Vyāhriś. Or one should perform an Iṣṭi. If a shed is burnt, one should offer a cake to Kṣāmavant Agni; if the whole sacrificial place is burnt, one should offer a cake to Tantumant Agni. If Soma-shoots are burnt or injured or snatched away, one should procure Soma-shoots from any place, mix them with Vasatīvari waters and make the offerings. Having finished the procedure one should again perform a Soma-sacrifice, so is it prescribed. One should adopt this procedure. This is the expiation.

XXIX.2

Now (we shall explain) the expiation for the contingency when the Maitrāvarūṇa addresses a call to a Hotraka other than the proper one or (if any priest) recites the puronuvākyā and yājya relating to a different divinity. (with regard to the mistake) of the Hotr (the Adhvaryu) should make an offering with the first formula of the Anuvāka brāhmaṇa ekahotā ...." 1 For the Maitrāvarūṇa he should make an offering with the second; for the Brāhmaṇaccharinsin with the third; for the Potṛ with the fourth; for the Nēṣṭr with the fifth; for the Acchāvāka with the sixth; for the Āgnidhra with the seventh. If the Adhvaryu pronounces the name of the divinity other than the principal divinity, he should offer a spoonful with the verse, "O Maruts, the excess involving the violation of good ...." 2 He should (also) make offerings for the aforesaid expiation with the eighth and the ninth formulas of (the above-mentioned Anuvāka) comprising ten formulas. With regard to the Uktīyparyāyas, 3 he should make offerings with the formulas in the serial order. In respect of the Śoḍaśiśastra, 4 the nocturnal rounds 5 and the Rāthantara Samādhī, 6 he should make an offering with the tenth formula. Similarly (with the tenth formula) in regard to the Stotra for Śipivīṣṭa Viṣṇu 7 in the Vājapeya sacrifice. Similarly (with the tenth formula) in regard to the Atiriktastotras. 8 As impelled, the

8. TS II.4.14.4
9. TS II.2.5.
1. TĀ III.7
2. TBṛ III.7.11.2
3. cf. BaudhŚŚ XVII.2
4. cf. BaudhŚŚ XVII.4
5. cf. BaudhŚŚ XVII.7
6. cf. BaudhŚŚ XVII.9
7. cf. BaudhŚŚ XI.13
8. cf. BaudhŚŚ XVIII.15
चोदितः स्वयमेव यजेद्वित्येत्य एवं प्रायश्चितं भवेतसोमे उत्त्रत्रेवः कुर्यामयोतान्येन यजेद्वित्येत्यो वै मेत्रावि रुणो वा पूर्वोऽक प्रायश्चितं कुर्यात्। तथा याज्यापुरोऽसुभावार्यसन्यथायस्यतात्प्रायश्चितं भवेत्। अथाध्येद्वेधस्यात्मकोऽशभ्यम्-रणाः। पशुनां सुधाहुत्या ऊणातिरिक्तपुनर्रक्षन्यावाहितेषु मिन्धाहुती जुहुयात्। अथेष्ठकोष्ठाने। अथ देवसुवाः हृदिशाम्यन्यौजन्यस्य देवस्य कुर्यात्तुस्त्राव्य पुनर्ग्राह्य यजेत्। अतिशिष्टं सह यजेज्जनेः। पूर्वोऽक प्रायश्चितं कुर्याति। ॥ ॥

अथ चित्ते यज्ञकर्मणि प्रायश्चितानि व्याख्यायामः। तत्रौषधं पयः। पशुः सोम आज्ञमित्येतेशु न्यूनेशु वा नश्वेशु वा अपहर्तेशु वा पुनर्ग्राह्य गृहीयात्। यत्र स्मरेत्त्रैकः स्विष्ठकृत्व उत्पादनं भवति। स्विष्ठकृत्व उद्धयः स्मरेत्ततस्तत्वस्थायितेनेव पुनर्ग्राह्यसह यजेद्वः। अथ यदि निरूपः स्मरेद्वेद्वेद्वेदवतममुखे त्वेऽति प्रतिविभण्डमिल्लृत्य वा सर्वं जुहुदामुखे स्वाहित। यत्र स्मरेत्तैवेवेव कुर्यादसादानादश यदासाद्य स्मरेद्वेद्वेद्वेदात्मस्थानेशु जुहुदादन्यः पूर्वोऽक प्रायश्चितं कुर्यात्। अन्यायुः देवतास्विवटः नश्वेशु नश्वेशु वा देशवति तन्नेप्राध्यामेत्येवत्स्वैः-रशोष्ठः। तत् कः कर्मणं उपक्रमो भवतीत। भागिनो दैवतस्य
latter or former priest should recite the yājya and murmur (the formula). If the latter himself has realised (the mistake), he should himself recite the yājya. This should be expiation in a Soma-sacrifice. In other sacrifices the Hotr should do the thing; he should recite the (correct) yājya. Or the Maitrāvaruṇa should observe the aforesaid expiation. He should act similarly in respect of the puronuvākyā-yājya. Otherwise the expiation may be different. In respect of the Annahomas in relation to the wild animals, being less or excessive or duplicate or violated, one should offer two spoonfuls as Mindāhutis. Similarly in respect of the piling up of bricks. If in respect of Devasū Havis one offers the oblation of a specific corn to a different divinity, one should discard that oblation, produce a new one and offer. One may simultaneously offer the superfluous oblation, or murmur (the above-mentioned formula). One should observe the aforesaid expiation.

XXIX.3

DURING SACRIFICIAL PROCEDURE

Now we shall explain the expiations to be observed for the deficiencies occurring during the sacrificial procedure. If an oblation of grains or milk or animal or Soma or clarified butter becomes reduced in quantity or is lost or is snatched away, one should procedure a fresh one and employ. At whatever stage one may realise, it has to be procured before Śvīṣṭakṛt offering. If one realises subsequent to the Śvīṣṭakṛt offering, he should conclude the sacrifice, and perform the sacrifice anew, or he may make both the offerings at one time. If he realises after the pouring out of the oblation-material, he should divide the oblation to be offered to another divinity with “to so-and-so thee,” or he may touch the oblation and offer it in entirety with “to so-and-so svāhā.” At whatever stage one realises, he should do so until the time for placing the oblation within the altar. If one realises after the placing, he should make the offering at the time of adding the names of principal divinities; or he may observe another aforesaid expiation. If offerings are made to different divinities, or if oblations are lost or have become defective, or if the procedure is disturbed in some other way, one should repeat the principal offering, and the Iṣṭi should be brought to completion. What should be the order of its rites? One should go through the rite beginning with taking up of the winnowing basket in respect of the oblation to the relevant divinity, bake (the cake), place within the altar, and offer in the proper order. As an expiation one should offer two Mindāhutis and make offerings with the Vyāhṛtis. In respect of an Animal-sacrifice one should go through the rite beginning with the formal dedication unto the Śvīṣṭakṛt offering; he should also observe the above-mentioned expiation.

If the sun rises before the introduction of the Prātaranuvāka, what should be the expiation? One should make an offering with the verse, “May Uṣas receive with her brightness the sacrifice followed by the gods, the sweetest (oblation) for gods,
शूर्यादनप्रभृति कर्म कूल्या शशपित्वासादा सवस्थाने प्रचरेत्। तत्र प्रायथिश्वं भिन्नाहुती जूहुयाद्याहहत्तिश्। एवं पशावुपाकरणप्रभृत्या स्विस्वक्रृतः पूर्वांक प्रायथिश्वां कुर्यात्। अथ यदिप्रातर्नविकमनुपाकृततमा-दिध्यो भुद्यिद्यालक्ष्यं तत्र प्रायथिश्वें भवतीति। उषा: केतुना जुषतां वज्रे देवेनस्मितम्। देवेभ्यो मधुमतमं स्वाहेति भिन्नाहुती व्याहतीश्व
हुतोपाकुर्यात्। अथ यदि प्रातर्नवाके शस्यवान आदित्यो भुद्यिद्यादुहरयं तमससर्वूङु त्यं चित्रिमत्तेताभिषः सुवाहुती जुहरयात्। अथ यदि सोमो
नावः स्वात्सोनो भवति जायमानो यमादित्या अशुमान्याय- यणित्याताभ्यां सुवाहुती जुहरयात्। यदि सूर्याचन्द्रमस्चोऽर्गहणव निवद्धत
एतदेव। ॥ ३ ॥

अथ यदिप्राहान्यहीप्रभागे भागिनी देवताम्बृहीत्वा योजन्यां गृहीयाद्याधमुभां स्वाहेति तदानीमेव सर्वं जुहरयात्। भागिनीं पुनर्गृहीत्वा
भिन्नाहुती जुहरयात्। अपि वा प्राहान्यामेकं जुहरयात्सर्ववाचस्पते विषे नामस्नित्येवमादीनाहान्होवोरूपाम्। ग्रहेषु वा चमसेषु वा हविदोषोरोकदोषो
भवेन्। तथायो भुद्वहत्वं तत्रप्रायथिश्वं हुत्वा तथा पुनर्गृहीत्वा जुहरयाचमसेषु पुनस्यं जुहराद्यादुहरयं वा तस्मिन्हरण्यमन्तर्यायं आनीय भक्ष्येत्। सैव ततः प्रायथिश्वः। अथ यदि सवनकानो अतिक्रा-
मेद्यगृहीर्मूर्भं दिव इत्येतस्यानुवादकस्य प्रथमेन गायत्रेण जुहरायामान्यानुव: तथा त्रृषुभेन माध्यायदिने सवने तथा जामेन्तुनीयसवने। अत
ऊर्ध्वमतिरात्र उत्तरमहर्षिधिन्यायेन। यदि गच्छद्याध्यापे आगच्छस्त्रेत्र
svāhā.\(^1\) He should also offer two Mindāhūsis and make offerings with the Vyāhṛtis, and then introduce the Prātaranuvāka. If the sun rises while the Prātaranuvāka is being recited, one should offer spoonfuls with the verses. "We have gone above darkness .... The rays bear upwards god Sūrya .... — The bright face of the gods has arisen ...."\(^2\) If the moon does not become visible, one should offer two spoonfuls respectively with the verses, "Being born, (the moon) becomes new (every time). The ensign of days, it appears at the front of the evenings. Coming, it imparts shares to the gods. The moon gives long life. May king Varuṇa, Brhaspati (and other gods), guardians of the universe swell us with the shoot which the Ādīyas thrive and which, invincible, the ever-living gods consume."\(^3\) If there is an eclipse of the moon or the sun, the same expiation should be observed.

XXIX.4

If while taking up the draughts, one takes up one for a different divinity, he should immediately offer the entire draught saying "to so-and-so svāhā." He should again take a draught for the relevant divinity, and offer two Mindāhūsis. Or he should offer one of the draughts with all graha-portions of the Ṣūtra-formulas beginning with "O lord of speech, creator, the name ...."\(^1\) If the cups or goblets meet with any of the deficiencies mentioned in connection with the oblation,\(^2\) one should cast it into water as prescribed (BaudhŚŚ XXVII.9), perform a similar expiation, (that is) take up (clarified butter) and make an offering. He should again take up the draught in the (cup or) goblet and offer. Or he should offer (the cup or goblet), pour water into it across a piece of gold, and consume it. That is the expiation. If the time for offering of Soma passes over, one should make an offering with the first Gāyatrī verse from the Anuvāka beginning with "Agni is the head of heaven,"\(^3\) at the morning pressing; with a verse in the Triṣṭūbh metre at the midday pressing, and with a verse in the Jagati metre at the third pressing. Even then (the offering of draughts of the first day) should not reach the next day. If it reaches, it will bring a deficiency in the sacrifice. An expiation therefor is: one should make offerings with all Ṣūtra-formulas.\(^4\) It is said, "the divine power indeed are the

1. BhārŚŚ IX.10.9
2. TBr III.7.11.1-4
3. TS II.4.14.1
1. TĀ III.1. Caland reads hotrakāṇām. Certain MSS have hotṛnām which is the correct reading.
2. BaudhŚŚ XXVII.9
3. TS IV.4.4.1
4. TĀ III.1-4
प्रायश्चित्तम्। सर्वाहोत्सृज्जुह्यात्। विज्ञायते ब्रह्म वै चतुर्हीतार इति।
तस्माच्छहोत्सृज्जुह्यादत ऊर्ध्वमहःसंख्यां नाधिगच्छेदीकाहेषु। अथ
सवनीयानां प्रायश्चित्ता:। अथ यदि पूर्तिगम्यः स्वात्तुदसृज्जुः पुनरल्पवः
प्रचरेत्। अथ वोणेदकेन प्रक्षालयार्धवधाय पुनः अपवित्तवा प्रचरेत्।
तत्रापि यदि पूर्तिगम्यः भवेतसहसृज्जुः पुनरेवत्वोपत्याच प्रचरेत्।
तथा सवनीयानां पुरोदाशानां तथा सानायानाम्। अथ यदि स्तोत्रः शास्त्रं
प्रतिगुरे वोल्सृजेन्मिन्द्राहुति हुत्तोपकुङ्कायां। अथ यदेकालस्तोत्रियैः
सूर्यक वर्ष वार्षिक वा प्रतिगुरे वोल्सृजेन्मिन्द्राहुति हुत्त्वा जपेत्।
स्तोत्रापकरणप्रभृताः होमावर्ष यथेके। यदि वाचवे मस्तुडैगाशबीमूचं
जपेत्। अथ यदाश्चाय्य वाचवे मस्तुडैगाशबीमूचं जपेद्वित्तो लतं नो अन्तं
इति। पुनरेवाश्च यजेत्। उनातिरिक्तपुनरस्तुव्यायावार्तेयेषु वायन्त्र
प्रायश्चित्तं मिन्द्राहुति जुह्यात्। सर्वस्थानेषु मिन्द्राहुती यज्ञशरीरामिति
श्रृतिः। तस्मात्स्वेद्यामाचार्यार्ण्यां प्रशस्तमिति॥४॥
अथ यदि हुताहुतो योजो सङ्कृण्येथायामाहवनीयादुदौः
रुज्जापतिरुहा तेषु जुह्याद्वजस्य हि स्थ ऋतिविवाक्ताम्री चतुस्तयः च।
हुताहुतस्य वृष्णमहत्तस्य हुतस्य च॥ हुतस्य चाहुतस्य चाहुतस्य हुतस्य
च। इद्राक्षी अस्य सोमस्य चौरं पिवर्त जुग्नेशाः स्वाहेति। तस्य
नित्यकालस्य तद्यथाति मा यज्ञमानं तमो विद्यन्मार्जनो मो इमा: प्रजः: मा
Caturhotṛ-formulas.” Therefore one should make offerings with the Caturhotṛ-formulas. Hereafter there would be no defect of number of days in respect of Ekāhas.

Now the expiation in respect of the Savaniya oblations. If an oblation has a bad smell, one should abandon it, prepare a new one and offer. Of one should cleanse it with hot water, put down, bake again and offer. Even then if it has a bad smell, he should abandon it, prepare a new one and offer. A similar expiation should be for the Savaniyapuroḍāśas. Similar for the Sāṁnāya oblations. If one misses a Stotra or a Śastra or a response, he should offer two Mindāhutis and employ (the missing one). If one misses a single Stotriya, or a hymn or a verse or a verse-half or a response, he should offer two Mindāhutis and murmur (the graha-formula). He should restrain speech from the introduction of the Stotra up to the offering. If he releases speech, he should murmur a verse addressed to Viṣṇu. If after having caused (the Āgnīdhra) to announce he releases speech, he should murmur the verse addressed to Viṣṇu, “O Viṣṇu, thou art the nearest to us ....” He should again cause to announce and then make the offering. In the event of a missed utterance, excessive utterance, repetition, a defect or any other deficiency, one should, besides the prescribed expiation, offer two Mindāhutis. In all instances (of deficiency) Mindāhutis constitute the body of the sacrifice, so is it said. Therefore it is esteemed by all teachers.

XXIV.5

If Soma (-fluids), offered and not offered, come into contact, one should take out embers from the Āhavaniya towards the north, and offer them on them with the verses, “O Indra-Agni, you are the keepers of the proper time of the sacrifice and of the visible. Do you be satisfied with the offered and non-offered Soma.—O Indra-Agni, do you be aware of drink and enjoy the offered and non-offered Soma, svāhā.”¹ He joins to the normal formula for the partaking of Soma the verse, “Let not the darkness reach the sacrificer, nor the priests, nor this progeny, nor the one who has drunk this mixed up Soma.”² The same expiation holds good if goblets offered by some one have come into contact with the goblets offered by others, or if one pours Soma into the one already taken. The same expiation holds good if the priests chosen by one are mixed up with those chosen by another, or the initiated ones are mixed up with others who are initiated (for a different purpose) except in the Vṛātyastoma and in a Sattra. If rain showers over the pressed Soma, one should make offerings with the two verses, “Even a learned is not aware of the goal where the

1. TS III.1.10.3
2. TBr III.7.8.3
य: सोममिम पिवात्सः सृष्टुमुनयं कृतांति। अथ यद्यन्युष्टाश्रमसा अन्यहुः: ससंसृज्येरः सोमेव वा सोममभिग्निहीयादित्येतदेव। अथ यद्यन्युष्टा ऋतिजो उन्युवैः। ससंसृज्येरः दीक्षितस्त्रा सृज्येरः सृज्येरः दैवीक्षितान्यं क्रान्तस्तो-मातस्त्रायेत्येतदेव। अथ यददुत: सोमो उष्मिकृष्यु तद्दिष्टां प्रत्यस्मै पिपीषुत्क्रियेताभ्यासः सुवाहुः हुत्वा तत्स्य नित्य्यभक्षणमा नुवर्तती नुआन्तः-महागादिन्दोरित्वा इत्यताः। तस्य त इंद्रविन्द्रेण प्रेतस्य मधुमर उपहृतस्योपहृतो भक्षयामिति। अथ यददुत: सोमे यज्ञमानो ग्रिष्णक्त भयं वागच्छेतस्वर्णित हविकृष्णि पात्राः समवधाय द्रोणकलशे योमे गुहामाज्यं पशु-निश्चयं-स्मिल्ये कार्यात्म जुहुद्या जेवा येवासिद्ध भागघेयं बमूख येन्त्र प्रयाजा उतानूर्या ज। इंद्रक्षेण भयो वरूणाराजः वृहिदोवासः देवेश्वर्यः स्वाहेति हुतात ऊर्ध्वतं पौत्रोत्ति कर्म प्रतिप्रेदोताभ्येवा पुनर्येत। जीर्णस्याश्च कार्यास्त्रेष्वेश्यामात्मयागिश्वसमारोपणं विधात इति। आत्मं निमास्माश्च विस्त्रणु न खदेत्र चिपेश्वरपार्श्वायां श्यायां शयीत नाप्तु निमाजेत्र मेघुः ब्रजेतः ब्रजेत्व कार्यायां पिबेत्वार्धां लेवेश्वरपार्श्वायां शयीत नैवायु निमाजेत्र मेघुः ब्रजेत्वार्धातिः। प्रक्षेपिताधपाणिः आचम्य प्राप्तमुख उपविन्ध्याग्रिस्तोत्तथा जुन्त्रात्म्र व्रत्तित्वा तृप्तिनां भूयो वृत्तेत्रप्रजापित्व मनसा ध्यायिनि। एवं ग्रेबोपासीता शरीरविभोषणात। ॥ ५ ॥ चतुर्थ:।

अथ वै भवति यथा वै पुनः जातो प्रियतां एवं वा एष प्रियते यस्याग्रिशुध्यी उद्धायिति। यज्ञिन्मन्यं क्षुर्यदिन्तिहायां शास्त्रावस्थमस्म जनयेत्। स एव वनः पशुध्यः। सवहेवेत्र योनेर्जनयति नास्मै भ्रातृवं जनयतीति ब्राह्मणः। उर्फः श्रेद्येश्वरदास्य भ्रात्र प्रवेश्योखासः शक्रुत्यस्तनेन परिलिप्य पुरुस्वेत्रां प्रवृज्य परिदयाहितिषाम वृक्षवाक्ष्यानाम: सुवानुविभिर्बिन्ह। जुहोति सुवर्णम च: स्वाहा सुवर्णकः। स्वाहा सुवर्णम शुक्रः। स्वाहा सुवर्णम
dead reaches and from where he again meets the living. Rotating thrice like the chariot of the universe, a living being does not die (ultimately); he lives (again).—O Soma, do thou be restored for one desiring to consume thee, knowing all things ready to help, striving and not staying behind.\textsuperscript{3} He joins to the normal formula for consuming Soma the formula, "Soma has known Soma, Indra has consumed Soma. O Soma, acquiesced, I partake of thee, acquiesced, sweet and drunk by Indra."\textsuperscript{4} If, after the Soma has been pressed, the sacrificer expires or he meets with a calamity, one should collect all oblations into a pan, the Soma into the wooden trough, the clarified butter into the ladle, and the (cooked) organs of the animal into another one, and offer all at once with the verse, "To those gods among whom Indra is the seniormost and of whom Varuṇa is the King and Agni is the Hotr who has all this as their share, to whom Prayāja and Anūyāja offerings are generally made, (these oblations are offered) svāhā."\textsuperscript{4} Then one should commence the funeral rites. When the calamity is over, one should again perform the sacrifice. For one who has become old and is incapable of offering the Agnihotra, consigning the fires within oneself is prescribed. When the fires are consigned within oneself, one should not eat, nor should he drink, nor should lie on an upper bed, nor should dip into water, nor should have copulation. One may eat, drink, lie on upper bed; but he should not dip himself into water and should not have copulation. Having washed his hands and feet, he should sip water, sit down facing towards the east, take with the Agnihotra-formula Vrata-milk in the quantity prescribed for the Agnihotra-offering, and meditating upon Prajāpati, drink additional milk. In this manner he should continue his worship until the fall of the body.

XXIX.6

It is indeed said, "Just as a son, (lately) born, dies, similarly one dies whose fire maintained in the cauldron becomes extinguished. If he produces fire by churning, he would break (the ritual); it will bring him hostility. (Therefore) the same fire should be rekindled. Thus he creates him from his own womb. He does not bring him hostility." So says the Brāhmaṇa.\textsuperscript{1} If the fire in the cauldron becomes extinguished, one should cast the ashes into water, besmear the cauldron with cowdung, rekindle it, add fuel and render it capable of admitting oblation and offer spoonfuls around with the formulas. "To Ghrama like the sun, svāhā; to Arka like the sun svāhā; to Śukra like the sun svāhā; to Jyotis like the sun svāhā; to Sūrya like

3. TBr VII.10.3
4. TBr III.7.10.4
1. TS V.7.5.1 cf. VādhiŚŚ VIII.50.20; ĀpŚŚ XVII.20.16
ज्योति: स्वाहा सुवर्ण सूर्य: स्वाहेति। अर्कवतीभ्यामकसमिधावभ्याद-
धातर्क: पवित्रं पवित्र्मको रजसो विमान इति द्वारभाम। दुर्गकुलायप्रभृतिना
कर्मणा प्रतिपद्येता कृष्णाजनवाचनात्। अथ वै भवति तमो वा एतं
गृहाति यस्यानग्रिःश्रुयं उदायति मूलयुस्तम: कृष्णम वासः। कृष्णा
हेतुनुस्किष्णेति। कृष्णम वासः कृष्णां देनुं शतमानं हिरण्यमिति ददाति।
तमसेव तमः मृत्युमपहर्ते। अथो तेजो वै हिरण्यं तेज एवात्मन्धत इति
ब्रह्माणम्। अथ यद्यासर्वदी शिक्षमार्गवा वा दहलह वैश्वानरीसि: समिद्वे
स्थवद्धध्यादैशान्तरो न उत्तेयतेतहनाश्चेव। अथ यदि वस्तीविरिकलशः
पानेजन एकधनः: कुम्भेष्टकाः कथनेश्वकाः परासिध्येश्वर्यूपो वा भिन्नेत
रणना वा छिछेत चायालां वा भिन्नेतौ हुम्बरी वा भिन्नेत ग्रावा वा भिन्नेत
श्रीकलशो वा दीर्घतान्यद्वा यस्य दारुमय मृत्युमय वा पात्र भिन्नेत तत्स्वेनैव
यजुः स्व आयत्वे निधायोथधायाभिमन्त्रित्वे भूरायुमें धारयत प्राणेः
में धारयत प्रजाः में धारयत पशुमें धारयत मा म आयु: प्राणाः: प्रजा: पशवः
परासिध्येश्वरीश्च। अथ यदि दारुमयं पात्रमहावानीयं शुप्रहरेत�। अथ यदि
मृत्युमयमित्व: स्थवद्धध्यादैशामाण्याता मातरमन्यात। भूवास्म पुत्रे:
पशुभिः नो देहां स भिदायतमिति। || 6|| पद्भः: ||

अथातो स्प्रिहोत्रस्य लोकिकिविविधः व्याख्यास्याम:। पुरास्प्रिहोत्रा--
धार्मिकत्वाम्बरण्योग्निन्योसामारूपन्त्वं ते योगिरुहविश्व इति। अन्तर्वेदार्थोः
निधाय लोकिको अत्री जुः जुः जुः। सायमुद्धरति। सायमाहृतिः हृतवा।
पात्रसदृशरति। प्राताहृतिः हृतवेति विज्ञायते। अप्रात् स्प्रिहोत्रं चतुर्मिल्लुप्ते
the sun svāhā."\(^1\) He puts on the fire two fire-sticks with the Arkavatí verses, "The sun, the purifier, traversing the midregion, purifies all beings belonging to the gods. (Thereby) the heaven and earth, being harmonious and full of sap, yield sweet water. —The sun, the purifier, traversing the midregion, purifies all beings belonging to the gods. May we attain the lustrous heaven, the great glory and stability on the earth."\(^2\) He should commence the rite beginning with the procurement of cobweb and ending with making the sacrificer recite the formula pertaining to the skin of black antelope.\(^3\) It is indeed said, "Darkness catches hold of him whose fire in the cauldron becomes extinguished. Death indeed is darkness. A black piece of cloth and a black milch-cow are the Dākṣiṇā."\(^4\) The sacrificer gives away a black piece of cloth, a black milch-cow and a hundred Mānas of gold as Dākṣiṇā. "Through darkness he drives away darkness i.e. death." "Moreover lustre indeed is gold. He holds lustre itself within." So says the Brāhmaṇa.\(^4\)

If the stool or the sling or the chamber is burnt, he puts fire-sticks on the fire with verses addressed to Vaiśvānara Agni with the eight verses beginning with "May Vaiśvānara Agni come to us with favour from a distance."\(^5\) If a pitcher used for Vasatīvarī waters or the vessel used for keeping the earth of the footprint of the Soma-purchasing cow, or Ekadhana pitchers employed as bricks or burnt out bricks spill out or are cast away, if a sacrificial post breaks off or if a cord is cut off, or a top of the sacrificial post is broken, or if the Andumbarī post is broken, or if a pressing stone is broken, or if the wooden trough has a crevice or if any wooden or earthen sacrificial implement is broken, one should keep it in its place or near with the relevant formula, and recite over it the formula, "bhūḥ, do you hold my life, do you hold my vital breath, do you hold my progeny, do you hold my cattle; may my life, vital breath, progeny and cattle not be cast away." If it is a wooden implement, he should throw it on the Āhavaniya; If it is earthen, he should throw it into water with the verse, "Earth has gone to the earth; mother has gone to the mother. May we grow with sons and cattle; may one who hates us be torn."\(^6\)

XXIX.7
AGNIHOTRA

Now we shall explain the rite of offering Agnihotra on secular fire. Before the (time for the) Agnihotra fires are consigned into the kindling woods from the

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2. TBr III.7.9.9
3. cf. BaudhŚŚ XII.12-14
4. TS V.7.5.1
5. TS IV.4.12.5
6. ŠaḍBr XVI.20; BhārŚŚ III.18.6
होमोपलस्थानन्तरपूर्णमात्वीरिति। तनुसमत्वेष्टवेश्वरा दर्शपूर्णमालाभ्या यजेत। संज्ञितेः विच्छन्नप्रायाृतिः। ॥ ७ ॥ पश्चिम। ॥

अथापञ्चग्रिहोत्त्राणाः समासः। तद्यथा राज्ञ्विभ्रमो व्याधयो ध्वनिगमनं गुरुकुलवासो देशकालद्रव्यानुपपत्तिस्वेत्रेयोगो यासु विबाहत इति। तस्य कः कर्मणूपक्रमो भवतीति। काम पूर्वसंहः वापराहः वाणिज्योत्त्रेविषयं वा प्रसिद्धं वजमानस्या प्रवाससात्। प्रवतः प्रतिपदिसायंचतुर्वशचतुर्गृहीतानि गृहाति सोपवसंधे पार्व्यन्त्वा प्रसिद्धं सर्वं समझितानि कर्म।

मनवःश्रैवकत्वस्त्रस्थाप्य सायमग्रिहोत्त्राणि हुत्या प्रातर्प्रिहोत्त्राणि जुंहुयात्। सायमपुनः प्रातःपर्वर्गः। काले पार्व्यन्त्ययजेत। नोधर्वं पान्त्रिकात्समासो

न प्रसिद्धेनाश्रद्धासन्य। अथापञ्चाहरन्ति।

अश्रुः परमः पापमा पापमा ह्राष्टानमुच्छते।

अश्रुःश्रैवक्तः धर्मं लुस्त्रहम्ः धर्मः स्मृतः। ॥

श्रद्धयाः श्रुत्यते बुद्धः। श्रद्धयाः श्रुत्यते मतः। ॥

श्रद्धयाः प्राण्यते ब्रह्म श्रद्धा पापप्रणाशिनी।

तस्माच्छुद्धाधानेनभवस्यक्षेपन संपत्ते काले तन्त्रपल्ल्या यजेत। एवं लौकिकप्रयोगं एवमहुतं एवं विद्यपराष्ठे च। अथापञ्चाहरन्ति। न वृथाश्रीहुस्त्रेयेवत्वानायत्सु। तीर्था वा एष्टे देवानां यो स्मिर्यौहस्यस्य इति।

तस्माच्छुद्धाधानस्त्रप्राणाश्चर्चितः। अन्यान्त्रापि।
Gārhapatya with the verse, "This is thy natural birth-place...." One should keep the kindling woods within the altar and offer (the Agnihotra) on the secular fire. In the evening one draws out fire (out of the Gārhapatya). After one has offered the evening Agnihotra (that fire is rendered secular). In the morning one should draw a portion (out of the Gārhapatya). After he has offered the morning Agnihotra (that fire is rendered secular). So is it said. Now (the vow of) the Agnihotra becomes violated through the (missing of) offering, prayer, ordinance and the performance of Full-moon and New-moon sacrifices. Having performed the Iṣṭi for Tantumant Agni, one should commence performing Full-moon and New-moon sacrifices. The expiation for the missing performance comes to an end.

XXIX.8
AGNIHOTRASAMĀSA

Now the collective Agnihotra-offering in adversity. For example, disturbance common to the whole country, diseases, journey, living at the teacher's house, unfavourable conditions regarding place, time and materials, and such circumstances in which there is non-availability of other things, what is the procedure of the contingent rite? The procedure, as prescribed, may take place in the morning or in the evening or at the time of the Agnihotra until the sacrificer's being away on a journey. For the sacrificer going on a journey one should take fourteen four-spoonfuls in the evening of the Pratipad or on the Parvan-day joined with the Upavasatha. The entire procedure beginning with the taking up of a firestick is as prescribed. He should consequently recite the formulas in the specific number. After having offered the evening Agnihotras, he should offer the morning Agnihotras. The beginning is to be made in the evening and the conclusion in the morning. At the proper time one should perform the Parvan-sacrifice. There should be no collective offering over and above a fortnight; not for one having no faith through attachment. It is said, "Absence of faith is a great sin; ignorance is also said to be a great sin. through ignorance the ritual-practice is violated. One whose

1. TBr I.2.1.16
I have considerably changed the text on the basis of variants recorded by Caland.
2. The Full-moon or New-moon sacrifice as the case may be. The printed text pārvaneṇa is to be read as pārvanena.
3. Caland reads prasaṅgenāśraddhānāsya. It should be read as prasaṅgenāśraddhānāsya.
येके विशेष लघुवो यत्रवन्त्रोपलक्षिता: ।
तैः कर्मसंस्तरे कुर्याववायोपेतं यथा भवेत् ॥
स्वशास्त्रे विद्यमाने यः परशास्त्रेण चतुः ।
भूणहत्यासमं तस्य स्वशास्त्रमवमन्यत: ॥
अर्षेयस्य स्वशास्त्रस्त्र प्रदेशास्तवृत्ते: समा: ।
कर्मणां प्रविचारार्थामापत्तु च समापुष्यादिति ॥ ८ ॥

यथो एतत्सो उपरिमयश्च । प्रवसित च संवत्सरमिदानवसाहित्य:-
विशेषाः ज्यायामात्योरसाहित्यम् योगिरमेवोदमुक्त। भवते । विज्ञायते चार्यो च एष आतमो यत्तर्थीत। अथ यदि प्रवसित यजमाने पत्या: प्रवासनिमित्तः
स्वात्त्रदीर्घातोष्टीयः हृत्वस्थवर्षः समारोपयदयं ते योगीन्धीत्य इति। यत्र
गच्छत्त्रानो हरेत् । तत्र प्राप्यात्रि मधिला विहारं कल्पिताः गार्हपत्य
आज्ञं विलयोऽपूर्य सुचि चतुर्गुर्गृहीं गृहीत्वाहवनो संतनो जुहोति मनो
ज्योतिर्भुषात्मायं विच्छिन्तं यज्ञं सममं दक्षयति। या इत्या उससो निम्नुच्छ
ता: संदर्भमेव हविषा पृथिते स्वाहेति। अथाप्रदेशग्रह्यसुतमेव पुरोषारश्मयकपालं
निर्विष्टी सर्वं दक्षिण ददाति । सा प्रसिद्धेष्टि: संतिष्टो। अथ यदि
यजमानक्षेत्र रही चोभो तेवं निन्त्रामेऽति ग्राम्यते प्रामसमाने वा वसतो
ritual-practice is violated is considered a lowliest person. Intellect becomes pure by faith; the faculty of thinking becomes pure by faith. By faith the divine bliss is obtained; faith destroys sin. Therefore a faithful person who is without attachment should perform the Tantumati Īṣṭi at the appropriate time. This expiation is applicable also to the offering on secular fire if offering is not made, and to the deficiency of action. It is also said that one should not extinguish the fires without any reason, nor in the absence of a calamity. One who extinguishes the fire is the killer of a heroic son of gods. Therefore in the case of a faithful person having no occasion (on should observe the rule). Elsewhere also whichever options have been prescribed in different contexts, one should adopt them in connection with the ritual in a manner which would be right. Whoever follows other injunctions when one’s own injunctions exist—in his case the disregarding of his own injunctions is tantamount to infanticide. The instructions of one’s own traditional injunctions are equal in value to (those in others possessing) equal merit. Therefore in emergencies one should resort even to the instructions in other injunctions for the determining of the ritual.

XXIX.9

As for the contingency that one who has set up fires goes on a journey for a longer period, (the limit however is that) he does not go on a journey for a period longer than a year. This is said in general about the Āhitāgni husband and wife. It is said in the Brāhmaṇa, “Wife is indeed the half of self.” If while the sacrificer is on a journey, his wife is also required to join him, the Adhvaryu should make an offering to Vāstospati Agni, and consign the fire into the kindling woods with the verse, “This is thy natural birth-place ....” Wherever he has to go, he should carry (the kindling woods) in a cart. Reaching the place, he should churn out fire, spread out fires, melt clarified butter over the fire, purify it, take four spoonfuls into the ladle and offer on the Āhavaniya the Saṁtanī offering with the verse, “May mind rejoice in the light ...” He then offers a cake on eight pashers to Tantumant Agni. He gives away a potful of paddy as Dakṣinā. The Īṣṭi comes to a close as prescribed. If the sacrificer and his wife both go out and camp on the outskirts of the village or outside the border of the village, the Agnihotra would be violated. He should then perform the entire rite of setting up of fires. While carrying the actual fires, one should not breathe over them. If one breathes over, the fires would become secular.

4. The instrumental śraddadhānenā’prasāṅgena is defective.
5. The genitive śraddadhānasya’prāsaṅgikasya cannot be explained.

1. TBr I.2.1.16; BaudhŚŚ II.16
2. TS I.5.10.1; BaudhŚŚ III.14
ग्रीहोत्रमेव लुयेताविकृतमचन्यायेः कुर्वीत्। अग्रीन्द्रतो नोच्छु–
सेयुर्यदुत्त्वांसुभग्रासं नालिकका: संप्रचेतस्। अनो विना समारूढेष्वग्रीषु
नाद्रिये वास्याप्रसे सर्वनिर्देशं नात्॥ ९॥ सत्तमः॥

अथ वै भवति सर्वमा एषो ग्रीष्मिकाप्रवेशं यो ग्रीष्मिकावधाय
ब्रतमुपैति स यदनिः प्रयायादिति। स यदनिः प्रयायास्वभवति तदाह्रं पत्य
आज्ञविलाययोत्तृत्व सुचि चतुर्ग्नात्ति गृहीलच्चवनीये जुहोत्त्वावर्षभे
यजमाने तुभ्यं ता अत्तस्तमाति। यो ग्रीष्मिकावधाय ब्रतमुपैति स
यज्ञविहायीति तत्परस्तात्मयायायात्। यस्याहिताग्रेरग्रीष्मिकायायायि
यावच्छमया प्रविष्येद्यदि तावदपक्षायेतं संभरेर्दिं त एकं पर उत
एकमिति। संभृत्यानप्रहरेरग्रीहोत्रकालेषु वान्येषु वा। यदि
पार्श्वरामकप्षायेद्नप्रयायावस्यादिति। अनुप्रयायास्वेत्यदत्रैवावस्येतं
वोहासयेशु:। ओषधीया एतस्य पशुपाये: प्रविष्यति यस्य हविषे वत्सा
आपाकृता ध्यायति। तान्युहुहानाथायाम्न हविषा यजेत। यत
दुहाताद्वस्यत्तिरियतुः। वायत्न यवामु निर्विधित्यशैतेषा दोहित्यवा
तस्मिन्नेव आनीय ग्रीहिप्रभृति सिद्धस्ित् ऊर्ध्वमूः। अथ यस्य सायं दुम्भः
हितार्थात्मापृथवित्राय ग्रीहिनिरुपयोवस्येति। निर्विधिपणं कर्म कृतां
श्रो भूत आग्रेन प्रचर्यं द्विप्रयेचृतस्तातां सत्तुर्वत्राः। अथ यस्योऽभयाः
हितार्थात्मापृथवित्रां पञ्च्यारामोद्यन्तिपदायिति। प्रकृत्या वा निर्विधेच्छारेण
One should not resort to consigning the fires into kindling woods unless he has to use a cart (for the journey) by analogy that one undertaking a sacrificial session does not consign fires if he has to halt at a distance of a throw of the yoke-halter.

XXIX.10
MISCELLANEOUS

It is indeed said, “One who observes vow after having added fuel to the fires, places all his desires with Agni. If he goes on a journey without having performed the Ištī ....” When he is going on a journey without performing the Ištī (on the Parvan day), he should melt clarified butter over the Gāhapatya, purify it, take four spoonfuls into the ladle and make an offering on the Āhavanīya while the sacrificer has contacted him, with the verse, “To thee the best of Aṅgirasas all folks with their fair dwellings, O Agni, have turned severally to gain their desire.” If the fire becomes extinguished after one has added fuel to the fires and has then observed vow” this is already explained. If the fire of one who has set up fires spills out up to the distance of a throw of the yoke-pin, one should collect it with the verse, “This is thine; that is thine; with the third luminary do thou set down thyself. Setting down thyself, do thou be comfortable for thy person in the highest dear abode of gods.”

Having collected, he should put it back at the time of the Agnihotsa-offering or at any other time. “If it spills out beyond that, one should follow it and halt there.” He should follow it and halt there. He may optionally remove fires there where he halts. “The milk of the sacrificer returns (back) to the plants and the cattle for whose oblation the calves separated from their mothers suck their mothers. If one milks them, he would be offering stale oblation. If he does not milk, a limb of the sacrifice would be broken. One should offer gruel to Vāyu.” He should cause (one) of the cows to be milked, and add water to that milk. The procedure beginning with the pouring out of paddy is as prescribed. “One whose oblation namely the milk milked in the evening becomes spoilt, should pour out paddy for Indra and wait.” Having finished the rite ending with the pouring out, he should, next day, offer first to Agni and then to Indra. He should offer that cake in the place of the hot milk. “One whose both the milks become spoilt, should pour out five potfuls of paddy for cooked rice.” He may pour out at random or by means of the Śārāva pot. “He should pour out four pots.” In this case he should pour out by means of a pot, not

1. TBr III.7.1.1
2. cf. BaudhŚŚ XXVII.5
3. TBr III.7.1.3, 4
4. TBr III.7.1.7
वेति। शारवपरिमाणार्थेः शारवमिति वदन्तः। चतुष्पात्रं निर्विपदितिः। अत्र पात्रामेव निर्विपदेत् न प्रकृत्या। प्रसिद्धभाष्यस्य प्रचर्यं ध्रुवं प्रचरेत्।
सांतायनस्यानि कृयाः। यस्य ब्रह्म सहन्तपत्यनालम्भका भवति तामप्रसूत्यम्।
तामप्रसूत्यम् यजते। सर्वेणेव यज्ञेन यजते। तामिद्रां प्रभृत्यतामूलः
हस्तस्मीत्यूककाल उपगमनमद्वाग्न्य-वाधायनप्रभृत्यप्रसूत्यम्। यजते।
तथे काहानां॥ १० ॥ नवम्॥
अथ यद्रोहशपस्तम् तु तथार्गेषयेष्येष्यहः सु वा। अथ यथेष्ये पर्यवेते
गोमृत्रेणोणादकमिश्रेण लोहितं छिन्नात्तेयस्युक्तः प्रशाल्यम्।
दर्भपुडळेले। पवयतीति। विजायत आपो वै दर्भसैहिः स्वाता भवतीति।
विजायते ब्रह्मदेवायेऽहे वर्षा प्रतिमुच्यते। तस्मादविनिमाने तेषाम्
स्मृतेदिति। अथ सूतिकाया दशाहेष्ये पर्यवेते यथाप्राताः शौचं कृत्वा परी
कर्मसु योजयेत्। तत्कर्म पुनः ब्रह्मचारी वा कृत्वा। तन्मनं यजमानो
जपेदेशा पत्रीकुशली यदि स्वादेवमेव कार्येदिति। अथ यदि सांतायने
यथेष्ये पव्रूत्तायाः पयो न स्वादेवं केन चिद्यायेन किंचित्यो वोहित्वादिः
संसृत्य प्रचरेत्रैवायन्याय आनी यूर्तसैव ततः प्रायत्निति। अथ यदि
सोमाधानमार्थम् पुरा दीक्षायाया अनालम्भका भवति नागिहोत्रं जुहोे
ति। यथेष्ये पर्यवेते उपयुक्ताश्रयुत्ति सिद्धमत ऊर्ध्वस्य। अथ यदि पुरा
ब्रजदोहनादानालम्भका भवति यहं हविष्यमेत्र्यात्। यदि व्रते दुर्गे
हविष्यमेव। ब्रजमपो शश्ववहरेत्। यथेष्ये पर्यवेते गोमृत्रादि सिद्धमत
ऊर्ध्वस्य। अथ यदि पुरा प्रवर्ग्यस्य न प्रवृत्ताश्रयात्। हविष्यप्रभृति यथाप्रातः
at random. Having first offered to Agni, he should offer to Indra. He should deem (the cake for Indra) in the place of Sāṁnāya. 4 "The sacrificer whose wife enters the period of menses on the day of vow, should keep her away and then perform the sacrifice." 5 He should keep her away and then perform the sacrifice. "He indeed performs the whole sacrifice. Having performed the sacrifice, he should invite her with the verse, "I am this, thou art that; I am the heaven; thou art the earth; I am the Sāman; thou art the Rk. Come, let us two be united, place the seminal fluid for obtaining a male child for the abundance of wealth, for possessing good progeny and manliness." 6 This is the formula to be recited while approaching her after the period of menses. He should keep her away from the adding of fuel to the fires onwards and perform the sacrifice. (He should do similarly) in respect of the Ekāha sacrifice.

XXIX.11

What is applicable with regard to the Dikṣā and Upasad days is also applicable in the case of Ahargaṇas and other days. After three days have passed, one should say to her, "Do thou remove the blood by means of cow’s urine mixed with hot water." After she has taken bath, he should purify her with bunches of Darbha-blades. It is said, "Water indeed are the Darbha-blades; she becomes bathed thereby." It is also said, "She remains assuming the appearance of the murder of a brāhmaṇa." Therefore she should not gaze at the oblation nor should touch it. Now if she has delivered a child. After ten days have passed, one should achieve cleanliness as prescribed 1 and introduce her to her duties. (Until that) her son or a bachelor should act for her. The sacrificer should murmur her formulas. If she is not feeling well, one should arrange similarly.

If there is no milk while a cow is being milked for Sāṁnāya or Gharma, 2 one should make her yield a little in some way, add water to it and offer. One should not serve the purpose by procuring another milk. This is the expiation therefor. If the sacrificer’s wife enters the period of menses before the Dikṣaniyeṣṭi in the conjunction of setting up of fires and the performance of a Soma-sacrifice, one should not offer the Agnihotra. After three days are over, one should commence the procedure with Apsudikṣā. 3 The subsequent procedure should be as prescribed. If she

5. The printed text needs to be modified here and there on the authority of manuscripts.
6. TBr III.7.1.9
1. Namely, the murmuring of the relevant verse, cf. Baudhāyana ŚŚ XXIX.10.
2. cf. Baudhāyana ŚŚ IX.9
3. cf. Baudhāyana ŚŚ VI.2
शौचं कुत्ता गोमूजादि सिद्धमत ऊर्ध्वम्। अथ यदि प्रवृत्ते स्नातम्भुका
भवति हविष्येव। तदहः संस्थाय स्यहे परऽवेदते गोमूजादि सिद्धमत
ऊर्ध्वम्। अथ दीक्षित वाचं यच्च वन्य वाचं यच्च पति वाचं यच्छेदिति
संग्रहदेक्ष्ये स्नात्मणालम्भुका भवति सिद्धमवबृहात्कृत्वा त्र्यहे परऽवेदते
उवभृतमवयन्ति। सुत्ये उहि मार्जलीये सिकतोपसे परिश्रित्यो-
पविशोत्। अन्येष्यहः सु पविशालायामेवोपविशेषत्प्रायवंशं न
प्रप्रेषेत। II ११ || दशम: ||

अथात्: प्रायश्चितसमुच्चयं व्याख्यायाम। सर्वत्रानादिष्टेः मनसस्वती
मिन्दाहुस्ति व्याहत्यो होता इति जुध्यात्। सर्वेष्वनात्तरेः मिन्दाहुस्ति।
पितृयज्ञरोपे सतहोतारमिति जुध्यात्। अथ यद्यग्न्याथे यथा
पर्युपत्तरभ-प्रत्येक: पुत्रस्वादित्या रूढः वसव: समिन्द्रतामित्येतया सुवाहुस्ति
हुल्या लौकिके उः गृहाणि कर्माणि प्रमुखेत्। अथ यद्यार्थावशोष्येताथ
यदि ब्रह्मादनिको धारित: स्यादौपासनवस्यात्। तथोद्वृत्ते पाकादूर्भ
ज्यादीश्य जुध्यात्। अथ यदि गार्हित्यस्तमाहितमादित्यो भृदियादापदित
enters the period of menses prior to the milking of Vrata-milk, she should eat the food obtained from the oblations. If after the Vrata-milk has been milked, she should eat food obtained from oblations. One should throw the Vrata-milk into water. After three days are over, the procedure beginning with the cow’s urine should be as prescribed. If before the Pravargya, one should not start the procedure of Pravargya, the rule of eating food obtained from oblations should be applied; one should achieve cleanliness as prescribed; and the procedure beginning with the use of cow’s urine should be as prescribed. If she enters the period of menses after the Pravargya, she should eat food obtained from oblations; one should conclude the procedure of that day, and after three days are over, the procedure beginning with the use of cow’s urine should be prescribed. If she enters the period of menses from the time of the call to cause the milk from one udder to be milked until the call “O Initiated, do thou restrain speech, O thou to be served with the Vrata-milk; do thou restrain speech; O sacrificer’s wife, do thou restrain speech.” One should go through the procedure upto the Avabhṛtha. After three days are passed, they proceed to the Avabhṛtha. On the pressing day she should sit down enclosed on the Mārjāliya mound covered with sand. On other days she should sit in her chamber; she should not enter the Prāgyaṃśa shed.

XXIX.12
PRĀYAŚCITTASAMUCCAYA

Now we shall explain a group of expiations. Where no specific expiation is mentioned, one should offer offerings with Manasvati, Mindāhuti, Vyāhṛtis and Hoṭṭi-formulas. In all violations of the vow one should make offerings with Mindāhuti. If the Piṇḍapitryajña is missed, one should make an offering with the Saptahotṛ- formulas. If at the setting of fires the whole Aupāsana fire is to be employed, one should offer a spoonful on it with the verse, “O wealth-bringing agni, may the Ādityas, Rudras, Vasus and Brahmans enkindle thee in sacrifice. Do thou get thy bodies promoted by clarified butter. May the desires of the sacrificer be fulfilled,” and should perform domestic rites on the secular fire. If half of the Aupāsana fire is kept back or if the Brahmaudanika fire has been maintained, one should deem it as the formal Aupāsana fire. If that fire becomes extinguished after the oblation is cooked over it, one should make offerings (on the enkindled fire) with Jaya and other (i.e. Abhyātāna and Rāṣṭrabhṛt) formulas. If the sun rises while the

4. BaudhŚŚ XXIX.11 above
5. BaudhŚŚ VI.24
1. TS IV.2.3.4
आर्थ्यान्तसीतनकाल आद्यात्। मध्ये चेष्टिप्रिविनाश अतेदेव। अथ
पतीमूल्यम् विन्देत प्रार्थक्षिणाया अतेदेव। अत उध्वर्भंपरोऽपि उप्रहोऽत्रे
च सोमे चालेख़ुष्ठसिद्धु। सवत्रेषित्ष्ठिशुकौमेषु तावान्मात्र पत्या वा सर्वन्मू।
अथ यदि गार्हस्थ्याःश्वानायात्मायातायातिभिन्नाः प्रेमस्याचेदयुद्विदाह्याः परायस्त्रिते।
अथ यदि पती बहि: सीमाः पुनराधाम्। अथ यद्यात्मनि समारूढं वनत्रं चर्देन रणिविनाशोऽक्त्वो वा भवेद्याधे
यमू। अरणिविनाशोऽनिविनाश उक्त:। अथ यदि ग्राममयादां नर्तानू
वापीनन्तिहरेियेितं आश्रीमन्तिहमानमानं वामेयातामू। प्रवसति यजमाने न
पती प्रवसति नात्र प्रायश्चितमू। भिग्नायभिन्नेद्याहार्याः उष्ट्येिद्या
प्रकृतितत्व आहर्ये पृथगर्णी वा। ॥ १२ ॥
अथ चेष्टेककापाल: परावर्त्ते प्रजापतेवर्त्तनिमनूर्त्वेित्वर्त्वार्थ्युः
स्वस्थाने प्रतिभायेत्। प्रति क्षेत्रे प्रतिभिरामभििधमा विश्रमन्याभिवावृध्द
इतेकृभ्यां यजमाने सुमन्तते। अस्कण्डाही: पृथ्वीमकाणानि
प्राज्ञेति तेताभ्याः सुवाहुति जुह्यात्। सश्रिष्ठेि वैश्वानरकिमिषि निर्वचयेति।
विज्ञायेति च यद्यार्द्धयेते देवलोकमभिजयेति। यद्वक्ष्णा पितृलोकं
Gārhapatyā is not yet set up, one should set it at another time beginning the rite freshly. If the fire becomes extinguished any time inbetween, the same expiation holds good. If the wife enters the period of menses before the giving away of Dakṣiṇā, the same expiation holds good. If she enters the period after that, she should be kept away. At the Agnihotra and in a Soma-sacrifice subsequent to the Avabhṛtha (she should be kept away). In all sacrifices namely the Iśṭis, Animal-sacrifices and Soma-sacrifices (if the wife enters the period of menses, the sacrificer should recite the mantras of his wife) up to the point (up to which she would be away); or he may recite all her mantras. If the sun sets or rises while both the Gārhapatyā and Āhavanīya become extinguished, setting of fires is the expiation. Resetting according to some teachers. If the sacrificer’s wife stays outside the border (of the village), resetting (is the expiation). If one breaks the vow while the fires are consigned within himself, or any of the deficiencies leading to the violation of kindling woods occurs, setting of fires (is the expiation). The violation of kindling woods means the violation of fires. If fires are being carried beyond the village-border or a river, (the sacrificer and his wife) should keep contact with them. If while the sacrificer is on a journey, his wife has not joined him (that is, she is staying at home maintaining the fires), there is no expiation. If the Ānvaḥāryapacana fire, having been procured from outside source becomes extinguished, one should procure it from the very source; or from separate kindling woods.

XXIX.13

If a cake on one potsherd turns about, the Adhvaryu should install it in its place with the verse, “Do thou follow the track of Prajāpati. May we prosper with heroic sons and cattle, with horses and with all kinds of wealth, with progeny and with power. May the gods lead our sacrifice straight.” The sacrificer follows it with the two verses, “I remain in the ruling class, in the nation, among the horses, among the cattle, among the progeny, and in that which exists.—(Of the two heaven and earth) one supports all beings; the latter resorts to the other, I pay obeisance to the heaven supporting all and to the earth.” (The Adhvaryu) should offer spoonfuls with the two verses, “The heaven has dropped (water) upon the earth; the young bull has dropped (seminal fluid) unto the cows, all these beings are dropped; may the sacrifice dropped (that is, offered) procreate.—What is dropped has grown, has procreated; from the dropped grows the strong one. May we procreate from the dropped.” After the parvan is over, he should perform the Vaiśvānarīṣṭi. It is said, if (the cake) falls towards the east, the sacrificer would win the divine world:

1. TS III.4.4
2. TBr III.7.10.2, 3
यत्त्रावसांसी यत्र हन्नुर्युर्दुद्र मनुष्यलोकमिभविष्यते । प्रतिष्ठितो
होत्वा इति । अथ यदि पशुवसद्ध: सोमो वा लुप्ये वैश्नाविशिष्ट
पुनर्ज्ञेत् । सर्व चेतसुत्तममहरतिक्रियामेत् । समन्वर्वा: प्रागुपवेश
नादपविऋषोरसमाण पुनर्ज्ञेत् । सोमन दीक्षितो न देशात्र जुहुत्यात्र पचेछे
जपेदिति । आद्यतां विष्णुवेदित्याहु: । त्रेतोपतं न सायाजापो द्वगाहेत
न वासो जहांत्र रज: प्राववेत् । सर्वं यज्ञानस्यार्थवित्त्वां च यावत्कर्म
ब्रतमुपदिषिति । निर्वासात्मार्थविष्यमन्यत्र विडयते । न महात्म्रां समासो
न सर्वं यज्ञानस्यार्थविस्वात्मान्यत्र सत्ता । सर्वेशु सोमेषु सोमापचारका-
लातिक्क्मान्तार्थिविपर्यायस्यावसमासदिधश्चनेषु चाज्ञातेषु झातेषु च
दोषेषु प्राकृत समिष्टयज्ञान्व आपेक्षायत्वः सर्वार्थशक्तित्वानि
जुहुयात् । जयानित्येके स्वायतानानित्येके राज्यबृहत इत्येके समालोके
मानित्येके छन्दांसीत्येके सौरिमित्येके तनृरित्येके होत्रित्येके
दशात्मकमित्येके पौर्णिमित्येके वैश्नाविरित्येके महायातीतित्येके
towards south, the paternal world; if towards the west, the Rakṣases would attack the sacrifice; if towards the north, the sacrificer would win the human world. One should offer so that it would remain stable.” If an Animal-sacrifice or a Soma-sacrifice is missed, one should perform the Vaiśvānariṣṭi, and again perform it. If the entire pressing day is passed over (one should perform the Vaiśvānariṣṭi and again perform the sacrifice). If the priests, one catching hold of the other (while moving out for the Bahiṣpavamāna chanting on the pressing day) leave the contact before taking their seats, one should conclude the sacrifice and perform again. One who is initiated for a Soma-sacrifice should not give away, should not make any offering, should not cook, should not murmur. He should distribute (food) at the outset, so they say.

One who has adopted the vow should not bathe, should not enter into water, should not leave his garments, should not dip the garment into alkaline water. In all cases they prescribe the adoption of vow by the sacrificer and the priests as long as the ritual is going on. The priests are not allowed to officiate as priests at another place. No combination is allowed in respect of the functions of the high priests. In all cases a sacrificer is not allowed to officiate as a priest except in a Sattra. In all Soma-sacrifices if there occur any faults of bad conduct of Soma, passing over of time, missing (of any rite), reversal, intervention, combination etc. and other unknown or known faults, one should offer Sarvaprāyaścittas. Offerings with Jaya formulas¹ according to some teachers; with Abhyātāna formulas² according to some; with Rāstrabhṛt formulas³ according to some; Amāya offerings⁴ according to some; the Chandas verses⁵ according to some; verses addressed to Sūrya⁶ according to some; Tanu-formulas⁷ according to some; Hāṭh-formulas⁸ according to some; ten formulas⁹ according to some; verses addressed to Puruṣa¹⁰ according to some; verses addressed to Viṣṇu¹¹ according to some; Mahāvyāhṛtis¹² according to some; bhūḥ svāhā, bhuvah svāhā, suvah svāhā, bhūṛ bhuvah suvah svāh svāhā.
व्याहतीर्यये के प्राजापत्यामित्यये के प्रणवमित्यये के सवानित्याचार्य:
सवानित्याचार्य: ॥ १३ ॥ एकादश: ॥

॥ इत्येकोन्त्रित्सः प्रश्नः ॥
॥ प्रायश्चित्तसूत्रं समासम् ॥
to some; Vyāhrtis\textsuperscript{14} according to some; verse addressed to Prajāpati\textsuperscript{15} according to some; Pranava according to some. The view of the teacher (Baudhāyana) however is that one should make offerings with all of these.

CHAPTER XXIX ENDS.
END OF THE PRĀYĀŚCITTASŪTRA.

\textsuperscript{14} bhūḥ svāhā, bhuvah svāhā, svah svāhā.
\textsuperscript{15} TS III.2.5.6
GLOSSARY

अंशु m. (1) a shoot of the Soma plant. Shoots are pressed on a stone; the extracted juice is mixed with water or milk or curds or gruel, and is offered to a divinity in a Soma-sacrifice.

(2) a specific draught of Soma to be offered at the morning pressing in a Soma-sacrifice, whose offering is not attended by the chanting of a Stotra and the reciting of a Śastra.

अंस m. Southern shoulder as well as the northern shoulder of the altar (big or small) in a sacrifice.

अंश m. 1. an axle of a chariot or a cart.

2. The axle of a chariot as a measure, that is, 104 Āṅgulas.

3. a seed of *Terminalia bellerica* used for gambling.

4. a die for gambling.

अगार m.n. a quadrangular shed.

अग्रिचयन n. the piling up of a Fire-altar; a specific sacrificial rite.

अग्रिच्यति f. a piled up construction or a layer piled up with burnt bricks.

अग्रिच्याला f. a shed for preserving the set up fires.

अग्रिष adj. (a sacrificial post or any other thing) erected or standing in front of the Āhavanīya fire or to the rear of the Gārhapatya fire.

अग्रिन्नेत्र n. milk or any other substance offered on the fire in the Agnihotra rite; the Agnihotra rite, one of the seven Havis-sacrifices.

अग्रिन्नेत्रवणी f. the wooden ladle, one cubit long, made on the pattern of the Dhruvā ladle, and being used for offering the Agnihotra.

अग्रिन्नेत्रिन् m. one who has set up the fires and offers the Agnihotra in the evening and in the morning.

अग्रिन्नेत्री f. the cow which is maintained by an Āhitāgni and whose milk is used for the Agnihotra-offering.

आनीघ m. = आनीघ

आय्यगार m. n. a shed for preserving a set up fire or fires.

अद्गुलि f. a finger; used as measure, equal to the length of fourteen seeds of *panicum millaceum*. 
अत्त्वाक m. a priest belonging to the Hotṛ’s group, third in status who is required to recite certain Šastras in a Soma-sacrifice.

अज m. a male goat, the main oblation in an Animal-sacrifice.

अजा f. a female goat.

अजालीर n. milk of a female goat.

अश्र m. a kind of grain, *panicum millaceum*; adj. thin.

अदाएष्ट m. a specific draught of Soma to be offered at the morning pressing in a Soma-sacrifice, whose offering is not attended by the chanting of a Stotra and the reciting of a Šastra.

अधराँणी f. the lower kindling wood made out of the wood of *Ficus religiosa* (Aśvattha tree) grown upon *Prosopis spicigera* (Śamī tree) on which a shallow ditch is made for churning out fire.

अधिदेवन n. a gambling place adjoining the fire-hall of the sacrificer where he and his relatives or friends play the game of dice as a part of the ritual.

अधिरिवणर्तन n. a skin of a red bull spread over two planks of the Udumbara tree (*Ficus glomerata*) fixed upon four Uparava-holes in the Havirdhāṇa shed in a Soma-sacrifice. Soma-shoots are pressed upon a stone placed on this skin.

अधिरिवणफलक m. a plank of the wood of *Ficus glomerata*. Two such planks are fixed upon four Uparava-holes in the Havirdhāṇa shed in a Soma-sacrifice.

अध्यत्त m. one of the four chief priests officiating in a Soma-sacrifice. He belongs to the Yajurveda and makes offerings and carries out other executive functions on behalf of the sacrificer. He functions also in pre-Soma sacrifices.

अन्नुल्लस्शू m. a rib of an ox.

अनद्वाह m. an ox yoked to a cart used in a sacrifice on various occasions.

अनसु n. a bullock-cart used in a sacrifice on various occasions.

अनिष्ट्वद्युध्दि f. a wooden ladle which is not carved out, with flat surface.

अनुवर m. a triad or Pragātha of Rgvedic verses to be recited by the Hotṛ in his Šastra immediately following the Pratipad triad in a Soma-sacrifice.

अनुभृप m. a triad or Pragātha of Rgvedic verses, recited by the Hotraka (i.e. the Hotṛ’s assistant) in his Šastra subsequent to the stotriya triad in a Soma-sacrifice.

अनुवाक्य f. = पूरोनुबाक्या
अनूबन्धया f. a barren cow (or a female goat) to be offered to Mitra-Varuṇa in the concluding part of a Soma-sacrifice.

अनूयाज m. a type of offerings of clarified butter to be made in any type of sacrifice after the invocation of Iḍā and giving away the Anvāhārya cooked rice and other Dakṣiṇās. Also written as अनुयाज.

अन्तःपाल्य m. the rear part (i.e. the passage) of the Mahāvedi.

अन्तर्याम m. name of a specific Soma-draught to be offered in the morning pressing, whose offering is not attended by the chanting of a Stotra and the reciting of a Śastra.

अन्वाहार्यचरं m. the rice cooked on the Anvāhāryapacana fire to be given as Dakṣiṇā in the Full-moon and the New-moon and other sacrifices.

अन्वाहार्यपंचन m. name of a fire deposited in a fire-place lying to the south of the Gārhapatyā fire. This fire is procured from outside or from the Gārhapatyā. Offerings to the Pitrās and certain minor offerings are made on this fire. The Anvāhārya cooked rice to be given to the priests as Dakṣiṇā is cooked on this fire. Also known as Dakṣiṇāgni.

अन्वाहार्यस्थाली f. an earthen vessel in which the Anvāhārya rice is cooked and given as Dakṣiṇā to the priests in the Full-moon and the New-moon and other sacrifices.

अभिधार m. pouring out of clarified butter over the portions of oblation taken into the ladle for offering to a divinity.

अभिधारी f. a cord intended for tying up a calf or any other animal.

अभिधारार्यक्षसा f. a cow whose calf is fed by another cow.

अभिधाराया f. a cow feeding the calf of another cow.

अभ्यज्ञन n. butter used for applying to one’s body.

अध्र f. a hoe made of wood and used for digging earth.

अध्ययण m. a jar used for storing water or any other liquid like Somajuice.

अरणी f. a pair of kindling woods made out of the wood of Aśvattha tree (Ficus religiosa) grown upon a Śami tree (Prosopis spongiosa). A piece of the upper kindling wood is fixed into the churning device; it is held into the shallow ditch of the lower kindling wood and moved around in both directions by means of a cord, and thus fire is generated. These kindling woods are handed over to the sacrificer at the setting up of fires. These are used whenever there is an occasion to generate fire in a ritual.
अर्लि m. the elbow; a cubit of the middle length, from the elbow to the tip of the middle finger; a measure equal to 24 अंगulas (= two प्रादेशिक).

अस्थो f. a variety of burnt bricks used for piling up a Fire-altar.

अर्नकपाल n. a broken piece of a burnt earthen tile lying in a deserted place.

अत्रकार f. a water-plant named ब्ल्यका octandra.

अवानीरदा f. a portion taken out of the इधा. See इधा

अवि m. a sheep, male as well as female.

अस्मिहित adj. (a tree or a branch) struck by lightning; a piece of its wood is put into a fire-place as one of the substances at the setting up of the fires.

अश्वतन्त्र m. a variety of grass, श्र्यक्राम्यः spontaneous; sometimes used for tying up a Prastara.

अष्ठाङ्ग m. a variety of burnt bricks used in the rite of piling up a Fire-altar.

अष्टाङ्ग adj. (a sacrificial post) having eight corners or edges.

असिद m. a sickle of iron or bronze used for cutting grass.

अभन्वित्वन्त् n. a new, unwashed piece of cloth. A sacrificer is asked to wear such a piece of cloth on several occasions.

आयुक्तीत्रि आयुक्तकर m. आयुक्तकर m. a mole-hill, one of the substances to be put into the आहवाणिया fire-place at the setting up of fires.

आग्नीत्रि m. a priest assisting the Adhvaryu. In a Soma-sacrifice he belongs to the Brahman's group and is next to the Brāhmaṇaḥccharins; as one of the seven Hotrs he recites the याज्याः at the Hotraka-camasa offering and at the रुट्रा offerings of Soma at the morning pressing. Also called अग्नीश्वर

आषागन f. a cymbal played by the sacrificer's wives in the Mahāvrata sacrifice.

आति m. a chariot-race which takes place in the Vājapeyā and in the Abhiśecaniya Soma-sacrifice at the Rājasūya. The sacrificer and others particiapte in this race.

आज्ञा n. clarified butter prepared out of cow's milk; a substance very often offered in any sacrifice.

आक्षन n. collyrium to be put into the eyes by the sacrificer and his wife at the initiation in a Soma-sacrifice and on other occasions.
GLOSSARY

अत्रेयः m. a brāhmaṇa belonging to the Atri Gotra to whom Dakṣinā (gold) is first given away in a Soma-sacrifice.

आधवणाय m. an earthen jar in which Soma-juice is collected before filtering in a Soma-sacrifice.

आनुवरपा m. a skin of an ox used for spreading on various occasions, especially over the Soma-pressing boards for collecting Soma-juice in a Soma-sacrifice.

आमिषा f. coagulated milk or sour milk; when coagulated, the milk is transformed into solid portion and liquid portion; the solid portion is called ānikṣā. =परस्पराल्प

आवस्था m. living room.

आवस्था m. the fire formally set up in the living room.

आवश्यक m. the stump of a tree after a tree is cut for preparing a sacrificial post.

आशिर्य n. आसिर्न n. milk for mixing with Soma-juice in a Soma-sacrifice.

आश्रयण n. the call āṭrāvaya or oṭrāvaya or ētrāvaya (“Do thou announce the offering to the relevant divinity”) given by the Adhvaryu to the Āgnidhra in any sacrifice.

आसन्द्री f. a wooden stool woven with threads of darbha-grass used as a seat (for king Soma, sacrificer etc.) cf. राजासन्ती, सप्रासन्ती

आस्थाय m. the space lying to the north of the Havirdhana shed in a Soma-sacrifice. Certain priests and the sacrificer occupy this place while the Bhishpavamāṇa Stotra is chanted by the Sāman-chanters.

आह्वण m. the fire on which the principal offerings and also certain other offerings are made from time to time by the Adhvaryu and other priests. In the usual firehall its place is towards the east. In the Cāturmāyas and the Animal-sacrifice it is deposited within a bigger altar prepared to the east of the normal Vihāra for the Full-moon and the New-moon sacrifices. In a Soma-sacrifice the Āhavanīya is carried forward on the Uttaravedi raised in the Mahāvedi on which the offerings of Soma and other oblations are offered.

आहाव m. the utterance saṁsāvom uttered by the Hotṛ or the Hotaka reciting the Śastra (= Maitravaruṇa, Brāhmanācchaṁsin or Acchāvāka) at the beginning and in between the recital at certain points. At the opening of the Śastra in the midday pressing he recites adhvarya śaṁsāvom, and at the beginning of the Śastra in the third pressing he recites adhvarya saṁsāvom.

आहिताातिनि m. one who has set up the fires ceremonially and has been worshipping those fires following the Vedic tradition.
इथुशलक्षः f. a stem of sugarcane which is employed towards the stirring of the mixture of the flour of parched barley and milk of a cow feeding the calf of another cow at the Mahāpitryajña in the Sākamedhaparvan of the Cāturmāśyas.

हवसून n. a wooden plank to be used for cutting portions of the cooked organs of an animal at an Animal-sacrifice.

हडा f. sacrificial food, portions of all oblations offered to the divinities. These themselves are deemed as a divinity, and are invoked and prayed. They are finally partaken of by the priests concerned.

हडापात्र n. an oblong wooden goblet for keeping the Idā.

हण्डव n. a circular wicker-work used as a support to a pitcher or jar.

हथम m. a faggot to be put on the fire.

हथमप्रवृत्त n. a cutting of faggot.

हथमसंहन n. a cord made of darbha-blades for tying up the faggot.

हष्टका f. a burnt brick of a specific pattern and size.

हष्टि f. a sacrifice having the pattern of the Full-moon sacrifice or the New-moon sacrifice.

हँशा f. a pole or shaft of a chariot or a cart; a measure of 188 Aṅgulas.

उखा f. a cauldron prepared out of earth and burnt. This is used for maintaining fire for a specific period in Agnicayana.

उच्छिष्ठकर m. an earthen mound prepared and located in the Prācinavarnaśa shed towards the east for washing the supporting ladle from which the remnants of Gharma were partaken of by the relevant priests in the Pravargya rite.

उत्कक m. a rubbish-heap located in the fire-hall towards the north.

उत्तरमवभ f. a square earthen platform measuring a span raised in the middle of the Uttaravedi in the Cāturmāśyas, an Animal-sacrifice or a Soma-sacrifice.

उत्तरवेदिद f. a square earthen mound of a specific size raised within the altar in the sacrificial place prepared for the performance of the Cāturmāśyas, the Animal-sacrifice or a Soma-sacrifice. In a Soma-sacrifice characterised by the Agnicayana a Fire-altar of a specific pattern (normally resembling a flying eagle) takes its place.

उत्तराणी f. a piece of wood fashioned out of the tree Ficus religiosa grown upon the tree Prosopis spicigera. A pin of the suitable size is cut out of this piece and is fixed into the device for churning. Fire is churned out by rotating this pin into the shallow ditch of the lower kindling wood (adharāraṇa).
उदकुम्भ m. an earthen pitcher full of water.
उदचन n. a wooden spoon without a handle for taking up Soma-juice.
उदपात्र n. a pot full of water.
उद्गात्र m. one of the four chief priests in a Soma-sacrifice. He is the head among the four priests belonging to the Sāmaveda. He chants his part of each chant in the Stotra in a Soma-sacrifice.
उद्वासानीय खर m. an earthen mound laid down in the eastern part of the Prācinavanśa shed in a Soma-sacrifice. In the Pravargya rite after the Gharma is offered on the fire, the Mahāvīra vessel from which the Gharma was offered is disposed on this mound.
उद्रेक m. an assistant to the Adhvaryu priest, the third in the order, who fills in with Soma the cups and goblets in a Soma-sacrifice.
उपगात्र m. a person assisting the Sāman-chanter in chanting at a Soma-sacrifice.
उपबहुषण n. a pillow employed in the Piṇḍapitryajña rite and also as an article of Dakṣinā to be given away in a sacrifice.
उपमृति f. a ladle made out of the wood of Ficus religiosa resembling the Juhū in pattern and serving as a feeder for the Juhū.
उपवमनी n, f. a big wooden ladle held as a support to the normal ladle. The term also denotes the earth (in some container) held as a support (to the fire being carried forth).
उपर m. the lowermost part of a sacrificial post which is not chiseled and which is buried underground.
उपरव m. one of the four holes made into the ground to the west of the mound for Soma-cups, goblets and vessels in the Havirdhānashed in a Soma-sacrifice. All the four holes are joined to each other at the bottom.
उपला f. upper crushing stone to be used for crushing grains upon the lower crushing stone.
उपवसाथ m. the day preceding the principal offering day of any sacrifice.
उपवेश m. a stick (of Butea frondosa) for stirring embers.
उपवाश adj. lying near, subsidiary (Mahāvīra vessel - BaudhŚŚ IX.2; a sacrificial post - BaudhŚŚ XV.15 etc.).
उपस्थापन n. the support of the yoke of a bullock-cart used while the bullocks are unyoked.
उपस्तरण n. spreading clarified butter into the ladle or any other pot before taking portion of the oblation.

उद्गीत्र n. a wooden mortar for pounding grains.

उष्णीष n. a turban worn by the sacrificer when initiated for a Soma-sacrifice; put as a cover over the Soma plant after it is ceremonially purchased at a Soma-sacrifice.

ऊण्डकका f. a tuft of wool of a sheep; white and black tufts of wool are employed at the purchase of Soma.

ऊष m. saline soil, one of the substances put into the fire-place at the setting up of fires.

ऊषपुष्ट n. saline soil folded in a leaf. The priests strike the sacrificer with such folds when in the Vajapeya sacrifice he climbs down the ladder after having reached the top.

ऊज्जोष m. residue of Soma after it is pressed out. At the third pressing, Soma-juice is extracted out of the residue. The residue is finally disposed of in water at the Avabhrtha rite together with the other implements contacted with Soma.

प्रका f. a bed prepared out of Darbha-blades, offered to the Pitr in the Pinḍapitryajña.

ओदन m. cooked rice of paddy or barley; one of the oblations.

ओदुब्री f. a two-pronged pole of Ficus glomerata to be erected in the southern half of the Sadas. The Sāman-chanters sit down around it and chant.

औपासन m. the domestic fire also known as Smārta or Gṛhya. It is set up by a person belonging to one of the first three social orders at his marriage; it is maintained by him, and he makes offerings on it every evening and morning. He performs all his domestic rites with the help of this fire.

कंस m. a pot of bronze.

कट m. a mat of grass or bamboo.

कठिन n. a specific basket made of bamboo and used in preparing Surā in the Sautrāmaṇi and Vajapeya sacrifices.

कपाल n. a burnt earthen potsherds. A set of such potsherds is used in baking a cake (purodāśa).

कमण्डल m. a water-pot.

कम्भुशूर्प n. a winnowing basket of a specific pattern.
कर्मभ m. an oblation prepared out of the flour of parched barley (or paddy) mixed with curds (or ghee). The oblation is offered in the Mahāpitrīyajña in the Sākamedhaparvan of the Cāturmāsyas and also as one of the five Savaniyapurodāsas in a Soma-sacrifice. Small pots prepared out of its are offered to Varuṇa in the Varuṇapraghāsaparvan of the Cāturmāsyas.

कर्करीका f. a kind of lute played by the sacrificer's wife in the Mahāvrata sacrifice.

कोशिपु m. a bed offered to Pitṛs in the Mahāpitrīyajña at the Sākamedhaparvan of the Cāturmāsyas.

कांस्यपात्र n. a pot of bronze, cf. कंस

काण्डकी समिष्ट f. a thorny firestick.

कारोतृ n. a filter for filtering the Surā.

कारा m. a kind of grass *sachcharum spontaneum*.

कार्पर्य m. the tree known as *Gmelina arborea*.

कुटर m. a stone used for striking upon the lower and upper crushing stones.

कुभ, कुभी m. f. a burnt earthen pitcher used for keeping liquids, water, Soma-juice etc.

कुरूविन्द m. a wild variety of barley.

कुर्णथ m. a kind of pulse, *Dolicos uniflorus*.

कुष m. a kind of grass, *Poa cynosuroides*, commonly used for preparing strainers etc.

कुषा f. a stick. These are arranged as required for counting the chants (*stomas*) of a Stotra by the Prastotra in a Soma-sacrifice.

कूर्च m. a bunch of grass.

कूर्म m. a tortoise, laid down at the bottom while piling up the Citi in Agnicayana.

कृण्तूष m. husk of black paddy (employed in the Kārīrīṣṭi and the Vrāyastoma).

कृण्ण n. the black berry of the plant *Abrum precatorium*.

कृण्णविष्ण f. a horn of black antelope given to the sacrificer when initiated for a Soma-sacrifice.

कृण्णविन न. a skin of black antelope.

क्लीका f. seed of the tree *Pongamia glabra* (used for polishing the Mahāvīra in the Pravargya rite).
क्लीब m. a eunuch. Materials for preparing Surā are purchased from him in the Sautrāmaṇi sacrifice.

क्लोमन् m. a lung, a part of the oblation in an Animal-sacrifice.

क्वलसकू m. the flour of this grain after it is parched was employed in accomplishing the oblation (Surā) in the Sautrāmaṇi sacrifice.

क्षत् m. a charioteer.

क्षीरहोत् m. a priest who was employed to offer one’s Agnihotra with milk as the fee.

शुद्धचितिः f. a fire-altar in which pebbles are piled up.

शुद्धवद n. a measure less than a Pada, that is, ten aṅgulas.

शुर m. a razor for shaving the hair and beard of a sacrificer on fixed occasions.

शैम n. a piece of linen to be worn by a sacrificer at the sacrifices like Vājapeya and the Rājasūya.

खदिर m. a tree Acasia catechu; certain sacrificial implements are prepared out of its wood.

खर m. an earthen mound prepared for depositing cups, goblets and vessels for Soma in the Havirdhāna shed at a Soma-sacrifice; certain mounds are to be prepared in the Pravargya rite.

खारी f. a basket of grass or bamboo.

गत्रश्री adj. a brāhmaṇa who has studied the Veda, or a Rājanya or a village-chief. A gataśri enjoys certain special privileges in ritual-practice.

गद्भ m. an ass employed in carrying earth for preparing the cauldrons etc. in the Agnicayana.

गमुत् f. a kind of wild bean; cooked grains of garmut are offered as oblation in certain optional sacrifices.

गविबुधक m. a wild grain, Coix barbata, used for polishing the Mahāvīra in the Pravargya rite.

गुद m. the anus (of an animal); a part of the boiled anus is offered as a part of the oblation; another part cut into eleven sections is offered by a priest on a procured fire in an Animal-sacrifice.

गो f. m. a cow; a bull; offered in sacrifice; especially cows are given as Daksinā; a cow to be given as one of the articles of price to be given in exchange for Soma; a bull yoked to a cart or a plough.
गोभूम m. wheat; grains or dough used as a top on the tip of the sacrificial post in the Vājapeya sacrifice.

गोमय n. cowdung, used for cleansing a fire-place etc.

गोमृग m. the gayal.

गोष्ठ m. cow-stall.

ग्रह m. a draught of Soma.

ग्रामणी m. a village-chief.

ग्रामन् m. a stone (for Soma-pressing).

ग्रामस्तुत m. a priest belonging to the Rgveda who is asked to praise the pressing-stones at the beginning of the midday-pressing in a Soma-sacrifice; he is the fourth and the last among the four priests belonging to the Hotr’s group.

घर्म m. the oblation being a mixture of boiled clarified butter and milk offered in the Pravargya rite; Pravargya-implements.

घर्मदुह f. the cow whose mil is obtained for the Gharma.

पृत n. melted clarified butter.

चतुरुच m. (a chariot) to which four horses have been yoked.

चतुर्यथ m. a place where four roads meet.

चतुर्स्तिक adj. (a sacrificial post, a Soma-cup etc.) having four corners.

चमस m. an oblong wooden goblet with a short handle (for Soma-juice etc.).

चमसाध्यव ṭ m. an assistant to the Adhvaryu who offers on or shakes over the Åhavanīya fire the Soma-goblet assigned to a particular priest in a Soma-sacrifice.

चयन n. the piling or the rite of piling bricks on a Fire-altar.

चहर m. boiled rice of paddy or barley; the pot meant for boiling rice.

चम्कर्त m. a piece of leather.

चवार m. a wooden ring fixed upon the top of a sacrificial post.

चालाल m. the pit lying to the north-east of the altar in an Animal-sacrifice or a Soma-sacrifice, the earth out of which is used for raising the mound of the Uttaravedi in the middle of eastern part.

चिति f. a construction resulting from the piling up of burnt bricks.

छदिस्न n. a roof (set over the Havirdhāna or Sadas shed in a Soma-sacrifice).
छाण m. a goat offered to a divinity in an Animal-sacrifice or a Soma-sacrifice.

अतिशिल m. wild sesamum.

आषाक्षनी f. the tail of an animal; it is boiled and its parts are offered as Patnīsamyāja offerings in an Animal-sacrifice.

जानु n. the knee; a measure of 32 Āṅgulas.

जाल n. a hair-net worn by the sacrificer’s wife over her head when she is initiated for a Soma-sacrifice.

चुँड० f. a wooden ladle made of the wood of *Butea frondosa*. It is as long as the hand, has a cavity to hold a liquid or solid oblation, has a beak and a long handle. The Adhvaryu (or any other priest) makes an offering on the fire by means of this ladle.

तरी f. a grain of paddy which, after it is parched, remains intact.

ताप्स्य n. a piece of cloth woven out of the thread of the *trīḍa* plant.

तिल m. sesamum.

तिल्पक m. the tree known as *Symlocos racemosa*.

तिसूरणवन n. a bow with three arrows.

तीर्थ n. a bathing place with steps.

तूफ m. a hornless (goat).

तुलीयसेवन n. the third pressing in a Soma-sacrifice.

तेजनी f. a bunch of grass (used for filling the gap in a roof).

तोळ्म m. a shoot of paddy.

दक्षिणामि m. = अन्वाहार्यस्थि

दर्थ m. grass, usually Kuśa, very often used in a ritual for spreading as a seat, within the altar, for preparing strainers, for strewing around the fire-place, etc.

दर्वी f. a wooden ladle in general.

दशापवित्र n. a woollen filter for filtering Soma-juice together with a woollen fringe tied below in the centre for achieving a stream of the passing juice.

दीश्ना f. the vow adopted by the sacrificer and his wife at the initiation for Soma-sacrifice.

दीश्नित adj. one who has adopted the vow at the initiation for a Soma-sacrifice.

दुनुभि m. a drum. Drums are beaten at the chariot-race and on certain other occasions.
drutti f. a leather-bag used for keeping a liquid.

droshda f. a lower crushing stone for crushing grains or for pressing Soma.

devayana n. a place for performing a Soma-sacrifice.

dronakala m. a wooden trough for collecting the Soma-juice passing through the woollen filter.

dhindrevatapatra n. a wooden cup used for offering Soma to twin-divinities.

dhinyo adj. (a chariot) to which two horses are yoked.

chavitr n. a fan made out of a piece of the skin of black antelope used in the Pravargya rite for fanning the fire on which the oblation of Gharma is prepared.

chana f. parched paddy; one of the five oblations forming the Savanipurodasa.

chavya f. a verse to be recited additionally in the Sambidhenis, or in a Sastra or in any other group of verses, to be recited by the Hotr or a Hotraka.

dhimag m. a small earthen mound raised in front of the seat of a priest sitting in the Sadas. These priests are: the Maitravaruna, the Hotr, the Brahmancchaamins, the Achavaka, the Neshr, the Potr and the Agnidhra. In the Agricayana mounds are raised by piling bricks.

dhrstt f. a fire-stirring stick.

chenu f. a milk-cow.

dhruskthali f. an earthen vessel filled with Soma while taking draughts in the morning pressing; it is preserved until the close of the third pressing when it is emptied into the Hotr’s goblet.

dhrwra f. a ladle made of the wood of Flacourtia sapida on the pattern of the the Juhu. It is placed within the altar along with the other ladles (Juhu and Upabhrt). It is filled with clarified butter; oblation of clarified butter is taken up into the Juhu and the Upabhrt out of the Dhruvad ladle.

nunhu m. shoot of the plant of beans; used for the preparation of suru (wine).

nuladamala f. a garland of the flowers of Nardostachys jatamansi (Indian spikenard) (worn round the neck of the dead).

nabnit n. butter.

nadey adj. (a creature) living in river-water.

napi f. navel; the central earthen platform raised on the Uttaravedi in an Animal-sacrifice or a Soma-sacrifice.
निवान n. a cord with which the hinder legs of a cow (or goat) are tied while milking.

निर्मष्य m. the fire generated by churning.

निविद f. a group of prose formulas forming part of a Śastra to be recited by the Hotṛ in a Soma-sacrifice.

निविष्ठद्वानीय n. a hymn to which a Nivid is attached. The hymn forms part of a Śastra to be recited by the Hotṛ in a Soma-sacrifice.

निवादम्यपि n. a chieftain of the Niśādas who is entitled to set up the sacred fires.

निष्क m. a gold-coin of a specific weight; a gold-ornament to be worn around the neck.

निष्कास m. scrapings of cooked rice.

नीबार m. a kind of wild grains.

नेष्ठ m. one of the assistants of the Adhvaryu at a Soma-sacrifice; the third out of the four.

न्यागोश m. the tree Ficus Indica; one of the sacrificial trees.

पक्षस्थ f. a kind of burnt brick to be piled up in the piling up of a Fire-altar.

पक्षास्त्र f. a kind of burnt brick to be piled up in the piling up of a Fire-altar.

पक्ष f. A kind of burnt brick to be piled up in the piling up of a Fire-altar.

पल्लोशाल f. the shed intended for the sacrificer's wife adjoining to the Prācinavamśa shed on the western side.

पल्लोगार n. पल्लोशाल

पद n. a foot; a measure equal to fifteen aṅgulas or twelve aṅgulas.

पनेजनी f. the earth (or water mixed with it) collected from the foot-print of the Soma-purchasing cow from the seventh foot-step while the cow is led for the purchase of Soma plant.

पयस्य f.= आमिष्का

परिधि m. an enclosing stick. Three enclosing sticks are laid around the Āhavaniya fire along the borders except the eastern one.

परिस्तर, परिस्तरा. A small wooden spoon with a short handle used for filling a cup or goblet with Soma juice.

परिवाप m. Parched barley; one of the five constituents of Savaniyapurodāśa to be offered at each of the three Soma-pressings.
पर्ण m. The tree *Butea frondosa*; one of the sacrificial trees. The Juhū ladle is made out of the wood of this tree. = पलाश

पर्णप्रकरण n. Carrying a firebrand around one or more sacrificial objects.

पशु m. A rib of an animal; it is used for cutting sacrificial grass.

पलाश n. पर्ण : a leaf.

पत्तिय n. a strainer consisting of two (or one) Darbha-blades used for purifying sacrificial objects.

पशु m. An animal to be offered in an Animal-sacrifice or to be given away as Dakṣiṇā (man, horse, cow, bull, male or female goat, male or female sheep).

पशुपुरोड़श m. A cake to be offered subsequent to the offering of omentum in an Animal-sacrifice.

पशुप्रपणी f. An earthen pitcher used for cooking the organs of an animal.

पश्चङ्गी f. a four-year old heifer; given away as Dakṣiṇā.

पाणक n. a wicker-work basket used in preparing surā (wine).

पान n. a vacant wooden cup or earthen vessel used for taking a draught of Soma in a Soma-sacrifice.

पानी f. an earthen pan for keeping an oblation.

पादेष्टक f. a quarter-brick (burnt) used in the piling up of a Fire-altar.

पाण्यa f. = पादेष्टका

पार्श n. thoracic walls on both sides of an animal; part of an oblation in an animal-sacrifice.

पिंछोला f. a specific string-instrument.

पिण्ड m. a ball; a ball of cooked rice.

पिधानपत्र n. a lid used for covering a pitcher or any other pot full of milk or any other liquid.

पिन्नन n. a milking pot.

पिट्ठलेप m. a bit of dough used for preparing a cake or cakes.

पिट्ठसंपन्नी f. a wooden pan used for mixing flour with water.

पुरीतत् f. A specific part of the intestines; it is cooked and forms part of the oblation in an Animal-sacrifice.
पूरीष n. earth, soil.
पुरुष m. a man; a measure equal to the height of a man (= 5 Aratnis = 120 angulas).
पुरोढाश m. a cake made of the flour of rice or barley and baked on a set of potsherds arranged on embers; an oblation.
पुरोनुवाक्या f. a verse to be recited by the Hotṛ or the Maitrávaruṇa before the Ājyābhāga-formula or before the yājyā-verse relating to the principal or Śvastakṛt offering = अनुवाक्य
पुकर n. a blue lotus-flower; garlands of lotus-flowers are worn by the priests officiating in the Vājapecya-sacrifice; the bowl of a ladle.
पुकरपण n. a lotus-leaf; it is laid down in the middle of the area fixed for piling up the Fire-altar.
पूतभूत m. an earthen jar used for storing Soma-juice after it is passed through a woollen filter in a Soma-sacrifice.
पूतीक m. the plant *Guilandina bonducorum* *Basella cardifolia* employed as a substitute for Soma plant.
पूतद म. the tree *Pinus deodara*.
पूर्णदर्व व m. crust and scrapings of rice cooked for the Grhamedhiyeśṭi in the Sākamedhāparvan of the Cāturmāyas, collected in the ladle and offered as an oblation in the Krađineśṭi of the same Parvan.
पूर्णपत्र n. a goblet full of water; a wooden pot filled with paddy or barley measuring 128 handfuls (*muṣṭis*).
पूर्णहुलि f. an offering of clarified butter filled in the ladle.
पृषि f. a spotted cow or female goat.
पृष्णिपण f. the plant called *Hemionitis cardifolia* or *Glycine debilis*.
पृष्णद्रव्य n. clarified butter mixed with curds.
पृष्णद्रव्यथानी f. the wooden vessel used for keeping Prṣadājya.
पेट्ट m. a ram; the fleece between the horns of a ram is used as one of the substances placed in the middle of the Uttaraavedi for inflaming the fire to be deposited in an Animal-sacrifice and a Soma-sacrifice.
पोत्त m. The fourth priest in the group of the Brahman; in a Soma-sacrifice he occupies a place in the Sadas and has to recite the yājyās in the offerings of the goblets of the Hotrakas and at the Rtu-offerings.
Glossary

prada n. the forepart of the poles of a chariot or cart; a triangle; a Fire-altar in the form of a triangle.

pram m. a foot-step; the measure of two paddas or thirty angulas.

praga m. a unit of two verses; two verses are turned into three while chanting a Stotra and reciting a Sastra.

pranarni f. a spare ladle used for offering an oblation, when the chief Juhu-ladle is engaged in some other offering.

pramita f. water carried forth in a wooden goblet and kept to the north of the Ahavaniya fire-place for sacrificial purposes.

pratigra m. the oral response uttered by the Adhvaryu or the Pratiprasthatr standing in a bent position with his palms resting on his knees, in front of the reciter of the Sastra.

pratidru n. fresh milk, used sometimes for mixing with the Soma-juice.

pratisad m. the first triad or Pragatha of a Sastra recited by the Hotra in a Soma-sacrifice; this is the very same triad on which the preceding Stotra is based.

pratisadhava m. an assistant to the Adhvaryu, next to him in status, officiating in an Animal-sacrifice and a Soma-sacrifice.

pratihart m. an assistant to the Udgatra, third in status; he chants the specific portion of each chant of a Stotra.

pratyastra n. the response astu srausat ‘let it be heard’ uttered by the Agnidhra as against the call a 3 sraavya ‘do thou announce’ given to him by the Adhvaryu or the Pratiprasthatr.

prayaj m. an offering of clarified butter made by the Adhvaryu on the Ahavaniya fire before the principal offering in an ishti or Animal-sacrifice to the accompaniment of the mantra recited by the Hotra priest.

pravara m. a rite involving the offering of hot milk attached to a Soma-sacrifice, repeated for a number of times.

pravart m. a golden ear-ornament to be worn by the sacrificer.

pravashupahramavah m. the circular earthen mound on which clarified butter filled in the Mahavira (earthen vessel) is boiled.

prasast s. = prajnavahan

prast m. the third horse yoked to a chariot either along the side or in front of the two horses.
प्रस्ताविनिम् m. (a chariot) with a third horse yoked to it.
प्रसर्षक m. a learned visitor to the performance of a Soma-sacrifice.
प्रस्तर m. a bundle formed by tying together a few bunches of Darbha-grass.
प्रस्तार m. a layer of burnt bricks in the piling up of a Fire-altar.
प्रस्तोत्र m. an assistant to the Udgātr, second in status among the four, who opens the chant of any Sotra, and in some cases chants a Sāman alone.
प्राग्वंश m. प्राचीनवंश
प्राचीनवंश m. a shed with its central beam pointing towards the east; the sacred fires of the sacrificer are deposited herein for the performance of a Soma-sacrifice. The sacrificer gets himself initiated for the sacrifice herein. =प्राग्वंश
प्राचीनवीत n. the position of the sacred cord worn by the sacrificer in a rite intended for the Pitṛs as being suspended over the right shoulder and under the left arm.
प्राग्निहित m. the original Gārhapatya fire deposited in the Prācinavamśa shed in a Soma-sacrifice, so called after the Āhavanīya fire in the same shed has attained the status of the Gārhapatya, the Āhavanīya now being carried forth in the Mahāvedi.
प्रातरनुवाक m. the recital by the Hotṛ of Rgvedic verses addressed to Agni, Uṣas and the Aśvins in the early morning of the pressing day in a Soma-sacrifice.
प्रातदेह m. milking the Agnihotra-cow in the morning; the milk milked in the morning in the New-moon sacrifice.
प्रात:स्वन n. the rite of offering in the morning a fixed set of Soma-draughts in a Soma-sacrifice; the morning Soma-pressing, the first among the three pressings in a Soma-sacrifice.
प्रादेश m. a span between the thumb and the forefinger; a measure of the length of twelve angulas.
प्रायश्चिति, - ति n. f. an expiation to be observed in the event of any ritual-deficiency.
प्राशित्र n. a portion of the oblation to be given to the Brahman priest after the invocation of Iḍā in an Iṣṭi.
प्राशित्रहरण n. a wooden pot intended for carrying the Prāṣṭra-portion towards the Brahman.
प्रिवद्ध m. a wild corn known as Panicum italicum.
प्रेर m. a call given by the sacrificer or by a priest to a person.
प्रोक्तीधागी f. a wooden ladle meant for keeping the water to be used for sprinkling.
प्लक्ष m. the tree known as *Ficus infectoria*.
प्लीहन्नु m. spleen; the boiled spleen is offered as a portion of the oblation in an animal-sacrifice.
प्लेवक्ष्म m. a swing for sitting upon (by the Hoṛ priest in the Mahāvrata sacrifice).
फलीकरण n. chaff of grains obtained after pounding the paddy; an oblation in an Ṣṭī.
फाल्पुन n. m. a specific plant used as a substitute for Soma; the name of a month.
बदर n. fruit of *zizyphus jujuba*; the flour of parched Badara is used in the preparation of *surā*.
बर्तर m. a young goat.
बहिस्सु n. Kuśa grass used for spreading within the altar and for similar ritualistic purposes.
बल्बज m. the grass *Eleusine Indica*.
बस्त m. a goat.
बस्ताजन n. the skin of a goat.
बहिष्यव्याप n. the first Stotra to be chanted in the morning pressing by the Udgātā and his two assistants while sitting near the Cātvāla in a Soma-sacrifice.
बाधक m. a specific tree whose wood is used in ritual for exorcistic purposes.
बिल्व m. the tree *Aegle marmelos*.
ब्रह्मन्न m. one of the four chief priests, who supervises the entire ritual performance and offers expiation for deficiency if any.
ब्रह्मादन m. cooked rice which the four chief priests consume together at the setting up of fires and on other occasions.
ब्रह्माँचलसिन्न m. a priest belonging to the Brahman’s group, second in status, who is one of the Hotrakas sitting in the Sadas and reciting certain Śastras in a Soma-sacrifice.
ब्रह्मादनिक m. the fire on which the Brahmaudana is cooked.
भयेडक m. a dreadful wild sheep.
भूसिदनुभि m. the drum formed by fixing a leather over the pit dug out into the ground; used in the Mahāvrata sacrifice.
प्राण्ड्र n. m. parching pan, parcher’s fire.
मददी f. hot water.
मुरुक m. a formal reception offered to a priest or any other respectable person.
मधुक m. the tree known as Bassia latifolia; its wood is used as fuel in the Rāṣṭrabhrī offerings for one engaged in a battle.
मन्निनि m. a draught of Soma taken in a wooden cup which is mixed with the flour of parched barley.
मयूख m. a wooden peg.
महातित्वनि m. an Iṣṭi performed in honour of the Piṭṛs and forming part of the Sākamedhaparvan of the Cāturmāyas.
महाधीर m. an earthen vessel resembling a wooden Soma-cup, made by hand and baked; used for preparing the oblation gharma in the Pravargya rite.
महावेदि f. a big altar measured and prepared for a Soma-sacrifice to the east of the Prācinavaraṇa shed.
महावविस्तः n. a specific Iṣṭi forming part of the Sākamedhaparvan of the Cāturmāyas.
माध्यमिन पत्रमान n. the first Stotra in the midday pressing recited by the Udgātṛ and his two assistants, Prasotṛ and Pratiharṇ in a Soma-sacrifice.
माध्यमिनसवन n. the midday pressing, one of the three Soma-pressings in a Soma-sacrifice.
मार्जालीय m. an earthen mound prepared for cleansing Soma-pots towards the south of the Mahāvedi in a Soma-sacrifice.
मासर m. the mixture of soup of rice and the crushed meal from the parched rice; used in preparing wine (surā).
मुन्ना m. the grass Sachcharum Muṇja.
मुन्नाप्रलः m. a shoot of Munja grass rising from its stump.
मुष्टि m. a handful.
मुसल n. a wooden pestle for pounding grains.
मूत m. a basket.
मेश्यन n. a corn-stirring stick.
मेखला f. a girdle (of Muṇja grass) to be fastened around the waist; a band elevated around any pot or any other material object.
मेथी f. a wooden peg or pin.
मेतस् n. fat; perinephric fat; a portion of the oblation in an Animal-sacrifice.
मेष m. a male sheep, an animal to be offered in a sacrifice.
मेथी f. a female sheep, an animal to be offered in a sacrifice.
मेत्राजनरुण m. a priest belonging to the Hotṛ’s group, second in status; one of the Hotrakas sitting in the Sadas and reciting certain Śastras and giving certain calls in a Soma-sacrifice = प्रज्ञास्त्
मेत्राजनरुणपत्र n. the cup for the Soma-draught for Mitra and Varuṇa, one of the three Dvidevatya draughts.
मौज्जी f. the girdle made of Muṇja grass.
यकन् n. the liver of an animal; a portion of the oblation in an Animal-sacrifice.
यज्ञमान m. the sacrificer.
यज्ञोपवीत n. the sacred cord suspended over the left shoulder and under the right arm.
यव m. barley.
यवायू f. gruel, one of the oblations.
यवादन m. cooked barley-grains.
यज्ञा f. a verse or formula pertaining to the principal or other offering recited by the Hotṛ or the Hotraka.
यायावर m. a sacrificer who is always on a journey.
युग n. the yoke of a chariot or a cart; a measure of 86 aṅgulas.
यूप m. a sacrificial post having a specific length and a particular number of edges (four or eight) fashioned out of a sacrificial tree to be erected in front of the Āhavanīya fire in an Animal - or Soma-sacrifice.
यूपरसनच f. the cord wound round the sacrificial post.
यूपाकट m. a hole made into the ground for erecting the sacrificial post.
यूपन् m. broth, a portion of the oblation in an Animal-sacrifice.
योक्त्र n. a girdle (made of Muṇja grass) to be fastened round the waist.
रजत (हिरण्य) n. silver.
रथकार m. a chariot-maker; a sub-caste whose member was entitled to set up the fires.
रथचक्रचिति n. the Fire-altar having the form of a chariot-wheel.
रस्ती f. a frontlet (made of iṣṭa grass) set upon the door of the Havirdhāna shed in a Soma-sacrifice.
राजन्य m. a member of the ruling class.
राजा०सदी f. a wooden stool used as a seat for king Soma.
रस्ता f. a cord, a band, a strand.
रक्म m. a gold or silver sheet of a square or circular size.
रौहिण पुरोडळ m. a cake of barley flour which is not baked.
लाइळ्गल m. a wooden plough used for ploughing the area of Fire-altar.
लाज m. a parched paddy.
बंश m. a bamboo.
बक्ष्म n. sternum, a portion of the oblation in an Animal-sacrifice.
बहुक्षण n. the thigh.
बडबा f. a mare.
बलस्तर, -री m. f. a heifer, a weaned calf.
बसतीवरी f. the water brought in pitcher from the neighbouring river on the Upavasatha day in the afternoon before sunset for the purpose of Soma-offerings.
बसा f. oily substance of flesh, an oblation in an Animal-sacrifice.
बसाहोम m. offering of the oily substance of flesh in an Animal-sacrifice.
बसाहोमहवनी f. the ladle used for offering oily substance of flesh in an Animal-sacrifice.
बसोपैका f. the continuous offering of a clarified butter on the Āhavaniya fire deposited on the Fire-altar through a specially prepared long wooden ladle; the group of formulas with which the offering is made.
वाजिन n. scam of curdled milk; an oblation.
वाण m. a string instrument having a hundred strings.
वायुम्य m. a wooden cup employed for offering Soma.
वाल न. a woollen filter for filtering wine (surā).
वासोभार m. a load of pieces of cloth.
बास्त्र n. a wild grain; the plant yielding it.

विक्रृंगत m. the tree known as Flacourtia sapida; the Dhruva ladle is made out of its wood.

वित्सित f. a span between the thumb and the finger; a measure of the length of fifteen angulas.

वित्सणी f. a basket with holes.

विघृती f. (du) two darbha-blades spread within the altar across so as to separate the Juhul ladle from the Upabhṛt-ladle.

विपृष m. a drop (of milk, Soma etc.).

विभौतक, दक m. the tree Terminalia bellerica; its fruits were used for gambling; the wood of this tree was used as faggot in certain rituals.

विनित n. a square shed.

विशय m. the space between the Gārhapatya fire-place and the altar.

विशाखदामन् n. the two-pronged cord tied around the neck of a cow.

विशाखी f. a two-pronged pole.

विशथण n. a horn (of black antelope).

विष्टर m. a seat made of darbha-blades.

विष्टुति f. the number of chants of each verse from a triad or a Pragātha.

विद्वार m. the area covering the fire-places of the Gārhapatya, Āhavaniya and Anvāhāryapacana (i.e. Dakṣiṇa fire) (and also the Sabhya and the Āvasathya).

वीणागाथिन् m. orie singing to the accompaniment of playing the lute.

वृक्कलेमन् n. the hair of wolf (used in preparing the wine-sunā).

वृक्क m. Kidney of an animal; a portion of the oblation in an Animal-sacrifice.

वृष्ण m. a ram.

वृष्णवासस्स n. a piece of cloth made of a ram's wool (used in the Mṛtyusava sacrifice).

वेणु m. a bamboo.

वेणुयव m. bamboo-seed (as an oblation in the Āgrayaṇa sacrifice).

वेतस m. a cane.

वेद m. a brush of different patterns made of darbha-grass.
वेदि f. an altar prepared to the rear of the Āhavaniya fire-place in which oblations are placed and where the divinities of the sacrifice are supposed to have seated themselves.

वेहत् f. a cow which has miscarried.

वैतसकट m. a mat made of cane.

व्याबर्मू n. a skin of tiger.

व्याब्लोमन् n. the hair of tiger (used in preparing wine - surā).

व्याम m. extended arms; a measure equal to five Aratnis or 120 aṅgulas.

व्यायाम m. a measure equal to four Aratnis or 96 aṅgulas.

श्रीि m. paddy, one of the principal oblation-materials.

शांसुवाक m. a specific prose formula to be recited by the Hotṛ subsequent to the Sūktavāka in an Iṣṭi and other sacrifices.

शकट m. a bullock-cart.

शकृतिण्ड m. a ball of faeces (of a horse used for fumigating a Mahāvira or a cauldron).

शाक्कु m. a peg, a pin.

शतमान n. (gold) weighing a hundred berries.

शतस्त्रीय n. the chapter of formulas in praise of Rudra from the Yajurveda; employed towards the offering of goat's milk through a leaf of Arka tree over the north-western brick of the uppermost layer of the Citi.

शतालूण्णा f. a basket with a hundred holes used for passing wine (surā) in the Sautrāmaṇi sacrifice.

शफो m. (du) a pair of tongs.

शामिव m. one who immolates the animal, dissects it and boils its specific organs for offering in an Animal-sacrifice.

शमीघान्य n. leguminous grains.

शाम्यa f. the yoke-halter of a chariot or a cart; a measure normally equal to 36 aṅgulas.

शार m. the grass Sachcharum śara; crust of boiled rice.

शाराव m. an earthen pan, a measure of grains.

शॉरफ़ा f. gravel, pebble.

शल्ली f. a quill of porcupine.
शल्क f. a stick.
शल्क n. a chip of wood.
शवानि m. funeral fire.
शस्त्र n. a group of verses (and formulas) to be recited by the Hotṛ, or the Maitrāvaruṇa, or the Brāhmaṇaccharṁśin or the Acchāvāka in connection with Soma-offering; an implement.
शाखापवित्र n. the strainer of darbha-blades set on a twig (of Butea frondosa).
शामित्रशाल n. a shed to the north of the sacrificial place for keeping the fire for the use of the Śamitr.
शामित्रशालि m. the fire kept in the shed to be used by the person immolating the animal, dissecting it and boiling its organs.
शारूर्षर्षनन n. tiger's skin.
शाला f. an oblong shed.
शालामुद्रीय m. the Āhavanīya fire in the Prācinavāṁśa shed after a part of it is carried forth on the Uttaravedi of the Mahāvedi in a Soma-sacrifice and is designated as the Āhavanīya.
शिव्य n. a sling (made of Muṇja grass).
शुरु m. a specific draught of Soma offered in the morning and midday pressings.
शुर्ल्ल n. a cord made of darbha-blades for tying or for measuring.
शूप n. a winnowing basket.
शूल m. a spike.
शूत n. hot milk.
शूलतद्ध्व्य n. curds obtained by curdling hot milk, mixed with Soma to form the Āditya draught to be offered in the third pressing of a Soma-sacrifice.
श्यामाक m. a wild grain called Panicum frumentaceum; an oblation for the Śyāmākāgrayāṇa.
शेलेनचिति f. a pile of burnt bricks arranged in a form resembling an eagle.
शेलेनपत्र n. a feather of an eagle (used in the preparation of wine-surā).
श्लित f. a ladder (resting upon the sacrificial post and used by the sacrificer to ascend to the heaven in the Vājapeya sacrifice).
श्रोणि f. a buttock; hinder corner (southern or northern) of the altar.
m. the Śoḍaśin sacrifice; the Śoḍaśin draught of Soma.

m. remnant or drop of a liquid (mainly clarified butter) remaining in the ladle after the offering is made.

m. flour of parched rice or barley.

n. wash-water.

m. the time next to the morning, when cattle flock together for going to the pasture.

m. a charioteer or an accounts-officer.

m. route (for entering into or departing from the sacrificial place).

m. an earthen pan.

n. the shed forming the rear part of the Mahāvedi wherein the Hotṛ and Hotrakas, and the Udgāṭṛ and his assistants seat themselves during the procedure of Soma-offering.

m. a deputy sent by a Soma-sacrificer to procure gifts for performance of the Soma-sacrifice.

m. pincers.

m. the fire set up in the hall.

f. the wooden pan for depositing the cooked organs of an animal.

f. a fire-stick collected from a sacrificial tree.

m. remnants of the liquid oblation in a ladle remaining after the offering.

m. a combined call given to two or more persons.

m. substance or material.

m. the joint of two cuttings of an oblation.

f. the wooden stool used for depositing Pravargya-implements.

n. the earthen vessel for keeping melted clarified butter.

n. melted clarified butter.

n. entire wealth.

n. pressing of Soma; one of the three sections of Soma-offering in a Soma-sacrifice.

m. the animal to be offered on the Soma-pressing day.
Glossary

वसनीय पुरोगाण m. a group of five oblations - parched grains, flour of parched grains mixed with curds or honey, parched barley-grains, coagulated milk and a cake to be offered in each pressing in a Soma-sacrifice.

सांनाग्य n. the oblation consisting of milk and curds.

सामन् n. a song comprising a number of chants based on a triad or Pragātha or a single verse from the Sāmaveda chanted in parts by the Prastotr, the Udgātṛ and the Pratihartṛ, or by the Prastotr or the Udgātṛ alone in a Soma-sacrifice or at the setting up of fires.

सामिधेनी f. verse recited by the Hotṛ while the Adhvaryu is putting fires sticks on the Āhavanīya fire in an Iṣṭi or in any other sacrifice.

सार्दोह m. the rite of milking the cows in the evening preceding the day of the New-moon sacrifice; the milk so milked.

सालवक m. a wolf having solitary habits.

सिंहचर्मन् n. the skin of a lion.

सिंहलोमन् n. the hair of a lion (used in preparing wine - surā in the Sautrāmaṇi sacrifice).

सिक्कता f. sand.

सिकवक m. a kind of tree; the pestle made out of its wood is used for killing a dog below the horse in the Aśvamedha sacrifice.

सीता f. a furrow.

सीर m. a plough.

सीस n. lead, given as one of the things in exchange for the materials used in preparing wine (surā).

सुगन्धिरेजन n. fragrant grass.

सुत्या f. the rite of offering Soma after pressing the Soma-plant and allied ritual; the day on which this rite takes place.

सुपुर्बाह्य m. early part of forenoon.

सुब्रह्मण्य m. a priest belonging to the Udgātṛ’s group, fourth and the last in status; chanting the Subrahmanya call for a number of times in a Soma-sacrifice.

सुब्रह्मण्य f. a call given by the Subrahmanya priest to goddess Subrahmanya and Indra for a number of times in a Soma-sacrifice.

सुरा f. wine, an oblation in the Sautrāmaṇi and the Vājapeya sacrifices.
सुर्वर्ण (हिरण्य) n. Gold.
सूजतवाक m. the formula to be recited by the Hotr subsequent to Anûyâjas in an Iṣṭi and other sacrifices.
सूत m.a charioteer; one belonging to a particular subcaste.
सूतवशा f. a cow (or a female goat) who has delivered only once.
सूद m. dried earth from a pond.
सूना f. a wooden plank (used for dissection in an Animal-sacrifice).
सोम m. a plant belonging to the genius Ephedra used as the principal oblation in a Soma-sacrifice; Soma-juice mixed with water, milk, curds, gruel etc. to be offered as a draught to a divinity.
सोमकवयणी f. a cow to be given, among other things, in exchange for Soma-plant.
स्तंभ m. a cluster (of darbha-grass).
स्तंभज्ञस् n. earth and pieces of a darbha-blade to be collected from the space for an altar and to be thrown away on the rubbish-heap in an Iṣṭi.
स्तोत्र n. a song comprising one or more Sāmans each consisting of a number of chants based on a triad or a Pragâtha from the Sâmaveda, each chant being shared by the Praṣṭotṛ, Udgâṭr and Pratihâṛtṛ.
स्तोत्रिय, स्तोत्रीय m. pertaining to a Stotra; a triad or Pragâtha on which a Stotra is based and which marks the beginning of the Śastra recited by a Hotraka.
स्तोष m. a syllable or a word or sentence added to a chant of a Stotra.
स्तोम m. a chant based on a verse; the number of such chants in a Stotra.
स्तोमभाग m. the formula to be pronounced by the Brahman in connection with the permission to the Sāman-chanters to recite the specific stotra in a Soma-sacrifice.
स्थानिक n. an earthen mound.
स्थाली f. an earthen vessel used for various purposes, e.g. for keeping clarified butter or for cooking rice or for filling Soma-juice etc.
स्थालीपाक m. rice cooked on the domestic fire, and offered on that fire on every full-moon day and new-moon day; the rite of offering that rice.
स्थूरि m. a chariot to which only one horse is yoked.
स्वत्वा f. a cord, a string.
स्वय m. a wooden sword having the length of one cubit.
संक्षि f. an edge or a corner (of a sacrificial post).
सुत् f. a ladle one cubit in length having a bowl, a beak and a handle made of the wood of a specific tree and used for making offerings in a sacrifice.
सुब m. a wooden spoon with a bowl of the breadth of the phalanx of a finger made of the wood of acasia catechu; used for filling a liquid into the ladle.
स्थिति f. a knife with edges on both sides.
स्वप्राप्त m. early part of the afternoon.
स्वयमात्रणा f. naturally perforated pebble or stone.
स्वर m. a chip of wood obtained while cutting a tree for a sacrificial post, and later fixed within the cord wound round the sacrificial post.
हसिद्व m. unripe barley.
हविधान n. the shed of a specific area forming part of the Mahāvedi for a Soma-sacrifice.
हविधानशाल m. the cart (without bullocks) made to stand within the Havirdhāna shed-one towards the south loaded with Soma-plant, the other towards the north as the seat for the Pūtabhṛt and the Ādhavaniya jars.
हारियोजन m. the Soma-juice taken from the Āgrayāṇa vessel into the Dronakalaśa and mixed with parched grains.
हिरणकविशप m. a mattress decorated with gold.
हिरण्यशलक n. a piece of gold.
हदय n. heart (of the animal); the heart cooked on the Śāmitra fire as a portion of the oblation in an Animal-sacrifice.
हदयशूल m. the heart-spike used for pricking the heart when the organs are boiled with the heart kept over and above.
होत m. one of the priests in a sacrifice who invokes and praises the divinity through the recitation of verses.
होत्वचस m. the wooden goblet assigned to the Hotṛ priest.
होत्र m. a priest, subordinate to the Hotṛ, who sits within the Sadas, and recites a Śastra or a yājñā pertaining to Soma-offering. The Hotrakas are: the Maitrāvaruṇa, the Brāhmaṇaccharaṁsin, the Acchāvāka, the Nēṣṭr, the Potṛ and the Āgnidhra.
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Chintamani Ganesh Kalsekar, M.A., D.Litt., is a well-known authority on the Vedic literature, religion and culture whose contributions are internationally acknowledged. A score of books—critical editions, translations and general studies written in Sanskrit, English and Marathi languages are to his credit. A hundred research papers written by him are published in oriental journals of international repute. He attended several sessions of All India Oriental Conference as also International Sanskrit Conference and presented research papers which have been widely appreciated. He is the Chairman of the Regulating Council of the Bhandarkar Oriental Research Institute, Pune. He was closely associated for many years with the Vaidika Samsodhana Mandala, Pune, Centre for Advanced Study in Sanskrit, University of Pune and the Project of encyclopaedic Dictionary of Sanskrit on historical Principles, Deccan College Post-Graduate and Research Institute, Pune."