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Das

Aitareya Brāhmaṇa.

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Mit Auszügen aus dem Commentare von Sāyaṇācārya
und anderen Beilagen

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Ueber den Verfasser des Aitareyabrāhmaṇa theilt Sāyana in der Einleitung zu seinem Commentare folgende Ueberlieferung mit:

Prakṛitasya tu brāhmaṇasyaitareyakatve sampradāya-
vida etām ākhyāyikām ācakshate | kasyacit khalu maha-
rsher bahvyaḥ patnyo vidyante | tāsām madhye kasyāñcid
Itareti nāmadheyam | tasyā Itarāyāḥ putro Mahidāsākhyāḥ
kumārah | etac cāraṇyakāṇḍe samāmnāyate | etad dha sma
vai tad vidvān Mahidāsa Aitareya iti | tadyasya tu pitur
bhāryāntaraputreshv eva snehātisaṃyo, na tu Mahidāse | tataḥ
kasyāñcid yajñasabhāyām tam Mahidāsam avajñāyānyān
putrān svotsaṅge sthāpayām āsa | tadānīm khinnavadanam
Mahidāsam avagatyetarākhyā tanmātā svakīyakuladevatām
bhūmim anusasmāra | sā ca bhūmir devatā divyamūrtidharā
satī yajñasabhāyām samāgatya Mahidāsāya divyaṃ sīnhā-
sanam dattvā tatrainam upaveśya sarveshv api kumāreshu
pāṇḍityādhiḥyam avagamayyaitadbrāhmaṇapratibhāsanarū-
pam varam dadau | tadanugrahāt tasya Mahidāsasya ma-
nasā: Agnir vai devānām avama ityādikaṃ strīṇute strīṇuta
ityantam catvāriṃśadhyāyopetam brāhmaṇam prādur abhūt |
tata ūrdhvam: Atha mahāvratam ityādikaṃ ācāryā ācāryā
ityantam āraṇyakavratarūpam ca brāhmaṇam āvir abhūd
iti | tasyaitareyasya prādurbhūte catvāriṃśadadhyāyopeta-
brāhmaṇe catuḥsamsthō jyotiḥstomaḥ prathamam vidhiyate,

tato ḡavām ayanam, tata Ādityānām ayanam, tato 'ṅgira-
sām ayanam, tato dvādaśāhas, tato 'nyat saṃyam prāsāṅgi-
kam iti drashtavyam |

Entkleiden wir diese Angabe aller phantastischen Ausschmückung, so bleibt der Name Mahidāsa Aitareya stehen, und diesen Mann dürfen wir immerhin als den Ordner oder Herausgeber des uns vorliegenden Brāhmaṇa ansehen. Als ein Philosoph begegnet er uns im Aitareyāranyaka 2, 1, 8, 2. 3, 7, 1. Chāndogyopānishad 3, 16, 7. Es ist ein einzelner Name, der aus der Schule der anderweitig erwähnten Aitareyin heraustritt.

Zu dem Kaushitakibrāhmaṇa steht das Aitareya in einem verwandtschaftlichen Verhältniss. Die Adhyāya 7—30 des ersteren entsprechen den ersten dreissig des letzteren dergestalt, dass derselbe Stoff durchaus in ähnlicher Art, aber oft in abweichender Form und Anordnung behandelt wird. Die Sagen, welche beiden gemeinsam sind, werden meist in denselben Ausdrücken vorgetragen. Man fühlt, dass beide Schriften aus einer Schule hervorgegangen sind, nur dass die gemeinsame Lehre verschieden gefasst ist. Ein bedeutsamer Zug im Kaushitaka ist der, dass rituelle Streitfragen an die Namen Kaushitaki und Paīṅgya geknüpft sind. Auch ist die Form der Darstellung im Kaushitaka viel knapper gemessen als im Aitareya, das sich in einer gewissen Breite zu ergehen liebt.

Der Stoff der letzten zehn Adhyāya im Aitareya ist im Kaushitaka in keiner Weise vertreten, es sei denn, dass die Sage von Sunahṣepa in wenig veränderter Gestalt im Kaushitakisūtra erscheint. Kapitel 7, 1 handelt von der Vertheilung der Stücke des Opferthiers und ist vielleicht aus Aśvalāyana 12, 9 hinübergangen. Wenigstens ist es ungewöhnlich, dass grössere Stücke des Brāhmaṇa im

Sūtra wörtlich wiederholt werden. Es folgen neun Kapitel über Sühne von widerwärtigen Zufällen beim Opfer (Āśv. 3, 10, 11). Kapitel 13—18 enthalten die Erzählung von Sunahṣepa, deren Einschaltung dadurch gerechtfertigt wird, dass sie vom Hotri dem gesalbten König vorzutragen sei. Kapitel 19—34 besprechen das untergeordnete Verhältniss des Kshatriya im Verhältniss zu der Priesterklasse, die dem ersteren zukommende Speise und die Vorbereitung für die Salbung. Kapitel 8, 1—4 haben die bei der Salbung anzuwendenden Stotra und Śastra zum Gegenstand, Kapitel 5—23 behandeln die Wiederholung des Salbungsactes, Kapitel 24—27 die Wahl des Purohita. Das Buch schliesst mit einem im Styl der Upanishad gehaltenen Abschnitt über den Kreislauf des Vergehens und Wiederauferstehens von Blitz, Regen, Mond, Sonne, Feuer. Alle diese Materien stehen mit dem Vorwurf des Buches, den Funktionen des Hotri beim Jyotishṭoma, entweder in keinem oder dem losesten Zusammenhang, und man kann sich kaum der Vermuthung enthalten, dass ursprünglich das Aitareya gerade so wie das Kaushītaka in dreissig Adhyāya zum Abschluss gekommen sei. Dem steht nicht entgegen, dass die Regel Pāṇinis V, 1, 62 nach welcher trainṣa, cātvāriṣa ein Brāhmaṇa mit je dreissig, vierzig Abschnitten bezeichnet, wahrscheinlich auf das Kaushītaka und Aitareya zu beziehen ist. Diese Angabe würde die relative Zeit des Grammatikers betreffen, ohne die oben ausgesprochene Ansicht zu widerlegen.

In den Grihyasūtra von Sāṅkhāyana 4, 10, 6, 1 und Aṣvalāyana III, 4, 4 werden unter anderen Namen Kaushītaka — Mahākaushītaka, Aitareya — Mahaitareya als Lehrer angerufen. Auf dergleichen Benennungen ist in den Grihyasūtra kein besonderes Gewicht zu legen. Folgt man anderweitigen Analogien, so würde Mahākaushītaka,

Mahaitareya ein durch allerlei spätere Zusätze erweitertes Brähmaṇa bezeichnen.

Das Verhältniss zum Gopatha ist bereits in den Anmerkungen angedeutet. Vergleicht man die bezeichneten Stellen, so kann kein Zweifel obwalten, dass Entlehnungen der grübsten Art vorliegen. Das würde bei einem elenden Machwerke, wie es das Gopatha ist¹, von wenig Belang sein, wenn nicht wahrscheinlich wäre, dass es bereits Yāska bekannt war.

Von viel grösserer Bedeutung ist, dass allem Anschein nach bereits die Taittiriyaśamhitā das Aitareya benutzt hat. Die Uebereinstimmung von einer Reihe von Stellen, namentlich im sechsten Buche der Ts., beruht zwar minder auf dem Wortlaut als dem Inhalte, dennoch wird eine unbefangene Prüfung beider Brähmaṇa die hier ausgesprochene Ansicht bestätigen und weiter begründen helfen.

Fragen wir nach der Gottheit, die in unserem Brähmaṇa nicht bloss wie die verschiedenen Gestalten des vedischen Pantheons aus alterthümlicher Gewohnheit ohne Blut und Leben an uns vorschwebt, sondern in Wahrheit und Wirklichkeit gescheut und gefürchtet wird: so tritt uns als solche, ebenso wie im Kaushītaka und Śatapatha, jener Rudra entgegen, der in den späteren Śiṅga übergeht. Als der Herr der Geschöpfe seiner eigenen Tochter nachstellt, suchen die Götter vergebens nach einem Rächer dieser Unbill. Sie thuen ihre grauenvollsten Gestalten zusammen und aus dieser Verbindung entsteht der Gott, der den Namen Bhūtapati führt. Er verwundet Prajāpati, und erhält zum Lohne die Herrschaft über die Thiere und heisst hierfür

1) Der Unwerth des Inhaltes wird nur von der schlechten Ausgabe, die es in der Bibliotheca Indica erfahren hat, überboten.

Paśupati (3, 33). Um die gefürchtete Erwähnung seines Namens zu meiden, muss der Wortlaut eines vedischen Verses geändert werden (3, 34). In 6, 14 tritt er in schwarzen Gewändern auf und nimmt bei einem Opfer die Opferthiere für sich in Anspruch. Auch hier wird in ängstlicher Scheu sein Name mit Stillschweigen übergangen. So wurde denn unser Brähmana zu einer Zeit abgefasst, wo der alte Polytheismus in Verfall gerathen war, und ein neuer Glaube sich Bahn gebrochen hatte.

Die Person, welche ein Opfer darbrachte, war mit Leib und Seele in die Hände des Opferers gegeben, und dieser konnte durch eine Störung der herkömmlichen Gebräuche nach Belieben ihm Schaden zufügen. Solche Mittel sind in 2, 33. 3, 3. 7. Zauber, die zur Vernichtung von Feinden dienen, in 3, 22 und 8, 28 angegeben. Von diesen Auswüchsen des Aberglaubens hält das Kaushitaka sich frei.

Man wird von mir ein Urtheil über die Leistung meines Vorgängers erwarten. Der neunte Band der Indischen Studien überhebt mich der unangenehmen Verpflichtung das Fehlerhafte zu rügen und rechtfertigt die gegenwärtige Ausgabe. Die Uebersetzung von Haug verdient als der erste Versuch, ein ganzes Brähmana in ein Europäisches Gewand zu bringen, alle Anerkennung, und die Anmerkungen haben unsere Kenntniss des vedischen Rituals bedeutend gefördert. Der Hauptfehler von Haug war, dass er den Commentar nicht verstand, oder die Mühe scheute ihn zu verstehen. Der Text ist nachlässig behandelt. Um mich gegen Vorwürfe zu schützen, lasse ich einige Beweisstellen folgen. 1, 14 hat Haug: *esha vai somo rājā yo yajate*, und übersetzt: "he who brings the sacrifice is the king Soma." Alle Hss. lesen: *somarājā* und der Satz bedeutet: "derjenige welcher opfert, hat Soma zum Könige". — 1, 15 liest

Haug: tad yathaivādo manushyarājany āgate 'nyasmin
 vārhaty ukshānam vā vebatam kshadanta evāsmā. Die Hss.
 lesen: tad yathaivādo manushyarāja āgate 'nyasmin vārhaty
 ukshānam vā vebatam vā kshadanta evām evāsmā. —
 2, 14. Haug: te 'bhītaḥ praticaranta aitya, die Hss. te
 'bhītaḥ paricaranta ait. — 2, 17. eshām eva devalokānām,
 die Hss. eshām eva lokānām. — 2, 31. tam yathā grihāṇi
 tam, die Hss. tam yathā grihāṇ itam. — 3, 19. pāṣān iva,
 die Hss. pāṣād iva. — 3, 23. yad u virājan daṣinīm abhi
 sam padyetām, die Hss. yad u virājam daṣinīm abhisama-
 padyetām. — 4, 3. tad atichandasah, die Hss. tad yad ati-
 chandasah. — 4, 15. te ete jyotishī. ubhayataḥ sam loka
 te. "they are the two Jyotish (lights) on both sides facing
 (one another) in the world". Das steht für: te ete jyotishī
 ubhayataḥ samlokete "diese beiden Jyotis-Tage blicken
 von beiden Enden einander an". 5, 3. āpyante chandāṇsi
 tritīye 'hany eva tad eva, die Hss. āpyante chandāṇi tri-
 tīye 'hany etad eva. — 5, 18. mahaḥ cit tvam indra yata
 etāni sūktāni, die Hss. mahaḥ cit tvam indra yata etān iti
 sūktam u. s. w. Wen die Mühe nicht verdriesst beide Aus-
 gaben zu vergleichen, wird Abweichungen mannigfacher Art
 entdecken. Für den von mir gegebenen Text übernehme
 ich die Verantwortung in jeder Beziehung.

AITAREYA BRAHMAṆA.

1 Agnir vai devānām avamo Viṣṇuḥ paramas, tada-
 ntareṇa sarvā anyā devatā 2 āgnāvaishṇavam puroḷāṣam nir-
 vapanti dīkṣhaṇīyam ekādaśakapālaṃ 3 sarvābhya evainam
 tad devatābhyo nantarāyam nirvapanty 4 Agnir vai sarvā
 devatā, Viṣṇuḥ sarvā devatā 5 ete vai yajñasyāntye tanvau
 yad Agniḥ ca Viṣṇuḥ ca. tad yad āgnāvaishṇavam puro-
 ḷāṣam nirvapanty, antata eva tad devān ṛidhnuvanti 6 tad
 āhur: yad ekādaśakapālaḥ puroḷāṣo dvāv Agnāvishṇū, kai-
 nayos tatra kṛiptiḥ kā vibhaktir ity 7 ashtākapāla āgneyo,
 'shtāksharā vai gāyatrī, gāyātram Agneḥ chandas; trikapālo
 vaishṇavas, trir ṛidam Viṣṇur vyakramata: sainayos ta-
 tra kṛiptiḥ sāv vibhaktir 8 ghṛite caruṃ nirvapeta yo 'prati-
 shṭhito manyetā 9 syām vāva sa na pratitishṭhati yo na pra-
 titishṭhati 10 tad yad ghṛitam tat striyai payo, ye taṇḍulās
 te puṇsas, tān mithunam: mithunenaivainam tat prajāyā
 paśubhiḥ prajāyati prajātyai 11 prajāyate prajāyā paśu-
 bhir ya evaṃ vedā 12 rabdhayajño vā esha ārabdhadevato
 yo darsapūrṇamāsābhyām yajata. āmāvāsyaena vā havishe-
 shtvā paurṇamāsena vā tasminn eva haviṣi tasmin barhi-
 shi dīkṣetaisho ekā dīkṣā 13 saptadaśa sāmīdhenīr anu-
 brūyāt 14 saptadaśo vai Prajāpatir: dvādaśa māsāḥ pañca-
 rtavo hemantaṣiṣirayoḥ samāsena. tāvān samvatsarah, sam-
 vatsarah Prajāpatiḥ 15 prajāpatyāyatanābhir evābhi rādhuoti
 ya evaṃ veda || 1 || 1 ||

1 Yajño vai devebhya udakrāmat, tam ishtibhiḥ praisham aichan. yad ishtibhiḥ praisham aichanś, tad ishtinām ishtitvam. tam anvavindann 2 anuvittayajño rādhnoti ya evaṃ vedā 3 hūtaḥ vai nāmaitā yad āhutaya, etābhir vai devān yajamāno hvayati, tad āhutinām āhutipvam 4 ūtayaḥ khalu vai tā nāma yābhir devā yajamānasya havam āyanti. ye vai pāṇbāno yāḥ srutayas tā vā ūtayas; ta u evaitat svargayānā yajamānasya bhavanti 5 tad āhur: yad anyo juhoty, atha yo 'nu cāha yajati ca kasmāt tam hotety ācakshata iti 6 yad vāva sa tatra yathābhājanam devatā amum āvāhamum āvahety āvāhayati, tad eva hotur hotritvam 7 hotā bhavati, hotety enam ācakshate ya evaṃ veda || 2 || 2 ||

1 Punar vā etam ṛitvijo garbham kurvanti yam dikshayanty 2 adbhīr abhishīncanti 3 reto vā āpāḥ, saretasam evainam tat kṛtvā dikshayanti 4 nāvanītenābhyañjanty 5 ājyam vai devānām, surabhi ghṛitam manushyānām, āyutam pitṛinām, nāvanītam garbhānām. tad yan nāvanītenābhyañjanti, svenaivainam tad bhāgadheyena samardhayanty 6 āñjanty enam 7 tejo vā etad akshyor yad āñjanam, satejasam evainam tat kṛtvā dikshayanty 8 ekaviṃśatyā darbhapīṇjūlah pāvayanti 9 śuddham evainam tat pūtam dikshayanti 10 dikshitavimitam prapādayanti 11 yonir vā eshā dikshitasya yad dikshitavimitam, yonim evainam tat svām prapādayanti 12 tasmād dhruvād yoner āste ca carati ca 13 tasmād dhruvād yoner garbhā dhīyante ca pra ca jāyante 14 tasmād dikshitam nānyatra dikshitavimitād ādityo 'bhyudiyād vā bhyastamiyād vāpi vābhyāsrāvayeyur 15 vāsasā prorṇvanty 16 ulbam vā etad dikshitasya yad vāsa, ulbenaivainam tat prorṇvanti 17 kṛṣṇājīnam uttaram bhavaty 18 uttaram vā ulbāj jarāyu, jarāyunaivainam tat prorṇvanti 19 mushtī kūrute 20 mushtī vai kṛtvā garbho 'ntaḥ sete, mushtī kṛtvā

kumāro jāyate. tad yan mushṭi kurute, yajñam caiva tat sarvāṣ ca devatā mushṭyoḥ kurute 21 tad āhṛ: na pūrvadīkshinaḥ samsayo 'sti, parigrihīto vā etasya yajñah, parigrihīta devatā, naitasyārtir asty aparadīkshina eva yathā tathety 22 unmucya kṛishṇājinam avabhṛitham abhyavaiti, tasmān muktā garbhā jarāyor jāyante 23 sahaiva vāsasābhyavaiti, tasmāt sahaivolbena kumāro jāyate || 3 || 3 ||

1 Tvam agne saprathā asi, soma yās te mayobhuva ity ājyabhāgayoḥ puronuvākye anubrūyād, yaḥ pūrvam anijānaḥ syāt tasmai 2 tvayā yajñam vi tanvata iti, yajñam evāsmā etad vitanoty 3 agniḥ pratnena manmanā, soma gīrbhish tvā vayam iti, yaḥ pūrvam ijānaḥ syāt tasmai 4 pratnam iti pūrvam karmābhivadati 5 tat-tan nāḍṛityam 6 agnir vṛitrāṇi jāñghanat, tvam somāsi satpatir iti vārtraghnāv eva kuryād 7 vṛitram vā esha hanti yaḥ yajña āpanamati, tasmād vārtraghnāv eva kattavyāv 7 agnir mukham prathamō devatānām, agniḥ ca vishṇo tapa uttamam maha ity āgnāvaishnavasya havisho yājyānuvākye bhavata 9 āgnāvaishnavyau rūpasamṛiddhe. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadaty 10 Agniḥ ca ha vai Vishṇuḥ ca devānām dīkshāpālau, tau dīkshāyā īṣāte. tad yad āgnāvaishnavam havir bhavati yau dīkshāyā īṣāte tau prītau dīkshām prayachatām, yau dīkshayitārau tau dīkshayetām iti 11 trishṭubhau bhavataḥ sendriyatvāya || 4 || 4 ||

1 Gāyatriyau svishtakṛitaḥ samyājye kurvita tejaskāmo brahmavarecasakāmas 2 tejo vai brahmavarecasam gāyatri 3 tejasvī brahmavarecā bhavati ya evaṁ vidvān gāyatriyau kurvita 4 ushṇihāv āyushkāmaḥ kurvitā 5 yur vā ushṇik 6 sarvaṁ āyur eti ya evaṁ vidvān ushṇihau kurute 7 'nushtubhau svargakāmaḥ kurvita 8 dvayor vā anushtubhoḥ catuḥshashtir

aksharāṇi, traya ima ūrdhvā ekaviṃśā lokā; ekaviṃsatyaika-
viṃsatyaivemāñ lokān rohati, svarga eva loka catuṣṣaṣṭi-
tana pratitishṭhati 9 pratitishṭhati ya evaṃ vidvān anu-
shṭubhau kurute 10 bṛihatyaṃ śrikāmo yaśaskāmaḥ kurvīta
11 śrīr vai yaśaś chandasām bṛihatī 12 śriyam eva yaśa ātman
dhatte ya evaṃ vidvā n bṛihatyaṃ kurute 13 pañktī yajñakā-
maḥ kurvīta 14 pāñkto vai yajña 15 upainam yajño namati
ya evaṃ vidvān pañktī kurute 16 trishṭubhau vīryakāmaḥ
kurvītau 17 jo vā indriyaṃ vīryaṃ trishṭub 18 ojasvīndriyavān
vīryavān bhavati ya evaṃ vidvāns trishṭubhau kurute 19 ja-
gatyaṃ paśukāmaḥ kurvīta 20 jāgatā vai paśavaḥ 21 paśumān
bhavati ya evaṃ vidvān jagatyaṃ kurute 22 virājāv annādyā-
kāmaḥ kurvīta 23 nnaṃ vai virāt 24 tasmād yasyaiveha bhūyi-
shṭham annam bhavati sa eva bhūyishṭham loke virājati,
tad virājo virāṭtvam 25 vi sveshu rājati, śreṣṭhaḥ svānām
bhavati ya evaṃ veda || 5 || 5 || °

1 Atho pañcavīryam vā etac chando yad virāt 2 yat
tripadā tenoshñihāgāyatyau, yad asyā ekādaśaksharāṇi
padāni tena trishṭub, yat trayastrīṇśadakṣharā tenānusṭup,
na vā ekenākshareṇa chandānsi viyanti na dvābhyām, yad
virāt tat pañcamam 3 sarveshām chandasām vīryam avaru-
nddhe, sarveshām chandasām vīryam aṣṇute, sarveshām cha-
ndasām sāyujyaṃ sarūpatām salokatām aṣṇute, nnaḍo nna-
patir bhavaty, aṣṇute prajāyānnādyam ya evaṃ vidvān virā-
jau kurute 4 tasmād virājāv eva kartavye 5 preddho agna,
imo agna ity ete 6 rītam vāva dikṣhā satyaṃ dikṣhā, ta-
smād dikṣhitena satyaṃ eva vaditavyam 7 atho khalv āhuḥ:
ko rhati manushyaḥ sarvaṃ satyaṃ vaditum; satyasam-
hitā vai devā, anṛitasamhitā manushyā iti 8 vicakṣhaṇa-
vatīm vācam vadee 9 cakshur vai vicakṣhaṇam, vi hy ena
paśyatīty 10 etad dha vai manushyeshu satyaṃ nihitam yac
cakshus 11 tasmād acakṣhaṇam āhur: adrāg iti. sa yady ada-

rṣam ity ābāthāsya śrad dadhati. yady u vai svayam pāsyati,
na bahūnām anānyeshām śrad dadhāti 12 tasmād vicaksha-
navatīm eva vācam vadet, satyottarā haivāsya vāg uditā
bhavati bhavati || 6 || 6 ||

Iti prathamapañcīkāyām prathamō 'dhyāyah.

Iti prathamādhyāye śaṣṭhaḥ khaṇḍah.

1 Svargam vā etena lokam upa prayanti yat prāyaṇīyas,
tat prāyaṇīyasya prāyaṇīyatvam 2 prāṇo vai prāyaṇīya,
udāna udayaniyah, samāno hotā bhavati, samānau hi prā-
ṇodānau, prāṇānām kliptyai prāṇānām pratiprajñātyai 3 ya-
jñō vai devebhya udakrāmat, te devā na kiṃ canāśaknuvan
kartum na prājānaṁs. te 'bruvann Aditiṃ: tvayemaṃ ya-
jñam prajānāmeti. sā tathety abravīt, sā vai vo varam vṛiṇā
iti. vṛiṇishveti. sāitam eva varam avṛiṇīta: matprāyaṇā
yajñāḥ santu madudayanā iti. tatheti. tasmād ādityaḥ ca-
ruḥ prāyaṇīyo bhavaty āditya udayaniyo, varavṛito hy asyā
4 atho etam varam avṛiṇīta: mayaiva prācīm diśam prajā-
nāthāgninā dakṣiṇām, Somena pratiśīm, Savitrodicīm iti
5 Pathyām yajati 6 yat Pathyām yajati, tasmād asau pura
udeti, paścāstam eti; Pathyām hy esho 'nusamcaraty 7 Agniṃ
yajati 8 yad Agniṃ yajati, tasmād dakṣiṇato 'gra osha-
dhayah pacyamānā āyanty, āgneyyo hy oshadhayah 5 So-
mam yajati 10 yat Somam yajati, tasmāt pratiśyo 'py āpo
bahvayah syandante, saumyā hy āpaḥ 11 Savitāram yajati
12 yat Savitāram yajati, tasmād uttarataḥ paścād ayam bhū-
yishṭham pavamānaḥ pavate, savitṛiprasūto hy esha etat
pavata 13 uttamām Aditiṃ yajati 14 yad uttamām Aditiṃ
yajati, tasmād asāv imām vṛiṣṭyābhyunatty abhijighrati
15 pañca devatā yajati, pāṅkto yajñāḥ. sarvā diśaḥ kalpante,
kalpate yajñō 'pi 16 tasyai janatāyai kalpate yatraivam
vidvān hotā bhavati || 7 || 1 ||

1 Yas tejo brahmavarcasam icchet prayājāhutibhiḥ prān

sa iyāt, tejo vai brahmanavarcasam prāci dik 2 tejasvī brahmanavarcasī bhavati ya evaṃ vidvān prān eti 3 yo 'nnādyam ichet prayājāhutibhir dakṣiṇā sa iyād, annādo vā esho 'nnapatir yad Agnir 4 annādo 'nnapatir bhavaty, aṣnute prajāyānnādyam ya evaṃ vidvān dakṣiṇaiti 5 yaḥ paśūn ichet prayājāhutibhiḥ pratyān sa iyāt, paśavo vā ete yad āpaḥ 6 paśumān bhavati ya evaṃ vidvān pratyān eti 7 yaḥ somapītham ichet prayājāhutibhir udaṇ sa iyād, uttarā ha vai somo rājā 8 pra somapītham āpnoti ya evaṃ vidvān udaṇ eti 9 svargyaivordhvā dik, sarvasu dikṣu rādhnoti. 10 samyañco vā ime lokāḥ, samyañco 'smā ime lokāḥ śriyai dīdyati ya evaṃ veda 11 Pathyām yajati. yat Pathyām yajati, vācam eva tad yajñamukhe sambharati 12 prānapānāv Agnīshomau, prasavāya Savitā, pratishṭhityā Aditiḥ 13 Pathyām eva yajati. yat Pathyām eva yajati, vācaiva tad yajñam panthām apinayati 14 cakshushī evāgnīshomau, prasavāya Savitā, pratishṭhityā Aditiḥ 15 cakshushā vai devā yajñam prajānaṣ, cakshushā vā etat prajānyate yad aprajānyam; tasmād api mugdhaḥ caritv yadaivānushṭhyā cakshushā prajānāty atha prajānāti 16 yad vai tad devā yajñam prajānann asyām vāva tat prajānann, asyām sambharann; asyai vai yajñas tāyate, 'syai kriyate, 'syai sambhriyate, iyaṃ hy Aditiḥ. tad uttamām Aditiṃ yajati. yad uttamām Aditiṃ yajati, yajñasya prajānātyai svargasya lokasyānukhyātyai || 8 || 2 ||

1 Devaviṣaḥ kalpayitavyā ity āhus, tāḥ kalpamānā anu manushyaviṣaḥ kalpanta iti; sarvā viṣaḥ kalpante, kalpate yajño 'pi 2 tasyai janatāyai kalpate yatraiva vidvān hotā bhavati 3 svasti naḥ pathyāsu dhanvasv ity anvāha 4 svasty apsu vṛijane svarvati | svasti naḥ putra-kṛitheshu yonishu svasti rāye maruto dadhātā neti 5 Maruto vai devānām viṣas, tā evaitad yajñamukhe

'ciklipat 6 sarvais chandobhir yajed ity āhuh. sarvair vai chandobhir ishtvā devāḥ svargam lokam ajayaṁs, tathaivaitad yajamānaḥ sarvais chandobhir ishtvā svargam lokam jayati 7 svasti naḥ pathyāsu dhanvasu, svastir id dhi prapathe śreshṭheti pathyāyāḥ svastes trishtubhāv. agne naya supathā rāye asmān, ā devānām api panthām aganmety Agnes trishtubhau. tvam soma pra cikito manishā, yā te dhāmāni divi yā prithivyām iti Somasya trishtubhāv. ā viṣvaḍevam satpatim, ya imā viṣvā jātānīti Savitur gāyatryan. sutrāmānam prithivīm dyām anchasam, mahīm ū shu mātaram suvratānām ity Aditer jagatyāv 8 etāni vāva sarvāṇi chandāṁsi: gāyatraṁ trishtubham jagatam, any anyāny; etāni hi yajñe pratamām iva kriyanta 9 etair ha yā asya chandobhir yajataḥ sarvais chandobhir ishtam bhavati ya evaṁ veda || 9 || ॥

Tā vā etāḥ pravatyō netṛimatyaḥ pathimatyaḥ svastimatya etasya havisho yājyānuvākya. etābhir vā ishtvā devāḥ svargam lokam ajayaṁs, tathaivaitad yajamāna etābhir ishtvā svargam lokam jayati 2 tāsu padam asti: svasti rāye maruto dadhātāneti. Maruto ha vai devaviśo 'ntarikshabhājanās. tebhyo ha yo 'nivedya svargam lokam etiśvarā hainam ni vā roddhor vi vā mathitoḥ. sa yad āha: svasti rāye maruto dadhātāneti, tam Marudbhyo devavidbhyo yajamānam nivedayati; na ha vā enam Maruto devaviśaḥ svargam lokam yantam nirundhate, na vimathnate 3 svasti hainam atyarjanti svargam lokam abhi ya evaṁ veda 4 virājāv etasya havishaḥ svishtakṛitāḥ samyājye syātām ye trayastrīṁśadakshare 5 sed agnir agnīṁr aty astv anyān, sed agnir yo vanushyato nipātity ete 6 virāḍbhyām vā ishtvā devāḥ svargam lokam ajayaṁs, tathaivaitad yajamāno virāḍbhyām ishtvā svargam

lokaṃ jayati 7 te trayastriṃśadakshare bhavatas. trayastri-
ṃśad vai devā: ashtaṇ Vasava, ekādaśa Rudrā, dvādaśādityāḥ.
Prajāpatiḥ ca Vāśhaṭkāraḥ ca. tat prathame yajñamukhe devatā
akṣharabhājah karoty, akshareṇākshareṇaiva tad devatām
prīṇāti, devapātreṇaiva tad devatās tarpayati || 10 ||⁴ ||

1 Prayājavad ananuyājam kartavyam prāyaṇīyam ity
āhur, hīnam iva vā etad īkṣitam iva yat prāyaṇīyasyānu-
yājā iti 2 tat-tan nādrītyam 3 prayājavad evānuyājavat ka-
rtavyam. prāṇā vai prayājāḥ prajānuyājā; yat prayājān
antariyāt prāṇāns tad yajamānasyāntariyād, yad anuyājān
antariyāt prajāṃ tad yajamānasyāntariyāt 4 tasmāt prayā-
javat evānuyājavat kartavyam 5 patnīr na samyājāyet, sam-
sthitayajur na juhuyāt 6 tāvataiva yajño 'samsthitah 7 prā-
yaṇīyasya nishkāsaṃ nidadhyāt, tam udayanīyenābhinirva-
ped, yajñasya samtatyai yajñasyāvyavachedāyā 8 tho khalu
yasyām eva sthālyām prāyaṇīyaṃ nirvapet tasyām udaya-
nīyaṃ nirvapet, tāvataiva yajñah samtāto 'vyavachinno bha-
vaty 9 amushmin vā etena loke rādhnuvanti nāsminn, ity
āhur, yat prāyaṇīyam iti. prāyaṇīyam iti nirvapanti prāya-
nīyam iti caranti, prayanty evāsmāl lokād yajamānā ity
10 avidyayaiva tad āhur. vyatishajed yājyānuvākyā 11 yāḥ
prāyaṇīyasya puronuvākyās tā udayanīyasya yājyāḥ ku-
ryād, yā udayanīyasya puronuvākyās tāḥ prāyaṇīyasya
yājyāḥ kuryāt. tad vyatishajaty ubhayor lokayor ṛiddhyā,
ubhayor lokayoḥ pratishṭhityā. ubhayor lokayor ṛidhnoty,
ubhayor lokayoḥ pratishṭhityā 12 pratishṭhityā ya evaṃ
vedā 13 dityaḥ caruḥ prāyaṇīyo bhavaty āditya udayanīyo
yajñasya dhṛityai, yajñasya barsanaddhyai, yajñasyāpra-
sraṇsāya 14 tad yathaivāda, iti ha smāha, tejanya ubhayato
'ntayor aprasraṇsāya barsau nahyaty, evaṃ evaitad yajña-
syobhayato 'ntayor aprasraṇsāya barsau nahyati yad ādi-
tyaḥ caruḥ prāyaṇīyo bhavaty āditya udayanīyaḥ 15 pathya-

yaivetaḥ svastyā prayanti, pathyām śvastim abhy udyanti;
 svasty evetaḥ prayanti, svasty udyanti svasty udyanti
 || 11 || ॥ १ ||

Iti prathamapañcīkāyām dvitīyo 'dhyāyāḥ.

• Iti dvitīyādhyāye pañcamah khaṇḍah.

1 Prācyaṃ vai diṣi devāḥ somaṃ rājānam akrīṇaṁs,
 taśmāt prācyaṃ diṣi krīyate 2 taṃ trayodaśān māśād akrī-
 ṇaṁs, taśmāt trayodaśo māso nānuvidyate; na vai somavi-
 krayy anuvidyate, pāpo hi somavikrayī 3 tasya kritasya
 manushyān abhy upāvartamānasya diṣo vīryānīndriyāṇi
 vyudasīdaṁs, tāny ekayarcāvārurutsanta, tāni nāsaknuvaṁs.
 tāni dvābhyām tāni tisṛibhis tāni catasṛibhis tāni pañcabhis
 tāni śadābhis tāni saptabhir naivāvārundhata, tāny aśtā-
 bhir avārundhatāśtābhir āṣṇuvata. yad' aśtābhir avāru-
 ndhatāśtābhir āṣṇuvata, tad aśtānām aśtātvaṃ 4 aṣṇute
 yad-yat kāmāyate ya evaṃ yeda 5 taśmād eteshu karmasv
 aśtāv-aśtāv anūcyanta, indriyāṇām vīryāṇām avaruddhyai
 || 12 || ॥ १ ||

1 Somāya kṛtāya prohyamāṇāyānubrūhīty āhādhvaryur
 2 bhadrād abhi śreyāḥ prehīty anvāha 3 yaṃ vāva loko
 bhadras. taśmād asāv eva lokaḥ śreyān, svargam eva tal
 lokaṃ yajamānaṃ gamayati 4 bṛihaspatiḥ puraetā te
 astv iti. brahma vai Bṛihaspatir, brahmaivāsmā etat puro-
 gavam akar, na vai brahmaṇvad rishyaty 5 athem ava
 sya vara ā pṛithivyā iti. devayajanaṃ vai varam pṛi-
 thivyai, devayajana evainaṃ tad avasāyayaty. āre śatrūn
 kṛiṇuhi sarvavīra iti. dvishantam evāsmā tat pāpmā-
 nam bhrātṛiḥyam apabādhate 'dharam pādayati 6 soma
 yās te mayobhuva iti tṛicaṃ saumyaṃ gāyatram anvāha
 some rājāni prohyamāṇe, svayaivainaṃ tad devatayā svena
 chandasā samardhayati 7 sarve nandanti yaśasāgate-
 nety anvāha 8 yaśo vai somo rājā, sarvo ha vā etena kṛi-

yamāneṇa nandati yaṣ ca yajñe lapsyamāno bhavati yaṣ
 ca na 9 sabhāsāheṇa sakhyā sakhāya ity. esha vai
 brāhmaṇānām sabhāsāhaḥ sakhyā yat somo rājā 10 kilbisha-
 sprid ity. esha u eva kilbishasprid 11 yo tai bhavati, yaḥ
 śreṣṭhātām aṣṇute sa kilbisham bhavati 12 tasmād āhur:
 mānūvoco mā pracāriḥ, kilbisham nu mā yātayann iti
 13 pitushaṇir ity. annam vai pitu, dakṣiṇā vai pitu;
 tām enena sanoty, annasanim evainam tat karoty 14 aram
 hito bhavati vājināyetīndriyam vai vīryam vāji-
 nam 15 ājarasam hāsmāi vājinam nāpachidyate ya evam
 vedā 16 gan deva ity anvāha 17 gato hi sa tarhi bhavaty
 18 rītubhir vardhatu kshayam ity. rītavo vai soma-
 sya rājño rājabhrātaro yathā manushyasya, tair evainam,
 tat sahāgamayati 19 dadhātu naḥ savitā suprajām
 isham ity āśisham āśāste 20 sa naḥ kshapābhir aha-
 bhiḥ ca jinvatv ity. ahāni vā ahāni rātrayaḥ kshapā, aho-
 rātrair evāsmā etām āśisham āśāste. prajāvantam rayim
 asme sam invatv ity āśisham evāśāste 21 yā te dhā-
 māni havishā yajantīty anvāha 22 tā te viṣvā pari-
 bhūr astu yajñam | 23 gayasphānaḥ prataraṇaḥ su-
 vīra iti, gavām naḥ sphāvayitā pratārayitaidhity eva tad
 āhā 24 vīraḥ pra carā soma duryān iti. grīhā vai du-
 ryā. bibhyati vai somād rājña āyato yajamāṇasya grīhāḥ.
 sa yad etām anvāha śāntyaivainam tac chamayati, so 'sya
 śānto na prajām na paśūn hinasti 25 mā m dhiyam śiksha-
 māṇasya deveti vārūṇyā paridadhāti 26 varuṇadevatyo
 vā esha tāvad yāvad upanaddho, yāvat pariśritāni prapa-
 dyate; svayaivainam tad devatayā svena chandasā sama-
 rdhayati 27 śikshamāṇasya deveti. śikshate vā esha yo
 yajate 28 kratum dakṣam varuṇa sam śiṣādhīti, vī-
 ryam prajñānam Varuṇa sam śiṣādhity eva tad āha 29 ya-
 yāti viṣvā duritā tarena sutarmānam adhi nāvam

ruhemeti. yajño vai sutarmā naur, kṛishnājīnam vai sutarmā naur, vāg vai sutarmā naur; vācam eva tad āruhya tayā svargam lokam abhi samtarāti 30 tā etā ashtāv anvāha rūpasamriddhā 31 etad vai yajñasya samriddham yad rūpasamriddham, yat karma kriyamānam ṛig abhivadati 32 tāsām triḥ prathamām anvāha trir uttamām 33 tā dvādaśa sampadyante: dvādaśa vai māsāḥ samvatsarah, samvatsarah Prajāpatiḥ 34 prajāpatyāyatanābhir evābhi rādhnōti ya evam veda 35 triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṇsāya || 13 || 2 ||

1 Anyataro 'nadvān yuktah syād anyataro vimukto 'tha rājānam apāvahareyur 2 yad ubhayor vimuktayor upāvahareyuh, pitṛidevatyaṁ rājānam kuryur 3 yad yuktayor, ayogakshemaḥ prajā vindet, tāḥ prajāḥ pariplaveran 4 yo 'nadvān vimuktas tac chālāsadām prajānām rūpaṁ, yo yuktaḥ tac cakriyānām. te ye yukte 'nye vimukte 'nya upāvaharanti, ubhāv eva te kshemayogau kalpayanti 5 devāsura vā eshu lokeshu samayatanta. ta etasyām prācyām diśy ayatanta, tāḥ tato 'surā ajayaṁs. te dakṣiṇasyām diśy ayatanta, tāḥ tato 'surā ajayaṁs. te pratīcyām diśy ayatanta, tāḥ tato 'surā ajayaṁs. ta udīcyām diśy ayatanta, tāḥ tato 'surā ajayaṁs. ta udīcyām prācyām diśy ayatanta, te tato na parājayanta. saishā dig aparājitā, tasmād etasyām diśi yateta vā yātayed veśvaro kūrṇinākartos 6 te devā abruvann: arājatayā vai no jayanti, rājānam karavāmāḥ iti. tatheti. te somam rājānam akurvaṁs, te somena rājñā sarvā diśo 'jayann. esha vai somarājā yo yajate. prāci tishṭhaty ādadhati, tena prācīm diśam jayati. tam dakṣiṇā parivahanti, tena dakṣiṇām diśam jayati. tam pratyañcam āvartayanti, tena praticīm diśam jayati. tam udicas tishṭhata upāvaharanti, tenodīcīm diśam jayati 7 somena rājñā sarvā diśo jayati ya evam veda || 14 || 3 ||

1 Havir ātithyaṃ nirupyate some rājany āgate 2 somo vai rājā yajamānasya grīhān āgachati, tasmā etad dhavir ātithyaṃ nirupyate, tad ātithyasyātithyatvaṃ 3 navakapālo bhavati. nava vai prānāḥ, prānānām kṛīṭyai prānānām pratiprajñātyai 4 Vaiṣṇavo bhavati. Viṣṇur vai yajñāḥ, svayaivainam tad devatayā svena chandasā samardhayati 5 sarvāṇi vāva chandānsi ca prishthāni ca somam rājānam kṛitam anv āyanti, yāvantaḥ khalu vai rājānam anuyanti tebhyaḥ sarvebhya ātithyaṃ kriyate 6 'gnim manthanti some rājany āgate. tad yathaivādo manushyarāja āgate 'nyasmiṃ vārhaty ukshānam vā vehataṃ vā kshadanta, evam evāsmā etad kshadante yad agnim manthanty; agnir hi devānām paśuḥ || 15 || 4 ||

1 Agnaye mathyamānāyānubṛūhity āhādhvaryur 2 abhi tvā devā savitar iti sāvitṛm anvāha 3 tad āhur: yad agnaye mathyamānāyānu vācāhātha kasmāt sāvitṛm any- āheti 4 Savitā vai prasavānām īse, savitṛiprasūtā evainam tan manthanti. tasmāt sāvitṛm anvāha 5 mahi dyauh prithivī ca na iti dyāvāprithivīyām anvāha 6 tad āhur: yad agnaye mathyamānāyānu vācāhātha kasmād dyāvāprithivīyām anvāheti. dyāvāprithivībhyām vā etaṃ jātaṃ devāḥ paryagṛīḥṇāns, tābhyām evādyāpi parigṛīḥitas. tasmād dyāvāprithivīyām anvāha 7 tvām agne, pushkarād adhiti trīcam āgneyam gāyatram anvāhāgnau mathyamāne, svayaivainam tad devatayā svena chandasā samardhayat 8 atharvā nir amanthateti rūpasamṛiddham. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamānam ṛig abhivadati 9 sa yadi na jāyeta yadi ciraṃ jāyeta, rākshoghnyo gāyatryo 'nūcyā 10 agne haṃsi ny atrīṇam ity etā 11 rakshasām apahatyai 12 rakshānsi vā enaṃ tarhy ālabhante, yarhi na jāyate yarhi ciraṃ jāyate 13 sa yady ekasyām evānūktāyām jāyeta yadi

dvayor, atho ta bruvantu jantava iti jātāya jātavatīm abhi-
 rūpām anubrūyād 14 yad yajñe 'bhirūpaṃ tat samṛiddham
 15 ā yaṃ haste na khādinam iti 16 hastābhyām hy eṇaṃ
 manthanti 17 ṣiṣuṃ jātam iti. ṣiṣur iva vā esha prathamajāto
 yad agnir 18 na bibhrati | viṣām agniṃ svadhvaram
 iti 19 yad vai devānāṃ neti tad eshām oṣm iti 20 pra-
 dawam devavītaye bharatā vasuvittamam iti prahri-
 yamāṇyābhirūpā 21 yad yajñe 'bhirūpaṃ tat samṛiddham
 22 ā sve yonau ni shīdatv ity 23 esha ha vā asya svo yonir
 yad agnir agner 24 ā jātam jātavedasīti 25 jāta itaro,
 jātavedā itaraḥ 26 priyaṃ ṣiṣītātithim ity. esha ha vā
 asya priyō 'tithir yad agnir agneḥ 27 syona ā grīhapa-
 tim iti, śāntyām evainam tad dadhāty 28 agnināgniḥ sam
 idhyate kavir grīhapatir yuvā | havyavād juhvā-
 sya ity abhirūpā 29 yad yajñe 'bhirūpaṃ tat samṛiddham
 30 tvam hy agne agninā vipro vipreṇa san sateti
 31 vipra itaro vipra itaraḥ, sann itaraḥ sann itaraḥ 32 sa-
 khā sakhyā samidhyasa ity. esha ha vā asya svaḥ
 sakhā yad agnir agnes 33 tam marjayanta sukratum
 puroyāvānam ājishu | sveshu kshayeshu vājinam
 iti 34 esha ha vā asya svaḥ kshayo yad agnir agner 35 ya-
 jñena yajñam ayajanta devā ity uttamayā paridadhāti
 36 yajñena vai tad devā yajñam ayajanta yad agnināgniṃ
 ayajanta, te svargam lokam āyaṃs 37 tān dharmāṇi pra-
 thamāny āsan | te ha nākam mahimānaḥ sacanta
 yatra pūrve sādhyāḥ santi devā iti 38 chandānsi vai
 Sādhyā devās, te 'gre 'gnināgniṃ ayajanta, te svargam lo-
 kam āyann 39 Ādityāḥ caivehāsann Aṅgirasas ca, te 'gre
 'gnināgniṃ ayajanta, te svargam lokam āyan 40 saishā
 svarayāhutir yad agnyāhutir. yadi ha vā apy abrahma-
 nokto yadi duruktokto yajate 'tha haishāhutir gachaty eva
 devān, na pāpmanā saṃsriyate 41 gachaty asyāhutir devān

nāsyāhutih pāpmanā samśriyate ya evaṃ veda 42 tā etās trayodaśānvāha rūpasamṛiddhā 43 etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati 44 tāsām triḥ prathamām anvāha trir uttamām, tāḥ saptadaśa sampadyante. saptadaśo vai Prajāpatir: dvādaśa māsāḥ pañcartavas. tāvān samvatsarah, samvatsarah Prajāpatih 45 prajāpatyāyatanābhir evābhī rādhnoti ya evaṃ veda 46 triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṇsāya || 16 || * ||

1 Samidhāgniṃ duvasyat, ā pyāyasva sam etu ta ity ājyabhāgayoḥ puronuvākye bhavata ātithyavatyau rūpasamṛiddhe 2 etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati 3 saishāgneyy atithimatī, na saumyātithimaty asti. yat saumyātithimatī syāc, chaśvat sū syād 4 etat tv evaishātithimatī yad āpīnavatī 5 yadā vā atithiḥ parivevishaty āpīna iva vai. sa tarhi bhavati 6 taylor jushāṇenaiva yajati 7 daṃ viśhṇur vi cakrame, tad asya priyam abhi pātho aśyām iti vaiśhṇavyau 8 tripadām anūeya catuspadāyā yajati 9 sapta padāni bhavanti. śiro vā etad yajñasya yad ātithyam, sapta vai śirshan prāṇāḥ, śirshann eva tat prāṇān dadhāti 10 hotāraṃ citraratham adhvarasya, pra-prāyam agnir bharatasya sṛiṇva iti svishtakṛitaḥ samyājye bhavata ātithyavatyau rūpasamṛiddhe. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati 11 trishtubhau bhavataḥ sendriyatvāye 12 lāntam bhavati lāntena vā etena devā arādhnuvan yad ātithyam, tasmād ilāntam eva kartavyam 13 prayājāḥ evātra yajanti nānuyājān 14 prāṇā vai prayājānuyājās, te ya ime śirshan prāṇās te prayājā, ye vāñceas te nuyājāḥ. ea yo 'trānuyājān yajed, yathemān prāṇān ālupya śirshan dhitset tādṛik tad 15 atiriktam tat, sam u vā ime prāṇā vi-

dre ye ceme ye ceme 16 tad yad evātra prayājān yajanti
nānuyājāns, tatra sa kāma upāpto yo 'nuyājeshu yo 'nuyā-
jeshu || 17 || ॥

Iti prathamapañcikasāyam tritryo 'dhyāyah.

Iti tritityādhyāyo shashṭhaḥ khaṇḍah.

1 Yajño vai devebhya udakrāman: na vo 'ham annam
bhaviṣhyāmīti. neti devā abruvann, annam eva no bhavi-
shyasīti. taṃ devā vimethire, sa haibhyo viḥrito na pra-
babbhūva. te hocur devā: na vai na itthaṃ viḥrito 'lam
bhaviṣhyati, hantemaṃ yajñaṃ sambharāmeti. tatheti. taṃ
samjabhruḥ 2 taṃ sambhṛityocur Aṣvināv: imam bhishajya-
tam ity. Aṣvinau vai devānām bhishajāv, Aṣvināv adhvaryū.
tasmād adhvaryū gharmam sambharatas 3 taṃ sambhṛityā-
hatur: brahman pravargyeṇa pracarishyāmo hotar abhi-
shtubhīti || 18 || ॥

• • • 1 Brahma jajñānam prathamam purastād iti
pratipadyate. brahma vai Bṛhaspatir, brahmaṇaivainam
tad bhishajyati 2 yam vai pitre rāshṭry ety agra iti.
vāg vai rāshṭrī, vācam evāsmins tad dadhāti 3 mahān mahī
astabhāyad vi jāta iti brāhmaṇaspatyā. brahma vai
Bṛhaspatir, brahmaṇaivainam tad bhishajyaty 4 abhi tyam
devam savitāram oṇyor iti sāvitrī. prāṇo vai Savitā,
prāṇam evāsmins tad dadhāti 5 sam sīdasva mahān asīty
evainam samasādayann 6 añjanti yam prathayanto na
viprā ity alyamānāyābhirūpā. yad yajñe 'bhirūpaṃ tat
samṛiddham 7 patamgam aktaṃ asurasya māyayā, yo
naḥ sanutyō abhidāsad agne, bhavā no agne su-
manā upetāv iti dve-dve abhirūpe. yad yajñe 'bhirūpaṃ
tat samṛiddham 8 kṛiṇushva pājah prasitīm na pṛi-
thvīm iti pañca rākshoghnyo, rakshasām apahatyai 9 pari
tvā girvaṇo giro, 'dhi dvayor adadhā ukthyam va-
caḥ, śukraṃ te anyad yajatam te anyad, apaśyam

gopām anipadyamānam iti catasra ekapātīnyas 10 tū
ekaviṁsatir bhavanty 11 ekaviṁśo 'yam puruṣho: daśa ha-
styā aṅgulayo daśa pādya ātmaikaviṁśas. tam inam ātmā-
nam ekaviṁśam saṁskurute || 19 || 2 ||

1 Srakve drapsasya dhamataḥ sam asvarann
iti nava pāvamānyo. nava vai prāṇāḥ, prāṇān evāsmins tad
dadhāti 2 ayaṁ venaḥ codayat priṣṇigarbhā ity 3 ayaṁ
vai veno. 'smād vā ūrdhvā anye prāṇā venanty avāṇco
'nye, tasmād venaḥ. prāṇo vā ayaṁ san nābher iti, tasmān
nābhis, tan nābher nābhitvam. prāṇam evāsmins tad da-
dhāti 4 pavitraṁ te vitatam brahmaṇas pate, ta-
posh pavitraṁ vitatam divas pade, vi yat pavi-
tram dhishanā atanvateti pūtavantāḥ prāṇās. ta ime
'vāṇco retasyo mūtryaḥ puriṣhya ity, etān evāsmins tad da-
dhāti || 20 || 3 ||

1 Gaṇānām tvā gaṇapatiṁ havāmaha iti brā-
hmaṇaspatyam. brahma vai Bṛihaspatir, brahmaṇādivainam
tad bhishajyati 2 prathaḥ ca yasya saprathaḥ ca nā-
meti gharmatanvaḥ. satanum evainam tat sarūpaṁ karoti
3 rathamtaram ā jabhārā vasishṭhaḥ || bharadvāja
bṛihad ā cakre agner iti. bṛihadrathamtaravantam
evainam tat karoty 4 apaśyam tvā manasā cekitānam
iti Prajāvān Prājāpatyaḥ. prajāṁ evāsmins tad dadhāti
5 kūrādhad dhotrāṣvina vām iti nava vichandasas.
tad etad yajñasyāntastyam. vikshudram iva vā antastyam,
anīya iva ca sthaviya iva ca. tasmād etā vichandaso bha-
vanty 6 etābhir hāṣvinoḥ Kakshivān priyaṁ dhāmopāgachat,
sa paramaṁ lokam ajayad 7 upāṣvinoḥ priyaṁ dhāma ga-
chat, jayati paramaṁ lokam ya evaṁ vedā 8 bhāty
agnir ushasām anikam iti sūktam 9 pīpivāśam
aśvinā gharmam achety abhirūpaṁ. yad yajñe 'bhi-
rūpaṁ tat samṛiddham 10 tad a traishṭubham. vīryam vai

trishṭub, vīryam evāsmins tad dadhāti 11 grāvāṇeva tad
 id artham jānethe iti sūktam. akshī iva karṇāv iva
 nāsevety aṅgaśamākhyāyam evāsmins tad indriyāni da-
 dhāti 12 tad u trishṭubham. vīryam vai trishṭub, vīryam
 evāsmins tad dadhāti 13 le dyāvāprithivī pūrvacittaya
 iti sūktam 14 agniṃ gharmaṃ suruṇam yāman
 ishṭaya ity abhirūpaṃ. yad yajñe 'bhirūpaṃ tat sam-
 riddham 15 tad u jāgataṃ. jāgatā vai paśavaḥ, paśūn evā-
 smins tad dadhāti 16 yābhir amum āvataṃ yābhir amum
 āvataṃ ity. etāvato hātrāṣvinau kāmān dadṛṣatus, tām
 evāsmins tad dadhāti, tair evainam tat samardhayaty
 17 arūrucad ushasaḥ priṣnir agriya iti rucitavati, ru-
 cam evāsmins tad dadhāti 18 dyubhir aktubhiḥ pari-
 pātam asmān ity uttamayā paridadhāti 19 arishṭebhir
 aṣvinā saubhagebhiḥ | tan no mitro varuṇo māmā-
 hantām aditiḥ sindhuḥ prithivī uta dyaur ity etair
 evainam tat kāmāḥ samardhayati 20 ti nu pūrvam paṭalam
 || 21 || * ||

1 Athottaram 2 upa hvaye sudughām dhenum etām,
 hīnkṛiṇvatī vasupatnī vasūnām, abhi tvā deva sa-
 vitāḥ, sam i vatsam na mātṛibhiḥ, sam vatsa iva
 mātṛibhir, yas te stanāḥ śaśayo yo mayobhūr,
 gaur amīmed anu vatsam mishantam, namased
 upa sidata, samjānānā upa siddam abhijñv, ā da-
 śabhir vivasvato, duhanti saptaikām, samiddho
 agnir aṣvinā, samiddho agnir vṛiṣaṇāratiḥ divas,
 tad u prayakshatamam asya karmā, tmanvan nabho
 duhyate gṛhitam paya, uttishṭha brahmaṇas pate,
 'dhukshat pipyushīm isham, upa drava payasā
 godhag osham, ā sute siṇcata śriyam, ā nūnam
 aṣvinor ṛishih, sam u tye mahatīr apa ity ekavi-
 ṇṣatir abhirūpā. yad yajñe 'bhirūpaṃ tat samriddham 3 ud

u shya devaḥ savitā hiranyayety anūttishthati, praitu
brahmaṇas patir ity anupraitī, gandharva itthā pa-
dam asya rakshatīti kharam avekshate, nāke supar-
nam upa yat patantam ity upaviśati, tapto vām
gharmo nakshati svahoto, bhā pibatam aśvineti
pūrvāhne yajaty 4 agne vīhīty anuvashaṭkaroti, svishṭa-
krīḍbhājanam 5 yad usriyāsv āhutam ghṛitam pa-
'sya pibatam aśvinety aparāhne yajaty, agne vī-
hīty anuvashaṭkaroti, svishṭakrīḍbhājanam 6 trayāṇām ha-
vai havishām svishṭakṛite na samavadyanti: somaśya ghar-
masya vājinasyeti. sa yad anuvashaṭkaroty, agner eva svi-
shṭakṛito 'nantarītyai 7 viśvā āśā dakṣiṇāsād iti brahmā
japati 8 svāhākṛitaḥ śucir deveshu gharmaḥ, samu-
drād ūrmim ud iyarti veno, drapsaḥ samudram
abhi yaj jigāti, sakhe sakhāyam abhy ā vavṛi-
tsvo, rdhva ā shu ṇa ūtaya, ūrdhvo naḥ pāhy aṅka-
sas, tam ghem itthā namasvina ity abhirūpa. yad
yajñe 'bhirūpaṃ tat samṛiddham 9 pāvakaśoce tava hi
kshayam parīti bhaksham ākāṅkshate 10 hutam havir
madhu havir indratame 'gnāv aśyāma te deva
gharma | madhumataḥ pitumato vājavato 'ūgira-
svato namas te astu mā mā hiṁsīr iti gharmaśya bha-
kshayati 11 śyeno na yoniṃ sadanam dāiyā kṛitam,
ā yasmin sāpta vāsavā iti saṃsādyamānāyānvāha
12 havir havishmo mahi sadma daivyam iti yad ahar
utsādayishyanto bhavanti 13 sūyavasād bhagavati hi
bhūyā ity uttamayā paridadhāti 14 tad etad devamithunam
yad gharmaḥ. sa yo gharmaś tac chiśnam, gau śaphau tau
śaphau, yopayamanī te śronikapāle, yat payas tad retas.
tad idam agnau devayonyām prajanane retaḥ śicyate. 'gnir
vai devayoniḥ. so 'gner devayonyā āhutibhyaḥ sambhavaty
15 rīṇmayo yajurmayah sāmamayo vedamayo brahmamayo

'mṛitamayaḥ sambhūya devatā apyoti ya evaṃ veda yaś
 caivam vidvān etena yajñakratunā yajate || 22 || ॥

1 Devāsura vā eshu lokeshu samayatanta. te vā asura
 imān eva lokān puro 'kurvata, yathaujiyānsa baliyānsa
 evaṃ. te vā ayasmayīm evemām akurvata rajatām anta-
 rikshaṃ hariṇīm divaṃ, te tathemāṇl lokān puro 'kurvata.
 te devā abruvan: puro vā ime 'surā imāṇl lokān akrata,
 pura imāṇl lokān pratikaravāmahā iti. tatheti. te sada evā-
 syāḥ pratyakurvataḥnidhram antarikshād dhavirdhāne di-
 vas. te tathemāṇl lokān puraḥ pratyakurvata 2 te devā
 abruvann: upasada upāyāmopasadā vai mahāpuraṃ jayantīti.
 tatheti. te yām eva prathamām upasadam upāyaṇs tayai-
 vainān asmāl lokād anudanta, yām dvitīyām tayāntarikshād,
 yām tṛtīyām tayā divas. tāns tathaibhyo lokebhyo 'nudanta
 3 te vā ebhyo lokebhyo nuttā asura ṛitūn aśrayanta. te
 devā abruvann: upasada evopāyāmeti. tatheti. ta imās tī-
 sraḥ satīr upasado dvir-dvir ekaikām upāyaṇs, tāḥ shat
 samapadyanta. shad vā ṛitavas. tān vā ṛitubhyo 'nudanta
 4 te vā ṛitubhyo nuttā asura māsān aśrayanta. te devā
 abruvann: upasada evopāyāmeti. tatheti. ta imāḥ shat satīr
 upasado dvir-dvir ekaikām upāyaṇs, tā dvādaśa samapa-
 dyanta. dvādaśa vai māsās. tān vai māsebhyo 'nudanta
 5 te vai māsebhyo nuttā asura ardhamāsān aśrayanta. te
 devā abruvann: upasada evopāyāmeti. tatheti. ta imā dvā-
 daśa satīr upasado dvir-dvir ekaikām upāyaṇs, tāḥ ca-
 turviṇśatīḥ samapadyanta. caturviṇśatīr vā ardhamāsās.
 tān vā ardhamāsebhyo 'nudanta 6 te vā ardhamāse-
 bhyo nuttā asura ahorātre aśrayanta. te devā abruvann:
 upasadāv evopāyāmeti. tatheti. te yām eva pūrvāhṇa
 upasadam upāyaṇs tayaivainān abho 'nudanta, yām apa-
 rāhṇe tayā rātres; tāns tathobhābhyām antarāyaṇs 7 tasmāt
 supūrvāhṇa eva pūrvayopasadā pracaritavyaṃ svaparāhṇe

'parayā; tāvantam eva tad dvishate lokam pariśinashti
|| 23 || 6 ||

1 Jitayo vai nāmaitā yad upasado, 'sapatnām vā etā-
bhir devā vijitīm vyajayantā 2 sapatnām vijitīm vijayate ya
evam veda 3 yām devā eshu lokeshu yām ṛitushu yām mā-
seshu yām ardhamāseshu yām ahorātrayor vijitīm vyaja-
yanta, tām vijitīm vijayate ya evam veda 4 te devā abhi-
bhayur: asmākaṁ vipremāṇam anv idam asurā ābhavi-
shyanti. te vyutkramyāmantrayantāgnir Vasubhir udakrā-
mad, Indro Rudrair, Varuṇa Ādityair, Bṛihaspatir Viśvair
devais 5 te tathā vyutkramyāmantrayanta. te 'bruvan:
hanta yā eva na imāḥ priyatamās tanvas tā asya Varuṇa-
sya rājño grihe saṁnidadhāmahai; tābhir eva naḥ sa na
saṁgachātai yo na etad atikrāmād, ya ālulobhayishād iti.
tatheti. te Varuṇasya rājño grihe tanūḥ saṁnyadadhata 6 te
yad Varuṇasya rājño grihe tanūḥ saṁnyadadhata tat tām-
naptram abhavat, tat tāmnaptrasya tāmnaptratvām 7 ta-
smād āhur: na satāmnaptrīṇe drogdhavyam iti 8 tasmād v
idam asurā nānvābhavanti || 24 || 7 ||

1 Śiro vā etad yajñasya yad ātithyaṁ, grīvā upasadaḥ.
samānabarhishī bhavataḥ, samānaṁ hi śirogrīvam 2 ishūṁ
vā etām devāḥ samaskurvata yad upasadas. tasyā Agnir
anikaṁ āsīt, Somaḥ śalyo, Viśṇus tejanam, Varuṇaḥ par-
ṇāni. tām ājyadhānvāno vyasṛijañs, tayā puro bhindanta
āyañs 3 tasmād etā ājyahaviṣho bhavanti 4 caturo 'gre sta-
nān vratam upaity upasatsu, catuḥsaṁdhir hīshur: anikaṁ
śalyas tejanam parṇāni 5 trīn stanān vratam upaity upa-
satsu, trīṣaṁdhir hīshur: anikaṁ śalyas tejanam. dvau
stanau vratam upaity upasatsu, dvīṣaṁdhir hīshuḥ: śalyas
ca hy eva tejanam caikaṁ stanam vratam upaity upasatsu,
ekā hy eveshur ity ākhyāyata, ekayā vīryam kriyate 6 paro
varīyāñso vā ime lokā arvāg anūhiyāñsaḥ, parastād arvācīr

upasada upaity eshām eva lokānām abhijityā 7 upasadyāya mīlhaṣha, imām me agne samidham imām upasadam vaner iti tisras-tisrah sāmidenyo rūpasamriddhā. etad vai yajñasya samriddham yad rūpasamriddham, yat karma kriyamānam ṛig abhivadati 8 jaghnivatir yājyā-ñuvākyāḥ kuryād 9 agnir vṛitrāṇi jaṅghanad, ya ugra iṣa śaryahā, tvam somāsi satpatir, gayasphāno amīvahe, dam vishṇur vi cakrame, trīṇi padā vi cakrama ity etā 10 viparyastābhir aparābhe yajati 11 ghnanto vā etābhir devāḥ puro bhindanta āyan yad upasadaḥ 12 sachandasah kartavyā na vichandaso 13 yad vichandasaḥ kuryād, grīvāsu tad gaṇḍam dadhyād, īśvaro glāvo janitos 14 tasmāt sachandasa eva kartavyā na vichandasaḥ 15 tad u ha smāhopāvir Jānaśruteya, upasadam kila vai tad brāhmaṇe: yasmād apy aślīlasya śrotriyasya mukham vy eva jñāyate triptam iva rebhatīvety. ājyahavisho hy upasado, grīvāsu mukham adhyāhitam; tasmād dha sma tad āha || 25 || 8||

1 Devavarma vā etad yat prayājāḥ cānuyājāḥ cāprayājam anannyajam bhavatiśhvai samsityā apratiśarāya 2 sakrid atikramyāśrāvayati, yajñasyābhikrāntyā anapakramāya 3 tad ābūḥ: krūram iva vā etat somasya rājño 'nte caranti yad asya ghṛitenānte caranti; ghṛitena hi vajreṇendro vṛitram ahaṁ 4 tad yad: aṁsur-aṁsush te deva somāpyāyatām indrāyaikadhanavida ā tubhyam indrah pyāyatām ā tvam indrāya pyāyasvā pyāyayāsmān sakhīn | sanyā medhayā svasti te deva soma sutyām udṛiṣam aśīyeti rājanam āpyāyayanti, yad evāsyā tat krūram ivānte caranti tad evāsyaitenāpyāyayanty, atho enam vardhayanty eva 5 dyāvāprithivyor vā esha garbho yat somo rājā. tad yad: eshtā rāya eshtā vāmāni preśhe bhagāya | ṛitam ṛitavādibhyo namo dive na-

maḥ pṛithivyā iti prastare nihnavate, dyāvāpṛithivibhyām
eva tan namaskurvanty, atho ene vardhayanty eva vardha-
yanty eva || 26 || १ ||

Iti prathamapañcikaikāyam caturtho 'dhyāyah.

Iti caturthādhyāye navamaḥ khaṇḍaḥ.

1 Somo vai rājā Gandharveshv āsīt, tam devās ca ṛi-
shayaḥ cābhyadhyañan: katham ayam asmān somo rājā
gached iti. sā vāg abravīt: strikāmā vai Gandharvā, ma-
yaiva striyā bhūtayā pañadhvam iti. neti devā abruvan,
katham vayam tvad ṛite syāmeti. sābravīt: krīṇtaiva, yarhi-
vāva vo mayārtho bhavitā tarhy eva vo 'ham punar āgan-
tāsmīti. tatheti. tayā mahānagnyā bhūtayā somaṁ rājānam
akrīṇaṁs 2 tām anukṛitīm askannām vatsatarīm ājanti soma-
krayanīm, tayā somaṁ rājānam krīṇanti 3 tām punar ni-
shkrīṇiyāt, punar hi sā tām āgachāt 4 tasmād upāṁṣu vācā
caritavyam. some rājani krite Gandharveshu hi tarhi vāg
bhavati, sāgnāv eva praṇīyamāne punar āgachati || 27 || १ ||

1 Agnaye praṇīyamānāyānubrūhīty āhādhvaryuḥ 2 pra-
devam devyā dhiyā bharatā jātavedasam | havyā
no vakshad ānushag iti gāyatrīm brāhmaṇasyānubrūyād
3 gāyatro vai brāhmaṇas, tejo vai brahmavarcasam gāyatrī;
tejasaivainam tad brahmavarcasena samardhayati 4 mam
mahe vidathyāya śūsham iti trisṭubham rājanyasyānu-
brūyāt 5 traishṭubho vai rājanya, ojo vā indriyam vīryam
trisṭub; ojasaivainam tad indriyeṇa vīryeṇa samardhayati
6 śasvat kṛitva idyāya pra jabhrur iti 7 svānām evai-
nam tac chraishṭhyam gamayati 8 ṣṛiṇotu no damye-
bhir anīkaiḥ ṣṛiṇotv agnir divyair ajasra ity
9 ājarasam hāsmīn ajasro didāya ya evam vedā 10 yam
iha prathamam dhāyī dhātṛibhir iti jagatīm vaiśya-
syānubrūyāj 11 jāgato vai vaiśyo, jāgataḥ paśavaḥ; paśu-
bhir evaimam tat samardhayati 12 vaneshu citram vi-

bhvam viṣe-viṣa ity abhirūpā. yad yajñe 'bhirūpam tat
 samriddham 13 ayam u shya pra devayur ity 14 anu-
 shṭubhi vācam viṣijate 15 vāg vā anusṭub, vācy eva tad
 vācam viṣijate 16 'yam u shya iti yad āhāyam u syā-
 gamam yā purā Gandharveshv avāksam ity eva tad vāk
 prabrūte 17 'yam agnir urushyatīty 18 ayam vā Agnir
 urushyaty 19 amṛitād iva janmana ity, amṛitatvam
 evāsmins tad dadhāti 20 sahasaṣ cit sahiyān devo jī-
 vātave kṛita iti 21 devo hy esha etaj jīvātave krito yad
 Agnir 22 ilāyās tvā pade vayam nābhā pṛithivyā
 adhīty 23 etad vā ilāyās padam yad uttaravedinābhir
 24 jātavedo ni dhīmahi, nidhāsyanto hy enam bha-
 vanty 25 agne havyāya volhava iti, havyam hi va-
 kshyan bhavaty 26 agne viṣvebhiḥ svanīka devair
 ūrnāvantam prathamah sīda yonim iti 27 viṣvair evai-
 nam tad devaiḥ sahāsādayati 28 kulāyīnam ghṛitava-
 ntam savitra iti, kulāyam iva hy etad yajñe kriyate yat
 paitudāravāḥ paridhaya gulgulūrnāstukāḥ sugandhitejanā-
 niti. yajñam naṣa yajamānāya sādhy iti, yajñam eva
 tad rījudhā pratishṭhāpayati 29 sīda hotaḥ sva u loka
 cikītvān ity; Agnir vai devānām hotā, tasyaisha svo loka
 yad uttaravedinābhiḥ 30 sādāyā yajñam sukṛitasya
 yonāv iti; yajamāno vai yajño, yajamānāyaivaitām āṣi-
 sham āṣāste 31 devāvīr devān havishā yajāsy agne
 bṛihad yajamāne vayo dhā iti; prāṇo vai vayah, prā-
 ñam eva tad yajamāne dadhāti 32 ni hotā hotṛishadane
 vidāna ity; Agnir vai devānām hotā, tasyaitad dhotṛisha-
 danam yad uttaravedinābhis 33 tvesho dīdivān asadat
 sudaksha ity, āsanmo hi sa tarhi bhavaty 34 adabdhā-
 vratapramatir vasishṭha ity, Agnir vai devānām vasi-
 shṭhaḥ 35 sahasrambharah śuci jihvo agnir ity, esha
 ha vā asya sahasrambharatā yad enam ekam santam ba-

hudhā viharanti 36 pra ha vai sāhasram posham āpnoti ya
 evam veda 37 tvam dūtas tvam u nah paraspā ity
 uttamayā paritladhāti 38 tvam vasya ā vṛishabha pra-
 nētā | agne tokasya nas tane tanūnām aprayuehan
 didyad bodhi gopā ity 39 Agnir vai devānām gopā;
 Agnim eva tat sarvato goptāram paridatta ātmane ca yaja-
 mānāya ca yatraivam vidvān etayā paridadhāty, atho sam-
 vatsarīnām evaitām svastiṁ kurute 40 tā etā ashtāv anvāha
 rūpasamṛiddhā. etad vai yajñasya samṛiddham yad rūpa-
 samṛiddham, yat karma kriyamānam ṛig abhiyadati 41 tā:
 sām triḥ prathamām anvāha trir uttamām, tā dvādaśa sam-
 padyante: dvādaśa vai māsah samvatsarah, samvatsarah
 Prajāpatiḥ. prajāpatyāyatanābhir evābhi rādhnoti ya evam.
 veda. triḥ prathamām trir uttamām anvāha, yajñasyaiva
 tad barsau nahyati sthemne balāyāviraṁsāya || 28 || 2 ||

1 Havirdhānābhyām prohyamānābhyām anubrūhīty āhā-
 dhvaryur 2 yuje vām brahma pūrvyam namobhīr ity
 anvāha. brahmaṇā vā ete devā ayuñjata yad dhavirdhāne,
 brahmaṇaivaine etad yuñkte; na vai brahmaṇvad rishyati
 3 pretām yajñasya sambhuveti trīcam dyāvāprithi-
 vīyam anvāha 4 tad āhur: yad dhavirdhānābhyām prohya-
 mānābhyām anu vācāhātha kasmāt trīcam dyāvāprithivīyam
 anvāheti. dyāvāprithivī vai devānām havirdhāne āstām, te
 u evādyāpi havirdhāne; te hidam antarena sarvam havir
 yad idam kīmea. tasmāt trīcam dyāvāprithivīyam anvāha
 5 yame iva yatamāne yad aitam iti, yame iva hy
 ete yatamāne prabāhug itaḥ 6 pra vām bharan mānu-
 shā devayanta iti, devayanto hy ene mānuṣhāḥ prabha-
 ranty 7 ā sīdatam svam u lokam vidāne svāsasthe
 bhavatam indave na iti, somo vai rājenduh, somāyai-
 vaine etad rājā āsade 'cīkṣipad 8 adhi dvayor adadhā
 ukthyaṁ vaca iti 9 dvayor hy etat trītiyam chadir adhi-

nidhiyata 10 ukthyaṃ vaca iti yad āha, yajñīyaṃ vai karmokthyaṃ vaco, yajñam evaitena samardhayati 11 yataśrucā mithunā yā saparyāṣaḥ | asaṃyatto vrāte te ksheti pushyatīti 12 yad evādaḥ pūrvam yattavat padam āha tad evaitena śāntiā samayati 13 bhadrā śaktir yajamānāya sunvata ity āśisham āśāste 14 viśvā rūpāṇi prati muñcate kavir iti viśvarūpām anvāha 15 sa rarātyām ikshamāṇo 'nubrūyād 16 viśvam iva hi rūpam rarātyāḥ śuklam iva ca kṛṣṇam iva ca 17 viśvam rūpam avarunddha ātmane ca yajamānāya ca yatraivaṃ vidvān etām rarātyām ikshamāṇo 'nvāha 18 pari tvā girvaṇo gira ity uttamayā paridadhāti 19 sa yadaiva havirdhāne sampariśrite manyetātha paridaddhyād 20 anagnambhāvukā ha hotuḥ ca yajamānasya ca bhāryā bhavanti yatraivaṃ vidvān etayā havirdhānayoḥ sampariśritayoḥ paridadhāti 21 yajushā vā ete pariśriyete yad dhavirdhāne, yajushajvane etat pariśrayanti 22 tau yadaivādhvaryuḥ ca pratiprasthātā cobhayato methyau nihanyātām atha paridaddhyād 23 atra hi te sampariśrite bhavatas 24 tā etā ashtāv anvāha rūpasamṛiddhā. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati. tāsām triḥ prathamām anvāha trir uttamām, tā dvādaśa sampadyante: dvādaśa vai māsāḥ samvatsaraḥ, samvatsaraḥ Prajāpatiḥ. prajāpatyāyatanābhir evābhī rūdhnoti ya evaṃ veda. triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvīśraṇsāya || 29 ||

1 Agnīśomābhyām praṇīyamānābhyām anubrūhīty āhādhvaryuḥ 2 sāvīr hi deva prathamāya pitra iti sāvitṛīm anvāha 3 tad āhur: yad Agnīśomābhyām praṇīyamānābhyām anu vācābātha kasmāt sāvitṛīm anvāheti. Savitā vai prasavānām īṣe, savitṛiprasūtā evainau tat praṇayanti.

tasmāt sāvitṛim anvāha 4 praitu brahmaṇas patir iti
 brāhmaṇaspatyām anvāha 5 tad āhur: yad Agnīshomābhyām
 praṇīyamānābhyām anu vācāhātha kasmād brāhmaṇaspa-
 tyām anvāheti. brahma vai Brihaspatir, brahmaivābhyām etat
 purogavam akar, na vai brahmaṇvad rishyati 6 pra devy
 etu sūnṛiteti. sasūnṛitam eva tad yajūam karoti. tasmād
 brāhmaṇaspatyām anvāha 7 hotā devo amartya iti tri-
 cam āgneyam gāyatram anvāha some rājani praṇīyamāne
 8 somam vai rājānam praṇīyamānam antareṇaiva sadoha-
 virdhānāny asurā rakshānsy ajighānsaṁs, tam Agnir māya.
 yātyanayat 9 purastād eti māyayeti. māyayā hi sa
 tam atyanayat, tasmād v asyāgnim purastād dharanty
 10 upa tvāgne dive-diva, upa priyam panipnatam.
 iti tisraṣ caikām cānvāhellṣvarau ha vā etau saṁyantau
 yajamānam hiṁsitor yaṣ cāsau pūrva uddhṛito bhavati, yam
 u cainam aparam praṇayanti. tad yat tisraṣ caikām cā-
 nvāha saṁjanānāv evainau tat saṁgamayati, pratishthāyām
 evainau tat pratishthāpayaty, ātmanaṣ ca yajamānasya cā-
 hiṁsāyā 12 agne jushasva prati haṁya tad vaca ity
 āhutyām hūyamānāyām anvāha 13 gnaya eva taj jushṭim
 āhutim gamayati 14 somo jigāti gātuvid iti tricam sau-
 myam gāyatram anvāha some rājani praṇīyamāne, svayai-
 vainam tad devatayā sveṇa chandasā samardhayati 15 so-
 mah sadhastham āsadaḥ ity. āsatsyan hi sa tarhi bha-
 vati 16 tad atikramyaivānubrūyāt priṣṭhata ivāgnīdhram
 kṛtvā 17 tam asya rājā varuṇas tam aṣvineti vai-
 shṇavim anvāha 18 kratum sacanta mārutasya vedha-
 sah | dādharma daksham uttamam ahaṁvidam vra-
 jam ca viṣṇuḥ sakhivān aporūta iti 19 Viṣṇur vai
 devānām dvārapaḥ, sa evāsmā etad dvāram vivṛiṇoty
 20 antaṣ ca prāgā aditir bhavāsīti prapādyamāne
 'nvāha 21 syeno na yonim sadanam dhiyā kṛitam

ity āsanne 22 hiraṇyayam āsadam deva eshatīti
 23 hiraṇmayam iva ha vā esha etad devebhyaḥ chadaya-
 yat kṛiṣṇājinam 24 tasmād etām anvāha 25 stabhnā
 dyām asuro viśvavedā iti vārūnyā paridadhāti 26 varu-
 nadevatyo vā esha tāvad yāvad upanaddho, yāvat pariśri-
 tāni prapadyate; svayaivainam tad devatayā svena chan-
 dasā samardhayati 27 tam yady upa vā dhāveyur abhayam
 vecherann evā vandasva varuṇam bṛihantam ity etayā
 paridadhyād 28 yāvadbhyo hābhayam ichati yāvadbhyo hā-
 bhayam dhyāyati, tāvadbhyo hābhayam bhavati yatraivam
 vidvān etayā paridadhāti. tasmād evam vidvān etayaiva
 paridadhyāt 29 tā etāḥ saptadaśānvāha rūpasamṛiddhā. etad
 vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma
 kriyamānam riḡ abhivadati. tāsām triḥ prathamām anvāha
 trir uttamām, tā ekaviṃsatih sampadyanta. ekaviṃso vai
 Prajāpatir: dvādaśa māsāḥ pañcartavas traya ime lokā,
 asāv āditya ekaviṃśa uttamā pratishṭhā 30 tad daivam
 kshatram, sā śris, tad ādhipatyam, tad bradhnasya viṣṭa-
 pam, tat Prajāpater āyatanam, tat svārājyam 31 ṛidhnoty
 etam evaitābhir ekaviṃsatyaikaviṃsatyā || 30 || 4 ||

Iti prathamapañcīkāyām pañcama 'dhyāyah.

Iti pañcamādhyāye caturthaḥ khaṇḍaḥ.

1 Yajñena vai devā ūrdhvāḥ svargam lokam āyaṁs. te 'bibhayur: imaṁ no dṛiṣṭvā manuṣhyāḥ ca ṛishayaḥ cānu-
 prajñāsyantīti. taṁ vai yūpenaivāyopayaṁs, taṁ yad yū-
 penaiṁvāyopayaṁs tad yūpasya yūpatvaṁ. taṁ avācīnāgram
 nimityordhvā udāyaṁs. tato vai manuṣhyāḥ ca ṛishayaḥ ca
 devānāṁ yajñavāstv abhyāyan: yajñasya kimcid eshishyā-
 maḥ prajñātyā iti. te vai yūpaṁ evāvindann avācīnāgram
 nimitaṁ. te 'vidur: anena vai devā yajñam ayūyupann iti
 taṁ utkhāyordhvaṁ nyaminvaṁs, tato vai te pra yajñam
 ajānan pra svargam lokam 2 tad yad yūpa ūrdhvo nīmī-
 yate, yajñasya prajñātyai svargasya lokasyānukhyātyai
 3 vajro vā esha yad yūpaḥ, so 'shtāśriḥ kartavyo, 'shtāśrir
 vai vajras. taṁ-taṁ praharati dvishate bhrātṛivṛyāya va-
 dham, yo 'sya śṛityas tasmai startavaḥ 4 vajro vai yūpaḥ,
 sa esha dvishato vadha udyatas tiṣṭhati. tasmād dhāpy
 etarhi yo dveshṭi tasyāpriyam bhavaty amuṣhyāyaṁ yūpo
 'muṣhyāyaṁ yūpa iti dṛiṣṭvā 5 khādiraṁ yūpaṁ kurvīta
 svargakāmaḥ. khādireṇa vai yūpena devāḥ svargam lokam
 ajayaṁs, tathaivātitad yajamānaḥ khādireṇa yūpena svargam
 lokam jayati 6 bailvaṁ yūpaṁ kurvītānnādyakāmaḥ puṣṭi-
 kāmāḥ. samāṁ-samāṁ vai bilvo gṛībhītas, tad annādyasya
 rūpaṁ; ā mūlāc chākhābhir anucitas, tat puṣṭeḥ 7 pu-
 shyati prajāṁ ca paśūṁs ca ya evaṁ vidvāṁ bailvaṁ yū-
 paṁ kurute 8 yad eva bailvā 3m | bilvaṁ jyotir iti vā āca-
 kshate 9 jyotiḥ sveshu bhavati, śṛeṣṭhaḥ svānāṁ bhavati
 ya evaṁ veda 10 pālāsaṁ yūpaṁ kurvīta tejaskāmo brah-
 mavarcaśakāmas. tejo vai brahmavarcaśaṁ vanaspatināṁ

palāṣas 11 tejasvī brahmavarcaśī bhavati ya evaṃ vidvān
 palāṣam yūpam kurute 12 yad eva palāṣā 3m | sarveshām
 vā esha vanaspatinām yonir yat palāṣas. tasmāt palāṣa-
 syaiva palāṣenācakshate, 'mushya palāṣam amushya palā-
 ṣam iti 13 sarveshām hāsyā vanaspatinām kāma upāpto
 bhavati ya evaṃ veda || 1 || 1 ||

• 1 Añjmo yūpam, anubrūhīty āhādhvaryur 2 añjanti
 tvām adhvare devayanta ity anvāhā 3 dhvare hy enaṃ
 devayanto 'ñjanti 4 vanaspate madhunā daivyenety.
 etad vai madhu daivyaṃ yad ājyaṃ 5 yad ūrdhvas ti-
 shṭhā draviṇcha dhattād yad vā kṣhayo mātur
 asyā upaṣṭha iti. yadi ca tishṭhāsi yadi ca śayāsai dra-
 viṇam evāsmāsu dhattād ity eva tad āho 6 e chraya-
 sva vanaspata ity ucehriyamāṇāyābhirūpā. yad yajñe
 'bhirūpam tat samṛiddham 7 varshman prithivyā adhīty.
 etad vai varshma prithivyai yatra yūpam unminvanti 8 su-
 miti anīyamāno varco dhā yajñāvāhasa ity āśisham
 āśīste 9 samiddhasya śrayamāṇaḥ purastād iti 10 sa-
 middhasya hy esha etat purastāc chrayate 11 brahma
 vanvāno ajaram suvīram ity āśisham evāśīsta 12 āre
 asmad amatim bādhamāna ity. aśanāyā vai pāpmāmati,
 tām eva tad ārān nudate yajñāc ca yajamānāc co 13 e chra-
 yasva mahate saubhagāyety āśisham evāśīsta 14 ūr-
 dhva ū shu ṇa ūtaye tishṭhā devo nṛ savitēti 15 yad
 vai devānām neti tad eshām o 3m iti. tishṭha deva iva Sa-
 vitēty eva tad āho 16 rdhvo vājasya sanitēti. vājasanīm
 evainam tad dhanasām sanoti 17 yad añjibhir vāgha-
 dbhir vihvayāmaha iti. chandānsi vā añjāyo vāghatas,
 tair etad devān yajamānā vihvayante: mama yajñam āga-
 chata mama yajñam iti 18 yadi ha vā apī bahava iva ya-
 jante, 'tha hāsyā devā yajñam aiva gachanti yatraivam vi-
 dvān etām anvāho 19 rdhvo naḥ pāhy añhaso ni ke-

tunā viṣvam sam atrinaṃ daheti 20 rakshāṃsi vai
 pāpmātrīṇo, rakshāṃsi pāpmānam daheṣy' eva tad āha
 21 kṛidhī nā ūrdhvāñ carathāya jīvasa iti yad āha,
 kṛidhī nā ūrdhvāñ caranāya jīvasa ity eva tad āha 22 yadi
 ha vā api nīta iva yajamāno bhavati, pari haivainam tat
 samvatsarāya dadāti 23 vidā deveshu no duva ity. āṣi-
 sham evāṣāste 24 jāto jāyate sudinatve ahnām, iti
 25 jāto hy esha etaj jāyate 26 samarya ā vidathe var-
 dhamāna iti. vardhayanty evainam tat 27 punanti
 dhīrā apaso manīsheti. punanty evainam tat 28 de-
 vayā vipra ud iyarti vācam iti. devebhya evainam tan
 nivedayati 29 yuvā suvāsāḥ parivita āgād ity uttamayā
 paridadhāti 30 prāṇo vai yuvā suvāsāḥ, so 'yam sarīraiḥ
 parivṛitāḥ 31 sa u śreyān bhavati jāyamāna iti. śreyāñ-
 chreyān hy esha etad bhavati jāyamānas 32 tam dhīrāsāḥ
 kavaya un nayanti svādhyo manasā devayanta iti.
 ye vā anūcānās te kavayas, ta evainam tad unnayanti 33 tā
 etāḥ saptānvāha rūpasamṛiddhā. etad vai yajñasya sam-
 ṛiddham yad rūpasamṛiddham, yat karma kriyamānam ṛig
 abhivadati. tāsām triḥ prathamām anvāha trir uttamām, tā
 ekādaśa sampadyanta. ekādaśāksharā vai trisṭup, trisṭub
 Indrasya vajra. indrayatanābhir evābhi rādhnōti ya evam
 veda. triḥ prathamām trir uttamām anvāha, yajñasyaiva
 tad barsau nahyati sthemne balāyāvisraṇsāya || 2 || 2 ||

1 Tishṭhed yūpāḥ | anuprahareṣt ity āhus 2 tishṭhet
 paśukāmasya 3 devebhyo vai paśavo 'nnādyāyālabhāya
 nātishṭhanta. te 'pakramya prativavadato 'tishṭhan: nāsmān
 ālapsyadhve nāsmān iti. tato vai devā etam yūpam vajram
 apaśyañs, tam ebhya udaśrayañs; tasmād bibhyata upāvar-
 tanta, tam evādyāpy upāvrittās. tato vai devebhyah paśavo
 'nnādyāyālabhāyatishṭhanta 4 tishṭhante 'smai paśavo 'nnā-
 dyāyālabhāya ya evam veda yasya caivam vidusho yū-

pas tishṭhaty 5 anupraharet svargakāmasya 6 tam u ha smaitam pūrve. nv eva praharanti 7 yajamāno vai yūpo yajamānaḥ prastaro, 'gnir vai devayoniḥ; so 'gner devayonyā āhutibhyaḥ sambhūya hiraṇyasaṁrāra ūrdhvaḥ svargam lokam eshyatīty 8 atha ye tebhyo 'vara āsaṁs ta etam svarum apaśyan yūpaśakalam. tam tasmin kāle 'nupraharet. tatra sa kāma upāpto yo 'nupraharāṇe, tatra sa kāma upāpto yaḥ sthāne 9 sarvābhyo vā esha devatābhya ātmānam ālabhate yo dikshate. 'gniḥ sarvā devatāḥ, Somaḥ sarvā devatāḥ. sa yad agnīshomīyam paśum ālabhate, sarvābhya eva tad devatābhyo yajamāna ātmānam nishkrīṇīte 10 tad āhur: dvirūpo 'gnīshomīyaḥ kartavyo, dvidevatyo hīti. tat-tan nādrītyam. pīva iva kartavyaḥ. pīvorūpā vai paśavaḥ. kṛṣita iva khalu vai yajamāno bhavati. tad yat pīvā paśur bhavati, yajamānam eva tat svena medhena samardhayati 11 tad āhur: nāgnīshomīyasya paśor aśnīyāt, purushasya vā esho. 'śnāti yo 'gnīshomīyasya paśor aśnāti; yajamāno hy etenātmānam nishkrīṇīta iti 12 tat-tan nādrītyam. vātraghnam vā etad dhāvīr yad agnīshomīyo. 'gnīshomābhyām vā Indro vṛitram ahaṁs, tāv enam abrūtām: āvābhyām vai vṛitram avadhīr, varam te vṛiṇāvahā iti. vṛiṇāthām iti. tāv etam eva varam avṛiṇātām: śvaḥsutyāyām paśum. sa enayor esho 'yuto, varavṛito hy enayos. tasmāt tasyāṣitavyam caiva lipsitavyam ca || 3 || *

1 Āprībhīr āprīṇāti 2 tejo vai brahmavarcasam āpriyas, tejasaivainam tad brahmavarcasena samardhayati 3 samidho yajati 4 prāṇā vai samidhaḥ, prāṇā hidam sarvaṁ samidhate yad idam kimca; prāṇān eva tat prīṇāti, prāṇān yajamāne dadhāti 5 Tanūnapātam yajati. prāṇo vai Tanūnapāt, sa hi tanvaḥ pāti; prāṇam eva tat prīṇāti, prāṇam yajamāne dadhāti 6 Narāsaṁsam yajati. prajā vai naro, vāk saṁsaḥ; prajāṁ caiva tad vācam ca prīṇāti, prajāṁ ca vā-

cam ca yajamāne dadhāti 7 lo yajaty. annam vā ilo; 'nnam
 eva tat prīṇāty, annam yajamāne dadhāti 8 barhir yajati.
 paṣavo vai barhiḥ; paṣūn eva tat prīṇāti, paṣūn yajamāne
 dadhāti 9 duro yajati. vṛiṣṭir vai duro; vṛiṣṭim eva tat
 prīṇāti, vṛiṣṭim annādyam yajamāne dadhāti 10 ushāsā-
 naktā yajaty. ahorātre vā ushāsānaktāhorātre eva tat prī-
 ṇāty, ahorātrayor yajamānam dadhāti 11 daivyā hotārā ya-
 jati. prāṇāpānau vai daivyā hotārā; prāṇāpānāv eva tat
 prīṇāti, prāṇāpānau yajamāne dadhāti 12 tisro devīr yajati.
 prāṇo vā apāno vyānas tisro devyas; tā eva tat prīṇāti, tā
 yajamāne dadhāti 13 Tvashtāram yajati. vāg vai Tyashtā,
 vāg ghidam sarvam tāshṭiva; vācam eva tat prīṇāti, vācam
 yajamāne dadhāti 14 vanaspatim yajati. prāṇo vai vana-
 spatiḥ; prāṇam eva tat prīṇāti, prāṇam yajamāne dadhāti
 15 svāhākṛitir yajati. pratishṭhā vai svāhākṛitayaḥ, prati-
 shṭhāyām eva tad yajñam anītaḥ pratishṭhāpayati 16 tā-
 bhir yatharishy āprīṇīyād. yad yatharishy āprīṇāti, yaja-
 mānam eva tad bandhutāyā notsrijati || 4 || 4 ||

1 Paryagnaye kriyamāṇāyānubrahmity āhādhvaryur
 2 agnir hotā no adhvara iti trīcam āgneyam gāyatram
 anvāha paryagni kriyamāṇe, svayaivainam tad devatayā
 svena chandasā samardhayati 3 vājī san pari ṇiyata iti.
 vājinam iva hy enam santam parinayanti 4 pari trivi-
 shṭy adhvaram yāty agnī rathīr ivety. esha hi rathīr
 ivādhvaram pariyāti 5 pari vājapatiḥ kavir ity. esha
 hi vājanam patir 6 ata upapreshya hotar havyā devebhya
 ity āhādhvaryur 7 ajaid agnir asanad vājam iti mai-
 trāvaruṇa upapraisham pratipadyate 8 tad āhur: yad adhva-
 ryur hotāram upapreshyaty, atha kasmān maitrāvaruṇa
 upapraisham pratipadyata iti 9 mano vai yajñasya maitrā-
 varuṇo, vāg yajñasya hotā. manasā vā ishītā vāg vadati.
 yām hy anyamanā vācam vadaty, asuryā vai sā vāg adeva-

jushṭā. tad yan maitrāvaruṇa upapraisham pratipadyate
manasaiva tad yācam īrayati, tan manaseritayā vācā deve-
bhyo havyam sampādayati || 5 || ॥

1 Daivyāḥ śamitāra ārabhadhvam uta manu-
shyā ity āha 2 ye caiva devānām śamitāro ye ca manu-
shyānām tām eva tat saṁśasty 3 upanayata medhyā
dura āśāsānā medhapatibhyām medham iti 4 paṣur
vai medho, yajamāno medhapatir; yajamānam eva tat svena
medhena samardhayaty 5 atho khalv āhur: yasyai vāva
kasyai ca devatāyai paṣur ālabhyate saiva medhapatir iti
6 sa yady ekadevatyaḥ paṣuḥ syān medhapataya iti brūyād,
yadi dvidēvatyo medhapatibhyām iti, yadi bahudevātvo
medhapatibhya ity. etad eva sthitam 7 prāsmā agnim
bharateti 8 paṣur vai nīyamānaḥ sa mṛityum prāpaśyat,
sa devān nānvakāmayataitum. tam devā abruvann: ehi,
syargam vai tvā lokam gamayishyāma iti. sa tathety abra-
vīt, tasya vai me yushmākam ekaḥ purastād aītṛ iti. ta-
theti. tasyāgniḥ purastād aīt, so 'gnim anuprācyavata 9 ta-
smād āhur: āgneyo vāva sarvaḥ paṣur, Agniḥ hi so 'nuprā-
cyavateti 10 tasmād v asyāgnim purastād dharanti 11 strī-
ṇīta barhir ity. oshadhyātmā vai paṣuḥ, paṣum eva tat
sarvātmānam karoty 12 anv enam mātā manyatām anu
pitānu bhrātā sagarbhyo 'nu sakhā sayūthya iti.
janitair evainam tat samanumatam ālabhanta 13 udicīnān
asya pado ni dhattāt, sūryam cakshur gamayatād,
vātam prāṇam anvavasṛijātād, antariksham asuṁ,
diṣaḥ śrotram, pṛithivīm śarīram ity. eshv evainam
tal lokeshv dadadhāty 14 ekadhāsyā tvacam āchayatāt,
purā nābhyā apiśaso vapām utkhidatād,
antar evoshmānam vārayadhvād iti. paṣushv eva
tat prāṇān dadhāti 15 syenam asya vakshaḥ kṛiṇufāt,
praśasā bāhū, śalā doshaṇī, kaśyapevānsāchidre

ṣronī, kavashorū, srekaparnāshthivantā. shadvī-
ṇṣatir asya vaṅkrayas, tā anushthyoḥcēyāvayatād,
gātram-gatram asyānūnam kṛinutād ity aṅgāny
evāsya tad gātrāṇi prīṇaty 16 ūvadyagoham pārthi-
vam khanatād ity āhaushadham vā ūvadyam, iyaṃ vā
oshadhīnam pratishthā, tad enat svāyām eva pratishthāyām
antataḥ pratishthāpayati || 6 || * ||

1 Asnā rakshaḥ saṃsṛijātād ity āha. tushair vai
phalīkaraṇair devā haviryajñebhyo rakshāṅsi nirabhajann,
asnā mahāyajñāt. sa yad asnā rakshaḥ saṃsṛijātād
ity āha, rakshāṅsy eva tat svena bhāgadheyena yajñān
niravadayate 2 tad āhur: na yajñe rakshasām kīrtayet, kāni
rakshāṅsy, rīterakshā vai yajña iti 3 tad u vā ābuh: kīrtā-
yed eva 4 yo vai bhāginam bhāgān nudate, cayate vainam,
sa yadi vainam na cayate 'tha putram atha pautram, ca-
yate tv evainam iti 5 sa yadi kīrtayed, upāṅsu kīrtayet.
tira iva vā etad vāco yad upāṅsu, tira iva itad yad rakshā-
ṅsy 6 atha yad uccaiḥ kīrtayed, īṣvaro hāsya vāco raksho-
bhāsho janitor 7 yo 'yaṃ rākshasīm vācam vadati sa 8 yām
vai dṛipto vadati yām unmattaḥ, sā vai rākshasī vān 9 nā-
tmanā dṛipyati, nāsya prajāyām dṛipta ājāyate ya evaṃ
veda 10 vanishthum asya mā rāviṣṭorūkam ma-
nyamānā, ned vas toke tanaye ravitā ravac cha-
mitāra iti. ye caiva devānām samitāro ye ca manushyā-
nām, tebhya evainam tat paridadāty 11 adhrigo samī-
dhvam, suṣami samīdhvam, samīdhvam adhrigā 3u
iti trir brūyād apāpeti cādhrigur vai devānām samitāpāpo
nigrabhītā, samitribhyaḥ caivainam tan nigrabhītibhyaḥ ca
samprayachati 12 samitāro yad atra sukṛitam kṛiṇa-
vathāsmāsu tad, yad dushkṛitam anyatra tad ity
āhāgnir vai devānām hotāsīt, sa enaṃ vācā vyaśād; vācā
vā enaṃ hotā viśāsti. tad yad arvāg yat paraḥ kṛintanti

yad ulbanam yad vithuram kriyate, samitribhyas caivainat
tan nigrabhītibhyas ca samanudisati, svasty eva hotonmu-
cyate sarvāyuh sarvāyutvāya 13 sarvam āyur eti ya evam
veda || 7 || १ ||

1 Purusham vai devāḥ paśum ālabhanta. tasmād āla-
bdhān medha udakrāmat, so 'śvam prāviṣat, tasmād aśvo
medhyo 'bhavad. athainam utkrāntamedham atyārjanta, sa
kimpurusho 'bhavat 2 te 'śvam ālabhanta. so 'śvād āla-
bdhād udakrāmat, sa gām prāviṣat, tasmād gaur medhyo
'bhavad. athainam utkrāntamedham atyārjanta, sa gaura-
mrigo 'bhavat 3 te gām ālabhanta. sa gor ālabdhād uda-
krāmat, so 'vim prāviṣat, tasmād avir medhyo 'bhavad.
athainam utkrāntamedham atyārjanta, sa gavayo 'bhavat.
te 'vim ālabhanta. so 'ver ālabdhād udakrāmat, so 'jam
prāviṣat, tasmād aḥ medhyo 'bhavad. athainam utkrānta-
medham atyārjanta, sa uśtro 'bhavat 4 so 'je jyoktamām
ivāramata, tasmād esha eteshām paśūnām prayuktatamo
yad aḥ 5 te 'jam ālabhanta. so 'jād ālabdhād udakrāmat,
sa imām prāviṣat, tasmād iyam medhyābhavad. athainam
utkrāntamedham atyārjanta, sa śarabho 'bhavat 6 ta eta
utkrāntamedhā amedhyāḥ paśavas, tasmād eteshām nāśnī-
yāt 7 tam asyām anvagachan, so 'nugato vrīhir abhavad.
tad yat paśu purolāṣam anuvapanti: samedhena naḥ
paśuneshtam asat, kevalena naḥ paśuneshtam asat iti 8 sa-
medhena hāsyā paśuneshtam bhavati, kevalena hāsyā paśu-
neshtam bhavati ya evam veda || 8 || २ ||

1 Sa vā esha paśu evālabhyate yat purolāṣas 2 tasya
yāni kimpārāṇi tāni romāṇi, ye tushāḥ sū tvag, ye phali-
karaṇās tad asrig, yat piṣṭam kinkasās tan māṇsam, yat
kimpūkam saram tad asthi 3 sarveshām vā esha paśūnām
medhena yajate, yaḥ purolāṣena yajate 4 tasmād āhuḥ
purolāṣasatram lokyam iti 5 yuvam etāni divi rōca-

nāny agniṣ ca soma sakratū adhāttam | yuvam
sindhūn abhiṣaster avadyād agnīshomān amuñcā-
taṃ gṛibhītān iti vapāyai yajati 6 sarvābhir vā esha de-
vatābhir ālabdho bhavati, yo dikshito bhavati. tasmād
āhur: na dikṣhitasyāṣṇiyād iti. sa yad agnīshomān
amuñcataṃ gṛibhītān iti vapāyai yajati, sarvābhya eva
tad devatābhyo yajamānam pramuñcati. tasmād āhur: aṣi-
tavyam vapāyām hutāyām, yajamāno hi sa tarhi bhava-
tīty 7 ānyam divo mātariṣvā jabhāreti puroḷāṣasya
yajaty 8 amathnād anyam pariṣyeno adrer itita iva
ca hy esha, ita iva ca medhaḥ samāhṛito bhavati 9 svada-
sva havyā sam īsho didihīti puroḷāṣasvishṭakṛito ya-
jati 10 havir evāsmā etat svadayatisham ūrjam ātman dha-
tta 11 ilām upahvayate. paśavo vā ilā, paśūn eva tad upa-
hvayate, paśūn yajamāne dadhāti || 9 || 9 ||

1 Manotāyai havisho 'vadiyamānasyānubrūhīty ābā-
dhvaryus 2 tvam hy agne prathamo manoteti sūktam
anvāha 3 tad āhur: yad anyadevatya uta paśur bhavaty,
atha kasmād āgneyīr eva Manotāyai havisho 'vadiyamāna-
syānvāheti 4 tistro vai devānām Manotās, tāsu hi teshām
manānsy otāni. vāg vai devānām Manotā, tasyām hi te-
shām manānsy otāni; gaur vai devānām Manotā, tasyām
hi teshām manānsy otāny; Agnir vai devānām Manotā, ta-
smin hi teshām manānsy otāny. Agniḥ sarvā Manotā,
Agnau Manotāḥ saṃgachante. tasmād āgneyīr eva Mano-
tāyai havisho 'vadiyamānasyānvāhā 5 agnīshomā havishah
prasthitasyeti havisho yajati 6 havisha iti rūpasamṛi-
ddhā, prasthitasyeti rūpasamṛiddhā 7 sarvābhir hāsyā
samṛiddhibhiḥ samṛiddham havyam devān apyeti ya evam
veda 8 vanaspatim yajati. prāṇo vai vanaspatir 9 jivam
hāsyā havyam devān apyeti yatraivam vidvān vanaspatim
yajati 10 svishtakṛitam yajati. pratishthā vai svishtakṛit,

pratishthāyām eva tad yajñam antataḥ pratishthāpayati 11 lām
upahvayate. paśavo vā ilā, paśūn eva tad upahvayate, pa-
śūn yajamāne dadhāti dadhāti || 10 || 10 ||

Iti dvītiyapañcikāyām prathamō 'dhyāyah.

Iti shashthādhyāye daśamaḥ khaṇḍaḥ.

1 Devā vai yajñam atavata. tāns tanvānān asurā
abhyāyan: yajñaveśasam eshām karishyāma iti; tām āprite
paśau pura iva paryagner yūpam prati purastād upāyaṁs.
te devāḥ pratibudhyāgnimayīḥ puras tripuram paryāsyanta
yajñasya cātmanas ca guptyai. tā eshām imā agnimayyah
puro dīpyamānā bhrājamānā atishthāns. tā asurā anapa-
dbrishyaivāpādravāns. te 'gninaiva purastād asurarakshānsy
apāghnatāgninā paścāt 2 tathaivaitad yajamānā yat parya-
gni kurvanty, agnimayīr eva tat puras tripuram parya-
syante yajñasya cātmanas ca guptyai. tasmāt paryagni
karwanti, tasmāt paryagnaye. 'nvāha 3 tam vā etam paśum
āprītam. santam paryagnikṛitam udañcam nayanti 4 tasyo-
lmukam purastād dharanti 5 yajamāno vā esha nidānena
yat paśur, anena jyotishā yajamānaḥ purojyotiḥ svargam
lokam eshyatīti tena jyotishā yajamānaḥ purojyotiḥ sva-
rgam lokam eti 6 tam yatra nihanishyanto bhavanti, tad
adhvaryur barhir adhistād upāsyati 7 yad evainam ada
āprītam santam paryagnikṛitam bahirvedi nayanti, barhi-
shadam evainam tat kurvanti 8 tasyovadhyagoham khana-
nty 9 aushadham vā ūvadyam, iyam vā oshadhīnām pra-
tishthā, tad enat svāyām eva pratishthāyām antataḥ pra-
tishthāpayanti 10 tad āhur: yad esha havir eva yat paśur,
athāsya bahv. apaiti lomāni tvag asrik kushthikāḥ śaphā
vishāne, skandati piṣitam: kenāsya tad āpūryata iti 11 yad
evaitat paśau puroḷāsam anunirvapanti, tenaivāsya tad
āpūryate 12 paśubhyo vai medhā udakrāmaṁs, tau vrihiḥ
caiva yavaś ca bhūtāv ajāyetām. tad yat paśau puroḷāsam

anunirvapanti: samedhena naḥ paṣuneshtam asat, kevalena naḥ paṣuneshtam asat iti 13 samedhena, hāsyā paṣuneshtam bhavati, kevalena hāsyā paṣuneshtam bhavati ya evaṃ veda || 11 || 1 ||

1 Tasya vapām utkhidyāharanti. tām adhvaryuḥ sruvenābhighārayann āha: stokebhyo 'nubrūhīti 2 tad yat stokāḥ ścotanti, sarvadevatyā vai stokā: nen ma ime 'naḥ hi prītā devān gachān iti 3 jushasva saprathastamam ity anvāha 4 vaco devapsarastamam | havyā juhvāna āsanīty 5 Agner evaināns tad āsye juhōti 6 maṃ no ya-jñam amṛiteshu dhehīti sūktam anvāhe 7 mā havyā jātavedo jushasveti havyajushtim āśāste 8 stokānām agne medaso ghṛitasyeti, medasaḥ ca hi ghṛitasya ca bhavanti 9 hotaḥ prāśāna prathamo nishadyety. Agnir vai devānām hotāgne prāśāna prathamo nishadyety eva tad āha 10 ghṛitavantaḥ pāvaka te stokā ścotanti medasa iti, medasaḥ ca hy eva hi ghṛitasya ca bhavanti 11 svadharman devavitaye śreshtham no dhehi vāryam ity āśisham āśāste 12 ubhyam stokā ghṛitaścutō 'gne viprāya santyeti, ghṛitaścutō hi bhavanty 13 rishih śreshthah sam idhyase yajñasya prāvitā bhaveti yajñasamṛiddhim āśāste 14 ubhyam ścotanty adhrigo śacīva stokāso agne medaso ghṛitasyeti, medasaḥ ca hy eva hi ghṛitasya ca bhavanti 15 kaviśasto brīhatā bhānunaḡā havyā jushasva medhireti havyajushtim evāśāsta 16 ojishtham te madhyato meda udbhṛitam pra te vayam dadāmahe | ścotanti te vaso stokā adhi vaci prati tāt devaḥ vihīty 17 abhy evaināns tad vaśatkaroti, yathā somasyāgne vihīti 18 tad yat stokāḥ ścotanti, sarvadevatyā vai stokāḥ, tasmād iyaṃ stokaḥ vṛiṣhtir vibhaktopācarati || 12 || 2 ||

1 Tad āhuḥ: kā svāhākṛitīnām puronuvākyaḥ kaḥ
 praishah kā yajyati 2 yā evaitā anvāhātāḥ puronuvākya,
 yaḥ praishah sa praisho, yā yājyā sā yājyā 3 tad āhuḥ:
 kā devatāḥ svāhākṛitaya iti 4 Viṣve devā iti brūyāt 5 ta-
 smāt svāhākṛitam havir adantu devā iti yajantīti
 6 devā vai yajñena śramena tapasāhutibhiḥ svargam lokam
 ajayaṁs, teshāṁ vapāyām eva hutāyām svargo lokah prā-
 khyāyata, te vapām eva hutvānādṛityetarāṇi karmāṇy ūr-
 dhvāḥ svargam lokam āyaṁs. tato vai manushyaś ca ṛi-
 shayaś ca devānām yajñavāstv abhyāyan: yajñasya kimcid
 eshishyāmaḥ prajñātyā iti. te 'bhitaḥ paricaranta ait pa-
 śum eva nirantram śayānam, te vidur: iyaṁ vāva kila pa-
 śur yāvati vapeti 7 sa etāvān eva paśur yāvati vapā 8 tha
 yad enam tṛtīyasavane śrapayitvā juhvati: bhūyasībhīr na
 āhutibhiḥ iṣṭam asat, kevalena naḥ paśunesṭam asat iti
 9 bhūyasībhīr hāsyaāhutibhiḥ iṣṭam bhavati, kevalena hāsya
 paśunesṭam bhavati ya evaṁ veda || 13 || = ||

1 Sā vā eshāmṛitāhutir eva yad vapāhutir, amṛitāhutir
 agnyāhutir, amṛitāhutir ājyāhutir, amṛitāhutiḥ somāhutir.
 etā vā aśarīrā āhutayo. yā vai kāścāśarīrā āhutayo, 'mṛita-
 tvam eva tābhīr yajamāno jayati 2 sā vā eshā reta eva
 yad vapā. preva vai reto liyate preva vapā liyate, śuklam
 vai retah śuklā vapāśarīram vai reto 'śarīrā vapā. yad vai
 lohitaṁ yan mānsam, tac charīram. tasmād brūyād: yāvad
 alohitam tāvat parivāsayeti 3 sā pañcāvattā bhavati. yady
 api caturavattī yajamānaḥ syād, atha pañcāvattaiva va-
 pā 4 jyasyopastṛināti, hiraṇyaśalko, vapā, hiraṇyaśalka, ājya-
 syopariṣṭād abhīghārayati 5 tad āhur: yad dhiranyaṁ na
 vidyeta katham syād iti. dvir ājyasyopastīrya vapām ava-
 dāya dvir upariṣṭād abhīghārayaty 6 amṛitam vā ājyam,
 amṛitam hiraṇyam. tatra sa kāma upāpto ya ājye, tatra
 sa kāma upāpto yo hiraṇye. tat pañca sampadyante 7 pā-

ñkto 'yam puruṣaḥ pañcadbhā vibito: lomāni tvañ māṁsam
asthi majjā. sa yāvān eva puruṣas tāvantañ yajamānañ
saṁskṛityāgnaḥ devayonyāṁ juhoty. Agnir vai devayoniḥ.
so 'gner devayonyā āhutiḥ sambhūṣa hiraṇyasaṁvīra
ūrdhvaḥ svargaṁ lokam eti || 14 || 4 ||

1 Devebhyah prātaryāvabhyo hotar anubrūhīty āhā-
dhvaryur 2 ete vāva devāḥ prātaryāvāṇo yad Agnir Uṣhā
Aṣvinau. ta ete saptabhiḥ-saptabhiḥ chandobbhir āgachanty
3 āsya devāḥ prātaryāvāṇo havam gachanti ya evam veda
4 Prajāpatau vai svayam hotari prātaranuvākam anu-
vakshyaty ubhaye devāsura yajñam upāvasann: asmabhyam
anuvakshyaty asmabhyam iti. sa vai devebhyā evānvabra-
vīt 5 tato vai devā abhavan, parāsurā 6 bhavaty ātmanā,
parāsyā dvishan pāpmā bhrātrivyo bhavati, ya evam veda
7 prātar vai sa tam devebhyo 'nvabravīt. yat prātar anva-
bravīt, tat prātaranuvākasya prātaranuvākatvam 8 mahati
rātryā anūcyah sarvasyai vācaḥ sarvasya brahmaṇaḥ pari-
grihītyai. yo vai bhavati yah śreṣṭhatām aṣṇute, tasya
vācam proditām anupravadanti. tasmān mahati rātryā anū-
cyah 9 purā vācaḥ pravāditor anūcyo 10 yad vāci proditā-
yām anubrūyād, anyasyaivainam uditānuvādinam kuryāt
11 tasmān mahati rātryā anūcyah 12 purā śakunivādād anu-
brūyān 13 Nirṛiter vā etan mukhaṁ yad vayasī yac cha-
kunayas. tad yat purā śakunivādād anubrūyān: māyajñi-
yām vācam proditām anupravadiṣmeti. tasmān mahati
rātryā anūcyo 14 'tho khalu yadaivādhvaryur upākuryād,
athānubrūyād 15 yadā vā adhvaryur upākaroti, vācaivopā-
karoti, vācā hotānvāha; vāg ghi brahma. tatra sa kāmā
upāpto yo vāci ca brahmaṇi ca || 15 || 5 ||

1 Prajāpatau vai svayam hotari prātaranuvākam anu-
vakshyati sarvā devatā āśaṁsanta: mām abhi pratipatsyati
mām abhīti. sa Prajāpatir aikshata: yady ekam devatām

ādishtām abhi pratipatsyāmītarā me kena devatā upāptā
 bhaviṣhyantīti. sa etām ṛicam apasyad: āpo revatīr ity.
 āpo vai sarvā devatā, revatyah sarvā devatāḥ. sa etayarcā
 prātaranuvākam pratyapadyata. tāḥ sarvā devatāḥ prāmo-
 danta: mām abhi pratyapādi mām abhīti 2 sarvā hāsmīn
 devatāḥ prātaranuvākam anubruvati pramodante 3 sarvābhir
 hāsa devatābhiḥ prātaranuvākāḥ pratipanno bhavati ya
 evaṃ veda 4 te devā abibhayur: ādātāro vai na imam prātar-
 yajñam asurā yathaujiyānsa baliyānsa evam iti. tām abravīd
 Indro: mā bibhīta, trishamṛiddham ebhyo 'ham prātar va-
 jram prahartāsmīty, etām vāva tad ṛicam abravīd. vajras
 tena yad aponaptrīyā, vajras tena yat trishṭub, vajras tena
 yad vāk. tam ebhyaḥ prāharat, tenainān ahañs. tato vai
 devā abhavan, parā asurā 5 bhavaty ātmanā, parāsyā dvi-
 shan pāpmā bhrātrivyo bhavati, ya evaṃ veda 6 tad āhuḥ:
 sa. vai hotā syād ya etasyām. ṛici sarvāṇi chandānsi praja-
 nayed. ity. eshā vāva trir anūktā sarvāṇi chandānsi bha-
 vaty, eshā chandasām prajātiḥ || 16 || ॥

1 Śatam anūcyam āyushkāmasya. śatāyur vai puru-
 shah śatavīryaḥ śatendriya, āyushy evainam tad vīrya in-
 driye dadhāti 2 trīṇi ca śatāni shasṭiṣ cānūcyāni yajña-
 kāmasya. trīṇi ca vai śatāni shasṭiṣ ca samvatsarasyā-
 hāni, tāvān samvatsarah, samvatsarah Prajāpatih, Prajā-
 patir yajña 3 upainam yajño namati yasyaivam vidvāns
 trīṇi ca śatāni shasṭiṣ cānvāha 4 sapta ca śatāni viṣṭatiḥ
 cānūcyāni prajāpaśukāmasya. sapta ca vai śatāni viṣṭatiḥ
 ca samvatsarasyāhorātrās, tāvān samvatsarah, samvatsarah
 Prajāpatir yaṃ prajāyamānam viṣvam rūpam idam anu-
 prajāyate. Prajāpatim eva tat prajāyamānam prajāyā pa-
 ṣubhir anuprajāyate prajātyai 5 prajāyate prajāyā paṣubhir
 ya evaṃ vedāḥ śatāny anūcyāny abrahmanoktasya,
 yo vā duroktoktāḥ śamalagṛihīto yajetāśṭāksharā vai gā-

yatṛi, gāyatṛyā vai devāḥ pāpmānam śamalam apāghnata. gāyatṛyaivāsyā tat pāpmānam śamalam apahanty 7 apa pāpmānam hāte ya evaṁ veda 8 sahasram anūeyam svar-gakāmasya. sahasrāśvīne vā itaḥ svargo lokāḥ, svargasya lokasya samashtyai sampattyai samgatya 9 aparimitam anūeyam. aparimito vai Prajāpatiḥ. Prajāpater vā etad ukthaṁ yat prātaranuvākas, tasmīn sarve kāmā avarudhyante, sa yad aparimitam anvāha, sarveshām kāmānām avaruddhyai 10 sarvān kāmān avarunddhe ya evaṁ veda 11 tasmād aparimitam evānūeyam 12 saptāgne yāni chandānsy anvāha. sapta vai deva lokāḥ 13 sarveshu deva lokeshu rādhnōti ya evaṁ veda 14 saptoshasyāni chandānsy anvāha. sapta vai grāmyāḥ paśavo 15 'va grāmyān paśūn runddhe ya evaṁ veda 16 saptāśvināni chandānsy anvāha. saptadhā vai vāg avadat, tāvad vai vāg avadat, sarvasyai vācaḥ sarvasya brahmaṇaḥ parigṛihītyai 17 tīro devatā anvāha. trayo vā ime trivṛito lokā, eśhām eva lokānām abhijityai || 17 || 7 ||

1 Tad āhur: katham anūeyāḥ prātaranuvāka itī 2 ya-thāchandasam anūeyāḥ prātaranuvākāḥ. Prajāpater vā etāny āṅgāni yac chandānsy, eśha u eva Prajāpatir yo yajate. tad yajamānāya hitam 3 paccho 'nūeyāḥ prātaranuvākaḥ, catushpādā vai paśavaḥ, paśūnām avaruddhyā 4 ardharcaśa evānūeyo, yathaivainam etad anvāha; prati-shthāyā eva. dvipratishtho vai puruṣaḥ catushpādāḥ paśavo, yajamānam eva tad dvipratishtham catushpātsu paśuṣhu pratishthāpayati. tasmād ardharcaśa evānūeyas 5 tad āhur: yad vyūlhaḥ prātaranuvakāḥ, katham avyūlho bhavati. yad evāsyā bṛihatī madhyān naitīti, brūyāt tenety 6 āhutibhāgā vā anyā devatā anyāḥ stomabhāgāḥ chando-bhāgāḥ. tā yā agnāv āhutayo hūyante tābhir āhutibhāgāḥ prīṇāty, atha yat stuvanti ca śānsanti ca tena stomabhāgāḥ chandobhāgā 7 ubhayo hāsyaitā devatāḥ prītā abhīṣtā

bhavanti ya evaṃ veda 8 trayastrīṃśad vai devāḥ somapās,
trayastrīṃśad aśomapā. aṣṭau Vasava ekādaśa Rudrā dvā-
daśādityāḥ Prajāpatiḥ ca Vashatkāraḥ caite devā somapā,
ekādaśa prayājā ekādaśānuyājā ekādaśopayājā ete 'soma-
pāḥ paśubhājanāḥ. somena somapān prīṇāti, paśunāsoma-
pān 9 ubhayyo hāsyaitā devatāḥ prītā abhīṣṭā bhavanti
ya evaṃ vedā 10 bhūd ushā ruṣatpaśur ity uttamayā
paridadhāti 11 tad āhur: yat trīṇ kratūṇ anvāhāgneyam
ushasyam āśvinam, katham asyaikayarecā paridadhataḥ sar-
ve trayāḥ kratavaḥ parihītā bhavanti 12 abhūd ushā
ruṣatpaśur ity Ushaso rūpam, āgnir adhāyy ṛitviya
ity Agner, ayoji vām vṛishanvasū ratho dasrāv
amartyo mādhvī mama śrutam havam ity Aśvinor.
evaṃ u hāsyaikayarecā paridadhataḥ sarve trayāḥ kratavaḥ
parihītā bhavanti bhavanti || 18 || *

... Iti dvitīyapañcīkayām dvitīyo 'dhyāyaḥ.

... Iti saptamādhyāye 'ṣṭamaḥ khaṇḍaḥ.

1 Rīṣhayo vai Sarasvatyām satram āsata. te Kavasham
Ailūsham somād anayan: dāsyāḥ putraḥ kītavo 'brāhma-
nāḥ katham no madhye 'dikshishṭeti. tam bahir dhanvo-
davahann: atrainam pipāsā bantu, Sarasvatyā udakam mā
pād iti. sa bahir dhanvodūlhaḥ pipāsayā vitta etad apo-
naptrīyam apoṣyat: pra devatrā brahmaṇe gātur etv
iti, tenāpām priyam dhāmopāgachāt. tam āpo 'nūdāyaṇs,
tam Sarasvatī samantam paryadhāvat 2 tasmād dhāpy eta-
rhi Parisārakam ity ācakshate, yad enaṃ Sarasvatī sama-
ntam parisasāra 3 te vā rīṣhayo 'bruvan: vidur vā imaṃ
devā, upemaṃ hvayāmahā iti. tatheti. tam upāhvayanta,
tam upahūyaitad aponaptrīyam akurvata: pra devatrā
brahmaṇe gātur etv iti, tenāpām priyam dhāmopāga-
chann upa devānām 4 upāpām priyam dhāma gachaty upa
devānām, jayati paramam lokam ya evaṃ veda yaṣ caivam

vidvān etad aponaptriyaṃ kurute 5 tat saṃtatam anubrū-
yāt 6 saṃtatavarshī ha prajābhyah parjanyaḥ bhavati yatrai-
vaṃ vidvān etat saṃtatam anvāha 7 yad avagrāham anu-
brūyāj, jīmūtavarshī ha prajābhyah parjanyaḥ syāt. tasmāt
tat saṃtatam evānūcyam 8 tasya triḥ prathamam saṃtatam
anvāha, tenaiva tat sarvaṃ saṃtatam anūktam bhavati
|| 19 || 1 ||

1 Tā etā navānantarāyam anvāha 2 hinotā no adhva-
ram devayajyeti daśamīm 3 āvarvritatīr adha nu
dvidhārā ity avṛttāsv ekadhanāsu 4 prati yad āpo
adriṣram āyatīr iti pratidriṣyamānāsv 5 ā dhenavaḥ
payasā tūrṇyarthā ity upāyatīshu 6 sam anyā yanty
upa yanty anyā iti samāyatīshv 7 āpo vā aspardhanta-
vayam pūrvam yajñam vaksyāmo vayam iti yās cemāḥ pū-
rvedyur vasatīvaryo grihyante yās ca prātar ekadhanās. tā
Bhṛigur apaśyad: āpo vai spardhanta iti. tā etayarecā sama-
jñapayat: sam anyā yanty upa yanty anyā it. tāḥ
samajānata 8 samjānānā hāsyaāpo yajñam vahanti ya evaṃ
vedā9po na devīr upa yanti hotriyam iti hotricamase
samavanīyamānāsv anvāha vasatīvarīshv ekadhanāsu cā-
10 ver apo 'dhvaryā3u iti hotādhvaryum prichaty 11 āpo
vai yajño, 'vido yajnā3m ity eva tad āho12tem anannamur
ity adhvaryuḥ pratyāho13temāḥ paśyety eva tad āha
14tāsv adhvaīyo Indrāya somaṃ sotā madhuman-
tam | vṛiṣṭīvanīm tīvrāntam bahuramadhyam
vasumate rudravata ādityavata rībhumate vibhu-
mate vājavate bṛihaspativate viśvadevyāvate |
yasyendraḥ pītva vṛitrāṇi jāṅghanat pra sa jan-
yāni tāriṣho3m iti pratyuttīṣṭhati 15 pratyuttheyā vā
āpah, prati vai śreyāṅsam āyantam uttīṣṭhanti, tasmāt pra-
tyuttheyā 16 anuparyāvṛityā 17 anu vai śreyāṅsam paryā-
vartante, tasmād anuparyāvṛityā. anubravataivānuprapatta-

vyam 18 īṣvaro ha yady apy anyo yajetātha hotāraṃ yaśo
 'rtos, tasmād anubruvataivānuprapattavyam 19 ambayo ya-
 nty adhvabhir ity etām anubruvann anuprapadyeta
 20 jāmāyo adhvāriyatām | prīṇcatīr madhunā paya
 iti 21 yo 'madhavyo yaśo 'rtor bubhūshed 22 amūr yā upa
 sūrye yābhir vā sūryaḥ saheti tejaskāmo brahmava-
 reasakāmo 23 'po devīr upa hvaye yatra gāvaḥ pi-
 banti na iti paśukāmas 24 tā etāḥ sarvā evānubruvann anu-
 prapadyetaiteshām kāmānām avaruddhyā 25 etān kāmān
 avaruddhe ya evaṃ vedai 26 mā agman revatīr jīva-
 dhanyā iti sādya mānāsv anvāha vasativarīshv ekadhanāsu
 cā 27 gman āpa uṣatīr barhir edam iti sannāsu. sa
 etayā paridadhāti || 20 || ॥

1 Siro vā etad yajñasya yat prātaranuvākāḥ, prāṇā-
 pānā upāṇṣvantaryāman, vajra eva vān. nāhutayor upā-
 ṇṣvantaryāmayor hotā vācam viśrijeta 2 yad ahutayor upā-
 ṇṣvantaryāmayor hotā vācam viśrijeta, vācā vajreṇa yaja-
 mānasya prāṇān vīyād. ya enaṃ tatra brūyād: vācā va-
 jreṇa yajamānasya prāṇān vyagāt, prāṇa enaṃ hāsyatīti,
 śasvat tathā syāt. tasmān nāhutayor upāṇṣvantaryāmayor
 hotā vācam viśrijeta 3 prāṇaṃ yacha svāhā tvā su-
 hava sūryāyety upāṇṣum anumantrayeta, tam abhiprā-
 net: prāṇa prāṇaṃ me yachety. apāṇaṃ yacha
 svāhā tvā suhava sūryāyety antaryāman anumantra-
 yeta, tam abhyapāned: apāṇāpāṇaṃ me yacheti. vyā-
 nāya tvety upāṇṣusavanaṃ grāvāṇaṃ abhimriṣya vācam
 viśrijeta 4 ātmā vā upāṇṣusavana, ātmany eva tad dhotā
 prāṇān pratidhāya vācam viśrijate sarvāyuh sarvāyutvāya
 5 sarvam āyur eti ya evaṃ veda || 21 || ॥

1 Tad āhuḥ: sarpe 3t | na sarpe 3t iti | sarped iti haika
 āhur, ubhayeshām vā esha devamanushyāṇām bhakṣho yad
 bahishpavamānas, tasmād enaṃ abhisamgachanta iti va-

dantas 2 tat-tan nāḍṛityam 3 yat sarped, ricam eva tat
 sāmno 'nuvartmānam kuryād. ya enam tatra brūyād: anu-
 vartmā nvā ayam hotā sāmagasyābhūd, udgātari yaśo
 'dhād, acyoshtāyatanāc, cyoshyata āyatanād iti, śasvat ta-
 thā syāt 4 tasmāt tatraivāsīno 'numantrayeta 5 yo devā-
 nām iha somapītho yajñe barhishi vedyā3m | ta-
 syāpi bhakshayāmasīty 6 evam u hāsyātmā somapī-
 thād anantarito bhavaty 7 atho brūyān: mukham asi
 mukham bhūyāsam iti 8 mukham vā etād yajñasya
 yad bahishpavamāno 9 mukham sveshu bhavati, śre-
 shṭhaḥ svānām bhavati ya evam vedā10 suri vai Dī-
 rghajihvi devānām prātaḥsavanam, avāleṭ, tad 'vyamādyat.
 te devāḥ prajijñāsanta, te Mitrāvaruṇāv abruvan: yuvam
 idaṃ nishkurutam iti. tau tathety abrūtām, tau vai vo va-
 ram vṛṇāvahā iti. vṛṇāthām iti. tāv etam eva varam
 avṛṇātām: 'prātaḥsavane paśasyām. sainayor eśhācyutā,
 varavṛitā hy enayos. tad yad asyai vimattam iva tad
 asyai samṛiddham, vimattam iva hi tau tayā nirakurutām
 || 22 || 4 ||

1 Devānām vai savanāni nādhriyanta. ta etān puroḷā-
 śān apaśyañs, tān anusavanam niravapan savanānām dhṛi-
 tyai, tato vai tāni teshām adbhriyanta 2 tad yad anusava-
 nam puroḷāśā nirupyante, savanānām eva dhṛityai; tathā
 hi tāni teshām 'adbhriyanta 3 puro vā etān devā akrata yat
 puroḷāśās, tat puroḷāśānām puroḷāśatvam 4 tad āhur: anu-
 savanam puroḷāśān nirvaped, ashtākapālam prātaḥsavana,
 ekādaśakapālam mādhyamdine savane, dvādaśakapālam
 tṛtīyasavane; tathā hi savanānām rūpaṃ tathā chandasām
 iti 5 tat-tan nāḍṛityam. aindrā vā ete sarve nirupyante yad
 anusavanam puroḷāśās, tasmāt tān ekādaśakapālān eva nir-
 vapet 6 tad āhur: yato ghṛitenānaktam syāt tataḥ puroḷā-
 śasya prāṣṇiyāt somapīthasya guptyai, ghṛitena hi vajre-

nendro Vritram abann iti 7 tat-tan nādrityam. havir vā etad yad utpūtam, somapītho vā esha yad utpūtam. tasmāt tasya yata eva kutaḥ ca prāśniyāt. sarvato vā etāḥ svadhā yajamānam upakṣharanti yad etāni haviṁshy: ājyam dhānāḥ karambhaḥ parivāpaḥ purolāṣaḥ payasyeti 8 sarvata evainam svadhā upakṣharanti ya evaṁ veda || 23 ||

• 1 Yo vai yajñam havishpañkṭim veda, havishpañkṭinā yajñena rādhnoti. dhānāḥ karambhaḥ parivāpaḥ purolāṣaḥ payasyety esha vai yajño havishpañkṭir, havishpañkṭinā yajñena rādhnoti ya evaṁ veda 2 yo vai yajñam aksharapañkṭim vedāksharapañkṭinā yajñena rādhnoti. su mat pad vag da ity esha vai yajño 'ksharapañkṭir, aksharapañkṭinā yajñena rādhnoti ya evaṁ veda 3 yo vai yajñam narāsaṁśapañkṭim veda, narāsaṁśapañkṭinā yajñena rādhnoti. dvīnārāsaṁśam prātaḥsavanam dvīnārāsaṁśam mādhyamdinam savanam sakṛinnārāsaṁśam tṛtīyasavanam, esha vai yajño narāsaṁśapañkṭir. narāsaṁśapañkṭinā yajñena rādhnoti ya evaṁ veda 4 yo vai yajñam savanapañkṭim veda, savanapañkṭinā yajñena rādhnoti. paśur upavasathe trīṇi savanāni paśur anūbandhya ity esha vai yajñāḥ savanapañkṭiḥ, savanapañkṭinā yajñena rādhnoti ya evaṁ veda 5 harivāñ Indro dhānā attu, pūṣhaṇvān karambham, sarasvatīvān bhāratīvān, parivāpa, Indrasyāpūpa iti havishpañkṭyā yajaty 6 ṛiksāme vā Indrasya' harī 7 paśavaḥ Pūṣhānam karambhaḥ 8 sarasvatīvān bhāratīvan iti, vāg eva Sarasvatī prāṇo Bharataḥ 9 parivāpa Indrasyāpūpa ity, annam eva parivāpa, indriyam apūpa 10 etāsām eva tad devatānāṁ yajamānam sāyujyam sarūpatām salokātām gamayati. gachati śreyasaḥ sāyujyam, gachati śreṣṭhātām ya evaṁ veda 11 havir Agne vīhīty anusa-savanam purolāṣasviṣṭakṛito yajaty 12 Avatsāro vā etenā-gneḥ priyam dhāmopāgachāt, sa paramam lokam ajayad

13 upāgneḥ priyaṃ dhāma gachati, jayati paramaṃ lokam
ya evaṃ veda yaś caivaṃ vidvān etayā havishpañktyā
yajate yajatīti ca yajatīti ca || 24 || ॥

Iti dvitīyapañcīkāyāṃ tṛtīyo 'dhyāyāḥ.

Ity aṣṭamādhyāye śhaṣṭhaḥ khaṇḍaḥ.

1 Devā vai somasya rājño 'grapeye na samapādayapn.
aham prathamah pibeyam aham prathamah pibeyam. ity
evākāmayanta. te sampādayanto 'bruvan: hantājim ayāma,
sa yo na ujješhyati sa prathamah somasya pāsyatīti. ta-
theti. ta ājim ayus, teshām ājim yatām abhisriṣṭānām
Vāyur mukham prathamah pratyapadyatāthendro 'tha Mi-
trāvaruṇāv athāṣvinau 2 so 'ved Indro Vāyum ud vai jaya-
tīti, tam anuparāpatat: saha nāv, athojjayāveti. sa nety
abraviḍ, aham evojjješhyāmiti. tṛtīyam me, 'thojjayāveti.
neti haivābraviḍ, aham evojjješhyāmiti. tūriyam me, 'thojja-
yāveti. tatheti. tam tūriye yārjata, tat tūriyabhāg Indro
'bhavat tribhāg Vāyus 3 tau sahaivendravāyū udajayatām
saha Mitrāvaruṇau sahāṣvinau, ta eśhām ete yathojjitam
bhakshā: Indravāyvoḥ prathamō 'tha Mitrāvaruṇayor athā-
ṣvinoḥ 4 sa esha indraturīyo graho grihyate yad aindravā-
yavas 5 tad etad riṣiḥ paśyann abhyanūvāca: niyutvān
indrasārathir iti 6 tasmād dhāpy etarhi bharatāḥ satva-
nām vittim prayanti, tūriye haiva samgrahītāro vadante
'munaivānūkāṣeṇa, yad ada Indrah sārathir iva bhūtvoda-
jayat || 25 || ॥

1 Te vā ete prāṇā eva yad dvidevatyā 2 vāk ca prā-
ṇaś caindravāyavas, cakshuḥ ca manaś ca mitrāvaruṇaḥ,
śrotram cātmā cāśvinaś 3 tasya haitasyaindravāyavasyāpy
eke 'nustubhau puronuvākye kurvanti gāyatryan yājye
4 vāk ca vā esha prāṇaś ca graho yad aindravāyavas, tad
api chandobhyām yathāyatham klapsyete iti 5 tat-tan nā-
drityam. vyṛiddham vā etad yajñe kriyate yatra puronu-

vākya jyāyasī yājyāyai. yatra vai yājyā jyāyasī, tat sam-
 riddham, atho yatra same. yasyo tat kāmāya tathā ku-
 ryāt prānasya ca vācaṣ cātraiva tad upāptam 6 vāyavyā
 pūrvā pūronuvākyaindravāyavya uttaraivam yājyayoh. sā
 yā vāyavyā tayā prānam kalpayati, Vāyur hi prāṇo. 'tha
 yaindravāyavi tasyai yad aindram padam tena vācam ka-
 lpayati, vāg ghy aindry. upo tam kāmam āpnoti yah
 prāṇe ca vāci ca, na yajñe vishamam karoti || 26 || 2 ||

1 Prāṇa vai dvidevatyā, ekapātrā grihyante tasmāt
 prāṇa ekanāmāno, dvipātrā hūyante tasmāt prāṇa dvan-
 dvam 2 yenaivādhvaryur yajushā prayachati, tena hotā
 pratigrihṇāty 3 esha vasuḥ purūvasur iha vasuḥ pu-
 rūvasur mayi vasuḥ purūvasur vākpā vācam me
 pāhīty aindravāyavam bhakshayaty 4 upahūtā vāk saha
 prāṇenopa mām vāk saha prāṇena hvayatām; upa-
 hūtā ṛishayo daivyāsas tanūpāvānas tanvas ta-
 pojā, upa mām ṛishayo daivyāso hvayantām tanū-
 pāvānas tanvas tapojā iti 5 prāṇa vā ṛishayo daivyāsas
 tanūpāvānas tanvas tapojās, tām eva tad upahvayata
 6 esha vasur vidadvasur iha vasur vidadvasur
 mayi vasur vidadvasuḥ cakshushpāḥ cakshur me
 pāhīti maitrāvaruṇam bhakshayaty. upahūtam cakshuḥ
 saha manasā pa mām cakshuḥ saha manasā hvaya-
 tā; upahūtā ṛishayo daivyāsas tanūpāvānas ta-
 nvas tapojā, upa mām ṛishayo daivyāso hvaya-
 ntām tanūpāvānas tanvas tapojā iti. prāṇa vā ṛishayo
 daivyāsas tanūpāvānas tanvas tapojās, tām eva tad upa-
 hvayata 7 esha vasuḥ samyadvasur iha vasuḥ sam-
 yadvasur mayi vasuḥ samyadvasuḥ śrotrapāḥ śro-
 tram me pāhīty āśvinam bhakshayaty. upahūtam śro-
 tram sahātmanopa mām śrotram sahātmanā hva-
 yatām; upahūtā ṛishayo daivyāsas tanūpāvānas

tanvas tapojā, upa mām ṛishayo daivyāso hvaya-
ntām tanūpāvānas tanvas tapojā iti. prāṇā vā ṛishayo
daivyāsas tanūpāvānas tanvas tapojās, tām eva tad upa-
hvayate 8 purastāt pratyāñcam aindravāyavam bhakshayati,
tasmāt purastāt prāṇāpānu. purastāt pratyāñcam maitrā-
varuṇam bhakshayati, tasmāt purastāt cakshuḥ. sarvataḥ
parihāram āśvinam bhakshayati, tasmān manushyāḥ ca
paśavaḥ ca sarvato vācam vadantīm śṛiṇvanti || 27 || *

1 Prāṇā vai dvidevatyā, anavānam dvidevatyān yajet prā-
ṇānam samtatyai prāṇānam avyavachedāya 2 prāṇā vai dvi-
devatyā, na dvidevatyānām anuvashaṭkuryād 3 yad dvideva-
tyānām anuvashaṭkuryād asaṁsthitān prāṇān saṁsthāpayet,
saṁsthā vā eṣhā yad anuvashaṭkāro. ya enam tatra brūyād:
asaṁsthitān prāṇān samatishṭhipat prāṇa enam hāsyatīti, śa-
ṣvat tathā syāt. tasmān na dvidevatyānām anuvashaṭkuryāt
4 tad āhur: dvir āgūrya maitrāvaruṇo dvir preshyati; ca-
kṛid āgūrya hotā dvir vashaṭkaroti: kā hotur āgūr iti
5 prāṇā vai dvidevatyā, āgūr vajras. tad yad hotāntareṇa-
gureṭāgūrā vajreṇa yajamānasya prāṇān vīyād. ya enam
tatra brūyād: āgūrā vajreṇa yajamānasya prāṇān vyagāt
prāṇa enam hāsyatīti, śaṣvat tathā syāt. tasmāt tatra ho-
tāntareṇa nāgureṭā 6 tho mano vai yajñasya maitrāvaruṇo,
vāg yajñasya hotā. manasā vā ishītā vāg vadati; yām hy
anyamanā vācam vadaty, asuryā vai sā vāg adevajushtā.
tad yad evātra maitrāvaruṇo dvir āgurate, saiva hotur
āgūḥ || 28 || *

1 Prāṇā vā rituyājās. tad yad rituyājaiḥ caranti, prā-
ṇān eva tad yajamāne dadhati 2 shaḥ ritunoti yajanti, prā-
ṇam eva tad yajamāne dadhati 3 catvāra ritubhir iti yaja-
nty, apānam eva tad yajamāne dadhati 4 dvir ritunoty upa-
rishtād, vyānam eva tad yajamāne dadhati 5 sa vā ayam
prāṇas tredhā vihitaḥ: prāṇo 'pāno vyāna iti. tad yad ṛi-

tuna ritubhir rituneti yajanti, prāṇānām samṭatyai prāṇānām avyavachēdāya 6 prāṇā vā rituyājā. nartuyājānām anuvashatkuryād, asaṁsthītā vā ritava, ekaika eva 7 yad rituyājānām anuvashatkuryād asaṁsthītān ritūn samsthāpayet, samsthā vā eshā yad anuvashatkāro. ya enam tatra brūyād: asaṁsthītān ritūn samatishthipad dushshamam bhavishyatīti, śaśvat tathā syāt. tasmān nartuyājānām anuvashatkuryāt || 29 || * ||

1 Prāṇā vai dvidevatyāḥ, paśava ilā. dvidevatyān bhakshayitvelām upahvayate. paśavo vā ilā, paśūn eva tad upahvayate, paśūn yajamāne dadhāti 2 tad āhur: avāntarelām pūrvām prāśniyā3t | hotricamasam bhakshaye3t iti | 3 avāntarelām eva pūrvām prāśniyād, atha hotricamasam bhakshayed 4 yad vāva dvidevatyān pūrvān bhakshayati, tenāsyā somapīthāḥ pūrvo bhakshito bhavati. tasmād avāntarelām eva pūrvām prāśniyād, atha hotricamasam bhakshayet. tad ubhayato 'nnādyam parigrihṇāti somapīthābhyām, annādyasya parigrihītyai 5 prāṇā vai dvidevatyā, ātmā hotricamaso. dvidevatyānām saṁsraṇān hotricamase samavana-yaty, ātmany eva tad dhotā prāṇān samavanayate sarvāyuh sarvāyutvāya 6 sarvam āyur eti ya evaṁ veda || 30 || * ||

1 Devā vai yad eva yajñe kurvaṁs tad asurā akurvaṁs, te samāvadvīryā evāsan na vyāvartanta. tato vai devā etaṁ tūshṇīṁsaṁsam apaśyaṁs, tam 'eshām asurā nānvavāyaṁs. tūshṇīṁsāro vā esha yat tūshṇīṁsaṁso 2 devā vai yaṁ-yaṁ eva vajram asurebhya udayachaṁs, tam-tam eshām asurāḥ pratyabudhyanta. tato vai devā etaṁ tūshṇīṁsaṁsam vajram apaśyaṁs, tam ebhya udayachaṁs, tam eshām asurā na pratyabudhyanta. tam ebhyaḥ prāharaṁs. tenainān apratibuddhenāghnaṁs. tato vai devā abhavan, parāsura 3 bhavaty ātmanā, parāsyā dvishan pāpmā bhrātrivyo bhavati, ya evaṁ veda 4 te vai devā viji-

tino manyamānā yajñam atavata, tam eshām asurā abhyā-
 yan: yajñavesasam eshām karishyāma iti. tām samantam
 eyodārān pariyattān udāpasyāns, te 'bruvan: samsthāpayā-
 memam yajñam, yajñam no 'surā mā vadhishur iti. tatheti.
 tam tūshnīmśaṁse samsthāpayan: bhūr Agnir jyotir jyoti-
 tir Agnir ity ājyapradge samsthāpayann: Indro jyotir
 bhuvo jyotir Indra iti nishkevalyamarutvatiye samsthā-
 payan: Sūryo jyotir jyotiḥ svaḥ Sūrya iti vaiśva-
 devāgnimārute samsthāpayāns. tam evam tūshnīmśaṁse
 samsthāpayāns, tam evam tūshnīmśaṁse samsthāpya tenā-
 rishtenodricam āśnavata 5 sa tadā vāva yajñah samti-
 shthate, yadā hotā tūshnīmśaṁsam śaṁsati 6 sā ya enam
 śaste tūshnīmśaṁsa upa vā vaded anu vā vyāharet, tam
 brūyād: esha evaitām ārtim ārishyati. prātar vāva vayam
 adyemam śaste tūshnīmśaṁse samsthāpayāmas. tam yathā
 grihān itam karmanānusamiyād, evam evainam idam anu-
 samima iti. sa ha vāva tām ārtim richati, ya evam vidvān
 samśaste tūshnīmśaṁsa upa vā vadaty anu vā vyāharati.
 tasmād evam vidvān samśaste tūshnīmśaṁse nopavaden,
 nānuvyāharet || 31 || 7 ||

1 Cakshūṁshi vā etāni savanānām yat tūshnīmśaṁso.
 bhūr Agnir jyotir jyotir Agnir iti prātaḥsavanasya ca-
 kshushī, Indro jyotir bhuvo jyotir Indro iti mādhyam-
 dinasya savanasya cakshushī, Sūryo jyotir jyotiḥ svaḥ
 Sūrya iti tritīyasavanasya cakshushī 2 cakshushmadbhiḥ
 savanai rādhnōti, cakshushmadbhiḥ savanaiḥ svargam lo-
 kam eti ya evam veda 3 cakshur vā etad yajñasya yat
 tūshnīmśaṁsa. ekā satī vyāhritir dvedhocyate, tasmād ekam
 sac cakshur dvedbā 4 mūlam vā etad yajñasya yat tū-
 shnīmśaṁso. yam kāmāyetaṇāyatanavān syād iti. nānya
 yajñe tūshnīmśaṁsam śaṁsed, unmūlam eva tad yajñam
 parābhavantam anu parābhavati 5 tad u vā āhuḥ: śaṁsed

evāpi vai tad ritviḥ 'hitam, yad dhotā tūshnīmśaṁsam na
śaṁsaty. ritvijī hi sarvo yajñah pratishthito yajñe yaja-
mānas, tasmāc chaṁstavyah śaṁstavyah || 32 || 8 ||

Iti dvitīyapañcīkayām caturtho 'dhyāyah.

Iti navamādhyāye 'shtamah khaṇḍah.

1 Brahma vā āhāvah, kshatram nivid, viṭ sūktam.
āhvayate 'tha nividam dadhāti, brahmany eva tat kshatram
anuniyunakti. nividam śastvā sūktam śaṁsati. kshatram
vai nivid viṭ sūktam, kshatra eva tad viṣam anuniyunakti
2 yam kāmayeta: kshatreṇainam vyardhayāniti, madhya
etasyai nividah sūktam śaṁset. kshatram vai nivid viṭ
sūktam, kshatreṇaivainam tad vyardhayati 3 yam kāmayeta:
viṣainam vyardhayāniti, madhya etasya sūktasya nividam
śaṁset. kshatram vai nivid viṭ sūktam, viṣaivainam tad
vyardhayati 4 yam u kāmayeta: sarvam evāsyā yathāpū-
ṣyam riju kṛiptam syād ity, āhvayetātha nividam dadhyād
atha sūktam śaṁset. so sarvasya kṛiptiḥ 5 Prajāpatir vā
idam eka evāgra āsa. so 'kāmayeta: prajāyeya bhūyān
syām iti. sa tapo 'apyata, sa vācam ayachat, sa samva-
tsarasya parastād vyāharad dvādaśakritvo. dvādaśapadā
vā eshā nivid, etām vāva tām nividam vyāharat, tām sa-
rvāni bhūtāny anvasṛijyanta 6 tad etad ṛishiḥ paśyann
abhyānūvāca sa pūrvayā nividā kavayatāyor imāḥ
prajā ajanayan manūnām iti 7 tad yad etām purastāt
sūktasya nividam dadhāti, prajātyai 8 prajāyate prajāyā
paṣubhir ya evam veda || 33 || 1 ||

1 Agnir deveddha iti śaṁsaty. asau vā Agnir deve-
ddha, etam hi devā indhata. etam eva tad etasmiṇ loka
āyātayaty 2 Agnir manviddha iti śaṁsaty. ayam vā
Agnir manviddha, imam hi manushyā indhate. 'gnim eva
tad asmiṇ loka āyātayaty 3 Agniḥ sushamid iti śaṁsati.
Vāyur vā Agniḥ sushamid, Vāyur hi svayam ātmānam

saminddhe svayam idam sarvam yad idam kimca. Vāyū eva tad antarikshaloka āyātayati 4 hotā devavṛita iti śaṁsaty. asau vai hotā devavṛita, esha hi sarvato devair vṛita, etam eva tad etasmiṇ loka āyātayati 5 hotā manu- vṛita iti śaṁsaty. ayaṁ vā Agnir hotā manuvṛito, 'yaṁ hi sarvato manushyair vṛito. 'gnim eva tad asmiṇ loka āyātayati 6 prāṇir yajñānām iti śaṁsati. Vāyur vai prā- ṇir yajñānām. yadā hi prāṇity, atha yajño 'thāgnihotram. Vāyū eva tad antarikshaloka āyātayati 7 rathir adhva- rānām iti śaṁsaty. asau vai rathir adhvarānām, esha hi yathaitac carati rathir ivaitam eva tad etasmiṇ loka āyā- tayaty 8 atūrto hoteti śaṁsaty. ayaṁ vā Agnir atūrto hotemaṁ ha na kaṣ cana tīryaṇcam taraty. Agnim eva tad asmiṇ loka āyātayati 9 tūrṇir havyavāḥ iti śaṁsati. Vāyur vai tūrṇir havyavād, Vāyur hidaṁ sarvam sadyas tarati yad idam kimca, Vāyur devebhyo havyam vahati. Vāyū eva tad antarikshaloka āyātayaty 10 ā devo de- vān vakshad iti śaṁsaty. asau vai devo devān āvahaty, etam eva tad etasmiṇ loka āyātayati 11 yakshad Agnir devo devān iti śaṁsaty. ayaṁ vā Agnir devo devān ya- jaty, Agnim eva tad asmiṇ loka āyātayati 12 so 'dhvarā karati jātavedā iti śaṁsati. Vāyur vai jātavedā, Vāyur hidaṁ sarvam karoti yad idam kimca. Vāyū eva tad antarikshaloka āyātayati || 34 || 2 ||

1 Pra vo devāyāgnaya ity anushtubhaḥ 2 prathame pade viharati, tasmāt stry ūrū viharati 3 samasyaty uttare pade, tasmāt pumān ūrū samasyati. tan mīthunam, mīthu- nam eva tad ukthamukhe karoti prajātyai 4 prajāyate pra- jayā paṣubhir ya evaṁ veda 5 pra vo devāyāgnaya ity evānushtubhaḥ. prathame pade viharati, vajram eva tat parovariyāṁsam karoti. samasyaty evottare pade. ārambha- nato vai vajrasyānimātho daṇḍasyātho paraṣor. vajram

eva tat praharati dvishate bhrātrivṛyāya vadham, yo 'sya
stṛītyas tasmaḥ startavai || 35 || * ||

1 Devāsura vā eshu lokeshu samayatanta. te vai de-
vāḥ sada evāyatanaṁ akurvata, tān sadaso 'jayaṁs. ta
āgnīdhraṁ samprāpadyanta, te tato na parājayanta. tasmād
āgnīdhra upavasanti na sadasy, āgnīdhre hy adhārayanta.
yad āgnīdhre 'dhārayanta tad āgnīdhraśyāgnīdhratvaṁ 2 te-
śhāṁ vai devānāṁ asurāḥ sadasyān agnīn nirvāpayāṁ ca-
krus. te devā āgnīdhrād eva sadasyān agnīn viharanta,
tair asurarakshāṁsy apāghnata. tathaivaitad yajamānā
āgnīdhrād eva sadasyān agnīn viharanty, asurarakshāṁsy
eva tad apāghnate 3 te vai prātar ājyair evājayanta āyan.
yad ājyair evājayanta āyaṁs tad ājyānāṁ ājyatvaṁ 4 tā-
sāṁ vai hotrāṇāṁ āyatīnāṁ ājayantīnāṁ achāvākīyāhiyata.
tasyāṁ Indrāgnī adhyāstām. Indrāgnī vai devānāṁ oji-
śbṛṭṭhau balishṭhau sahisṭhau sattamaṁ pārayishṇutamau.
tasmād aindrāgnaṁ achāvākāḥ prātaḥsavane śaṁsatindrāgnī
hi tasyāṁ adhyāstām 5 tasmād u purastād anye hotrakāḥ
sadaḥ prasarpanti paścāchāvākāḥ, paśceva hi hīno 'nusam-
jigamishati 6 tasmād yo brāhmaṇo bahvṛico vīryavān syāt
so 'syāchākiyāṁ kuryāt, tenaiva sāhīnā bhavati || 36 || * ||

1 Devaratho vā esha yad yajñas, tasyaitāv antarau ra-
śmī yad ājyapraṭge. tad yad ājyena pavamānaṁ anuśa-
ṁsati praṭgenājyaṁ, devarathasyaiva tad antarau raśmī vi-
haraty alobhāya 2 tām anukṛitīm manushyarathasyaivānta-
rau raśmī viharanty alobhāya 3 nāśya devaratho lubhyati
na manushyaratho ya evaṁ veda 4 tad āhur: yathā vāva
stōtram evaṁ śāstram. pāvamānīshu sāmagāḥ stuvata,
āgneyaṁ hotājyaṁ śaṁsati: katham asya pāvamāno 'nu-
śastā bhavantīti 5 yo vā Agnīḥ sa Pavamānaḥ 6 tad apy
etad ṛishinoktam: agnir ṛishīḥ pavamāna ity 7 evaṁ u
hāśyāgneṣibhir eva pratipadyamānasya pāvamāno 'nuśa-

stā bhavanti 8 tad āhur: yathā vāva stotram evaṃ śaṣtram.
 gāyatrīṣu sāmāgāḥ stuvata, anushtubham hotājyaṃ śaṁsati:
 katham asya gāyatrīṣu 'nuṣastā bhavanti 9 sampadeti brū-
 yāt 10 saptaitā anushtubhas, tās triḥ prathamayā trir utta-
 mayaikādaśa bhavanti. virād yājyā dvādaśī. na vā ekenā-
 kshareṇa chandāṁsi viyanti na dvābhyāṃ. tāḥ shoḷaṣa gā-
 yatrīṣu bhavanti 11 evaṃ u hāsyānushtubhir eva pratipa-
 dyamānasya gāyatrīṣu 'nuṣastā bhavanti 12 agna indraṣ
 ca dāśuṣho duroṇa ity āgnendryā yajati 13 na vā etāv
 Indrāgnī santau vyajayetām, āgnendrau vā etau santau
 vyajayetām. tad yad āgnendryā yajati, vijityā eva 14 sā
 virāt trayastriṁśadakṣharā bhavati. trayastriṁśad vai devā:
 aṣṭau Vasava, ekādaśa Rudrā, dvādaśādityāḥ, Prajāpatiḥ.
 ca Vashatkāraṣ ca. tat prathama ukthamukhe devatā
 akṣharabhāṣaḥ karoty, akṣharam-akṣharam eva tad devatā
 anuprapibanti, devapātreṇaiva tad devatās tripyanti 15 tad
 āhur: yathā vāva śaṣtram evaṃ yājyāgneyaṃ hotājyaṃ
 śaṁsati, atha kasmād āgnendryā yajatīti 16 yā vā āgnendry
 aindrāgnī vai sā, sendrāgnam etad uktham graheṇa ca tū-
 śhṇīmśaṁsena cel 17 ndrāgnī ā gatam sutam gīrbhir na-
 bho vareṇyam | asya pātam dhiyeshitety aindrāgnam
 adhvaryur graham grīhṇāti, bhūr Agnir jyotir jyotir
 Agnir Indro jyotir bhuvo jyotir Indraḥ. Sūryo jyo-
 tir jyotiḥ svaḥ. Sūrya iti hotā tūśhṇīmśaṁsam śaṁsati:
 tad yathaiva śaṣtram evaṃ yājyā || 37 || ॥

1 Hotrijapam japati, retas tat siñcaty 2 upāṁsu japaty,
 upāṁsv iva vai retasaḥ siktiḥ 3 purābhāvāj japati. yad vai
 kimcordhvam āhāvāc, chastrasyaiva tat 4 parāñcam catu-
 shpady āsinam abhyāhvayate, tasmāt parāñco bhūtvā catu-
 shpādo retas siñcanti 5 samyañ dvipād bhavati, tasmāt
 samyañco bhūtvā dvipādo retas siñcanti 6 pitā Mā-
 tariṣvety āha. prāṇo vai pitā prāṇo Mātariṣvā prāṇo

reto, retas tat siñcaty 7 achidrā padā dhā iti. reto vā achidram, ato hy achidrah sambhavaty 8 achidrokthā kavayah śaṁsann iti. ye vā anūcāṇās te kavāyas, ta idam achidram retah prajanayann ity eva tad āha 9 somo viśvavin nīthāni neshad bṛihaspatir ukthāmadāni śaṁsishad iti. brahma vai Bṛihaspatiḥ. kshatram Somah, stutaśastrāni nīthāni cokthāmadāni ca. daivena caivaitad brahmaṇā prasūto daivena ca kshatrenokthāni śaṁsaty 10 etau ha vā asya sarvasya prasavasyeṣāte yad idam kṛṇca 11 tad yad etābhyām aprasūtah karoty, akṛitam tad. akṛitam akar iti vai nindanti 12 kṛitam asya kṛitam bhavati, nāsyakṛitam kṛitam bhavati ya evaṁ veda 13 vāg āyur viśvāyur viśvam āyur ity āha. prāṇo vā āyuh, prāṇo reto, vāg yonir; yonim tad upasamdhāya retah siñcati 14 ka idam śaṁsishyati sa idam śaṁsishyatīty āha. Prajāpatir vai kaḥ, Prajāpatiḥ prajanayishyatīty eva tad āha || 38 || * ||

1 Āhūya tūshnīmśaṁsam śaṁsati, retas tat siktam vikaroti. siktir vā agre 'tha vikṛitir 2 upāṁsu tūshnīmśaṁsam śaṁsaty, upāṁsv iva vai retasaḥ siktis 3 tira iva tūshnīmśaṁsam śaṁsati, tira iva vai retāṁsi vikriyante 4 shatpadam tūshnīmśaṁsam śaṁsati. shadvidho vai purushah shalāṅga, ātmānam eva. tat shadvidham shalāṅgam vikaroti 5 tushnīmśaṁsam śastvā purorucam śaṁsati, retas tad vikṛitam prajanayati. vikṛitir vā agre 'tha jātir 6 uccaiḥ purorucam śaṁsaty, uccair evainam tat prajanayati 7 dvādaśapadām purorucam śaṁsati. dvādaśa vai māsah samvatsarah, samvatsarah Prajāpatiḥ, so 'sya sarvasya prajanayitā. sa yo 'sya sarvasya prajanayitā, sa evainam tat prajāyā paśubhiḥ prajanayati prajātyai 8 prajāyate prajāyā paśubhir ya evaṁ veda 9 jātavedasyām purorucam śaṁsati jātavedonyāṅgām 10 tad āhur: yat trīṇīyasavanam eva jātavedasa āyatanam,

atha kasmāt prātaḥsavane jātavedasyām purorucam śaṁsa-
titi 11 prāṇo vai jātavedaḥ, sa hi jātānām veda. yāvatām
vai sa jātānām veda te bhavanti, yeshām u na veda kim
u te syur. yo vā ājya ātmasaṁskṛtiṁ veda, tat suviditam
|| 39 || 7 ||

1 Pra vo devāyāgnaya iti śaṁsati. prāṇo vai pra,
prāṇam hīmaṇi sarvāṇi bhūtāny anuprayanti. prāṇam eva
tat sambhāvayati, prāṇam saṁskurute 2 dīdivāṁsam apū-
rvyam iti śaṁsati. mano vai dīdāya, manaso hi na kim
cana pūrvam asti. mana eva tat sambhāvayati, manas
saṁskurute 3 sa naḥ śarmāṇi vītaya iti śaṁsati. vāg
vai śarma, tasmād vācānuvadantam āha: śarmāvad āsmā
ayānsiti. vācam eva tat sambhāvayati, vācam saṁskurute
4 uta no brahmann avisha iti śaṁsati. śrotram vai bra-
hma, śrotreṇa hi brahma śṛṇoti, śrotre brahma pratishṭhi-
tam. śrotram eva tat sambhāvayati, śrotram saṁskurute
5 sa yantā vipra eshām iti śaṁsati. apāṇo vai yantā-
pāneṇa hy ayam yataḥ prāṇo na parāṇ bhavaty. apāṇam
eva tat sambhāvayaty, apāṇam saṁskurute 6 ṛitāvā ya-
sya rōdasi iti śaṁsati. cakshur vā ṛitam. tasmād yataro
vivadamānayo ābāham anusthyā cakshushādarsam iti, ta-
sya śrad dadhati. cakshur eva tat sambhāvayati, cakshuḥ
saṁskurute 7 nū no rāsya sahasravat tokavat pu-
shṭimad vasv ity uttamayā paridadhāty. ātmā vai sama-
staḥ sahasravāns tokavān pushtimān. ātmānam eva tat sa-
mastam sambhāvayaty, ātmānam samastam saṁskurute
8 yājyayā yajati. prattir vai yājyā, puṇyaiva lakshmiḥ.
puṇyā eva tal lakshmiṁ sambhāvayati, puṇyā lakshmiṁ
saṁskurute 9 sa evam vidvāns chandomayo devatāmoyo
brahmamayo 'mṛitamayaḥ sambhūya devatā apyēti ya
evam veda 10 yo vai tad veda yathā chandomayo de-
vatāmoyo brahmamayo 'mṛitamayaḥ sambhūya devatā

apyeti, tat suviditam 11 ity adhyātmam, athādhidaivatam
 || 40 || * ||

1 Shatpadam tūshnīṃśaṁsam śaṁsati. śhād vā rītava.
 rītūn eva tat kalpayaty, rītūn apyeti 2 dvādaśapadām puro-
 rucam śaṁsati. dvādaśa vai māsā. māsān eva tat kalpa-
 yati, māsān apyeti 3 pra vo devāyāgnaya iti śaṁsaty.
 antariksham vai prāntariksham himāni sarvāni bhūtāny
 anuprayanty. antariksham eva tat kalpayaty, antariksham
 apyeti 4 didivāṁsam apūrvyam iti śaṁsaty. asau vai
 dādāya yo 'sau tapaty, etasmād dhi na kiṃ cana pūrvam
 asty. etam eva tat kalpayaty, etam apyeti 5 sa naḥ śa-
 rmāni viṭaya iti śaṁsaty. Agnir vai śarmāny annādyāni
 yachaty. Agnim eva tat kalpayaty, Agnim apyety 6 uta
 no brahmann avisha iti śaṁsati. candramā vai brahma.
 candramasam eva tat kalpayati, candramasam apyeti 7 sa
 yantā vipra eśhām iti śaṁsati. Vāyur vai yantā, Vāyunā
 hīdam yatam antariksham na samrichati. Vāyum eva tat
 kalpayati, Vāyum apyety 8 rītāvā yasya rodasī iti śa-
 ṁsati. dyāvāprithivī vai rodasī. dyāvāprithivī eva tat ka-
 lpayati, dyāvāprithivī apyeti 9 nū no rāsva sahasravat
 tokavat pushtimad vasy ity uttamayā paridadhāti. sam-
 vatsaro vai samastah sahasravāṁs tokavān pushtimān. sam-
 vatsaram eva tat samastam kalpayati, samvatsaram sama-
 stam apyeti 10 yājyayā yajati. vṛishṭir vai yājyā vidyud
 eva, vidyud dhīdam vṛishṭim annādyam samprayachati.
 vidyutam eva tat kalpayati, vidyutam apyeti 11 sa evam
 vidvān etanmayo devatāmāyo bhavati bhavati || 41 || * ||

Iti dvitryapañcīkayām pañcatno 'dhyāyah.

Iti daśamādhyāye navamaḥ khaṇḍaḥ.

1 Grahoktham vā etad yat pratigam. nava prātar grabhā
 grihyante, navabhir bahishpavamāne stuvate. stute stome
 daśamam grihṇāti, himkāra itarāsām daśamaḥ. so sā sam-
 mā 2 vāyavyam śaṁsati, tena vāyavya ukthavān 3 aindra-
 vāyavam śaṁsati, tena indravāyava ukthavān 4 maitrāvaru-
 ṇam śaṁsati, tena maitrāvaruṇa ukthavān 5 āśvinam śaṁsati,
 tenāśvina ukthavān 6 aindram śaṁsati, tena sukrāmanthinā
 ukthavantau 7 vaiśvadevam śaṁsati, tenāgrayana* ukthavān
 8 sārāsvatam śaṁsati 9 na sārāsvato graho 'sti 10 vāk tu
 Sarasvatī. ye tu keca vācā grabhā grihyante, te 'sya sarve
 śastokthā 11 ukthino bhavanti ya evam veda || 1 || 1 ||

1 Annādyam vā etenāvarupddhe yat pratigam. anyānyā-
 devatā praṭige śasyate, 'nyad-anyad uktham praṭige kriyate
 2 'nyad-anyad asyānnādyam graheshu dhriyate ya evam
 vedai 3 tad dha vai yajamānasyādhyātmatamam ivoktham
 yat pratigam. tasmād enainaitad upekshyatamam ivety
 āhur, etena hy enam hotā saṁskarotīti 4 vāyavyam śaṁsati.
 tasmād āhur: Vāyuh prāṇaḥ prāṇo reto, retaḥ puruṣasya
 prathamam sambhavataḥ sambhavatīti. yad vāyavyam śa-
 ṁsati, prāṇam evāsyā tat saṁskaroty 5 aindravāyavam śa-
 ṁsati. yatra vāva prāṇas tad apāno. yad aindravāyavam
 śaṁsati, prāṇāpānāv evāsyā tat saṁskaroti 6 maitrāvaruṇam
 śaṁsati. tasmād āhur: cakshuḥ puruṣasya prathamam sam-
 bhavataḥ sambhavatīti. yan maitrāvaruṇam śaṁsati, ca-
 kshur evāsyā tat saṁskaroty 7 āśvinam śaṁsati. tasmāt
 kumāram jātam samvadanta: upa vai suśrūṣhate, pi vai
 dhyāyatīti. yad āśvinam śaṁsati, śrotram evāsyā tat saṁ-
 skaroty 8 aindram śaṁsati. tasmāt kumāram jātam samva-

dante: pratidhārayati vai grīvā atho śira iti. yad aindram
 śaṁsati, vīryam evāśya tat saṁskaroti 9 vaiṣvadevam śa-
 ṁsati. tasmāt kumāro jātaḥ pascēva pracarāti, vaiṣvade-
 vāni hy aṅgāni. yad vaiṣvadevam śaṁsaty, aṅgāny evāśya
 tat saṁskaroti 10 sārāsvatam śaṁsati. tasmāt kumāram jā-
 tam jaghanyā vāg āviśati, vāg ghi Sarasvatī. yat sārāsva-
 tar, śaṁsati, vācam evāśya tat saṁskaroty 11 esha vai jāto
 jāyate sarvābhya etābhyo devatābhyaḥ sarvebhya ukthe-
 bhyaḥ sarvebhyaḥ chandobhyaḥ sarvebhyaḥ pratigebhyaḥ
 sarvebhyaḥ savanebhyo ya evaṁ veda yasya caivam vidu-
 sha etae chaṁsanti || 2 || 2 ||

1 Prāṇānam vā etad uktham yat pratigam. sapta deva-
 tāḥ śaṁsati. sapta vai śīrshan prāṇāḥ, śīrshann eva tat prā-
 ṇān dadhāti 2 kiṁ sa yajamānasya pāpabhadram ādriye-
 teti ha smāha yo 'sya hotā syād ity. atraivainam yathā
 kāmayeta tathā kuryād 3 yaṁ kāmayeta: prāṇenainam
 vyardhayānīti, vāyavyam asya lubdham śaṁsed. ṛicam vā
 padam vātiyāt, tenaiva tal lubdham. prāṇenaivainam tad
 vyardhayati 4 yaṁ kāmayeta: prāṇāpānābhyām enam vya-
 rdhayānīti, aindravāyavam asya lubdham śaṁsed. ṛicam vā
 padam vātiyāt, tenaiva tal lubdham. prāṇāpānābhyām evai-
 nam tad vyardhayati 5 yaṁ kāmayeta: cakshushainam
 vyardhayānīti, maitrāvaruṇam asya lubdham śaṁsed. ṛicam
 vā padam vātiyāt, tenaiva tal lubdham. cakshushaivainam
 tad vyardhayati 6 yaṁ kāmayeta: śrotreṇainam vyardha-
 yānīti, āśvinam asya lubdham śaṁsed. ṛicam vā padam
 vātiyāt, tenaiva tal lubdham. śrotreṇaivainam tad vyardha-
 yati 7 yaṁ kāmayeta: vīryenainam vyardhayānīti, aindram
 asya lubdham śaṁsed. ṛicam vā padam vātiyāt, tenaiva tal
 lubdham. vīryenaivainam tad vyardhayati 8 yaṁ kāmaye-
 tāṅgair enam vyardhayānīti, vaiṣvadevam asya lubdham
 śaṁsed. ṛicam vā padam vātiyāt, tenaiva tal lubdham.

aṅgair evainam tad vyardhayati 9 yam kāmayeta: vācainam vyardhayāniti, sārasvatam asya lubdham śaṁsed. ricām vā padam vāliyāt, tenaiṣa tal lubdham. vācavainam tad vyardhayati 10 yam u kāmayeta: sarvair enam aṅgaiḥ sarveṇātmanā samardhayānity, etad evāsyā yathāpūrvam ṛiju kṛiptam śaṁset. sarvair evainam tad aṅgaiḥ sarveṇātmanā samardhayati 11 sarvair aṅgaiḥ sarveṇātmanā samridhyate ya evam veda || 3 || ॥

1 Tad āhur: yathā vāva stotram evam śastram. āgneyishu sāmagaḥ stuvate, vāyavyayā hotā pratipadyate: katham asya āgneyyo 'nuṣastā bhavāntīty 2 Agner vā etāḥ sarvās tanvo yad etā devatāḥ 3 sa yad Agniḥ pravān iva dahati, tad asya vāyavyam rūpam. tad asya tenānuṣānsaty 4 atha yad dvaidham iva kṛtvā dahati, dvau vā Indravāyū, tad asyaindravāyavam rūpam. tad asya tenānuṣānsaty 5 atha yad uc ca hrīshyati ni ca hrīshyati, tad asya maitrāvaruṇam rūpam. tad asya tenānuṣānsaty 6 sa yad Agnir ghorasamsparsas tad asya vāruṇam rūpam, tam yad ghorasamsparsam santam mitrakṛtyeṣopāsate tad asya maitram rūpam. tad asya tenānuṣānsaty 7 atha yad enam dvābhyām bāhubhyām dvābhyām arañibhyām manthanti, dvau vā Aśvinau, tad asyāśvinam rūpam. tad asya tenānuṣānsaty 8 atha yad uccairghoṣaḥ stanayan bababākurvann iva dahati yasmān bhūtāni vijante, tad asyaindram rūpam. tad asya tenānuṣānsaty 9 atha yad enam ekam santam bahudhā viharanti, tad asya vaiṣvadevam rūpam. tad asya tenānuṣānsaty 10 atha yat sphūrjayan vācam iva vadan dahati, tad asya sārasvatam rūpam. tad asya tenānuṣānsaty 11 evam u hāsya vāyavyayaiva pratipadyamānasya triceṇa-triceṇaivaitābhir devatābhiḥ stotriyo 'nuṣasto bhavati 12 viṣvebhiḥ somyam madhv agna indreṇa vāyunā | pibā mitrasya dhāmabhir iti vaiṣvade-

vam uktham śastvā vaiśvadevyā yajati, yathābhāgam tad devatāḥ prīṇāt || 4 || 4 ||

1 Devapātram vā etad yad vashaṭkāro. vashaṭkaroti, devapātreṇaiva tad devatās tarpayaty 2 anuvashaṭkaroti. tad yathādo 'śvān vā gā vā punarabhyākāram tarpayanty, evam evaitad devatāḥ punarabhyākāram tarpayanti yad anuvashaṭkaroti 3 mām evāgnin upāsata ity āhur dhishṇyān, atha kasmāt pūrvasminn eva juhvati pūrvasmin vashaṭkurvantīti 4 yad eva somasyāgne vihīty anuvashaṭkaroti, tena dhishṇyān prīṇāty 5 asaṁsthitān somān bhakshayanīty āhur yeshām nānuvashaṭkaroti, ko nu somasya svishtakṛidbhāga 'iti 6 yad vāva somasyāgne vihīty anuvashaṭkaroti, tenaiva saṁsthitān somān bhakshayanti; sa u eva somasya svishtakṛidbhāgo. vashaṭkaroti || 5 || 5 ||

1 Vajro vā esha yad vashaṭkāro. yaṁ dvishyāt taṁ dhyāyed vashaṭkarishyaṁ, tasmīn eva taṁ vajram āsthāpayati 2 shaḥ iti vashaṭkaroti. shaḥ vā ṛitava. ṛitūn eva tat kalpayaty, ṛitūn pratishṭhāpayaty. ṛitūn vai pratishṭhata idam sarvaṁ anupratishṭhāti yad idam kimca 3 pratishṭhāti ya evaṁ veda 4 tad u ha smāha Hiranyadan Baida: etāni vā etena shaṭ pratishṭhāpayati. dyaur antarikshe pratishṭhitāntariksham pṛithivyām pṛithivy apsv āpaḥ satye satyam brahmaṇi brahma tapasīty. etā eva tat pratishṭhāḥ pratishṭhantir idam sarvaṁ anupratishṭhāti yad idam kimca. pratishṭhāti ya evaṁ veda 5 vaushaḥ iti vashaṭkaroty. asau vāva vāv, ṛitavaḥ shaḥ. etam eva tad ṛitushv ādadhāty, ṛitushu pratishṭhāpayati. yādṛig iva vai devebhyāḥ karoti, tādṛig ivāsmāi devāḥ kurvanti || 6 || 6 ||

1 Trayo vai vashaṭkāra: vajro dhāmachad riktāḥ 2 sa yam cyoccair bali vashaṭkaroti sa vajras 3 tam-tam praharati dvishate bhrāṭṛivyāya vadham, yo 'sya strītyas tasmai startavai. tasmāt sa bhrāṭṛivyavatā vashaṭkṛityo 4 'tha yaḥ

samaḥ saṃtato nirbāṇarcaḥ sa dhāmachat 5 taṃ-taṃ prajāś
 ca paśavaś cānūpatishṭhante. tasmāt sa prajākāmena paśu-
 kāmena vashatkṛityo 6 tba yenaiva shaḥ avarādbnoti sa ri-
 kto 7 rinakty ātmānam rinakti yajamānam, pāpiyān vashaṭ-
 kartā bhavati pāpiyān yasmai vashaṭkaroti. tasmāt ta-
 syāśām neyāt 8 kim sa yajamānasya pāpabhadram ādriye-
 teti ha smāha yo 'sya hotā syād ity. atraivainam yathā
 kāmayeta tathā kuryād 9 yaṃ kāmayeta: yathaivānījāno
 'bhūt tathaivejānaḥ syād iti, yathaivāsyā ricam brūyāt ta-
 thaivāsyā vashaṭkuryāt. sadṛiṣam evainam tat karoti 10 yaṃ
 kāmayeta: pāpiyān syād ity, uccaistarām asya ricam
 uktvā śanaistarām vashaṭkuryāt. pāpiyānsam evainam tat
 karoti 11 yaṃ kāmayeta: śreyān syād iti, śanaistarām asya
 ricam uktoccaistarām vashaṭkuryāc. chriya evainam tac
 chriyām ādadhāti 12 saṃtatam ricā vashaṭkṛityaṃ, saṃta-
 tyai 13 saṃdhiyate prajāyā paśubhir ya evaṃ veda || 7. || ॥

1 Yasyai devatāyai havir grīhitaṃ syāt, tāṃ dhyāyed
 vashaṭkarishyan. sākshād eva tad devatām prīṇāti, pratya-
 kshād devatām yajati 2 vajro vai vashaṭkāraḥ, sa esha pra-
 bṛito 'śānto dīdāya. tasya haitasya na sarva iva śāntim
 veda na pratishṭhām. tasmād dhāpy etarhi bhūyān iva
 mṛityus. tasya haishaiva śāntir eshā pratishṭhā vāg ity
 eva. tasmād vashaṭkṛitya-vashaṭkṛitya vāg ity anuman-
 trayeta, sa enaṃ śānto na hinasti 3 vashaṭkāra mā mām
 pramṛiksho māham tvām pramṛiksham, brīhatā
 mana upahvaye vyānena śarīram, pratishṭhāsi
 pratishṭhām gacha pratishṭhām mā gamayeti va-
 shaṭkāram anumantrayeta 4 tad u ha smāha: dīrgham etat
 sad aprabhv, ojaḥ saha oja 5 ity eva vashaṭkāram anu-
 mantrayetau 6 jaś ca ha vai sahaś ca vashaṭkārasya priya-
 tame tanvau 7 priyeṇaivainam tad dhāmnā samardhayati
 8 priyeṇa dhāmnā samṛidhyate ya evaṃ veda 9 vāk ca vai

prānāpānau ca vashatkāras, ta ete vashatkṛite-vashatkṛite
vyūtkrāmanti. tān anumantrayeta: vāg ojaḥ saha ojo
mayi prānāpānāv ity, ātmany eva tad dhotā vācam sa
prānāpānau ca pratishthāpayati sarvāyuh sarvāyutvāya
10 sarvam āyur eti ya evaṃ veda || 8 || 8 ||

1 Yajño vai devebhya udakrāmat, tam praishaiḥ prai-
shaṃ aichan. yat praishaiḥ praisham aichāns, tat praishā-
nām praishatvam 2 tam purorugbhiḥ prārocayan. yat puro-
rugbhiḥ prārocayaṃs, tat purorucām paroruktvam 3 tam ve-
dyām anvavindan. yad vedyām anvavindaṃs, tad veder ve-
ditvam 4 tam vittam grahair vyagrīhṇata. yad vittam gra-
hair vyagrīhṇata, tad grahānām grahatvam 5 tam vittvā
nividbhir nyavedayan. yad vittvā nividbhir nyavedayaṃs,
tan nividām nivittvam 6 mahad vāva nashṭaiḥ abhy
alpaṃ vechati, yataro vāva tayor jyāya ivābhīchati sa
eva tayor sādhiya ichati 7 ya u eva praishān varshīyaso-
yarshīyaḥ veda sa u eva tān sādhiyo veda, nashṭaiḥ
hy etad yat praishās 8 tasmāt prahvas tishṭhan preshyati
|| 9 || 9 ||

1 Garbhā vā eta ukthānām yan nivasas. tad yat pu-
rastād ukthānām prātaḥsavane dhīyante, tasmāt parāṇco
garbhā dhīyante parāṇcaḥ sambhavanti 2 yan madhyato
madhyamdine dhīyante, tasmān madhye garbhā dhṛitā
3 yad antatas tritīyasavane dhīyante, tasmād amuto 'rvāṇco
garbhāḥ prajāyante prajātyai 4 prajāyate prajāyā paṣubhir
ya evaṃ veda 5 peṣā vā eta ukthānām yan nivasas. tad
yat purastād ukthānām prātaḥsavane dhīyante, yathaiva
pravayanataḥ peṣaḥ kuryāt tādrīk tad. yan madhyato ma-
dhyamdine dhīyante, yathaiva madhyataḥ peṣaḥ kuryāt
tādrīk tad. yad antatas tritīyasavane dhīyante, yathaivā-
vaprajjanataḥ peṣaḥ kuryāt tādrīk tat 6 sarvato yajñasya
peṣasā śobhate ya evaṃ veda || 10 || 10 ||

1 Sauryā vā etā devatā yan nividas. tad yat purastād
 ukthānām prātaḥsavane dhiyante madhyato madhyamdine
 'ntatas tritīyasavana, Ādityasyaiva tad vratam anuparyā-
 variante 2 paccho vai devā yajñam samabharaṇs, tasmāt
 paccho nividaḥ śasyante 3 yad vai tad devā yajñam sama-
 bharaṇs, tasmād aśvaḥ samabhavat. tasmād āhur: aśvam
 nividam śaṁstre dadyād iti, tad u khalu varam eva da-
 dati 4 na nividaḥ padam atiyād 5 yan nividaḥ padam atī-
 yād, yajñasya tac chidram kuryād, yajñasya vai chidram
 sravad yajamāno 'nu pāpīyān bhavati. tasmān na nividaḥ
 padam atiyān 6 na nividaḥ pade viparihared. yan nividaḥ
 pade vipariharen, mohayed yajñam, mugdho yajamānaḥ
 syāt. tasmān na nividaḥ pade vipariharen 7 na nividaḥ
 pade samasyed. yan nividaḥ pade samasyed, yajñasya tad
 āyuh samhareṭ, pramāyuko yajamānaḥ syāt. tasmān na
 nividaḥ pade samasyet 8 predam brahma predam kṣhā-
 tram ity ete eva samasyed, brahmakshatrayoḥ śaṁsrityaj.
 tasmād brahma ca kshatram ca śaṁsrite 9 na tricam na
 caturricam ati manyeta nividdhānam, ekaikam vai nividaḥ
 padam ricam sūktam prati. tasmān na tricam na caturri-
 cam ati manyeta nividdhānam, nividā hy eva stotram ati-
 śastam bhavaty 10 ekām pariśishya dadhyāt, prajananam tad
 upahanyād, garbhais tat prajā vyardhayet. tasmād ekām
 eva pariśishya tritīyasavane nividam dadhyān 12 na sūktena
 nividam atipadyeta 13 yena sūktena nividam atipadyeta,
 na tat punar upanivarteta, vāstuham eva tad 14 anyat ta-
 ddaivatam tacchandasaṁ sūktam āhṛitya tasmin nividam
 dadhyān 15 mā pra gāma patho vayam iti purastāt
 sūktasya śaṁsati 16 patho vā esha praiti yo yajñe nuhyati.
 mā yajñād indra somina iti, yajñād eva tan na pra-
 cyavate 17 mānta sthur no arātaya ity, arātiyata eva

tad apahanti 18 yo yajñasya prasādhanaś tantur dev-
voshv ātataḥ | tam āhutaṁ naśimahi 19 prajā vai
tantuḥ, prajāṁ evāsmā etat samtanoti 20 maṇo n v ā hu-
vāmahe nārāṣaṁsena someneti 21 manasā vai yajñas
tāyate, manasā kriyate 22 saiva tatra prāyaścittih prāya-
scittih || 11 || 11 ||

Iti tṛtīyapañcīkāyām prathamo 'dhyāyaḥ.

Ity ekādaśadhyāya ekādaśaḥ khaṇḍaḥ.

1 Devaviśaḥ kalpayitavyā, ity āhuḥ, chandaś chandasi
pratiśṭhāpyam iti. ṣoṇsāvom ity āhvayate prātaḥsavane
tryakshareṇa, ṣaṇsāmodaivom ity adhvaryuḥ pratigri-
ṇāti pañcākshareṇa. tad aṣṭāksharam sampadyate. 'sṭā-
ksharā vai gāyatrī, gāyatrīm eva tat purastāt prātaḥsavane
'cikṣipatām 2 ukthaṁ vācīty āha ṣastvā caturaksharam,
om ukthaṣā ity adhvaryuḥ caturaksharam. tad aṣṭhā-
ksharam sampadyate. 'sṭāksharā vai gāyatrī, gāyatrīm
eva tad ubhayataḥ prātaḥsavane 'cikṣipatām 3 adhvaryo
ṣoṇsāvom ity āhvayate madhyamdine śalākshareṇa, ṣa-
ṇsāmodaivom ity adhvaryuḥ pratigriṇāti pañcākshareṇa.
tad ekādaśāksharam sampadyata. ekādaśāksharā vai tri-
śṭup, triśṭubham eva tat purastāt madhyamdine 'cikṣi-
patām. ukthaṁ vācīndrāyety āha ṣastvā saptāksharam,
om ukthaṣā ity adhvaryuḥ caturaksharam. tad ekādaśā-
ksharam sampadyata. ekādaśāksharā vai triśṭup, triśṭu-
bham eva tad ubhayato madhyamdine 'cikṣipatām 4 adhva-
ryo ṣoṣoṇsāvom ity āhvayate tṛtīyasavane saptāksha-
reṇa, ṣaṇsāmodaivom ity adhvaryuḥ pratigriṇāti pañcā-
kshareṇa. tad dvādaśāksharam sampadyate. dvādaśāksharā
vai jagatī, jagatīm eva tat purastāt tṛtīyasavane 'cikṣi-
patām. ukthaṁ vācīndrāya devebhya ity āha ṣastvai-
kādaśāksharam, om ity adhvaryur ekāksharam. tad dvāda-
śāksharam sampadyate. dvādaśāksharā vai jagatī, jagatīm

eva tad ubhayatas tritīyasavane 'cikṣipatām 5 tad etad ri-
 shih paśyann abhyanūvāca 6 yad gāyatrē adhi gāyā-
 tṛam āhitam traishṭubhād vā traishṭubham nira-
 takshata | yad vā jagaj jagaty āhitam padam ya
 it tad vidus te amṛitatvam ānaśur ity 7 etad vai tac
 chandaś chandasi pratishṭhāpayati 8 kalpayati devaviṣo ya
 evaṃ veda || 12 || 1 ||

1 Prajāpatir vai yajñam chandānsi devebhyo bhāga-
 dheyāni vyabhajat. sa gāyatrīm evāgnaye Vasubhyaḥ prā-
 taḥsavane 'bhajat, trishṭubham Indrāya Rudrebhyo na-
 dhyam̐dine, jagatīm Viśvebhyo devebhya Adityebhyas tri-
 tīyasavane 2 'thāśya yat svam chanda āsīd anusṭup, tām
 udantam abhy udauhad achāvākīyām abhi. sainam abravīd
 anusṭup: tvam nv eva devānām pāpishṭho 'si, yasya te
 'ham svam chando 'smi, yām modantam abhy udauhīr
 achāvākīyām abhīti. tad ajāmāt, sa svam somam āharat
 sa sve some 'gram mukham abhi paryāharad anusṭubham.
 tasmād v anusṭub agriyā mukhyā yujyate sarveshām sa-
 vanānām 3 agriyo mukhyo bhavati, śṛṣṭhatām aśnute ya
 evaṃ veda 4 sve vai sa tat some 'kalpayat. tasmād yatra
 kva ca yajamānavaśo bhavati, kalpata eva yajño 'pi 5 tasyai
 janatīyai kalpate yatraivam vidvān yajamāno vaśi yajate
 || 13 || 2 ||

1 Agnir vai devānām hotāsīt, tam mṛityur bahishpava-
 māne 'sīdat. so 'nusṭubhājyam pratyapadyata, mṛityum
 eva tat paryakrāmat. tam ājye 'sīdat. sa praṭigeṇa pra-
 tyapadyata, mṛityum eva tat paryakrāmat 2 tam mādhyam̐-
 dine pavamāne 'sīdat. so 'nusṭubhā marutvatīyam pratyā-
 padyata, mṛityum eva tat paryakrāmat. tam mādhyam̐dine
 bṛihatīshu nāśaknot sattum. prāṇā vai bṛihatyaḥ, prāṇān
 eva tan nāśaknot vyavaitum. tasmān mādhyam̐dine hotā
 bṛihatīshu stotriyenaiva pratipadyate. prāṇā vai bṛihatyaḥ,

prānān eva tad abhi pratipadyate 3 tam tṛtīyapavamāne 'sīdat. so 'nushṭubhā vaiśvadevam pratyapadyata, mṛityum eva tat paryakramat. tam yajñāyājñiye 'sīdat. sa vaiśvānariyenāgnimārutam pratyapadyata, mṛityum eva tat paryakramat. vajro vai vaiśvānariyam pratishṭhā yajñāyājñiyam, vajrenaiva tat pratishṭhāyā mṛityum nudate. sa sarvān pāsān sarvān sthānūn mṛityor atimucya svasty evo damucyata, svasty eva hotonmucyate sarvāyuh sarvāyutvāya 4 sarvam āyur eti ya evam veda || 14 || ॥

1 Indro vai Vritram hatvā nāstrishīti manyamānaḥ parāḥ parāvato 'gachat, sa paramām eva parāvatam agachat. anusṭub vai paramā parāvad, vāg vā anusṭup. sa vācam pravīśyāsayat, tam sarvāni bhūtāni vibhajyānvaichāns. tam pūrvedyuh pitaro 'vindann, uttaram abar devās. tasmāt pūrvedyuh pitribhyaḥ kriyata, uttaram abar devān yajante 2 te 'bruvann: abhishuṇavāmaiva, tathā vāva na āśishṭham āgamishyatīti. tatheti. te 'bhyashuṇvaṁs, ta ā tvā ratham yathotaya ity evainam āvartayann, idam vaso sutam andha ity evaibhyaḥ sutakīrtyām āvir abhavad, indra nedīya ed ihīty evainam madhyam prāpādayantā 3 gateन्द्रेण यजुर्ना यजते, sendreण यजुर्ना रādhnoti ya evam veda || 15 || ॥

1 Indram vai Vritram jaghnivāṁsam nāstrīti manyamānaḥ sarvā devatā ajahus, tam Maruta eva svāpayo nājahuḥ. prānā vai Marutaḥ svāpayah, prānā haivainam tan nājahus. tasmād esho 'cyutaḥ svāpimān pragāthaḥ śasyata: ā svāpe svāpibhir ity 2 api ha yady aindram evāta ūrdhvam chandah śasyate, tad dha sarvam marutvatīyam bhavaty, esha ced acyutaḥ svāpimān pragāthaḥ śasyata: ā svāpe svāpibhir iti || 16 || ॥

1 Brāhmaṇaspatyam pragātham śaṁsati 2 bṛhaspatipurohitā vai devā ajayan svargam lokam, vy asmiṇ loka

'jayanta. tathaivaitad yajamāno bṛhaspatipurohita eva jayati svargam lokam, vy. asmiñ loka jayate 3 tau vā etau pragāthāv astutau santau punarādāyam śasyete. tad āhur: yan na kiṃ canāstutam sat punarādāyam śasyate, 'tha ka-smād etau pragāthāv astutau santau punarādāyam śasyete iti 4 pavamānoktham vā etad yan marutvatīyam. shaṭsu vā atra gāyatrīshu stuvate shaṭsu bṛhatīshu tisṛīshu trisṭupsu, sa vā esha trichandāḥ pañcadaśo mādhyamdinaḥ pavamānas. tad āhuḥ: katham ta esha trichandāḥ pañcadaśo mādhyamdinaḥ pavamāno 'nuṣasto bhavatīti 5 ye eva gāyatrīyā uttare pratipado yo gāyatro 'nucaras, tābhir evāśya gāyatrīyo 'nuṣastā bhavanty; etābhyām evāśya pragāthābhyām bṛhatīyo 'nuṣastā bhavanti 6 tāsu vā etāsu bṛhatīshu sāmāgā rauravayaudhājayābhyām punarādāyam stuvate. tasmād etau pragāthāv astutau santau punarādāyam śasyete, taḥ chastreṇa stotraṇi anvaiti 7 ye eva trisṭubhāḥ dhārye yat trisṭubham nividdhānam, tābhir evāśya trisṭubho 'nuṣastā bhavanty. 8 evam u hāśyaisha trichandāḥ pañcadaśo mādhyamdinaḥ pavamāno 'nuṣasto bhavati ya evam veda || 17 || e ||

1 Dhāryāḥ śaṁsati 2 dhāryābhir vai Prajāpatir imāñ lokān adhayad yaṃ-yaṃ kāmam akāmayata 3 tathaivaitad yajamāno dhāryābhir evemāñ lokān dhayati yaṃ-yaṃ kāmam akamayate ya evam veda yad eva dhāryā3ḥ | 4 yatra yatra vai devā yajñasya chidraṃ nirajānañ, tad dhāryābhir apidadhus, tad dhāryānām dhāryātvam 5 achidreṇa hāśya yajñeneshtam bhavati ya evam veda yad v eva dhāryā3ḥ | 6 syūma haitad yajñasya yad dhāryās. tad yathā sūcyā vāsaḥ saṃdadhad iyād, evam evaitābhir yajñasya chidraṃ saṃdadhad eti ya evam veda yad v eva dhāryā3ḥ | 7 tāny u vā etāny upasadām evokthāni yad dhāryā. agnir nētety āgneyī prathamopasat, tasyā etad uktham. tvam

soma kratubhir iti saumyā dvitīyopasat, tasyā etad uktham. pinvanty apa iti vaiṣṇavī tṛtīyopasat, tasyā etad uktham 8 yāvantaṃ ha vai. saumyenādhvareṇeṣṭvā lokam jayati, tam ata ekaikayopasadā jayati ya evaṃ vedā yaś caivam vidvān dhāyīyāḥ śaṁsati 9 tad dhaika āhus: tān vo maha iti śaṁsed, etāṃ vāva vayam Bharateshu śasyamānām abhivyajānīma iti vadantas 10 tat-tan nādrītyam 11 yad etāṃ śaṁsed, īśvaraḥ parjanya 'varsṣtoḥ 12 pinvanty apa ity eva śaṁsed 13 vṛiṣṭivani padam, Maruta iti mārutam, atyam na mihe vi nayantīti vinītavad. yad vinītavat tad vikrāntavad, yad vikrāntavat tad vaiṣṇavam. vājinam itindro vai vāji. tasyām vā etasyām catvāri padāni: vṛiṣṭivani mārutam vaiṣṇavam aindram 14 sā vā eṣhā tṛtīyasavanabhājanā satī madhyamdine śasyate. tasmād dhedam Bharatānām paśavaḥ sāyamgo-ṣṭhāḥ santo madhyamdine saṃgavinīm āyanti. so jagatī, jagatā ḥi paśava, ātmā yajamānasya madhyamdinas, tad yajamāne paśūn dadhāti || 18 || ॥

1 Marutvatiyam pragātham śaṁsati. paśavo vai Marutaḥ, paśavaḥ pragāthaḥ, paśūnām avaruddhyai 2 janishṭhā ugraḥ saḥase turāyeti sūktam śaṁsati. tad vā etad yajamānajananam eva sūktam, yajamānam ha vā etena yajñād devayonyai prajanayati 3 tat saṃjayam bhavati. saṃ ca jayati vi ca jayata 4 etad gaurivītam. Gaurivītir ha vai Śāktyo nedishṭham svargasya lokasyāgachat, sa etad sūktam apaśyat, tena svargam lokam ajayat. tathaivaitad yajamāna etena sūktena svargam lokam jayati 5 tasyārdhāḥ śastvārdhāḥ pariśishya madhye nīvidaṃ dadhāti 6 svargasya haisha lokasya roho yan nivit 7 svargasya haital lokasyākramanam yan nivit. tām ākramamāna iva śaṁsed, upaiva yajamānam nigrihṇita yo 'sya priyaḥ syād. iti nu svargakāmasyā 8 thābhicarato. yaḥ kāmayeta: kṣhatreṇa

viṣaṃ hanyām iti, tris tarhi nividā sūktam viṣaṁset. kshatram vai nivid viṭ sūktam, kshatreṇaiva tad viṣaṃ haoti 9 yaḥ kāmayeta: viṣa kshatram hanyām iti, tris tarhi sūkfena nividam viṣaṁset. kshatram vai nivid viṭ sūktam, viṣaiva tat kshatram hanti 10 ya u kāmayetobhayata enaṃ viṣaḥ paryavachinadānīty, ubhayatas tarhi nividam vyāhvayitobhayata evainam tad viṣaḥ paryavachinattīlīti nv abhicarata, itarathā tv eva svargakāmasya 12 vayaḥ sūparṇā upa sedur indram ity uttamayā paridadhāti 13 priyamedhā rishayo nādhamānāḥ | 14 apa dhvāntam ūrṇuhīti. yena tamasā prāvṛito manyeta tan manasā gached, apa haivāsmāt tal lupyate 15 pūrdhi cakshur iti cakshushī marīmrijetā 16 jarasaṃ ha cakshuśmān bhavati ya evaṃ veda 17 mumugdhy asmān nidhaye va baddhān iti. pāsā vai nidhā, mumugdhy asmān pāsād iva baddhān ity eva tad āha || 19 || s ||

1 Indro vai Vṛitram hanishyan sarvā devatā abravīd: anu mopatishṭhadhvam, upa mā hvayadhvam iti. tatheti. tam hanishyanta ādravan. so 'ven: māṃ vai hanishyanta ādravanti, hantemān bhishayā iti. tān abhi prāṣvasīt, tasya ṣvasathād īshamāṇā viṣve devā adravan. Maruto hainam nājahuḥ: prahara bhagavo jahi vīrayasvety evainam etām vācam vadanta upātishṭhanta. tad etad rishih paśyann abhyanūvāca: vṛitrasya tvā ṣvasathād īshamāṇā viṣve devā ajahur ye sakhāyaḥ | marudbhīr indra sakhyam te astv athemā viṣvāḥ pṛitanā jayāsīti. so 'ved: ime vai kila me sacivā, ime mākāmayanta, hantemān asminn uktha ābhajā iti. tān etasminn uktha ābhajad, atha haite tarhy ubhe eva nishkevalye ukthe āsatur 2 marutvatīyam graham gṛihṇāti, marutvatīyam pragātham śaśisati, marutvatīyam sūktam śaśisati, marutvatīyam nividam dadhāti: Marutām sā bhaktir 3 marutvatīyam uktham śastvā

marutvatīyayā yajati, yathābhāgam tad devatāḥ prīṇāti
 4 ye tvāhiha ye maghavann avaradhan ye śāmbare
 harivo ye gavishtān | ye tvā nūnam anumadanti
 viprāḥ pibendra somam saganō marudbhir iti 5 ya-
 tra-yatraivaibhir vyajayata yatra-yatra vīryam akarot, tad
 evaitat samanvedyendrenainān sasomapīthān karoti || 20 || ० ||

1 Indro vai Vṛitram hatvā sarvā vijitir vijityābravīt
 Prajāpatim: aham etad asāni yat tvam, aham mahān asā-
 nīti. sa Prajāpatir abravīd: atha ko 'ham iti. yad evaitad
 avoca, ity abravīt. tato vai Ko nāma Prajāpatir abhavat;
 Ko vai nāma Prajāpatir. yan mahān Indro 'bhavat, tan
 Mahendrasya mahendratvam 2 sa mahān bhūtvā devatā
 abravīd: uddhāram ma uddharateti. yathāpy etarhīchati,
 yo vai bhavati yaḥ śreshṭhatām aśnute (sa mahān bhavati).
 tam devā abruvan: svayam eva brūshva yat te bhavishya-
 jīti. sa etam mähendram graham abrūta, mādhyandinaṁ
 savañānām, nishkevalyam ukthānām, trishṭubham chanda-
 sām, prishṭham sāmnam. tam asmā uddhāram udaharann.
 3 ud asmā uddhāram haranti ya evam veda 4 tam devā
 abruvan: sarvam vā avocathā, api no 'trāstv iti. sa nety
 abravīt, katham vo 'pisyād iti. tam abruvann: apy eva no
 'stu maghavann iti. tām ikshataiva || 21 || 10 ||

1 Te devā abruvann: iyaṁ vā Indrasya priyā jāyā vā-
 vātā Prāsahā nāmāsyām evechāmahā iti: tatheti. tasyām
 aichanta. sainān abravīt: prātar vaḥ prativaktāsmīti. ta-
 smāt striyaḥ patyāv ichante, tasmād u stry anurātram pa-
 tyāv ichate. tām prātar upāyan, saitat eva pratyapadyata:
 2 yad vāvāna purutamam purāshāl ā vṛitrahendro
 nāmāny aprāḥ | aceti prāsahas patis tuvishmān
 iti 3 Indro vai prāsahas patis tuvishmān 4 yadīm uśmasi
 kartave karat tad iti. yad evaitad avocāmākarat tad
 ity evaināns tad abravīt 5 te devā abruvann: apy asyā ihā-

stu, yā no 'smīn na vai kam avidad iti. tatheti. tasyā
 apy atrākurvaṅs 6 tasmād eṣhātrāpi śasyate. yad vāvāna
 purutamam*purāshāḥ*iti 7 senā vā Indrasya priyā jāyā
 vāvātā Prāsahā nāma, Ko nāma Prajāpatiḥ śvaśuras. tad
 yāsya kāme senā jayet, tasyā ardhāt tishṭhaṅs tṛṇam
 ubhayataḥ parichidyetarām senām abhy asyet: Prāsahe
 Kas tvā paśyatīti. tad yathaiṣādah snushā śvaśurāl lajja-
 mānā niliyamānaity, evam eva sā senā bhajyamānā niliya-
 mānaiti yatraivaṃ vidvāṅs tṛṇam ubhayataḥ parichidyeta-
 rām senām abhy asyati: Prāsahe Kas tvā paśyatīti 8 tām
 Indra uvācāpi vo 'trāstv iti. te devā abruvan: virād yā-
 jyāstu nishkevalyasya yā trayastriṅśadaksharā 9 trayastri-
 ṅśad vai devā: ashtau Vasava, ekādaśa Rudrā, dvādaśādi-
 tyāḥ, Prajāpatiḥ ca Vashatkāraḥ ca. devatā aksharabhājāḥ
 karoty, aksharam-aksharam eva tad devatā anuprapibanti,
 devapātrenaiva tad devatās tṛipyanti 10 yaṃ kāmayetānā-
 yatanavān syād ity, avirājāsya yajed gāyatrīyā vā tṛisṭu-
 bhā vānyena vā chandasā, vashatkuryād: anāyatanavantam
 evainam tat karoti 11 yaṃ kāmayetāyatanavān syād iti,
 virājāsya yajet: pibā somam indra mandatu tvety
 etayāyatanavantam evainam tat karoti || 22 || 11 ||

1 Rik ca vā idam agre sāma cāstām, saiva nāma ṛig
 āsīd amo nāma sāma. sā vā ṛik sāmopāvadat: mithunam
 sambhavāva prajātyā iti. nety abravīt sāma, jyāyān vā ato
 mama mahimeti. te dve bhūtvopāvadatām, te na prati cana
 samavadata. tās tisro bhūtvopāvadaṅs, tat tisṛibhiḥ sama-
 bhavad. yat tisṛibhiḥ samabhavat tasmāt tisṛibhiḥ stuvanti,
 tisṛibhir udgāyanti; tisṛibhir hi sāma sammitam. tasmād
 ekasya bahvyo jāyā bhavanti, naikasyai bahavaḥ saha
 patayo. yad vai tat sā cāmaḥ ca samabhavatām, tat
 sāmābhavat, tat sāmnaḥ sāmatvam 2 sāmān bhavati ya
 evaṃ veda 3 yo vai bhavati yaḥ śreshṭhatām aṣṇute sa

sāman bhavaty, asāmanya iti hi nindanti 4 te vai pañcā-
nyad bhūtvā pañcānyad bhūtvākalpetām: āhāvāḥ ca him-
kāraḥ ca prastāvaḥ ca prathamā ca ṛig udgīthaḥ ca, ma-
dhyamā ca pratihāraḥ cottamā ca nidhanam ca vashaṭkāraḥ
ca 5 te yat pañcānyad bhūtvā pañcānyad bhūtvākalpetām,
tasmād ābuh: pāṅkto yajñah pāṅktāḥ paṣava iti 6 yad u
virājam daśinīm abhisamapadyetām, tasmād āhur: virāji
yajño daśinyām pratishṭhita ity 7 ātmā vai stotriyah, pra-
jānurūpaḥ, patnī dhāyyā, paṣavaḥ pragātho, gṛihāḥ sūktam
8 sa vā asminḥ ca loka 'mushminḥ ca prajāyā ca paśubhiḥ
ca griheshu vasati ya evam veda || 23 || 12 ||

1 Stotriyam śaṁsaty, ātmā vai stotriyas 2 tam madhya-
mayā vācā śaṁsaty, ātmānam eva tat saṁskurute 3 'nurū-
pam śaṁsati, prajā vā anurūpaḥ 4 sa uccaistarām ivānurū-
paḥ śaṁstavyah, prajāṁ eva tac chreyasīm ātmanah kurute
5 dhāyyam śaṁsati, patnī vai dhāyyā 6 sā nīcaistarām iva
dhāyyā śaṁstavyā 7 prativādinī hāsyā griheshu patnī bha-
vati yatraivam vidvān nīcaistarām dhāyyam śaṁsati 8 pra-
gātham śaṁsati 9 sa svaravatyā vācā śaṁstavyah. paṣavo
vai svaraḥ, paṣavaḥ pragāthah, paśūnām avaruddhyā 10 in-
drasya nu vīryāṇi pra vocam iti sūktam śaṁsati 11 tad
vā etat priyam Indrasya sūktam nishkevalyam hairanya-
stūpam. etena vai sūktena Hiranyastūpa Āngirasa Indrasya
priyam dhāmopāgachhat, sa paramam lokam ajayad 12 upe-
ndrasya priyam dhāma gachhati, jayati paramam lokam ya
evam veda 13 gṛihā vai pratishṭhā sūktam. tat pratishṭhi-
tatamayā vācā śaṁstavyam. tasmād yady api dūra iva pa-
śūnī labhate, gṛihān evainān ājigamishati; gṛihā hi paśū-
nām pratishṭhā pratishṭhā || 24 || 13 ||

• Iti tṛitīyapañcīkāyām dvitīyo 'dhyāyah.

Iti dvādaśe 'dhyāye trayodaśaḥ khaṇḍah.

1 Somo vai rājāmushminī loka āsit, tam devāḥ ca ṛi-

shayaṣ cābhyadhyāyan: katham ayam asmān somo rājā-
gached iti. te 'bruvanṣ chandānsi: yūyam pa imam somam
rājānam āharateti. tatheti. te suparnā bhūtvoidapataṁs. te
yat suparnā bhūtvoidapataṁs, tad etat* Sauparnam ity
ākhyānavida ācakshate 2 chandānsi vai tat somam rājānam
achācarāṁs. tāni ha tarhi caturaksharāṇi-caturaksharāṇy
eva chandānsy āsan. sā jagati caturaksharā prathamoda-
patat. sā patitvārdham adhvano gatvāsrāmyat, sā parāsyā
trīṇy aksharāṇy ekāksharā bhūtvā diksham ca tpaṣ ca
haranti punar abhyavāpatat. tasmāt tasya vittā dikshā wi-
ttam tapo yasya paṣavaḥ santi. jāgatā hi paṣavo, jagatī
hi tām āharat 3 atha trishtub udapatat. sā patitvā bhūyo
'rdhād adhvano gatvāsrāmyat, sā parāsyāikam aksharam
tryaksharā bhūtvā dakṣiṇā haranti punar abhyavāpatat.
tasmān madhyamdine dakṣiṇā nīyante trishtubho loke,
trishtub bhi tā āharat || 25 || 1 ||

1 Te devā abruvan gāyatrīm: tvam na imam somam
rājānam āharetī. sā tathety abravīt, tām vai mā sarveṇa
svastyayanenānumantrayadvam iti. tatbeti. sodapatat, tām
devāḥ sarveṇa svastyayanenānvamantrayanta: preti ceti
cety. etad vai sarvam svastyayanam yat preti ceti ceti.
tad yo 'sya priyaḥ syāt tam etenānumantrayeta: preti ceti
ceti, svasty eva gachati, svasti punar āgachati 2 sā patitvā
somapālān bhīṣayitvā padbhyām ca mukhena ca somam
rājānam samagrībhnāt, yāni cetare chandasī aksharāṇy
ajahitām tāni copasamagrībhnāt 3 tasyā anuvīṣījya Kṛiṣā-
nuḥ somapālāḥ savyasya pado nakham achidat, tac cha-
lyako 'bhavat, tasmāt sa nakham iva. yad vaṣam asravat
sā vaṣābhavat, tasmāt sā havir ivātha yaḥ śalyo yad anī-
kam āsīt sa sarpo nirdaṁsy abhavat, sahasaḥ svajo, yāni
parṇāni te manthāvalā, yāni snāvāni te gaṇḍūpadā, yat te-
janam so 'ndhābhiḥ. so sā tatheshur abhavat || 26 || 2 ||

1 Sā yad dakṣiṇena padā samagṛibhṇāt, tat prātaḥsava-
naṁ abhavaḥ. tad gāyatrī svam āyatanam akuruta, ta-
smāt tat samṛiddhatamam manyante sarveśhām savanānām.
agriyo mukhyo bhavati, śreṣṭhatām aśnute ya evaṁ ve-
dātha yat savyena padā samagṛibhṇāt, tan mādhyamdinam
savanam abhavat. tad visraṁsata, tad visrastam nānvāpnot
pūryam savanam. te devāḥ prājijñāsanta, tasmiṁs trisṭu-
bham chandasām adadhur Indram devatānām, tena tat sa-
māvadviryam abhavat pūrveṇa savanenobhābhyām savanā-
bhyām samāvadviryābhyām samāvajjāmibhyām rādhnōti ya
evaṁ vedātha yan mukhena samagṛibhṇāt, tat tritīyasava-
nam abhavat 2 tasya patantī rasam adhayaḥ, tad dhīta-
sam nānvāpnot pūrve savane. te devāḥ prājijñāsanta, tat
paśuṣhy apaśyaṁs. tad yad āṣiram avanayanty, ājyena pa-
śunā caranti, tena tat samāvadviryam abhavat pūrvābhyām
savanābhyām 3 sarvaiḥ savanaiḥ samāvadviryaiḥ samāvaj-
jāmibhiḥ rādhnōti ya evaṁ veda || 27 ||

1 Te vā ime itare chandasā gāyatrīm abhyavadetām:
vittam nāv akṣharāṇy anuparyāgur iti. nety abravīd gāya-
trī, yathāvittam eva na iti. te deveshu praśnam aitām, te
devā abruvan: yathāvittam eva va iti. tasmād dhāpy eta-
rhi vittyām vyāhur: yathāvittam eva na iti. tato vā aśṭā-
kṣharā gāyātry abhavat, tryakṣharā trisṭub, ekākṣharā
jagati 2 śāṣṭākṣharā gāyatrī prātaḥsavanam udayachan,
nāśaknot trisṭup tryakṣharā mādhyamdinam savanam
udyantum. tāṁ gāyātry abravīd: āyāny, api me 'trāstv iti.
sā tathety abravīt trisṭup, tāṁ vai maitair aśṭābhir
akṣharair upasamdbhīti. tatheti. tāṁ upasamadadbād. etad
vai tad gāyātryai madhyamdine yan marutvatīasyottare
pratipado yaṣ cānucarāḥ. saikādaśākṣharā bhūtvā mā-
dhyamdinam savanam udayachan 3 nāśaknoj jagaty ekā-
kṣharā tritīyasavanam udyantum. tāṁ gāyātry abravīd:

āyāny, api me 'trāstv iti. sā tathety abravīj jagatī, tām vai maitair ekādaśabhir aksharair upasamāhehīti. tatheti. tām upasamādadhād. etad vai tad gāyatriyai tritīyasavane yad vaiṣvadevasyottare pratipado yaś cānucarah. sā dvādaśāksharā bhūtvā tritīyasavanam udāyachat 4 tato vā aṣṭāksharā gāyatri abhavad, ekādaśāksharā trisṭub, dvādaśāksharā jagatī 5 sarvaiṣ cbandobhiḥ samāvadvīryaiḥ samāvajjāmibhiḥ rādhnōti ya evaṁ vedaiḥ 6 kaṁ vai sat tat tredhābhavat. tasmād āhur: dātavyam evaṁ viduṣa ity, ekaṁ hi sat tat tredhābhavat || 28 || 4 ||

1 Te devā abruvān Ādityān: yushmābhir idaṁ savanam udyachāmeti. tatheti. tasmād ādityārambhaṇaṁ tritīyasavanam, ādityagrahaḥ purastāt tasya 2 yajaty: ādityāso aditir mādayantām iti madvatyā rūpasamṛiddhayā. madvad vai tritīyasavanasya rūpaṁ 3 nānuvashaṭkaroti, na bhakshayati. samsthā vā eṣhā yad anuvashaṭkārah, samsthā bhakshah, prāṇā Ādityā: net prāṇān samsthāpayānīti 4 ta Ādityā abruvan Savitāram: tvayedam saha savanam udyachāmeti. tatheti. tasmāt sāvitri pratipad bhavati vaiṣvadevasya, sāvitragrahaḥ purastāt tasya. yajati: damūnā devaḥ savitā vareṇya ity madvatyā rūpasamṛiddhayā. madvad vai tritīyasavanasya rūpaṁ. nānuvashaṭkaroti, na bhakshayati. samsthā vā eṣhā yad anuvashaṭkārah, samsthā bhakshah, prāṇaḥ Savitā: net prāṇaṁ samsthāpayānīti 5 ubhe vā eṣha ete savane vipibati yat Savitā: prātaḥsavanam ca tritīyasavanam ca. tad yat pibavat sāvitryai nividah padam purastād bhavati madvad upariṣṭād, ubhayor evainaṁ tat savanayor ābhajati: prātaḥsavane ca tritīyasavane ca 6 bahvyaḥ prātar vāyavyāḥ śasyanta, ekā tritīyasavane. tasmād ūrdhvāḥ puruṣasya bhūyāṁsaḥ prāṇā yac cāvāñco 7 dyāvāprithivīyam śaṁsati. dyāvāprithivī vai pratishṭhe: iyaṁ eveha pratishṭhāsāv amutra. tad yad

dyāvāprithivīyaṃ śaṁsati, pratishṭhāyor evainam tat prati-
shṭhāpayati || 29, || 5 ||

1 Ārbhavam śaṁsaty 2 Rībhavo vai deveshu tapasā śo-
mapītham abhyaṇyaṁ. tebhyaḥ prātaḥsavane vāci kalpa-
yishaṁ, tān Agnir Vasubhiḥ prātaḥsavanād anudata. te-
bhyo mādhyamdine savane vāci kalpayishaṁ, tān Indro
Rudrair mādhyamdināt savanād anudata. tebhyaḥ tritīya-
savane vāci kalpayishaṁ, tān Viṣve devā anonudyanta:
neha pāsyanti neheti. sa Prajāpatir abravīt Savitāram:
tava vā ime 'ntevāsāḥ, tvam evaibhiḥ sampibasveti. sa ta-
tbety abravīt Savitā, tān vai tvam ubhayataḥ paripibeti.
tān Prajāpatir ubhayataḥ paryapibat 3 te ete dhāyye ani-
rukte prajāpatye śasyete abhita ārbhavam: surūpakṛi-
tnum ūtaye, 'yaṁ venāḥ codayat priṣṇigarbhā iti.
Prajāpatir evaināṁ tad ubhayataḥ paripibati. tasmād u-
śreṣṭhī pātre rocayaty eva yaṁ kāmayate tam 4 tebhya
vai devā apaivābībhatsanta manushyagandhāt, ta ete dhā-
yye antaradadhata: yebhyo mātai, vā pitra iti || 30 || 6 ||

1 Vaiṣvadevam śaṁsati 2 yathā vai prajā evaṁ vaiṣva-
devam. tad yathāntaram janatā evaṁ sūktāni, yathāraṇyāny
evaṁ dhāyyās. tad ubhayato dhāyyām paryāhvayate. ta-
smāt tāny arāṇyāni santy anarāṇyāni mṛigaiḥ ca vayobhiḥ
ceti ha smāta 3 yathā vai puruṣa evaṁ vaiṣvadevam. ta-
sya yathāvantaram aṅgāny evaṁ sūktāni, yathā parvāny
evaṁ dhāyyās. tad ubhayato dhāyyām paryāhvayate. ta-
smāt puruṣasya parvāni śithirāni santi drīḥāni, brahmaṇā
hi tāni dhṛitāni 4 mūlam vā etad yajñasya yad dhāyyās
ca yājyās ca. tad yad anyā-anya dhāyyās ca yājyās ca
kuryur, unmūlam eva tad yajñam kuryus. tasmāt tāḥ samā-
nya eva syuḥ 5 pāñcajanyaṁ vā etad uktham yad vaiṣva-
devam. sarveṣhām vā etat pañcajanānam uktham: deva-
manushyānam gandharvāpsarasām sarpānam ca pitṛīnam

caiteshām vā etat pañcajanānām nṁktham 6 sarva enam pañcajanā vidur, ainam pañcinyai janatāyai havino gachānti ya evam vedā 7 sarvadēvatyo vā esha hotā yo vaiṣvadevam ṣaṁsati. sarvā diṣo dhyāyee chaṁsishyan, sarvāsv eva tad dikshu rasam dadhāti 8 yasyām asya diṣi dveshyah syān na tāṁ dhyāyed, anuhāyaivāsyā tad vīryam ādatte 9 'ditir dyaaur aditir antariksham ity uttamayā paridadkātīyam vā Aditir iyaṁ dyaaur iyaṁ antariksham 10 aditir mātā sa pitā sa putra itīyam vai māteyam piteyam putro 11 viṣve devā aditiḥ pañca janā ity, asyām vai Viṣve devā asyām pañcajanā 12 aditir jātam aditir janitvam itīyam vai jātam iyaṁ janitvam 13 dvīḥ pacchah paridadhāti. catuṣpādā vai paṣavaḥ, paṣūnām avaruddhyat. sakṛid ardharecaṣaḥ, pratishthāyā eva. dvipratishtho vai puruṣaḥ catuṣpādāḥ paṣavo, yajamānam eva tad dvipratishtham catuṣpātsu paṣushu. pratishthāpayati 14 sadāiva pañcajanīyayā paridadhyāt. tad upasprīṣan bhūntim. paridadhyāt. tad yasyām eva yajñam sambharati, tasyām evainam tad antataḥ pratishthāpayati 15 viṣve devāḥ sṛiṇu-temam havam ma iti vaiṣvadevam uktham ṣastvā vaiṣvadevyā yajati, yathābhāgam tad devatāḥ prīṇati || 31 || १ ||

1 Āgneyī prathamā ghṛitayājyā, saumī saumyayājyā, vaiṣṇavī ghṛitayājyā. tvam soma piṭṛibhiḥ samvidāna iti saumyasya piṭṛimatya yajati 2 ghnanti vā etat somam yad abhishunvanti, tasyaitām anustaraṇīm kurvanti yat saumyah. piṭṛibhyo vā anustaraṇī, tasmāt saumyasya piṭṛimatya yajaty 3 avadhishur vā etat somam yad abhyasushavus, tad enam punaḥ sambhāvayanti 4 punar āpyāyanty upasadām rūpeṇopasadām kila vai tad rūpam yad etā devatā: Agniḥ Soma Vishnur iti 5 pratigrihya saumyam hotā pūrvas chandogebhyo 'vekshta 6 tam haikē pūrvam chandogebhyo haranti. tat tathā na kuryād. vashaṭkartā

prathamah sarvabhakshān bhakshayatīti ha smāha, tenaiva rūpeṇa tasmād vashaṭkartaiva pūrvo vekshetāthainam chandogebhyo haranti || 32 || * ||

1 Prajāpatir vai svām duhitaram abhyadhyāyad, divam ity anya āhur Ushasam ity anye. tām ṛiṣyo bhūtvā rohitam bhūtām abhyait. tam devā apasyann: akṛitam vai Prajāpatiḥ karotīti. te tam aichan ya enam āriṣhyaty, etam anyonyasmin nāvindañs. teshām yā eva ghoratāmās tanva āsañs, tā ekadhā samabharañs. tāḥ sambhṛitā esha devo 'bhavat, tad asyaitad bhūtavan nāma 2 bhavati vai sa yo 'syaitad evam nāma veda 3 tam devā abruvann: ayam vai Prajāpatir akṛitam akar, imam vidhyeti. sa tathety abravīt, sa vai vo varam vṛiṇā iti. vṛiṇishveti. sa etam eva varam avṛiṇita: paśūnām ādhipatyam. tad asyaitat paśuman nāma 4 paśumān bhavati yo 'syaitad evam nāma veda 5 tam abhyāyatyāvidhyat, sa viddha ūrdhva udaprapatat, tam etam Mṛiga ity ācakshate. ya u eva mrigavyādhaḥ sa u eva sa, yā rohit sā Rohiṇī, yo eveshus trikāṇḍā so eveshus trikāṇḍā 6 tad vā idam Prajāpate retah siktam adhāvat, tat saro 'bhavat. te devā abruvan: medam Prajāpate reto dushad iti. yad abruvan: medam Prajāpate reto dushad iti, tan mādusham abhavat, tan mādushasya mādushatvam. mādusham ha vai nāmaitad yan mādusham, tan mādusham san mādusham ity ācakshate parokshena, parokshapriyā iva hi devāḥ || 33 || * ||

1 Tad agninā paryādadhū, tan Maruto 'dhūnvañs, tad agnir na prācyāvayat. tad agninā vaiṣvānareṇa paryādadhū, tan Maruto 'dhūnvañs, tad agnir vaiṣvānarah prācyāvayat. tasya yad retasah prathamam udadipyata, tad asāv Ādityo 'bhavad. yad dvitīyam āsit, tad Bhṛigur abhavat. tam Varuṇo nyagriṇṇita, tasmāt sa Bhṛigur Vāruṇir. atha yat tritīyam adided iva, ta Ādityā abhavan. ye 'ngārā āsañs, te

'ngirasō 'bhavan. yad aṅgārāḥ punar avaśāntā udadīpyanta,
 tad Bṛhaspatir abhavad 2 yāni parikshāṇāny āsaṁs te Kṛ-
 shṇā paśavo 'bhavan, yā lobhinī mṛttikā te rohitā. atha
 yad bhasmāsīt, tat parushyaṁ vyasarpad: 'gauro gavaya ṛi-
 sya ushthro gardabha iti ye caite 'ruṇāḥ paśavas te ca 3 tān
 vā esha devo 'bhyavadata: mama vā idam, mama vai vā-
 stubham iti. tam etayarcā niravādayanta yaishā raudrī śa-
 syata 4 ā te pitar marutām sumnam etu mā naḥ sū-
 ryasya samdṛiṣo yuyothāḥ | tvam no viro arvati
 kshamethā 5 iti brūyān nābhi na ity, anabhimānuko hai-
 sha devaḥ prajā bhavati 6 pra jāyemahi rudriya pra-
 jābhir iti brūyān na rudrety, etasyaiva nāmnaḥ parihṛityai
 7 tad u khalu śam naḥ karatīty eva śaṁsec, cham iti
 pratipadyate, sarvasmā eva śāntyai. nṛibhyo nāribhyo
 gava iti. pumāṁso vai naraḥ striyo nāryaḥ, sarvasmā
 eva śāntyai 8 so aniruktā raudrī śāntā, sarvāyuh sarvāyū-
 tvāya 9 sarvam āyur eti ya evaṁ veda 10 so gāyatri.
 brahma vai gāyatri, brahmaṇaivainaṁ tan namasyati
 || 34 || 10 ||

1 Vaiṣvānariyenāgnimārutam pratipadyate. vaiṣvānaro
 vā etad retaḥ siktam prācyāvayat, tasmād vaiṣvānariyenā-
 gnimārutam pratipadyate 2 'navānam prathama ṛik śaṁsta-
 vyāgnin vā esho 'rciṁshy aśāntān prasīdann, eti ya āgni-
 mārutam śaṁsati, 'prāṇenaiva tad agnīṁs taraty 3 adhīyann
 upahanyād, anyam vivaktāram ichet; tam eva tat setuṁ
 kritvā tarati 4 tasmād āgnimārute na vyucyam, eshtavyo
 vivaktā 5 mārutam śaṁsati. Maruto ha vā etad retaḥ siktam
 dhūvantāḥ prācyāvayaṁs, tasmān mārutam śaṁsati 6 ya-
 jñā-yajñā vo agnaye, devo vo draviṇōdā iti madhye
 yonim cānurūpaṁ ca śaṁsati. tad yan madhye yonim cā-
 nurūpaṁ ca śaṁsati, tasmān madhye yonir dhṛitā 7 yad u
 dve sūkte śastvā śaṁsati, pratishṭhayaor eva tad upariśṭtāt

prajananam dadhāti prajātyai 8 prajāyate prajāyā paṣubhir ya evaṃ veda 35 || 11 ||

1 Jātavedasyam ṣaṁsati 2 Prajāpatiḥ prajā asrijata. tāḥ sṛisṭhāḥ parācya evāyan, na vyāvartanta. tā agninā paryagachat, tā agniṃ upāvartanta, tam evādyāpy upāvṛittāḥ. so 'bravīj: jātā vai prajā anenāvidam iti. yad abravīj: jātā vai prajā anenāvidam iti, taj jātavedasyam abhavat, taj jātavedaso jātavedastvam 3 tā agninā parigatā niruddhāḥ śocatyo didhyatyō 'tishṭhaṁs. tā adbhīr abhyashīṇcat, tasmād upariśṭāj jātavedasyasyāpohiśṭhīyam ṣaṁsati 4 tasmāt tac chamayateva ṣaṁstavyam. tā adbhīr abhishīcya nijāsyai vāmanyata 5 tāsu vā Ahinā budhnyena parokṣhāt tejo 'dadhād. esha ha vā Ahir budhno yad agnir gārhapatyō, 'gnīvaṁsu tad gārhapatyena parokṣhāt tejo dadhāti. tasmād āhur: juhvad evājuhvato vasiyān iti || 36 || 12 ||

• • • 1 Devānām patnīḥ ṣaṁsaty anūcīr agniṃ grīhapatiṃ, tasmād anūcī patnī gārhapatyam āste 2 tad āhū: Rākām pūrvām ṣaṁsej, jāmyai vai pūrvapeyam iti 3 tat-tan nāḍṛityam. devānām eva patnīḥ pūrvāḥ ṣaṁsed. esha ha vā etat patnīshu reto dadhāti yad agnir gārhapatyō, 'gnīvaṁsu tad gārhapatyena patnīshu pratyakṣhād reto dadhāti prajātyai 4 prajāyate prajāyā paṣubhir ya evaṃ veda 5 tasmāt samānodaryā vasānyodaryāyai jāyāyā anujivini jīvati 6 Rākām ṣaṁsati. Rākā ha vā etām puruṣaṣṭa sevāniṃ sīvyati yaishā śiṣṇe 'dhi 7 pumāṁso 'sya putrā jāyante ya evaṃ veda 8 Pāvīravīm ṣaṁsati. vāg vai Sarasvatī Pāvīravī, vācy eva tad vācam dadhāti 9 tad āhur: yāmīm pūrvām ṣaṁse 3 | pitryā 3 m iti | 10 yāmīm eva pūrvām ṣaṁsed: imam yama prastaram ā hi sīdeti. rājño vai pūrvapeyam, tasmād yāmīm eva pūrvām ṣaṁsen 11 mātali kavyair yamo āngirobhīr iti kāvyānām anūcīm ṣaṁsaty. avareṇaiva vai devān kāvyāḥ pareṇaiva pitṛīṁs, tasmāt kāvyānām anūcīm

śaṁsaty 12 ud īratām avara ut parāsa iti pitryāḥ śa-
 ṁsaty 13 un madhyamāḥ pitarah somyāsa iti 14 ye
 caivāvamā ye ca paraṁhā ye ca madhyamās, tān sarvān
 anantarāyam prīṇāty 15 āham pitrīn sūvidatrāṇ avi-
 tsīti dvitīyām śaṁsati 16 barhishado ye svadhayā su-
 tasyety. etad dha vā eshām priyam dhāma yad barhi-
 shada iti, priyeṇaivaināṁs tad dhāmnā samardhaya
 17 priyeṇa dhāmnā samṛidhyate ya evaṁ vede 18 dam pi-
 trībhyo namo astv adyeti namaskāravatim antataḥ śa-
 ṁsati, tasmād antataḥ pitrībhyo namaskriyate 19 tad āhur:
 vyāhāvam pitryāḥ śaṁse 3t | avyāhāvā 3m iti | vyāhāvam eva
 śaṁsed, asaṁsthitam vai pitriyajñasya sādhu. aśaṁsthitam
 vā esha pitriyajñam saṁsthāpayati yo vyāhāvam śaṁsati;
 tasmād vyāhāvam eva śaṁstavyam || 37 || 12 ||

1 Svādush kilāyam madhumāṇ utāyam itindra-
 syaindrīr anupānīyāḥ śaṁsaty. etābhir vā Indras tritīyasu-
 vanam anvapibat, tad anupānīyānam anupānīyātvam 2 mā-
 dyantīva vai tarhi devatā yad etā hotā śaṁsati, tasmād
 etāsu madvat pratigīryam 3 yayor ojaṁ skabhitā rajā-
 ṁsīti vaiśṇavārūṇīm ricam śaṁsati. Viṣṇur vai yajñasya
 durisṭam pāti Varuṇaḥ svīsṭam, tayor ubhayor eva śa-
 ntyai 4 viṣṇor nu kaṁ vīryāṇi pra vocam iti vai-
 śṇavīm śaṁsati. yathā vai matyam, evaṁ yajñasya Vi-
 śṇus. tad yathā dushkrīṣṭam durmatikṛitam sukrīṣṭam
 sumatikṛitam kurvann iyād, evaṁ evaitad yajñasya dushṭu-
 tam duṣṣastam suṣṭutam suṣastam kurvann eti yad etām
 hotā śaṁsati 5 tantum tanvan rajaso bhānum anv
 īhīti prajāpatyām śaṁsati. prajā vai tantuḥ, prajām evā-
 smā etat saṁtanoti 6 jyotishmataḥ patho raksha
 dhiyā kṛitān iti. devayānā vai jyotishmantāḥ pañḥānas,
 tān evāsmā etad vitanoty. anulbaṇam vayata joguvām
 apo manur bhava janayā daivyaṁ janam ity evai-

nam tan Manoh prajayā samtanoti prajātyai 7 prajāyate
 prajāyā paṣubhiḥ ya evaṃ vedaiḥ svā na indro maghavā
 virapṣīty uttamayā paridadhātīyām vā Indro maghavā vi-
 rapṣī 9 karat sātīyā carshaṇīdhṛid anarvetīyam vai
 satyā carshaṇīdhṛid anarvā 10 tvam rājā janushām
 dhehy asme itīyam vai rājā janushām 11 adhi śravo
 māḥ inam yaj jaritra itīyam vai māhinam yajñah śravo
 yajamāno jaritā, yajamānāyāivaitām āśisham āśāste 12 tad
 upasprīṣan bhūmim paridadhyāt. tad yasyām eva yajñam
 sambharati, tasyām evainam tad antataḥ pratishthāpayaty
 13 agne marudbhiḥ śubhayadbhir rikvabhir ity
 āgnimrūtām uktham śastvāgnimārutyā yajati, yathābhā-
 gam tad devatāḥ prīṇāti prīṇāti || 38 || 14 ||

Iti trītiyapañcīkākāyaṃ trītiyo 'dhyāyaḥ.

Iti trayodasādhyāye caturdaśaḥ khaṇḍaḥ.

• • 1 Devā vā asurair yuddham upaprāyan vijayāya, tām
 Agniḥ nānvakāmayataitum. tam devā abruvanḥ: api tvam
 ehy, asmākaṃ vai tvam eko 'sīti. sa nāstuto 'nveshyāmīty
 abravīt, stuta nu mēti. tam te samutkramyopanivṛityāstu-
 vaṇs, tām stuto 'nuprait 2 sa triḥṣreṇīr bhūtvā tryanīko 'su-
 rān yuddham upaprāyad vijayāya. triḥṣreṇīr iti chandānsy
 eva ṣreṇīr akuruta, tryanīka iti savanāny evānīkāni. tām
 asambhāvyam parābhāvayat. tato vai devā abhavan, parā-
 surā 3 bhavaty ātmanā, parāsyā dvishan pāpmā bhrātṛivyo
 bhavati, ya evaṃ veda 4 sū vā eśhā gāyatri eva yad agni-
 śtōmaḥ. caturviṃśatyaksharā vai gāyatrī, caturviṃsatir
 agniśtōmasya stutaśastrāṇi 5 tad vai yad idam āhuḥ: su-
 dhāyām ha vai vājī suhito dadhātīti. gāyatrī vai tan. na
 ha vai gāyatrī kshamā ramata, ūrdhvā ha vā eśhā yaja-
 mānam, ādāya svar etīty. agniśtōmo vai tan. na ha vā
 agniśtōmaḥ kshamā ramata, ūrdhvo ha vā eśha yajamā-
 nam ādāya svar eti 6 sa vā eśha samvatsara eva yad agni-

shtomas. caturviṁśatyardhamāso vai samvatsaras, caturviṁśatir agnishtomasya stutaṣaṣṭrāṇi 7 tam yāthā samudrām srotṛyā evam sarve yajñākratavo 'piyanti || 39 || 1 ||

1 Dikṣhaṇīyeshṭis tāyate. tām evānu yāh kāśceshtayas, tāh sarvā agnishtomam apiyanti 2 lām upahvayata, ilāvidhā vai pākayajñā. ilām evānu ye keca pākayajñās, te sarve 'gnishtomam apiyanti 3 sāyamprātar agnihotram juhvati, sāyamprātar vratam prayachanti; svāhākāreṇāgnihotram juhvati, svāhākāreṇa vratam prayachanti; svāhākāram evānv agnihotram agnishtomam apyeti 4 pañcadaśa prāyaṇīye sāmīdhenīr anvāha pañcadaśa darsapūrṇamāsayoh, prāyaṇīyam evānu darsapūrṇamāsāv agnishtomam apītaḥ 5 somam rājānam kṛiṇanty, aushadho vai somo rājāusha dhibhis tam bhishajyanti yam bhishajyanti. somam eva rājānam kṛiyamānam anu yānj kānica bhesajāni, tāni sarvāny agnishtomam apiyanti, 6 agnim ātithye manthanty agnim cāturnāśyeshv, ātithyam evānu cāturnāśyāny agnishtomam apiyanti 7 payasā pravargye caranti payasā dākshāyaṇayajñe, pravargyam evānu dākshāyaṇayajño 'gnishtomam apyeti 8 paśur upavasathe bhavati, tam evānu ye keca paśubandhās te sarve 'gnishtomam apiyanti 9 lādadhō nāma yajñakratuḥ, tam dadhnā caranti dadhnā dadhigharṇe, dadhigharṇam evānv ilādadhō 'gnishtomam apyeti || 40 || 2 ||

1 Iti nu purastād, athopariṣṭāt. pañcadaśokthyasya stotrāṇi pañcadaśa ṣaṣṭrāṇi, sa māso. māsadhā samvatsaro vihitā, samvatsaro 'gnir vaiśvānaro, 'gnir agnishtomah. samvatsaram evānukthyo 'gnishtomam apyety. ukthyam apiyantam anu vājapeyo 'pyety, ukthyo hi sa bhavati 2 dvādaśa rātreḥ paryāyāh, sarve pañcadaśās, te dvau-dvau sampadya triṁśad. ekaviṁśam shoḷaṣi sāma, trivṛit sambhiḥ: sā triṁśat, sa māsas. triṁśan māsasya rātrayo. mā-

sadhā samvatsaro vihitah, samvatsaro 'gnir vaiśvānaro, 'gnir
 agnishtomah. samvatsaram evānv atirātro 'gnishtomam
 apyety. atirātram apiyantam anv aptoryāma pyety, atirātro
 hi sa bhavaty 3 etad vai ye ca purastād ye copari-
 shtād yajñakratavas, te sarve 'gnishtomam apiyanti 4 tasya
 samstutasya navatiṣatam stotriyāḥ. sā yā navatis te daśa
 trivṛito, 'tha yā navatis te daśātha yā daśa tāsām ekā
 stotriyodeti trivṛit pariśishyate: so 'sāv ekavinso 'dhyāhitas
 tapati. vishuvān vā esha stomānām. daśa vā etasmād
 arvāñcas trivṛito daśa parāñco, madhya esha ekaviṃsa
 ubhayato 'dhyāhitas tapati. tad yāsau stotriyodeti, saita-
 sminn adhyāḥ: sa yajamanas, tad daivam kshatram saho
 balam 5 aṣṇute ha vai daivam kshatram saho balam, eta-
 sya ha sāyujyam sarūpatām salokatām aṣṇute ya evam
 veda || 41 || 3 ||

• • 1 Devā vā asurair vijigyānā ūrdhvāḥ svargam lokam
 āyan. so 'gnir diviṣṛig ūrdhva undaśrayata, sa svargasya
 lokasya dvāram avṛiṇod. Agnir vai svargasya lokasyādhi-
 patis. tam Vasavaḥ prathamā āgachāṁs, ta enam abruvann:
 ati no 'rjasy, ākāṣam naḥ kurv iti. sa nāstuto 'tisrakshya
 ity abravīt, stuta nu meti. tatheti. tam te trivṛitā stome-
 nāstuvāṁs, tān stuto 'tyārjata, te yathālokaḥ agachāṁs. 2 tam
 Rudrā āgachāṁs, ta enam abruvann: ati no 'rjasy, ākāṣam
 naḥ kurv iti. sa nāstuto 'tisrakshya ity abravīt, stuta nu
 meti. tatheti. tam te pañcadaśena stomenāstuvāṁs, tān
 stuto 'tyārjata, te yathālokaḥ agachāṁs 3 tam Ādityā āga-
 chāṁs, ta enam abruvann: ati no 'rjasy, ākāṣam naḥ kurv
 iti. sa nāstuto 'tisrakshya ity abravīt, stuta nu meti. ta-
 theti. tam te saptaśadaśena stomenāstuvāṁs, tān stuto 'tyā-
 rjata, te yathālokaḥ agachāṁs 4 tam Viṣve devā āgachāṁs,
 ta enam abruvann: ati no 'rjasy, ākāṣam naḥ kurv iti. sa
 nāstuto 'tisrakshya ity abravīt, stuta nu meti. tatheti. tam

ta ekaviñṣena stomenāstuvāṁs, tān stuto 'tyārjata, te ya-
thālokaṁ agachann 5 ekaikena vai taṁ devāḥ stomenāstu-
vāṁs, tān stuto 'tyārjata, te yathālokaṁ agachann 6 atha
hainam esha etaiḥ sarvaiḥ stomaiḥ stautṛ yo yajate 7 yaḥ
cainam evaṁ vedātī tu tam arjātā 8 ati ha vā enam arjate
svargaṁ lokam abhi ya evaṁ veda || 42 || 4 ||

1 Sa vā esho 'gnir eva yad agnishtōmas, taṁ yad astu-
vāṁs tasmād agnistomas. taṁ agnistomaṁ santam agni-
shṭoma ity ācakshate parokshēṇa, parokshapriyā iva hi
devās 2 taṁ yac catusṭayā devāḥ caturbhiḥ stomair astu-
vāṁs, tasmāc catustomas. taṁ catustomaṁ santam catu-
shṭoma ity ācakshate parokshēṇa, parokshapriyā iva hi
devā 3 atha yad enam ūrdhvaṁ santam jyotir bhūtam astu-
vāṁs, tasmāj jyotistomas. taṁ jyotistomaṁ santam jyoti-
shṭoma ity ācakshate parokshēṇa, parokshapriyā iva hi
devāḥ 4 sa vā esho 'pūrvo 'nāparo yajñakratur, yathā ra-
thacakram anantam evaṁ yad agnishtōmas. tasya yathaiva
prāyaṇam tathodayanam 5 tad eshābhi yajñagāthā gīyate:

yad asya pūrvam aparaṁ tad asya,
yad v asyāparam tad v asya pūrvam |
aher iva sarpaṇam śākalasya
na vijānanti yatarat parastād

iti 6 yathā hy evāsyā prāyaṇam evam udayaṇam asad iti
7 tad āhur: yat 'trivṛit prāyaṇam ekaviñṣam udayanam,
kena te same iti 8 yo vā ekaviñṣas trivṛid vai so, 'tho yad
ubhau trīcau trīcināv iti brūyāt, teneti || 43 || 5 ||

1 Yo vā esha tapaty esho 'gnishṭoma, esha sāhnaḥ.
taṁ sahaivāhnā samsthāpayeyuḥ, sāhno vai nāma 2 tenā-
samtvaramānāḥ careyur, yathaiva prātaḥsavana evam mā-
dhyamdina evam tritīyasavana. evam u ha yajamāno 'pra-
māyuko bhavati 3 yad dha vā idam pūrvayoh savanayor
asamtvaramānāḥ caranti, tasmād dhedam prācyeo grāmata

bahulāvishtā. atha yad dhedaṃ tṛtīyasavane saṃtvaramā-
 nāḥ caranti, tasmād dhedaṃ pratyauñci dīrghāranyāni bha-
 vanti. tathā ha yajamānaḥ pramāyuko bhavati 4 tenāsaṃ-
 tvaramānāḥ careydr, yathaiva prātaḥsavana evaṃ mādhyam-
 dina evaṃ tṛtīyasavana. evaṃ u ha yajamāno 'pramāyuko
 bhavati 5 sa etam eva śastrenānuparyāvarteta. yadā vā
 esha, prātar udety, atha mandraṃ tapati: tasmān mandrayā
 vācā prātaḥsavane śaṁsed. atha yadābhyety, atha baliyas
 tapati: tasmād baliyasyā vācā madhyamdine śaṁsed. atha
 yadābhitārām ety, atha balishṭhatamaṃ tapati: tasmād ba-
 lishṭhatamayā vācā tṛtīyasavane śaṁsed. evaṃ śaṁsed yadi
 vāca īṣita, vāg ghi śastraṃ. yayā tu vācottarottarinyotsa-
 leta samāpanāya, tayā pratipadyetaitat suśastatamaṃ iva
 bhavati 6 sa vā esha na kadā canāstam eti nodeti 7 taṃ
 yad 'astam etīti manyante, 'hna eva tad antam itvāthātmā-
 naṃ viparyasyate, rātrīm evāvastāt kurute 'haḥ parastād
 8 atha yad enam prātar udetīti manyante, rātrer eva tad
 antam itvāthātmānaṃ viparyasyate, 'har evāvastāt kurute
 rātrīm parastāt 9 sa vā esha na kadā cana nimrocati 10 na
 ha vai kadā cana nimrocaty, etasya ha sāyujyaṃ sarū-
 patāṃ salokatām aśnute ya evaṃ veda ya evaṃ veda
 || 44 || ॥

Iti tṛtīyapañcīkāyaṃ caturtho 'dhyāyaḥ.

Iti caturdaśadhyāye śaṣṭhaḥ khaṇḍaḥ.

1 Yajño vai devebhyo 'nnādyam udakrāmat. te devā
 abruvan: yajño vai no 'nnādyam udakramīd, anv imam
 yajñam annam anvichāmeti. te 'bruvan: katham anvichā-
 meti, brāhmaṇena ca chandobhiḥ ecty abruvaṁs. te brā-
 hmaṇaṃ chandobhir adīkshayaṁs, tasyāntaṃ yajñam ata-
 nvatāpi patnīḥ samayājayaṁs. tasmād dhāpy etarhi diksha-
 nīyāyām 'iṣṭāv āntam eva yajñam tanvate, 'pi patnīḥ saṃ-
 yājayanti. tam anu nyāyam anvavāyaṁs 2 te prāyaṇīyam

atanvata. tam prāyaṇīyena nedīyo 'nvāgachaṁs, te karma-
bhīḥ samatvaranta. tac chaṁyvantam akūrvaṁs, tasmād
dhāpy etarhi prāyaṇīyaṁ saṁyvantam eva bhavati. tam
anu nyāyam anvavāyaṁs 3 ta ātithyam ātanvata. tam āti-
thyena nedīyo 'nvāgachaṁs, te karmabhīḥ samatvaranta.
tad ilāntam akurvaṁs, tasmād dhāpy etarhy ātithyam ilā-
ntam eva bhavati. tam anu nyāyam anvavāyaṁs 4 ta upa-
sado 'tanvata. tam upasadbhir nedīyo 'nvāgachaṁs, te ka-
rmabhīḥ samatvaranta. te tisraḥ sāmīdhenīr anūcya tisro
devatā ayajaṁs, tasmād dhāpy etarhy upasatsu tisra eva
sāmīdhenīr anūcya tisro devatā yajanti. tam anu nyāyam
anvavāyaṁs 5 ta upavasatham atanvata. tam ūpavasathye
'hany āpnuvaṁs, tam āptvāntam yajñam atanvatāpi patnīḥ
saṁyājayaṁs. tasmād dhāpy etarhy upavasatha āntam eva
yajñam tanvate, 'pi patnīḥ saṁyājayanti 6 tasmād etēshu
pūrveshu karmasu śanaistavām-śanaistarām ivānubrūyād
7 anūtsāram iva hi te tam āyaṁs. tasmād upavasatke yā-
vatyā vācā kāmayīta, tāvatyānubrūyād, āpto hi sa tarhi
bhavatīti 8 tam āptvābruvaṁs: tishṭhesva no 'nnādyāyeti.
sa nety abravīt, katham vas tishṭheyeti. tām ikshataiva.
tam abruvan: brāhmaṇena ca naḥ chandobhiḥ ca sayug bhū-
tvānnādyāya tishṭhasveti. tatheti. tasmād dhāpy etarhi ya-
jñāḥ sayug bhūtvā devebhyo havyam vahatē brāhmaṇena
ca chandobhiḥ ca || 45 || 1 ||

1 Trīṇi ha vai yajñe kriyante: jagdham gīrṇam vāntam
2 tad dhaitad eva jagdham yad āśaṁsamānam ārtvijyam
kārayata: uta vā me dadyād uta vā mā vṛṇītetī. tad dha
tat parāṁ eva yathā jagdham, na haiva tad yajamānam
bhunakty 3 atha haitad eva gīrṇam yad bibhyad ārtvijyam
kārayata: uta vā mā na bādhetota vā me na yajñavesaṁsaṁ
kuryād iti. tad dha tat parāṁ eva yathā gīrṇam, na haiva
tad yajamānam bhunakty 4 atha haitad eva vāntam yad

abhisasyamānam ārtvijyaṃ kārayate. yathā ha vā idam
vāntān manushyā, bibhatsanta, evaṃ tasmād devās. tad dha
tat parān eva yathā vāntaṃ, na haiva tad yajamānam bhu-
nakti 5 sa eteshāṃ trayāṇāṃ āsāṃ neyāt 6 taṃ yady eteshāṃ
trayāṇāṃ ekameid akūmam abhyābhavet, tasyāsti vāmade-
vyasya stotre prāyaścittir 7 idam vā idam vāmadevyam ya-
jamānaloko 'mṛitalokaḥ svargo lokas 8 tat tribhir aksharair
nyūnam. tasya stotra upasṛipyā tredhātmanāṃ vigrihñiyāt:
pu-ru-sha iti 9 sa eteshu lokeshv ātmānam dadhātṃ:
asmin yajamānaloke 'sminn amṛitaloke 'smin svarge loke,
sa sarvāṃ durishṭim atyety 10 api yadi samṛiddhā iva ṛi-
tvijaḥ syur, iti ha smāhātha haitaj japed eveti || 46 || 2 ||

1 Chandānsi vai devebhyo havyam ūdhvā śrāntāni ja-
ghānārdhe yajñasya tishṭhanti, yathāśvo vāṣvataro vohivāns
tishṭhed evaṃ. tebhya etam maitrāvaruṇam paṣupuroḷāṣam
an devikāhavīṃshi nirvaped. 2 Dhātre puroḷāṣam dvāda-
śakapālam. yo Dhātā sa vashatkāro 3 'numatyai caruṃ.
yānumatiḥ sā gāyatrī 4 Rākāyai caruṃ. yā Rākā sā tri-
shṭup 5 Sinivālyai caruṃ. yā Sinivālī sā jagatī. Kuhvai
caruṃ. yā Kuhūḥ sānusṭub 6 etāni vāva sarvāṇi chandā-
nsi: gāyatraṃ traisṭubhaṃ jāgataṃ ānusṭubhaṃ, anv
anyāny, etāni hi yajñe pratamām iva kriyanta 7 etair ha
vā asya chandobhir yajataḥ sarvaiḥ chandobhir ishṭam bha-
vati ya evaṃ veda 8 tad vai yad idam āhuh: sudhāyām ha
vai vāji subito dadhātīti. chandānsi vai tat, sudhāyām ha
vā enaṃ chandānsi dadhaty 9 ananudhyāyinaṃ lokam ja-
yati ya evaṃ veda 10 tad dhaika āhur: Dhātāram eva sa-
rvāsāṃ purastāt-purastād ājyena pariyajet, tad āsu sarvāsu
mithunaṃ dadhātīti 11 tad u vā āhur: jāmi vā etad yajñe
kriyate, yatra samānibhyām ṛigbhyām samāne 'han yaja-
tīti 12 yadi ha vā api bahvya iva jāyāḥ, patir vāva tā-
sām mithunaṃ. tad yad āsām Dhātāram purastād ya-

jati, tad āsu sarvāsu mithunam dadhāti 13ti nu devikānām
 || 47 || 3 ||

1 Atha devinām 2 Sūryāya puroḷāṣam ekakapālam. yaḥ
 Sūryaḥ sa Dhātā, sa u eva vashaṭkāro 3 dive carum. yā
 dyauḥ sānumatiḥ, so eva gāyatri. Ushase carum. yoshāḥ
 sā Rākā, so eva trisṭub. gave carum. yā gauḥ sā Sinī-
 vālī, so eva jagati. pṛithivyai carum. yā pṛithivī sā Ku-
 hūḥ, so evānushṭub 4 etāni vāva sarvāṇi chandānsi: gāya-
 tram traishṭubham jagatam ānushṭubham, anv anyāny, etāni
 hi yajñe pratamām iva kriyanta. etair ha vā asya chan-
 dobbhir yajataḥ sarvaiḥ chandobbhir iṣṭam bhavati ya evam
 veda. tad vai yad idam āhuḥ: sudhāyām ha vai vājī su-
 hito dadhātīti. chandānsi vai tat, sudhāyām ha vā enām
 chandānsi dadhaty. ananudhyāyinaṁ lokam jayati ya evam
 veda. tad dhaika āhuḥ: Sūryam eva sarvāsām purastāt-
 purastād ājyena pariyajet, tad āsu sarvāsu mithunam da-
 dhātīti. tad u vā āhur: jāmi vā etad yajñe karyate, yatra
 samānibhyām ṛigbhyām samāne 'han yajatīti. yadi ha vā
 api bahvya iva jāyāḥ, patir vāva tāsām mithunam. tad
 yad āsām Sūryam purastād yajati, tad āsu sarvāsu mithu-
 nam dadhāti 5 tā yā imās tā amūr yā amūs tā imā, anya-
 tarābbhir vāva tam kāmam āpnoti ya etāsūbhayīṣhu 6 tā
 ubhayīr gataśriyaḥ prajātikāmasya samnirvāpen 7 na tv
 eshishyamānasyā 8 yad enā eshishyamānasya samnirvaped,
 īṣvaro hāsyā vitte devā arantor: yad vā ayam ātmane 'lam
 amansteti 9 tā ha Śucivṛiksho Gaupalāyano Vṛiddhadyu-
 mnasyābhipratārīnasyobhayīr yajñe samniruvāpa. tasya ha
 rathagṛitṣaṁ gāhamānam dṛisṭvovācettṥam aham asya
 rājanyasya devikāḥ ca devīḥ cobhayīr yajñe samamādayam,
 yad asyetṥam rathagṛitso gāhata iti. catuḥśhasṭīṁ kava-
 cināḥ śaśvaddhāsyā te putranaptāra āsuh || 48 || 4 ||

1 Agniśṭomam vai devā aśrayantokthāny asurās, te

samāvadvirya evāsan, na vyāvantanta. tām Bharadvāja
 rishīṇām apasyat: ime vā asurā uktheshu śritās, tām
 eśhām na kaś cana paśyatīti, so 'gnim udahvayad 2 eha
 ū shu bravāṇi te 'gna itthetarā gira ity 3 asuryā
 ha vā itarā girah 4 so 'gnir upottishthann abravīt: kim
 svid eva mahyam kṛiṣo dīrghah palito vakshyatīti 5 Bha-
 radvāja ha vai kṛiṣo dīrghah palita āsa 6 so 'bravīd: ime
 vā asurā uktheshu śritās, tām vo na kaś cana paśyatīti
 7 tām Agnir aśvo bhūtvābhyatyadravad. yad Agnir aśvo
 bhūtvābhyatyadravat, tat sākamaśvam sāmābhavat, tat sā-
 kamaśvasya sākamaśvatvam 8 tad āhuḥ: sākamaśvenokthāni
 prāṇayed, aprāṇitāni vāva tāny ukthāni yāny anyatra sā-
 kamaśvād iti 9 pramaṇhishthīyena prāṇayed, ity āhuḥ, pra-
 maṇhishthīyena vai devā asurān ukthebhyah prāṇudanta
 10 tat prāhaiva pramaṇhishthīyena nayet, pra sākamaśvena
 || 49 || 5 ||

1 • Te vā asurā maitrāvaruṇasyoktham aśrayanta. so
 'bravīd Indrah: kaś cāham cemān ito 'surān notsyāvahā
 ity. aham cety abravīd Varuṇas. tasmād aindrāvaruṇam
 maitrāvaruṇas trītiyasavane śaṁsatīndraś ca hi tām Varu-
 ṇas ca tato 'nudetām 2 te vai tato 'pahatā asurā brāhma-
 nēcchānsina uktham aśrayanta. so 'bravīd Indrah: kaś
 cāham cemān ito 'surān notsyāvahā ity. aham cety abra-
 vīd Bṛihaspatis. tasmād aindrābārhaspatyam brāhmaṇā-
 cchānsi trītiyasavane śaṁsatīndraś ca hi tām Bṛihaspatiś
 ca tato 'nudetām 3 te vai tato 'pahatā asurā achāvākasyo-
 ktham aśrayanta. so 'bravīd Indrah: kaś cāham cemān
 ito 'surān notsyāvahā ity. aham cety abravīd Viśṇuś.
 tasmād aindrāvaishṇavam achāvākas trītiyasavane śaṁsa-
 tīndraś 4 hi tām Viśṇuś ca tato 'nudetām 4 dvandvam
 Indreṇa devatāḥ śasyante. dvandvam vai mithunam, ta-
 smād dvandvān mithunam prajāyate prajātyai 5 prajāyate

prajayā paṣubhir ya evaṃ vedāṭha haite potriyāṣ ca
 neshtriyāṣ ca catvāra rituyājāḥ, śaḥ ṛicāḥ: sā virād 'da-
 ṣṇi. tad virāji yajñam daṣinyām pratishthāpayanti prati-
 shthāpayanti || 50 || ॥

Iti tṛitīyapañcīkāyām pañcama 'dhyāyah.

Iti pañcadaśādhyāye śaṣṭhah khaṇḍah.

1 Devā vai prathamenāhnendrāya vajram samabharāṇs, tam dvitīyenāhnāsiṇeāṇs, tam tṛtīyenāhnā prāyachāṇs, tam caturthe 'han prābarat. tasmāc caturthe 'han shoḷaṣinam ṣaṇsati 2 vajro vā esha yat shoḷaṣī. tad yac caturthe 'han shoḷaṣinam ṣaṇsati, vajram eva tat praharati dvishate bhrātrīvyāya vadham yo 'sya śṛityas tasmai startavai 3 vajro vai shoḷaṣī paṣava ukthāni, tam parastād ukthānām paryasya ṣaṇsati 4 tam yat parastād ukthānām paryasya ṣaṇsati, vajreṇaiva tat shoḷaṣinā paṣūn parigachati. tasmāt paṣavo vajreṇaiva shoḷaṣinā parigatā manushyān abhy upāvartante. tasmād aśvo vā puruṣo vā gaur vā hastī vā parigata eva svayam ātmaneta eva vācābhiśiddha upāvartate, vajram eva shoḷaṣinam paṣyan vajreṇaiva shoḷaṣinā parigato. vāg ghi vajro vāk shoḷaṣī 5 tad ābuh: kim shoḷaṣinaḥ shoḷaṣitvam iti. shoḷaṣaḥ śloṭrānām shoḷaṣaḥ śaṣtrānām, shoḷaṣabhir akṣharair ādatte shoḷaṣibhiḥ prānauti, shoḷaṣapadām nividaṃ dadhāti: tat shoḷaṣinaḥ shoḷaṣitvam 6 dve vā akṣhare atiricyete shoḷaṣino 'nushtubham abhisampannasya. vāco vāva tan stanau, satyānṛite vāva te 7 avaty enam satyam, nainam anṛitam hinasti ya evaṃ veda || 1 ||

1 Gaurivitaṃ shoḷaṣī sāma kurvīta tejaskāmo brahmavarcasakāmas. tejo vai brahmavarcasam gaurivitaṃ, tejasvī brahmavarcasī bhavati ya evaṃ vidvān gaurivitaṃ shoḷaṣī sāma kurute 2 nānadam shoḷaṣī sāma kartavyam, ity āhur. Indro vai Vṛitrāya vajram udayachat, tam asmaī prābarat, tam abhyahanat. so 'bhihato vyanadat. yad vyanadat, tan nānadam sāmābhavat, tan nānadaśya nānadatvam. abhrātrīvyam vā etad bhrātrīvyahā sāma yan nānadam 3 abhrā-

trivyo bhrātrivyahā bhavati ya evaṃ vidvān nānadam sho-
laṣi sāma kurute 4 tad yadi nānadam kuryur, avihṛitaḥ
sholaṣi śaṁstavyo; viḥṛitāsu hi tāsu stuvate. yadi gauri-
vītam, viḥṛitaḥ sholaṣi śaṁstavyo; viḥṛitāsu hi tāsu stuvate
|| 2 || ॥

1 Athātaḥ chandānsy eva vyatishajaty. ā tvā vaha-
ntu haraya, upo shu ṣṛiṇuhī gira iti gāyatrīḥ ca pa-
ñktiḥ ca vyatishajati. gāyatro vai puruṣaḥ, pañktāḥ paṣa-
vaḥ. puruṣam eva tat paṣubhir vyatishajati, paṣuṣu pra-
tiśṭhāpayati. yad u gāyatrī ca pañktiḥ ca, te dve anu-
ṣṭubhau; teno vāco rūpād anuṣṭubho rūpād vajrarūpān
naiti 2 yad indra pṛitanājye, 'yam te aśu haryata
ity uṣṇiḥ ca bṛiḥatiḥ ca vyatishajaty. aushṇiḥ vai pu-
ruṣo, bārhatāḥ paṣavaḥ. puruṣam eva tat paṣubhir vya-
tishajati, paṣuṣu pratiśṭhāpayati. yad uṣṇik ca bṛiḥatī
ca, te dve anuṣṭubhau; teno vāco rūpād anuṣṭubho rū-
pād vajrarūpān naiti 3 ā dhūrshu asmai, brahma vīra
brahmakṛitīm juṣhāṇa iti dvipadāṃ ca triṣṭubham ca
vyatishajati. dvipadā vai puruṣo, vīryam triṣṭup. puru-
ṣam eva tad vīryeṇa vyatishajati, vīrye pratiśṭhāpayati.
tasmāt puruṣo vīrye pratiśṭhitaḥ sarveshām paśūnām vī-
ryavattamo. yad u dvipadā ca viṁṣatyakṣharā triṣṭup ca,
te dve anuṣṭubhau; teno vāco rūpād anuṣṭubho rūpād
vajrarūpān naiti 4 eṣā brahmā, pra te mahe vīda-
the śaṁsisham harī iti dvipadāḥ ca jagatiḥ ca vyatisha-
jati. dvipadā vai puruṣo, jagatāḥ paṣavaḥ. puruṣam eva
tat paṣubhir vyatishajati, paṣuṣu pratiśṭhāpayati. tasmāt
puruṣaḥ paṣuṣu pratiśṭhito 'tti cainān adhi ca tiṣṭhati,
vase cāśya. yad u dvipadā ca sholaṣākṣharā jagatī ca, te
dve anuṣṭubhau; teno vāco rūpād anuṣṭubho rūpād va-
jrarūpān naiti 5 trikadrakeshu mahiṣo yavāśiram,
pro shv asmai puroratham ity atichandasah śaṁsati.

chandasām vai yo raso 'tyaksharat, so 'tichandasam abhy
atyaksharat, tad atichandaso 'tichandastvam. sarvebhyo
vā esha chandobhyah samnirmito yat shoḷaṣī. tad yad ati-
chandasah ṣaṁsati, sarvebhya evainam tac chandobhyah
samnirmimite 6 sarvebhyas chandobhyah samnirmitenā sho-
ḷaṣinā rādhnoti ya evam veda || 3 || 3 ||

• Mahānāmniṇām upasargān upasṛijaty 2 ayaṁ vai lo-
kaḥ prathamā mahānāmny antarikshaloko dvitīyāsau lokas
trītiyā. sarvebhyo vā esha lokebhyah samnirmito yat sho-
ḷaṣī. tad yan mahānāmniṇām upasargān upasṛijati, sarve-
bhya evainam tal lokebhyah samnirmimite. 3 sarvebhyo lo-
kebhyah samnirmitenā shoḷaṣinā rādhnoti ya evam veda
4 pra-pra vas trisṭubham isham, arcata prārcata,
yo vyatīṇr aphāṇayad iti prajñātā anusṭubhaḥ ṣaṁsati.
tad yatheha eeba cūpathena caritvā panthānam paryaveyāt,
tadlik tad yat prajñātā anusṭubhaḥ ṣaṁsati 5 sa yo vyā-
pto gatasrīr iva manyetāvibhṛitam shoḷaṣinam ṣaṁsayen: nec
chandasām kṛichrād avapadyā ity. atha yaḥ pāpmānam
apajighāṁsuḥ syād, vibhṛitam shoḷaṣinam ṣaṁsayed. vyati-
shakta iva vai purushaḥ pāpmanā, vyatishaktam evāsmāi
tat pāpmānam ṣamalam hantya 6 apa pāpmānam hate ya
evam vedo7d yad bradhnasya viṣṭapam ity uttamayā
paridadhāti. Svargo vai loko bradhnasya viṣṭapam, sva-
rgam eva tal lokam yajamānam gamayaty 8 apāḥ pūrve-
shām harivaḥ sutānām iti yajati 9 sarvebhyo vā esha
savanebhyah samnirmito yat shoḷaṣī. tad yad: apāḥ pū-
rveshām harivaḥ sutānām iti yajati, pītavad vai prātaḥ-
savanam, prātaḥsavanād evainam tat samnirmimite 10 'tho
idaṁ savanam kevalam ta iti. mādhyamdinam vai sa-
vanam kevalam, mādhyamdinād evainam tat savanāt sam-
nirmimite 11 mamaddhi somam madhumantam indreti.
madvad vai trītiyasavanam, trītiyasavanād evainam tat

saṁnirmimīte 12 satrā vṛishaṇ jathara ā vṛishasveti. vṛishaṇvad vai śolaṣino rūpam. sarvebhyo vā esha savanebhyah saṁnirmito yat śolaṣī. tad yad: apāḥ pūrveshām harivaḥ sutānām iti yajati, sarvebhyā evainam tat savanebhyah saṁnirmimīte 13 sarvebhyah savanebhyah saṁnirmitenā śolaṣinā rādhnoti ya evam veda 14 mahānāmninām pañcāksharān upasargān upasrijaty ekādaśākshareshu pādeshu. sarvebhyo vā esha chandobhyah saṁnirmito yat śolaṣī. tad yan mahānāmninām pañcāksharān upasargān upasrijaty ekādaśākshareshu pādeshu, sarvebhyā evainam tac chandobhyah saṁnirmimīte 15 sarvebhyah chandobhyah saṁnirmitenā śolaṣinā rādhnoti ya evam veda || 4 || 4 ||

1 Ahar vai devā aśrayanta rātrīm asurās, te samāvadvīryā evāsan, na vyāvartanta. so 'bravīd Indraḥ: kaṣ cāham cemān ito 'surān rātrīm anv aveshyāva iti. sa 'deveshu na pratyavindat, abibhayū rātres tamaso mṛityos. tasmād dhāpy etarhi naktam yāvanmātram ivaivāpakramya bibheti, tama iva hi rātrir mṛityur iva 2 tam vai chandānsy evānvavāyaṁs. tam yac chandānsy evānvavāyaṁs, tasmād Indraḥ caiva chandānsi ca rātrīm vahanti. na nivichasyate na puroruṇ na dhāyyā nānyā devatendras ca hy eva chandānsi ca rātrīm vahanti 3 tām vai paryāyair eva paryāyam anudanta. yat paryāyaiḥ paryāyam anudanta, tat paryāyānām paryāyatvam 4 tām vai prathamenaiva paryāyeṇa pūrvarātrād anudanta madhyamena madhyarātrād uttamenāpararātrād 5 api śarvaryā anusmasīty abruvann, apiśarvarāṇi khalu vā etāni chandānsīti ha smāhaitāni hīndram rātres tamaso mṛityor bibhyatam atyapārayaṁs, tad apiśarvarānām apiśarvaratvam || 5 || 5 ||

1 Pāntam ā vo andhasa ity andhasvatyānushṭubhā rātrīm pratipadyata 2 ānushṭubhi vai rātrir, etad rātrirūpam

3 andhasvatyaḥ pītavatyō madvatyas trishṭubho yājyā bhavānty abhirūpā. yad yajñe 'bhirūpaṃ tat samriddham
 4 prathameṇa paryāyeṇa stuvate, prathamāny eva padāni punar ādadate. yad evaiśāṃ aśvā gāva āsaṃs, tad evaiśāṃ tenādadate
 5 madhyameṇa paryāyeṇa stuvate, madhyamāny eva padāni punar ādadate. yad evaiśāṃ manorathā āsaṃs, tad evaiśāṃ tenādadate
 6 uttameṇa paryāyeṇa stuvata, uttamāny eva padāni punar ādadate. yad evaiśāṃ vāso hiranyam maṇir adhyātmam āsit, tad evaiśāṃ tenādadate
 7 ā dvishato vasu datte, nir enam ebhyaḥ sarvebhyo lokebhyo nudate, ya evaṃ veda
 8 pavamānavad ahaḥ, ity āhur, na rātriḥ pavamānavatiḥ: katham ubhe pavamānavatiḥ bhavataḥ, kena te samāvadbhājau bhavata ity
 9 yad evendrāya madvane sutam, idaṃ vaso sutam andha, idaṃ hy anv ojaśā sutam ity stuvanti ca śaṃsanti ca: tena rātriḥ pavamānavatiḥ, tenobhe pavamānavatiḥ, bhavatas, tena te samāvadbhājau bhavataḥ
 10 pañcadaśastotram ahaḥ, ity āhur, na rātriḥ pañcadaśastotrā: katham ubhe pañcadaśastotre bhavataḥ, kena te samāvadbhājau bhavata ity
 11 dvādaśa stotrāny apiśarvarāni, tisriḥ bhir devatābhiḥ samdhinā rāthamtareṇa stuvate: tena rātriḥ pañcadaśastotrā, tenobhe pañcadaśastotre bhavatas, tena te samāvadbhājau bhavataḥ
 12 parimitam stuvanty aparimitam anuśaṃsati, parimitam vai bhūtam aparimitam bhavyam, aparimitasyāvaruddhyā ity
 13 atiśaṃsati stotram. ati vai prajātmānam, ati paśavas. tad yat stotram atiśaṃsati, yad evāsyāty ātmānam tad evāsyaitenāvarunddhe
 'varunddhe || 6 || ॥

Iti caturthapañcikāyām prathamō 'dhyāyaḥ.

Iti śoḍaśādhyāye śaṣṭhaḥ khaṇḍaḥ.

1 Prajāpatir vai Somāya rājñe duhitaram prāyachat
 Sūryām Sāvitrīm. tasyai sarve devā varā āgacchaṃs, tasyā

etat sahasram vāhatum anvākarod yad etad āṣvinam ity
 ācakshate. nāṣvinam haiva tad yad arvāksahasram, ta-
 smāt tat sahasram varva śaṁsed bhūyo vā 2 prāśya ghri-
 tam śaṁsed. yathā ha vā idam ano vā rātho vāktō vartata,
 evaṁ haivāktō vartate 3 śakunir ivotpatishyann āhvayita
 4 tasmin devā na samajānata: mamedam astu mamedam
 astv iti. te samjānānā abruvann: ājīm asyāyāmaha. sa
 yo na ujjeshyati, tasyedam bhaviṣhyatīti. te 'gner evādhi
 grīhapater Ādityam kāshthām akurvata, tasmād āgneyī
 pratipad bhavaty āṣvinasyāgnir hotā grīhapatiḥ sa rā-
 jeti 5 tad dhaika āhur: agnim manye pitaram agnim
 āpim ity etayā pratipadyeta 6 divi śukram yajatam
 sūryasyeti prathamayaiva ricā kāshthām āpnotīti 7 tat-
 tan nādrityam. ya enaṁ tatra brūyād: agnim-agnim iti
 vai pratyapādy, agnim āpatsyati, śaśvat tathā syāt 8 ta-
 smād: agnir hotā grīhapatiḥ sa rājety etayaiva pra-
 tipadyeta. grīhapativati prajātimati śāntā, sarvāyur sar-
 vāyutvāya 9 sarvam āyur eti ya evaṁ veda || 7 ||

1 Tāsām vai devatānām ājīm dhāvāntīnām abhisri-
 shtānām Agnir mukham prathamah pratyapadyata. tam
 Aṣvināv anvāgachatām, tam abrūtām: apodihy, āvām vā
 idam jeshyāva iti. sa tathety abravīt, tasya vai mamehā-
 pyastv iti. tatheti. tasmā apy atrākurutām, tasmād āgne-
 yam āṣvine śasyate 2 tā Ushasam anvāgachatām, tām abrū-
 tām: apodihy, āvām vā idam jeshyāva iti. sā tathety abra-
 vīt, tasyai vai mamehāpyastv iti. tatheti. tasyā apy atrā-
 kurutām, tasmād ushasyam āṣvine śasyate 3 tāv Indram
 anvāgachatām, tam abrūtām: āvām vā idam maghavañ je-
 shyāva iti. na ha tam dadhrishatur apodihīti vaktum. sa
 tathety abravīt, tasya vai mamehāpyastv iti. tatheti. ta-
 smā apy atrākurutām, tasmād aindram āṣvine śasyate 4 tad
 Aṣvinā udajayatām, Aṣvināv āṣnūvātām. yad Aṣvinā uda-

jayatām Aṣvināv āṣṇuvātām, tasmād etad āṣvinam ity ācakshate 5 'snute yad-yat kāmāyate ya evaṃ veda 6 tad āhur: yac chasyata āgneyam śasyata ushāsyam śasyata aindram: atha kasmād etad āṣvinam ity ācakshata ity. Aṣvinau hi tad udajayatām, Aṣvināv āṣṇuvātām, yad Aṣvinā udajayatām Aṣvināv āṣṇuvātām, tasmād etad āṣvinam ity ācakshate 7 'snute yad-yat kāmāyate ya evaṃ veda || 8 || 2 ||

1 Aṣvatarirathenāgnir ājim adhāvat, tāsām prajāmano yonim akūlayat, tasmāt tā na vijāyante 2 gobhir aruṇair Ushā ājim adhāvat, tasmād Ushasy āgatāyām aruṇam ivaiva prabhāty, Ushaso rūpam 3 aṣvarathenendra ājim adhāvat, tasmāt sa uccairghosha upabdimān kshatrasya rūpam, aindro hi sa 4 gardabharathenāṣvinā udajayatām, Aṣvināv āṣṇuvātām, yad Aṣvinā udajayatām Aṣvināv āṣṇuvātām, tasmāt sa sritajavo dugdhadohah, sarveshām etarhi vāhanānām anāṣishtho, retasas tv asya vīryam nāharatām, tasmāt sa dviretā vāji 5 tad āhuḥ: sapta sauryāni chandānsi śaṁsed, yathaivāgneyam yathoshāsyam yathāṣvinam, sapta vai devalokāḥ, sarveshu devalokeshu rādhnotīti 6 tat-tan nāḍṛityam, trīṇy eva śaṁset, trayo vā ime trivṛito lokā, eśhām eva lokānām abhijityai 7 tad āhur: ud u tyam jātavedasam iti sauryāni pratipadyeteti 8 tat-tan nāḍṛityam, yathaiva gatvā kāshthām aparādhnuyāt, tādṛik tat 9 sūryo no divas pātv ity etenaiva pratipadyeta, yathaiva gatvā kāshthām abhipadyeta, tādṛik tad 10 ud u tyam jātavedasam iti dvitīyam śaṁsati 11 citram devānām ud agād anīkam iti traishṭubham, asau vāva citram devānām udeti, tasmād etac chaṁsati 12 namo mitrasya varuṇasya cakshasa iti jāgatam, tad v āṣīḥ padam, āṣīḥam evaitenāṣāsta ātmane ca yajamānāya ca || 9 || 3 ||

1 Tad āhuḥ: Sūryo nātiśasyo, bṛihatī nātiśasyā, yat Sūryam atīśaṁsed brahmavarcasam atipadyeta, yad bṛiha-

tīm atisaṁset prāṇān atipadyeteti 2ndra kratum na ā bha-
 rety aindram pragātham ṣaṁsati 3 ṣikṣā nō asmin pu-
 ruḥūta yāmani jīvā jyotir aṣimahīty 4 asau vāva
 jyotis, tena Sūryam nātisaṁsati 5 yad u bārhatāḥ pragāthas,
 tena bṛihatīm nātisaṁsaty 6 abhi tvā śūra nonuma iti
 rāthamtarīm yonim ṣaṁsati. rāthamtareṇa vai samdhinā-
 svināya stuvate. tad yad rāthamtarīm yonim ṣaṁsati, ra-
 thamtarasyaiva sayonitvāye 7 ṣānam asya jagataḥ sva-
 rdriṣam ity. asau vāva svardrik, tena Sūryam nātisa-
 ṁsati 8 yad u bārhatāḥ pragāthas, tena bṛihatīm nātisaṁsati
 9 bahavaḥ sūracakṣhasa iti maitrāvaruṇam pragātham
 ṣaṁsaty. ahar vai Mitro, rātrir Varuṇa. ubhe vā esho 'ho-
 rātre ārabhate, yo 'tirātram upaiti. tad yan maitrāvaruṇam
 pragātham ṣaṁsaty, ahorātrayor evainam tat pratishthāpa-
 yati 10 sūracakṣhasa iti, tena Sūryam nātisaṁsati. yad
 u bārhatāḥ pragāthas, tena bṛihatīm nātisaṁsati 11 māhī
 dyauḥ prithivī ca nas, te hi dyāvāprithivī viśva-
 sambhuveti dyāvāprithivīye ṣaṁsati. dyāvāprithivī vai
 pratishthe: iyam eveha pratishthāsāv amutra. tad yad
 dyāvāprithivīye ṣaṁsati, pratishthayor evainam tat prati-
 shthāpayati 12 devo devī dharmaṇā sūryaḥ śucir iti,
 tena Sūryam nātisaṁsati 13 yad u gāyatrī ca jagatī ca te
 dve bṛihatyaḥ, tena bṛihatīm nātisaṁsati 14 viśvasya devī
 mṛicayasya jñāmano na yā roshāti na grabhad iti
 dvipadām ṣaṁsati 15 citaidham uktham iti ha sma vā etad
 ācakshate yad etad aśvinam. Nirṛitir ha sma pāṣiny upā-
 ste: yadaiva hotā paridhāsyaty, atha pāṣān pratimokshyā-
 mīti. tato vā etām Bṛihaspatir dvipadām apāṣyan: na yā
 roshāti na grabhad iti, tayā Nirṛityāḥ pāṣinyā adharā-
 caḥ pāṣān apāsyat. tad yad etām dvipadām hotā ṣaṁsati,
 Nirṛityā eva tat pāṣinyā adharācaḥ pāṣān apāsyati, svasty
 eva hotonmucyate sarvāyuh sarvāyutvāya 16 sarvam āyur

eti ya evaṃ veda 17 mṛicayasya janmana ity. asan
vāva marcayativa, tena Sūryam nātiśaṁsati 18 yad u dvi-
padā puruṣachāndasam, sā sarvāṇi chandāṁsy abhyāptā:
tena bṛihatīm nātiśaṁsati || 10 || 4 ||

1 Brāhmaṇaspatyayā paridadhāti. brahma vai Bṛi-
haspatir, brahmaṇy evainam tad antataḥ pratishṭhāpayaty
2 evā pitre viṣvadevāya vṛishṇa ity etayā parida-
dhyāt prajākāmāḥ paśukāmo 3 bṛihaspate suprajā vīra-
vanta iti. prajāyā vai suprajā vīravān 4 vayam syāma
patayo rayiṇām iti 5 prajāvān paśumān rayimān vīra-
vān bhavati yatraivam vidvān etayā paridadhāti 6 bṛi-
haspate ati yad aryo arhād ity etayā paridadhyāt teja-
ṣkāmo brahmavarcasakāmo, 'tīva vānyān brahmavarcasam
arhati 7 dyumad iti. dyumad iva vai brahmavarcasam
vibhātīti, vīva vai brahmavarcasam bhāti 8 yad dīdayac
chavasa ṛitaprajāteti. didāyeva vai brahmavarcasam
9 tad asmāsu draviṇam d̐hehi citram iti. citram iva
vai brahmavarcasam 10 brahmavarcasī brahmayāsaḥ bha-
vati yatraivam vidvān etayā paridadhāti 11 tasmād evam
vidvān etayaiva paridadhyād 12 brāhmaṇaspatyā, tena Sū-
ryam nātiśaṁsati 13 yad u trisṭubham triḥ ṣaṁsati, sā sa-
rvāṇi chandāṁsy abhyāptā: tena bṛihatīm nātiśaṁsati 14 gā-
yatrī ca trisṭubhā ca vashaṭkuryād 15 brahma vai gāya-
trī vīryam trisṭub, brahmaṇaiva tad vīryam saṁdadhāti
16 brahmavarcasī brahmayāsaḥ vīryavān bhavati yatraivam
vidvān gāyatrī ca trisṭubhā ca vashaṭkaroty 17 aṣvinā
vāyunā yuvaṃ sudakṣho, bhā pibatam aṣvineti
18 gāyatrī ca virājā ca vashaṭkuryād. brahma vai gāya-
try annam virād, brahmaṇaiva tad annādyam saṁdadhāti
19 brahmavarcasī brahmayāsaḥ bhavati, brahmādyam annam
atti yatraivam vidvān gāyatrī ca virājā ca vashaṭkaroti
20 tasmād evam vidvān gāyatrī caiva virājā ca vashaṭku-

ryāt: pra vām andhānsi madyāny asthur. ubhā pibatam aṣvinety etābhyām || 11 || *

1 Caturviṃśam etad ahar upayanty ārambhaṇīyam 2 etena vai samvatsaram ārabhanta, etena stomāṣ ca chandānsi caitena sarvā devatā. anārabdham vai tac chando, 'nārabdhā sā' devatā, yad etasminn ahani nārabhante. tad ārambhaṇīyasyārambhaṇīyatvaṃ 3 caturviṃśaḥ stoma bhavati, tac caturviṃśasya caturviṃśatvaṃ 4 caturviṃśatir vā ardhamāsā, ardhamāsāḥ eva tat samvatsaram ārabhanta 5 ukthyo bhavati. paśavo vā ukthāni, paśūnām avaruddhyai 6 tasya pañcadaśa stotrāṇi bhavanti, pañcadaśa śastrāṇi: sa māso. māsāḥ eva tat samvatsaram ārabhante 7 tasya shasṭiḥ ca trīṇi ca śatāni stotriyās. tāvanti samvatsarasāhāny, ahaṣṣa eva tat samvatsaram ārabhante 8 'gnisṭoma etad ahaḥ syād, ity āhur, agnisṭomo vai samvatsaro, na vā etad anyo 'gnisṭomād ahar dādharma na vyāceti 9 sa yady agnisṭomaḥ syād, asṭācatvāriṃśas trayāḥ pavamānāḥ syuḥ caturviṃśānitarāṇi stotrāṇi. tad u shasṭiḥ caiva trīṇi ca śatāni stotriyās. tāvanti samvatsarasāhāny, ahaṣṣa eva tat samvatsaram ārabhanta 10 ukthya eva syāt, paśusamṛiddho yajñah, paśusamṛiddham satraṃ. sarvāṇi caturviṃśāni stotrāṇi, pratyakshād dhy etad ahaḥ caturviṃśam. tasmād ukthya eva syāt || 12 || *

1 Bṛihadhrathamtare sāmanī bhavata. ete vai yajñasya nāvau sampāriṇyau yad bṛihadhrathamtare, tābhyām eva tat samvatsaram taranti 2 pādaḥ vai bṛihadhrathamtare śira etad ahaḥ, pādābhyām eva tac chriyaṃ śiro 'bhyāyanti 3 pakṣhau vai bṛihadhrathamtare śira etad ahaḥ, pakṣhābhyām eva tac chriyaṃ śiro 'bhyāyuvate 4 te ubhe na samavasṛijye. ya ubhe samavasṛijeyur, yathaiva chinna naur bandhanāt tīram tīram rīchanti plavetaivam eva te satrīṇas tīram-tīram rīchantāḥ plaveran ya ubhe samavasṛijeyus 5 tad yadi ra-

tham̐taram avasṛijeyur, br̥ihataivobhe anavasṛishte; atha yadi br̥ihad avasṛijeyū, ratham̐tarenaivobhe anavasṛishte 6 yad vai ratham̐taram tad vairūpam yad br̥ihat tad vairājam, yad ratham̐taram tac chākvaram yad br̥ihat tad raivatam. evam ete ubhe anavasṛishte bhavato 7 ye vā evam vidvānsa etad ahar upayanty, āptvā vai te 'bassah samvatsaram āptvārdhamāsasa āptvā māsasa āptvā stomāns ca chandānsi cāptvā sarvā devatās tapa eva tapyamānāḥ somapītham bhakshayantāḥ samvatsaram abhishuṅvanta āsaje 8 ye vā ata ūrdhvam samvatsaram upayanti, gurum vai te bhāram abhinidadhate, sam vai gurur bhāraḥ sṛiṇāty. atha ya enam parastāt karmabhir āptvāvastād upaiti, sa vai svasti samvatsarasya pāram aṣṇute || 13 || ८ ||

1 Yad vai caturviṁṣam, tan mahāvratam. br̥ihaddive-nātra hotā retaḥ siṁcati, tad ado mahāvratīyenāhnā prajānāyati. samvatsare-samvatsare vai retaḥ siktam jāyate. tasmāt samānam br̥ihaddivo nishkevalyam bhavaty. esha ha vā enam parastāt karmabhir āptvāvastād upaiti, ya evam vidvān etad ahar upaiti 2 svasti samvatsarasya pāram aṣṇute ya evam veda 3 yo vai samvatsarasyāvāram ca pāram ca veda, sa vai svasti samvatsarasya pāram aṣṇute. 'tirātro vā asya prāyanīyo 'vāram, udayanīyaḥ pāram 4 svasti samvatsarasya pāram aṣṇute ya evam veda 5 yo vai samvatsarasyāvarodhanam codrodhanam ca veda, sa vai svasti samvatsarasya pāram aṣṇute. 'tirātro vā asya prāyanīyo 'varodhanam, udayanīya udrodhanam 6 svasti samvatsarasya pāram aṣṇute ya evam veda 7 yo vai samvatsarasya prānodānau veda, sa vai svasti samvatsarasya pāram aṣṇute. 'tirātro vā asya prāyanīyaḥ prāṇa, udāna udayanīyaḥ 8 svasti samvatsarasya pāram aṣṇute ya evam veda ya evam veda || 14 || * ||

Iti caturthapañcīkayām dvitīyo 'dhyāyaḥ.

Iti saptadaśādhyāye 'aṣṭamaḥ khaṇḍaḥ.

1 Jyotir gaur āyur iti stomebbhir yanty. ayam vai loko jyotir, antariksham gaur, asau loka āyuh 2 sa evaisha uttaras tryaho 3 jyotir gaur āyur iti trīṇy ahāni, gaur āyur jyotir iti trīṇy 4 ayam vai loko jyotir asau loko jyotis, te ete jyotishī ubhayataḥ samlokete 5 tenaitenobhayatojyotishā shalāhena yanti. tad yad etenobhayatojyotishā shalāhena yanty, anayor eva tal lokayor ubhayataḥ pratitishthanto yanty, asmiṇṣ ca loka 'mushmiṇṣ cobhayoḥ 6 pariyad vā etad devacakram yad abhiplavaḥ shalāhas. tasya yāv abhito 'gnisṭōmau tau pradhī, ye catvāro madhya ukthyās tan nabhyam 7 gachati vai vartamānena yatra kāmāyate, tat svasti samvatsarasya pāram aṣnute ya evam veda 8 yo vai tad veda yat prathamam shalāham sa vai svasti samvatsarasya pāram aṣnute, yas tad veda yad dvitīyo, yas tad veda yat tṛtīyo, yas tad veda yac caturtho, yas tad veda yat pañcamam || 15 || 1 ||

1 Prathamam shalāham upayanti, shalā ahāni bhavanti. shad vā rītava, rītusa eva tat samvatsaram āpnuvanti, rītusaḥ samvatsare pratitishthanto yanti 2 dvitīyam shalāham upayanti, dvādaśāhāni bhavanti. dvādaśa vai māsā, māsasa eva tat samvatsaram āpnuvanti, māsasaḥ samvatsare pratitishthanto yanti 3 tṛtīyam shalāham upayanti, ashtādaśāhāni bhavanti. tāni dvedhā, navānyāṇi navānyāṇi. nava vai prāṇā nava svargā lokāḥ, prāṇāṇṣ caiva tat svargāṇṣ ca lokān āpnuvanti, prāṇeshu caiva tat svargeshu ca lokeshu pratitishthanto yanti 4 caturtham shalāham upayanti, caturviṃsatir ahāni bhavanti. caturviṃsatir vā ardhamāsā, ardhamāsasa eva tat samvatsaram āpnuvanti, ardhamāsasaḥ samvatsare pratitishthanto yanti 5 pañcamam shalāham upayanti, triṇśad ahāni bhavanti. triṇśad aksharā vai virāḍ, virāḍ annādyam, virājam eva tan māsī-māsy abhiṣampādayanto yanti 6 annādyakāmāḥ khalu vai satram

āsata. tad yad virājam māsi-māsy abhisampādayanto yanty, annādyam, eva tan māsi-māsy avarundhānā yanty asmai ca lokāyāmushmai cobhābhyām || 16 || १ ||

1 Gavām ayanena yanti. gāvo vā Ādityā, Ādityānām eva tad ayanena yanti 2 gāvo vai satram āsata śaphāñ chrīṅgāñi sishāsatyas, tāsām daśame māsi śaphāñ śrīṅgāñy ajāyanta. tā abruvan: yasmai kāmāyādikshāmāhy āpāma tam, uttishthāmeti. tā yā udatishthāñs, tā etāḥ śrīṅgiṇyo 3 'tha yāḥ samāpayishyāmaḥ samvatsaram ity āsata, tāsām aśraddhayā śrīṅgāñi prāvartanta, tā etās tūparā. ūrjam tv asunvañs, tasmād u tāḥ sarvāñ rītūñ prāptvottaram uttishthanty, ūrjam hy asunvan. sarvasya vai gāvaḥ premānam sarvasya cārutām gatāḥ 4 sarvasya premānam sarvasya cārutām gachati ya evaṁ vedā5dityāś ca ha vā Aṅgirasāś ca svarge loke 'spardhanta: vayam pūrva eshyāmo 6vayam iti. te hādityāḥ pūrve svargam lokam jagmuḥ, pasccevaṅgirasāḥ shashtyām vā varsheshu 6 yathā vā prāyañīyo 'tirātraś caturviñśa ukthyāḥ sarve 'bhiplavāḥ śalāhā ākshyanty anyāny ahāñi, tad Ādityānām ayanam 7 prāyañīyo 'tirātraś caturviñśa ukthyāḥ sarve prishthyaḥ śalāhā ākshyanty anyāny ahāñi, tad Aṅgirasām ayanam 8 sā yathā srutir āñjasāyany evaṁ abhiplavaḥ śalāhaḥ svargasya lokasyātha 9 yathā mahāpathaḥ paryāṇa evaṁ prishthyaḥ śalāhaḥ svargasya lokasya. tad yad ubhābhyām yanty, ubhābhyām vai yan na rishyaty, ubhayoḥ kāmāyor upāptyai yaś cābhiplave śalāhe yaś ca prishthye || 17 || २ ||

1 Ekaviñśam etad ahar upayanti vishuvantam madhye samvatsarasyai 2 tena vai devā ekaviñśenādityam svargāya lokāyodayachan 3 sa esha ita ekaviñśas 4 tasya daśāvastād ahāñi 5 divākīrtiyasya bhavanti daśa parastāñ, madhya esha ekaviñśa ubhayato virāji pratishthita, ubhayato hi vā esha virāji pratishthitas. tasmād esho 'ntareṃmūl lokāñ yan na

vyathate 5 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, tam tribhiḥ svargair lokair avastāt pratyuttabhnuvan. stomā vai trayāḥ svargā lokās. tasya parāco 'tipātād abibhayus, tam tribhiḥ svargair' lokaiḥ parastāt pratyastabhnuvan. stomā vai trayāḥ svargā lokās. tat trayo 'vastāt saptadaśā bhavanti trayāḥ parastān, madhya esha ekaviṃśa ubhayataḥ svarasāmabhir dhr̥ita, ubhayato hi vā esha svarasāmabhir dhr̥itas. tasmād esho 'ntaremañl lokān yan na vyathate 6 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, tam paramaiḥ svargair lokair avastāt pratyuttabhnuvan. stomā vai paramāḥ svargā lokās. tasya parāco 'tipātād abibhayus, tam paramaiḥ svargair lokaiḥ parastāt pratyastabhnuvan. stomā vai paramāḥ svargā lokās. tat trayo 'vastāt saptadaśā bhavanti trayāḥ parastāt, te dvau-dvau sampadya trayāḥ catustriṃśā bhavanti. catustriṃśo vai stomānām uttamas. teshu vā esha etad. adhyāhitas tapati, teshu hi vā esha etad adhyāhitas tapati. 7 sa vā esha uttaro 'smāt sarvasmād bhūtād bhaviṣyataḥ, sarvam evedam atirocate yad idam kimeottaro bhavati 8 yasmād uttaro bubhūshati tasmād uttaro bhavati ya evaṃ veda || 18 || 4 ||

1 Svarasāmna upayantime vai lokāḥ svarasāmāna. imān vai lokān svarasāmabhir aspr̥invañs, tat svarasāmnam svarasāmatvam. tad yat svarasāmna upayanty, eshv evainam tal lokeshv ābhajanti 2 teshāṃ vai devāḥ saptadaśānām pravlayād abibhayuḥ: samā iva vai stomā avigūlḥā iveme ha na pravliyerann iti. tān sarvaiḥ stomair avastāt paryā-rshan sarvaiḥ pr̥ishthaiḥ parastāt. tad yad abhijit sarva-stomo 'vastād bhavati viṣvajit sarvap̥r̥ishthāḥ parastāt, tat saptadaśān ubhayataḥ pary̐r̥ishanti dhr̥ityā apravlayāya 3 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, tam pañcabhi r̥asmibhir udavayan. r̥asmayo vai

divākīrtyāni: mahādivākīrtyam prishṭham bhavati, vikarṇam
 brahmasāma, bhāsam agnishtomasāmobhe bṛihadrathamtare
 pavamānafor bhavatas. tad Ādityam pañcabhī raśmibhir
 udvayanti dhrityā anavapātāyo4dita Āditye prātaranuvā-
 kam anubrūyāt, sarvaṃ hy evaitad ahar divākīrtyam bha-
 vati 5 sauryam paṣum anyāṅgaśvetam savanīyasyopāla-
 mbyam ālabheran, sūryadevatyaṃ hy etad ahar 6 ekavi-
 ṇṣatim sāmīdhenīr anubrūyāt, pratyakshād dhy etad ahar
 ekaviṇṣam 7 ekapañcāśatam dvipañcāśatam vā śastvā ma-
 dhye nividam dādhati, tāvatīr uttarāḥ śaṁsati. śatāyur vai
 puruṣaḥ śatavīryaḥ śatendriya, āyushy evainam tad vīrya
 indriye dādhati || 19 || 5 ||

• 1 Dūrohaṇam rohati, svargo vai loko dūrohaṇam 2 sva-
 rgam eva tal lokam rohati ya evam veda 3 yad eva dūro-
 haṇā3m | asau vai dūroho yo 'sau tapati, kaścid vā atra
 rohati. sa yad dūrohaṇam rohaty, etam eva tad rohati
 4 haṁsavatyā rohati 5 haṁsaḥ śucishad ity. esha vai ha-
 ṁsaḥ śucishad 6 vasur antarikshad ity. esha vai vasur
 antarikshāsad 7 dhātā vedishad ity. esha vai dhātā ve-
 dishad 8 atithir duroṇasad ity. esha vā atithir duroṇa-
 san 9 nṛishad ity. esha vai nṛishad 10 varasad ity.
 esha vai varasad. varam vā etat sadmanām yasminn esha
 āsannas tapaty 11 ṛitasad ity. esha vai satyasad 12 vyo-
 masad ity. esha vai vyomasad. vyoma vā etat sadmanām
 yasminn esha āsannas tapaty 13 abjā ity. esha vā abjā.
 adbhyo vā eshā prātar udety, apah sāyam praviṣati
 14 gojā ity. esha vai gojā 15 ṛitajā ity. esha vai sa-
 tyajā 16 adriajā ity. esha vā adriajā 17 ṛitam ity. esha
 vai satyam 18 esha etāni sarvāṇy, eshā ha vā asya cha-
 ndassu, pratyakshatamād iva rūpam 19 tasmād yatra kva
 ca dūrohaṇam rohet, dhaṁsavatyāiva rohet 20 tārkshe
 svargakāmasya rohet 21 Tārkshe ha vā etam pūrvo

'dhvānam aid, yatrādo gāyatrī suparṇo bhūtvā somam āharat. tad yathā kshetrajñam adhvanaḥ puraetāram kurvīta, tādrik tad yad eva tārkshe. 'yam vai Tārkshe yo 'yam pavata, esha svargasya lokasyābhivolhā 22 tyam ūshu vājinam devajūtam ity. esha vai vājī devajūtaḥ 23 sahāvānam tarutāram rathānām ity. esha vai sahāvās tarutaisha hīmāñl lokān sadyas taraty 24 arishta-nemim prītanājam āṣum ity. esha vā arishtanemiḥ prītanājid āṣuḥ 25 svastaya iti svastitām āśaste 26 tārksyam ihā huvemeti hvayaty evainam etad 27 indrasyeva rātim ajohuvānāḥ svastaya iti svastitām evāśaste 28 nāvam ivā ruhemeti. sam evainam etad adhirohati svargasya lokasya samashtyai sampattiyai sangatyā 29 urvī na prithvī bahule gabbhīre mā vām etau mā paretau rishāmetime evaitad anumantrayata ā ca parā ca meshyan 30 sadyaḥ cid yaḥ śavasā pañca kṛishṭīḥ sūrya iva jyotishāpas tatāneti pratyakṣam sūryam abhivadati 31 sahasrasāḥ śatasā asya rañhir na smā varante yuvatim na śaryām ity āśisham evaitenāśasta ātmane ca yajamānebhyaḥ ca || 20 || e ||

1 Āhūya dūrohanam rohati, svargo vai loko dūrohanam. vāg āhāvo, brahma vai vāk. sa yad āhvayate, tad brahmanāhāvena svargam lokam rohati 2 sa pacchaḥ prathamam rohatimam tal lokam āpnoty, athārdhareaso 'ntarikṣam tad āpnoty, atha tripadyāmum tal lokam āpnoty, atha kevalyā tad etasmin pratitishṭhati ya esha tapati 3 tripadyā pratyavarohati yathā sākḥām dhārayamānas, tad amuśmiñl loke pratitishṭhaty; ardhareaso 'ntarikshe, paccho 'smiñl loka. āptvaiva tat svargam lokam yajamānā asmiñl loke pratitishṭhanty 4 atha ya ekakāmāḥ syuh svargakāmāḥ, parāñcam eva teshām rohet. te jayeyur haiva svargam lokam 5 na tv evāsmiñl loke jyog iva vaseyur 6 mithunāni

sūktāni śasyante traisṭubhāni ca jāgatāni ca. mithunam vai paśavaḥ paśavaḥ chandānsi, paśūnām avaruddhyai || 21 || १ ||

1 Yathā vai puruṣa evaṁ vishuvāns. tasya yathā dakṣiṇo 'rdha evaṁ pūrvo 'rdho vishuvato, yathottaro 'rdha evaṁ uttaro 'rdho vishuvatas, tasmād uttara ity ācakshate. prabāhuk sataḥ śira eva vishuvān. bidalasamhita iva vai puruṣas, tad dhāpi syūmeva madhye śirshṇo vijñāyate 2 tad āhur: vishuvaty evaitad ahaḥ śaṁsed, vishuvān vā etad ukthānām uktham, vishuvān vishuvān iti ha vishuvanto bhavanti śreṣṭhatām aśnuvata iti 3 tat-tan nāḍṛityam. samvatsara eva śaṁsed, reto vā etat samvatsaram dadhato yanti 4 yāni vai purā samvatsarād retānsi jāyante yāni pañcamāsyāni yāni śaṁmāsyāni, srīvyanti vai tāni, na vai tair bhuñjate 5 'tha yāny eva daśamāsyāni jāyante yāni samvatsarikāni, tair bhuñjate. tasmāt samvatsara evaitad ahaḥ śaṁset 6 samvatsaro hy etad ahar āpnoti, samvatsaram hy etad ahar āpnuvanti. esha ha vai samvatsareṇa pāpmānam apahata esha vishuvatā, ūgebhyo haiva māsaiḥ pāpmānam apahate, śirshṇo vishuvatā 7 pa samvatsareṇa pāpmānam hate 'pa vishuvatā ya evaṁ veda 8 vaiṣvakarmānam rishabham savanīyasyopālambhyam ālabheran divirūpam ubhayata etam mahāvratīye 'hanī 9 ndro vai Vṛitram hatvā viṣvakarmābhavat, Prajāpatih prajāḥ śṛiṣṭvā viṣvakarmābhavat. samvatsaro viṣvakarmendram eva tadātmānam Prajāpatim samvatsaram viṣvakarmānam āpnuvantīndra eva tadātmani Prajāpatau samvatsare viṣvakarmāny antataḥ pratitishṭhanti. pratitishṭhati ya evaṁ veda ya evaṁ veda || 22 || २ ||

Iti caturthapañcīkāyam tṛtīyo 'dhyāyaḥ.

• Ity ashtādāśe 'dhyāye 'sṭhamāḥ khaṇḍaḥ.

1 Prajāpatir akāmayata: prajāyeya bhūyān syām iti. sa tapo 'tapyata, sa tapas taptvemaṁ dvādaśāham apaśyad

ātmana evāṅgeshu ca prāṇeshu ca. tam ātmana evāṅge-
 bhyaṣ ca prāṇebhyaṣ ca dvādaśadhā nirāmita, tam āha-
 raṭ, tenāyajata. tato vai so 'bhavad ātmanā, pra prajāyā
 paṣubhir ajāyata 2 bhavaty ātmanā, pra prajāyā paṣubhir
 jāyate ya evaṃ veda 3 so 'kāmayata: kāthaṃ nu gāyatrīyā
 sarvato dvādaśāham paribhūya sarvām ṛiddhim ṛidhnuyām
 iti. tam vai tejasaiiva purastāt paryabhavaḥ chandobhir ma-
 dhyato 'ksharair uparishṭād. gāyatrīyā sarvato dvādaśāham
 paribhūya sarvām ṛiddhim ārdhnot 4 sarvām ṛiddhim ṛi-
 dhnoti ya evaṃ veda 5 yo vai gāyatrīm pakṣiṇīm cakṣhu-
 shmatīm jyotishmatīm bhāsvatīm veda, gāyatrīyā pakṣiṇyā
 cakshushmatyā jyotishmatyā bhāsvatyā svargaṃ lokam ety.
 eṣā vai gāyatrī pakṣiṇī cakshushmatī jyotishmatī bhā-
 svatī yad dvādaśāhaḥ. tasya yāv abhito 'tirātrau tau pa-
 kṣhau, yāv antarāgnisṭomaḥ te cakshuṣi, ye 'stṛau ma-
 dhyā ukthyaḥ sa ātmā 6 gāyatrīyā pakṣiṇyā cakshushma-
 tyā jyotishmatyā bhāsvatyā svargaṃ lokam eti ya evaṃ
 veda || 23 || 1 ||

1 Trayaṣ ca vā ete tryahā ā daśamam ahaḥ ā dvāv
 atirātrau yad dvādaśāho 2 dvādaśāhani dikṣhito bhavati,
 yajñīya eva tair bhavati 3 dvādaśa rātrīr upasada upaiti,
 śarīram eva tābhir dhūnute 4 dvādaśāham prasuto 5 bhūtvā
 śarīram dhūtvā śuddhaḥ pūto devatā apyeti ya evaṃ veda
 6 śattriṇśadaḥ vā eṣa yad dvādaśāhaḥ. śattriṇśada-
 kṣharā vai bṛihatī, bṛihatīyā vā etad ayanam yad dvāda-
 śāho, bṛihatīyā vai devā imāṇi lokān āśnuvata. te vai da-
 śabhir evākṣharair imaṃ lokam āśnuvata daśabhir antari-
 kṣham daśabhir divaṃ caturbhiḥ catasro diṣo, dvābhyām
 evāsmiṇi loke pratyatishṭhan 7 pratitishṭhati ya evaṃ veda
 8 tad āhur: yad anyāni chandāṇsi varshīyāṇsi bhū'o'kṣha-
 ratarāṇy, atha kasmād etām bṛihatīty ācakṣhata ity 9 etayā
 hi devā imāṇi lokān āśnuvata. te vai daśabhir evākṣharair

imam lokam āśnuvata daśabhir antarikṣham daśabhir divam caturbhiḥ catasro diṣo, dvābhyām evāsmiṇ loka pratyatishṭhāns. tasmād etām bṛihatītyācakṣhate 10 'śnute yadyat kāmāyate ya evam veda || 24 || 2 ||

1 Prajāpatiyajño vā esha yad dvādaśāhaḥ, Prajāpatir vā etenāgre 'yajata dvādaśāhena. so 'bravīd ṛitūṣ ca mā-sāṁs ca: yājayata mā dvādaśāheneti. tam dīkshayitvāna-pakramam gamayitvābruvan: dehi nu no 'tha tvā yājayi-shyāma iti. tebhya isham ūjam prāyachat, saishorg ṛitu-shu ca māseshu ca nihitā. dadatam vai te tam ayājayaṁs, tasmād dadad yājyaḥ. pratigṛihṇanto vai te tam ayājayaṁs, tasmāt pratigṛihṇatā yājyam 2 ubhaye rādhnuvanti ya evam vidvāṁso yajante ca yājayanti ca 3 te vā ima ṛitavaḥ ca māsāḥ ca gurava ivāmanyanta dvādaśāhe pratigṛihya, te 'bruvan Prajāpatim: yājaya no dvādaśāheneti. sa tathetya-brayīt, te vai dīkshadhvam iti te pūrvapakṣhāḥ pūrve 'dīkṣhanta, te pāpmānam apāhata. tasmāt te diveva, di-veva hy apahatapāpmāno. 'parapakṣhā apare 'dīkshanta, te natarām pāpmānam apāhata. tasmāt te tama iva, tama iva hy anapahatapāpmānas. tasmād evam vidvān dīksha-māṇeshu pūrvah-pūrva eva didikshishetā 4 pa pāpmānam hate ya evam veda 5 sa vā ayam Prajāpatiḥ samvatsara ṛitushu ca māseshu ca pratyatishṭhat, te vā ima ṛitavaḥ ca māsāḥ ca Prajāpatāv eva samvatsare pratyatishṭhāns, ta etc 'nyo-nyasmin pratishṭhitā. evam ha vāva sa ṛitviji pratitishṭhati yo dvādaśāhena yajate. tasmād āhur: na pāpaḥ purusho yājyo dvādaśāhena, ned ayam mayi pratitishṭhād iti 6 jye-shṭhayajño vā esha yad dvādaśāhaḥ, sa vai devānām jye-shṭho ya etenāgre 'yajata. śreshṭhayajño vā esha yad dvā-daśāhaḥ, sa vai devānām śreshṭho ya etenāgre 'yajata 7 jyesṭhaḥ śreshṭho yajeta, kalyāṇiḥ samā bhavati. na pā-paḥ purusho yājyo dvādaśāhena, ned ayam mayi pratiti-

shthād itī 8 ndrāya vai devā jyaishthiyāya sraishthiyāya
 nātishthanta, so 'bravīd Brihaspatim: yājaya mā dvādaśa-
 heneti. tam ayājayat, tato vai tasmai devā jyaishthiyāya
 sraishthiyāyātishthanta 9 tishthante 'smā svā jyaishthiyāya
 sraishthiyāya, sam asmin svāḥ śreshthatāyām jānate ya
 evaṃ veda 10 rdhvo vai prathamas tryahas, tiryān ma-
 dhyamo, 'rvān uttamah. sa yad ūrdhvaḥ prathamas trya-
 has, tasmād ayam agnir ūrdhva uddīpyata, ūrdhvā hy eta-
 sya dig. yat tiryān madhyamas, tasmād ayam vāyus ti-
 ryaṇ pavate, tiraścīr āpo vabanti; tiraścī hy etasya dig.
 yad arvān uttamah, tasmād asāv arvān tapaty, arvān
 varshaty, arvāci nakshatrāṇy; arvāci hy etasya dik.
 samyāñco vā ime lokāḥ, samyāñca ete tryahāḥ 11 sa-
 myāñco 'smā ime lokāḥ śriyai didyati ya evaṃ veda
 || 25 || * ||

1 Dikshā vai devebhyo 'pākrāmat. tām vāsantikābhyām
 māsābhyām anvayunjata, tām vāsantikābhyām māsābhyām
 nodāpnuvaṁs. tām graishmābhyām tām vārshikābhyām tām
 śāradābhyām tām haimantikābhyām māsābhyām anva-
 yunjata, tām haimantikābhyām māsābhyām nodāpnuvaṁs.
 tām śaiśirābhyām māsābhyām anvayunjata, tām śaiśirā-
 bhyām māsābhyām āpnuvann 2 āpnoti yam īpsati, nainam
 dvishann āpnoti, ya evaṃ veda 3 tasmād yaṃ satriyā di-
 kshopanamed, etāyor eva śaiśirayor māsayor āgatayor di-
 ksheta. sākshād eva tad dikshāyām āgatāyām dikshate,
 pratyakshād dikshām parigrihṇāti. tasmād etayor eva śai-
 śirayor māsayor āgatayor ye caiva grāmyāḥ paśavo ye cā-
 ranyā animānam eva tat parushimānam niyanti, dikshārū-
 pam eva tad upaniplavante 4 sa purastād dikshāyāḥ prā-
 jāpatyam paśum ālabhate 5 tasya saptadaśa sāmīdhenīr
 anubrūyāt. saptadaśo vai Prajāpatih, Prajāpater āptyai
 6 tasyāpriyo jāmadagnyo bhavanti 7 tad āhur: yad anye-

shu paśushu yatharishy āpriyo bhavanty, atha kasmād asmin sarveshāṃ jāmadagnya eveti 8 sarvarūpā vai jāmadagnyaḥ sarvasamṛiddhāḥ, sarvarūpa esha paśuḥ sarvasamṛiddhas. tad yaj jāmadagnyo bhavanti, sarvarūpatāyai sarvasamṛiddhyai 9 tasya vāyavyaḥ paśupuroḷāṣo bhavati 10 tad āhur: yad anyadevatya uta paśur bhavaty, atha kasmā vāyavyaḥ paśupuroḷāṣaḥ kriyata iti 11 Prajāpatir vai yajño, yajñasyāyātayāmatāyā iti brūyād. yad u vāyavyas, tena Prajāpater naiti, Vāyur hy eva Prajāpatis 12 tad uktam ṛishinā: pavamānaḥ prajāpatir iti 13 satram u cet, samnyupyāgnin yajeran, sarve diksheran, sarve sunuyur. vasantam abhyudavasyaty. ūrg vai vasanta, isham eva tad ūrjam abhyudavasyati || 26 || 4 ||

1 Chandānsi vā anyonyasyāyatanam abhyadhyāyan. gāyatri trishṭubhaḥ ca jagatyai cāyatanam abhyadhyāyat, trishṭub gāyatriyai ca jagatyai ca, jagatī gāyatriyai ca trishṭubhaḥ ca. tato vā etam Prajāpatir vyūlhachandasaṃ dvādaśāham apasyat, tam āharat, tenāyajata, tena sa sarvān kāmāṃs chandānsy agamayat 2 sarvān kāmān gachati ya evaṃ veda 3 chandānsi vyūhaty ayātayāmatāyai 4 chandānsy eva vyūhati. tad yathādo 'śvair vānaḷudbhīr vānyair-ānyair aśrāntatarair-aśrāntatarair upavimokaṃ yānty, evaṃ evaita chandobhīr anyair-ānyair aśrāntatarair-aśrāntatarair upavimokaṃ svargaṃ lokaṃ yanti yac chandānsi vyūhati 5 mau vai lokau sahāstām, tau vyaitām. nāvarshan, na samatapat, te pañcajanā na samajānata. tau devāḥ samanyāṃs, tau samyantāv etaṃ devavivāhaṃ vyavahetūṃ. rathamtareṇaiveyam amūṃ jinvati, bṛihatāsāv imāṃ 6 nau dhasenaiveyam amūṃ jinvati, syaitenāsāv imāṃ. dhūmenaiveyam amūṃ jinvati, vṛishtyāsāv imāṃ. devayajanam eveyam amushyām adadhāt, paśūn asāv asyām 7 etad vā iyam amushyām devayajanam adadhād yad etac candra-

masi kṛishṇam iva 8 tasmād āpūryamāṇapaksheshu yajanta
 etad evopepsanta 9 ūshān asāv asyām. tad dhāpi Turah
 Kāvasheya ūvācoshah pōsho Janamejayaketi. tasmād dhāpy
 etarhi gavyam mīmāṃsamānāḥ prichanti: santi tatrosāḥ
 iti | ūsho hi posho. 'sau vai loka imam lokam abhiparyā-
 vartata 10 tato vai dyāvāprithivī abhavatām, na dyāvānta-
 rikshān nāntarikshād bhūmih || 27 || * ||

1 Brihae ca vā idam agre rathamtaram cāstām. vāk
 ca vai tan manaḥ cāstām, vāg vai rathamtaram mano bri-
 hat. tad brihat pūrvam sasrijānam rathamtaram atyama-
 nyata. tad rathamtaram garbham adhatta, tad vairūpam
 asrijata 2 te dve bhūtvā rathamtaram ca vairūpam ca bri-
 had atyamanyetām. tad brihad garbham adhatta, tad vai-
 rājam asrijata 3 te dve bhūtvā brihae ca vairājam ca ra-
 thamtaram ca vairūpam cātyamanyetām. tad rathamtaram
 garbham adhatta, tac chākvaram asrijata 4 tāni trīṇi. bhū-
 tvā rathamtaram ca vairūpam ca śākvaram ca brihae ca
 vairājam cātyamanyanta. tad brihad garbham adhatta, tad
 raivatam asrijata 5 tāni trīṇy anyāni trīṇy anyāni śaṭ pri-
 shthāny āsān 6 tāni ha tarhi trīṇi chandānsi śaṭ prishthāni
 nodāpnuvan. sā gāyatrī garbham adhatta, sānushṭubham
 asrijata. trishṭub garbham adhatta, sā pañktim asrijata.
 jagatī garbham adhatta, sātichandasam asrijata. tāni trīṇy
 anyāni trīṇy anyāni śaṭ chandānsy āsan śaṭ prishthāni.
 tāni tathākālpanta, kalpate yajño 'pi 7 tasyai janatāyai ka-
 lpate yatraivam etām chandasām ca prishthānām ca kli-
 ptiṃ vidvān dikshate dikshate || 28 || * ||

Iti caturthapañcikaḥ caturtho 'dhyāyah.

Ity ekonaviṃśadyāye śaṣṭhaḥ khaṇḍah.

1 Agnir vai devatā prathamam ahar vahati, trivṛt
 stomo rathamtaram sāma gāyatrī chando 2 yathādevatam
 enena yathāstomam yathāsāma yathāchandasam rādhnōti

ya evaṃ veda 3 yad vā eti ca preti ca, tat prathamasyā-
hno rūpaṃ. yad yuktavad yad rathavad yad āśumad yat
pibavad, yat prathame pade devatā nirucyate, yad ayaṃ
loko 'bhyudito, yad rāthantaram yad gāyatram yat kari-
shyad: etāni vai prathamasyāhno rūpāṇy 4 upaprayanto
adhvaram iti prathamasyāhna ājyam bhavati 5 preti pra-
thame 'hani prathamasyāhno rūpaṃ 6 vāyav ā yāhi da-
rṣateti prathgam. eti prathame 'hani prathamasyāhno rūpaṃ
7 ā tvā ratham yathotaya, idaṃ vaso sutam andha
iti marutvatīyasya pratipadanucarau. rathavac ca pibavac
ca prathame 'hani prathamasyāhno rūpaṃ 8 indra nedīya
ed ihitindranibavaḥ pragāthaḥ. prathame pade devatā
nirucyate, prathame 'hani prathamasyāhno rūpaṃ 9 praitu
brahmaṇas patir iti brāhmaṇaspatyaḥ. preti prathame
'hani prathamasyāhno rūpaṃ 10 agnir netā, tvam soma
kṛatubhiḥ, pinvanty apa iti dhāyāyāḥ. prathameshu
padeshu devatā nirucyante, prathame 'hani prathamasyā-
hno rūpaṃ 11 pra va indrāya bṛihata iti marutvatīyaḥ
pragāthaḥ. preti prathame 'hani prathamasyāhno rūpaṃ
12 ā yātv indro 'vasa upa na iti sūktam. eti prathame
'hani prathamasyāhno rūpaṃ 13 abhi tvā sūra nonumo,
'bhi tvā pūrvapītaya iti rathantaram prishtham bha-
vati. rāthantare 'hani prathame 'hani prathamasyāhno rū-
paṃ 14 yad vāvāna purutamam purāṣhāḥ iti dhāyāyā,
vṛitrahendro nāmāny aprā ity. eti prathame 'hani
prathamasyāhno rūpaṃ 15 pibā sutasya rasina iti sā-
mapragāthaḥ pibavān prathame 'hani prathamasyāhno rū-
paṃ 16 tyam ā shu vājinam devajūtam iti tārkshyam
purastāt sūktasya śānsati. svastyayanam vai tārkshyaḥ,
svastitā vai 17 svastyayanam eva tat kurute, svasti samva-
tsarasya pāram aṣṇute ya evaṃ veda || 29 || 1 ||

1 ā na indro dūrād ā na āsād iti sūktam. eti pra-

thame 'hani prathamasyāhno rūpaṃ 2 sampātau bhavato
 nishkevalyamarutvatiyayor nividdhāne. Vāmadevo vā imāñ
 lokān apaśyat, tān sampātaiḥ samapatad. yat sampātaiḥ
 sāmapatat, tat sampātānāṃ sampātātvaṃ. tad yat sampātau
 prathame 'hani śaṁsati, svargasya lokasya samasṭyāi sam-
 pattyai saṃgatyai 3 tat savitur vṛiṇimahe, 'dyā no
 deva savitār iti vaiṣvadevasya pratipadanucarau. rā-
 thāntare 'hani prathame 'hani prathamasyāhno rūpaṃ
 4 yuñjate mana uta yuñjate dhiya iti sāvitram yu-
 ktavat prathame 'hani prathamasyāhno rūpaṃ 5 pra dyāvā
 yajñaiḥ pṛithivī ṛitāvṛidheti dyāvāpṛithivīyam.
 preti prathame 'hani prathamasyāhno rūpaṃ 6 iheha vo
 manasā bandhutā nara ity ārbhavaṃ. yad vā eti ca
 preti ca, tat prathamasyāhno rūpaṃ. tad yat preti sarvam
 abhavishyat, praishyann evāsmā lokād yajamānā iti. tad
 yad iheha vo manasā bandhutā nara ity ārbhavaṃ
 prathame 'hani śaṁsati, ayam vai loka ihehāsminn evai-
 nān tal loka ramayati 7 devān huve bṛihacchravasah
 svastaya iti vaiṣvadevam. prathamē pade devatā niru-
 cyante, prathame 'hani prathamasyāhno rūpaṃ 8 mahā-
 ntam vā ete 'dhvānam eshyanto bhavanti, ye saṃvatsaram
 vā dvādaśāhaṃ vāsate. tad yad devān huve bṛiha-
 cchravasah svastaya iti vaiṣvadevam prathame 'hani śa-
 ṁsati, svastitāya 9 svastyayanam eva tat kurute, svasti
 saṃvatsarasya pāram aśnute ya evaṃ veda yeshāṃ caivaṃ
 vidvān etad dhotā devān huve bṛihacchravasah sva-
 staya iti vaiṣvadevam prathame 'hani śaṁsati 10 vaiṣvā-
 narāya pṛithupājase vipa ity āgnimārutasya pratipat.
 prathame pade devatā nirucyate, prathame 'hani pratha-
 syāhno rūpaṃ 11 pratvakshaso pratavaso virapṣina
 iti mārutam. preti prathame 'hani prathamasyāhno rūpaṃ
 12 jātavedase suavāma somam iti jātavedasyām pu-

rastāt sūktasya śaṁsati. svastyayanam vai jātavedasyāḥ, svastitāyai 13 svastyayanam eva tat kurute, svasti samvatsarasya pāram aṣṇute ya evaṁ veda 14 prā tavyasīm navyasīm dhītiṁ agnaya iti jātavedasyam. preti prathame 'hani prathamasyāhno rūpam 15 samānam āgnimārutam bhavati yac cāgnisṭome. yad vai yajñe samānam kriyate, tat prajā anusamananti. tasmāt samānam āgnimārutam bhavati || 30 || 2 ||

1 Indro vai devatā dvitīyam ahar vahati, pañcadaśaḥ stomā bṛihat sāmā trishṭup chando 2 yathādevatam enena yathāstomam yathāsāma yathāchandasaṁ rādhnoti ya evaṁ veda 3 yad vai neti na preti yat sthitam, tad dvitīyasyāhno rūpam. yad ūrdhvavad yat prativad yad antarvad yad vṛishadvad yad vṛidhanvad, yan madhyame pade devatā nirṇeyate, yad antariksham abhyuditam, yad bārhatam yat traishṭubham yat kurvad: etāni vai dvitīyasyāhno rūpāṇy. 4 agniṁ dūtāṁ vṛiṇīmaha iti dvitīyasyāhna ājyam bhavati. kurvad dvitīye 'hani dvitīyasyāhno rūpam 5 vāyo ye te sahasriṇa iti praṭgam, sutaḥ soma ṛitāvṛidheti vṛidhanvad dvitīye 'hani dvitīyasyāhno rūpam 6 viśvānarasya vas patim, indra it somapā eka iti marutvatīyasya pratipadanucarau. vṛidhanvac cāntarvac ca dvitīye 'hani dvitīyasyāhno rūpam 7 indra nedīya ed ihīty acyutaḥ pragātha, ut tishṭha bṛahmaṇas pata iti brāhmaṇaspatya ūrdhvavān dvitīye 'hani dvitīyasyāhno rūpam 8 agnir netā, tvam soma kratubhiḥ, pinvanty apa iti dhāyā acyutā 9 bṛihad indrāya gāyateti marutvatīyaḥ pragātho, yēna jyotir ajanayann ṛitāvṛidha iti vṛidhanvān dvitīye 'hani dvitīyasyāhno rūpam. 10 indra somaṁ somapate pibemam iti sūktam, sajoshā rudrais tripad ā vṛishasveti vṛishadvad dvitīye 'hani dvitīyasyāhno rūpam 11 tvām id dhi

havāmahe, tvam hy ehi cerava iti bṛihatprishtham
bhavati. bārhate 'hani dvitīye 'hani dvitīyasyāhno rūpaṃ
12 yad vāvāneti dhāyācyuto 13 bhayaṃ śrīṇavaś ca
na iti sāmāpragātho, yac cedam adya yad u ca hya
āsīd iti bārhate 'hani dvitīye 'hani dvitīyasyāhno rūpaṃ
14 tyam ū shu vājinam devajūtam iti tārکشيو 'cyu-
taḥ || 31 ||^a ||

1 Yā ta ūtir avamā yā parameti sūktam, ja hi
vṛishṇyāni kṛiṇuḥi parāca iti vṛishanvad dvitīye 'hani
dvitīyasyāhno rūpaṃ 2 viṣvo devasya netus, tat ea-
vitur vareṇyam, ā viṣvadevaṃ satpatim iti vai-
ṣvadevasya pratipadanucarau. bārhate 'hani dvitīye 'hani
dvitīyasyāhno rūpaṃ 3 ud u shya devaḥ savitā hira-
ṇyayeti sāvitrām ūrdhvavad dvitīye 'hani dvitīyasyāhno
rūpaṃ 4 te hi dyāvāprithivī viṣvaśambhuveti dyā-
vāprithiviyam, sujanmanī dhishane antar iyāta
ity antarvad dvitīye 'hani dvitīyasyāhno rūpaṃ 5 takshan
ratham suvṛitam vidmanāpasa ity ārbhavam, ta-
kshan harī indravāhā vṛishanvasū iti vṛishanvad
dvitīye 'hani dvitīyasyāhno rūpaṃ 6 yajñasya vo ra-
thyam viṣpatim viṣām iti vaiṣvadevaṃ, vṛishā ke-
tur yajato dyām aśāyateti vṛishanvad dvitīye 'hani
dvitīyasyāhno rūpaṃ 7 tad u śāryātam. Aṅgīśaso vai sva-
rgāya lokāya sātram āsata, te ha sma dvitīyam-dvitīyam
evāhar āgatya mubhyanti. tān vā etac Chāryāto Mānavo
dvitīye 'hani sūktam aśaṇsayat, tato vai te pra yajñam
ajānan pra svargaṃ lokam. tad yad etat sūktam dvitīye
'hani śaṇsati, yajñasya prajñātyai svargasya lokasyānu-
khyātyai 8 pṛikshasya vṛishṇo arushasya nū saha
ity āgnimārutasya pratipad. vṛishanvad dvitīye 'hani dvi-
tīyasyāhno rūpaṃ 9 vṛishṇe śardhāya suma-
khāya vedhasa iti mārutam. vṛishanvad dvitīye

'hani dviṭīasyāhno rūpaṃ 10 jātavedase sunavāma
somam iti jātavedasyācyutā 11 yajñena vardhata jāta-
vedasam iti jātavedasyam. vṛdhanvad dviṭīye 'hani dvi-
ṭīasyāhno rūpaṃ ahno rūpaṃ || 32 || 4 ||

Iti caturthapañcikaśyām pañcamo 'dhyāyaḥ.

Iti viṃśadyāye caturthaḥ khaṇḍaḥ.

1 Viṣve vai devā devatās tṛtīyam ahar vahanti, sapta-
 daśaḥ stoma vairūpaṃ sāma jagatī chando 2 yathādevatam
 enena yathāstomam yathāsāma yathāchandasaṃ rādhnōti
 ya evaṃ veda 3 yad vai samānodarkam, tat tṛtīyasyāhno
 rūpaṃ. yad aṣvavad yad antavad yat punarāvṛittam yat
 punarninṛittam yad ratavad yat paryastavad yat trivād yad
 antarūpaṃ, yad uttame pade devatā nirucyate, yad asau
 loko 'bhyudito, yad vairūpaṃ yaj jāgataṃ yat kritam:
 etāni vai tṛtīyasyāhno rūpāni 4 yukshvā hi devahūta-
 mān aṣvān agne rathīr iveti tṛtīyasyāhna ājyam
 bhavati 5 devā vai tṛtīyenāhnā svargam lokam āyañs, tān
 asurā rakshāñsy anvavārayanta. te: virūpā bhavata virūpā
 bhavateti bhavanta āyañs. te yad: virūpā bhavata virūpā
 bhavateti bhavanta āyañs, tad vairūpaṃ sāmābhavat, tad
 vairūpasya vairūpatvam 6 virūpaḥ pāpmanā bhūtvā pāpmā-
 nam apahate ya evaṃ veda 7 tān ha smānv evāgachanti,
 sam eva sṛjyante, tān aṣvā bhūtvā padbhir apāghnata.
 yad aṣvā bhūtvā padbhir apāghnata, tad aṣvānām aṣvatvam
 8 aṣnute yad-yat kāmāyate ya evaṃ veda 9 tasmād aṣvaḥ
 paśunām javishṭhas, tasmād aṣvaḥ pratyān padā hinasty
 10 apa pāpmānam hate ya evaṃ veda 11 tasmād etad
 aṣvavad ājyam bhavati, tṛtīye 'hani tṛtīyasyāhno rūpaṃ
 12 vāyav ā yāhi vītaye, vāyo yāhi śivā diva, in-
 draḥ ca vāyav eśhām sutānām, ā mitre varuṇe
 vayam, aṣvināv eha gachatam, ā yāhy adribhiḥ su-
 tam, sajūr viṣvebhir devebhir, uta naḥ priyā pri-
 yāsv ity aushṇiham praṭgam. samānodarkam tṛtīye 'hani
 tṛtīyasyāhno rūpaṃ 13 tam-tam id rādhasa mahe,

traya indrasya somā iti marutvatīyasya pratipadanucarau. nirittavat trivat trītiye 'hani trītiyasyāhno rūpam 14 indra nedīya ed ihīty acyutaḥ pragāthah, pra nūnam brahmaṇas patir iti brāhmaṇaspatyo nirittavāns trītiye 'hani trītiyasyāhno rūpam 15 agnir netā, tvam soma kratubhiḥ, pinvanty apa iti dhāyā acyutā 16 nakih sudāso ratham pary āsa na rīramad iti marutvatīyaḥ pragāthah paryastavāns trītiye 'hani trītiyasyāhno rūpam 17 try aryamā manusho devatāteti sūktam trivat trītiye 'hani trītiyasyāhno rūpam 18 yad dyāva indra te śatam, yad indra yāvatas tvam iti vairūpam prištāṁ bhavati. rāthamtare 'hani trītiye 'hani trītiyasyāhno rūpam 19 yad vāvāneti dhāyācyutā 20 bhi tvā śāra nonuma iti rathamtarasya yonim anu nivartayati. rāthamtaram hy etad ahar āyatanene 21 indra tri-dhātu śaraṇam iti sāmāpragāthas trivāns trītiye 'hani trītiyasyāhno rūpam 22 tyam ū shu vājinam devajūtam iti tārkshyo 'cyutah || 1 ||

1 Yo jāta eva prathamo manasvān iti sūktam samānodarkam trītiye 'hani trītiyasyāhno rūpam 2 tad u sajanīyam. etad vā Indrasyendriyam yat sajanīyam, etasmin vai śasyamāna Indram indriyam āviśati 3 tad dhāpy āhuḥ chandogās: trītiye 'hani bahvṛicā Indrasyendriyam saṁsantīti 4 tad u gāṛtsamadam. etena vai Gṛitsamada Indrasya priyam dhāmopāgachāt, sa paramam lokam ajayad 5 upendrasya priyam dhāma gachati, jayati paramam lokam ya evam veda 6 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau. rāthamtare 'hani trītiye 'hani trītiyasyāhno rūpam 7 tad devasya savitur vāryam mahad iti sāvitram 8 auto vai mahad, antas trītiyam ahas trītiye 'hani trītiyasyāhno rūpam 9 ghṛitena dyāvāprithivī abhivṛite iti dyāvā-

prithivīyam, ghṛitaśriyā ghṛitāpricā ghṛitāvṛidheti
 punarāvṛittam punarnirittam tṛitiye 'hani tṛitiyasyāhno
 rūpam 10 a'naśvo jāfo anabhīsur ukthya ity ārbha-
 vam, rathas tricakra iti trivat tṛitiye 'hani tṛitiyasyā-
 hno rūpam 11 parāvato ye didhishanta āpyam iti
 vaiṣvadevam. anto vai parāvato, 'ntas tṛitiyam ahas tṛitiye
 'hani tṛitiyasyāhno rūpam 12 tad u gāyam. etena vai, Ga-
 yah Plāto viṣvashām devānām priyam dhāmopāgachat, sa
 paramam lokam ajayad 13 upa viṣvashām devānām priyam
 dhāma gachati, jayati paramam lokam ya evam veda
 14 vaiṣvānarāya dhishanām ṛitāvṛidha ity āgnimā-
 rutasya pratipad. anto vai dhishanāntas tṛitiyam ahas tṛi-
 tiye 'hani tṛitiyasyāhno rūpam 15 dhārāvarā maruto
 dhṛishṇvo jasa iti mārutam bahvabhivyāhṛityam. anto
 vai bahv, antas tṛitiyam ahas tṛitiye 'hani tṛitiyasyāhno
 rūpam 16 jātavedase sunavāma somam iti jātaveda-
 syācyutā 17 tvam agne prathamo aṅgirā ṛishir iti
 jātavedasyam purastādudarkam tṛitiye 'hani tṛitiyasyāhno
 rūpam. tvam-tvam ity uttaram tryaham abhivadati, sam-
 tatyai 18 samtatais tryahair avyavachinnair yanti ya evam
 vidvāṁso yanti || 2 || 2 ||

1 Āpyante vai stomā āpyante chandānsi tṛitiye 'hany,
 etad eva tata uechishyate vāg ity eva. tad etad aksharam
 tryaksharam, vāg ity ekam aksharam, aksharam iti trya-
 ksharam 2 sa evaisha uttaras tryaho, vāg ekam gaur ekam
 dyaur ekam 3 tato vai vāg eva caturtham ahar vabati
 4 tad yac caturtham ahar nyūṅkhayanty: etad eva tad
 aksharam abhyāyachanty, etad vardhayanty, etat prabibhā-
 vayishanti caturthasyāhna udyatyā 5 annam vai nyūṅkho.
 yadelavā abhigeshnās caranty, athānnādyam prajāvate. tad
 yac caturtham ahar nyūṅkhayanty, annam eva tat prajana-
 yanty annādyasya prajātyai. tasmāc caturtham ahar jāta-

vad bhavati 6 caturakshareṇa nyūṅkhayed ity āhuḥ. catu-
shpādā vai paṣaṇaḥ, paṣūnām avaruddhyai 7 tryakshareṇa
nyūṅkhayed ity āhuḥ. trayo vā ime trivṛito lokā, eṣāṃ
eva lokānām abhijityā 8 ekākshareṇa nyūṅkhayed, iti ha
smāha Lāṅgalāyano Brahmā Maudgalya, ekākshareṇa vai
vāg, eṣa vāva samprati nyūṅkhaṃ nyūṅkhayati ya ekā-
kshareṇa nyūṅkhayati 9 dvyakshareṇaiva nyūṅkhayet pra-
tishṭhāyā eva. dvipratishṭho vai puruṣaḥ catuṣpādāḥ pa-
śavo, yajamānam eva tad dvipratishṭhaṃ catuṣpātsu paśu-
ṣu pratishṭhāpayati. tasmād dvyakshareṇaiva nyūṅkhayen
10 mukhataḥ prātaranuvāke nyūṅkhayati. mukhato vai
prajā annam adanti, mukhata eva tad annādyasya yaja-
mānam dadhāti 11 madhyata ājye nyūṅkhayati. madhyato
vai prajā annam dhinoti, madhyata eva tad annādyasya
yajamānam dadhāti 12 mukhato madhyamdine nyūṅkhayati.
mukhato vai prajā annam adanti, mukhata eva tad annā-
dyasya yajamānam dadhāti 13 tad ubhayato nyūṅkham
parigrihṇāti savanābhyām, annādyasya parigrihṇitai || 3 ||

1 Vāg vai devatā caturtham ahar vahaty, ekaviṃśaḥ
stomo vairājam sāmānushṭup chando. yathādevatam enena
yathāstomam yathāsāma yathāchandasaṃ rādhnōti ya evaṃ
veda 2 yad vā cti ca preti ca tac caturthasyāhno rūpam.
yad dhy eva prathamam ahas tad etat punar yac catu-
rtham. yad yuktavad yad rathavad yad āśumad yat piba-
vad, yat prathame pade devatā nirueyate, yad ayam loko
'bhyudito, yaj jātavad yad dhavavad yac chukravad yad
vāco rūpam yad vaimadam yad viriphitam yad vichandā
yad ūnātiriktam yad vairājam yad ānushṭubham yat kari-
shyad yat prathamasyāhno rūpam: etāni vai caturthasyā-
hno rūpāny 3 āgṇim na svavṛiktibhir iti caturthasyā-
hna ājyam bhavati vaimadam viriphitam viriphitasya ṛi-
sheṣ caturthe 'hani caturthasyāhno rūpam 4 aṣṭarcam

pāṅktam. pāṅkto yajñāḥ pāṅktāḥ paśavaḥ, paśūnām avarddhyaī 5 tā u daśa jagatyō. jagatprātaḥsavana esha tryahas, tena caturthasyāhno rūpam 6 tā u pañcadaśānushṭubha. ānushṭubham hy etad ahas, tena caturthasyāhno rūpam 7 tā u viṁsatir gāyatryaḥ. punaḥ prāyaṇīyam hy etad ahas, tena caturthasyāhno rūpam 8 tad etad astutam aṣastam ayātayāma sūktam yajña eva sākshāt. tad yad etad caturthasyāhna ājyam bhavati, yajñād eva tad yajñam tanvate, vācam eva tat punar upayanti saṁtatyai 9 saṁtatais tryahair avyavachinnair yanti ya evam vidvāṁso yanti 10 vāyo śukro ayāmi te, vihi hotrā avitā, vāyo satam hariṇām, indraś ca vāyav eśhām somānām, ā cikitāna sukratū, ā no viśvābhīr ūtibhis, tyam u vo apraḥaṇam, apa tyam vṛjinaṁ rūpum, ambitame nadītama ity ānushṭubham praṭgam. eti ca preti ca śukravac caturthe 'hani caturthasyāhno rūpam 11 tam tvā yajñebhir imaha iti marutvatīyasya pratipad. imaha ity: abhyāyāmyam ivaitad ahas, tena caturthasyāhno rūpam 12 idaṁ vaso sutam, andha, indra nedīya ed ihi, praitu brahmaṇas patir, agnir netā, tvam soma kratubhiḥ, pinvānty apaḥ, pra va indrāya bṛihata iti prathamenaḥnā samāna ātānaś, caturthe 'hani caturthasyāhno rūpam 13 śrudhī havam indra mā rishaṇya iti sūktam havavac caturthe 'hani caturthasyāhno rūpam 14 marutvān indra vṛishabho ranayeti sūktam, ugram sahodām iha tam huvemeti havavac caturthe 'hani caturthasyāhno rūpam 15 tad u trishṭubham. tena pratishṭhitapadena savanam dādharāyatanād evaitena na prayavata 16 imam nu māyinaṁ huva iti paryāso havavāṁś caturthe 'hani caturthasyāhno rūpam 17 tā u gāyatryō. gāyatryō vā etasya tryahasya madhyamadinam vahanti 18 tad vai tac chando vabati yasmin nivid

dhīyate. tasmād gāyatrīshu nividam dadhāti 19 pibā so-
mam indra mandatu tvā, śrudhī havam vipipāna-
syādrer iti vairājam prishtham bhavati. bārhatē 'hani
caturthe 'hani caturthasyāhno rūpam 20 yad vāvāneti
dhāyyācyutā 21 tvām id dhi havāmaha iti brīhato yo-
nim anu nivartayati, bārhatam hy etad ahar āyatanena
22 tyam indra pratūrtishv iti sāmāpragūtho, 'sasti hā
janitēti jātavāṁs caturthe 'hani caturthasyāhno rūpam
23 tyam ū shu vājinam devajūtam iti tārksyho 'cyu-
tah || 4 || 4 ||

1 Kuha śruta indrah kasminn adyeti sūktam
vaimadam viriphitam viriphitasya řišeṣ caturthe 'hani ca-
turthasyāhno rūpam 2 yudhmasya te vṛishabhasya
svarāja iti sūktam, ugram gabhīram janushābhy
ugram iti jātavac caturthe 'hani caturthasyāhno rūpam
3 tad u traishtubham. tena pratishthitapadena savanam
dādhārāyatanād evaitena na pracyavate 4 tyam u vah
satrāsāham iti paryāso. viśvāsu gīrshv āyatam ity:
abhyāyāmyam ivaita ahas, tena caturthasyāhno rūpam
5 tā u gāyatriyo. gāyatriyo vā etasya tryahasya madhyam-
dinam vahanti. tad vai tac chando vahati yasmin nivid
dhīyate. tasmād gāyatrīshu nividam dadhāti 6 viśvo de-
vasya netuḥ, tat savitur vareṇyam, ā viśvadevam
satpatim iti vaiśvadevasya pratipadanūcaran. bārhatē
'hani caturthe 'hani caturthasyāhno rūpam 7 ā devo yātu
savitā suratna iti sāvitram. eti caturthe 'hani caturtha-
syāhno rūpam 8 pra dyāvā yajñaiḥ pṛithivī namo-
bhīr iti dyāvāpṛithivīyam. preti caturthe 'hani caturtha-
syāhno rūpam 9 pra řibhubhyo dūtam iva vācam
ishya ity ārbhavam. preti ca vācam ishya iti ca catu-
rthe 'hani caturthasyāhno rūpam 10 pra śukraitu devī
manīsheti vaiśvadevam. preti ca śukravac ca caturthe

'hani caturthasyāhno rūpaṃ 11 tā u vicchandasaḥ. santi
 dvipadāḥ santi catuṣpadās, tena caturthasyāhno rūpaṃ
 12 vaiṣvānarasya sumatau syāmetry āgnimārutasya
 pratipad, ito jāta iti jātavac caturthe 'hani caturthasyāhno
 rūpaṃ 13 ka īm vyaktā naraḥ sanilā iti mārutaṃ,
 nakir hy eshām janūnshi vedeti jātavac caturthe 'hani
 caturthasyāhno rūpaṃ 14 tā u vicchandasaḥ. santi dvipa-
 dāḥ santi catuṣpadās, tena caturthasyāhno rūpaṃ 15 jāta-
 vedase sunavāma somam iti jātavedasyācyutā 16 gñim
 naro didhitibhir aranyor iti jātavedasyaṃ, hasta-
 cyutī janayanteti jātavac caturthe 'hani caturthasyāhno
 rūpaṃ 17 tā u vicchandasaḥ. santi virājaḥ santi trisṭubhas,
 tena caturthasyāhno rūpaṃ ahno rūpaṃ || 5 || 5 ||

Iti pañcamapañcikāyāṃ prathamō 'dhyāyaḥ.

Ity ekaviṃśādhyāye pañcamah khaṇḍaḥ.

1 Gaur vai devatā pañcamam ahar vahati, triṣaṇḍaḥ
 stomāḥ śakvaram sāma pañktiḥ chando. yathādevatam
 enena yathāstomam yathāsāma yathāchandasaṃ rādhnoti
 ya evaṃ veda 2 yad vai neti na preti yat sthitam, tat pa-
 ñcamasyāhno rūpaṃ 3 yad dhy eva dvitīyam ahas tad etat
 punar yat pañcamam 4 yad ūrdhvavad yat prativad yad
 antarvad yad vṛishaṇvad yad vṛidhanvad, yan madhyame
 pade devatā nirucyate, yad antariksham abhyuditam 5 yad
 dugdhavad yad ūdhavad yad dhenumad yat priṣnimad yan
 madvad yat paṣurūpaṃ yad adhyāsavad — vikshudrā iva
 hi paṣavo — yaj jāgataṃ — jāgataḥ hi paṣavo — yad bā-
 rhatam — bārhatā hi paṣavo — yat pāṇktam — pāṇktā
 hi paṣavo — yad vāmam — vāmam hi paṣavo — yad dha-
 vishmad — dhavir hi paṣavo — yad vapushmad — vapur
 hi paṣavo — yac chākvaram yat pāṇktam yat kurvad yad
 dvitīyasyāhno rūpaṃ: etāni vai pañcamasyāhno rūpa-
 nīṣam ū shu vo atithim usharbudham iti pañcamam

syāhna ājyam bhavati jāgatam adhyāsavat paṣurūpam pañcame 'hani pañcamasyāhno rūpam 7 ā no yajñam divi-
 sprīṣam, ā no vāyo mahe tane, rathena prithupā-
 jasā, bahavaḥ sūracakshasa, imā u vām diviṣṭa-
 yaḥ, pibā sutasya rasino, devaṃ-devaṃ vo 'vase
 devaṃ-devam, bṛihad u gāyishe vaca iti bārhatam
 pratigam pañcame 'hani pañcamasyāhno rūpam 8 yat pā-
 ñcajanya yā viṣeti marutvatīyasya pratipat, pāñcaja-
 nyayeti pañcame 'hani pañcamasyāhno rūpam 9 indra
 it somapā eka, indra nedīya ed ihy, ut tishṭha bra-
 hmaṇas pate, 'gnir netā, tvaṃ soma kratubhiḥ,
 pinvanty apo, bṛihad indrāya gāyateti dvitīyenāhnā
 samāna ātānaḥ pañcame 'hani pañcamasyāhno rūpam
 10 avitāsi sunvato vṛiktabarhisha iti sūktam madvat
 pāñktam pañcapadam pañcame 'hani pañcamasyāhno rūpam
 11 itthā hi soma in mada iti sūktam madvat pāñktam
 pañcapadam pañcame 'hani pañcamasyāhno rūpam 12 in-
 dra piba tubhyaṃ suto madāyeti sūktam madvat trai-
 shṭubham. tena pratiṣṭhitapadena savanam dādharāyata-
 nād evaitena na pracyavate 13 marutvāñ indra mīdhva
 iti paryāso. neti na preti pañcame 'hani pañcamasyāhno
 rūpam 14 tā u gāyatryo. gāyatryo vā etasya tryahasya
 madhyamdiṇaṃ vahanti. tad vai tac chando vahati ya-
 smin nivid dhīyate. tasmād gāyatrīṣu nividam dadhāti
 || 6 || 1 ||

1 Mahānāmniṣhv atra stuvate śakvareṇa sāmṇā rātham-
 tare 'hani pañcame 'hani pañcamasyāhno rūpam 2 Indro
 vā etābhir mahān ātmānaṃ niramimīta, tasmān mahānā-
 mnyo. 'tho ime vai lokā mahānāmnya ime mahānta 3 imān
 vai lokān Prajāpatiḥ srisṭṭvedam sarvam aśaknod yad
 idaṃ kiṃca. yad imāñ lokān Prajāpatiḥ srisṭṭvedam sa-
 rvaṃ aśaknod yad idaṃ kiṃca tac chakvāryo 'bhavañs,

tac chakvarīṇām śakvarītvam 4 tā ūrdhvāḥ sīmno 'bhyas-
 rijata. yad ūrdhvāḥ sīmno 'bhyasrijata tat sīmā abhavaṁs,
 tat sīmānām simātvaṁ 5 svādor itthā vishūvata, upa
 nō haribhiḥ sutam, indram viṣvā svīvridhann ity
 anurūpo vṛishanvān priṣnimān madvān vṛidhanvān pañcame
 'hani pañcamasyāhno rūpaṁ 6 yad vāvāneti dhāyācyu-
 tā 7 bhi tvā śūra nonuma iti rathamtarasya yonim, anu
 nivartayati, rathamtaram hy etad ahar āyatanena 8 mo
 shu tvā vāghataḥ caneti sāmāpragātho 'dhyāsavān
 paṣurūpaṁ pañcame 'hani pañcamasyāhno rūpaṁ 9 tyam
 ūshu vājinam devajūtam iti tārksyho 'cyutah || 7 || 2 ||

1 Predam brahma vṛitratūryeshv āvītheti sū-
 ktam pāṅktam pañcapadam pañcame 'hani pañcamasyāhno
 rūpaṁ 2 indro madāya vāvṛidha iti sūktam madvat
 pāṅktam pañcapadam pañcame 'hani pañcamasyāhno rū-
 paṁ 3 satrā madāsas tava viṣvajanyā iti sūktam, ma-
 dvat traishtubham, tena prātishthitapadena savanam dā-
 dhārāyatanād evaitena na pracyavate 4 tam indram vā-
 jayāmasīti paryāsaḥ, sa vṛishā vṛishabho bhuvad
 iti paṣurūpaṁ pañcame 'hani pañcamasyāhno rūpaṁ 5 tā
 u gāyatriyo, gāyatriyo vā etasya tryahasya madhyamdinam
 vahanti, tad vai tac chando vahati yasmin nivid dhīyate.
 tasmād gāyatrīshu nividam dadhāti 6 tat savitur vṛiṇi-
 mahe, 'dyā nō deva savitar iti vaiṣvadevasya pratipa-
 danucarau, rathamtare 'hani pañcame 'hani pañcamasyāhno
 rūpaṁ 7 ud u shya devaḥ savitā damūnā iti sāvitram,
 ā dāśushe suvati bhūri vāmam iti vāmam paṣurūpaṁ
 pañcame 'hani pañcamasyāhno rūpaṁ 8 mahī dyāvāpṛi-
 thivī iha jyeshṭhe iti dyāvāpṛithivīyam, ruvad dho-
 ksheti paṣurūpaṁ pañcame 'hani pañcamasyāhno rūpaṁ
 9 ṛibhur vibhvā vāja indro no achety ārbhavam, vājo
 vai paṣavaḥ, paṣurūpaṁ pañcame 'hani pañcamasyāhno rū-

pam 10 stushe janam suvratam navyasibhir iti vai-
 svadevam adhyāsavat paṣurūpam pañcame 'hani pañcama-
 syāhno rūpam 11 havish pāntam ajaram svarvidity
 āgnimārutasya prātipad. dhavishmat pañcame 'hani pañca-
 masyāhno rūpam 12 vapur nu tac eikitushe cid astv
 iti mārutam vapushmat pañcame 'hani pañcamasyāhno rū-
 pam. 13 jātavedase sunavāma somam iti jātavedasyā-
 cyutā 14 gnir hotā grīhapatiḥ sa rājeti jātavedasyam
 adhyāsavat paṣurūpam pañcame 'hani pañcamasyāhno rū-
 pam || 8 || * ||

1 Devakshetram vā etad yat shashtham ahar. deva-
 kshetram vā eta āgachanti ye shashtham ahar āgachanti
 2 na vai devā anyonyasya grihe vasanti, nartur rītor grihe
 vasatity āhus. tad yathāyatham rītviḥ rītuyājān yajanty
 asaṃpradāyam. tad yathartv rītūn kalpayanti, yathāyatham
 janātis 3 tad āhur: nartupraishaiḥ preshitavyam nartuprai-
 shair vashaṭkrityam. vāg vā rītupraishā, āpyate vai vāk
 shashthe 'haniti 4 yad rītupraishaiḥ preshyeyur yad rītu-
 praishair vashaṭkuryur, vācam eva tad āptam śrāntam ri-
 kṇavahīm vāharāviṇīm rīcheyur 5 yad v ebhir na pre-
 shyeyur yad v ebhir na vashaṭkuryur, acyutād yajñasya
 cyaveran, yajñāt prāṇāt Prajāpateḥ paṣubhyo jihmā iyus
 6 tasmād rīgnebhya evādhi preshitavyam, rīgnebhyo 'dhi
 vashaṭkrityam. tan na vācam āptam śrāntam rikṇavahīm
 vāharāviṇīm rīchanti, nācyutād yajñasya cyavante, na ya-
 jñāt prāṇāt Prajāpateḥ paṣubhyo jihmā yanti || 9 || * ||

1 Pārucchepīr upadadhati pūrvayoh savanayoh purastāt
 prasthitayājyānam. rohitam vai nāmaitac chando yat pāru-
 cchepam. etena vā Indrah sapta svargāṇi lokān arohad
 2 rohati sapta svargāṇi lokān ya evam veda 3 tad āhur:
 yat pañcapadā eva pañcamasyāhno rūpam shatpadāḥ sha-
 shthasyātha kasmāt saptapadāḥ shashthe 'hañ chasyanta

iti 4 shashṭhair eva padaiḥ shashṭham ahar āpnuvanty apa-
chidyevaitad ahar yat saptamam, tad eva saptamena pade-
nābhyārabhya vasanti. vācam eva tat punaḥ upayanti,
saṃtatyai 5 saṃtatais tryahair avyavachinnair yanti ya
evam vidvāṃso yanti || 10 || 5 ||

1 Devāsura vā eshu lokeshu samayatanta. te vai de-
vāḥ shashṭhenaivābhaibhyo lokebhyo 'surān prānudanta.
teshām yāny antarahstināni vasūny āsaṃs, tāny ādāya sa-
mudram praupyanta. ta etenaiva chandasānuhāyāntarba-
stināni vasūny ādadata. tad yad etat padam punaḥpadam,
sa evāṅkuṣa āsañjanāyā 2 dvishato vasu datte, nir enam
ebhyaḥ sarvebhyo lokebhyo nudate, ya evam veda || 11 || 6 ||

1 Dyaur vai devatā shashṭham ahar vabati, trayastrīṃṣaḥ
stomo raivatam sāmāticchandāḥ chando. yathādevatam enena
yathāstomam yathāsāma yathāchandasam rādhnōti ya evam
veda 2 yad vai samānodarkam, tat shashṭhasyāhno rūpam.
yad dhy eva tṛtīyam ahas tad etat punar yat shashṭham,
yad aśvavad yad antavad yat punarāvṛttam yat punarni-
rṛttam yad ratavad yat paryastavad yat trivad yad anta-
rūpam, yad uttame pade devatā nirucyate, yad asau loko
'bhyudito 3 yat pārucchepam yat saptapadam yan nārāṣa-
ṇsam yan nābhānedishṭham yad raivatam yad atichandā
yat kṛtam yat tṛtīyasyāhno rūpam: etāni vai shashṭhasyā-
hno rūpāny 4 ayaṃ jāyata manusho dharīmanīti sha-
shṭhasyāhna ājyam bhavati pārucchepam atichandāḥ sapta-
padam shashṭhe 'hani shashṭhasyāhno rūpam 5 stīrṇam
barhir upa no yāhi vītaya, ā vām ratho niyutvān
vakshad avase, sushumā yātam adribhir, yuvām
stomebhir devayanto aśvinā, var maha indra, vṛi-
shann indrā, stu śraushaḥ, o shū no agne ṛiṇuhi
tvam ilīto, ye devāso divy ekādaśa sthe, yam ada-
dād rabhasam ṛiṇacyutam iti praṭgam pārucchepam

atichandāḥ saptapadam shashṭhe 'hani shashṭhasyāhno rū-
 pam 6 sa pūrvyo mahānām iti marutvatīyasya pratipad.
 anto vai mahad, antaḥ shashṭham ahaḥ shashṭhe 'hani sha-
 shṭhasyāhno rūpam 7 traya indrasya somā, indra ne-
 dīya ed ihi, pra nūnam brahmaṇas patir, agnir
 netā, tvam soma kratubhiḥ, pinvanty apo, nakiḥ
 sudaso ratham iti tritīyenāhnā samāna ātānaḥ shashṭhe
 'hani shashṭhasyāhno rūpam 8 yaṁ tvam ratham indra
 medhasātaya iti sūktam pārucchepam atichandāḥ sapt-
 padam shashṭhe 'hani shashṭhasyāhno rūpam 9 sa yo vṛi-
 shā vṛishṇyebhiḥ samokā iti sūktam samānodarkam
 shashṭhe 'hani shashṭhasyāhno rūpam 10 indra marutva
 iha pāhi somam iti sūktam, tebhiḥ sākam pibatu
 vṛitrakhāda ity: anto vai khādo, 'ntaḥ shashṭham ahaḥ
 shashṭhe 'hani shashṭhasyāhno rūpam 11 tad u traisṭu-
 bhām. tena pratishṭhitapadena savanam dādharāyatanād
 evaitena na pracyavate 12 'yaṁ ha yena vā idam iti
 paryāsaḥ, svar marutvatā jitam ity: anto vai jitam,
 antaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyāhno rū-
 pam 13 tā u gāyatriyo. gāyatriyo vā etasya tryahasya ma-
 dhyamdinam vahanti. tad vai tac chando vahati yasmin
 nivid dhīyate. tasmād gāyatrishu nividam dadhāti 14 re-
 vatīr naḥ sadhamāde, revāñ id revata stoteti rai-
 vatam priṣṭham bhavati. bārhate 'hani shashṭhe 'hani sha-
 shṭhasyāhno rūpam 15 yad vāvāneti dhāyācyutā 16 tvām
 id dhi havāmaha iti bṛihato yonim anu nivartayati. bā-
 rhatam hy etad abar āyatanene 17 ndram id devatātaya
 iti sāmāpragātho nirṛitavān shashṭhe 'hani shashṭhasyāhno
 rūpam 18 tyam ā shu vājinam devajūtam iti tārksHYO
 'cyutaḥ || 12 || १ ||

1 Indra yāhy upa naḥ parāvata iti sūktam pār-
 ucchepam atichandāḥ saptapadam shashṭhe 'hani shashṭha-

syāhno rūpam 2 pra ghā nv asya mahato mahāniti
 sūktam samānodarkam shashthe 'hani shashthasyāhno rū-
 pam 3 abhūr eko rayipate rayinām iti sūktam, ra-
 tham ā tishṭha tuvinṛimṇa bhīmām ity: anto vai
 sthitam, antaḥ shashtham ahaḥ shashthe 'hani shashthasyā-
 hno rūpam 4 tad u traishtubham. tena pratishṭhitapadena
 savanam dādharāyatanād evaitena na pracyavata 5 upa no
 haribhiḥ sutam iti paryāsaḥ samānodarkam shashthe
 'hani shashthasyāhno rūpam 6 tā u gāyatriyo. gāyatriyo vā
 etasya tryahasya madhyamdinam vahanti. tad vai tac cha-
 ndo vahati yasmin nivid dhīyate. tasmād gāyatrīshu nivi-
 dam dadhāty 7 abhi tyam devam savitāram onyor
 iti vaiśvadevasya pratipad atichandāḥ shashthe 'hani shā-
 shthasyāhno rūpam 8 tat savitur vareṇyam, dosho
 āgād ity anucaro. 'nto vai gatam, antaḥ shashtham ahaḥ
 shasthe 'hani shashthasyāhno rūpam 9 ud u shya devaḥ
 savitā savāyetyi sāvitram, saṣvattamam tadapā va-
 hnir asthād ity: anto vai sthitam, antaḥ shashtham ahaḥ
 shashthe 'hani shashthasyāhno rūpam 10 katarā pūrvā
 katarāparāyor iti dyāvāprithivīyam samānodarkam sha-
 shthe 'hani shashthasyāhno rūpam 11 kim u śreshṭhaḥ
 kim yavishṭho na ājagann, upa no vājā adhva-
 ram ribhukshā ity ārbhavam nārāsaṁsaṁ trēvat shashthe
 'hani shashthasyāhno rūpam 12 idam itthā raudram
 gūrtavacā, ye yajñena dakṣiṇayā samaktā iti vai-
 svadevam || 13 || s ||

1 Nābhānedishṭham saṁsati 2 Nābhānedishṭham vai Mā-
 navam brahmacaryam vasantam bhrātaro nirabhajan. so
 'bravīd etya: kim mahyam abhāktety. etam eva nishṭhāvam
 avavaditāram ity abruvaṁs. tasmād dhāpy etarhi pitaram
 putrā: nishṭhāvo 'vavaditety evācakshate 3 sa pitaram etyā-
 bravīt: tvām ha vāva mahyam tatābhākshur iti. tām pitā-

bravīn: mā putraka tad ādrithā. Aṅgirasō vā ime sva-
rgāya lokāya saṁram āsate, te shashṭham-shashṭham evāhar
āgatya mūhyanti. tān ete sūkte shashṭhe 'hāni saṁsaya,
teshām yat sahasraṁ satrapariveshaṇam tat te svar yanto
dāsyantīti. tatheti 4 tām upait: prati grībhṇīta māna-
vaṁ sumedhasa iti. tam abruvan: kimkāmo vadasīti, dam
eva vah shashṭham ahaḥ prajāpāyānīty abravīd, atha yad
va etat sahasraṁ satrapariveshaṇam tan me svar yanto
datteti. tatheti. tām ete sūkte shashṭhe 'hany aṁsayaṭ,
tat vai te pra yajñam ajānan pra svargaṁ lokam 5 tad
yad ete sūkte shashṭhe 'hāni saṁsati, yajñasya prajātyai
svargasya lokasyānukhyātyai 6 tam svar yanto 'bruvann:
etat te brāhmaṇa sahasram iti. tad enaṁ samākurvāṇam
purushaḥ kṛṣṇaśavāsy uttarata upotthāyābravīn: mama
vā idam, mama vai vāstuham iti. so 'bravīn: mahyam vā
idam adur iti. tam abravīt: tad vai nau tavaiva pitari
praśna iti. sa pitaram ait, tam pitābravīn: nanu te putra-
kādū3r ity. adur eva ma, ity abravīt, tat tu me purushaḥ
kṛṣṇaśavāsy uttarata upodatisṭhan: mama vā idam,
mama vai vāstuham ity āditeti. tam pitābravīt: tasyaiva
putraka, tat-tat tu sa tubhyam dāsyatīti. sa punar etyā-
bravīt: tava ha vāva kila bhagava idam iti me pitāheti.
so 'bravīt: tad aham tubhyam eva dadāmi ya eva satyam
avādīr iti 7 tasmād evaṁ vidushā satyam eva vaditavyam
8 sa esha sahasrasanir mantro yan nābhānedishṭha 9 upai-
nam sahasraṁ namati, pra shashṭhenāhnā svargaṁ lokam
jānāti ya evaṁ veda || 14 || * ||

1 Tāny etāni sahaacarāṇy ity ācakshate: nābhānedi-
shṭham vālakhilyā vṛishākapiṁ evayāmarutaṁ, tāni sahaiva
saṁsed 2 yad eshām antariyāt, tad yajamānasyāntariyād
3 yadi nābhānedishṭham reto 'syāntariyād, yadi vālakhilyāḥ
prāṇān asyāntariyād, yadi vṛishākapiṁ ātmānam asyānta-

riyād, yady evayāmarutam pratishṭhāyā enam cyāvayed
 daivyai ca mānushyai ca 4 nābhānedishṭhenaiva reto 'si-
 ŋcat, tad vāḥkilyābhiḥ vyakarot, Sukīrtinā Kākshivatena
 yonim vyahāpayad: urau yathā tava 'sarman made-
 meti. tasmā jyāyān san garbhaḥ kaniyānsam santam yo-
 nim na hinasti, brahmaṇā hi sa kṛipta. evayāmarutaitavai
 karoti, tenedaṃ sarvam etavai kṛitam eti yad idaṃ kim-
 cāḥaḥ ca kṛishṇam ahar arjunam cety āgnimāru-
 tasya pratipad, ahaḥ cāhaḥ ceti punarāvṛittam punarni-
 nṛittam shashṭhe 'hani shashṭhasyāhno rūpam 6 madhvo
 vo nāma mārutam yajatrā iti mārutam bahvabhivyaḥri-
 tyam. anto vai bahv, antaḥ shashṭham ahaḥ shashṭhe 'hani
 shashṭhasyāhno rūpam 7 jātavedase sunavāma somam
 iti jātavedasyācyutā 8 sa pratnathā sahasā jāyamāna
 iti jātavedasyam samānodarkam shashṭhe 'hani shashṭha-
 syāhno rūpam 9 dhārayan-dhārayann iti śaṁsati, prasraṁsād
 vā antasya bibhāya. tad yatbā punarāgrantham punarni-
 grantham antam badhniyān mayūkham vāntato dhāraṇāya
 nibhanyāt, tādrik tad yad dhārayan-dhārayann iti śaṁsati
 samtatyai 10 samtatais tryahair avyavachinnair yanti ya
 evam vidvāṁso yanti yanti || 15 || 16 ||

Iti pañcamapañcikaḥ dvitīyo 'dhyāyaḥ.

Iti dvāvīṅśadhyāye daṣamaḥ khaṇḍaḥ.

1 Yad vā eti ca preti ca tat saptamasyāhno rūpam
 2 yad dhy eva prathamam ahas tad evaitat punar yat sa-
 ptamam 3 yad yuktavad yad rathavad yad āṣumad yat pi-
 bavad, yat prathame pade devatā nirucyate, yad 'ayam loko
 'bhyudito 4 yaj jātavad yad aniruktaṃ 5 yat karishyad yat
 prathamasyāhno rūpam: etāni vai saptamasyāhno rūpāni
 6 samudrād ūrmir madhumān ud ārad iti saptamasyā-
 hna ājyam bhavaty aniruktaṃ saptame 'hani saptamasyāhno
 rūpam 7 vāg vai samudro. na vai vāk kshiyate, na samu-

draḥ kshīyate. tad yad etat saptamasyāhna ājyam bhavati,
 yajñād eva tad yajñam tanvate, vācam eva tat punar upa-
 yanti samtatyai 8 samtatais tryahaḥ avyavachinnair yañi
 ya evaṁ vidvāṁso yanty 9 āpyante vai stomā, āpyante cha-
 ndāṁsi shashṭhe 'hani. tad yathaivāda ājyenāvadānāni pu-
 naḥ pratyabhghārayanty ayātayāmatāyā, evaṁ evaitat sto-
 māṁ ca chandāṁsi ca punaḥ pratyupayanty ayātayāmatā-
 yai yad etat saptamasyāhna ājyam bhavati 10 tad u trai-
 shṭubham. trishṭupprātahsavana esha tryaha 11 ā vāyo
 bhūṣha śucipā upa naḥ, pra yābhir yāsi dāśvā-
 ṁsam ach, ā no niyudbhiḥ śatinibhir adhvaram,
 pra sotā jīro adhvareshv asthād, ye vāyava indra-
 mādānāso, yā vām śatam niyuto yāḥ sahasram,
 pra yad vām mitrāvaruṇā spūrdhann, ā gomatā
 nāsatyā rathen, ā no deva śavasā yāhi sushmin,
 pra vo yajñeshu devayanto arcan, pra kshodasā
 dhāyasā sasra esheti praṭigam. eti ca preti ca saptame
 'hani saptamasyāhno rūpam. tad u traisṭubham. trishṭu-
 pprātahsavana esha tryaha 12 ā tvā ratham yathotaya,
 idaṁ vaso sutam andha, indra nedīya ed ihi,
 praitu brahmaṇas patir, agnir netā, tvam soma
 kratubhiḥ, pinvanty apaḥ, pra va indrāya bṛihata
 iti prathamecāhnā samāna ātānaḥ saptame 'hani saptama-
 syāhno rūpam 13 kayā śubhā savayasah sanilā iti sū-
 ktaṁ, na jāyamāno naṣate na jāta iti jātavat saptame
 'hani saptamasyāhno rūpam 14 tad u kayāśubhiyam. etad
 vai samjñānam samtani sūktam yat kayāśubhiyam. etena
 ha vā Indro 'gastyo Marutas te samajānata. tad yat kayā-
 śubhiyam śaṁsati, samjñātyā eva 15 tad v āyushyam. tad
 yo 'sya priyaḥ syāt, kuryād evāsya kayāśubhiyam 16 tad
 u traisṭubham. tena pratishṭhitapadena savanam dādḥārā-
 yatanād evaitena na pracyavate 17 tyam su mesham

mahayā svarvidam iti sūktam, atyaṃ na vājaṃ ha-
 vanasyadam ratham iti rathavat sapṭame 'hani sapta-
 masyāhno rūpaṃ 18 tad u jāgatam. jagatyō vā etasya
 tryahasya madhyamdinam vahanti. tad vai tac chando
 vahati yasmin nivid dhīyate. tasmā jagatishu nividam da-
 dhāti 19 mithunāni sūktāni śasyante traishṭubhāni ca jāga-
 tāni ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ, paṣū-
 nām avaruddhyai 20 tvām id dhi havāmahe, tvam hy
 ehi cerava iti bṛihatprishṭham bhavati sapṭame 'hani
 21 yad eva shashṭhasyāhnaḥ tad 22 yad vai rathamtarām
 tad vairūpaṃ yad bṛihat tad vairājaṃ, yad rathamtarām
 tac chākvaraṃ yad bṛihat tad raivataṃ 23 tad yad bṛihat-
 prishṭham bhavati, bṛihataiva tad bṛihat pratyuttabhnavā-
 nty astomakṛintatrāya 24 yad rathamtarām syāt, kṛintatram
 syāt 25 tasmād bṛihad eva kartavyam 26 yad vāvāneti
 dhāyācyutā 27 bhi tvā sūra nonuma iti rathamtarāsyā
 yonim anu nivartayati. rathamtarām hy etad ahar āyata-
 nena 28 pibā sutasya rasina iti sāmāpragāthaḥ pibavān
 sapṭame 'hani saptamasyāhno rūpaṃ 29 tyam ū shu vā-
 jinaṃ devajūtam iti tārکشيو 'cyutaḥ || 16 || 1 ||

1 Indrasya nu vīryāni pra vocam iti sūktam.
 preti sapṭame 'hani saptamasyāhno rūpaṃ 2 tad u traishṭu-
 bham. tena pratishṭhitapadena savanam dādhārāyatanād
 evaitena na praçyavate 3 'bhi tyam mesham puruhū-
 tam ṛigmiyam iti sūktam. yad vāva preti tad abhīti sa-
 ptame 'hani saptamasyāhno rūpaṃ 4 tad u jāgatam. jaga-
 tyō vā etasya tryahasya madhyamdinam vahanti. tad vai
 tac chando vahati yasmin nivid dhīyate. tasmā jagatishu
 nividam dadhāti 5 mithunāni sūktāni śasyante traishṭubhāni
 ca jāgatāni ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ,
 paṣūnām avaruddhyai 6 tat savitur vṛṇīmahe, 'dyā
 no deva savitar iti vaiṣvadevasya pratipadanucarau.

rāthamtare 'hani saptame 'hani saptamasyāhno rūpam
 7 abhi tvā deva savitar iti sāvitram. yad vāva preti
 tad abhiti śaptame 'hani saptamasyāhno rūpam 8 pretāṃ
 yajñasya sambhuveti dyāvāprithivīyam. preti saptame
 'hani saptamasyāhno rūpam 9 ayam devāya janmana
 ity ārbhavam jātavat saptame 'hani saptamasyāhno rūpam
 10 āyāhi vanasā saheti dvipadāḥ śaṁsati. dvipād vai
 puruṣaḥ catuṣpādāḥ paśavaḥ paśavaḥ chandomāḥ, paśū-
 nām avaruddhyai. tad yad dvipadāḥ śaṁsati, yajamānam
 eva tad dvipratishṭhām catuṣpātsu paśuṣu pratishṭhāpa-
 yaty 11 aibhir agne duvo gira iti vaiṣvadevam. eti sa-
 ptame 'hani saptamasyāhno rūpam 12 tāny u gāyatrāṇi.
 gāyatratrītiyasavana esha tryaho 13 vaiṣvānaro ajīja-
 nad ity āgnimārutasya pratipaj. jātavat saptame 'hani sa-
 ptamasyāhno rūpam 14 pra yat vas trisṭubham iṣham
 iti mārutam. preti saptame 'hani saptamasyāhno rūpam
 15 jātavedase sunavāma somam iti jātavedasyācyutā
 16 dūtām vo viṣvavedasam iti jātavedasyam aniruktam
 saptame 'hani saptamasyāhno rūpam 17 tāny u gāyatrāṇi.
 gāyatratrītiyasavana esha tryahaḥ || 17 || 2 ||

1 Yād vai neti na preti yat sthitam, tad aṣṭamasyā-
 hno rūpam 2 yad dhy eva dvitīyam ahas tad evaitat punar
 yad aṣṭamam 3 yad ūrdhvavad yat prativad yad antarvad
 yad vṛiṣaṇvad yad vṛidhanvad, yaṁ madhyame pade de-
 vatā nirucyate, yad antarikṣham abhyuditam 4 yad dya-
 gni yaṁ mahadvad yad dvihūtavad yat punarvad yat ku-
 rvad 5 yad dvitīyasyāhno rūpam: etāni vā aṣṭamasyāhno
 rūpāny 6 agniṁ vo devam agnibhiḥ sajoshā ity aṣṭa-
 masyāhna ājyam bhavati dvyagny aṣṭame 'hany aṣṭama-
 syāhno rūpam 7 tad u trisṭubham. trisṭupprātahsavana
 esha tryahaḥ 8 kuvid aṅga namasā ye vṛidhāsaḥ, pī-
 vo annāṁ rayivṛidhaḥ sumedhā, uchann uṣhaḥ

sudinā aripṛā, uṣantā dūtā na dabhāya gopā,
yāvat taras tanvo yāvad ojaḥ, pṛati vām sūra
udite sūktair, dhenūḥ pratnasya kāmyaṃ duhānā,
brahmā na indropa yāhi vidvān, ūrdhvo agniḥ
sumatiṃ vasvo aśred, uta syā naḥ sarasvati
jushāṇeti praligam prativad antarvad dvihūtavad ūrdhva-
vad aśtame 'hany aśtāmasyāhno rūpaṃ 9 tad u traī-
śtubham. trīṣṭupprātaḥsavana esha tryaho 10 viṣvāna-
rasya vas patim, indra it somapā eka, indra ne-
dīya ed ihy, ut tiṣṭha brahmaṇas pate, 'gnir ṛetā,
tvam soma kratubhiḥ, pinvanti apo, bṛihad in-
drāya gāyateti dvitīyenāhnā samāna ātāno 'śtame 'hany
aśtāmasyāhno rūpaṃ 11 śaṅsā mahām indram ya-
smin viṣvā iti sūktam mahadvad aśtame 'hany aśta-
masyāhno rūpaṃ 12 mahā cit tvam indra yata ētān
iti sūktam mahadvad aśtame 'hany aśtāmasyāhno rūpaṃ
13 pibā somam abhi yam ugra tarda iti sūktam,
ūrvam gavyam mahi gṛiṇāna indreti mahadvad
aśtame 'hany aśtāmasyāhno rūpaṃ 14 mahān indro
nṛivad ā carṣaniprā iti sūktam mahadvad aśtame
'hany aśtāmasyāhno rūpaṃ 15 tad u traīśtubham. tena
pratīṣṭhitapadena savanam dādhrāyatanād evaitena na
pracyavate 16 tam asya dyāvāprithivī satetaseti sū-
ktam, yad ait kṛiṇvāno mahimānam indriyam iti
mahadvad aśtame 'hany aśtāmasyāhno rūpaṃ 17 tad u
jāgataṃ. jagatyō vā etasya tryahasya madhyamdinam va-
hanti. tad vai tac chando vahati yasmin nivid dhīyate.
tasmāj jagatīṣu nividam dadhāti 18 mithunāni sūktāni śa-
syante traīśtubhāni ca jāgatāni ca. mithunam vai paṣa-
vaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 19 maha-
dvanti sūktāni śasyante. mahad vā antarikṣham, antari-
kṣhasyāptyai 20 pañca sūktāni śasyante. pañcapadā pa-

ñkṭiḥ pāṅkto yajñāḥ pāṅktāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyā 21 abhi tvā ṣūra nonumo, 'bhi tvā pūrvāpītaya iti rathamtarām prishthām bhavaty ashtame 'hani 22 yad vāvāneti dhāyyācyutā 23 tvām id dhi havāmaha iti brīhato yonim anu nivartayati. bārhatam hy etad ahar āyataneno 24 bhayam ṣṛiṇavac ca na iti sāmāpragātho. yac cedam adya yad u ca hya āsīd iti bārhate 'hany ashtame 'hany ashtamasyāhno rūpam 25 tyam ūshu vājinam devajūtam iti tārksshyo 'cyutaḥ || 18 ||

↓ Apūrvyā purutamāny asmā iti sūktam, mahe vīrāya tavase turāyeti mahadvad ashtame 'hany ashtamasyāhno rūpam. tām su te kīrtim maghavan mahitveti sūktam mahadvad ashtame 'hany ashtamasyāhno rūpam. tvam mahān indra yo ha ṣushmair iti sūktam mahadvad ashtame 'hany ashtamasyāhno rūpam. tvam mahān indra tubhyam ha kshā iti sūktam mahadvad ashtame 'hany ashtamasyāhno rūpam 2 tad u traishṭubham. tena pratishṭhitapadena savanam dādharāyatanād evaitena na pracyavate 3 divaḥ cid asya varimā vi papratha iti sūktam, indram na mahneti mahadvad ashtame 'hany ashtamasyāhno rūpam 4 tad u jāgātām. jagatyō vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati yasmīn nivid dhīyate. tasmāj jagatīshu nividam dadhāti 5 mithunāni sūktāni śasyante traishṭubhāni ca jāgātāni ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 6 mahadvanti sūktāni śasyante. mahad vā antariksham, antarikshasyāptyai. pañca-pañca sūktāni śasyante. pañcapadā pāṅktiḥ pāṅkto yajñāḥ pāṅktāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 7 tāni dve dhā, pañcānyāni pañcānyāni, daśa sampadyante: sā daśinī virāl. annam virāl annam paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 8 viṣvo devasya netus, tat savitur

vareṇyam, ā viṣvadevaṃ satpatim iti vaiṣvadevasya
 pratipadanūcarau. bārhaṭe 'hany aṣṭame 'hany aṣṭama-
 syāhno rūpaṃ 9 hiraṇyapāṇim ūtaya iti sāvitram
 ūrdhavad aṣṭame 'hany aṣṭamasyāhno rūpaṃ 10 mahī
 dyauḥ pṛithivī ca na iti dyāvāpṛithivyam mahadvad
 aṣṭame 'hany aṣṭamasyāhno rūpaṃ 11 yuvānā pitarā
 punar ity ārbhavam punarvad aṣṭame 'hany aṣṭamasyā-
 hno rūpaṃ 12 imā nu kam bhuvanā sishadhāmeti
 dvipadāḥ śaisati. dvipād vai puruṣaḥ catuṣpādāḥ paṣa-
 vaḥ paṣavaḥ chandomāḥ, paśūnām avaruddhyai. tad-yad
 dvipadāḥ śaisati, yajamānam eva tad dvipratishṭham catu-
 shpātsu paśuḥ pratishṭhāpayati 13 devānām id avo
 mahad iti vaiṣvadevaṃ mahadvad aṣṭame 'hany aṣṭa-
 masyāhno rūpaṃ 14 tāny u gāyatrāṇi. gāyatrāṇi tyasavana
 esha tryaha 15 ṛitāvānam vaiṣvānaram ity āgnimārūta-
 sya pratipad, agnir vaiṣvānaro mahān iti mahadvad
 aṣṭame 'hany aṣṭamasyāhno rūpaṃ 16 krīḷam vaḥ śa-
 rdho mārutam iti mārutam, jambhe rasasya vāvṛi-
 dha iti vṛidhanvad aṣṭame 'hany aṣṭamasyāhno rūpaṃ
 17 jātavedase sunavāma somam iti jātavedasyācyu-
 tā 18 gne mṛīḷa mahān asīti jātavedasyam mahadvad
 aṣṭame 'hany aṣṭamasyāhno rūpaṃ 19 tāny u gāyatrāṇi.
 gāyatrāṇi tyasavana esha tryaha esha tryaha || 19 || 4 ||

Iti pañcamapañcikaḥ tṛtīyo 'dhyāyḥ.

Iti trayoṣṭādhyāye caturthaḥ khaṇḍaḥ.

1 Yad vai samānodarkam, tan navamasyāhno rūpaṃ
 2 yad dhy eva tṛtīyam ahas tad evaitat punar yan nava-
 mam 3 yad aṣṭavad yad antavad yat punarāvṛittam yat
 punarnirṛittam yad ratavad yat paryastavad yat trivad
 yad antarūpaṃ, yad uttame pade devatā nirucyate, yad
 asau loko 'bhyudito 4 yac chucivad yat satyavad yat kṣe-
 tivad yad gatavad yad okavad 5 yat kṛitam yat tṛtīyasā-

hno rūpam: etāni vai navamasyāhno rūpāny 6 aganma mahā namasā yavishṭham iti navamasyāhna ājyam bhavati gatāvan navame 'hani navamasyāhno rūpam 7 tad u traishṭubham. trishṭupprātaḥsavana esha tryahaḥ 8 pra-vīrayā śucayo dadrire te, te satyena manasā dī-dhyānā, divi kshayantā rajasah prithivyām, ā vi-svavārāṣvinā gatam no, 'yam soma indra tubhyam sunva ā tu, pra brahmāṇo āngiraso nakshanta, sarasvatīm devayanto havanta, ā no divo bṛihatāḥ parvatād ā, sarasvaty abhi no neshi vasya iti praṭigam śucivat satyavat kshetivad gatavad okavan navame 'hani navamasyāhno rūpam 9 tad u traishṭubham. trishṭupprātaḥsavana esha tryahas 10 tam-tam id rū-dhase mahe, traya indrasya somā, indra nedīya ed ūhi, pra nūnam brahmanas patir, agnir netā, tyam soma kratubhiḥ, pinvanty apo, nakiḥ sudāso ratham iti tṛtīyenāhnā samāna ātāno navame 'hani navamasyāhno rūpam 11 indrah svāhā pibatu yasya soma iti sūktam. anto vai svāhākāro, 'nto navamam ahar navame 'hani navamasyāhno rūpam 12 gāyat sāma nabhanyam yathā ver iti sūktam, arcāma tad vāvṛidhānam svarvad ity: anto vai svar, anto navamam ahar navame 'hani navamasyāhno rūpam 13 tishṭhā hari ratha ā yujyamāneti sūktam. anto vai sthitam, anto navamam ahar navame 'hani navamasyāhno rūpam 14 imā u tvā purutamasya kārora iti sūktam, dhiyo ratheshṭhām ity: anto vai sthitam, anto navamam ahar navame 'hani navamasyāhno rūpam 15 tad u traishṭubham. tena prati-shṭhitapadena savanam dādḥārāyatanād evaitena na praeyavate 16 pra mandine pitumad arcatā vaca iti sūktam samānodarkam navame 'hani navamasyāhno rūpam 17 tad u jāgatam. jagatyō vā etasya tryahasya madhyamdinam

vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāḥ jagatishu nividam dadhāti 18 mithunāni sūktāni śasyante traishṭubhāni ca jāgatāni ca. mithunam vai paśavaḥ paśavaḥ chandomāḥ, paśūnām avaruddhyai 19 pañca sūktāni śasyante. pañcapadā pañktiḥ pāñkto yajñāḥ pāñktāḥ paśavaḥ paśavaḥ chandomāḥ, paśūnām avaruddhyai 20 tvām id dhi havāmahe, tvam hy ehi ceraya iti bṛihatprishtham bhavati navame 'hani 21 yad vāvāneti dhāyācyutābhi tvā śūra nonuma iti rathamtarasya yonim anna nivartayati. rāthamtaram hy etad ahar āyataneन्द्रा tridhātu śaraṇam iti sāmāpragāthas trivān navame 'hani navamasyāhno rūpam. tyam ū śū vājinaḥ devajūtam iti tārکشيو 'cyutah || 20 || 1 ||

1 Sam ca tve jagmur gira indra pūrvīr iti sūktam gatavan navame 'hani navamasyāhno rūpam 2 kadā bhuvan rathakshayāni brahmeti sūktam kshetivā antarūpam. kshetivā vā antam gatvā, navame 'hani navamasyāhno rūpam 3 ā satyo yātu maghavān rījīshīti sūktam satyavan navame 'hani navamasyāhno rūpam 4 tat ta indriyam paramam parācair iti sūktam. anto vai paramam, anto navamam ahar navame 'hani navamasyāhno rūpam 5 tad u traishṭubham. tena pratishṭhitapadena savanam dādhrāyatanād evaitena na pracyavate 6 'ham bhuvam vasūnāḥ pūrvyas patir iti sūktam, aham dhanāni sam jayāmi śaśvata ity: anto vai jitam, anto navamam ahar navame 'hani navamasyāhno rūpam 7 tad u jāgataḥ. jagatyō vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāḥ jagatishu nividam dadhāti 8 mithunāni sūktāni śasyante traishṭubhāni ca jāgatāni ca. mithunam vai paśavaḥ paśavaḥ chandomāḥ, paśūnām avaruddhyai. pañcapañca sūktāni śasyante. pañcapadā pañktiḥ pāñkto yajñāḥ

pāṅktāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai. tāni dveḍhā, pañcānyāni pañcānyāni, daśa sampadyante: sā 'daṣiṇi virāl. annam virāl annam paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 9 tat savitur vṛṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau. rāthamtare 'hani navame 'hani navamasyāhno rūpam 10 dosho āgād iti sāvitram. anto vai gatam, anto navamam abar navame 'hani navamasyāhno rūpam 11 pra vām mahidyavi abhīti dyāvāprithivīyam, śuci-upa praśastaya iti śucivan navame 'hani navamasyāhno rūpam 12 indra ishe dadātu nas, te no ratnāni dhattanety ārbhavam, trir ā sāptāni sunvata iti trivan navame 'hani navamasyāhno rūpam 13 babhrur eko vishuṇaḥ sūnaro yuveti dvipadāḥ śaṁsati. dvipād vai pūruṣaḥ catuṣpādāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai. tad yad dvipadāḥ śaṁsati, yajamānam eva tad dvipratishṭham catuṣpātsu paṣuṣhu pratishṭhāpayati 14 ye triṇṣati trayas para iti vaiṣvadevam trivan navame 'hani navamasyāhno rūpam 15 tāny u gāyatrāṇi. gāyatratriṭiyasavana esha tryaho 16 vaiṣvānaro na ūtaya ity āgnimārutasya pratipad, ā pra yātu parāvata ity: anto vai parāvato, 'nto navamam abar navame 'hani navamasyāhno rūpam 17 marṣto yasya hi kshaya iti mārutam kshetivad antarūpam. kshetīva vā āntam gatvā, navame 'hani navamasyāhno rūpam 18 jātavedase sunavāma somam iti jātavedasyācyutā 19 prāgnaye vācam irayeti jātavedasyam samānodarkam navame 'hani navamasyāhno rūpam 20 sa naḥ parshad ati dvishaḥ sa naḥ parshad ati dvisha iti śaṁsati. bahu vā etasmin navarāto kimca-kimca vāraṇam kriyate, śāntyā eva. tad yat: sa naḥ parshad ati dvishaḥ sa naḥ parshad ati dvisha iti śaṁsati, sarvasmād evaināns tad enasaḥ

pramuñcati 21 tāny u gāyatrāṇi. gāyatrāṇiṭṭiyasavana esha tryahaḥ || 21 || 2 ||

1 Prishṭhyam shalāham upayanti. yathā vai mukham evam prishṭhyah shalāhas. tad yathāntaram mukhasya jivhā tālu dantā, evam chandomā. atha yenaiva vācam vyākaroti yena svādu cāsvādu ca vijānāti, tad daṣamam ahar 2 yathā vai nāsike evam prishṭhyah shalāhas. tad yathāntaram nāsikayor, evam chandomā. atha yenaiva gandhān vijānāti, tad daṣamam ahar 3 yathā vā akshy evam prishṭhyah shalāhas. tad yathāntaram akshṇaḥ kṛishṇam, evam chandomā. atha yaiva kanīnikā yena paśyati, tad daṣamam ahar 4 yathā vai karna evam prishṭhyah shalāhas. tad yathāntaram karnasyaivam chandomā. atha yenaiva śṛiṇoti, tad daṣamam ahar 5 śṛīr vai daṣamam ahar, śṛiyam vā eta āgachanti ye daṣamam ahar āgachanti. tasmād daṣamam ahar avivākyam bhavati: mā śṛiyo 'vavādishmeti, duravavadam hi śreyasas 6 te tataḥ sarpanti 7 te mārjayante 8 te patniṣālām samprapadyante 9 teshām ya etām āhutiṃ vidyāt, sa brūyāt: samānvārabhadhvam iti. sa juhuyād 10 iha rameha ramadhvam, iha dhṛitir iha svadhṛitir, Agne vāt, svāhā vāḥ iti 11 sa yad iha ramety āhāsminn evaināns tal loka ramayatiha ramadhvam iti yad āha, prajām evaishu tad ramayatiha dhṛitir iha svadhṛitir iti yad āha, prajām caiva tad vācam ca yajamāneshu dadhāty. Agne vāḥ iti rathamtaram, svāhā vāḥ iti bṛihad 12 devānām vā etan mithunam yad bṛihadrathamtare, devānām eva tan mithunena mithunam avarundhate, devānām mithunena mithunam prajāyante prajātyai 13 prajāyate prajāyā paśubhir ya evam veda 14 te tataḥ sarpanti, te mārjayante, ta āgnidhram samprapadyante. teshām ya etām āhutiṃ vidyāt, sa brūyāt: samānvārabhadhvam iti sa juhuyād 15 upaśṛijan

dharuṇam mātaram dharuṇo dhayan | rāyas po-
sham iṣham ūrjam asmāsu didharat svāheti 16 rā-
yas posham iṣham ūrjam avarunddha ātmane ca yaja-
mānebhyas ca yatraivam vidvān etām āhutim juhōti
|| 22 || * ||

1 Te tataḥ sarpanti, te sadah samprapadyante. yathā-
yatham anya ritvijo vyutsarpanti, samsarpanty udgātāras,
te Sarparājñyā rikshu stuvata 2 iyaṁ vai Sarparājñiyam
hi sarpato rājñiyam vā alomikevāgra āsīt. saitam mantram
apaśyad: āyam gauḥ priṣṇir akramīd iti. tām ayam
priṣṇir varṇa āviśan nānārūpo, yaṁ-yaṁ kāmam akāma-
yata yad idam kīmeaushadhayo vanaspatayah sarvāṇi rū-
pāṇi 3 priṣṇir enam varṇa āviśati nānārūpo, yaṁ-yaṁ kā-
mam kāmāyate ya evaṁ veda 4 manasā prastauti manaso-
dgāyati manasā pratiharati, vācā śaṁsati 5 vāk ca vai mā-
vaś ca devānām mithunam. devānām eva tan mithunena
mithunam avarundhate, devānām mithunena mithunam pra-
jāyante prajātyai. prajāyate prajāyā paśubhiḥ ya evaṁ
vedāḥ caturhotrīḥ hotā vyācāśṭe, tad eva tat stutam
anuśaṁsati 7 devānām vā etad yajñiyam guhyam nāma yac
caturhotāras. tad yac caturhotrīḥ hotā vyācāśṭe, devānām
eva tad yajñiyam guhyam nāma prakāśam gamayati, tad
enam prakāśam gatam prakāśam gamayati. 8 gachati pra-
kāśam ya evaṁ veda 9 yaṁ brāhmaṇam anūcānam yaśo
narched, iti ha smāhāraṇyam paretya darbhistambān udgra-
thya dakṣiṇato brahmaṇam upaveśya caturhotrīḥ vyāca-
kṣhīta 10 devānām vā etad yajñiyam guhyam nāma yac
caturhotāras. tad yac caturhotrīḥ vyācakṣhīta, devānām
eva tad yajñiyam guhyam nāma prakāśam gamayati, tad
enam prakāśam gatam prakāśam gamayati. gachati pra-
kāśam ya evaṁ veda || 23 || * ||

1 Athaudumbarīm samanvārabhanta 2 iṣham ūrjam

anvārabha ity 3 ūrg vā annādyam udumbaro 4 yad vai tad devā isham ūrjam vyabhajanta, tata udumbaraḥ samabhavat. tasmāt sa triḥ samvatsarasya pacyate 5 tad yad audumbariṃ samanvārabhanta, isham eva tad ūrjam annādyam samanvārabhante 6 vācam yachanti. vāg vai yajño, yajñam eva tad yachanty 7 ahar niyachanty. ahar vai svargo lokah, svargam eva tal lokam niyachanti 8 na divā vācam visṛijeran. yad divā vācam visṛijeran, ahar bhrātrivṛyāya pariśiṣhyur 9 na naktam vācam visṛijeran. yan naktam vācam visṛijeran, rātrīm bhrātrivṛyāya pariśiṣhyuh 10 samayāvishitah sūryah syād, atha vācam visṛijeraṁs. tāvantam eva tad dvishate lokam pariśiṣhanty 11 atho khalv astamita eva vācam visṛijeraṁs, tamobhājam eva tad dvishantam bhrātrivṛyam kurvanty 12 āhavanīyam paritya vācam visṛijeran. yajño vā āhavanīyah svargo loka āhavanīyo, yajñenaiva tat svargena lokena svargam lokam yanti 13 yad ihonam akarma yad atyariricāma | Prajāpatim tat pitaram apyev itī vācam visṛijante 14 Prajāpatim vai prajā anuprajāyante, Prajāpatir ūnātiriktaḥ pratishṭhā, nainān ūnam nātiriktaṃ hinasti 15 Prajāpatim evonātiriktaṇy abhyatyarjanti ya evaṃ vidvāṁsa etena vācam visṛijante 16 tasmād evaṃ vidvāṁsa etenaiva vācam visṛijeran || 24 || s ||

1 Adhvaryo ity āhvayate caturhotṛishu vadishyamāṇas, tad āhāvasya rūpam 2 om hotas tathā hotar ity adhvaryuh pratigṛiṇāty avasite vasite daṣasu padeshu 3 teshāṃ cittiḥ sṛug āsi3t | 4 cittam ājyam āsi3t | 5 vāg vedir āsi3t | 6 ādhītam barhir āsi3t | 7 keto Agnir āsi3t | 8 vijñātam agnīd āsi3t | 9 prāṇo havir āsi3t | 10 sāmādhvanyur āsi3t | 11 Vācaspatir hotāsi3t | 12 mana upavaktāsi3t | 13 te vā etam graham agrihṇata: Vācaspate vidhe nāman | vidhema te nāma | vidhes tvam asmākaṃ nāmnā dyām

gacha | yām devāḥ prajāpatigrihapataya riddhim
 arādhnuvāṁs tāṁ riddhim rātsyāmo 14 'tha Prajā-
 pates tanū anudravati brahmodyam cā 15 nṇā dā cānna-
 patnī cānnāda tad Agnir, annapatnī tad Ādityo 16 bha-
 drā ca kalyāṇī ca. bhadra tat Somah, kalyāṇī tat pa-
 şavo 17 'nilayā cāpabhayā cānilayā tad Vāyur, na hy
 esha kadā canelayaty. apabhayā tan mṛityuḥ, sarvaṁ hy
 etasmād bibhāyā 18 nāptā cānāpyā cānāptā tat pṛithivy,
 anāpyā tad dyaur 19 anādhṛishyā cāpratidhṛishyā
 cānādhṛishyā tad Agnir, apratidhṛishyā tad Ādityo 20 'pū-
 rvā cābhrātrivyā cāpūrvā tan mano, 'bhrātrivyā tat
 samvatsara 21 etā vā dvādaśa Prajāpates tanva, esha
 kṛtsnaḥ Prajāpatis. tat kṛtsnam Prajāpatim āpnoti daśa-
 mam abar 22 atha brahmodyam vadanty. Agnir grihapatir
 iti haika āhuḥ, so 'sya lokasya grihapatir. Vāyur griha-
 patir iti haika āhuḥ, so 'ntarikshalokasya grihapatir. asau
 vai grihapatir yo 'sau tapaty. esha patir, ṛitavo grihā.
 yeshāṁ vai grihapatim devam vidvān grihapatir bha-
 vati, rādhnoti sa grihapati, rādhnuvanti te yajamānā.
 yeshāṁ vā apahatapāpmānam devam vidvān grihapa-
 tir bhavaty, apa sa grihapatiḥ pāpmānam hate, 'pa te
 yajamānāḥ pāpmānam ghnate. 'dhvāryo arātsmārātsma
 || 25 || e ||

Iti pañcamapañcikāyām caturtho 'dhyāyaḥ.

Iti caturviṁśadhyāye śaṣṭhaḥ khaṇḍaḥ.

1 Uddharāhavanīyam ity aparāhṇa āha. yad evāhṇa
 sādhu karoti, tad eva tat prāṇ uddhṛitya tadabhaye ni-
 dhatta 2 uddharāhavanīyam iti prātar āha. yad eva rātryā
 sādhu karoti, tad eva tat prāṇ uddhṛitya tadabhaye ni-
 dhatte 3 yajño vā āhavanīyah, svargo loka āhavanīyo 4 ya-
 jña eva tat svarge loka svargam lokam nidhatte ya evam
 veda 5 yo vā agnihotram vaiṣvadevam shoḷasakalam paṣu-

shu pratishthitam veda, vaiṣvadevenāgnihotrena shoḷasaka-
lena paśushu pratishthitena rādhnoti 6 raudraṃ gavi sad,
vāyavyam upāvasṛiṣṭam, āśvinam duhyamānam, saumyam
dāgdham, vāruṇam adhiṣṛitam, paushṇam samudantam,
mārutam viśhyandamānam, vaiṣvadevam binduman, mai-
tram śarogrihitam, dyāvāprithivīyam udvāsitam, sāvitram
prakrāntam, vaiṣṇavam hriyamānam, bārhaspatyam upa-
sannam, Agneḥ pūrvābutiḥ, Prajāpater uttaraindraṃ hu-
tam 7 etad vā agnihotraṃ vaiṣvadevam shoḷasakalam
paśushu pratishthitam 8 vaiṣvadevenāgnihotrena shoḷasa-
kalena paśushu pratishthitena rādhnoti ya evam veda
|| 26 || 1 ||

1 Yasyāgnihotry upāvasṛiṣṭā duhyamānopaviṣet, kā
tatra prāyaścittir iti. tām abhimantrayeta 2 yasmād bhī-
shā nishīdasi tato no abhayam kṛidhi | paśūn mah
sarvān gopāya namo rudrāya mīlhusa iti 3 tām
utthāpayed 4 ud asthād devy aditir āyur yajñapatāv
adhāt | indrāya kṛiṇvatī bhāgam mitrāya varu-
ṇaya cety 5 athāsyā udapātram ūdhasi ca mukhe copa-
grihṇīyād, athainām brāhmaṇāya dadyāt. sā tatra prāya-
ścittir 6 yasyāgnihotry upāvasṛiṣṭā duhyamānā vāsyeta,
kā tatra prāyaścittir ity. aśanāyām ha vā eshā yajamā-
nasya pratikhyāya vāsyate. tām annam apy ādayec chā-
ntyai, śāntir vā annam. sūyavasād bhagavatī hi
bhūyā iti. sā tatra prāyaścittir 7 yasyāgnihotry upāvasṛi-
ṣṭā duhyamānā syandeta, kā tatra prāyaścittir iti. sā yat
tatra skandayet, tad abhimṛisyā japed 8 yad adya du-
gdham prithivīm asṛipta yad oshadhīr atyasṛipad
yad āpah | payo griḃeshu payo aghnyāyām payo
vatseshu payo astu tan mayiti. 9 tatra yat pa-
riṣiṣṭam syāt, tena jubuyād yad alam homāya syād
10 yady u vai sarvaṃ siktam syād, athānyām āhūya

tām dūgdhvā tena jubuyād, ā tv eva śraddhāyai hota-
vyam. sā tatra prāyaścittih 11 sarvaṃ vā asya barhishyam
sarvaṃ paṇigrihitam ya evaṃ vidvān agnihotraṃ juhōti
|| 27 || 2 ||

1 Asau vā asyādityo yūpaḥ, pṛithivī vedir, oshadbayo
barhir, vanaspataya idhmā, āpaḥ prokshanyo, diṣaḥ pari-
dhayo 2 yad dha vā asya kiṃca naṣyati yan mriyate yad
apājanti, sarvaṃ haivainaṃ tad amushmiṃ lōke yathā ba-
rhishi dattam āgached evaṃ āgachati ya evaṃ vidvān agni-
hotraṃ juhōty 3 ubhayān vā esha devamānushyān viparyā-
sam dakṣiṇā nayati sarvaṃ cedam yad idam kiṃca 4 manu-
shyān vā esha sāyamāhutyā devebhyo dakṣiṇā nayati sa-
rvaṃ cedam yad idam kiṃca. ta ete pralīnā nyokasa iva śere
manushyā devebhyo dakṣiṇā nītā 5 devān vā esha prāta-
rāhutyā manushyebhyo dakṣiṇā nayati sarvaṃ cedam yad
idam kiṃca. ta ete vividānā ivotpatanty: ado 'haṃ kari-
shye, 'do haṃ gamishyāmīti vadanto 6 yāvantaṃ ha vai
sarvaṃ idam dattvā lokam jayati, tāvantaṃ ha lokam ja-
yati ya evaṃ vidvān agnihotraṃ juhōty 7 Agnaye vā esha
sāyamāhutyāśvinam upākaroti, tad vāk pratigriṇāti: vāg-
vāg ity 8 Agnīnā hāsyā rātryāśvinam śastam bhavati ya
evaṃ vidvān agnihotraṃ juhōty 9 Ādityāya vā esha prāta-
rāhutyā mahāvratam upākaroti, tat prāṇaḥ pratigriṇāty:
annam-annam ity. Ādityena hāsyāhñā mahāvratam śa-
stam bhavati ya evaṃ vidvān agnihotraṃ juhōti 10 tasya
vā etasyāgnihotrasya sapta ca śatāni viṃśatiḥ ca samvatsare
sāyamāhutayaḥ, sapta co eva śatāni viṃśatiḥ ca samvatsare
prātārāhutayas. tāvatyo 'gner yajushmatya ishtakāḥ 11 sam-
vatsarena hāsyāgnīnā cītyeneshtam bhavati ya evaṃ vidvān
agnihotraṃ juhōti || 28 || 3 ||

1 Vṛishasushmo ha Vātāvata uvāca Jātūkarnyo: vaktā
smo vā idam devebhyo, yad vai tad agnihotraṃ ubhaye-

dyur 'ahūyatānyedur vāva tad etarhi hūyata ity 2 etad u
 haivovāca kumārī gandharvagrihitā: vaktā smo vā idam
 pīṭribhyo, yad vai tad. agnihotram ubhayeddyur ahūyatān-
 yedur vāva tad etarhi hūyata ity 3 etad vā agnihotram
 anyedyur hūyate, yad astamite sāyam juhoty anudite prā-
 tar. athaitad agnihotram ubhayeddyur hūyate, yad astamite
 sāyam juhoty udite prātas 4 tasmād udite hotavyam 5 ca-
 turviṃṣe ha vai samvatsare 'nuditahomī gāyatrīlokaṃ āpnoti
 dvādaśa uditahomī. sa yadā dvau samvatsarāv anudite ju-
 hoty atha hāsyako huto bhavaty, atha ya udite juhōti
 samvatsareṇaiva samvatsaram āpnoti ya evaṃ vidvān udite
 juhōti. tasmād udite hotavyam 6 esha ha vā ahōrātrayos
 tejasi juhōti yo 'stamite sāyam juhoty udite prātar. Agniṃ
 vai tejasā rātris tejasvaty, Ādityena tejasāhas tejasvad
 7 ahōrātrayor hāsyā tejasi hutam bhavati ya evaṃ vidvān
 udite juhōti 8 tasmād udite hotavyam || 29 || 4 ||

1 Ete ha vai samvatsarasya cakre yad ahōrātrp, tā-
 bhyām eva tat samvatsaram eti sa yo 'nudite juhōti, ya-
 thaikataścakreṇa yāyāt tādṛik tad. atha ya udite juhōti,
 yathobhayataścakreṇa yān kshipram adhvānam samaṣṇuvīta
 tādṛik tat 2 tad eshābhi yajñagāthā gīyate 3

bṛihadrathamtarābhyām idam eti yuktam

yad bhūtam bhaviṣyac cāpi sarvaṃ |

tābhyām iyād agnīn ādhāya dhīro

divaivānyaj juhuyān naktam anyad

iti 4 rāthamtari vai rātry, ahar bārhatam. Agnir vai ra-
 thamtaram Ādityo bṛihad, etc ha vā enaṃ devate bradhna-
 sya viṣṭapam svargam lokam gamayato ya evaṃ vidvān
 udite juhōti. tasmād udite hotavyam 5 tad eshābhi yajña-
 gāthā gīyate 6

yathā ha vā sthūriṇaikena yāyād

akṛitvānyad upayojanāya |

evam yanti te bahavo janāsaḥ
purodayāj juhvati ye 'gnihotram

iti 7 tam vā etām devatām prayatīm sarvaṁ idam anu-
praiti yad idam kimcaitasyai hīdam devatāyā anucaram
sarvaṁ yad idam kimca, saishānucaravati devatā 8 vindate
ha vā anucaram, bhavaty asyānucaro ya evaṁ veda 9 sa
vā esha ekātithih, sa esha juhvatsu vasati 10 tad yad ado
gāthā bhavaty 11

anenasam enasā so 'bhiṣastād
enasvato vāpabarād enaḥ |
ekātithim apa sāyam ruṇaddhi
bisāni steno apa so jabārety

12 esha ha vai sa ekātithih, sa esha juhvatsu vasaty. etām
vāva sa devatām aparūṇaddhi, yo 'lam agnihotrāya san
nāgnihotram juhoti. tam eshā devatāparuddhāparūṇaddhy
asmāc ca lokād amushmāc cobhābhyām, yo 'lam agniho-
trāya san nāgnihotram juhoti 13 tasmād yo 'lam agniho-
trāya syāj juhuyāt 14 tasmād āhur: na sāyam atithir apa-
rudhya ity 15 etad dha sma vai tad vidvān Nagari Jānaṣru-
teya uditahominam Aikādaśāksham Mānutantavyam uvāca:
prajāyām enam vijñātā smo yadi vidvān vā juhoty avi-
dvān veti. tasyo haikādaśakshe rāshtram iva prajā ba-
bhūva. rāshtram iva ha vā asya prajā bhavati ya evaṁ
vidvān udite juhoti. tasmād udite hotavyām || 30 || 5 ||

1 Udyann u khalu vā Āditya āhavanīyena raṣmīn
saṁdadhāti. sa yo 'nudite juhoti, yathā kumārāya vā va-
tsāya vājātāya stanam pratidadhyāt tādrīk tad. atha ya
udite juhoti, yathā kumārāya vā vatsāya vā jātāya stanam
pratidadhyāt tādrīk tat. tam asmaḥ pratidhīyamānam ubha-
yor lokayor annādyam anu pratidhīyate 'smāc ca lokād
amushmāc cobhābhyām 2 sa yo 'nudite juhoti, yathā puru-
shāya vā hastine vāprayate hasta ādadhyāt tādrīk tad.

atha ya udite juhōti, yathā purushāya vā hastine vā prāyate hasta ādadhāt tadrik tat. tam esha etenaiva haste-nordhvaṃ hṛitvā svarge loka ādadhāti ya evaṃ vidvān udite juhōti. tasmād udite hotavyam 3 udyann u khalu vā Ādityaḥ sarvāni bhūtāni prāṇayati, tasmād enam prāṇa ity ācakshate. prāṇe hāsya samprati hutam bhavati ya evaṃ vidvān udite juhōti. tasmād udite hotavyam 4 esha ha vai satyaṃ vadan satye juhōti, yo 'stamite sāyaṃ juhōty udite prātar. bhūr bhuvāḥ svar o3m Agnir jyotir jyotir Agnir iti sāyaṃ juhōti, bhūr bhuvāḥ svar o3m Sūryo jyotir jyotiḥ Sūrya iti prātaḥ. satyaṃ hāsya vadataḥ satye hutam bhavati ya evaṃ vidvān udite juhōti. tasmād udite hotavyam 5 tad eshābhi yajñagāthā gīyate 6

prātaḥ-prātar anṛitaṃ te vadanti
purodayāj juhvati ye 'gnihotram |
divā kīrtiyam adivā kīrtayantaḥ
Sūryo jyotir na tadā jyotir eshām

iti || 31 || * ||

1 Prajāpatir akāmayata: prajāyeya bhūyān syām iti. sa tapo 'tapyata, sa tapas taptvemāṇl lokān asṛijata: prithivīm antarikshaṃ divaṃ. tāṇl lokān abhyatapat, tebhyo 'bhitaptebhyas trīni jyotīnshy ajāyantāgnir eva prithivyā ajāyata, Vāyur antarikshād, Ādityo divas. tāni jyotīnshy abhyatapat, tebhyo 'bhitaptebhyas trayo vedā ajāyanta: ṛigveda evāgner ajāyata, yajurvedo Vāyoḥ, sāmaveda Ādityāt. tān vedān abhyatapat, tebhyo 'bhitaptebhyas trīni śukrāṇy ajāyanta: bhūr ity eva ṛigvedād ajāyata, bhuvā iti yajurvedāt, svar iti sāmavedāt 2 tāni śukrāṇy abhyatapat, tebhyo 'bhitaptebhyas trayo varṇā ajāyantākāra ukāro makāra iti. tān ekadhā samabharat, tad etad o3m iti. tasmād om-om iti prānauty. om iti vai svargo loka, om ity asau yo 'sau tapati 3 sa Prajāpatir yajñam atanuta, tam

āharat, tenāyajata. sa ṛicaiva hautram akarod, yajushādhvaryavam, sāmnodgītham. yad etat trayyai vidyāyai sukram, tena brahmatvam akarot 4 sa Prajāpatir yajñam devebhyah samprāyachat, te devā yajñam atanvata, tam āharanta, tenāyajanta. ta ṛicaiva hautram akurvan, yajushādhvaryavam, sāmnodgītham. yad evaitat trayyai vidyāyai sukram, tena brahmatvam akurvaṁs 5 te devā abruvan Prajāpatim: yadi no yajña ṛikta ārtiḥ syād yadi yajusṭo yadi sāmato yady avijñātā sarvavyāpad vā, kā prāyaścittir iti. sa Prajāpatir abravīd devān: yadi vo yajña ṛikta ārtir bhavati, bhūr iti gārhapatyē juhavātha; yadi yajusṭo, bhūva ity āgnīdhriyē 'nvāhāryapacane vā havir yajñeshu; yadi sāmataḥ, svar ity āhavanīyē; yady avijñātā sarvavyāpad vā, bhūr bhūvaḥ svar iti sarvā anudrutyāhavanīya eva juhavāthety 6 etāni ha vai vedānām antaḥśleshanāni yad etā vyāhṛitayas. tad yathātmanātmānam sāmādhyaḥ, yathā parvanā parva yathā śleshamāṇā cārmanyam vānyad vā viśliṣṭam samśleshayed: evam evaitābhir yajñasya viśliṣṭam sāmādhātī. saishā sarvaprayaścittir yad etā vyāhṛitayas, tasmād eshaiva yajñe prāyaścittir kartavyā || 32 || 7 ||

1 Tad āhur mahāvādāḥ | yad ṛicaiva hautram kriyate yajushādhvaryavam sāmnodgītham, vyārabdhā trayī vidyā bhavaty: atha kena brahmatvam kriyata* iti. trayyā vidyayeti brūyād 2 ayaṁ vai yajño yo 'yam pavate. tasya vāk ca manas ca vartanyau, vācā ca hi manasā ca yajño vartata. iyaṁ vai vāg ado manas, tad vācā trayyā vidya-yaikam pakṣam samskurvanti, manasaiva brahmā samskaroti 3 te haike brahmāṇa upākṛite prātaranuvāke stoma bhāgān japitvā bhāṣamāṇā upāsate. tad dhaitad uvāca brahmāṇa upākṛite prātaranuvāke brahmāṇam bhāṣamāṇam drishtvārdham asya yajñasyāntaragur iti. tad yathai-

kapāt purusho yann ekataṣcakra vā ratho vartamāno bhresham nyety, evam eva sa yajño bhresham nyeti, yajñasya bhresham ahu yajamāno bhresham nyeti 4 tasmtād brahmo-pākṛite prātaranuvāke vācamyamaḥ syād opāṇṣvantaryāmayor homād, upākṛiteshu pavamāneshv odrīco. 'tha yāni stotrāṇi saṣaṣtrāṇy, ā teshām vashaṭkārād vācamyama eva syāt. tad yathobhayatahpāt purusho yann ubhayataṣcakra vā ratho vartamāno na rishyaty, evam eva sa yajño na rishyati, yajñasyārishtim anu yajamāno na rishyati || 33 || * ||

1 Tad āhur: yad grahān me 'grahīt prācārīn ma āhutiṁ me 'haushīd ity adhvaryave dakṣiṇā nīyanta, udagāsīn ma ity udgātre, 'nvavocan me 'śaṁsīn me 'yākṣhīn ma iti hotre: kim svid eva cakrushe brahmaṇe dakṣiṇā nīyante, 'kṛtvāho svid eva haratā iti 2 yajñasya haisha bhi-shag yad brahmā, yajñāyaiva tad bheshajam kṛtvā haraty 3 atho yad bhūyishṭhenaiva brahmaṇā chandasām rāsenārtvijyam karoti yad brahmā, tasmād brahmā, rdhabhāg gha vā esha itareshām ṛitvijām agra āsa yad brahmā, rdham eva brahmaṇā āsārdham itareshām ṛitvijām 4 tasmād yadi yajña ṛikta ārtiḥ syād yadi yajusṭo yadi sāmato yady avijñātā sarvavyāpad vā, brahmaṇa eva nivedayante. tasmād yadi yajña ṛikta ārtir bhavati, bhūr iti brahmā gā-rhapatyē juhuyād; yadi yajusṭo, bhuva ity āgnīdhriye 'nvāhāryapacane vā haviryajñeshu; yadi sāmataḥ, svar ity āhavanīye; yady avijñātā sarvavyāpad vā, bhūr bhu-vaḥ svar iti sarvā anudrutyāhavanīya eva juhuyāt 5 sa prastotopākṛite stotra āha: brahman stoshyāmaḥ praśāstar iti. sa bhūr iti brahmā prātaḥsavane brūyād, indravantaḥ studhvam iti; bhuva iti mādhyamdine savane brūyād, indravantaḥ studhvam iti; svar iti ṛitīyasavane brūyād, indravantaḥ studhvam iti; bhūr bhu-vaḥ svar iti ukthe vātirātre vā brūyād, indravantaḥ

studhvam iti 6 sa yad āhendravantaḥ studhvam ity.
 aindro vai yajñā, Indro yajñasya devatā. sendram eva
 tad udgīthaṃ karotīndrān mā gād, indravantaḥ studhvam
 ity evaināns tad āha tad āha || 34 || ॥

Iti pañcamapañcikāyām pañcama 'dhyāyaḥ.

Iti pañcaviṃśadhyāye navamaḥ khaṇḍaḥ.

1 Devā ha vai sarvacarau satraṃ nishedus, te ha pāpmānam nāpajaghnire. tān hovācārbudaḥ Kādraveyaḥ sa-
rparishir mantrakṛid: ekā vai vo hotrākṛitā, tām vo haṃ
karavāny, atha pāpmānam apahanishyadhva iti. te ha ta-
thety ūcus. teshāṃ ha sma sa madhyamdine-madhyamdina
evopodāsarpad, grāvno 'bhishtauti 2 tasmān madhyamdine-
madhyamdina eva grāvno 'bhishtuvanti tadanukṛiti 3 sa
ha sma yenopodāsarpad, tad dhāpy etarhy Arbudodāsarpaṇī
nāma prapad asti 4 tān ha rājā madayām cakāra, te ho-
cur: āśīviṣho vai no rājānam avekshate, hantāsyoshnīshe-
nākshyāv apinahyāmeti. tatheti. tasya hoshnīsheṇakshyāv
apinahyus, tasmād ushnīsham eva paryasya grāvno 'bhi-
shhtuvanti tadanukṛiti 5 tān ha rājā madayām eva cakāra,
te hocuḥ: svena vai no mantrena grāvno 'bhishtautīti, ha-
ntāsyānyābhir ṛigbhir mantram āprīṇceāmeti. tatheti. ta-
sya hānyābhir ṛigbhir mantram āpapricus, tato hainān na
madayām cakāra. tad yad asyānyābhir ṛigbhir mantram
āprīṇcanti, śāntyā eva 6 te ha pāpmānam apajaghnire. te-
shāṃ anv apahatiṃ sarpāḥ pāpmānam apajaghnire, ta ete
'pahatapāpmāno' hitvā pūrvām jīrṇām tvacaṃ navayaiva
prayanty 7 apa pāpmānam hate ya evaṃ veda || 1 ||

1 Tad āhuḥ: kiyatibhir abhishtuyād iti. śatenety āhuḥ.
śatāyur vai puruṣaḥ śatavīryaḥ śatendriya, āyushy evai-
nam tad vīrya indriye dadhāti 2 trayastriṃśatyā vety āhus.
trayastriṃśato vai sa devānām pāpmāno 'pābais, trayastri-
ṃśad vai tasya devā ity 3 aparimitābhir abhishtuyād. apa-
rimito vai Prajāpatiḥ. Prajāpater vā eshā hotrā yad grā-
vastotriyā, tasyām sarve kāmā avarudhyante. sa yad apa-

rimitābhir abhishtānti, sarveshām kāmānām avaruddhyai
 4 sarvān kāmān avarunddhe ya evaṃ veda 5 tasmād apa-
 rimitābhir evābhishtuyāt 6 tad āhuḥ: katham abhishtuyād
 ity. aksharaṣā3ḥ | caturaksharaṣā3ḥ | pacchā3ḥ | ardharca-
 ṣā3ḥ | rikṣā3ḥ iti | tad yad rikṣo na tad avakalpate, 'tha
 yat paccho no eva tad avakalpate, 'tha yad aksharaṣaḥ
 caturaksharaṣo vi tathā chandānsi lupyeran bahūni tathā-
 ksharāni hiyerann. ardharcaṣa evābhishtuyāt, pratishthāyā
 eva 7 dvipratishtho vai puruṣaḥ catuṣpādāḥ paṣavo, ya-
 jamānam eva tad dvipratishtham catuṣpātsu paṣuṣhu pra-
 tishthāpayati. tasmād ardharcaṣa evābhishtuyāt 8 tad āhur:
 yan madhyamdine-madhyamdina eva grāvno 'bhishtānti,
 katham asyetarayoh savanayor abhishtutam bhavatīti. yad
 eva gāyatrībhir abhishtānti, gāyatram vai prātaḥsavanam,
 tena prātaḥsavane; 'tha yaj jagatībhir abhishtānti, jāgataṃ
 vai tritīyasavanam, tena tritīyasavana 9 evaṃ u hāsya ma-
 dhyamdine-madhyamdina eva grāvno 'bhishtuvataḥ sarve-
 shu savaneshv abhishtutam bhavati ya evaṃ veda 10 tad
 āhur: yad adhvaryuḥ evānyān ṛitvijāḥ sampreshyaty, atha
 kasmād esha etām asampreshitaḥ pratipadyata iti. mano
 vai grāvastotriyāsampreshitaṃ vā idam manas, tasmād esha
 etām asampreshitaḥ pratipadyate || 2 || 2 ||

1 Vāg vai subrahmanyā, tasyai some rājā vatsaḥ.
 some rājani krite subrahmanyām āhvayanti yathā dhenum
 upahvayet, tena vatsena yajamānāya sarvān kāmān duhe
 2 sarvān hāsmāi kāmān vāg duhe ya evaṃ veda 3 tad
 āhuḥ: kiṃ subrahmanyāyai subrahmanyātvam iti. vāg eveti
 brūyād, vāg vai brahma ca subrahma ceti 4 tad āhur: atha
 kasmād enam pumānsaṃ santam strim ivācakshata iti. vāg
 ghi subrahmanyeti brūyāt, teneti 5 tad āhur: yad antarve-
 dītara ṛitvija ārtvijyam kurvanti bahirvedi subrahmanyā,
 katham asyāntarvedy ārtvijyam kṛitam bhavatīti. veder

vā utkaram utkiranti; yad evētkare tishṭhann āhvayatiti
brūyāt, teneti 6 tad āhur: atha kasmād utkare tishṭhan su-
brāhmanyām āhvayatity. ṛishayo vai satram āsāta. tesbām
yo varshishṭha āsīt tam abruvan: subrahmanyām āhvaya,
tvam no nedishṭhād devān hvayishyasiti. varshishṭham
evainam tat kurvanty, atho vedim eva tat sarvām prīṇāti
7 tad āhuḥ: kasmād asmā ṛishabham dakṣhiṇām abhyāja-
ntīti. vṛishā vā ṛishabho yoshā subrahmanyā tan mithu-
nam, tasya mithunasya prajātyā ity 8 upāṇṣu pātnīvatasya-
gnīdhro yajati. reto vai pātnivata, upāṇṣv iva vai retasaḥ
siktir 9 nānuvashaṭkaroti. samsthā vā eshā yad anuvasha-
ṭkāro: ned retas samsthāpayānity. asamsthitam vai reta-
saḥ samridham. tasmān nānuvashaṭkaroti 10 neshtur upā-
stha āsīno bhakshayati. patnibhājanam vai neshtāgniḥ pa-
tnīshu reto dadhāti prajātyā, Agninaiva tat patnīshu reto
dadhāti prajātyai 11 prajāyate prajāyā paṣubhir ya evam
veda 12 dakṣhiṇā anu subrahmanyā samtishṭhate. vāg vai
subrahmanyānnam dakṣhiṇānnādya eva tad vāci yajñam
antataḥ pratishṭhāpayanti pratishṭhāpayanti || 3 || = ||

Iti sbashtthapañcikāyām prathamō 'dhyāyah.

Iti shadvīṣṣādhyāye tṛtīyah khaṇḍaḥ.

1 Devā vai yajñam atavata, tāns tanvānān asurā
abhyāyan: yajñavesasam eshām karishyāma cti. tām da-
kṣhiṇata upāyan, yata eshām yajñasya tanishṭham ama-
nyanta. te devāḥ pratibudhya Mitrāvaruṇau dakṣhiṇataḥ
paryauhaṇs, te Mitrāvaruṇābhyām eva dakṣhiṇataḥ prātaḥ-
savane 'surarakṣhānsy apāghnata. tathaivaitad yajamānā
Mitrāvaruṇābhyām eva dakṣhiṇataḥ prātaḥsavane 'surara-
kṣhānsy apaghnate. tasmān maitrāvaruṇam maitrāvaruṇaḥ
prātaḥsavane śānsati, Mitrāvaruṇābhyām hi devā dakṣhiṇa-
taḥ prātaḥsavane 'surarakṣhānsy apāghnata 2 te vai dakṣhi-
ṇato 'pahatā asurā madhyato yajñam praviṣaṇs. te devāḥ

pratibudhyendram madhyato 'dadhus, ta Indreṇaiva madhyataḥ prātaḥsavane 'surarakshāṅsy apāghnata. tathaivaitad yajamānā Indreṇaiva madhyataḥ prātaḥsavane 'surarakshāṅsy apaghnate. tasmād aindram brāhmaṇācehaṅsī prātaḥsavane śaṁsatindreṇa hi devā madhyataḥ prātaḥsavane 'surarakshāṅsy apāghnata 3 te vai madhyato 'pātā asurā uttarato yajñam prāviṣaṁs. te devāḥ pratibudhyendrāgni uttarataḥ paryauhaṁs, ta Indrāgnibhyām evottarataḥ prātaḥsavane 'surarakshāṅsy apāghnata. tathaivaitad yajamānā Indrāgnibhyām evottarataḥ prātaḥsavane 'surarakshāṅsy apaghnate. tasmād aindrāgnam achāvākaḥ prātaḥsavane śaṁsatindrāgnibhyām hi devā uttarataḥ prātaḥsavane 'surarakshāṅsy apāghnata 4 te vā uttarato 'pātā asurāḥ purastāt paryadravan samanīkatas. te devāḥ pratibudhyāgnim purastāt prātaḥsavane paryauhaṁs, te 'gnīva purastāt prātaḥsavane 'surarakshāṅsy apāghnata. tathaivaitad yajamānā Agnīva purastāt prātaḥsavane 'surarakshāṅsy apaghnate. tasmād āgneyam prātaḥsavanam 5 apa pāpmānam hate ya evaṁ veda 6 te vai purastād apātā asurāḥ paścāt parītya prāviṣaṁs. te devāḥ pratibudhya Viṣvān devān ātmānam paścāt tṛtīyasavane paryauhaṁs, te Viṣvair eva devair ātmabhiḥ paścāt tṛtīyasavane 'surarakshāṅsy apāghnata. tathaivaitad yajamānā Viṣvair eva devair ātmabhiḥ paścāt tṛtīyasavane 'surarakshāṅsy apaghnate. tasmād vaiśvadevam tṛtīyasavanam 7 apa pāpmānam hate ya evaṁ veda 8 te vai devā asurān evaṁ apāghnata sarvasmād eva yajñāt. tato vai devā abhavan, parāsurā 9 bhavaty ātmanā, parāsyā dvishan pāpmā bhrātṛivyo bhavati, ya evaṁ veda 10 te devā evaṁ kṛiptena yajñenāpasurān pāpmānam aghnatājayan svargaṁ lokam 11 apa ha vai dvishantam pāpmānam bhrātṛivyaṁ hate, jayati svar-

gam lokam ya evam veda ya caivam vidvān savanāni ka-
lpayati || 4 || 1 ||

1 Stotriyāṃ stotriyaśyānurūpaṃ kurvanti prātaḥsavane,
'har eva tad ahno 'nurūpaṃ kurvanty, avāreṇaiva tad ahnā
param ahar abhyārabbhante 2 'tha tathā na madhyāmdine.
śrīr vai priśthāni, tāni tasmai na tatsthānāni yat sto-
triyāṃ stotriyaśyānurūpaṃ kuryus 3 tayaiva vibhaktiā
trītiyasavane na stotriyāṃ stotriyaśyānurūpaṃ kurvanti
|| 5 || 2 ||

1 Athāta ārambhaṇiṃyā eva 2 ṛijunīti no varuṇa iti
maitrāvaruṇasya, mitro nayatu vidvān iti. praṇetā vā
esha hotrakāpāṃ yan maitrāvaruṇas, tasmād eshā praṇetri-
mati bhavati 3 ndraṃ vo viśvatas parīti brāhmaṇāccha-
ṇsino, havāmahe janebhya itindram evaitayāhar-ahar
nihvayante 4 na haishām vihave 'nya Indraṃ vṛiṅkte ya-
traivam vidvān brāhmaṇācchaṇsy etām ahar-ahaḥ śaṇsati
5 yat soma ā sute nara ity achāvākasyendrāgni ājo-
havur itindrāgni evaitayāhar-ahar nihvayante. na haishām
vihave 'nya indrāgni vṛiṅkte yatraivam vidvān achāvāka
etām ahar-ahaḥ śaṇsati 6 tā vā etāḥ svargasya lokasya
nāvaḥ sampārinyah, svargam evaitābhir lokam abhisam-
taranti || 6 || 3 ||

1 Athātaḥ paridhāniṃyā eva 2 te syāma deva varu-
ṇeti maitrāvaruṇāsyesham svaḥ ca dhīmahi ty. ayam vai
loka isham ity asau lokah svar ity, ubhāv evaitayā lokāv
ārabhante 3 vy antariksham atirad iti brāhmaṇāccha-
ṇsino, vivatṛicam svargam evaibhya etayā lokam vivṛiṇoti
4 made somasya rocanā | indro yad abhinad valam
iti 5 sishāsavo vā ete yad dikshitās, tasmād eshā valavati
bhavaty 6 ud gā ājad āngirobhya āvish kṛiṇvan
guhā satih | arvāṇcam nunude valam iti, sanim evai-
bhya etayāvarunddha 7 indreṇa rocanā diva iti, svargo

vai loka indrena rocanā divo 8 dṛiḥhāni dṛiṇhītāni ca |
sthirāni na parāṇuda iti 9 svarga evaitayā loke 'har-
ahaḥ pratitishṭhanto yanty 10 āhām sarasvatīvator jty
achāvākasya. vāg vai Sarasvatī, vāgvator iti haitad āhe-
ndrāgnyor avo vṛiṇa ity. etad dha vā Indrāgnyoḥ pri-
yam dhāma yad vāg iti, priyeṇaivainau tad dhāmnā sa-
maḍhayati 11 priyeṇa dhāmnā samṛidhyate ya evaṃ veda
|| 7 || 4 ||

1 Ubhayyaḥ paridhāniyā bhavanti hotrakāṇām prātaḥ-
savane ca mādhyamdine cāhīnāś caikāhikāś ca 2 tata aikā-
hikābhir eva maitrāvaruṇo paridadhāti, tenāsmāl lokān na
pracyavate 3 'hīnābhir achāvākāḥ, svargasya lokasyāptyā
4 ubhayībhir brāhmaṇācchaṇsī. teno sa ubhau vyanvāra-
bhamāṇa etimam cāmum ca lokam, atho maitrāvaruṇam
cāchāvākam cātho ahīnam caikāham cātho samvatsaram
cāgṛiṣṭomam caivam u sa ubhau vyanvārabhamāṇa ety
5 atka tata aikāhikā eva tritīyasavane hotrakāṇām pari-
dhāniyā bhavanti. pratishṭhā vā ekābhaḥ, pratishṭhāyām
eva tad yajñam antataḥ pratishṭhāpayanty 6 anavānam
prātaḥsavane yajed 7 ekām dve na stomam atisaṇset. tad
yathābhiheshate pipāsate kshipram prayachet, tādrīk tad.
atho kshipram devebhyo 'nnādyam somapītham prayachā-
nīti. kshipram hāsmiṇi loke pratitishṭhaty 8 aparimitābhir
uttarayoh savanayor. aparimito vai svargo lokāḥ, svarga-
sya lokasyāptyai 9 kāmam tad dhotā śaṇsed yad dhotra-
kāḥ pūrvedyuh śaṇseyur, yad vā hotā tad dhotrakāḥ.
prāṇo vai hotāṅgāni hotrakāḥ, samāno vā ayam prāṇo
'ngāny anusamearati. tasmāt tat kāmam hotā śaṇsed yad
dhotrakāḥ pūrvedyuh śaṇseyur, yad vā hotā tad dhotra-
kāḥ 10 sūktāntair hotā paridadhad ety, atha samānya eva
tritīyasavane hotrakāṇām paridhāniyā bhavanty. ātmā vai
hotāṅgāni hotrakāḥ. samānā vā ime 'ngānām antās, tasmāt

samānya eva tritīyasavane hotrākāṇām paridhāniyā bhavanti bhavanti || 8 || ॥

Iti kṣaṣṭhapañcīkākāyaṁ dvitīyo 'dhyāyaḥ.

Iti saptaviṁśadhyāye pañcamah khaṇḍaḥ.

1 Ā tvā vahantu haraya iti prātaḥsavane unnīyamānebhya 'nvāha vṛṣaṇvatīḥ pītavatiḥ sutavatiḥ madvati rūpasamṛiddhā 2 aindrīr anvāhaindro vai yajño 3 gāyatrīr anvāha, gāyatram vai prātaḥsavanam 4 nava nyūnāḥ prātaḥsavane 'nvāha, nyūne vai retaḥ śicyate 5 daśa madhyamdine 'nvāha, nyūne vai retaḥ siktam madhyam striyai prāpya sthavishṭham bhavati 6 nava nyūnās tritīyasavane 'nvāha, nyūnād vai prajāḥ prajāyante 7 tad yad etāni kevalasūktāny anvāha, yajamānam eva tad garbham bhūtam prajanayati yajñād devayonyai 8 te haṁke sapta-saptānvāhuḥ sapta prātaḥsavane sapta mādhyamdine sapta tritīyasavane: yāvatyo vai puronuvākyaś tāvatyo yājyaḥ, sapta vai prāñco yajanti sapta vashaṭkurvanti, tāsām etāḥ puronuvākyaḥ iti vadantas 9 tat tathā na kuryād. yajamānasya ha te reto vilumpanty atho yajamānam eva, yajamāno hi sūktam 10 navabhir vā etam maitrāvaruṇo 'smāl lokād antarikshalokam abhi pravahati, daśabhir antarikshalokād amuṁ lokam abhy — antarikshaloko hi jyeshṭho — navabhir amuṣmāl lokāt svargam lokam abhi 11 na ha vai te yajamānam svargam lokam abhi voḥum arhanti ye sapta-saptānvāhuḥ 12 tasmāt kevalaś eva sūktāny anubrūyāt || 9 || 1 ||

1 Athāha: yad aindro vai yajño, 'tha kasmād dvāv eva prātaḥsavane prasthitānām pratyakṣhād aindriḥhyām yajato hotā caiva brāhmaṇācchaṁsi ce, daṁ te somyam madhy iti hotā yajati, ndra tvā vṛṣaḥbham vaṣam iti brāhmaṇācchaṁsi, nānādevatyābhir itare: katham teshām aindryo bhavyantīti 2 mitram vayam havāmaha iti mai-

trāvaruṇo yajati, varuṇam somapītaya iti. yad vai
 kiṃca pītavat padam tad aindram rūpam, tenendram prī-
 nāti 3 mātuto yasya hi kshaya iti potā yajati, sa su-
 gopātamo jana itindro vai gopās, tad aindram rūpam,
 tenendram prīṇāty 4 agne patnīr ihā vaheti neshtā ya-
 jati, tvashtāram somapītaya itindro vai Tvashtā, tad
 aindram rūpam, tenendram prīṇāty 5 ukshānnāya vaśā-
 nnāyety āgnīdbro yajati, somapriṣthāya vedhasa
 itindro vai vedhās, tad aindram rūpam, tenendram prīṇāti
 6 prātaryāvabhir ā gatam devebhir jenyāvasū | in-
 drāgnī somapītaya iti svayam samṛiddhāchāvākāsyai-
 7vam u haitā aindryo bhavanti 8 yan nānādevatyās, tenā-
 nyā devatāḥ prīṇāti 9 yad u gāyatriyas, tenāgneyya 10 etad
 u haitābhis trayam upāpnoti || 10 || 2 ||

* 1 Asāvi devam gorijīkam andha iti madhyamdina
 unāyamānebhya 'nvāha vṛshanvatīḥ pītavatīḥ sutavatīr
 madvatī rūpasamṛiddhā 2 aindrīr anvāhaindro vai yajñās.
 trishṭubho 'nvāha, trishṭubham vai mādhyamdinaṁ sava-
 nam 3 tad āhur: yat tritīyasavanasyaiva rūpam madvad,
 attha kasmān madhyamdine madvatīr anu cāha yajanti cā-
 bhir iti 4 mādyantīva vai madhyamdine devatāḥ, sam eva
 tritīyasavane mādayante. tasmān madhyamdine madvatīr
 anu cāha yajanti cābhis 5 te vai khalu sarva eva mādhyam-
 dine prasthitānām pratyakshād aindribhir yajanty 6 abhi-
 triṇṇavatibhir eke 7 pibā somam abhi yam ugra tarda
 iti hotā yajati 8 sa īm pāhi ya rījīshī tarutra iti mai-
 trāvaruṇo yajaty 9 evā pāhi pratnathā mandatu tveti
 brāhmaṇācchānsī yajaty 10 arvān ehi somakāmaṁ
 tvāhur iti potā yajati 11 tavāyam somas tvam ehy
 arvān iti neshtā yajati 12 ndrāya somāḥ pradivo vidānā
 ity achāvāko yajaty 13 āpūrṇo asya kalaśaḥ svāhety
 āgnīdbro yajati 14 tāsām etā abhitriṇṇavatyo bhavantindro

vai prātaḥsavane na vyajayata, sa etābhir eva mādhyam-
dinam savanam abhyatṛiṇat. yad abhyatṛiṇat, tasmād etā
abhitṛiṇnavatyō bhavanti || 11 || ॥

1 Ihopa yāta śavaso napāta iti tṛtīyasavana unni-
yamānebhyo 'nvāha vṛiṣaṇvatīḥ pītavatiḥ sutavatiḥ madvati
rūpasamṛiddhās. tā aindrārbhavyo bhavanti 2 tad āhur:
yan nārbhavishu stuvate, 'tha kasmād ārbhavaḥ pavamāna
ity ācakshata iti 3 Prajāpatir vai pita Rībhūn martyān
sato 'martyān kṛtvā tṛtīyasavana ābhajat, tasmān nārbha-
vishu stuvate, 'thārbhavaḥ pavamāna ity ācakshate 4 'thāha:
yad yathāchandasaṁ pūrvayoh savanayor anvāha gāyatrīḥ
prātaḥsavane trisṭubho mādhyamdine, 'tha kasināj jāgate
sati tṛtīyasavane trisṭubho 'nvāheti 5 dhītarasaṁ vai tṛ-
tīyasavanam, athaitad adhītarasaṁ śukriyaṁ chando yat
trisṭup savanasya sarasatāyā iti brūyād, atho Indram
evaitat savane 'nvābhajatīty 6 athāha: yad aindrārbhayaṁ
vai tṛtīyasavanam, atha kasmād esha eva tṛtīyasavane
prasthitānām pratyakshād aindrārbhavyā yajati, ndra ri-
bhubhir vājavadbhiḥ samukshitam iti hotaiva, nānā-
devatyābhir itare, katham teshām aindrārbhavyo bhavanti-
ti 7 ndrāvaruṇā sutapāv imam sutam iti maitrāvaruṇo
yajati, yuvo ratho adhvaraṁ devavītaya iti bahūni
vāha. tad Rībhūnām rūpam 8 indraḥ ca somam piba-
tam bṛihaspataḥ iti brāhmaṇācchaṁsi yajaty, ā vām vi-
śantv indavaḥ svābhuva iti bahūni vāha. tad Rībhū-
nām rūpam 9 ā vo vahantu saptayo raghushyada
iti potā yajati, raghupatvānaḥ pra jigāta bāhubhir
iti bahūni vāha. tad Rībhūnām rūpam 10 ameva naḥ su-
havā ā hi gantaneti neshtā yajati, gantaneti bahūni
vāha. tad Rībhūnām rūpam 11 indrāvishṇū pibatam
madhvo asyety achāvāko yajaty, ā vām andhāṁsi ma-
dirāny agmann iti bahūni vāha. tad Rībhūnām rūpam

12 imam stomam arhate jātavedasa ity āgnīdhro yajati, ratham iṣa sam mahemā manīshayeti bahūni vāha. tad Ribhūnām rūpam 13 evam u haitā andrārbhavyo bhavanti 14 yad nānādevatyās, tenānyā devatāḥ prīṇāti 15 yad u jagatprāsāhā, jāgataṁ vai tṛtīyasavanam, tṛtīyasavanasyaiva samṛiddhyai || 12 || 4 ||

1 Athāha: yad ukthinyo 'nyā hotrā anukthā anyāḥ, katham asyaitā ukthīnyaḥ sarvāḥ samāḥ samṛiddhā bhavanti 2 yad evaināḥ sampragīrya hotrā ity ācakshate, tena samā 3 yad ukthinyo 'nyā hotrā anukthā anyās, teno viśhamā 4 evam u hāsyaitā ukthīnyaḥ sarvāḥ samāḥ samṛiddhā bhavanti 5 athāha: śaṁsanti prātaḥsavane śaṁsanti mādhyamdine hotrakāḥ, katham eśhām tṛtīyasavane śastam bhavati 6 yad eva mādhyamdine dve-dve sūkte śaṁsanti brūyāt, tenety 7 athāha: yad dvyuktho hotā, katham hotrakā dvyukthā bhavanti 8 yad eva dvidevatyābhir yajanti brūyāt, teneti || 13 || 5 ||

1 Athāha: yad etās tīsa ukthinyo hotrāḥ, katham itarā ukthinyo bhavanti 2 ājyam evāgnīdhriyāyā uktham, marutvatīyam potṛiyāyai, vaiśvadevaṁ neshṭriyāyai. tā vā etā hotrā evamnyāṅgā eva bhavanti 3 athāha: yad ekapraishā anye hotrakā, atha kasmād dvipraishāḥ potā dvipraisho neshṭeti 4 yatrādo gāyatrī suparṇo bhūtvā somam āharat, tad etāsām hotrāṇām Indra ukthāni parilupya hotre pradadau: yūyam mābhyahvayadhvaṁ yūyam asyāvedishṭeti. te hocur devā: vāceme hotre prabhāvayāmeti, tasmāt te dvipraishe bhavata. ricāgnīdhriyām prabhāvayām cakrus, tasmāt tasyaikayarecā bhūyasyo yājyā bhavanti 5 athāha: yad dhotā yakshad dhotā yakshad iti maitrāvaruṇo hotre preshyaty, atha kasmād ahotṛibhyaḥ sadbhyo hotrāśaṁsi-bhyo hotā yakshad dhotā yakshad iti preshyati 6 prāṇo vai hotā prāṇaḥ sarva ṛitvijah, prāṇo yakshat prāṇo ya-

kshad 'ity eva tad āhā7thāhāsty udgātrīṇām praishā3h |
 nā3h iti | astīti brūyād. yad evaitat praśāstā japam japi-
 tvā studhvaṁ ity āha, sa eshām praisho 8 'thāhāsty achā-
 vākasya pravara3h | nā3h iti | astīti brūyād. yad evainam
 adhvaryur āhāchāvāka vadasva yat te vādyam ity, esho
 'sya pravaro 9 'thāha: yad aindrāvaruṇam maitrāvaruṇas
 trītiyasavane śaṁsaty, atha kasmād asyāgneyan stotriyānu-
 rūpau bhavata ity. Agninā vai mukhena devā asurān
 ukthebhyo nirjaghnus, tasmād asyāgneyan stotriyānurūpau
 bhavato 10 'thāha: yad aindrābārhaspatyam brāhmaṇācehā-
 nsi trītiyasavane śaṁsaty aindrāvaishṇavam achāvākah, ka-
 tham enayor aindrāḥ stotriyānurūpā bhavanti, ndro ha sma
 vā asurān ukthebhyah prajigāya, so 'bravit: kaṣ cāham
 cety. aham cāham ceti ha sma devatā anvavayanti. sa
 yad Indrah pūrvaḥ prajigāya, tasmād enayor aindrāḥ sto-
 triyānurūpā bhavanti. yad v aham cāham ceti ha sma de-
 vatā anvavayus, tasmān nānādevatyāni śaṁsataḥ || 14 ||.

1 Athāha: yad vaiṣvadevaṁ vai trītiyasavanam, atha
 kasmād etāny aindrāṇi jāgatāni sūktāni trītiyasavana āra-
 mbhaṇīyāni śasyanta itī, ndram evaitair ārabhya yantīti
 brūyād. atho yaj jāgatam vai trītiyasavanam, taj jagatkā-
 myaiva. tad yat kiṁcāta ūrdhvaṁ chandaḥ śasyate, tad
 dha sarvaṁ jāgatam bhavaty etāni ced aindrāṇi jāgatāni
 sūktāni trītiyasavana ārambhaṇīyāni śasyante 2 'tha trai-
 shṭubham achāvāko 'ntataḥ śaṁsati: sam vām karmaṇeti.
 yad eva panāyyam karma, tad etad abhivadati 3 sam
 ishety. annam vā isho, 'nnādyasyāvaruddhyā 4 arishṭair
 naḥ pathibhiḥ pārayanteti, svastitāyā evaitad ahar-
 ahaḥ śaṁsaty 5 athāha: yaj jāgatam vai trītiyasavanam,
 atha kasmād eshām trishṭubhaḥ paridhāniyā bhavanti.
 vīryam vai trishṭub, vīrya eva tad antataḥ pratishṭhanto
 ānti6yam indram varuṇam aṣṭa me gīr iti maitrā-

varuṇasya, bṛihaspatir naḥ pari pātu paścād iti brāhmanācchaṁsina, ubhā jigyathur ity achāvākasyo 7 bhau hi tau jigyatur 8 na parā jayethe na parā jigya iti 9 na hi tayoḥ katatras cana parājigya 10 indras ca viśhṇo yad apaspridhethām tredhā sahasram vi tad airayethām itillndras ca ha vai Viśhṇuḥ cāsuraḥ yuyudhāte, tān ha sma jitvocatuḥ: kalpāmahā iti. te ha tathety asurā ūcuḥ. so 'bravīd Indro: yāvad evāyaṁ Viśhṇuḥ trir vikramate, tāvad asmākam, atha yushmākam itarad iti. sa imāñil-lokān vicakrame 'tho vedān atho vācam. tad āhuḥ: kim tat sahasram iti, me lokā ime vedā atho vāg iti brūyād 12 airayethām-airayethām ity achāvāka ukthye 'bhyasyati, sa hi tatrāntyo bhavaty 13 agniśtome hotātirātre ca, sa hi tatrāntyo bhavaty 14 abhyasyet shoḷaṣiñi 3m | nābhyasye 3t iti | abhyasyed, ity āhuḥ, katham anyeshv abassv abhyasyati. katham atra nābhyasyed iti. tasmād abhyasyet || 15 || ॥

1 Athāha: yan nārāsaṁsam vai tṛtīyasavanam, atha kasmād achāvāko 'ntataḥ śilpeshv anārāsaṁsīḥ saṁsatīti 2 vikṛitir vai nārāsaṁsam. kim iva ca vai kim iva ca reto vikriyate, tat tadā vikṛitam prajātam bhavaty. athaitan mṛidv iva chandaḥ śithiram yan nārāsaṁsam. athaisho 'ntyo yad achāvākas: tad dṛiḥatāyai dṛiḥe pratishthāsyāma iti 3 tasmād achāvāko 'ntataḥ śilpeshv anārāsaṁsīḥ saṁsati: dṛiḥatāyai dṛiḥe pratishthāsyāma iti dṛiḥe pratishthāsyāma iti || 16 || ॥

Iti shashthapāñcīkayām tṛtītyo 'dhyāyah.

Ity ashtāvīṣādhyaḥ 'shtamaḥ khaṇḍaḥ.

1 Yaḥ śvaḥstotriyas, tam anurūpaṁ kurvanti prātaḥ-savane 'śvasaṁtatyai 2 yathā vā ekāhaḥ suta, evam ahīnas. tad yathaikāhasya sutasya savanāni saṁtishthamānāni yanty, evam evābīnasyābhāni saṁtishthamānāni yanti. tad

yac chvaḥstotriyam anurūpaṃ kurvanti prātaḥsavane 'hīna-
 samtatyā, ahīnam eva tat samtanvanti 3 te vai devāḥ ca
 rishayaḥ cādriyanta: samānena yajñam samtanavāmeti, ta
 etat samānam yajñasyāpaśyan: samānān pragāthān samā-
 nīḥ pratipadaḥ samānāni sūktāny 4 okaḥsārī vā Indro. ya-
 tra vā Indrah pūrvam gachaty, aiva tatrāparam gachati,
 yajñasyaiva sendratāyai || 17 || 1 ||

1 Tān vā etān sampātān Viṣvāmitraḥ prathamam apa-
 syat, tān Viṣvāmitreṇa drisṭtān Vāmadevo 'srijatai, va tvām
 indra vajrinn atra, yan na indro jujushe yac ca
 vashṭi, kathā mahām avṛidhat kasya hotur iti, tān
 kshipraṃ samapatad. yat kshipraṃ samapatat, tat sampā-
 tām sampātatvaṃ 2 sa hekshām cakre Viṣvāmitro: yān
 vā ahaṃ sampātān apasyam tān Vāmadevo 'sriṣṭa, kāni
 nv ahaṃ sūktāni sampātāns tatpratimān srijeyeti. sa etāni
 sūktāni sampātāns tatpratimān asrijata: sadyo ha jāto
 vṛishabhaḥ kanīna, indrah pūrbhid ātirad dāsam
 arkair, imām ūshu prabhṛitiṃ sātaye dhā, icha-
 nti tvā somyāsaḥ sakhāyaḥ, śāśad vahnir duhitur
 napyam gād, abhi tashṭeva dīdhayā manishām
 iti 3 ya eka id dhavyaḥ carshaṇīnām iti Bharadvājo;
 yas tigmaṣṛiṅgo vṛishabho na bhīma, ud u bra-
 hmāny airata śravasyeti Vasishṭho, 'smā id u pra-
 tavase turāyēti Nodhās 4 ta ete prātaḥsavane śaḷaha-
 stotriyān chastvā mādhyamdine 'hīnasūktāni śānsanti 5 tāny
 etāny ahinasūktāny: āsatyo yātu maghavān ṛijishīti
 satyavan maitrāvaruṇo; 'smā id u pra tavase turāye,
 ndrāya brahmāṇi rātata mā | indra brahmāṇi go-
 tamāso akrann iti brahmaṇvad brāhmaṇācchaṇsī; śāśad
 vahnir — janayanta vahnim iti vahnivad achāvākas
 6 tad āhuḥ: kasmād achāvāko vahnivad etat sūktam ubha-
 yatra śānsati parāñcishu caivāhassv abhyāvartishu ceti

7 vīryavān vā esha bahvrico, vahnivad etat suktaṃ. vāhati ha vai vahnir dhuro yāsu yujyate. tasmād achāvāko vahnivad etat sūktam ubhayatra śaṁsati parāṇcīṣu caivāha-ssv abhyāvartishu ea 8 tāni pañcasv abassu bhavanti: caturviṁśe 'bhijiti vishuvati viśvajiti mahāvrate. 'hīnāni ha vā etāny ahāni, na hy eshu kiṃ cana hīyate. parāṇcīni ha vā etāny ahāny anabhyāvartini, tasmād enāny eteshv abassu śaṁsanti 9 yad enāni śaṁsanty: ahīnān svargāṇi lokān sarvarūpān sarvasamṛiddhān avāpnāvameti 10 yad evaināni śaṁsantīndram evaitair nihvayante, yatha ṛishabhaṃ vāṣi-tāyai 11 yad v evaināni śaṁsanty, ahīnasya saṁtatyā, ahīnam eva tat saṁtanvanti || 18 || 2 ||

1. Tato vā etān trīn sampātān maitrāvaruṇo viparyāsam ekaikam ahar-ahāḥ śaṁsati 2 evā tvāṃ indra vajrīn atreti prathame 'hani, yaṇ na indro jujushe yac ca vashṭīti dvitiye, kathā mahām avṛidhat ka-sya hōtur iti tritiye 3 trīn eva sampātān brāhmaṇēccha-ṇsī viparyāsam ekaikam ahar-ahāḥ śaṁsati, ndraḥ pūr-bhīd ātirad dāsam, arkaḥ iti prathame 'hani, ya eka id dhavyaḥ carshaṇīnām iti dvitiye, yas tigmaṣṛiṅgo vṛishabho na bhīma iti tritiye 4 trīn eva sampātān achāvāko viparyāsam ekaikam ahar-ahāḥ śaṁsati, mām ūshu prabhūtiṃ sātaye dhā iti prathame 'hani, chanti tvā somyāsaḥ sakhāya iti dvitiye, śāśād vahnir duhitur nāptyaṃ gād iti tritiye 5 tāni vā etāni nava 6 trīni cāharahāṣasyāni 7 tāni dvādaśa sampadyante: dvādaśa vai māsāḥ saṁvatsaraḥ, saṁvatsaraḥ Prajāpatiḥ, Prajāpatir yajūas. tat saṁvatsaraṃ Prajāpatiṃ yajūam āpnuvanti, tat saṁvatsaraṃ Prajāpatau yajūe 'har-ahāḥ pratītiḥ, anto yanti 8 tāny antareṇāvāpam āvaperann 9 anyūṅkhyā virājo vaimadiḥ caturthe 'hani, paṅktiḥ pañcame, pārucchepiḥ shashṭhe 10 'tha yāny ahāni mahāsto-

mānī syuḥ: ko adya naryo devakāma iti maitrāvaruṇa
 āvapeta, vane na vā yo ny adhāyi cākann iti brāhma-
 ṇācchanśy,* ā yāhy arvān upa vandhureshṭhā ity achā-
 vāka 11 etāni vā āvapanāny. etair vā āvapanair devāḥ
 svargam lokam ajayann etair ṛishayas. tathaivaitad yaja-
 māmā etair āvapanaiḥ svargam lokam jayanti || 19 || * ||

1 Sadyo ha jāto vṛishabhah kanīna iti maitrā-
 varuṇaḥ purastāt sūktānām ahar-ahāḥ śaṁsati 2 tad etat
 sūktam svargyam. etena vai sūktena devāḥ svargam lo-
 kam ajayann etena ṛishayas. tathaivaitad yajamāmā etena
 sūktena svargam lokam jayanti 3 tad u vaiśvāmitram. vi-
 śvasya ha vai mitram Viśvāmitra āsa 4 viśvam hāsmāi mi-
 tram bhavati ya evam veda yeshām caivam vidvām etan
 maitrāvaruṇaḥ purastāt sūktānām ahar-ahāḥ śaṁsati 5 tad
 ṛishabhavat paṣumad bhavati, paśūnām avaruddhyai 6 tat
 pañcarcam bhavati. pañcapadā pañktiḥ, pañktir vā annam,
 annādyasyāvaruddhyā 7 ud u brahmāny airata śraṇa-
 syeti brāhmaṇācchanśi brahmaṇvat samṛiddham sūktam
 ahar-ahāḥ śaṁsati 8 tad etat sūktam svargyam. etena vai
 sūktena devāḥ svargam lokam ajayann etena ṛishayas. ta-
 thaivaitad yajamāmā etena sūktena svargam lokam jayanti
 9 tad u vāsishṭham. etena vai Vasishṭha Indrasya priyam
 dhāmopāgachāt, sa paramam lokam ajayad 10 upendrasya
 priyam lokam gachati, jayati paramam lokam ya evam
 veda 11 tad vai shalricam. shad vā ṛitava, ṛitūnām āptyai
 12 tad upariśṭāt sampātānām śaṁsaty. āptvaiva tat sva-
 rgam lokam yajamāmā asmiṇ loka pratitishṭhanty 13 abhi
 tashṭeva dīdhayā manishām ity achāvāko ahar-ahāḥ
 śaṁsaty abhivat tatyai rūpam 14 abhi priyāni marmṛi-
 sat parāṇīti. yāny eva parāny ahāni tāni priyāni, tāny
 eva tad abhimarmṛisato yanty abhyarabhamāṇāḥ. paro vā
 asmāl lokāt svargo lokas, tam eva tad abhivadati 15 ka-

viñr ichāmi samdriṣe sumedhā iti 16 ye vai te na ri-
shayaḥ pūrve pretās te vai kavayas, tām eva tad abhyati-
vadati 17 tad u vaiṣvamitraṁ. viṣvasya ha vai mitraṁ Vi-
ṣvāmitra āsa. viṣvaṁ hāsmāi mitraṁ bhavati ya evaṁ
veda 18 tad aniruktam prajāpatyaṁ śaṁsaty. anirukto vai
Prajāpatiḥ, Prajāpater āptyai 19 sakrid Indraṁ nirāha, te-
naindrād rūpān na pracyavate 20 tad vai daṣarcam. daṣā-
ksharā virāl, annaṁ virāl, annādyasyāvaruddhyai 21 yad
eva daṣareā^{3m} | daṣa vai prāṇāḥ, prāṇān eva tad āpnuva-
nti, prāṇān ātman dadhate 22 tad upariśṭāt sampātānām
śaṁsaty. āptaiva tat svargaṁ lokam yajamānā asmiñl loke
pratitishṭhanti || 20 || + ||

• 1. Kas tam indra tvāvasuṁ, kan navyo atasī-
nām, kad ū nv asyākṛitam iti kadvantaḥ pragāthā
āraṁbhaṇīyā ahar-ahaḥ śasyante 2 ko vai Prajāpatiḥ, Pra-
jāpater āptyai 3 yad eva kadvantā^{3h} | annaṁ vai kam,
annādyasyāvaruddhyai 4 yad v eva kadvantā^{3h} | ahar-ahar
vā ete śāntāny ahīnasūktāny upayunḡjānā yanti, tāni ka-
dvadbhiḥ pragāthaiḥ śamayanti. tāny ebhyaḥ śāntāni kam
bhavanti, tāny enāñ chāntāni svargaṁ lokam abhi vahanti
5 trisṭubhaḥ sūktapratipadaḥ śaṁseyus 6 tā haṁke purastāt
pragāthānām śaṁsanti dhāyyā iti vadantas 7 tat tathā na
kuryāt 8 kṣatraṁ vai hotā viṣo hotrāśaṁsināḥ, kṣatrā-
yaiva tad viṣam pratyudyāminīm kuryuḥ, pāpavasyasaṁ
9 trisṭubho ma imāḥ sūktapratipada ity eva vidyāt 10 tad
yathā samudram praploverann, evaṁ haiva te praplavante
ye samvatsaram vā dvādaśāhaṁ vāsate. tad yathā sairā-
vatīm nāvam pārakāmāḥ samāroheyur, evaṁ evaitās tri-
śṭubhaḥ samārohanti 11 na ha vā etac chando gamayitvā
svargaṁ lokam upāvartate, vīryavattamaṁ hi 12 tābhyo
na vyāhvayīta, samānaṁ hi chando, 'tho ned dhāyyāḥ ka-
ravāṇīti 13 yad enāñ śaṁsanti: prajātābhiḥ sūktapratipa-

dbhiḥ sūktāni samārohāmeti 1 yad evaināḥ śaṁsantindram
evaitābhir nihvayante, yatha ṛishabhaṁ vāṣitāyai. yad v
evaināḥ śaṁsanty, ahīnasya śaṁtatyā, ahīnam ēva tat śaṁ-
tanvanti || 21 || *

1 Apa prāca indra viṣvāṁ amitrān iti maitrāva-
runaḥ purastāt sūktānām ahar-ahāḥ śaṁsaty 2 apāpāco
abhibhūte nudasva | apodīco apa śūrādharācaṁ uran
yathā tava śarman mademety 3 abhayasya rūpam,
abhayam iva hi yann ichati 4 brahmaṇā te brahma-
yujā yunajmīti brāhmaṇēcchaṁsy ahar-ahāḥ śaṁsati.
yunajmīti yuktavati, yukta iva hy ahīno, 'hīnasya rūpam
5 uruṁ no lokam anu neshi vidvān ity achāvāko 'har-
ahāḥ śaṁsaty. anu neshīty, etīva hy ahīno, 'hīnasya rū-
pam 6 neshīti satrāyaṇarūpam 7 tā vā etā ahar-ahāḥ śa-
syante 8 samānībhiḥ paridadhyur 9 okaṣsārī haishām Indro
yajñam bhavati 3ḥ | yatha ṛishabho vāṣitāṁ yathā vā gauḥ
prajñātam goshtam, evaṁ haishām Indro yajñam aiva
gachati 10 na śanaṁbuvīyayāhīnasya paridadhyāt. ksha-
triyo ha rāshtrāc cyavate, yo haiva paro bhavati, tam
abhihvayati || 22 || *

1 Athāto 'hīnasya yuktiḥ ca vimuktiḥ ca 2 vy antari-
ksham atirad ity ahīnam yuṁkta, eved indram iti vi-
muñcaty 3 āham sarasvatīvator, nūnam sa ta ity ahī-
nam yuṁkte 4 te syāma deva varuṇa, nū shṭuta iti
vimuñcaty 5 esha ha vā ahīnam tantum arhati ya enaṁ
yoktum ca vinoktum ca veda 6 tad yac caturvīṁse 'han
yujyante sā yuktir, atha yat purastāt udayanīyasyātira-
trasya vimucyante sā vimuktis 7 tad yac caturvīṁse 'han
aikāhikābhiḥ paridadhyur, atrāhaiva yajñam samsthāpa-
yeyur, nāhinakarma kuryur. atha yad ahīnaparadhānīyā-
bhiḥ paridadhyur, yathā śrānto 'vimucyamāna utkrītyetai-
vaṁ yajamānā utkrītyerann. ubhayībhiḥ paridadhyus 8 tad

yathā dīrghādhva upavimokṣaṃ yāyāt, tādṛik tat 9 saṃtato
 haishām yajño bhavati3n | vy ū muñcanta 10 ekāṃ dve na
 dvayoh savanayoh stomam atisaṃsed 11 dīrghātanyāni ha
 vai bhavanti yatra bahvibhiḥ stoma 'tiṣasyate 12 'parimitā-
 bhiḥ tṛtīyasavane. 'parimito vai svargo lokah, svargasya
 lokasyāptyai 13 saṃtato hāsyābhyārabdho 'visrasto 'hīno
 bhavati ya evaṃ vidvān ahinaṃ tanute || 23 || 7 ||

1 Devā vai vale gāḥ paryapasyāns, tā yajñenaive-
 psāns, tāḥ śhashtthenāhnāpnuvāns. te prātaḥsavane Nabhā-
 kena valam anabhayaṃ. tam yad anabhaya3n | aśratha-
 yann evainaṃ tat. ta u tṛtīyasavane vajreṇa vālakhilyā-
 bhir vācaḥ kūṭenaikapadayaḥ valaṃ virujya gā udājaṃ
 2 tathāivaitad yajamānaḥ prātaḥsavane Nabhākena valaṃ
 nabhayanti. tam yan nabhayanti3n | śrathayanty evainaṃ
 tat. tasmād dhotrakāḥ prātaḥsavane nābhākāns tṛcāṃ cha-
 ūsanti 3 yaḥ kakubho nidhāraya iti maitrāvaruṇaḥ,
 pūrvīṣṭa indropamātaya iti brāhmaṇācehaṃsi, tā hi
 madhyam bharāṇaṃ ity achāvākas 4 ta u tṛtīyasavane
 vajreṇa vālakhilyābhir vācaḥ kūṭenaikapadayaḥ valaṃ viru-
 jya gā āpnuvanti 5 pacehaḥ prathamam shad vālakhilyā-
 nām sūktāni viharaty. ardharcaṣo dvitīyam, ṛikṣas tṛtīyam.
 sa paceho viharan pragāthe-pragātha evaikapadāṃ dadhyāt,
 sa vācaḥ kūṭas 6 tā etāḥ pañcaikapadās. catasro daṣamād
 ahna, ekā mahāvratād 7 atśashtāksharāṇi 'māhānāmanāni
 padāni. teshāṃ yāvadbhiḥ sampadyeta tāvanti śaṃsen, ne-
 tarāṇy ādriyetā 8 thardharcaṣo viharāns tāḥ caivaikapadāḥ
 śaṃset tāni caivāshtāksharāṇi māhānāmanāni padāny 9 atha
 ṛikṣo viharāns tāḥ caivaikapadāḥ śaṃset tāni caivāshtā-
 ksharāṇi māhānāmanāni padāni 10 sa yat prathamam shad
 vālakhilyānām sūktāni viharati, prāṇam ca tad vācam ca
 viharati. yad dvitīyam, cakshuḥ ca tan manaḥ ca viharati.
 yat tṛtīyam, śrotram ca tad ātmānam ca viharati. tad

upāpto vihāre kāma, upāpto vajre vāḷakhilyāsūpāpto vācaḥ
 kūta ekapadāyām, upāptaḥ prānakliptyām 11 avihṛitān eva
 eaturtham pragāthān chaṁsati. paṣavo vai pragāthāḥ, pa-
 ṣūnām avaruddhyai 12 nātraikapadām vyavadadhyād 13 yad
 atraikapadām vyavadadhyād, vācaḥ kūtena yajamānāt pa-
 ṣūn nirhanyād. ya enam tatra brūyād: vācaḥ kūtena ya-
 jamānāt paṣūn niravadhīr, apaṣum enam akar iti, saṣvat
 tathā syāt 14 tasmāt tatraikapadām na vyavadadhyād 15 vy-
 evottame sūkte paryasyati, sa eva taylor vihāraś 16 tad etat
 Saubalāya Sarpir Vātsiḥ ṣaṣaṁsa. sa hovāca: bhūyishṭhān
 aham yajamāne paṣūn paryagrahaisham, akanishṭhā u mām
 āgamishyantīti. tasmai ha yathā mahadbhyaḥ ṛitvigbhya
 evaṁ nināya. tad etat paṣavyam ca svargyam ca ṣastram,
 tasmād etae chaṁsati || 24 || * ||

1 Dūrohaṇam rohati, tasyoktam brāhmaṇam 2 aindre
 pasukāmasya rohed, aindrā vai paṣavas 3 taj jāgataṁ syāj,
 jāgatā vai paṣavas 4 tan mahāsūktam syād, bhūyishṭheshv
 eva tat paṣushu yajamānam pratishṭhāpayati 5 Baraṇ rohet,
 tan mahāsūktam ca jāgataṁ ca 6 aindrāvaruṇe pratishṭhākā-
 masya rohed. etaddevatā vā eshā hotraitatpratishṭhā yad
 aindrāvaruṇā, tad enat svāyām eva pratishṭhāyām antataḥ
 pratishṭhāpayati 7 yad evaindrāvaruṇā 3i | eshā ha vā atra
 nivin, nividā vai kāmā āpyante. sa yady aindrāvaruṇe
 rohet, sauparṇe rohet. tad upāpta aindrāvaruṇe kāma,
 upāptaḥ sauparṇe || 25 || * ||

1 Tad āhuḥ: samṣaṁset shashṭhe 'hā3n | na samṣaṁse3t
 iti | 2 samṣaṁsed ity āhuḥ 3 katham anyeshv abassu sam-
 ṣaṁsati, katham atra na samṣaṁsed ity 4 atho khalv āhur:
 naiva samṣaṁset 5 svargo vai lokāḥ shashṭham ahar, asa-
 māyī vai svargo lokāḥ, kaṣcid vai svarge loka sametīti, sa
 yat samṣaṁset, samānam tat kuryād. atha yan na sam-
 ṣaṁsati3n | tat svargasya lokasya rūpam. tasmān na sam-

śaṁsed. yad eva na saṁśaṁsati³⁶ | 6 ātmā vai stotriyāḥ
 prāṇā vālakhilyāḥ. sa yat saṁśaṁsed, etābhyāṁ devatā-
 bhyāṁ yajamānasya prāṇān vīyād. ya enam tatra brūyād:
 etābhyāṁ devatābhyāṁ yajamānasya prāṇān vyagāt, prāṇa
 enam hāsyatīti, śaṣvat tathā syāt. tasmān na saṁśaṁset
 7 sa yad īkshetāśaṁsisham vālakhilyā hanta purastād dūro-
 hanāya saṁśaṁsānūti, no eva tasyāśām iyāt 8 tam yadi
 darpa eva vinded, upariśtād dūrohanasyāpi bahūni śatāni
 śaṁsed. yasyo tat kāmāya tathā kuryād, atraiva tad upāptam
 9 aindryo vālakhilyās, tāsāṁ dvādaśāksharāṇi padāni, tatra
 sa kāma upāpto ya aindre jāgate. 'thedam aindrāvaruṇam
 sūktam, aindrāvaruṇi paridhāniyā. tasmān na saṁśaṁset
 10 tad āhur: yathā vāva stotram evam śastram. vihrītā
 vālakhilyāḥ śasyante, vihrītām stotrā^{3m} | avihrītā^{3m} iti |
 11 vihrītām iti brūyād, aśtākshareṇa dvādaśāksharam iti
 12 tad āhur: yathā vāva śastram evam yājyā. tisro deva-
 tāḥ śasyante 'gnir Indro Varuṇa ity athaindrāvaruṇyā ya-
 jati, katham Agnir anantarita iti 13 yo vā Agniḥ sa Varu-
 ṇas. tad apy etad rishinoktam: tvam agne varuṇo jā-
 yase yad iti. tad yad evaindrāvaruṇyā yajati, tenāgnir
 anantarito 'nantaritaḥ || 26 || 10 ||

Iti shashṭhapañcīkayām caturtho 'dhyāyāḥ.

ky ekonatrinśādhyāye daśamaḥ khaṇḍaḥ.

1 Śilpāni śaṁsanti 2 devaśilpāny, eteshāṁ vai śilpānām
 anukṛitīḥ śilpam adhigamyate. hasti kaṁso vāso hira-
 nyam aśvatarirathaḥ śilpam 3 śilpam hāsminn adhigamyate
 ya evam veda 4 yad eva śilpāni³⁶ | 5 ātmasaṁskṛitir vāva
 śilpāni, chandomayam vā etair yajamāna ātmānam saṁ-
 skurute 6 nābhānedishṭham śaṁsati 7 reto vai Nābhānedi-
 shṭho, retas tat siñcati 8 tam aniruktam śaṁsaty. aniruktam
 vai reto guhā yonyām sicyate 9 sa retomiśro 'bhavati:
 kshmayā retāḥ saṁjagmāno ni shiñcad iti, retāḥ-

samriddhyā eva 10 taṁ sanārṣaṁsaṁ ṣaṁsati. prajā vai naro vāk ṣaṁsaḥ, prajāsv eva tad vācam dadhāti. tasmād iṁāḥ prajā vadatyō jāyante 11 taṁ haṁke purastāc chaṁsanti: purastādāyatanā vāg iti vadanta 12 upariśtād eka: upariśtādāyatanā vāg iti vadanto 13 madhya eva ṣaṁsen. madhyāyatanā vā iyaṁ vāg 14 upariśtānnediyasivopariśtān nediyasiva vā iyaṁ vāk 4 taṁ hotā retobhūtaṁ si-ktvā maitrāvaruṇāya samprayachaty: etasya tvam prāṇān kalpayeti || 27 || 1 ||

1 Vāḥkhilyāḥ ṣaṁsati. prāṇā vai vāḥkhilyāḥ, prāṇān evāsyā tat kalpayati 2 tā vibhṛitāḥ ṣaṁsati. vibhṛitā vā ime prāṇāḥ: prāṇenāpāno, 'pānena vyānaḥ 3 sa pacchaḥ prathame sūkte viharaty, ardharcaso dvitīye, rīkṣas tṛitīye 4 sa yat prathame sūkte viharati, prāṇam ca tad vācam ca viharati. yad dvitīye, cakṣuṣ ca taṁ manaṣ ca viharati. yat tṛitīye, śrotram ca tad ātmānam ca viharati 5 te haṁke saha bhṛihatyaṁ saha satobhṛihatyaṁ viharanti. tad apāptō vibhāre kāmo, net tu pragāthāḥ kalpante 6 'timarṣam eva vihareḥ, tathā vai pragāthāḥ kalpante. pragāthā vai vāḥkhilyās, tasmād atimarṣam eva vihareḥ. yad evātimarṣā3m | 7 ātmā vai bhṛihati, prāṇāḥ satobhṛihati. sa bhṛihatim aṣaṁsit, sa ātmātha satobhṛihatim, te prāṇā; atha bhṛihatim atha satobhṛihatim, tad ātmānam prāṇaiḥ paribhṛihann eti. tasmād atimarṣam eva vihareḥ 8 yad v evātimarṣā3m | ātmā vai bhṛihati, paṣavaḥ satobhṛihati. sa bhṛihatim aṣaṁsit, sa ātmātha satobhṛihatim, te paṣavo; 'tha bhṛihatim atha satobhṛihatim, tad ātmānam paṣubhiḥ paribhṛihann eti. tasmād atimarṣam eva vihareḥ 9 vy evottame sūkte paryasyati, sa eva tayoṛ vibhāras 10 tasya maitrāvaruṇaḥ prāṇān kalpayitvā brāhmaṇācchaṁsine samprayachaty: etaṁ tvam prajānāyati || 28 || 2 ||

1 Sukīrtim ṣaṁsati. devayonir vai Sukīrtis, tad yajñād

devayonyai yajamānam prajanayati 2 Vṛishākapiṃ ṣaṁsaty. ātmā vai Vṛishākapiṃ, ātmānam evāsyā tat kalpayati 3 taṃ nyūṅkhayaty. annaṃ vai nyūṅkhaḥ, tad asmai jātāyānnādyam pratidadhāti yathā kumārāya stanam 4 sa pāṅkto bhavati. pāṅkto 'yam puruṣaḥ pañcadhā vihito: lomāni tvaṅ māṁsam asthi majjā. sa yāvān eva puruṣaḥ, tāvantaṃ yajamānam ṣaṁskaroti 5 taṃ brāhmaṇacchaṁsī janayitvāchāvākāya samprayachaty: etasya tvam pratishthāṃ kalpayeti || 29 || 3 ||

* 1 Evayāmarutaṃ ṣaṁsati. pratishthā vā evayāmarut, pratishthāṃ evāsyā tat kalpayati 2 taṃ nyūṅkhayaty. annaṃ vai nyūṅkho, 'nnādyam evāsmiṁs tad dadhāti 3 sa jāgato vātijāgato vā. sarvaṃ vā idaṃ jāgataṃ vātijāgataṃ vā 4 sa u māruta. āpo vai Maruta āpo 'nnam, abhipūrvam evāsmiṁs tad annādyam dadhāti 5 tāny etāni sabacarāṇīty ācakṣate: nābhānedishtham vālakhilyā vṛishākapiṃ evayāmarutaṃ. tāni saha vā ṣaṁset saha vā na ṣaṁsed 6 yad enāni nānā ṣaṁsed, yathā puruṣaṃ vā reto vā vi-chindyāt tādrik tat. tasmād enāni saha vā ṣaṁset saha vā na ṣaṁset 7 sa ha Bulila Aṣvatara Aṣvir vaisvajito hotā sann ikshāṃ cakra: eshāṃ vā eshāṃ śilpānāṃ viṣvajiti sām̐vatsarīke dve madhyam̐dinam abhi pratyetoṃ hantāham ittham evayāmarutaṃ ṣaṁsayānīti. tad dha tathā ṣaṁsayāṃ cakāra 8 tad dha tathā ṣasyamāne Gauṣṭa ājagāma, sa hovāca: hotaḥ kathā te śastraṃ vicakram plavata iti 9 kiṃ hy abhūd ity 10 evayāmarud ayam uttarataḥ ṣasyata iti sa hovācaindro vai madhyam̐dinaḥ, kathendram madhyam̐dinān ninīṣhasīti 11 nendram madhyam̐dinān ninīṣhāmīti hovāca 12 chandas tv idaṃ amadhyam̐dinasācy. ayam jāgato vātijāgato vā. sarvaṃ vā idaṃ jāgataṃ vātijāgataṃ vā. sa u māruto. maiva ṣaṁsishteti 13 sa hovācāramāchavakety. atha hāsmiṁn anusāsanam iṣhe 14 sa hovācaindram

esha viṣṇunyaṅgam śaṁsatv, atha tvam etaṁ hotar upari-
 śtād raudryai dhāyāyāi purastān māṛutasyaṅpyasyāthā
 iti 15 tad dhā tathā śaṁsayāṁ cakāra. tad idam apy eta-
 rhi tathaiva śasyate || 30 || 4 ||

1 Tad āhur: yad asmin viśvajity atirātra evaṁ shashṭhe
 'hani kalpate yajñah kalpate yajamānasya prajātiḥ, katham
 atrāṣasta eva Nābhānedishṭho bhavaty atha maitrāvagaṇo
 vālakhilyāḥ śaṁsati, te prāṇā — reto vā agre 'tha prāṇā
 — evaṁ brāhmaṇācchansy: aṣasta eva Nābhānedishṭho bha-
 vaty athā Vṛishākapiṁ śaṁsati, sa ātmā — reto vā āgre
 'thātmā — katham atra yajamānasya prajātiḥ, katham
 prāṇā aviklīptā bhavantīti 2 yajamānaṁ ha vā etena sa-
 rveṇa yajñakratunā saṁskurvanti. sa yathā garbho yonyāṁ
 antar, evaṁ sambhavañ chete. na vai sakṛid evāgre sarvaḥ
 sambhavaty, ekaikaṁ vā aṅgaṁ sambhavataḥ sambhavatīti
 3 sarvāṇi cet samāne 'han kriyeran, kalpaṭa eva yajñah
 kalpate yajamānasya prajātir. athaitaṁ hotaivayāmaruṭaṁ
 tṛtīyasavane śaṁsati, tad yāsyā pratishṭhā tasyāṁ evainam
 tad antataḥ pratishṭhāpayati || 31 || 5 ||

1 Chandasām vai shashṭhenāhnāptānāṁ raso 'tyanedat.
 sa Prajāpatir abibhet: parāṇ ayam chandasām raso lokān
 atyeshyatīti. tam parastāc chandobhiḥ paryagriḥṇān: nā-
 rāśaṁsyā gāyatrīyā, raibhyā trishṭubhaḥ, pāriksītyā jaga-
 tyāḥ, kāravayānushṭubhas. tat punaḥ chandassu rasam
 adadhāt 2 sarasair hāsya chandobhir ishṭam bhavati, sara-
 saḥ chandobhir yajñam tanute ya evaṁ veda 3 nārāśaṁsiḥ
 śaṁsati. prajā vai naro vāk śaṁsaḥ, prajāsv eva tad vācam
 dadhāti. tasmād imāḥ prajā vadatyō jāyante. ya evaṁ
 veda yad eva nārāśaṁsiḥ | 4 śaṁsanto vai devāḥ ca ṛisha-
 yaḥ ca svargam lokam āyaṁ, tathaivaitad yajamānaḥ śa-
 ṁsanta eva svargam lokam yanti 5 tāḥ pragrāham śaṁsati
 yathā Vṛishākapiṁ, vārshākapiṁ hi, Vṛishākapes tan nyā-

yam eti 6 tāsū na nyūṅkhayen, nī vīva nardet, sa hi tāsām
 nyūṅkho 7 raibhāḥ śaṁsati 8 rebhanto vai devāḥ ca ṛisha-
 yaḥ ca svargam lokam āyaṁ, tathaivaitad yajamānā re-
 bhanta eva svargam lokam yanti 9 tāḥ pragrāham śaṁsati
 yathā Vṛishākapim, vārshākapam hi, Vṛishākapes tan
 nyāyam eti. tāsū na nyūṅkhayen, nī vīva nardet, sa hi tā-
 sām, nyūṅkhaḥ 10 pārikshitīḥ śaṁsaty 11 Agnir vai pari-
 kshid, Agnir himāḥ prajāḥ parikshety, Agniḥ himāḥ pra-
 jāḥ parikshiyanty 12 Agner eva sāyujyam sarūpatām salo-
 katām aṣṇute ya evam veda 13 yad eva pārikshitīḥ |
 14 samvatsaro vai parikshit, samvatsaro himāḥ prajāḥ pari-
 ksheti, samvatsaram himāḥ prajāḥ parikshiyanti 15 sam-
 vatsarasyaiva sāyujyam sarūpatām salokātām aṣṇute ya
 evam veda. tāḥ pragrāham śaṁsati yathā Vṛishākapim,
 vārshākapam hi, Vṛishākapes tan nyāyam eti. tāsū na
 nyūṅkhayen, nī vīva nardet, sa hi tāsām nyūṅkhaḥ 16 kā-
 ravyāḥ śaṁsati 17 devā vai yat kiṁca kalyāṇam karmāku-
 rvaṁ tat kāravyābhir āpnuvaṁ, tathaivaitad yajamānā
 yat kiṁca kalyāṇam karma kurvanti tat kāravyābhir āpnu-
 vanti 18 tāḥ pragrāham śaṁsati yathā Vṛishākapim, vār-
 shākapam hi, Vṛishākapes tan nyāyam eti. tāsū na nyū-
 űkhayet, nī vīva nardet, sa hi tāsām nyūṅkho 19 diṣām
 kliptīḥ śaṁsati. diṣa eva tat kalpayati 20 tāḥ pañca śa-
 ṁsati. pañca vā imā diṣaḥ, cetasras tiraṣeya, ekordhvā
 21 tāsū na nyūṅkhayen naivaiva ca ninarden: ned imā
 diṣo nyūṅkhayānti 22 tā ardharcaṣaḥ śaṁsati, pratishthāyā
 eva 23 janakalpāḥ śaṁsati. prajā vai janakalpā, diṣa eva
 tat kalpayitvā tāsū prajāḥ pratishthāpayati 24 tāsū na
 nyūṅkhayen naivaiva ca ninarden: ned imāḥ prajā nyū-
 űkhayānti. tā ardharcaṣaḥ śaṁsati, pratishthāyā eva 25 indra-
 gāthāḥ śaṁsatindragāthābhir vai devā asurān abhigāyāthai-
 nān atyāyaṁ, tathaivaitad yajamānā indragāthābhir evā-

priyam bhrātrivryam abhigāyāthainam atiyanti 26 tā ardha-
reasaḥ saṁsati, pratishthāyā eva || 32 || * || .

1 Aitaṣapralāpaṁ saṁsati 2 Aitaṣo ha vai mūnir agner
āyur dadarṣa, yajñasyāyātayāmam iti haika āhuh. so 'bra-
vīt putrān: putrakā agner āyur adarṣam, tad abhilapi-
shyāmi, yat kiṁca vadāmi tan me mā parigāteti. sa pra-
tyapadyatai, tā aśvā ā plavante pratipam prātisaiva-
nam iti 3 tasyābhyagnir Aitaṣāyana etyākāle 'bhīhāya mu-
kham apyagrihṇād: adripan naḥ piteti 4 tam hovācāpehy,
alaso 'bhūr yo me vācam avadhīh. śatāyur gām akāri-
shyam sahasrāyur puruṣam, pāpishthām te prajām ka-
romi yo mettham asakthā iti 5 tasmād āhur: Abhyagnaya
Aitaṣāyanā Aurvānām pāpishthā iti 6 tam haika bhūyānsam
saṁsanti 7 sa na nishedhed, yāvatkāmaṁ saṁsety eva brū-
yād. āyur vā aitaṣapralāpa 8 āyur eva tad yajamānasya
pratārayati ya evaṁ veda 9 yad evaitaṣapralāpā3h | 10 cha-
ndasām haishā raso yad aitaṣapralāpaḥ, chandassv eva tad
rasam dadhāti 11 sarasair hāsyā chandobhir iṣṭam bha-
vati, sarasaiḥ chandobhir yajnam tawute ya evaṁ veda
12 yad v evaitaṣapralāpā3h | 13 ayātayāmā vā akshitir ai-
taṣapralāpo, 'yātayāmā me yajñe 'sad akshitir me yajñe
'sad iti 14 tam vā etam aitaṣapralāpaṁ saṁsati padāvagrā-
ham yathā nividaṁ 15 tasyottamena padena praṇanti yathā
nividaḥ 16 pravalhikāḥ saṁsati. pravalhikābhir vai devā
asurān pravalhyāthainān atyāyaṁs, tathaivaitad yajamānāḥ
pravalhikābhir evāpriyam bhrātrivryam pravalhyāthainam
atiyanti 17 tā ardhareasaḥ saṁsati, pratishthāyā eva 18 ji-
jñāsenyāḥ saṁsati. ājijñāsenyābhir vai devā asurān ājñā-
yāthainān atyāyaṁs, tathaivaitad yajamānā ājijñāsenyābhir
evāpriyam bhrātrivryam ājñāyāthainam atiyanti. tā ardh-
reasaḥ saṁsati, pratishthāyā eva 19 pratirādhām saṁsati.
pratirādhena vai devā asurān pratirādhyāthainān atyāyaṁs,

tathaivaitad yajamānāḥ pratirādhenaiṣāpriyam bhrātrivyaṁ
pratirādhyāthainam atiyanti 20 ativādaṁ śaṁsaty. ativā-
dena vai devā asurān atyudyāthainān atyāyaṣ, tathaivai-
tad yajamānā ativādenaiṣāpriyam bhrātrivyaṁ atyudyā-
thainam atiyanti. tam ardharcaṣaḥ śaṁsati, pratishṭhāyā
eva || 33 || 7 ||

1 Devanītham śaṁsaty 2 Ādityāḥ ca ha vā Aṅgirasas
ca svarge loke 'spardhanta: vayam pūrva eshyāmo vayam
iti. te hāṅgirasas pūrve śvaḥsutyām svargasya lokasya
dadṛṣus, te 'gnim prajighyur — Aṅgirasām vā eko 'gniḥ
— parehy, Ādityebhyaḥ śvaḥsutyām svargasya lokasya
prabrūhiti. te hādityā Agnim eva dṛishṭvā sadyaḥsutyām
svargasya lokasya dadṛṣus. tān etyābravīc: chvaḥsutyām
vaḥ svargasya lokasya prabrūma iti. te hocur: atha vayam
tukhyam sadyaḥsutyām svargasya lokasya prabrūmas, tva-
yaiṣa vayam hotrā svargam lokam eshyāma iti. sa ta-
thety uktvā pratyuktaḥ punar ājagāma 3 te hocuḥ: prāvo-
cā3ḥ iti | prāvocam iti hovācātho me pratiprāvocann iti.
no hi na pratyajñāsthā3ḥ iti | prati vā ajñāsam iti hovāca
4 yaśasā vā esho 'bhyaiti ya ārtvijyena, tam yaḥ pratiru-
ndhed yaśaḥ sa pratirundhet, tasmān na pratyarautsiti
5 yadi tv asmād apojjigānsed, yajñenāsmād apodiyāt | yadi
tv ayājyaḥ, svayam apoditam tasmāt || 34 || 8 ||

1 Te hādityān Aṅgirasas 'yājayaṁs, tebhya yājyadbhya
imām pṛithivīm pūrṇam dakṣiṇānam adadus. tān iyam
pratigrihītāpatat, tam nyavṛiṇjan, sā sinhi bhūtvā vijri-
mbhanti janān acarat. tasyaḥ śocatyā ime pradarāḥ prā-
diryanta ye 'syā ime pradarāḥ, sameva haiva tataḥ purā
2 tasmād āhur: na nivṛittadakṣiṇām pratigrihṇīyān: nen
mā suçā viddhā suçā vidhyād iti 3 yadi tv enām pratigri-
hṇīyād, apriyāyainām bhrātrivyaḥ dadyāt, parā haiva
bhavaty 4 atha yo 'sau tapati3ḥ | esho 'śvaḥ śveto rūpam
kritvāśvābhidhānyapihitenātmanā praticakrama. imam vo

nayāma iti, sa esha devanītho 'nūcyata 5 ādityā ha jaritar aṅgirobhyo dakṣhiṇām 'anayan | 6 tām ha jaritar na praty āyann iti. na hi ta imām pratyāyaṁs 7 tām u ha jaritaḥ praty āyann iti. prati hi te 'mum āyaṁs 8 tām ha jaritar na praty aḡribhṇann iti. na hi ta imām pratyagribhṇaṁs 9 tām u ha jaritaḥ praty aḡribhṇann iti. prati hi te 'mum aḡribhṇann 10 aḥā neta sann avicetanānīty. esha ha vā ahnām vicetayitā 11 jajñā neta sann apurogavāsa iti. dakṣhiṇā vai yajñānām purogavi. yathā ha vā idam ano 'purogavam rishyaty, evaṁ haiva yajño 'dakṣhiṇo rishyati. tasmād āhur: dātavyaiva yajñe dakṣhiṇā bhavaty apy alpikāpy 12 uta śveta āsupatvā | 13 uto padyābhir javi shthah | 14 utem āṣu mānam piparti | 15 ādityā rudrā vasavas tvelate | 16 idam rādhaḥ prati gribhṇīhy aṅgira iti. pratigraham eva tad rādhasa aichann 17 idam rādho bṛihat prithu | 18 devā dadatv ā varam | 19 tad vo astu sucetanam | 20 yushme astu dive-dive | 21 praty eva gribhāyateti. praty evainam tad ajagrabhaisham 22 tam vā etam devanitham śaṁsati padāvagrāham yathā nividam. tasyottamena padena prananti yathā nvidaḥ || 35 || ॥

1 Bhūtechadaḥ śaṁsati 2 bhūtechadbhir vai devā asurān upāsacantoteva yuddhenoteva māyayā. teshām vai devā asurānām bhūtechadbhir eva bhūtam chādayitvāthainān atyāyaṁs, tathaivaitad yajamānā bhūtechadbhir evāpriyasya bhrātrivyasya bhūtam chādayitvāthainam atiyanti 3 tā ardhareasaḥ śaṁsati, pratishthāyā evā 4 hanasyāḥ śaṁsaty 5 āhanasyād vai retaḥ sicyate, retasaḥ prajāḥ prajāyante, prajātim eva tad dadhāti 6 tā daśa śaṁsati. daśākṣharā virāl, annam virāl, annād retaḥ sicyate, retasaḥ prajāḥ prajāyante, prajātim eva tad dadhāti 7 tā nyūnkhayaty. annam vai nyūnkho, 'nnād retaḥ sicyate, retasaḥ prajāḥ

prajāyante, prajātim eva tad dadhāti 8 dadhikrāvno^o akā-
 risham iti dadhikrīm śaṁsati. devapavitram vai dadhikrā-
 idam vā idam vyāhanasyām vācam avādīt, tad devapavi-
 treṇa vācam punite 9 sānuṣṭub bhavati. vāg vā anuṣṭup,
 tat svena chandasā vācam punite 10 sūtāso madhuma-
 ttamā iti pāvamāniḥ śaṁsati 11 devapavitram vai pāvamā-
 nya. idam vā idam vyāhanasyām vācam avādīt, tad deva-
 pavitreṇaiva vācam punite. tā anuṣṭubho bhavanti. vāg
 vā anuṣṭup, tat svenaiva chandasā vācam punite 12 'va
 drapso aṅsumatīm atishṭhad ity aindrābārhaspatyaṃ
 trīcam śaṁsati 13 viṣo adevīr abhy ācarantīr bṛi-
 haspatinā yujendraḥ sasāha ity 14 asuraviṣam ha
 vai devān abhy udācārya āsīt, sa Indro Bṛihaspatinaiva
 yujāsuryaṃ varṇam abhidāsantam apāhaṁs. tathaivaitad
 yajamānā Indrābṛihaspatibhyām eva yujāsuryaṃ varṇam
 abhidāsantam apaghnate 15 tad āhuḥ: samśaṁset shasṭhe
 'hā3n | na samśaṁse3t iti | samśaṁsed ity āhuḥ. katham
 ānyeshv abassu samśaṁsati, katham atra na samśaṁsed
 ity. atho khalv āhuḥ: naiva samśaṁset. svargo vai lokāḥ
 shasṭhām ahar, asamāyī vai svargo lokāḥ, kaścīd vai
 svarge loke sametīti. sa yat samśaṁset, samānam tat ku-
 ryād. atha yan na samśaṁsati3n | tat svargasya lokasya
 rūpaṃ. tasmān na samśaṁsed. yad eva na samśaṁsati3n |
 16 etāni vā atrokthāni: nābhānediṣṭho vālakhilyā vṛishā-
 kapiṛ evayāmarut. sa yat samśaṁsed, apaiva sa eteshu
 kāmam rādhnuyād 17 aindro vṛishākapiḥ, sarvāni chandā-
 ṁsy aitasapralāpas. tatra sa kāma upāpto ya aindre jāgate.
 'thedaṃ aindrābarhaspatyaṃ sūktam, aindrābārhaspatyā
 paridhāniyā. tasmān na samśaṁsen na samśaṁset || 36 || 10 ||

Iti shasṭhapañcīkāyām pañcama 'dhyāyaḥ.

Iti trīṅśadhyāye daṣamaḥ khaṇḍaḥ.

1 Athātaḥ paṣor vibhaktis, tasya vibhāgam vakshyāmo
 2 hanū sajiḥve prastotuḥ, syenam vaksha udgātuḥ, kaṇṭhaḥ
 kākudraḥ pratihartur, dakṣiṇā ṣṇoṇir hotuḥ, savyā bra-
 hmaṇo, dakṣiṇam sakthi maitrāvaruṇasya, savyam •brā-
 hmaṇācchaṇsino, dakṣiṇam pārṣvam sāṇsam adhvaryoḥ,
 savyam upagātrīṇām, savyo 'ṇsaḥ pratiprasthātur, dakṣi-
 ṇam dor nesbṭuḥ, savyam potur, dakṣiṇa ūrur achāvākā-
 sya, savya āgnīdhraṣya, dakṣiṇo bāhur ātreyaṣya, savyaḥ
 sadasyaṣya, sadam cānūkam ca gṛihapater, dakṣiṇau •pā-
 dau gṛihapater vratapradasya, savyau pādau gṛihapater
 bhāryāyai vratapradasyau, shṭha enayoḥ sādharmaṇo bhavati,
 tam gṛihapatir eva praṣiṇshyāj. jāghaṇim patnībhyo hara-
 nti, tām brāhmaṇāya dadyuḥ. skandhyāṣ ca maṇikāṣ ti-
 sraṣ ca kikasā grāvastutas, tisraṣ caiva kikasā ardham ca
 vaikartasyonnetur, ardham caiva vaikartasya klomā ca ṣa-
 mitus. tad brāhmaṇāya dadyād, yady abrahmaṇaḥ syāc.
 chirāḥ subrahmaṇyāyai, yaḥ śvaḥsutyām prāha tasyājīnam,
 ilā sarveshām hotur vā 3 tā vā etāḥ shattriṇṣatam ekapadā
 yajñam vahanti. shattriṇṣadaksharā vai brīhati, bārhatāḥ
 svargā lokāḥ. prāṇāṇṣ caiva tat svargāṇṣ ca lokān āpnu-
 vanti, prāṇeshu caiva tat svargeshu ca lokeshu pratiti-
 shṭhanto yanti 4 sa esha svargyaḥ paṣur ya enam evam
 vibhajanty 5 atha ye 'to 'nyathā, tad yathā selagā vā pā-
 pakṛito vā paṣum vimathnīraṇṣ tādrik tat 6 tām vā etām
 paṣor vibhaktim Śrautarīṣhir Devabhāgo vidām cakāra,
 tām u hāprocyavāsmāl lokād uccakramat 7 tām u ha

Girijāya Bābhavyāyāmanuṣyaḥ provāca. tato hainām
etadarvān manuṣyā adhiyate 'dhiyate || 1 || :

Iti saptamapañcīkāyām prathamō 'dhyāyaḥ.

Ity ekatviṃśadhyāye prathamah khaṇḍaḥ.

1 Tad āhur: ya āhitāgnir upavasathe mriyeta, katham
asya yajñah syād iti. nainam yājayed, ity āhur, anabhi-
prāpto hi yajñam bhavatīti 2 tad āhur: ya āhitāgnir adhi-
srite 'gnihotre sāmnyāye vā havishshu vā mriyeta, kā tatra
prāyaścittir ity. atraivaināny anuparyādadhyād yathā sa-
rvānī samdahyeran. sā tatra prāyaścittis 3 tad āhur: ya
āhitāgnir āsanneshu havishshu mriyeta, kā tatra prāyaści-
ttir iti. yābhya eva tāni devatābhyo havīnshi grīhitāni
bhavanti, tābhyaḥ svāhety evaināny āhavanīye sarvahunti
juhuyāt. sā tatra prāyaścittis 4 tad āhur: ya āhitāgniḥ
praśasan mriyeta, katham asyāgnihotraṁ syād ity. abhi-
vānyavatsāyāḥ payasā juhuyād. anyad ivaitat payo yad
abhivānyavatsāyā, anyad ivaitad agnihotraṁ yat preta-
syāṅpi vā yata eva kuṭasea payasā juhuyur 6 athāpy
āhur: evam evainān, ajasrān ajuhvata indhīrann ā śarīrā-
nām āhartor iti 7 yadi śarīrāni na vidyeran, parṇaśaraḥ
shashtis trīṇi ca śatāny āhṛitya teshām puruṣharūpakam
iva kṛtvā tasmins tām āvṛitam kuryur, athainān charīrair
āhṛitaiḥ sām̐sparsyodvāsāyeyur 8 adhyardhaśataṁ kāye,
sakthini dvipañcāṣe ca viṁṣe co, rū dvipañcaviṁṣe, ṣeṣam
tu śirasya upari dadhyāt 9 sā tatra prāyaścittih || 2 || :

1 Tad āhur: yasyāgnihotry upavasṛiṣṭhā duhyamānopa-
viṣet, kā tatra prāyaścittir iti. tām abhimantrayeta 2 yasmeād
bhīṣhā nishīdasi tato no abhayam kṛidhi | paśūn
naḥ sarvān gopāya namo rudrāya mīlhusa iti. tām
utthāpayed: ud asthād devy aditir āyur yajñapatāv
adhāt | indrāya kṛiṇvatī bhāgam mitrāya varu-
ṇaya cety. athāsya udapātram ādhasi ca mukhe copa-

grihñiyād, athainām brāhmaṇāya dadyāt. sā tatra prāyaścittis 3 tad āhur: yasyāgnihotry upāvaśiṣṭā duhyamānā vāsyeta, kā tatra prāyaścittir ity. aśanāyām ha'vā eshā yajāmānasya pratikhyāya vāsyate. tām annām apy ādayee chāntyai, śāntir vā annam. sūyavasād bhagavatī hi bhūyā iti. sā tatra prāyaścittis 4 tad āhur: yasyāgnihotry upāvaśiṣṭā duhyamānā syandeta, kā tatra prāyaścittir iti. sā yat tatra skandayet, tad abhimriṣya japed: yad adya dugdham prithivīm asṛipta yad oshadhīr atyasṛipad yad āpah | payo grīheshu payo aghnyāyām payo vatseshu payo astu tan mayīti. tatra yat pariśiṣṭam syāt, tena jubuyād yady alam homāya syād. yady u vai sarvaṃ siktaṃ syād, athānyām āhūya tām dugdhvā tena jubuyād, ā tv eva śraddhāyai hotavyam. sā tatra prāyaścittih || 3 || 2 ||

1 Tad āhur: yasya sāyamdugdham sāmñāyyam dushyed vāpahared vā, kā tatra prāyaścittir iti. prātar-dugdham dvaidham kṛtvā tasyānyatarām bhaktim ātacya tena yajeta: sā tatra prāyaścittis 2 tad āhur: yasya prātar-dugdham sāmñāyyam dushyed vāpahared vā, kā tatra prāyaścittir ity. aindraṃ vā māhendram vā puroḷāsaṃ tasya sthāne nirupya tena yajeta. sā tatra prāyaścittis 3 tad āhur: yasya sarvaṃ eva sāmñāyyam dushyed vāpahared vā, kā tatra prāyaścittir ity. aindraṃ vā māhendram veti samānam. sā tatra prāyaścittis 4 tad āhur: yasya sarvaṃ eva haviṃshi dushyeyur vāpabareyur vā, kā tatra prāyaścittir ity. ājyasyaināni yathādevatam parikalpya tayājya-haviśeshṭyā yajetāto 'nyām ishtim anulbanām tanvita. yajño yajñasya prāyaścittih || 4 || 2 ||

1 Tad āhur: yasyāgnihotram adhiṣṭitam anedhyam āpadyeta, kā tatra prāyaścittir iti. sarvaṃ evainat sruey abhiparyāsicya prāñ udetyāhavanīye baitām samidham

abhyādadhāt, athottarata āhavanīyasyoshṇam bhasma nirūhya juhuyān mṇasā vā prajāpatyayā varcā. tad dhutam cāhutam ca' sa yady ekasminn unnūte yadi dvayor, eṣha eva kalpas. tac cēd vyapanayitum śaknuyān, nishshicyaitad duṣṭam aduṣṭam abhiparyāsieya tasya yathonnūti syāt tathā juhuyāt. sā tatra prāyaścittis 2 tad āhur: yasyāgni-hotram adhiṣṭitam skandati vā vishyandate vā, kā tatra prāyaścittir iti. tad adbhīr upaninayee chāntyai, śāntir vā āpo. 'thainad dakṣiṇena pāninābhīmṛiṣya japati 3 diṁṣam tṛtīyaṁ devān yajño 'gāt tato mā draviṇam āṣṭāntarikṣham tṛtīyam pitṛin yajño 'gāt tato mā draviṇam āṣṭa, pṛithivīm tṛtīyam manuṣhyān yajño 'gāt tato mā draviṇam āṣṭa 4 yayor ojasā skabhitā rajānūti vaishṇuvāruṇim ṛicam japati. Viṣṇur vai yajñasya durishṭam pāti Varuṇaḥ svisṭam, taylor. ubhaya eva śāntyai 5 sā tatra prāyaścittis 6 tad āhur: yasyāgni-hotram adhiṣṭitam prān udāyan skhalate vāpi vā bhraṇṣate, kā tatra prāyaścittir iti. sa yady upanivartayet, svargāl lokād yajamānam āvartayed. atraivāsmā upaviśṭāyaitam agnihotrapariṣesham āhareyus, tasya yathonnūti syāt tathā juhuyāt. sā tatra prāyaścittis 7 tad āhur: atha yadi srug bhidyeta, kā tatra prāyaścittir ity. anyām sru-
cam āhṛitya juhuyād, athaitām sru-
cam bhinnām āhavanīye 'bhyādadhāt prāgdandām pratyakpushkarām. sā tatra prāyaścittis 8 tad āhur: yasyāhavanīye hāgnir vidyetātha gārhapatya upaśāmyet, kā tatra prāyaścittir iti. sa yadi prāṇcam uddharet prāyatanāc cyaveta, yat pratyāṇcam asuravad yajñam tanvīta, yan manthed bhrātrīvyam yajamānasya janayed, yad anugamayet prāṇo yajamānam jahyāt. sarvam evainam sahabhasmānam samopya gārhapatyāyatane nidhāyātha prāṇcam āhavanīyam uddharet. sā tatra prāyaścittih || 5 || 4 ||

1 Tad āhur: yasyāgnāv agnim uddhareyuh, kā tatra prāyaścittir iti. sa yady anupaśyed, udāhya pūrvam aparāṃ nidadhyād. yady u nānupaśyet, so 'gnāye 'gnivate 'shtākapālam purolāṣam nirvapet. tasya yājyānuvākye: agnināgniḥ sam idhyate, tvam hy agne agninety. āhutim vāhavaniye juhuyād: agnaye 'gnivate svāheti. sā tatra prāyaścittis 2 tad āhur: yasya gārhapatyāvāhanīyau mithaḥ samsrījyeyātām, kā tatra prāyaścittir iti. so 'gnaye vītaye 'shtākapālam purolāṣam nirvapet. tasya yājyānuvākye: agna ā yāhi vītaye, yo agnim devāvītaya ity. āhutim vāhavaniye juhuyād: agnaye vītaye svāheti. sā tatra prāyaścittis 3 tad āhur: yasya sarva evāgnayo mithaḥ samsrījyeran, kā tatra prāyaścittir iti. so 'gnaye vivicaye 'shtākapālam purolāṣam nirvapet. tasya yājyānuvākye: svar na vastor ushasām aroci, tvām agne mānushīr ilate viṣa ity. āhutim vāhavaniye juhuyād: agnaye vivicaye svāheti. sā tatra prāyaścittis 4 tad āhur: yasyāgnayo anyair agnibhiḥ samsrījyeran, kā tatra prāyaścittir iti. so 'gnaye kshāmavate 'shtākapālam purolāṣam nirvapet. tasya yājyānuvākye: akrandad agni stanayann iva dyaur, adhā yathā naḥ pitarah parāsa ity. āhutim vāhavaniye juhuyād: agnaye kshāmavate svāheti. sā tatra prāyaścittih 6 || 5 ||

1 Tad āhur: yasyāgnayo grāmyenāgninā sandahyeran, kā tatra prāyaścittir iti. so 'gnaye samvargāyāshtākapālam purolāṣam nirvapet. tasya yājyānuvākye: kuvit su no gaviṣṭaye, mā no asmin mahādhana ity. āhutim vāhavaniye juhuyād: agnaye samvargāya svāheti. sā tatra prāyaścittis 2 tad āhur: yasyāgnayo divyenāgninā samsrījyeran, kā tatra prāyaścittir iti. so 'gnaye'psumate 'shtākapālam purolāṣam nirvapet. tasya yājyānuvākye: apsv agne sadhish ṭava, mayo dadhe medhiraḥ pū-

tadaksha ity. āhutīm vāhavanīye juhuyād: agnaye 'psumate svāheti. sā tatra prāyaścittis 3 tad āhur: ya-syāgnayah 'savāgninā samsrijyeran, kā tatra prāyaścittir iti. so 'gnaye śucaye 'shtākāpālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: agniḥ śucivratatama, ud agne śucayas tavety. āhutīm vāhavanīye juhuyād: agnaye śucaye svāheti. sā tatra prāyaścittis 4 tad āhur: yasyā-gnaya āraṇyenāgninā samdahyeran, kā tatra prāyaścittir iti. sam evāropayed araṇī volmukaṃ vā mokshayed yady āhavanīyād yadi gārhapatyād. yadi na śaknuyāt, so 'gnaye samvargāyā'shtākāpālam purolāṣaṃ nirvāpet. tasyokte yā-jyānuvākye. āhutīm vāhavanīye juhuyād: agnaye sam-vargāya svāheti. sā tatra prāyaścittih || 7 || 6 ||

1 Tad āhur: ya āhitāgnir upavasathe 'śru kurvīta, kā tatra prāyaścittir iti. so 'gnaye vratabhṛite 'shtākāpālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: tvam agne vratabhṛic chucir, vratāni bibhrad vratapā ada-bdha ity. āhutīm vāhavanīye juhuyād: agnaye vrata-bhṛite svāheti. sā tatra prāyaścittis 2 tad āhur: ya āhi-tāgnir upavasathe 'vratyam āpadyeta, kā tatra prāyaścittir iti. so 'gnaye vratapataye 'shtākāpālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: tvam agne vratapā asi, yad vo vayaṃ pramināma vratānity. āhutīm vāhavanīye juhuyād: agnaye vratapataye svāheti. sā tatra prāyaścittis 3 tad āhur: ya āhitāgnir amāvāsyām paurṇamā-sīm vātiyāt, kā tatra prāyaścittir iti. so 'gnaye pathikrite 'shtākāpālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: vetthā hi vedho 'dhvana, ā devānām api panthām aganmety. āhutīm vāhavanīye juhuyād: agnaye pathi-krite svāheti. sā tatra prāyaścittis 4 tad āhur: yasya sarva evāgnaya upaśāmyeran, kā tatra prāyaścittir iti. so 'gnaye tapasvate janadvate pāvakavate 'shtākāpālam pu-

rolāṣaṃ nirvāpet. tasya yājñānuvākye: ā yāhi tapasā janeshv, ā no yāhi tapasā janeshv ity. āhutiṃ vāhavanīye juhuyād: agnaye tapasvate janadvate pāvā kavate svāheti. sā tatra prāyaścittih || 8 || 7 ||

1 Tad āhur: ya āhitāgnir āgrayaṇenānīṣṭvā navānnaṃ prāṣṇiyāt, kā tatra prāyaścittir iti. so 'gnaye vaiṣvānarāya dvādaśakapālaṃ puroḷāṣaṃ nirvāpet. tasya yājñānuvākye: vaiṣvānaro ajījanat, prīṣṭho divi prīṣṭho agniḥ prīthivyām ity. āhutiṃ vāhavanīye juhuyād: agnaye vaiṣvānarāya svāheti. sā tatra prāyaścittis 2 tad āhur: ya āhitāgnir yadi kapālaṃ naśyet, kā tatra prāyaścittir iti. so 'śvibhyāṃ dvikapālaṃ puroḷāṣaṃ nirvāpet. tasya yājñānuvākye: aśvinā vartir asmad ā gomatā nāsātyā rathenety. āhutiṃ vāhavanīye juhuyād: aśvibhyāṃ svāheti. sā tatra prāyaścittis 3 tad āhur: ya āhitāgnir yadi pavitraṃ naśyet, kā tatra prāyaścittir iti. so 'gnaye pavitravate 'śtākāpālaṃ puroḷāṣaṃ nirvāpet. tasya yājñānuvākye: pavitraṃ te vitatam brahmaṇas pate, taposh pavitraṃ vitatam divas pada ity. āhutiṃ vāhavanīye juhuyād: agnaye pavitravate svāheti. sā tatra prāyaścittis 4 tad āhur: ya āhitāgnir yadi hiraṇyaṃ naśyet, kā tatra prāyaścittir iti. so 'gnaye hiraṇyavate 'śtākāpālaṃ puroḷāṣaṃ nirvāpet. tasya yājñānuvākye: hiraṇyakeṣo rājaso visāra, ā te suparṇā aminantañ evair ity. āhutiṃ vāhavanīye juhuyād: agnaye hiraṇyavate svāheti. sā tatra prāyaścittis 5 tad āhur: ya āhitāgnir yadi prātar asnāto 'gnihoṭraṃ juhuyāt, kā tatra prāyaścittir iti. so 'gnaye Varuṇāyāśtākāpālaṃ puroḷāṣaṃ nirvāpet. tasya yājñānuvākye: tvam no agne varuṇasya vidvān, sa tvam no agne 'vamo bhavoti?y. āhutiṃ vāhavanīye juhuyād: agnaye varuṇāya svāheti. sā tatra prāyaścittis 6 tad āhur: ya āhitāgnir yadi sūtakā-

nnam prāśnīyāt, kā tatra prāyaścittir iti. so 'gnaye tantu-
mate 'shtākapālam purolāṣam nirvapet. tasya yājyānuvā-
k्ये: tantam tanvan rajaso bhānum anvīhy, akshā-
naho nahyatanota somyā ity. āhutim vāhavanīye ju-
huyād: agnaye tantumate svāheti. sā tatra prāyaści-
ttis 7 tad āhur: ya āhitāgnir jīve mṛitaṣabdam śrutvā, kā
tatra prāyaścittir iti. so 'gnaye surabhimate 'shtākapālam
purolāṣam nirvapet. tasya yājyānuvāk्ये: agnir hotā ny
asīdad yajīyān, sādhyim akar devavītim no
adyety. āhutim vāhavanīye juhuyād: agnaye surabhi-
mate svāheti. sā tatra prāyaścittis 8 tad āhur: ya āhi-
tāgnir yaśya bhāryā gaur vā yamau janayet, kā tatra
prāyaścittir iti. so 'gnaye marutvate trayodaśakapālam
purolāṣam nirvapet. tasya yājyānuvāk्ये: maruto yasya
hi kshaye, 'rā ived acaramā ahevety. āhutim vāha-
vanīye juhuyād: agnaye marutvate svāheti. sā tatra
prāyaścittis 9 tad āhur: apatniko 'py agnihotram āhare3t |
nāhare3t iti | 10 āhared ity āhur 11 yadi nāhared, anaddhā-
puruṣaḥ 12 ko 'naddhāpuruṣa iti. na devān na pitṛin na
manuṣyaṇ iti 13 tasmād apatniko 'py agnihotram āharet
14 tad eshābhi yajñagāthā gīyate 15

yajet sautrāmanyām apatniko 'py asomapah |

mātāpitṛibhyām anṛiṇārthād yajeti vacanāc chrutir

iti 16 tasmāt saumyam yājayet || 9 || * ||

(1 Tad āhur: vācāpatniko 'gnihotram katham eva juhoti
2 nivishṭe mṛitā patnī nashṭā vāgnihotram katham agniho-
tram juhoti 3 putrān pauṭrān napṭṛin ity āhur: asmiṇṣ ca
loke 'mushmiṇṣ cāsmiṇl loke 'yam svargo 'svargeṇa sva-
rgam lokam ārurohety. amushyaiva lokasya samtatim
dhārayati yasyaishām patnīm naichet. tasmād apatnika-
syādhānam kurvanty 4 apatniko 'gnihotram katham agni-
hotram juhoti. śraddhā patnī satyam yajamānaḥ. śraddhā

satyaṃ tad ity uttamam mithuṇaṃ, śraddhayā satyena mithunena svargāṅl lokāṅ jayatiti || 10 || २ ||

(1 tad āhur: yad darsapūrṇamāsāyor upavāsati, na ha vā avratasya devā havir aṣṇanti. tasmād upavasaty: uta me devā havir aṣṇiyur iti 2 pūrvām paurṇamāsīm upavased iti Paiṅgyam, uttarām iti Kaushītakam. yā pūrvā paurṇamāsī sānumatir, yottarā sā Rākā 3 yā pūrvāmātāsya sā Sinivāli, yottarā sā Kuhūr 4 yām paryastamiyād abhyudiyād iti sā tithih 5 pūrvām paurṇamāsīm upavased. anirjñāya purastād amāvāsyāyām candramasaṃ yad upaiti yad yajate, tena somam kriṇanti tenottarām. uttarām upavased. uttarāṇi ha vai somo yajate somam anu daivatam. etad vai devasomaṃ yac candramās, tasmād uttarām upavaset || 11 || 10 ||)

1 Tad āhur: yasyāgnim anuddhṛitam Ādityo 'bhyūdiyād vābhyastamiyād vā prāṇito vā prāg ghomād upaśmyet, kā tatra prāyaścittir iti 2 hiraṇyam puraskṛitya sāyam uddharej. jyotir vai śukraṃ hiraṇyam, jyotiḥ śukram asau; tad eva taj jyotiḥ śukram paśyann uddharati. rajatam antardhāya prātar uddhared, etad rātrirūpaṃ. purā sambhedāc chāyānām āhavanīyam uddharen. mṛityur vai tamaḥ chāyā, tenaiva taj jyotishā mṛityum tamaḥ chāyām tarati. sā tatra prāyaścittis 3 tad āhur: yasya gārhapatyāhavanīyāv antareṇāno vā ratho vāṣvā vā pratipadyeta, kā tatra prāyaścittir iti. nainan manasi kuryād, ity āhur, ātmany asya hitā bhavantīti. tac cen manasi kurvīta, gārhapatyād avichinnām udakadhārām haret, tantum tannvan rajaso bhānum anv ihity āhavanīyāt. sā tatra prāyaścittis 4 tad āhuḥ: katham agnīm anvādadhāno 'nvāhāryapacanam āhāraye3t | nāhāraye3t iti | 5 āhārayed ity āhuḥ. prāṇān vā esho 'bhyātmaṃ dhatte yo 'gnīm ādhatte. teshām esho 'nnādatamo bhavati yad anvāhāryapacanas.

tasminn etām āhutim juhōty: agnaye 'nnādāyānna-
pataye svāhety 6 annādo hānnapatir bhavaty, aṣṇute
prajayānnādyam ya evaṃ vedāntareṇa gārhapatyāhava-
nīyau hoshyan saṃcaretāitena ha vā enaṃ saṃcaramāṇam
agnayo vidur: ayam asmāsu hoshyatīty. etena ha vā asya
saṃcaramāṇasya gārhapatyāhavanīyau pāpmānam apaha-
taḥ, so 'pahatapāpmordhvaḥ svargaṃ lokam etīti vai brā-
hmaṇam udāharanti 8 tad āhuḥ: katham agnīm pravatsyann
upatishṭheta, proshya vā pratyetyāhar-ahar veti. tūshnīm
ity āhus. tūshnīm vai śreyasa ākāṅkshante. 'thāpy āhur:
ahar-ahar vā ete yajamānasyāṣṛaddhayodvāsanāt praplā-
vanād bibhyati. tān upatishṭhetaivābhayam vo 'bha-
yam me 'stv ity. abhayam haivāsmāi bhavaty abhayam
haivāsmāi bhavati || 12 || 11 ||

Iti saptamaṣaṭcīkāyām dvitīyo 'dhyāyaḥ.

Iti dvātriṃśadhyaḥ ekādaśaḥ khaṇḍaḥ.

1 Hariścandro ha Vaidhasa Aikshvāko rājāputra āsa.
tasya ha śatam jāyā babhūvus, tāsu putram na lebhe. ta-
sya ha Parvatanāradau grīha ūshataḥ, sa ha Nāradaṃ pa-
pracha 2

yam nv imam putram ichanti ye vijānanti ye ca na |
kim svit putreṇa vindate tan ma ācakshva Nāradeti
3 sa ekayā prishṭo daśabhiḥ pratyuvāca 4
rinam asmin samnayaty amṛitatvaṃ ca gachati |
pitā putrasya jātasya paśyee cej jīvato mukham ||
5 yāvantaḥ prithivyām bhogā yāvanto jātavedasi |
yāvanto apsu prāṇinām bhūyān putre pitus tataḥ ||
6 śasvat putreṇa pitaro 'tyāyan bahulam tamah |
ātmā hi jajña ātmanah sa irāvaty atitārini ||
7 kim nu malam kim ajinam kim u śmaśrūni kim tapah |
putram brahmāṇa ichadhvam sa vai loko 'vadāvadah ||
8 annam ha prāṇaḥ śaraṇam ha vāso

- rūpaṃ hiraṇyaṃ paśavo viyāhāḥ |
 sakhā ha jāyā kṛipāṇaṃ ha duhitā,
 jyotir ha putraḥ pārame vyoman ||
- 9 patir jāyām praviṣati garbho bhūtvā sa mātaram |
 tasyām punar navo bhūtvā daśame māsi jāyate ||
- 10 taj jāyā jāyā bhavati yad asyām jāyate punaḥ |
 ābhūtir eśābhūtir bījam etan nidhīyate ||
- 11 devāḥ caitāṃ ṛishayaḥ ca tejaḥ samabharan mahat |
 devā manushyān abruvann eśā vo janani punaḥ ||
- 12 nāputrasya loko 'stīti tat sarve paśavo viduḥ |
 tasmāt tu putro mātaram svasāraṃ cādhirohati ||
- 13 esha panthā urugāyaḥ susevo
 yam putriṇa ākramante viṣokāḥ |
 tam paśyanti paśavo vayānsi ca
 tasmāt te mātṛāpi mithunībhavanti 14ti
 ha smā ākhyāya || 13 ||

1 Athainam uvāca: Varuṇaṃ rājānam upadhāva: pu-
 tro me jāyatām, tena tvā yajā iti 2 tatheti. sa Varuṇaṃ
 rājānam upasasāra: putro me jāyatām, tena tvā yajā iti.
 tatheti. tasya ha putro jajñe Rohito nāma 3 taṃ hovācā-
 jani vai te putro, yajasva māneneti. sa hovāca: yadā vai
 paśur nirdaśo bhavaty, atha sa medhyo bhavati. nirdaśo
 nv astv, atha tvā yajā iti. tatheti 4 sa ha nirdaśa āsa.
 taṃ hovāca: nirdaśo nv abhūd, yajasva māneneti. sa ho-
 vāca: yadā vai paśor dantā jāyante, 'tha sa medhyo bha-
 vati. dantā nv asya jāyantām, atha tvā yajā iti. tatheti
 5 tasya ha dantā jajñire. taṃ hovācājñata vā asya dantā,
 yajasva māneneti. sa hovāca: yadā vai paśor dantāḥ pa-
 dyante, 'tha sa medhyo bhavati. dantā nv asya padya-
 ntām, atha tvā yajā iti. tatheti 6 tasya ha dantāḥ pedire.
 taṃ hovācāpatsata vā asya dantā, yajasva māneneti. sa
 hovāca: yadā vai paśor dantāḥ punar jāyante, 'tha sa me-

dhyo bhavati. dantā nṛ̥ asya punar jāyantām, atha tvā yajā iti. tatheti 7 tasya ha dantāḥ punar jajñire. tam hovācājñata vā asya punar dantā, yajasva māneneti. sa hovāca: yadā vai kshatriyaḥ saṁnāhuko bhavaty, atha sa medhyo bhavati. saṁnāham nu prāpnōtv, atha tvā yajā iti. tatheti 8 sa ha saṁnāham prāpat. tam hovāca: saṁnāham nu prāpnod, yajasva māneneti. sa tathety uktvā putram āmantrayām āsa: tatāyam vai mahyam tvām adādā, dhanta tvayāham imam yajā iti 9 sa ha nety uktvā dhanur ādāyāraṇyam apātasthan, sa saṁvatsaram araṇye cacāra || 14 || 2 ||

1 Atha haikshvākam Varuṇo jagrāha, tasya hodaram jajñe. tad u ha Rohitaḥ suśrāva, so 'raṇyād grāmam eyāya. tam Indraḥ purusharūpeṇa paryetyovāca:

nānā śrāntāya śrīr astīti Rohita suśrūma |

pāpo nṛ̥ishadvaro jana Indra ic carataḥ sakhā ||
caraiveti 2 caraiveti vai mā brāhmaṇo 'vocad, iti ha dvitīyam saṁvatsaram araṇye cacāra. so 'raṇyād grāmam eyāya, tam Indraḥ purusharūpeṇa paryetyovāca:

pushpiṇyau carato jaṅghe bhūshnur ātmā phalagrahiḥ |

sere 'sya sarve pāpmānaḥ śrameṇa prapathe hatūḥ ||
caraiveti 3 caraiveti vai mā brāhmaṇo 'vocad, iti ha tritīyam saṁvatsaram araṇye cacāra. so 'raṇyād grāmam eyāya, tam Indraḥ purusharūpeṇa paryetyovāca:

āste bhaga āsīnasyordhvas tishṭhati tishṭhataḥ |

sete nipadyamānasya carāti carato bhagaḥ ||
caraiveti 4 caraiveti vai mā brāhmaṇo 'vocad, iti ha catuṛtham saṁvatsaram araṇye cacāra. so 'raṇyād grāmam eyāya, tam Indraḥ purusharūpeṇa paryetyovāca:

Kaḥ śayāno bhavati saṁjihānas tu Dvāparaḥ |

uttishṭhans Tretā bhavati Kṛitam sampadyate carans ||
caraiveti 5 caraiveti vai mā brāhmaṇo 'vocad, iti ha pañca-

maṁ samvatsaram aranye cacāra. so 'raṇyād grāmam
eyāya, tam Indrah puruṣharūpeṇa paryetyovāca:

caran vai madhu vindati caran svādum udāmbaram |
sūryasya paśya śremāṇam yo na taṇdrayate caranḥ ||
caraiveti 6 caraiveti vai mā brāhmaṇo 'voca, iti ha sba-
shṭham samvatsaram aranye cacāra. so 'jigartam Sauyava-
sim rishim aśanayāparitam aranya upeyāya 7 tasya ha
trayaḥ putrā āsuh: Śunahpuchah Śunahṣepah Śunolāṅgūla
iti. tam hovāca: rishe 'haṁ te śataṁ dadāmy, aham eśhām
ekenātmānam nishkrinā iti. sa jyeshṭham putram nigri-
hṇāna uvāca: na nv imam iti, no evemam iti kanishṭham
mātā. tau ha madhyame sampādayām cakratuḥ Śunahṣepe.
tasya ha śataṁ dattvā sa tam ādāya so 'raṇyād grāmam
eyāya 8 sa pitaram etyovāca: tata hantāham anenātmānam
nishkrinā iti. sa Varuṇam rājanam upasasārānena tvā
yajā iti. tatbheti, bhūyān vai brāhmaṇaḥ kshatriyād iti
Varuṇa uvāca. tasmā etaṁ rājasūyam yajñakratum pro-
vāca. tam etaṁ abhishecanīye puruṣham paśum ālebhe
|| 15 || ॥

1 Tasya ha Viśvāmitro hotāsij, Jamadagnir adhvaryur,
Vasishṭho brahmāyāsyā udgātā. tasmā upākṛitāya niyo-
ktāram na vividuḥ. sa hovācājigartam Sauyavasir: mahyam
aparam śataṁ dattāham enaṁ niyokshyāmīti. tasmā apa-
ram śataṁ dadus, tam sa niniyoja 2 tasmā upākṛitāya ni-
yuktāyāprītāyā paryagnikṛitāyā viśasitāram na vividuḥ. sa
hovācājigartam Sauyavasir: mahyam aparam śataṁ dattā-
ham enaṁ viśasishyāmīti. tasmā aparam śataṁ daduḥ, so
'sim niḥśāna eyāya 3 tha ha Śunahṣepa ikshām cakre: 'mā-
nusham iva vai mā viśasishyanti, hantāham devatā upa-
dhāvāmīti. sa Prajāpatim eva prathamam devatānam upa-
sasāra: kasya nūnam katamasyāmṛitānam ity etaya-
reṇ 4 tam Prajāpatir uvācāgnir vai devānam nedishṭhas,

tam evopadhāveti. so 'gnim upasasārāgner vayam¹ prathamasyāmṛitānām ity etayarcā 5 tam Agnir uvāca: Savitā vai prasavānām īse, tam evopadhāveti. sa Savitāram upasasārābhi tvā deva savitar ity etena tricenā 6 tam Savitovāca: Varuṇāya vai rājñe niyukto 'si, tam evopadhāveti. sa Varuṇam rājānam upasasārāta uttarābhir ekatriṇsatā 7 tam Varuṇa uvācāgnir vai devānām mukham suhṛdayatamas, tam nu stuhy atha tvotsrakshyāma iti. so 'gnim tushṭāvāta uttarābhir dvāviṇsatyā 8 tam Agnir uvāca: Viṣvān nu devān stuhy, atha tvotsrakshyāma iti. sa Viṣvān devāns tushṭāva: namo mahadbhyo namo arbhavebhya ity etayarcā 9 tam Viṣve devā ūcur: Indro vai devānām ojishṭho balishṭhaḥ sahisṭhaḥ sattamaḥ pārayishṇutamamas, tam nu stuhy, atha tvotsrakshyāma iti. sa Indram tushṭāva: yae cid dhi satya somapā iti caiteṇa sūktenottarasya ca pañcadaśabhis 10 tasmā Indrah stūyamānaḥ prīto manasā hiraṇyaratham dadau. tam etayā pratiyāya: śasvad indra iti 11 tam Indra uvācāśvinau nu stuhy, atha tvotsrakshyāma iti. so 'śvinau tushṭāvāta uttareṇa tricenā 12 tam Aśvinā ūcatur: Ushasam nu stuhy, atha tvotsrakshyāma iti. sa Ushasam tushṭāvāta uttareṇa tricenā 13 tasya ha smarey-ṛicy uktāyām vi pāṣo mumuce, kaṇīya Aikshvākaśodaram bhavaty; uttamasyām evarey uktāyām vi pāṣo mumuce, 'gada Aikshvāka āsa || 16 || 1

1 Tam ṛitvija ūcus: tvam eva no 'syāhnaḥ samsthām adhigachety. atha baitam Śunaḥsepo 'ñjaḥsavam dadarṣa, tam etābhiḥ catasṛibhir abhisushāva: yae cid dhi tvam gṛihe-gṛiha ity. athainam dṛoṇakalaṣam abhyavanināyoc chisṭham camvor bharety etayarcātha hāsminn anvā-rabdhe pūrvābhiḥ catasṛibhiḥ sasvāhākārābhir juhavām cakārāthainam avabhṛitham abhyavanināya: tvam, no agne varuṇasya vidvān ity etābhyām. athainam ata ūrdhvam

agnim āhavanīyam upasthāpayām cakāra: śunaṣ cīc che-
pam niditam sahasrād ity 2 atha ha Śunaṣsepō Viśvā-
mitrasyāṅkam āsasāda. sa hovācājigartaḥ Sauyavasir: riṣhe
pūnar me putram dehīti. neti hovāca Viśvāmitro, devā vā
imam mahyam arāsateti. sa ha Devarāto Vaiśvāmitra āsa.
tasyaite Kāpileyabābhraṇvāḥ 3 sa hovācājigartaḥ Sauyava-
sis: tvam vehi vihvaṇvabhā iti. sa hovācājigartaḥ Sau-
yavasir:

Āngiraso janmanāsy Ājigartiḥ śrutaḥ kaviḥ |
riṣhe paitāmahāt tantor māpagāḥ punar ehi mām ||

iti. sa hovāca Śunaṣsepō:

'darsus tvā śāśahastam na yac chūdreshv alapsata |
gavām trīṇi śatāni tvam avrīṇīthā mad Aṅgira . .

iti 4 sa hovācājigartaḥ Sauyavasis:

tad vai mā tāta tapati pāpam karma mayā kṛitam |
tad aham nihnave tabhyam pratiyantu śatā gavām ||

iti. sa hovāca Śunaṣsepō:

yah sakṛit pāpakam kuryāt kuryād enat tato 'param |
nāpāgāḥ śaudrān nyāyād asaṃdheyam tvayā kṛitam ||

ity 5 asaṃdheyam iti ha Viśvāmitra upapapāda. sa hovāca
Viśvāmitro:

bhīma eva Sauyavasir śāśena viśiṣāsishuḥ |
asthān, maitasya putro bhūr mamaivopehi putratām ||

iti 6 sa hovāca Śunaṣsepah:

sa vai yathā no jñāpayā rājaputra tathā vada |
yathaivāṅgirasah sann upeyām tava putratām ||

iti. sa hovāca Viśvāmitro:

jyeshtho me tvam putrāṇām syās tava śreshthā prajā syāt |
upeyā daivam me dāyam tena vai tvopamantraya

iti 7 sa hovāca Śunaṣsepah:

saṃjñānāneshu vai brūyāt sauhardyāya me śriyai |
yathāham bharatarishabhopeyām tava putratām ||

ity. atha ha Viṣvāmitraḥ putrān āmantrayām āsa:

Madhuchandāḥ śṛṇotana Rishabho Reṇur Ashtakāḥ |

ye keca Bhṛātaraḥ sthanāsmāi jyaishṭhyāya kulpadhvam ||

iti || 17 || ॥

1 Tasya ha Viṣvāmitrasyaikaśatam putrā āsuh pañcā-
sad eva jyāyāṁso Madhuchandasah pañcāśat kaniyāṁsas
2 tad. ye jyāyāṁso, na te kuśalam menire. tān anuvyāja-
hārāntān vaḥ prajā bhakshishṭeti. ta ete 'ndhrāḥ Puṇḍrāḥ
Ṣabarāḥ Pulindā Mūtibā ity udantya bahavo bhavanti Vai-
ṣvāmītrā dasyūnām bhūyishṭhāḥ 3 sa hovāca Madhuchandāḥ
pañcāśatā sārḍham:

yan naḥ pitā samjānīte tasmiṁs tiṣṭhāmahe vayam |

puṇas tvā sarve kurmahe tvām anvañco vayam smasi-

ty 4 atha ha Viṣvāmitraḥ pratitah putrāns tushṭava 5

tē vai putrāḥ paṣumanto vīravanto bhavishyatha |

ye. mānam me 'nugriḥṇanto vīravantam akarta mā ||

6 purātrā vīravanto Devarātena Gāthīnāḥ |

sarve rādhyāḥ stha putrā, esha vaḥ sadvivācanam ||

7 esha vaḥ Kuśikā vīro Devarātas, tam anvita |

yushmāṁs ca dāyam ma upetā vidyām yām u ca vidmasi ||

8 te samyañco Vaiṣvāmītrāḥ sarve sūkam sarātayaḥ |

Devarātāya tasthire dhṛityai śraishṭhyāya Gāthīnāḥ ||

9 adhīyata Devarāto rikthayor ubhayor rishih |

Jahnūnām cādhipatye daive vede ca Gāthīnām ||

10 tad etat pararīkṣatagātham ṣaunaḥṣepam ākhyānam 11 tad
dhotā rājñe 'bhishiktāyācasṭe 12 hiraṇyakaṣipāv āsina āca-
sṭe, hiraṇyakaṣipāv āsinaḥ pratigriṇāti. yaśo vai hira-
ṇyam, yaśasaivainam tat samardhayaty 13 om ity rīcaḥ
pratigara, evam tatheti gāthāyā. om iti vai daivam, ta-
theti mānusham. daivena caivainam tan mānushena ca pā-
pād enasaḥ pramuñcati 14 tasmād yo rājā vijiti ayād, apy
ayajamāna ākhyāpayetaivaitac chaunaḥṣepam ākhyānam,

na hāsminn alpam canainah pariśishyate 16 sahasram
ākhyātre dadyāc chatam pratigaritra ete caivāsane, svetaḥ
cāsvatārīratō hotuḥ 16 putrakāmā hāpy ākhyāpayerañl,
lābhante ha putrāñl labhante ha putrān. || 18 || ॥

Iti saptamapeñcikāyām tṛtītyo 'dhyāyāḥ.

Iti trayastriṅśādhyāye śhaṣṭhaḥ khaṇḍaḥ.

1 Prajāpatir yajñam asṛijata, yajñam sṛiṣṭam anu bra-
hmakshatre asṛijyetām. brahmakshatre anu dvayyaḥ prajā
asṛijyanta hutādaḥ cāhutādaḥ ca, brahmaivānu hutādaḥ
kshatram anu ahutāda. etā vai prajā hutādo yad. brā-
hmaṇā, athaitā ahutādo yad rājanyo vaiśyaḥ sūdras 2 tā-
bhyo yajña udakrāmat, tam brahmakshatre anvaitām. yāny
eva brahmaṇa āyudhāni tair brahmānvaid, yāni kshatra-
sya taiḥ kshatram. etāni vai brahmaṇa āyudhāni yad ya-
jñāyudhāny, athaitāni kshatrasyāyudhāni yad asvaratṭhaḥ
kavaca ishudhanva 3 tam kshatram ananvāpya nyavarta-
tā, yudhebhyo ha smāsyā vijamānaḥ parān evaity. athainam
brahmānvait, tam āpnot, tam āptvā parastān nīrudhyāti-
śṭhat. sa āptaḥ parastān nīruddhas śiṣṭhañ jñātvā svāny
āyudhāni brahmopāvartata. tasmād dhāpy etarñi yajño
brahmaṇy eva brāhmaṇeshu pratishṭhito 4 'thainat ksha-
tram anvāgachat, tad abravīd: upa māsmin yajñe hvaya-
sveti. tat tathety abravīt, tad vai nidhāya svāny āyudhāni
brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā
yajñam upāvartasveti. tatheti. tat kshatram nidhāya svāny
āyudhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma
bhūtvā yajñam upāvartata. tasmād dhāpy etarhi kshatriyo
yajamāno nidhāyaiva svāny āyudhāni brahmaṇa evāyu-
dhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartate
|| 19 || ॥

1 Athāto devayajanasyaiva yācñyas. tad āhur: yad
brāhmaṇo rājanyo vaiśyo dikshishyamāṇaḥ kshatriyam

devayajanam yācati, kam kshatriyo yāced iti 2 daivam kshatram yāced, ity āhur. Ādityo vai daivam kshatram, Āditya eshām bhūtānām adhipatiḥ. 3 sa yad ahar dikshishyamāno bhavati, tad ahaḥ pūrvāhṇa evodyantam Ādityam upatishṭhete, dam śreshṭham jyotishām jyotir uttamam | deva savitar devayajanam me dehi deva-
yajyāyā iti devayajanam yācati 4 sa yat tatra yācita uttarām sarpaty, om tathā dadāmiḥ haiva tad āha 5 tasya ha na kā cana rishtir bhavati devena Savitrā prasūtasyo-
ttarottariṇim ha śriyam asnute, 'snute ha prajānām aiśva-
ryam ādhipatyam, ya evam upasthāya yācitvā devayaja-
nam adhyavasāya dikshate kshatriyaḥ san || 20 || 2 ||

1 Athāta ishtāpūrtasyāparijyāniḥ kshatriyasya yajamā-
nasya. sa purastād dikshāyā āhutim juhuyāc caturgrīhitam
ājyam āhavanīya ishtāpūrtasyāparijyānyai 2 punar na
indro maghavā dadātu | brahma punar ishtam pū-
rtam dāt svāhety 3 athānūbandhyāyai samishṭayajushām
uparishṭāt: punar no agnir jātavedā dadātu | ksha-
tram punar ishtam pūrtam svāheti 4 saisheshṭāpūrta-
syāparijyāniḥ kshatriyasya yajamānasya yad ete āhuti, ta-
smād ete hotavye || 21 || 2 ||

1 Tad u ha smāha Saujāta Ārāḥbir: ajitapunarvanyam
vā etad yajete āhutiḥ iti. yathā ha kāmayeta tathaite ku-
ryād, ya ito 'nuśasanam kuryād itime tv eva juhuyād 2 bra-
hma prapadye brahma mā kshatrād gopāyatu bra-
hmaṇe svāheti 3 tāt-tad iti 3ā | 4 brahma vā esha prapa-
dyate, yo yajñam prapadyate. brahma vai yajño; yajñād
u ha vā esha punar jāyate yo dikshate. tam brahma pra-
pannam kshatram na parijināti. brahma mā kshatrād
gopāyastv ity āha, yathainam brahma kshatrād gopāyed.
brahmaṇe svāheti, tad enat priṇāti. tad enat pritam
kshatrād gopāyaty 5 athānūbandhyāyai samishṭayajushām

upariṣṭāt 6 kshatram prapadye kshatram mā brahmaṇo gopāyatu kshatrāya svāheti. tat-tad iti 3 ū | kshatram vā esha prapadyate, yo rāṣṭram prapadyate. kshatram hi rāṣṭram. tam kshatram prapannam brahma na pariṇāti. kshatram mā brahmaṇo gopāyatv ity āha, yathainam kshatram brahmaṇo gopāyet. kshatrāya svāheti, tad enat prīṇāti. tad enat prītam brahmaṇo gopāyati 7 saisheshṭāpūrtasyaivāparijyāniḥ kshatriyasya yajamānasya yad ete āhuti, tasmād ete eva hotavye || 22 || 4 ||

1 Athaindro vai devatayā kshatriyo bhavati, trisṭubhaḥ chandasā, pañcadaśaḥ stomena, somo rājyena, rājanyo bandhunā. sa ha dīkshamāṇa eva brāhmaṇatām abhyupaiti yat kṛiṣṇājinam adhyūhati, yad dīkshitavratam carati, yad enam brāhmaṇā abhisamgachante. tasya ha dīkshamāṇasyendra evendriyam ādatte, trisṭub vīryam, pañcadaśaḥ stoma āyur, somo rājyam, pitaro yaśas kīrtim: anyo vā ayam asmad bhavati, brahma vā ayam bhavati, brahma vā ayam upāvartata iti vadantaḥ 2 sa purastād dīkshyā āhutim hutvāhavanīyam upaṣṭhetha 3 nendra devatāyā emi, na trisṭubhaḥ chandaso, na pañcadaśāt stomān, na somād rājño, na pitryād bandhor. mā ma Indra indriyam ādita, mā trisṭub vīryam, mā pañcadaśaḥ stoma āyur, mā somo rājyam, mā pitaro yaśas kīrtim. sahendriyena vīryeṇāyushā rājyena yaśasā bandhunāgnim upaimi gāyatrīm chandas trivṛitam stomam somam rājānam, brahma prapadye brāhmaṇo bhavāmīti 4 tasya ha nendra indriyam ādatte na trisṭub vīryam na pañcadaśaḥ stoma āyur na somo rājyam na pitaro yaśas kīrtim, ya evam etām āhutim hutvāhavanīyam upaṣṭhaya dīkshate kshatriyaḥ san || 23 || 5 ||

1 Athagneyo vai devatayā kshatriyo dīkshito bhavati,

gāyatraṣ chandasā, trivṛit stomena, brāhmaṇo bandhunā. sa hodavasyann eṣa kshatriyatām abhyupaiti. tasya hoda-
vasyato 'gnīr eva teja ādatte, gāyatrī vīryam, trivṛit stoma
āyur, brāhmaṇā brahma yaśas kīrtim: anyo vā ayam
asmad bhavati, kshatram vā ayam bhavati, kshatram vā
ayam upāvarata itī vadantaḥ 2 so 'nūbandhyāyai sami-
shṭayajushām upariṣṭād dhutvāhutim āhavanīyam upa-
siṣṭheta 3 nāgner devatāyā emi, na gāyatrīyāṣ cha-
ndaso, na trivṛitaḥ stomān, na brahmaṇo bandhor.
mā me 'gnis teja ādita, mā gāyatrī vīryam, mā
trivṛit stoma āyur, mā brāhmaṇā brahma yaśas
kīrtim. saha tejasā vīryeṇāyushā brahmaṇā ya-
śasā kīrtiyendram devatām upaimi trishṭubham
chandaḥ pañcadaśam stomam somam rājānam,
kshatram prapadye kshatriyo bhavāmi | devāḥ pi-
taraḥ pitaro devā yo 'smi sa san yaje | svam ma-
idam iṣṭam svam pūrtam svam śrāntam svam
hutam | tasya me 'yam Agnir upadrashṭāyam Vā-
yur upaśrotāsā, Ādityo 'nukhyātedam aham ya-
evāsmi so 'smi 4 tasya ha nāgnis teja ādatte na gāya-
trī vīryam na trivṛit stoma āyur na brāhmaṇā brahma yaśas
kīrtim, ya evam etām āhutim hutvāhavanīyam upasthāyo-
davasyati kshatriyaḥ san || 24 || ॥

1 Athāto dikshāyā āvedanasyaiva. tad āhur: yad brā-
hmaṇasya dikshitasya brāhmaṇo 'dikshishṭeti dikshām āve-
dayanti, katham kshatriyasyāvedayed iti 2 yathāvaitad brā-
hmaṇasya dikshitasya: brāhmaṇo 'dikshishṭeti dikshām āve-
dayanty, evam evaitat kshatriyasyāvedayet, purohitasyārshe-
yeṇeti 3 tat-tad itī 3 || 4 nidhāya vā esha svāny āyudhāni bra-
hmaṇa āyudhair brahmaṇo rūpeṇa brahma bhūtvā yajñam
upāvarata. tasmāt tasya purohitasyārsheyena dikshām āve-
dayeyuh, purohitasyārsheyena pravaram pravṛiṇīran || 25 || ॥

1 Athāto yajamānabhāgasyaiva. tad āhuḥ: prāśniyāt kshatriyo yajamānabhāgāṁ | na prāśniyāt itī | 2 yat prāśniyād ahutād dhutam •prāśya pāpiyān syād; yaṁ na prāśniyād yajñād ātmānam antariyād, yajño vai yajamānabhāgaḥ 3 sa brahmaṇe parihṛityaḥ 4 purohitāyatanam vā etat kshatriyasya yad brahmā, rdbātmo ha vā esha kshatriyasya yat purohita. upāha parokshenaiva prāśitam āpam āpnoti, nāsyā pratyaksham bhakshito bhavati 5 yajña u ha vā esha pratyaksham yad brahmā. brahmaṇi hi sarvo yajñaḥ pratishthito, yajñe yajamāno. yajña eva tad yajñam apyatyarjanti yathāpsv āpo yathāgnāv agnim. tad vai nātiricyate, tad enam na hinasti. tasmāt sa brahmaṇe parihṛityo 6 'gnau haike juhvati: prajāpater vibhān nāma lokas, tasmiṁs tvā dadhāmi saha yajamānena svāheti. tat tathā na kuryād. yajamāno vai yajamānabhāgo, yajamānam ha so 'gnau pravṛinakti. ya enam tatra brūyād: yajamānam agnau prāvṛkshih, prāsyāgnih prānān dbakshyati, marishyati yajamāna itī: śaśvat tathā syāt. tasmāt tasyāśm neyād āsām neyāt || 26 || *

Iti saptamapañcikāyāṁ caturtho 'dhyāyaḥ.

Iti catuśtriṁśadyāye 'śṭamaḥ khaṇḍaḥ.

1 Viṣvāṁtaro ha Saushadmanah Syāparṇān parica-kshāno viśyāparṇam yajñam ājahre. tad dhātva adhya Syāparṇās tam yajñam ājagmus, te ha tadantarvedy āsām cakrire. tān ha dṛiṣṭvovāca: pāpasya vā ime karmanah kartāra āsate 'pūtāyai vāco vaditāro yae Chyāparṇā, imān utthāpayateme me 'ntarvedi māsishateti. tatheti. tān utthāpayām cakrus 2 te hotthāpyamānā ruruvire: ye tebhyo Bhūtavirebhyo 'sitamṛigāḥ Kaśyapānām somapītham abhijigyuḥ Pārikshitasya Janamejayasya vikaśyape yaḥ, tais te tatra vīravanta āsuh. kaḥ svit so 'smākāsti viro, ya imam somapītham abhijeshyatīty 3 ayam aham asmi vo

vīra, iti hovāca Rāmo Mārgaveyo 4 Rāmo hāsa Mārgaveyo
'nūcānaḥ Syāparṇīyas. teshāṃ hottishṭhatām uvācāpi nu
rājann itthasṃvidam veder utthāpayantīti. yas tvaṃ katham
vettha brahmabandhav iti || 27 || 1 ||

1 Yatrendraṃ devatāḥ paryavriṇjan: Viṣvarūpaṃ Tvā-
shṭram abhyamaṇsta, Vritram astrita, yatīn sālāvrikebhyah
prādā, arurmaghān avadhīd, Bṛihaspateḥ pratyavadhīd
iti: tatrendraḥ somapīthēna vyārdhyatendrasyaṇu vyṛiddhim
kshatraṃ somapīthēna vyārdhyatāpīndraḥ somapīthe 'bha-
vat Tvashṭur āmushya somam. tad vyṛiddham evādyāpi
kshatraṃ somapīthēna. sa yas tam bhakshaṃ vīdyād yaḥ
kshatrasya somapīthēna vyṛiddhasya yena kshatraṃ samṛi-
dhyate, katham tam veder utthāpayantīti 2 vettha brāhmaṇa
tvam tam bhakshāḥ | veda hīti. tam vai no brāhmaṇa brū-
hīti. tasmai vai te rājann, iti hovāca || 28 || 2 ||

1 Trayāṇām bhakshāṇām ekam āharishyanti: somam
yā dadhi vāpo vā 2 sa yadi somam, brāhmaṇānām sa bha-
ksho: brāhmaṇāns tena bhakshēṇa jinvishyasi, brāhmaṇa-
kalpas te prajāyām ājanishyata ādāyy āpāyy āvasāyī ya-
thākāmaprayāpyo. yadā vai kshatriyāya pāpam bhavati,
brāhmaṇakalpo 'sya prajāyām ājāyata, īṣvaro hāsmād dvi-
tiyo vā tṛtiyo vā brāhmaṇatām abhyupaitoḥ, sa brahma-
bandhaven• jījyūshito 3 'tha yadi dadhi, vaiśyānām sa bha-
ksho: vaiśyāns tena bhakshēṇa jinvishyasi, vaiśyakalpas
te prajāyām ājanishyate 'nyasya balikṛid anyasyādyo ya-
thākāmajyeyo. yadā vai kshatriyāya pāpam bhavati, vai-
śyakalpo 'sya prajāyām ājāyata, īṣvaro hāsmād dvitiyo
vā tṛtiyo vā vaiśyatām abhyupaitoḥ, sa vaiśyatayā jījyū-
shito 4 'tha yady apah, śūdrānām sa bhakshaḥ: śūdrāns
tena bhakshēṇa jinvishyasi, śūdrakalpas te prajāyām āja-
nishyate 'nyasya preshyah kāmottthāpyo yathākāmvadhyo.
yadā vai kshatriyāya pāpam bhavati, śūdrakalpo 'sya pra-

jāyām ājāyata, īsvaro hāsmād dvitīyo vā tṛitīyo vā śūdra-
tām abhyupaitoh, sa śūdratayā jīyūshitah || 29 || ॥

1 Ete vai te trayo bhakshā rājann, iti hovāca, yeshām
āśām neyāt kshatriyo yajamāno 2 'thāsyaiśha svo bhaksho:
nyagrodhasyāvarodhāś ca phalāni caudumbarāny āśva-
tthāni plākshāny abhishunūyāt tāni bhakshayet, so 'sya
svo bhaksho 3 yato vā adhi devā yajñeneshtvā svargam
lokam āyañs, tatraitāñs camasān nyubjañs, te nyagrodhā
abhavan. nyubjā iti hāpy enān etarhy ācakshate Kurukshe-
tre. te ha prathamajā nyagrodhānām, tebhyo hānye 'dhi-
jātās 4 te yañ nyanācā 'rohañs tasmān nyanā rohati nya-
groho, nyagroho vai nāma. tam nyagroham śantam nya-
grodha ity ācakshate parokshena, parokshapriyā iva hi
devāḥ || 30 || ॥

1 Teshām yaś camasānām raso 'vān ait te 'varodhā
abhavann, atha ya ūrdhvas tāni phalāny 2 esha ha vāva
kshatriyaḥ svād bhakshān naiti, yo nyagrodhasyāvarodhāñs
ca phalāni ca bhakshayaty. upāha parokshenaiva somapī-
tham āpnoti, nāsyā pratyaksham bhakshito bhavati. paro-
ksham iva ha vā esha somo rājā yañ nyagrodhāḥ, paro-
ksham ivaisha brahmaṇo rūpam upanigachati yat kshatri-
yaḥ: purodhayaiva dikshayaiva pravarenaiva 3 kshatram
vā etad vanaspatinām yañ nyagrodhāḥ, kshatram rājanyo.
nitata iva hiha kshatriyo rāshṭre vasan bhavati pratishṭhita
iva, nitata iva nyagrodho 'varodhair bhūmyām pratishṭhita
iva 4 tad yat kshatriyo yajamāno nyagrodhasyāvarodhāñs
ca phalāni ca bhakshayaty, ātmany eva tat kshatram va-
naspatinām pratishṭhāpayati kshatra ātmānam 5 kshatra
ha vai sa ātmani kshatram vanaspatinām pratishṭhāpayati,
nyagrodha ivāvarodhair bhūmyām prati rāshṭre śishṭhaty,
ugram kāsya rāshṭram avyathyam bhavati ya evam etam
bhaksham bhakshayati kshatriyo yajamānaḥ || 31 || ॥

1 Atha yad andumbarāṇy. ūrjo vā esho 'nnādyād vanaspatir ajāyata yad udumbaro, bhaujyaṃ vā etad vanaspatinām; ūrjam evāsmins tad annādyam ca bhaujyaṃ ca vanaspatinām kshatre dadhāty 2 atha yad āṣvatthāni. tejaso vā esha vanaspatir ajāyata yad āṣvatthah, sāmrājyaṃ vā etad vanaspatinām; teja evāsmins tat sāmrājyaṃ ca vanaspatinām kshatre dadhāty 3 atha yat plākshāni. yaśaso vā esha vanaspatir ajāyata yat plakshah, svārājyaṃ ca ha vā etad vairājyaṃ ca vanaspatinām; yaśa evāsmins tat svārājyavairājye ca vanaspatinām kshatre dadhāty 4 etāny asya purastād upaklīptāni bhavanty, atha somaṃ rājānam kṛiṇanti. te rājña evāvṛitopavasathāt prativeṣais caranty, athaupavasathyam abar etāny adhvaryuḥ purastād upakalpayetādhishavanaṃ carmādhishavane phalake dṛonakalaṣam daṣāpavitram adrīn pūtabhṛitam cādhavanīyam ca sthālim udañcanam camasam ca. tad yad etad rājānam prātar abhishuṇvanti, tad enāni dvedhā vigṛihṇīyād: abhy anyāni sunuyān, mādhyamdināyānyāni pariśiṇshyāt || 32 || e ||

1 Tad yatraitāṅś camasān unnayeyus, tad etam yajamānacamasam unnayet. tasmin dve darbhatarunake prāste syātām. taylor vashatkṛite 'ntahparidhi pūrvam prāsyed: dadhikrāvṇo akārisham ity etayarcā sasvābhakārayā, nuvashatkṛite 'param: ā dadhikrāḥ śavasā pañca kṛishṭir iti 2 tad yatraitāṅś camasān āhareyus, tad etam yajamānacamasam āharet. tān yatrodgrihṇīyus, tad enam upodgrihṇīyāt. tad yadelām hotopahvayeta, yadā camasam bhakshayed, athainam etayā bhakshayed 3 yad atra śiṣṭam rasiṇaḥ sutasya yad indro apibac chaci-bhiḥ | idam tad asya manasā śivena somaṃ rājānam iha bhakshayāmīti 4 śivo ha vā asmā esha vānaspatyaḥ śivena manasā bhakshito bhavaty, ugram hāsya rāṣṭram avyathyam bhavati ya evam etam bhaksham bha-

kshayati kshatriyo yajamānaḥ 5 sam na edhi hṛide pī-
taḥ pra na āyur jivase soma tārī, ity ātmanaḥ pra-
tyabhimarṣa. 6 īśvaro ha vā esho 'pratyabhimṛīṣṭo manu-
shyasyāyuhḥ pratyavahartor: anarhan mā bhakshayatīti.
tad yad etenātmānam abhimṛīṣaty, āyur eva tat pratirata
7 ā pyāyasva sam etu te, sam te payānsi sam u
yantu vājā iti camasam āpyāyaty abhirūpābhyān yad
yajñe 'bhirūpaṁ tat samṛiddham || 33 || 7 ||

1 Tad yatraitāṁś camasān sādāyeyus, tad etam yaja-
mānacamasam sādāyet. tān yatra prakampāyeyus, tad
enam anuprakampayed. athainam āhṛitam bhakshayen:
narāṣaṁsapītasya deva soma te mativiḍa ūmaiḥ
pitṛibhir bhakshitasya bhakshayāmīti prātaḥsavane
nārāṣaṁso bhaksha, ūrvair iti mādhyamdine, kāvyair iti
trītiyasavana 2 ūmā vai pitarāḥ prātaḥsavana ūrvā mā
dhyamdine kāvyās trītiyasavane, tad etat pitṛin evāmṛitān
savanabhājāḥ karoti 3 sarvo haiva so 'mṛita, iti ha śmāha
Priyavrataḥ Somāpo, yaḥ kaśca savanabhāj ity 4 amṛitā
ha vā asya pitarāḥ savanabhājō bhavanty, ugraṁ hāsya
rāṣṭram avyathyam bhavati ya evam etam bhakshām bha-
kshayati kshatriyo yajamānaḥ 5 samāna ātmanaḥ pratyā-
bhimarṣaḥ, samānam āpyāyanam camasasya 6 prātaḥsava-
nasyaivāvṛitā prātaḥsavane careyur, mādhyamdineasya mā-
dhyamdine, trītiyasavanasya trītiyasavane 7 tam evam etam
bhaksham provāca Rāmo Mārgaveyo Viśvamtārāya Sausha-
dmanāya 8 tasmin hovāca prokte: sahasram u ha brāhmaṇa
tubhyam dadmaḥ, sasyāparṇa u me yajña ity 9 etam u haiva
provāca Turāḥ Kāvasheyo Janamejayāya Pārikshitāyaitam
u haiva procatuḥ Parvatanāradau Somakāya Sāhadevyāya,
Sahadevāya Sārñjayāya, Babhrave Daivāvṛidhāya, Bhī-
māya Vaidarbhāya, Nagnajite Gāndhārāyaitam u haiva
provācāgniḥ Sanaśrutāyārindamāya, Kratuvide Jānakaya,

etam u haiva provāca Vasishṭhaḥ Sudāse Paijavanāya. te
 ha te sarva eva mahaj jagmur etam bhaksham bhakshayi-
 tvā, sarve haiva mahārājā āsur, Āditya iva ha sma śriyām
 pratishṭhitās tapanti sarvābhyo digbhyo balim āvahaṇta
 10 Āditya iva ha vai śriyām pratishṭhitās tapati, sarvābhyo
 digbhyo balim āvahaty, ugraṃ hāsya rāshṭram avyathyam
 bhavati ya evam etam bhaksham bhakshayati kshatriyo
 yajamāno yajamānaḥ || 34 || 8 ||

Iti saptama pañcīkāyām pañcama 'dhyāyah.

Iti pañcatrinśadyāye 'śṭamaḥ khaṇḍaḥ.

1 Athātaḥ stutaṣaṣṭrayor evai2kāhikam prātaḥṣavanam, aikāhikam tritīyasavanam. ete vai śānte kṛipte pratishṭhite savane yad aikāhike, śāntyai kṛiptyai pratishṭhityā apracyutya 3 ukto mādhyamdinah pavamāno ya ubhasāmno bṛihatprishṭhasyobhe hi sāmānī kriyete 4 ā tvā ratham yathotaya, idaṃ vaso sutam andha iti rathamtarī pratipad rathamtaro 'nucarah. pavamānoktam vā etad yan marutvatīyam. pavamāne vā atra rathamtaram kurvanti bṛihat prishṭham, savivadhatāyai. tad idaṃ rathamtaram stutam ābhyām pratipadanucarābhyām anuśaṁsaty 5 atho brahma vai rathamtaram kshatram bṛihad, brahma khalu vai kshatrāt pūrvam: brahmapurastān maugram rāshṭram avyathyam asad ity. āthānnaṃ vai rathamtaram, annam evāsmāi tat purastāt kalpayaty. ātheyaṃ vai prithivī rathamtaram, iyaṃ khalu vai pratishṭhā, pratishṭhām evāsmāi tat purastāt kalpayati 6 samāna indrani-havo 'vibhaktah, so 'hnām. udvān brāhmaṇasṣatya ubhasāmno rūpam, ubhe hi sāmānī kriyete 7 samānyo dhāryā avibhaktās, tā ahnām 8 aikāhiko marutvatīyaḥ pragāthaḥ || 1 || 1 ||

1 Janishṭhā ugraḥ sahasa turāyeti sūktam ugravat sahasvat, tat kshatrasya rūpam. mandra ojishṭha ity ojasvat, tat kshatrasya rūpam. bahulābhimāna ity abhivad, abhibhūtyai rūpam. tad ekādaśarcam bhavaty, ekādaśāksharā vai trishṭup, trishṭubho vai rājanya. ojo vā indriyaṃ vīryaṃ trishṭub, ojaḥ kshatram vīryaṃ rāja-

nyas; tad enam ojasā kshatreṇa vīryeṇa samardhayati. tad gaurivītam bhavaty. etad vai marutvatiyaṃ samṛiddhaṃ yad gaurivītam, tasyoktam brāhmaṇaṃ 2 tvāṃ id dhi havāma ha iti bṛihatprishtham bhavati. kshatram vai bṛihat, kshatreṇaiva tat kshatram samardhayaty. atho kshatram vai bṛihad, ātmā yajamānasya nishkevalyaṃ. tad yad bṛihatprishtham bhavati, kshatram vai bṛihat, kshatreṇaivainam tat samardhayaty. atho jyaishthyaṃ vai bṛihaj, jyaishthyaivainam tat samardhayaty. atho śraishthyaṃ vai bṛihac, chraishthyaivainam tat samardhayaty 3 abhi tvā sūra nonuma iti rathamtaram anurūpaṃ kurvanty. ayam vai loko rathamtaram, asau loko bṛihad; asya vai lokasyāsau loko 'nurūpo, 'mushya lokasyāyam loko 'nurūpas. tad yad rathamtaram anurūpaṃ kurvanty, ubhāv eva tai lokau yajamānāya sambhogināu kurvanty. atho brahma vai rathamtaram kshatram bṛihad, brahmaṇi khalu vai kshatram pratishthitam kshatre brahmātho sāmna eva sayonitāyai 4 yad vāvāneti dhāyā, tasyā uktam brāhmaṇam 5 ubhayaṃ sṣiṇavac ca na iti sāmāpragātha ubhayaśāmnō rūpaṃ, ubhe hi sāmānī kriyete || 2 || 2 ||

1 Tam u shtuhi yo abhibhūtyojā iti sūktam abhivad abhibhūtyai rūpaṃ 2 ashālham ugraṃ sahamānam ābhir ite āgravat sahamānavat, tat kshatrasya rūpaṃ 3 tat pañcadaśarcam bhavaty. ojo vā indriyaṃ vīryam pañcadaśa, ojaḥ kshatram vīryam rājanyas, tad enam ojasā kshatreṇa vīryeṇa samardhayati 4 tad bhāradvājam bhavati. bhāradvājam vai bṛihad, ārsheyeṇa salomaiśsha ha vāva kshatriyajñah samṛiddho, yo bṛihatprishthas. tasmād yatra kvaca kshatriyo yajeta, bṛihad eva tatra prishtham syāt. tat samṛiddham || 3 || 3 ||

1 Aikāhikā hotrā. etā vai śāntāḥ kṛiptāḥ pratishthitā hotrā yad aikāhikāḥ, śāntyai kṛiptyai pratishthitā apra-

cyutyai. tāḥ sarvarūpā bhavanti sarvasamṛiddhāḥ, sarva-
rūpatāyai sarvasamṛiddhyai: sarvarūpābhir hotrābhiḥ sa-
rvasamṛiddhābhiḥ sarvān kāmān avāpnāmeti. tasmād
yatra kvacaikābā asarvastomā asarvapriṣṭhā, aikāhikā
eva tatra hotrāḥ syus. tat samṛiddham 2 ukthya evāyam
pañcadaśaḥ syād, ity āhur. oḥ vā indriyaṃ vīryam pañca-
daśa, oḥ kṣatram vīryam rājanyas, tad enam *jasā
kṣatreṇa vīryeṇa samardhayati 3 tasya trīṣat stutaśa-
strāṇi bhavanti. trīṣadakṣharā vai virād, virāl annādyam,
virājy evainam tad annādye pratishṭhāpayati. tasmāt tad-
ukthyaḥ pañcadaśaḥ syād, ity āhur 4 jyotiṣṭoma evāgni-
ṣṭomaḥ syād 5 brahma vai stomānām trivṛit kṣatram pa-
ñcadaśo, brahma khalu vai kṣatrāt pūrvam: brahmapurā-
stān ma ugram rāṣṭram avyathyam asad iti. viṣaḥ sapta-
daśaḥ śaudro varṇa ekaviṃśo, viṣam caivāsmāi tac chāu-
dram ca varṇam anuvartmānau kurvanty. atho tejo vai
stomānām trivṛit vīryam pañcadaśaḥ prajātiḥ sapta-
daśaḥ pratishṭhaikaviṃśas, tad enam tejasā vīryeṇa prajātyā pra-
tiṣṭhāyāntataḥ samardhayati. tasmāi jyotiṣṭomaḥ syāt
6 tasya caturviṃsatīḥ stutaśastrāṇi bhavanti. caturviṃsatya-
rdhamāso vai samvatsarah, samvatsare kṛitsnam annādyam,
kṛitsna evainam tad annādye pratishṭhāpayati. tasmāi jy-
otiṣṭoma evāgniṣṭomaḥ syād agniṣṭomaḥ syāt || 4 || + ||

Ity aṣṭamapañcikaḥ prathamō 'dhyāyāḥ.

Iti śattriṃśadyāye caturthaḥ khaṇḍaḥ.

1 Athātaḥ punarabhishekasyaiva 2 sūyate ha vā asya
kṣatram, yo dīkshate kṣatriyaḥ san. sa yadāvabhṛitād
udetyānūbandhyayeshṭvodavasyaty, athainam udavasāniyā-
yām samsthitāyām punar abhishīṇcanti 3 tasyaite purastād
eva sambhārā upaklīptā bhavanty: audumbary āsādi: ta-
syaī prādesamātrāḥ pādāḥ syur, aratnimātrāṇi śirṣhaṇyā-
nūcyāni. mauñjam vivayanam, vyāghracarmāstaranam, au-

dumbaraṣ camāsa, udumbarasākhā. tasminn etasmiṃṣ ca-
mase 'shtātayāni nishutāni' bhavanti: dadhi madhu sarpir
ātapavarshtyā āpah śashtpāni ca tokmāni ca, surā dūrvā
4 tad yaishā dakshinā sphavartanir veder bhavati, tatprāi-
tām prācim āsandim pratishthāpayati. tasyā antarvedi dvau
pādaḥ bhavato bahirvedi dvāv. iyaṃ vai śrīḥ. tasyā etat
parimitam rūpam yad antarvedy, athaisha bhūmāparimito
yo bahirvedi. tad yad asyā antarvedi dvau pādaḥ bhavato
bahirvedi dvā, ubhayoḥ kāmāyor upāptyai yaḥ cāntarvedi
yaḥ ca bahirvedi || 5 || 1 ||

1 Vyāghracarmanāstriṇāty uttaralomnā prācinagrīveṇa.
kshatram vā etad āraṇyānām paśūnām yad vyāghraḥ ksha-
tram rājanyaḥ, kshatrenaiva tat kshatram samardhayati.
tām paścāt prān upaviśyācya jānu dakṣiṇam abhiman-
trayata ubhābhyām pāṇibhyām ālabhyā 3 gnish tvā gā-
yātryā sayuk chandasārohatu Savitoshṇihā Somo
'nushtubhā Bṛihaspatir bṛihatya Mitrāvaruṇau pa-
nkttyendras trishṭubhā Viṣve devā jagatyā. tām
aham ann rājyāya sām rājyāya bhaujyāya svārā-
jyāya vairājyāya pārameshṭhyāya rājyāya mātā-
rājyāyādhipatyāya svāvaśyāyātishṭhāyārohamīty
etām āsandim ārohed dakṣiṇenāgre jānunātha savyena
5 tat-tad ity 2 || 6 caturuttarair vai devāḥ chandobhiḥ sayug
bhūtva itām śriyam ārohan yasyām eta ostarhi pratishṭhitā:
Agnir gāyātryā Savitoshṇihā Somo 'nushtubhā Bṛihaspatir
bṛihatya Mitrāvaruṇau pankttyendras trishṭubhā Viṣve devā
jagatyā 7 te ete abhyanūcyete: agner gāyātry abhavat
sayugveti 8 kalpate ha vā asmai yogakshema, uttarotta-
riṇīm ha śriyam aśnute, 'śnute ha prajānām aiśvaryam
ādhipatyam ya evam etā ann devatā etām āsandim ārohati
kshatriyaḥ sann 9 athainam abhishekshyann apām śāntim
vācayati 10 śivena mā cakshushā paśyatāpah śivayā

tanvōpa sprīṣata tvacam me | sarvāñ agnīñr apsu-
shado huve vo mayi varco 'balam oḥo ni dhatteti
11 naitasyābhishishicāṇṣyaśāntā āpo vīryam nīthanann iti
|| 6 || 2 ||

1 Athainam udumbaraśākhām antardbhāyābhishhiñca-
ti 2 mā āpaḥ śivatamā imāḥ sarvasya bheshajīḥ |
imā rāshṭrasya vardhanīr imā rāshṭrabhṛito 'mṛi-
tāḥ || 3 yābhir indram abhyashiñcat prajāpatiḥ so-
mam rājānam varuṇam yamam manum | tābhir
adbhir abhishhiñcāmi tvām aham rājñām tvam adhi-
rājo bhavēha || 4 mahāntam tvā mahīnām samrājam
carshaṇīnām devī janitry ajījanad bhadrā janitry
ajījanad 5 devasya tvā savitūḥ prasavē 'śvīaor
bāhubhyām pūshṇo hastābhyām agnes tejasā sū-
ryasya varcasendrasyeṇdriyeṇābhishhiñcāmi | b'a-
lāya śriyai yaśase 'nnādyāya 6 bhūr iti ya iched
imam eva praty: annam adyād ity, atha ya iched dyipu-
rusham bhūr bhuvā ity, atha ya ichet tripurusham vā-
pratimam vā bhūr bhuvāḥ svar iti, 7 tad dhaika āhuḥ:
sarvāptir vā eshā yad etā vyāhṛitayo, 'tisarveṇa hāśya pa-
rasmai kṛitam bhavatīti; tam etenābhishhiñced: devasya
tvā savitūḥ prasave 'śvinor bāhubhyām pūshṇo
hastābhyām agnes tejasā sūryasya varcasendra-
syendriyeṇābhishhiñcāmi | balāya śriyai yaśase
'nnādyāyēti 8 tad u punaḥ paricakshate: yad asarveṇa
vāco 'bhishikto bhavatiṣvaro ha tu purāyushaḥ praitor, iti
ha smāha Satyakāmo Jābalo, yam etābhir vyāhṛitibhir
nābhishhiñcantīti 9 śvaro ha sarvam āyur aitoḥ, sarvam āpnod
vijayenety u ha smāhoddālaka Ārunīr, yam etābhir vyāhṛi-
tibhir abhishhiñcantīti. tam etenaivābhishhiñced: devasya
tvā savitūḥ prasave 'śvinor bāhubhyām pūshṇo
hastābhyām agnes tejasā sūryasya varcasendra-

syendriyeṇābhishīṇcāmi | balāya śriyai yaśase
'nnādyāya bhūḥ bhuvah svar ity 10 athaitāni ha vai
kshatriyād 'ijānād vyutkrāntāni bhavanti: brahmakshatre
ūrg annādyam apām oshadhīnām raso brahmavarcasam irā
pushṭiḥ prajātiḥ. kshatrarūpam tad, atho annasya rasa
oshadhīnām kshatram pratishṭhā. tad yad evāmū purastād
āhuti, juhōti, tad asmin brahmakshatre dadhāti || 7 || *

1 Atha yad audumbary āsandi bhavaty audumbaraś
camasa udumbaraśākhorg vā annādyam udumbara; ūrjam
evāsmins tad annādyam dadhāty 2 atha yad dadhi madhu
ghṛitam bhavaty, apām sa oshadhīnām raso; 'pām evāsmins
tad oshadhīnām rasam dadhāty 3 atha yad ātapavarshyā
āpo bhavanti, tejaś ca ha vai brahmavarcasam cātapava-
rshyā āpas; teja evāsmins tad brahmavarcasam ca dadhāty
4 atha yac chashpāni ca tokmāni ca bhavantirāyāi tat pu-
shṭyai rūpam atho prajātyā; irām evāsmins tat pushṭim
dadhāty atho prajātim 5 atha yat surā bhavati, kshatra-
rūpam tad atho annasya rasah; kshatrarūpam evāsmins tad
dadhāty atho annasya rasam 6 atha yad dūrvā bhavati,
kshatram vā etad oshadhīnām yad dūrvā kshatram rāja-
nyo. nitata iva hīha kshatriyo rāshṭre vasan bhavati pra-
tishṭhita iva, nitateva dūrvāvarodhair bhūmyām pratishṭhi-
teva. tad yad dūrvā bhavaty, oshadhīnām evāsmins tat
kshatram dadhāty atho pratishṭhām 7 etāni ha vai yāny
asmād 'ijānād vyutkrāntāni bhavanti, tāny evāsmins tad
dadhāti, tair evainam tat samardhayaty 8 athāsmāi surā-
kaṁsam hasta ādadhāti 9 svādisṭhaya madishṭhaya
pavasva soma dhārāyā | indrāya pātave suta 10 ity
ādhyāya śāntim vācayati 11 nānā hi vām devahitam
sadas kṛitam mā sam śrikshāthām parame vyo-
mani | surā tvam asi śushminī soma esha rājā mai-
nam hīnsisṭham svām yonim āviśantāv iti 12 soma-

pīthasya caishā surāpīthasya ca vyāvṛtīḥ 13 pītvā yaṁ
rātim manyeta tasmā enām prayachet, tad dhi mitrasya
rūpaṁ. mitra evainām tad antataḥ pratishṭhāpayati, ta-
tā hi mitre pratishṭhāti 14 pratishṭhāti ya evaṁ veda
|| 8 || 4 ||

1 Athodumbaraśākhām abhi pratyavarohaty. ūrg vā
annādyam udumbara, ūrjam eva tad annādyam abhi pra-
tyavarohaty. 2 upary evāsīno bhūmau pādaṁ pratishṭhāpya
pratyavaroham āha 3 pratishṭhāmi dyāvapṛithivyoh,
pratishṭhāmi prāṇāpānayoḥ, pratishṭhāmy aho-
rātrayoḥ, pratishṭhāmy annapānayoḥ, prati bra-
hman prati kshatre praty eshu trishu lokeshu ti-
shṭhāmīty 4 antataḥ sarvenātmanā pratishṭhāti. sarva-
smin ha vā etasmin pratishṭhāty, uttarottariṇīm ha śriyam
aśnute, 'śnute ha prajānām aiśvaryam ādhipatyam ya evaṁ
etena punarabhishekenābhishiktaḥ kshatriyaḥ pratyavaro-
haty 5 etena pratyavarohena pratyavarūhyopastham kṛtvā
prāṇ āsīno: namo brahmaṇe namo brahmaṇe namo
brahmaṇa iti trishkṛitvo brahmaṇe namaskṛitya: varam
dadāmi jityā abhijityai vijityai samjityā iti vācam
visrijate 6 sa yaṁ: namo brahmaṇe namo brahmaṇe
namo brahmaṇa iti trishkṛitvo brahmaṇe namaskaroti,
brahmaṇa eva tat kshatram vaśam eti. tad yatra vai bra-
hmaṇaḥ kshatram vaśam eti, tad rāshṭram samṛiddham tad
vīravat, ā hāsmīn viro jāyate 7 'tha yad: varam dadāmi
jityā abhijityai vijityai samjityā iti vācam visri-
jata, etad vai vāco jitam yad dadāmi āha. yad eva vāco
jitam | tan ma idam anu karma samtiśṭhātā iti 8 visrijya
vācam upotthāyābhavaniye samidham abhyādadhāti 9 samid-
asi sam v eṅkshvendriyena vīryena svāhe 10 ndri-
yenaiva tad vīryenātmanam antataḥ samardhayaty 11 ādhāya
samidham triṇ padāni prāṇ udapān abhyutkrāmati 12 kli-

ptir asi diṣām mayi devebhyah kalpata | kalpa-
tām me yogakṣhemō 'bhayam me 'stv 13 ity aparā-
jitām diṣam upatishṭhate jitasyaivāpunahparājayāya. tat-
tad iti3ā || 9 || ॥

1 Devāsūrā vā eshu lokeshu samyetire. ta etasyām
prācyām diṣi yetire, tāns tato 'surā ajayaṁs. te dakṣhiṇa-
syām diṣi yetire, tāns tato 'surā ajayaṁs. te pratīcyām
diṣi yetire, tāns tato 'surā ajayaṁs. ta udīcyām diṣi yetire,
tāns tato 'surā ajayaṁs. ta etasminn avāntaradeṣe yetire
ya esha prāñ udāñ, te ha tato jigryus 2 tam yadi kshatriya
upadhāvet senayoh samāyatyos: tathā me kuru yathāham
imām senām jayānīti: sa yadi tatheti brūyād, vanaspate
vidvāṅgo hi bhūyā ity asya rathopastham abhimriṣyā-
thainam brūyād 3 ātishṭhasvaitām te diṣam abhimu-
khāḥ samnaddho ratho 'bhipravartatām, sa udāñ
sa pratyañ sa dakṣhiṇā sa prāñ so 'bhy ami-
trām. ity 4 abhivartena havishety evainam āvartayed,
athainam anvīkshetāpratirathena śāsena sauparṇeti 5 ja-
yati ha tam senām 6 yady u vā enam upadhāvet samgrā-
mam samyatishyamānas: tathā me kuru yathāham imām
samgrāmam samjayānīty, etasyām evainam diṣam yātayej.
jayati ha tam samgrāmam 7 yady u vā enam upadhāved
rāshṭrād aparādhyamānas: tathā me kuru yathāham idam
rāshṭram punar avagachānīty, etām evainam diṣam upa-
shkramayet. tathā ha rāshṭram punar avagachaty 8 upa-
sthāyāmitrāṇām vyapanuttim bruvan grīhān abhyety: apa-
prāca indra viśvāñ amitrān iti, sarvato hāsmā anami-
tram abhayam bhavaty, uttarottariṇīm ha śriyam aśnute,
'śnute ha prajānām aiśvaryam ādhipatyam ya evam etām
amitrāṇān vyapanuttim bruvan grīhān abhyety 9 etya
grīhān paścād grīhyasyāgner upaviṣṭāyānvārabdhāya ri-
tvig antataḥ kāsena caturgrīhitas tisra ājyābutir ain-

driḥ prapadam juhoty anārtyā arishtyā ajyānyā abhayaḥ || 10 || e ||

1 Pary ū shu pra dhanva vājasatayé pari vṛitrā — bhūr brahma prāṇam amṛitam prapadyate 'yam asau śarma varmābhayaṃ svastaye | saha prajayā saha paśubhir — ni sakshaṇir dvishas taradhyā ṛiṇayā na iyase svāhā || 2 anu hi tvā sutaṃ soma madāmasi mahe sama — bhuvo brahma prāṇam amṛitam prapadyate 'yam asau śarma varmābhayaṃ svastaye | saha prajayā saha paśubhi — ryarājye vājān abhi pavamāna pra gāhaṣe svāhā || 3 ajījano hi pavamāna sūryaṃ vidhāre ṣa — svar brahma prāṇam amṛitam prapadyate 'yam asau śarma varmābhayaṃ svastaye | saha prajayā saha paśubhiḥ — kmanā payo gojīrayā ranhamāḥ puramdhyā svābety 4 anārto ha vā arishto 'jitaḥ sarvato guptas trayyai vidyāyai rūpeṇa sarvā diṣo 'nusaṃcaraty aindre loke pratishṭhito, yasmā etā ṛitvig antataḥ kaṣena caturgrīhītās tisra ajyāhutir aindriḥ prapadam juhoty 5 athāntataḥ prajātim āśaste gavām aśvānām puruṣhānām: iha gāvah pra jāyadhvam ihāśvā iha pūruṣhāḥ | iho sahasradakṣhiṇo vīras trātā ni shīdatv iti 6 bahur ha vai prajayā paśubhir bhavāci ya evam etām antataḥ prajātim āśaste gavām aśvānām puruṣhānām 7 esha ha vāva kshatriyo 'vikṛiṣto, yam evaṃvido yājayanty 8 atha ha taṃ vy eva karshante — yathā ha vā idaṃ nishādā vā selagā vā pāpakṛito vā vittavantam puruṣham aranye grīhītvā kartam anvasya vittam ādāya dravanty, evam eva ta ṛitvijo yajamānaṃ kartam anvasya vittam ādāya dravanti — yam anevamvido yājayanty 9 etad dha sma vai tad vidvān āha Janamejayaḥ Pārikṣhita: evamvidaṃ hi vai mām evamvido yājayanti. tasmād aham

jayāmy abhīvarīm senām, jayāmy abhīvaryā senayā. na mā divyā na mānushya ishava richanty, eshyāmi sarvam āyuh, sarvabhūmir bhavishyāmīti 10 na ha vā enam divyā na mānushya ishava richanty, eti sarvam āyuh, sarvabhūmir bhavati, yam evam vido yājayanti yājayanti || 11 || १ ||

Ity ashtama pañcīkāyāṃ dvitīyo 'dhyāyaḥ.

Iti saptatrinśadhyāye saptamaḥ khaṇḍaḥ.

1 Athāta aindro mahābhishekas 2 te devā abrūvan sapra-jāpatikā: ayaṃ vai devānām ojishtho balishthaḥ sahi-shthaḥ sattamaḥ pārayishnutama, imam evābhishecināmāḥ iti. tatheti. tad vai tad Indram eva 3 tasmā etām āsandīm samabharann rīcam nāma. tasyai bṛīhaḥ ca rathamtarāṃ ca pūrvau pādāv akurvan, vairūpaṃ ca vairājaṃ cāparau, śakvararaivate śīrshaṇye, naudhasaṃ ca kāleyaṃ cānūcye, rīcaḥ prācinātānān, sāmāni tiraścīnavāyān, yajūnshy atikā-sān, yaśa āstaraṇaṃ, śriyam upabarhaṇaṃ. tasyai Savitā ca Bṛīhaspatiḥ ca pūrvau pādāv adhārayatām, Vāyuḥ ca Pūshā cāparau, Mitrāvaruṇau śīrshaṇye, Aśvināv anūcye. sa etām āsandīm ārohad 4 Vasavas tvā gāyatrena chandasā trivṛitā stomena rathamtareṇa sām-nā-rohantu, tām anv ārohāmi sāmraja-yāya. Rudrās tvā traishṭubhena chandasā pañcadaṣena stomena bṛīhatā sām-nā-rohantu, tām anv ārohāmi bha-u-jyāyā, dityās tvā jāgatena chandasā saptadaṣena stomena vairūpeṇa sām-nā-rohantu, tām anv āro-hāmi svārāja-yāya. Viṣve tvā devā ānushṭubhena chandasaikaviṃṣena stomena vairājaṇa sām-nā-rohantu, tām anv ārohāmi vairāja-yāya. Sādhyās ca tvāptyās ca devāḥ pāṅktena chandasā triṇavena stomena śakvareṇa sām-nā-rohantu, tām anv āro-hāmi rāja-yāya. Mārutaḥ ca tvāngirasas ca devā atichandasā chandasā trayastriṃṣena stomena rai-

vatena sāmānārohanu, tām anv ārohami pārame-
 shthīyāya mākārājyāyādhipatyāya svāvaśyāyāti-
 shthīyārohamīty etām āsandīm ārohat 5 tām etasyām
 āsandyām āsīnam viṣve devā abruvan: na vā anabhyutkru-
 shṭa Indro vīryam kartum arhaty, abhy enam utkrośāmeti.
 tatheti. tam viṣve devā abhyudakrośann: imam devā
 abhyutkrośata samrājāṃ sāmājyāṃ bhojāṃ bho-
 japitaram svarājāṃ svārājyāṃ virājāṃ vairājyāṃ
 rājānaṃ rājapitaram parameshthīnam pārame-
 shthīyam. kshatram ajani, kshatriyo 'jani, viśva-
 sya bhūtasyādhipatir ajani, viśām attājani, pu-
 rām bhettājany, asurāṇāṃ hantājani, brahmaṇo
 goptājani, dharmasya goptājanīti 6 tam abhyutkru-
 shṭam Prajāpatir abhishekshyann etayarcābhyamantrayata
 || 12 || 1 ||

1 Ni shasāda dhṛitavrato varuṇaḥ pastyāsv ā |
 sāmājyāya bhaujyāya svārājyāya vairājyāya pā-
 rameshthīyāya rājyāya mākārājyāyādhipatyāya
 svāvaśyāyātishthīyāya sukratur iti 2 tam etasyām
 āsandyām āsīnam Prajāpatiḥ purastāt tishṭhan pratyānu-
 kha audumbaryādrayā śākhayā sapalāśayā jātarūpamayena
 ca pavitreṇāntardhāyābhyashiñcad imā āpaḥ śivatamā
 ity etena trīcena, devasya tveti ca yajusm, bhūr bhu-
 vaḥ svar ity ētābhiḥ ca vyāhṛitibhiḥ || 13 || 2 ||

1 Athainam prācyāṃ diśi Vasavo devāḥ shadbhiḥ caiva
 pañcaviṃśair ahobhir abhyashiñcann etena ca trīcenaitena
 ca yajushaitābhiḥ ca vyāhṛitibhiḥ sāmājyāya 2 tasmād eta-
 syām prācyāṃ diśi ye keca prācyānāṃ rājānaḥ sāmājyā-
 yaiva te 'bhishīcyante, samrāj ity enān abhishiktān āca-
 kshata etām eva devānāṃ vihitim anv 3 athainam dakshi-
 nasyām diśi Rudrā devāḥ shadbhiḥ caiva pañcaviṃśair aho-
 bhir abhyashiñcann etena ca trīcenaitena ca yajushaitābhiḥ

ca vyāhṛitibhir bhaujyāya- tasmād etasyām dakṣiṇasyām
 diṣi ye keca Satvaṭām rājāno bhaujyāyaiva te 'bhishicya-
 nte, bhojety enān abhishiktān ācakshata etām eva devā-
 nām vihitim anv. athainam pratīcyām diṣy Ādityā devāḥ
 shadbhiḥ caiva pañcaviṁśair ahobhir abhyashiñcann etena
 ca tricenaitena ca yajushaitābhiḥ ca vyāhṛitibhiḥ svārā-
 jyāya- tasmād etasyām pratīcyām diṣi ye keca nīcyānām
 rājāno ye 'pācyānām svārājyāyaiva te 'bhishicyante sva-
 rāḥ ity enān abhishiktān ācakshata etām eva devānām vi-
 hitim. anv. athainam udīcyām diṣi Viṣve devāḥ shadbhiḥ
 caiva pañcaviṁśair ahobhir abhyashiñcann etena ca trice-
 naitena ca yajushaitābhiḥ ca vyāhṛitibhir vairājyāya. ta-
 smād etasyām udīcyām diṣi ye keca pareṇa Himavantam
 janapadā Uttarakurava Uttaramadrā iti vairājyāyaiva te
 'bhishicyante, virāḥ ity enān abhishiktān ācakshata etām
 eva devānām vihitim anv. athainam asyām dhruvāyām
 madhyamāyām pratishṭhāyām diṣi Sādhyāś cāptyāś ca de-
 vāḥ shadbhiḥ caiva pañcaviṁśair ahobhir abhyashiñcann
 etena ca tricenaitena, ca yajushaitābhiḥ ca vyāhṛitibhiḥ rā-
 jyāya. tasmād asyām dhruvāyām madhyamāyām pratishṭhā-
 yām diṣi ye keca Kurupañcālānām rājānaḥ savaśoṣīnārā-
 nām rājyāyaiva te 'bhishicyante, rājety enān abhishiktān
 ācakshata etām eva devānām vihitim anv. athainam ūrdhvā-
 yām diṣi Marutaś cāṅgirasas ca devāḥ shadbhiḥ caiva pa-
 ñcaviṁśair ahobhir abhyashiñcann etena ca tricenaitena ca
 yajushaitābhiḥ ca vyāhṛitibhiḥ pārameshṭhyāya mähārājyā-
 yādhipatyāya svāvasyāyātishṭhāyeti. sa parameshṭhī prajā-
 patyo 'bhavat 4 sa etena mahābhishekenābhishikta Indraḥ sa-
 rvā jītiḥ ajayat, sarvāṇi lokāni avindat, sarveshām devānām
 śraishṭhyam atishṭhām paramatām agachāt, sāmrajyam bhau-
 jyam svārajyam vairajyam pārameshṭhyam rājyam mähā-
 rājyam ādhipatyam jītvāsmiṇi loka svayambhūḥ svarāḥ

amrito, 'mushmin svarge loke sarvān kāmān āptvāmṛitah
samabhavat samabhavat || 14 || १ ||

Ity ashtamapañcīkāyām tṛtīyo 'dhyāyāḥ.

Ity ashtatṛiṅśadhyāye tṛtīyāḥ khaṇḍaḥ.

1 Sa ya iched evamvit kshatriyam: ayam sarvā jitir
jayetāyam sarvāṅl lokān vindetāyam sarveshām rājñām
śraishṭhyam atishṭhām paramatām gacheta sāmrajyam bhau-
jyam svārājyam vairājyam pārameshṭhyam rājyam mār-
ājyam ādhipatyam, ayam samantaparyāyi syāt sārva-
bhaumah sārva-yusha, āntād ā pararārdhāt pṛithivyai samudra-
paryantāyā ekarāl iti: tam etenaindreṇa mahābhishekeṇa
kshatriyam śāpayitvā 'bhishiñced 2 yām ca rātrīm ajā-
yethā yām ca pretāsi, tad ubhayam antareṇe-
shṭāpūrtam te lokam sukṛitam āyuh prajām vṛi-
ñjīyam yadi me druhyer iti 3 sa ya iched evamvit
kshatriyo: 'ham sarvā jitir jayeyam, aham sarvāṅl lokān
vindeyam, aham sarveshām rājñām śraishṭhyam atishṭhām
paramatām gacheyam sāmrajyam bhaujyam svārājyam vai-
rajyam pārameshṭhyam rājyam mārājyam ādhipatyam,
aham samantaparyāyi syām sārva-bhaumah sārva-yusha,
āntād ā parārdhāt pṛithivyai samudraparyantāyā ekarāl
iti: sa na vicikitset, sa brūyāt saba śraddhayā: yām ca
rātrīm ajāye 'ham yām ca pretāsmi, tad ubhayam
antareṇeshṭāpūrtam me lokam sukṛitam āyuh pra-
jām vṛiñjīthā yadi te druhyeyam iti || 15 || १ ||

1 Atha tato brūyāc: catuṣṭayāni vānaspatyāni sam-
bharata, naiyagrodhāny audumbarāny āśvatthāni plākshā-
ṇīti 2 kshatram vā etad vanaspatinām yan nyagrodho: yan
naiyagrodhāni sambharanti, kshatram evāsmiṅs tad da-
dhāti. bhaujyam vā etad vanaspatinām yad udumbaro:
yad audumbarāni sambharanti, bhaujyam evāsmiṅs tad da-
dhāti. sāmrajyam vā etad vanaspatinām yad āśvattho:

yad āṣvatthāni sambharanti, sāmrajyam evāsmiṁś tad dadhāti. svārājyaṁ ca ha vā etad vairājyaṁ ca vanaspatinām yat plakṣhoḥ yat plākṣhāṇi sambharanti, svārājyavairājye evāsmiṁś tad dadhāty 3 atha tato brūyāc: catusṣṭayāny āśhadhāni sambharata, tokmakṛitāni vṛihīṇām mahāvṛihīṇām priyaṁgūnām yavānām iti 4 kshatram vā etad ośhadhīnām yad vṛihayoḥ yad vṛihīṇām tokma sambharanti, kshatram evāsmiṁś tad dadhāti. sāmrajyam vā etad ośhadhīnām yan mahāvṛihayoḥ yan mahāvṛihīṇām tokma sambharanti, sāmrajyam evāsmiṁś tad dadhāti. bhaujyam vā etad ośhadhīnām yat priyaṁgavoḥ yat priyaṁgūnām tokma sambharanti, bhaujyam evāsmiṁś tad dadhāti. sainānyam vā etad ośhadhīnām yad yavā. yad yavānām tokma sambharanti, sainānyam evāsmiṁś tad dadhāti || 16 || 2 ||

1 Athāsmā audumbarīm āsandīm sambharanti, tasyā uktam brāhmaṇam. audumbaraḥ camaso vā pātrī vodumbaraśākḥā. tān etān sambhārān sambhṛityaudumbaryām pātryām vā camase vā samāvapeyus, teshu samopteshu dadhi madhu sarpir ātapavarshyā āpo 'bhyānīya pratishthāpyaitām āsandīm abhimantrayeta 2 bṛīhaḥ ca te ratham-taram ca pūrvau pādaū bhavatām, vairūpaṁ ca vairājaṁ cāparau, śākvararaivate śīrshaṇye, nau-dhasaṁ ca kāleyaṁ cānūceye, ṛicāḥ prācīnātānāḥ, sāmāni tiraścīnavāyā, yajūnshy atikāśā, yaśa āstaraṇam, śrīr upabarhaṇam. Savitā ca te Bṛīhaspatiḥ ca pūrvau pādaū dhārayatām, Vāyuḥ ca Pūshā cāparau, Mitrāvaruṇau śīrshaṇye, Aśvināv anūceye ity 3 athainam etām āsandīm ārohayed 4 Vasa-vas tvā gāyatreṇa chandasā trivṛitā stomena rathamtareṇa sāmārohanu, tān anv āroha sāmrajyāya. Rudrās tvā traisṭubhena chandasā pañcadaṣena stomena bṛīhatā sāmārohanu, tān anv

āroha bhaujyāyā, dityās tvā jāgatena chandasā
 saptadaṣeṇa stomena vairūpeṇa sāmnārohantu,
 tām anv āroha svārājyāya. Viṣve tvā devā ānu-
 shṭubhena chandasaikaviṁśeṇa stemena vairājena
 sāmnārohantu, tām anv āroha vairājyāya. Marutaḥ
 ca tvāṅgirasas ca devā atichandasā chandasā
 trayastriṁśeṇa stomena raivatena sāmnārohantu,
 tām anv āroha pārameshṭhyāya. Sādhyas ca tvā-
 ptyās ca devāḥ pāṅktena chandasā triṇavene sto-
 mena śākvareṇa sāmnārohantu, tām anv āroha
 rājyāya mähārājyāyādhipatyāya svāvaśyāyāti-
 shṭhāyārohety etām āsandīm ārohayet 5 tam etasyām
 āsandyām āsinam rājakartāro brūyur: na vā anabhyutkrū-
 shṭaḥ kshatriyo vīryam kartum arhaty, abhy enam utkro-
 śāmeti. tatheti. tam rājakartāro 'bhyutkrośanti, maṁ jānā
 abhyutkrośata samrājam sāmrajyam bhojam bho-
 japitaram svarājam svārājyam virājam vairā-
 jyam parameshṭhinam pārameshṭhyam rājānam
 rājapitaram. kshatram ajani, kshatriyo 'jani, vi-
 śvasya bhūtasyādhipatir ajani, viśām attājany,
 amitrāṇam hantājani, brāhmaṇānam goptājani,
 dharmasya goptājanīti 6 tam abhyutkrusṭam evaṁ-
 vid abhisheksbyann etayarcābhimantrayeta || 17 || 3 ||

1 Ni shasāda dhṛitavrato varuṇaḥ pastyāsv ā |
 sāmrajyāya bhaujyāya svārājyāya vairājyāya pā-
 rameshṭhyāya rājyāya mähārājyāyādhipatyāya
 svāvaśyāyātishṭhāya sukratur iti. tam etasyām āsa-
 ndyām āsinam evaṁvit purastāt tishṭhan pratyānmukha an-
 dumbaryārdrayā śākhayā sapalāṣayā jātārūpamayena ca pa-
 vitreṇāntardhāyābhishiṇcatimā āpaḥ śivatamā ity etena
 tricena, devasya tveti ca yajushā, bhūr bhuvaḥ svar
 ity etābhiḥ ca vyābṛitibhiḥ || 18 || 4 ||

1 Prācyām tvā diśi Vasavo devāḥ shadbhiḥ
 caiva pañcaviṁśair ahobhir abhishiñcantv etena
 ca tricenaitena ca yajushaitābhiḥ ca vyāḥṛitibhiḥ
 sāmraṇyāya. dakshinasyām tvā diśi Rudrā devāḥ
 shadbhiḥ caiva pañcaviṁśair ahobhir abhishiñca-
 ntv etena ca tricenaitena ca yajushaitābhiḥ ca
 vyāḥṛitibhir bhaujyāya. pratīcyām tvā diśi Ādi-
 tyā devāḥ shadbhiḥ caiva pañcaviṁśair ahobhir
 abhishiñcantv etena ca tricenaitena ca yajushai-
 tābhiḥ ca vyāḥṛitibhiḥ svārājyāyo, dīcyām tvā diśi
 Viṣve devāḥ shadbhiḥ caiva pañcaviṁśair ahobhir
 abhishiñcantv etena ca tricenaitena ca yajushai-
 tābhiḥ ca vyāḥṛitibhir vairājyāyo, rdhvāyām tvā
 diśi Marutaḥ cāṅgirasas ca devāḥ shadbhiḥ caiva
 pañcaviṁśair ahobhir abhishiñcantv etena ca tri-
 cenaitena ca yajushaitābhiḥ ca vyāḥṛitibhiḥ pā-
 rameshṭhyāya, syām tvā dhruvāyām madhyamā-
 yām pratishṭhāyām diśi Sādhyas cāptyas ca de-
 vāḥ shadbhiḥ caiva pañcaviṁśair ahobhir abhishi-
 ñcantv etena ca tricenaitena ca yajushaitābhiḥ ca
 vyāḥṛitibhiḥ rājyāya mähārājyādhipatyāya svāva-
 syāyādhishṭhāyeti. sa parameshṭhī prajāpatyo bhavati
 2 sa etenaindrena mahābhishekenābhishikṭaḥ kshatriyaḥ sar-
 vā jitir jayati, sarvāṇi lokāni vindati, sarveshām rājūṇaṃ
 sraishṭhyam atishṭhām paramatām gachati, sāmraṇyam bhau-
 jyam svārājyam pārameshṭhyam rājyam mähārājyam ādhi-
 patyam jivāsmiṇi loke svayambhūḥ svarāṇi amṛito, 'mu-
 shmin sarge loke sarvāni kāmāni āptvāmṛitaḥ sambhavati
 yam etenaindrena mahābhishekena kshatriyam śāpayitvā-
 bhishiñcati || 19 || * ||

1 Indriyam vā etad asmiṇi loke yad dadhi: yad da-
 dhnābhishiñcatindriyam evāsmiṇi tad dadhāti. raso vā esha

oshadhivanaspatishu yan madhu: yan madhvābhishiñcati, rasam evāsmins tad dadhāti. tejo vā etat paśūnām yad ghṛitaṃ: yad ghṛitenābhishiñcati, teja evāsmins tad dadhāti. amṛitaṃ vā etad asmiñ loka yad āpo: yad adbhīr abhishiñcati, amṛitatvam evāsmins tad dadhāti 2 so 'bhi-shikto 'bbhishektre brāhmaṇāya hiraṇyam dadyāt, sahasraṃ dadyāt, kshetraṃ catuṣpād dadyād. athāpy āhur: aṣaṃ khyātam evāparimitaṃ dadyād; aparimito vai kshatriyo 'parimitasyāvaruddhyā ity 3 athāsmāi surākaṇsaṃ hasta ādadhāti: svādiṣṭhaya madīṣṭhaya pavasva soma dhārayā | indrāya pātave suṭa iti 4 tām pibed: yad atra śisṭaṃ rasiṇaḥ sutasya yad indro apibac chaeībhī | idaṃ tad asya manasā śivena somaṃ rājānam iha bhakshayāmi || abhi tvā vṛishabhā sute suṭaṃ sṛijāmi pītaye | tṛimpā vy aṣnuhī nādam iti 5 yo ha vāva somapīṭhaḥ surāyām pravīṣṭaḥ, sa haiva tena indreṇa mahābbhishekeṇābbhishiktasya kshatriya-sya bhakshito bhavati na surā 6 tām pītva bhimantrayetā, pāma somaṃ, saṃ no bhaveti 7 tad yathaivādaḥ priyaḥ putraḥ pītaram priyā vā jāyā patim sukhaṃ śivam upasṛīṣaty ā visrasa, evaṃ haivaitena indreṇa mahābbhishekeṇābbhishiktasya kshatriyasya surā vā somo vānyad vānnādyam sukhaṃ śivam upasṛīṣaty ā visrasaḥ || 20 || e ||

1 Etena ha vā aindreṇa mahābbhishekeṇa Turāḥ Kāvashēyo Janamejayam Pārikshitam abhishisheca. tasmād u Janamejayaḥ Pārikshitaḥ samantaṃ sarvataḥ prithivīm jayan parīyāyāṣvena ca medhyeneje 2 tad eshābhi yajñagāthā gīyate | 3

Āsandivati dhānyādam rukmiṇaṃ haritasrajam | aṣvam babandha sārāṅgaṃ devebhyo Janamejaya ity 4 etena ha vā aindreṇa mahābbhishekeṇa Cyavano Bhārgavaḥ Sāryātam Mānavam abhishisheca. tasmād u Sāryāto

Mānavah samantam sarvataḥ prithivīm jayan pariyāyāṣvena
 ca medhyeneje, devānām hāpi satre grīhapatir āsai 5 tena
 ha vā aindreṇa mahābhishekeṇa Somaśushmā Vājaratnāyā-
 naḥ Śatānikam Sātrājitam abhishishheca. tasmād u Śatāni-
 kaḥ Sātrājitaḥ samantam sarvataḥ prithivīm jayan pariyāyā-
 ṣvena ca medhyeneja 6 etena ha vā aindreṇa mahābhishekeṇa
 Parvatanāradāv Āmbāshṭhyam abhishishicatus. tasmād v
 Āmbāshṭhyaḥ samantam sarvataḥ prithivīm jayan pariyā-
 yāṣvena ca medhyeneja 7 etena ha vā aindreṇa mahābhi-
 shekeṇa Parvatanāradau Yudhāṃśraushtim Augrasainyam
 abhishishicatus. tasmād u Yudhāṃśraushtir Augrasainyaḥ
 samantam sarvataḥ prithivīm jayan pariyāyāṣvena ca me-
 dhyeneja 8 etena ha vā aindreṇa mahābhishekeṇa Kaśyapo
 Viśvakarmāṇam Bhauvanam abhishishheca. tasmād u Viśva-
 karmā Bhauvanaḥ samantam sarvataḥ prithivīm jayan pa-
 riyaṣṣvena ca medhyeneje 9 bhūmir ha jagāv, ity udāha-
 rantī 10

na mā martyaḥ kaḥ cana dātum arhati
 Viśvakarmaḥ Bhauvana māṃ didāsiṭha |
 nimaṅkshye 'haṃ salilasya madhye
 moghas ta esha Kaśyapāyāsa saṃgara

ity 11 etena ha vā aindreṇa mahābhishekeṇa Vasishṭhaḥ
 Sudāsan Pañjavanam abhishishheca. tasmād u Sudāḥ Pai-
 javanaḥ samantam sarvataḥ prithivīm jayan pariyāyāṣvena
 ca medhyeneja 12 etena ha vā aindreṇa mahābhishekeṇa
 Saṃvarta Āṅgirasō Maruttam Āvikshitam abhishishheca. ta-
 smād u Marutta Āvikshitaḥ samantam sarvataḥ prithivīm
 jayan pariyāyāṣvena ca medhyeneje 13 tad 'apy esha śloko
 'bhigīto 14

Marutaḥ pariveshtāro Maruttasyāvasan grīhe |
 Āvikshitasya Kāmaprer viṣve devāḥ sabhāsada

iti || 21 || 7 ||

1 Etena ha vā aindrena mahābhishekenodamaya Atreyo
'ngam abhishishheca. tasmād v' Āṅgaḥ samantam sarvataḥ
prithivīm jayan pariṣyāṣvena ca medhyeneje 2 sa hovā-
cālopāṅgo: daśa nāgasahasrāṇi daśa dāsisahasrāṇi dadāmi
te brāhmaṇopa māsmin yajñe hvayasveti 3 tad apy ete
ślokā abhigītāḥ | 4

yābhir gobhir Udamayam Praiyamedhā ayājayan |
dve-dve sahasre badvānām Atreyo madhyato 'dadāt ||
5 aśtāśītisahasrāṇi śvetān Vairocana hayān |
prashtin niseritya prāyachad yajamāne purohite ||
6 deśād-deśāt samolhānām sarvāsām ādhyaduhitṛiṇām |
daśādadāt sahasrāṇy Atreyo nishkakanthyah ||
7 daśa nāgasahasrāṇi dattvātreyo 'vacatnukē |
śrāntaḥ pārikuṭān praipsad dānenāṅgasya brāhmaṇaḥ ||
8 śaṭam tubhyam śaṭam tubhyam iti smaiva pratāmyati |
sahasram tubhyam ity uktvā prāṇān sma pratipadyata
iti || 22 || * ||

1 Etena ha vā aindrena mahābhishekena Dīrghatamā
Māmateyo Bharatam Dauḥshantim abhishishheca. tasmād u
Bharato Dauḥshantiḥ samantam sarvataḥ prithivīm jayan
pariṣyāṣvair u ca medhyair ije 2 tad apy ete ślokā abhi-
gītāḥ | 3

hiranyena parivṛitān kṛiṣṇān chukladatō mṛīgān |
Mashṇāre Bharato 'dadāc chatam badvāni sapta ca ||
4 Bharatasyaisha Dauḥshanter agniḥ Sācīguṇe citāḥ |
yasmin sahasram brāhmaṇā badvaṣo gā vibhejire ||
5 aśtāśaptatim Bharato Dauḥshantir Yamunām anu |
Gaṅgāyām Vṛitraghne 'badhnāt pañcapañcāśatam hayān ||
6 trayastriṅśacchatam rājāśvān baddhvāya medhyān |
Dauḥshantir atyagād rājño māyām māyāvattafāḥ ||
7 mahākarma Bharatasya na pūrve nāpare janāḥ |
divam martya iva hastābhyām nodāpuḥ pañca mānavā

ity 8 etam ha vā aindram mahābhishekam Brihaduktha
 rishir Durmukhāya Pāñcālāya provāca. tasmād u Durmu-
 khah Pāñcālo rājā san vidyayā samantam sarvataḥ prithi-
 vīm jayan pariyāyai 9 tam ha vā aindram mahābhishekam
 Vāsishṭhah Sātyahavyo 'tyarātaye Jānamtapaye provāca.
 tasmād v Atyatrātir Jānamtapir arājā san vidyayā sama-
 ntam sarvataḥ prithivīm jayan pariyāya 10 sa hovāca Vā-
 sisṭhah Sātyahavyo: 'jaishir vai samantam sarvataḥ pri-
 thivīm, mahan mā gamayeti. sa hovācātyarātir Jānamtapir:
 yadā brāhmaṇottarakurūṇ jayeyam, atha tvam u haiva pri-
 thivyai rājā syāḥ, senāpatir eva te 'ham syām iti. sa ho-
 vāca Vāsishṭhah Sātyahavyo: devakshetram vai tan, na vai
 tām martyo jetum arhaty: adruksho vai ma, āta idam dada
 iti. tato hātyarātīm Jānamtapim ātavīryam niḥsukram Ami-
 trātapanah Śushminah Śaibyō rājā jaghāna 11 tasmād evam
 vidushe brāhmaṇāyaivam cakrushe na kshatriyo druhyen:
 ned rāshṭrād avapadyeyam, ned vā mā prāṇo jahad iti ja-
 had iti || 23 || १ ||

Ity aṣṭamaṇḍikāyaṁ caturtho 'dhyāyah.

Ity ekonacatvāriṃśadhyāye navamaḥ khaṇḍah.

1 Athātah purodhāyā eva 2 na ha vā apurohitasya rā-
 jño devā annam adanti. tasmād rājā yakshyamāṇo brā-
 hmaṇam purodhātā: devā me 'nnam adann ity 3 agnīm vā
 esha svargyān rājoddharate yat purohitau 4 tasya purohita
 evābhavāniyo bhavati, jāyā gārhapatyah, putro 'nvābhārya-
 pacanaḥ. sa yat purohitāya karoty ābhavāniya eva taj ju-
 hoty, atha yaj jāyāyai karoti gārhapatya eva taj juhoty,
 atha yat putrāya karoty anvābhāryapacana eva taj juhoti.
 ta enam śāntatanavo 'bhihutā abhipritāḥ svargam lokam
 abhivānti kshatram ca balaṁ ca rāshṭram ca viṣam ca
 5 ta evainam aśāntatanavo 'nabhihutā anabhipritāḥ svargāḥ
 lokān nudante kshatrāc ca balāc ca rāshṭrāc ca viṣaḥ cā-

6gnir vā esha vaiṣvānaraḥ pañcamenir yat purohitas. tasya vācy evaikā menir bhavati pādayor ekā tvacy ekā hridaya ekopastha ekā. tābhir jvalantībhir dipyamānābhir upodeti rājānam. sa yad āha: kva bhagavo 'vātsis, triṇāny asmā āharateti, tenāsyā tām śamayati yāsyā vāci menir bhavaty. atha yad asmā udakam ānayanti pādyam, tenāsyā tām śamayati yāsyā pādayor menir bhavaty. atha yad enam alamkurvanti, tenāsyā tām śamayati yāsyā tvaci menir bhavaty. atha yad enam tarpayanti, tenāsyā tām śamayati yāsyā hridaye menir bhavaty. atha yad asyānāruddho veśmasu vasati, tenāsyā tām śamayati yāsyopasthe menir bhavati 7 sa enam śāntatanur abhīhuto 'bhīprītaḥ svargam lokam abhivahati kshatram ca balam ca rāshṭram ca viṣam ca. sa evainam aśāntatanur anabhīhuto 'nabhiprītaḥ svargāl lokān nudate kshatrāc ca balāc ca rāshṭrāc ca viṣaḥ ca || 24 || 1 ||

1 Agnir vā esha vaiṣvānaraḥ pañcamenir yat purohitas, tābhi rājānam parigrihya tiṣṭhati samudra iva bhūmim 2 ayuvam āryasya rāshṭram bhavati, nainam purāyushaḥ prāṇo jahāty, ājarasam jīvati, sarvam āyur eti, na punar mriyate yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ 3 kshatreṇa kshatram jayati, balena balam aśnute yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ 4 tasmai viṣaḥ samjānate sammukhā ekamanaso yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ || 25 || 2 ||

1 Tad apy etad ṛṣiṇoktam 2 sa id rājā pratijanyāni viṣvā śuśhmeṇa tasthāv abhi vīryeṇeti 3 sapatnā vai dvishanto, bhrātrivṛyā janyāni, tān eva tac chuśhmeṇa vīryeṇādhitishṭhati 4 Bṛhaspatim yaḥ subhṛitam bibhartīti. Bṛhaspatir ha vai devānām purohitas, tam anv anye manushyarājūnām purohitā. Bṛhaspatim yaḥ subhṛitam bibhartīti yad āha, purohitam yaḥ su-

bhṛitam bibhartīty eva tad āha 5 valgūyati vandate pūrvabhājam ity, apacitim evāsmā etad āha 6 sa it ksheti sudhita ōkasi sva iti. grīhā vā okah, sveshv eva tad grīheshu suhito vaśati 7 tasmā ilā pivate viṣvadānīm ity. annam vā ilānnam evāsmā etad ūrjasvac chaṣvad bhavati 8 tasmai viṣaḥ svayam evā namanta iti. rāshṭrāṇi vai viṣo, rāshṭrāṇy evainam tat svayam upanamanti 9 yasmin brahmā rājani pūrva etiti. purohitam evaitad āhā¹⁰pratīto jayati sam dhanānīti. rāshṭrāṇi vai dhanāni, tāny apratīto jayati 11 pratijanyāny uta yā sajanyeti. sapatnā vai dvishanto bhrātrivṛyā janyāni, tān apratīto jayaty 12 avasyave yo varivaḥ kṛṇotīti yad āhāvasīyase yo vasīyaḥ karotīty eva tad āha 13 brahmaṇe rājā tam avanti devā iti, purohitam evaitad abhivadati || 26 || = ||

1 Yo ha vai trīn purohitāns trīn purodhātṛn veda, sa brāhmaṇaḥ purohitaḥ. sa vadeta purodhāyā: Agnir vāva purohitaḥ pṛthivī purodhātā, Vāyur vāva purohito 'ntariksham purodhātādityo vāva purohito dyauḥ purodhātai, sha ha vai purohito ya evaṃ vedātha sa tirohito ya evaṃ na veda 2 tasya rājā mitram bhavati, dvishantam apabādhate yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ 3 kshatreṇa kshatraṃ jayati, balena balam aśnute yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitas. tasmai viṣaḥ samjānate sammukhā ekamanaso yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohito 4 bhūr bhuvaḥ svar om, amo 'ham asmi sa tvam sa tvam asy amo 'ham, dyaur aham pṛthivī tvam, sāmāham rik tvam, tāv eha samvahāvahai | purāṇy asmān² mahūbhayāt | tanūr asi tanvam me pāhi | 5 yā oshadhīḥ somarājñīr bahvīḥ śatavica kshaṇāḥ | tā mahyam asminn āsane 'chidraṃ śarma yachata ||

6 yā oshadhīḥ somarājñīr viśṭhitāḥ pṛithivīm .
 anu | tā mahyam asmin āsane 'chidraṃ śarma
 yachata || 7 asmin rāśṭre śriyam ā veśayāmy ato
 devīḥ prati paśyāmy āpaḥ || 8 dakṣiṇam pādā
 ava nenije 'smin rāśṭra indriyaṃ dadhāmi | sa-
 vyam pādā ava nenije 'smin rāśṭra indriyaṃ
 vardhayāmi | pūrvam anyam aparaṃ anyam *pā-
 dāv ava nenije | devā rāśṭrasya guptyā abhaya-
 syāvaruddhyai || 9 āpaḥ pādāvanejanīr dvishantam
 nir dahantu me || 27 || 4 ||

1 Athāto brahmaṇaḥ parimaro. yo ha vai brahmaṇaḥ
 parimaram veda, pary enaṃ dvishanto bhrātrivyaḥ pari
 sapatnā mriyante 2 'yam vai brahma yo 'yam pavate. tam
 etāḥ pañca devatāḥ parimriyante: vidyud vṛiṣṭiḥ candramā
 ādityo 'gnir 3 vidyud vai vidyutya vṛiṣṭim anupraviṣati,
 sātardhiyate, tam na nirjānanti 4 yadā vai mriyate, 'thā-
 ntardhiyate, 'thainam na nirjānanti 5 sa brūyād vidyuto
 maraṇe: dvishan me mriyatām, so 'ntardhiyatām,
 tam mā nirjñāsishur iti 6 kshipraṃ haivainam na nir-
 jānanti 7 vṛiṣṭir vai vṛiṣṭvā candramasaṃ anupraviṣati,
 sātardhiyate, tam na nirjānanti. yadā vai mriyate, 'thā-
 ntardhiyate, 'thainam na nirjānanti. sa brūyād vṛiṣṭer ma-
 raṇe: dvishan me mriyatām, so 'ntardhiyatām, tam
 mā nirjñāsishur iti. kshipraṃ haivainam na nirjānanti
 8 candramā vā amāvāsyāyām ādityam anupraviṣati, so 'ntar-
 dhiyate, tam na nirjānanti. yadā vai mriyate, 'thāntardhi-
 yate, 'thainam na nirjānanti. sa brūyād candramaso ma-
 raṇe: dvishan me mriyatām, so 'ntardhiyatām, tam
 mā nirjñāsishur iti. kshipraṃ haivainam na nirjānanti
 9 ādityo vā astam yann agnim anupraviṣati, so 'ntardhiyate,
 tam na nirjānanti. yadā vai mriyate, 'thāntardhiyate, 'thai-
 nam na nirjānanti. sa brūyād ādityasya maraṇe: dvishan

me mriyatām, so 'ntardhīyatām, tam mā nirjñā-
 sishur iti. kshipram haivainam na nirjānanti 10 agnir vā
 udvān vāyūm anupraviṣati, so 'ntardhīyate, tam na nirjā-
 nanti. yadā vai mriyate, 'thāntardhīyate, 'thainam na nir-
 jānanti. sa brūyād agner maraṇe: dvishan me mriya-
 tām, so 'ntardhīyatām, tam mā nirjñāsishur iti.
 kshipram haivainam na nirjānanti 11 tā vā etā devatā ata
 eva punar jāyante 12 vāyor agnir jāyate, prāṇād dhi balān
 mathyamāno 'dhijāyate. tam dṛishṭvā brūyād: agnir jā-
 yatām, mā me dvishañ jany, ata eva parāṇ pra-
 jighyatv iti. ato haiva parāṇ prajighyaty 13 agner vā
 ādityo jāyate. tam dṛishṭvā brūyād: ādityo jāyatām,
 mā me dvishañ jany, ata eva parāṇ prajighyatv ity.
 ato haiva parāṇ prajighyaty 14 ādityād vai candramā jāyate.
 tam dṛishṭvā brūyād: candramā jāyatām, mā me dvi-
 shañ jany, ata eva parāṇ prajighyatv iti. ato haiva
 parāṇ prajighyati 15 candramaso vai vṛishṭir jāyate. tam
 dṛishṭvā brūyād: vṛishṭir jāyatām, mā me dvishañ
 jany, ata eva parāṇ prajighyatv ity. ato haiva parāṇ
 prajighyati 16 vṛishṭer vai vidyuj jāyate. tam dṛishṭvā
 brūyād: vidyuj jāyatām, mā me dvishañ jany, ata
 eva parāṇ prajighyatv ity. ato haiva parāṇ prajighyati
 17 sa esha brāhmaṇaḥ parimaras 18 tam etam brahmaṇaḥ
 parimaram Maitreyaḥ Kaushāravaḥ Sutvanē Kairiṣaye Bhā-
 rgāyaṇāya rājñe provāca, tam ha pañca rājānaḥ parima-
 nrus, tataḥ Sutvā mahaj jagāma 19 tasya vratam: na dvi-
 shataḥ pūrva upaviṣed; yadi tishṭhantam manyeta, tishṭhe-
 taiva. na dvishataḥ pūrvaḥ samviṣed; yady āsīnam ma-
 nyetāsītaiva. na dvishataḥ pūrvaḥ prasvapyād: yadi jāgra-
 tam maśyeta, jāgriyād eva 20 pi ha yady asyāśmamūrdhā
 dvishan bhavati, kshipram haivainam strīṇute strīṇute

Ity ashtamapañcīkayām pañcamo 'dhyāyaḥ.
Iti catvāriṃśadhyāye pañcamah khaṇḍaḥ.

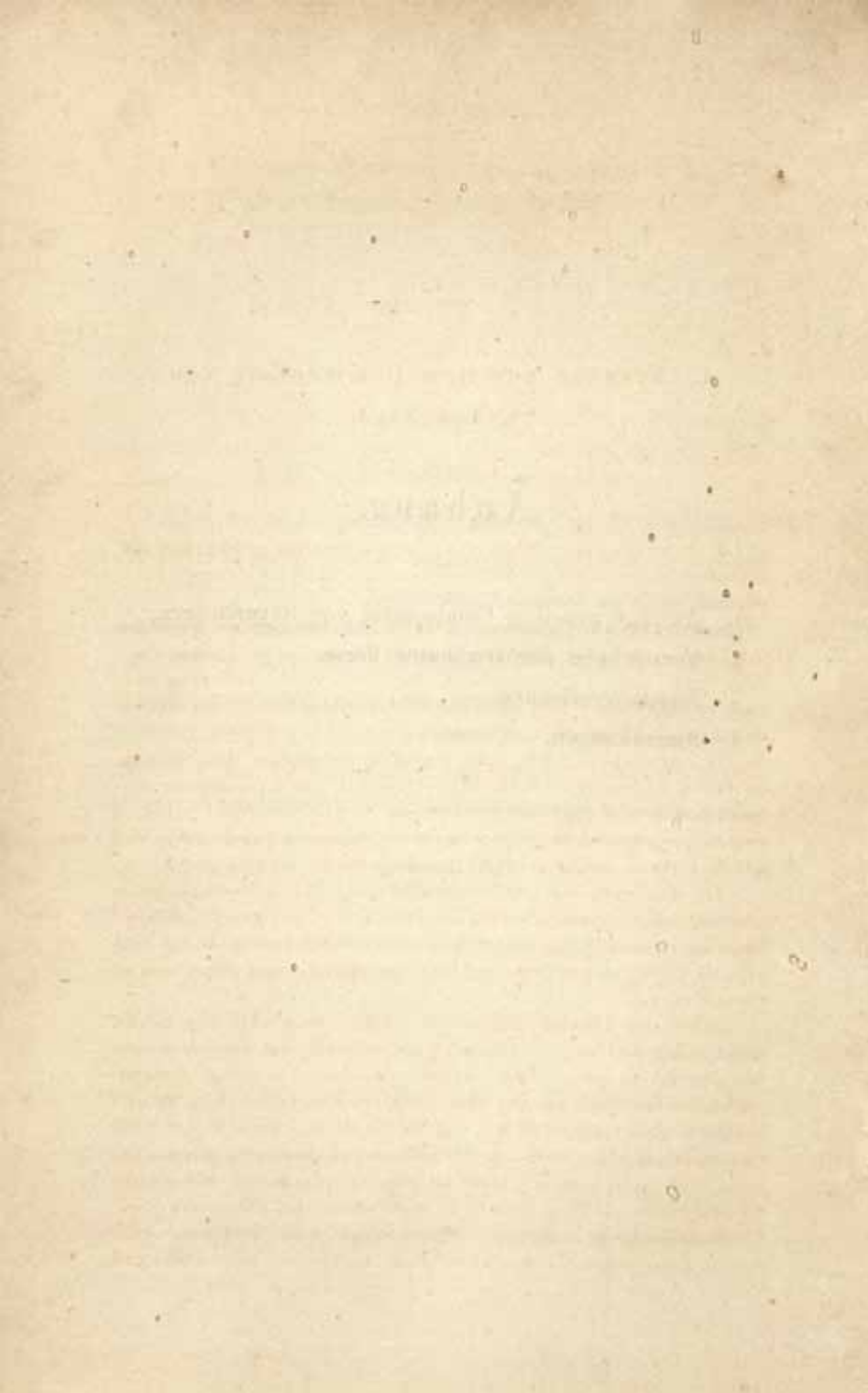
Zu 7, 11.

Śāṅkhāyanabrāhmaṇa 3, 1.

Yad darṣapūrṇamāsayor upavasati, na ha vā avratasya devā havir aśnanti, tasmād upavasaty: uta me devā havir aśnīyur iti. pūrvām paurṇamāsīm upavased iti Paīṅgyam, uttarām iti Kaushītakam. yām pary astamayam utsarped iti sā sthitir. uttarām paurṇamāsīm upavased. anirjñāya purastād amāvāsyāyām candramasaṃ yad upavasati tena pūrvām prīṇāti, yad yajate tenottarām. uttarām upavased, uttarām u ha vai samudro vijate somam anu daivatam. etad vai devasatyam yac candramās, tasmād uttarām upavaset ||

Anhang.

1. Auszüge aus dem Commentare von Sāyaṇācārya.
 2. Verzeichniss der erwähnten Verse.
 3. Namenverzeichniss.
 4. Anmerkungen.
-



1. Auszüge aus dem Commentare von Sāyaṇācārya.

Pañcika I.

1.

2. nirvāpanti | śakṭāvasthāpitavrihisamghān nishkṛishya mu-
shṭicatusṭayaparimitānām vrihṭān śūrpe prakshepo nirvāpaḥ | tat-
pūrvako yāgo 'tra nirvāpasabdenopalakshyate |

dikṣhaṇīyam | somayāge pravṛittasya yajamānasya saṃskāro
dikṣhaṇam | tasya ca saṃskārasya hetuḥ karmaviśesho dikṣhaṇīyāsa-
bdavācyaḥ | tasya karmaviśeshasya vācakena śabdena tatkarṃasādhā-
nam upalakshyate | tato dikṣhaṇīyākhyakarṃasādhānam puroḍāsam
iti sāmānādhikaranyam upapannam |

11. prajāyate | tāv etau puroḍāśacarupakṣhāv Āpastambena
darśitau | dikṣhaṇīyāyās tantram prakramayati | āgnāvaishṇavam ekā-
daśakapālaṃ nirvāpaty, āgnāvaishṇavam vā ghṛite caruṃ | puroḍāśo
brahmavarecasakāmasya, ghṛite caruḥ prajākāmasya paśukāmasya vā |
adityam ghṛite caruṃ dvitīyam paśukāmasyaīke samāmanantīti |

12. āmāvāsyena | tad āhāvalāyanah | darśapūrṇamāsabhyām
ishṭvesṭhipasucāturmāsyaīr atha somena (4, 1, 1) iti | yajeteti śeshah |
ishṭīr āgrasapeshṭīḥ | paśur nirūlhapasubandhaḥ | Āpastambo 'py āha |
atha darśapūrṇamāsāv ārabhate | tābhyām saṃvatsaram ishṭvā somena
paśunā vā yajata iti |

esho ekā dikṣhā | eshāpy ekā dikṣhā | evam ukte saty anyāpi
kācid dikṣhastīti sūcitam bhavati | ata evāvalāyana ishṭipūrvatvam
somaṃpūrvatvam cety ubhau pakṣhāv udājahāra | ūrdhvam darśapu-
rṇamāsabhyām yathopapattī eke | prāg api somenaīke (4, 1, 2) iti |
upapattir dravyādisampattīḥ | tām anatikramyeti yathopapattī | da-
rśapūrṇamāsabhyām ūrdhvam dravyādisampattāu satyām somena ya-
jeteti keshāncin matam | tābhyām prāg api sampattāu somaṃpānam
ity apareshām matam | Taittirīyās eshṭipūrvatvam abhipretya vasa-
ntādikalaviśesheshv ādhānam āmnāya punaḥ somaṃpūrvatvam abhi-
pretya kalānīyamam anantarepādhānam āmananti | atho khalu yad

evainam yajña upanamed athādadhita saivāsyarddhir (Tb. 1, 1, 2, 8) iti | Āpastambo 'pīdam eva somādīṇam abhipretya vasantādikala-
viśeṣaprattikṣhām vārayati | nartūn sūrkṣhen nā nakṣatram iti | ta-
smāt pakṣadvayam |

14. sapta-daśa sāmīdhenīḥ | pra vo vāja abhidya ityādyā
ekādaśasamkhyāḥ rīco vahnīsamindhanahetutvāt sāmīdhenya ity
ucyante | Āvalāyana 1, 2, 7 | tāsu: triḥ prathamām anvāha trir
uttamām iti vacanāt, taḥ pañcadaśa sampadyante | prakṛitāv eva vi-
hitasu pañcadaśasv rīkṣhu codakaprāptāsu, ye samīdhyamānā samī-
ddhavyatāu dve rīcau tayor madhye dhāyābhidhye rīcau prakṣhe-
ptavye | tathā cāvalāyanah | dīkṣhantīyām dhāyē virājau (4, 2, 1)
iti | tatra prithupājā amartya ity eka, tam sabādho yatāruca iti
dvitīya | etac ca Prayogasamgrahakāreṇodāhṛitam | atha dīkṣhantīyā-
yām dhāyē bhavataḥ | śociṣkṣeṣam tam Imāhe prithupājās tam sa-
bādha iti |

3.

5. ājyam | ājyaghrītayor bhedaḥ pūrvacāryair udāhṛitaḥ | sa-
rpir vilnam ājyam syād ghanibhutam ghrītam vidur iti | īśad vil-
nam āyutam |

10. dīkṣhitavimitam | dīkṣhitasya praveśartham viśeṣheṇa nir-
mitaḥ prācīnavaśo dīkṣhitavimitaḥ |

11. yonīḥ | Āpastambo 'py āha | ā vo devāsa Imāha iti | pū-
rvayā dvārā prāgvaṣam pravīṣyati |

19. muṣṭī kurute | yajamāno hastayor muṣṭīm kuryāt | tat-
prakāra Āpastambena spāṣṭam abhihitāḥ | athāngulir nyacati | svāha
yajñam manaseti dve svāha diva iti dve svāha prithivyā iti dve svā-
horor antarikṣhāt iti dve svāha yajñam vātād ā rabha iti muṣṭī
karotīti |

21. na pūrvadīkṣhīṇaḥ | dvayor vā bahūnāṃ vā yajamānā-
nāṃ sambhūya somābhiśhavaḥ saṃsavah | sa ca mahān doṣaḥ | ta-
sminn eva deśe tasminn eva kāle matsaragrastair yajamānāḥ pra-
vartitavāt | nadyā vā parvatena vā vyavadhānarahitayor deśayor spardhamā-
nābhyām yajamānābhyām pravartitau yau somayāgau tayor ayaṃ
saṃsavakhyo doṣaḥ | tathā ca Sūtrakāra āha | saṃsavō 'nantarhi-
teshu nadyā vā parvatena vā (6, 6, 11) iti | so 'yam doṣaḥ pūrvā-
dīkṣhīṇo nāsti | ekasminn eva divase dvayor yajamānāyor madhye
yāḥ pūrvam dīkṣhantīyeshṭīm karoti sa pūrvadīkṣhī |

saṃveśāya tvopaveśāya tvetyādīmantreṇa yeyam saṃsavaprāya-
ścittāhutīḥ seyam aparadīkṣhīṇaiva kartavyā na pūrvadīkṣhīṇety
arthah |

4.

1. purāṇuvākya | tad ubhayam adhvaryuṇā preṣhito hotānu-
brūyat |

8. yājñānuvākya | yady apy arthānusāreṇānuvākyaṃ yājñe bha-
vata iti vidhātavyam, tathāpy alpāctaram iti vyākaraṇasūtrānusāreṇa
yājñasabdasya pūrvanipāto draśṭavyaḥ |

5.

1. gāyatriyau | sa havyavāḥ amartya ity eka gāyatri, agnir
hotā purohita ity aparā gāyatri | te ubhe svishtakṛidyāgasya saṃ-
yājñe kuryāt |

saṃyājñasabdartham Āvalāyana āha | svishtakṛitaḥ saṃyājñe ity
ukte saṃsvishtakṛitiḥ pratyāyād (2, 1, 21) iti |

2. gāyatri | tat savitur vareṇyam ity asyām ŋici yad gāyatri-
chandas, tasya tejobrahmavarcasasāadhanatvena tadrūpatvaṃ loke pra-
stiddham |

4. uṣṇiḥ | agne vājasya gomata ity ekoshṇik, sa idhāno
vaṣuṣ kavir ity aparā |

7. anuṣṭubhau | tvam agne vaṣuṇ ity dve anuṣṭubhau |

10. bṛiḥpatyau | enā vo agnim ity dve bṛiḥpatyau |

13. paṇkti | agniṃ tam manya ity dve paṇkti |

15. triṣṭubhau | dve virūpe carata ity dve triṣṭubhau |

19. jagatyau | janasya gopā ity dve jagatyau |

22. virājau | preddho agna, imo agna ity dve virājau |

6.

2. na vā ekena | tatra preddho agna ity asyām ŋicy ekonatri-
ṣṭad akṣharāṇy, imo agna ity asyām ŋici dvātriṣṭad akṣharāṇy, atas
tayoṛ na virāṭtvaṃ iti cet | maivam | na vā ekenākṣhareṇeti vākya-
naiva pariḥṛitatvāt |

8. vicakṣaṇavatīm | vicakṣaṇety akṣharacatusṭayātmako
'yam mantrāḥ | tadyuktāṃ vākyaṃ prayujita | Devadattavicakṣaṇa
gām ānaya, Yajñadattavicakṣaṇa gām badhānety evaṃ tatprayogaḥ |
tad āhāpastambāḥ | canasitavicakṣaṇa iti nāmadheyānteshu dadhāti,
canasiteti brāhmaṇaṃ vicakṣaṇeti rājanyavaṣyāv iti |

7.

8. tasmād dakṣiṇataḥ | yasmād atra devānāṃ digviśeṣajñā-
panāya dakṣiṇasyāṃ diśy avasthitam Agniṃ yajati, tasmāt kāraṇād
Vindhya-parvatasya dakṣiṇabhāge vr̥thiādyoshadhayo 'gre'pacyamānā
āyanti | tattatsvāmigriheshv āgachanti | Vindhya-yottarabhāge yava-

godhūmacapakādīdhānyaprācuryam | tāni ca dhānyāni māghapha-
lgunayoḥ pacyanta iti paścādbhāvinī | dakṣiṇadigbhāge tu yavādi-
prācuryābhāvāt pracurāṇi ca vrīhyādīni kārttikamārgaśiṣhayoḥ pa-
cyamānatvād agre pāko 'bhīhitah |

14. yad uttamām | atra Pathyādīnām cātasṛṇām devatānām
ājyena yāgaḥ | Adites tu caruṇeti draśṭavyam | tad āhāpastambah |
catura ājyabhāgān pratidiṣam yajati, Pathyām svastim purastād Agniṁ
dakṣiṇataḥ Somam paścāt Savitāram uttarato madhye 'ditiṁ havi-
sheti |

8.

1. prayājāhutibhiḥ | samidho yajati, Tanūnapātām yajatītyā-
dinā vihītaḥ pañca prayājāhutayaḥ | tāsām prakṛitāv anuśṭhānapra-
kāra Āpastambena darśitaḥ | pañca prayājān prāco yajati pratidiṣam
vā | samidhaḥ purastāt Tanūnapātām dakṣiṇata idām paścād barhir
uttarataḥ svāhākāram madhya iti |

10.

7. yajñamukhe | yajñamukhaṁ yajñopakramaḥ | sa ca sutyā-
dine prātaranuvākādīnā bhaviṣyati | tadapekshayā prāyaṇtyeṣṭīḥ
prathamam yajñamukham |

11.

1. prayājavat | prāyaṇtyeṣṭer darśapūrṇamāsavikṛītatvāc
codakena prayājā anuyājaḥ ca prāptāḥ | samidho agna ājyasya (Āśva-
lāyana 1, 5, 15) ityādyā mantrasādhyāḥ prayājā, devam barhir (Āśva-
lāyana 1, 8, 7) ityādyā mantrasādhyās trayo 'nuyājāḥ | prāyaṇtyā-
khyam karma prayājopetam anuyājavarjitam kartavyam iti sākṣānta-
riyā āhuḥ |

6. tāvataiva | tadānīm yajñasya samāptatvād uttarakālīnam
somakrayādikaṁ na pravarteta | eteshām ananūṣṭhānamātreṇa yajño
'samāpto bhavati, tata uttarānūṣṭhānam nirvighnam pravartate |

7. nishkāsam | bhāṇḍagato leparūpo haviṣṣeṣho nishkāsaḥ |
prāyaṇtyakarmasambandhinam nishkāsam kasmīṇṣcit pātre sthāpiyet |
tataḥ sutyādine somayāgasyāvasāna udayantyeshṭigatena haviṣā saha
tam nishkāsam abhinirvapet |

9. amushmin vā etena | atra brahmavādināḥ kameid doṣam
āhuḥ | prāyaṇtyam ity evaṁvidhanāmopetam yat karmāsty, etena ka-
rmanā yajamānāḥ svargaloka eva samṛiddhim prāpuvanti nāsmiṇ
loke | katham iti cet | prāyaṇtyam ity etan nāma manasā kṛtvā ni-
rvapanti, carapakāle 'pi tathaiva caranti | caranam āhutiprākṣhepaḥ |
tasya ca nāmno 'yam arthaḥ | anena karmanā yajamānā asmāḥ lokāt
prayanty eva, na tv asmiṇ loke kameit kalam pratitiṣṭhanti | ta-

smāt prāyaṇīyaṇāma sampannam iti | śrauta itiśabdo brahmanādyu-
dbhāvitadoshasamāptiyarthah |

13. barsanaddhīyai | barso manyākāro granthiviśeṣah | tasya
granther naddhir bandhanam | tatsiddhyartham |

14. tejanyāḥ | tejani rajjuh |

12.

2. nānuvidyate | śubhakarmānukūlo nāsti | meshādisamkrā-
ntyādivirahitatvān malamāsa ity abhipretya tasmin māse śiṣṭāḥ śu-
bhakarīnāpi varjayanti | ata evedāntm api somavikrayi śiṣṭācārasya-
nukūlo naiva vidyate |

13.

11. yo vai bhavati | yah pumān prauḍhe yajñe pravṛitto bha-
vati, tatrāpi yah śreṣṭhātām prayogapāṭavābhimānam aṣṇute prāpnoti,
sa tādṛṣaḥ puruṣaḥ karmasamāptivyagratayā paṇḍitammanyatvena
vā vaikalyam kurvan kilbisham bhavati | pāpam prāpnoti |

12. mānuvocaḥ | tasmād yajamānā evam āhuḥ | he hotas tvam
mānuvocaḥ | anyacittāḥ san puronuvākyaṁ mā pāṭha | he adhvaryo
mā pracārīḥ | vyagratayā pracāram anyathānushṭhānam mā kārṣhīḥ |
nu kshipraṁ kurvanto bhavantaḥ kilbisham mā yātayan | mā prā-
pnuvata |

26. varuṇadevatyaḥ | yāvatkālam soma upanaddha vastrā-
dinā baddhaḥ syāt | yāvac ca pariṣṛitāni prācnavāṇśādīsthanāni pra-
padyate | tāvad esha somo varuṇadevatākaḥ | bandhanasya varuṇapā-
śādīnatvād, āvaruṇasyāpi varuṇādīnatvāt |

14.

1. anyataro 'naḍvān | krayadeṣe somam śakate prakṣhipya
prācnavāṇśasamipe samāntya śakatabaddhayor anaḍhor madhye
kamcid anaḍvāham vimucyetaṁ avimucya rājānam śakatād adha-
stād ṛitvij upāvāhareyuh |

4. cakriyāṇām | laukikīnām vaidikīnām ca prajānām sva-
rūpam | yadvā cakri śakatam | tena cakriṇa yāntiti śakatam āruhya
gachantyāḥ prajāḥ cakriyāḥ |

6. prāci tishṭhāti | etat sarvam abhipretyāpastambāḥ sam-
jagraha | pra cyavasva bhuvas pata iti prāco 'bhiprayaya pradakṣhi-
ṇam āvartanta iti | agreṇa prāgvaṇṣam prāgisham udagisham vā śa-
katam avasthāpyeti |

15.

4. ena chandasā | te ca yājñānuvākye Āśvalāyanena da-
ṛṣite | idam viśvān vi cakrame, tad asya priyam abhi pāṭho aṣyam
(4, 5, 3) iti |

6. agnim manthanti | atrāthithyeshtimadhye 'gnimanthanam Āpa-
stamba āha | atithyam āśādyā samkharayajushī vyācashte | yajamā-
nam vācayatity eke | paṣuvan nirmanthyaḥ sāmīdhenyaḥ ceti | Āśva-
layano 'py āha | atithyēlāktā | tasyā agnimanthanam (4, 5, 1. 2) iti |

16.

20. prahriyamāṇāya | āhavanīye prakshipyamāṇo 'yam ma-
thito 'gniḥ prahriyamāṇaḥ |

35. yajñena yajñam | uttamayā cānyā paridadhāti | anuvā-
canam samāpayet | yad āhāvalāyanah | yajñena yajñam ayajanta
devā iti paridadhyat | sarvatrottamām paridhāntyeti vidyād (2, 16,
7. 8) iti |

40. abrahmapoktaḥ | athavā smṛtiśv abrahmapatveṇa pra-
tipādito yo 'sti so 'yam abrahmapoktaḥ | tad yathā | abrahmapās tu
shaṭ proktaḥ iti Śatātapo 'bravit | ādyas tu rājabhṛityaḥ 'nyād dvitīyaḥ
krayavikrayi || tṛtīyo bahuyājyākhyas caturtho 'śrautayājakaḥ | pa-
ñcamam prāhur eteshām grāmasya nagarasya ca || anāgatām tā yāḥ
pūrvām sādityām caiva paṣṭimām | nopāsta dvijaḥ saṁdhyām bra-
hmanabandhuḥ sa garhitāḥ ||

17.

6. jushāṇena | prakṛitāv amnātau: jushāṇo 'gnir ājyasya vetu,
jushāṇaḥ soma ājyasya havisho vetv iti | tenaiva mantreṇa yajeta |

15. atiriktam tat | ye ceme śirasi योग्याḥ prāṇa ye 'py ami-
nicadesasthitāḥ prāṇas te sarve sam u vidre | sambhūyāikatra śirasy
avatishṭheran | tac catiriktam | योगyasthāntīyād adhikam | 'śīrorūpam
atithyam karma cakshurādīnām eva prāṇānām योगyasthānam, na tv
adhodeśavartinām apānādīnām tatṛāvākūṣo 'stīty arthaḥ |

19.

4. abhi tyāṁ devam | tā etāḥ catasra ṛicaḥ śākhāntaragatā
Āśvalāyanapaṭhita drashtavyāḥ (4, 6, 3) |

5. sam sīdasva | anena mantrenainam pravargyākhyam ma-
hāviraṁ kharasabdābhidheye samtāpanasthāne samasādayan | sthā-
payeyur ity arthaḥ |

7. patamgam | patamgam iti saṁhitāyām amnātayor dvayoh
pratike, yo naḥ sanutya iti dvayoh pratike, bhavā no agna iti
dvayoh |

9. catasra ekapātīnyah | ekasya mantrasya pātālī pratikam
ekapātāḥ | so 'yam yāv pikshu tā ekapātīnyah | ekaikasya ṛicaḥ pra-
tikany etāni militvā catasra iti tātparyārthaḥ |

20.

3. ayam vai venah | śarīrānādhye 'vasthitam nābhiṃ hastenā-
bhintya pradarsayann ayam vai vena ity ucyate | tasya nābher vena-
tvam katham iti cet | ucyate | asman nābher ūrdhvā anye prāṇāś ca
kshurādayaḥ kecid prāḥaviśeṣhā venanti | caranti | tathā nābher avā-
śco 'pānavāyavādayaḥ kecid venanti | caranti | tasmād venanty asmād
avadhibhūtān nābher iti vyutpattiyā venaśabdavācya nābhiḥ | nābhi-
śabdavācyaṭvam katham iti cet | tad ucyate | ayam nābhiḥ prāṇā-
dhārātena svayam prāṇarūpaḥ sann itarān ūrdhvacartino 'dhovarti-
naś ca prāṇān uddiśya pratyekam nābher nābhaishīr ity evam va-
dann iva mār्याdārūpatvenāvasthitaḥ | tasmād ayam dehamadhyavartī
nābhir bhavati | naiva bhitiṃ kurv ity abhipretya mār्याdātvenāva-
sthānam eva nābher nābhiśabdapravṛttinimittam |

4. vi yat pavitram | Āṣvalāyana 4, 6, 3 |

21.

4. apasyam tvā | etatsuktagatānām tīrṇām pīcām prithagvi-
niyogam Āṣvalāyana āha | apasyam tvēty etasyādyayā yajamānam
īkshate dvitīyayā patnīm tritīyayātmānam (4, 6, 3) iti |

16. yābhir amum āvatam | Dieses bezieht sich auf die zweite
Hälfte der Verse I, 112, 1—23.

17. arūrucat | tasyāḥ pūrvoktasukte sthānaviśeṣha Āṣvalāya-
nena darśitaḥ | prāḡ uttamāyā arūrucat ushasaḥ pīṣṇir agriya ity
āvapetottareṇārdharcena patnīm īksheta (4, 6, 3) iti |

20. iti nu pūrvam paṭalam | brahma jajñānam (1, 19) ity
śrabhya pīthivi uta dyaur ityantenoktaprakāreṇābhishīṣṭavasya pūrvō
bhāgo varṇitaḥ | atra bhāgadvayakalpanam ekaikasmin bhāge pratha-
mottamayor pīcōr āvṛtīyartham | ata evoktam | ādyāntyātritvasi-
ddhyartham paṭaladvitayam kṛitam | anyathābhishīṣṭavasyaikyāt tri-
tvam tatraiva vai bhaved iti |

22.

1. athottaram | paṭalaśabdash samūhavācī | uttarabhāgastho
mantrasamūhaḥ kathiyata iti śeṣhaḥ |

2. samiddho agnir aśvinā, samiddho agnir vṛishapārātir divaḥ.
Āṣvalāyana 4, 7, 4.

ut tishṭha | tasyā viniyogam Āṣvalāyana āha | ut tishṭha bra-
hmaṇas pata ity etām uktvāvatishṭhate (4, 7, 4) iti |

adhuksad iti saptaśaḥ | tadviniyogam āha | dugdhāyam
adhuksad (4, 7, 4) iti |

upa drava | tadviniyogam cāha | āhriyamāṇa upa drava (4, 7, 4)
iti | seyam śākhāntaragatatvād Āṣvalāyanena paṭhitaḥ |

ā suta ity ekonaviṁśi | ā nūnam iti viṁśi | anayor vyatyayena prayogam āha | āsicyamāna ā nūnam aṣvinor pishir iti gavya, ā sute siñcata śriyam ity āje (4, 7, 4) iti ||

sam u tya ity ekaviṁśi | tad viniyogam cāha | āśiktayor sam u tye (4, 7, 4) iti | seyam ricam ekaviṁśatir gharmaḍuho dhenor dohanasyānurūpā, tāsṇ rikshu dohanocitānām (śabdānām) dṛṣyamānatvāt |

3. ud u shya devaḥ | mahāvīram ādayottishṭhatsv anyeshu botod u shya deva ity anena mantreṇa tām anūttishṭhet | teṣṭu gachatsu mantreṇānugachet |

kharam | kharah pravṛiṇjanasthānam |

tapto vām ity eṣā śākhāntaragatatvāt Sūtrakāreṇa paṭhitā. 4, 7, 4.

4. agne viḥiti | pūrvoktayor yajyayoh pāṭhānte vaushaḍ iti yad uccāraṇam so 'yam prathamō vashaṭkārah | tata ūrdhvam agne viḥity uccārya vaushaḍ iti yat pāṭhanam so 'yam anuvashaṭkārah | etam mantram hotā paṭhet | he agne vihi | khāda | bhakṣayety arthaḥ | gharmaṣya yajety adhvaryuṇā preshito hotā pūrvoktam yajyādvayam savashaṭkāram yadā pāṭhati tadānim adhvaryur aṣvinā gharman pātam iti mantreṇa juhōti | punar apy agne viḥiti hotrā pāṭhite saty adhvaryuḥ svāhendrāya vaḍ iti juhōti | tad etat śarvam Āpastamba āha | āśrāvya pratyāśrāvite sampreshyati gharmaṣya yajety, aṣvinā gharman pātam iti vashaṭkṛite juhōti, svāhendrāya vaḍ ity anuvashaṭkṛita iti |

5. yad usriyāsu | Āṣvalāyana 4, 7, 4.

6. trayāṇām | somo valliraso, gharmaḥ pravargyakavir, vājīnam āmikṣhānunishyādi ntram | eteshām svishtākṛidarthaṁ avadānam na kuryuḥ |

7. viṣvā āṣā | Āṣvalāyana 4, 7, 4.

8. svāhākṛitaḥ | Āṣvalāyana 4, 7, 4.

9. pāvakaṣoce | hotur ekayarcā pravargyahaviḥśeṣabhakṣha- papratikṣhām vidhatte |

11. ā yasmin | Āṣvalāyana 4, 7, 4.

12. havir havishmaḥ | bahushu dineshu pūrvāṇṇāparāṇṇayoh pravargyakhyam karmanusṭhīyate | tatrottame dine 'parāṇṇakalīne pravargyakhye kāmciḍ ricam adhikam vidhatte | havir havishma iti |

13. suyavasāt | antimat prācneshu pravargyeshu pūrvoktām adhikam aprakshipyaivānayaḥ paridadhyāt | antime tu tām prakshipya paścādanayaḥ paridadhyāt | tad āhāṣvalāyanah | suyavasāt bhagavati hi bhūyā iti paridadhyād, uttame prāg uttamāya haviḥ havishmo mahi sadma daivyam ity āvapeta (4, 7, 4. 5) iti |

14. yo gharmaḥ | pravargyahavirāśrayabhūto mahāvitrakhyo

mṛinmayapātraviśeṣho yo 'sāv asti tac chiṣṇam | prajānanendriyāru-
pam | taptasya mahāvīrasya hastābhyāṃ grahitum aśakyatvāt tadgra-
haṇasamarthodumbarakāśhthānirmitau śaphau śaphanāmānu yau
vidyete, taṃ prajānanendriyasya pārsvavartinau śaphāv iva saṃdri-
ṣyete ca | udumbarakāśhthābhyāṃ śaphanāmākābhyāṃ mahāvīrasya
madhyabhāge dhṛitāt vāt | tasyādhaśtād ādhārartham udumbarakā-
śhthānirmitopayamanīśabdavācyā darvī yā vidyate, seyaṃ śartrasa-
mbandhīnī te ṣṇopikāpāle ṣṇopidvayamadhyagatam asthidvayam |

15. vedamāyo brahmamāyaḥ | vedasābdenātharvavedaḥ sa-
rva vedasamaśṭhiyuktir vocyate | brahmasābdena hiraṇyagarbhaḥ |
amṛitasābdena paramātmā |

23.

2. upasādā vai | paraktyadurgasamīpāvasthānena durgāvaro-
dharupeṇaiva mahatyā senayā durgaveshtānena |

prathamām upasadam | tatra yā te agne 'yāṣayā tanūr
ity anena mantreṇa sādhyopasat prathamādine 'nushṭhitatvāt pra-
thamā | yā te agne rājāṣayā tanūr ity anena mantreṇa sādhyā
dvitīyādine 'nushṭheyatvād dvitīyā | yā te agne harāṣayeti ma-
ntreṇa sādhyā tṛtīyādine 'nushṭheyatvāt tṛtīyā |

7. tāvantam eva | evaṃ sati yāvan ahorātrayos saṃdhikālas
tāvantam eva dvishate dveshiṇe lokam sthānaviśeṣam pariśinaśhī |
itaraśmat kalān niṣsaritatvena saṃdhyākālā evāsurāṇam pariśiśhyate |
ataraikākasmin dine dvir-dvir anushṭheyā upasado jyotiśṭome triṣhu
dīneshv anushṭheyāḥ | agnicayane śaṭṣu dīneshu | ahīnasatrāyor dvā-
daśasu dīneshu | tathā ca Taittirīyair āmnātam | tīra eva sāhnasyo-
pasado dvādaśāhīnasya yajñasya savitryatvāya (Ts. 6, 2, 5, 1) iti | ta-
thā śaḍ upasado 'gneṣ cityasya bhavanti śrutyantaram drashtā-
vyam | Aśvalāyanaś tv evam āha | ekāhīnānām tīraḥ śaḍ vā | ahi-
nānām dvādaśa caturvīṃśatiḥ saṃcare (4, 8, 13) iti | gavāmāyanākhye
saṃcare ity arthāḥ |

24.

6. tat tānūnaptram | tasmād idam ājyasparśanākhyam tānū-
naptram karmābhavat | idam ca karmāpastambena vispashtam abhi-
hitam | ātiṭhyāyā dhrauvāt śruci camase vā tānūnaptram samavadyati
caturavattam pañcāvattam vāpataye tvā grihpāmīty etaiḥ pratima-
ntram anādhṛiṣṭam asti yajamānasaptadaśā pītvījas tānūnaptram
samavampiṣanty anu me dīkṣhām iti yajamāna iti |

8. tasmāt | yady apy etat tānūnaptrikarmopasadbhyaḥ pūrvam
anushṭheyam, tathāpy upasatprayuktavijayaprasaṅgena buddhistha-
tvād atrābhihitam |

25.

1. samānabarhishī | atithyakarmāṇy āstirṇam barhir nāgnau prahṛitam | idāntatvena tatra karmaśamāpanāt | tac cāpastambenoktam | idānta samptishṭhate dhārayanti dhrauvam ājyam .iti | sakṭāntare ca barhishor anuvṛittir āmnāta | yad atithyāyām barhis tad upasadam tad agnishomiyasyeti |

2. Varuṇaḥ parṇāni | Varuṇo 'tra praśaṁsārtham evopadiyate na tu devatātvena, tadyayor yājyānuvakyayor anabhidhāsyamānatvāt |

4. vratam upaiti | vrataśabdenātra payaḥpānam ucyate |

5. trin stanān | etāsāṁ stanasamkhyānām uktāḥ kalaviśeṣhā Āpastambenodāhṛitāḥ | caturāḥ sāyam duhyāt trin prātar dvau sāyam ekam uttama iti |

6. paro variyāṁśaḥ | ime prithivyantarikshadyusaptalōkāḥ paro variyāṁśaḥ | parastād ūrdhvabhāge 'tiṣayena varā atyantavistṛitāḥ | arvāg adhobhāge 'ñhiyāṁśaḥ | atīṣayenānupvat samkūcitāḥ | satyalokād aṇur dyulokaḥ | tasmād apy aṇur antarikshalokaḥ | tasmād apy aṇur bhūlokaḥ | evaṁ saty upasado 'pi parastād ūrdhvalōkaśthāntīyāt prathamadinād ārabhya tattaddināntaradineshu stanasamkhyāhrāsenārvācīr upaiti anutishṭhatīti yad asti, tad eṣhām eva lōkānām abhijayāya bhavati |

7. upasadyāya | upasadyāyetyādya āmnātās tīra pīcaḥ pūrvāhṇe sāmīdhenyāḥ | imām me agna ityādika āmnātās tīra pīco 'parāhṇe sāmīdhenyāḥ |

8. jaghnivatiḥ | hantidhātvarthayukta jaghnivatiḥ | tathāvidhā pīca udāharati |

13. grīvāsu | grīvāsthāniyāsūpasatsu gaṇḍamālākhyarogasthāniyam doṣhaṁ dadhyāt | utpādayet | tathā sati hotā yajamānasya glāniviśeṣhā janitor utpādayitum īśvaraḥ samartho bhavet |

15. tad u ha | tasminn evoktārthe kaścid vṛittānta ucyata iti śeṣhaḥ | Upāvināmakāḥ kaścid pīshīḥ | sa tu Jānaśrutīyo Jānaśrutāyāḥ striyo 'patyam | a pumān upasadam kila vā upasannāmakānām karmaṇām eva vidhāyake brāhmaṇe tad vākyam āha sma | kim aheti | tad ucyate | yasmāt kārapād aślīlasyāpi kurūpasya śrotṛiṇasya vedaśāstravido mukhaṁ triptam iva dānyahīnataya triptiyuktam eva rebhavatīva vedaśāstrapāṭhōpetatvāc chaṁśad iva vy eva jñāyate | viśeṣheṇāvāsyam pramīyate | ity etad pīsher vacanam | tasya vacanasyābhiprāya ucyate | grīvāsthāniyā upasada ājyahavishkāḥ | ata eva śobhamānāḥ | loke 'pi śobhamānāsu grīvāsv adhyāhitam āśritam mukhaṁ śrotṛiṇasambandhī triptyādyupetaṁ dṛīṣyate | tasmāt kārapāc chobhanagrīvāhitamukhasāmyam ājyahavishkatvam ity abhipretya sa pīshis tad vākyam āha |

26.

1. aprayājam | tathā cāśvalāyana āha | vishṭakṛidādi lupyate prayājā ajyabhāgau sa (4, 8, 8) iti | vishṭakṛidādishv antarbhāvād anuyājaloṇṇo yukta eva |

atrāgnishomavishṭakṛupāṇām devānām bahutvenāśrāvaṇārtham uttarasmād deśād āhavanīyasya dakṣhiṇadeśam praty asakṛid atikramāṇam prāptam | tad vārayitum āha | sakṛid etc.

2. sakṛit | vedyāhavanīyayor madhye sakṛid evātikramāya dakṣhiṇeḍiṣy avasthito bahushu yāgeshu pratyekam āśrāvaṇam kuryāt | evaṇṇ saty upasadyajñasya sarvata ākramāṇam bhavati | sthairyam bhavati | anyathā punaḥ-punar uttarasyāṇṇ diśi gamane labdhāvasarāḥ sen yajño 'py apakṛāmet | tasmāt sakṛid evātikramāṇam yuktam | tad āhāpastambāḥ | dhrauvād ashtāu juhvaṇṇ gṛihṇāti catur upabhṛiti | ghṛitavati śabde juhupabhṛitāv ādāya dakṣhiṇā sakṛid atikrānta upāḥṇuyājavat prācaratiti |

3. krūram iva | somasya rājño 'nte samīpe ghṛitena dravyeṇa tāḇṇupaprasaṇṇjnakam karma caranty anutishṭhanatiti yad asti, tad etaḥ somasya rājñāḥ samīpe krūram iva vai ugram eva karma caranti |

4. āpyāyayanti | jalena prokṣaṇam āpyāyanam | śamayanti | udṛicam aśīya | ud uttamā samāptivishayaḥ rig yasyāṇṇ sutyāyāṇṇ seyam udṛik | vighnam antareṇa samāptiparyāntam anutishṭheyam iti |

5. prastare niḥnavate | yad yasmād evaṇṇ tat tasmād ga-rbharakṣhārtham prastara etannāmake darbhamuṣṭhau niḥnavate | sam-praṇamāntaḥ | namaskāropacāram kuryur ity arthaḥ | niḥnavaprakāra āpastambena darṣitāḥ | atha niḥnavate | dakṣhiṇe vedyante prastaram nidhāya dakṣhiṇāṇṇ pāṇin uttānāṇṇ kṛitvā savyāṇṇ nīca eshtā rāya iti |

28.

1. agnāye | prācinavaḥśagata āhavanīye 'vasthitasyāgneḥ saumikyāṇṇ uttaravedyāṇṇ nayanam yad asti, tad etad atrāgni-praṇayanam |

16. ayam u syā | brāhmaṇagato 'yamśabdo 'tra strilīḇgatvena pariṇeyāḥ |

28. paitudāravāḥ | pitudāruḥ khadiravṛikṣa ity eke | deva-dāruvṛikṣa ity anye | guggulu prasiddham dhūpasādhānam | urṇā-stukā avisambandhiromavīṣeṣbāḥ | sugandhitejanam tṛiṇavīṣeṣho, ya-sya mulāni gharmakale pāṇiyamadhye sthāpyante |

29.

1. havirdhānābhyām | havīḥ somarūpaṇṇ dhatto dhārayata iti havirdhāne dve śakate | tayorḥ svarūpaṇṇ āpastambo darṣayati |

prayuktapūrve śakate naddhayuge spratihitasāmye prakehāya tayoh
prathamagrathitau granthim visrasya navān prajātān kṛitvāgreṇa prā-
gvaṇṣam abhitaḥ priśṭhyām avyavanayan paṇṣrite sachadiśi ava-
sthāpayati | tayor havirdhānayoḥ prācinavaṇṣasya purōbhāgam upa-
krāmyottaradeśaparyantaṁ nayanam pravartanaṁ tad api sa evāha |
prāci pretam adhvaram ity udgṛihantaḥ pravartayanti |

5. prabāhuk | parasparasādṛṣyena sahaiva vartamāne |

8. adhi dvayoḥ | havirdhānākhyayoḥ śakatayor upari soma-
syāvasthānāya gṛihākāreṇa parito veshṭanam upary āchādanam yat
kriyate, tad etad āchādanam chadiḥśabdavācyaṁ | tādṛṣe dve chadi-
śhi tayor havirdhānayor avasthāpya tayoḥ chadishor upari tṛitīyaṁ
chadir havirdhānayor udāhṛitayor avasthāpyate |

15. rarāṭyām | havirdhānamapdāpasya cikīrshitasya prācyaṁ
dvāri bandhantiyā darbhamaḥ rarāṭi | dvitīyārthe saptamī |

21. yajushā | tad etad Āpastambo darśayati | viśṇoḥ pri-
śṭham asti teshu madhyamaṁ chadir adhyuhati | aratnīvistāram
navāyāmam iti |

22. tau yadaiva | adhvaryur dakshipasya havirdhānasya me-
thim īśāgrabhāgavasthāpanakāśṭham sthāpayati | uttarasya tu pra-
tiprasthātā karoti | tad etad ubhayam Āpastambo darśayati | divo vā
viśṇu ity adhvaryur dakshipasya havirdhānasya karnātardam anu
methim nihanti tasyām īśām ninahaty evam uttarasya prātipra-
sthātā viśṇor nu kam ity uttarasyottaraṁ karnātardam anvīti | ta-
smīn methinīhananakāle paridadhyād iti | yady apy ayaṁ kālāḥ pa-
riṣṭrayanakālāt prācnaḥ | tathāpi tatsamīpavartitvāt pūrvaavidhinā saha
nātyantaṁ virodha ity etad darśayati | atra hi te etc.

30.

1. agnīśhomābhyām | yo 'yam agnīḥ prācinavaṇṣākhyayāḥ
śālāyā mukhe dvārabhāge pūrvasiddhāhavanīyaruṇenāvatiśṭhate | ta-
smāc chālāmukhiyād agneḥ sakāsāt kiyaṁ apy agnidhṛtye dhīśhnye
netavyaḥ | somaś ca pūrvam śālāmukhiyasamīpe 'vasthitas tenāgninā
sahānitaḥ san punar api havirdhānamapdāpe netavyaḥ | tad idam
agnīśhomaprapāyanam | tadarthaṁ hotāram praty adhvaryuḥ praisha-
mantram brūyāt | tad etat sarvam Āpastamba āha | śālāmukhiye pra-
pāyanīyam idmām ādīpya śikatābhir upayamiya | Agnīśhomābhyām
anubrūhiti sampreshyati | agnīprathamāḥ somaprathamā vā prācim
abhipravrajanty agnidhṛtye 'gnim pratīśṭhyeyeti | sa ca somo jigāti
gātavid ity aparayā dvārā havirdhānam rājānam prapādāyati ca |

2. sāvīr hi | Āśvalāyana 4, 10, 1.

12. āhutyām | āhutiś tu Yajurvede vihīta | nayavatyaścagnidhṛe
juhōti suvargasya lokasyābhinitīyai (Ta. 6, 3, 2, 3) iti | sā cāpastam-

bena spasthikṛita | agnidhṛīye 'gnim pratishthāpyāgne nayety ardham
ājyaśeṣasya juhottī |

23. hiraṇmayam | havirdhānasya śakatasopari somasthāpanā-
rthe kṛishṇājīnam āstṛipanti | tathā cāpastamba aha | dakṣiṇasya
havirdhānasya nide pūrvavat kṛishṇājīnāstarāṇam rājñah sādānam īti |

Pañcika II.

1.

12. tasmāt palāśasyaiva | tasmād yonitvāt palāśākhyasyaiva
vṛikshasya sambandhinā palāśabdena sarvavṛikshāṇām patram śca-
kshate | vyavaharanti | amuśya nyagrodhasya palāśam patram, amu-
śhya cūtavṛikshasya palāśam patram |

2.

1. añjmo yūpam | ca sa praisho vikalpenāpastambena darṣi-
taḥ | yūpāyāyamānāyānubruhīti sampreshyati | aīyamānāyānubruhīti |
añjmo yūpam anubruhīti veti |

añjanam tv Āpastambena darṣitam | athainam asaṃskṛitenāīyena
yajamāno 'grataḥ śakalenānakty aindram asti caśhālam anktvā supi-
ppalābhyaśvaushadhībhyā itī pratimucya devas tvā savitā madhvā-
naktv itī sruveṇa śaṃtatam avichindann agniśthāṃ aśrim anaktīti |

6. uc chrayaśva | tad etad ucchrayaṇam Āpastambena darṣi-
tam | yūpāyocchriyamāpāyānubruhīti sampreshyaty, ucchriyamāpāyā-
nubruhīti voḍ divaṃ stabhānāntarikṣham pṛiety ucchrayatīti |

10. samiddhasya | ardhām antarvedy ardhām bahirvedī yu-
pasthāpanād āhavanīyapūrvadigaśrayaṇam |

22. yadī ha vā api | yady api yajamāno mṛityunā nīta eva
bhavati | tathāpi tatpādapāṭhena mṛityum paribṛityainam śaṃvatsa-
rāyāyuhpradāya kalātmane dadāti |

32. taṃ dhirāśah | atra prathamam añjmo yūpam anubruhīti
preshito yathāñjanti tvām itī prathamām anvaḥa | tathā yūpāyocchri-
yamāpāyānubruhīti preshta uc chrayasvetyādya ricah pañcānubruyāt |
tathā yūpāya parivīyamāpāyānubruhīti preshto yuvā suvāsā ity etām
anubruyāt |

3.

1. tishthet yūpāśh | karmapi śaṃapto sati pascād ayam yu-
pah kiṃ svasthāne tishthet | kiṃ vā taṃ yūpam vahnau prahared ity
evamvīṇam vicāram brahmavādina āhoḥ |

7. prastaraḥ | prastarākhyo darbhamusṭhī |

8. atha ye tebhyaḥ | pūrvasiddhebhya nushṭhātṛibhya ri-

shibhyo 'vare ye kecid arvācīnā idānīmānā yajamānā āsan | te sarve
yūpasya pratinidhītvena yūpasakalame etam svarūnāmakaṃ svalpam
kashthakhaṇḍam apaśyan | tasmād idānīmānā yajamānā tasmīn yu-
papraharapakālē tam svarum anupraharet | etac ca śākhāntare śru-
yatē | devā vai samsthite some pra srucō 'haran pra yūpam | te 'ma-
nyanta: yajnaveśasaṃ vā idam kurma iti | te prastaram śrucām ni-
shkrayaṇam apaśyan svarum yūpasya | samsthite some pra prastaram
harati, juhōti svarum, ayajñaveśasāya (Ts. 6, 3, 4, 9) iti |

tad etat svarupraharanam āpastambena darśitam | juhvām sva-
rum avadāyānuyājante juhōti dyām te dhūmo gachatv iti |

9. sarvābhyo vā eshaḥ | yo yajamāno dikshate somayāge di-
kshām prāpnoti | sa yajamānaḥ sarvadevatārtham ātmānam eva paśu-
tvenālabdhum upakramate |

10. dvirūpaḥ | śuklakṛṣṇādivarṇadvayopetaḥ |

pīva iva | kīṃtu pīva iva śarīrapuṣṭyā sthūla eva paśuḥ ka-
rtavyaḥ | loke hi paśavaḥ pīvūrūpā vai | medovṛiddhyā vai prāyeṇa
sthūlārūpā eva bhavanti | yajamānas tu paśvanuṣṭhānadine kṛṣṭā
iva | upasaddīneshu svalpakśīrāhāreṇa tadānīm kṛṣa eva bhavati |

12. acyutaḥ | avasyam kartavyaḥ |

līpsitavyam | bhakṣhaṇāt pūrvam ādareṇa mahatā labdhum
eṣṭavyam api | tāv etau pūrvottarapakṣhau śākhāntare saṃgrhitau |
tasmāt tasya nāyam | puruṣhā nishkrayaṇa iva hy. atho khalv āhur:
Agnishomābhyām vā Indro Vṛitram ahann iti. yad agnishomīyam
paśum ālabhate, vātraghna evāsya sa, tasmād v āsyam (Ts. 6, 1,
11, 6) iti |

4.

1. āprībbīḥ | teshām prayājādīnām yājyāḥ prītihetutvād āpri-
śabdenocyante | etac ca śākhāntare śrutam | āprībbīr āpnuvaṇs tad
āprīṇām āprītvam (Tb. 2, 2, 8, 6) iti | tabhir āprīśakṣīākābbīḥ pra-
yājādībhir āprīṇāti | devatāḥ sarvatra prīṇayet | tatprītyartham yā-
jyāḥ paṭhed ity arthaḥ |

3. samidho yajati | saminnāmakadevatātṛvād yāgo 'pi samidha
ity anena śabdenocyate | saminnāmakayāgam kuryād ity arthaḥ | ya-
dvā hautraprakarapatvāt samiddevatāvishayām yājyam paṭhed ity
arthaḥ | tatprakāram Baudhāyana āha | yad ājānāti samidbhyāḥ pre-
shyeti tam maitrāvaruṇaḥ preshyati hotā yakṣhad Agniṃ samidha
aśhamidhā samiddham ity, atha hotā yajati: samiddho adya manu-
śho durone | tāv evam eva vyatishāgam uttareṇa maitrāvaruṇaḥ pre-
shyeti | uttareṇopottareṇa hotā yajatīti || āsyāyam arthaḥ | samidbhyāḥ
preshyeti maitrēṇādhvaryur maitrāvaruṇam preshyati | tadānīm ayam
maitrāvaruṇaḥ praishasūktagatena hotā yakṣhad Agniṃ samidhety

anena prathamamantreṇa hotāram preshyati | hotāpy aprisukte samiddho adyety etām prathamayājyām paṭhati | evaṃ uttaratrādhvaryuḥ | maitrāvaruṇahotāraḥ parasparasamnidhau svasvamantrayāgaṃ kuryātām iti |

4. samindhaḥ | prakāṣayanti |

atra prayājānām krameṇa samidhas tanūnapān narāsaṃsa iḷo barhiḥ dura ushāsānaktā daivya hotārā tisro devyas tvashtā vanaspatiḥ svāhākṛitaya ity etā devatāḥ | Vasishṭhaṣunakātribadhryaṣvarājanyānām narāsaṃso dvitīyā | anyeshāṃ tanūnapād dvitīyā |

5. Tanūnapātām | atrādhvaryupraishaprakāram Āpastamba āha | samiddhīyāḥ preshyeti prathamam sampreshyati preshya preshyatitarān iti || ato 'smin dvitīyaparyāye preshyeti mantreṇādhvaryur maitrāvaruṇam preshyati | sa ca maitrāvaruṇaḥ praiśhasuktagatena hotā yakshat Tanūnapātām ity anena dvitīyamantreṇa hotāram preshyati | sa tu hotāprisuktagatām Tanūnapād ity etām dvitīyām yājyām paṭhet |

6. Narāsaṃsam | adhvaryupreshito maitrāvaruṇo hotā yakshan Narāsaṃsam iti mantreṇa hotāram preshyati | hotā Narāsaṃsasyeti yājyām paṭhet |

anayor ubhayor mantrayor adhikāribhedena vyavasthām Āpastamba āha | Narāsaṃso dvitīyāḥ prayājo Vasishṭhaṣunakānām ¹⁾ Tanūnapād itareshāṃ gotrāṇām iti |

7. iḷāḥ | hotā yakshad Agnim iḷa iḷita iti preshito hotā ājuhvāna ity etām yājyām paṭhet | ishyata iti vyutpattyānnaṃ iṣṣabdavācyam |

8. barhiḥ | hotā yakshad barhiḥ sushtārimeti mantreṇa preshito hotā prācnam barhiḥ ity etām yājyām paṭhet |

9. duraḥ | hotā yakshad dura řishvā ityādinā mantreṇa preshito vyacasvatīr urvīyety etām yājyām paṭhet |

10. ushāsānaktā | hotā yakshad ushāsānakteti mantreṇa preshita a sushvayanti ityādikām yājyām paṭhet |

11. daivya hotārā | hotā yakshad daivya hotāreti mantreṇa preshito daivya hotārā prathameti yājyām paṭhet |

12. tisro devīḥ | hotā yakshat tisra ityādimantreṇa preshita ā no yajūm iti yājyām paṭhet |

13. Tvashtāram | hotā yakshat Tvashtāram iti mantreṇa preshito hotā ya ime dyāvāprithivī ity yājyām paṭhet |

14. vanaspatim | hotā yakshad vanaspatim ityādimantreṇa preshita upāvasrijeti yājyām paṭhet |

15. svabhakṣitih | hotā yakṣad Agniṃ svāheti mantreṇa pre-
shitaḥ sadyo jāta iti yajyam paṭhet |

5.

1. paryagnaye | paryagnikarāṇasya svarūpam Āpastambo da-
śayati | āhavyānyād ulmukam ādāyāgnīdhraḥ pari vājapatih kavir iti
trih pradakṣiṇam paryagni karoti paṣum iti || evam paritaḥ kriya-
mānyāgnaye योग्या ऋषो हे मaitrāvaruṇa tvam anubruhi | anenaiva
mantreṇādhvaryuḥ preshayet |

2. agnir hotā | paṣoḥ parito 'gnir ity asminn arthe parya-
gntiḥ ucyate | tasmin kriyamāṇe trīcam maitrāvaruṇo 'nubruyāt | tad
āhavalāyanaḥ | preshito maitrāvaruṇo 'gnir hotā na iti trīcam pa-
ryagnaye 'nvāha (3, 2, 9) iti |

6. ata upapreshya | ataḥ paryagnikarāṇānuvacanād ūrdhvam
adhvaryur upapreshyetyādikam praishamantram paṭhet | hotar deve-
bhyo havīṣhy upapreshya prerayeti tasyārthaḥ | atra maitrāvaruṇa-
sya hotṛisamipe varāṇyativād dhotṛisabda upalakṣyakaḥ | tathā sa
maitrāvaruṇam praty adhvaryor mantro bhaviṣyati |

7. ajaid agnih | atra śamitradesam prati nityamānasya paṣoḥ
purato ya ulmukākāro 'gnir gachati so 'gnir ajait | jayatu | paṣoḥ
purastād agner gamanaṃ śākhāntare śruyate | agnir purastād eti
rakṣasām apahatyai (Ts. 6, 3, 8, 2) iti |

6.

1. daivyaḥ | maitrāvaruṇopapraishad ūrdhvam hotur adhrigu-
praisho Baudhāyanena darśitaḥ | yad ajānaty upapreshya hoṣar havyā
devebhyā iti tam maitrāvaruṇaḥ preshyaty ajaid agnir ity, atha hotā-
dhrigum anvāha daivyaḥ śamitāra iti || adhriguḥ kaścīd devaḥ paṣu-
viśasanasya kartā | tam prati hotā daivyaḥ śamitāra ityādikam pra-
ishamantram anubruyād iti tasya sūtravākyasyārthaḥ |

3. upanayata | medhyā medhārṇā duro dvāro havirmārgān
viśasanaheṭir vopānayata | samnidhāpayata | medhapatibhyāṃ yajña-
svāmipatnīyajamānārtham agnibomadēvatārtham vā medham yajñam
āśāsanaḥ prārthayamānā he śamitāro yūpam upanayata |

11. strīṇiṭa barhiḥ | samjñāpanasthānam nityasya paṣor adha-
stād upākaraṇasādhanayor barhiṣhor anyatarad barhir he śamitāra
upakṣipata | paṣubhakṣitānām ośadhīnām paṣavayavatvena pariṇa-
tatvāt paṣor ośadhyātmavā | atas tadbhāgapāṭhena paṣuṃ sarva-
śadhyātmānam karoti |

12. janitrah | tadbhāgapāṭhenainam paṣuṃ janitrah vajjanma-
sambandhibhiḥ paṣvantarair anujñātam kṛtvā paścād ālabhante |

14. ekadhā | ekavidhyā vichedarāhityenāsyā tvacam āchya-

tāt | samantāc chinnām kuruta | nābhya apīśasas chedāt pūrvam eva
vapām utkhidatāt | uddharata | śuśmānam ucchvāsam antar eva vā-
rayadhvāt | nīvārayata | pihitāsyam saṃjñāpayatety arthaḥ |

15. syenam | syenākṛitikaṃ asya paśor vakṣaḥ kuruta | bāhu
prāṣaṣa prakṣiṣṭachedānau kuruta | doṣhaṇi prakoṣṭhau śalā kṛiṇu-
tāt | śalakakārau kuruta | ubhāv apy aṅsau kaśyapākārau (kaśapākā-
rau) kuruta | sroṇi ubhe apy achidre anūne kuruta | kavashorū ka-
vashākārāv urū | srekaparnā karavīrapatrākārāv aśthīvantāv urū mū-
layuktāv kuruta | asya paśor vaṅkṛayo vakṛāṇi pāśvāsthīni śaḍvi-
ṅsatir bhavanti | tāḥ sarvā anuśṭhīyānukrameṇa svasthānagatāny
uceyāvayatāt | uddharata | gātram-gātram sarvam apy adantīyam
aṅgam anūnam kṛiṇutāt | avikalām kuruta |

16. uvadhyagoham | uvadhyagoham puriṣaguhanasthānam
pārthivam khanatāt | pṛithivīsambandham eva khanata | atrovadhya-
śabdenaushaḥham evocyate | puriṣasya paśubhakṣitaushadhivikāra-
tvāt | ośhadhīnām ceyam eva bhūmiḥ pratishṭhārayaḥ | tat tathā
salya enad uvadhyam svaktyāyām eva pratishṭhāyām bhūmirūpāyām
antataḥ paśuviśasanānte pratishṭhāpayati |

7.

1. tushaiḥ | purā devās tushair vṛihigatair beyāṅsaiḥ phalika-
raṇais taṇḍulaleṣais ca darṣapūrṇamāsādihaviryajñeshu samāgatāni
rakṣāṅsi toṣhayitvā tebhyo yajñebhyo nirabbajan | havirbhāgarahi-
tāny akurvan | mahāyajñe jyotiṣṭomādike samāgatāni rakṣāṅsi pa-
śurakṣena toṣhayitvā tasmād yajñān nirabbajan | niḥsaritāvantāḥ | ha-
virvyajñebhyo niḥsāraṇam śākṣāntare darṣapūrṇamāsaprakaraṇe ma-
ntravyākhyāne samāmnātam | rakṣasām bhāgo 'sity āha tushair eva
rakṣāṅsi niravadayate (Tb. 3, 2, 5, 11) iti | tad etad Āpastambeno-
ktam | madhyame puroḍāśakapāle tushān opya rakṣasām bhāgo 'sity
adhaṣtāt kṛiṣṭājñasyopavapatiti | mahāyajñān niḥsāraṇam agniśho-
mīyapaśuprakaraṇe Taittirīyair āmnātam | rakṣasām bhāgo 'siti
sthavimato barhīr aktvāpāsyaty asnaiva rakṣāṅsi niravadayate (Ts.
6, 3, 9, 2) iti | sthavimataḥ sthānīyayukte barhirmulabhāga ity arthaḥ |
etad api Sutrakāreṇa spāṣṭīkṛitam | barhiśho 'gram sayena pāṇīnā-
datte 'tha madhyam yata ārohati tad ubhayato lohitenāṅktvā rakṣa-
sām bhāgo 'sity uttaram aparam avāntaradeṣam nirasyeti |

6. īśvaraḥ | athopāṅguvailakṣhaṇyena yady uccaiḥ kīrtayed asya
kīrtayitūḥ sambandhinir vāco rakṣobhāṣho janitor janayitum ayam
īśvaro bhavati | rakṣobhīr bhāṣyata iti rakṣobhāṣ ity asya strī-
lingasya dvitīyābhavucanām rakṣobhāṣa iti | tad etad vāca ity asya
viśeṣaṇam | asyoccaiḥ kīrtayitur yā vācaḥ santi tāḥ sarvā rakṣaḥ-
proktavāgrūpenotpādāyitum ayam saṃkīrtayitā samartho bhavatiti |

10. vaniṣṭhū | he śamitāro daivya manushyāḥ ca vaniṣṭhūḥ
vaparyāḥ samīpavartināṃ māṃsakhaṇḍam asya paśoḥ sambandhinam,
urukam ulūkakhyapakshisadrīṣam manyamānaḥ viśeṣākāreṇa vijā-
nanto, mā rāviṣṭa | naivā lavanam kuruta | ulūkasadrīṣo vaniṣṭhur
yathā vartate tathāivoddharata, na tu madhyātaḥ chinnaṃ kurutety
arthah | evaṃ kurvatām vo yushmakam sambandhiniṃ toke putre ta-
naye tadīyāpatye ca ravitā śabdayitā net naiva ravat | ruyāt | yathā-
śāstram chedane kriyamāṇe bhavatām grihe putrapautradīkam nīmī-
ttikriyā roditā na bhaviṣyattity arthah |

11. adhrigo | he adhrigo evaṃnāmakadeveshu śamitriṣhu mu-
khyadevā yuyam sarve śamīdhvam | viśaṇādinā paśuṃ saṃskuru-
dhvam | punar api viśeṣākāreṇocyate | suśami sushṭhu śamanam
śāstriyam viśaṇam yathā bhavati tathā śamīdhvam śamayata | sam-
jāpayata |

trih | tad etad Āśvalāyana āha | adhrigvādi trir uktvā (3, 3, 4) iti |

12. tad yad arvāk | tathā sati paśoḥ arvāgbhāge yat kṛinta-
nti, yac ca parah parabhāga uttamāṅge kṛintanti | tasmīn ubhaya-
smīn api chedane yad ulbāṇam śāstrārthād atiriktam kriyate, śac
ca vithuram nyūnam kriyate tat sarvam etat paśuśamitribhyo nigra-
hītribhyas ca samanudīṣati | tena mantrajapena samyak kathayati |

8.

1. kimpurushah | kimpurāvēntarajātryah |

2. gaṇramṛigaḥ | yasya ṣṛīgāv api lomāṣau bhavataḥ |

6. śarabhaḥ | aṣṭabhiḥ pādair upetaḥ sīṃhaghātī mṛigavi-
śeṣah |

9.

2. kiṃṣārūṇi | tasya vrthibhīḥ tasya sambandhini yāni kiṃṣārūṇi
busapalālādīni tāni paśuromasthānyāni | ye tushāḥ taṇḍulavesṭhāna-
rūpāḥ prathamāvaghātena parityājayāḥ sā tushasamasthīḥ paśutvak-
sthānyā | ye phalīkaraṇās taṇḍulasvāityārthenāvaghātena heyā aḥās
tat sarvam aṣīk paśuraktasthānyam | yat piṣṭam taṇḍulapeshanena
niṣpannam piṇḍayogyaṃ rūpam ye ca kīkṇasāḥ suksmāḥ piṣṭāya-
yavās tat sarvam paśumāṃsasthānyam | yat kiṃcītkam saram | svā-
rtthe kapratyayaḥ | kiṃcid anyad vrthisambandhi kathīnyarūpam sā-
ram tad asthi | tat paśoḥ asthīsthānyam |

4. puroḷāśasatram | tasmāt puroḷāśanushṭhānam lokyam pre-
kṣhaṇīyam iti yajñika āhuh | ata eva praishamantre puroḷāśaṃ alam
kuru (Ts. 6, 3, 1, 2) ity ānātam |

6. sarvābhiḥ | yah pumān yajñārthe dīkṣhito bhavati | esha
sarvābhīr api devatābhiḥ svakīyahavirdānārtham ālabdhvā svikṛito

bhavati | tasmād etadīyasya dravyasya devatābhir avaruddhatvād dīkshitasya grihe nāstītyād ity eva pūrvapakṣiṇa āhuḥ | tatra hotā yady agnīśhomāv amuṣcatam ity etaṃ yājyāyāḥ caturthapādam paṭhet | tadā tena pāthena sarvābhyo devatābhyo yajamānaṃ hotā mocayati | tasmāt kārṇād vapāhame nishpanne sati tadgrihe bhoktavyam | tārhi tasmin vapāhomottarakāle sa dīkshito yajamāno bhavati | pūrvam tu dīkshita eva na tu yajamānaḥ | idānīm yāgasya nishpannatvād ayaṃ yajamānaḥ | tathā sati devatāvarodhān muktasya grihe bhoktum śakyam iti siddhāntina āhuḥ |

8. ita iva ca | eṣa medho yājñayogyāḥ puroḍāso 'pita iva ceta iva ca asmān maṇuṣhyād asmād aśvād gor aver ajāc ca bhūmyāḥ samāhṛtaḥ | evaṃ sati itas tata ānyanasāmyāt puroḍāsayeyam agnīśhomapratipādikā yājyā योग्येय arthaḥ |

9. puroḍāśasviṣṭakṛitaḥ | puroḍāśasambandhisviṣṭakṛito yājyāṃ vidhatte | svādāśva etc.

12. iḷam | iḷopahūta saha divetyādina sūtragatena (Āvalāṅkāya 4, 7, 7), upahūtaṃ rathamtarāṃ saha prithivīyā (Tb. 3, 5, 8, 1) ityādina ākhāntarāmnātena mantreṇa vā, iḷakhyāṃ devatāṃ upahvayate | gaur vā asyai śarīram (Ts. 1, 7, 2, 1) iti śrutyantarād iṣṭadevatāyāḥ paśurūpatvam |

10.

1. Manotāyai | atha hṛdayādyāṅgarūpasya pradhānāhaviṣho 'vadanakāle kiṃcit sūktam vidhātum praishamantram vidhatte | Manotāyai etc. | devānāṃ manāśy otāni dṛiḍham pravīṣṭāni yasyāṃ devatāyāṃ sā Manotā | tadartham hṛdayādyekādaśāṅgarūpaṃ havir avadyate |

2. tvam hy agne | tvam hy agna ityādikam trayodaśarcam sūktam | tan maitrāvaruṇo brūyāt | tad aha Baudhāyanaḥ | yad ājānāti Manotāyai haviṣho 'vadyamānasyānubruhiti tadā maitrāvaruṇo Manotāṃ anvāha tvam hy agne prathama iti |

8. vanaspatim | vanaspatir vṛikṣaḥ | tatāhavidhāśarīrayuktam devatāṃ yajet | tatprakāra āpastambena darṣitaḥ | juhvām upastīrya sakṛit prīṣṭadājyasyopahṛitya dvir abhihārya vanaspataye 'nubruhi vanaspataye preṣhyeti sampraishau vashatkṛite juhottti |

11. iḷam | pūrvavad vyākhyeyam | puroḍāśeḍā pūrvakhaṇḍe (2, 9, 11) bhīḥita | iha tu paśvideti viśeṣaḥ |

11.

1. atha saptaṃādhyaṇḍe paśupraishapṛātarānuvākau vaktavyau | tatra pūryagnikarāṇastutyartham akhyāyikām aha | yājñaveśasam | yājñavighātam | āpṛite | paśav āpṛite prayajais tarpite sati |

2. paryagni | tatra paryagnikaraṇam Āpastambo vipashtayati | āhavanīyād ulmukam ādayāgnidhrah pari vājapatih kavir iti trih pradakṣhiṇam paryagni karoti paṣuṃ iti || anuvācanam pūrvam evāgnir hotā na (2, 5, 2) ityādinaṃ darśitam | paryagnikaraṇād ūrdhvam paśoḥ sāmitradesam praty ānyanam vidhatte | tam vā etc.

4. tasyolmukam | tad etad ubhayaṃ Āpastambena spastīkṛitam | āhavanīyād ulmukam ādayāgnidhrah pūrvah pratipadyate sa-mitā paṣuṃ nayati | uror antarikshety antarā cātvalotkarāv udayam paṣuṃ nayatiti |

5. nidānena | sūkṣmadrīṣṭīnirupapena |

6. barhīr adhaśtāt | tad etac chakhāntare samantrakam amnatam | pṛthivyāḥ sampṛicāḥ pāhiti barhīr upāsyaty askandāyāskannam hi tad yad barhishi skandaty, atho barhishadam evānam karoti (Ts. 6, 3, 8, 2) iti | tad etad Āpastambena spastīkṛitam | abhiparyagnikṛite desa ulmukam nidadhāti | sa sāmitras tam dakṣhiṇenā pratyāñcam paṣuṃ avasthāpya pṛthivyāḥ sampṛicāḥ pāhiti barhīr upāsyaty upakaraṇayor anyatarat tasmin samjñāpayanti pratyek-ṣirasam udīcnapādām iti |

8. uvadhyagoham | uvadhyam purīṣam | tasya goham gopānasthānam tat kuryuḥ | paśoḥ purīṣasthāpanārthakhananasya kāla Āpastambena darśitaḥ | uvadhyagoham pāṛthivam khanatād ity abhi-jñayovadhyagoham khanatiti || hotā tv adhrigupraishamantre yadovadhyagoham iti vākyam paṭhati tadā khaneḍ ity arthaḥ |

10. kuśṭhikāḥ | udaravartino bhakṣhitāḥ triṇadayāḥ |

12.

1. vapām | tasya paśor vapām udaragatām vastrasadṛiṣṭm utkhidyoddhṛitya homārtham āharanti | tāṃ ca vapām adhvaryur abhighārayan praishbamantram bruyāt | tad etad Āpastambo viśadāyati | tvām u te dadhire havya-vāham iti sruveṇa vapām abhijuhoti | prādurbhūteshu stokeshu stokebhyo 'nubrahiti sampreshyati |

2. tad yat stōkāḥ | tat tasyām vapāyām tadāntm eva klinnāyām ādrāyām śrāpyamāṇāyām yadā stokā ūrabindavaḥ acetanti nir-gatyādhāḥ patanti | tadāntm sarvadevānām priyatvād ime stokāḥ svayam anabhipṛitā asmāu pritirahita devān gachān gamishyanti | tathā sati mahad etad asmākam bhayakāraṇam | tan mā bhūḍ ity abhipretya stokapṛiṇanārtham ilam praishānuvacanam |

3. juśhasva | tasyānuvacanasya kāla Āvalāyanena darśitaḥ | vapāyām śrāpyamāṇāyām preshitaḥ stokebhyo 'nvāha juśhasva (3, 4, 1) iti | ātrānuvacanavaktā maitrāvaruṇaḥ | tad āha Baudhāyanaḥ | yad ājānāti stokebhyo 'nubrahiti tadā maitrāvaruṇaḥ stokryā anvāha juśhasva saprathastamam iti |

13.

1. svāhākṛitīnām | svāhākṛitiśabdenāntimapravājadavatā
ucyante |

2. yā evaitāḥ | vapāsambandhistokārtham preshito maitra-
varuṇo jushasvetyādya yā evaitā anyāha, etā eva svāhākṛitīnām pu-
ronuvākya bhavanti | na tv anyāḥ santi | anena vapāpṛaśāsā sūcitā |
praishasukte hotā yakshad Agniṃ svāhājyasyeti prayājāntimo yāḥ
praisha āmnātāḥ sa esha praishah | āprīśukte yeyam uttamā yājyā-
rūpenāmnātā saiva svāhākṛitidevatānām yājyā |

5. paṣoḥ paryagnikarāṇāt pūrvam prayājakāle dāśaiva prayāja
ishṭāḥ | antimaprayājas tv avasthāpitāḥ | tad uktam Āpastambena |
dāśeṣṭvaikādaśam ayājyam ¹⁾ avaśīnasṭīti | so 'yam avaśīṣṭo 'ntima-
prayājo jushasva saprathastamam ityādi stokānuvacanād ūrdhvaṃ va-
pāhomāt prāg ijjate | ato vyavahitavād antimaprayājaviśayaḥ | pu-
ronuvākyaḥ praishayājyapraśno yuktaḥ | vapāsamīpavartitvād eva sto-
kānuvacanamantṛāṇām etadiyapuronuvākyatvaṃ copapannam | anu-
śṭhānasya vyavadhāne 'pi praishayājye tattadanuvākoke evokte eveti
samarthyate |

14.

3. pañcāvattā | dvividhā yajamānāḥ caturavattināḥ pañcā-
vattināḥ ceti | caturbbhir avadānair yuktaḥ caturavatti | pañcabhir
yuktaḥ pañcāvattināḥ | evaṃ sthite vapā pañcabhir avadānair yukta
kartavyā | tatra pañcāvattino yajamānasya svata eva pañcāvadanāni
prāptāni | yas tu caturavatti tasyāpi pañcāvadanāni vapāyām kuryāt |

4. ājyasya | ājyasyājyenety arthaḥ | tad etad Āpastambena
spashtam uktam | juhvām upastīrya hiraṇyasaḥkalam avadhāya kṛi-
tsnām vapām avadhāya hiraṇyasaḥkalam upariṣṭāt kṛitvābhigharayati |
evam pañcāvattā bhavati | caturavattino 'pi pañcāvattaiva syād iti |

15.

2. saptabhiḥ-saptabhiḥ chandobhiḥ | tāḥ ca ṛicāḥ sarvā
Āvalāyānenāpo revatīḥ kshayathā (4, 13, 7) ityādigranthenodāhṛitāḥ |
tatropaprayanta ityādishu chando gāyatram | tvam agne vasūn ityā-
dishv anuṣṭup chandāḥ | abodhy agniṃ ityādishu triṣṭup chandāḥ |
enā vo agniṃ ityādishu bṛihatī chandāḥ | agne vājasvetyādishuṣṭup
chandāḥ | janasya gopā ityādishu jagatī chandāḥ | agniṃ tam manya
ityādishu panktī chandāḥ | tāny etāni sapta chandāḥsy āgneye kra-
tau prātarānuvāke drashtavyāni || prati shya sunarityādishu gāyatri
chandāḥ | usho bhadrebhir ityādishv anuṣṭup | idam śreshtam ityā-

1) *kādaśayājyam die Handschriften.

dishu trishṭup | praty u adarṣityādishu bṛihati | ushas tac citram a
bharetyādishushṇik | etā u tyā ityādishu jagati | mahe no adyetyā-
dishu pañktiḥ | tāny etāny ushasye prātaranuvāke sapta chandāṁsi ||
esho ushā ityādishu gāyatri | yad adyetyādishv anuṣṭup | a bhāty
agnir ityādishu trishṭup | imā u vām ityādishu bṛihati | aṣvinā vartir
ityādishushṇik | abodhy agnir jma ityādishu jagati | prati priyata-
mam ityādishu pañktiḥ | tāny etāny aṣvine prātaranuvake sapta
chandāṁsi |

5. abhavan | bhūtim utkarsham prāptāḥ |

8. mahati rātryai | rātryāḥ pūrvasyaupavasathyākhyasya dina-
syāgnishomiyapaśvanuṣṭhānayuktasya yā rātriḥ | tasyā rātreḥ sambā-
ndhini śeṣe mahaty avatishṭhamāne sati prātaranuvākakhyā riksa-
mūho vaktavyāḥ | tad uktam bhavati | yasmin kālē prārabdhāḥ prā-
taranuvākas tamasopaghātāt puraiva samāpayitum śakyāḥ syāt tadā
prārabdhavya iti |

13. Nirṛitiḥ | Nirṛitiḥ kacid rākshasarūpā mṛityudevatā | yāni
vayāṁsi ye ca śakunayāḥ | ētat sarvam mṛityudevatayā mukham | atra
vayaḥśabdena pakṣhisāmānyam ucyate śakuniśabdena pakṣhivīṣeṣaḥ |
yeshāṃ samcārād adhvanishṭhānīṣṭasucakatayā manushyā vyavahara-
nti te śakunayāḥ |

14. upākuryāt | adhvaryor upākaraṇam praishamantrapāṭhaḥ |

15. atra kālavīṣeṣaḥ śākhāntare 'py āmnātāḥ | purā vācaḥ
pravaditoḥ prātaranuvākam upākaroti | yāvaty eva vāk tām ava-
rundhe (Ts. 6, 4, 3, 1) iti | upākaraṇam cāpastambena spashṭikṛitam |
purā vācaḥ purā vā vayobhyaḥ pravaditoḥ prātaranuvākam upākaroti |
prātaryāvabhyo devebhyo 'nubruhi, brahman vācam yacha, pratipra-
sthātāḥ savantyaṃ nirvapa, subrahmaṇya subrahmanyām āhvayeti
sampsreshyatiti |

16.

1. adishṭam | kenacin mantreṇa pratipāditam |

3. sarvābhiḥ | tad etad āśvalāyanenābhihitam | antareṇa yu-
gadgurāv upaviśya preshitāḥ prātaranuvākam anubruyan mandreṇāpo-
revatiḥ kṣayathā hi vasva upaprayanta iti sukte (4, 13 6) iti |

4. prātaryajñam | prātaranuvākarūpam |

6. tvir anukṭa | iyam trishṭubrupatvāc catuṣcatvārīṇāda-
kṣharā | tasyāṃ trir āvṛittayāṃ dvātrīṇāsadadhikaṣatakṣharāṇi sampā-
dyante | tesu jagatyādiny adhikakṣharāṇi gāyatriyādini nyūnākṣha-
rāṇi sarvachandāṁsi sampādayitum śakyante |

17.

6. duruktoktaḥ | duruktenāpavādēna janair vyavahṛitāḥ |
śamalagrīhīto malinena lokaviruddhena svīkṛitāḥ |

8. sahasrāṣṭvīne | prabalo 'śva ekenāhnā yāvanti yojanāni
gachati tāvadyojanaparimito 'śva aṣṭvīnaḥ | sa ca sahasrasaṃkhyaya
gunitaḥ sahasrāṣṭvīnaḥ |

9. a parimitam | śatam sahasrām ityādisaṃkhyāparimāṇam
parityajya madhyarātrād ūrdhvam upakramya sūryodayāt prācīnakāle
yāvatiṃ anuvaktum śaktir asti tavatiṃ anubruyāt |

12. saptaṅgneyāni | prātaranuvāke trayo bhāgāḥ | tatra pra-
thamo bhāga āgneyaḥ | tasmīn ca gāyatrī anusṭup triṣṭub brihaty
uṣṭig jagati pañktir iti saptaḥ chandobhir yuktaḥ 'rīco 'nubruyāt |

14. saptośhasyāni | yathā prathamabhāgasyāgnir devatā ta-
thā dvityyabhāgasyośhā devatā | tasmād uṣahpratiṭhādikāśv 'rīkshu
pūrvavad gāyatrīyāni sapta chandāṃsi drashtavyāni | grāme bhavā
grāmyaḥ paśavas te ca sapta | tathā ca Baudhāyanaḥ | sapta grā-
myaḥ paśavo 'jāṣvo gaur mahishi varāho hasty aśvatarī ceti | Āpa-
stambamaṇusārīṇas tv evaṃ varṇayanti | ajāvikāṃ gavāṣvaṃ ca
gardabhosṭhranaras tathā | sapta vai grāmyapaśavo gṛyante kavisa-
ttamair iti |

16. saptaśvīnāni | tṛtīyabhāgasyāśvīnau devatā | tatsamba-
nāhīnīḥ saptachandoyuktaḥ 'rīco 'nubruyāt | loke gānarūpa yā vāg asti
sā sapta dhāvadat | śaḍjaṣishabhadrisvaropetā pravṛtā | tāvad eva
vaidikavāg apy avadat sāmni kṛṣṭāprathamadvitīyādīnāṃ saptasva-
rāṇāṃ adhiyamānatvāt |

17. trivṛtāḥ | yathā guṇatrayamelanarūpā rajjus trivṛt | evam
ete prithivyantarīkṣadyulokāḥ parasparamilitās trivṛtāḥ |

18.

1. katham anūcyaḥ | kim ekaikasmin bhāge gāyatrīyāni
chandāṣy anukrameṇaivānuvaktavyāni | āho svid anyathety ekaḥ
saṃśayaḥ | anukramapakṣe 'pi kim pāde-pāde 'vasānam kṛtvānuva-
cantiyam | āho svid tattadardhe 'vasānam kṛtveti dvitīyaḥ saṃśayaḥ |

2. yathāchandasaṃ | anukrameṇavasthīti gāyatrīyāni cha-
ndāṣy anatikramyeti yathāchandasaṃ chandāḥkrameṇaivāyam anu-
vacantiyaḥ |

3. pacchaḥ | ekaikasmin pāde 'vasāyety arthaḥ |

4. ardharacaṣaḥ | ekaikasmin 'rīco 'rdhe 'vasāyavasāya prāta-
ranuvāko 'nūcyaḥ | evakārah pūrvapakṣavyāvṛttyarthāḥ | yathāive-
tyādīnārdharacaṣa ity etad eva spasthīkriyate | etam ardhmaṃ yathāiva
yenaiva prakāreṇaitad anv adhyayanakālīnaṃ gurūccāraṇam anu |
yathādhyaṇakāle pratyardham avasāyāha paṭhati | tathāiva prāta-
ranuvākanusṭhānakāle 'pi | na tv atra ṛigante prapavaprakṣhepādivat
kimcin nūtanam kartavyam asti |

5. yad vyūhaḥ | chandasāṃ yo 'yam anukramāḥ so 'yam Anu-

kramapikakareṇa darśitaḥ | atha chandaṁśi gāyatrīyushnigānushtubbrī-
 hatīpanktitriṣṭubhajagatyatijagatīḥakvāṛyatiḥakvāṛyashṭyatyashṭīdhṛity-
 atidhṛitayaḥ caturviṁśatyakṣharādīni caturuttaraṁśi | caturviṁśatya-
 kṣharopetāṁ gāyatrīm ārabhyaottarottaraṁ chandaḥ caturbhiḥ-caturbhir
 akṣharair adhikam ity arthaḥ | tam etaṁ chandasāṁ kramaṁ vipa-
 ryasya prātaranuvāke kramāntaram uhitam | gāyatrī anushtup tri-
 ṣṭubh bṛihatī ushṇig jagatī panktir iti | so 'yaṁ kramo 'smābhir Āśva-
 layanoktakrameṇa pūrvam evodāhṛitaḥ (2, 15, 2) | tasmāt prātaranu-
 vakoktakramasya viparyayeṇohanād ayaṁ vyūḍhaḥ sampannaḥ | so
 'yaṁ anucitaḥ | tasmāt katham avyūḍho bhavatīti praśna ākshepe vā
 yad evetyādikam uttaram bhavati | yasmād eva kāraṇe chandahkrame
 'anushtānakrame vāsyā prātaranuvākasya madhyād bṛihatichando naiti
 nāpagachattīty abhijño brūyāt | tena kāraṇenāyam avyūḍhaḥ sampanna
 ity avagantavyam |

8. somapāḥ | Vasvādīnāṁ Vashaṭkārāntānāṁ devatāṁ somā-
 yāgena prītiḥ | hotā yakṣhaḥ Agnīm ityādīmaitravarūnapraishamāntre-
 shu samiddho adyetyādiyājyasu cābhihitaḥ samidādyā ekādāsa prayā-
 jadevataḥ | devam barhiḥ sudevam ityādīmaitravarūnapraishamāntre-
 shu devam barhir vasuvana ityādiyājyasu cābhihitaḥ barhirādya ekā-
 daśānuyājadevataḥ | samudraṁ gacha svāhotyādīmantroktāḥ samudra-
 daya ekādaśopayājadevataḥ sarvā api somapānavarjitāḥ paśum eva
 bhajante | tāsāṁ paśūnā triptīḥ |

11. kratun | kratuṣabdhāḥ somayāgasambandhināḥ prātaradu-
 kabhāgān upalēkshayati |

19.

1. satram | dvādaśāham ārabhya uparitanāṁ trayodaśarātrādi-
 kam bahuyajamānakam karma satram ity ucyate |

5. sāmtatam | tasminn aponapṛīyasukte prātaranuvākavat
 prasaktam ardharce 'vasānāṁ nivārayitum nairantaryāṁ vidhatte |

6. sāmtatavarshi | parjanyo megho nairantaryeṇa vṛiṣṭīmān |
 yāvati vṛiṣṭīr apekṣitā sā sampūrnā bhavattīty arthaḥ |

7. avagrāham | tasmiṇe-tasminn ardharce pāde vā avagrīhyā-
 vagrīhya punaḥ-punar avasānāṁ kṛtvā yady anubrūyāt | tadā prajo-
 pakārātham pravṛittāḥ parjanyaḥ jīmutavarshi syāt | jīmutaḥ parva-
 taḥ | jīmutau meghaparvatāv ity uktatvāt | anupayukte parvata eva
 varshati na tūpayukteshu saśyeshv ity arthaḥ | yasmād evaṁ tasmād
 avagraho na kāryaḥ kṛntu sāmtatam evānūcyam || tasmin sukte pra-
 thamāyā rīca āvṛittisahitam sāmtatyam vidhiyate |

8. tasya | aśya sūktasya prathamāyāḥ trīr āvṛittīḥ, sāmtatyena
 sarvasyāpi sūktasya sāmtatyam sidhyati | prathamāyāṁ sāmtatyam
 Āśvalāyano darśayati | adhyardhakāram prathamām rīgavānāṁ utta-

rah (5, 1, 2) iti | trir avrittāyaḥ prathamāya ardhatrāyepāvasānam
kṛtvā pathet | uttarāsām ṛicām avasānam kṛtvā pāthah kartavya ity
arthah |

20.

1. tā etah | pra devatrety arabhya navasamkhyāka ṛico yah
santi-tasām dvayor ṛicor madhye 'ntarāyo vichedo yathā na bhavati
tathanubruyāt |

2. hinotā | adhyayanakrameṇavarvṛitatir iti daśamī | tām pari-
tyajya taduttarabhsvinīm hinotā na iti daśamīm kṛtvānubruyāt || pa-
rityaktāyāś tasyā anuvacane kalaviṣeṣam vidhatte |

3. āvarvṛitatih | atrāyam prayogakramah | sutyādināt pūrva-
amin dīne 'gūlshomīyam paśum anushṭhāya, vasattivarisaṃjñitah somā-
bbishavakāle savanīyā apa ānīya, vedyām avasthāpya, madhyarātrād
urdhvam nidrām parityajya, āgūldhradhishṇyādīḥ tattanmantrair
abhinīṣya, somādinām pātrāny āsādyā, prātaranuvākārtham hotāram
sānpreshya, prātaranuvākānte ṛipotv agnir iti mantreṇa hutvā, tata
ekadhanā apa ānetum gachann aponapṛīyasūktārtham hotāram sam-
preshyaty: ekadhanā apa ānāyati | so 'yam prayogakrama ādhvaryā-
vasūtreṣu drashtavyah | tatra hotāram praty aponapṛīyavishaye
praisham Āpastambo darśayati | yatrābhijanāty abhūd ushā ruṣatpaśur
iti tat pracarānya juhōti, ṛipotv agnīḥ samidhā havam ma ity apa-
ram caturgrihitam grihitvā sampreshyaty apa ishya hotar maitrāvāru-
ṇasya camasādhvaryav ādravāikadhanina ādravata neshṭah patnīm
udānāyonnetar hotṛicamasena vasattivaribhiḥ ca cātvalam praty āsṛveti ||
asmāt praishād urdhvam hotā sūktam anubruyāt | tad āhāvalāyanah |
paribhite 'pa ishya hotar ity ukto 'nabhihimpṛītyāponapṛīyā anvāha
(5, 1, 1) iti | tatra pūrvoktadaśamisahitā ṛico 'nucyāikadhaninah pu-
rushah preshitah santa ekadhanākhyā apo ghaṭair grihitvā yadā ja-
lasamipād āvartante tadānīm tāsū ekadhanāsv apsv avṛittāsu satishu
tadāvṛittim pratikshamāno hotā pūrvam parityaktām āvarvṛitatir ity
etām ṛicām tasmin kāle 'nubruyāt ity arthah |

4. prati yad āpah | tā ekadhanākhyā apo grahapasthāt
pratinivṛitya taiḥ purushair ānīyamānā yadā hotrā dṛiṣyante | tadānīm
prati yad āpa ity etām ṛicām anubruyāt |

5. ā dhenavaḥ | hotrā dṛiṣṭās tā ekadhanākhyā apo yadā cā-
tvālasamīpam praty āgachanti | tadānīm upāyatishu samīpam āga-
chantishu tāsū ā dhenava ity etām ṛicām brūyāt |

6. sam anyāḥ | pūrvatronnetar hotṛicamasena vasattivaribhiḥ
ca cātvalam praty āsṛvety Āpastambasūtroktah praisha udāhṛitah |
tata unneta hotṛisambandhinām camasam vasattivaryākhyah pūrvadi-
nāntā apas cātvalasamīpe samānāyati | maitrāvāruṇasya camasādhva-

ryav adraveti preshitavān maitrāvaruṇasya paricārakaḥ camasādhva-
ryur api tadyam camasaṁ cātvalasamīpe samānayati | tena hotricā-
masena vasativarṇo grihyante maitrāvaruṇacamasenaikadhanaḥ ca
grihyante | tato vasativarisabīto hotricamase maitrāvaruṇacamasaga-
tāḥ ekadhanāḥv adhvaryuṇā sampanitāsu samyojayitum samāgatāsu
sam anyā yantityādikam ṛcam anubrūyat | tam etam anuvacanakā-
lam Āpastambo viśadayati | hotricamasena vasativaribhyo nishicyo-
pari cātvalē hotricamasam ca maitrāvaruṇacamasam ca samsparsya
vasativarir vyānayati sam anyā yantity abhijñāya hotricamasān maitrā-
varuṇacamasā anayati | maitrāvaruṇacamasā dhotricamasa etad
vā viparitam iti |

7. apo vai | pūrvedyuh sampādita vasativarṇakhyā yā apo yā
ca paredyuh sampādita ekadhanakhyā tā ubhayavidhā api yajñani-
rvahare pūrvabhavitvārtham anyonyam spardhām kṛtavatyah |

samajñāpayat | samjñānam parasparam aikamatyam prāpayat |

10. aver apaḥ | he adhvaryo dvidvidhā apaḥ kim aveḥ | labdha-
vān asi |

14. tivrāntam | tivrām avayambhāvi phalam ante yasya so-
masya so 'yam tivrāntah | avighnena somayāge samāpte sati sarvathā
phalaty evety arthaḥ | bahuramādhyam | bahulam āṅgādikam anu-
sṛthānam madhye prārambhasamāptyor antarāle yasyāsu bahuramā-
dhyah | pītavigvarānam ārabhyodavasāntiyeṣṭeḥ pūrvam dīkṣantya-
dyāṅgakarmabhir upāṣvantaryāmagrahādibhiḥ ca pradhānair anu-
sṛthānabāhulyam prasiddham |

16. anuparyāvṛityah | anu pṛisṭhataḥ paryāvṛityah paritaḥ
samcarapayogyā dvidvidhā apaḥ |

18. īṣvaro ha | nanu yāgakartṛitvād yajamānasyaivānuvraja-
nam yuktam na tu hotur ity āśaṅkyāha | īṣvaro etc. | yady api hotā
yāgakartā na bhavati | athāpy anuvrajantaṁ hotāraṁ yaṣaḥ kīrtir
artor īṣvaro ha | prāptum samarthaiva | tasmāt kīrtihetutvād anu-
bruvataiva hotrā tāsām apām anugamanam kartavyam |

21. yo 'madhavyah | yah pumān pūrvam amadhavyo madhu-
rarasaṁ somam nārhati sa yadi yaṣo 'rtoḥ somayāganimittam kīrtim
prāptum samartho bhavitum icchet | sa pumān pūrvoktām anubruvan
anuprapadyetety anvayah |

21.

1. śiro vā etat | pūrvasmin khaṇḍe dvidvidhasv apsu vedyaṁ
śaditāḥ aponapṛitryānuvacanasya samāpanam uktam | tatra śādana-
prakāra Āpastambena darśitaḥ | aparayā dvārā havirdhānaḥ apaḥ
prapadayati pūrvayā gataṣṛiyah pūrvayā yajamānaḥ prapadyate | da-
kṣiṇasya havirdhānasya pradhure pracarantyaṁ śadayati | yam kā-

mayeta paṇḍakāḥ syād iti tam pracaranyopasprīṣed etasyaiva havir-
dhānasyādhaṣṭaiḥ puro'kṣham maitrāvaruṇapacamasam uttarasyāṃ va-
rtanyāṃ puraścakraṇaḥ hotṛicamasam uttarasya havirdhānasyādhaṣṭat
puro'kṣham vasattivarīḥ paścādakṣham ekādhanā etad vā viparitam |
sado yajamāno 'nuprapadyata iti || evaṃ sāditaḥ apv aponaptriya
ricāḥ samāpya hotāvatiṣṭhate | tato 'dhvaryur dadhigraheṇāṣṭasugra-
heṇādabhyagraheṇopāṣṭasugraheṇāntaryāmagraheṇa kramāt pracarati |
tāvad ayaṃ hotā vācam niyamyavāste | tad idaṃ vidhatte | śiro
vā etc.

prāṇāpānau | upāṣvantaryāmagrahaḥ prāṇāpānasthāntyaḥ | eṣha
te yonīḥ prāṇāya tvā | eṣha te yonir apānāya tvā (Ts. 1, 4, 2, 3) iti
tadyamantrayorḥ śravaṇāt |

2. ṛṣvat tathā syāt | ayaṃ yajamānaprāṇavigamo hotuḥ
tadvadhapratyavāyaḥ ca bhavet |

3. anumantrayeta | anvikṣhya mantrāṇaṃ anumantrāṇaṃ |
tatas taṁ abhiprāpet | tam upāṣṭasugrahaṃ abhilakṣhyocchvāsaṃ ku-
ryāt.

22.

1. tad āhuḥ | antaryāmagrahaḥomād urdhvam mahābhishvaṃ
kṛtvaindravāyavam ārabhya pavamatyantargrahartham (?) tattatpā-
treshu somaṃ grihṭvā sāditeshu vaiprūṣhān homān hutvā bahishpa-
tāmānartham prasarpayeyuḥ | prasarpaṇaprakāram Āpastamba āha |
saptahotāram manasānudrutyābhavanti saṃgrahaṃ hutvodañcalāḥ pra-
hvaḥ bahishpavamānāya pañcartvijāḥ samanvārabdhāḥ sarpanṭi | adha-
ryum prastotānvarābhate prastotāram pratihartā pratihartāram udgā-
toddgātāram brahmā brahmāṇaṃ yajamāna iti | Āśvalāyano 'py āha |
adhvaryumukhāḥ samanvārabdhāḥ sarpanṭi ā tīrthadeśāt | tatstotrā-
yopaviṣanty udgātāram abhimukhāḥ | tān hotānumantrayate 'traiva-
sno yo devānāṃ iṣa (5, 2, 6) iti | tato hotuḥ sarpaṇaṃ nīvārayitum
pūrvapakṣham upanyasyati | tad āhuḥ etc.

bahishpavamānaḥ | udgātṛibhir geyam upāsmāi gāyata nara
ityādikāṃ stotram bahishpavamānaśabdenocyate |

3. yat sarpet | yady ayaṃ hotā tāḥ sāha sarpet | tadānīṃ sva-
kiyāṃ piṇam eva sāmno 'nuvartmānam priṣṭhagāmīnīm kuryāt | tae
cāyuktam | rīca adharatvāt sāmna ādheyatvāt paścādbhavitvam | ata
eva Chandogā āmananti | tad etasyāṃ rīcy adhyūḥḥam sāma | tasmād
rīcy adhyūḥḥam sāma gīyate (Chandogya 3, 6, 1) iti | tataḥ purogā-
minyā rīcaḥ paścādgāmitvam ayuktam |

10. sūri | atha savantiyapurodāṣeshu yeyam maitrāvaruṇi pa-
yasyasti tatsadbhāva Āpastambena darśitāḥ | prāgvaṇṣe pratiprasthātā
savantiyāṃ nīrvapati | sarve yavā bhavanti lājārthān pariḥapyendraya

harivate dhānā Indraya pūṣhapvate karambham Sarasvatyai Bhāratyai parivāpam Indraya puroḍaṣam Mitravaruṇābhyām payasyām iti |

Dirghajihvi | dirghā jihvā yasyah sa Dirghajihvi | asurajātav utpannatvād āsuri | tathā ca Talavakārā āmananti | Dirghajihvi vā āsury āseti |

tad vyamādyat | tatra prātaḥsavanam viśhajihvālehanena vyamādyat | vividham mattam abhūt | sarvasyāpi savanaprayogasya viparyāso jātaḥ |

payasyām | payasi bhavāmikṣhā payasyā |

23.

5. ekādaśakapālān | Āpastambas tv anyasākṣhābhedam anuśritya pakṣhadvayam apy udāharati | aṣṭau puroḍaśakapālān ekādaśa mādhyamdine dvādaśa tritīyasavane sarvān aindrān ekādaśakapālān anusavanam eke samāmanantīti |

8. svadhāḥ | annam |

24.

1. havishpaṅktim | havishām dhānādīdravyarūpāṇām paṅktiḥ samūho yasmin somayāge so 'yam havishpaṅktiḥ | tādṛṣam yajñam yo veda sa tathāiva tādṛṣena yajñena sampriddho bhavati | bhṛīṣṭā yavataṇḍulā dhānāḥ | tad āpastambah | kapālānām upadhānakāle prathamakapālamantreṇa dhānārtham lajārtham kapāle adhigṛitya taṇḍulān opya dhānāḥ karoti vrthīn opya lajān karoti puroḍaṣam adhigṛityāmikebhāvat payasyām karoti | udvāsana-kāle dhānā udvāsya vibhāgamantreṇa vibhajyārdhā ājyena samyauty ardhā piṣṭān ātmāvṛitā saktūn karoti | mantham samyutam karambha ity ācakṣate lajān parivāpa iti | na vai lajebhyaḥ sruvān samharatīti |

2. akṣharapaṅktim | pañcāsamkhyakānām akṣharāṇām samūho 'kṣharapaṅktiḥ | su ity ekam akṣharam, mad iti dvitīyam akṣharam, pad iti tritīyam akṣharam, vag iti caturtham akṣharam, de iti pañcamam akṣharam | tāny etāny akṣharāṇi hotṛijapādau prayoktavyāni | tathā ca sampradāyavida āhuḥ | etad dhotṛijapākhyasya cādito 'kṣharapañcakam | ekaikam akṣharam cātra parasya brahmaṇo vapuḥ || su pūjitam mat prahrīṣṭam pat sarvasyāpi tac ca vak | sarvasya vakṛi brahmaiva de phalānām pradātṛi tad iti |

3. nārāsaṁsapāṅktim | bhakṣitāpyāyitānām sāditanām camasānām nārāsaṁsah samjñā | ata uktam ācāryeṇa | āpyāyitāḥ camasān sādāyanti te nārāsaṁsā bhavantīti || bhakṣiteshu camaseshu punahpūrapam āpyāyanam |

4. savanapaṅktim | pāredyur yakṣyamāṇasya yajamānasya sampe pūrvedyur devatās tadīyam yajñam pratikṣhamāṇā vāsanti |

asmād upa samīpe vasanty asmin divasa iti pūrvadivasa upavasathah | upavasathakhye pūrvadivase yah paṣur agnīshomīyah so 'py atra savanasamīpavasitvāt savanatvena ganyate | prātaḥsavanādini tu tripi prasiddhāny eva savanāni | savanābhyā ūrdhvaṁ anuśṭheyo 'nubandhyākhyah paṣur api pūrvavat savanatvena ganyate | atah pañcānām savanānām pañktyā samūhena yukto yo yajña esha eva savanapañktiḥ |

5. pañcamahaviṣvarūpāyah payasyāyah (nämlich yājña) śakṣāntarāc upasamhartavyā |

11. puroḷāsasviśṭakṛtāḥ | savanīyapuroḷāsasambandhinah sviśṭakṛto yājñam vidhatte | havir etc.

25.

2. saha nau | he Vāyo nāv āvayor ubhayor saha somapānam astu | tavārdham mamārdham |

4. indraturiyah | Indrasya turīyabhāgo yasmin grahe so 'yam indraturiyah |

6. tasmād dhāpi | yasmāt sārathirūpasyendrasya caturthabhāgaḥ pūrvam prattah | tasmād dha tata eva krapād etarhy apidānīm api bharataḥ | bharah samgrāmaḥ | tam tanvanti vistārayanti bharata yoddhārāḥ | satvanām sārathīnām vittim vetanām jivitarūpam prayanti | prakarsheṇa sampādayanti | te ca samgrahitārāḥ sārathīyās turīye haiva yuddhalabdhasya dravyasya caturthabhāga eva vadante | asmākam etāvad ucitam iti kathayanti | tadaucitye yuktim āha | amunaiva pūrvoktenānūkāseṇa dṛṣṭāntena | sa eva dṛṣṭānto yad ada ityādinaḥ spāṣṭikriyate | yasmāt krapād Indro Vayoh sārathir iva bhūtvā adaḥ caturthāṅśarūpam somātmakam dhanam udajayat | tasmāl loke 'pi tathāiva pravṛttam ity arthah |

26.

5. vyṛiddham | yasmin karmaṇi yājñāyah sakāśāt puronuvākyākṣharair abhyadhikā | tat karma vyṛiddham sampriddhirahitam | pūrvapakṣiṇaḥ cātra nyūnām yājñam puronuvākyam adhiḥkām kurvanti | tasmād etan matam ayuktam | yatra vai yasmin tu karmaṇi puronuvākyāyah sakāśād abhyadhikā yājña bhavati | tat karma sampriddham | api ca yatra karmaṇi yājñānuvākye same bhavataḥ | tad api karma sampriddham | sāmyapakṣe 'nyo 'pi guṇo 'sti | tat katham iti | tad ucyate | prānasya ca vācaḥ ca prānavācor madhye yasya yasya vastunah kāmāyapekṣhitaphalasiddhaye tat tathā kuryāt | tena pūrvoktaprakāreṇānuśṭābgāyatritjanyam anuśṭhānam pūrvapakṣi kurvita | tat sarvaṁ viphalam | tatraiva yājñānuvākyayoh sāmyānuśṭhāna eva upāptam | śighram prāptam bhavati | tasmāt sāmyapa-

ksha evādarāṇīya ity arthaḥ | sāmyapakṣhe pūrvapakṣyabhipretama
prayojanam katham sidhyed ity āstīkyāha | vāyavya etc.

6. vāyavya | dvayoh puronuvākyayor madhye yā pūrvā puro-
nuvākya sā vāyavyā vāyudlevatākā | vāyav ā yāhi darśatety asyām
ṛci Vayoh śravanāt | yā tuttara puronuvākya seyam aindravāyavi |
indravāyu ime sūtā ity asyām ṛciindravāyvoḥ śravanāt | evam yājya-
yor api drashtavyam | ubhayor yājyayor madhye yā pūrvā sā vāya-
vyā | agram pibā madhunām ity asyām ṛci sutaṁ vāyo divishṭishv
iti Vayoh śravanāt | yottara yājya saindravāyavi | śatenā no abhi-
shṭibhir ity asyām ṛci niyutvāṁ indrasārathir itindrah śrūyate | vāyo
sutasyeti Vayur api śrūyate | tasmād iyam aindravāyavi |

27.

1. dvidevatyāḥ | dve devate yugmarūpe yeshām grahānām
te dvidevatyāḥ | Indras ca Vayuḥ cety ekam yugmam * | Mitrās ca
Varuṇas ceti dvitīyam yugmam | yāv Aṣvinau tau tritīyam yugmam |
ta ete dvidevatyagrahāḥ prāṇa vai | indriyarūpā eva | vāg va aindra-
vāyavaḥ cakṣur maitrāvaruṇaḥ grottram aṣvinaḥ | (Ts. 6, 4, 9, 4) 'iti
śrutyantarāt | te ca grahā ekapātrā grahitavyāḥ | Indravāyvor eka-
smīn pātre grahaṇam Mitravaruṇayor ekasmīn Aṣvinor ekasmīn
iti | yasmāt prāṇarūpāṇām grahānām ekapātratvam | tasmād vakca-
kṣuḥgrottrarūpāḥ prāṇā ekanāmānaḥ | prāṇa ity evam eteshām nā-
ma | te ca grahā homakāle dvipātrā hotavyāḥ | tattadgrahapātreṇā-
dhvaryur juhōti, pratiprasthātā pātrāntareṇa juhōti | yasmād dho-
makāle pātradvayam | tasmāc cakṣurādayaḥ prāṇāḥ svasvāgolakeshu
dvandam | dvau-dvau bhūtvā vartante | ayam arthaḥ śrutyantare
prasnottarābhyām āmnātāḥ | brahmavādīno vadanti kasmāt satyād
ekapātrā dvidevatya grihyante dvipātrā hūyanta iti | yad ekapātrā
grihyante tasmād eko 'ntarataḥ prāṇo, dvipātrā hūyante tasmād dvau-
dvau bahishṭāt prāṇāḥ (Ts. 6, 4, 9, 3) iti || homakāle dvipātratvam
Āpastambena spastīkṛitam | havirdhānam gachan sampreshyati Vā-
yava Indravāyubhyām anubrūhity upayāmagrihito 'si vārکشاساداستی
ādityapātreṇa pratiprasthātā dropakalāsād aindravāyavasya pratini-
grāhyam grihītvā na śādayaty aindravāyavam āśāyadhvaryur dropa-
kalāsāc ca pariplavayā rājānam | ubhau nishkrāmya dakṣiṇato 'va-
sthāya dakṣiṇam paridhisamdhim anvavahṛityādhiparo yajño 'yam
astu devā iti pariplavayāghāram āghārayaty āśrāvya pratyāśrāvite
sampreshyati Vayava Indravāyubhyām preshyeti vashaṭkṛite juhōti
punar vashaṭkṛite juhotaḥ | evam uttarābhyām grahabhyām praca-
rata iti |

2. yenaivadhvaryuh | adhvaryoh pradānamantra Āpastam-
bena darśitāḥ | graham adhvaryur āśāya kṣhipram hotāram abhidru-

īya mayi vasuḥ purovasur iti grahaṃ hotre prayachati | etenaiva hotā pratigrihya dakṣiṇa urāv asādyā hastābhyāṃ nigrihyasta iti |

8. sarvataḥ parihāram | sarvasu dikṣu parito haraṇaṃ kṛtvā | śiraḥ pradakṣinikṛityety arthaḥ | yasmāc chrotrārupasyāśvinasya parito haraṇaṃ | tasmāc chrotreṇa sarvataḥ ṣṛṇvanti | purataḥ prishṭhataḥ pāṣvayor vācam vadantiṃ svārtham abhidadhanāṃ vācam ṣṛṇvanti | yathā hotur idṛiṣam bhakṣaṇaṃ tathādhvaryor api śakhāntare ṣrutam | vāg vā aindravāyavaḥ cakshur maitrāvarupaḥ śrotram āśvinaḥ | purastād aindravāyavam bhakṣayati tasmāt purastād vācā vadati | purastān maitrāvarupaṃ tasmāt purastāc cakṣuṣā paśyati | sarvataḥ parihāram āśvinaṃ tasmāt sarvataḥ śrotreṇa ṣṛṇoti (Ts. 6, 4, 9, 4) iti |

28.

1. anavānam | dvidevatyagrahesu yājyāṃ pāthan hotānavānaṃ yajet | mantramadhyā uccvāsam akṛtvā yajet | dvidevatyānāṃ prāparupatvād ayaṃ nairantaryapāṭhaḥ prāṇānāṃ saṃtatāvasthāpanāya bhavati | tatas teshāṃ vyavachēdo na bhavati | saṃtatir avyavachēdaḥ cety eka evārtho 'nvayavyatirekābhyāṃ ucyate || itareshu grahesu yājyānte vashaṭkāreṇa sakṛd dhutvā somasyāgne vihitṃ anuvashaṭkāreṇa punar yajanti | ataḥ prasaktam anuvashaṭkāramantraṃ nishedhanti | prāṇa vai etc.

4. dvir āgūrya | āgūḥśabdena pratijñābhidhiyate | maitrāvarupo dvir āgūrya dvir pratijñāya dvir preshyati | dvāv asya praiśhamantrau | hotā yakṣad Vāyūm agregām ity eko, hotā yakṣad Indravāyū arhanteti dvitīyaḥ | Āśvalāyanaḥ 5, 5, 3 | tayoṃ ubhayor apy ādāv ayaṃ hotā yakṣad iti dvir pratijānāti | dvayor mantrayor ante hotar yaja hotar yajeti dvir preshyati | hotā tv agram pibā madhunām ityadike dve yājye pāṭhitum ādau ye yajāmaha iti sakṛd eva pratijānte dvayor yājyayor ante vaushaḍ vaushaḍ iti dvir vashaṭkaroti | tac ca nyāyena dvitīyamantrādāv api ye yajāmaha ity āgūḥśakarapam apekṣhitam tac ca na kriyate | tasmād dhotur dvitīyayājyādāv āgūḥ ka nāma syād iti prāṇaḥ || dvitīyayājyādau mā bhūd evāgūr ity etad uttarāṃ vipakṣabādhapūrvakam darśayati | prāṇa vai etc.

29.

1. ṛituyajāḥ | madhumādhavādāya ṛitudevā yat্রেjyante ta eta ṛituyajāḥ |

ṛitugrahaḥ ca dvādaśasamkhyākāḥ | tatrādyeshu śaṭṣu kāmciḍ viśeṣaṃ adhatte |

2. śaḥ | ṛituneti | adhvaryupā preshito maitrāvarupaḥ praiśhasuktagatair mantrair krameṇa hotrādīn preshyati | tena preshita

hotrādāya ṛitunā somam ity evaṃ yajeyuh | eteshāṃ śhaṇṇām ṛitu-
yājānām prāṇasvarūpatvād dhotrādāyah śhaṇḍ api yajamāne prāṇam
sthāpayanti || saptamam ārabhya daśamānte vāśesham vidhatte |

3. catvāra ṛitubhiḥ | adhvaryuṇa preshito maitrāvaruṇaḥ
praishasūktagataih saptamādibhiḥ caturbhir mantrair hotrādān kra-
meṇa caturāḥ preshyati | ta ṛitubhiḥ somam iti bahuvacanāntapra-
yogeṇa catvāro 'pi yajeyuh |

4. dvir ṛituneti | adhvaryupreshito maitrāvaruṇaḥ praisha-
sūktagatābhyām ekadaśadvādaśābhyām mantrābhyām preshyati | tena
preshitau dvāv adhvaryuṇayajamānāv ṛitunā somam ity evaṃ ekava-
canāntaprayogeṇa yajetaṃ | antyayor dvayor yāgayor vyānasvarūpa-
tvāt tadyāgena vyānam eva yajamāne sarve 'py ṛitvijah sthāpayanti |
anenaiva krameṇa maitrāvaruṇam praty adhvaryoḥ praisha āpasta-
mbena darśitaḥ | ṛitunā preshyati trīshv ādyesv adhvaryuḥ sampre-
shyaty evaṃ pratiprasthātā | pātrayor mukhe paryāvṛtityartubhiḥ pre-
shyati dvayor adhvaryur evaṃ pratiprasthātā | punaḥ paryāvṛtitya-
rtunā preshyati sakṛd adhvaryur evaṃ pratiprasthāteti |

30.

1. prāṇa vai | savantyaṣaṣupuroḍāsapracārād ūrdhvaṃ tādā-
ṅgam idopahvānam avasthāpya dvidevatyagrahāpracārāḥ kṛtāḥ | tata
ūrdhvaṃ tadgrahaśeshabhakṣhaṇam api prāptam | tatredopahvāna-
grahaśeshabhakṣhaṇayoḥ kim pūrvam kim aparam iti kramasya jā-
tum śakyatvāt taṃ kramam vidhatte | prāṇa vai etc.

dvidevatyānām vāgēdiprāṇarūpatvam pūrvam evoktam | idāde-
vatā ca gaur vā asyai śarīram (Ts. 1, 7, 2, 1) iti śruteḥ paśurūpa |
tatraivam sthite prathamato dvidevatyagrahaśeshān bhakṣhayitvā
paścād idopahvānam kuryāt |

tad etad idāpatre bhāgam avadāya kriyamāṇam upahvānam | yā
tu hotur haste sampādītāvāntareḍā tatprāṇanārya hotṛicamasabha-
kṣhaṇasya ca paurvāparyam vicārya niṣcinoti | tad āhur etc.

5. prāṇa vai | dvidevatyagrahaśeshasya bindor hotṛicamase
prakṣhepaṃ vidhatte | prāṇa vai etc.

saṃsaravān | saṃsaravā bindavaḥ | tatprakṣhepeṇa dvidevatya-
rūpān prāṇān ātmāny eva śarīre hotṛicamasarūpe hotā prakṣhipati |

31.

1. na vyāvartanta | ekasya vargasya sāmartyādhikyam ita-
rasya nyūnam ity evaṃ vyāvṛttiṃ na prāptāḥ |

tūshṭīmṣaṇsam | sarveshv api śastreshv ṛicāḥ paṭhyante |
asmiṇs tu śastre na paṭhyanta iti tūshṭīmṣaṇsaḥ | ṛikpāṭharāhityena
gūḍham 'eshāṃ devānām taṃ tūshṭīmṣaṇsam asurā nānvavāyan | nā-
nugatavantaḥ | etadanuśṭhānam avijāya na kṛtavanta ity arthaḥ |

5. tūshṇīṃśaṇsam | tatprakāra āgvalāyanena darśitah | su
mat pad vag de pitā mātarīṣvācīdrā padā dhād achidrokthā kava-
yah ṣaṇsan | soṃo viṣvāvin nīthāni neshad brīhāspatir ukthamadāni
ṣaṇsishat | vāg āyur viṣvam āyuh | ka idam ṣaṇsishyati sa idam ṣa-
ṇsishyati japitvānabhihīmkṛitya ṣoṇsāvom ity uccair āhūya tūshṇī-
ṣaṇsam ṣaṇsed upāṇu saprapavam asaṃtanvan | esha āhāvah prātaḥ-
savane ṣaṣṭrādīshu (5, 9, 1) iti | asyāyam arthah | ṛitupātrabhakṣha-
pānantaram hotur mukhata āsino 'dhvaryuh parāṇmukhah sann āva-
rtate | tadānīm hotā sumadityādi sa idam ṣaṇsishyatiṣyantam ma-
ntram japitvābhihīmkāram akṛitvā ṣoṇsāvom ity anena mantreṇa-
dhvaryum uccair āhūya bhur agnir ityādikam prapavasahitam upā-
ṇu paṭhet | prapavena sahāsaṃtatam avichedanam kuryāt | esha ṣo-
ṇsāvom iti mantre 'dhvaryor āhvānarāpatvād āhāva ity ucyate | sa
ca prātaḥsavane ṣaṣṭrādīshu pravartata iti |

6. upa vā vadet | yah ko 'py anyah puruṣo nindec chaped
vā | upaṭādo nindā | anuvyāharah ṣāpaḥ |

33.

1. āhāvah | ṣoṇsāvom ity anena mantreṇa ṣaṇsanakāle hotā-
dhvaryum āhvayati | so 'yam āhāvah | agnir deveddha ityādibhir dvā-
daśabhir vaksyāmāṇaiḥ padair yukta tatsamūharupā nivit | pra vo
devāyāgnaya ityādikam saptarcam sūktam |

yah pūrvam uktas tūshṇīṃśaṇso ye ca nivitsukte tad etat trayam
ājyanāmakaṣaṣṭrasya rūpam | tad uktam sampradāyavidbhiḥ | tū-
shṇīṃśaṇsanivitsuktair ājyaṣaṣṭram triparvakam iti |

34.

7. rathir adhvarāṇām | śākhāntare tu tadīyarathapradarṣa-
napūrvakam eva mantro vyākhyātaḥ | rathir adhvarāṇām ity āha |
esha hi devarathaḥ. (Ts. 2, 5, 9, 2) iti |

8. aṇurtaḥ | bhulokavartī vahnir aturtaḥ | kenāpy atirpaḥ |
mārgamadhye tiryāṇcam mārgasyāvarodhakatvenavasthītam praudham
dāvāgnīm kaścid api taritum na samarthaḥ |

35.

2. viharati | viharāṇam prithakkaraṇam | dvayoh padayor
madhye viharāṇam vichedanam kṛitvā paṭhet |

5. parovariyāṇsam | parah parasminn uttarabhāge 'tiṣayena
sthulam idṛṣam vajram sūktapaṭhanena sampādayati | prathamāyā
ṛica uttarārdhe pade | tatpādayoh samasanam | tad api vajrasādṛi-
syartham | vajrasya hy ārambhayato 'nimā mūle saukṣmyam ity
arthah | vajrasādena khadgādirūpam āyudham abhidbhiyate | tasya
hi mūle muṣṭībāndhanasthāne sūkṣmatā bhavati | upari tu vistārah |

daṇḍasabdena gadā vivakṣitā | sāpi hastagrahaṇasthāne mūle suksmā
prahārasthāne 'gre sthulā | paraśurapi tathāvidhaḥ | yathāyam trivi-
dho vajra evam idam api sūktam prathamapādaviharaṇena suksmām
uttarārdharcāpādasamāseṇa sthulam |

36.

1. sadah | tadānīm devāḥ saumikavedyām prāgrahṣasya purva-
syām diṣi yeyam sado'bbidhānā śālā tām eva svasya nivāsasthānam
kṛtavantaḥ |

agnidhram | tato devā nirgataḥ santa agnidhrābbidhām śālām
prāptavantaḥ |

3. te vai prātaḥ | ta eva devāḥ prātaḥsavane yāny ājyanā-
makāni śastrāṇi tair evā samantāḥ jayam prāpuvanta āgachan |
yasmād evam tasmād π samantāḥ jayanty ebhir iti vyutpattya śastrā-
ṇām ājyanāma sampannam | anenaiva nyāyena Sāmavede pañcadaśāny
ājyānti vākyena vihitānām pañcadaśastomayuktānām stotrāṇām ājya-
nāmatvam draśṭavyam |

4. tāsām vai hotrāṇām | prasūta brāhmaṇacchaṣy achā-
vāka ity ete śastriṇo hotrakā yady api puruṣāḥ tathāpi tadīyata-
nuvivakṣhaya tāsām ityādi strīlinganirdeṣaḥ | yas tanavaḥ pūrvam
asurān apāghnata | tāsām eva hotrāṇām hotrakatanūnām āyatīnām
sadaḥ praveṣṭum āgachantīnām sarvato jayam prāpuvatīnāni ma-
dhye 'chāvākīyachāvākāsambandhinī tanur abhyata | hiraḁbhuṭ | sadaḥ
samāgantum nāśakod ity arthaḥ | tadanugrahārtham tasyām tanvām
Indrāgni adhyastam | adhishṭhāya nivāsam kṛtavantaḥ |

aindrāgnam | indrāgni a gatam ityādikam tacchastram |

6. achāvākīyam | so 'sya yajamānasyachāvākīyam kuryāt |
achāvākāsambaddham aindrāgnastram paṭhet | tenaiva pāṭhena sū
tadīya tanur ahirā vyavahartum samarthā bhavati |

37.

1. devarathāḥ | athājyaśastrasya bahishpavamānastotrotta-
ratvam prāḡaśastrasyājyastotrottaratvam vidhatte | devaratho etc.

yo yajño 'sty eṣa devānām ratha eva | tasya ratharūpasya ya-
jñasyājyam prāḡam ca yac chastradvayam tad antaran rāṣmī | asva-
bandhanarājū | rathasyopary avasthiteṇa sārathina dbriyamāpatvāt
taylor abhyantaratvam | yasmād evam tasmād yady ājyaśastreṇa bahi-
shpavamānam anu paścāc chahset | prāḡaśastreṇa ājyastotram anu-
ṣeet | tadānīm devarathasyaiva sambandhināy abhyantarau rāṣmī pra-
grabau viharati | viśeṣeṇa sampādayati | tac cālabbhāya vyāmoharā-
hityāya sampadyate | rāṣmirāhitye duṣṭabhyām aśvābhyām yatra
kvāpi dṛgame deṣe rathanayane sati rathabhaṅgarūpo vyāmohaḥ
syāt | tan mā bhūd iti śastradvayam krameṇa prāyoktavyam |

4. tad āhuḥ | tat tasmīn ājyaṣāstre brahmavādina āhuḥ | codayanti | yathaiḥ stotraṃ sāmagair uktaṃ tathaiḥ bahvricaiḥ śāstraṃ valākyam | stutam anusaṁsatīti vidhānāt | atra tu sāmagā upāśmai gāyātā naraḥ pavamānāyetyādishu pavamāniḥ pavamāna-devatākāśv rikṣu bahiḥpavamānākhyena stotreṇa stuvate | bahvricas tu hotā pra vo devāyāgnaya ityādikam ājyaśāstraṃ śaṁsati | tathā sati katham aśya hotuḥ pavamānya rīco 'nuśastā bhavēyuh | na hi Pavamānaḥ śāstradevatā kīrtv Agnir iti codyam |

5. sampadā | anuṣṭupsu gāyatrīṣv sampādite sati tayā sampadā vaiyadhikarāṇyaparihārād anukulaśaṁsanam bhavātīti parihāram brūyāt || sampādanaprakāraṃ darśayati |

10. saptaitāḥ | ādyāntayor rīcos trir āvṛttau satyām svabhāvataḥ saptānām anuṣṭubhām ekādaśatvam sampadyate | agna indraś ceti yājñā virāṇchandaśā sā dvādaśy anuṣṭub itī gaṇanīyā | yady api tasyā virājas trayāstrīṇśadakṣharatvād ekam akṣharam anuṣṭup-tvād atirīcyate | tathāpy alpena vaikalpyena chandastvam nāpaitīti nyūtyaḥ pūrvam (1, 6) apy udāhṛitāḥ | evaṃ sati dvādaśasv anuṣṭupsu dvādaśa pādān apantīyavaśiṣṭaiḥ pādaiḥ tripadā gāyatrīo dvādaśa sampādaniyāḥ | apantīyāḥ ca pādaiḥ catasro gāyatrīa ity anena prakāreṇa śhōḍaśasamkhyāḥ gāyatrīa eva sampadyante |

38.

2. upāśu | oṣṭhāspandanam eva parair dṛīyate na tu śabdaḥ śruyate tādrīṣam upāśutvam |

3. purāḥavāt | adhvaryur āhvayate yena śoṁśāvom itī mantreṇa tasmāt pūrvabhāvi hotṛijapāḥ | tathā ca śvalāyanenodāhṛitam | japitvanabhihīṃkṛītya śoṁśāvom ity uccair āhuya (5, 9, 1) iti || āhāvād urdhvam yat kīṃcit paṭhyate tat sarvaṃ śāstrasyaiva sambandhī bhavet | āhāvamantreṇa śāstrānujñānasya prīṣṭatvāt | ato hotṛijapasya śāstrāntārbbhavam nivarayitum pūrvakālinatvam |

4. parāścam | asmin kāle 'dhvaryuḥ parān bhavati | hotur vimukho bhavati | tathā catuṣpadi gaur iva hastāu bhūmāv avasthāpyāstno bhavati | tādrīṣam adhvaryuḥ sambodhyābhīmukho yathā bhavati tathā hotā śoṁśāvom itī mantreṇāhvayate | yasmād āhvāna-kāla idṛīṣo 'dhvaryuḥ tasmāl loke 'pi catuṣpādo gavādayaḥ parāścaḥ sambhogāvasthāyām parasparābhīmukhyarahita bhūtvā retāḥ sīṣcanti || āhāvād urdhvam adhvaryoḥ catuṣpāttvam parityajya samyag-utthanam vidhatte | samyaṅ etc.

5. samyaṅ | urdhvatvenāvasthānam samyaktvam |

39.

3. tira iva | yathā kuḍyagṛihādīvyavahitam anyair adhtyamānam vākyam īśhat pratīyate na tu spāṣṭam | tadvat tūṣṭīṣaṁso

'py aspashto yathā bhavati tathā śaṁset | tad idam tira ivety ucyate |
hotrijapād śhad uccair ity arthaḥ |

4. śhaṭpadam | śhaṭpadam śhaḍbhāgam | bhūr Agnir jyotir
ity eko bhāgaḥ | jyotir Agnir iti dvityo bhāgaḥ | evam uttaratrāpi
drashtavyam | tathāvidhaśaṁsane puruṣasāmyam bhavati | puruṣa-
sya śhaḍvidhatvam eva śhaḷaṅga ity anena spaṣṭīkriyate | puruṣa-
vayavashatkaṁ śākhāntare darśitam | shoḍhāvihito vai puruṣa ātmā
ca śiraḥ ca catvāry aṅgāni (Ts. 5, 6, 9, 1) iti | dvau hastau dvau pā-
dāv ity aṅgacatusṭayam | ātmaśabdo madhyadehavaś | bhāgafrayop-
pete tūshṇīśaṁse tattadbhāgamadhyeshv avasāne śhaḍbhāgatvam
Āśvalayana āha | bhūr Agnir jyotir jyotir Agnom | Indro jyotir bhuvo
jyotir Indrom | Sūryo jyotir jyotiḥ svaḥ Sūryom iti tripadas tū-
shṇīśaṁsaḥ | yady u śhaṭpadaḥ pūrvaiḥ jyotiḥśabdair agre 'vasyet
(5, 9, 11) iti |

6. purorucam | pra vo devāyetyādisuktāt purato^o rocate di-
pyate iti puroruksabdena nivid ucyate |

9. jātavedasyām | jātaveda devatā yasyāḥ purorucaḥ sā jātā-
vedasyā | jātavedaḥśabdarūpaṁ nyāṅgaṁ nitarām aṅgaṁ cihnaṁ ya-
syāḥ purorucaḥ sā jātavedonyāṅgā | tasyāḥ puroruco 'ntime bhāge
so adhvarā karati jātavedā iti jātavedaḥśabdaḥ paṭhyate |

10. tad āhuḥ | ṭṛittyasavanasya jātavedasam praty āyatanatvam
āgnimārutaśastre devatvād avagantavyam | tathā ca sampradāyavida
āhuḥ | jātavedas tu devo 'yam vartata āgnimāruta iti |

40.

2. dīdivāṁsam | yady apy adhyayanakrameṇeyam ṛik pañcamī
tathāpi dvitīyātvena prayoktavyā | brāhmaṇakramasyānushṭhānā-
rthatvāt |

atrādhyayanakramād anyam anushṭhānakramam abhipretyāśva-
layana āha | anubrāhmaṇaṁ vānupūrvyam (5, 9, 23) iti || adhyayana-
krameṇa caturthīm, anushṭhānāya ṭṛitīyātvena vidhatte | sa naḥ etc.

3. śarmavad āsmā ayaṁsi | So alle Handschriften ausser I. O. 697, welche ayaṁsi hat. I. O. 1977 liest ayaṁsi mit zwei wagerechten Strichen über dem ersten a. Sāyaṇa las āsmā ayaṁsi. Denn er sagt: ānupūrvasya yama upama ity ayaḥ dhātoḥ chāndasaṁ rūpaṁ | āsmā ity ākāraḥ ca chāndasaḥ |

8. yājyayā | agna indraḥ ceti yeyam yājyā pūrvam ukta taya
yajati | yāgarthaṁ yājyam paṭhet | yājyā ca prattir vai pradānārū-
paiva | tathā ca havisha ādāne pradāne krameṇa pūronuvakyayājya-
dhīne śrūtyantare śrūyete | pūronuvakyayā datte pra yachati yājyayā
(Ts. 2, 6, 2, 5) iti |

11. ity adhyātman | ātmānaṁ śarīram adhikṛitya vartata

ity adhyātman | asmin khaṇḍe śarīrarūpatvena praśaṣṣanam ājya-
strasyoktam | uttarakhaṇḍe tv adhidaiyatam devatāvishayam ājya-
strapraśaṣṣanam ucyate |

Pañcika III.

1.

1. grahoktham | prāṅakhyam yac chastram asti tad graho-
ktham vai | aindravāyavādigrahaṇām uktham grahoktham | tadya-
devatāpraśaṣṣārūpam ity arthaḥ | navetyādinā grahasambandha eva
spashtīkriyate | prāṅsavana aindravāyavamaitrāvaruṇādāyo dhārā-
grahā navasamkhyāḥ grihyante | grahitā tv adhivaryuḥ | tathā bahi-
shpavamānākhye stotra udgātāro navabhir navasamkhyākābhir ṛi-
gbhiḥ stuvate | upāsmāi gāyate ekas tricaḥ | davidyutatyeti dviti-
yaḥ | pavaśveti tṛtīyaḥ | eteshu trishu tṛiceshu navasamkhyāḥ pīco
vidyante | tā avṛttirahitā gīyante | evaṃ stome bahishpavamānasto-
tra udgātṛibhiḥ stute saty adhivaryur daśamaṃ graham āśvinakhyam
grihṇāti | yady apy ādhivaryavayor mantrabrāhmaṇapakāṇḍayor āśvina-
graho dhārāgraheshu tṛtīyatvenāmnātaḥ | tathāpy asau daśamatvena
grahitavyaḥ | āśvino daśamo grihyate tam tṛtīyam juhvata iti ṛu-
tyantaravacanāt | tathā ca graheshu daśamaḥ sampannaḥ | tathāive-
tarāśm bahishpavamānastotragatānām pīcām hīmkāro daśamatvena
gaṇantiyaḥ | tathā sati grahaṇām stotrāṇām ca samkhyāśamyam bha-
vati | tad idaṃ so sā sammeti vākyenocyate | ukāro nipātaḥ sammu-
ccayārthaḥ san strīlingabhyām tacchabdābhyām sambadhyate | tathā
sati sātra grahasamkhyā sā ca stotriyasamkhyety uktam bhavati | sa-
mmety atra dvitīyo makāraḥ chāndasaḥ | tasmīn apagate sati samā-
tulyety uktam bhavati | evaṃ sati yathā bahishpavamānastotrasya
grahasambandhaḥ | tathā prāṅgaṣṭrasyaśāpi grahasambandho draṣṭa-
vya ity ābhiprāyaḥ |

2. vāyavyam | Vāyur devatā yasya tṛicasya so 'yam vāyavyaḥ |
vāyav ā yāhi darśatetyādikaḥ | tam śaṁset | tena śaṁsanena vāyavyo
graha ukthayān chastravān bhavati | yady api vāyavyaḥ pṛithaggraho
nāsti tathāpy aindravāyavasya grahasya pūrvo bhāgo vāyavya ity
ucyate | sa ca prathamam ā vāyo bhūshety anena kevalavāyudevata-
kena mantreṇa grihyate, tena vāyavyo bhavati | paścād indravāyu
ity anenēndrasahitavāyudevatakena grihyate, tena aindravāyavo 'pi bha-
vati | ata eva Vāyave dvir grahaṇām Taittirīyā adhyate | sakṛd In-
drāya nādhyato grihyate dvir Vāyave (Ts. 6, 4, 7, 3) iti | tatra pra-
thamabhāgarūpo vāyavyo grahaḥ kevalena vāyavyatṛiceṇa śastravān
sampadyate |

3. aindravāyavam | Indras ca Vāyuḥ ca militvā devatā yasya tricasya so 'yam aindravāyavaḥ | indravāyu ime sūtā ityādikāḥ | tam saṁset | tacchaṁsanenaindravāyavagrahasyottarabhāgāḥ śaṣṭrāvān bhavati |

4. maitrāvaruṇam | Mitro Varuṇaḥ ca militvā devatā yasya tricasya so 'yam maitrāvaruṇaḥ | mitraṁ huve pūṭadakṣham ityādikāḥ |

5. aṣvinam | Aṣvinau militvā devatā yasya tricasya so 'yam aṣvinaḥ | aṣvinaḥ yajvarir isha ityādikāḥ |

6. aindram | Indro devatā yasya tricasya so 'yam aindraḥ | indrā yāhi citrabhānav ityādir aindras tricaḥ | tena śukragrahamaṇthigrahayor ubhayor śaṣṭrāvattvam |

7. vaiśvadevam | omāsaḥ carbhapīdhrīta ity esha vaiśvadevas tricaḥ | tenāgrayanagrahasya śaṣṭrāvattvam | tathāpi viśvedevadevatakatvād vaiśvadevam | evaṁ sarvatra grahaśaṣṭrayor ekadevatākatvam draśṭavyam |

8. sārāsvatam | pāvakaḥ naḥ sarasvatītyādikāḥ sārāsvatas tricas || nanu pūrvavād atrāpi grahasya śaṣṭrāvattvam kuto nopanya-
syata ity aṣaṅkyāha |

9. na sārāsvataḥ | ādhvaryavamētrakāṇḍe sārāsvatamantra-
syāpāṭhitvād brāhmaṇe vidhyābhāvāc ca grahābhāvaḥ || tarhi graho-
kthe 'sminn asya sārāsvatasya tricasya kimarthaṁ saṁśanam āmnā-
tam ity aṣaṅkyāha |

10. vāk tu | Sarasvatī hi vāgdevatā grahāpām ca vācā grībya-
mānatvāt sārāsvatatvam | tena sarve 'pi grahāḥ śastokthāḥ pāṭhita-
śaṣṭrā bhavanti |

3.

2. kim sa | asya yajamānasya yo hotā syāt sa tasya pāpabha-
drāṁ kim ādriyeta | pāpam anisṭāphalam bhadrām isṭāphalam |
tādriṣaṁ kim phalaṁ sampādayitum samartha iti praśnaḥ | atraiva
janmany enaṁ yajamānam prati yathā hotā kāmayeta tathā kartam
śaknotīty uttaram |

3. vāyavyam | evaṁ kāmayaṁāno hotāsyā yajamānasya sambā-
ndhināṁ vāyavyaṁ tricaṁ lubdhaṁ vyāmudhaṁ yathā bhavati tathā
saṁset | lubha vimohana iti dhātuh | vyāmohaprakāra ucyaṭe | ekām
ṛicaṁ vā tadyam ekam padaṁ vāṭṭyāt | stambhayet | na pāṭhed ity
arthāḥ | tāvata tatttricasvarūpaṁ lubdhaṁ vyāmudham bhavati |

10. etad evāsyā | hotāsyā yajamānasya sambandhi tad eva
praṭyāśaṣṭram yathāpūrvam guroḥ samīpe purā yena kramēṇa pā-
ṭhitam tathāiva ṛiju kṛiptam | kasyacid avayavyasyanyathātvaḥbhāvād
ṛijutvam | tathā kṛiptam sampāditam kṛitvā saṁset |

4.

1. tad āhuḥ | sāmagānām yāny ājyastotrāpi tadṛiḥ āgneyya
amṛtāḥ | agnā a yāhityādishu sāmagair ājyastotrapāṭhat | hotā tu
vāyav a yāhity anāya vāyavyayā praūgasāstram prārabhate | atas tena
vilakṣaṇadevatākena śastreṇāgneyya ṛiḥ katham anuṣāsta bhava-
nti | anukūḷasaṁsanābhāve stutam anuṣātsati (Tb. 2, 2, 6, 3) iti śa-
khāntaram virudhyetety ākshepaḥ |

3. pravān iva | prakarshavān eva sann adhikajvalayā dahaty
agnir iti yad asti tat prakarshātmakam vāyusambandhi rūpam | vā-
yunā jvaladhikyodayā |

4. dvaidham iva | jvalādvayam iva kṛtvā yadā dahati | tadā
dvitvasāmyāt taj jvalādvayam indravāyusambandhi rūpam bhavati |

5. yad u ca brishyati | jvalato 'gner annatyam uddha-
rṣhaḥ | jvalāśāntyā nicatvam nibarṣhaḥ | tad ubhayam mitrāvaruṇa-
sambandhi rūpam | mitram dṛiṣṭāvato hareḥeponnatātāt tan mitra-
rūpam | varuṇasambandhinām apām nicagāmitvād itarad Varuṇasya
rūpam |

6. sa yad Agniḥ | so 'gnir ghorasamsparṣa ugrasamsparṣa iti
yad asti tad asyāgner varuṇasambandhi rūpam | Varuṇasyogratvāt |
ghorasamsparṣam santam sprasṭum āśakyam api tam Agnim ātā-
rtāḥ prāpino mitrakṛityā | mitrasya kṛitih kāryam samipe 'vasthānām |
tenaivainam upāsate | ātaparihārāya hastāv udaram priṣṭham ca
vahnīsamipe pratāpayanto vahnīm sevante | tad etat sevnam asyā-
gner mitrasambandhi rūpam |

9. yad enam ekam santam | agner āhavanīyādisthāneshv
agnidhrādidhishyeshu ca bahodhā viharāṇam yad asti tad Viśveshām
devānām rūpam | teshām api bahutvāt |

5.

1. devapātram | atha śastrayājyānto pāṭhanīyam vashaṭkāram
vidhatto devapātram etc.

vaṁshaḥ iti mantra vashaṭkārah | sa ca devapātram | devānām
pānasādhanam |

2. anuvashaṭkaroti | somasyāgne viṣṭy ayam mantra 'nu-
vashaṭkārah | tam pāṭhet | tatra loka 'dah kimcid idam nidarṣanam
asti | katham iti | tad ucyate | yathā manushyāḥ svaktiān aśvān vā
svaktiā gā vā punarabhyākāram paunahpunyena tṛipodakadibhir
abhimukhikṛityābhimukhikṛitya tarpayanti | kaṇḍūyanena priyaṣa-
bdena vā jālayitvā yatheshṭaghāsam prayachanti | evam evaitenānu-
vashaṭkāreṇa punaḥ-punar devatā abhimukhikṛitya yajamāno havishā
tarpayati |

5. asamsthitan | yeshām dvidevatyagrahāṇam arthe hotā nā-

nuvashaṭkaroti | te dvidevatyaḥ somā asaṁsthitaḥ asaṁaptaḥ | deva-
tarīhahomasyāsaṁaptaḥ | katham iṭvijas tām dvidevatyaṁ bhaksha-
yantiṭṭi eke codyam ahuḥ | darṣapūrṇamāsādiḥ svishtākṛiddbhāgena
tataḥ pūrvashāṁ havishāṁ saṁskāro bhavati | tataḥ somasyāpi saṁ-
skāraḥ ko nāma svishtākṛiddbhāga iti dvitīyaṁ codyam |

7.

2. sa yam evoccaiḥ | sa hotā yam eva mantraṁ uccair
yathā bhavati bali ca yathā bhavati tathā vashaṭkaroti | sa mantra-
rūpo vashaṭkāro vajra ity ucyate | atroccaiḥśabdena dhvaner ādhi-
kyaṁ ucyate balisabdenākṣharapārushyaṁ | tadubhayayukto vajrah |

4. atha yaḥ samah | yo vashaṭkārah pūrvoktabalitvādidoshā-
rahito yathādhitas tathoccaritah | saṁtato yajyaya saha vichedarahi-
tah | niḥśeṣeṇa hānam parityāgo yasya pīcaḥ sā nirhāṇa | tathāvidha
kācid iḡ yajyārūpā yasya vashaṭkārasya so 'yam nirhāṇarcaḥ | yā-
jyāpāthabīna ity arthah | tadvailakṣhanyād anirhāṇarcaḥ | saṁpūrṇa-
yajyāpāthopeta ity arthah | kiḍṛiṣo vashaṭkārah | dhāmachad iti |
dhāma yajūsthānam | tatra yathā rakṣhāṁsi na praviṣanti tathā chā-
dayati sa dhāmachat |

6. yenaiva shaṭ | shaṭśabdo vashaṭkāram abhidhatte | Bhūma-
sena Bhūma itivād ekadeśeṇa vyavahārāt | yenaivoccarāṇena shaḍ ava-
rādhnoti vashaṭkāro 'varādhyaṁ saṁpiddhyabhāvam prāpnoti | āco-
ccārāṇena vashaṭkārasya saṁpiddhyabhāvaḥ | sa tathoccarito vashaṭ-
kāro rikta ity ucyate | uccadhvaniyogye tadabhāve riktaprayatvāt |

7. tasyāśāṁ neyāt | tasmāt tasya vashaṭkārasyaśāṁ neyāt |
na prāpnuyāt | ichām api na kuryāt kim uta prayogam ity arthah |

9. yathaivāsa | asya yajamānasya yena svareṇa yajyām brū-
yāt tenaiva svareṇa vashaṭkāram api brūyāt | tathā saty enaṁ kṛita-
yajūṁ yajūarahitena sadṛiṣaṁ phalarahitaṁ karoti |

8.

2. vāg ity eva | uparishṭād vakshyamāṇasya mantraśya prati-
kam idam | vāg oja ityādiko yo mantraḥ sa eva sāmanopāyo na tv
anya kaścid asti |

3. mā pramṛikṣhaḥ | pramṛiṣṭāṁ vinasṭam mā kārṣhīḥ |

4. tad u ha smāha | tad u ha tattraivānumantraṇe brahma-
vādī kaścid aha sma | kim āheti | tad ucyate | etat pūrvoktam ma-
ntravākyaṁ dīrghaṁ sad api vajraṁ samayitum aprabhu | na kṣha-
mam |

9.

1. tam praishaiḥ | tadānim utkrāntaṁ yajñam praishair hotā
yakṣhad Agnīṁ samidbety evam ādyaiḥ praishamantrais tasya ya-
jñasya praisham āhvānam aichan |

2. tam purorugbbhiḥ | Vāyur agregāḥ (Āsvalāyana 5, 10, 4)
ityādyāḥ sapta purorucaḥ | praṅgatpīcānām saptānām prarocanahe-
tutvāt |

6. mahad vāva | naṣṭam vastu prayatnena tatra-tatrānvishya-
titi naṣṭaiṣi | tādṛiṣaḥ puruṣo dviṣḍhaḥ | tatrā kaṣcin mahad
vāva naṣṭād vastuno 'dhikam evābhichati | naṣṭād alpam vādyāḥ
kaṣcid ichati | taylor madhye yataro vāva eva puruṣo jyāya iva ma-
had evechati | sa eva puruṣas taylor madhye sādhiyo 'tyantaṁ sādhu
vastv ichati | alpam kāmaya mācas tu na tathety arthaḥ || astv evam
laukikanyāyāḥ kim prakṛita ityāṣankyāḥ |

7. ya u eva | ya u eva yas tu praishavaktā praishamantrān
varshiyaso-varshiyaso 'tipravṛddhān veda | sarveshu praishamantre-
shu pravṛddhatvārtham vipsā prayuktā | praishamantrāḥ kasmāt
pravṛddhā iti cet | puronuvākyaṇām samnihitatvāt tābhyo 'dhikā va-
rshiyāṁsa ity avagantavyam | sa u eva dīrghatvābhijña eva tān prai-
shamantrān sādhiyo veda | atisayena samyag veda | nanu laukikanyā-
yodāharāṇe naṣṭavastuno 'nveshaṇam udāhṛitam, iha tu praishama-
ntrāṇām abhivṛddhir uktety ato laukikenāsaṅgatam iti cet | samga-
tam evaitat | hi yasmād ye praishāḥ santi te naṣṭaiṣyam | naṣṭa-
ya yajñasyānveshaṇahetavaḥ |

10.

3. yad antataḥ | antataḥ śāstrasyāntime deśe | ekām pīcam
nāṣṭvā nividam paṭhitavyāḥ | yasmād etā antimadeśābhāginyāḥ | ta-
smāl loke 'pi garbhā amuto nivāsasthānān mātur udaramadhyād arvā-
feco 'dhobhāgagatāḥ prajāyante |

5. peśā vā ete | peśā ālamkārah | veṇ tantusamptāna iti dhātōr
vayanaśabdōtpattih | kuvindasya yat prārambhe vayanam tat prava-
ṇam | loke yathaiḥ vāsasāḥ pravayaṇato vayanaprārambhe peśo
'lāmkāram kuryāt | varṇāntaropetais tantubhir ālamkārah | tathaiḥ
prātaḥsavane śāstrāṇām purato nivitpaṭhanam bhavati | tac ca vastra-
sthānīyāṇām ukthānām prathamabhāge 'lāmkārāya sampadyate | śā-
stramadhye tatpaṭhanam vastramadhye varṇāntareṇālāmkārasamam |
avaprajāno vastrasyāntabbāgaḥ | tatra yathā varṇāntareṇālāmkāras
tadṛig ukthānām ante nivitpaṭhanam |

11.

2. pacchaḥ | tāsām nividam dvādaśapadarupāṇām ekaikasmin
pāde 'vasānam vidhatte | paccho vai etc.

devāḥ purā yajñam pacchaḥ pādaṣaḥ samabharan | ekaikam bhā-
gam krameṇa sampādītavanta ity arthaḥ | tasmād etā nivido 'pi pā-
daṣaḥ saṁsanīyāḥ |

4. na nividah | dvādasasu nivitpadeshu kasyāpi padasyātikramam nishedhati | na nividah etc.

ekam api padam na parityajed ity arthah |

6. na nividah pade | vipariharo viparyāsaḥ | nividah sambandhi yat padaadvayam tan na vipariharet | viparitatayā na paṭhet |

*7. samasyet | padayoh sampleshane yajñāsyaṇi samhritam bhavet | yajño vinasyed ity arthah | tato yajamāno mriyeta | tasmāt padaadvayam na sampleshayet || anena nishedhena sarveshām padānām parasparaviseshanaprāptau madhyamāyor dvayoh samplesham vidhatte | predam etc.

9. na trīcam | nivitpadānām prakshepasyaśrayasūkte kapein niyamam vidhatte |

tisra rīco yasmin sūkte tat trīcam | catasra rīco yasmin sūkte tac caturrīcam | tādriṣam ubhayavidham sūktam atikramya nividdhānam nivitpadānām prakshepam na manyeta | na cintayet | etad uktam bhavati | tricaturmātrarcāt sūktād arvācine sūkte nividam na dadhyat | kimtubhayasminn eva dadhyat iti | nividah sambandhi yad ekaikam eva padam tad eva praty rīcam prati sūktam ca samartham bhavati | yasmād idriṣam samartham ity uktarthopasamhārah | adhike sūkte nivitpadeshu prakshipateshu nividāiva stotrātīṣaṇanam kṛitam bhavati | rīcam nāpeksheta tad ity arthah |

10. ekam pariśishya | sūkte yeyam rīg antyā tām avasthāpya tataḥ pūrvam eva trītiyasavane nividam prakshipet |

12. na sūktena | yat sūktam nividdhānārham nividam atikramya tena sūktena na padyeta | nivitprakshepam parityajya kevalam tat sūktam na paṭhet ity arthah || pramādaṁ nivitprakshepavismṛitau punas tatsūkte nividam prakshipya pātho bhrāntya prasaktah | tam nishedhati |

13. yena sūktena | nividam atikramya parityajya nivitprakshepayogyena yena sūktena padyeta anuśṭhānam prāpnuyāt | tad vismṛitanivītkam sūktam punar nopanivarteta | bhūyo nividam prakshipya na paṭhet | tatra hetor ucyate | tad vismṛitanivītkam sūktam vāstoham eva | vāstusābdena nividah sthānam ucyate | tasya sthānasya ghātakam tat sūktam tataḥ punahpāthasya na योग्यam |

13.

2. athāśya | athāgnyādīnām vasvādīnām ca chandovibhāganantaram asya Prajāpateḥ svabhūtam anuśṭubakhyam yac chanda āsit | tām anuśṭubham udantam abhi yajñasya kapeit prāntadesam abhilakshyodauhat | apasāritavān | kutra deśa iti | tad ucyate | achāvākyaṁ abhīti | achāvāka vadasvety evam adhvaryuṇokto 'chāvāko yam brute seyam rīg achāvākya | tām abhilakshyodūḍhavan | anuśṭubham achāvākyaṁ kṛitavān ity arthah |

paryāharat | sa tu tasmin somayāge 'gram śreṣṭham pāram-
bharūpaṃ yaṃ mukham aṣṭi tad abhilakṣyaṇuṣṭubham paryāha-
rat | tatra nītavān ity arthaḥ |

4. sve vai | yasmāt sa Prajāpatiḥ svakartrika eva somayāge tat-
savaneshv anuṣṭubho mukhyatām akalpayat | tasmād idānim api ya-
tra kvāpi yāge yajño yajamānavaso bhavati sa yajño 'pi kalpata eva |
avaikalyenānuṣṭubhāsyāmīty abhipretyānuṣṭubhaḥ savanānam ādan pra-
yoge sati yajñasya yajamānavasatvam | tatra yajño vaikalyarahito bha-
vattīty arthaḥ |

5. vasi | svavaśaḥ |

14.

1. bahishpavamāne | bahishpavamānakhye stotre prātaḥsa-
vane sambandhiny upāśmai gāyata nara ityādyigāṣṭrayaṇena sāmagaiḥ
stūyamāne sati so 'yam Agner mṛityuprāptikalaḥ | tadānim Agnir
mṛityum parihartum anuṣṭupchandaskayā pra vo devāyāgnaya ity
etayarecāyasastram prārabdhavān | tat tenānuṣṭupprayogena so 'gnis
tadānim eva mṛityum paryakramat | atikrāntavān | tato 'gninā hotrā-
jyāstre śasyamāne sati tam Agnim mṛityur asīdat | prāptavān | tadā
so 'gnir mṛityum parihartum vāyav ā yāhityādikena saptaṭricātma-
kena praūḡṣastreṇānuṣṭubhānam pratyapadyata | prārabdhavān |

2. tam mādhyamdine | prātaḥsavanān nirākṛito mṛityur uccā te
jātam andhasa ityādike mādhyamdinapavamānastotre gīyamāne sati
tasmin kāle tam Agnim hotāram asīdat | prāptavān | tadānim so 'gnir
hotā mṛityuparihārāyānuṣṭupchandaskayā ā tvā ratham ity etayarecā
marutvatiyasastram prārabdhavān | tat tenānuṣṭupprayogena tadānim
eva mṛityum atikrāntavān | mādhyamdinapavamānān nirākṛito mṛi-
tyur mādhyamdinasavanasambandhini marutvatiyāstre śasyamāne
sati pāśitāram Agnim hotāram prāpsyāmīti vicārya tatra bṛihatī-
chandaskāśv rikṣu, gīyamānāsu tam Agnim sattum prāptum nāśa-
knot | tatā hetur ucyate | bṛihatīchandaskā fīcaḥ prāṇasvarūpā eva |
tat tena kārṇena prāṇān eva vyavaitum viyojayitum mṛityur nāśa-
knot | prāṇabhimānīnībhir bṛihatībhiḥ prāṇānam rakṣhitatvāt | bṛihatya-
ś ca marutvatiyasastrānantarabdhāvinī nishkevalyāstre bahavo vidyante
tāś ca sarvasminn eva mādhyamdine savane mṛityupraveṣaṃ nivāra-
yanti | yasmād evam bṛihatyo mṛityupraveṣaṃ nivārayitum sama-
rthāḥ | tasmān mādhyamdinaprayoge hotā bṛihatīchandaskāśv rikṣu
stotriyenaiva trīcena śastram prārabheta | yasmiṃs trīce sāmagaiḥ sto-
tram gīyate so 'yam trīcaḥ stotriyaḥ | tena trīcena prārambhe sati
tatratyānāṃ bṛhatīnām prāṇarūpatvāt prāṇān evābhilakṣya śastra-
prārambhaṃ kṛitavān bhavati |

3. tam trītiyapavamāne | trīṣu pavamāneṣu bahishpava-

mānāḥ | prathamo mādhyamdinapavamāno dvītiya ārbhāvapamānas trītiyaḥ | mādhyamdināsavane praveshtum āśakto mṛityuḥ svādishtāyetye tasminn ārbhāvākhye trītiyapavamānastotre trītiyasavanagatē sāmagair gīyamāne sati tam Agnim mṛityur āśīdat | so 'py Agnis tam vārayitum anushtupebandaskayā tat savitur vṛṇimaha ity etayacā vaiśvadevākhyam ṣaṣṭram prārabhata |

yajñāyajñīye | yajñā-yajñā vo agnaya ity asyām ṛicy utpannam sāma yajñāyajñīyam | tatsāmasādhye tannāmake stotre sāmagair gīyamāne sati trītiyapavamānān nirakṛito mṛityus tam Agnim hotāram prāptavān | tato 'gnir hotā mṛityuparihārāya vaiśvānarāya prithupājase vipa ityādina vaiśvānarīyeṇa sūktena marutvatiyaṣaṣṭraprārambham kṛitavān |

15.

1. Indro vai | atha marutvatiyaṣaṣṭram ārabhyate | tatṛāyam samgrahaṣṭlokaḥ || pratipadanucarāv anupragātho harinihāvo 'tha Brihaspater dhruvaṣ ca | dhruvavidhivihitas tathātha dhavyā vitananam atra marutvatiyasukte || tatṛā tva ratham iti marutvatiyasya pratipadanushtūptām praśānsitum āha | Indro vai etc.

tasmāt | yasmād evam tasmāl loke 'pi pūrvedyur amāvāsyāyam pitṛibhyaḥ kriyate | uttaram abar uttarasminn ahani pratipaddine darsapūrṇamāsayāgadine devān yajante |

2. te 'bruvan | Indram labdhvāvasthitas te devāḥ paraṣparam idam abruvan | abhishuṇavāmaiva | vayam sarvathā somasyābbhishavam karavāma | tathā vāva tenaiva prakāreṇāśiṣṭham āśutamam atīṣṭghram yathā bhavati tathā no 'smān Indra āgamishyatīti | tad vacanam āngikṛitya te sarve 'bhyashuṇvan | abhishavam kṛitavantaḥ | tādrīṣas te devā ā tvā ratham yathotaya ity anenaiva mantreṇa tam Indram anushtūbhaḥ sakāśād abhishavadeṣam praty āvartayan | atra kimcid āvṛittivācakam ā vartayāmasīti padadvayam śruyate | tatsāmarthyād Indrasyaāvṛittir abhūt | idam vaso sutam andha ity asmin mantrapāde sutakṛtyām abhishavavācinā sutaśabdenaibhyo devebhyā Indra āvir abhūt | prakāṣo 'bhūt | indra nedīya ed ihiti mantragatena samipāgamanavācinā nedīya ihiti padadvayenainam Indram yāgadeṣam madhyam prāpitavantaḥ | anenārthavādena tattānmantravidhir upaneyah | etad evābhipretyaśvalāyana āha | marutvatiyam ṣaṣṭram ṣaṣṭe adhvaryo ṣoṣāsvom iti mādhyamdine ṣaṣṭradīshv āhavaḥ | ā tvā ratham yathotaya idam vaso sutam andha iti marutvatiyasya pratipadanucarāv indra nedīya ed ihitindranihavaḥ pragāthaḥ (5, 14, 12) iti || yena tricena ṣaṣṭram prārabhyate so 'yam tricaḥ pratiṣad ucyate | tadanantarabhaḥ trico 'nucaraḥ | atrā tvā ratham idam vasav ity etau tricaḥ pratipadanucarau drashtavyau | tata ūrdhvam indrani-

havākhyā indra nedīya iti pragātha rīgdvayātmako drashtavya ity
arthah |

16.

1. Indram vai | pūrvoktam indra nedīya ityādikam pragātham
śāṣitum akhyāyikāṁ āha | Indram vai etc.

17.

1. brahmaṇaspatyam | athāsmīn marutvatīyaśāstre pra
nām brahmaṇas patir ityādikam pragātham vidhatte | brahmaṇaspa-
tyam etc.

dvayor rīcoḥ samūhaḥ pragāthah | tathā cāvalūyana āha | trīcāḥ
pratipadanucara dvīcāḥ pragāthah (5, 14, 7) iti | rīgdvayam evānu-
shṭhānakale trīcarūpeṇa pragrathyate, tasmād ayam pragātha ity
ucyate |

3. tau vā etau | samāmnāte dve eva rīcau pragrathanena trī-
sarūpatayā sampādyete | pragrathanaprakāra ucyate | pra nūnam ity
esā bhīratichandaskā | dvādaśakshareṇa trītiyapādenāṣṭāksharaiḥ
cānyair yuktatayā ṣaṭtriṁśadaksharasampatteḥ | seyam rīk sakṛit pa-
ṭhāniyā | punar api tatrātyam aṣṭāksharam caturthapādam dvir
āmnāya śoḍaśaksharo 'rīharcaḥ sampādāniyah | itarasyām rīci pra-
thamapādo dvādaśaksharo dvītiyapādo 'ṣṭāksharah | etat sarvam mi-
litvā dvītiyā bhīrati sampadyate || tatrātyam antimam aṣṭāksharapā-
dam dvir abhyasya samāmnāta uttarārdhe dvādaśaksharam prathamā-
pādam aṣṭāksharam uttarapādam ca paṭhitvā trītiyā bhīrati ca sam-
pādāniyah | ayam eva pragrathanaprakāra indra nedīya ed ihīty
atrāpi pragāthe yojāniyah || tāv etau pragāthau punarādāyam punaḥ
punaḥ paṭhitam eva pādam ādayādāya śasyete | sāmagais tu mā-
dhyamdinapavamāne pragāthāv etāv astutau | tair astutayor hotrā
śaṁsanam ayuktaḥ | na hy atra kvacid api sāmagair astutam mantra-
jātam punaḥ-punar ādāya śasyamānam drīṣṭam | evaṁ sati kasmāt
kārapād astutayor atra śaṁsanam iti codyavādīnā āhuḥ || etac codyam
anāsthāya parihāram anukṛtvāiva codyāntaram udbhāvayati |

4. pavamānoktham | marutvatīyaśāstram yad aṣṭi tad etat
pavamānoktham mādhyamdinapavamānasambandhī śāstram | atra mā-
dhyamdinapavamānastotra uccā te jātam andhasa ityādīṣu śhaṭsu
gāyatrīṣu prathamam stuvate | tataḥ punānaḥ sometyādīṣu śhaṭsu
bhīratīṣu stuvate | yady api dvīcātmakāḥ pragāthas tathāpi pūrvō-
ktanyāyena pragrathyā tīro bhīratīyah sampādāniyah | tāsu ca rau-
ravasāmā prāg udgātavyam tata upari yaudhājayaśāma gātavyam |
evaṁ sati tīro bhīratīyah sāmadvayārtham dvir avartyamānāḥ śhaṭ
sampadyante | tathā pra tu dravetyādīṣu tīrīṣu trīṣṭupsu stuvate |

evam śati sa esha mādhyamdinapavamānas trichanda bhavati | gāya-
tribṛihatitriṣṭubhṛūpānam trayānam chandasam sadbhāvāt | tathā sa
pavamānaḥ pañcadaśastomopetaḥ | tasya ca stomasya prakāśa Cha-
ndogabrahmaṇa evam amṇyate | pañcabhyo himkaroti sa tisribhiḥ
sā ekayā sa ekayā | pañcabhyo himkaroti sa ekayā sa tisribhiḥ sa
ekayā | pañcabhyo himkaroti sa ekayā sa ekayā sa tisribhiḥ (Tāndya
2, 4, 1) iti | asyāyam arthaḥ | trīcātmakam ekam suktam trir āvarta-
niyam | tatra prathamāvṛittau prathamāya pīcas trir abhyāso vidhe-
yaḥ | dvitīyāvṛittau madhyamāyaḥ | tritīyāvṛittau caramāyaḥ | evam
pratisāma savṛittabhiḥ pañcadaśabhir ṛigbhir upetatvāt pañcadaśa-
stoma iti || evam saty atra codyavādina āhuḥ | he hotas ta esha ya-
thoktalakṣhaṇaḥ pavamānaḥ katham marutvatīyaśastreṇānuśasto bha-
vati | anuśāśanam ca nyāyāyam | yathā vāva stotram evam śāstram
iti nyāyāt | ato 'tra stotraśāstrayor vailakṣhyaṇam ayuktam iti codya-
ntaram || tatra dvitīyasya codyasya tāvad uttarām darśayati |

5. ye eva | ā tvā ratham ity asmin marutvatīyaśastrasya prati-
padrūpe trice prathamā ṛig anusṭup | ye evottare pratipadaḥ prati-
padrūpe dve pīcau gāyatrīyau vidyete yaś cānya idam vaso sutaṁ
andha ity anucarākhyas trico gāyatrāḥ | etābhir eva pañcabhir gāya-
tribhir asya hotuḥ pavamānastotragatā gāyatrīyo 'nuśastā bhavanti |
indra nediya iti yo 'yam indranihavaḥ pragātho yaś ca pra nūnam
brahmaṇas patir iti brāhmaṇaspatyaḥ pragāthaḥ | etābhyām uttarā-
bhyām pavamānastotragatā bṛihatīyo 'nuśastā bhavanti | pragrathanena
bṛihatīsampādanasyobhayatra samānatvāt | yatra trīṣṭubhām anu-
śāśanam tad upariśṭād abhidhāsyate || atha prasaṅgāt prathama-
codyasyāpi parihāram darśayan punaḥ-punarādānasyopayogaṁ da-
rśayati |

6. tāsu vā etāsu | punānaḥ somety asmin pragāthe yā bṛiha-
tyaḥ pragrathanena sampādītās tāsv evaitāsu bṛihatīshu rauravākhyena
yaudhājākyena ca sāmā punaḥ-punaḥ pāṭhitam eva pādām ādāya
stuvate | tasmād etāv indranihavabrahmaṇaspatyapragāthau samagair
astutāv api santau hotrā punaḥ-punaḥ pāṭhitam eva pādām ādāya sa-
syete | tathā ca saty ayam hotā svakīyena śastreṇa stotram anuga-
chati || idāni trīṣṭubhām anuśāśanam darśayati |

7. ye eva trīṣṭubhau | yathā sāmīdhenīshu prakṣhipyamāṇā-
nām pīcam dhāyeyeti samjñā | evam atrāpi | tathā saty agnir netā
bhaga iva kṣhitinām ity eka dhāyā, tvam soma kratubhir ity aparā |
ye eva trīṣṭupchandaskas dhāyē vidyete yac ca trīṣṭupchandaskam
janīṣṭhā ugra ityādikam nividdhānam suktam | nivīdam padāni dhi-
yante prakṣhipyante yasmin sūkte tan nividdhānam | tabhā eva su-
ktagatābhir dhāyāsahitābhis trīṣṭubhbhir asya hotuḥ stotragatās trī-
ṣṭubho 'nuśastā bhavanti |

18.

1. dhāyāḥ | marutvatīyāḥ saṣtre prakṣhepaṇīyā ṛico vidhatte | dhāyāḥ etc.

agnir netety eka | tvam soma kratabhir iti dvitīya | pinvanty apa iti tṛitīya | tāḥ ṣaṣset |

9. tad dhaike | tad dha tatraiva tṛitīyadhāyāvishaye kecid evam āhuḥ | tān vo maho maruta ity etām vaiśṇavīm tṛitīyām dhāyām ṣaṣset | na tu pinvanty apa ity etām |

13. vṛiṣṭīvani | atra pinvanty apa iti padam śṛūyate | tat secanārtham | pivi secana ity asmād dhātor utpannatvāt | ata idam padam vṛiṣṭīvani | vṛiṣṭīsamabhajanakārtty arthaḥ | pinvanty apo maruta ity atra maruta iti padam mārutam Marutām vācakam padam | tad api vṛiṣṭyanukulam | purovātasya vṛiṣṭyāngatvāt | atyam na mihe vi nayanti vājinam iti tṛitīyapāde vintavat padam asti | vinayantīty aya nayatidhātujanyatvāt | tena ca vinayena vṛiṣṭīpātanam lakṣyate | kimca yad vintavat padam tad vikrāntavad ity amum artham āśaṣṭe | dhātunām anekārthatvāt | tathā sati yad vikrāntavat padam tad vaiśṇavam | vishṇusambandhi | idam vishṇur vi cakrama iti śṛutyantarāt | tathā sati vaiśṇavyās tṛitīyasya upasadaḥ sambaddham api bhavattīty arthaḥ | tasminn eva tṛitīyapāde vājinam iti padam vidyate | tatrendro vājisabdārthaḥ | vṛiṣṭīdvārāṇnapradatvena vājo 'nām aśyāstīti vaktum śakyatvāt | uktena prakāreṇa tasyām evaitasyām pinvanty apa ity ṛici catvāri padāni vṛiṣṭer anukulāni vṛiṣṭīvani mārutām vaiśṇavam aindram ceti | tasmād atra pūrvoktadosho nāstīty arthaḥ |

14. ā va eṣā | yeyam pinvanty apa ity ṛig asti saishaiva tṛitīyasavanabbajānā | jagatichandaskatvāj jagatasya tṛitīyasavanasya योग्या | tāḍṛiṣṭī sati hotrā madhyamdine śasyate | tasmād eva kāraṇād idam loke dṛiṣyate | sāyamkāle goshṭhe vraje ye paṣavas tiṣṭhanti te sāyamgoshṭhāḥ | bharatānām ṛitvijām paṣavas tāḍṛiṣṭīḥ santo madhyamdine saṃgavinīm saṃgavakālayogyām śālām āyanti | prāpnuvanti | ye paṣavāḥ kṣhīram duhanti te sāyam grihe samāgachanti | ye tu na duhanti te sāyam vraja eva nivasanti | ubhayaividhā api te madhyāhnaḥ gharṇakālnasamāptāpanivārapāya nirmītam saṃgavakālayogyām śālām āgachanti | tad etan madhyāhnapāṭhanimittam iti |

19.

1. marutvatīyam | yasmin pragāthe Marutaḥ śṛūyante so 'yam marutvatīyāḥ pragāthāḥ | pra va indrāya maruto brahmārcatety asmin pragāthe Marutaḥ śṛūyante | tam imam ṣaṣset | paṣūnām pravaraparābhitye 'py aranye saṃcārakāle vāyavo 'nugrihya na tān bādhanṭe | tatsambandhān Marutām paṣutvam |

5. tasyārdhāḥ | tasya sūktasya sambandhinīshv rikshu bhāgadvayam kṛtvā dvayor bhāgayor upādhyā indro marutvān ity etam nividam prakshipet | nanv etasminn ekādāsarce, sūkte śamabhāgo na sambhavatīti eet | tarhi prathamabhāge kāmciḍ adhikām śastvā tata urūhvam prakshipet | ekām bhūyasīshu ¹⁾ śastvety uktatvāt |

7. svargasya | yeyam nivid asti tad etat svargākramapaṇam | sopānasthāntyam | tasmād yathā loke sopānārohaṇe śrameṇa punaḥ-punaḥ śvāsam karoti tadanukāripaṇam svaram kṛtvā tathaiva paṭhet | evampāṭhe saty aśya yajamānasya yāḥ pumān priyaḥ syāt sa pumān enaṁ yajamānam upaiva samipa eva nigrihṭa | svikuryāt || iti nu eśha eva prayogaḥ svargakāmasyāvagantavyaḥ | vakshyamānaprayogēṇa sāmākāryaparihārāya svargakāmasyety uktiḥ |

8. yāḥ kāmayeta | kṣatriyajātyā vaiśyajāter vadhaṁ kāmāyamāno yajamāno nivida sūktam trir viśaṁset | tad uktam bhavati | sūktasyāḍau madhye cānte ca nividam dadhyāt | tad uktam sūktavichedakam śaśanam iti |

10. ya u kāmayeta | yas tu hotā enaṁ yajamānam ubhayaṁ purvottarabhāgayor sambandhinīr viśaḥ prajāḥ paryavachinadāni parito vicinnāḥ karavāṇṭi kāmayeta | avasmāt pūrvabhāvinyāḥ pīṭripīṭriyamātulādayo yāḥ prajāḥ, svasyottarabhāvinyāḥ putrajāmātrādayo yāḥ prajāḥ tāsāṁ sarvāsāṁ avachedaṁ karavāṇṭi arthaḥ | yadva | ubhayato mātṛipakshe pīṭripakshe ca vidyamānānām prajānām avachedaṁ virodhaṁ karavāṇṭi evaṁ yo hotā yajamānam dīśhṭi | sa hotā nividam ubhayato nivida ādāv ante ca vyāhvayita | vividham āhvānam kuryāt | ādāv api śaśāvom ity etam āhvānamantram paṭhet ante 'pi tathā paṭhet ity arthaḥ | tathā saty enaṁ yajamānam pūrvaparabhāgayor mātṛipakṣapīṭripakṣayoḥ ca prajābhiḥ sahāvachinatti |

20.

1. atha haite | athānantaram tarhi tadā prabhṛity ete ha Maruta eva śastrabhāgino 'bhūvann iti śeśhaḥ | tataḥ pūrvam mādhyam-dinasavane nishkevalyanāmake śāstre kevalendradevatāke ubhe asa-tuḥ | na tu tatra Marutām praveśa āsit | tasmād idāntm praveśa indrakṛita upakārah | Der Text besagt: "bisher waren diese beide śāstra ausschliesslich dem Indra angehörige gewesen", d. h. es war kein besonderes Marutvattyaśāstra vorhanden.

2. marutvatīyam | Maruto 'sya santīti taiḥ sahito marutvān | tadīyam graham adhvaryur grihṇāti | hotā pra va indraya brihata ity etam marutvatīyam pragātham śaśati, janīshṭhā ugra tyādikam

1) ekabhūyasīḥ, Āśvalayana 5, 14, 20.

- marutvattiyam sūktam śaṁsati, indro marutvān ityādikām marutvattiyam nividam sūkte prakṣhipati | grahagrahaṇādīsūktasāṁsanānte marutsambaddha sā Marutam bhaktir bhāgaḥ |

21.

1. Indro vai | atha nishkevalyākhyam śastraṁ vidhātavyam | tasya cāyam saṁgrahaṣlokaḥ || stotre yo-yo 'nurūpaḥ ca dhāyā prāgāthikam tathā | nividdhāntyasūktam ca nishkevalye prakṛtītam ॥

sa Prajāpatih | tataḥ Prajāpatir idam abravīt | madīye mahattve tvayā avikṛite saty anantaram ahaṁ ko nāma bhaviṣhyāmi | tata Indra idam abravīt | he Prajāpate svātmānam uddīśya nivedanena, ka iti yad evaitad avocaḥ tad eva tvam bhaveti | tata ārabhya Ka ity etannāmavān Prajāpatir abhūt | etat kaṣabdavācyaṁ sarvatra prasiddham | ata eva śrutyantare pratigrahaṁantrabrahmaṇa evam āmnāyate | ka idam kasmā adad ity āha | Prajāpatir vai kaḥ | Prajāpataya eva tad dadāti (Tb. 2, 2, 5, 1) iti | kaṣabdasya sukhavācītvāt tena Prajāpater vyavahāre sati sukhī Prajāpatir ity uktam bhavati | prajāpatigatam mahattvaṁ avikṛityendro yasmān mahān abhavat tasmān mahendranāma sampannam | śrutyantare 'py etad āmnātam | Indro Vṛitram ahaṁ, tam devā abruvan: mahān vā ayam abhūd yo Vṛitram avadhāt ity, tan mahendrasya mahendratvam (Ts. 6, 5, 3) iti |

2. uddhāram | he devā uddhāram | utkarṣaṁ nimittakṛitya yaḥ puṁsām pujaṁśeṣo kriyate sampādyate so 'yam satkāra uddhāraḥ | tam satkārabhāgam me madartham uddharata | prithak kuruteti | yathetyādinā laukikadṛiṣṭānta ucyate | yo vai bhavati yaḥ puṁsām bhavaty aiśvaryam prāpnoti, yaḥ ca śreṣṭhataṁ vidyācārādi-prayuktavaiśiṣṭyam aśnute | sa prāptaiśvārya viśiṣṭaḥ ca sarveṣhām madhye mahān bhavati | sa tādṛiṣaḥ puruṣa etarhy apīdāntm api yathā viśiṣṭapūjarūpam bhāgam icchati tathāyam Indro 'pity adhyāharaḥ |

prīṣṭham | sāmnam madhye prīṣṭhastotranishpādakam brīhadrathamtaravairūpādikam | tato devā asmā Indrāya tam uddhāram mahendragrahaḍikam yajñād udaharan | tad etac chakṣhantare 'py āmnātam | sa etam mahendram uddhāram ud aharata Vṛitram hatvānyāsu devatāsv adhi. yan mahendro grīhyata, uddhāram eva tam yajamāna ud dharate 'nyāsu prajāsv adhi (Ts. 6, 5, 5, 3) iti |

4. tām ikṣhataiva | anugrahadṛiṣṭyāvalokitavān eva |

22.

1. vavāta | madhyamajattya | rājāṁ hi trividhaḥ striyaḥ | ta-

trottamajāter mahishīti nāma | madhyamajāter vāvātetī | adhamajāteḥ parivṛptikṛti itī | ata evāśvamedhe 'evam prati rājastriṇām kartavyavi-
śeṣa etair nāmabhir āmnātāḥ | bhūr itī mahāhi bhuvā itī vāvāta
suvar itī parivṛptikṛti (Tb. 3, 9, 4, 5) itī |

tasmāt striyaḥ | tasmāl loke 'pi priyaḥ striyaḥ sarvam ava-
gantavyam vṛttāntam patyāv avagantum ichante | yasmād viviktāva-
sare sarvam avagantum suśakam | tasmād u tasmād eva kāraṇāt
priyā sṛy anurātram rātrisamaye viviktavelāyām patyau sarvam ava-
gantum ichate |

6. tasmāt | yasmād vāvātayaḥ sambandhaḥ kṛtāḥ | tasmāt kā-
raṇād yad vāvānety eśāpy eṣa nishkevalyaśastre dhāyātvena śa-
śanīyā |

7. senā | pūrvaśrāsyendrasya priyā jāyā vāvāta Prāsahā nāmeti
yeyam uktā seyam lokavyavahāre senā vai yuddhārthodyatasenārū-
peṇa vartate | indrajāyāyāḥ senābhīmānitvāt | tac ca śākhāntare sam-
ānuātām | Indrāṇi vai senāyai devatā (Ts. 2, 2, 8, 1) itī | Ko nāma
Ka ity anena nāmnā yuktaḥ Prajāpatis tasyā Indrajāyāyāḥ 'śvaśuraḥ |
Prajāpater indrotpadakatvāt | tathā cānyatra 'grūyate | Prajāpatir In-
dram aśrijatānujavarām devānām (Tb. 2, 2, 10, 1) itī | tat tathā sati
yasya laukikasya puruṣasya yuddhārthino yā svakīyā senā jayaty itī
kāmo bhavati | etasmin kāme sati sa pumāns tasyaḥ svakīyāyāḥ se-
nāyā ardhāt tishṭhann ardhabbāge 'tite bhūmāv avasthitāḥ kimcit
triṇam madhya ādāya mūlato 'grata ubhayataḥ parichidyetarām pa-
rākīyām senām abhilakṣyāsyet | bāḡavat kṣhipet | tatṛāyam mantrāḥ |
Prāsahē Kas tvā paśyatīti | he prāsahākhyā indrajāye Kaḥ Prajāpatis
tvadiyaḥ 'śvaśuras tvām cakṣuṣhā paśyatīti | anena mantreṇa triṇe
kṣhipite sati parasenāyā bhāṅge dṛiṣṭānta ucyate | tat tasmān viva-
kṣhitārthe yathāivādo nidarśanam bhavati tathā kathayāmaḥ | anu-
cānām īśānām vā griheṣhu yuvatīḥ anuśā 'śvaśuram dṛiṣṭvā tasmāl
lajjamānā lajjām prāpnuvati nīlyamānā vastrāvagunṭhanahastādyā-
ṅgasamkocena tirohiteva sati yathā grihābhyanteram āgachati | evam
eva sā parakīyā senābhimantritatriṇarūpāstraprakṣhepeṇa bhajyamānā
sati tatratatrarāṇyaparvatādisu nīlyamānā tirohitā sati svakīyam
deśam eti | kutṛāyam itaraseṇābhāṅga ity āśankhya yatraivam ityādinga
pūrvokta evārthaḥ spāṣṭikṛtāḥ |

8. virāḍ yājyastu | tato devās trayastriṇśadakṣharām virā-
chandaskām pibā somam ity etām yājyām prārthitavantaḥ || yady apy
asyā yājyayās trayastriṇśad akṣharāṇi śakṣhān na dṛiṣyante tathāpi
saṃyogakṣharādivibhāgena saṃkhyā pūranīyā |

10. avirāja | hōta virāḍvyatiriktagayatṛyādichandoyuktaṃ yā-
jyām paṭhītvā tadante vashaṭkuryāt |

23.

1. tisribhiḥ stuvanti | yasmāt samyogaḥ sambhūtaḥ tasmāt
 sāma yuktaḥ tisribhir viḡbhiḥ sāmagāḥ stuvanti | yajñe stotraṃ
 kurvanti | tasyaiva vyākhyānaṃ tisribhir udgāyanti | audgātraṃ
 karma kurvanti arthaḥ | ata eva śākhāntare arūyate | ekaṃ sāma
 trice kriyate stotriyam iti | yady api chandaḥsāmanāmake grantha
 ekasyām pici sāmoppannaṃ tathāpy uttarākhye grantha āmnāteshu
 triceshu prayogakāle sāma gātavyam | tatra prathamāyām pici yoni-
 rūpāyām yat sāmoppannaṃ chandaḥsāmagranthe samāmnātaṃ tad
 avalokya tatsādṛṣyena dvitīyatṛitīyayor pīcor gānaṃ samūhaniyam |
 etad api śākhāntare vihitam | yad yonyām tad uttarayor gāyatīti |
 tasmād audgātraṃ karma tisribhir nishpadyate |

2. sāman bhavati | pīksāmāyor ekatvaveditā yaḥ sa sarvair
 abhyarhitaiḥ sadṛṣo bhavati |

3. yo vai | yaḥ pumān bhūtim aiśvaryam prāpnoti yaḥ ca
 vidyavṛittābhyām aśreṣṭhatvam prāpnoti sa sarvo 'pi sāman bhavati |
 sarveshu svakṛtyatvabuddhyā samadṛṣṭīr bhavati | anyathā sarve
 janāḥ tam asāmanyāḥ pakṣhapātīti nindanti |

4. te vai | ta eva vakṣyamāṇāḥ śastrāvayavāḥ pañcasam-
 khyāḥ anyat prithag eva śastrarūpam bhūtvā vartante | tathā himkā-
 rādāyāḥ pañca sāmāṇṣā vaiśvadevāvayavā anyat prithag eva sāmāsva-
 rūpam bhūtvā vartante | te ca śastrasāmanī svasvāvayavopete ubhe
 kalpetām | svavyāpārasamarthe bhavataḥ | āhāvāḥ soḥśāvom iti
 mantrāḥ | stotriye trice prathamamadhyamottamāḥ tiera pīcaḥ | yājña-
 nte paṭhitavyo vashaṭkāraḥ | tad etat pañcakaṃ śastrasvarūpam |
 udgātrā paṭhitavyāḥ sāmna ādau him ity evaṃ ṣabdo himkāraḥ |
 prastotrā gātavyāḥ sāmāvayavāḥ prastāvāḥ | udgātrā gātavya udgi-
 thaḥ | pratihartrā gātavyāḥ pratihāraḥ | ante sarvair gātavyo bhāgo
 nidhanam | tad etat pañcakaṃ stotrasvarūpam | atah sāmāsādṛṣyena
 nishkevalyaśastram praśastam |

7. ātmā vai | yena tricena sāmagāḥ stuvanti sa stotriyas trico
 nishkevalyaśastrasya prārambhe śānsantiyaḥ | sa cātmā vai grihasṭha-
 sthāntya eva | stotriyam tricam anu dvitīyo yas tricaḥ śasyate so
 'yam anurūpaḥ | sa ca prajā putrapautṛādīsthāntyaḥ | yeyam dhāryā
 śastre prakāṣhepāntya sā patnīsthāntyaḥ | yaḥ pragāthaḥ sa paṣu-
 sthāntyaḥ | yan nividdhāntyaṃ sūktam tad grihasṭhāntyaṃ |

24.

1. stotriyam | abhi tvā śūra nonuma ity asmin pragāthe
 tricaṃ sampādya sāmagāḥ stuvanti | so 'yam stotriyaḥ | tam ādau
 śāṇset |

2. madhyamayā | atyuccatvam atinīcatvam ca yasyām vaci
nāsti sā madhyamā | yāvata dhvaninā devayajanadeśasthāḥ śṛṇvanti,
na tadbahirdeśasthās, tāvantam dhvanim kuryāt |

3. anurūpam | stotriyeṇa sadṛśas trico 'nurupāḥ | sa cātrā-
bhā tvā pūrvapitaya indra stomebhīr āyava ity esha pragāthah |
ubhayoḥ pragāthayoḥ samānachandastvāt samānadevatākatvāc cānu-
rūpatvam |

5. dhāyām | tato yad vāvānety etasyā dhāyāyāḥ saḥsanaṁ
vidhatte |

7. aprativādinī | patyuh pratikulam vadatīti prativādinī |
tadviparyayaśānukulavādinī bhavati || pibā sutasya rasina ity etam
pragātham vidhatte | pragātham etc.

13. pratishṭhitatamaya | drutavilambitatvādidosharahitayā
śṛavyeṇa dhvaninopetayā vācā |

25.

1. Sauparṇam | tasmād etat somāharanapratipādam gra-
ntha-jātam Sauparṇam akhyānam iti paurāṇikā akhyānavidaḥ katha-
yanti |

2. jagatā hi | na ca dikshātapasor jagatyā samānitayoḥ satoh
paśūnām tadubhayakārapatvam katham iti saṅkantiyam | paśūnām
jagatatvena jagatīdvārā dikshāsambandhasambhavāt | jagatatvam ka-
tham iti cet | jagatyā paśūnām ānitatvād iti drashtavyam | aṁ eva
śākhāntare jagatīm prakṛityaivam āmnātam | sā paśubhiḥ ca dikshayā
cāgachat, tasmā jagatī chandasām paśavyatamā, tasmād uttamā, ta-
smāt paśumantam dikshopa namati (Ts. 6, 1, 6, 2) iti |

3. trishṭubho loke | sthāne |

26.

1. preti | praśabda eko mantrah | āśabdo dvitīyo mantrah |
tadubhayapradarśanārtham itīśabdadvayam | ubhayasamuccāyārtham
cakāradvayam | kshēmeṇa somam prāpnūhi punar api kshemeṇāga-
chety ayam āśrvādo mantradvayasyārthah |

2. sā patitvā | gāyatri patitvotpātanena somam prāpya Ga-
ndharvān svānabhṛājādīn somarakshakān āśphoṭanāyudhapradarśanā-
dinā bhīṣhayitvā bhīṣṭyā teshv apasṛṣiteshu svayam pakshirūpā sati
svaktyabhyām padbhyām mukhena ca somam samyag grīhitavati |
svānabhṛājādnām somapālakatvam ādhvaryave somaprakaraṇe ma-
ntratadbṛāhmaṇabhyām avagamyate | Svāna Bhṛājāṅghāre Bambhāre
Hasta Suhasta Kṛiṣānav, etc vāḥ somakrayapās tām rakshadhvam
(Ts. 1, 2, 7) iti mantrah | Svāna Bhṛājety āhaite vā amuṣmīl loke
somam arakshan (Ts. 6, 1, 10, 4) iti brāhmaṇam |

3. śalyakah | tac ca nakham śalyako markataśarīraparimitaḥ
 śalalyakhyo mṛiga āstī | yasya mṛigasya puchasamīpe bahavo roma-
 viśeṣaḥ prādesapaṇimitas tikṣṇāgrā lohamaya utpadyante sa śalya-
 kah | yasmād ayam nakhād utpannas tasmāt sa nakham iva | ti-
 kṣṇāgraromopetaḥ | tatra chinna-nakha-pāda-pradeśe yad vaśam nīdo
 'śravat sā vaśā medhyā kācid ajā avyādipaśuḥ āstī | tasmād gāya-
 tryā utpannatvāt sā vaśā havir iva | devatāyogyam havir evāstī | tac
 ca haviṣtyam śākhāntare arūyate | tām avim vaśam Ādityebhyaḥ
 kāmāyalabbhanta (Ts. 2, 1, 2, 3) iti | atha nakhachedanāya Gandha-
 rveṇa viśiṣṭo bāṇaḥ so 'pi nakhasamghaṭtanena kuñṭhitāgro bahu-
 dhā bhagno bhūmau patitaḥ | tasya bāṇasya yaḥ śalyaḥ kṛṣṇāyasa-
 nirmīto bāṇāgre sthāpitaḥ | tasya ca śalyasya yad antkam mukham
 samghaṭtanena kuñṭhitam āstī | so 'yam śalyatadanīkabhayātmako
 bāṇabhāgo nirdaṇṭī daṇṣanāsamarthaḥ sarpo 'bhavat | jalamadhye
 samcarato, dundubhākhyasya sarpasya viśarahitatvād daṇṣanasāma-
 rthyam nāstī | tasya kuñṭhitāgrasya lohasya yo 'yam saho vegas ta-
 smāt sahaso bāṇavegāt svajā ubhayataḥ śirāḥ sarpo 'bhavat | tasya
 bāṇasya mūle yaṇi parṇāni kaṅkapatrāṇi te manthāvalā abhavan | ye
 jīvaviśeṣaḥ vṛkṣaśākhāsv adhomukhā avalambante te manthāvalāḥ |
 tasmin bāṇe yaṇi snāvēni patrabandhanārthāḥ snāyuvīṣeṣāḥ te ga-
 ṇḍūpādā abhavan | avaskārādīsthāneṣu ye sarpavaj jāyante te gaṇḍū-
 padāḥ | tasmin bāṇe yat tejanam lohapatravatyatiriktam kṣāṭham so
 'ndībhīr abhavat | dṛiṣṭīrahitaḥ sarpo 'bhūt |

27.

1. samāvajjāmībhyām | jāmīśabdo jātivācī | tulyajātībhyām
 ity arthaḥ |

2. pūrvābhyām savanābhyām | ayam arthaḥ sarvo 'pi śā-
 khāntare samgrīhyāmnātaḥ | brahmavādino vadanti: kasmāt satyād
 gāyatrī kanishṭhā chandasām satī yajñamukham pariyāyeti. yad evā-
 daḥ somam āharat, tasmād yajñamukham pary ait, tasmāt tejasvini-
 tamā, padbhyām dve savane samagrīhṇān, mukhenaikam, yān mu-
 khena samagrīhṇāt tad adhayat, tasmād dve savane śukravattī: prā-
 taḥ savanam ca mādhyamdinam ca, tasmāt tṛtīyasavana rjīṣham abhi-
 śuṣvanti, dhītam iva hī manyanta, āśīram ava nayati saśukratvāya
 (Ts. 6, 1, 6, 3) iti |

28.

3. etad vai tat | ko 'sau gāyatrī lābho bhāga iti | sa ucyate |
 marutvatīyasya śāstrasyottare pratipadau | ā tvā ratham ity asmin
 prārambharūpe tṛice prathamāya uttare ye dve pīcau pratipadau prā-
 rambharūpe vidyete | yaḥ ca idaṁ vaso sutam ity anucararūpas tṛi-

caḥ | tad evaitad pīkpaūcakam mādhyam̐dinasavane gāyatrīyai trisṭu-
bhā dattam | tās ca pañcarco gāyatrīchandaskah | tato gāyatrīprave-
śāt sā trisṭubh ekādaśakṣarā bhūtvā mādhyam̐dinasavanaprayogam
udayachāt | niravahāt | Vgl. 3, 17, 5.

29.

1. te devaḥ | evaṃ tāvat tṛtīyasavanam avatārayitum somā-
harapakathā varṇitā | atha tṛtīyasavanam ucyate | tatra vaiśvadevā-
gnimārutayoḥ kṛptiḥ saṃgrihyate || syād vaiśvadeve Savituh pṇas
tu dyāvāprithivīyārbhavavaiśvadevikā | vaiśvānariyam Marutāṃ ca sa-
śnanam syur jātavedasyam ihāgnimārute || tṛtīyasavanasyādāv adi-
tyagraham vidhatte | te devā etc.

4. ta Ādityaḥ | vaiśvadevaśastrasya tat savitur vṛṇtmaha ity
eshā savitṛidevatākā pratipat prārambharūpā kartavyā, damūnā deva
ityādikā grahasya yājya | sā ca saṃhitayām anāmnātātvat Sūtrakāreṇa
(5, 18, 2) pāṭhitā | tasyām ca amadann enam iṣṭaya iti mādībhātuh
prayuktaḥ | tasmād iyam madvatī |

5. pibavat | savitā devaḥ somam pibatv ity etan nivida ādau
prayujyamānam padam pibavat padam | tathānte prayujyamānam sa-
vitā deva iha śravād iha somasya matsad iti madvat padam apy
udaharanīyam | tayoṛ ubhayoḥ padayoḥ savanadvayarūpayor vilakṣha-
natvāt Savituh pānam iti vilakṣhaṇam iti drashṭavyam |

atha tasmin vaiśvadevaśastra ekayā ca daśabhiḥ ca svabhūta ity
etāṃ vāyudevataḥkām pīcam vidhatte | bahvyah etc.

30.

1. ārbhavam | pra dyāvā yajñāḥ prithivī pītavṛdhety etad
dyāvāprithivīyam sūktam takṣhan ratham suvṛitam ity etad ārbha-
vam sūktam vidhatte | ārbhavam etc.

2. tebhyaḥ prātaḥsavane | sa Prajāpatir anyā devatāḥ ca
tebhya Rībhūbhyah prātaḥsavane vāci kalpayishan | somapāṇam ka-
lpayitum aichan |

3. anirukte | niḥśeṣeṇokto devo niruktaḥ | tādrīṣo yayoṛ dhā-
yyayor nāsti te anirukte | na khalv anayoṛ pīcor tdrīṣo deva iti sa-
hasā nirṇetum śakyate |

tasmād u greshṭhi | tasmād u tasmād eva kārapāl loka pī
greshṭhi kaṇcid dhanapatiḥ yam svakīyam bhṛītyam itarair ananḡi-
kṛitam api sarvebhyo rocayitum kāmāyate tam bhṛītyam ācārahnam
pātre pratigrahaḥyogyasthāne balāt sarvebhyo rocayaty eva |

4. tebhyo vai | agnivasvādayo devāḥ tebhya Rībhūbhyo 'paiva
svayam apagatā eva santo 'bibhatsantaiva | manasi bibhatsām kṛita-
vantaḥ | kasmāt kārapād iti | tad ucyate | manushyagandhād iti etc

manushyā asmatpauktiyogyā na bhavanti saṅkayety arthaḥ | bibha-
tsām prāpyaite vakshyamāṇe dve dhāyē antaradadhata | Ribhūṇām
agnyādinām ca madhye 'ntardhānam vyavadhānam akurvata | ke te
dhāyē iti | ucyate | yebhyo mātā madhumad ity eka | evā pitre vi-
svadevāyety aparā | ayaṁ vena ity etasmāt pūrvam etad ubhayaṁ
saṁśed ity arthaḥ |

31.

1. vaiṣvadevam | atha viṣvedevadevatākam a no bhadrā ity
etat suktam vidhatte |

2. tad ubhayataḥ | tathā saty aranyasthānyām dhāyām
ubhayataḥ paryāhvayate | saṁśvom ity esha mantrah paryāhāvah |

6. havinaḥ | hotum kuśalāḥ puruṣaḥ |

13. dviḥ pacchaḥ | triḥ prathamām trir uttamām anvāheti vi-
dheḥ 'sārvatrikatvād asyāḥ paridhāntīyās trir āvṛtīḥ prāptā | tatra
dvayor āvṛtīyoh pacchaḥ saṁśet | ekaikasmin pāde 'vasāyavasāya sa-
ṁsanam kuryāt | tatra pādānam catuṣṭayena paśusaṁyāt paśuprāptir
bhavati | trītiyasyām āvṛttāv ardharcaṣaḥ saṁśet | ardharce 'vasāya
paṭhed ity arthaḥ |

32.

1. āgneyī | saumyacaror ubhayato ghṛitasādhyau dvau yāgav
anushtheyau | tatrāgnidevatākā vishṇudevātākā ceti dve yāyē | ghṛi-
tāhavano ghṛitapriṣṭho agnir ity āgneyī prathamā yāyā | uru vi-
ṣṇo vi kramasveti vaiṣṇavi dvitīyā ghṛitayāyā | asti kaṣcit soma-
devatākaḥ caruḥ | tasya tvam someti saumī yāyā | tatra pitṛibhiḥ
saṁvidāna iti śrutatvād iyam pitṛimati | tāṁ yāyām saumyacarau
paṭhet | tasya caroh purastād āgneyayāyayā ghṛitayāgah | tad yāyā-
dvayam Āśvalāyanena (5, 19, 3) paṭhitam |

2. ghnantī | pītviḥ somam abhishuṇvantīti yad asti so 'yam
somasya vadha eva | tatra yaḥ saumyaḥ carur aśty, etām saumyaca-
rurūpām tasya mṛitasya somasyānustaraṇīm kurvanti | mṛitasya di-
kṣhitasya dahanakāle kāmpeid vṛiddhām gām hatvā dikṣhitāvayaveshu
gor avayavān avasthāpya dahet | seyaṁ gaur mṛitam dikṣhitam anu-
mṛitatvād dhiṁśitatvāc cānustaraṇīty ucyate | yasmāt sā pitṛibhyo
yogyā tasmāt pitṛimatya yāyayā saumyayāgasya havir yajet |

5. pratigrihya | hutāśeṣam saumyam carum adhvaryuṇā da-
ttam hotā pratigrihya carumadhye sikte bahule ghṛite chandogebhya
udgātṛibhyaḥ svayam pūrvabhāvi san svaktīyām dehachāyām ave-
kṣeta |

33.

1. esha devaḥ | esha iti hastena pradarsya Rudro 'bhidyate |

tat tasmād eva kāraṇād asya Rudrasyaival lokaprasiddham bhūtaṣa-
bdopetaṃ nāma sampannam | Bhūtapatir iti bhūtavan nāma |

34.

1. yad dvitīyam | dvitīyaṃ yat piṇḍarūpam āsit tad pishir
Bhrīgur abhavat | tam Bhrīgum Varuṇo nyagṛihita | nigrihya sva-
putratvena svikṛitavān | tasmāt sa Bhrīgur Varuṇir ity ucyate | Va-
ruṇasyāpatyaṃ Varuṇih | etad evābhipretya Taittirīyā amananti |
Bhrīgur vai Varuṇir Varuṇam pitaram upasasāra (Taittirīyopaniṣad
3, 1) iti |

2. parushyam | atrāgnisthāne yad bhasmāsīt tat parushyam
parushaṣarirajātām bhūtvā vyasarpāt | vividham arāṇyādāv agachat |

3. vāstuhām | vāstau yajñabhūmau hīnam yad dravyam āsti
tat sarvaṃ mameti śrutyantare 'pi prasiddham | tathā ca Taittirīyā
rudravākyam amananti | yad yajñavāstau hīyate mama vaj tad (Ts.
3, 1, 9, 5) iti |

8. so anirukta | Meine Verbesserung für so nirukta aller
Handschriften. so sāpy iḡ anirukta rudravācakapadābhāvād aspā-
śhādevatākā | tata eva raudrī rudradevatākā saty apī ghorārthavā-
cakarudrapadābhāvād iyaṃ śānta | tāṃ śāṇset |

35.

1. vaiśvānariyeṇa | atha vaiśvānarāya prithupajase vipet ity
anena suktenāgnimārutaṣastrasya prārambhaṃ vidhatte | vaiśvānari-
yeṇa etc.

8. adhiyaṇ | śāṇsanakāle prāmādikasya varṇādiloparūpasyāpa-
rādhasya prattikāraṃ darśayati |

adhiyann adhiyānaḥ śāṇsanam kurvan hotā yady upahanyād upa-
ghātāṃ varṇalopam kuryāt | tadānim anyam kancit puruṣam viva-
ktāraṃ vivicya vaktum samartham icchet | samtpe 'vāsthāpayet | tada-
nim tam eva puruṣam aparādhataraṇopāyaṃ setum kṛtvā tām apa-
rādham ullāṅghayati || ayam pakṣo 'nukalpaḥ | mukhyapakṣam da-
śayati |

4. tasmāt | yasmāt pramādam kṛtvā vivakṛtipuruṣasampāda-
nam na mukhyam | tasmād āgnimārute śastre na vyucyaṃ | na pa-
ścād vivaktavyam | kiṃtu prathamam eva vivakta vivicya vaktum
samartho hotaiṣhāvyaḥ | prayatnena sampādantiyaḥ || atha pratva-
kṣaṣaḥ pratavasa ity etan maruddevatākam sūktam vidhatte | mā-
rutam etc.

6. yajña-yajña va ity ekaḥ pragāthah | devo va iti dvitīyah |
tatra prathamē pragāthe tricaḥ sampadyate | so 'yam stotriyah | ta-
smiṃs trice sāmagaiḥ stūyamānatvāt | ata evāsau dvayor madhye pra-

thamabhāvitvād yonir ity ucyate | dvitīyapragāthe samutpannas trico
'nūrupaḥ | yādriṣaḥ stotriyas tādriṣam anurūpatvam | tad etad ubha-
yam śāstramādhye śaṁsantyaṁ | na tu śāstrāntareṣv iva stotriyānu-
rūpayor ādau śaṁsantyaṁ |

36.

1. jātavedasyam | atha pra tavyasīm ity etaj jātavedodeva-
tākam suktam vidhatte |

4. tasmāt tat | yasmād apohisṭhīyam tāpaśamanakāraṇam |
tasmāt tac chamayateva hotrā śaṁsantyaṁ | yathā vahnīm śamayan
puruṣaḥ śanaiḥ-śanaiḥ krameṇa jalam siñcati | evam anenāpi śanaiḥ
śaṁsanam kartavyam | tataḥ sa Prajāpatiḥ tāḥ prajā adbhir abhishi-
cya nija eva svakiyā eva tāḥ prajā ity amanyata | syābdaś taccha-
bdoparyāyaḥ | ekavacanānto 'pi bahuvacanāntatvena pariṇamayita-
vyaḥ | tathā sati tāḥ prajā ity uktam bhavati | tasmāc chanaiḥśaṁsa-
nena śāstrasya svakiyatvam sampadyata ity arthaḥ |

5. tāsu vai | uta no 'hir budhnya ity aśyā rīcaḥ śaṁsanam ta-
ddevatāstutidvāreṣonmayati | tāsu etc.

37.

1. devānām | atha devānām patnir uṣatir avantu na ity ri-
gdivayam devapatnidevatākam vidhatte | devānām etc.

6. Rākām | rākām aham ity rīgdivayam vidhatte |
devatāvācīrākāśabdena tadabhidhāyiny rīg abhidhīyate | tām śa-
ñset | puruṣasya ṣiṣṇe 'dhi ṣiṣṇasyopari sthītā gudābilaparyantaṁ
yaishā evanī etacchabdopasthapadābhidhēyā sirāsti | tām sirām rā-
kākyā devatā svīyati | dīḍhabaddhām karoti |

8. Pāvitravīm | pāvitravi kanyety etām rīcam vidhatte |

9. tad āhuh | imam yama prastaram ity eṣā yamadevatāka-
tvād yamyā | ud iratām avara ity eṣā pītṛidevatākatvāt pītṛyā |

12. ud iratām | atha tisraḥ pītṛidevatākā rīco vidhatte |
ud etc.

19. vyāhavam | tatra prithak-prithag āhava eva siddhantaḥ |
tatreyam upapattiḥ | pītṛiyajñasya yad aṅgam asaṁsthitam eva va-
tate samāptam tishṭhati tad aṅgam sādhu | samāptam kartavyam |
yo hotā prithagāhavam kṛtvā śaṁsanty eṣa hotā pūrvam asaṁsthi-
tam asaṁptam pītṛiyajñam samsthāpayati |

38.

1. svādush kila | atha catasra rīco vidhatte | svādush kila etc.
anupānīyaḥ | bhojanād ūrdhvam yat pānam tat paścādbhāvi-
tvād anupānam | tatethānīyā etā rīcaḥ |

2. 'mādyantiva | etacchaśśanakāle 'dhvaryoḥ pratigaramantre viśeṣam vidhatte |

tasmīn anupānīyānām pīcām śaśśanakāle hṛtuḥ śaśśanam śrutvā devatāḥ sarvā mādyantiṭṭvā vai | sarvathā hṛṣhyanty eva | tasmāt kārṇād etāsv pīkṣu śasyamānāsv adhvaryuṇā madvat pratigṛyam | madidhātuyuktam pratigaraṇam paṭhanṭyam | madāmōdaivety ayam madidhātuyuktaḥ pratigaraṇamantraḥ |

3. yayo ojaśś | Āṣvalāyana 5, 20, 6.

39.

4. sā vā eśhā | yo 'yam pūrvokto 'gnisṭomo 'sti sā vā eśhā gāyatri eva | agnisṭomagāyatriyoḥ saṃkhyāśśamyāt | gāyatrīgateshv akṣhareshv yā saṃkhyā saivāgnisṭomagateshu stotraśśastreshu | tathā hi | bahiṣhpavamāno mādhyamdinapavamāna ārbhavaḥ pavamāna iti trīṇi pavamānastotrāṇi | catvāry ājyastotrāṇi | catvāry pṛiṣṭhastotrāṇi | ekam yajñāyajñīyam stotram | evam etāni dvādaśa sampānnāni | śaṣṭrāṇy api tāvanti eva | ājyapraūge nishkevalye marutvatiye vaiśva-devāgnimārute iti hotuḥ śaṣṭrāṇi śhaṭ | tathā hotrakāṇām api śhaṭ | evam stotraśśaṣṭrasaṃkhyayāgnisṭomasya gāyatrīrūpatvam |

40.

2. pākayaññāḥ | pākayaññāś ca saptasaṃkhyākaḥ | hutaḥ prahuta āhutaḥ śūlagavo baliharaṇam pratyavarohaṇam aṣṭakāhoma iti | so 'yam sūtrāntarakārasya '1) pākṣaḥ | Āṣvalāyanaś tu (Gṛihya-sūtra 1, 1, 1) hutādīṣṭa trīn eva pākayaññān āha || te ca pākayaññā iḷavidhāḥ | iḷasadrīṣāḥ | idaḥ khalu vai pākayaññāḥ (Ts. 1, 7, '1, 1) iti śrutyantarāt |

3. sāyamprātāḥ | yathā pratidinam kaladvaye 'gnihotrahomas tathā dikṣhitasya kāladvaye kṣhīrapāuarūpam vṛatādānam | Agnir jyotir jyotir Agniḥ svāheti yathā svāhakāreṇāgnihotrahomas tathā te naḥ pāntu te no 'vantu tebhyo namaśś tebhyāḥ svāhā (Ts. 1, 2, 3, 1) iti svāhakāreṇa dikṣhito vṛatapradānam ācarati |

7. payasā | darśapūrṇamāśayor eva guṇavikṛitirūpaḥ kaścīd dākṣhāyapakhyo yajñāḥ | tathā ca śākhāntare darśapūrṇamāśasamnidhau śrūyate | dākṣhāyapayajñena suvargakāmo yajeta (Ts. 2, 5, 5, 4) iti | tasya ca pravargyasya ca kṣhīradravyeṇa sāmyam |

9. iḷadadhaḥ | darśapūrṇamāśavikṛitirūpa eva kaścīd iḷadadhanāmako '2) yajño 'sti | ata evāpastambo darśapūrṇamāśasamnidhāv

1) So Baudhāyana.

2) Von iḷa und dadhi.

evam aha | eteneśādadhaḥ sārvaseniyajño vasisthayaśśāḥ saunakaya-
jñāḥ ca vyākhyātā iti | dadhigharmanāmakas tv agnishtomagataḥ |
tayo ubhayaḥ dadhidravyeṇa sāmyam |

41.

1. iti nu | pūrvakhaṇḍoktaprakāreṇaiva purastād agnishtomat
prācīnasya karmajātasyāgnishtomapraveśa ukta iti śeṣaḥ | atbānanta-
ram upariśṣād itareṣāṃ kratūṇāṃ tatpraveśa ucyate | tatra yo 'yam
ukthyāḥ kratuḥ tasya pañcadaśasamkhyākāni stotrāṇi | agnishtomavi-
kṛitatvāt tadityāni dvādaśa stotrāṇy atidiśyante | tata ūrdhvaṃ trīṇy
ukthasamjñākāni stotrāṇi | evam pañcadaśa sampadyante | śastreshv
apy ayaṃ nyāyo yojyāḥ |

ukthyam apiyantaṃ | tam praviṣantaṃ ukthyam anu vāja-
peyakhyo 'pi kratuḥ agnishtomam apyeti | prāpnoti | sa hi vājapeyo
'tyukthyo bhavati | ukthyakhyam kratum atikramya vartamānatvāt |
ukthye yāni pañcadaśa stotrāṇi tata ūrdhvaṃ vājapeye stotradva-
yaṃ | so 'yam ukthyātikramah | tasmād ukthyadvārā vājapeyasya
tatprāptiḥ |

2. dvādaśa | atirātrayāge dvādaśasamkhyakā rātreḥ paryā-
yāḥ | te cāpastambenaiva spastīkṛitāḥ | atirātram eva shoḍaśinam
amī munayas tatra trayodaśabhyaḥ camasaḡapebhyo rājanam abhi-
recayati | shoḍaśinā pracarya rātriparyāyāḥ pracarati | hotṛi-
camasamukhyāḥ prathamō gaṇo maitrāvaruṇacamasamukhyo dvitīyo
brāhmaṇacchaṇsīcamasamukhyas tritīyo 'chāvākhacamasamukhyas ca-
turthaḥ | prathamābhyāṃ gaṇābhyāṃ adhvaryuḥ caraty uttarābhyāṃ
pratiprasthātāiṣa prathamāḥ paryāya evaṃ vihito dvitīyas tritīyas
ceti || asyāyam arthaḥ | atirātrākhyam kratum yadānutishṭhāti tadā-
nīṃ codakaprāptam sarvam anuśṭhāyānantarāṃ sāyamkāle shoḍaśi-
grahasambandhināḥ camasān purayitvā tata ūrdhvaṃ trayodaśacama-
sagaṇaparyāptam somam avasthāpya shoḍaśigrāhapracāram kṛitvā
tata ūrdhvaṃ rātriparyāyāḥ pracaret | tesu paryāyeshu ca hotṛi-
camasam ādim kṛitvā yaḥ camasagaṇaḥ pravartate so 'yam pratha-
mah | maitrāvaruṇacamasasyāditve dvitīyas camasagaṇo bhavati |
brāhmaṇacchaṇsīcamasasyāditve tritīyas camasagaṇo bhavati | achā-
vākhacamasasyāditve caturthaḥ camasagaṇo bhavati | tesu caturshu
gaṇeshu prathamadvitīyābhyāṃ gaṇābhyāṃ adhvaryuḥ anutishṭhet |
tritīyacaturthābhyāṃ tu pratiprasthātānutishṭhet | evaṃ gaṇacatu-
śṭṭhāyanuśṭhānam ekāḥ paryāyo bhavati | punar api dvitīyatritīyapa-
ryāyau tathāivānuśṭhēyau | tesu paryāyeshu dvādaśa gaṇāḥ sampa-
dyante || etat sarvam abhipretya dvādaśa rātreḥ paryāyā ity uktam |
te sarve 'pi pañcadaśāḥ | tadīyastotreshu trīcagatānāṃ pīcām āvṛitti-
viśeṣeṇa pañcadaśastomasya sāmagaiḥ sampāditatvāt | pañcadaśa-

stomayukta dvādaśa paryāya ye santi teshu dvau-dvau paryāyau sampadya militvā pañcadaśasamkhyāyā dvirāvṛittyā trīṣaṣṭisamkhyāyām te sarve paryavasyanti | kiṃca śhodaśastotre yat sāmāsti tad ekaviṃśam bhavati | tadyatṛicagatānām ṛicām āvṛittyā sāmagair ekaviṃśastomasampādanāt | yo 'yam atirātras tasyānte samdhir etannāmakam stotram | tatra trivṛit stomah sāmagair paṭhyate | tasya ca stomasya triṣhu triceshu āvṛittirahiteshu nishpannatvād ṛicām navasamkhyā sampadyate | ekaviṃśatisamkhyā navasamkhyā ca militvā trīṣaṣṭisamkhyā bhavati | anaya trīṣaṣṭisamkhyāyā pūrvoktatrīṣaṣṭisamkhyāyā vā māsarātrisāmānā māsaḥ sampadyate | māsadhetyādi pūrvavad yojaniyam | evaṃ sati samvatsaradvārātirātro 'gnishṭomam pravṛṣati | pravṛṣantam atirātram anu taddvāreṇāptoryāmo 'pi pravṛṣati | sa hy atirātram atilāṅghya stotrādhikyena vartamānatvād atyati-rātrah | ekonatrīṣat stotrāṇy atirātre 'ptoryāme tu trayastrīṣad ity ādhikyam | ato 'tirātradvārāptoryāmasyāgnishṭome prayeṣaḥ |

3. etad vai | etenaivoktaprakāreṇāgnishṭomasya pūrvabhāvina ishṭyagnihotrādayo ye yajñakratavo, ye cottarabhāvina ukthyavajapeyādayo yajñakratavas te sarve 'gnishṭomam prāpnuvanti |

4. tasya samstutasya | tasyāgnishṭomasodyogātṛibhiḥ samstutasya stotriyāḥ stotrasambandhinya ṛico navatyadhikam satam sampadyante | katham iti cet | tad ucyate | prātaḥsavane bahiḥpavamānākhyam yat stotram tasya trivṛit stomah kriyate | trivṛitaḥ cāvṛittirahitavād vidyamāneshu triṣhu triceshu vidyamānā navāreṇaḥ stotriyā bhavanti | tata ūrdhvam catvāry ājyastotrāpi | teshu ekaikasminn api vidyamānānām tīṣṭhām ṛicām āvṛittiviṣeṣeṇa pañcadaśastomah sampādantiyāḥ | tathā saty ekaikasmin stotre pañcadaśasra ity | evaṃ caturṣhu stotreshu milita śhaṣṭiḥ sampadyate | evaṃ prātaḥsavane ekonasaptatiḥ || mādhyamdine savane mādhyamdinapavamānākhyam ekam stotram | tasyāpi pañcadaśastomayuktatvāt stotriyāḥ pañcadaśa sampadyante | catvāri prishṭhastotrāpi | teshu saptadaśastome kṛite saty aṣṭaśhaṣṭisamkhyākāḥ stotriyā bhavanti | ubhayaṃ militvā mādhyamdinasavane tryaṣṭiḥ sampadyate || tritīyasavane ārbhavaḥpavamānastotrasya saptadaśastomopetatvāt tasmin saptadaśareṇaḥ | yajñayajñiyastotrasyaikaviṃśastomopetatvāt tatraikaviṃśatiḥ | militvā tritīyasavane 'ṣṭatrīṣat | evaṃ savanatrāye militvā navatyādhikaśaṣṭisamkhyākāḥ stotriyā bhavanti || tatra yā navatis te daśasamkhyākāḥ trivṛitaḥ stomah sampadyante | ekaikasmin daśake 'ntimam ekam parityajyavāṣiṣṭānām ṛicām navasamkhyopetatvāt trivṛitstomam | tato navasū daśakeshu nava trivṛitstomah | yā tu teshu navakeshu parityakta navareṇa sa ekas trivṛitstomah | evaṃ daśasamkhyākāḥ trivṛitstomah | athānantaram yac chatam asti tasminn api yā navatis te pūrvoktanyāyena daśa trivṛitstomā ganantiyāḥ | atha nava-

ter urdhvabhāvinyo yā ṛicas tāsāṃ daśānām ṛicām madhya ekā stotri-
yodeti | atiricyate | avaśiṣṭāsu stotriyāsu trivṛitstomaḥ pariśiṣhyate |
evam saty ekaviṁśatisaṃkhyāḥ trivṛitstomaḥ | tebhyo 'tirikṭā kacid
ṛig ity etāvāt sampannam | tatraikaviṁśatitrivṛitstomasamgho yo 'sti
sa sarvo 'py asau maṇḍale dṛiṣyamāna ekaviṁśatisaṃkhyāpūrakō
'dhyāhito maṇḍale sthāpita Ādityas tapati | prakāśate | Ādityasyai-
kaviṁśatisaṃkhyāpūrakatvam anyatra śrutam | dvādaśa māsāḥ pañca-
rtavas traya ime lokā asāv Āditya ekaviṁśaḥ (1, 30) iti || yat tu sa-
tram gavāmayanākhyam tatra yāny ekaviṁśatyahāni tatsādṛiṣyād api
yathoktas trivṛitstomasamghaḥ praśastāḥ | katham sādṛiṣyam iti |
tad ucyate | tasmin satre yan madhyamam ahas tad viśhuvannāma-
kam divākṛityam | tasya purastād daśāhāny upariśṭād daśāhāni |
evam atrāpi pūrvoktaritṛyā sampāditanām ekaviṁśatisaṃkhyākanām
trivṛitstomānām madhye yas trivṛitstomaḥ sa eva viśhuvān bhavi-
shyati | eṣmād viśhuvadrūpāt stomād arvāṇiḥ pūrvabhāvino daśa
trivṛitstomaḥ | parāṇa uttarabhāvino 'pi daśa trivṛitstomaḥ | ubhayaḥ
daśakayor madhya eṣha ekaviṁśatisaṃkhyāpūrakas trivṛitstoma ubha-
yato 'dhyāhitaḥ pāṣvadvaye daśakavyāptāḥ saṁs tapati | ādityavat
prakāśate | tat tatraikaviṁśatitrivṛitstomebhya urdhvam yāsāv ṛig
ekā stotriyodety atirikṭā bhavati | seyam etasminn ekaviṁśatisaṃghe
'dhyūḥ | adhikātvenāvasthāpita | sa yajamānaḥ | atiriktastotriyārū-
pam yajamānatvenāvagantavyam | kimca tat stotriyārūpam daivam
kṣhatram devasambandhint kṣhatriyajatir indraravaruṇādīrūpa | tat
kṣhatram sahaḥ parābhibhavaḥkhamam balam sainyam | evam agni-
śṭomaḥ stotriyadvārā praśastāḥ |

42.

1. devā vai | atha trivṛidādistomacatusṭṭayadvāreṇāgnishṭomaṃ
stotum ākhyāyikām āha | devā vai etc.

trivṛitā stomena | tasya ca stomasya vidhāyakaṃ Chandoga-
brāhmaṇam evam amnāyate | tiṣṭibhyo hīṃkaroti sa prathamayā |
tiṣṭibhyo hīṃkaroti sa madhyamayā | tiṣṭibhyo hīṃkaroti sa uttama-
yodyati trivṛito viṣṭūtiḥ (Tāndya 2, 1, 1) iti | aśyāyam arthaḥ | upā-
smāi gāyātā nara iti yaḥ prathamas ṛico dauidyutatyā ruceti yo
dvitṛyas tricaḥ pavamānasya te kava iti yas tritṛyas ṛica eteshu tri-
shu tricātmakeshu sūkteshu vidyamānānām navānām ṛicām tribhiḥ
paryāyair gānam kartavyam | tatra prathamaparyāye trishu sūkteshu
ādyas tiera ṛico gātavyāḥ | dvitṛyaparyāye madhyamā ṛico gātavyāḥ |
tritṛyaparyāya uttamā ṛico gātavyāḥ | tiṣṭibhya iti tritṛyārthe pa-
ñcamī | hīṃkarotṭity anena gānam upalakshyate | seyam yathoktapra-
kāropetā gṛtis trivṛitstomasya viṣṭūtiḥ stutiprakāravīṣeṣhaḥ | tasyā
viṣṭūter udyatṭity evam nāmadheyam iti |

2. pañcadaṣena stomena | Siehe 3, 17, 4.

3. saptadaṣena stomena | saptadaṣastomasya svarūpaṃ Chandogair evaṃ āmnāyate | pañcabhyo himṅkaroti sa tisribhiḥ sa ekayā sa ekayā | pañcabhyo himṅkaroti sa ekayā sa tisribhiḥ sa ekayā | saptabhyo himṅkaroti sa ekayā sa tisribhiḥ sa tisribhiḥ (Tandya 2, 7, 1) iti | atra prathamāvṛttau prathamāyām ṛici trir abhyāsaḥ | dvitīyāvṛttau madhyamāyām | tritīyāvṛttau madhyamottamayoh | so 'yam saptadaṣastoma iti |

4. ekaviṃśena stomena | ekaviṃśastomasya svarūpaṃ Chandogair evaṃ āmnāyate | saptabhyo himṅkaroti sa tisribhiḥ sa tisribhiḥ sa ekayā | saptabhyo himṅkaroti sa ekayā sa tisribhiḥ sa tisribhiḥ | saptabhyo himṅkaroti sa tisribhiḥ sa ekayā sa tisribhiḥ (Tandya 2, 14, 1) iti | prathamaparyāye tricasvottamāyā ṛicaḥ sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit pāṭhaḥ | tritīyaparyāye madhyamāyāḥ sakṛit pāṭhaḥ | atha śiṣṭānaṃ tu sarvatra trir avṛtitiḥ | so 'yam ekaviṃśastoma iti |

43.

5. āher iva | śakalaśabdah sarpaviṣeshavāci | śakalanāmpo 'heḥ sarpaviṣeshasya yathā sarpaṇaṃ gamanāṃ tathavivayam agnishtomaḥ | sa ca sarpaṇakāle mukhena puchasya daṁśanaṃ kṛtvā valayakāro bhavati | tatra kim mukhaṃ kim vā pucham iti na jāyate | evaṃ atrāpy aditidevatākasya caroh sāmye sati prāyaṇtyodayanīyayōr yatat karma parastāt paścādbhāvi yatarac ca pūrvabhāvi kim api na vijānanti || asya gāthāyāḥ tātparyaṃ saṃkṣhipya darśayati |

6. yathā hy eva | asyāgnishtomasya prāyaṇaṃ prārāmbho yādṛiṣa, evaṃ udayanaṃ samāptir asat | asti | bhavattīy arthaḥ || tatra kaṃcid akṣhepaṃ udbhāvayati |

7. tad ahuḥ | pūrvodahṛitatrivṛtistomaḥ prātaḥsavanādau prāyojyātvāt prāyaṇaṃ upakramarūpaṃ | ekaviṃśastomas tu tritīyasavānte prāyojyātvāt udayanaṃ samāptirūpaṃ | kena kāraṇaṇ te prāyaṇodayane same bhavetām ity akṣhepaḥ || tatra pariharaṃ darśayati |

8. yo vai | yo 'yam ekaviṃśaḥ stoma 'sti sa eva trivṛd avagantavyaḥ | stomatvākāreṇa tayoṛ ekavidhatvat | atho api ca yad yasmāt kāraṇāt stoma dvayāḥrayabhūtaḥ ubhau trīcau trīcināu | trīcatvadbharmayuktāu | tatra trivṛtistomāḥrayasyopāsmāi gayatā nara iti sūktasya trīcatvadbharmāḥ prasiddha eva | ekaviṃśastomāḥrayasya yajña-yajña vo agnaya iti sūktasya pragāthe dve eva tasmīn ṛicāv āmnāyete | tathāpi stotrakāle pragrathāpēna pādān avartya trīcatvaṃ sampādyaṇte | tena trīcatvadbharmopetātvakāraṇaṇ dvayoh stomayōr ekavidhatvam ity uttaram bruyāt |

44.

1. yo vā eśhaḥ | ya eva¹ prasiddha eśho 'smatpratyakṣa adityas tapaty eśho 'gnishṭomaḥ | tayoṛ adityāgnishṭomayoṛ sadṛṣatvāt | katham sāmyam iti | tad ucyate | eśho 'gnishṭoma adityavat sāhnaḥ | adityo 'hnā saba vartate tathāyam api | tam agnishṭomam yata eke nāhna samāpayeyus tasmād adityasyeva sāhna iti krator nāma sampannam |

7. tam yad astam | yad yadā prāṇināḥ sūryodayād urdhvam yāmacatusṭṭāyānantaram sūryo 'stam etiti tam sūryam astamitam manyante tat tadānīm sūryas tatprāṇiyukte deśe prakāṣarūpasyāhna evāntam itvā samāptim prāpyāthānautaram evātmānam viparyasyate | viparyastam karoti | katham viparyāsa iti | sa ucyate | avastād atite deśe rātrim eva kurute parastād āgāmini deśe 'haḥ kurute | ayam arthaḥ | Meroḥ pradakṣiṇam kurvann adityo yaddeśavāsīnam prāṇinām dṛiṣṭipatham āgachati taddeśavāsibhir ayam udetiti vyavahriyate | yaddeśavāsīnam dṛiṣṭipatham atikramya sūrye gate sati sūryo 'stam etiti taddeśavāsibhir vyavahriyate | atas tasmin deśe rātrir bhavati | adityena gantavye deśāntare taddeśavāsiprāṇibhiḥ sūryasya dṛiṣṭatvād ahar bhavati | evaṃ ca sati sūryasya vināṣarūpo 'stamayāḥ kadācid api nāstiti siddham |

45.

1. api patnīḥ | tam yajñam anuṣṭhāya patnīnāmikā devatā api samayājayan | patnīsamyājānuṣṭhānam api kṛitavanta ity arthaḥ | yasmād evaṃ devaiḥ kṛitam tasmād eva kārapād idānim api dikṣapṭyāyam ishtaṁ codakaprāptam yajñam samāptiparyantam anuṣṭhānti | patnīsamyājan apy anuṣṭhānti | uttarakālīnāṅgavyāvṛttaye patnīsamyājagrahaṇam | patnīsamyājair eva samāptir ity abhipretyāntam ity uktam | tam devaiḥ kṛitam anu nyāyam anukramagatam anuṣṭhānam anu paścān manushyā apy anvavāyan | avagatavantaḥ | anuṣṭhītavanta ity arthaḥ |

4. tisraḥ sāmīdhenīḥ | tisraḥ sāmīdhenya Āśvalāyanena darśitāḥ | upasadyaya mīlhuṣha iti tisra ekaikam trir anavānam tāḥ sāmīdhenyaḥ (4, 8, 5) iti | Agnīḥ Somo Viṣṇuḥ cety etās tiso devataḥ |

5. ta upavasatham | upavasathasābdena somayāgasamīpavāsitvāt pūrvasmīn abany anuṣṭheyo 'gnishomīyapaśuṛ vivakṣitāḥ | tam paśum devā upavasathye 'hani somayāgadināt pūrvedyuḥ prapnuvan |

7. anutsāram | uttarottarabhāvi sāra utsārah | tam anusṛityānusṛityeti tasyārthaḥ | dikṣapṭyeshtēḥ sārabhūta prāyapṭyeshtīḥ |

tadapekshayā somayāgasya samīpavartitvāt | evam atithyādishu dra-
shṭavyam | idriṣam uttarottarasāraṃ anusṛitya te devās taṃ soma-
yāgam āyan | prāptavantaḥ |

46.

6. vāmādevyasya stotre | Vāmādevamabarshipā dṛiṣṭam
sāma vāmādevyam | kayā naṣ citra ā bhuvad ity etasyām ṛicy utpa-
nnam | tac ca sāma trice gāyanta udgātaraḥ pṛiṣṭhastotram anu-
śṭhanti | tatra kaṣcit prayogaviśeṣaḥ prayaścittih |

8. tat tribhir akṣharaiḥ | tad vāmādevyaṃ sāma tribhir
akṣharair nyūnam | kayā naṣ citra ityādikaḥ trico gāyatrīchandaścaḥ |
tasya ca chandasas trishu pādeshu pratyekam aṣṭāv akṣharāṇy ape-
kṣitāni | abhi shu ṇa ity etasyām tṛiṭṭyasyām ṛicy pratipādam sa-
ptaivākṣharāṇi | atas tribhir akṣharair nyūnatvam | tasya vāmādevya-
sya sāmnaḥ sambandhini stotra upasṛipyā gānam prakramyātmānam
evavācakaṃ puruṣa iti śabdaṃ tredhā vigṛhīṭyāt | pratyakḥaram
vibhujyaikaikaḥ smin pāde prakṣipet | tad yathā | abhi shu ṇaḥ sakṣi-
nām pu | avitā jaritṛṇām ru | śatam bhavāsy utibhiḥ sha iti pṛa-
kṣhipya gāyet |

47.

1. tebhya etaṃ | kasmin kāle nirvāpa iti | tad ucyate | ya-
jñasyāśvasāne yo 'yam anūbandhyakhyāḥ paṣubandhas tasya paṣoḥ sam-
bandhi mitrāvaruṇadevatāko yaḥ puroḍāśas tam anu | tasmin anu-
śṭhite paścān nirvapet |

8. sudhāyām | vājo 'nnaṃ havirlakṣhaṇam | tadyukto jyoti-
śṭomo vāji | sa ca suhitaḥ samyag anuśṭhitaḥ sudhāyām amṛite eva-
rge dadhāti | yajamānaṃ sthāpayatīti ṣeṣaḥ |

9. ananudhyāyinaṃ | manasā dhyātum anarham atyapūrva-
sukhopetaṃ lokam prāpnoti |

11. tad u vai | tatraiva pūrvoktavishaye kecid abhijñā evam
āhuḥ | yatra yasmin prayoge samānibhyām ekavidhābhyām ṛigbhyām
samāne 'hann ekasmin evāhani yajati tad etad anuśṭhānaṃ yajñe
jāmi vā ālasyam eva kriyate | sampādyate | prayuktayor evarcoḥ pu-
naḥ prayogasya carvitacarvaṇasādṛiṣatvāt | dhātṛidevatāke puroḍāśe
dhātā dadātu daṣuṣa iti pūronuvākya dhātā prajānaṃ (Āṇvalayana
6, 14, 16) iti yajya | tatra yady uparitanānaṃ api caturṇāṃ havishāṃ
purastād ājyena Dhātāraṃ yajet | tadānim idam ṛigdvayam punar api
caturvāraṃ āvartantiyam | tathā sati nīraso yajñāḥ phalaṃ dātum sa-
martho na bhaved ity arthaḥ |

48.

6. tā ubhayīḥ | anucānādnām madhye kaṣcid gataṣṭh | tathā

ca śrutyantare śṛuyate | trayo vai gataśriyaḥ: śuśruvān grāmaṇi
rājanyaḥ (Ts. 2, 5, 4, 4) iti | tadṛiṣo gataśrīr yadi prajāṃ prajotpā-
danasāmarthyam kāmayate tadānīṃ tasya tā devikā devīḥ cobhayaḥ
saṃnirvāpet | samuccitya nirvāpet |

7. eśhiśhyamāṇasya | dhanam apekṣhamāṇasya tu naiva
saṃnirvāpet | ubhayavidhānāṃ samuccitya nirvāpo na kāryaḥ |

9. rathagṛīṣaḥ | tatprasādān ayaṃ Rathagṛīṣo rājaputraḥ
kṛidāṛthaṃ jale gāhata iti |

49.

1. agnishtōmam | jyotiṣhtōmas tāvat saptasamsthā | samā-
ptibhedat saptavidhāḥ | agnishtōmo 'tyagnishtōma ukthyāḥ śhōḍaṣi
vājapeyo 'tirātro 'ptoryāma iti sapta samsthāḥ (6, 11, 1) ity Āśvalā-
yanēnābhīhitatvāt | tatragnishtōmasāmnā yajñāyajñīyakhyena yatra
samāptiḥ so 'yam prathamārūpo 'gnishtōmaḥ | sa sarvo 'pi pūrva-
traktaḥ | athokthyaśamsthārūpo jyotiṣhtōmo vaktavyaḥ | tadārthaṃ
ākhyayikam aha | agnishtōmam etc.

50.

1. te vā asurāḥ | ukthyasya krator agnishtōmavikṛitatvād
atidishṭam agnishtōmaprayogam anuśṭhāya tata ūrdhvam ukthyapa-
ryāyās trayo 'nushṭheyāḥ | tathā cāpastamba aha | ukthyaḥ ced agni-
shṭōmam avasāyātha tribhyaḥ camasaganebhyo rājānam atirecayattīti |

aindrāvaruṇam | yasmād evaṃ tasmād ubhayor melanena
teśhām asurāṇāṃ apānodārthaṃ aindrāvaruṇaṃ sūktam tṛitīyasavane
maitrāvaruṇānāmaka ṛitvik saṃset | indrāvaruṇa yuvam adhvarāya
na ity etad daśarcam sūktam |

2. aindrābārhaspatyam | udapruto na vayo rakṣhamāṇā
ity etad bṛihaspatidevataḥ dvādaśarcam sūktam | achā ma indram
matayaḥ svarvidā ity ekādaśarcam aindram sūktam | tad ubhayam
militaṇī sad aindrābārhaspatyam sampadyate |

3. aindrāvaishṇavam | saṃ vāṃ karmaṇa saṃ ishety aṣṭa-
rcam aindrāvaishṇavaṃ sūktam |

6. atha haite | praishagranthe pañcame sūkte hotā yakṣad
ītyadikau dvitīyaśṭhāman mantrau potur dvāv ṛituyājau | tathā ta-
traiva tṛitīyanavāman mantrau neshṭur dvāv ṛituyājau | ity evaṃ
catvāra ṛituyājāḥ | te militva potṛisambandhān neshṭṛisambandhāc ca
potṛīyā neshṭṛīyāḥ ca bhavanti | tathā prasthitayājyāḥ potus tīsa
ṛīco neshṭus ca tīsa ṛīcaḥ | ity evaṃ śhaḍ ṛīco bhavanti | tad etan
mantradaśakam praśaṃsati | sā virāḥ ityādinaḥ |

Pañcika IV.

1.

• 1. devā vai | agniṣṭomokthyādisamsthāsamsthāviśeshah svatantraḥ kratutvād yathā prithag anusṭhātum योग्या तथा शोदाश svatantraḥ kratuḥ | tathā ca śākhantare paṭhanti | na vai shodaśī nāma yajño 'sti, yad vāva shodaśam stotraṁ shodaśam śastraṁ teṇa shodaśī (Ta. 6, 6, 11, 1) iti | tathā saty ayam samsthāviśeshah priṣṭhyashadaḥasya caturthe 'hani prayujyate | atas tatraiva tacchaṁsana-vidhānam || devaḥ purā priṣṭhyashadaḥe prathamenaḥnā prathamadivasanishpādyena somaprayogēndrārtham vajram samabharan | sampādītavantah | atra sarvatrahāḥśabdo 'hna nishpādyasomaprayogam abhidhatte | tatra sampāditaṁ vajram dvitīyenābnaśiṇan | secānam nāma lohamayānām śaṅkukūṭhārādīnām tikṣṇatvāya dārdhyāya cāgnau pratāpya yathocitaṁ nire sthāpanam | tad idaṁ secānam vajre kṛitavantah | kṛitvā ca tṛitīyenābnaśiṇā tam vajram Indrāya prāyachan | dattavantah | sa cendras tam vajram caturthe 'hani śator upari prāharat | tasmāt priṣṭhyashadaḥasya caturthe 'hani shodaśinam śastraṁ śaṁset | asāvi soma indra ta ityādikaṁ shodaśyākhyam śastraṁ | tathā cāśvalāyana āha | atha shodaśī | asāvi soma indra ta iti stotriyānūrupau (6, 2, 1) iti |

4. tam yat | yad uktam parastād uktbānam paryasya śaśatiti tatrokthyāṣastrebhya uttarakālāvasthānam eva paryasyeti śabdena vi vakṣhitam iti vyākhyātam | athavottarakalasya parastād iti śabdenaiva siddhatvāt paryasyeti śabdena śastragatānām ṛicām ādhyayana-pāthād viparyāso 'bhidhīyate | dvidvidham shodaśiśastraṁ vihitam avihṛitam ca | tatrāvihṛitam nāmādhyayanakrameṇaiva śaṁsanam | vihitam ca ṛicām parasparavyatishāṅgaḥ | sa tv Āśvalāyanena darśitah | ūrdhvaṁ stotriyānūrupābhyām tad eva śasyam vihareḥ | padān vyavadhāyārdharcāṣaḥ śaṁset | pūrvāsām pūrvāni padāni | gāyatryaḥ paṅktibhiḥ | paṅktiṇām tu dve-dve pade śiṣhyete tābhyām prapuyāt (6, 3, 2) iti | tad etad udāhṛitya pradarsyate | imā dhānā ghṛitasnuvo hari ihopa vakshataḥ | indram sukhatame ratha ity eṣā gāyatri | susampṛiṣam tvā vayam maghavan vandishimahi | pra nūnam pūrṇavāndhura stuto yāhi vaśāṁ anu yoḥ indra te hari ity eṣā paṅktiḥ | yo 'yam adhyayanapāthah so 'vihṛitah | vihitapāthas tūcyate | imā dhānā ghṛitasnuvaḥ susampṛiṣam tvā vayam | hari ihopa vakshato maghavan vandishimabom | indram sukhatame rathe pra nūnam pūrṇavāndhuraḥ | stuto yāhi vaśāṁ anu yoḥ indra te hariom iti | anena prakāreṇa viparyasya śaṁset |

5. tad ahuḥ | shodaśiśabdo grahaviśesham stotraviśesham śa-

• straviśeśham cābhidhatte | teshām ekaikasvarūpavatām shoḍaśiśabda-
vācyatvam ayuktam, tacchabaddhapravṛttau nimittāntaram tu na pa-
śyāma iti brāhmanavādinām abhiprāyaḥ | shoḍaśasamkhyāyuktatvāt sho-
ḍaśitvam ity uttaram | tatra katham iti | tad ucyatē | agnishtoma-
samstho jyotiṣhtomo dvādaśastotropetaḥ | tathā ca śākhāntare śru-
yate | dvādaśagnishtomasya stotrāṇi (Th. 1, 2, 2, 1) iti | tadgarbhita
ukthyasamsthas tribhīḥ stotrair atiricyate | tasmāt pañcadaśa stotrāṇi
bhavanti | tadgarbhitaḥ shoḍaśisamstha ekena stotreṇatiricyate | ta-
taḥ stotrāṇām madhya etatstotraprayogaḥ shoḍaśamkhyāpūrakō bha-
vati | tathā śastrāṇām madhye 'py etacchastraprayogaḥ shoḍaśam-
khyāpūrakāḥ | kimcāsmiṁ chāstre hotā sampāditaḥ anuṣṭubhaḥ pū-
rvārdhagatāni shoḍaśakṣharāṇy uccāryāvāsyati | uttarārdhagatāni sho-
ḍaśakṣharāṇy uccārya prapānti | prapavam uccārayati | kimcāśya
made jaritar ityādika shoḍaśapadopetā nivie chāstramādhye prakshi-
pyate | ato bahudhā shoḍaśamkhyāyogād ayam prayogaḥ shoḍaśina-
mopetaḥ || prakārāntareṇa shoḍaśinam praśaṁsati |

6. dve vā akṣhare | yo 'yam shoḍaśi so 'yam dvyakṣharādhi-
kāṁ anuṣṭubham yadā samprāpto bhavati tadāntiṁ dve evakṣhare
adhike bhavataḥ | tathā hi Sutrakāro (6, 3, 1) vihrītasetye upakra-
mya śākhāntariyam indra jushasvetyādikaḥ pīcaḥ paṭhitavān | tasyāḥ
pūrvasmīn ardhharce shoḍaśakṣharāṇy uttare 'rdharce 'śtādaśa | tato
'kṣharadvayadhikyam | vāg vā anuṣṭup (1, 28, 15) iti śrutyaantareṇa
vāco 'nuṣṭubhavayativāt tadātmikāya vāgdevatāyāḥ strirūpāyā adhika-
kṣhararūpau stanau sampadyete | yad etal loke satyavadanam yac
cāṇṇitavadanam tad ubhayam api vācaḥ stanarūpam | ato 'dhikakṣha-
rāyāḥ satyāṇṇitarūpatvam |

2.

1. gaurivītam | kenacin maharshipā gaurivītināmna dṛiṣṭa-
tvāt sāmāpi gaurivītanāmakam | tat tv abhi pra gopatim girety
asyām pīcy utpannam |

2. nānadam | nānadakhyam kimcit sāma | tat tu praty asmai
pipīshata ity asyām pīcy utpannam |

3.

2. yad indra | yad indretyādikaś tisra uṣhṇikebandaskā pīcaḥ |
ayam te astv ityādikaś tisro bṛihatīchandaskāḥ | upanītaḥ puruṣo
vyāhṛityakṣharacatusṭayopetām caturviṁśatyakṣharām gāyatrīm vya-
tishajati | uṣhṇik cāśṭaviṁśatyakṣharā | tataḥ puruṣasya uṣhṇi-
hātvam | pañcānām bārhataṭvām śākhāntare śruyate | chandāṁśi pañcūshv
ajim ayus, tān bṛihaty udajayat, tasmād bārhataḥ pañcava ucyante
(Ts. 5, 3, 2, 3) iti | bṛihati ca śaṭtriṁśadakṣharā | tasyā uṣhṇigyo-
ge sati catuṣṣaṣṭhyakṣharasampatter anuṣṭubdvayam |

4.

1. mahānāmnyām | vidā maghavan. (Ait. 5. 4, 1, 1) ity
asminn anuvāke proktā pīco mahānāmnyāḥ | tāsāṃ sambandhina upa-
sargāḥ pañcavidhāḥ | te cāvalāyanena darśitāḥ | pracetana pra cetayā
yāhi piba matsava | kratoḥ chanda pītam bṛihat sumna ā dhehi no
vasav ity anushtub (6, 2, 9) iti | tatra pracetanety ekaḥ prathama
upasargāḥ pra cetayeti dvitīyāḥ | tāv ubbāv api dvitīyasyām mahā-
nāmnyām āmnātau | ā yāhi piba matsveti tṛtīya upasargas tṛtīya-
syām mahānāmnyām āmnātaḥ | kratoḥ chanda pītam bṛihad ity ayaṃ
caturtha upasargāḥ sa ca shashṭhyām mahānāmnyām āmnātaḥ | sumna
ā dhehi no vasav iti pañcama upasargāḥ sa cāṣṭamyām mahānā-
mnyām āmnātaḥ | eteshu pañcasūpasargeshu militvā dvātriṅśadakṣa-
rasadbhāvād iyaṃ ekānushṭub iti sūtrasyārthaḥ | iyaṃ cānushṭub
avipṛitashoḍaśini tathaiva pāṭhantiyā | anyatra tu vipṛitashoḍaśini pa-
ñcāpy upasargāḥ vibhājyātichandassu pañcasu yojantiyāḥ | atā evopa-
sṛjyamānatvād upasargā ity ucyante | tad etat saṃpyojanam atropa-
sṛjijati śabdena vidhiyate | trikadrakeshv iti yeyam prathamātieha-
ndās, tasyāḥ catuḥśashtyaksharatvāt parānapekshayaivānushṭubdya-
yasampattiḥ śakyeti | dvitīyasyām pīci tad anushtubdvayam pūrayi-
tam pracetanety akṣharacatusṭayam yojantiyām | tṛtīyasyām pīci pra
cetayeti yojantiyām | pro shv asmā ityādishu tisṛishv avasīṣṭās traya
upasargāḥ krameṇa yojantiyāḥ | so 'yam prakāra āvalāyanenoktaḥ |
ānushṭubham ¹⁾ atichandassv avadadhyāt | dvitīyatṛtīyayos tṛtīyayoh
pādayor avasānata upadadhyāt | pracetaneti pūrvasyām pra cetayety
uttarasyām | uttarāsv itarān pādān shashṭhān kṛtvānushṭupkāram
gaṇiset (6, 3, 11) iti |

4. pra-pra | pra-pra va ity ekaḥ tṛiṇaḥ prathamāḥ | arceteti
dvitīyāḥ | yo vyatin iti tṛtīyāḥ |

5. nec chandasām | chandasām kṛichrāt pūrvoktānām gāya-
tryādīnām viharanapakṣād avapadyai | avapattim āpadam prāpnuyām |
tan mā bhud iti |

5.

1. ahar vai | athātīrātro vaktavyāḥ | tatrendrasya chandasām
ca prādhānyam kathayitum itihāsam āha | ahar vai etc.

2. tasmāt | yasmād evaṃ tasmād Indras chandāḥ evāḡgata-
yātīrātraprayoge tātṛim vahanti | atīrātraprayogasya nirvāhakāni bha-
vanti |

1) ānushṭubham alle vier Hss., dieselben lassen das zweite tṛi-
tīyayoh aus.

3. tñ vai paryāyāḥ | tñ vai rātrim āśritān asurān paryā-
yāḥ camasaganānam kramānushṭhānair eva paryāyais tatra-tatra yā-
gabhūman parityāṇḍanta | nirākṛitavantah |

6.

1. pāntam | Indrasya chandasām ca prādhānyam abhihitam |
atha śastram vidhātavyam | shoḍaṣiparyantam pūrvavad anushṭhāya
shoḍaṣina ūrdhvam rātriparyāyāḥ saṁsanīyāḥ | trayas-trayaḥ paryā-
yāḥ | tatraikaparyāyāḥ catuḥṣastropetaḥ | hotur ekam śastram hotra-
kānam ca trayāgam ekaikam iti catuṣṭayam | atra prathamaparyāye
hotuḥ śastram vidhatte | pāntam etc.

2. ānushṭubhi | gāyatrītrishṭubhagatyanushṭubhām madhye gā-
yatrādīnām trayānām savanatrāyagatānām ahani prayuktatvād anu-
shṭubhaḥ prayogāya rātrir eva kālāḥ pariśiṣhyate | tasmād rātrir
anushṭupsambaddhatvād iyam anushṭub rātreḥ svarūpam |

3. andhasvatyaḥ | andhaḥśabdo yāsv ṛikshv asti tā andha-
svatyāḥ | tādrīṣyas catasra ṛicāḥ prathamaparyāye hotradīnām catu-
rṇām śastrayājyāḥ kartavyāḥ | tāś ca trishṭupchandaskā eva | tatrā-
dhvāryavo bharatendraya somam ity eṣā hotuḥ śastrayājyā | sā cā-
ndhasvati trishṭupchandaskā ca | tasyā dvitīyapāde sīcatā madyam
andha ity andhaḥśabdāḥ śrūyate | evam itareshām trayānām śastra-
yājyā udāharāntyaḥ | pibatidhātūr yāsv ṛikshv asti tāḥ pītavatyāḥ-
tādrīṣyo madhyaparyāye yājyāḥ kartavyāḥ | apāyā asyāndhaso madā-
yeti hotuḥ śastrayājyā | tatrāpāyiti pibatidhātūḥ śrūyate | madidhātūr
yāsv ṛikshv asti tā madvatyaḥ | tādrīṣyas tritīyaparyāye yājyāḥ ka-
rtavyāḥ | tishṭhā hari ity eṣā hotuḥ śastrayājyā | tasyā avasāne ra-
rimā te madāyeti madidhātūḥ śrūyate | evam sarvam udāhāryam |
rātrāv annabhojanād andhasvatīnām ānurūpyam kshirapānāt pītava-
tīnām tata ūrdhvam harṣhān madvatīnām | evam ānurūpye sati tat-
tat karma sampiddham bhavati |

4. prathamena | yadā sāmagāḥ prathamena paryāyēṇa stuvate
tadānām stotriyānām prathamapādān dvir abhyāśyanti | evam śastro
'pi poruḥūtam parushṭūtam ityadikalāḥ prathamapādā dvir abhyāsa-
nīyāḥ | yathā vāva stotram evam śastram ity uktatvāt |

5. madhyamena | ayaṁ ta indra soma ity asyām ṛici nipūto
adhi barhiṣi | nipūto adhi barhiṣitty evam madhyamāḥ pādo dvir
abhyasanīyāḥ |

6. uttamena | idam hy anv ojasū sūtam ity asyām ṛici pibā
tv asya girvaṇāḥ | pibā tv asya girvaṇa ity uttamasya pādasya dvir
abhyāśah | ātmānam śarīram adhikṛitya vartata ity adhyātmam asu-
rānām śarīre 'vasthitam vāso hiranyam maṇir ity evam adikam sa-
rvam grīhitam bhavati |

8. pavamānavat | bahiṣpavamāno mādhyamdinah pavamāna
arbbavaḥ pavamānaḥ cety evaṃ ahaṃ pavamānastotrāyaṃ vidyate
na tu rātrau tad aṣṭi | ata ubhayaḥ pavamānatvaṃ katham sidhyati
tadasiddhau ca kenopāyenaḥ ca rātriḥ cety ete samāvadbhāṃ bha-
vataḥ samānabhāgayukte bhavata iti praśnavādina āhuḥ || tatrotta-
ram aha |

9. yad evendrāya | yad evendrāya madvane sutam, idaṃ
vaso sutam andha, idaṃ hy anu ojaḥ sutam iti tābhir etābhis tiṣṭi-
bhir udgātaraḥ stuvanti hotāraḥ saṃsanti | ahaṃ yathā tiṣṭhv apī pa-
vamānastotranāmasu pavamānaśabdo 'nuvṛitta, evaṃ atrāpi tiṣṭiḥ
ṛikṣu sutaśabdo 'nuvṛittah | ataḥ pavamānaśamyād rātriḥ pavamā-
navati | tena prakāreṇobhayaḥ pavamānavattve sāmye sati tulyabhā-
gatvaṃ sidhyati |

10. pañcadaśastotram | agniṣṭomastotrāṇi dvādaśa | ukthya-
stotrāṇi trīṇi | etāny ahaṃ prayujyante | tasmād ahaṃ pañcadaśas-
totropetaṃ | rātrau tu na tāni vidyante | katham pañcadaśastotra-
myena tayoṛ bhāgasāmyaṃ sidhyatīti praśnaḥ || tatrottaram aha |

11. dvādaśa | dvādaśasu camasaganaparyāyeshu dvādaśa sto-
trāṇi vidyante | tāny apiṣarvarāṇi | rātrāv anuṣṭheyānāṃ chandasāṃ
apiṣarvarasaṃjñā pūrvam ukta | taiḥ chandobhir niṣpādyatvāt sto-
trāṇy api tannāmakāni | rathamtarasāmnā niṣpādyam yat saṃdhi-
stotram tatra tiṣro devatāḥ śrūyante | tābhiḥ stotavyābhis tiṣṭibhir
devatābhiḥ stotram api tredhā bhidyate | tena kāraṇena rātriḥ pa-
ñcadaśastotraṃ sampannā | tathā saty ubhayaḥ ahorātrayoḥ stotrasaṃ-
khyāśamyāt samānabhāgopetatvaṃ sidhyati |

12. parimitam | udgātaraḥ parimitam yathā bhavati tathā
stuvanti | trivṛt pañcadaśaḥ saptadaśa ekaviṃśa ity evaṃ caturbbir
eva stomair atra sarvastotranishpatteḥ | hotā tv aparimitam yathā
bhavati tathānuṣṭisati | saṃsantiyā ṛica otāvatyā eveti sarvatrānuga-
tasya saṃkhyāniyamasya kasyacid abhāvāt | pūrvabhāvinah stotrasya
parimitatvaṃ uttarabhāvinah śastrasyāparimitatvaṃ ca lauṛikanyā-
yānusāri | loke bhūtāṃ pūrvam sampāditam dhanam parimitam | iyad
eveti niyatir aṣṭi | bhavyam itaḥ param sampādanīyaṃ dhanam apa-
rimitam | tiṣṭhāyā niravadhikatvenaitavad eva sampādayiṣhyāmi na
tv adhikam iti niyater abhāvāt | tasmād uparitanāśasabāhulyāṃ
aparimitadhanapṛāptyai bhavattīti abhipretya hotur aparimitam anu-
saṃsanam |

13. atisaṃsati | stotragatāṃ ṛiksaṃkhyāṃ atilaṅghya hotā sa-
ṃsati | yad aṣṭi tad yuktaṃ eva | loke hy ātmānam atilaṅghya pra-
janāṃ cāvasthitatvāt | svayam eka eva, putrādayas tu bahavo gavā-
śvadipaśavaḥ ca bahavaḥ |

7.

1. vahatum | vahanasya vāḥasyālamkāraṁkāraṁ māṅgalyārthaṁ
ca varasya purato vahanīyo haridrāguḍādimāṅgaladravyasaṁgho va-
hataḥ | yad etad rīksahasraṁ yājñika āśvinaśahasraṁ ity ācakṣate
tat sahasraṁ eva vahaturūpeṇa pratyabhijñātavān |

3. śakunir iva | yathā loke śakuniḥ kaścit pakṣi padbhyāṁ
bhūmim dṛḍham avasṭabhyotpatishyann ūrdhvamukhotpatanaṁ ka-
rtum ichan pakṣhyantaram abhilakṣhya dhvanim karoti | evaṁ asau
hotā tadākāraṁ ghaṭanaṁ kurvann āhavam paṭhet | tad etad Āṣva-
lāyanaśāstrīyaḥ spāṣṭīkṛitam | prāśya pratiprasāpiya paścāt avasya
dhishnyasyopaviṣet samastajāṅghorū aratnibhyāṁ jānubhyāṁ copa-
sthaṁ kṛitvā yathā śakunir utpatishyan | upasthakṛitas tv evāśvinam
śaṁset (6, 5, 4) iti |

4. tasmin | tasminn āśvinaśāstre devaḥ parasparam na sama-
jānata | sūryajānam pratipattim nākurvan |

8.

1. tasmād agneyam | Āśvalāyana 6, 5, 2.

9.

1. akulaḥ | dagdhavān |

10.

1. tad ahuḥ | tat tasminn āśvinaśāstre kecid abhijñā eva
ahuḥ | devānāṁ madhye yo 'yaṁ Sūryo 'sti sa pāṭiśasyaḥ | Sūryam
atilaṅghya śaṁsanam na kartavyam | tathā chandasam madhye bṛi-
hattim atilaṅghya śaṁsanam na kartavyam | Sūryasyopāsakeshu bra-
hmavarcasapradatvāt tadatilaṅghane brahmavarcasam naśyet | bṛi-
hatyāḥ prāparūpatvāt tadatilaṅghane prāpān vīnaśayed iti teshāṁ abhi-
prāyaḥ |

5. yad u bārhatāḥ | atrottarasyā pīco viśṭārapanūktitve 'pi
pragrathanena bṛihatīśampādānād bṛihatim atilaṅghya śaṁsanam na
bhaviṣyattity etad darśayati |

asmin pragathe pūrvasyā pīcaḥ śaṭtriṇśadakṣaravāt pādacatu-
ṣṭayopetatvāc ca sā svabhāvata eva bṛihati | ponar api tasyā caturtha-
pādam aṣṭākṣaram dvir āvartyetarasyā pīcaḥ prathamārdhena vi-
ṣṭatyakṣhareṇa saha pragrathya śaṭtriṇśadakṣarā dvitīyā bṛihati
sāmpādanti | tatrāpy antimam pādam aṣṭākṣaram dvir āvartyo-
ttarārdhena viṣṭatyakṣhareṇa saha pragrathya tṛitīyā bṛihati sāmpā-
danti | evaṁ sati bṛihatya atikramo na bhavati |

15. citaidham | yad etad āśvinam śāstram asti tad etad citai-
dham uktham iti rahasyābhijñā ācakṣate | citā edhāḥ kṣāṭhasamūha

manushyam dagdham yasmiñ chmaṣānasthāne tat sthānam citaidham |
tatsadṛṣam idam uktham śāstram |

11.

1. brāhmaṇaspatyaḥ | brīhaspate ati yad aṛya ity eṣā
brāhmaṇaspatyaḥ |

13. yad u trisṭubham | triḥ prathamām trir uttamām iti
nyāyena paridhāntīyās trir avṛttir asti | iyaṁ trisṭup trir avartya-
mācā dvātriṁśadadhikasataśharā sampadyate | tadakṣhareshu sarva-
chandasām antarbhāvayitum śakyatvad iyaṁ sarvāṇi chandaṁsy abhito
vyāpnoti | ato brīhatya api tadvyāptatvān nāsty atikramah || yad
uktham Sūtrakāreṇa | aṣvinena graheṇa sapuroḍaṣena caranti (6, 5, 23)
iti, tatrobhayārtham yājñam vidhatte |

14. gāyatrī | ubhā pibātam aṣvīneti gāyatrī | aṣvīnā vāyuneti
trisṭup | tabhyām vashaṭkuryāt | yājñātvena tad ubhayam'paṭhed ity
arthah |

12.

1. caturvīṁṣam | agnisṭoma ukthyaḥ śhodasy atirātraḥ cety
evam catuḥsamāsthō jyotisṭomaḥ sārddhenādhyashoḍaṣakenābhīhitah |
athaitac catuṣṭayam upajīvyā pravartamānam gavāmāyananāmakam
samvatsarasatram abhidhātavyam | samvatsaragateshu śhasṭyadhika-
ṣatatrāyadivaseshv ekaikāsmiṇ divase pūrvoktānām catasṛbhiḥ sam-
sthānām madhye kayācit samsthaya yuktah somaprayogaḥ sarvo 'py
anushṭheyaḥ | so 'yam ekaikādināsādhyah somaprayogo vedeshv ahaḥ-
ṣabdena vyavahriyate | samvatsarasyādye divase kaścīd atirātrasam-
sthaḥ somaprayogo 'nushṭheyaḥ | tadanantarabhāvinī dvitīyadivase
'nushṭheyaṁ somaprayogaṁ vidhatte |

caturvīṁṣanāmakaḥ kaścīd stomaviśeṣah | sa cā Chandogair evam
āmnāyate | aṣṭābhyo hīṁkaroti sa tisṛbhiḥ sa catasṛbhiḥ sa ekayā |
aṣṭābhyo hīṁkaroti sa ekayā sa tisṛbhiḥ sa catasṛbhiḥ | aṣṭābhyo
hīṁkaroti sa catasṛbhiḥ sa ekayā sa tisṛbhiḥ (Tāṇḍya 3, 8, 1) iti |
asyāyam arthah | stotrasyādhārābhūte tṛice vidyamānas tisra pīca
avṛttiviśeṣheṇa caturvīṁṣatisamkhyāka pīcaḥ kartavyah | sā cāvṛttis
tribhiḥ paryāyāḥ sampadyate | tatra prathamē paryāye prathamām
pīcam trir abhyasya sa udgātā tabbis tisṛbhir gayet | dvitīyām pīcam
caturvāram abhyasya tabhiḥ catasṛbhir gayet | tṛitīyā pīcaḥ sakṛd
eva pātho na cāvṛttih | evam prathamaparyāye 'ṣṭāv pīcaḥ sampa-
dyante | tabhir hīṁkaroti | udgayet | dvitīyaparyāye prathamāyāḥ sa-
kṛt pāthah | dvitīyāḥ trir avṛttih | tṛitīyāḥ catur avṛttir ity
evam atṛāpy aṣṭāu sampadyante | tṛitīyaparyāye prathamāyāḥ catur
avṛttih | dvitīyayāḥ sakṛt pāthah | tṛitīyāḥ trir avṛttir ity evam

atrāpy ashtaṁ sampadyante | tat sarvam militvā caturviṁśatisampkhyā
 rīco bhavanti | so 'yam caturviṁśastomah || anena stomena stotrāpi
 yasminn ahaṁ nishpadyante tad ahaṁ caturviṁśam | tadṛśam etad
 ahar upayānti | anuśiṣṭheyuh | atra satreshu sarvatropayanty āsata
 iti śabdān anussthānaparau | etābhyāṁ vidhānam eva satratvaliṅgam |
 tatra ye yajamāṇas ta pītviṇa iti śrutyantarād pītviṇāṁ sarveshāṁ ya-
 jamānatvenopayanānti bahuvacanam | tasyaitasyāhna ārambhāntyam iti
 nāmadheyam |

2. yady apy etasmād ahaṁ pūrvabhāvinī prāyaṇīyākhye 'hani
 satram prārabdham | tathāpi ¹⁾ prāyaṇīyasyātirātrasampyuktasya sam-
 vatsaropakramasādhāraṇatvād asya satrasya viśeṣeṇa prārambho
 'sminn eva bhavatyī abhipretyaitasyārambhāntiyatvam eva yuktaṁ |

7. tasya śashtiṣ ca | ekaikasya stotrasya caturviṁśatisamp-
 khyāyāvṛttatvāt tatrāyāḥ stotrayogyā rīcaṣ caturviṁśatiḥ sampadya-
 nte | tathā sati dāśasu stotreshu catvāriṁśadadhikam śatadvayam |
 pañcaśu stotreshu viṁśatyadhikam ekam śatam | etad ubhayam mili-
 tvā śashtyadhikasatratrayasampkhyāṁ stotriyāḥ sampadyante |

8. agnishtomah | yad idaṁ dvitīyam ahaṁ so 'gnishtomah kar-
 tavyaḥ | agnishtomasya samvatsarasatrarūpatvāt | katham iti cet | tad
 ucyate | agnishtomād anya ukthyādirūpaḥ kaścīd api kratuh samva-
 tsarasatratrayavabhūta etad ahar naiva dādhāra | naiva dhārayitum
 śaktah | anupadiśṭāny aṅgāni sarvāṇy agnishtomād atidiśyante |
 tad etad agnishtomasya dhārayitritvam | tasmād agnishtomavyati-
 riktah kratur etad ahar na vivyāca | vivektum anussthāpayitum na
 śaktah | ity evam pakṣāntaravādinām abhiprāyaḥ || asmin pakṣe
 stomaviśeṣam vidhatte |

9. sa yadi | agnishtomapakṣe bahiṣpavamānamādhyandina-
 pavamānārbhavapavamāneṣu triṣu stotreshv ashtācatvāriṁśanāma-
 kah stomah kartavyaḥ | sa ca Chandogair evam āmnātaḥ | shoḍaśa-
 bhyo hīṁkaroti sa tisribhiḥ sa dvādaśabhiḥ sa ekayā | shoḍaśabhyo
 hīṁkaroti sa ekayā sa tisribhiḥ sa dvādaśabhiḥ | shoḍaśabhyo hīṁka-
 roti sa dvādaśabhiḥ sa ekayā sa tisribhiḥ (Tāndya 3, 12, 1) iti | pra-
 thame paryāye prathamāyā rīcaṣ trīr avṛttīḥ | dvitīyāyā dvādaśakṛitva
 avṛttīḥ | tritīyāyā sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ
 sakṛit pāṭhaḥ | dvitīyāyā trīr avṛttīḥ | tritīyāyā dvādaśakṛitva avṛ-
 ttiḥ | tritīyaparyāye prathamāyā dvādaśakṛitva avṛttīḥ | dvitīyāyāḥ
 sakṛit pāṭhaḥ | tritīyāyā trīr avṛttīḥ | militvāśtācatvāriṁśat stotri-
 yāḥ sampadyante | so 'yam ashtācatvāriṁśastomah || tam etam pava-
 māneṣu triṣu kṛitvā śiṣṭeṣu navasu stotreshu caturviṁśastomam
 kuryāt | tathā sati pavamānastotreshu catuṣcatvāriṁśadadhikasatasam-

1) tathāpy tayā alle vier Hss.

khyākāṃ stotriyāṃ sampadyante | itarastotreshu shoḍaśādhikāṣata-
dvayasamkhyākāḥ | tato militva shashtyadhikāṣatatrayasamkhyāka
bhavanti |

13.

1. brihadrathamtare | tvām id dhi havāmaha ity asyām
ṛicy utpannam sāma brihat | abhi tvā sūra nonuma ity asyām ṛicy
utpannam rathamtaram | ete ubhe api yajñakhyasya samudrasya
samyak paratrasādhanaabbute nāvau | sampatsarasatrasya samudra-
rūpatvam śākhāntare darśitam | samudram vā ete pra plavante ye
sampatsaram upayanti (Ts. 7, 5, 1, 2) iti | tathā sati tatpāranaya-
nahetvoḥ sāmnor naurūpatvam yuktam | ato brihadrathamtararūpā-
bhyām naubhyām eva sampatsaram satrarūpam samudram taranti |
gavāmāyanasya pāram gachantīty arthaḥ |

4. te ubhe | ubhe sāmāni na samavasṛijye | na parityajye |
ekasyāpy ananushthānam ubhayaparityāgaḥ |

ye sāmadvayam api parityajanti teshām evāyam doṣa iti darśa-
yitum ubhe samavasṛijeyur iti punar abhidhānam | ubhayoḥ sāmnor
vikalpitatvād ekaparityāge doṣo nāstīty etad darśayati |

5. tad yadī | tat tayoh* sāmnor madhye yadā rathamtaram
parityajeyur brihad evānutishṭheyuh | tadā brihataiva prayogasam-
pūrteḥ phalata ubhayam apy aparityaktam eva bhavati | evam brihat-
parityāgapakshe rathamtareṇaiva sampūrteḥ |

6. yad vai | prishṭhyashaḍahe shaṭṣv api divaseshu krameṇa
prishṭhastotranishpādakāni shaṭ sāmāni: rathamtaram vairūpam bri-
had vairājam śākvaram raivatam iti | tatra rathamtarasya brihataḥ
cotpattisthānam pūrvam uktam | yad dyāva indra te ṣatam ity asyām
ṛicy utpannam vairūpam sāma | pibā somam indra mandatu tvety
asyām ṛicy utpannam vairājam sāma | pro shv asmai puroratham
ity asyām gtyamānam śākvaram sāma | revatir naḥ sadhamāda ity
asyām gtyamānam raivatam sāma | tatra brihadrathamtarayor evā-
trottarasthānīyatvād aśeshasāmaphalasiddhyartham ete ubhe aparitya-
kte eva bhavataḥ | ubhayaparityāgaḥ sarvathā na yogya ity arthaḥ |

8. ye vā atah | ye vai ke cana mandabuddhayaḥ satriṇo 'ta
ārambhanyam caturviṃśam ahaḥ prārabhyordhvam ānulomyenaitat
sampatsarasatram upayanty anutishṭhanti te satriṇo gurum vai prau-
ḍham eva bhāram abhinidadhate | svasyopari sthāpayanti | sa vai
gurur bhārah sam eva śṛipāti | bhāravāhakan satriṇo vināśayati |
atha pūrvoktavailakshanyena ye satriṇa enam sampatsaram parastād
ādita ārabhya vihitaiḥ karmabhiḥ pūrvapakṣhagatair aptvānushṭha-
yottarapakṣhe 'vastāt pratyavarohakrameṇopaity upayanty anu-
tishṭhanti | sa 'vai ta eva satriṇaḥ svasti kṣhemena sampatsarasatrasya

pāram samāptim aśnute | prāpnuvanti || ayam arthaḥ | asti kiṃcid vishuvannāmakam samvatsarasatrasya madhye pradhānam ahaḥ | tasyādhaṣṭatī śhaḥ māsāḥ | so 'yam prathamah pakshaḥ | upariśiṭṭāpī śhaḥ māsāḥ | so 'yam uttarah pakshaḥ | yathā loke kasyāpi chālāyah stambhayoḥ pūrvaṃ dīrghaṃ vaṇṣam prauḍham prasāryobhayoḥ pārāvayoh pakshadvayaṃ kurvanti, evaṃ samvatsarasatrasyāpi | tathā ca śakbāntare śrūyate | yathā śālayai pakshast madhyamaṃ vaṇṣam abhi samāyachati | evaṃ samvatsarasya pakshast divākīrtiyam abhi sam tanvanti (Tb. 1. 2, 3, 1) iti | divaiva mantrāṇaṃ kīrtanīyatvād vishuvannāmakam ekam divākīrtiyam | tatra pūrvapaksharūpe māsaśaṭke yaḥ prayogakramaḥ | evaṃ uttarapakṣe 'pi māsaśaṭke tenaiva krameṇa sa prayogo yady anuśṭhīyeta tadānīm atibhāraḥ syāt | nūtanānushṭhānaviśeṣabhāvenāśasye sati vaikalyam bhavati | sa eva bhāra ity ucyate | atas tatparihārārtham pūrveshu śaṭṣu māseṣhu yāni karmāṇi yenānupūrvyeṇānushṭhītāni, tāni karmāṇy uttarēṣu māseṣhu tadviparītakrameṇānushṭhēyāni | tathā saty āśasyābhāyād avighnenaiva samvatsarasatram samāpyata iti |

14.

1. yad vai | athāsmīn ārambhāptye caturviṃṣe 'hani nishkevalyaṣāstre kaṃcid viśeṣaṃ vidhatte |

yad etad dvitīyaṃ caturviṃṣam ahaḥ | tad eva samvatsarasatyopāntyaṃ mahāvratākhyam ahaḥ bhavati | ārohakrameṇa caturviṃṣākhyaṃ pūrvapakṣahataṃ dvitīyaṃ ahaḥ | avarohakrameṇa mahāvratākhyam upāntyatvād dvitīyaṃ ahaḥ bhavati | anena dvitīyatvasāmyena taḥ paraspārāikyam upacāryate | kiṃcobhayatra brīhaddivasāmyam asti | tad id āsa bhuvaneṣu jyeshṭham ity etat sūktam brīhaddivasābdena vivakṣhitam prauḍhasya dyulokasya prāptihetutvāt | etad evobhayatra nishkevalyaṣāstre kriyate | tathā saty asmin dvitīye 'hni caturviṃṣanāmāke brīhaddivanāmā tad id āsetyādinaṃ nishkevalyaṣāstrāgatasūktayuktēna hotā retāḥ siṃcati tad ahaḥ | tad etat sūktam reto mahāvratīyenopāntyenāhnā brīhaddīākhyānīshkevalyasūktayuktēna prajānāyati | atra satrasamvatsaramadhyā eva retāḥsekah prajānānam ca dvitīyopāntyadivasayoh sampannam | tato loke 'py etāikaṣmīn samvatsare retāḥseka utpattis cety ubhayaṃ sampadyate | yasmād dvitīyopāntyayor ahnor ubhayor api militvā prānino janmarūpam ekam kāryam apēkṣhitam | tasmād brīhaddivanāmākena sūktenobhayatra nishkevalyaṣāstraṃ samānam ekarūpam kartavyam |

3. yo vai | yaḥ pumān samvatsarasatrasya samudrasthānīyasyāvaram arvaktīrasthānīyam prathamam ahaḥ, pāram paratīrasthānīyam antīmam aho yo veda, tayoḥ ahnor anuśṭhēyaṃ kartavyam niścinoti | sa pumān avighnenaiva samvatsarasatrasya pāram samāptim

prāpnoti | yo 'yam atirātrasamsthah sa evāsya prāyaṇīyah | ārambhe
'nushṭheyatvād arvāktirasthānīyah | sa evātirātrah punar udayanīyah |
samāpiāv anushṭheyatvāt paratirasthānīyah |

5. yo vai | avarudhyate svādhnam kriyate yena prārambharū-
peṇa karmaṇa tat karmāvarodhanam | udrudhyate samāpyate yena
karmaṇa tad udrodhanam | anyat pūrvavat |

7. yo vai | prāyaṇīyo 'tirātrah praśabdasāmānyāt prāṇa ity
ucyate | ucehābhasāmānyād udayanīyo 'tirātra udānah |

15.

1. jyotiḥ | atha māsakṛtividhanāyābhiplavashāḍaḥ pūrvabhā-
garūpāni trīṇy ahāni vidhatte |

stomaśabdo jyotirādibhiḥ pratyekam abhisambadhyate | tathā
sati jyotiḥśomo goṣṭoma āyusṭoma ity etair ahobhir yanti | 'anu-
tiṣṭheyur ity arthah | tad etad ahastrayaṁ tritvasāmyāt krameṇa
lokatrayarūpam | śākhāntare 'py etad darśitam | jyotiḥśomam pra-
thamam upa yanty, asminn eva tena loke prati tiṣṭhanti. goṣṭo-
mam dvitīyam upa yanty, antarikṣha eva tena prati tiṣṭhanti. āyu-
ṣṭomam tritīyam upa yanty, amuṣminn eva tena loke prati tiṣṭha-
nti (Ts. 7, 4, 11, 1) iti |

2. sa evaishah | trayāṇām pūrvoktāṇām evāhnam samūhah
punar anushṭhiyamāṇa uttaras tryaho bhavati |

16.

6. annādyam | pratimāsam annādyam prāpnuvanto lokadvaya-
rtham gachanti | pratimāsam śaḍahapañcakam anutisṭheyur iti tat-
paryārthah | tatra catvāro 'bhiplavāḥ śaḍahāḥ pañcamas tu pri-
ṣṭhyah śaḍaha iti Sutrakārair abhidhanāt | ayaṁ viśeṣah śākhā-
ntare drashtavyah | Vgl. Ts. 7, 5, 3.

17.

1. Ādityānam | gamanasāmyād gavām adityatvam |

6. yathā vā | āhādityāyane hahkṛiptim vidhatte |

atra vāśabdo na vikalpārthah kiṃtu gavāṇāyananaprakāravayvri-
tīyārthah | gavāmayane prāyaṇīyākhyam prathamam aho, 'tirātrasthā-
stham caturviṃśam ukthyam ahar dvitīyam | tatra yathā tathāivādi-
tyāṇām ayane 'pi, tata ūrdhvaṁ viśeṣo 'sti | sarve 'bhiplavāḥ śa-
ḍahāḥ, pūrvoktābhyām prathamadvitīyābhyām ahobhyām anyāni sa-
rvaṇy ahāny akṣhyanti | vyāptim karishyanti | gavāmayane tv ekai-
kasmin māsi catvāra evābhiplavashāḍahāḥ | ata idam vāśhamyam |
tad idam Ādityānam ayanam |

7. prāyaṇīyah | prathamadvitīyam atikrāntāni sarvāṇy ahāni

prishṭhyashadāhair vyāptānti etāvaṇ atra viśeṣaḥ | athavā | ākṣhya-
ntiśabdo 'harviśeṣanāmadheyam | tathā ca Baudhāyana āha | abhi-
jīd vishuvāṇ viśvajīd daśamam ahar mahāvratam udayantiyo 'tirātra
ity etāny ākṣhyanti bhavanti | tad etad Baudhāyanasya matam |
anyad api yāny anyāni prishṭhyābhiplavebhyo iti Śalīkacārya mone:
yāni cānyāni prishṭhyābhiplavebhyo daśamāc cety Aupamanyava iti |
tathā sati prāyaṇīyārambhāntiābhyām abhiplavashadāhebhyaḥ cānyāni
yāny ahāni santi tāny ākṣhyanti etannāmākānti ubhayatra vyākhyā-
nān | sarvathāpy asty enayor ubhayor api gavāmayanād viśeṣaḥ |
gavāmayane hy ekasmin māsī catvāro 'bhiplavāḥ shadāhāḥ pañcamah
prishṭhyāḥ shadāhāḥ | tathā cāṣvalāyana āha | atha gavāmayanāṃ sa-
rvakāmāḥ | prāyaṇīyacaturviṃśe upetya caturabhiplavān prishṭhyapa-
ñcatmān pañca māsān upayanti (11, 7, 1) iti | Ādityānam ayane pri-
shṭhyāḥ shadāho nāstīti | Aṅgīrasām ayane 'bhiplavāḥ shadāho nā-
stīti vaiśampāyanaḥ |

8. paryāṇaḥ | parito 'yanasya gamanasya sādhanabhūtaḥ |

18.

1. ekaviṃśam | Chandogabrāhmaṇe saptabhyo hīmkarotitya-
dinā vihito yo 'yam ekaviṃśaḥ stomas tenaiva stomenāsyā sarvastō-
trapravṛtṭer idam ahar ekaviṃśam ity ucyate | tatra vishuvannāma-
kasampvatsarasatrasya ye pūrve śaṇ māsā ye cottare taylor māsā-
śaṇtaylor ubhayato vartamānaylor madhye tad etad ahar anuśṭhe-
yam | etac ca nobhayor māsashatkāyor antar bhavati kṛtv atiriktam
ekam | tathā cāṣvalāyana āha | atha vishuvān ekaviṃśo na pūrvasya
pakṣaso nōttarasya (11, 7, 7) iti |

2. etena | purā devā tenāhnā svargalokakhyam lokam Ādityam
udayachan | ita ūrdhvam prāpitavantah | tathā ca śākhāntare paṭhyate |
ekaviṃśa esha bhavati | etena vai devā ekaviṃśena | Ādityam ita utta-
mam suvargam lokam ārohayann (Tb. 1, 2, 4, 1) iti |

3. sa eshaḥ | yo 'yam Ādityo 'sti sa esha ito bhulokād āra-
bhya ganyamāna ekaviṃśatisamkhyāpurako bhavati | tathā cānyatrāmnā-
yate | dvādaśa māsāḥ pañcartavas traya ime lokā asāv Āditya ekavi-
ṃśa iti || athavā | atraiva vishuvataḥ purastāt paścāc ca vakṣyamā-
nam ahardaśakadvayam apekṣhya vishuva ekaviṃśa ity ucyate | asmin
pakṣa idam vākyam uttarāṣeṣatvena yojantiyam |

4. tasya daśa | divaiva kīrtantiyam mantrajātam yasmin vishu-
vaty ahāni tad ahar divakīrtiyam | tasyāhno 'vastād adhobbāge daśā-
hāni bhavanti | parastād ūrdhvabbāge 'pi daśāhāni bhavanti | taylor
daśakāyor madhya esha ekaviṃśo vishuvān vartate | tasya vishuvato
'dhaṣtāt pūrvapakṣe shashṭhe māse svarasāmāno 'harviśeṣas trayaḥ
tebhyaḥ pūrvam abhijīdakhyā ekābas tataḥ pūrvam prishṭhyāḥ śa-

ḍaha iti | daśāhāni viśhuvadurdhvaṃ tu pratyavarohakrameṇa trayāḥ svarasāmānas tato viśhvajidākhyā ekāhaḥ tata urdhvaṃ priśṭhīyāḥ śhaḍaha iti daśāhāni | evaṃ ubhayōḥ pāṣvayor aḥnāṃ daśasamkhyopetatvād virāt | etasyāṃ ubhayato 'vasthītāyāṃ virājy ayam ekaviṃśaḥ pratishṭhitaḥ | yathoktagaṇanaya virāḷi pratishṭhāṃ eva hīṣa-bdopetena vākyaena spaśṭīkaroti | tasmād ubhayato virāḍdvayena rakshitatvād eśha Ādityo viśhuvadahāḥethāniya imāḷl lokān antaraiśhāṃ lokānāṃ sarveśhāṃ madhye yaṇ gachann api na vyāthate | vyāthāṃ na prāpnoti | viśhuvān apy ekaviṃśa, Ādityo 'py ekaviṃśaḥ | tasmād ubhayor ekatve sati viśhuvato yaḍ virāḍdvayopetatvaṃ tad evāditasyobhayato virāṭtvaṃ bhavati | Ādityasya vyāthārāhityena viśhuvato vaikalyarāhityaṃ sidhyati | athavaḥ | viśhuvato yathā virāḍdvayam ubhayato rakshakam evaṃ Ādityasyāpy adhaśtād upariśṭāc ca vartamānaṃ lokadvayam | etad evābhipretya śākhāntare śṛyate | tasmād antaremau lokau yaṇ sarveṣhu suvargeshu lokeshv abhītapann eti (Tb. 1, 2, 4, 1) iti || atha viśhuvata ubhayataḥ samīpavāṭṭinaḥ svarasāmākhyān abarviśeshān praśāṇsati | tasya vai etc.

5. stomā vai | saptadaśastomayuktāḥ svarasāmāno 'harviśeshāḥ, stomābdenātra vivakṣhitāḥ |

atrārthavādena pūrveshūttareṣhu ca trishv ahaṣṣu saptadaśastomavidhir unnoyaḥ | tathā ca śākhāntare śṛyate | ukthya eva saptadaśaḥ paraśśāmānaḥ kāryaḥ (Tb. 1, 2, 2, 1) iti | svarasāmākhyānāṃ eva paraśśāmeti nāmāntaram |

19.

3. raśmayo vai | ye bandhanahetavo raśmayas tatsnāniyāny asmin viśhuvati divākīrtyāni divaiva paṭhanīyāni pañca sāmāni | teśhāṃ madhye mahādivākīrtyanāmakam ekam sāma | tac ca vibhṛāḍ brīhat pibatu soṃyam madhv ity asyāṃ rīcy utpannam | tatsāmāyuktam priśṭhastotraṃ kartavyam | tathā vikarṇākhyam ekam sāma | tac ca priḷkṣasya vṛiśṇo aruśhasya nū saha ity asyāṃ rīcy utpannam | tad etad brahmasāma kartavyam | brāhmaṇācehaśśinam abhīlakṣhya gtyamānam brahmasāma | tathā bhāśākhyam aparaṃ sāma | tad api priḷkṣasyety asyāṃ evotpannam | tac cāgnīśṭomasāma kartavyam | yena sāmāgnīśṭomasamsthā samāpyate tad agnīśṭomasāma | brīhadrathāntare prasiddhe bhavataḥ | māḍhyamḍinārbbhava-pavamānayoḥ kartavyatvāt |

4. ōdita Ādityo | prakṛitāv ādityodayāt prāḡ eva prātaranu-vākāḥ paṭhyate | atra tu sarvasyāhno divākīrtyatvasiddhyartham udayād urdhvaṃ anubruyāt |

5. sauryam | Sūryo devatā yasya paśoḥ so 'yaṃ sauryaḥ | nyaṇgaṃ varṇāntareṇa sampāditam cihnam | tad yasya nāsti so 'nya-

ṅgaḥ | tādrīṣaḥ¹⁾ cāsau śvetas ca so 'yam anyāṅgaśvetah | varṇānta-
repāmīṣṛitaḥ sarvasveta ity arthaḥ |

6. ekaviṁṣatiḥ | etad viśhūvannāmakaḥ alar ekaviṁṣastoma-
yuktatvāt pratyakṣhād dhi sakṣhād eva mukhyam evaikaviṁsam | ta-
smāt sāmīdhenīnām ekaviṁṣatisamkhyā yuktā | atra codakaprapāḥ
pañcadaśa, dhāyāḥ śaṭsamkhyā ity ekaviṁṣatiḥ | tathā cāśvalāyana
āha | viśhuvān divākīrtyah | udite prātaranuvākaḥ | prithupāja ama-
rtya iti śhaḍ dhāyāḥ sāmīdhenīnām | sauryah savantyaśyopālambhyah
(8, 6, 1) iti |

7. ekapañcāśatam | tasmīn chastre stotriyānurūpayos trīcayoh
śhaḍ pīcaḥ | yad vāvānety ekā dhāyā | brīhadrathamtarayor yonī
dve | uttamasāmapragāthasya pragrathanena tīraḥ | nṛīnām u tvā
nṛītamam iti tīraḥ | yas tīgmaṣṛīṅga ity ekādaśarcaḥ | abhi tyam iti
pañcadaśarcaḥ | ity evam ekacatvāriṁsat | tatra prathamayā trīr abhya-
stayā saḥa tricatvāriṁsat | indrasya nu vīryāṇṭy asmin pañcadaśarce
sukte 'śhṭau nava vā ṣaṭsanīyāḥ | tatrāśhṭatvapakṣha ekapañcāśad
bhavanti | navapakṣhe dvipañcāśat | tacchaṭsanād ūrdhvam indrasya
nu vīryāṇṭy aśya sūktasya madhya aindrīm nīvidam dadhyāt | tata
ūrdhvam punar api tāvatīr pīcaḥ ṣaṭset | tathā sati ṣaṭsamkhyāsam-
pattī puruṣāyuhṣāmyam bhavati | indriyāṇi ca ṣaṭsamkhyāsu nā-
dīṣhu samcārāc chatam bhavanti tadīyavyāpārāḥ ca tathā ṣaṭsam-
khyākaḥ | evam sati yajamānam sampūrṇam āyushi vīrya indriyeshv
avasthāpayati |

20.

1. dūrohaṇam | duṣṣaṅkaḥ rohaṇam yasminn ādityamapḍale
tad dūrohaṇam | tatrārohaṇasya sādhanatvān mantrasvarūpam api
dūrohaṇam ity ucyate | tad rohati | ārohanārtham ṣaṭsed ity arthaḥ |
yadvā | mantrasya duṣṣaṅka uccāraṇaviśesho dūrohaṇam | sa ca vi-
śeshah sūtre (Āśvalāyana 8, 2, 14) 'vagantavyah | tam rohati | vi-
śhṭam uccāraṇam kuryād ity arthaḥ |

29. ime evaitat | etatpāṭhena hotā āmēshyāḥ ca āgamīshyann
api parāmeshyāḥ ca punar api parāvṛtītya gamīshyann api ime eva
dyāvaprithivīyāv evānumantrayate |

21.

2. sa pacchah | dvedhā sūktasya ṣaṭsanam ārohakramepāva-
rohakrameṇa veti | tac cārohe caturvāram āvartantiyam | prathamā-
vṛttau pacchah pādaḥ pāṭhet | ekaikasmin pāde 'vasānam kṛitvā
ṣaṭset | dvītyasyām āvṛttāv ardharceṣa ekaikasminn ardhe 'vasānam

1) Alle vier Hss. cihnam anyāṅgam tādrīṣaḥ.

kṛitvā paṭhet | tṛitīyasyām āvṛittau tripadyāvṛittyā pādatraye 'vasānam kṛitvā paṭhet | caturthyām āvṛittāv avasānarahitatayā sampūrṇatayā saṁset |

3. tripadyā | pratyavarohakrame prathamāvṛittau pādatraye 'vasānam | dvitīyāvṛittāv ardharce 'vasānam | tṛitīyāvṛittau pāde 'vasānam |

4. atha ye | ekasminn eva loke kāmō yeshām ta ekakāmāḥ | svargam lokam eva kāmāyante na tv imaṁ lokam | teshām parāṇām eva pratyavarohitam eva rohet | śāstram paṭhet |

6. mithunāni | mithunasabda ekatvanivāraṇaḥ | tato bahūnity uktam bhavati | yas tigmaṣṭṛiṅga ityādāni traisṭubhāni | divaḥ cid asya varimetyādāni jagatāni | tad etac chandodvayam mithunasadṛiṣam | paśavo 'pi mithunātmakāḥ | chandānsi paśusādhanatvāt paśavaḥ | atas teshām saṁsanam paśupṛāptyai bhavati |

22.

1. yathā vai | yathā loke puruṣo dakṣiṇāvāmabhāgabhyaṁ bhāgadvayamādhye śiraśā ca yuktāḥ | tathā vishuvataḥ śaṣṭmāsātma-kaḥ pūrvabhāgāḥ puruṣasambandhidakṣiṇabhāgasthāntyaḥ | tatṛavaroharūpamāsashaṭkātmaka uttarārdho vāmabhāgasthāntyaḥ | tasmād vāmabhāgasādṛiṣyād uttara ity ācakṣate | na tv anuśṭhānādhikya-vivakṣayā | prabāhuk sato vāmadakṣiṇabhāgau samau kṛtvāvasthitasya puruṣasya śiro yathonnataṁ san madhye 'vatishṭhate | evam māsashaṭkayor madhye vishuvān utkrishṭo 'vatishṭhate | bidalam bhāgaḥ | tābhyām bidalābhyām dakṣiṇāvāmabhāgabhyaṁ samhitāḥ samyojita eva loke puruṣo bhavati | tad dhāpi tasmād eva bhāgadvaya-saṁdhanarūpatvāt kāraṇac chrishṇo madhye syūmeva vijāyate | syūma syūtam | yathā vastrayor saṁdhiḥ sūcyā syūtaḥ samyojito bhavati | evaṁ śirasi dakṣinottarakapālayor saṁdhanau syūteva kacid rekṣā dṛiṣyate | etac ca bhūmau patite ṣuṣhke māṁsarahite śiraḥkapāladvayasamūharupe 'sthāni vispaṣṭam upalabhyate | ataḥ sarvātmanā puruṣasādṛiṣyāt praśasto 'yaṁ vishuvān |

2. tad ahuḥ | vishuvannāmake mukhye 'hani yac chastrap vihitam tat tasmiṁ chastre pūrvapakṣiṇa evam ahuḥ | dakṣiṇāyana-syottarāyanaśā ca madhye vishuvannāmakas tulāmeshasaṁkrāntidvayarūpo yaḥ kālaviseshāḥ so 'yaṁ vishuvacchabdābhidheyah | sa ca vyavahārāḥ smṛitiṣu pracurāḥ | asminn eva vishuvati kālā etad ahaḥ saṁset | etasminn ahani vihitam śāstram ahaḥśabdenopalakṣyate | etat saṁkrāntidvayam uktham ahar ukthānām¹⁾ ahnām

1) uktam und uktānām alle vier Hss.

madhye | ukthyaśastropetaśastrayogyam ity arthaḥ | ata eva vishuvān
vishuvannāmakāśastravān eva samkrāntikālavīṣeṣaḥ | tat katham iti |
ucyate | tam samkrāntikālam vishuvān vishuvān ity eva sarve vya-
vaharanti | atas tasmin kāle śastrapāṭhe sati yajamānā vishuvanto
yogyaśastrayukta bhavanti | sarveshv anuśṭhātṛiṣhu śreṣṭhātām
prāpnuvantīti pūrvapakṣiṇām āśayah |

3. tat-tat | karmāntareṣhv api vishuvakhyasamkrāntiyukte kāle
samāgate sati śastram etac chaḥsanīyam iti yat pūrvapakṣiṇām ma-
taṁ, tasmā chastre tan mataṁ nādarāṇīyam | kiṁtu samvatsarasatra
eva gavāmayane tat pūrvoktaṁ śastram śaṁset | evaṁ sati yajamānā
atyantasamyogena samvatsarakālam etad reto dhārayanto yanti | anu-
tiṣṭhanti |

8. vaiśvakarmaṇam | viśvakarmadevatākam pishabham puṁ-
gavaṁ savanīyasya codakaprāptasya paśoḥ sthāna upalambhānīyam
dvirūpaṁ varpadvayopetam ubhayata etam dakṣiṇottarapāṣvayor
vilakṣṇāvarānena lañchitam paśum mahāvrataprayogayukte śastra-
śyopāntye 'hany alabheran |

23.

1. atha dvādaśāho vaktavyaḥ |

2. bhavaty ātmanā | anenārthavādena dvādaśarātrayāgavi-
dhir¹⁾ unneyaḥ | tathā ca śakṣāntare vidhiḥ śrūyate | yaḥ kama-
yeta prajāyeyeti, sa dvādaśarātreṇa yajeta, praiva jāyate (Ts. 7, 2,
9, 1) iti |

6. gāyatrī | yathoktāhaḥkṛptir Āvalāyanācāryair darṣita |
atha bharatadvādaśaḥ | imam evaikāham prithaksamsthābhīr upe-
yuh | atirātram agre 'thāṣṭāv ukthyān athāgnīṣṭomam athātirātram
(10, 5, 8) iti |

24.

1. trayaś ca | bharatadvādaśaḥ vidhaya vyaḍhadvādaśaḥ
vidhatte |

yo 'yam vyaḍhadvādaśāho 'sti so 'yam etādṛiṣaḥ | tatṛādyantau
yau dvāv atirātrau prathamadvādaśau yac ca daśamam ahaḥ, tat pari-
śyajāvāṣiṣṭeṣhv ahasu navasamkhyākeṣhu trayaś tryaḥaḥ karta-
vyaḥ | trirātraḥ kṣcit karmaviṣeṣaḥ | so 'yam trivāram āvartani-
yaḥ | ā daśamam ity atra yo 'yam akārah sa varjanārthaḥ | nipātā-
nām anekārthatvāt | yadvā maryadāyam ayam ān bhaviṣyati | ādyā-
ntāv atirātrau daśamam ahaḥ ca maryadāṁ kṛtvāvāṣiṣṭo navarā-
tras tri-āvṛttāś tryahātmaka ity arthaḥ |

1) dvādaśāyāgavidhir alle vier Hss.

tāra codakena dikṣādivikalpo prāptaḥ | eka dikṣā tistro dikṣā
ityādivikalpasya prakṛtau śrutatvāt | tam vikalpam apavaditum niya-
maṁ viśeṣam vidhatte | dvādaśāhāni etc.

3. dvādaśa rātriḥ | prakṛtau tistro evopasadaḥ | tās caikai-
kāṁ caturshu dīneshv avartya dvādaśa sutyādīneshūpasado 'nutish-
ṭhati | tabhir dvādaśabhir upasadbhiḥ śarīram eva dhūnute | kampa-
yati | śarīragatamāśādidhātusōśhapena pāpakshayo bhavati | tathā
ca Sūtrakāreṇopasaṁhṛitam | yadā vai dikṣhitāḥ kṛṣṇo bhavaty atha
medhyo bhavatīti | upasaddīneshv aśya kṣhramāstrāhārātvād bhavaty
eva kārṣyam | tad idam sarvaṁ dhūnuta ity anena vivakṣhitam ||
atha dvādaśasu dīneshu samābhishavam vidhatte |

4. dvādaśāham prasutaḥ | bhaved iti śeṣaḥ | dikṣhopasa-
dāṁ āṅgakarmaṇi | abhishavas tu pradhānakarma |

5. bhūtvā | dvādaśāham prasuta iti padadvayam anuvartani-
yam | vedita dvādaśasu dīneshu samābhishavayukto bhūtvā pūrvokta-
bhir upasadbhiḥ śarīram dhūtvā śarīragatam pāpam parityajyāta
eva śuddha īhaloke bhūtvā paraloke 'pi pūtaḥ sarvadevatāḥ prā-
pnoti |

25.

1. anapakramam | tam Prajāpatiṁ dikṣhayitvā tatradhvanam
anapakramam nirgamanarāhitam gamayitvābruvan | ca hi yajñaṁ
saṁkalpya dikṣhāṁ kṛtvā tadanuṣṭhānam antareṇa devayajanān
nirgantum śakyate |

10. ūrdhvo vai | yo 'yam navarātre prathamā tryahāḥ so 'yam
ūrdhvo vai | ārohaprakāra eva | tad yathā | gāyatrām prāṭhasavanam
traishṭubham mādhyandīnam savanam jāgataṁ trītyasavanam ity
ayam evabhāvasiddhaḥ kramah | tasya vyatyāsābhāvad ūrdhva ity
ucyate | ya tu madhyamas tryahāḥ so 'yam tīryān vartate | tad
yathā | jāgataṁ prāṭhasavaṇam gāyatrām mādhyandīnam traishṭu-
bham trītyam ity atra pātyantam anukramo nāpy atyantam vyut-
kramah | tasmād ayam tīryān | ya uttamas tryahāḥ so 'rvaṇ adho-
mukhaḥ | tad yathā | traishṭubham prāṭhasavanam jāgataṁ mādhyam-
dinam gāyatrām trītyasavanam ity etadaharavāktvam | prathamam
jāgataṁ dvītyas traishṭubhāntas trītyo gāyatrānta ity evam ūrdh-
vatvatīryaktvārvaṅktvāni trīshv api tryāṇeshu drashtavyāni |

26.

4. sa purastāt | yo dikṣhāṁ vācchati sa pumān dikṣhopakra-
māt purā prajāpatidevatākam paśum ālabheta | dvividho hi dvāda-
śāḥ sāgnīcītyo niragnīcītyaḥ ca | tatrāgnīcīyānanyuktapaśur ayam
avagantavyaḥ |

5. saptadaśa sāmīdhenī | dvayor dhāyayoh prakṣhepena
saptadaśasamkhyā sampadyate || āpriyāyāsu viśeṣam vidhatte |

6. tasyāpriyāḥ | paśoh prāptibetutvāt prayājā āpriya ity
ucyante | tad atra Jamadagninā dṛiṣṭāḥ samiddho adya manuṣa ityā-
disukte samāmnātā drashtavyāḥ || atra codyam udbhāvayati |

7. tad āhuḥ | uktaprajāpatyavyatirikteṣu sarveṣu paśuṣv
āpriyo yatharīṣi bhavanti | yasya yajamānasya gotrapravartako ya
rīṣir bhavati tam anatikramya tena dṛiṣṭā evāpriyo bhavanti |
evaṃ saty atrāpi jamadagnigotrajānām eva samiddho adyety āpriya
pico yuktā na tv anyeṣām |

13. satram | pūrvam bhāratadvādaśāho vyūḍhadvādaśaḥ ceti
dvaṃ bhedāv uktau | prakārantareṇāpi satrarūpo 'hinarūpaḥ cety
evaṃvidho dvādaśaḥ | tatra satrapakṣe viśeṣam vidhatte |

yady ayaṃ dvādaśaḥ satrarūpo bhavet | tadānīm satrasya
bahuyajaraṇatvāt sarveṣām yajamānānām agnīm samnyupya sam-
bhūyāṅkatvenāvasthāpya tasmīn sarve yajeraṃ | yajamānatvād eva
sarve 'pi dīkṣheraṃ | dīkṣam kuryuḥ | ya eva yajamānāḥ ta eva
ṛitvija ity uktatvena sarve yajamānāḥ sunuyuḥ | ṛitvikkāryam abhi-
śhavaṃ kuryuḥ | vasantartum abhilakṣhyodavasyati | udavasāntyaṃ
samāptikālīnām iṣṭīm anutīṣṭhet | vasantartau samāpayet ity arthaḥ |

27.

1. chandāṃsi | atha vyūḍhadvādaśāhe yad etad vyūḍhatvaṃ
tad etat praśaṣītum ākhyāyikām āha | chandāṃsi etc.

vyūḍha chandasam | svasvasthānaviparītatvenodhāni sthāna-
ntare prakṣiptāni chandāṃsi yasmin dvādaśāhe so 'yaṃ vyūḍha-
chandāḥ |

3. chandāṃsi vyūhati | gāyatrīyādīni chandāṃsi vyūhati |
tattadāyatanaviparītyāsenāvasthāpayet | tac ca vyūhanam asāratvaprā-
yuktakālasya parihārāya bhavati |

6. naudhasena | imam indra sutam pibaty asyām ṛicy utpa-
nnaṃ sāmā naudhasam | tvām idā hyo nara ity asyām ṛicy utpa-
nnaṃ sāmā gyaītam |

9. ūśhān | asau dyuloko 'syām bhūmāv ūśhān | ādadhātīty
adhyāhārah | deśāntaraprasiddhim upajīvy paśuḥ abdasyoṣhaśabdena
vyākhyānam |

28.

5. tāni trīṇi | tāni pūrvoktāni rathamtaravairūpaśakvarāṇi trīṇi
sāmāny anyāntarebhyo vilakṣhaṇāni prīṣṭhyakhye śhaḍahe pratha-
matrīṭṭiyapañcameshv ayugmeshv aḥṣṣu prīṣṭhastotranīṣpādakāny
āsan | tathā bṛihadvairājaraivatarūpāni trīṇi sāmāny anyāni ratham-

tarādibhyo vilakṣaṇāni bhūtvā dvitīyacaturthashashtheṣhu yugma-
rūpeṣv ahaṣu prīṣṭhastotranishpādakāny aṣan |

6. tāni tathākālpanta | tataḥ śhaṣṭsaṃkhyākāni, prīṣṭhasā-
māni dhārayitum tāni śhaṣṭ chandaṇṣi tathākālpanta | tenaiva kṛa-
mṇa samarthāny abhavan | prathamadvitīyatrītiyeṣv ahaṣu gāya-
tritrīṣṭubjagatyah prīṣṭhastotranishpādakāḥ | caturthapañcamasha-
shtheṣv ahaṣv anuṣṭuppanktyatichandāṇi stotranishpādakāni |
evaṃ sati yajño 'pi prīṣṭhyashaḍaḥakhyah kalpate | svaprayojanāya
samartho bhavati |

29.

1. Agnir vai | idānti dvādaśāhakraṭau prāyaṇīyodayantiāv
atirātrau yac ca daśamam ahaḥ | tat tritayam varjayitvā madhya-
gato yo navarātras tam vidhātum upakramate | Agnir vai etc.

3. eti ca preti ca | ā prety anayor upasargayor, anyatara
upasargo yasmin mantre 'sti tan mantrasvarūpam prathamasyāhno
rūpam | lakṣaṇam ity arthaḥ |

karishyat | karoter dhātor bhaviṣyatpratyayāntam Idrīṣam,
yad asti |

7. ā tvā ratham | ā tvā ratham iti trīco marutvatīyaśāstra-
sya pratipat | tac ca rathasābdopetaḥ | idaṃ vaso sutam iti tasya
śāstrasyānucarāḥ | tac ca pibavat | pibā supūrṇam iti dvitīyapāde
grutatvāt |

16. tyam u shu | atha nividdhānīyasya sūktasyāḍau kimpit
sūktāntaram vidhatte | tyam etc.

30.

1. ā na indrah | yasya sūktasya purastāt tārksyaśaṇṣanam
vihitam tasmin nividdhānasūkta akārarūpam lakṣaṇam darśayati |
ā na etc.

2. idānti nishkevalyamarutvatīyayoh śāstrayor nividdhāne sū-
kte stotum āha |

sampātau | sampatanti prāpnuvanti abhyām yajamānāḥ sarva-
lokān iti sampātau | nishkevalyamarutvatīyanividdhānayoh sūktayor
vaikṛitayoh sampāta iti saṃjñā | ā yātv indro 'vasa iti marutvatīya-
śāstrasya nividdhānam sūktam | ā na indra iti nishkevalyasya nivi-
ddhānam sūktam |

6. yad vā eti | akāraprasābdādikaṃ lakṣaṇam mantre nāstīty
aṣaṅkya yad vā ityādinaḥ tatsadbhāve bādha upanyasyate | yad etad
eti ca preti ceti tad etat prathamasyāhno rūpam lakṣaṇam iti pū-
rvam uktam | tat tathā sati yadi prety anena lakṣaṇena yuktam
sarvaṃ sūktam jagatam abhaviṣyat | tadānti yajamānā aśmal lokāt

praishyan praishyanti marishyanty eveti bādhopanyāsaḥ | tad yad ityādina samādhānam upanyasyate | yasmāt praśabdayoge bādho 'sti tasmāt kāraṇād iheḥeti sūktam yadi prathame 'hani śaṇṣet | tadānim iheḥaśabdenāśya bhūlokasya vivakṣhitatvad asminn eva bhūloke tatsūktapāthenainān yajamānān ramayati | ciram kriḍayati | tataḥ praśabdaprayukto maraṇabādho 'pi parihṛito bhavati |

15. samānam | asmin prathame 'hani yad āgnimārutam śastram uktam, yac cāgnishṭome pūrvam nirūpitam āgnimārutaśastram tad ubhayam samānam ekavidham | nyūnādhikamantrāṇām abhāvāt |

31.

3. yad vai neti | prathamasyāhna eti preti līṅgadvayam yad vai yad evoktam tad atra dvitīyasyāhno līṅgam na bhavātīti nakāradvayenobhayam nishidhyate | yat sthitam tishṭhatidhāturūpavad bahushu śhāneshv apracyutatvenāvasthitam mantre dṛṣyate tad dvitīyasyāhno rūpam | līṅgam |

• kurvat | vartamānārthapratyayayuktam karotidhāturūpam |

• 4. agnim dūtam | atra kurvad iti līṅgopanyāsaḥ | yady apy agnim dūtam ityātau sākṣāt kurvacchabdo na śrūyate | tathāpi karotyarthasya sarvadhātugatasāmānyatvād vartamānārthavācīpratyayāntam dhātumātram kurvacchabdena vivakṣhitam | atrāpi vṛṇīmaha iti vartamānārthavācīpratyayānto dhātuḥ śrūyate | tasmād dvitīye 'hany etat sūktam viniyoktum योग्यम् |

• 7. indra nedīyaḥ | indra nedīya ityādīkaḥ pragāthaḥ prathame 'hany api vihitāḥ | uttaratrāpi vidhāsyate | tasmād atra vidhīyamāno 'cyuto bhāvati pracyuter abhāvāt | tad idam acyutatvam sthitaśabdarthatvāt sthitaval līṅgam |

11. tvām id dhi | atha nishkevalyaśastrasya stotriyānūrūpayoḥ pragāthayor bṛihatsāmasambandharūpam līṅgam darśayati |

• tvām id dhīti bṛihatsāmna ādhārabhūtaḥ stotriyaḥ pragāthaḥ | tvam āy eḥity anucaraḥ pragāthaḥ | prathame pragāthe bṛihatsāmayuktam prishṭhastotram bhavati | atra pragāthadvayasya bṛihatsāmasambandhād bāhate bṛihatsāmasambandhiny ahani tad ubhayam योग्यम् | dvitīyasya cāhno bṛihatsāmasambandhitvāt tasminn ahani viniyoktavyam |

32.

2. viśvo devasya | viśvo devasyety ekā ṛik | tat savitur iti dve ṛicau | so 'yam ekas trico bṛihatsāmasambandhabhūto vaiśvadevaśastrasya pratipad bhavati | a viśvadevam ity eśha trīcas tasyānucaraḥ | ata ubhayor bṛihatsāmasambandhaḥ |

Pañcika V.

1.

3. samānodarkam | udarkah samāptih | samāna udarkas tu-
lyā samāptir yasya mantrabhāgasya tat samānodarkam |

punarāvṛttam | paṭhitasyaiva punaḥ pāṭhaḥ punarāvṛttam |
punar api nitarāṃ nṛttam nartanam punarnipṛttam | svaraviśeṣe-
ṇakṣharāṇām punaḥ-punar āvartanena vā nartanasādṛṣyam | punarā-
vṛttam paṭhitasyaiva pādasyāvṛttih | atra tu svarākṣharamātrasyeti
viśeṣaḥ | ratavad iti dhātvarthamātram atra vivakṣyate | paryasta-
vad iti paryāsaśabdavat |

kṛitam | bhūtārthapratyayopetaḥ karotidhātur dhātumātram vā |

5. devā vai | yadā devās trītiyam ahar anuśṭhāya, tena sva-
rgam lokam gataḥ | tadānīm asurā rakṣāṁsi ca tām devān ānuga-
mya svargapraveśo yathā na bhavati tathāvarayanta | nivāritavantaḥ |
tatas te devās tām asurān prati virapā viruddharūpopetā bhavateti.
śapitvā bhavantaḥ svenaiva rūpeṇāvir bhavanta āyan | svargam, praty
āgachan |

12. vāyav ā yāhi | vāyav ā yāhi vitaya ity ekā | vāyo yāhi
śivā diva ityādike dve ṛcau | militvā so 'yam ekas trīcaḥ | indras
ca vāyav eśhām sūtānām ityādike dve ṛcau | trīcatvasampādahāya
taylor anyatarā dvir āvartaniyā | ā mitre varuṇe vāyam ityādikas
trīcaḥ | sajūr viṣvebhīr devebhīr ityādikas trīcaḥ | uta naḥ priyā
priyāsv ityādikas trīcaḥ | ta ete sapta trīcā uśṇīkchandasākāḥ | tat
sarvam aushṇīham praūgaṣastraṃ kuryāt | tatra samānodarkatvam
trīptiyasyāhno liṅgam | ā mitre varuṇa iti sūkte tiṣṭishv apy ṛikṣhu
ni barhiṣhtyādiko 'ntimaḥ pāda eka eva | aśvināy eheti sūkte 'pi
haṁsav ityādiko 'ntimaḥ pāda eka eva | ā yāhi sūkte 'pi vṛishann
indrety antimaḥ pāda eka eva | sajūr viṣvebhīr iti trīce 'py ā yāhi
agna ity antimaḥ pāda eka eva | evam katipayeshu samānodarka-
tvaṃ liṅgam || atha marutvatiyastraṣya trīcadvayaṃ vidhatte |

13. tam-tam | tam-tam ityādikas trīco marutvatiyastraṣya
pratipat | tasyopakrame tam-tam iti dvir āvṛttāḥ abdo nṛttagata-
tālānukarapasādṛṣaḥ | ante ca kṛiṣṭīnām nṛitur iti nartanaśāb-
dāḥ śrūyate | tad idam nṛittaval liṅgam | traya indrasyety ayam
anucaras trīcaḥ | tasyādan trīśabdasravanād idam trīval liṅgam |

14. indra nedīyah | indra nedīya iti pragāthasya pūrvayor
apy ahnor vihitatvād acyutatvam | atha pragrathanena trīcatvam
sāmpādāyitum caturthaḥ pādāḥ śhaśṭhaḥ pādāḥ ca trīs-trīr abhya-
syate | tasya nṛttasamānatvād ayam pragātho nṛittaliṅgavān | evam

brāhmaṇaspatyapragatḥ 'pi drashtavyam | yadvā | yasminn indro
varuṇo mitro aryamety okāśasya trir abhyāso nṛittasamānaḥ |

20. abhi tvā | abhi tvā śurety eṣā rathasamāntarasamno yoniḥ |
tam pūrvoktāyā dhāyayā anu paścān niyartayati | śaṁsed ity arthaḥ |

2.

1. atha nividdhāntyaṃ sūktam vidhatte |

yo jāta eva | asmin sūkte nṛimṇasya mahānā sa janāsa indra
ity antimaḥ pādāḥ sarvāsv rikṣu samānaḥ | tasmād idam sūktam
samānodarkaliṅgopetam |

14. vaiśvānarāya | atra dhishanety antaḥkaraṇavācakaḥ sa-
bdah śrūyate | antaḥkaraṇam ca bhūmyāder antam prāptum śaknoti |
tatkā cānyatra śrūyate | na vā imām aśvaratho nāsvatarirathaḥ sa-
dyaḥ paryāptum arhati | mano vā imām sadyaḥ paryāptum arhati
(Ts. 7, 3, 1, 4) iti | ataḥ sahasā bhūmyādyantaprāptihetutvād dhi-
shanāśabdo 'ntasyopalakṣakaḥ |

15. dhārāvarāḥ | mārutatvam atra vispashtam | bahavidham
abhivyāhṛityam abhivyāharaṇīyaṃ śānsantiyaṃ rigjātam yasmin sūkte
tad bahvabhivyāhṛityam | atra hi pañcadaśarcaḥ śānsantiyā iti bahu-
tvam | bahūnām devānām abhivyāharaṇīyānām vidyamānatvād bahu-
tvam | tasya bahutvasyaikatvadvitvāpekṣahayāntatvam |

17. purastādudarkam | udarkasabdo 'vasānavacanah | avasā-
nam ca vichedaḥ | so 'pi dvividhaḥ purastād upariśtāc ca | upakra-
māt pūrvam śānsantiyasyābhāvād ayam pūrvakālino vichedaḥ pura-
stādudarka ity ucyate | śānsanād ūrdhvakālino vicheda upariśtādu-
darkaḥ | samānodarkatvam ca trītiyasyāhno liṅgam yuktam | tatro-
pariśtādudarkasāmyam sajanīyādishūdhāritam (5, 2, 1) | atra pura-
stādudarkasāmyam liṅgatvenodāhriyate | tathā hi | asmin sūkte sa-
rvāsv apy rikṣu tvam agna iti padadvayaṃ samāmnātam | tad idam
samānodarkatvam ekam liṅgam | asakṛd abhidhānād eva punarāvri-
ttaliṅgam ca vaktum śakyam | kimca | loke kaṃcit puruṣam sambo-
dhyābhimukhikṛitya tvam iti vadanti | evam atrāpy uttaratryaham
abhimukhikṛityaiva pratyicam tvam tvam iti śabdaḥ prayujyate |
tāc ca prathamadvitīyayoḥ tryahayoḥ ca samptatyai vichedarāhityaya
bhavati |

3.

1. dvādaśāhamadhyavartīno navarātrasya trayaḥ ca vā ete trya-
haḥ (4, 24, 1) iti yat pūrvam uktam, tatra prathamā tryaho 'bhihi-
taḥ | sa ca prīṣṭhyashadāhasya pūrvō bhāgaḥ | atha tasyottaro bhāgo
navarātre madhyamā tryaho vaktavyaḥ | tasmīn ca yat prathamam
ahas tan navarātre caturtham ahar bhavati | tatra śastraḥ kṛiptir upa-

rishtād vidhāsyate | ādau tāvan nyūṅkho vaktavyaḥ | tadartham pra-
stauti |

āpyante | pūrvokteshu trishv ahasu trivṛtapañcadaśasaptada-
śakhyāḥ stomā āpyante | samāptā ity arthaḥ | tathā gāyatri trishub
jagattīy etāni chandāśy āpyante | samāptāni | tata ūrdhvam etad
eva vakshyamāṇam ucchiṣhyate | pūrvam anuktatvād utkarshepāva-
śishyate | tasyaivavaśishṭasya vāg iti nirdeśaḥ | evakāras tu pūrvokta-
devatāvyaṅgyartharthaḥ | Agnir vā devatendro vai devatā viśve vai
devā devatety evaṃ tasya-tasyāhno nīrvāhakaṃ devatātrayam pūrv-
vam uktatvān nāvaśishṭam | vāgdevatā pūrvam anuktavāśishṭā | tasyā
vācakaṃ vāg ity etac chabdarūpam | tad etad aksharaṃ vakārādiva-
rṇātmakam punar api tryaksharam | tribhir aksharair upetam | ka-
tham etad iti | tad etat spasthikriyate | vāg ity ukte saty ekaksha-
ram bhavati | vakāragakārābhyām yuktasyakārāksharasyaikatvāt |
tad evaksharam iti vāgdevatānāmnoccāryamāṇam tryaksharam bhava-
ti | ato vāgdevatāyā nāmany ekarūpatvaṃ trirūpatvaṃ ca sampannam |

4. tad yac caturtham | yasmāt kāraṇād vāg eva caturtha-
syāhno nīrvāhikā | tasmāt kāraṇād yadi caturtham ahar upetā
nyūṅkhayanty, okārasya sūtroktaparakāreṇocāraṇaviśeṣam kuryuḥ |
tadānīm etad eva vāg ity etad aksharam devatāyā vācakaṃ abhila-
kshyāyachanti | udyamaṃ kurvanti | na kevalam udyamaḥ kimtv
etad aksharam vardhayanti | vṛddhiprakāra eva pravibhāvayisha-
ntīty¹⁾ anena spasthikriyate | prabhutvaṃ vibhutvaṃ caksharāśya
kartum ichanti | prabhutvaṃ sāmartyam, vibhutvaṃ viśālatvam ||
nyūṅkhasvarūpam Āvalāyanena varṇitam | caturthe 'hani prāta-
nuvākapatipady ardharcādyor nyūṅkhaḥ | dvitīyaṃ svaranḥ okāram
trimātram udāttaṃ triḥ | tasya-tasya copariṣhtād aparimitān pañca
vārdhaukāraṇ anudattān | uttamasya tu trīn | pūrvam aksharam
nihanyate nyūṅkhyamāne (7, 11, 1) iti | asyāyam arthaḥ | caturthe
'hani prāpte sati prātaranuvākasya yeyam ṛik prathamāsti, tasyā
ṛico yau dvāv ardharcāu tayor ardharcayor yāv ādi tayor ādyor
nyūṅkhaḥ kartavyaḥ | nitarām atyantavishamaaprakāreṇokkhanam
uccāraṇam nyūṅkhaḥ | katham iti | tad eva spasthikriyate | āpo reva-
tiḥ kshayatheti prātaranuvākasya pratipat | tasyāḥ pūrvārdhasyādau
yo 'yam dvitīyasvara okārah pakārād ūrdhvaḥbhavi, tam trimā-
tropetam udāttasvarayuktaṃ trivāram uccārayet | ta ete traya okā-
rāḥ sampadyante | tatraikaikasyaukārasyopari punar apy okārā ardha-
svarūpā hrasvamātrā aparimitāḥ pañca voccāraṇyāḥ | te cārdhaukā-

1) pravibhāvayishanti lesen im Texte alle Hss. Die sonderbare
Erklärung des Scholiasten zeigt, dass diese Lesart auch ihm vorlag.

rah sarve 'py anudattāḥ | uttamasya tu trimātrasyaukārasyopari trim
ardhaukāraṇ uccārayet | teshv ardhaukāreṣu prathamam aksharam
nibhanyāt | atyantam nīcasvarāṇnudattam kuryād iti | evaṃ saty
udattās trimātrās traya okārā, ardhaukāras trayodaśety evam okārāḥ
śhoḍaśa sampadyante | prathamadvitīyayos trimātrayor madhye pañcā-
nudattā ardhaukārah | dvitīyatṛtīyayos trimātrayor madhye pañcānu-
dattā ardhaukārah | tṛtīyasya trimātrasyopariṣṭād anudattā ardhou-
kāras trayah | so 'yam uccāraṇaviśeṣo nyūnkha ity ucyate | so
'yam nyūnkhaḥ caturthasyāhna udyatyai | udyamanāya sarvasmād
utkarshaya bhavati | Dieses lässt sich etwa so darstellen:

apó3 ॐॐॐॐॐ, ó3 ॐॐॐॐॐ, ó3 ॐॐॐ. Vgl. Āśvalāyana 7, 11, 7.

5. annam vai | yo 'yam ukto nyūnkho 'sti tad etad annam
vai | annasāhanatvād annasvarūpam eva | katham etad iti | tad
ucyate | iḷāśabdo 'nnavāci | tad yeshāṃ karṣhakāṇām asti te karṣhakā
iḷavah | te ca varshantam parjanyaṃ abhilakṣhya geshṇa harṣheṇa
gāyato yadā caranti | atha tadānīm annādyam prajāyate | svakāla-
vṛṣhṭiṃ sampriddhiṃ ca dṛṣhṭvā karṣhakā hrīṣhyanti hrīṣhṭās ca
gāyantīti yad asti tatsadṛṣam idam caturthe 'hani nyūnkharūpam
uccāraṇam | ato 'nenocāraṇenānnam utpādayanti | tad evam annādyā-
sya prajātya utpādanārtham sampadyate | tasmād annaprajātiyukta-
tvād eva caturtham ahar jātavād bhavati | jātavattvam etasminn
ahani mantralingatvenopariṣṭād (5, 4, 2) vakshyate |

*6. caturakṣhareṇa | mantrē yo 'yam ādau caturakṣharo
bhāgas tena nyūnkhayet | catvāry akṣharāṇy uccārya tadante yatho-
ktaṃ nyūnkham prayuñjyād iti kecid yājñika āhuh |

8. samprati | samyak |

10. mukhataḥ | prātaranuvāke mukhato 'rdharcasyādau dvitī-
yasminn akṣhare nyūnkhayet | prajānāṃ sarvāsām mukheṇaivānnā-
danāt | tathā sati yajamānam annādyasya mukhata eva samīpa eva
sthāpayati |

17. ājyaṣastre sthānaviśeṣam vidhatte |

madhyataḥ | tṛtīyapāda ity arthaḥ | tathā cāśvalāyano āha |
agniṃ na svayīktibhir ity ājyam | tasyottamāvarjam tṛtīyeshu
pādesu nyūnkhaḥ (7, 11, 8) iti |

*12. mukhataḥ | ardharacādau | tathā cāśvalāyano marutvati-
yam nishkevalyam ca nirūpya pañcād idam āha | śrudhībhaviyasya tu
trīca ādye 'rdharacādishu nyūnkhaḥ (7, 11, 28) iti |

4.

2. 'yad vāco rūpam | vākpratipādaśabdāyuktam | vaimadam
vimadākhyena maharāṣiṇā yuktam | rīphatidhātuh kleśārthe vartate |
viśeṣakleśenocāritam virīphitam | vichandā iti vivīdhachandasā

yuktam | yad unam vātiriktam vonatiriktam | akṣarahrāsavṛddhi
ity arthah |

3. viriphitam | nyūnkarūpeṇa viśeṣakṣeṇocāritam | ata
eva viriphitasya viśeṣakṣarūpatayā yuktasya vimadākhyasya maha-
rṣeḥ sambandhi |

5. tā u daṣa jagatyah | tā u tās tu suktagata aṣṭāv pīco
daṣa jagatyah sampadyante | katham sampattir iti | tad ucyate |
suktasyādyantayor pīcos trir avṛittyā dvādaṣa pañctayo bhavanti |
pañctiḥ caiva catvāriṇṣadakṣarā | tato militvāṣṭyadhikacatuḥṣa-
kṣarāṇi sampadyante | aṣṭīcatvāriṇṣadakṣarāṇām jagatīnām daṣa-
samkhyakānām tāvanti evākṣarāṇi | evaṁ jagatīsampattīḥ |

6. tā u pañcadaṣa | tās tu daṣa jagatyah pañcadaṣānu-
ṣṭubhaḥ sampadyante | tathā hi | aṣṭīcatvāriṇṣadakṣarā jagatī |
dvātriṇṣadakṣarānūṣṭup | tathā saty ekaikā jagatī sārddhānūṣṭub
bhavati |

7. tā u viṇṣatīḥ | tās tu daṣa jagatyah punar api pratyekam
dvedhā vibhajyamānāḥ caturviṇṣatyakṣarā gāyatro viṇṣatir bhava-
nti | gāyatrīsambaddham cānyatra prāyaṇīyam prathamam ahaḥ |
gāyatro vā aindravāyavo, gāyatram prāyaṇīyam ahaḥ (Ts. 7, 2, 8, 1)
iti śrutyantarāt | idam cāhar madhyame tryaḥ prathamatvāt punaḥ
prāyaṇīyam | ato gāyatrīdvārā sambandhasya vaktum śakyatvād etat
suktam caturthasyāhno nirūpakam |

8. tad etat | tad etad āgnim ityādi suktam udgātṛībhiḥ
pūrvam astutaṁ, hotṛībhir apy aṣṭam tasmād ayātayāma gatasā-
ram na bhavattīti śakṣhād yajña eva | yajñamadhye sāravāt | tathā
sati yady etat suktam atrāṇyam bhavet | tadāntam yajñarūpād eva
suktād yajñarūpam ahas tanvate | vistārayanti | kimcāhardevatāṁ
vācam eva tena sāravyuktena punaḥ prāpnuvanti | tac ca madhyama-
sya tryahasya samṭatyai vichedarāhityāya bhavati |

10. vāyo śukrah | atrādyaḥ tribhiḥ pratikair ekas trīcaḥ |
itaraiḥ śatpratīkaiḥ śat trīcaḥ |

11. tam tvā | atra yad etad imaha iti padam asti, tad yācā-
maha ity asmin arthe vartate | yācā ca dīrghakālena phalaprādā |
tasmād etad ahar abhyāyāmyam iva | abhito dīrgham kartavyam iva
prayogabāhulyena drīsyate | tena yācārthavācīdhatūdvāreṇa dīrgha-
tvena sāmyapratīter idam mantravākyam caturthasyāhno nirūpakam |

12. idam vāso | ātānah ṣaṣṭraklīptīḥ | sā cedam vāso sutam
ityādikaḥv asmiṇ caturthe 'hani pūrvoktena prathamānāḥ samānā |
tat sāmyam caikam līgam |

15. tad u | tad u tat tu suktam trīṣṭupchandaskam | prati-
śṣṭhitāni padāni pratīniyatakṣarasamkhyāyuktāḥ padā yasmin sukte
tat pratīṣṭhitapadam | tadṛiṣena tena suktena savanam mādhyam-

dinasavanagatam marutvatīyaśāstram dādāra | dhāritavān bhavati |
etena suktena svayam āyatanāt svaktyaggrīhāt kadācid api na pra-
cyavate |

16. imam nu | imam nv ityādis tīcaviśeṣaḥ paritāḥ pūrvo-
ktānām ante prakṣhepaṇīyaḥ |

18. tad vai | yasmiñ chandasi nivṛtpadasamūhaḥ prakṣhipyate
tad etac chando vahati | savanasya nirvāhakam bhavati | tasmān ni-
rvāhaṇāya tāsu gāyatrīṣu nividam dadhyāt |

19. pibā somam | priṣṭhastotraśādhanaśya vairājaśāmna
adhāraḥ pibā somam ityādiḥ stotriyas tīcaḥ | śrudhī havam ityādy
anurūpaḥ |

21. tvām id dhi | tvām id dhīty asyām rīci brīhatsāmotpā-
nnam | tasmād etam yonibhūtam pragātham pūrvoktadhāyām anu-
pāścāc chāṇset |

5.

11. tā u | tā u tās tu sūktagatā rīco vichandaso vividhachando-
yuktāḥ | tattraikaviṃṣatir dvipadāḥ santy, avaśiṣṭāḥ catuṣpadāḥ sa-
nti | tena vichandastvenāhno nirūpakam |

6.

1. gaur vai | pūrvatra vāg ekam gaur ekam dyaur ekam
(5, 3, 2) iti devatāyā rūpatrayam uktam | tatra vāgātmakam rūpaṁ
caturthe 'hany uktam | pañcamasyāhno gaur eva devatā nirvāhika |
stomānām madhye triṇavo nirvāhakaḥ | tasya triṇavasya stomasya
svarūpaḥ Chandogair evam āmnātam | navabhyo hīṃkaroti sa tīṣri-
bhīḥ sa pañcabhīḥ sa ekayā | navabhyo hīṃkaroti sa ekayā sa tīṣri-
bhīḥ sa pañcabhīḥ | navabhyo hīṃkaroti sa pañcabhīḥ sa ekayā sa
tīṣribhīḥ | vajro vai triṇavaḥ (Tāndya 3, 1, 1) iti | asyāyam arthaḥ |
ekas tīcas tīṣribhīḥ paryāyair āvartanti | tatra prathamaparyāye
prathamāyās triḥ pātho dvitīyāyāḥ pañcakṛitvaḥ pāthas tritīyāyāḥ
sakṛid eva pāthāḥ | dvitīyaparyāye prathamāyāḥ sakṛit pātho dvitī-
yāyās triḥ pāthas tritīyāyāḥ pañcakṛitvaḥ pāthāḥ | tritīyaparyāye
prathamāyāḥ pañcakṛitvaḥ pātho dvitīyāyāḥ sakṛit pāthas tritīyāyās
triḥ pāthāḥ | evam āvṛttābhīḥ saptaviṃṣatisaṃkhyābhir rīgbhis tri-
ṇavaḥ stomo bhavati |

5. paśurūpam | tathāvidham ca paśurūpam yad asti tad api
līṅgam | paśurūpasya bahuvridhatvam eva yad adhyāsavad ityādina
prapāṇyate | adhikapādasya prakṣhepo 'dhyāsaḥ | prakṛitau yāvad
asti tāvato 'py adhikapādotetam adhyāsavat | paśūnām api catu-
rbhyaḥ pādebhyo 'dhikam mukham ekam parigāṇyate | ato 'dhyāsa-
vat paśurūpam bhavati | tad eva vikṣudrā ity anena spāṣṭikri-

yate | vīdihāḥ kshudrā vikshudrāḥ | ekasmād anyo nyūnas, tasmād
apy anyo nyūnah | gajāpekshayāsvaḥ kshudras, tadapekshayā mahi-
shah kshudras, tato gaus, tato 'jety evam paśuṣu kshudratvam dra-
shṭavyam |

vāmam | yad vāmam ramanīyam suktam svaravarṇādibhiḥ grā-
vyam bhavati | tad api paśurūpam | loke 'pi gavāṣvādipaśava iti yad
asti tad vāmam ramanīyam drīṣyate |

yat pāṅktam | ekam līgam pāṅktam yat punarvacanam tat
pañcasamkhyayuktam | pūrvatra pāṅktichandaḥsambaddham iti vi-
śeṣah |

6. imam u shu | imam u shv ityādisukte jagattichandoyuktā
ādyā navarcaḥ śaśantyāḥ | tatra tṛtīyasyām pīci jagattichandaske-
bhyaḥ caturthapādebhyaḥ 'dhikāḥ pādo bharadvajāya sapratha ity eṣha
samāmnāyate | ato 'dhikapādayuktatvād idam adhyāsavallīgam | tatra
paśusvarūpam | paśor api pādacatusṭayād adhikasya mukhasya vi-
dyamānatvāt |

7. ā no yajñam iti dve pīcau | ā no vāyav ity eka | so 'yam
prathamas trīcaḥ | rathenetyādir dvītyāḥ | bahava ityādis tṛtīyāḥ |
imā u vām ityādis caturthāḥ | pīcā sutasyedyādīḥ pañcamāḥ | de-
vam-devam iti śaśtṭhāḥ | bṛihad iti saptamāḥ | tad etat saptakam
bṛhattichandoyogād bārhatam |

19. marutvān | parito 'nte prakṣhepaṇtyāḥ paryāsaḥ || tasmīn
trīce nividdhānam vidhatte | tā u etc.

7.

1. mahānāmniṣhu | S. 4, 4, 1.

3. imān vai | nanu śakvartshūpannam sāma śakvaram iti va-
ktavyam | śakvari ca saptapādopetā | na caitā pīcas tathavidhāḥ
kiṃtu pādacatusṭayopetā anuṣṭubhāḥ | tat katham āsām śakvari-
tvam ity āsāṅkya śaktipradatvāc chakvaritvam iti nirvacanam darśa-
yati | imān vai etc.

4. tā urdhvāḥ | yā etā mahānāmnyāḥ santi tāḥ śimna urdhvā
abhyasṛijata | agnim ita ity ārabhya yathā vaḥ suśahāsattīyanta dā-
śatayānām śimā | tasyāḥ śimna urdhvabhāvinīḥ kṛtvā Prajāpatir
abhitāḥ sṛiṣṭvān | ata evaitāḥ samhitāyām nāmnyante kiṃtv āra-
nyakāṇḍa āmnāyante | athavā | navaitā pīcas trivedebhya upari sthi-
tatvena prayujyante | tathā caśvalāyana āha | śakvaram cet pṛiṣṭham
mahānāmnyāḥ stotriyāḥ | tā adhyardhakāram nava prakṛītyā tīro
bhavanti (7, 12, 10) iti | asyāyam arthaḥ | yadā śakvarasāmnā pṛi-
ṣṭhastotrām nishpādyate tadānim mahānāmnyā pīcaḥ stotriyas trīco
bhavanti | tās tu prakṛītyā svabhāvena navasamkhyākās tathāpi tī-
srah kartavyāḥ | adhyardhakāram iti tatropāya ucyate | adhikena-

rdhena yuktām ekām picām ekam ardharcam kṛitvety uktam bhavati | tatas trayāpām ardharcayām ekārdhatve sati tisra pico bhavanniti¹⁾ | so 'yam śmollanghanaprakārah | yasmāt śimna urdhvāḥ satih Prajāpatir asṛijata tasmāt śimā ity 'tannāmaka abhavan | mahānāmnām anena prakāreṇa śimānāmakatvaṃ vijñeyam |

5. svādor itthā | svādor ityādir adhyayanaprakāreṇaikaś trica, upa na ityādir dvitīya, indram viśvā iti tṛitīyaḥ | etat trayam militvā pūrvoktastotriyasādṛiṣyād anurūpas trico bhavati |

8. mo shu tvā | rīgdvayam eva sarvatra pragāthasya svarūpam | atra tu rāyas kāmā ity eṣā dvipadādhikatvena prakṣiptā | tasmād ayam pragātho 'dhyāsavan |

8.

4. tam indram | śaṣṭrānte prakṣhepantyām tricām vidhatte | tam indram etc.

10. stushe janam | trisṭupchandasko sukto viśa adevir ity uktaḥ pādo 'dhikah prakṣipyate | so 'yam adhyāso līgam |

14. agnir hotā | trisṭupchandaskasya tricasyaśvasāne tā tareṃyety adhikah pādo 'dhyāsaḥ |

9.

2. athāsmīn śhaśṭhe 'hany ṛitupraisheshv ṛituyājasukte kamcid viśeṣam vidhātum prastanti |

na vai | devāḥ sarve 'py anyonyasya gṛihe vāsam naiva kurvanti kṛitū svasva eva gṛihe | evaṃ ca saty ṛitur apy ṛitor anyasya sthāne na vasati | kṛitū sarvo 'pi vasantādyṛitūḥ svasva eva sthāne nivasati | tasmāt kārapād yathāyatham svasvasthānam anatikramya sarve 'py ṛitvija ṛituyājān yajeyuḥ | asampradāyam anyasmā adattvā | ayam arthah | ṛitugrahāṇām pracāro yadā vartate tadānim maitravarūṇaḥ praishasaktagatena mantreṇa hotrādīn preṣhyati | ante ca yājyayā vashaṭkāram kurvanti | adhvaryuyajamānau tu preṣhitau svasvayājyām hotre prayachataḥ | tad idam prakṛitā anuśṭhānam | atra tu tau hotre na prayachataḥ kṛitū svayam eva yājyām pathata iti | tathā sati yathartu tam-tam ṛitum anatikramya sarvān ṛitūn ṛitvījāḥ kalpayanti | svasvaprayojanasamarthān kurvanti | ṛitūnām tathā kalpane sati janatā janasamūho yathāyatham svaṃ-svaṃ sthānam anatikramya vyavasthitāḥ sukhīno bhavanti | evam ṛituyāja atra prastutāḥ || tatraitaco cintyāte | kim ṛituyājeshu praishavashaṭkāraṇa prakṛitivan na kartavyāḥ uta kartavyau | āho svit prakārantareṇa kartavyāḥ || tatra tāvad akārapapakṣham upanyasyati

1) Vgl. Śaṅkara zu Aitareyāranyaka 4, 1, 1.

3. tad āhuḥ | rituyājārtham maitrāvaruṇena paṭhitavyā mantrā ritupraishah | taiḥ praishamantrair hotrādīn prati ca na pre-shitavyam | hotā yakshaḥ Indram ityādibhiḥ praishāṇaṁ na kartavyam | hotrādibhiḥ ca ritupraishamantrair na vashaṭkartavyam | yā-jyātvena na paṭhitavyā ity arthaḥ | tatreyam upapattiḥ | ya rituprai-shās te sarve 'pi vāg vai vāgrūpaiva | vāk ca shashṭhe 'hany āpyate | samāpyate | na hi samāptāyāṁ vāci mantraprayogo yujyate | iti ni-shedhavācīnāṁ abhiprāyaḥ || teshāṁ eva matam āṣṛitya vidhivādināṁ pakṣe doṣhaṁ darśayati |

4. yad ritupraishaiḥ | yady ritupraishās tatpūrvako vashaṭ-kāraḥ cānushṭhiyeraṇ | tadāntm āptāṁ samāptāṁ vācam eva rīcheyuḥ | kīdrīṣṭm vācam | rīkṇavahīm | vaho baltvardasya lāṅgalādivahanapra-deṣaḥ | vpiḥno bhagno vaho vahanapradeṣo yasya vācaḥ sā rīkṇa-vahī | ārantatvād yajñabhāraṁ voḍhum aśaktety arthaḥ | vahārāvi-ntm | aśakyavahananimitto rāvo rodanarūpo dhvanir yasyaḥ sā va-harāvīṇī | tādrīṣṭm upadravadvayayuktāṁ vācam vināśayeyuḥ || evam anushṭhānapakṣe doṣham uktvā nishedhapakṣe vyavasthite sati vī-dhivādī svābhīpretam anushṭhānaṁ hṛdi nidhāya nishedhapakṣe bādham upanyasyati |

5. yad v ebhiḥ | yad u yadi vā ebhir mantrair na presheyur, yadi vā ebhir yājyāmantrair na vashaṭkuryuḥ | tadāntm ritvijo yā-jñasyācyutād avinashtāt prayogāc cyaveran | vināśeyuḥ | yajñaprayo-gaḥ sāṅgo na bhaved ity arthaḥ | kīṁcaitasmād yajñāt svaktiaprāpāt Prajāpateḥ svaktiayajamānād gavādīpaśubhyaḥ ca jihmā tyuḥ | ritvi-jah sarve 'pi kuṭīla bhūtvā gacheyuḥ | yajñaprāpāyajamānapaśubhyo bhrashtā bhaveyur ity arthaḥ || itthaṁ vidhinishedhapakṣaḥ or ubha-yor api bādham uktvā prakārantareṇānushṭhānaṁ siddhāntayati |

6. tasmād rīgmebhyaḥ | yasmād anushṭhānapakṣe ārantāṁ ityadyuktadoṣhaḥ parityāgapakṣe tv acyutād ityadyuktadoṣhaḥ | ta-smād doṣhadvayaparihāraya prakārantareṇānushṭheyam | prakṛitau hi maitrāvaruṇas taṁ-taṁ praishamantram paṭhitvā hotar yajetyādina preshyati, hotrādayaḥ ca tata ūrdhvaṁ yājyāṁ praisharūpāṁ eva pa-ṭhitvā tadante vaushaḥ iti vashaṭkurvanti | atra tu na tathā karta-vyam | kīṁ tarhy rīgmebhya evādby rīkṣiraskebhyo hotrādivishaya-praishebhya evordhvaṁ maitrāvaruṇo hotar yajetyādinaḥ preshyet | ho-trādayaḥ ca tathāiva rīgmebhyo 'dhi vashaṭkritya tubhyaṁ hinvānā ityādyrīkṣiraskaiḥ praishair yajeyuḥ | tathā sati prakṛitvad anushṭhā-nābhavād vācam āptāṁ ityādir anushṭhānapakṣe prokto doṣho na bhavati | anushṭhānaparityāgasyāpy abhāvāt pratishedhapakṣe 'cyu-tād ityādir doṣho 'pi na bhavati |

10.

1. pāruccheṇī | prātāḥsavane mādhyamādināsavane ca yāḥ
prasthitayājyāḥ codakena prakṛititāḥ prāptāḥ | tāsām purastāt pārū-
ccheṇī pāruccheṇīpakhyena maharshiṇā drishṭā ṛica upadadyuḥ | eka-
kāṁ pāruccheṇīm ṛicam uktvā paścād ekaikāṁ prasthitayājyām pa-
ṭhet | vṛishann indra vṛishapānāsa indava ityādyāḥ, pibā somam in-
dra suvānam adribhir ityādyāḥ ca pāruccheṇīya ṛicāḥ Sutrakāreṇa
(8, 1, 2, 4) viśpaṣṭam udāhṛitāḥ | pāruccheṇīshv ṛikshv yac chando
'sti tad idaṁ rohitānamakam |

3. tad āhuḥ | saṁkhyāsāmyāt paścāpadopetā ṛicāḥ paścame
'hani yuktāḥ | śatpadopetāḥ śaśṭhe 'hani | pāruccheṇīya tu sapta-
padopetāḥ | atāḥ śaśṭhe 'hani tacchaśanānam ayuktam iti codyavā-
dināṁ abhiprāyaḥ || tatrottaram āha |

4. śaḍbhir eva | ekaikasyām ṛici ya ete prathamābhāvinaḥ
śaṭ pādāḥ taiḥ sarvair yadā śaśṭham ahar āpnuvanti | tadāntm
aparitanam yat saptamam ahaś tad apachidyāiva prithaktvena tasya
vichedaṁ kṛitvaiva prāpnoti | tasmād vichinnam saptamam ahaś tena
saptamena pādenābhimukhyenopakramya vāsanti |

11.

1. tad yad etat | samudramadhyasthitānām dhanānām āka-
rahaṇe kim sādhanam iti | tad ucyate | tat tatra pāruccheṇīyāḥ ṛi-
kshu yad etat padam pāṭho 'sti | kṛdṛiṣam | punaḥpadam | śaṭsu pā-
deshu samāpteshu punaḥ paścād uccāryamāṇaḥ samṛilko na ā gahity
evamviditāḥ saptamaḥ pādāḥ | sa eva dhanānām āśaṇjanāyāsaktāni
kṛitvā samākarṣaṇāyānkuṣo 'bhūt |

12.

1. pūrvatra vāg ekam gaur ekam dyaur ekam iti yat tṛitīyam
devatāśvarūpam uktam, seyam devatā śaśṭham ahar nirvāhati | ta-
tā stomānām madhye trayastriṅśaḥ stoma nirvāhakaḥ | tasya stoma-
sya svarūpaṁ Chandogair evam āmnāyate | ekādaśabhyo himṅkaroti
sa tisṛbhiḥ sa saptabhiḥ sa ekayā | ekādaśabhyo himṅkaroti sa ekayā
sa tisṛbhiḥ sa saptabhiḥ | ekādaśabhyo himṅkaroti sa saptabhiḥ sa
ekayā sa tisṛbhiḥ | anto vai trayastriṅśaḥ (Tāṇḍya 3, 4, 1) iti || asya-
yam arthaḥ | eka eva trīcas tribhiḥ paryāyair āvartanīyaḥ | tatra pra-
thame paryāye prathamāyās trīr abhyāso madhyamāyāḥ saptakṛitvo
'bhyāso uttamāyāḥ sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit
pāṭho madhyamāyās trīr abhyāso uttamāyāḥ saptakṛitvo 'bhyāsaḥ |
tṛitīyaparyāye prathamāyāḥ saptakṛitvo 'bhyāso madhyamāyāḥ sakṛit
pāṭha uttamāyās trīr abhyāsaḥ | evam trayastriṅśastomanishpattir iti |

revatir naḥ sadhamāda ity asyām ūciy utpannam sāma raivatam |
gāyatrīyādibhyaḥ chandobhyaḥ 'ksharaḥ adhikātvād atichandaḥ iti ka-
syācī chandaso nāmadheyam |

5. stīrṇam | stīrṇam barhir ity adyas trīcaḥ | a vām ratha iti
dvitīyaḥ | sushumā yatam iti tritīyaḥ | yuvām stomebbhir iti catu-
rthah | avar maha iti dve ūciṇ | vṛṣhaṇṇ indrety eka | ubhābhyām
pañcamas trīcaḥ | astu śraushaḥ ity eka | o śū na ity eka | ye de-
vāsa ity eka | etat tritayam shashṭhaḥ | iyam adadād iti saptamah |
ity etat sarvam praūgaṣastram kuryāt || śastrāntarasya pratipādam
trīcam vidhatte |

6. sa pūrvaḥ | atra mahānām iti mahacchabdhāḥ pādasyānte
dṛṣyate | shashṭham cāhaḥ prishṭhyākhyasya śhaḍahasyānto bhavati |
tasmād antatvaliṅgena shashṭhe 'hani योगyam | yadvā | mahato 'py
adhikasyānyasyābhāvān mahād ante ity antatvam vyākhyeyam |

7. traya indrasya | S. 5, 1, 13.

9. sa yo vṛṣha | marutvān no bhavatu ity asya caturthasya
pādasya sarvāṣv ūciḥ vidyamānatvāt samānodarkatvam || trīcātma-
kam sūktāntaram vidhatte |

10. indra marutvaḥ | asmin sūkte tebhīḥ sākam ityādīḥ trī-
tīyasyām ūci tritīyaḥ pādah | tatra Vṛitram khādati bhakshayatiti
vṛitrakhādah | tena bhakshapena Vṛitrasyāvasānaṁ maraṇam sampa-
dyate | tasmāt khādo Vṛitrasyāntah | shashṭhasyāntatvam pūrvam evo-
ktam | ato 'ntavattvam liṅgam | yady apīdam sūktam na bhavati ta-
thāpi sūktasthānāpannatvāt sūktam ity uktam |

12. śastrasyāntimam trīcam vidhatte |

ayam ha | svar marutvāḥ jitam iti dvitīyaḥ pādah | fatra bhū-
tārthavācīkṭapratyayānto jayatidhātur ekam liṅgam | kṛṣṇa jayasya
yuddhāvasānatvāj jitam iti śabdo 'ntapratipādakah | tad etad antava-
ttvam aparam liṅgam |

17. indram it | asya pragāthasya sarveshv api pādeshv indra-
śabdāvṛittes tāladhvanisādṛṣṭvān nirṛittaval liṅgam |

13.

2. pra ghā nu | somasya tā mada indraḥ cakārety asya catu-
rthapādasya bahuvṛīkṣhu vidyamānatvāt samānodarkatvam |

5. nishkevalyasya śastrasyāntimam trīcam vidhatte |

upa no haribhīḥ | tīrṣṇishv apy ūciḥ śūpa no haribhir iti pāda-
syāikatvāt samānodarkatvam |

8. tat savituh | tat savitur iti dve ūciṇ pratipaccheshabdhutau,
dosho āgād ity esha sūtre pāthitas trīco 'nucaraḥ | atra bhūtārtha-
vāci gamidhātur yo 'sti tasyārtha āgād iti śabdenocyate | bhūtārtha-
vācītvād gatam gamanasamāptir anto bhavati | tad etad antavattvam

lingam || yasmād atra Sutrakāro (8, 1, 18) 'bhi tyam ity ekam pīcam tat savitur iti dve pīcau miliṭva pratipatpīcatvenoktva dosho agād ityādīkaḥ trīco 'nucaṇa ity uktavān | tasmād asmābhis tat savitur iti vakyam pūrvāśeṣatvena vichedanīyam |

10. katarā | dvitīyasya pīcaḥ caturthe pāde dyāvā rakṣatām prithivī ity uktatvād idam sūktam dyāvāprithivīyam | tatra dyāvā rakṣatām iti pādasya bahuvhī rikṣhu vidyamānatvāt samānodarkatvam |

11. kim u | kim u śreṣṭhā ity asmin sūkte trayodasarcāḥ śaṁsanīyāḥ | tatra caturthya pīcaḥ prathamapāde cakṛivāṁsa rībhava ity ūrutatvād idam ārbhavam | upa na iti sūkte catusrah | Āṣvalāyana 8, 8, 8 | tatra prathamapāde rībhukṣā ity ūrutatvāt tad apy ārbhavam | Rībhavo hi naro manushyāḥ | ata eva manushyān antaḥ praveśayitum asahamānā agnivasvādayaḥ somapānavelāyām Rībhūn nīḥsāritavantāḥ | etac cārbhavam śaṁsaty Rībhavo vai deveshu (3, 30) ityādeḥ upakhyāne tulyam avagamyate | te ca narā Rībhavaḥ śasya-ete kathyante yasmin sūkte tan nārāśaṁsam | tad ekam lingam | jathāivopa na vājā ity sūktasya tritīyasyām pīci tryudayam iti trīśabdāḥ ūrutāḥ | tad etat tritvām dvitīyām lingam |

12. idam itthā | idam itthety ekam sūktam, ye yajñenety apāraṁ |

14.

2. nīṣṭhāvam | kīdrīṣam Manuṁ | nīṣṭhāvam | dhanavibhāgāder dharmarahasyam nīḥśeṣeṇa sthītīr nirṇayo nīṣṭhā | sa yasminn asti sa nīṣṭhāvāḥ | tādṛīṣam | dharmarahasyanirṇetāraṁ ity arthaḥ | avavaditāraṁ | jyeshṭhaputrasyaitāvad, dvitīyasyaitāvad, anyasyaitāvad ity avachīdya vaditum samartho 'vavaditā | tādṛīṣam |

3. tan ete sūkte | idam ittheti ye yajñeneti caite ubhe sūkte śaṁsaya | tatas teṣām rīṣhīṇām yat sahasrasamkhyām dhanam satrapariveśhaṇām satrārtham paritāḥ sampāditaṁ | tat sarvam anusṭhānād ūrūhvam avaśīṣṭam te dhanam tubhyam Aṅgīraso maharṣayaḥ svargam prāpnuvanto dāsyantīti |

15.

3. pratīṣṭhāyā enam | avighnena karmasamāptir daivi pratīṣṭhā | tatsādhanabhatadbanādisampattir mānuṣī pratīṣṭhā |

4. Sukīrtinā | Kakṣhivān ity abhihitāḥ kaścid rīṣhīḥ | tasya putrah sukīrtināmakaḥ | tena dṛīṣṭam apa prāca indreti sūktam api tannāmakaṁ | tac ca vṛīṣhākapīsūktāt prāg eva samīpe śaṁsanīyam | tena Sukīrtinā hotā yonīm vyahāpayat | garbhānirgamāya vivṛitam akarot | ata eva tasya pīcaḥ caturthapāda urau yathetyādir āmnāyate |

6. madhvo vonāma | asmin sūkte marudviśhayam abhivyā-
haraṇīyam arthajātam bahv asti | bahutvaṃ caikatvadvitvāpekshayā
saṃkhyāyām avasānatvād anto bhavati | tad etad antatvaṃ līgam |

8. sa prātnātha | devā agnim ity asya caturthapādasya
sarvāsv apy ūkṣhu pāṭhitatvāt samānodarkatvam || dhārayann ity
etasya punaḥ-punaḥ pāṭhitasyānuvādena tadabhiprāyaṃ sadṛśīṣṭā-
ntaṃ darśayati |

9. dhārayan-dhārayan | hotāsmīn sūkte caturtheshu pādeṣu
dhārayan-dhārayann iti punaḥ-punaḥ pāṭhitvā saṃsati | tasya ko
'bhiprāya iti | so 'bhidhiyate | antaḥ śastrasyāvasānapradeśaḥ | tasya
prasraṇsāt prakarshepa sraṇsanāc chaithilyād ayam hotā bibhāya |
bhītim prāptavān | sraṇsanaparihārārthe dṛṣṭānto 'bhidhiyate | yathā
loke rajjūṃ nirmimāṇaḥ puruṣaḥ punarāgrantham punaḥ-punaḥ
agrathya-grathya punarnigrantham punaḥ-punaḥ nigrathya-nigrathya
tasya rajjor antam badhntyāt | dīrghāyā rajjvā agram sukṣmam
punaḥ pṛīṣṭhataḥ pratyakṛīṣhya veshṭhanam kṛitvāgranthanam nāma
| tasya dṛīḍhibhavo nigranthanam nāma | ity eko dṛīṣṭāntaḥ | anyo
'py abhidhiyate | yathā vā loke carmakāra ādrasya carmaṇaḥ saṃ-
kocanivāraṇāya bhūmau tat prasārya dṛīḍham ākrīṣhya carmaṇo 'nte
mayukhaṃ saṅkūṃ carmaṇo dhāraṇāya bhūmau nihanyād, dṛīḍham
bhūmipravīṣṭaṃ kuryāt | hotuḥ punar dhārayann iti saṃsanam yad
asti tad etat tādṛīṣam | pūrvoktadṛīṣṭāntasamānam dṛaṣṭavyam |
tad etac chaṇsanam yajñasya saṃtatyai bhavati |

16.

1. dvādaśābhagate navarātre trayas tryahāḥ | tatra prathamadvī-
tīyau tryabāy uktau | tāvata pṛīṣṭhīyaḥ śhaḍahāḥ samāptāḥ | yas tu
trīpītyas tryahas tatra yāni trīṇy ahāni tāni chandomanāmākāni |
tatra prathamam, navarātrāpekshayā saptamam yaḥ ahar asti, tatra
mantraliṅgam darśayati | yad vā eti etc.

9. āpyante | trivṛtapañcadaśasaptadaśaikaviṃṣatṛipaṭrayastri-
śaḥkhyā ye stomāś te sarve 'pi śhaśṭhe 'hany āpyante | samāptāḥ |
gāyatrītrīṣṭhūbjagatyanuṣṭuppaṅktyatichandobhidhāni sarvāpi cha-
ndānsi ca samāptāni | tathā sati yathāivādo vakṣhyamāṇam nidarṣa-
nam tathāiva saptamasyāhnaḥ pravṛttir dṛaṣṭavyā | kim nidarṣa-
nam iti | tad ucyate | yathā darṣapūrpamāsādīpuroḍasādīdravyāny
avadāya paścāt tāny avadānasthānāny ājyasthālyā ājyena punaḥ pra-
tyabhighārayanti | kimartham iti | tad ucyate | yātayāmatayai gata-
sāratvaparihārāya punar api haviṣṭvayogyatārtham | evaṃ evaita-
smīn saptame 'hani stomāś chandānsi ca punar api pratyupayanti |
pratipadyāsutīṣṭhanti | tathā saty anuṣṭhītasya punar anuṣṭhā-
nam carvītacarvaṇasamānam iti yātayāmatvaṃ gatasāratvam bhavet |

ato yad etat samudrād ūrmir ityādikam saptamasyābha ajyam bhavati | tad etad ayātayāmatayai punar api sārātvasiddhyartham bhavati | tasmān chasṭre ghrītasaya dāma guhyam iti ghrītasabdasya vidyamānatvāt pratyabhigharāpasāmyam bhavati | yady api trivṛṇḍa-dayaḥ stomāḥ saptame 'hani punar nānushṭbhyante, tathāpi catuṣvīṇḍa-dayaḥ chandomanāmaka anushṭbhyante | tasmād ayātayāmatvam stomatvasāmyenābhīhitam |

11. a vāyo | atrādyaiḥ śhaḍbhīr dvau trīcau | itare pañca trīcaḥ |

14. tad u | tad u tat sūktam kayāsubhāśabdopetatvāt kayāsubhīyanāmakam | astv evaṁ kim tata iti cet | ucyate | etad eva kayāsubhīyanāmakam sūktam samjñānam paraspārikamatyasādhnam | kimcitāt samṭani samṭānakaram prāpānām avichedena dīrghayushyakarānam |

19. paśavaḥ chandomaḥ | caturvīṇḍacatuṣcatvārīṇḍaśṣṭācatvārīṇḍakhyāḥ chandomaḥ paśusādhanaṭvāt paśurūpāḥ | tasmāc chandomayukte 'smīn tryaḥ chandodvayānushṭhānam paśuprāptyai bhavati | chandobhīr gāyatrītrīṣṭubjagatībhīr akṣharasamkhyādvareṇopamtyanta iti caturvīṇḍa-dayaḥ trayaḥ chandomaḥ | tatra gāyatrī caturvīṇḍatyakṣharayaḥ sadṛṣo yaḥ caturvīṇḍastomas, tasya pratipādam āṣṭābhīyo hīṁkarotītyādikam Chandogabrāhmaṇam caturvīṇḍam etad ahar upayanty ārambhanīyam (4, 12) ity atraivodaśbritam | yac catuṣcatvārīṇḍastomasya nirūpakam Chandogabrāhmaṇam evaṁ āmnāyate | pañcadaśabhyo hīṁkaroti sa tīṣṭībhiḥ sa ekādaśabhiḥ sa ekayā | caturdaśabhyo hīṁkaroti sa ekayā sa tīṣṭībhiḥ sa daśabhiḥ | pañcadaśabhyo hīṁkaroti sa ekādaśabhiḥ sa ekayā sa tīṣṭībhiḥ (Tāṇḍya 3, 9, 1) iti | aśyāyam arthaḥ | tribhiḥ paryāyais trīcasāvṛttau prathamē paryāyē prathamāyā rīcas trīr abhyāso madhyamāyā rīca ekādaśakṛitvo 'bhyāso uttamāyā rīcaḥ sakṛit pāṭhaḥ | dvītyāparyāyē prathamāyāḥ sakṛit pāṭho madhyamāyāḥ trīr abhyāso uttamāyā daśakṛitvo 'bhyāsaḥ | trītyāparyāyē prathamāyā ekādaśakṛitvo 'bhyāso madhyamāyāḥ sakṛit pāṭha uttamāyāḥ trīr abhyāsaḥ | so 'yam catuṣcatvārīṇḍastoma iti *) || atha bṛīhatsamasādhyaṇīṣṭhastotrasyaādhārabhūtam stotriyam pragātham tadānurūpam ca vidhatte |

20. tvām it | tvām id dhīty ekāḥ pragāthaḥ | tvam hy eṣṭi dvītyāḥ | tad ubhayaṁ saptame 'hani nishkevalyaṣṭre ṣaṇṣantīyam | nanv ayugmam ahaḥ saptamam | tathā sati rathamtarapṛīṣṭham parītyājya bṛīhatpṛīṣṭham kim ity upādīyata iti cet | vacanabalād iti brumāḥ | kim hi vacanam na kuryān, nāsti vacanasyatībhāra iti nyāyāt | bṛīhatpṛīṣṭhaavikāre kāṁcid yuktīm aha |

21. yad eva | pūrvasya śhaṣṭhāsyābhaḥ yad eva pṛīṣṭhastotrām

1) Ueber den āṣṭācatvārīṇḍa stoma s. 4, 12, 9.

tad evātra kṛitam bhavati | tasya prayojanam tūparishṭād vakshyate |
 nanu shashṭhe 'hany api raivatam prishṭham na tu bṛihad iti cet |
 naishā doshaḥ | bṛihadraivatayoḥ kāryakaraṇabhāvenaikatvad ity
 abhipretya bṛihac ca vā idam agre rathamtarām cāstam (4, 28) ity
 atra pratipāditam || kāryakaraṇabhāvam iha smārayati |

22. yad vai | vairūpaśākvarayor rathamtarajanyatvāt tadrūpa-
 tvam | vairājaraivatayor bṛihajjanyatvāt tadrūpatvam | evam ca sati
 shashṭhe 'hani raivatasya bṛihattvam vyavahartum śakyate || idāntm
 atra saptame 'hani bṛihatprishṭhasvikāre prayojanam iha |

23. tad yat | tat tasmāt shashṭhe 'hani kṛitasya raivatasya
 tadrūpatvāt kārapād yatra saptame 'hani bṛihatprishṭham kriyate |
 tad idāntm shashṭhe 'hany anuśṭhitena bṛihataivāsmīn saptame 'hani
 tad bṛihatprishṭham pratyuttabhnuvanti | atitātvena shashṭhasya
 punar uddharaṇam pratyuttambhanam | etac cāstamakṛintatraya sam-
 padyate | stomānām trivṛitpañcadaśādīnām kṛintatram kṛintanam
 chedāḥ | tadrahityam astomakṛintatram | tadartham atra svikārah ||
 vipakṣabādhopanyāsamukhenaiva tad eva spāṣṭhayati |

24. yad rathamtarām | shashṭhe 'hany anuśṭhitasya bṛihato
 'smīn saptame 'hany anuvṛittim parityajya yugmadinatvam āśṛitya
 yadi rathamtaraprishṭham svikriyate | tadāntm shashṭhasaptamayor
 anuvṛittyabhāvāt kṛintatram vichedanam syāt | shashṭhe bṛihat kṛi-
 tam saptame tan na kṛitam, kiṃtu rathamtarām kṛitam iti vichedaḥ ||
 vipakṣabādhām upanyasya svapakṣam upasaṃharati |

25. tasmāt | yasmād bṛihati kṛite vichedaḥ parihriyate tasmād
 ity arthaḥ |

27. abhi tvā | nitarām vartanam anuśṭhānam nivarānam na
 tu parityāgaḥ | āyatanenāyugmatvāsthānena rathamtarasambandhaḥ |

18.

4. yad dvyagni | agniśabdadvayopetaṃ dvyagnity ucyate |
 mahacchabdopetaṃ mahadvat | dvayor devatayor hūtam āhvānam
 yasmiṃś tādṛiṣam dvihūtavat | punaḥśabdopetaṃ punarvat |

8. kuvid āṅga | atrādyais tribhiḥ pratikair ekas tricaḥ |
 caturthe caika pañcame dve, tad ubhayam militvā dvitīyas tricaḥ |
 itare pañca tricaḥ |

21. atha nishkevalyaśastrasya rathamtarasamasādhya-prishṭha-
 stotrasyādhārābhūtam stotriyam anurūpam ca vidhatte |

abhi tvā | yady api yugmadinatvān nyāyato bṛihatprishṭham
 prāptam tathāpi vacanabalād rathamtaraprishṭhatvam draśṭavyam |

19.

7. tāni dvedhā | pūrvoktāni mahacchabdayuktāni sarvāṇi sū-

ktāni dvedhā vibhaktāni | katham iti | tad ucyate | pañcānyāni marutvatīyasastragatāni | pañcasamkhyākāni prithag evāvasthitāni |

8. viśvo devasya | viśvo devasyety eka | tat savitar varenyam iti dve | etat trayam bṛihatsāmasambandhi trīcaḥ śastraśya pratipat | aṣṣṣvadevam iti trīco 'nucaraḥ | tad ubhayam bṛihatsāmasambandhād bārhatam, yugmatvena bṛihatsāmasambandhiny aṣṭame 'hani योगyam || ūrdhvalīngopetaṁ savitṛidevatākaṁ sūktasthānīyaṁ caturricam vidhatte |

• 9. hiranyapāṇim | dvitīyapāde savitāram upa hvaya iti śra-
vaṇāt savitṛidevatākaṁ sūktam | ūrdhvaśabdasya śravane 'pi savitṛi-
maṇḍalasyoparideśavartitvād arthata ūrdhvatvam |

10. mahi | mahacchabdopetaṁ sūktasthānīyaṁ trīcam vidhatte |
mahī dyauḥ etc.

11. yuvānā | punaḥśabdopetaṁ sūktasthānīyaṁ trīcam vidhatte |
yuvānā etc.

20.

• 8. pra virayā | atra dadrīre ta iti prayogapāṭhaḥ | 1)
atrāntimais tribhiḥ pratīkair ekas trīcaḥ | itare aṣṭ trīcaḥ |

• 16. pra mandine | atra sarvasv rikṣu marutvantam sa-
khyāya havāmaha iti caturthasya pādasyaikatvāt samānodarkatvam |

21.

• 8. pañca-pañca | marutvatīyanishkevalyaśastradvayagatasūktā-
pekṣayā pañca-pañca iti dviruktiḥ |

10. doṣo | antalingakaṁ trīcatmakam sūktam vidhatte |
doṣo etc.

11. pra vām | śucilīngam sūktasthānīyaṁ trīcam vidhatte |
pra vām etc.

12. indra īshe | indra īsha ity ṛig eka | te no ratnāniti dve |
trītayam militvā rībhudevatākaṁ sūktam |

19. prāgnaye | etadīyasv rikṣu sa naḥ parahad ati dvīsha iti
pādena samāptidarśanāt samānodarkatvam |

20. sa naḥ | sa na ityādīpādasya sarvasv rikṣu pāṭhīśya
• amgrahārtham vipārūpeṇa dviruktiḥ | etam eva pādam punaḥ-punaḥ
śaṁsatīty atra ko 'bhiprāya iti | so 'bbidhīyate | etasmin navarāstre
trividhatryahasamaṣṭīrūpeṇa prayogādīhīyāt tada-tadā viśmṛitya kim

1) Bandbemerkung in Aa: praṅge vāyavyatvāya pra virayā
śucayo dadrīre ta iti, vām iti dvivacanasya sthāne ta ity ekavacana-
pāṭhaḥ kṛtāḥ | vām ity uktāv āindrātvaṁ ca syād iti Sarvānukra-
mabhāṣye.

api vāraṇaṃ vāraṇīyaṃ nishiddhanushthānam bahu vai, prabhūtam
eva kriyate | ataḥ svāsyā śāntiyartham eva punaḥ-punaḥ śasyate |

22.

1. dvādaśāṅge prāyaṇīyodayanīyarūpaṃ ādyante ye abhīṇī tayoṛ
madhye daśarātro 'sti | tasmīn ca trayo bhāgāḥ | prishṭhyāḥ śaḍaḥ
eko bhāgah | ebandomanāmakāś trayo 'harviśeṣā dvitīyo bhāgah |
daśamam ahaś tritīyo bhāgah | tasya bhāgasya vidheyatāyā prasaṅsā
kartavyā | itarabhāgayor apy atra yā prasaṅsā pratīyate, sāpi vidheyā-
sya daśamasyāhnaḥ prasaṅsārtham eva | tasmīn ahaśi prasaṅsātīyā-
sya gamyamaṇatvāt | tatra catvāro dṛishṭāntā vivakṣhitāḥ | teshāṃ
madhye prathamena dṛishṭāntena prasaṅsati | prishṭhyam etc.

5. śrīr vai | yad etad daśamam ahaś sā śrīr vai | bhogyavastu-
samiddhisvarūpaṃ eva | rīdhnōti ha vā rītvikṣhu ya evaṃ dvādaśā-
hena yajate (Ts. 7, 2, 10, 1) iti śrutyantarāt | ato ye daśamam ahaś
āgachanty anutishṭhanti, te śrīyam eva prāpuvanti | yasmāc chrī-
rūpaṃ etad ahaś tasmād vivākyaṛahitam bhavati | yadi pramāda-
māntre tatra vā karmaṇi kaccit kimpid viruddham ācāret | tadānti
tad viruddham anyena vācyam vaktavyam | atra tvayā viruddham
anushṭhitam, tad evaṃ samyag anutishṭhety abhijñāna karmāntare
vaktavyam | iha tu tasya virudhyamānavacanasya nishiddhatvād idam
ahaś avivākyaṃ | tathā cāvalāyana āha | nāsmīn abhīṇī kenacit
kasyacid vivācyam avivākyaṃ etad ācāksate | samāye bahirvedi
svādhyāyaprayogaḥ | antarvedīty eke (8, 12, 10) iti | pareṇa prayujya-
mānaṃ viruddham dṛishṭvāpi tan na brūyād iti niyamasyopapattir
ucyate | śrīyo māvaśishmeti | daśamasyāhnaḥ śrīrūpatvāt tasya yad
avavadanam tac chriyā eva bhavati | avamatasya viruddhasya vada-
nam avavadanam nindā | yadi daśamam ahaś avavāśishma nindam
kurmaḥ | tarhi śrīyā eva nindā sampadyate | ato vāyam śrīyo māva-
vāśishma nindam mā kurma iti vivācyam parityajyatām ity abhiprā-
yaḥ | loke 'pi śreyaso vidyaisvāyādīnādhikasya puruṣasyācāraṇam
duravavadaṃ hi | avavāśena nindayā rahitam | ata eva pitṛācāryādī-
nāṃ nindam na kurvanti, dveshibhiḥ kriyamānam api na śrīṇvanti |
tad evaṃ avivācyatvadharmo 'tra vibhitah | yadvā | vākyadvayam
idam | daśamam ahaś āgachantītyanto daśamasyāhno vidhis, tasmād
ītyādir avivācyatvanīyamavidhiḥ | so 'pi śākhāntare 'py evaṃ āmnā-
yate | tasmād daśame 'hnaṃ avivākya upahatāyā na vyucyam (Ts. 7,
3, 1, 2) iti || athaitasmin daśame 'hni mānasagrahāya prasarpapaṃ
vidhatte |

6. te tataḥ | te 'nushṭhātāraś tataḥ patnīsamāyājāntānushṭhā-
nād urdhvaṃ prācā udeṭya mānasāya prasarpēyuh | prasarpapaṃ
nāma tadāritah prayatnah | sarveshv ahargaṇeshu karmasv antimād

ahna itarāṇy abhāni patniṣampyājāntāni | antimaṃ tv ekam evodavasā-
niyāntam | tathā cāśvalāyana āha | prātaranuvākādyudavasāniyāntāny
antyāni | patniṣampyājāntānitarāpi (7, 1, 4) iti | tathā saty api vālasya-
ratvanyāyena patniṣampyājāntatve prāpte vacanena tata ūrdhvaṃ māna-
sagrahaṃ vidhatte | tadarthaṃ prasarpanti | sadaso nirgatya yathā-
yatham mārgena gacheyuh || gatānāṃ teshāṃ tirthadeśe mārjanam
vidhatte |

7. te mārjayante | mārjanād ūrdhvaṃ homārthaṃ sthānavi-
śeṣhaprāptiṃ vidhatte |

8. te patniṣālāṃ | patni hi gārhapatyasya samīpe 'vatishṭhata
iti | saiva patniṣālā | tatra gacheyuh || gatānāṃ teshāṃ homaṃ vi-
dhatte |

9. teshāṃ yaḥ | teshāṃ homārthaṃ gārhapatyasamīpaṃ gatā-
nāṃ madhye yaḥ pumān etāṃ vakshyamāṇāṃ āhutiṃ jānāti | sa
pumān itarāṇi prati samanvārabhadhvaṃ, yūyaṃ sarve 'pi māṃ spri-
ṣateti brūyāt | taiḥ samanvārabdhāḥ sa pumān āhutiṃ juhuyāt |

23.

1. āgnidhriye homād ūrdhvaṃ kartavyāni darśayati |

'te tataḥ | te kritahomāḥ sarve tata āgnidhriyād agneḥ sarpa-
nti | nirgachanti | nirgatās te sadāḥ praviṣeyuh | praveṣavelāyām
udgātribhyo 'nya pitvijo yathāyathaṃ svamārgam anatikramya vyu-
tsarpanti | vividhaṃ gachanti | udgātāras tu saṃsarpanti | sambhūya
gacheyuh | gatās te sāmagāḥ Sarparājñyāḥ sambandhintshv rikshv
ayam gaur ityādishu stotraṃ kuryuh | Sarparājñi bhūmer avatāra-
svarūpā, kācid devatā | tayā dṛiṣṭā mantrā api sarparājñiśabdenocya-
nte | atra tv rikshv iti prithag upādānāt Sarparājñya iti shashṭhya-
ntatvāc ca devatāvācy ayam śabdaḥ | etad evābhipretya tatsamba-
ddhā ricas tāṃ ca devatāṃ praśaṃsati |

2. iyam vai | ya bhūmir asti seyam eva devatā śartraṃ dhṛi-
tvā brahmavādini bhūtvā sarparājñiśabdenocyate |

4. manasa | udgātrīṇāṃ madhye praśtotoḥ praśtavabhāga,
udgātur udgīthabhāgaḥ, pratihartuḥ pratihārabhāgaḥ | tān bhāgān
manasaiva te 'nutishṭheyuh | hotā tu vācā saṃśet |

24.

10. samayāvishitaḥ | yadā sūryaḥ samayāvishito 'stamayasa-
mayam prāpto 'rdhastamitaḥ syāt, tadāntiṃ yāvvisargaḥ | tathā sati
sampūrgastamayaparyantam alpam eva kālaṃ dvishate lokaṃ śatroḥ
sthānaṃ pariśiṣhanti | prayachanti |

25.

1. caturhotṛivyaḥkhyānārthaṃ āhavaṃ vidhatte |

adhvaryo | caturhotrīnāmakeshu mantreshūccair uccāraṇam kartum udyukto hotā he adhvaryav ity āhvānam kuryāt | yathā śāstrādau ṣoṣāvom ity āhvānam karoti tadā atrāpi sambodhanam evāhāvasya svarūpam || caturhotrīvyākhyānakale 'dhvaryoḥ pratigaraviśeṣam vidhatte |

2. om hotāḥ | he hotar om | tvadabhiḥashitam astu | he hotas tathā | kriyatām ity adhyāhārah | anena mantrēṇādhvaryuḥ pratigaram brūyāt | hotur utsāhajanakam prativacanam pratigaraḥ | vakṣyamāṇeshu hotrā prayojyeshu daśasaṃkhyākeṣhu padeshu madhyā ekaikasmin pade 'vasite samāpte sati tadā-tadā punaḥ-punar adhvaryur om hotar ityādimantrēṇa pratigaram brūyāt | avasitasabdasya vipśā pratipadam pratigaraprayogārtham |

13. so 'yam daśapadātmakaḥ caturhotrīsaṃjñako mantrasaṃghātaḥ || atha grahasaṃjñakam mantram darśayati |

14. atha Prajāpateḥ | caturhotrīgrahamantrapāthānantaram hotā prajāpatitanusaṃjñakān mantrān brahmodyasaṃjñakam ca mantram anudravati | anukrameṇa brūyāt |

26.

1. athāgnihotram abhidhīyate | tatradhvaryum prati yajamāno, 'gnyuddharapakartavyatām brūyāt | tad āhāpastambāḥ | uddharety eva sāyam āha yajamāna uddhareti prātar iti | tatra sāyamkālmāṇ yajamānakartavyam vidhatte |

uddhara | agnihotrasyādhvaryur eka eva ṛitvig bhavati | tathā ca śākhāntare śrūyate | tasmād agnihotrasya yajñakrator eka ṛitvik (Tb. 2, 3, 6, 1) iti | tam adhvaryuṃ yajamānaḥ preṣyati | he adhvaryav āhavanyākhyam vahnim uddhareti | jvalantam agniṃ gārhapatyād uddhara | tam prāñcam prāṇyāhavanyasthāne nidhehity arthaḥ | tathā cāśvalāyana āha | gārhapatyād āhavanyam jvalantam uddhared iti | uddharāhavanyam ity amum praisham aparāhṇe sāyamkāle sūryasyāstamayāt prāḡ yajamāno brūyāt | evaṃ saty ahnā sarveṇāpi yad eva puṇyam yajamānaḥ karoti tat sarvam prāñ uddhṛitya bhāyarahita āhavanyasthāne nihitavān bhavati |

5. shoḷaśakalam | shoḷaśavastham | te cāvasthāviśeṣa raudram gavityādinaḥ vakṣhyante |

6. raudram | homadravyam kṣhtram gavi sad goṣarīre yadā tishṭhati tadā raudradevatākam veditavyam | upāvasiṣṭam vatsena saṃsiṣṭam prasnutam yadā bhavati tadā vāyudevatākam | duhyamānatvadaśayam aśvidevatākam | dugdhatvadaśayam somadevatākam | adhiṣṭitam pakārtham agnau sthāpitam varuṇadevatākam | samudayantam ¹⁾ pātramadhye sthitvā saṃtāpavaṣena samyag urdhvadaśayam

1) samudayantam lesen alle Hss. samudanta, überwallend, nach

pūshadevatākam | vishyandamānam ūrdhvam udgatam pātrād bahir
 viṣeṣheṇa syandanadaśpannam maruddevatākam | bindumad budbu-
 davad Viṣeṣhām devānām sambandhi | śarogrihitam śarapracayabhā-
 vāpannam mitradevatākam | udvāsitam agnisthānād bahir avasthāpi-
 tam dyāvāprithividevatākam | prakrāntam hotur harapāyopakrāntam
 savitrīdevatākam | hriyamānam homasthāne nityamānam vishpudeva-
 tākam | upasannam nitvā vedyām āśāditam brihaspatidevatākam |
 tena dravyeṇa yā pūrvahutiḥ sāgnisambandhini | uttarāhutiḥ tu pra-
 japatīsambandhini | hutam homottarakālīnam indradevatākam | evaṃ
 haviḥśhoḍaśāvasthās tattaddevatāsambandhas ca darśitāḥ |

27.

1. athāgnihotre vaikalyanimittam praśnapūrvakam prāyaścittam
 vidhyate ¹⁾ |

yasyāgnihotri | agnihotrārtham sampādita gaur agnihotri | sā
 copāvasiṣṭā dohanārtham vatsena samyojita |

10. yady u vai | yadi ca sarvaṃ duhyamānam kṣhīram siktam
 bhūmau patitam syāt | tadāntm anyām kāṃcid gām āhūyāntya tām
 dugdhvā tadityena kṣhīreṇa juhuyāt | yady anyāpi na labhyeta | ta-
 dāntm apy agnihotram na parityajyam | kimtv a śraddhāyai hota-
 vyam | āśo 'trābhividdhir arthaḥ | a śraddhāyāḥ śraddhāśahitam sa-
 rvaṃ vastujātam homayogyam hotavyam | ayam arthaḥ | dadhiyavā-
 gvidnām madhye yena kenāpi dravyeṇa hotavyam | sarvālābhe tv
 antataḥ śraddhām api juhuyāt | aham śraddhām juhōmti samkalpya
 śraddhāhomāḥ | agnihotrasya nityatvāt sarvātmanā parityāgo na yu-
 kta iti |

11. sarvaṃ | viditvānushthātur asya puruṣasya sarvaṃ api
 dravyam barhiṣhyam | yajñayogyam | ataḥ sarvaṃ dravyam anena
 homārtham parigrihitam bhavati |

28.

1. yathā śraddhāhomāḥ pūrvam uktas tathā bhāvanārūpo homo
 'gnihotrāpraśaṁsārtham eva pradarśyate |

asau vā asya | asya bhāvanārūpam yajñam kurvataḥ puruṣa-
 syāsāv ādityo ynpasthāntyaḥ | prithivī vedisthāntyaḥ | ośadhayō ba-
 rhiṣṭhāntyaḥ | vanaspataya idhmasthāntyaḥ | bhūmau vidyamānā āpaḥ
 sarvā api saṃskṛitaprokṣasthāntyaḥ | prācyādidīṣaḥ paridhīsthānti-

Āśvalāyana 2, 3, 8. In Tb. 2, 1, 7, wo die ganze Stelle wiederkehrt,
 steht dafür udanta. Ebenso bei Katyāyana Śrautasūtra 25, 2, 3. Das
 Gopatha Br. 3, 12 hat samudvāntam.

1) Die ersten zehn Abschnitte kehren in 7, 3 wieder. Vgl. Āśva-
 lāyana 3, 11.

yāḥ | idṛṣṭi bhavanaivāgnihoṭrahomāḥ | ittarasampattyabhāve 'py eta-
dṛiṣo vā homāḥ kartavyāḥ |

3. ubhayān | eṣa śraddhāhomāṣya karta devān manushyāṅś
cobhayavidhān viparyāsaṃ viparyāsa dakṣhiṇāṃ kṛtvā nayati | ri-
tvigbhyāḥ samarpayati | yatra devānāṃ dakṣhiṇārūpatvaṃ na tatra
manushyāṇāṃ tadrūpatvaṃ | yatra tu manushyāṇāṃ dakṣhiṇātvaṃ
na tatra devānāṃ iti viparyāsaḥ | anena viparyāsenā deveshu manu-
shyeshu ca dakṣhiṇātvasaṃkalpaḥ kartavyāḥ | na kevalaṃ devama-
nushyāṇāṃ eva dakṣhiṇātvaṃ kiṃ tarhi yat kiṃcidam jagad āsti
tat sarvaṃ idam śraddhāhomī homadakṣhiṇā nayati | sarvasmiṇi jagati
dakṣhiṇeyam iti saṃkalpaḥ kartavyāḥ |

4. manushyān | yeyam śraddhāhome śāyamāhutis tayāhutya
tadahutinimittam devebhya pītvikṣhāntyebhyo manushyān gosu-
vāsthāntyaṇ dakṣhiṇāḥ kṛtvā nayati | samarpayati | na kevalaṃ ma-
nushyān kiṃtu yat kiṃcid idam jagad āsti tat sarvaṃ dakṣhiṇāḥ
kṛtvā samarpayati | katham manushyāṇāṃ rātrau dakṣhiṇātvaṃ iti |
tad ucyate | ete manushyā yasmāt śāyam devebhyo dakṣhiṇā nītas,
tasmād rātrau pralīnāḥ svasvavyāpārarahita nyokasa iva | nivṛttam
okaḥ sthānam griharūpaṃ yeshāṃ te nyokasaḥ | madīyam griham
ityabhimānarahitaḥ ṣere ṣerate | sushuptim gachantīty arthaḥ | yathā
pītvigbhyāḥ samarpitam gavādikam dakṣhiṇādravyam parādhnām
bhavaty, evaṃ rātrau manushyā devādhnatvāt svasvavyāpārakṣa-
māḥ | tad idam pāravasyam dakṣhiṇātve lingam |

5. eṣa śraddhāhomī prātārāhutya nimittābhutayā manushyebhya
pītvikṣhāntyebhyo devān gavādidravyasthāntyaṇ dakṣhiṇāḥ kṛtvā sam-
arpayati | yat kiṃcid idam jagad āsti tad api sarvaṃ dakṣhiṇātvena
samarpayati | atas ta ete devā dakṣhiṇārūpeṇa manushyapāravasyam
gatā vividhā ivotpatanti | svasvāmibhutanām manushyāṇāṃ abhiprā-
yam viśeṣeṇa jānanta evodyogam kurvanti | kiṃ kurvantaḥ | aśya
manushyasyādaḥ kāryam aham karishya ity, ado 'śya manushyasya
samipam aham gamishyāmīti vadantaḥ | ahani devā manushyāḥ pū-
jyamānās tatsamipam gatvā tadīyam idam āyurārōgyādirūpaṃ kā-
ryam karishyāma iti vadanto manushyādhnatā avatiśṭhante | tad idam
devānāṃ dakṣhiṇātvaṃ | athavā | ta eta iti vākyam manushyapara-
tvena yojanīyam | ta ete manushyāḥ prāṭhikāle nidrāpāravasyam pa-
rītyajya devatānugraharūpa dakṣhiṇā grihitvā vividhā iva viśeṣeṇa
svasvakāryam jānanta evotpatanti | śayanād uttiśṭhanti | utthāya
cāham idam saṃdhyāvandanaṃ karishye, 'ham idam rājagriham ga-
mishyāmīty evaṃ vadanto vartante | tad eva manushyāṇāṃ svātā-
ntryam devatārūpadakṣhiṇāpratigrahasya lingam |

7. Agnaye | yeyam agnihoṭrasya śāyamāhutiḥ agnidevatārthā,
tayāgnihoṭri 'gavāmāyanasambaddham āvinaśastram upakāroti | sā-

yambomah śastropakrama ity arthaḥ | asyaḥ śāyamahuter Agnir deva-
vata | śvinaśaśtrasyādaḥ apy agnir hotā grihapatir iti mantrē 'gnih
śrutah | tad idam śādriṣyam | tac cāhutirūpaṃ śastram vāk pratigri-
ṇāti | yathā śastraśya pratigara evam atra vākśabdah prayujyate |
tathāgnihotroddharanamantre vācā tvā hotreti vākśabdah prayujyate |
tad idam pratigarasādriṣam | vāg-vāg iti vipsā prayogabāhulyāpekṣā |
gavāmayanasya prāyaṇīyam aho 'tirātrasamsthā, atirātre cāśvinam
śastram śasyate | tena śāyambomasya gavāmayanaprārambhasādri-
ṣyam pratipāditam bhavati |

9. śāyamahutim prāyaṇīyātirātrarūpeṇa praśasya prātarāhutim
gavāmayanagatamahāvratārūpeṇa praśaṁsati |

Ādityāya | ādityārtham hūyamānā yeyam prātarāhutīḥ | tayai-
sho 'gnihotri mahāvratākhyam gavāmayanasyopāntimam ahaḥ prāra-
bhate | tad id asety ādityadevatākena mantreṇa tasmīn ahaṇi nishke-
valyaśastraprārambhat | tac cāhutirūpaṃ śastram prāṇah pratigriṇāti |
katham etad iti | tad ucyate | annam payo reto 'smāsv ity agnihotre
bhakṣaṇamantraḥ | tenānnam-annam ity ucyate | annam ca prāṇa-
tvena samstutam | annam prāṇam annam apānam āhuḥ (Tb. 2, 8,
8, 3) iti śruteḥ | annam-annam iti vipsā prayogabāhulyāpekṣā | ta-
smād'asti mahāvratasya prātarāhutigatādityasambandhaḥ |

30.

*9. sa vā eshaḥ | esha Ādityaḥ svayam ekātithiḥ | yathā loke
kaścid vaideśiko bandhurahitaḥ svayam eka evātithir bhūtvā grihe-
shu gachaty, evam sa esha Ādityo juhvatṣv agnihotrishu prātaḥ sa-
māgatya tiṣṭhati |

11. anenasam | purā kadācit saptarṣiṇām samvādaprasaṅge
kaścit puruṣo bisastainyalakṣaṇam apavādam prāpya tatparihārā-
rtham pishṇām agre śapatham cakāra | tadīyaśapathoktirūpeyam gā-
thā | bisāni padmamūlāni | teshām apahartā pratyavāyaparamparām
prāpnotu | pāparahite puruṣe bisavishayam apavādam kṛtavato yaḥ
pratyavāyaḥ, pāpinaḥ puruṣasya sambandhi pāpam svikurvato yaḥ
pratyavāyaḥ | śāyamkāle grihe samāgachata ekātithir vaideśikasyāpa-
rodhane yaḥ pratyavāyaḥ | seyam pratyavāyaparamparā bisastainye
*ati manā bhūyād ity evam śapathaḥ | akṣharārthas tu | sa prasiddho
mādrīṇaḥ puruṣaḥ stenaḥ corō bhūtvā bisāny apajāhāra cet | sa pu-
mān anenasam pāparahitam puruṣam śrotṛīyam enasābhīṣastī | pā-
penābhīṣaṇanam apavādam kuryāt | tathāiva sa bisāpahāry enasvataḥ
pāpayuktasya puruṣasya yad enaḥ pāpam asti tad apaharāt | sviku-
ryāt | tathā sa bisāpahārī śāyamkāle grihe samāgatam ekātithim apa-
rupaddhi | bhojanam adattvā niḥśarayet | yadvā | agnihotrārtham śāyam
samāgatam ekātithim devam aparupaddhi | homarahityena nirākuryāt |

32.

5. yadi vo yajñe | rīmantravaikalye gārhapatyē bhūr iti mantrah | yajurmantravaikalye saty āgnidhītye bhishpiyē bhūva iti homah | so 'yaṃ somayāge śraśṭavyah | haviryāge āgnidhīryābhāvād agnyādheyam agnihotraṃ darsapūrṇamāsāv āgrayaṇaṃ cāturmāsyaṇi dakṣhāyapayajñah kauṇḍapāyinaṃ ayanam | sautrāmaṇi saptamī vā | ta' ete haviryajñah | teshv āgnidhīryābhāvād anvāhāryapacane dakṣhīṇāgnau juhavātha | he devā yuyam juhuta | sāmabhreshe svar ity āhavanīye homah | yady avijñāto bhresho yadi vā vedatrayabhreshasamuccayah | tatrobhayatrāpi bhūr bhūvah svar ity etā vyāhṛtiḥ sarvā anudrutyocāryāhavanīya eva juhuta |

6. etāni ha vai | yā etā vyāhṛtayah santy etāni ha vai trīṇy eva vyāhṛtirupāni vedānaṃ sambandhīny antaḥśleṣhāṇāni | antaḥbandhanasādhanaṇi | tatra drishtānto 'bhīdhyate | yathā loka ātmanātmānaṃ saṃdadhyāt | ātmaśabdah svarupamātravācitvāt sa'vadravya-parah | ekena dravyeṇa dravyāntaraṃ saṃdhyate | etac Chāndogair vispaṣṭam āpnātam | tad yathā lavaṇena suvarṇaṃ saṃdadhyāt savaṇṇena rajataṃ rajatena trapuḥ trapuṇā śisam śisena lohāṃ lohena dāru dāru carmaṇā (Chāndogyopanishad 4, 17, 7) iti | kṣārādāsa savaṇṇādānaṃ saṃdhānaṃ suvarṇakārādīṣu prasiddham | tad etad abhipretyātmanāt mānaṃ saṃdadhyāt ity uktam |

33.

1. vyāhṛtiḥomaprasaṅgena brahmā buddhisthaḥ | tasya tatkarṭṛtīvāt | tathā cāvalāyana āha | juhōti japatīti prāyaścittaḥ brahmāṇam (1, 1, 16) iti | ataḥ praṇottarābhyāṃ brahmatvaṃ nirṇetum upakramate |

tad āhuḥ | tat tatra prāyaścittaprasaṅge mahāvadā brahmavādina āhuḥ | codayanti | mahāntam prauḍhaṃ vedaṃ vadantīti mahāvadaḥ | plutis teshāṃ praśaṃsārthaḥ | yad yasmāt karaṇād rige yajuhḥ sāmeti haurādhvaryavaudgātrāṇāṃ karaṇāt trayi vedatrayarūpā vidyā vyārabdhā vivicya haurādhībhiḥ syikṛitā bhavati | atharvavedaḥ ca tatra miśrayitum śakyate | āhavanīyādikartavyasya tatrabhavarāt | atha tasmāt karaṇāt kena sādhauena brahmatvaṃ kriyate iti codyamāḥ tasya trayya vedatrayarūpaya vidyayā brahmatvaṃ kartavyam ity uttaram pratibruyāt | ata eva sampradāyavida āhuḥ | atharvakshe-travān brahmā vedeshv anyeshu bhāgavān | tasmād brahmāṇam brahmishṭham iti hy arāṇyake (Āitareyāranyaka 3, 2, 3) śrutam iti |

2. brahmaṇo manasā vaikalyarābhītyānusamdhānaṃ vidmatte | ayam vai | yo 'yaṃ vāyuh pavate 'ntarīkṣhe samcarati | ayam eva yajñasvarūpaḥ | vāyusadrīṣo yajñah | yathā vāyoh samcāramārgas,

tathā tasya yajñasya vāk ca manaḥ ca vartanyau pravṛttimārgau |
 yasmād vācā mantrarūpayā manasā ca prayogānusaṃdhātrā yajño
 vartate tasmād ubhau mārgau | tatra vāg iyam vai, bhūmisvarū-
 paiva | manas tv adāh, svargarūpam | tat tathā sati vāgrūpayā trayyā
 vidyayā hotrādayo rathasthāniyasya yajñasyaikam pakṣham bhāgam
 saṃskurvanti | samyak sampādayanti | brahmā manasaiva saṃskaroti |
 samyak sampādayati | anyam bhāgam iti śeṣaḥ | hotrādibhir vācānu-
 shṭhiyamāneṣhv āṅgeṣu vaikalyarāhityam manasā brahmānusaṃda-
 dhyād ity arthaḥ | Chandogāḥ caitam artham āmananti | eṣa eva ya-
 jñas, tasya manaḥ ca vāk ca vartanti | tayoṛ anyatarām manasā saṃ-
 skaroti brahmā, vācā hotrādibhīr utgātānyatarām (Chāndogyopani-
 shad 4, 16, 1) iti |

Pañcika VI.

1.

1. brahmaṇaḥ kartavyavidhānena grāvastud buddhisthaḥ | ta-
 syāguṇisṭome kartavyam vidhātum upakhyānam āha |

dēvā ha vai | purā kadācid devāḥ sarvacarunāmāke deṣaviṣeṣe
 satraṃ kimcid anuṣṭhitavantaḥ | te devās tena sūtreṇa svaktyam pā-
 pmānaṃ dāridryahetun nāpajaghnire | na nāṣitavantaḥ |

8. sa ha sma | sa ha so 'rbudakhyāḥ sarpadeho maharshir
 yena mārgenopodasarpāt, tatsampam prati bilād udgamyāgachāt |
 tad dha tasminn eva deṣa etarhidāoim apy Arbudodāsarpanity anena
 nāmadheyena yuktā prapan mārgo 'sti | prapadyate gamyate 'nāyeti
 prapat |

5. tad yad asyānyabhiḥ | tasmāt kārṇād Arbudasya man-
 trasuktam anyābhir pigbhīr ā pyāyasvetyadibhir abhisṭavakāle sam-
 priktam kuryuḥ |

2.

6. aksharaṣaṣṭh | kim pratyaksharam avasānam, utākṣharaca-
 tusthāye 'vasānam, uta pāde-pāde 'vasānam, āho avid ardhharce 'va-
 śānam, athavā kritsnāyām ricy avasānam iti saṃsayāḥ | yady rīkṣa
 iti pakṣaḥ syāt tan nāvakalpate | na sambhavati | adhyayanavaipa-
 rityaprasaṅgāt | adhyayanakāle 'rdharce 'vasānam kurvanti na tu kri-
 tsnām rīcam madhye 'vasānarahitām paṭhanti | pādāvasānapakṣe 'pi
 sa eva doṣaḥ | ekaikākṣharacaturakṣharapakṣayor doṣāntaram apy
 asti | tatā pakṣadvayaṅgikāre chandāṁsi vilopyeran | katham vilopa
 iti | tad ucyate | tatā saty akṣharāvasānapakṣe bahūny akṣharāṇi
 hīyerau | vināśyeyuḥ | saṃhitakālīnasya dvitvāder abhāvāt | tataḥ cha-

ndobhaṅgaḥ | ardharapakshe yathādhyayanam evābhishṭavān na ko
'pi doshaḥ | tasmād ayam eva pakshaḥ siddhantaḥ |

3.

1. grāvastuta pītviṇḥ kartavyam abhidhāya subrahmaṇyākhyā-
sya pītviṇḥ kartavyam nirūpayati |

vāg vai | subrahmaṇyāśabdenendra gacha hariva ā gacha (Lā-
tāyana 1, 3, 1) ityādir nigada ucyate | sā ca subrahmaṇyā vāg eva
śabdarūpaiva sati dhenusadrīḥ | tasyāḥ subrahmaṇyāyā dhenor ōmo
rājā vatsasthāniyāḥ | tasmāt somakrayād ūrdhvam pītviṇḥ tattatpra-
yogeshu subrahmaṇyām āhvayeyuḥ | uktanigadam paṭheyur ity arthaḥ |

5. tad āhuḥ | adhvaryuhotṛiprabhritayāḥ sarve 'py pītviṇḥ ve-
dimadhyā evārtviṇḥ kurvanti | veder bahirbhāge subrahmaṇyākhyena
pītviṇḥ hūyate | tathā sati kena prakāreṇāsya subrahmaṇyānāmna pī-
tvijo vedimadhyā artviṇḥ kṛitāḥ syād iti praśnaḥ | tasyedam utta-
ram | vedeḥ sakāśād utkaram uddhartavyam pāṇsum utkṛantya,
uddhṛitya bahirdeśam veder uttarabhāge prakshipanti | tatra kṛitāḥ
subrahmaṇyāhvānam vedimadhyā eva kṛitā bhavet | yasmād eva
kāraṇād ayaṁ subrahmaṇyotkaradeḥ tishṭhan subrahmaṇyām āhva-
yati, tena kāraṇenetya uttaravādino vacanam |

6. teshāṁ yaḥ | teshāṁ pīṣṭhāṁ madhye yo varshishṭho 'ti-
ṣayena vṛiddha āstī, tam praty evam abruvan | he maharṣe subra-
hmaṇyām āhvaya | no 'smākam madhye tvam eva nedishṭhād ūyo-
vṛiddhatvena deva lokapṛāpteh pratyāsannaṭve saty antikātāmā devān
hvayishyasi | āhvātum samartho 'si | evam pīṣṭhibhir uktatvād atrāpy
utkaradeḥ tishṭhantaṁ subrahmaṇyāhvānakartāram enaṁ varshi-
shṭham evātiṣayena vṛiddham eva kurvanti |

8. upāṇṣu | pātnivatakyo yo grahaviśeṣas, tasya mantre upā-
ṇṣu ṣanair uccāryāgūdhro yajet |

9. nānuvashaṭkaroti | sarvatra graheṣu vashaṭkāraṇu-
vashaṭkārabhyāṁ hūyate | atra tu pātnivatagrahe vashaṭkārahoma eka
eva na tv itaraḥ | tatra hetuḥ samsthā vā ityādiḥ | yo 'yam anu-
vashaṭkaro 'sti so 'yam samsthā vai | grahasya samāptir eva | tathā
sati sa pātnivatagraharūpaṁ reto net samsthāpayāni | sarvathā samā-
ptir na karavāṇṭy abhipretya tatsamāpter bhūto bhavet | asaṁsthā-
tam asaṁptam anuparatam retasāḥ secanam apatyotpattyā sam-
vṛiddham bhavati | tasmād eva nānuvashaṭkuryāt | tathā ca yajñagāthām
paṭhanti | pītuyājan dvidevatyān yaḥ ca pātnivato grahaḥ | āditya-
grahasāvitrau tān sma mānuvashaṭkṛitbāḥ (Āśvalayana 5, 5, 21) iti |

10. neshṭur upasthe | yo 'yam agnīdhrāḥ pātnivataṁ yajati,
so 'yam neshṭur upasthe samīpa śīnāḥ śesham bhakshayet | neshṭri-
nāmaka pītvik pātnibhājanam vai, pātnisthāniyāḥ | neshṭāḥ pātnim

udānaya (Ts. 6, 5, 8, 6) ity eva neshṭripatnyor ānayanadvārā sambandhaṣṭrapat | atas tatsamīpe bhakshaṇe saty agnirūpa āgnidhraḥ patniṣhu retāḥ sthāpayati | tad ca prajānanāya sampadyate | tat tenānushṭhānena yajamāno 'py Agninaivāgnyānugraheṇaiva patniṣhu retāḥ sthāpayati | tad api prajātyai sampadyate |

12. dakṣhiṇāḥ | dakṣhiṇāsu nitāsu tā dakṣhiṇā anu paścāt subrahmanyā samptiṣṭhate | samāpyate |

4.

1. grāvastutsubrahmanyākhyayor ṛitvijoh kartavyam uktvā maitrāvaruṇabrahmaṇācchaṣṭyaśvachāvākanāmnām hotrakāṇām ṣastrap vidhātum akhyayikām aha | devā vai etc.

maitrāvaruṇam | tasmād apasāraṇārtham maitrāvaruṇadevatākām ṣastrap ā no maitrāvaruṇetyādikam maitrāvaruṇākhyā ṛitvik prātaḥsavane saṁset |

2. aindram | ā yāhi sushumā hi ta ityādikam indradevatākām ṣastrap |

3. aindrāgnam | indrāgni ā gatam sutam ityādikam aindrāgnam ṣastrap |

5.

1. atha teshām hotrakāṇām ahargāṇeshu ṣastreshu prakāraṇiṣesham vidhatte |

stotriyam | prishṭhyashadāhādishv ahargāṇeshu bahūny ahāni vidyante | teshu prātaḥsavane dvitīyasyāhno yāḥ stotriyas trīcas, tam trīcam prathame 'hāni stotriyasya trīcasyānurūpam kuryaḥ | sāmagā ṣasmiṇs trīce stotraṁ kurvanti sa trīcaḥ stotriyāḥ | tasya stotriyasya yasya chandodevatādinā sadṛṣo 'nyo yas trīcaḥ so 'nurūpaḥ | tathā sati sarveshv ahassv ekaikasmiṇs trīce sāmagāḥ stotraṁ kurvanti | te sagve trīcaḥ stotriyāḥ | tatra sarvatrottaradinagatam stotriyam pūrvadine stotriyasyānantarabhāvinam anurūpam kuryāt | ayam ca nīyamo hotrakāṇām ṣastreshu prātaḥsavane drashtavyaḥ | evam saty uttaram ahar eva pūrvasyāhno 'nurūpam kurvanti | tat tathā saty avareṇaivāttenaiva pūrvapāhnaparam uttaram ahar abhimukhikṛityārabhante | upakramante || mādhyamādināsavane 'py āsya nyāyasya prasaktaḥ tam nishedhati |

2. atha tathā | atha prātaḥsavanānantaram mādhyamādine tathā na | tena pūrvoktaprakāreṇa na kuryād iti ṣeshah | tatra hetuḥ | ṣṛīr vai prishṭhānti | yāni mādhyamādināsavane prishṭhasottrāpi tāni ṣṛīr vai | sampadrūpaṇy eva | ṣṛīrūpatvena sāmagāḥ stutatvāt | na hi ṣṛīrūpāṇām svatantrāṇām anyānuvṛittilakṣaṇam anurūpatvam yuktam | tasmāt tāni prishṭhasottrāpi tasmai tasmān mādhyamādine savane na tatsthānāni | prātaḥsavanasthānāni na bhavanti | tatsadṛi-

sāni na bhavanti arthaḥ | prātaḥsavane hy uttaradinagataṃ stotriyam pūrvadinagatastotriyaśānurūpaṃ kurvanti | yad yasmād kāraṇād atrāpi tathā kuryus, tadriṣaṃ kāraṇaṃ nāsti | tulyachandastvādinaṃ abhāvāt | tasmāt priṣṭhastotrāṇaṃ pūrvottaradineshu sādriṣyābhavāt prātaḥsavananyāyo 'tra na ghaṭate || mādhyamdināsavanyāyaṃ tritīyasavane 'tidīṣati |

3. tayaiva vibhaktiā | vibhaktiśabdah prakāravācī | tenaiva mādhyamdinoktaprakāreṇa tritīyasavane 'py uttaradinagataṃ stotriyam pūrvadinagatasya stotriyaśānurūpaṃ na kurvanti |

6.

1. athātaḥ | atha stotriyaśānurūpānantaraṃ yasmāc chastrasyottarabhāvina ārambho yukto, 'to 'smāt kāraṇād ārambhāntiā rīco vidhiyante | evakāro 'hargapēshu codakaprāptāya rīco vyāvṛittyarthah |

7.

1. hotrakāṇaṃ śastrārambhāpasādhanaabhūta rīco vidhāya samāptisādhanaabhūta rīco vidhatte |

athātaḥ | atha śastraprārambhānantaraṃ yasmāt paridhānaṃ samāpanam apekṣitaṃ, tasmāt paridhāntiā rīco vidhiyante | evakārah prakṛitavyāvṛittyarthah |

3. vivatṭricam | yasmiṃs trīce vy antarikṣham ity rīg eṣā grūyate so 'yaṃ viṣabdatvād vivatṭricasābdenābhidhiyate | tena trīcena sādhyo yaḥ svargo lokas tam etayā vy antarikṣham ity rīcā yajamānebhyo vivṛipoti | vivṛitadvāraṃ karoti |

5. sishāsavaḥ | ye dikṣitaḥ santi te sishāsavo labdhukamāḥ phalārthinaḥ | tasmāt kāraṇād rīg eṣā valavati valanāmākāsurabhedapratipādika kartavyā bhavati | yady apīyam rīk paridhāntiā na bhavati, tathāpy etadādike trīce 'ntimāya rīcaḥ paridhāntiātvāt tatpradarśanāya trīca upakrantaḥ |

6. ud gāḥ | ayam arthaḥ śākhantare vispasṭham āmnāyate | Indro Valasya bilan' apaurṣot sa ya uttamah paśur āsit, tam priṣṭham prati samgrihyodakhidat tam sahasram paśavo 'nūdāyan, sa unūto 'bhavat (Ts. 2, 1, 5, 1) iti |

8.

1. ubhayaḥ | hotrakāṇaṃ maitrāvaruṇabrāhmaṇasacchānsyachāvākāṇaṃ savanadvaye paridhāntiā dvidvidhā bhavanti | katham iti | tad ucyate | ahnā ahargapēshu vihitah | aikahika ekahe prakṛitirūpe vihitah | ity evaṃ dvaividhyam || tatra hotrakaviśeṣasya paridhāntiāviśeṣam darśayati |

2. tata aikahikābhiḥ | tatas tasubhayavidhasu maitrāvaruṇa-

khyā pītavig aikāhikābhīr eva paridadhyāt | te syāma deva varuṇeti prakṛitau prātaḥsavane maitrāvaruṇasya paridhāntya vihitā | mādhyaṃdinasavane nū śhṭuta indra nū grīṇāna ity eśhā vihitā | abhīne vikṛitirūpe 'pi savanadvaye tad eva paridhāntyādvayam maitrāvaruṇasya drashtavyam | katham iti | tad ucyate | aharganasya prātaḥsavane hi maitrāvaruṇasya prati vām sūra udita ity asya paryāyatri-casyāntya te syāma deva varuṇety eśhā paridhāntya | aikāhikāpi saiva paridhāntya bhavati | tathā hi | prakṛitau maitrāvaruṇasya pra mi-trāyor varuṇayor iti navā yātam maitrāvaruṇeti yājya (5, 10, 28) iti Sūtrakaravacanān navānām antya saivety aikāhikābhīr eva maitrāvaruṇaḥ paridadhātity etad upapannam bhavati | tathā mādhyaṃdi-nasavane 'py ā satyo yātv ity ahīnasūktam (6, 18, 5) iti vakshyati | yāhīnasūktāntya sāhīnasya tatra paridhāntya | ahīnasūktāntam hi mādhyaṃdinasavane maitrāvaruṇasāstram | tasya nū śhṭuta indra nū grīṇāna ity eśhāntya, tathā prakṛitāv api saiva paridhāntya | tathā hi | Kayā naḥ citra ā bhuvat, kayā tvam na utyā, kas tam indra tvā-vasum, sadyo ha jāta, evā tvām indro'sann u shu paḥ sumanā upāka-iti yājya (5, 16, 1) iti Sūtrakaravacanād, evā tvām indra vajrinā gṛety etasyaikādaśarcasyāntya nū śhṭuta indra nū grīṇāna ity eśhā-veti maitrāvaruṇasya prātaḥsavane mādhyaṃdinasavane aikāhikābhīḥ paridhānam upapannam bhavati | aikāhikābhīr evety evakāro 'nyatra saṅkavyāvṛittyarthah | yā aikāhikāḥ paridhāntyaḥ tā eva cāhargane maitrāvaruṇasya paridhāntya na tv anyā ity arthaḥ | yady api mai-trāvaruṇasya prakṛitau savanayor ubhayor dve eva paridhāntye, ta-thāpi prayogabahutvāpeksham aikāhikābhīr iti bahuvacanam | tena maitrāvaruṇasya prakṛitivikṛityoḥ paridhāntyābhedarāhityenāyam mai-trāvaruṇo 'smāl lokāt kadācid api na pracyavate || maitrāvaruṇasya prakṛitivikṛityoḥ paridhāntyam ekām uktvāchāvākasya prakṛitivila-khaṇam savanadvaye paridhāntyādvayam darsayati |

3. abhīnābhīḥ | yo 'yam achāvākāḥ so 'yam ahīnagatābhīr pī-gbhīḥ paridadhyān, na tv aikāhikābhīḥ | tathā hi | āham sarasvatīva-tor iti pūrvasmin khaṇde vihitatvat, prātaḥsavane eśhāharganāsam-bandhinī paridhāntya | aikāhike tu gomad dhiraṅyavad ity eśhaiva paridhāntya | mādhyaṃdine 'chāvākasya nūnam sā ta ity aharganā-gatā paridhāntya | ekaḥ tu ṣaṇam huvemeti mādhyaṃdine paridhā-ntya | evaṃ saty achāvākasyaikāhikaparidhāntyāparityāgenoparitanā-syāharganasya sambandbinyāḥ paridhāntyāyāḥ svikāra uparitanasva-rgalokaprāptyaī sampadyate |

4. ubhayābhīḥ | yo 'yam brāhmaṇācechaṇṣṭi so 'yam ubhayavi-dhābhīr aikāhikābhīr ahīnagatābhīḥ ca pīgbhīḥ paridadhyāt | prātaḥsavane prakṛitau sa na indraḥ śivaḥ sakheti paridhāntya | vikṛitau tv indreṇa rocanaḥ diva iti pūrvakhaṇde 'bhīhita | mādhyaṃdinasavane

prakṛitau vikṛitau ca eved indram vṛiṣhaṇam vajrabāhum ity ekaiva paridhāntīyā | evaṃ ca saty asya brāhmaṇacchaṇsinah prātaḥsavane 'chāvakaśāmyam, mādhyamdine savane maitrāvaruṇasāmyam sampānam | teno tenaivaikāhikāhjanatobhayaavidhaśāṇsanenaiva sa brāhmaṇacchaṇsi bhūlokaśvargalokāv ubhāv api vyanvārabhamāṇo sprīṣann eti | gachati | vartata ity arthaḥ | prātaḥsavane prakṛitivikṛityoḥ paridhāntīyāvilakṣhaṇatvāt lokadvayasya prithag eva sparśaḥ | mādhyamdinasavane prakṛitivikṛityoḥ paridhāntīyāikyāt lokadvayasya saha sparśaḥ | ity evaṃ vividhasparśo vyanvārambhapaśabdēna vivakṣitah | atho api cāyam brāhmaṇacchaṇsi maitrāvaruṇam cāchāvakaṃ cobhāv pītvijau vyanvārabhamāṇa eti | vividham upasprīṣan vartate | katham iti | tad ucyate | yathā maitrāvaruṇasya prakṛitivikṛityoḥ paridhāntīyāikyam, tathā brāhmaṇacchaṇsino 'pi mādhyamdinasavane tadai-kyam | yathāchāvakasya prakṛitivikṛityoḥ paridhāntīyāvilakṣhaṇyam, evaṃ brāhmaṇacchaṇsinah prātaḥsavane tadvailakṣhaṇyam iti | maitrāvaruṇachāvakavishayo 'yam vividhasparśaḥ | tathāivāhikaikāhavi-shaye 'pi vividhasparśa ubhūtyah | katham iti | tad ucyate | prātaḥsavane 'hinaikāhāyoraḥvailakṣhaṇyena sparśaḥ | mādhyamdine savane sādṛṣyena sparśaḥ | ity ubhayaivividhatvam | tathā samvatsaram gavāmayanamulaprakṛitipūrvam agnishtomaṃ ca vividham sprīṣati | ahinaikāhasparśavad etadubhayaśparśasya yojantyatvāt || ittham hotrakāpam savanadvayagataḥ paridhāntīyah praśasya tritīyasavanagataḥ paridhāntīyah praśaṇsi |

5. atha tataḥ | ekāhe mulaprakṛitau jyotiṣhtome hotrakāpam yā eva paridhāntīyā, tā eva tritīyasavane drashtavyāḥ | tathā hi | ā vām rājanāv iti nityam aikahikam (Āśvalāyana 8, 2, 16) iti vacanān maitrāvaruṇasyā vām rājanāv iti sūktasyāntīyā paridhāntīyā bhavati | tathā brāhmaṇacchaṇsino 'chā ma indram iti nityam aikahikam (8, 3, 34) iti vacanād achā ma indram iti sūktasyāntīyā paridhāntīyā bhavati | tathāchāvakasya pītur janitriti nityāny aikahikāni (8, 4, 3) iti vacanāt sam vām karmapeti sūktasyāntīyā paridhāntīyā bhavati | yo 'yam ekāhaḥ sa mulaprakṛititvāt pratishṭhā | sarvasām vikṛitnām ādhārah | atas tenaikahikaparidhāntīyāṇsanena yajñam antato 'vasānakāle pratishṭhāyām sarvādhāre pratishṭhāpayanti || ittham paridhāntīyah praśasya prātaḥsavanagatānām yajyādīnām madhye 'vasānābhavam vidhatte |

6. anavānam | anavānam anucchvāso madhye yathā bhavati tathā yajyam paṭhet || stomavṛiddhau niyamaviśeṣam vidhatte |

7. e k ā m d v e | trivṛitpañcadaśasaptadaśaikaviṃśatṛiṇavatrāyastrīṇśādayaḥ stomā vihitāḥ | vihitasya saptadaśastomasya vivṛiddhyā-śtādaśādistomā nishpadyante | tathā vihitasyaikaviṃśasya vivṛiddhyā dvāviṃśādayaḥ stomāḥ sampadyante | anenaiva dṛṣṭāntena śāṇsane

'py adhikyam prasaktam | yathā vāva stotram evaṃ śāstram iti nyāyat | stome ¹⁾ vardhamāne sati tām stomagatām śikṣaṃkhyām atikramya śāśanam atisaśanam | tad yadā kriyate tadānīm ekasya dvayor vā pīṣor abhyānujñāne tadadhikānam śiṣām apavādaḥ ²⁾ | akṣharārthas tu | yadā stomam atisaśaset, stomasaṃkhyām atikramya śāśanam kuryāt | tadānīm ekām dve vānatikramya śāśaset | kiṃtv ekayaiva dvābhyām eva vātiśāśaset | tathā ca Sūtrakāra āha | atisaśanam ekayā dvābhyām vā prātaḥsavane (7, 12, 3) iti | tato 'dhikānam śāśanaḥ bhāve yuktir dṛiṣṭāntamukhenocyate | tatrayām dṛiṣṭānto 'vagantavyaḥ | yathā loke 'bhiheshate ghāsartham abhimukhyena heshāḥbandam kurvate, yathā vā pipāsate 'tyantam tṛiṣhārtaya puruṣhāyannādyam pānyam ca kṣhipram prayachet | tādṛig eva tad ṛigbāhulyābhāvenātiśāśanam | atho api ca kṣhipram eva devebhyaḥ somapānarūpam anādyam prayachāntty abhipretya ṛigbāhulyena vilambam akṛitvāikayā dvābhyām vātiśāśanam kuryāt | tathā sati kṣhipram śighram evāstaiḥ loke pratishṭhito bhavati || savanāntarayor uktavaiparityam vidhatte |

8. aparimitābhiḥ | iyatya evety evaṃniyamarahitābhir atisaśanam savanadvaye kuryāt | svargalokasyeyattārahitatvāt prāptyartham idam atisaśanam sampadyate || yatrātiśāśanam kartavyam bhavati tatra tadartham śiṣām āgamanam kartavyam | tāsām śiṣām deśavishesham darśayati |

9. kāmam | aharganeṣhu vartamānadināt pūrvedyur maitrāvaruṇādāyo hotrakā yat sūktam śāśneyus, tad eva sūktam paredyur hotā kāmam aśāṅkayaiva śāśaset | yadi hotur atisaśanam prasaktam, tadānīm pūrvedyur hotrakāḥ śastāt sūktād śiṣa anetavyaḥ | yadi tu hotrakāṇām atisaśanam prasaktam, tadānīm pūrvedyur hotā yat sūktam śāśati, tasmāt sūktād dhotrakair apekṣitā śiṣa anetavyaḥ |

9.

1. ā tvā | yadā camasā unniyante somene pūryante | tadānīm adhvaryuṇā preshito maitrāvaruṇā ā tvā vahantv iti sūktam anubruyāt |

2. aindriḥ | indra tvā sūracakṣhasa, indram sukhatame ratha iti śravaṇād indradevataka śiṣaḥ | somayāgas cendradevatakaḥ | atas tatra tā yujyante |

4. nava nyūnāḥ | mādhyamdinasavane daśasaṃkhyakā vaśyante | tām saṃkhyām apekṣhya yā navasaṃkhyakā tā ekayarcā

1) Vor stome steht in den Hss. sa tatra prakṛitaḥ stomāḥ |

2) apavādaḥ von mir zugefügt.

nyūnāḥ | loke 'pi svalpe garbhadhāraṇasthāne retāḥ sicyate | ato nyūnatvam atra yuktam || atha mādhyam̐dine savane 'sāvi devaṃ gorījikam andha ity etatsuktagatā daśasaṃkhyāḥ ṛico vidhatte |

6. tṛtīyasavana ihopa yāta śavaso napāta ity etatsuktagatā na-va-saṃkhyāḥ ṛico vidhatte |

nava | pūrvavad daśasaṃkhyāpekshayātra nyūnatvam | loke hi nyūnād alpād yonidvārāt prauḍhāḥ prajā utpadyante | ato garbhot-pādanārtham mantranyūnatvam yuktam || eteshu sūkteshu matadva-yam asti | sampūrṇasūktānuvacanam ity ekam matam | pratisūktāṃ saptānāṃ evaṛcāṃ anuvacanam iti dvitīyam matam | tatra prathamam matam praśaṃsati |

7. tad yat | kevalaśabdaḥ sampūrṇavāci | tadanuvacanena sam-pūrṇagarbham prāptam yajamānam eva yajñarūpād devayonyai devasambandhiyonisthānād utpādayati | ataḥ sampūrṇānuvacanaṃ yuktam |

10. navabhiḥ | prathamasuktagatabhir navabhir ṛigbhir* mai-trāvaruṇa etaṃ yajamānam bhūlokād antarikshalokam abhilakshya, nayati | dvitīyasuktagatabhir daśabhir ṛigbhir antarikshalokād amuṃ, lokam nakapriṣṭhākhyam lokam abhilakshya nayati | antarikshasya samīpavartī svargābhāso nākapriṣṭhākhyo lokāḥ | sa ca pravṛddhād antarikshajā jyeshṭho 'tipravṛddhaḥ | taṃ daśabhiḥ prāpya tasmān nākapriṣṭhākhyād amuṣmāt svargal lokād uparitanam bahubhoga-yuktaṃ svargaṃ lokam tṛtīyasuktagatabhir navabhir ṛigbhir yaja-mānam abhivahati |

11.

5. atha taḥ prasthitayajya vidhatte |

te vai khalu | te hotrādayaḥ saptartvijaḥ sarve 'pi mādhyam̐dine savane prasthitasomānāṃ sambandhinibhiḥ pratyakṣāt pratyakṣeṇa paṭhyamānenaivendraśabdena prayuktābhir indradevataḥ abhir ṛigbhir yajeyuḥ || teshu saptasv ṛitvikṣu madhye hotṛimaitrāvaruṇa-brāhmaṇaśchaṣṭināṃ trayānāṃ sambandhīnīṣu yājyasu na kevalam aindratvam, kīmtv abhīṣṭīṇavattvam aparaṃ viśeṣaṃ darśayati | abhīṣṭīṇavattbhir etc.

12.

5. dhītarasam | yad etat tṛtīyasavanaṃ tad etad dhītarasam | tadīyo raso gāyatrī pītāḥ | somaharāṇakāle padbhyāṃ savanadvayam mukhena tṛtīyasavanaṃ grīhitvā tatratyaṃ rasaṃ gāyatrī pītavati | 3, 27 | tathā cānyatra śṛūyate | padbhyāṃ dve savane samāgrībhāṇaṃ mukhenaitkaṃ. yan mukhena samāgrībhāṇāt tad adhiyat, tasmād dve savane śukravati: prātaḥsavanaṃ ca mādhyam̐dinaṃ ca. tasmāt tṛi-

tiyasavana pīṭṭham abhi shuṇvanti, dhītam iva hi manyante (Ta. 6, 1, 6, 4) iti |

7. indrāvaruṇā | indrāvaruṇety asyām yājyāyām yuṇo ratha ity asmin pāde devavittaya iti padaṃ vidyate | devānām vitiḥ prāptir devavittir iti tasya samāsah | tasya samāse shashṭhibahuvacanāntena śabdena bahūny eva rūpāṇi pratyante | tatra bahutvam Ribhūṣāṃ svarūpam | manushyarūpāṇām ṛibhūṣabdavācyaṇām bahutvāt | ṛibhūṣadbbhāvād indrasābdasya ca sakshāc chravaṇād iyam aindrārbhavi |

* 15. jagatprāsāhāḥ | jagacchabdena jagatichando 'bhidhiyate | prāsāhaśabdo bahulyavāci | jagatyah prāsāha bahula yasūktāsu prasthitayājyasu tā jagatprāsāhāḥ | trītiyasavanam ca jagatam iti prasi-ddham | ato yad u yad eva jagatibahulyam, tena trītiyasavanasya sampriddhir bhavati |

13.

1. athāha | hotrakāṇām yājyākathanānantaram kācid brahma-yādi codyam āha | hotrakāṇām kriyā hotrasābdena vivakshitāḥ | tāsv anyah kācit kriyā ukthinyah śastrayuktāḥ | anyā itarāḥ kriyā anukthāḥ śastrarahitāḥ | maitrāvaruṇo brāhmaṇacchaṇsy achāvāka ity eteshām trayāṇām śastrasadbhāvād etadīyah kriyā ukthinyah | neshtṛipotrādīnām śastrarahityāt tadīyah kriyā anukthāḥ | evaṃ vaishamyē spāṣṭe saty asya yājñasya yajamānasya vā sambandhinya etā hotrāḥ sarvā ukthinyah śastrayuktā bhūtvā samā vaishamyarahitā ata eva sampriddhāḥ sampūrṇāḥ katham bhavantīti codyam | tasyottaram āha |

2. yad evaināḥ | yad eva yasmād eva kārapād enā maitrāvaruṇādīkriyāḥ potṛineshtṛādīkriyāḥ ca sampragṛīya sambhūya prakarshepoktvā hotrā iti śabdena yājñikā ācakshate, tena samāḥ | yathā loke chatrayuktās tadrāhitās ca sambhūya chatrīṇa ity ekainaiva śabdena vyavahriyante | evaṃ atrāpi śastrayuktā maitrāvaruṇādayaḥ śastrarahitāḥ potṛineshtṛādīyaḥ ca sambhūyaikainaiva hotrāśabdena vyavahriyante | atah śāstrībhiḥ samabhivyāhārād āśāstrīṇām apy upacaritam śāstrītvam | tena hotrakāśabdavyavahāraikyena samā bhavanti || na caitāvata svābhāvikaṃ śāstrītvāśāstrītvavaishamyam apagachati | tad etad vaishamyam darśayati | yad ukthinyah etc.

6. yad eva mādhyamdine | maitrāvaruṇasya sadyo ha jāto vṛishabhaḥ kanṭha ity ekam sūktam, evā tvām indra vajrinn iti dvītyam | brāhmaṇacchaṇsina indraḥ pūrbhid ity ekam sūktam, ud u brahmāṇīti dvītyam | achāvākasya bhūya id ity ekam, imām u shv ity dvītyam | evaṃ ete trayo mādhyamdine savane pratyekam dve dve sūkte śāṇsanti | tatraikam mādhyamdinasavanārtham dvītyam tu trītiyasavanārtham ity upacāreya tatrāpi śāṇsanam sidhyatīti uttaram brūyāt |

7. athāha | atha tṛtīyasavane śauśanasampādanānantaram punar
api brahmavādi codyāntaram āha | yad yasmāt kārapād dhota | dve
ukthe śastre yasyāsau dvyukthaḥ | prāśasavane ājyapraūge dve, mā-
dhyaṃdinasavane marutvattīyanishkevalye dve, tṛtīyasavane vaiśva-
devagnimārute dve | evaṃ sthite hotṛidṛiṣṭāntena hotrakāṇām apy
ukthadvayopetatvam apekṣitam | na cokthadvayaṃ vihitam asti |
atas tat kena prakāreṇa siddhyatīti codyam | tatrottaram āha |

8. yad eva | prasthītayājyānām śrūyamāṇadevatayā sampādyā-
mānadevatayā ca dvidevatyatvam | tadṛiṣṭibhir ṛigbhir yasmād yajanti
tena dvīṣastratvam | tatraika devatā yajyarthetara dvītyā śastrārthety
evaṃ uttaram brūyāt |

14.

2. ājyam | hotuḥ prāśasavane yat prathamam ājyāstraṃ
tad evāgnidhriyāy āgnidhreṇa kriyamāṇayāḥ kriyāyā ukthaṃ śāstram |
evaṃ marutvattīyavaiśvadevayor api yojyam | tathā sati tā evaitā
hotrā hotrakāṇām kriyā evaṃ uktena prakāreṇa nyāgās tattacciḥnā
eva bhavanti | Agnim āgnidhro yajaty, ājyāstraṃ cāgneyam | poṭ
Maruto yajati, marutvattīye ca mārutāni sūktāni śauśati | agne patnir
ihā vahetī neshṭā yajati, tatra devānām uṣatī ity atra devānām itī
śravaṇam asti | evaṃ trayāṇām apy āgnidhrapotrīneshtṛīṇām āgneya-
tvamārutatvavaiśvadevatvaciḥnāni vidyante | tasmād ājyādibhir ukthair
itāresham ukthītvam || teshām eva hotrakāṇām pituyāṣeshu kasyacid
viśeshasya praṇam avatārayati |

3. athāha | praishasūkte ye praishā ukta neshṭripotrīvyatirikta-
nām hotrakāṇām teshu praisheshv ekaika eva praishah, potur neshṭus
ca dvau-dvau praishau | tathā ca yajñasampradāyavidah paṭhanti |
hoponegnibrāprahoponechādhvaryugrihapatīti ceti | asyāyam arthaḥ |
tatra nāmnam ādyakshareṇaite kratupuruṣā nirdiṣyante | tathā ca |
hotā poṭā neshṭāgnidhro brāhmaṇācchaṇsī praśastā hotā poṭā neshṭā-
chāvāko 'dhvaryur grihapatis ca kramepoktāḥ | eteshām praishasūkte
dvādaśa praishāḥ krameṇa santi | tathā sati potur dvītyo 'shṭamaḥ ca
dvau praishau | neshṭus tṛtītyo navamaḥ ca dvau praishau | hotā
yakṣhan Marutaḥ potṛād ity ekaḥ praishah | hotā yakṣhad devaṃ
draviṇodam potṛād ṛitubhir itī dvītyah | etau dvau potuḥ praishau |
hotā yakṣhad gnāvo neshṭṛād ity¹⁾ ekaḥ | hotā yakṣhad devaṃ
draviṇodam neshṭṛād itī dvītyah | etau dvau neshṭuḥ praishau | ita-
resham āgnidhrāchavakādīnām ekaika eva praishah | tathā sati potṛi-
neshṭṛor dvipraishatve kiṃ kāraṇam itī praṇah |

4. tasmāt | yasmād evaṃ tasmāt tasyāgnidhrasyaikaḥ arcā yā-

1) grāvo neshṭety die Hss.

1. jyā bhūyasyo 'tyantam adhika bhavanti | saptaṇām api hotrakāṇām prasthitayajyās tīra eva bhavanti | agnidhrasyaibhir agne saratham ity eshādhiḥ | sa ca pātnivatagrahavartini | tathā ca sampradāyavida āhuḥ | tīraḥ prasthitayajyās tu saptaṇām abhavan khalu | agnidhas tīrībhīḥ sārḍham aibhir agne caturthy abhūd iti | yady apy agnidhravishaye brahmavādīna praśno na kṛitas, tathāpi potṛīneshṭṛībhyām samānayogakshematvena tadvṛttānto 'py abhīhitah |

7. athāha | hotrādayo maitrāvaruṇena preshitah svasavyāpāraṇ kurvanti | taddṛṣṭāntenodgātṛṇām api preshitatvaṃ yuktam | na codgātṛipraishah praishasūkte samāmnātah | tasmād eṣam praiśho 'sti na veti samśayaḥ | plutidvayaṃ vicāratham | nakārasya sānūnāsikatvaṃ chāndasam | atra praiśho 'stity evam uttaram brūyāt | prakarṣeṇa sarvān ṛitvijah śāsti praishamantreṇa tattadvyāpāre pravartayatīti praśastā maitrāvaruṇah | sa ca stuta devena savitretyādimantrajapam japitvā kṛtvānantaram stutvām iti yad evaitad vacanāt praḥa, sa evaiśām udgātṛṇām praishah |

8. athāha | achāvākavyatirikṭānām vashaṭkartṛṇām pravaraḥ prakarṣeṇa varāṇām asti | tathā ca Sūtrakāra āha | pravṛtābutr juhvati vashaṭkartāro 'nye 'chāvākat (5, 3, 12) iti | sūtrāntare 'py evam uktam | pravṛtah-pravṛtah pravṛtahomau juhōtīti | ato 'nyeśām pravarasadbhāvo 'vagato 'chāvākasya nāvagataḥ | nyāyena tv ita-radrīṣṭāntena pravaro 'pekshitah | ato 'sti na veti samśayaḥ | tatrāstity uttaram brūyāt | yady apy anyeśām iva spāṣṭah pravaro nāsti, tathāpi puroḍaśasakalam iva prattam idām ivodyamyāsīnam achāvākam achāvāka yat te vādyam vaktavyam asti tad vadasveti so 'yam achāvākam bodhanena pravarasamānatvāt pravara ity ucyate || ittham agniśṭōmasasṁsthe hotrakavishayavyāpāram parisamāpyādhunokthya-samstheshv ahasu praśnottare darśayati |

9. athāha | achāvākapravarasampādanānantaram brahmavādī praśnam āha | maitrāvaruṇas tṛitīyasavana indrāvaruṇa yuvam ityā-dikam aindrāvaruṇam sūktam saṁsati | tasya śaṣṭrādāv ehy u shv ity āgneyah stotriya āgnir agāmīty āgneyo 'nurūpaḥ | tad etad vya-dhikarāṇatvād ayuktam | aindrāvaruṇābhyām stotriyānurūpābhyām bhavitavyam iti praśnah | Agninetyādīna tasyottaram |

10. athāha | tṛitīyasavane brāhmaṇecchānsīnaḥ pra māhi-śṭhāyety aindrābarhaspatyaṃ śaṣṭram | tasyādau stotriyānurūpāv aindrau | vayam u tveti stotriyo, yo na idam ity anurūpaḥ | tathāchā-vākasya pītur janitṛityādikam aindrāvaishpavaṃ śaṣṭram | tasyādāv aindrau stotriyānurūpau | adhā hīndra girvaṇa iti stotriya, iyaṃ ta indra girvaṇa ity anurūpaḥ | tad etad vaiyadhikaranyam upajītya pūrvavat praśnah | Indro hetvyādikam uttaram |

15.

11. kalpāmahai | vibhāgaṃ kaṣavāmahai |

12. yad uktam Āvalāyaneṇa | uttame śāstre paridhāntīyā
uttame vacana uttamam caturakṣharam dvir uktva prapūyat (7, 1,
12) iti | tam eva caturakṣharābhyāsam vidhatte | airayetham-aira-
yetham etc.

13. agnīṣṭome | aharganeṣbūkthyaśamsthāyām yathāchāvā-
kāsyāntime śāstre 'bhyāsaḥ | tathāgnīṣṭomasamsthāyām atirātrasam-
sthāyām hotāntime śāstre 'ntimam caturakṣharābhāgam abhyasyet |
sa hī hotā tatrobhayatrāntīyaḥ saṁsita bhavati | agnīṣṭome yaj jari-
tre yaj jaritrom iti caturakṣharābhyāsaḥ | atirātre tu dhehi citram
dhehi citrom iti caturakṣharābhyāsaḥ || śhoḍaśīsamsthāyām vicāra-
pūrvakam caturakṣharābhyāsam vidhatte | abhyasyet etc.

17.

1. athāharganeṣu hotrakāpām mādhyamāntīyasastrakṛptir vi-
dhātavyā | tatra prathamam tāvat sarvatra vihitam artham anūya
praśaṁsati |

yāḥ śvaḥstotriyāḥ | aharganeṣu śvaḥ pāredyur yasmiṁś' ṭrice
sāmagāḥ stotram kurvanti, tam stotriyam pūrvedyur hotārāḥ śastreshv
anurūpam kurvanti | etac ca prātaḥsavana eva | tac cānurūpakaraṇam
ahīnasamptatīyai sampadyate | ahnām samūharūpaḥ kratur ahīnaḥ | sa
caikaikasminn ahāni vichinno nā bhūḍ ity ahaḍvayasamdhānārtham
bhaviṣhyaty ahāni stotriyasya bhūte 'hany anurūpatvakaraṇam | ahnām
bhede 'pi phalaikyāt samūhaprayoga eka eva | tataḥ samptatir ape-
kṣhita | ayam arthaḥ saptaviṁśadyāye vyakhyātaḥ | stotriyam stotri-
yānanurūpam kurvanti prātaḥsavane, 'har eva tad ahno 'nurūpam
kurvanti (6, 5) iti | tasya vyakhyānam idam || śvaḥstotriya ity abhi-
pretaviṣeṣasya vidhānād aharbbede 'pi prayogaikyena samptatīyam
dṛṣṭāntanopapādayati |

2. yathā vā eṣāhaḥ | ekasminn evāhāni nīḥpanno jyotiṣṭoma
ekāhaḥ | sa yathā sutaḥ somābhishaveṇa kṛtsno nīḥpādita, evam
ahīṣo 'hargano 'pi somābhishaveṇa nīḥpadyate | tav eva dṛṣṭāntadā-
reṣṭāntike tad yathetyādinaḥ spāṣṭikriyete | tat tasyaikaḥsya sutasya
somābhishavayuktasyaiva sataḥ kratur avayavabhūṭāni prātarmā-
dhyamāntīyāsavanāni samptīṣṭhāmānāni prithak-prithak sampti-
yuktāni yathā yajamānā anuṣīṣṭhanti, evam evāhīnasābharganasyaika-
syaiva sataḥ kratur avayavabhūṭāny ahāni prithak-prithak sampti-
yuktāni yajamānā anuṣīṣṭhanti | tathā sati yady uttarādīnasamba-
ndhinām stotriyam ṭricam pūrvadine prātaḥsavane 'nurūpam ṭricam
kurvanti | tadānīm aharganasyaikaḥsya kratoḥ samptatir, madhye vi-

chedarāhityam bhavati | tasmād anyadine gatasyānyadine prāyogepā-
hnam kratum samptatam kurvanti |

3. samānān | ye kadvaṭsamjñakāḥ pragāthā yāḥ ca pratipadaḥ
prārambhāntya pīco yāni cāhinasūktāni, teshāṃ sarveshām ahasu sa-
rveshu samānatvam apaśyan |

4. okaḥsāri | okaḥsi sthānāni grihāpi | teshu sarati sarvada
samcaratity okaḥsāri mārjaraḥ | vaiṣabda upamārthaḥ | yathā mārja-
raḥ pūrvasmin dine yeshu griheshu samcarati teshv eva griheshu
pāredyur api samcaraty, evam ayam Indro 'py avagantavyaḥ | Der-
selbe Kater stellt sich in 6, 22 ein.

18.

6. tad āhuḥ | gavāmayane hi dvividhāny ahāny: avṛttirahi-
tāni tatsahitāni ca | tatra vakshyamāṇāni caturviṃśādiny avṛttirahi-
tāny, abhiplavashadāhagatāni prishṭhyashadāhagatāni cāvṛttisahitāni |
tayoḥ shadāhayor asakṛd anuśṭhānasya vihitatvāt | evaṃ sati parā-
ñcishv avṛttirahiteshu caturviṃśādishv ahasu vahnivat sūktam achā-
vākāḥ ṣaṁsati | tathaivābhyāvantishu shadāhagateshv ahasu ca tat
sūktam ṣaṁsati | tatrobhayatra ṣaṁsane kiṃ kāraṇam iti pragnaḥ |

8. tāni pañcasu | gavāmayane caturviṃśam ārambhāntyaṃ dvi-
tiyaṃ ahaḥ | mahāvratākhyam upāntyaṃ ahaḥ | vishuvadākhyam ma-
dhyavarti pradhānam ahaḥ | abhijidviṣvavidākhye vishuvata ubhaya-
bhāgavartint dve ahaṇi | eteshu pañcasv ahasu tāni pūrvoktāny ahi-
nasūktāni hotrakāḥ ṣaṁsanti |

10. vāṣitāyāi | garbhagrahāṇam ichantī dhenur vāṣitā |

19.

8. tāny antareṇa | yāni viparyāsena ṣaṁsantiyāni navasaṃ-
khyakāni sūktāny uktāni, yāni ca pratidinam ṣaṁsantiyāni trīṇy uktāni,
tāny antareṇa teshām ubhayavidhānām antarāle sthāne kāmciḍ āva-
pantiṇam pīksamūham āvaperan |

9. anyūnkhyāḥ | uccāraṇaviśeshopetā okāra nyūnkhyāḥ | te ca
pūrvam eva mukhato madhyamādye nyūnkhyati (5, 3, 12) ity ātrā-
bhīhitāḥ | tān arhantīti nyūnkhyāḥ | tadviparītā anyūnkhyāḥ | vi-
rajo virāṭchandaskā pīcāḥ | tāḥ prishṭhyashadāhasya caturthe 'hany
āvapanīyāḥ | na te giro api mṛishya ityādyāḥ catasra pīcāḥ, pra vo
mahe mahivṛidhe bharadhvam ityādyas tisraḥ | etaḥ sapta virājas
trayaṇām hotrakāṇām trayas tricā bhavanti | prathamām ārabhyaikas
trīco maitrāvaruṇasya | tritīyaṃ ārabhyaikas trīco brāhmaṇaścahaṁsi-
nāḥ | pañcamīm ārabhyaikas trīco 'chāvākasya | tad evaṃ saptaśv
pīkshu trayas tricā vibhājya prakṣhepanīyāḥ | so 'yaṃ virājam pra-
kṣhepa ekaḥ pakshaḥ | vaimadr āvaperann iti pakṣāntaram | vima-

dakhyena maharshiṇa drishṭā vaimadyah | tās ca yajāmaha indram
ityādyah saptarcāḥ | tā api pūrvavat trayas tricaḥ kartavyāḥ | pa-
ñcame 'hani yac cid dhi satya somapā ityādyah pañktiḥchandaskāḥ
saptarcāḥ pūrvavad āvapantiyāḥ | tathā shashṭhe 'hani Parucchepena
drishṭā indraya hi dyaur ityādyah saptarcāḥ pūrvavad āvapantiyāḥ ||
stomavṛddhāv atisaṁsanārtham āvapantiyāni sūktāni darśayati |

10. atha yāni | atha pūrvoktavirāḍādyāvāpakathanānantaram
anya āvāpa ucyaata iti śeṣah | yāny ahāni mahāstomāni saptadaśai-
kaviṇṣādistomebhyo 'dhikaiḥ caturviṇṣādistomair yuktāni syus, teṣv
ahassu stomasaṁkhyām atikramyādhikānām ṛcāṁ ṣaṁsanam karta-
vyam |

20.

1. evaṁ tāvat prasaktānuprasaktam parisamāpyādhunā prastu-
tam ārabhate |

sadyo ha | pūrvatra trīṇi cāharahaṣasyānti yad uktaṁ, ta-
syaivaitad vyākhyānam | sadyo ha jāta ityādikam maitrāvaruṇaḥ sva-
kiyasya sūktasya purastāt pratidinam ṣaṁset | sūktānām iti babu-
vanam vyatyayena drashtavyam |

6. pañktir vā annam | annam ca pañcasamkhyopetatvāt pa-
ñktir eva | prāṣyam peyam khādyam lehyam nigṛyam ity evam anṇa-
sya pañcasamkhyā |

19. sakṛd indram | kasyām cid ṛci ṣuṇam huvema magha-
vānam indram iti sakṛd indram nirbrute |

21.

5. kadvatpragāthebhyā urdhvam apa prāca indretyādyās tri-
śṭupchandaskā ṛcāḥ pratidinam ṣaṁsantiyasūktādītvena vidhatte |
triśṭubhaḥ etc.

8. kshatram vai hotā | nishkevalyasya ṣaṁsako yo hotāsty
asau kshatram vai | kshatriyo rājaiva | hotṛtve samutpannāḥ kriyā
hotṛāḥ | tāḥ ṣaṁsantīti maitrāvaruṇādayo hotṛāṣaṁsināḥ | te ca viṣāḥ |
rāṣṭravartiniyāḥ prajāḥ | tat tathā sati hotṛidṛishṭāntena pragāthe-
bhyāḥ pūrvam triśṭubhaḥ ṣaṁsane sati tāṁ viṣam prajāṁ kshatrā-
yaiva rājā eva pratyudyāminim pratikulodyogayuktāṁ kuryuḥ | tac
ca pāpavasyasam | atisaṁyena pāparūpam | svāminā rājā saha māsa-
ryasya svāmīdroharūpatvāt |

10. sairāvatiṁ | irānnam | tatsamuha airam | tena saha va-
rtata iti sairam naustham vastujātam | tādrīṣam sairam yasyām nāvya
asti seyam nauḥ sairāvati |

22.

6. nṛṣhīti | satrasyaṇam anuśṭhānam satraṇam | neshi |
naya | anuśṭhāpayeti tasyārthaḥ | ata eva tat padam satraṇasyā-
nukūlam |

8. samāntbhiḥ | samāntbhir ekavidhābhir maitrāvaruṇādayo
hotrakāḥ paridadhyuḥ | śāstrasamāptim kuryuḥ | nū śṭuteti maitrā-
varuṇasya paridhāntya | eved indram iti brāhmaṇacchaḥsinaḥ pari-
dhāntya | nūnam sā ta ity achāvākasya paridhāntya | anena sūktasā-
mānyād etaḥ samānya ity ucyante |

10. tatrābhi tashṭevety achāvākasyāhar-ahaḥ śasyam sūktam |
tasminn antya ṣṇam huvemety eṣā | tayā paridhānaprāptau ni-
śedhati |

na ṣṇamphuvityā | ṣṇam huvemeti yasyām pici srūyate sā
ṣṇamphuvī | aharganasya śastro tayā na paridadhyāt | paridhāne hi
kṣatriyo rāja svaktiyād rāṣṭrāc cyavate | yas tu paras tadityaḥ śatrur
bhavati, tam abhilakṣhya hvayati | ahvānam karoti | huvemety ahvā-
nasya pratyamānatvāt | ata eva Sutrakāro (7, 4, 10) brāhmaṇānta-
ram aśritya nūnam sā ta ity etaṁ paridhāntyaṁ uktavān |

23.

1. athātaḥ | atha paridhāntyakathanānantaram yatas tadviveko
pekṣitaḥ | ataḥ kārapād ahnasyaharganasya yuktiḥ ca vimuktiḥ ca
vivekayobhe vakshyete iti śeṣaḥ | yuktir yogaḥ svādhinatvena kra-
toḥ sampādanam | vimuktir vimocanam svādhinatayā nibandhapari-
tyāgaḥ | tad etaḥ ubhayam paridhāntyāvaśena sampadyate |

2. vy antarikṣham | prātaḥsavane brāhmaṇacchaḥsino vy
antarikṣham iti paryāśas tricaḥ | tasyendreṇa rocanā diva ity pig
uttamā | tayā yaḥ paridhānam tenāhnam kratum yuṅkte | svādhi-
natayā nibadhnāti | mādhyaṁdine savane tv eved indram iti paridhānt-
yā vimuñcati | svādhinatayā nigrihitam ahnakra tum viśrambha-
vyavahārāya nigrāhaparityāgena vimuñcati | svādhtno hi kratuḥ ava-
śyam phalam dāsyatiti yukto bandhavimokaḥ || athāchāvākasya pari-
dhāntyā yoga vimokau dāśayati |

3. āham | ayaṁ yogo vimokasyāpy upalakṣhaṇārthaḥ | āham iti
prātaḥsavane paridhāntya | tayā kratuḥ yogo bhavati | nūnam sā ta
iti mādhyaṁdinasavane paridhāntya | tayā kratuḥ vimoko bhavati ||
atha maitrāvaruṇasya paridhāntyā yoga vimokau dāśayati |

4. te syāma | atra vimoko yogasyāpy upalakṣhaṇārthaḥ | te
syāmeti prātaḥsavane paridhāntya | tayāhinasya kratuḥ yogaḥ | nū
śṭuta iti mādhyaṁdinasavane paridhāntya | tayā kratuḥ vimokaḥ |
yady api trītyasavane viveko vaktum yuktas, tathāpy agniśṭoma-

samsthe 'hani hotrakāpām tṛtīyasavane śaṣṭrābhāvāt sarveśhv ahasv anugatyartham mādhyamdināsavane vimoko 'bhihitah |

6. evam ekaikam ahar apekshya 'yogavimokāv uktau | athāhaḥ-samūham apekshya 'yogavimokau darśayati |

tad yac caturviṃṣe | gavāmayanasya samvatsarasatrasyaḍyante ahani atirātrasamsthe | tatropakramagatasya prāyanīyātirātrasyānatarābhāvinī caturviṃṣakhyā ārambhāntye 'hani paridhāntīyābhiḥ sarve 'harviṣeṣhā yujyante | so 'yam gavāmayanasya yogaḥ | athodaya-ntīyasyātirātrasya purastād vartamāne mahāvratīye 'hani paridhāntīyābhiḥ sarve 'py aharviṣeṣhā vimucyanta iti yad asti, seyam gavāmayanasya vimuktiḥ || tatra 'yogavimokahetunām paridhāntīyānām ekaikavidhatvam ninditvobhayaviśhayatvam darśayati |

7. tad yat | ahann ahani caturviṃṣakhye yady aikāhikābhiḥ prakṛitibhūta ekābe jyotishtome vidyamānābhiḥ paridhāntīyābhiḥ paridadhuyḥ | tadānīm atraiva caturviṃṣakhye dvītyasminn ahany eva yajñam gavāmayanam samsthāpayeyuḥ | samāptam kuryuḥ | atrahety abhaṣabdhā khede | kashṭam etat | atraiva samāptāv ahinakarma kṛitśāhargatākartavyam na kuryuḥ | etad eva kashṭam | atha pūrvo-ktavaiparityenaikāhikāḥ paridhāntīyāḥ parityajya yady ahinaparidhāntīyābhiḥ eva sarve hotrakāḥ paridadhuyḥ | tadānīm yathā lokē rathāśakāṭāḍau yukto 'śvabaltvardādīḥ kiyad dūram gatvā śrāntāḥ san yadi na vimucyeta tadānīm utkṛityeta, uchchidyeta | tathāiva yajamānā utkṛityeran | vināśeyuḥ | sarveśhām hotrakāpām aikāhikasvikāre samāptīyābhāvah | ahinagatasvikāre yajamānoccheda iti doṣhadvayaparihārartham ubhayībhiḥ aikāhikābhiḥ ahinagatābhiḥ ca paridhāntīyābhiḥ paridadhuyḥ | tatra prakāraṇīyeshah pūrvam evoktāḥ | maitravaruṇa aikāhikābhiḥ eva savanadvaye paridadhīyāt | achavāko 'hinagatābhiḥ eva savanadvaye paridadhīyāt | brāhmaṇacchaṇṣi tu prātaḥ-savane 'hinagatābhiḥ paridadhīyāt mādhyamdināsavane caikāhikābhiḥ iti nirṇayaḥ | asya nirṇayasya pūrvam eva siddhatvā 'pi prakāraṇtaraṇa prasaṅgārtham atra punar abhidhānam || tad etad ubhayībhiḥ paridhānām dṛṣṭāntena prasaṅgati |

8. tad yathā | loka yathā vā dirghadhve dirghamārge gachan puruṣha upavimokam rathāśakāṭāḍau yojitam 'śvabaltvardādīkam tatra-tatropavimucyopavimucya yāyāt, śrāntiparihāreṇa śanair ga-
chet | tadṛg eva tad ubhayavidhāparidhānam | yathā mārge vahana-
śramo vimokena nivartata, evam ahinagatābhiḥ apaditaśrama aikāhi-
kābhiḥ nivartate || ubhayavidhāparidhāne doṣham parihrītya guṇam darśayati |

9. samtataḥ | eśhām ubhayavidhāparidhānanyuktānām puruṣha-
pām yajñah samtato vichedarahito bhavati | sānuṇāsikā plutīḥ praśa-
ṇsārthā | viśabda uparītana ukāra evakārārthah | tasya dirghaḥ chā-

ndasaḥ | yaṁamāṣṣaṁ vimuṣanta eva || atha stomāṭiṣaṁsane kām-
cid viṣeṣaṁ darśayati |

10. ekāṁ dve na | yāda sāmagaiḥ vivṛiddhaḥ stomāḥ kri-
yate | tadāntiḥ hotrakaiḥ stomasaṁkhyāṁ atilāṅghya ṣaṁsantyam |
tatra dvayoḥ prātar-madhyam-dinayoḥ savanayor ekāṁ pīcam vā, dve
pīcau vātikramya na ṣaṁset | kīptv ekayā dvābhyāṁ vāṭiṣaṁset | pū-
rvatrāyaṁ niyamaḥ prātaḥsavana (6, 8, 7) evoktaḥ | uttarayor tu sa-
vanayor aparimitābhir atīṣaṁsanam uktam | tathā sati madhyam-di-
nāsavane pūrvottaravirodhaḥ prasajyeteti cet | tarhi tatraikayā dvā-
bhyāṁ aparimitābhir vikalpo 'stu |

24.

1. atha prīṣṭhyasya śaḍaḥasya śaśṭhe 'hani dhīṣṇyākhyā-
ṣaṣṭraklīptiṁ sūktam vidhātum ākhyāyikāṁ āha | devā vai etc.

*5. pacchaḥ | vāḷakhilyanāmakaḥ ke cana maharṣayaḥ | teshāṁ
sambandhīny aṣṭa sūktāni vidyante | tāni vāḷakhilyanāmake granthe
samāmnāyante | teshv ādau yāni śaṣṭ sūktāni tāni prathamam pacchaḥ
pādaṣo vihareṭ | tato dvitīyasyāṁ āvṛittāv ardharcaṣo vihareṭ | tṛtī-
yasyāṁ āvṛittāv pīkṣo vihareṭ | yāda paccho viharati tadāntiḥ ekai-
kasmin pragātha ekaikāṁ ekapadāṁ dadhyāt | sa pragāthaikapada-
yoḥ samūho vācaḥ kuṭa ity anena ṣabdenābhidhīyate | tam imaṁ vi-
hā, aprakāram Āṣvalāyana āha | śaṣṭ sūktāni vyatimarṣam paccho vi-
hared vyatimarṣam ardharcaṣo vyatimarṣam pīkṣaḥ | pragāthānteshu
cānupasaṁtānam pīgāvanam ekapadāḥ ṣaṁset (8, 2, 19) iti | tatra
śaṣṭsūkteshu prathamāsūktādāv ṛigdvayam evāmnātam | abhi pra vaḥ
surādhasam — sahasreṇeva śikṣhatom | ṣaṭāṅike pra jīgāti — datrāṇi
purubhojasom iti | dvitīyasūkte 'py ṛigdvayam evāmnātam | pra su
ṛutāṁ surādhasam — sahasreṇeva māṇhatom | ṣaṭāṅika hetayo asya —
yad īṁ sūtā amandishom iti | tatra prathamāsūktagatam ekam pā-
daṁ ca saṁyojayet | so 'yaṁ viharāḥ | asmin vihare vyatimarṣo nāma
kaṣcid viṣeṣaḥ | sa ca yathākramam adhyayasaṁ parityajya prakā-
rāntareṇa yojane sati sampadyate | prathamāsūktasya prathamāyaṁ
pīci prathamapādam uktvā dvitīyasūktasya dvitīyāyaṁ pīci dvitīya-
pādam tena saṁyojayet | tad yathā |

abhi pra vaḥ surādhasam indrasya samisho mahtr iti |
dvitīyasūktasya dvitīyasyāṁ pīci prathamapādam uktvā prathamāsū-
ktasya prathamāyaṁ pīci dvitīyapādam tena saṁyojayet | tad yathā |
ṣaṭāṅikā hetayo asya duṣṭarā indram arcā yathā vidom iti |
atha prathamāsūktasya prathamāyaṁ pīci tṛtīyapādam uktvā dvitī-
yasūktasya dvitīyasyāṁ pīci caturthapādena saṁyojayet | tad yathā |
yo jaritṛibhyo maghavā puruvasur yad īṁ sūtā amandishur iti |

dvittiyasuktasya dvittiyasyām rīci trītiyapādāṃ uktvā prathamāsuktasya prathamāyām rīci caturthapādāṃ tena samyojayet | tad yathā | girir na bhujmā maghavatsu pinvate sahasreṇeva śikṣaṭom iti | tad idam pādāy vihitam rīgdvayam ekaḥ pragāthāḥ sampadyate | tasya pragāthasyānte, indro viśvasya gopatir ity etāṃ ekapādāṃ (Āśvalāyana 8, 2, 21) sampadadyāt | so 'yaṃ samūho vācaḥkūṭasamjñakāḥ | anenaiva nyāyena sarveshu sūkteshu sarvāḥ rīkṣu buddhimatā tadriṣaṃ vyatimarṣaviharaṇam unneyam || athārdharcaso vihāra ucyate | prathamāsuktasya prathamāyām rīci prathamārdharcam uktvā dvittiyasuktasya dvittiyasyām rīciy uttarārdham tena samyojayet | tad yathā |

abhi pra vaḥ surādhasam indram arca yathā vide | girir na bhujmā maghavatsu pinvate yad im sūtā amandishom iti | evaṃ sarvam unneyam | rīkṣo vihareṭ | tatra prathamāsuktasya prathamām rīcam uktvā tayā saha dvittiyasuktasya dvittiyām rīcam saha yojayet | evaṃ sarvatrohantīyam || atha pragāthānteshu prakṣhepaṇīyā ekapādā darśayati |

6. tā etāḥ | yā ekapādā rīcaḥ prakṣheptavyāḥ, tā etā ekapādāḥ pañcasamkhyāḥ | tāsu catasra ekapādāḥ śrutyantareshu daśame 'hani paṭhitāḥ | tasmād daśamād abhas tāḥ catasra ānetavyāḥ | tāsv indro viśvasya gopatir ity eṣā prathamā | indro viśvasya bhūpatir ity eṣā dvitīyā | indro viśvasyā cetatīty eṣā tritīyā | indro viśvasya rājatīty eṣā caturthī | athāvaśiṣṭā śrutyantareshu mahāvrate śrūtā | sā cendro viśvaṃ virājatīty etādriṣī | tasmān mahāvratād ānetavyā | tā etāḥ pañcaikapādāḥ pañcasu pragātheshu prakṣhipet || avasiṣṭeshu pragātheshu prakṣhepaṇīyān padān darśayati |

7. athāṣṭākṣharāṇi | atha pañcasu pragātheshu pañcānām ekapādānām prakṣhepād anantaram mahānāmanāni | mahānāmasābdena vidā maghavann ityādayo mahānāmniṣamjñakā rīco vidhīyante | teshāṃ mahānāmniṣam rīcāṃ sambandhīny aṣṭākṣharāṇi padāni pracetana pra cetayety evamādīni yāni santi, teshāṃ madhye 'vadbhir aṣṭākṣharāṇi padair avasiṣṭeshu pragātheshu prakṣhepaḥ sampadyate tāvānti aṣṭākṣharāṇi padāni saṁśet | itarāṇy aṣṭākṣharāṇi padāni mahānāmasambandhīni nādrīyeta | na prakṣhipet || evam pacchāḥ saṁśane prakṣhepaṇīyam abhidhāyārdharcaso viharaṇe prakṣhepaṇīyam darśayati |

8. athārdharcasāḥ | yathā paccho viharaṇe pragāthānte prakṣhepa, evam ardharcaso viharaṇe 'pi yojanīyam |

15. vāḥkhyānām śaṭsūkteshu vihāram uktvāvasiṣṭayoh saptaśaṭamāyoh sūktayoh viparyāsena saṁśanam vidhatte |

vy evottame | ye dve uttame sūkte te viparyāsyed eva, na tu vihareṭ | aṣṭamam sūktam ādau paṭhitva paścāt saptaṃsya pāṭho

viparyāsaḥ | tayoṛ dvayoḥ sūktayoḥ sa esha viparyastapāṭha eva vi-
hārasthāntyaḥ |

25.

1. dūrohaṇam | dūḥṣaṇkam roḥaṇam uccāraṇam yasya ṣaṣa-
nasya tad dūrohaṇam | tad rohati | ṣaṣsed ity arthaḥ | tasya dūrohaṇa-
sya vidhāyakam brāhmaṇam pūrvam eva vishuvadahaḥprasaṅga āhūya
dūrohaṇam (4, 21) ity atrābhīhitam | ata eva pūrvācāryā āhuḥ | sva-
rgo vai loka ityādi pūrvam vishuvati kratau | dūrohaṇabrahmaṇam
tu prāg avocāma vai sphuṭam | saptarūpā haṁsavati dūrohaṇam it-
ritam iti | haṁsavatyāḥ paccho 'rdharcasas tripadyā ṛikṣo 'navānam,
punar api tripadyā ṛikṣo 'rdharcasas paccha iti saptabhiḥ prakāraiḥ
pāṭhanam iti dūrohaṇam | tad etat pūrvam tārksyāsūkte 'bhīhitam |

4. tan mahāsūktam | dvidvidham sūktam kshudrām mahac ca |
ata evāraṇyakāṇḍe vakshyati | te kshudrasūktas cābhavan mahāsūktas
ca (2, 2, 2, 5) iti | mahāsūktalakṣhaṇam pūrvācāryair uktam | daṣa-
rcatāyā adbhikam mahāsūktam vidur budhā iti |

5. Barau | pra te maha ityādikam barunāmakam sūktam |

6. aindrāvaruṇe | indrāvaruṇa madhumattamasyeti yajyāyā
indrāvaruṇadevatākatvāt samāpter indrāvaruṇasambandhaḥ |

7. sauparṇe | imāni vām bhāgadheyānti sūktam sauparṇam |
imāni veti saptarcam sauparṇam khalikam vidur iti | yadvā | pra
dhārā yantv iti grīhyoktam sūktam sauparṇam |

26.

1. tad āhuḥ | tat tatra sauparṇe sūkte dūrohaṇe ṣaste sati pa-
ṣcād brahmavādino vicāram āhuḥ | yāny aikahikāni tadurdhvam ṣa-
ṣsanīyāni santi, tāny atra shashṭhe 'hany atratyaiḥ sambhūya ṣaṣset
kim vā sambhūya na ṣaṣsed iti vicārah |

5. asamāyī | bahubhiḥ sambhūtair etuṃ gantum योग्याḥ sa-
māyī | uktaviparīto bahubhir gantum aśakyo 'samāyī | tadṛiṣo hi sva-
rgo lokah | kaścīd eva puṇyakṛit svargam lokam sameti | samicīnam
bhogam prāpuoti na tu sarvaḥ | svargahetoḥ puṇyasya durlabhatvāt |
evam sati maitrāvaruṇo yadi shashṭhe 'hani śilpenānyāni sūktāni
sambhūya ṣaṣset | tadāntm Idṛiṣam svargasadṛiṣam uttamam sha-
shṭham ahar itarair ahobhiḥ samānam kuryāt | teshu ṣaṣsanīyānām
asmīnu api ṣaṣsanāt | atha tadvaiparītyena yadi shashṭhe 'hani na
saṃṣaṣṣati | pūjārthā plutīḥ | tad etad asaṃṣaṣṣanam svargalokarū-
patvāt pūjyam | tasmāt sambhūya na saṃṣaṣṣet | na saṃṣaṣṣatīti yad
asti tad evātipūjyam | pūjārtheyam plutīḥ |

9. aindryaḥ | carshapīdhrītam ityādikam yad etad aindram
sūktam aikahikam tad etan nirakṛitya yat sūktāntaram a vām rāja-

nāṇ ity aindrāvaruṇam aikāhikam, tad etad aṅgikriyate | yā vālakhi-
lyā pīcas, tā aindrya indradevatākāḥ | tāsām madhye yāni dvādaśa-
kṣarāṇi padāni pādā vidyante | bṛīhaṭṣatobṛīhaṭyātmakeṣhu praḡa-
theshu bṛīhaṭyāṣ trītyapādau dvau dvādaśakṣharau, satobṛīhaṭyā
ādyas trītyāṣ cobhau pādau dvādaśakṣharau | teshām padānām akṣha-
rasamkhyayā jāgatatvam asti | evaṃ saty aikāhike jāgate carshaṇi-
dhṛitam ity asminn aindre sūkte yāḥ kāmō 'pekṣhitāḥ | sa kāmāḥ ta-
tra teshv indradevatākavālakhilyāgateshu dvādaśakṣharapādeṣhūpāpto
labdho bhavati | tasmāc carshaṇidhṛitam ity etad aikāhikam aindrām
sūktam atra parityājyam | ā vām rājānāv ity etad aindrāvaruṇam
sūktam | tatreyam indram varuṇam iti paridhāṇīyāpy aindrāvaruṇi |
tathā saty etasya sūktasyānukulatayā tad eva saṁset | tasmād anyan
na saṁsaṁset | anyasabdo 'trādhyahartavyaḥ | ata eva Sutrakāra ai-
ndrāvaruṇam sūktam aṅgīcakāra | ā vām rājānāv iti nityam aikāhi-
kam (8, 2, 16) iti |

11. vihrītam | agne tvam no antama ityādishu dvīpādāṃ sā-
magāḥ stuvate | tatra cādyāḥ padā aṣṭakṣharā, dvītyāḥ padā dvā-
daśakṣharāḥ | evaṃ tatra chando vihrītam ity uttaram brūyat |

12. tad āhuḥ | tat tatra śastrayājyāyām codyam āhuḥ | śastra-
sya tadīyayājyāyāḥ ca sādṛīṣyam apekṣhitam | śastre ca tīro devatāḥ
śasyante | Agnir Indro Varuṇaḥ ceti | tatra stotriyānurūpayor Agnir
devatā | vālakhilyāsv Indro devatā | ā vām rājānāv iti sūkte Indro
Varuṇaḥ ca | evaṃ sati yājyāyām api devatātrayam apekṣhitam | tat
tu nāsti | indrāvaruṇā madhumattamasyeti yājyāyām Indrāvaruṇayor
ubhayor api pratipāditatvenāgneḥ parityaktatvāt | katham atrāgnir
anantarito 'parityakto bhaved iti codyam |

27.

2. devaṣilpāni | ṣilpaśabdāḥ cāścaryakaram kārma brūte | tac
ca ṣilpam dvividham, devaṣilpam manushyaṣilpam ceti | nābhānedi-
shṭhādīni yāni ṣilpāni santi tāni devānām prītihetutvād devaṣilpānīty
ucyante | eteshām eva devaṣilpānām anukṛīti sādṛīṣarūpam iha ma-
nushyaloke ṣilpam adhiḡamyaṭe | prattiyate | hastītyādīnā tad evoda-
hriyāṭe | loke ṣilpināḥ karmakārā mīddarvādibhir hastisādṛīṣam akā-
ram nirmimate | tathānyaiḥ ṣilpibhiḥ kārṣo darpaṇādi nirmīyate |
aparair vāso vīvidham nirmīyate | aparair anyaiḥ suvarṇamayaṃ ka-
ṭakamukutādi nirmīyate |

6. nābhānedishṭham | nābhānedishṭhākhyena maharṣiḡa dṛi-
shṭham idam itthetyādi sūktam nābhānedishṭham | tad dhōtā saṁset |

14. upariṣṭānnedīyāsi | upariṣṭān nābhānedishṭhasūkta-
syāvasānabhāḡe nedīyān atyantasaṁpavartī yasya sūktasya madhya-
bhāḡaḥ sa madhyabhāḡa upariṣṭānnedīyān | iṇaśabdo evakārārthāḥ |

tathāvidha eva madhyabdhāge nārāṇsaṁśaṁśet | idam itthety etan nābhānediṣṭhāṁ sūktāṁ saptaviṁśatyigātmakāṁ | tatrāvasāne dve ṛicāv avasīṣhya pañcaviṁśyā ūrdhvam eva nārāṇsaṁśaṁ sūktāṁ śaṁset | tathā cāśvalāyana āha | idam itthā raudram iti | prāg upottamāyā ye yajñenety āvapate (8, 1, 20) iti | vāg apy upariṣṭān nediyasy aśyantaśampavartiny eva śarīramadhyabdhāge tālvoshṭhādau vartate | tasmāt sūktasyoktasthānaṁ yuktam |

28.

1. hotuḥ śilpaśāstram uktvā maitrāvaruṇasya śilpaśāstram vidhātte | vālakhilyāḥ etc.

3. sa pacchah | vālakhilyānām aṣṭasu sūkteshu saptamāṣṭame sūkte parityajya yāny avasīṣṭāni sūktāni tesu trīṇi yugmāni | tatra prathamagate dve sūkte maitrāvaruṇaḥ paccho vihareṭ | prathamāsūktagatam pādāṁ dvitīyasūktagatena pādēna yojayet | dvitīyayugmagate dve sūkte ardharcaśo vihareṭ | tasmin yugma ekasūktagatam ardharcaṁ dvitīyasūktagatenārdharcena yojayet | tritīyayugmagate dve sūkte ṛikṣo vihareṭ | tasmin yugma ekasūktagatam ṛicaṁ dvitīyasūktagatayarcā yojayet | tad uktam Āśvalāyanaena | atha vālakhilyā vihareṭ | tad uktam shoḍaṣinā | sūktānām prathamadvitīye pacchah | tritīyacaturthe ardharcaśa ṛikṣaḥ pañcamashaṣṭhe (8, 2, 5) iti | yady api pūrvādhyāye pacchah prathamam śhaḍ vālakhilyānām sūktāni viharaty ardharcaśo dvitīyam ṛikṣas tritīyam (6, 24, 5) iti viharo 'bbhihitas. tathāpy atrāsti viśeṣah | tatra hi śhaṇḍam api sūktānām pādavihāro 'rdharcavihāra ṛigvihāra iti trir avṛittir abhihita | atra tu prathamayugme pādavihāro, dvitīyayugme 'rdharcavihāras, tritīyayugma ṛigvihāra iti | tatrāpi sakṛd eva pādavihāro na tv avṛittih | tathā vācaḥ kuṭasya bhāvābhāvābhyām apy asti viśeṣah | ata evobhayatra nāmābhedo 'sti | mahāvalabbhid vihāra iti pūrvasya nāmadheyam | haṇḍino vihāra ity etasya nāmadheyam | ata eva Sūtrakāro nāmadheyadvayam darśayati | iti na haṇḍinau | atha mahāvalabbhit (8, 2, 17) iti | haṇḍinakhyena maharṣiṇā dṛiṣṭāu dvau viharau, mahāvalabbhidakhyena maharṣiṇā dṛiṣṭa eko vihārah || atroktahaṇḍinavihārau praśaṁsati | sa yat etc.

5. yo 'yam atrokto haṇḍinavihāras, tasyāpi matabhedena dvau prakārau | tatra prathamaprakāram upanyasya tatra kimcid aparitoṣam darśayati |

te haike | śhaṭtriṇśadakṣarā bṛihatī, catvāriṇśadakṣarā satobṛihatī | vālakhilyasūkteshu prathamā bṛihatī dvitīyā satobṛihatī tritīyā bṛihatī caturthī satobṛihatī | ity evam maṇiprabālanyaṇenai-kāntaritaḥ paṭhitaḥ | tatra prathamādyayujō bṛihatyo, dvitīyācaturthyādiyujah satobṛihatyaḥ | evaṁ sati prathamāsūkte dvitīyasūkte cādi-

bhūte dve bhīatyau saha vihareṭ | tadanantarabhāvinyau dve satobhī-
 hatyau saha vihareṭ | itthaṃvihāraṃ te prasiddha yajñikāḥ kecid icha-
 nti | tasmin pakṣe viharasya vidyamānatvād viharanimitto yaḥ kāmāḥ
 sa upāpto bhaved eva | kiṃtu pragāthā net kalpante | naiva sampā-
 dyanta iti | paribhavadvyotanārtho neechabdhāḥ | chandodvayam mili-
 tvaikāḥ pragātho bhavati | svādhyāyapāṭhe pragāthānām vidyamāna-
 tvād viharo 'pi pragāthānta evāpekṣitāḥ | te na kevalabhīhatibhyām
 kevalasatobhīhatibhyām vā sampadyante, kiṃtu chandodvayena sampā-
 dyante | pragrathanena dvayor pīcor bhīhatitvasampādanārtham pra-
 gāthārayaṇam | tac ca chandodvaye sukaram | tathā hi | prathamā
 bhīhati yathāpāṭham eva pāṭhitavyā | tato 'ṣṭākṣharam caturthapā-
 dam dvir āvartya ca satobhīhatyāḥ prathamārdhagatena dvādaśākṣha-
 rapādenāṣṭākṣharapādena ca dvitīyā bhīhati sampadyate | tam apy
 aṣṭākṣharapādam dvir abhyasya satobhīhatyā uttarārdhagatena dvā-
 daśākṣharapādenāṣṭākṣharapādena ca tritīyā bhīhati sampadyate |
 ataḥ pragātheshu chandodvayam apekṣhitam | kevalayor bhīhatyoh
 satobhīhatyor vā yathoktapragrathanāsambhavāt || itthaṃ haupādina-
 vihare prathamaprakāram nirakṛitya dvitīyavihāraṃ vidhatte |

6. atimarṣam | atimarṣam atimṛṣyātīmṛṣya prathamāsūktasya
 prathamāyām pīci prathamapādam uktvā tadanantarabhāvi saṭvam
 atilaṅghya dvitīyasūkte dvitīyasyām pīci dvitīyapādena yojayet | so
 'yam atilaṅghya mṛṣyamānatvād atimarṣa ity ucyate | tatra bhīha-
 tipādasatobhīhatipādayor miṣraṇarūpo viharo bhavati | evakāreṇa
 pūrvoktavihāro vyāvartyate |

9. vy evottame | S. 6, 24, 15.

29.

1. Sukīrtim | apa prāca ityādisūktam sukīrtiṣabdenocyate | tat
 sūktam brāhmaṇapēcchaṇṣi ṣaṇṣet |

30.

3. sa jāgataḥ | sūktaviśeṣho dvādaśākṣharapādatvāj jagatīcha-
 ndasko bhavati | caturthe pāde śhodaśākṣharatvād atichandā atijāgato
 'pi bhavati | sarvam apy etat prāṇijātam jagacchabdabhidheyatvāj
 jāgataṃ atijāgataṃ vā bhavati | ataḥ sarvarūpatvena chandodvayamo
 praśastam |

5. tāny etāni | nābhānediṣṭhādini catvāri ṣilpāni yāny uktāni
 tāni sabacarāṇy ekasminn ahani saha vartanta ity evam abhijñā āca-
 kṣhate | tasmād yasminn ahani ṣaṇṣantīyāni tasmiṇṣ catvāry api ṣa-
 ṇṣet | yasmin na ṣaṇṣantīyāni tasmiṇṣ catvāry api parityajet |

7. śa ha | haṣabdhā aitihiyadyotanārthāḥ | sa prasiddho bulila-
 nāmako mānarshir āvātara āvātaranāmno maharsher gotre samut-

panna Āsvā asvanāmno maharshēḥ putrah kadācid vaisvajīto visva-
jidyāgasambandhi hotā san evamanasiksham cakre | vicāritavān |
sāmpvatsarīke gavāmayanākhyāsamvatsarasatrasambandhini visvajiti
vishuvato 'hna ūrdhvam uttarapakshagate visvajinnāmake caturthe
'hany eśham śilpānām madhye dve śilpe maitrāvaruṇabrahmaṇaccha-
śīnoḥ sambandhinī mādhyamdinasavanam abhilakṣhya pratyetoḥ pra-
tyetum | kuśalo 'smīti śeśhaḥ | hanta hrīṣṭo 'ham evayāmarutaṁ
śaḥsayānti evam maharshir vicāritavān | ayam arthaḥ | trītyasava-
nagatāny etāni śilpaśāstrāṇi, tāny anyeśhv ahasu sambhavanti | vi-
śvajiti tv agnishtomasamsthatvād agnishtome trītyasavane hotrakā-
pām śāstrābhāvān maitrāvaruṇabrahmaṇacchaśīnoḥ sambandhi śa-
stradvayam mādhyamdine savane samānetum tāvad achāvākam asmin
mādhyamdina evayāmarutaṁ śaḥsayāni | tathā sati tataḥ pūrvabhāvi-
tor maitrāvaruṇabrahmaṇacchaśīsastrayor arthān mādhyamdine sa-
vane samākarṣhaṇam bhavātīti | itthaṁ Bulilāḥ svamanasi vicārya tad
dha, tasmīn eva mādhyamdine savane tathā svavicāritakrameṇaivayā-
marutaṁ sūktam achāvākam śaḥsayāṁ cakāra | balād ājñāpya śāsa-
nam kīritavān || tatra doṣhaṁ kathāmukhenodbhāvayati |

8. tad dhā | tasmīn eva mādhyamdine savane tathā tena kra-
meṇa bulilaprēritenāchāvākenaivayāmarunnāmako śastro śasyamāne
sati tadānti Gauṣṭhānamakaḥ kṣcin maharshir āgatya bulilānamakam
hōtāram praty evam uvāca | he hotas te tvadīyam achāvākaprāyu-
ktam evayāmarunnāmakam śāstram plavate | vināsyati | tatra dṛiṣṭā-
ntaḥ | vicakram cakrarahitam śakāṭam iva | aśrūyamāṇo 'pi ivaśabdo
'trādhyāhartavyaḥ | ataḥ kathā tad etad sarvaṁ kathāṁ ghaṭata ity
ākāhepaḥ || tata ūrdhvam Bulilasya vacanaṁ darśayati |

9. kim hi | atrāchāvākena śasyamāne sati kim vā dūṣhaṇam
abhūt | nāsti kṣcid api doṣha ity arthaḥ || tata ūrdhvam Gauṣṭhe-
nām doṣhaṁ darśayati |

10. evayāmarut | hotur dbishṇyād uttarato hy achāvākasya
dhiḥ anyam | tasmāpī 'vasthitenāchāvākenaivayāmarunnāmako yaḥ śa-
straviśeśhaḥ pāṭhanti ity | sa tasyāgraya ity uktvā punar api sa Gau-
ṣṭha evam uvāca | mādhyamdinasavanam ajndram indradevatākam | ta-
thā sati he hotas tam etam Indram asman mādhyamdinasavanam ka-
thā nintshasi | kenā prakāreṇāpanetum ichasi | saivam apanayanecchā
tvadīyachāvākasaḥsane doṣha ity Gauṣṭhabhiprāyaḥ || tam abhiprāyam
ajānato Bulilasya vākyam darśayati |

11. nendram | asman mādhyamdinasavanāt tatsvāminam In-
dram āpanetum aham nechāmi | tadviruddhasya kasyacid apy ana-
nushṭhātātvād ity evam Bulilā uktavān || tato viruddharthanushṭhā-
napradarśanartham Gauṣṭhasya vākyam darśayati |

12. chandaḥ | he hotas tvam svamanasendram āpanetum ne-

chasi | kīmtv idam chando 'bhāvakena prayujyamānam kṣatragatam
amadhyamdināsāci | mādhyamdināsavanasambandhārham na bhavati |
katham iti cet | tad ucyate | ayam sūkfaviśesho jāgato vatijāgato vā |
dvādaśakṣharapādena shoḍaśakṣharapādena copetatvāt | sarvaṃ cedam
jāgataṃ catijāgataṃ ca mantrajātaṃ jāgate tṛtīyasavane योग्याṃ na
tu traishṭubhe mādhyamdine savane | sa u so 'pi sūktaviśesho māruto
maruddevatāko na caindraḥ | ato 'pi kāranaṃ tṛtīyasavana eva yo-
gyaḥ | tasmād ayam achāvāko maiva saṁśishta | saṁsanam mā karotv
iti dosham darśitavān || tata urdhvam Bulilakṛityaṃ darśayati |

13. sa hovāca | he 'bhāvāka tvam ārama | saṁsanād uparato bha-
vety evam Bulila uvāca | athānantaram idam apy uvāca | hā kṣatṛam
sampannam | itaḥ param aham asmin Gauṣṭe gurāv anuśāsanam anu-
shṭheyopadeśanam ishe | ichāmi ¹⁾ | etasmād avagatyā sarvaṃ anu-
shṭhāsyāmi tasyābbhiprāyaḥ || atha Gauṣṭasyopadeśavākyaṃ darśayati |

14. sa hovāca | sa Gauṣṭa evam uvāca | esho 'bhāvāka aindra-
devatākaṃ viśvanyatāṅgaṃ viśvapulīṅgopetaṃ saṁsatu | evayāmarutaṃ
tyaktvā dyaur na ya indrety aindram sūktaṃ saṁsatu | tasmīn sūkte
dvitīyasyāṃ pīci caturthe pāda evam āmāyate | hant rījishīn vi-
śvānā sacāna iti | ata idam viśvāpūcinoḥpetam sūktaṃ saṁsatu | he
hotur Bulila tvam etam evayāmarutaṃ tvadiye saṁsatre 'syāthah | pra-
kṣhipēḥ | tatra sthānaviśeṣa ucyate | tṛtīyasavane saṃ naḥ karatīti
rudradevatākeyaṃ dhāyā | tasya upariśṭhān mārutasūktasya purastāt
taylor ubhayaṃ madhye prakṣhepasthānam | evaṃ Gauṣṭopadeśaḥ ||
athānushṭhānam darśayati |

15. tad dha | tad dha Gauṣṭena yad uktaṃ tat sarvaṃ tathaiva
Bulilāḥ saṁśayāṃ cakāra | mādhyamdināsavane 'bhāvākam pṛaty eva-
yāmarucchaṁsanam pṛeshitavān evayam tṛtīyasavana āgnimārutaṣa-
stramadhye dhāyāmārutasuktayor madhya evayāmarutaṃ prakṣhipya
saṁsanam kṛitavān | tasmād idāntm api tad idam sarvaṃ hotrakais
tathaiva śasyate |

31.

1. samvatsarasatre yad ahar agnīṣṭomasasamsthāṃ viśvajidā-
khyam āsti, tatra śilpānāṃ sastrāṇāṃ kṛiptiḥ pūrvatrābhīhita | tatra
kīncic codyam udbhāvayati |

tad ahuḥ | dvividho hi viśvajid : atirātrasamsthā 'gnīṣṭoma-
samsthā ca | tatrātirātraḥ svatantra ekāhaḥ | tatra tṛtīyasavane ho-
trākāṇāṃ sastrāṇi vidyante | tathā sati pūrvoktakrameṇa hotā nabha-
nedīṣṭhāṃ saṁsvā retāḥ sificati | maitravarūṇo vālakṣilyaḥ saṁsvā
prāṇān avasthāpayati | brāhmaṇācchaṁsī sukīrtiṃ saṁsvā prajānayati |

1) ishe ist selbstverständlich die dritte Person.

achāvaka evāyamarutam śastvā pratishtbām karoti (6, 27—30) ity
 ayaṁ krama upapannaḥ | evaṁ prishṭhyashaḍabasya yad ahaḥ sha-
 shṭham asti, tasyāṇy uktasamsthātvena tritīyasavane hotrakasastra-
 sadbhavāt pūrvoktayajamānotpattir upapadyate | yathā viśvajidatira-
 tre shashṭhe 'hani ca śastrarūpo yajñah kalpate upapadyate | tadmu-
 sāreṇa yajamānasya prajātir jananam apy upapadyate | tathā samva-
 tsaragatē 'gnishtomasasṁsthe viśvajity ahani tad upapādayitum na śa-
 kyate | tathā hi | tatragnishtomasasṁsthe viśvajiti hotrā nābhānedi-
 shṭho mādhyamdinasavane 'śasta eva bhavati | tritīyasavane vaiśva-
 devasastre śasyamānatvāt | athaivaṁ sati maitravarūpo vālakhilyāḥ
 prathamam śaṁsati | tritīyasavane hotrakāṇām śastrābhāve 'pi mā-
 dhyamdinasavane tesbām śastrāṇām bulilākhyena maharāṣiṇā samā-
 kṛishṭatvāt | te ca vālakhilyātmakāḥ prāṇā ity uktam | loke tu reta
 evāgre prathamam siktam bhavati, paścāt sikte retasī prāṇāṇām pra-
 vṛittir itī kramah | iha tu nābhānedishṭharāḥityena retahseko nāsti,
 vālakhilyāṇām sadbhāvena prāṇa vidyante | katham etad upapadyata
 ity ekam codyam | evaṁ codyāntaram asti | brāhmaṇācchaṁsi mā-
 dhyamdine vṛishākapiṁ śaṁsati | vṛishākapiṁ yajamānasya prajāyamā-
 nasyātmā dehaḥ | atrāpi nābhānedishṭho 'śasta eva bhavati | ato reto
 nāsti | loke tu reta evāgre sicyate 'tha paścād ātmā deho jāyate | ato
 lokavaiparitye sati katham atra yajamānasya prajātir janmeti dvitī-
 yam codyam | yajamānasya janmasambhāve vālakhilyarūpāḥ prāṇā
 aviklīptā viśeṣheṇa sthāsaklīptirahitāḥ katham bhavanti | kena pra-
 kāreṇa vartante | ity evaṁ brahmavādināḥ codyam āhuḥ || tasya pari-
 hāram darśayati |

2. yajamānam | yajñakratuśabdena tatsādhanabhūtaḥ śilpaśa-
 muho vivakṣitaḥ | etena sarveṇāpi śilpasamūhena yajamānam sam-
 skurvanti | prāṇaprasṭyārhatā saṁskārah | sa evātra kriyate | nana
 yajamānasya ¹⁾ janma bahubhiḥ śilpaiḥ krameṇa saṁskare dṛishṭā-
 ntaḥ | yathā yonyām antar madhye sa prasiddho garbho bhavaty,
 evaṁ ayaṁ yajamāṇah krameṇa sambhavan saṁskṛitakāreṇotpadya-
 mānaḥ śete | avatishṭhate | loke 'pi garbho 'gre prathamam retahse-
 kakāla eva sarvaḥ sampūrṇāṅgaḥ sakṛid eva na vai sambhavati | nai-
 votpadyate | kimtu sambhavata utpadyamānasya puruṣaśyukīkṛtam
 aṣṭam krameṇa sambhavati | nishpadyate | tathā ca Garbhopanishady
 āmnātam | ekarātroshitam kalilam bhavati, saptarātroshitam budbu-
 dam bhavaty, ardhmāśābhyantareṇa piṇḍo bhavatītyādi | ato garbha
 vat krameṇa saṁskāro yukta ity arthaḥ || uktam evottaram punar
 api viśpashṭayati |

3. sarvāṇi | sarvāṇi śilpaśastrāṇy ekasminn evāhani kriyeran |

1) maraṇam vor janma die Hsa.

tadānīp tāvataivāyam yajño yajamānasasankārahetuḥ śilpasamūha
upapadyate | yajamānasya prajātir janānopacāra upapadyate | atah
sarvasāstrānushthānam eva saṃskārasādhanam | nānu hotuḥ śāstra-
sya prathamabbāvitvadikramaviśeṣaḥ saṃskāropayogi, na tv atra
sarvasāstrānushthānam asti, mādhyamadināsavana evayāmarunnāmnah
suktasyāchāvakenānushthānāt | nāyam doṣaḥ | tatra tadabbave 'pi
trītiyasavane hotur evayāmarucchastram asti | tat tathā sati yajamā-
nasya sarvasāstrānushthānena yā pratishthāpekṣitā, tasyām eva pra-
tishthāyam enam yajamānam tad antataḥ śāstrāṇām ante pratishthā-
payati |

32.

1. pūrvatra brāhmaṇacchaṁsinah śilpe śāstre suktīrṇi ṣaṁsati
vṛṣākāpim ṣaṁsati (6, 29) yat sūktadvayam vihitam, tata ūrdhvam
kuntāpākhyam sūktam khile kuntāpanāmake grauthe saṃjñātām
trīṣaḍricam vaktavyam | tadartham itihāsam āha |

chandasām | prīṣṭhyashaḍaḥasya sambandhinām śhaṣṭhenānā
prāptānām gāyatrīyādnām chandasām rasah sāro 'tyanedat | atikra-
myāgachāt | tadānīp sa Prajāpatir abibhet | bhītavān | kenābhiprā-
yeṇeti | so 'bhīdhyate | ayam chandasām rasah parān parāvṛttirabito
'tyeṣhyati | atikramya gamīshyati anenābhiprāyeṇa | tato bhītah
Prajāpatis tam rasam parastāt parabhaḡe chandobhir gāyatrīyādibhir
paryagrihāt | parito niruddhavan | gāyatrīyādnām madhye kaśyāḥ
sambandhirasam kayā paryagrihāt iti | tad ucyate | gāyatrīyāḥ sam-
bandhirasam nārāṇasya paryagrihāt | nārāṇasaḡabdo yasyām ṛigjātāv
asti seyam nārāṇasī | tathā trīṣṭubhaḥ saram raibhya 'rebhaṣa-
bdopetayā ṛigjātyā paryagrihāt | jagatyāḥ saram pārikṣitya pari-
kṣhicchabdopetayā ṛigjātyā paryagrihāt | anuṣṭubhaḥ saram kārā-
vyayā kārūṣabdopetayā ṛigjātyā paryagrihāt | tat tasmāt parigrahaḡ
ūrdhvam punaḥ chandasu gāyatrīyādīṣu tam rasam adadhāt | ava-
sthāpitavān |

3. nārāṇasīḥ | idam janā ityādyaḥ tīra ṛico nārāṇasyah |
tatra nārāṇasa stavishyata iti nārāṇasaḡabdasya ṣrutatvāt | tās tīra
ṛico 'brāhmaṇacchaṁsī ṣaṁset |

5. tāḥ pragraham | tā nārāṇasīḥ tīra ṛicaḥ pragraham
pāde-pāde 'vasyaḥ ṣaṁset | yathā vṛṣākāpim pāde-pāde vigrihya
ṣaṁsati tadvad etat | vṛṣākāpīṣukte pragrahaḡvidhir arthasiddho dra-
śṭavyaḥ | hi yasmāt kārāḡād idam ṛicām ṣaṁsanām vārṣākāpam
vṛṣākāpīṣambandham kartavyam, tat tasmāt kārāḡād vṛṣākāper
etannāmakasya sūktasya nyāyam prakāram eti | prāpnoti | vīgraha
evātra tannyayaḥ || vṛṣākāpīṣukte nyūṅkham nirākṛīyetaraḡ vidhatte |
ato 'trāpi tadubhayaprāptau nyūṅkham nirākṛīyetaraḡ vidhatte |

6. tāsā na | tāsū nārāṇaṣṭiṣhu nyūṅkhaṃ na kuryāt, kintu nī
viva narded eva | viśeṣeṇa ninardam eva kuryāt | sa eva ninardas
tāsām nārāṇaṣṭinām nyūṅkhaṣṭhāṇīyāḥ | tṛtīyapādasya dvitīyasvare
trayodaśabhir okāraṣ tatra cāvasāṇaṃ kṛtvā trayāṇāṃ trimātrāṇāṃ
okāraṇām uccāraṇaṃ nyūṅkhaḥ | tṛtīyapādasya prathamakṣaṇaṃ
anudāttatvenoccarāṇtyed iti yad asti so 'yaṃ ninardah | Āṣvalāyana
7, 1, 11 ff.

7. raibhīḥ | rebhaṣabdopetā ṛico raibhīḥ | vacyasva rebha va-
cyasvetyādyāḥ tīraḥ | tāḥ saṁset |

10. pārikṣhitīḥ | parikṣhicchabdopetā rājño viśvajanaśyetyā-
dyāḥ catarāḥ pārikṣhītyāḥ | tāsū parikṣhin naḥ kṣhemam akarad iti
parikṣhicchabdasya śrutatvāt | tā ṛicāḥ saṁset |

16. kāravyāḥ | kārṣabdopetāḥ kāravyāḥ | indrah kārū abū-
bhadhad ityādyāḥ catarāḥ saṁset |

19. diṣām kṛptīḥ | yāḥ sabheyo vidathya ityādyā ṛico diṣām
kṛptīḥ saṁset | prācyādidigvat pañcasamkhyopetatvāt, te devāḥ prāg
akalpayaṇu iti kṛptidhātusṛavaṇāc ca diṣām kṛptitvam | tacchaṁsa-
nena diṣa eva kalpayati | svaprayojanakṣamāḥ karoti |

23. janakalpāḥ | yo 'naktakṣa ityādyāḥ śhaḍ ṛico janakalpā-
bhīdṇāḥ saṁset |

25. indragāthāḥ | yad indrādo dāśarājña ityādyāḥ pañcarca
indragāthabhidhāḥ saṁset | Indro gāthyate kathyate yāsv ṛikṣhu tā
indragāthāḥ | tabhir devā asurāu abhigāya yoddhum abhimukhyena
prāpya yoddhenaināu atyāyan | atikrāntavantaḥ | jayam prāpta ity
arthāḥ |

33.

1. kuntāpanāmakaṃ triśaḍṛicaṃ sūktam vidhāyaitaṣapralāpa-
nāmakaṃ saptatisamkhyākam padasamūham vidhatte |

aitaṣapralāpam | aitaṣakhyena muninaḥ dṛiṣṭā aitaṣapralāpāḥ |
ananvitanām arthānām vacasām samlāpāḥ pralāpāḥ | tam brāhmaṇa-
cchāsi saṁset |

4. asakthāḥ | yas tvam mām itthata asakthā abhibhūta-
vān asi |

6. tam haike | tam aitaṣapralāpam abhijñāḥ kecid yājñīka atī-
ṣayena bahulam saṁsanti | tathā cāṣvalāyana āha | saptatim padāny
asṭādaśa vā (8, 3, 14) iti |

16. pravalhikāḥ | vitatau kirāṇa dvāv ityādyāḥ śhaḍ anu-
sṭubhāḥ pravalhikāḥ | purā kilaitabhir ṛigbhir devā asurān prava-
lhyāmanaskam priyam uktvā tatas tām asurān atikramyāgachan | pra-
valhanam nirhṛidayam sāntvavacanam iti Govindaśvāmī¹⁾ uktavān |

1) ity uktavān die Hs. Govindaśvāmīn war der Verfasser eines

amanahpūrvakeṇa priyavacanena virodhino 'surān vañcaṣṭvā tadya-
deṣam atikramya gataṅta ity arthaḥ |

18. ajijñāsanyaḥ | akāro 'trāṣaṣṭvārdharthe vartate | ajñātaṃ
avañjñātaṃ icha ajijñāsa | tām arhantīti tatsādhanābhūtaḥ rīca ajijñā-
senyaḥ | ajñāyāsuraṇāṃ avajñāṃ kritvety arthaḥ | anyat pūrvavad
vyākhyeyam | ihetthā prāg apāg udag iti sakhāntarapāṭhitaḥ catasra
rīca ajijñāsanyaḥ |

19. pratirādhām | sūtre bhūg ity abhigata ity trīṇi padāni
(Āṣvalāyana 8, 3, 22) ityādinaḥ yo mantra uktaḥ so 'yam pratirādhāḥ |
virodhināṃ rādhāṃ sampriddhim pratibadhnōtīti pratirādhātvaṃ | asu-
rān pratirādhya tadyaṃ sampriddhim pratibadhyety arthaḥ |

20. ativādam | vime deva akrañsatetyādyanuṣṭup sakhāntara-
pāṭhitativāda ity ucyate | virodhināṃ satkāram atilāghyādhikshepa-
rūpo 'tivādaḥ | tatsamārihyasādhanaṭvād ṇig apy ativāda ity ucyatē |
atyudyatikramyoktva | adhikshipyety arthaḥ |

34.

1. devanītham | Sūtrakapāditya ha jaritar āngirobhyo da-
kṣhiṇāṃ anayann ity saptaḍaṣa padāni (8, 3, 25) iti-yo 'yam padasa-
muho 'bhīhitāḥ sa devanīthāḥ | devalokanayanabhetutvāt |

4. Āṅgirasāṃ abhīṣṭasyāpi svakīyārtvījyasyāṅgikāre yuktiṃ
darśayati |

yāṣasā | yaḥ pumān ārtvījyena caraty, eṣa puruṣo yāṣasīva
yukto 'bhyaīti | abhītaḥ samcarati | ārtvījyam atyantam yāṣasakaram
ity arthaḥ | yaḥ pumān pareṇa prārthitam ārtvījyam parityajya tam
tadyayāgam pratirundhet, yāgasya pratirodham kuryāt | so pumān
svakīyam yāsa eva pratirundhet | vināsayet | tasmāt kārapād aham
na pratyarautsi | tadyayajñasya pratirodham na kritavān aśmi | kṛtv
ārtvījyam mayāṅgikṛitam iti || tarhi kīḍṛiṣe vishaye parihartavyam
ārtvījyam ity aśankya parihārayogyam vishayam darśayati |

5. yadi tu | pūrvatrārtvījyam parihartum aśakyam ity uktaṃ |
tadvailakṣhanyārthas tuṣabdaḥ | yadi kathamcid asmād ārtvījyād
apojjigāṣed, apetyodgantum icchet | tadāntiṃ yajñena svakīyena nīmi-
ttabhūtenāsmād ārtvījyād apodiyāt | apakramyodgachet | yasmin dīne
cet tvam yajñam karishyasi, tasminn evāham api karishyāmīti uktvā
tadārtvījyam parihartum aśakyam | ekakālīnasvakīyānuṣṭhānam ekam
parihāranimittam | nimittāntaram apy ucyate | yadi tu yadi katham-
cid ayajyo yāgarthi puruṣaḥ śāstranīśhedhād yaṣṭum ayogyāḥ syāt,
tadriṣād ayajyāt puruṣāt svakīyam ārtvījyam svayam apoditam | śa-

Commentars zum Aitareyabrahmana, der von Sayana in der Dhātuvri-
tti unter der Wurzel valh citirt wird.

streṇaiva śishiddham | tadriśe viśhaye nāsty artvijyadoshaparihāra
ity arthaḥ |

35.

2 tasmād ahuḥ | yasmād Aṅgibobhir bhūrūpadakṣhiṇā sarva-
tmanā parityaktā, tasmād anye 'pi śāstrajñā evam ahuḥ | nivṛttada-
kṣhiṇāṃ kenāpi kārāṇena parityaktāṃ dakṣhiṇāṃ punar na pratigri-
hṇiyāt | gobbuhiranyarūpyādidadakṣhiṇāṃ pītviḡbbhiḥ svīkṛitāṃ yadi
kāncid doṣhaṃ dṛiṣṭvā parityajet | tadānīm punar api dravyalobhena
tāpratigrahaṃ na kuryāt |

36.

1. atha tvam indra śarma riṇetyādyās tistro 'nushṭubho vidha-
tte | Āṣvalāyana 8, 3, 25 |

• bhutechadaḥ | bhūtam bhūtiṃ vairipāṃ aiśvaryaṃ chādaya-
nti tiraskurvantīti udāhṛitā anusṭubho bhutechadaḥ |

• 4. atha śākḥāntare samāmnātā yad aśyā aṇhubhedyā ityādya
ričo vidhatte |

• āhanasyaḥ | āhanasyaṃ striṭpuruṣhayaḥ parasparasamyogaḥ |
tadvat prajotpatihetutvād ričo 'py āhanasyaḥ |

• 8. vyāhanasyām | viśiṣṭāmaithunayuktām |

• 14. asuraviśāṃ | asuraviśāṃ asuraprajāḥ sainyaṛūpā devān
indrādīm abhilakṣhyodācārya, ullāṅghanarūpam ācāraṇaṃ kṛitvā tira-
śṛityāst | devasamīpe 'vasthitāḥ |

• 15. athātra pra māṇhishṭhāyetyādinaḥ prākṛitena vaikṛitena sam-
bhūya śaṇṣanaṃ vicārya pūrvottarapakṣhābhyāṃ niścinoti | tad ahuḥ
etc. 8.6, 26.

• 16. etāni | nābhānediṣṭhādini catvāri śilpāni yāni santy, etāny
evātra śhaṣṭṭhe 'hany ukthāni pradhānaśāstrāni | tathā sati sa pumān
yadi prākṛitena pra māṇhishṭhāyety anena sambhūya śaṇṣet | tadānīm
sa puruṣha eteṣhu pradhānaśāstreshu kāmaṃ phalam aparādhnuyāt |
viśiṣyēt || evaṃ tarhi pra māṇhishṭhāyety etasminn aindre labhyāḥ
kāmo 'tra na labhyetety āṣaṅkyāha |

• 17. aindraḥ | brāhmaṇecchaṇṣinā śaṇṣitavyo yo 'yaṃ vṛiṣha-
kapīḥ so 'yam aindraḥ | aitaśapralāpaḥ ca sarvachandaḥsthānīyaḥ |
tathā sati pra māṇhishṭhāyetyādika indradevatāke jagatichandaśke
yaḥ kāmo 'sti, sa kāmas tatra vṛiṣhākav aitaśapralāpe ca prāpto
bhavati | athāpi cedam ava drapsa ityādikāṃ sūktam aindrābārhaspa-
tyam | tatratyāntimā paridhānīya caindrābārhaspatyā | tatrobhaya-
tṛendranimittāḥ kāma upāpto bhavati | tasmāt kārāṇat prākṛitam atra
sambhūya na śaṇṣet |

Pañcika VII.

1.

1. Āvalāyanaḥ satrīpāṃ dharmeshv evaṃ āha | sutyāsu havir-
 uccishṭābhakṣā eva syuḥ | dhānāḥ karambhaḥ parivāpaḥ puroḍaṣaḥ
 payasyeti teshāṃ yad-yat kāmayeraṇs tat-tad upavigulphayeyuḥ (12,
 8, 32) iti | prāṇadhāraṇāya yathā paryāpyate tathā haviḥśeṣasyādhi-
 kyena sampādanam upavigulphanam | evaṃ babuvidhān haviḥśeṣaḥ
 bhakṣhān uktvā punar apy anta evaṃ uvāca | api vānyatra siddham
 gārhapatyē punar adhiṣṭityopavratayeran | anyān vā pathyān bha-
 kṣhān a mūlaphalebhyah | etena vartayeyuḥ paṣuṇā ca (12, 8, 39) iti |
 anyatra siddham grihe pakvam annam punar api gārhapatyē sakrid
 avasthāpyopavratayeran | upabhuñjīran | anyān vā laḍḍukamaṇḍakādīn
 bhakṣhān pathyān ajīrṇādidoṣharahitaṃ mūlaphalaparyantam ichayā
 svikuryuḥ | eteshu sutyādīneshu saṃnihitena savanīyapaṣuṇā ca varta-
 yeyuḥ | jīvanarūpāṃ vrittīm sampādāyeyuḥ | ity evaṃ savanīyapa-
 surūpasya havishāḥ śeṣabhakṣhaṇena satrīpāṃ jīvanam apy abhihi-
 tam | tasmin paṣaṇ kasya ko vibhāga iti jīḥṣāsāyāṃ tadvibhāgakatha-
 nam pratijānte | athataḥ etc. Āvalāyana 12, 9.

2. ha nu | jihvayā sabitam hanudvayam prastotur bhāgaḥ |
 syenākaraṃ vakṣa udgātur bhāgaḥ | yaḥ kaṇṭho yaḥ ca kākudraḥ
 kākudraḥ tad ubhayam pratihartur bhāgaḥ | śropir urumulaṃ tad
 ubhayam dakṣiṇasavyarūpāṃ krameṇa hotur brahmaṇo bhāgaḥ |
 urvadhobhāgaḥ sakthī | tac cobhayam krameṇa maitravarunabrā-
 hmaṇācchānsinor bhāgaḥ | dakṣiṇāṇsena yuktaṃ dakṣiṇāṇāṃ savyam
 adhvaryor bhāgaḥ | savyam pārṣvamātram upagatīrṇam bhāgaḥ | sa-
 vyo 'śaḥ pratiprasthātur bhāgaḥ | dor bāhuḥ | tac cobhayam kra-
 meṇa neshtripotrōr bhāgaḥ | urudvayam krameṇāchāvākāgnidhrayōr
 bhāgaḥ | sakthiśabdenādhobhāgasya abhihitatvād ūrdhvabhāga uru-
 bdena vivakṣhitaḥ | bāhudvayam krameṇātreyasadasayayor bhāgaḥ |
 dorbāhusabdayor arthaiḥ kye 'py adhobhāgordhvabhāgabhyām bhēdo
 draṣṭavyaḥ | sadānukāśabdan purvācāryair vyākhyātau | anūkam
 mūtrānastīḥ syāt sāsoṇy eke vadanti ca | sadam tu prīstthavaṇṣaḥ
 syād etad grihapater dvayam iti | yaḥ pumān grihapater vrataprado
 bhojanadāyī tasya dakṣiṇau pādaḥ bhāgaḥ | grihapater yā bhāryā
 tasyaiva vrataprado yaḥ pumān tasyaiva savyau pādaḥ bhāgaḥ |
 atra purovartinor pādayor bahutvenābhihitatvat pācātyāv eva pāda-
 śabdena vivakṣhitaḥ | tattraikasminn api dakṣiṇe pāde divācanam
 avayavāpekṣham | evaṃ itaratrāpi | yo 'yam oṣṭhah so 'yam 'anayor
 vratapradāyōḥ sādharāṇo bhāgo bhavati | tam bhāgaṃ grihapatir eva
 praśiṣhyāt | favāyam iti vibhājya pradadyat | jāghantm pucham tām

patnibhyo haranti | dadyuh | tās ca patnyas tām jāghanīm brāhmaṇāya kasmaicid dadyuh | skandhe bhavāḥ skandhyāḥ | manisadriṣā māṇsakhaṇḍā maṇikāḥ | ekasmin pārṣve sthita māṇsasalakāḥ tīraḥ kikasāḥ | maṇikāḥ kikasāḥ cety ubhayaṁ grāvastuto bhāgaḥ | itara-pārṣve sthitaḥ tīraḥ kikasāḥ | vākartāḥ prauḍho māṇsakhaṇḍāḥ | tasyārdham pūrvoktakikasātrayaṁ connetur bhāgaḥ | yat tu vaika-rtasyetarad ardham yaś ca hṛdayapārṣvavartī klomaśabdābhidho māṇsakhaṇḍas, tad ubhayaṁ śamitur bhāgaḥ | ayaṁ śamitā yady a-brāhmaṇaḥ syāt | tadā svena svikṛitaṁ tad ubhayaṁ anyasmai brāhmaṇāya dadyāt | yac chiro 'sti tat subrahmaṇyāyai subrahmaṇyābhi-dhānartviḥ dadyāt | śvaḥsutyeti nigadanāma | tām cāgnidhro brute | tathā cāvalāyana āha | āgnidhraḥ śvaḥsutyāṁ prāha (6, 11, 16) iti | aḥinaṁ carma tasyāgnidhrasya bhāgaḥ | idaḥ savantyaapaśoḥ sambandhi-
yo 'yam idābhāgaḥ, sa sarveśhāṁ sādharāṇaḥ | yadvā hotur asādha-
raṇaḥ |

2.

2. tad āhuḥ | āgnibhotre tatsādhanabhūte payasi pākārthaṁ vahnāv adhiṣṭite sati, tathā sūpnāyye darṣapūrpamāsārthe kṣhīre
adhiṣṭite sati, tathā baviṣṣhu puroḍaśādishv adhiṣṭiteshu yajantāna-
sya maraṇe kim prāyaścittam iti praśnaḥ |

3. sarvabhūti | niḥśeṣheṇa yathā sarvāṇi butāni bhavanti |

4. abhivānyavatsāyāḥ | abhivā anyavatsāyā payasāgnihoṭraṁ
juhuyāt | vā gatigandhanayor iti dhātōr abhipūrvasyābhivā iti rūpam |
anyaś cāsau vatsaś cānyavatsaḥ | abhiprāpto 'nyavatsō yasyā goḥ,
soyam abhivānyavatsā | cōśhapādiprakāreṇa prasnutety arthaḥ¹⁾ |

6. evam eva | deśāntare mṛitasya pretasya śarīrāṇāṁ asthyādi-
pretāvayavānāṁ āharto āharapaparyantam enān āhavantyaḍitās trin
agnin ājusrān upaśamarahitān ajuhvato homarahitān evam evāsama-
ptenaiva prakāreṇendhīran | prajvālayeyur iti |

7. yadi śarīrāṇi | yadi kathamcie charīrāṇy asthyādiṇi na vi-
dyeran vināśeyus, tadā parṇasaraḥ palāśavṛikṣasya chinnaṁ vṛintān
śhashtyuttarasatratrayasaṁkhyakān āhṛitya teshāṁ vṛintāṇāṁ samban-
dhi puruṣarūpakam iva kṛitvā manushyasadriṣaṁ kimpid rūpam

1) abhivānyā wird zu Ts. 1, 8, 5, 1 und Tb. 1, 6, 8, 4 mit mṛi-
tavatsā erklärt, was nur zum Theil wahr ist. Mit anderem Namen
heißt sie auch nivānyā. Befriedigender ist die Erklärung von Nārā-
yaṇa zu Āvalāyana 3, 10, 17, nur ist abhivānānyā statt abhijānānyā
zu lesen. Gemeint ist eine Kuh, die nach dem Verlust ihres eigenen
Kalbes durch Untersetzen eines fremden Kalbes zum Milchen zu
bewegen ist.

nirmāya tasmin rūpe tām āvṛitam pretasārrocitam prakāram daha-
napīḍadanādirūpam kuryuḥ | atha tadānīm kṛitrimarūpadahanakāla
enān āhavanīyādyagnī chmasāne nītvā samāhṛītais taiḥ palāṣavṛi-
ntanīrmitaiḥ śarīrāvayavaiḥ saṃsparsya saṃspṛiṣṭam kṛitvodvāsa-
yeyuḥ |

8. adhyardhaṣaṭam | āntānām palāṣavṛintānām adhyardha-
ṣaṭam adhikēnārdhena pañcāśadrūpeṇa yuktam ṣaṭam (150) kāye ma-
dhyasārīrasthāne dadhyāt | paritah prakshipet | pañcāśatsaṃkhyākā-
nām vṛintānām samūharūpam pañcāśam | dviṣaṃkhyāke dvipañcāśe |
viṣaṭisaṃkhyākānām samūharūpam viṣaṃ | dvipañcāśe viṣe ca sa-
kthini dadhyāt | catvāriṃśadadhikena śatena (140) sakthidvayam ni-
śpādayed ity arthaḥ | pañcaviṣaṭisaṃkhyākānām samūharūpam pa-
ñcaviṣaṃ | dviṣaṃkhyāke pañcaviṣe te uru dadhyāt | pañcāśatsaṃ-
khyākair (50) vṛintair ūrudvayam niśpādayed ity arthaḥ | evaṃ ā-
vatyadhikāśatadvaye gate (?) śeṣam saptatisaṃkhyākam (nach dem
Texte bleiben nur 20) śirasya upari kshipet |

4¹⁾.

1. yasya sāyamdugdham | darśapūrṇamāsāyor dadhyartham
sāyamkāle dugdham payaḥ sāmnāyarūpam keśakṛtādibhir dushyed,
yaḥ keścid apahared vā | tadānīm paredyuh prātardugdham payo
bhāgadvayam kṛitvā tatraikabhāgam tenācya saṃskṛitya dadhiṣṭhā-
niyena tena yajeta |

5.

1. yasyāgnihotram | agnihotrartham payo gārhapatyē pakā-
rtham yad adhiṣṛitam, tad yadi kimcid amedhyam yajñānarham keśa-
kṛtādikam āpadyeta prāpnuyāt | tadānīm etad dhaviḥ sarvam apy
agnihotrahavanyām śruci śakalyena siktā prāṇmukha udetyotthāyā-
havanīyam prati gatvā tasminn etām nityām samīdham ādadhyāt |
athānantaram āhavanīyasyottarabhāge kimcid uṣṇam bhasma tato
niḥsārya tasmin maṇasā nityāgnihotramantram anusmṛitya, vācā vā
prajāpate na tvad etānti mantram uccārya juhuyāt | tad etad bha-
smāna uṣṇatvād dhutam apī bhavaty, agnirāhityād ahutam apī bha-
vati | na kevalam adhiṣṛita evāmedhyapāta etat prāyaseittam, kim
tarhi carānnayanāvasthāyām yady ekasminn unnite yadi vā dvayor
unnitayor amedhyapātas, tadānīm eṣa eva kalpaḥ prakārah | unna-
yanam nāmāgnihotrahavanyām secanam | tat keśakṛtādīdushitam agni-
hotrahavanyām unnitam yady apanetum śaknuyāt | tadānīm etad
dusṭam niḥsicya niḥsārya sthālyām avasthitam aduṣṭam kṣhtram

1) khaṇḍa 3 ist bereits in 5, 27 dagewesen.

agnihotradravanyam abhiparyāsicya, yathonniti syād unniti yena prakāreṇa bhavati tena prakāreṇa juhuyāt | aduṣṭam dravyāntaram adhiṣṭrayapadinā saṃskṛitya juhuyād ity arthaḥ |

2. tad āhuḥ | agnihotradravanyam gārhapatyē pakāṛtham adhiṣṭitam sad yadi kadācit skandati skhalati | kṣhirabindur adhaḥ | patatity arthaḥ | viśhyandate | viśeṣeṇa syandanam dādhikīyena sthālmukhasyopary udvamanam | tat skannam viśhyanditam vā dravyam dakṣiṇeṇa pāpinaḥ spṛiṣṭvā vakshyamāṇam mantram jāpet |

6. tad āhuḥ | agnihotradravanyam gārhapatyē 'dhiṣṭitam pakād urdhvam ādāya prāṇmukha āhavanīyam praty udāyanu udgachann adhvaryur yadā bhavati, tadāntam tad dravyam skhaleta yadvā bhraṇṣeta | bindupatanam skhalanam | sākalyeṇa dravyapatanam bhraṇṣaḥ | punar apy agnihotrasthālyā dravyam grahitum so 'dhvaryur yadi paścimābhimukho nivṛitto bhavet, tadāntam svargaprāptam yajamānam tasmā lokād āvartayet | ato nivṛittim akṛtvā skhalana-bhraṇṣadeṣa evopaviṣṭāyāsmā adhvaryave sthālgatam agnihotradravyaśeṣam anye puruṣā āhareyuḥ | tasya dravyasya svikāreṇādhvaryur yathonniti syāt tathā juhuyāt | unnitam unnayanam sthālgatasya dravyasyāgnihotrahavanyam caturvāram prakṣhepaḥ | catur un nayati (Tb. 2, 1, 3, 5) iti śrutatvāt | unnayanādisaṃskārapūrvakam juhuyād ity arthaḥ |

7. tad āhuḥ | sruḡ agnihotrahavanti | tadbhede sruḡantareṇa hūtvā bhinnām srucam āhavanīye prakṣipet | tadāntam tadyo daṇḍaḥ prācyām avasthitas, tadyam puṣkaram bilam prācyām avasthitam yathā bhavati tathā prakṣipet |

Der folgende achte Paragraph wird im Commentar zu dem nächsten khaṇḍa gezogen.

8. tad āhuḥ | pratidinam āhavanīyāgnir homād urdhvam upaśāṇyati, gārhapatyāgnis tu sarvadā dhāryate | tasmād gārhapatyāt tattaddhomakāla āhavanīyārtham agniṃ vihared ity eṣo 'nusthānakraṇṣaḥ | evam sati yadi kadācid āhavanīyasya sthāne 'gnir anupaśānto vidyēta, tadāntam gārhapatyāḥ copaśāmyet | tatra tasya vaikaḷyasya parihāraya pakṣhāḥ pañcavidhāḥ sambhavanti | vidyamānam āhavanīyam gārhapatyatayā sambhāvya tato 'pi pūrvadeṣa āhavanīyam kartum tasmāt pūrvasiddhāhavanīyāt prāñcam agniṃ uddhared iti prathamāḥ pakṣhāḥ | tasmin pakṣe yajamāna āyatanāt svaktyasthānāt pracyaveta | āhavanīyasthānāt pracyutatvāt | atha gārhapatyārtham pūrvasiddhāhavanīyāt pratyāñcam agniṃ uddhared iti dvitīyāḥ pakṣhāḥ | tasmin dvitīyapakṣe yajña eṣo 'surayañjasamānaḥ syāt | asurayañjaḥ ca śākhāntare tān asurān prakṛityaivam āmṣayate | ta āhavanīyam agra ādadhata | atha gārhapatyam | athānvāharyapacanam (Tb. 1, 1, 4, 4) iti | tadyadosho 'pi tatraivāmnātāḥ |

bhadra bhūtvā parā bhaviṣyanti || gārhapatyārtham agnimathanam kartavyam iti tṛtīyāḥ pakṣaḥ | tadānīm vidyamāna āhavanīye tad-virodhino 'gnyantarasya mathanād yajamānasya satrum vtpādayet | punarādhānam kartum vidyamanam āhavanīyam anugamayed, upa-śamayed, iti caturthāḥ pakṣaḥ | tasmin pakṣe vidyamānasya vinā-śanāt prāṇo yajamānam parityajet | āhavanīyagatam bhasmasahitam sarvām apy agniṃ kasmīdecit pātre prakṣipya nītvā ¹⁾ gārhapatyas-
sthāne prakṣipyānantaram tato gārhapatyāt prāñcam āhavanīyam uddhareḥ iti pañcamāḥ pakṣaḥ | asmin pakṣe doṣabhāvat saiva prāyaścittir bhavati |

6.

1. yady u meine Verbesserung für yadya aller Hss.

tad āhuḥ | sāyamprātar āhavanīye 'gnau sthita eva sati punar api gārhapatyāgniṃ ya uddhareyus | tadānīm uddhṛitasyaṅneḥ prakṣhepāt pūrvam eva vidyamānasyāgner darśane tam pūrvam 'vi-
dyamānam agniṃ udūhya tasmād āhavanīyasthānād uddhṛitya tasmin sthāne punar aparam idānīm anttam agniṃ nidadhyāt | yad yadi tu, vidyamānam nānupaśyet, tadānīm te yājyānuvākye kuryāt |

2. tad āhuḥ | agnyuddharanād urdhvam vyavasthīyayor āhava-
nīyagārhapatyayor sator yadi gārhapatyagato 'ngarā āhavanīye pra-
mādāt patet | āhavanīyagato vā gārhapatyē patet | so 'yam mithaḥ
saṃsargah |

7.

1. grāmyeṇāgninā | grāmyo 'gnir mahānasādigataḥ | sa ka-
dācit pramādena pravṛiddho grāmagatāni grīhāni dahann agnihotra-
śālāgatān āhavanīyādn agniṃ samyag dahati |

2. divyēnāgninā | divyo 'gnir vaidyutah |

3. śavāgninā | pretadahanāya pravṛitto 'gnih śavāgnih |

4. tad āhuḥ | dāvāgnir aranyād āgatyāgnihotraśālām dahann
āhavanīyādn yadā samyag dahati | tadānīm taddahanāt pūrvam evā-
gniṃ arāṇi dvayor aranyor saha samāropayed eva | tadaśaktau gā-
rhapatyāhavanīyād ulmukam mokṣayet | sahasolmukam ādāya parito
gaçet | samāropapam volmukamokṣhaṇam veti pakṣadāvayasyaṅni-
dahatvarayā yadā na śaktis, tadā saṃvargagunayukto 'gnih puroḍa-
śadevatā |

8.

2. aṃratyam | vrataviruddham nishiddhācaraṇam avratyam
divāsvāpādikam āpadyeta prāpnuyāt |

1) Randbemerkung in Aa: dakṣiṇena vihāraṃ nīveti Vṛttikṛit.

9.

1. tad ahuḥ | griheṣāṇu navadhānye samāgate saty āgrayaṇe-
 śtīm kṛtvā paścān navānnam bhoktavyam | tasya ishṭe akaraṇe
 vaiśvānaragunayukto 'gniḥ puroḍāśadevatā |

2. yadi kapalam | ya ahitāgnir yasyahitāgneḥ puroḍāśanishpā-
 dakam kapalam yadi naṣyet |

7. jive | ahitāgniḥ svasmiṇ jīvaty eva svaktyamaranāśabdam
 yadā dveshimukhāc chrīṇuyāt |

9. apatnikāḥ | puruṣe jīvati sati yadā bhāryā mriyate, ta-
 dānīm ahitair agnibhir bhāryādāha ity ekaḥ pakṣaḥ | tathā ca Ma-
 nuḥ | bhāryāyai pūrvamāriṇyai dattvāgnin antyakarmaṇi | punar dā-
 rakriyāṃ kuryāt punar adhānam eva ca (5, 168) iti | śhitebhyo 'gni-
 bhīyo 'nyenāgninā bhāryāṃ dahed iti dvitīyaḥ | tathā cāvalāyanāḥ |
 ahāryeṇānahitāgnim | patnīm ca (6, 10, 9) iti | Bhāradvājo 'py aha |
 nirmantāyena patnīm iti | asmin pakṣe punar api vivāhechārahita-
 tvād ayam apatnika eva vartate | so 'gnihotram āhared anutishṭhen,
 na veti | plutidvayaṃ vicārātham |

11. anaddhāpuruṣaḥ | addheti satyanāma | tadvaiparityād
 anṛtaḥ puruṣo 'naddhāpuruṣaḥ | ananushṭhānenānṛito bhaved ity
 arthaḥ |

15. yajet | apatniko 'pi pumān sautrāmaṇyāṃ yajet | sautrā-
 maṇyāgam api kuryāt | kim utāgnihotrādikam | haviryajñeshv asyā-
 dhikāro 'stīty arthaḥ | tadvat somayāgeshv adhikāraśāṅkāyāṃ tadvyā-
 vrṭtyartham asomapa ity ucyate | yathā patnirahito 'pi mātṛe pitṛe
 cāśanāchadanādikam dadāti, tadvad agnihotram api kuryād iti ṣe-
 shaḥ | atra hetur anṛtārthād ¹⁾ iti | ṛṇaparihāranimittam | tathā ca
 śākhāntare śṛuyate | yajamāno vai brāhmaṇas tribhir ṛṇavā jāyate:
 brāhmacāryeṇarshibhyo, yajūena devebhyāḥ, prajāya pitṛibhyā. eṣha
 vā anṛto yaḥ putṛi yajvā brahmacārivāst (Ts. 6, 3, 10, 5) iti | ane-
 naiyabhiprāyeṇa ṣṛutīḥ ṣṛuter yajeti vacanam asti | yaja devān adhi-
 shva vedān prajāṃ utpādayeti śākhāntare vacanam asti | tasmād va-
 canād anushṭhānapakṣha eva yukta iti gāthayā arthaḥ | tathā ca Vi-
 shṇuḥ smarati | mṛitāyāṃ api bhāryāyāṃ vaidikam na tyajed, dvi-
 jaḥ | upādhināpi tat karma yāvajjīvam samāpayed iti ²⁾ | upādhiḥ ku-
 ṣamāyādipatnikalpanā | tathā ca smṛityantaram | anye kuṣamayīm pa-
 tniṃ kṛtvā tu grihamedhinaḥ | agnihotram upāsante yāvajjīvam
 anuvratā iti | tathā ca Maitrayaṇīyaśrūtiḥ apy āmnāyate | yas tu svair

1) Ein Glossem für anṛt.

2) Commentar zu Kātyāyana śr. 2, 5, 18 mit der besseren Les-
 art: vaidikāgnin na hi tyajet.

agnibhir bhāryām samśkaroti katham cana | asau mṛitaḥ strī bhavati
strī caivāsyā pumān bhavet | tasmān mṛitabhāryo 'pi svakṛtān agnīm
avasthāpyāgnihotram āharet |

16. tasmāt | ṛipāpakarṇārthi doṣharāhityāt saumyaḥ | tadṛi-
ṣam avasyam agnihotrādy anuśṭhāpayet | grāhantare | mṛitastrīḥ
katicitkālam karmātito bhaved yadi | aṣṭau gā vātha goyugmaḥ
dattva bhāryām samudvahet || virakto vā vayo'tito kathamecin no-
dvahet yadi | bhāryām svarṇamayīm kṛtvā kauṣṭh vādhānam āca-
red iti |

10.

1. ata urdhvam khaṇḍadvayam deśaviśeṣeṇa kecid āmananti,
kecin nāmananti | ata eva pūrve nibandhakārāḥ pātharahitadeśanu-
sāreṇa tadvyākhyānam upekṣitavantah | asmābhis tu pāthopetade-
śānusāreṇa tad vyākhyāyate | Der elfte khaṇḍa wird vor dem zehnten
erklärt.

11.

1. tad āhuh | tat tasmīn ishtyanuśṭhānaviśaye brahmavā-
dina evam āhuh | yaḥ ko 'py anuśṭhātā darśapūrṇamāsayor upavā-
sam kuryāt | yāgarūpaḥ vratam niṣcītya gārhapatyādyagnisamīpe yo
vāsah sa upavāsah | yadvā | devā asya yajñasya samīpe vasantīty
evam tadyo 'nuśṭhānasamkalpa upavāsah | agnyupastaraṇādinaḥ ta-
dīyo 'nuśṭhānaniṣcayo 'vagantavyah | ata eva śākhāntare śrūyate |
upāsmiñ chivo yakṣyamāṇe devatā vasanti ya evam vidvān agnīm
upastṛipāti | Ts. 1, 6, 7, 3 | avratasya niyamaviśeṣaśvikārārūpavra-
tarahitasya havir devā naivāśnanti | tasmāt kārṇād uta me mamāpi
havir devā aśntiur ity abhipretya niyamam svikṛtyāgnisamīpe upa-
vaset | etad abhipretyāpastamba āha | āhavanīyāgare gārhapatyāgare
vā śeta iti | yadvā | grāmyāsanaparityāga upavāsah | tat parityajyā-
raṇyāsanarūpaḥ niyamam svikuryāt | ata eva śākhāntarīyā āhuh |
yad grāmyān upavasati tena grāmyān ava runddhe, yad āraṇyāsyā-
śnāti tenāraṇyān, yad anāśvān upavasat pitṛidevatyaḥ syād. āraṇya-
syāśnāti (Ts. 1, 6, 7, 3) iti || atropavāsathivishaye śākhābhedaavaca-
nam āsṛitya vikalpam darśayati |

2. pūrvām | khaṇḍatithivaśād yadā dinadvaye paurṇamāsi ti-
thiḥ sampadyate | tadānim pūrvām paurṇamāsim upavasat, pūrva-
dina upavāsam kṛtvā pāreḍyur yajeteti sāmāśākhāpravartakasya Pai-
ṅger maharṣeḥ matam | uttarām paurṇamāsim upavasat, uttarasmin
dina upavāsam kṛtvā tato 'pi pāreḍyur yajetety rikśākhāpravarta-
kasya Kaṣhītakimaharṣeḥ matam | etad eva matadvayam upajīvyā
smṛtā evam varṇayanti | parvapratiṭipadoḥ saṁdhibir madhyāhne pū-
rvato 'pi vā | anvādhānam pūrvadine taddine yāga ishyate | paratas

cet pare 'hāṣṭiṣṭis taddine 'nvāhitir bhaved iti | na ca paurṇamāṣi-
dvayasadbhāve vivaditavyam | anumatirākāṣadbhāvyām paurṇamāṣi-
bhedasya sarvatra ṣvavahṛitatvāt | tayoh svarūpam abhidhānakārā
āha | kalāhine sāmumatiḥ pūrṇe rākā nīṣākara iti | caturdaśīsamīyogāc
candramasi kalāhine saty anumatir ity ucyate | tatsamīyogābhāvena
candramaṇḍale pūrṇe sati rākety ucyate || paurṇamāṣīnyāyam amā-
vāsyāyām api darśayati |

3. yā pūrvā | atrāpi caturdaśīyogāc candradarśane saty amā-
vāsyā sinivāly ucyate | tadyogarāhityena candradarśanābhāve kuhūr
iti | tad apy abhidhānakāreṇoktam | sā dṛiṣṭenduḥ sinivāli sā na-
śṭhendukalā kuhūr iti | atrāpy upavāsasāyāganirṇāye matabhedāḥ pū-
rvavad drāṣṭavyāḥ || atra pūrvottarābhāgavinirṇayāya karmopayogi-
nyās tithēḥ svarūpam darśayati |

4. yām | amāvāsyām paurṇamāṣīm vā yām pariprāpya sūryo
'stamiyāt | tathā yām abhilakṣhya sūrya udiyāt | seyam udayāstama-
yavyāpini karmopayukṭā tithiḥ | tādṛiṣyām tithāḥ udayāstamayor ma-
dhye pūrvottarābhyām caturdaśīpratīpadbhyām miṣṭraṇe sati parvāṇo
dvaividhyam bhavati | tasmin dvaividhye pūrvoktamataadvayam drā-
ṣṭavyam || tad etad upasaṃharati |

5. pūrvām | pūrvām iti paingimatasāyopasaṃhārāḥ | amāvāsyā-
dine purastāt pūrvasyām diśi candramasam anirjūṣāya, śāstramārgena
candram adṛiṣṭvā, candrodayo na bhaviṣyati nīṣṭitya yad upaīty
upavāsati prārābhata iti yad asti, yad yajate pāreḍyur yāgam karo-
tīti yad asti | tenopavāsena yāgena cottarām-uttarām ¹⁾ āgāmīpakṣa-
gatām paurṇamāṣīm amāvāsyām copavaset | uttarāny upavāsadināḥ
uttareṣu dīneshu yajate, sa yāgaḥ somo bhavati | somayāgasadṛiṣṭo
bhavati | tam somam anu sarvam api daivatam tripyatīti śeṣaḥ | yo
'yam candramā asty, etad devasomam | devānām apekṣhitam soma-
drāṣṭyasadṛiṣṭam yastu | yasmāc candramaṇḍalam devānām priyam,
tasmin mādalam sāmipūrvam abhilakṣhyottarām paurṇamāṣīm upa-
vāseṣṭi iti kaushītakimatasāyopasaṃhārāḥ |

12.

1. tad āhuḥ | sāyamkāla ādityasyāstamayāt purāgnihoṭrārtham
'gārhapatyād agnim uddharet | prātaḥkāle tu sūryodayāt puroddhared
ity āmnātam | evam sati yasyāgnihoṭrīṇo 'nuddhṛitam agnim abhila-
kṣhyāditya udiyād vāstamiyād vā | agnyuddharanāt prāg evodayāsta-
mayau bhavata ity arthaḥ | athavā svasvakāle praṇīto 'gnir āhavanī-
yadeṣe sthītvā homāt pūrvam upasaṃmyet | tesu trīṣu tīṣhayeshu
prāyaścittam prichate |

1) tena somam kṛpanti fehlt in Sayānas Text.

4. katham | anvāhāryanāmaka odanaḥ pacyate yammin dakṣhi-
nāḡṇau so 'yam anvāhāryapacanaḥ | tasyāharaṇam abhijvalanam |
iṣṭeḥ adāv anvādhānakale dakṣhiṇāḡṇe abhijvalanam kuryān na veti |

13.

6. śaśvat | tathā ca Bauddhāyana āha | pud iti narakasyākhyā
duḥkham ca narakam viduḥ | putas tṛṇāt tataḥ putram ihechanti
paratra ceti |

tasmāt sa putra irāvaty annayuktatitaripi nadisamudrader āti-
taraṇahetur naur iti śeṣaḥ |

7. kiṃ nu | atra malājinaśmaśrutapaḥśabdair āśramacatusṣṭa-
yam vivakṣitam | malarūpābhyām śukraṣṇitābhyām samyogān ma-
laśabdena gārhaṣṭhyam vivakṣitam | kṛishṇājinasamyogād ajinaśa-
bdena brahmacaryam vivakṣitam | kṣaurakarmarāhityāc chinasū-
śabdena vānaprasthyam vivakṣitam | indriyaniyamasadbhāvāt tapaḥ-
śabdena pārvirājyam vivakṣitam |

sa vai sa eva putro 'vadāvado lokaḥ | vaditum ayogyāni ninda-
vākyāni avadaḥ | tair vākyair nodiyate na kathyata ity avadavadah |
evam praghaṭṭena tena kathyata iti | avadavado dosharāhityaṇ ni-
ndānarha ity arthaḥ | tādrīṣo loko bhogahetuḥ putrah |

8. kṛipāṇam | duḥita ¹⁾ ha putriti, kṛipāṇam kevaladuḥkha-
ritvād dainyahetuḥ | tathā ca smaryate | sambhave svajanaduḥkha-
rikā sampradānasamaye 'rthaharikā | yauvane 'pi bahudoṣhakarikā
darika hṛdayadarika pītur iti |

10. abhūtiḥ | kimcaishā bhūtiābhūtiśabdābhyām abhidhīyate |
bhavaty asyām putrarūpeṇa patir ity eṣā bhūtiśabdavācyā | retorū-
penāgatyaśyām putrarūpeṇa bhavattīty abhūtiśabdavācyā ²⁾ |

14. iti ha | iti hāneṇaiva prakāreṇāsmāi tasmāi Hariṣcandrāyā-
khyāyottaram abhidhāyāvasthita iti śeṣaḥ |

14.

3. nirdaśaḥ | nirgatāny āśaucadināni daśasamkhyakāni yasmāt
paśoḥ so 'yam nirdaśaḥ |

8. tata | he tata he putra |

15.

1. udaram | Varuṇena grihītasya Hariṣcandrasyodaram jajṛe |
jaleṇāpūritam uccūnam mahodaranāmakaṃ rogavarūpam utpannam |

1) duḥita im Text zweisilbig.

2) Das Metrum erfordert abhūtir eṣā abhūtiḥ.

nānāśa samantāc chrānta śrāntaḥ | sarvatra paryātanena grāntim prāptaḥ | tadviparīto 'nāśrānta, ekatraiva nivāsaśilāḥ | tādṛśīya tadvidhasya puruṣasya śrīḥ sampan nāsti | yadvā nāneti padache-dāḥ | śrāntāya sarvatra paryātanena śrāntasya nānā śrīḥ bahuvīdha sampad asti 1) |

2. bhūṣṇuḥ | bhūṣṇur vardhishṇuḥ phalagrahir arogyarūpa-phalayukto bhavati |

5. śremāṇam | śreṣṭhatvam jagadvandyatvam |

8. tasmā etam | tasmai Hariścandrāya kartavyatvena rājasu-yam upadideṣa | sa Hariścandro rājasūyam prakramya tasya madhye yo 'yam abhishecanyākhyā ekāhaḥ somayāgas, tasmīn tam enaṃ Śunaḥsepam puruṣam paśum ālebhe | savanīyapaśutvenālabdhum niścītavān |

16.

1. tasmā upākṛitāya | tatra Jamadagnir adhvaryur abhishe-canīye somayāge tam Śunaḥsepam savanīyapaśutvenopākṛitavān | ba-rhīryuktāya plakṣhaśākhāya mantrapuraḥsaram samupaspṛīṣya svikāra upākaraṇam | tata ūrdhvaṃ yūpabandhanam niyojanam |

niniyoja | dhator dvirbhāvam parityajyopasargasya dvirbhāvas chāndasaḥ |

2. āprītāya | āprisaṃjñitābhir ekādaśabhiḥ prayājayājyābhir yad yajanam tad āprīṇaṇam | darbharūpeṇolmukena triḥ pradakṣhi-pikaraṇam tat paryagnikaraṇam |

6. ata uttarābhiḥ | nabi te kṣatram ityādyaḥ sūktāśeṣa-bhūta dasarcaḥ | yac cid dhi te viṣa ityādikam ekaviṃṣatyṛicaṃ su-ktam | ity evam ekatriṃṣatsamkhyā drasṭavyā |

7. dvāviṃṣatyā | vasishvā hityādikam dasarcam sūktam | asvaṃ na tvetyādikam trayodaśarcam sūktam | tatṛāntyaṃ parityajya vasi-shvasūktadvayagatā rīco dvāviṃṣatisamkhyākaḥ |

9. ojishṭhaḥ | ojobalādiśabdāḥ pūrvacāryair evaṃ vyakhyatāḥ | ojo^odiptir balam dakṣhyam prasahyakaraṇam sahaḥ | sujanaḥ san, pārayishṇur upakrāntasamāptikṛid iti |

11. ata uttareṇa | āvināv aāvāvatyety anena tricenāśvinau stutavān |

12. ata uttareṇa | kas ta uha ityādika uttaras trīcaḥ |

17.

1. tam ritvijāḥ | devatānugrahayuktam tam Śunaḥsepam vi-

1) Diese zweite Erklärung ist die richtige, wie aus dem folgen-den Vers erhellt.

śvāmītrādayaḥ sarva pītviḥ evaṁ ucyat | he Śunahṣepa tvam no 'smā-
kam asyāhno 'bhishecantyaḥkhyasya samsthāṁ samāptim adhigacha |
prāpnuhi | anussthāpayety arthaḥ | tair evaṁ ukte saty anantaram
Śunahṣepa etam abhishecantyaḥkhyam somayāgam añjaḥsavam dada-
rsa | añjaśa rījumārgeṣa savah somabhishavo yasmin yāge so 'ñjaḥ-
savah | tadriṣam prayogaprakāram niścītavān | niścītya ca tam so-
mam yac cid dhītyādibhiḥ catasribhir rīgbhir abhishutavān | atbai-
nam abhishutam somam etayoc chishtam camvor ity pīcā dropakala-
ṣam abhilakṣhyāvanināya | dropakalaṣo prakṣiptavān | athānantaram
asmin Hariścandre 'nvārabdhe śunahṣepadeham upasprīṣṭavati saty
uktābhya rīgbhyaḥ pūrvābhir yatra grāvetyādibhiḥ catasribhir rī-
gbhir svāhākārasahitābhiḥ somam juhavām cakāra | yatra grāvetyā-
dikam sūktam navarcam | tatra yac cid dhīti pañcamī | tām ārabhya
catasribhir rīgbhir abhishavah | uc chishtam ityādikā navamī | tayā
dropakalaṣo prakṣhepaḥ | yatra grāvetyādibhiḥ catasribhir homa ity
evaṁ kṛitsnasya sūktasya viniyogaḥ | atha homānantaram eva kartā-
vyam avabhṛitham abhilakṣhyāvanināya | sarvam avabhṛithasādhanaṁ
taddese nītvā tvam no agna ityādikābhyam rīgbhyam apsv avabhṛi-
tayāgam kṛitavān | atha tathā kṛitvā tata ūrdhvam enam āhavantiyam
agnim ānaś cid ityādinopasthāpayām cakāra | Hariścandram ūpa-
sthāne prerayām āsa | so 'yam añjaḥsavah | ishtipāṣusāṁkaryam anta-
reṇabjaśa rījumārgeṇānushthitatvāt |

3. tvam vehi | tvam vā tvam eva Viśvāmītrād apagataḥ sann
ihi | asmadgribe gaucha | tvadīyamātā cāham cobhāv āvām vihvayāva-
hai | viśheṣāhvānam karavāvahai |¹⁾

6. sa vai | Viśvāmītreṇaivam bodhitāḥ Śunahṣepaḥ punar api
gāthayā Viśvāmītram praty evaṁ uvāca | ayaṁ Viśvāmītro janmanā
kṣatriyaḥ san svaktyena tapomahimnā brāhmaṇyam prāptavān ity
evaṁ tadvrīṭtāntam sūcayitum he rājaputreti sambodhitavān | sa vai
tathāvidho rājajātya eva san yathā yena prakāreṇa no 'smābhiḥ sa-
rvair ā samantāḥ jñāpayā, brāhmaṇatvena jñāyase | tathaivāsmācvi-
śhaye 'pi tvam vada | katham vaditavyam iti | tad ucyate | aham
idānim Āṅgirasas 'ṅgirogotraḥ saśas tatparityāgena tava putratvam
yenaita prakāreṇopeyāṁ, tathaivānugrihāpeti śeṣah | etadvākyaabhi-
prāyaḥ pūrvāḥ saṁkṣhipya darsitah | purātmānam nṛipaṁ vipra²⁾
tapasā kṛitavān asi | evaṁ Āṅgirasas mā tvam Vaiśvāmītram pīṣhe
kurv iti |

1) Komm, wenn es dir beliebt, wir wollen über dein Bleiben
oder Gehen uns besprechen.

2) nṛipa vipram purātmānam?

daivam | me mahyam Viśvāmitrāya daivam devaiḥ prasannair
dattam dāyam putratvarūpalābham upeyāḥ | prāpnuhi |

7. samjñānāneshu | samjñānāneshu madvishayaikamatyam
prāpteshu tvadyaputreshu sarvo 'pi mām brūyāt | jyeṣṭhabhātrātri-
tvena vyavaharatu | Ich vermuthe: samjñānam eshu vai brūyāḥ |

18.

6. sadvivācanam | esha Devarāto vo yushmākam sadvivācanam
caumārgasya viśeshato 'dhyāpanam, karishyattī śeṣaḥ |

7. yushmāṅś ca | me madryam dāyam dhanam yushmāṅś co-
petā | prāpsyati | cakārād Devarātam ca | yām u ca yām api kāncid
vedaśāstrādirūpam vidyām vidmasi vayam jānīmah, sāpi yushmān
upetā | prāpsyati | Aber dāyam kann nur der Accusativ sein. Für
yushmāṅś ca wird vielleicht yushme ca zu lesen sein. Der Sinn ist
jedenfalls: er soll unter euch an meinem Erbe und Weisthum einen
Antheil haben.

8. sarātayaḥ | rātir dhanasampattiḥ | tayā yuktāḥ santāḥ | sa-
rāti ist ein nach der Analogie von arāti geschmiedetes Wort und
bedeutet freundlich gesinnt.

10. tad etat | kasya nūnam ityādya ni dhārayetyantāḥ sapta-
dhikanavatisamkhyāḥ ṛicāḥ | tvam naḥ, sa tvam ityādikāḥ tīra ṛi-
cāḥ | evam ṛicām śatam | paraḥśabdo 'dhikavāci | pūrvoktād ṛikṣatāt
pāro 'dhikā ekatriṅśatsamkhyāḥ yam nv imam ityādya gāthā ya-
sminn akhyāne, tat parāṛikṣatagātham |

12. hiraṇyakaṣipau | hotā yadopakhyānam kathayati | tadā-
nīm hiraṇyakaṣipau suvarṇanirmitasutrain nishpādite kaṣipau sa ho-
topaviṣet | tadakhyānamadhye 'dhvaryuḥ ca hiraṇyakaṣipāv āstno va-
kṣhyamānam pratigaram brūyāt |

14. yo rāja | tasmād ayajamāno 'pi rajasūyakraurahito 'pi rāja
vijiti yadi vijayopetaḥ syāt, tadānīm etac chaunaḥśepam akhyānam
akhyāpayet | Vgl. Āṣvalāyana 9, 3, 9—16.

19.

2. yajñāyudhāni | yāni yajñāyudhatvena śākhāntare śrūyante |
spḥyaḥ ca kapalāni cāgnihoṭtrahavāni śūrpaḥ ca kṛiṣṇājinaḥ ca śa-
myā colukhalam ca musalam ca dṛiṣṭac copalā caitāni vai daśa ya-
jñāyudhāni (Ts. 1, 6, 8, 2) iti, tany eva brāhmaṇajāter ucitāny ayu-
dhāni |

20.

1. athātāḥ | atha kṣatriyasya yajñeśānantaram yato devaya-
janam apekṣhitam, atāḥ karāṇād devayajanasyaiva | devā ījyante ya-

smiṇ deśe sa devayajanaḥ | tasyaiva yācño yācanam abhidhiyata iti śeṣaḥ |

4. sa yat | Ādityo yad yadi tatra tadānim anena rājā yācitah sann uttarām yatra svayam tishṭhati tasmān anantarabhāvinīm diṣam prati, sarpati gachati | tadānim tat tena sarpanenom tathā dadāmiṣy uttarām āha | brute |

21.

1. athātaḥ | atha devayajananisṛcayānantaram yasmān anu-
shṭheyasyeṣṭāpūrtasyāpariṣyānir vinasābhāvo 'pekṣitaḥ | ataḥ kārā-
nād yajamānasya kṣatriyasya rājā iṣṭāpūrtāpariṣyānisaṃjñako homo
'bhidhiyata iti śeṣaḥ | iṣṭāpūrtasabdārthaḥ pūrvācāryair darśitaḥ |
varpāgramānvayī dharma iṣṭam pūrtam athetarat | prapātātākādiru-
pam tac ca sarvatra dṛṣyate | smṛtam pūrtam śrautam iṣṭam iti
kecid ihocira iti |

3. anubandhyāyai | anūbandhyākhyapaśoḥ sambandhīni yāni
trīṇi (diese sind Ts. 1, 4, 44, 3 angegeben. Kātyāyana 5, 2, 9—Pl)
samīṣṭayajūṣhi santi, teshāṃ upariṣṭaj juhuyād iti śeṣaḥ |

22.

1. tad u ha | tad u ha tatraiva pūrvoktāhomasthāne sauṛjā-
nāmakaḥ kaṣcid iṣiḥ, sa cārāḥanāmakasya putra, evam uvāca | ka-
tham iti | tad ucyate | ete vakṣyamāṇe āhuti iti yad asti, tad etad
ajītapunarvanyam vai | naṣṭam aprāptam vā yad vastu tad etad ajī-
tam | tasya ponar api vananam sādhanam prāptikāraṇam ajītapunar-
vanyam | vakṣyamāṇam āhutidvayam etannāmakaṃ ity arthaḥ | iti
yad etat Sauṛjātasya matam, tad eva yathetyādinaḥ prasaṣyate | yaḥ
pumān itaḥ sauṛjāvākyānuṣṭāsanam upadiṣṭam anuṣṭhānam kuryāt,
sa pumān yathā yenaiva prakāreṇa kāmayeta tathā tenaiva prakāreṇa
siddham phalam uddiṣyate kuryāt | tadānuṣṭhānena kāmyamānam
phalam siddhyati | tasmāt kāraṇād ime evāhuti juhuyān, na tu pūrve |

3. tat-tat | sarve 'pi yājñikāḥ pūjyahomaprasaṅge tadā-tadā
tat-tad ity evam etad evānuṣṭhānam udāharanti | pūjārthaḥ sānū-
sikapluṭiḥ |

25.

1. athātaḥ | atha dīkṣānantaram devānāṃ manushyānāṃ
cāgre yata etadyadīkṣā kathaniyā, ataḥ kāraṇād dīkṣāyā āvedana-
sya prakāṭikarāṇasyaiva kaṣcin nirṇaya ucyate | tat tasmīn āvedane
saṃdihānā brahmavādināḥ praṣṇam āhuḥ | brāhmaṇasya dīkṣāyā
urdhvam adīkṣhiṣṭāyam brāhmaṇa iti mantrēṇa dīkṣā prakhyāpa-
nyā | tathā ca Taittirīyā āmananti | adīkṣhiṣṭāyam brāhmaṇa iti
trir upāṅsv āha, devebhya evainam prāha; trir uocair, ubhayebhya

evainam devamanushyebhyah prāha (Ts. 6, 1, 4, 3) iti | evam sati
kshatriyasya dikshāvedane kim asmin mantre brāhmaṇasabdah ksha-
triyaparātvenohanyā, aho svid avikṛita eva paṭhanīya iti praśnābhi-
prāyah || tatrottaram āha |

2. yathaivaitat | atra śabda nohitavyaḥ | avikṛta evā brāhmaṇaśabdaḥ kṣatriyadīkṣahūvedane 'pi prayoktavyaḥ | yadi brāhmaṇapravaro 'pekṣitas, tadānīm purohitasya brāhmaṇasya sambandhinārsheyaṇa prayogaḥ kartavyaḥ | tathā cāpastambāḥ kṣatriyavai-
 ५ययोरपि brāhmaṇaśabdenāvedanaṁ darśayati | adīkṣhishtāyam brāhmaṇo 'śāv amuṣya putro 'muṣya pautro 'muṣya naptāmumūṣyāḥ
 putro 'muṣyāḥ pautro 'muṣyā napteti | brāhmaṇo vā eṣa yo dīkṣhate, tasmād rājanyavaiṣyā api brāhmaṇa ity anuvedayatiti | Āṣva-
 layana 1, 3, 8, 12, 15, 4.

26.

3. sa brahmaṇe | sa yajamānabhāga rītvigviśeṣhāya brahmaṇe
parihṛityah | paritah sarvātmanā samarpanīyah |

4. purohitāyatanam | pūtvigṛupo brahmeti yad asty, etat
kshatriyasya purohitāyatanam purohitasthānam | purohito yo 'sty
esha kshatriyasyardhātmo ha vai | ardhadeha eva | u ha va iti nipa-
tasamuho 'vadhāraṇārthah | ardhāsartrasthāniyapurohitarūpeṇa bra-
hmanā tasmin bhāge bhakshite sati parokshenaiva vyavadhānenaiva
prāsitarūpam prāsitasādṛśyam prāpnoty eva | ahaśabda upaśabdas ca
militvāvadhāraṇārthau | asya kshatriyasya pratyaksham avyavadhā-
nena evamukhena sa bhāgo bhakshito na bhavati | evam sati vyava-
dhānena bhakshitatvād yajñāntarāyo na bhaviṣhyati | evamukhena
bhakṣaṇābhāvaād ayam pāpīyaṇ api na bhaviṣhyati |

5. yajñah | yo brahmāsty esha pratyakṣam avyavadhānam
yathā bhavati tathā yajña na vai, yajñasvarūpa eva | tatsādha-
kvāt | kimca brahmaṇy eva sarvo yajñah pratishṭhitaḥ | vedatraya-
vāikalyaparīhartṛitvena brahmaṇo bhīṣagrūpatvasyoktatvāt | tasmiṇś
ca² pratishṭhite yajñe yajamāno 'pi pratishṭhitaḥ | tatphalabhagītvāt |
evam³ snti tat tena bhāgaprāśanena yajña eva brahmarūpe bhāgarū-
pam yajñam apyatyarjanti | samyak prakṣhipanti | tatra dṛṣṭāntaḥ |
yathā loka 'psu prakṣiptā āpa ekatvena saṃsṛjyante | yathā vāgnau
prakṣiptam agnim ekibhutam paśyāmaḥ | tathā tad vai brahmaṇā
prāṣitam havir nātiricyate | atiriktam na bhavati | kimtu yajñarū-
peṇa brahmaṇā sabaikibhāvati | tad ekibhutam havir enam kṣatri-
yam na hinasti | na badhate | tasmāt sa yajamānabhāgo brahmaṇe
samarvanyah |

28.

1. Bṛihaspatēḥ | tathā svaguror Bṛihaspater vākyaṃ svaki-
yena vākyaena pratyavadhāt | so 'yam pratighāto na yuktaḥ | tathā ca-

pastambah smarati | vākyena vākyasya pratighatam ācāryasya varjaye chreyasām ca (2, 2, 5, 11) iti |

29.

1. kshatriyasya heyā bhakshās trividhā, upādeyo bhaksha ekah | tatra heyān bhakshān darśayati |

trayānām | heyānām trayānām madhye bhaksham ekam kshatriyasya tavanabhijñā pītviṣa aharishyanti | kam bhaksham ity āśāṅkya somam vā dadhi vā jalam vety uktam || tatra somapakṣhe doṣam darśayati |

2. sa yadi | so 'nabhijñā pītviṣ yadi te Viśvāmtarasya kshatriyasya somam bhaksham, āhared iti peshah | sa somo brāhmaṇānām yogyo bhakshah | tena bhakṣeṇa brāhmaṇā jinvishyasi | prīṇayishyasi | na tu kshatriyasya tava prītiḥ | tathā sati te tava rājñah prajāyām samptatau brāhmaṇakalpa śhādasamāpto brāhmaṇa ājanishyate | kshatriyadharmeṇa śauryeṇa rahitatvāt tasya brāhmaṇasādṛṣatvam | sa ca putro brāhmaṇavad vakṣyamāṇagunacatusṣṭayopeto bhavati | ādānam pratigrahaḥ | tacchila ādāy | pratigrahaḥ ca brāhmaṇagunaḥ | pītviṣ bhūtvā somam ā samantāt pāyayitṭy āpāy | tad etad yājanam api brāhmaṇagunaḥ | āvasam annam | tasya sambandhi yācanam āvasah | tam āvasam eti prāpnotṭy āvasāy | paragrīhe sadā bhojanayācanam api brāhmaṇagunaḥ | kāmam icchām anatīkramya yathākāmam | tadanusāreṇa prayāpyo nirvāsaitum śakyah | kshatriyavaiśyādivac chauryadhanādyabhāvād yah ko 'py āgatya durbalam brāhmaṇam tadgrīhāt tadtyagrāmād vā nishkāsayitum icchati, tadānim ayam brāhmaṇo durbalatvāt tena niḥśrayitum śakyate | evam ete catvāro dharmā brāhmaṇagunaḥ | somam bhakshayato rājña etadgunakah putro jāyate | kimca yadā pramādāt kshatriyāya pāpam kshatriyasya kimcin nishiddhācāraṇam bhavati | tadāṅm tena pāpenā tasya kshatriyasya prajāyām samptatau brāhmaṇakalpaḥ śauryarāhityādina brāhmaṇasādṛṣah putra ājāyate | asmāt pāpinaḥ kshatriyād dvitīyo vā tṛtīyo vā putro vā pautro vā brāhmaṇatām abhyupaitoḥ śauryādigunarahitam brāhmaṇyam prāptum tēvareḥ samartho bhavati | śa brāhmaṇasādṛṣah kshatriyaputro brāhmaṇabandhavena brāhmaṇānām kramabandhutvena brāhmaṇopcitayachādina jīyūṣhitah | jīvitum iṣṭah | nīcarūpadainyavṛtṭīya jīvitum pravṛtṭito bhavattṭy arthah |

3. atha yadi | yadi te dadhirupam bhaksham āharet | tadā dadhno vaiśyabhakṣatvāt tena vaiśyān prīṇayishyasi | tava samptatau vaiśyasamānāḥ putra ājanishyate | vaiśyaḥ ca śaṅgīyam kurvaṇ anyasya rājño balīkṛd balim pūjām karoti | karam prayachattṭy arthah | ata evānyasya rājña ādyo bhakṣyah | adhino bhavattṭy arthah | ta-

śya rājñāḥ kāmam ichām anatikramya jyeyo 'bhībhavanti bhavati |
jyā abhībhava iti dhātuh | ta ete karapradānaparādhinatvatiraskā-
ryatvākhyā vaiśyagunāḥ |

4. atha yadi | yadi te kshatriyasya kascid pitrig apo jalam
bhaksham āharet | tadāntm sa jalātmakāḥ śūdrāṇāṃ bhakshah | tena
bhakshena śūdrāṇ prapayishyasi | tatas tava samtatau śūdrasadrishah
putra utpadyate | śūdraś cānyasyottamavarānatrayasya preshyah pre-
shayito bhṛityo bhavati | tathā kāmotthāpyah | madhyarātrādaḥ yadā
śadācid dina ichā bhavati, tadāntm ayam utthāpyate | tathā tadyam
kāmam ichām anatikramya vadhyah, kupitena svāminā tadāyo bha-
vati | ta ete śūdragunāḥ |

30.

2. athāśya | atha heyabhakshakathanānantaram upādeyo bha-
kshah kathyata iti śeshah | āśya rājñā eva vakshyamāṇah svo bha-
kshah + ko 'sāv iti | so 'bhidhiyate | nyagrodhasyāvarodhah śakha-
bhyo 'vānmukhatvena prarohanto mulaviśeshah | tathāivodumbarā-
śvatthaplakshakhyānāṃ vṛkshāṇāṃ phalāni ca | tāni sarvāṇy abhi-
shuṇyāt | abhishutya ca teshāṃ rasam bhakshayet |

31.

2. purodhaya | purodhayaiva purohitadvāreṇa dikshayaiva
diksharūpasamskāreṇa ca pravareṇaiva purohitagotreṇa ca, brāhma-
ṇyasya sampāditatvād iti śeshah |

32.

1. bhaujyam | bhojanārham |

3. svārājyaavairājye | svātantryeṇa rājatvaṃ svārājyam | vi-
śeshena rājatvaṃ vairājyam |

4. etāni | etāni nyagrodhāvarodhādīny āśya rājñā 'rthe soma-
krayāt pūrvam upakṛtāni sampāditāni bhavanti | tata ūrdhvaṃ soma-
krayaḥ | tatas te 'dhvaryuprabhṛitayo rājñā evāvṛitā somasyaiva pra-
kāreṇaupavasathyadināt pūrvam prativeśaiḥ prasiddhaiḥ kriyāviše-
śhaiḥ caranti | anutishtheyuḥ | athānantaram aupavasathyaṃ āhar
aupavasathye 'hany adhvaryuḥ purastāt prathamam etāni vakshya-
māṇāni carmadīny upakalpayet | yasmiṃś carmaṇi somo 'bhishūyate
tac carmadhishavanākhyam | yayoh phalakayor abhishūyate te phalake
adhishavanāsamjñake | dropakalasaḥ praudhadarupātram | daśapavi-
trāṃ vastram | adrayo 'bhishavanārthā grāvāḥ | pūtabhṛidādhava-
ntyau pātraviśeshau | sthālī kumbhah | udācanam unnayanapātram |
camaso bhakshārtham darupātram | etāny adhvaryuḥ sanipādyā tata
ūrdhvaṃ yad yadaitad etaṃ rājanam prātakāle 'bhishūyanti, tat

tadānīm etāni nyagrodhāvarodhādīni dyedhā vibhajet | satrānyāny
ekabhāgagatāni tasmīn prātaḥsavane 'bhishuṇuyat | itarabhāgagatāni
tu mādhyaṃdinasavanāya sthāpayet |

33.

1. tad yatraitān | tata ūrdhvaṃ yatra yadaitān brahmahotrā-
dicamasān daśasamkhyākān unnayeyuḥ | tat tadānīm yajamānasya
rājāś camasān unnayet | abhishutena nyagrodhāvarodhādīnā purayet |
tasmīn pūrte camase 'lpam darbhadvayam prakṣhipya taylor madhye
prathamaprakṣiptam darbham vashaṭkṛite vashaṭkāre kṛite sati da-
dhikrāvṇa ity etayarcā svāhākārasahitayā paridhīnām antaḥ prakṣhi-
pet | anuvashaṭkṛite 'nuvashaṭkāre kṛite saty aparam darbham ā da-
dhikrā ity anayarcā pūrvavat svāhākārasahitayā paridhīnām antaḥ
prakṣhipet |

5. pratyabhimarṣaḥ | anena mantrepātmanāḥ svakṛtyahṛida-
yasya pratyabhimarṣo hastena sampūrṇaḥ sparṣaḥ kartavyaḥ |

34.

9. Agniḥ | agnīnāmako maharshiḥ |
mahat | mahaj jagmuḥ | mahattvam prāptaḥ |

Pañcika VIII.

1.

1. athātāḥ | atha rājño bhakṣhaviśeṣhakathanānantaraṃ yataḥ
stutaśastrayor viśeṣo jijñāsitaḥ | atāḥ kārapāt taylor eva viśeṣa
ucyata iti śeṣaḥ || tam viśeṣam vaktum ādau viśeṣarahitam aṅgaṃ
darśayati |

2. aikāhikam | ekaḥ prakṛitibhūte yat prātaḥsavanam yac
ca trītyasavanam uktam, tad ubhayaṃ rājño vikṛitāv apī tathā va
prayoktavyam | na tu, tayor kaścid viśeṣo 'sti | aikāhike ye ubho
prātaḥsavanatrītyasavane sta, ete eva śānte sukhakare kṛipte sva-
bhyasṭe pratishṭhite sampanne | atas tayor prakṛitivad anusṭhānam
śāntyai sukhārtham kṛīptyai svabhyāsārtham pratishṭhityai sampā-
ttyartham apracyutyai vināśarahityārtham bhavati || yathā prātaḥsa-
vanatrītyasavanayor prakṛitad viśeṣo nāsti, tathā mādhyaṃdinasava-
ne 'pi marutvattiyam aikāhikam, hotrakāśastrāṇi caikāhikāni | stotre
tu viśeṣo 'sti | tam imam darśayati |

3. uktaḥ | bṛihad rathamtarāṃ cety ubhayaividham sāma ya-
sminn abhijidādan, so 'yam ubhayasāmā | bṛihatsāma pṛiṣṭham
stotraṃ yasminn abhijidādan, so 'yam bṛihatpṛiṣṭhaḥ | tādṛiṣasyo-

bhayasāmna bṛihatprishṭhasyābhijjāder yo mādhyamdinaḥ pavamāna uktāḥ, sa evātra rājayajñe mādhyamdinaḥ pavamāno draśṭavyaḥ | na cobhayasāmatvam bṛihatprishṭhatvam cobhayaṃ vyāhatam iti śaṅkantiyam | mādhyamdinapavamānastotre ratham̐tarasāma prishṭha-stotre bṛhatsāmety evam ubhayasāmatvasya vyavasthitatvāt | abhe hity aneneyam eva vyavasthā spāṣṭīkriyate | yady api marutvattiya-ṣastrāvayavāḥ pratipadādayaḥ prākṛitā eva, tathāpi tadanuvādenātra prasaṁsā kriyate || tatra pratipadanucarau darśayati |

4. ā tvā | ā tvā ratham̐ iti yas tricaḥ, so 'yam marutvattiya-ṣastrasya pratipat | tasmīṁs trice ratham̐taram̐ sāmōdgātrībhir gtyate | tasmād iyam pratipad ratham̐tari | idam̐ vaso sutam̐ ity ayaṃ trico 'nucaraḥ | chandodevatādinaḥ pūrveṇa samānatvāt | ratham̐tarasā-mādharasya pūrvasya tricasyaṇusāritvād asyāpi ratham̐taratvam || uktham̐ ṣaṣṭram̐ | tac ca dvidvidham̐ | pavamānoktham̐ grahoktham̐ ca | ato 'tra pavamānoktham̐ iti viśeṣyate | asmiṅ ca mādhyamdinapa-vamānastotre sāmāgā ratham̐taram̐ sāma kurvanti, prishṭhastotram̐ tu bṛhatsāmopetaṃ kurvanti | tad etad ubhayaṃ savivadhataiyai sampadyate | ubhayataḥ śikyaadvayena jalakumbhadvayaṃ voḍhum̐ yaḥ kṣāṭhaviśeṣaḥ puruṣhāṇām̐ aṁśe sthityate, sa vivadha ity ucyate | sāmadvaye 'pi tasya mādhyamdinasavanaprayogasya vīvadhassādṛiṣa-tvād vivadhena saha vartata iti savivadhatvam̐ | yad idam̐ ratham̐ta-rasāma mādhyamdinapavamāne stutam̐, tad idam̐ abhyām ā tvā ra-thām̐ idam̐ vaso sutam̐ ity etābhyām̐ pratipadanucarābhyām̐ anuṣa-ṁset || brahmānnaprithivirūpatvena ratham̐taram̐ prasaṁsati |

5. atho brahma | yad ratham̐taram̐ sāma tad brahmapajāti-svarūpaṃ | ubhayoḥ prajāpatimukhajativāt | tathā bṛhatsāma kṣa-triyajateḥ | Prajāpater bāhujatvasmyād ekatvam̐ | brāhmaṇajātīḥ kṣatriyajateḥ pūrvabhāvinī | ato bṛhatsāmasādhyāt prishṭhastotrāt pūrvam̐ ratham̐tarasāmasādhyasya pavamānastotrasyaṇusṭhāne 'yam abhiprāyaḥ | brahma brāhmaṇajātīḥ purastāt pūrvakale yasya rāṣṭra-sya, tad idam̐ brahmapurastāt | tad idam̐ me rājñe rāṣṭram̐ ugram̐ avyathyam̐ asad bhaved ity abhiprāyaḥ | kimcāmaheturvād ratham̐ta-rām̐ sāmānātmakam̐ | tat tena ratham̐taraprayogeṇāsmāi rājñe 'nnam̐ eva purastāt kalpayati | prathamataḥ sampādāyati | kimca yad ra-tham̐taram̐ sāma seyam̐ prithivī, bhūmisvarūpaṃ eva | iyaṃ ca bhūmiḥ prāṇinām̐ pratishṭhādharāḥ | tat tena ratham̐taraprayogeṇā-smāi yajamānāya rājñe pratishṭhām̐ eva kalpayati || indra nedityā ed iḥity, ut tishṭhā brahmaṇas pata ity etat pragāthadvayam̐ prasaṁsati |

6. sāmānaḥ | Indro nitarām̐ āhūyate yasmin pragāthe, so 'tra ca prakṛitau ca samāna eka eva | tasyaivedam̐ vyākhyānam̐ avibha-akta iti | avikṛita ity arthaḥ | sa ca pragātho 'hnām̐, rūpaṃ iti geṣaḥ | ahaḥprayoganishpādakativāt tadrūpatvam̐ | yaḥ pragātha udvān uccha-

bdayukto brāhmaṇaspatya brahmaṇaspatidevatakaṣ ca | ut tiṣṭha
brahmaṇas pata iti śrutatvāt | so 'pi saṁsanīyaḥ | kiṁcāsau pragātha
ubhayaśāmnō rūpam | hi yasmād ubhe bṛihadṛathamtare sāmanī
tasmin pragāthe sāmagair ādhyete || dhāyānām ṛicām prakṛitau
vikṛitau caikatvam āha |

7. ta mānyaḥ | samānya ity asya vyākhyāram avibhakta iti |
taṣ cāharviṣeśhanishpādakatvāt tatsvarūpāḥ |

8. aikāhikāḥ | pra va indrāya bṛihata ity asya marutvatiya-
pragāthasya prakṛitivikṛityor ekatvam darśayati |

2.

1. marutvatiyaśastre nividdhāntyaṁ suktam prāśaṁsati | janī-
śhṭhāḥ etc.

tasyoktam brāhmaṇam | 3, 19, 2.

2. tvām id dhi | tvām id dhītyādikaṣ trico nishkevalyaśastra-
sya stotriyapratipadṛupād bṛihatsāmna ādhāratvād bṛihadṛupāḥ | tena
ca sāmna prishṭhastotrasya nishpādyatvāt prishṭhasvarūpaḥ ca bhavati |

3. abhi tvā | abhi tvā śurety esha trico nishkevalyaśastrasya
nurūpāḥ kāryāḥ | yady api tvām id dhy abhi tvety etau pragāthav-
rigdvayātmakau, tathāpi pragrathanena tricitvaṁ sampādantiyam |

4. yad vāvāna | Siehe 3, 22.

3.

1. nishkevalyaśastre nividdhāntyaṁ suktam darśayati | tam u etc.

4. tad bhāradvājā | Bhāradvājena dṛiṣṭatvād bhāradvājā |
bṛihatsāmāpi tatbā bhāradvājā | tādṛiṣabṛihadyogād ayaṣ kratur
ārsheyena saloma | ārsheyo bhāradvājamunisambandhāḥ | lomaśabdena
keṣayukto mūrdhopalakēhyate | salomā saṣiraskāḥ | sampūrṇa ity
arthāḥ | bhāradvājamunidṛiṣṭasya bṛihataḥ sampūrṇatvād bhāradvā-
jamunisambandhe sati kratur api sampūrṇatvaṁ drashtavyam || idā-
nim bṛihadṛathamtarasāmapetaprakṛitakratūsambandham upajīyai-
kasāmāke 'pi kṣatriyayajñe prishṭhastotrasya bṛihatsāmasādhyaatvaṁ
vidhatte |

5. esha ha vāva | yaḥ kratur dviśāmako bṛihatprishṭhopeta,
esha eva kṣatriyayajñāḥ samṛiddhāḥ sampūrṇāḥ | yasmād evaṁ ta-
smād yatra kvacaikasāmākenāpi kratunā kṣatriyo yajeta, tatra pri-
shṭhastotram bṛihatsāmayuktaṁ eva kuryāt | tad etad anuśhṭhānam
samṛiddham sampūrṇam bhavati |

4.

1. mādhyaṁdinasavane hotuḥ śastraviṣeṣam abhidhāya hotra-
kāṇāṁ viṣeṣabhāvam darśayati |

aikāhikāḥ | maitravarūṇabrahmaṇacchāśyachāvakaṇām yāḥ
 kriyās tā hotrāḥ | tāś caikāhikā ekahe prakṛitirūpe vihitā evātra vi-
 kritirūpeṇa kshatriyayajñe kartavyāḥ | etāś ca hotrāḥ śāntatvādigu-
 ṇakāḥ | śāntadīśābdarthāḥ pūrvavad vyākhyeyāḥ | etāś caikāhikā ho-
 trāḥ sarvarūpāḥ sarvasampriddhāś ca bhavanti | tattadvikṛitiśu hotra-
 kṇām ye viśeṣā uktāś, tadrūpatvaṁ sarvarūpatvaṁ | tatphalasamprī-
 ddhiḥ sarvasampriddhiḥ | etac cobhayam indrabhishṭavanena kshatri-
 yapratipādanasāmarthyāt sampadyate | atāḥ sarvarūpatāyai sarvaloka-
 pṛāptyaritḥam tatra ca sarvabhogasampriddhyartham uktā hotrakāḥ
 sampadyante | tataḥ kshatriyāḥ puruṣāḥ sarvarūpābhiḥ sarvasamprī-
 ddhabhir aikāhikabhir hotrābhiḥ sarvān kāmān avāpnāvamety abhi-
 prāyepāihikahotrānushṭhānam koryuḥ | ekāhāś ca dvividhāḥ: sarva-
 stomasarsvapriṣṭhāś tadviparītāś ca | priṣṭhīye śhaḍahe pratipādītāś
 trivṛitpañcadasasaptadasaikaviṇṣatirāvatrayastriṇsarūpāḥ śhaṭsam-
 khyakāḥ sarvastomāḥ | tasminn eva priṣṭhīyashḍahe rathamtarabri-
 hadtairūpavairājaśākvararāivatāni śhaṭsamkhyakāni sarvapriṣṭhāni |
 taiḥ sarvaiḥ stomaiḥ sarvaiḥ priṣṭhīaiś ca yuktebhya ekāhebhyo vya-
 tiriktāḥ katipayastomappriṣṭhīyuktā ekāhā asarvastomā asarvapri-
 ṣṭhāś ca | yasmād aikāhikā hotrāḥ pūrvoktaritā prajāstāś, tasmād
 yatra kvacāsarvastomā asarvapriṣṭhāś caikāhā anusṭhīyante tatra
 sarvatraikāhikā eva hotrāḥ syuḥ, na tu nutano viśeṣaḥ kaścid aṣṭi |
 tat tādriṣaṁ karma sampriddham phalena sampūrṇam || atha kshatri-
 yayajñasya samsthāviśeṣho nirṇetavyaḥ | tadartham ādau keshāmeit
 pakṣham upanyasyati |

2. ukthyāḥ | ayam kshatriyajña ukthyasamsthā eva, sarvesh
 api atotrēṣhu pañcadasastoma eva syād ity evam eke brahmavādina
 āhuḥ |

3. tasmāt | tasmād evam pañcadasastotraśastratvāt tadukthyāḥ
 sa kshatriyayajña ukthyasamsthāḥ pañcadasastomayuktāḥ syād ity
 evam kecid āhuḥ || atha svapakṣham āha |

4. jyotiṣṭōmah | yo 'yam kshatriyājñam jyotiṣṭōmah so
 'gnisṭōmasamsthā eva syāt || tasminn agnisṭōme ye trivṛidadayaś
 catvāraḥ atomāś, tān brāhmaṇādivarṇacatusṭṭayarūpeṇa tejaśādiguṇa-
 catusṭṭayarūpeṇa ca prajāṇsati |

5. brahma vai | Prajāpater mukhabāhumadhyadehapādebhya
 utpattisāmyāt trivṛidadistomānam brāhmaṇādivarṇacatusṭṭayarūpa-
 tvam | tatra brāhmaṇapūrvakam rāṣṭram madyam ugram ayyatha-
 nīyam cāstv ity abhiprāyepa kshatriyasya trivṛitpañcadasau krame-
 ṇānushṭheyau | saptadasaikaviṇṣayor anusṭhānena vaiśyaśūdrau va-
 rṇau kshatriyasyānugāminau kurvanti |

5.

1. athataḥ | atha kratusamāptyanantaram yataḥ kshatriyo
'bhishekam arhaty, ataḥ kārṇāt punarabhishekasyaiva, vidhir ucyata
iti 'śeṣaḥ | rājñaḥ pūrvam abhishikṭatvād ayam punarabhisheko bha-
vati | itarasyāpi kshatriyasya mabhendragrahāya prastute samny abhi-
shekasyādhvaryavasya vidyamānatvād ayam punarabhisheko bhavati |

2. sūyate | yaḥ pumān kshatriyaḥ san dikshate dikshām prā-
pnoti | asya pūrvashasya kshatram sarveshām prāpinām kshatāt tā-
ṇam sūyate | pravartate | tasmāt sa kshatriyo yadāvabhṛtād udetya,
avabhṛtākhyam karma samāptam kṛtvā, tato 'nūbandhyakhyayā ka-
yācit paśusthānīyeshtyā yāgam kṛtvā, paścād udavasyaty udavasāni-
yākhyayeshṭyā karmāvasānam karoti | atha tadānim enam kshatriyam
udavasānīyeshtau samāptayām punar api karmāṅgatvenartvijo 'bhi-
shiñceyuh |

3. tasyaite | tasya punarabhishekasyaite vakshyamāṇāḥ sam-
bharāḥ sampādanīyā dravyaviśeṣaḥ purastād evopakṣiptā abhisheka-
kalāt prāg eva sampādītā bhavēyuh | ke vastuviśeṣaḥ sampādanīyāḥ |
te 'bhidhiyante | udumbarakāśṭhanīrmitā kācid āsanti | tasyai tasyā
āsandyā catvārah pādāḥ prādeśaparimitāḥ | teshām pādānam śrīasy
uparibhāge 'vasthitāni śrīshānyāni | anvak tiryag avasthitāni kāśṭhāny
anūcyāni | tāni śrīshānyānūcyāny aratnīparimitāni | prādeśadvayam
aratnīḥ | vividham vayanam rājūnām oṭaprotarūpeṇa sampyojanam
vivayanam | tac ca mauñjam mauñjatrīṇanīrmitam | idṛśyā āsandyā
upary āstarāṇam vyāghracarma | dadhyādīprakshepārthaḥ prauḍha
udumbarakāśṭhanīrmitaḥ camasaḥ | tathā kācit suksmodeṃbarasā-
khā | tasmīnn etasmīnn audumbare camase vakshyamāṇapadadhyādidra-
vyāṇy aśṭātayāni | atra dvitayatritayādivat samkhyāyā avayave tayab
iti sūtreṇa tayapratyayaḥ | aśṭasamkhyākā avayavā yeshām dadhyā-
dīnām tāny aśṭātayāni | dīrghaḥ chāndasaḥ | tāni ca nishutāni nita-
rām sutāni prakshiptāni bhavanti | camase prakshepyāṇy aśṭa dra-
vyāni kanṭi | tāny ūyante | dadhi madhu sarpir ity etāni trīṇi pra-
siddhāni | ātapayuktavarashabhavā ātapavarashyāḥ | tādṛśyā apaḥ catu-
rtham dravyam | śaśhpāni śyāmatrīṇāni pañcamam dravyam | tokmāny
ankurāṇi śhaśṭham dravyam | surā dūrveti dravyadvayam prasi-
dḍham || sampādītayā āsandyāḥ pratishṭhāpanam vidhatte |

4. tad yaishā | purā vedīparigrahārtham sphyena rekhātrayam
kṛitam | dakṣiṇā pratīcy udyot ca | tatra devayajanadese yaishā ve-
deḥ sambandhīni dakṣiṇā sphyavartanīḥ sphyasya rekṣā bhavati,
tatra tasyām rekhāyam etām āsandīm prācim prāgagrām avasthā-
payet |

6.

1. vyāghracarmaṇā uttarāṅy urdhvabhāge lomāni yasya carmanas tad uttarāṇoma | prācyām diṣi grīvā yasya carmanas tat prācinagrivam | tādrisena vyāghracarmaṇā tām āsandim āstrīṇtyat |

2. tām paṣcāt | pratishṭhāpitayā āsandyāḥ paścādbhāge yajamānaḥ prāṇ upaviṣya dakṣiṇam yaj jānva asti tad ācya bhūmispriṣṭam yathā bhavati tathā nyagbhūtam kṛtvā vānam jānūrdhva-mukham evāvasthāpyobhābhyām paṇibhyām āsandim alabhya spriṣṭvā vakshyamāṅgamantreṇābhimantrayet |

3. Agniḥ tva | he āsandi tvām gāyatrīḥ sayuk sahitō 'gnir ārohatu | ushniḥa chandasā sahitāḥ Savitārohatu | evaṃ somabṛihaspatimitrāvaruṇendravaiṣvedevā anuṣṭubhādichandobhiḥ sahitās tvām ārohanu | tām agnyādīn devān anu paścād aham ārohami | kim-artham | rājyādisiddhyartham | rājyam deśādhipatyam | sāmrajyam dharmen pālanam | bhaujyam bhogasamṛiddhiḥ | svārājyam aparā-nadhinatvam | vairājyam itarebhyo bhūpatibhyo vaiśisṭyam | etad āktam aihikam | athāmushmikam ucyate | pārameshṭhyam prajāpati-lokaprāptiḥ | tatra rājyam aiśvaryam | mahārājyam tatratyebhya itarebhyā adhikyam | ādhipatyam tām itarān prati svāmitvam | svāvāsyam apāratantryam | ātiṣṭhatvam cirakālavāsītavam |

6. caturuttarāṇi | catvāry akṣharāṇy ekaikasmāc chandasā uttarāṅy adhikāni yesu gāyatrīyādishu jagatyanteshu chandassu tāni caturuttarāṇi |

7.

1. āsthainam | atha śāntivācanānantaram enam kṣatriyam udumbarasākhām antardhāya śirasya udumbarasākhayā vyavadhānam kṛtvā camasasthair dadhyādibhir abhishiñcet |

6. atha kāmānabhedena vyāhṛitir darśayati |

bhūr iti | 'yo 'bhishektemam evābhishicīyamānam kṣatriyam praty asāv annam adyaṇ, nirogo bhaved iticheṭ kāmayeta | tam bhūr iti vyāhṛityābhishiñcet | atha yo 'bhishektā putrapautrābhyām puru-śābhyām sahitam imam kṣatriyam praty annam adyād iti kāmāyeta | tadānim bhūr bhuva iti vyāhṛitidvayenābhishiñcet | atha yo 'bhishektā putrapautrapautrais tribhiḥ purushair yuktam imam kṣatriyam icheṭ, puruṣatrayaparyantam¹⁾ jivitva sukhenānnam adyād

1) Keine andere Erklärung ist möglich als die gegebene. annam adyād bezieht sich auf den König allein, und dvipurusham tripuru-
sham sind Attribute zu enam, ihn von zwei oder drei Abkommen
begleitet. Sagt man hotā tripurushaḥ, so bezeichnet dieses ihn mit
seinen drei Gehülfen.

iti kāmayeta | athavā tam etam apratimaṃ svatulyakṣatriyāntara-
rahitam kuryām iti kāmayeta | tadāntm bhūr bhuvaḥ svar iti vyāhri-
titrayeṇābhishīṣcet |

7. tad dhaikē | tad dha tasminn evābhisheke brahmavādināḥ
kecid evam ahuḥ | yā etā vyāhṛitayaḥ santy eṣa vyāhṛitirupā sarvā-
ptir vai, sarvaphalasādhanaṃ | ato vyāhṛitibhir abhisheke saty asyābhi-
shicyamānasya parasmai parasya svasmād anyasya kṣatriyasyātisa-
rveṇa tadapekṣhāmātram atikramya kṛtenenāpi mantrajātenābhisheca-
nam kṛitam bhavati | tad etad adhikābhishecanam ayuktam ity abhi-
pretya taṃ kṣatriyam etena devasya tvetyādinā yajushābhisīṣcet |
na tu vyāhṛitibhir iti teshām pakṣaḥ || tam pakṣam dūṣhayati |

8. tad u punaḥ | tad u tad api pūrvoktam matam punar anye
'bhijñāḥ paricakṣate | nirākurvanti | yaṃ kṣatriyam etābhir vyā-
hṛitibhir nābhishīṣcanti, eṣa kṣatriyo yad yasmāt kāraṇād asarveṇa
sampūrtirahitena vāco vākyena mantreṇābhisīkto bhavati tasmād
ayam svocitād āyushaḥ purā praitoḥ praitum martum īśvaraḥ cam-
arthaḥ bhavati | tasmād āyukṣhayahetutvād ayam pakṣo na yukta
iti Jābalāyāḥ putraḥ Satyakāmo maharṣir āha |

10. abhishekāṅgaṃ homaṃ vidhatte ||

athaitāni | athābhishekanāntaram homa ucyata iti eṣaḥ | tja-
nād yāgaṃ kṛitavataḥ kṣatriyaḥ etāni vakṣyamaṇāni vyutkrāntāny
apagatāni bhavanti | tāni nirdiṣyante | brahmakṣhatre etasya samīpe
vartamānaṃ jātīdvayam | ūrk kṣhīrādīrasaḥ | annādyam odanādikaṃ
tad etad ubhayam | apām oṣhadhīnām rasaḥ sārāḥ | apām rasaḥ
kṣhīrādi | oṣhadhīnām raso 'nnādyam | brahmavarcasaṃ śrutādhyaya-
nasampattiḥ | irāpushṭir (vgl. dagegen 8, 12, 4) annasaṃgiddhiḥ |
prajātiḥ putropādānam | tac ca sarvaṃ kṣhatrasya svarūpam | atya-
ntam apekṣhitatvāt | eteshām vyutkrāntau kṣhatriyasya svarūpānir
eva bhavati | atho api cānnasyaudanasya raso rasasya kṣhīrāder,
oṣhadhīnām annakāraṇam vrīhiyavādinām kṣhatram pratishṭha,
kṣhatriya āśrayaḥ¹⁾ | tasmād ukto vyatikramaḥ kṣhatriyasya, na
yuktaḥ | tat tathā sati yady amu buddhisthe ahuti abhisīkṭasya
kṣhatriyasya purastaj juhuyāt | tat tadāntm asminn abhisīkṭe brā-
hmaṇajātiṃ kṣhatriyajātiṃ tadupalakṣhitam annādikam ca sarvaṃ
avasthāpayati | brahma prapadye svāha, kṣhatram prapadye svābety
ahutidvayam (7, 22) juhuyād iti tatparyārthaḥ |

1) Aus dem nächsten Kapitel erhellt, dass kṣhatrarūpam bis
pratishṭha den vorübergehenden Substantiven ebenbürtig zur Seite
stehen.

9.

1. aṭha | aṭhābhishekapañānantaram bhūmāv udumbarasākham
avasthāpya. tām abhilakṣhya pratyavarohet |

2. upari | āsādyā upary eva svayam upaviṣṭhā prathamataḥ
pādaḥ bhūmāv avasthāpya pratyavarohasādhanabhūtam mantram
paṭhet |

5. etena | pratyavarohyeti dīrghaś cāndasaḥ | pūrvoktena pra-
tyavarohamantreṇa pratyavarohya bhūmāv upastham āsanaviṣeṣam
kṛtvā prāṇmukha āsīno namaskāramāntreṇa triḥ paṭhitvā varam ityā-
dimantreṇa vācam viśrijet | vāgvisargo laukikavyavahārah | jītir jaya-
mātram | abhitaḥ sarveṣu deśeṣu jītir abhijītiḥ | prabaladurbalaśa-
trūṇāṃ tārātamyena vividho jayo vijitīḥ | punaḥśatratvarāhityāya
samyag jayaḥ samjītiḥ | etatsiddhyartham brāhmaṇāya varam gāṃ
dadāmi |

o7. aṭha yat | varam ityādimantreṇa vācam viśrijata iti yad
asti, tasmin mantrasvarūpe dadāmti yad āha | etad eva vaksamba-
ndhi jītam jayaḥ | yad eva vāco jītam asti | pūjartḥo jītam iti dī-
rghaḥ | tad vāgjayarūpam me madīyam idaṃ karmānushṭhānam anu-
sṛitya samptiṣṭhātāi | samāptam bhavatu | samyag avatiṣṭhātām iti
tasya mantrasyaṭhiprāyaḥ |

9. samid asi | he kṣāṭha tvam samid asi | samindhanaśādha-
nain asi | inkhatidhātor loṇmadhyamaikavacanam enkshveti | sa ca
gatyarthah | uṣādo 'narthakah | indriyapāṭavena śarīrasāmarthyena
ca sam v enkshva | samyojaya | Dafür wird sam meinkshva, d. i. sam
mentsva zu lesen sein. inkshva für intsva, wie avāksam für avātsam |

11. ādhaya | samidham prakṣhipya prāṇmukha udānmukho vā
padatrayam abhita utkrāmet | yadvā | prāṇ udān ity antaraḥavarti-
nā aiśānīm diśam abhilakṣhyotkrāmet |

12. kṛptiḥ | digviṣeṣam abhilakṣhya kriyamāṇa he padotkra-
māya, tvam diśam kṛptiḥ kalpanam svādhnatvasampādakam asi | ato
mayi devārtam kalpata | kalpanasāmarthyam kuru | bahuvacanam
cāndasaḥ | Zu lesen ist: kṛptir asi diśam, diśo me kalpantām.

10.

4. abhivartena | abhivartenetyādinaḥ suktenainam jayarthinam
uktaramēṇa dikshv avartayet | āthānantaram avartamānam enam
sūktatrayeṇānvikṣeta | āsuh śiśāna ity apratiratham sūktam | āsa
ittḥeti āsasūktam | pra dhārā yantu madhuna iti sauparṇasūktam |

9. etya grīhaṇ | grīhaṇ praty āgatya yo 'yam grīhyo grīhe
vartamāna aupāsano 'gnis, tasya paścādbhāga upaviṣṭhāyāśīnāyanvā-
rabdhayopasprishṭavato kṣatriyāya tādṛṣasya kṣatriyasyānartyadisi-

ddhyārtham pītviḡ adhvaryur antataḥ sarvapravayogānte kṛtsena kṛ-
śayapātreṇa caturgrīhitāḥ caturvāraṃ svikṛitā aindrīr indradevataka
vakshyamāṇais tribhir mantrais tatra ājyāhutiḥ prapadam vathā bha-
vati tathā juhuyāt | prapadam prakṛiṣṭam¹⁾ padam | tathā cāhuḥ |
pāda yasyās tu yāvanto yāvadaksharasammitāḥ | picy adhyayanam
etesām prapadam tad vidur budhā iti | Zu 8, 11, 1: prakṣiptam
padajātam yasmin uccāraṇe tad uccāraṇam prapadam |

12.

3. śirshāṇye | āsandyām śayānasyendrasya śirodeśastham pha-
lakam śirshāṇyam | tac ca pādadeśāvasthitasya phalakasyāpy upala-
kṣhaṇam | ata eva śirshāṇye iti dvivacanam ucyate | anūcye pārṣva-
dvayavartini phalake | pigrūpā ye mantrāḥ santi, tān prācīnātācān
prakṛatyagāyatatvena vistāritān dīrghatantuviśeṣhān akurvan | gīyā-
mānāni sāmāni tirascīnavāyāṇs tiryaktvena vayanahetūn rajjuviśeṣhān
akurvan | yajūṣahy atikāṣān rajjvantarālachidraviśeṣhān akurvan | yad
yasaḥ kīrtidevatārūpaṃ tad āsandyā upary āstarāṇam | yā tu śrīḥ
sampadabhimānini devatā tān upabarhaṇaṃ śirasa upadhānam aku-
rvan |

5. tam etasyām | etasyām vedamasyām āsandyām āsīnam tam
Indram prati viṣve sarve devāḥ parasparam idam abruvan | yathā
loke vandino guṇakathanena rājāḥ kīrtim kurvanti | evam atrāpi
guṇakīrtanam abhyutkroṣānam | tena rahito 'nabhyutkrasṭa Indro
vīryam kartum naivārhati | kīrtim antareṇa paresām bhītyanudayāt |
tasmād abhīta enam Indram abhyutkroṣāma, udghoṣhayāmeti vicārya
tathāivāṅgikṛitya tam Indram sarve devā abhyudakroṣān |

14.

1. athainam | atha prajāpatyabhishekānantaram enam Indrām
prācyām diṣṭy avasthita Vasavo devā ekatriṃsatsv aṣassu pūrvoktair
mantrair abhyāshīṣcan | An 31 Tage ist nicht zu denken, aber eben-
sowenig ist die Uebeftragung mit "während sechs mit dem pañcavi-
ṅgastoma gefeierten Tagen" zu rechtfertigen. Der pañcaviṅga stoma
kommt beim mahāvratā, nicht beim rājasūya vor. Ich vermuthe, es
sind 6 × 25 Tage gemeint.

15.

1. samantaparyāyī | deśataḥ kalātaḥ sarvavyāpi syāt | antāt
samudratīraparyantaṃ sārvaḥaumatvaṃ deśavyāptiḥ | ā parārdhat |
parārdhaśabdābhīdheyakālasamkhyāparyantaṃ sārvaṃyushatvaṃ kālā-

1) Vielleicht prakṣiptam.

vyāptih | evamvidho bhūtvā samudraparyantāyāḥ prithivyā eka eva
rājastv ity anayechayācāryo mahābhishekeṇa tam abhishīcēt |

16.

3. atha tataḥ | tata ācārya evam brūyāt | he paricārakas to-
kmakṛitāny āṅkuranirmitāny ośhadhidravyaṇi caturvidhāni sampāda-
yata | sūkṣmabījarūpā vṛthayaḥ prauḍhabījarūpā mahāvṛthayaḥ |

20.

2. hiraṇyam | hiraṇyasyaiva saṃkhyā sahasranishkapaṛimitety
arthah | catuspācchabdena gavādikam abhidhiyate |

21.

3. Āsandivati | Āsandivān iti deśaviśeṣhasya nāmadheyam |
tasmin deśe Janamejaya devebhyo devārthaṃ yāgayogyam aśvam
babandha | kidrīṣam aśvam | dhānyādaṃ dhānyam evātti | rukmiṇam |
rukmaśabdena lalāṭagatam śvetalāṣchanam upalakṣhyate | tadyuktam |
haritavarṇā erag yasyāsau haritasrak | pushpamāleḥ haritavarṇo de-
haḥ | vyāpya vartata ity arthaḥ |

14. Kāmapreh | sarvakāmapūritasya |

22.

2. alopāṅgaḥ | yo 'yam āṅgaṇmako rājoktaḥ, so 'yam alopā-
ṅgaḥ sampūrṇāvayava ity arthaḥ | mahad aśyāṅgasauśṭhavam | sa
kadācit, svakīyābhishekakartary udamayanāmake purohite svārthaṃ
yāgaṃ kurvāṇe sati tam praty evam uvāca |

4. yābhīr gobhīḥ | Priyamedhasya putrāḥ Priyamedhā ma-
hārshaya udamayanāmakam āṅgarājapurohitam yābhīr gobhīr dakṣhi-
ṇārūpābhīr ayājayan | tā gāvo vakṣhyanta iti śeṣaḥ | badvam iti
ṣaṭakotiṣaṃkhyāyā nāmadheyam | badvānām ṣaṭakotiṣaṃkhyānām ga-
vām madhye pratidinam dve-dve sahasre madhyato madhyamdinasa-
vane 'triputra Udamayo dattavān |

5. aṣṭāṣṭisahasraṇi | Vairocana Virocanasya putro 'ṅga-
nāmako rājā svakīyapurohita udamayanāmake yajamāṇe yāgaṃ ku-
rvāṇe svayam āgatyāṣṭāṣṭisahasrasaṃkhyān aśvān chvetavarṇān pra-
śṣṭvān priśṭhavaḥsanayogyavayaskān niṣṛitya svakīyāśvabandhanasthā-
nān niḥsārya prāyachat | dattavān |

6. deśād-deśāt | deśād-deśād digvijayakāle tattaddeśaviśeṣāt
samolhānām samyag a samantād udhānām anītanām ādhyaduhitṛiṇām¹⁾

1) duhitṛiṇām im Texte zweisilbig, wie oben 7, 13, 8.

dhanikaputrīpām sarvāsām daśasahasrāy Ātreya 'ngarājapurohito dattavān | tā ca duhitaro nishkakāṇṭhyā abharāṇopetakaṇṭhayuktāḥ |

7. daśa | aṅgarājasya purohito brāhmaṇa Ātreya 'vacatnukānāmake deśe gajasahasrāṇi daśasamkhyakāni dattvā dānena śrāntāḥ san 'pāṇikūṭān paricārakān prapīṣat | preshitavān | he paricārakā yūyam dattety evam uktavān ity arthaḥ |

8. śatam | pratāmyati smaiva | glānim eva prāptavān |

23.

3. hiraṇyena | mṛigaśabdenātra gaja viyakṣitāḥ | mṛigavad iti bahulyavivakṣhayā mṛigaśabdāḥ | te ca gaja hiraṇyena parivṛitāḥ sarvābharāṇayuktāḥ, śarīrapushtyā varṇotkarṣheṇāpy atyantam kriṣṇāḥ pratibhāsante | śuklābhyām dantābhyām yuktāḥ | tādṛṣān gajān maṣṭpāranāmako deśe Bharato rāja dattavān | śatam ityādinā tatsamkhyocyate | badvaṁ vṛindam ity etau paryāyau | vṛindaśabdāḥ ca śatakoṭivācītvēna gaṇitagranthakārair darśitāḥ | ekaṁ daśa ca śatam ca sahasram cāyutaniyute tathā | prayutakotyārbudam vṛindam sthānam sthānād daśaguṇam syād iti | tāni ca śatakoṭirūpāni badvāni sapṭādhikaśatasamkhyakāni | tāvato gajān dattavān ity arthaḥ |

6. māyām māyavattaraḥ | In der Parallelstelle S. P. 13, 5, 4, 12 lautet der Halbvers: Saodyumnir atyashṭhād anyān amāyān māyavattaraḥ | māyino würde einen besseren Sinn geben.

24.

6. agnir vai | paropadravakāriṇi krodharūpā śaktir menir ity ucyate | yathāgnir jvalā tadvat | ato yaḥ purohito 'sti so 'yam pañcavidhamenupeto vaiśvānaranāmāgnisamānaḥ |

25.

2. ayuvamāri | yasya rājña evam vidvān vedasastroktaprakāreṇa dharmādharmau ebodhayitum abhijño brāhmaṇo rāṣṭragopo rājyapariपालanakṣamaḥ purohito bhavati | Idṛśasyāryasya rājño rāṣṭrān ayuvaṁ kadācid api prithagbhāvarahitam bhavati | rāṣṭram asthiraṁ na bhavattīty arthaḥ | athavāsyā rāṣṭram ayuvamāri yuvarāṇarahitam bhavattīty arthaḥ | Diese zweite allein richtige Erklärung bedauere ich übersehen zu haben, und bitte im Texte ayuvamāry asya herzustellen: sein Reich vergeht nicht frühzeitig.

27.

1. purodhāyai | paurohityārtham |

4. atha rājñāḥ purohitavarāṇamantram aha |

bhūr bhuvāḥ | bhūr bhuvāḥ svar iti śabdair lokatrayābhimānīnyo devatā ucyante, prapavēna paramātmā | ete sarve 'nugrihṇantv ity abhiprāyaḥ | he, purohita, aham amo dyulokarūpo 'smi | tvam tu sa bhūlokarūpo 'si | punar api sa tvam asy amo 'ham ity abhidhānam dārdhyārtham | tasyaiva vyākhyānam dyaus abam prithivī tvam iti | tathā sāmasvarūpo 'ham, riksvarūpas tvam iti | tāv ubhāv āvām iha rāshṭra ā samantāt purāṇi tadupalakshitagrāmāṅś ca samvabhāvahai | samyag vahanam purādinirvāham karavāvahai | tvam mama tādūḥ śarīram asi | ato madīyāṁ tanvaṁ śarīram asmād ahihikā āmuśmikāc ca mahābbayāt pāhi | raksha || anena mantrēṇa rājūnā kṛito yaḥ purohitaś, tasya rājadattaviśṭarabhimantraṇam āha | yā ośadhīḥ etc.

28.

1. athātāḥ | atha paurohityavidhānānantaram yataḥ purohiteṣā sampādyāḥ śatruksbhayo 'pekshito, 'taḥ kāraṇād brahmaṇaḥ parimara etannāmakaḥ karmaviśeṣo 'bhidhiyata iti śeṣaḥ | brahmaśābdenātra vāyur vivakshitaḥ | ayam vai brahma yo 'yam pavata iti vakshyamāpatvāt | tasya vāyoḥ parito vidyudādīnāṁ marāpaprakāraḥ parimara ity ucyate | tadbhāvanārūpasya karmaviśeṣasya tad eva nāmadheyam | yaḥ pumān brahmaṇaḥ parimaram yadā manasā bhāvāyaty, enam paritā etasya parito 'vasthitāsu sarvāsu dikṣu dveṣaṇāṁ kurvantaḥ śatravo mriyante | idānim enam dviśhanto jātya śatravaḥ sapatnāś te 'pi parito mriyante | tasmād etadvedanam sam-pādantiyam |

9. ādītyaḥ | ādītyo yadāstam 'eti tadāyam agnīm anupraviṣati | tad etat Taittirīyaḥ samāmnātam | agnīm vā ādītyaḥ sāyam praviṣati, tasmād agnir durān naktam dadriṣe, ubbe hi tejasī sampadyete (Ab. 2, 1, 2, 9) iti |

10. udvān | udvān agnir udvānam upaśamanam prāpuvan agnir vāyūm anupraviṣati | vāyor bahulye dīpavināśadarśanāt |

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 yad vai caturviṣṭam 4, 14
 yad vai neti na preti 5, 18
 yad vai samānodarkam 5, 20
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2. Verzeichniss der erwähnten Verse.

a) Aus der Riksamhita ¹⁾.

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 agna indras ca dāśuṣho (2, 37)
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 7, 6) 1, 12, 6
 agnim dūtam vṛipimahe (4, 31)
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 agnim āro dīdhitibhir (5, 5) 7, 1, 1
 agnim manye pitaram (4, 7) 10, 7, 3
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 agnir vṛitrāṇi jaṅghanad (1, 4, 25)
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 agnir hotā grīhapatiḥ (4, 7, 5, 8)
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 agnir hotā no adhvare (2, 5)
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 agnir hotā ny astad (7, 9) 5, 1, 6
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 agne naya supathā (1, 9) 1, 189, 1

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 agne marudbhiḥ (3, 38) 5, 60, 8
 agne mṛiḥ (5, 19) 4, 9, 1
 agner gāyatri (8, 6) 10, 130, 4
 agner vayam prathamasyā (7, 16)
 1, 24, 2
 agne visvebhiḥ svantika (1, 28)
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1) Die Anzahl der verwendeten Verse erhellt entweder aus dem Text oder dem Commentar.

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 viśhno tapa uttamam maho
 dikshāpālāya vacatam hi śakrā
 visvair devair yajñaiḥ saṃvi-
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a yasmin sapta vāsava (1, 22) Āsv.
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 1, 8, 7
 a yahi tapasā janeshv agne pā-
 vako arcishā | upemām sushū-
 tim mama || a no yahi tapasā
 janeshv agne pāvaka didyat
 havyā deveshu no dadhat ||
 (7, 8) Āsv. 3, 12, 27
 imā apāḥ śivatamā 8, 7, 13
 iyam pitre rāshtry (1, 19) Āsv.
 4, 6, 3. Av. 4, 1, 2
 iha gāvah pra (8, 11) Av. 2,
 127, 12
 ud asthad (5, 27, 7, 3) Āsv. 3,
 11, 2. Tb. 1, 4, 3, 1

upa drava payasā (1, 22) Āsv. 4, 7, 4. Av. 7, 73, 6
 upasrijan dharuṇam (5, 22) Āsv. 8, 13, 2
 rītāvānam vaiśvānaram (5, 19) Āsv. 8, 10, 3. Sv. 2, 1053. Ts. 1, 5, 11, 1. Vs. 26, 6. Av. 6, 36, 1
 etā asvā (6, 33) Āsv. 8, 3, 13. Av. 20, 129, 1
 esha brahmā (4, 3) Āsv. 6, 2, 6. Sv. 1, 438. Tb. 2, 4, 3, 10
 taptō vām gharmo (1, 22) Āsv. 4, 7, 4. Av. 7, 73, 5
 tvam agne vratabhrīc (7, 8) Āsv. 2, 12, 14. Tb. 2, 4, 1, 11
 damūnā devah (3, 29) Āsv. 5, 18, 2. Av. 7, 14, 4
 dosho agad (5, 13, 21) Āsv. 8, 1, 18. Sv. 1, 177. Av. 6, 1, 1
 nānā hi vām (8, 8) Āsv. 3, 9, 4. Tb. 1, 4, 2, 2
 pra dhāra yantu madhuna 8, 10
 brahma jajñānam (1, 19) Āsv. 4, 6, 3. Sv. 1, 321 etc.
 bhadrād abhi (1, 13) Āsv. 4, 4, 2. Ts. 1, 2, 3, 3. Av. 7, 8
 mahān mahi astabbhāyad (1, 19) Āsv. 4, 6, 3. Ts. 2, 3, 14, 6
 mahim ū shu (1, 9) Ts. 1, 5, 11, 5. Vs. 21, 5. Av. 7, 6, 2
 yad āra sishtam (7, 33, 8, 20) Tb. 1, 4, 2, 3
 yad adya dugdham (5, 27, 7, 3) Āsv. 3, 11, 7. Tb. 1, 4, 3, 3
 yad usriyāsv aṅgutām (1, 22) Āsv. 4, 7, 4. Av. 7, 73, 4

yayor ojasā (7, 5) Āsv. 5, 20, 6. Tb. 2, 8, 4, 5. Av. 7, 25, 1
 yasmād bhishā (5, 27, 7, 3) Āsv. 3, 11, 1. Tb. 3, 7, 8, 1
 yabhir indram abhyashīcat 8, 7
 yo devānām iha (2, 22) Āsv. 5, 2, 8
 vi yat pavitrām dhishanā atavata gharman socantā prapashu bibhratah | samudre antar āyavo vicakshānam trir ahno nāma sūryasya manvata || 1, 20. Āsv. 4, 6, 3
 visvasya devī (4, 10) Āsv. 6, 5, 18
 visvā āsā (1, 22) Āsv. 4, 7, 4. Vs. 38, 10, Ta. 4, 9, 2
 vaiśvānaro ajījanad agnir no navyasīm matim | kshmayā vridhāna ojasā || (5, 17, 7, 9) Āsv. 2, 15, 2
 vaiśvānaro na ūtaya (5, 21) Āsv. 8, 11, 4. Ts. 1, 5, 11, 1. Vs. 18, 72. Av. 6, 35, 1
 vratāni bibhrad (7, 8) Āsv. 3, 12, 14. Tb. 2, 4, 1, 11
 sam na edhi (7, 33). Vgl. Rv. 8, 48, 4
 śivena mā cakshushā (8, 6). Ts. 5, 6, 1, 2. Av. 1, 33, 4
 samiddho agnir asvinā (1, 22) Āsv. 4, 7, 4. Tb. 2, 6, 12. Vs. 20, 55. Av. 7, 73, 2
 samiddho agnir vṛishanā (1, 22) Āsv. 4, 7, 4. Av. 7, 73, 1
 sāvir hi deva (1, 30) Āsv. 4, 10, 1. Tb. 2, 7, 15, 1. Av. 7, 14, 3
 svābhakṛitah sucir (1, 22) Āsv. 4, 7, 4. Av. 7, 73, 3

c) yajus, nivid, praisha u. g. w.

aṅsur aṅsush te (1, 28) Āsv. 4, 5, 6. Ts. 1, 2, 11, 1. Vs. 5, 7
 agnih sushamit 2, 34, dritte nivid
 agnir deveddhah 2, 34, erste nivid
 agnir manviddhah 2, 34, zweite nivid
 agnish tvā gāyatryā 8, 6
 agne ihi 1, 22
 ajaid agnir (2, 5) Āsv. 3, 2, 10. Tb. 3, 6, 5
 atūrto hotā 2, 34, achte nivid

adhvaryo indrāya 2, 20, nigada
 adhvaryo soṣasāvom 3, 12
 adhvaryo soṣasāvom 3, 12
 anv enam mātā 2, 6. Vs. 6, 9
 a tishthasvaitam te diśam 8, 10
 a devo devān vakshat 2, 34, zehnte nivid
 imam devā abhyutkrosata 8, 12
 isham ūjam anvārabhe 5, 24
 iha rameha ramadhwam (5, 22) Vs. 8, 51
 uktham vāci 3, 12

upahūta vāk 2, 27
 esha vasuḥ 2, 27. Ts. 3, 2, 10, 2
 eshta rāya (1, 26) Āsv. 4, 5, 7.
 Tb. 1, 2, 11, 1. Vs. 5, 7
 ojaḥ saha ojaḥ 3, 8
 kṛiptir asi diśām 8, 19
 kaṣatram prapadye 7, 22
 tūrṇir havyaṇā 2, 39, neunte
 nivid
 divaṃ tṛitṛiyam devān 7, 5
 devasya tvā savituh 8, 7, 13
 daivyaḥ samitāra (2, 6) Āsv. 3,
 3, 1. Tb. 3, 6, 6
 narāsaṇsapitasya 7, 34
 nāgner devatāya emi 7, 24
 nendrad devatāya emi 7, 23
 pita matariṣvā (2, 38) Āsv. 5, 9, 1.
 Ts. 5, 6, 8, 6
 punar na indro 7, 21
 punar no agnir 7, 21
 prajāpater vibhān 7, 26. Ts. 1, 6, 5, 1
 praṇir yajūnām 2, 34, sechste
 nivid.
 pratitishthāmi dyāvaprithivyoh
 8, 9
 prācyām tvā diśi 8, 19
 prāṇam yacha 2, 21
 predam brahma 3, 11
 bṛihas ca te rathamtarām 8, 17

brahma prapadye 7, 22
 bhur agnir jyotir 2, 31, 32, 37,
 tushṭimṣaṇsa
 mukham asi 2, 22
 yakshad agnir devo devān 2, 34,
 elfte nivid.
 yad ihonam akarma 5, 24
 yām ca rātrim 8, 15
 rathir adhvarāṇām 2, 34, siebente
 nivid
 varam dadāmi 8, 9
 vashaṭkāra mā mām 3, 8
 vasavaḥ tvā gāyatrena 8, 12
 vāg ojaḥ 3, 8
 vācaspate vidhe 5, 25. Ta. 3, 1, 1
 saṇsamodaivom 3, 12
 soṇsāvom 3, 12
 samid asi sam 8, 9
 so adhvarā karati jātavedaḥ 2, 34,
 zwölfte nivid
 somasyāgne vihi 3, 5
 harivāṇ indro dhānā 2, 24, yajyā
 havir agne vihi 2, 24, yajyā
 hutam havir madhu (1, 22) Āsv.
 4, 7, 4
 hotā devavṛitaḥ 2, 34, vierte nivid
 hotā manuvṛitaḥ 2, 34, fünfte
 nivid
 hotā yakshad 6, 14, praisha.

d) gāthā.

anenasam enasā 5, 30
 asandivati dhānyadam 8, 21
 na mā martyaḥ 8, 21
 prātaḥ-pratar anritaṃ 5, 31
 bṛihadrathamtarābhyām 5, 30
 marutaḥ pariveshṭāro 8, 21

yam nv imam 7, 13, 2
 yajet sautrāmanyām 7, 9
 yad asya pūrvam 3, 43
 yathā ha vā sthūripaikena 5, 30
 yābhīr gobhīr udamayam 8, 22
 hiraṇyena parivṛitān 8, 23

3. Namenverzeichniss.

a) Dichtes von vedischen Hymnen.

Die Angaben über diese stimmen mit der Anukramapika überein. Dieses Verhältniss ist dergestalt aufzufassen, dass die in den einzelnen Brāhmana zerstreuten Nachrichten von den Verfassern dieser Liste zusammengestellt wurden.

- Apratiratha als Verfasser von X, 103 (8, 10).
 Arbuda Kadraveya sarparishir mantrakrit X, 94 (6, 1).
 Kakshivat I, 120 (1, 21).
 Kavasha Ailusha X, 30 (2, 19).
 Gaya Plata X, 63 (5, 2).
 Gritsamada II, 12 (5, 2).
 Gauriviti Śaktya X, 73 (3, 19, 8, 2).
 Nabhaka VIII, 40, 41 (6, 24).
 Nabhānedishtha Mānava X, 61, 62 (5, 14, 6, 27).
 Nodhas I, 61 (6, 18).
 Parūccheṇa I, 128, 129, 130, 133, 135, 137, 139 (5, 12, 13).
 Prajāvat Prājapatya X, 183 (1, 21).
 Baru X, 96 (6, 25).
 Bṛihaddiva X, 120 (4, 14).
 Bharadvāja III, 49, VI, 16, 18, 22 (6, 18, 8, 3).
 Vasishtha VII, 19, 23 (6, 18).
 Vāmadeva IV, 19, 20, 22, 23 (6, 18).
 Vimada X, 21 (5, 4).
 Viśvāmitra III, 30, 31, 34, 36, 38, 48 (6, 18).
 Śaryāta Mānava X, 92 (4, 32).
 Sarparājñi X 189 (5, 23).
 Sukirti Kakshivata X, 131 (5, 15).
 Hiranyastupa Āṅgīrasa I, 32 (3, 24).

b) Namen von Weisen, Königen u. s. w.

- | | |
|---|---|
| <p>Agni 6, 34 (einer der Āṅgīras) 7, 34
 Ajigarta Sauryavasi pishi, mit seinen drei Söhnen Śunahpucha, Śunahsepa, Śunolāṅgula 7, 15
 Atyarāti Jānamtapi (arāja) 8, 23
 Āṅga Vairocana, ein König, der von Udamaya Ātreya gesalbt wurde 8, 22
 Abhyagni Aitasāyana, ein Sohn von Aitasa 6, 33
 Amitratapana Śushminah Śaibya tötet Atyarāti 8, 23
 Avatsāra 2, 24
 Ashtaka, ein Sohn von Viśvāmitra 7, 17
 Asitamrigah, eine Priesterfamilie aus dem Geschlechte von Kasyapa, vertrieben bei einem Opfer des Janamejaya die Bhu-</p> | <p>tamriga aus dem von ihnen angemessenen Amte 7, 27
 Āmbāshthya, von Parvata und Narada zum König gesalbt 8, 21
 Udamaya Ātreya, purohita von Āṅga Vairocana 8, 22
 Uddalaka Āruṇi 8, 7
 Upāvi Jānasruteya 1, 25
 Rishabha, ein Sohn von Viśvāmitra 7, 17
 Aikādashaksha Mānūtantavya, ein König 5, 30
 Aitasa 6, 33
 Kasyapa salbt Viśvakarman Bhauvana 8, 21
 Kapileya-bābhraṇah, zwei Familien, stammen von Śunahsepa ab 7, 17
 kumārī gandharvagrihita 5, 29</p> |
|---|---|

Kusikāh, die Söhne von Viśvāmitra 7, 18
 Kratuvid Janaki 7, 34
 Gāthīnāh und Gāthīnāh, die Söhne von Viśvāmitra 7, 18
 Girijā Bābhravya 7, 1
 Gauśa 6, 30
 Cyavana Bhārgava salbt Śaryāta Mānava 8, 21
 Janamejaya Pārikshita 4, 27. 7, 27. 34. 8, 11, 21
 Jānu, der Stammvater von Ajigarta 7, 18
 Tura Kāvasheya 4, 27. 7, 34. 8, 21 (salbt Janamejaya)
 Dīrghatamas Māmateya salbt Bharata 8, 22
 Durmukha Pāñcāla, ein König. 8, 23
 Devabhāga Śrautarishi 7, 1
 Devarāta Viśvāmitra, Adoptivname von Śunahsepa 7, 17
 Nagarin Jānasruteya 5, 30
 Nagnajit Gandhāra 7, 34
 Nārada 7, 13. 34. 8, 21
 Parvata 7, 13. 34. 8, 21
 Priyavrata Somāpa 7, 34
 Priyamēdhah, die Abkömmlinge des Priyamēdha 8, 22
 Babhru Daivavridha 7, 34
 Bulila Āsvatara Āsvi 6, 30
 Brīhaduktha rishi 8, 23
 Lāṅgalāyana Brahman Maudgalya 5, 8
 Bharata Dauhshanti 8, 22
 Bhīma Vaidarbha 7, 34
 Bhūtavirāh, eine Priesterfamilie 7, 27
 Bhrigu Varuṇi 2, 20. 3, 34
 Madhuchandas, ein Sohn von Viśvāmitra 7, 17
 Marutta Āvikshita Kāmapri, von Samvarta Āngirasa gesalbt 8, 21
 Maitreya Kaushārava 8, 28
 Yudhāmsrashti Augrasainya, von Parvata und Nārada gesalbt 8, 21

Rāma Mārgaveya 7, 27.
 Repu, ein Sohn von Viśvāmitra 7, 18
 Rohita, ein Sohn von Hariścandra 7, 14
 Vasishtha, salbt Sudas Paijavana 8, 21.
 Vasishtha Satyahavya 8, 23
 Viśvakarman Bhauvana, gesalbt von Kaśyapa 8, 21
 Viśvāmtara Saushadmana, ein König 7, 27
 Viśvarūpa Tvāshtra, von Indra getötet 7, 28
 Vridhdhadyumna Ābhipratāriṇa, ein König 3, 48
 Vṛishasushma Vatavata Jatukarṇya 5, 29
 Śatanika Sātrājita, von Somasushman Vajaratnāyana gesalbt 8, 21
 Śaryāta Mānava, von Cyavana Bhārgava gesalbt 8, 21
 Śucivriksha Gaupalāyana 3, 48.
 Śunahpucha, Śunahsepa, Śunolāngula, Söhne von Ajigarta 7, 15
 Śyāpargāh, eine Priesterfamilie 7, 27
 Samvarta Āngirasa salbt Marutta Āvikshita 8, 21
 Satyakāma Jabala 8, 7
 Sanasruta Arimdamā 7, 34
 Sarpir Vātsi 6, 24
 Sahadeva Sarājaya 7, 34
 Sutvan Kairisi Bhārgayana, ein König 8, 28
 Sudas Paijavana, gesalbt von Vasishtha 7, 34. 8, 21
 Somaka Sahadeva 7, 34
 Somasushman Vajaratnāyana, salbt Śatanika Sātrājita 8, 21
 Saujāta Āralhi 7, 22
 Saubala 6, 24
 Hariścandra Vaidhasa Aikshvāka, König 7, 13
 Hiranyadat Baida 3, 6

c) Namen von Völkern, Ländern, Flüssen u. s. w.

Andhra, ein Volk 7, 18
 Arbudodasarpant 6, 1
 Avacatnuka 5, 22

Uttarakuru 8, 14
 Uttaramadra 8, 14
 Uśinara, ein Volk 8, 14

Aurva 6, 33
 Kurukshetra 7, 30
 Kurupañcalāh 8, 14
 Gaṅgā 8, 23
 Parisāraka, ein Ort an der Sarasvati 2, 19
 Pundra, ein Volk 7, 18
 Pulinda, ein Volk 3, 18

Mashnāra, Ortsname 8, 23
 Mutiba, ein Volk 7, 18
 Yamunā 8, 23
 Vasa, ein Volk 8, 14
 Vetrāghna, nach dem Scholiasten der Name eines Ortes 8, 23
 Śabara ein Volk 7, 18
 Sarasvatī 2, 19¹⁾

d) Einzelnes.

Chandogāh 5, 2

śruti, im Sinne von heiliger Schrift 7, 9

4. Anmerkungen.

a) Handschriften.

Für den Text sind folgende Handschriften verglichen worden:

- a) Berlin Chambers 45. Śaṃvat 1830.
- b) — — 62. Jünger als die vorhergehende.
- c) — — 77. 78. Śaṃvat 1840.
- d) India Office Library 1977. Śaka 1736.
- e) — — — 697. Śaṃvat 1852—54.
- f) Eine Handschrift, die Dr. Hoernle in Calcutta mir zu leihen die Güte hatte. Śaṃvat 1820—36.
- g) Eine Handschrift im Besitz des Indian Government in Bombay, mit dem Commentar zusammen gebunden, von Śaka 1747.
- h) Eine Handschrift der Pariser Bibliothek, D. 197. 198, von mehreren Schreibern zu verschiedenen Zeiten gefertigt.
- i) Eine Abschrift von einer Telugu-Handschrift in der Tanjore Palace Library, welche Dr. Burnell für mich in Nāgari-Schrift umschreiben liess. Ich benutze diese Gelegenheit für diesen Freundschaftsdienst ihm meinen Dank auszusprechen.
- k) Die Editio princeps von Martin Haug. Bombay 1863.

Zu erwähnen ist, dass die Handschriften des Commentars den Text entweder theilweise (Anfang und Ende der einzelnen Paragraphen) oder in einzelnen Adhyāya vollständig wiedergeben.

1) sarvacaru in 6, 1 wird von dem Scholiasten als ein Ortsname, in PW. als der Name eines Mannes erklärt. Ich ergänze yajñe.

Für den Commentar von Sayana standen mir folgende Handschriften zu Gebote:

a) India Office 2991. Śaka 1771.

b) — — 1836. 1836a auf Europäischem Papier zu Anfang dieses Jahrhunderts geschrieben.

c) India Office 1853. Der achte Adhyāya. Śaka 1583.

d) Die oben unter g genannte Handschrift der indischen Regierung zu Bombay. Wasserzeichen von 1823.

e) Eine mir von Professor Max Müller geliehene Handschrift (Aa), der Schrift nach aus dem Ende des siebzehnten Jahrhunderts, ist bis jetzt das beste Exemplar der zweiten Klasse.

f) Eine ganz moderne Handschrift in Teluguschrift, ebenfalls Müller angehörig, den Text und Commentar enthaltend, ist von mir nur bei schwierigen Stellen herbeigezogen worden.

g) Ein Fragment des ersten Buches, welches von Anfang bis 1. 16, 40 reicht, eine ganz vorzügliche Handschrift, im Besitz von M. Müller. Diese mir von Müller aus freien Stücken angebotenen Handschriften sind mir von vielem Nutzen gewesen, und es gereicht mir zu besonderer Freude ihm für das Darlehn meinen Dank zu sagen.

h) Eine Abschrift der beiden ersten Adhyāya aus der oben mit i. bezeichneten Handschrift, von Burnell mir freundlichst zugesendet.

Die Handschriften des Commentars zerfallen in zwei Klassen. Die erste ursprüngliche ist durch c. und g. vertreten. Die zweite enthält manche Lücken, Auslassungen und Verderbnisse, und dieser gehören alle übrigen von mir gesehenen Handschriften an. Zu dieser zählen auch die beiden Handschriften von Haug, die sich gegenwärtig in der Staatsbibliothek in München befinden. Zwei Stellen mögen zur Probe von der Beschaffenheit der beiden Klassen dienen. Der Commentar zu 1, 16, 40 ist nach g. mitgetheilt. In den anderen Handschriften lautet er:

athavā smṛiṣṭiṣu abrahmaṇatvena pratipādito yo sti so yam abrahmaṇoktāḥ | tad yathā | abrahmaṇas tu śaṭ prokṭa itī śatātapo bravit | ādyas tu rājabhṛityaḥ syād dvitīyaḥ krayavikrayaḥ | tṛtīyo bahuyājyaḥ caturtho 'rautayajakah | pañcamo grāmayaḥ ca śaśtho brahmabandhuḥ smṛitāḥ |

Der Commentar zu 1, 10, 2 lautet in der B-Klasse wie folgt: tasu pūrvoktāṣv ṛikṣhu padam pādāḥ tasmin pāde prokṭa Maruto devānāṃ vaiśyaḥ antarikshe nivasanti enaṃ yajamānaṃ ni vā roddhoḥ svargagamanaṃ ni roddhuṃ vā vi vā mathitoḥ viśeṣeṇa mathitum aloḍayitum vināsayitum vā te Marutaḥ īśvaraḥ samarthāḥ. In g. hingegen heisst es nach nivasanti: yo yajamānas tebhyaḥ yady anivedya svargaṃ lokam gachati enaṃ yajamānaṃ etc.

Von Lesarten im Texte ist schlechterdings nicht die Rede. Abgesehen von unbedeutenden orthographischen Eigenheiten sind die Fehler des überlieferten Textes allen Handschriften gemeinsam und werden vom Commentar bestätigt. Hiezu tritt der Umstand, dass alte Handschriften des Textes fehlen, und die vorhandenen nach dem gestaltet zu sein scheinen, welcher Sāyana vorlag. In der Ausreutung dieser Fehler bin ich vielleicht etwas zu furchtsam verfahren, aber mit wenigen Ausnahmen schien es mir rathsamer, diese in den Anmerkungen hervorzuheben. Vielleicht gelingt es künftigen Forschern in Indien, die mit eben so vieler Ausdauer wie Bühler arbeiten, den älteren Commentar von Govindasvāmin zu entdecken.

In der Abtheilung der Kapitel in Paragraphen bin ich Sāyana durchgängig gefolgt und habe nur selten Veranlassung gefunden, von ihm abzuweichen. Im Grossen und Ganzen ist er in diesem Commentare ein zuverlässiger Führer und zeigt eine eingehende Kenntniss des Rituals. Selbst in der Erklärung der eingestreuten vedischen Verse verfährt er mit mehr Einsicht als im Rīgveda. Von Schriften citirt er namentlich Āśvalāyana, Āpastamba, Baudhayana, die Taittirīyasamhita und das Taittirīyabrahmana. Am Schlusse vieler Kapitel in den zwei ersten Pañcika gibt er Auszüge aus dem Jaiminiyamālāvistara, die für unseren Zweck von keinem besonderen Werthe sind.

b) Grammatisches.

Verlängerung von Vokalen: *atī* *tu* *tam* *arjātai* (ist an der gehörigen Stelle um einen Nachdruck zu bezeichnen) 3, 42. *vy u mu* *ñcante* 6, 23. *ni viva nardet* 6, 32. Im Inlaut: *uttaravedinābhi* 1, 28, 23. 29. 33. *samāvajjāmbhīyam* 3, 27 (neben *samāvajjāmbhīh*). *pratyavarūhya* 8, 9. *parīśeṣa* 7, 5.

Vor *ṛi* wird ein *ā* gekürzt: *prathama rik* 3, 35. *pita ribhun* 6, 12. *yatha rishabham* 6, 18. *yatharishi* 2, 4. Kurzes *a* mit *ṛi* wird der Regel nach in *ar* zusammengezogen, so *paścartavaḥ* 1, 1. *nartu-yājanām* 2, 29. *narchet* 5, 23. Daneben findet sich *asya ricam* 3, 7. *nāma rik* 3, 23. *eva ricā* 4, 7. *ca rishayaḥ* 1, 27. 2, 13. *Śrautarishir* 7, 1. *sarparishiḥ* 6, 1. In einer *gāthā* (7, 17) *bharatarishabha*, obgleich *bharatarishabha* zu sprechen ist.

au vor einem folgenden Vokal wird gewöhnlich in *āv* aufgelöst. Ausnahmen davon sind: *Ayina udajayatām* 4, 8. 9. *Ayina acatuh* 7, 16. *dvā ubhayoḥ* 8, 5. Vergleicht man damit im *Aitareyāranyaka* *aṣṭāv-aṣṭa udyante* 1, 3, 5. *aindragna uru* 1, 5, 1. *karpā upaṣṛipu-yāt* 3, 2, 4. *tā unastiriktau* 1, 4, 2. *nakarashakara upaptau* 3, 2, 6, so ergibt sich daraus die Regel, dass vor einem folgenden *u* das *v*

fortgelassen wird. Diese Regel findet sich in allen anderen Brähmaṇa durchgängig beobachtet.

k für t in der Verbindung ts findet sich in agaksam 1, 28 (vielleicht mit einem Wortspiele: die ich früher bei den Gandharven keine Rede war), sam v enkshva 8, 9.

Befremdlich ist das linguale n in brahmaivāsmā etat purogavam akar | na vai 1, 13, 30 und in mahānagnī 1, 27.

s bleibt vor k in yaśas kīrti 7, 23, 24.

r steht für l in urūka 2, 7, roman 2, 9, bahura 2, 18, śithira 3, 31.

Das Geschlecht ist nicht beachtet in: īṣvaro hotāraṃ yaśo 'rtoḥ (für īṣvaram), tad dha tat parāṇ (für parāk) 3, 46 (dreimal), yad vichandāḥ 5, 4, etad bhrātrīvyahā sāma 4, 2.

Die Zahl ist nicht berücksichtigt in īṣvaro (für īṣvāra) hasya vitte devā arantoḥ 3, 48.

apo steht für apah in ātapavarshyā apo 'bhyāniya 8, 17, tanvah für tanuḥ 1, 24, stomabhīḥ für stomaiḥ 4, 15.

Feminina auf ā, i, l, u, ū haben im Gen Abl. sg. ai, wie in allen anderen Samhitā und Brähmaṇa mit Ausnahme des Rigveda. So apuṭayai vāco vaditārāḥ 7, 27, abhībḥṭyai rūpam 8, 2, gāyatriyai ca jagatyai ca 4, 27, ishvai samṣṭiyai 1, 27. Daneben findet sich asyāḥ 1, 23, pratishṭhāyāḥ 3, 14, gāyatriyāḥ, jagatryāḥ 6, 32, Nirṇityāḥ 4, 10, pathyāyāḥ svastēḥ 1, 9, vedēḥ 6, 3, 7, 27 u. s. w.

Im Locativ der Feminina auf i haben wir āhutyām, kīrtiyām, yonyām und daneben ishṭau, bhūmyām 8, 8, bhūmau 8, 9. Im Dativ sind mir nur die Formen auf ai begegnet.

Der Locativ von Stämmen auf an hat meistens keine Endung, namentlich wenn ein Adjectiv mit ihnen verbunden ist. samāne 'han 3, 47, caturvīṃse 'han 6, 23, atman, śrīshan, parame vyoman, samant. Aber auch dvitīye 'hani 4, 31, 32, tṛitīye 'hani 5, 2.

Contrahirte Instrumentale sind jagatkāmya 6, 15, mitrakṛityā 3, 4.

Ein Superlativ mit doppelter Endung ist balishṭhatama 3, 44 (balishṭha 2, 36, 7, 16), analog dem areshṭhatama in Ta. Th.

Bei den Zahlwörtern finden sich folgende Unregelmässigkeiten: trayastrīṇṣatya 6, 32, śatṭrīṇṣatam ekapadāḥ 7, 1. In einem ungehörigen Casus stehen catuṣṣhasṭīm kavacina āsuh 3, 48, parṇaṣarāḥ śhasṭis trīṇi ca śatāny āhṛitya 7, 2.

Eigenthümliche Formen beim Pronomen sind: kaḥ svit so 'smākāsti vīrah in der Prosa 7, 27. Der gute alte Nominativ yuvam steht 2, 22, während anderweitig nur avām gebraucht wird. so für sa steht in der gāthā 5, 30 des Metrums willen. enat findet sich 7, 22 zweimal als Nominativ gebraucht: tad enat pritam kshatrad

gopāyati. Ebenso steht in Kaushitakibr. 22, 1 tasmād enau prathamau śasyete.

Beim Verbum bemerke ich zunächst den häufigen Mangel des Augments, den ich ausserdem, aber in seltneren Fällen, nur im Kaushitakibrahmana bemerkt habe. tān ikshataiva 3, 21. nyubjan 7, 30. kalpayishan 3, 30. uccakramat 7, 1¹). prajanayan 2, 38. anvavasyuh 6, 14. pratyuttabhnavan 4, 18. samsthāpayan 2, 31. visrañsata 3, 27. viharanta 2, 36. An unrechter Stelle steht das Augment in udaprapatāt 3, 33, wo indessen wahrscheinlich udapatāt zu lesen ist.

Das Bestreben, die Verben der zweiten Hauptklasse in die normale erste Conjugation hinüberzuziehen, zeigt sich in abhiprāpet, abhyapānet 2, 21, pratirundbet 6, 34. abhyahanat 4, 2. nihnavē 7, 17. nihnavate 1, 26²). nihnavante findet sich auch in Āṣvalāyana 4, 5, 7, 8, 13, 27.

Nachahmungen von vedischen Formen sind duhe (für dugdhe) 6, 8. iṣe (für iṣṭe) 7, 16. šere (für šerate) 5, 28, 7. 15. smasi, vidmasi, śṛipātana, śthana, baddhvāya in Gāthās.

Das gebührende n fehlt in den Participien vadatyah 6, 27. 32. śocatyah 3, 36. śishāsatyah 4, 17.

Der Potential lautet auf i statt e, wie vielfach in anderen Brāhmana, in kāmayita 3, 45 (kāmayeta 3, 33). āhvayita 4, 7 (āhvayeta 2, 33). vyāhvayita 3, 19. 6, 21.

Als Bindevokal bei der Wurzel grab findet sich ai statt i in paryagrahaisham 6, 24. pratyajagrabbhaisham 6, 35. Diese Wurzel hat mehrfach ihr altes bh bewahrt. So in grībhita 2, 1. samaggrībhāt 3, 26. nigrabbhitri 2, 7.

Beachtenswerth ist die Form tashti (2, 4) von taksh nach der zweiten Conjugation, von der Spuren auch im Rīgveda erhalten sind. Sie lehrt, dass in Rv. X, 180, 1 vi śatruṇ talhi mit tad nichts gemein hat.

Das Perfectum von dbri lautet, ebenso wie in Ts. Tb. Aitareyār. Tapdya, immer dadhāra, von bhi findet sich 5, 25 bibhaya.

Das periphrastische Perfect wird stets mit kri zusammengesetzt, nur 7, 17 steht amantrayām āsa.

Der Conjunctiv ist nicht selten: tishthāsi 2, 2. carāti 7, 15 (an unrechter Stelle des Metrums wegen). kṛiṇavātha 2, 7. prajānātha 1, 7. juhavātha 5, 32. asat 2, 8. atikramat 1, 24. vidhyat 6, 33. alu-lobhayishat 1, 24. pratitishthāt 4, 25. apabarāt 5, 30. gachān 2, 12. nirhanan 8, 6. śayāsai 2, 2. arjātai 3, 42. samgachātai 1, 24. sampti-

1) Jedoch ist hier wahrscheinlich uccakrama zu lesen.

2) Dieses hätte ich in nihnavate verändern sollen.

shāhatai 8, 9. haratai (?) 5, 34. asyāthah 6, 30. Für das in 3, 42 mehrfach wiederholte arjasi war arjasi oder arjasva zu erwarten.

Beachtenswerthe Desiderativa sind jīyushita von jiv 7, 29. didāsitha, Perfectum von da, 8, 21. āpsitavyam von labh 2, 3. kalpayishan 3, 30; wo wegen des unmittelbar vorübergehenden vāci ursprünglich vielleicht cikalpayishan stand.

Von besonderen Infinitivformen sind folgende zu bemerken: āsade 'ciklipat 1, 29. purā nābhyā apīśasah 2, 6.

In Verbindung mit īṣvara, ā, purā stehen Infinitive auf toḥ. So abhyupaitoḥ 7, 29. aitoḥ, paraitoḥ 8, 7. pratyetoḥ 6, 30. anṛipakartōḥ 1, 14. arantōḥ 3, 48. glāvo janitōḥ 1, 25. vāco rakshobhāsho janitōḥ 2, 7. ni vā roddhor vi vā mathitōḥ 1, 10. avarshōḥ 3, 18. pratyavahartōḥ 7, 33. bhīśitōḥ 1, 30. ā śarīrāṇām āhartōḥ 7, 2. purā vācaḥ pravaditōḥ 2, 15.

Der Infinitiv auf tavai findet sich zweimal: tam praharati vadhām yo 'sya śrītyas tasmai startavai 2, 1. tenedam sarvam etāvai kṛitam 5, 15.

Das Absolutiv auf am ist eigenthümlich verwendet 7, 9: ya ahitāgnir jive mṛitasabdām śrutvā (für śṛiṇyāt). Ein anderer grammatischer Schnitzer steht 2, 7: te 'bhitāḥ paricaranta ait (für āyan) paśum.

Das Adverb paścā findet sich nur vor Vokalen: paścāstam 1, 7. paścāchavākaḥ 2, 36. paścēva 2, 36. 3, 2. paścāṅgirasah 4, 17.

ā ist einmal mit dem Accusativ verbunden: ā daśamam ahar ā dvāv atirātrau 4, 24. āntam 3, 45 muss als ein Compositum aufgefasst werden.

iva steht hin und wieder in der Bedeutung von eva. So: priśhāta ivāgnidhram kṛitva 1, 30. yadi ha vā api bahava iva yajante 2, 2. so 'je jyoktamām ivāramata 2, 8.

Das prohibitive mā wird immer mit dem Aorist verbunden. Ausgenommen sind mā bibhita 2, 16. mā yātayan 7, 13.

hanta kommt im Ganzen elfmal vor und zwar überall beim Imperativ. Wenn das letztemal 7, 16: hantāham upadhāvāmi steht, so liegt es nahe upadhāvāni zu schreiben, und so liest in der That die andere Recension.

Zu Ende eines Tatpuruṣa findet sich 1, 15 das richtige manuṣhyarāja, befremdlich ist manuṣhyarājām 8, 26.

Eigenthümliche Constructionen sind: asvāḥ āveto rūpam kṛitva 6, 35 ¹⁾. Indro vā etābhir mahān ātmānam niramimita 5, 7. paśur vai nityamānāḥ sa mṛityum prāpaśyat 2, 6.

1) Vgl. Tz. 6, 1, 3, 1 kṛishno rūpam kṛitva. Tb. 1, 1, 3, 3 akhu rūpam kṛitva.

Tautologisch ist: puro dīpyamānā bhrajamānā 2, 11. asāv imām abhyunatty abhijighrati 1, 7. dvishantam apabādhate 'dharam padayati 1, 13.

Conditionalsätze stehen öfter ohne beigesetzte Partikel, wie ganz gewöhnlich im Deutschen. prayantīyam iti nirvapanti prayantīyam iti caranti: prayanty evāsmā lokāt 1, 11. pāvamānīshu sāmagāh stuvata, agneyam hotājyam śaṁsati: katham asya pāvamāno anusastā bhavanti 2, 37. vashaṅkaroti: devapātreṇaiva tad devatāḥ tarpayati 3, 5. ghvayate 'tha nividam dadhāti: brahmaṇy eva tat kshatram anuniyūnakti 2, 33. adhiyann upahanyād: anyam vivaktāram ichet 3, 35.

Grammatische Ungethüme sind: apāhata 4, 25 (zweimal) für das oft vorkommende apāghnata. apinabyus für apinehus 6, 1. niḥṣāna für niḥṣyāna 7, 16. ajāyethāh für ajāyatbāh 8, 15. avapadyeyam statt avapadyeya 8, 23. vṛiṇjīyam statt vṛiṇjīya 8, 15. niniyoja für niyuyoja 7, 16. vyapanayitum für vyapanetum oder vyapanāyayitum 7, 5. pariṣṛīyete für pariṣṛīyete 1, 29. prajighyati, prajighyatu 8, 28. jāgriyāt für jāgriyāt 8, 28. aṣanāyāparitah statt aṣanāyāparitah oder aṣanāyāṣa paritah 7, 15. sāpnāhuka für sāpnāhuka 7, 14. iti ha smā akhyāya für iti ha smāsmā akhyāya 7, 13.

Grammatische Kunstausdrücke sind: kurvat für die Gegenwart 4, 31. kṛita für die Vergangenheit 5, 1. karishyat für die Zukunft 4, 29. Die Buchstaben wurden schon damals durch kāra bezeichnet, denn wir haben akāra, ukāra, makāra 5, 32. varṇa ist ein Buchstabe, akshara eine Silbe. Das Masculinum hieß vṛishan, das Femininum yoshā 6, 3. Vgl. Aitareyāranyaka 1, 2, 4 und öfter im Ś. P.

c) Vermischte Bemerkungen.

Pañcika I.

1, 1. Agnir vai | "Agni ist der unterste der Götter, Vishṇu der oberste, zwischen beiden befinden sich alle anderen Gottheiten". Agni ist der dem Menschen zunächst liegende Gott, Vishṇu, als die Sonne darstellend, der fernste. Rv. IV, 1, 5: sa tvam no Agne 'vamo bhavoti nedishtho asya ushaso vyushṭau. Ś. P. 3, 1, 3, 1. apaḥ prapīyāgnāvaishpavam ekādaśakapālam puroḍaṣam nir vapaty. Agnir vai sarvā devatā, Agnau hi sarvābhyo devatābhyo juhvaty. Agnir vai yajñasyāvarārdhyo Vishṇuḥ parārdhyas. tat sarvāḥ caivaitad devatāḥ parigrihya sarvam ca yajñam parigrihya dīkshā iti. tasmād agnāvaiśhpava ekādaśakapālāḥ puroḍaṣo bhavati. Vgl. 5, 2, 3, 6 | Kaush. 7, 2. agnāvaiśhpavam ekādaśakapālam puroḍaṣam nirvapaty. Agnir vai devānām avarārdhyo Vishṇuḥ parārdhyas. tad yaḥ caiva devānām avarārdhyo yaḥ ca parārdhyas, tābhyām evaitat sarvā devatāḥ pari-

grihya salokatām āpnoti | Ts. 5, 5, 1, 4. āgnāvaishṇavam ṣkādaśakapālām nir vapati dīkshishyamāṇo. 'gniḥ sarvā devatā. Viṣṇur yajño. devatāḥ caiva yajñaṁ cārabhate. 'gnir avamo dēvatānām. Viṣṇuḥ paramo. yad āgnāvaishṇavam ṣkādaśakapālām nirvapati, devatā evobhayaṭaḥ parigrihya yajamāno 'va runddhe |

1, 4. Agnir vai sarvāḥ | Ts. 6, 2, 2, 6. devāsuraḥ samyatta āsan. te devā bibhyato 'gnim praviṣan, tasmād ahur: Agniḥ sarvā devatā iti | Tb. 3, 2, 8, 10. te devā Agnau tanuḥ samnyadadhata | tasmād ahuh: Agniḥ sarvā devatā iti |

2, 3. ahutayah | Zur Erläuterung werden von ahuti zwei Etymologien gegeben. Die Spenden sind Einladungen der Götter, oder die Bahnen auf denen die Götter zu dem Rufe des Opfernden kommen (a utayah). Solche scheinbare Ableitungen sind in den Brāhmaṇa häufig und dienen entweder zur Begründung oder Veranschaulichung einer bestimmten theologischen Ansicht, drücken jedoch keineswegs die grammatische Ueberzeugung des Sprechenden aus. Vgl. Roth zu Nirukta S. 221.

3, 5. ājyam | Ts. 6, 1, 1, 4. ghṛitaṁ devānām, mastu piṭṛṣām, nishpakvam manushyāṣām. tad vā etat sarvadevatyaṁ yan navantam. yan navantīnābhyāṅkte, sarvā eva devatāḥ prīṇati, etc.

3, 9. 10. suddham | Ts. 6, 1, 2, 1. bahiḥ pavayitvāntaḥ prapādayati, manushyaloka evainam pavayitvā pūtaṁ devalokam prapayati |

3, 11. yoniḥ | Ts. 6, 2, 5, 5. garbho vā esha yad dīkshito, yonir dīkshitavimitaṁ. yad dīkshito dīkshitavimitad pravased, yathā yoner garbhah skandati tādṛg eva tat |

3, 15. 16. vāsasa | Ts. 6, 1, 3, 2. garbho vā esha yad dīkshita, ulbam vāsaḥ. prornute, tasmād garbhah prāvṛitā jāyante |

3, 19. muṣṭi | Ts. 6, 1, 4, 3. muṣṭiḥ kurute, vācam yachati, yajñasya dhṛityai |

4, 5. tat-tan nādrityam, das verdient keine Beachtung. Dieses ist in unsern Brāhmaṇa die stehende Redensart für die Beseitigung abweichender Ansichten. Sie findet sich ausserdem 1, 11. 2, 3. 22. 23. 26. 3, 18. 37. 4, 7. 9. 22. Seltener gebraucht wird: tat tathā na kuryāt 3, 32. 6, 9. 21. Am derbsten ist: avidyayaiva tad ahuh 1, 11. Die entsprechenden Formeln im K. sind: na tad adriyeta, atha nādrīyeta, na tathā kuryāt. Das S. P. braucht na tathā kuryāt, na tathā brūyāt. Die Ts. hat zuweilen: tat tathā na kāryam.

4, 9. etad vai etc., sehr oft. Nirukta 1, 16. Der Zusatz yajushā vā findet sich freilich erst im Gopatha, z. B. 7, 6. Dass Yaska das Aitareya Br. kannte, obwohl er es nicht genau citirt, erhellt aus 4, 27: pañcartavaḥ samvatsarasasyeti ca brāhmaṇaṁ hemantaṣiṣirayoh

samāsena = 1, 1. ibid. sapta ca vai śatāni viṣaṭiṣ ca samvatsarasya-
horātrāḥ = 2, 17. 8, 22: yasyai devatāyai havir grihitam syāt tām
manasā dhyāyēd vashatkariṣyan = 3, 8. Der Zusatz manasā findet
sich nur in Gopatha 8, 4. Dieses liest freilich: tām manasā dhyāyan
vashatkuryāt |

6, 7. satyasamhitāḥ | Ś. P. 1, 1, 1, 4. satyam eva devā anṛi-
tam manushyaḥ |

6, 8. vicakṣaṇavatim | Gopatha 7, 23. Das ganze Kapitel
nach dem Aitareya. — Tb. 1, 1, 4, 2. cakṣur vai satyam | adraṣṅ
ity āha | adarṣam iti | tat satyam | Ś. P. 1, 3, 1, 27. satyam hi vai
cakṣus. tasmād yād idāni dvau vivadamānāv eṣtām: aham ada-
rṣam aham aśrauṣham iti; ya eva brūyād: aham adarṣam iti, tasmā
eva śrad dadhyāma | Ait. Br. 2, 40.

7, 2. prāṇo vai | Kaush. 7, 5. prāṇapīyena vai devāḥ prāṇam
āpnuvann udayantīyenodānam, tatho evaitad yajamānāḥ prāṇapīyenaiva
prāṇam āpnoty udayantīyenodānam. tau vā etau prāṇodānāv eva yat
prāṇapīyodayantīye. tasmād ya eva prāṇapīyasyartivijas ta udayanti-
yasya syuh, samānau himau prāṇodānau |

7, 3. yajño vai | Ts. 6, 1, 5, 1. devā vai devayajanam adhya-
vāsya diṣo na prajānan, te 'nyo 'nyam upādāvan: tvayā pra jānāma
tvayeti. te 'dityāṃ sam adhriyanta: tvayā pra jānāmeti. sābravid:
varam vṛipai, matprāyaṇā eva vo yajñā madudayanā asann iti. tasmād
ādityaḥ prāṇapīyo yajñānam aditya udayantiyaḥ. pañca devatā yajati,
pañca diṣo, diṣām prajātyai. atho pañcakṣharā pañktiḥ, pañkto yajño,
yajñam evāva runddhe. pathyāṃ svastim ayajan, prācim eva tayā
diṣām prajānann, Agninā dakṣiṇā, Somena prācīm, Savitrodicim,
Adityordhvām. pathyāṃ svastim yajati, prācim eva tayā diṣām pra
jānāti. pathyāṃ svastim iṣtvāgnishomau yajati, cakṣuṣi vā ete
yajñasya yad Agnishomau, tabhyaṃ evānu paśyaty. Agnishomāv
iṣtvā Savitāram yajati, savitṛiprasūta evānu paśyati. Savitāram
iṣtvāditim yajati | Ś. P. 8, 2, 3, 1 fig. — Kaush. 7, 6. prāṇapīyena
ha vai devāḥ svargam lokam abhiprayāya diṣo na prajājūs. tām Agnir
uvāca: mahyam ekām ājyahutim juhutāham ekām diṣām prajāśyā-
mīti. tasmā ajuhavuh, sa prācim diṣām prajānāt. tasmāt prācīcam
Agnim prapayanti, prāg yajñas tayate prācīca u evāsminn āsnā
juhvaty, eṣā hi tasya dik prajātā | athabravit Soma: mahyam
ekām ājyahutim juhutāham ekām diṣām prajāśyāmīti. tasmā ajuha-
vuh, sa dakṣiṇām diṣām prajānāt. tasmāt somam kritam dakṣiṇā
parivahanti, dakṣiṇā tishṭhann abhisṭāuti, dakṣiṇā tishṭhan pari-
vahati, dakṣiṇā tishṭhann abhisṭāuti, dakṣiṇā tishṭhan parida-
dhāti, dakṣiṇo evainam āsnā abhisṭuvanty, eṣā hi tasya dik pra-
jātā | athabravit Savitā: mahyam ekām ājyahutim juhutāham

ekām diṣam prajñāsyāmti. tasmā ajuhavuh, sa pratticim diṣam prajānāt. tad asau vai Savitā yo 'sau tapati, tasmād enam pratyaiṣam evāhar-ahar yantam paśyanti na prāñcam, eshā hi tasya dik prajñāta | athābravit pathyā svastir: mahyam ekām ajyāhutim juhutam ekām diṣam prajñāsyāmti. tasya ajuhavuh, sodicim diṣam prajānād. vāg vai pathyā svastis, tasmād udicayam diṣi prajāntatara vāg udyata, udāna u eva yanti vācam śikshitum, yo vā tata agachati tasya suśrūṣhanta iti ha smāhaishā hi vāco dik prajānta | athābravid Aditir: mahyam ekām annasyāhutim juhutam ekām diṣam prajñāsyāmti. tasya ajuhavuh, sordhvām diṣam prajānād. iyaṁ vā Aditis, tasmād asyām ūrdhvā ośadhaya ūrdhvā vanaspataya ūrdhvā manushyā uttiṣṭhanty, ūrdhvo 'gnir dīpyate, yad asyām kimcordhvam eva tad āyattam, eshā hi tasyai dik prajānta | ibid. 8. pathyām svastim prathamām prāyañtye yajaty athāgnim atha Somam atha Savitaram athāditim etc.

10, 2 Marutaḥ | Kaush. 7, 8. Maruto ha vai devaviṣo narakshabhājanā īṣvarā yajamānasya svargam lokam yato yajñavaiṣasam kartos. tad yat svastimatyaḥ pathimatyāḥ pāritavatyāḥ pravatyo nitavatyo bhavanti, nainam Maruto devaviṣo hīṣanti | Ts. 6, 1, 5, 3: Aditim iṣṭvā mārutim ṛcam anv aha. Maruto vai devānām viṣo, devaviṣam khalu vai kalpamānam manushyaviṣam anu kalpate. yan mārutim ṛcam anvāha, viṣam kṛtiyai |

11, 1. prayājavat | Ts. 6, 1, 5, 3. brahmavādino vadanti: prayajavad ananūyājam prāyañtyam kāryam, anūyājavad aprayājam udayantiyam iti. ime vai prayāja, amī anūyājāḥ, saiva sā yajñasya samptatis. tat tathā na kāryam. ātmā vai prayājāḥ prajānūyāja. yat prayājan antariyād ātmānam antar iyād, yad anūyājan antariyād prajām antariyād. yataḥ khalu vai yajñasya vitatasya na kriyate, tad anu yajñāḥ parā bhavati, yajñam parābhavantam yajamāṇo 'nu parā bhavati. prayajavad evānūyājavat prāyañtyam kāryam, prayajavad anūyājavad udayantiyam: nātmanam antareti na prajām, na yajñāḥ parā bhavati na yajamānaḥ. prāyañtyasya nishkāsa udayantiyam abhi nir vapati, saiva sā yajñasya samptatir. yāḥ prāyañtyasya yājyā yat tā udayantiyasya yājyāḥ kuryāt, parāṇa amuṁ lokam ā rohet, pramāyukaḥ syād. yāḥ prāyañtyasya pūronuvākyaś, tā udayantiyasya yājyāḥ karoty, asminn eva loke prati tiṣṭhati |

13, 1. somāya kritāya | Kaush. 7, 10.

13, 35. triḥ prathamām | Ts. 2, 5, 7, 1. triḥ prathamām anv aha trir uttamām, yajñasyaiva tad barsam nabyaty aprasraṇāya |

14, 1. anyatarāḥ | Ts. 6, 2, 1, 1. yad ubbau vimucyātithyam grihṇtyād yajñam vi chindyād, yad ubhāv avimucya yathānāgatāyāti-

thyam kriyate tadrig eva tad. vimukto 'nyo 'nadvān bhavaty avimukto 'nyo, 'thatithyam grihṇāti yajñasya samṭatyai | Ś. P. 3, 4, 1, 4.

15, 2. *somo vai rāja* | Ts. 6, 2, 1, 2. yavadbhir vai rājanucarair āgachati, sarvebhyo vai tebhya atithyam kriyate, chandasāi khalu vai somasya rājño 'nucarāni |

16, 1. 20. *agnaye* | Ts. 6, 3, 5, 3. agnaye mathyamānāyānu brūhity āha, kāṇḍe-kāṇḍa evainam kriyamāṇe sam ardhayati. gayatriḥ sarvā anv āha, svenaivainam chandasā sam ardhayati |

16, 2. *abhi tvā etc.* | Kaush. 8, 1.

18, 1. *yajñō vai* | Gopatha 7, 6 aus dem Aitareya.

19, 1. *brahma* | Kaush. 8, 4.

19, 11. *daśa* | = Ts. 6, 1, 1, 8.

20, 1. *sarakve* | Kaush. 8, 5.

21, 1. *gaṇānām* | Kaush. 8, 5.

21, 15. *jāgataḥ* | Ts. 6, 1, 6, 2. sā paṣubhiḥ ca dīkshaya cāga-
chāt, tasmā jātati chandasām paṣavyatamā |

21, 17. *arūrucat* | Kaush. 8, 6.

22, 2. *upa hvaye* | Kaush. 8, 7.

23, 1. *devāsuraḥ* | Kaush. 8, 8. upasado 'surā eshu lokeshu puro 'kurvatāyasmayim asmin rajatām antarikshaloke hariṣim hādo divi cakrire | Ś. P. 3, 4, 4, 3. devās ca vā asurās cobhaye prajāpatyāḥ paspridhire. tato 'surā eshu lokeshu puraḥ cakrire, 'yasmayim evāsmiṇ loka rajatām antarikshe hariṣim divi etc. | Ts. 6, 2, 3, 1. teshām asurāṇam tīraḥ pura āsann, ayasmayy avamātha rajatātha hariṣi. tā devā jetum nāśaknuvan, tā upasadaivājigishan. tasmā āhur yaḥ chivam veda yaḥ ca nopasadā vai mahāpuram jayantiti etc.

24, 6. *te Varuṇasya* | tādūnaptra ist ein Gelöbniss, durch welches, unter Berührung von Opferschmalz (ājya), die 16 rītviḥ und der Opfernde sich verpflichten, einander keinen Harm zuzufügen. Ts. 1, 2, 10, 2. Āvalayana 4, 5, 3. Katyāyana 8, 1, 23—26. Latyāyana 5, 6, 6. Ś. P. 3, 4, 2, 9. Ts. 6, 2, 2, 1: devāsuraḥ samyatta āsan. te devā mitho vipriyā āsan, te 'nyo 'nyasmai jyaishṭhyayāti-
shṭhamānāḥ pañcadhā vy akrāman: Agnir Vasubhiḥ, Somo Rudrair, Indro Marudbhir, Varuṇa Adityair, Brihaspatir Viśvair devais. te 'manyantāsurebhyā vā idam bhrātrivyebhyo radhyāmo yan mitho vipriyāḥ smo; yā na imāḥ priyāḥ tanuvas tāḥ samavadyāmahai, tābhyāḥ sa nir pichād yo naḥ prathamō 'nyo 'nyasmai druhyād iti. tasmā yāḥ satādūnaptriṇām prathamō druhyati sa arṣim archati |

25, 2. *ishum* | Ts. 6, 2, 3, 1. ta ishum sam askurvatāgnim anikam, Somam śalyam, Viśhnum tejanam | Ś. P. 3, 4, 4, 14.

25, 4. *caturāḥ* | Kaush. 8, 9. trin agre stanān ātha dvāv athai-

kam | Ts. 6, 2, 5, 2. caturō 'gre stānan vratam upaity atha arin atha dvāv athaikam |

25, 15. Upavi Jānasruteya hat in einem Theile eines gewissen Brāhmaṇa, welcher über die upasāḍ handelte, die folgende Accusation gethan. Vgl. S. P. 4, 1, 5, 15. tad adas tad divakīrtiyanāṁ brāhmaṇe vyākhyāyate | 3, 2, 4, 1. tad dhishṇyanāṁ brāhmaṇe vyākhyāyate | Ebendasselbst 5, 1, 1, 5. 7 heisst dieser Weise Aupavi.

26, 1. devavarma | Ts. 2, 6, 1, 5. yat prayajānūyajā ijjante, varmaivaitad yajñāya kriyate varma yajamānāya bhṛatṛivyaḥhibhūtyai |

26, 3. krūram | Ts. 6, 2, 2, 4. ghrītaṁ vai devā vajraṁ kṛitvā somam aghnan etc.

27, 1. somo vai | S. P. 3, 2, 4, 3. — Ts. 6, 1, 6, 5. tam somam āhriyamāṇaṁ gandharvo Viśvāvasuḥ pary amuṣhāt. te devā abruvan: strikāmā vai gandharvā, striyā nish kṛipāmeti. te vācam striyam ekahāyanīm kṛitvā tayā nir akrīṇan | ibid. 6, 1, 10, 4.

28, 2. pra devam | Kaush. 9, 2.

29, 3. pretam | Kaush. 9, 3.

29, 16. rarāṭyam | Dieses ist der Accusativ. Es gibt zwei Formen des Feminins, rarāṭyā und rarāṭi. Lāṭyāyana 1, 9, 9. Kaush. 18, 4. Kāṭyāyana 8, 3, 26. Āṣvalāyana 4, 9, 4. 13, 4.

30, 2. sāvīr hi | Kaush. 9, 5.

30, 6. somo jigāti | Kaush. 9, 6.

Pañcika II.

1, 1. yajñena | Ts. 6, 3, 4, 7. yajñena vai devāḥ suvargaṁ lokam āyan. te 'manyanta: manushyā no 'nvābhavishyanti. te yūpena yopayitvā suvargaṁ lokam āyan, tam ṛishayo yūpenaivānu prajānan, tad yūpasya yūpatvaṁ. yad yūpam minoti, suvargasya lokasya prajātyai |

1, 3. vajro vai | Kaush. 10, 1.

1, 8. bilvaṁ jyotiḥ | Ts. 2, 1, 8, 1. bailvo yūpo bhavaty. asaṁ vā Ādityo yato 'jyate, tato bilva udatishṭhat | Vgl. auch das ṛisukta 6. Der bilva heisst auch ṛivṛiksha, ṛiphalā.

1, 10. tejo vai brahmavarcasam | Ts. 3, 5, 7, 2. devā vai brahmann avadanta, tat parṇa upāṣṇot. — brahma vai parṇaḥ | Er wird auch brahmavṛiksha genannt.

2, 1. añjanti | Kaush. 10, 2.

3, 8. yajamānaḥ | Ts. 6, 3, 4, 9. devā vai samsthite some pra srucō 'haran 'pra yūpaṁ. te 'manyanta: yajñāveśasam vā idam kurma iti. te prastaraṁ srucām nishkrayanam apaṣyan, svaruṁ yūpasya |

3, 9. śarvābhyah | Wer die Einweihung beim Somaopfer vollzieht, widmet sich dadurch allen Göttern. Kaush. 10, 3. Der Ge-

weihte Silt in den Mund von Agni und Soma. Wenn er deshalb am Vorabend ein dem Agni und Soma bestimmtes Thier darbringt, so kauft er sich selbst los. Ts. 6, 1, 11, 6. purā khalu vāvaisha medhayatmānam ārabhya carati yo dikābho. yad agnishomīyam paṣum alabhata, atmanishkrayaṇa evāśya sa, tasmād tasya nāśyam |

3, 10. dvirūpaḥ | Kaush. 10, 3. tam āhur: dvirūpaḥ syāc chuklam ca kṛṣṇam cahorātrayo rūpeṇa, śuklam vātha lohitaṁ vāgnishomayo rūpeṇeti | Ś. P. 3, 3, 4, 23. sa vai dvirūpo bhavati, dvidevatyo hi bhavati. devatayor asamade kṛṣṇasārāṅgaḥ syād ity āhur etc.

3, 11. tad āhuḥ | Ts. 6, 1, 11, 6. atho khalv āhur: Agnishomābhyāṁ vā Indro Vjitrām abann iti. yad agnishomīyam paṣum alabhate, vātraghna evāśya sa, tasmād v āśyam |

4, 1. āprībhīḥ | Kaush. 10, 3. Ś. P. 3, 8, 1, 2.

4, 4. prāṇa vai | Ś. P. 9, 2, 3, 44. prāṇa vai samidhaḥ, prāṇa dy etam samindhate |

5, 1. paryagnaye | Kaush. 10, 3. Ś. P. 3, 8, 1, 6.

6, 1. daivyaḥ | Tb. 3, 6, 6, 1. Āśvalāyana 3, 3, 1. — Kaush. 10, 4. daivyaḥ samitāra uta ca manushyā a rabhadhvaṁ upa nayata medhya dura āśānā medhapatibhyām medham iti. tad dhaika āhur: yajamāno vai medhapatir iti. ko manushya iti brūyād, devataiva medhapatir iti. śadvīṣatir aśya vāṅkraya iti. paṇṣava u ha vai vāṅkrayaḥ etc. |

7, 1. asnā | Ś. P. 11, 7, 4, 2.

7, 11. adhrigūḥ | Tb. 3, 6, 6, 4. adhrigūḥ cāpāṣa cobhau devānām samitārau |

8, 1. puruṣam | Ś. P. 1, 2, 3, 6—9.

10, 1. Manotāyai | Kaush. 10, 6.

11, 3. tam vai | Ts. 3, 1, 3, 2. yarhi paṣum apritam udayam nayanti, tarhi tasya paṣuṣrapaṇam haret |

15, 1. devebhyah | Kaush. 11, 1.

16, 1. Prajāpatau | Kaush. 11, 4.

19, 1. ṛishayaḥ | Kaush. 12, 3. mādhyamāḥ Sarasvatyām satram āśata, tad dhāpi Kavashe madhye nishasāda. tam hema āpodur: dāśyā vai tvam putro 'si, na vayam tvayā saha bhakṣhayiṣyāma iti. sa ha kruddhaḥ pradhravan Sarasvatim etena suktena tushṭāva, tam heyam anveyāya. tata u beme nīrāgā iva menire, tam hānvānṛityocur: ṛishe namas te astu, mā mā hīṁsis, tvam vai naḥ greshṭho 'si yaṁ tveyam anvetitti tam ha jñāpayām cakrus, tasya ha krodham vininyuḥ |

20, 1. hinota naḥ | Kaush. 12, 1.

20, 10. aveḥ | Ts. 6, 4, 3, 4.

21, 1. *giro vai* | Kaush. 12, 4.

24, 1. *haviṣhpāṅktim* | Ts. 6, 5, 1, 4. brahmavādino vadanti: naraḥ na yajushā pāṅktir apyate, 'tha kiṃ yajñasya pāṅktatvam iti. dhanāḥ karambhaḥ parivāpāḥ puroḍāṣaḥ payasyā. tena pāṅktir apyate, tad yajñasya pāṅktatvam | Kaush. 13, 2. atha haviṣhpāṅktyā caranti, paśavo vai haviṣhpāṅktiḥ, paśūnām evāptyai. tāni vai pañca haviṣhi bhavanti: dadhi dhanāḥ saktavaḥ puroḍāṣaḥ payasyeti |

25, 1. *devā vai* | S. P. 4, 1, 3, 11.

26, 1. *te vā ete* | Kaush. 13, 5.

29, 1. *prāṇa vai* | Kaush. 13, 9. prāṇa vā rītuyājās. tad yad rītuyājaiḥ caranti, prāṇān eva tad yajamāne dadhati. sa vā ayaṃ tredhā vihitāḥ prāṇāḥ: prāṇo 'pāno vyāna iti. śaḥ rītuneti yajanti, prāṇam eva tad yajamāne dadhati. catvāra rītubhir ity, apānam eva tad yajamāne dadhati. dvir rītunety upariśatā, vyānam eva tad yajamāne dadhati sarvāyutvāyāsmiṇ loka 'mritatvāyāsmiṇ. tathā ha yajamānaḥ sarvam ayur asmiṇ loka ety, apnoty amṛitatvam akṣhiṇṇaḥ svarge loka. te vā ete prāṇa eva yad rītuyājās, tasmād anavānam yajanti prāṇānām saṃtatyai, saṃtātā iva hime prāṇa. nānuvashatkuranti. prāṇa vā rītuyājāḥ, saṃsthānuvashatkāro: net purā kalat prāṇān saṃsthāpayānti. yukta iva hime prāṇāḥ | Ts. 6, 5, 3, 2. rītunā preshyeti śaḥ kṛitva āha, śaḥ vā rītava, rītun eva prīṇaty. rītubhir iti catus, catuṣpada eva paśūn prīṇaty. dviḥ punar rītunāha, divipada eva prīṇāti etc. | Gopatha 8, 7 nach Aitareya.

30, 1. *prāṇa vai* | Ts. 6, 4, 9, 3. prāṇa vā ete yad dvidevatyāḥ paśava idā. yad idāṃ pūrvām dvidevatyebhya upahvayeta, paśubhiḥ prāṇān antar dadhita, pramāyukaḥ syād. dvidevatyāḥ bhakṣayitveḍām upa hvayate, prāṇān evātman dhritvā paśūn upa hvayate |

31, 1. *tato vai devāḥ* | Kaush. 14, 1.

35, 2. *prathame pade* | Kaush. 14, 2.

36, 1. *devāsuraḥ* | Ts. 6, 3, 1, 1. devā vai yajñam parājayanta, tam agnidhrāt punar apajayan, etad vai yajñasyāparajitam yad agnidhrām. yad agnidhrād dhishpiyān viharati, yad eva yajñasyāparajitam tata evānam punas tanute |

37, 1. *devarathaḥ* | Kaush. 14, 4.

Pañcika III.

5, 1. *devapātram* | Gopatha 8, 1 nach Aitareya.

6, 1. *vājro vai* | Gopatha 8, 2 nach Aitareya.

7, 1. *trāyo vai* | Gopatha 8, 3 nach Aitareya.

8, 1. *yasyai devatāyai* | Gopatha 8, 4 besteht aus diesem Paragraphen und dem letzten des vorhergehenden Kapitels.

8, 2. vajro vai-veda | Gopatha 8, 5.

8, 9. vāk | Gopatha 8, 6.

12, 1. deva-iṣaḥ | Kaush. 14, 3. Ts. 3, 2, 9. Gopatha 8, 10 nach Aitareya.

13, 4. nijāsyā wird von Weber mit allem Recht als das absol. caus. von ni jas erklärt. Als er sie mit Wasser besprengt hatte, glaubte er ihre Gluth verlöscht zu haben.

14, 1. Agnir vai | Kaush. 15, 5.

15, 1. Indro vai | Ts. 2, 5, 3, 6. Indro Vṛitram hatvā param paravātam agachad, aparādhām iti manyamānas. tam devatāḥ praiśham aichan. so 'bravit Prajāpatir: yaḥ prathamō 'nuvindati tasya prathamam bhāgadheyam iti. tam pitaro 'nv aviadan, tasmāt pitṛibhyaḥ pūrvedyuh kriyate | S. P. 1, 6, 4, 1. Indro ha yatra Vritraya vajram prajāhāra, so 'baliyān manyamāno nāstṛishṭiva bibhyan nilayām cakre. sa parāḥ parāvato jgāma |

20, 1. Indro vai | Kaush. 15, 2.

21, 1. Indro vai | Ts. 6, 5, 5, 3. Indro Vṛitram ahan. tam devā abruvan: mahān vā ayam abhūd yo Vṛitram avadhīd iti, tan mahendrasya mahendratvam. sa etam mahendram uddhāram ud aharata Vṛitram hatvānyāsu devatāsv adhi. yan mahendro grihyata, uddhāram eva tam yajamāna ud dharate 'nyāsu prajāsv adhi |

21, 2. sa mahān bhavati stōrt den Satzbau.

23, 1. ṛik ca vai | Gopatha 8, 20. 21 nach Aitareya.

24, 1. stotriyam | Kaush. 15, 4. — Gopatha 8, 22.

25, 1. somo vai | S. P. 4, 3, 2, 7. Ts. 6, 1, 6, 2. Tāṇḍya 8, 4, 1.

29, 1. te devāḥ | Kaush. 16, 1. 3.

33, 1. Prajāpatir vai | S. P. 1, 7, 4, 1. Prajāpatir ha vai svām duhitaram abhi dadhyau divam voshasam vā: mithunī enayā syām iti. tān sam babbhūva. tad vai devānām āga āsa; ya ittham svām duhitaram asmākam svasāram karotīti. te ha devā ucir yo 'yam devaḥ paṇḍnām īṣṭe: atisamdham vā ayam carati ya ittham svām duhitaram asmākam svasāram karoti, vidhyemam iti. tam Rudro 'bhyāyatyā vivyādha |

35, 1. vaiśvānariyepa | Kaush. 16, 7.

38, 1. svāduḥ | Kaush. 16, 8.

39, 5. sudhāyām | ein wohl gepflegtes Ross gibt Behagen. Dieses Sprüchwort kehrt 3, 47 wieder. Ts. 5, 5, 10, 7. sudhāyam ha vai vajrī suhito dadhati |

40, 8. dakṣhāyapaṇyajāḥ | Ueber diesen und den idādadhā vgl. Āṣvalāyana 2, 14, 7. 11. Kaush. 4, 4. 5. athāto dakṣhāyapaṇyajāsyā. dakṣhāyapaṇyajānaishtyan phalgūnyām paurṇamāsyām prayunkte. mukham vā etat samvatsarasya yat phalgūni paurṇamāsi, ta-

smāt tasyām adīkshītāyanāni prayujyante. 'tho Dakṣho ha vai Parva-
tir etena yajñeneshtvā sarvām kāmān āpa, tad yad dakṣhāyāyajñena
yajate sarveshām eva kāmānām āptyai. nāṣaṇe kāmam āpeti somam
rājānam candramasam bhakṣhāyāṁti manasā dhyāyann asūyāt. tad
asau vai somo rājā vicakṣhaṇaṣ candramāṣ, tam etam aparapakṣham
devā abhishuṅvanti. tad yad aparapakṣham dakṣhāyāyajñasya vra-
tāni carati, devānām api somapitṛe 'sanity. atha yad upavasathe
'gnishomīyam ekādaśakapālam puroḷāṣam nirvapati, ya evāsau soma-
syopavasathe 'gnishomīyas tam eva tenāpnoty. atha yat prātara āma-
vasyena yajata, aindram vai sutyam abas, tat sutyam ahar āpnoty.
atha yad amāvāsīyām upavasatha aindrāṇam dvādaśakapālam puro-
ḷāṣam nirvapaty, aindrāṇam vai sāmataṣ trītyasavanam, tat trītya-
savanam āpnoty. atha yan maitrāvaruṇī payasyā, maitrāvaruṇī vā
anūbandhyā, tad anūbandhyām āpnoti. sa esha somo haviryajñān anu-
praviṣṭaṣ, tasmād adīkshīto dīkshītavratō bhavati || 4 || Ts. 2, 5, 4, 3.

Athāta ilādadhāsyelādadhenaishyann etasyām eva paurṇamāsyām
prayunkte, tasya uktam brāhmaṇam. sa esha paṣukāmasyannādyakā-
masya yajñas, tena paṣukāmo 'nnādyakāmo yajeta. tatra tathaiva
vratāni carati, dakṣhāyāyajñasya hi samāsaḥ || 5 ||

44, 1. yo vā eshaḥ | Gopātha 9, 10 aus dem Aitareya.

45, 7. Statt anutsāram schlage ich vor anutsāram zu lesen. Sie
schlichen dem Opfer mit dem und jenem Brauche nach, wie man
dem Wilde von Fleck zu Fleck näher zu kommen sucht. Deshalb
soll er die Sprüche ganz still hersagen.

49, 1. agnīṣṭomam | Aehnlich das Tāṇḍya 8, 8, 1. devā vā
agnīṣṭomam abhijityokthāni nāṣaknuvann abhijetum. te 'gnim
abruvāṣ: tvayā mukhenedam jayāmeti. so 'bravit: kim me tataḥ
syād iti. yat kāmāyasa ity abruvan. so 'bravin: maddevatyāsukthāni
prapayān iti | tasmād agneyīshukthāni prapayanti | tasmād u gāya-
trīshu, gāyatrachandā hy Agnīḥ | te 'gnim mukham kṛtvā sākama-
ṣvenābhyakrāman. yat sākamaṣvenābhyakrāmaṣ, tasmāt sākamaṣvam
| tasmāt sākamaṣvenokthāni prapayanty, etena hi tāny agre 'bhyajayan
| sa Indro 'bravit: kaṣ cāham cedam anvavaishyāva ity. aham ceti
Varuṇaḥ. tam Varuṇo 'nvatīṣṭhad, Indra āharat, tasmād aindrāva-
ruṇam anuṣasyate | sa evābravit: kaṣ cāham cedam anvavaishyāva
ity. aham ceti Brihaspatīḥ. tam Brihaspatīr anvatīṣṭhad, Indra
āharat, tasmād aindrābrihaspatyam anuṣasyate | sa evābravit: kaṣ
cāham cedam anvavaishyāva ity. aham ceti Viṣṇuḥ. tam Viṣṇuḥ anva-
tīṣṭhad, Indra āharat, tasmād aindrāviṣṇuvam anuṣasyate |

50, 1. te vā asurāḥ | Kaush. 16, 11.

Pañcika IV.

1, 1. devā vai | Kaush. 17, 1. Der dvādaśaha wird dort in den Kapiteln 17--27 behandelt.

1, 5. tad ahuḥ | Gopatha 9, 19 nach Aitareya.

5, 1. ahar vai devāḥ | Gopatha 10, 1 nach Aitareya.

6, 4. prathamena | Gopatha 10, 2.

6, 8. pavamānavat | Gopatha 10, 3.

15, 1 jyotiḥ | Vgl. hiezu und dem Anfang des folgenden Kapitels Ts. 7, 4, 11, 1.

17, 1. gavām ayanena | Ts. 7, 5, 1. 2. Hier ist selbst in gedankenloser Weise das prāvartanta hinüber genommen, obgleich na prāvartanta allein richtig ist. Sāyaṇa erklärt: tāsām gavāṃ śirassy agraddhayaḥ śṛṅgāṇi na prāvartanta | notpannānity arthaḥ | Ein Nothbehelf wäre agraddhayaśṛṅgāṇi zu lesen. Uebrigens hat auch das Tāṇḍya 4, 1 dieselbe Lesart: gāvo vā etat satram āsata, tāsām dasasu māssu śṛṅgāṇy ajāyanta. tā abruvann: aratśmottishṭhā-mopāṣa no 'jāateti. tā udatishṭhan | tāsām tv evābruvann: āsāmahā evemaṇ dvādaśaṇ māsaṇ, samvatsaram āpayāmeti. tāsām dvādaśasu māssu śṛṅgāṇi prāvartanta, tāḥ sarvaṃ annādyam āpnuvaḥ, tā etās tūparāḥ. tasmāt tāḥ sarvāṇ devādaśa māsaḥ prerate, sarvaṃ hi tā annādyam āpnuvan |

17, 5. Ādityaḥ | S. P. 12, 2, 9. athadityaḥ ca ha vā Aṅgirasasḥ cobhaye prajāpatya aspardhanta: vayam pūrve svargaṃ lokam eshyaṃ no vayam pūrva iti. ta Ādityaḥ caturbhiḥ stomaiḥ caturbhiḥ prishṭhaiḥ laghubhiḥ samabhiḥ svargaṃ lokam abhy aplavanta. yad abhyaplavanta, tasmād abhiplavā. anvaṣṭa ivāṅgirasah | Die Āditya erreichten den Himmel hintendrein, etwa sechzig Jahre später.

17, 6. 7. akshyanti | S. P. 12, 2, 3, 1. akshyanti ahāni sind, glaube ich. stättige umwandelbare Tage. akshyanti für akshiyanti, wie in Av. X, 5, 45 akshyati für akshiyati zu lesen ist.

18, 5 ff. tasya vai. Vgl. Tāṇḍya 4, 5, 8. trayah purastāt trayah parastād bhavanti | devā vā Ādityasya svargal lokād avapādād abibbhayus, tam etaiḥ stomaiḥ saptadaśair adriṣhan. yad ete stomā bhavanty, Ādityasya dhṛityai | catustriṅṣa bhavanti. varshma vai catustriṅṣo, varshmaṇaivainam sammimate | tasya parācīnatipādād abibbhayus, tam sarvaiḥ stomaiḥ paryarshan, viśvajidabbhijidbhyaṃ. vīryam vā etau stomau, vīryeṇaiva tad Ādityam paryarishanti dhṛityai |

27, 5. imau vai lokau | Tāṇḍya 7, 10, 1. imau vai lokau sahāstām, tau viyantāv abrutām: vivaham vivahāvahai, saha nāv astv iti | taylor ayam amushmai syaitam prāyachan, naudhasam asāv

asmai | tata enayor nidhane viparyakramatām. devavivāho vai syai-
tanaudhase |

Pañcika V.

3, 1. vāg iti | Ś. P. 6, 3, 1, 43.

6, 5. vāmam hi paśavaḥ | Ts. 5, 3, 8, 1. chandāṁsi vai devā-
nām vāmam paśavo, vāmam eva paśūn ava runddhe |

9, 1. devakshetram | Kapitel 9—11. 12, 1—4 sind in das
Gopatha 11, 10. 11 hinübergenommen.

14, 2. Nābhānedishtham | Ts. 3, 1, 9, 4. Manuḥ putrebhyo
dāyam vy abhajat, sa Nābhānedishtham brahmacaryam vasantam nir
abhajat. sa āgachat. so 'bravit: kathā mā nir abhāg iti. na tvā nir
abhāksham, ity abravīd, Agirasa ime satram āsate, te suvargam
lokam na pra jñanti. tebhya idam brāhmaṇam brūhi, te suvargam
lokam yanto ya eśhām paśavas tāns te dāsyantīti. tad ebhyo 'bravit,
te suvargam lokam yanto ya eśhām paśava āsan tān asmā adādus.
tam paśubhis carantam yajñavāstau Rudra āgachat, so 'bravin: mama
vā ime paśava ity. adur vai mahyam imān, ity abravīn. na vai tasya
ta īsata, ity abravīd, yad yajñavāstau hiyate mama vai tad iti |

22, 5. śrīr vai | Ts. 7, 3, 1, 1. sa yo vai daśame 'hann avi-
vākya upahanyate, sa hiyate. tasmai ya upahatāya vyāha, tam evā-
nvārābhya sam āgnute. 'tha yo vyāha sa hiyate, tasmād daśame
'hann avivākya upahatāya na vyucyam |

26, 6. raudram | Gopatha 3, 12. Ś. P. 11, 5, 3, 5.

29, 1. Vṛiṣhaṣuśmah | Kaush. 2, 9. udite hotavyāsm anudita
iti mimāṁsante. sa ya udite juhōti, pravāsata evaitan mahate devā-
yatithyam karoty. atha yo 'nudite juhōti, samnihitāyaivaitan mahate
devāyatithyam karoti. tasmād anudite hotavyam. tad dhāpi Vṛiṣha-
ṣuśmo Vātavataḥ pūrveshām eko jīrṇiḥ sayāno rātryām evobhe
āhuti hūyamāne drishtvovāca: rātryām evobhe āhuti juhvatīti. rā-
tryām hiti. sa hovāca: vaktā smo nvai vayam amuṁ lokam paretyn
pitṛibhyo, 'tho enan na śraddhātāro, yad v evaitad ubhayeddyur agni
hotram ahūyatānyedyur vāva tad etarhi hūyate rātryām evety. etad
eva kumārī gandharvagrihitovāca: rātryām evobhe āhuti juhvatīti.
rātryām hiti. sā hovāca: samdhau juhuyāt etc.

31, 1. yathā kumārāya | Ś. P. 2, 2, 1, 1.

32, 1. Prajāpatih | Chāndogyopanishad 4, 17. Ś. P. 11, 5, 8.

33, 3. tad dhaitat | Gopatha 3, 2, 3.

34, 1. yad grahan | Gopatha 3, 3, 4.

Pañcika VI.

1, 1. devā ha vai | Kaush. 29, 1. atha yatra ha tat sarvacarau
devā yajñam atanvata, tan hārbudāḥ Kadraveyo madhyamāna upo-

dāṣṭipyovācaikā vai va iyam hotrā na kriyate grāvastotriyā, tam vo 'ham karavāny, upa mā bhvayadhvam iti. te ha tathety ucus, tam hopajuhvire. sa etā grāvastotriyā abhirūpā apasyat: prāte vadantu pra vayam vadāmeti pravādatsu, pra hi te vadanty. atha yatra brihad-brihad iti: brihad vadanti madireṇa mandineti, tatra: vi śhā mu-ñcā sushuvusho manishām iti vimuñcatsu. tā vai caturdaśa bhavanti. daśa vā aṅgulayaś catvāro grāvāṇa. etad eva tad abhisampadyante. tā vai jagatyō bhavanti, jagatā vai grāvāṇo. 'tha yat trisṭubhā paridadhāti, teno mādhyaṃdine trisṭub upāptā. sa vai tishṭhann abhi-ṣṭauti, tishṭhantiva vai grāvāṇaḥ. sa vā ushṇishy apinaddhaksho 'bhitusṭāva, tasmād vā apy etarhy ushṇishy eva grāvāṇo 'bhisṭauty. atho khalv ahuḥ: cakshurhā ha sa sarpa āsa, tad pītviḥ viśham api-yāya. sa etāḥ pāvamānī vishāpavadanī abhitusṭāva. tad yad pā-vamānī vishāpavadanī abhiṣṭauti, yajñasyaiva śāntyai yajamānānāṃ ca bhishajyāyai |

5, 1. stotriyam | Die Kapitel 5—8 werden im Gopatha 10, 11—14 annectirt.

10, 1. athāha | Gopatha 7, 20.

11, 6. abhitriṇṇavatibhiḥ | Gopatha 7, 21.

12, 1. yad aindrārbbhavam | Gopatha 7, 22.

17, 1. yaḥ evaḥstotriyaḥ | Gopatha 10, 11.

18, 1. tān vā etān | Von hier bis zum Schluss des Adhyāya sind ganze Stücke in Gopatha 11, 1—16 geplündert.

30, 7. Bulilāḥ | In S. P. 4, 6, 1, 9 heisst dieser Weise Bu-dila Āvatarāvi.

32, 1. aitaṣapralāpam | Kaush. 30, 5. Etaṣo ha vai munir yajñasāyur adarṣat, sa ha putrān uvāca: putrakā yajñasāyur ada-rṣam, tad abhilapishyāmi, mā mā dṛiptam mandhvam iti. te ha tathety ucus. tad dhaṇilalāpa. tasya ha jyeshṭhaḥ putro 'bhisṛipyā mukham apijagrāhādripad vai naḥ pīteti. tam hovācāpanasya 1) dhik tvā jā-ñmāstu, pāpishṭhām te prajāṃ karomi. yad vai me jāma mukham nāpyagrāhishyāḥ, śatāyusham gām akarishyāḥ sahasrāyusham puru-sham iti. tasmād Aitaṣāyana ājaneyāḥ santō Bhrigūṇām pāpishṭhāḥ, pitrā hi śaptāḥ svayā devatayā svena prajāpatinā |

34, 1. Ādityāḥ | Kaush. 30, 6. adityāṅgirasīr upasamśāṣaty. Ādityaś ca ha vā Āṅgirasas cāspardhanta: vayam pūrve svargaṃ lo-kam eshyāma ity Ādityā, vayam ity Āṅgirasas. te 'ngirasa Āditye-bhyaḥ prajighyuh: evaḥsutya no, yājayata na iti. teshām hāgnir dūta āsa. tā Ādityā ucur: athāsmākam adyasutya, teshām nas tvam eva hotā, sa Bṛihaspatir brahmāyasya udgātā. Ghora Āṅgiraśo 'dhvayur

1) apanasya, apalasya meine beiden Hss.

iti. tñ ha pratyācakshire, tam etabhiḥ śiśikṣhus, tad etā abhivadanti. te 'syaṃ svetam dakṣiṇa ninyur, etam eva ya esha tapati. tata u ha Ādityaḥ svar ityuh | Ausführlicher erzählt wird diese Sage in §. P. 3, 5, 1, 13.

36, 14. udācārya āstī ist fehlerhaft.

Pañcika VII.

1, 1. athataḥ | Gopatha 3, 18.

2, 1. tad ahuḥ | Das prayaścitta wird in §. P. 12, 4, 1 fig. erörtert. Noch ausführlicher behandelt denselben Gegenstand das vierzehnte Buch des Kauṣikasūtra.

10. Die Quelle dieses Kapitels ist bisher unbekannt, das folgende ist eine Corruption von Kaush. 7, 11, welches auf S. 236 abgedruckt ist.

13, 1. Hariścandraḥ | Die Sage von Śunahṣepa ist in der Recension des Śāṅkhayanaśrautasūtra von Fr. Streiter, Berlin 1861, recht brav behandelt worden.

33, 5. śaṃ naḥ | Gopatha 8, 6.

Pañcika VIII.

5, 1. athataḥ | Kapitel 5—20 sind von Emil Schönborn, Berlin 1862, gedruckt und übersetzt worden.

21, 3. Āsandivati | Diese gāthā findet sich auch §. P. 13, 5, 4, 2 mit der schlechteren Lesart: abadhnaḥ aśvaṃ sārāṅgam.

21, 10. na mā | §. P. 13, 7, 1, 15. na mā martyaḥ kaś cana dātum arhati, Viśvakarman Bhauvana manda asitha | upamañkhyati syā salilasya madhye, mṛishaisha te saṃgarah Kaśyapāya |

21, 15. Marutaḥ | §. P. 13, 5, 4, 6 mit der Lesart: Avikṣhitasyāgniḥ kṣhatta |

23, 5—7. §. P. 13, 5, 4, 11 fig.

Verbesserungen.

1, 4 vor agnir lies 8 statt 7.

1, 7 vor Somam lies 9 statt 5.

1, 10, 1 vor Tā ist 1 ausgelassen.

1, 30, 7 lies rajani statt rājani.

1, 30, 4 lies avena statt sveṇa.

2, 7, 12 lies śamitṛibhyaḥ statt śamitṛibhyas.

2, 9, 8 das Komma hinter esha zu streichen.

- 2, 16, 3 lies prātaranuvākah statt prataranuvākah.
 2, 18, 3 lies catushpāda statt chatushpāda.
 2, 23, 7 lies utputam statt utpūtam.
 2, 24, 7 lies bhārativān statt bhārativan.
 2, 25, 2 lies evojjeshyāmiti statt evojjeshyāmiti.
 2, 36, 6 lies 'syāchavākiyām statt 'syāchakiyām.
 3, 31, 14 lies evainam statt evainam.
 3, 48, 9 lies ṣaṣvad dhāsyā statt ṣaṣvaddhāsyā.
 4, 3, 4 lies esha statt eshā.
 4, 4, 11 lies tritīyasavanād statt tritīyasavanād.
 4, 22 Unterschrift lies ashtādaśādhyāye statt ashtādaśe 'dhyāye.
 6, 18, 1 lies vā tvām statt va tvām.
 6, 20, 13 lies 'har-ahah statt ahar-ahah.
 6, 24, 11 lies caturtham statt caturtham.
 6, 27 zu Schluss lies 15 statt 4.
 6, 30, 8 hinter dadhikrā ist der Punkt abgesprungen.
 7, 21, 3 hinter pūrtam ist dāt ausgefallen.
 7, 34, 2 lies mā- statt mā.
 8, 3, 5 lies kshatriyayajñah statt kshatriyajñah.
 8, 6 Linie 4 vor tām lies 2.
 8, 7, 10 lies prajātiḥ, statt prajātiḥ.
 8, 12, 4 lies Marutaḥ statt Mārutaḥ.
 8, 23, 6 lies māyavattaraḥ statt māyāvattaraḥ.
 8, 25, 2 lies ayuvamāry asya statt ayuvam āryasya.
 S. 251 2, 1 lies sa ca statt ca sa.
 S. 256 7, 11 lies mukhyadeva statt mukhyadevā.
 S. 260 16, 6 lies trir statt tvir.
 S. 307 6, 3 lies pītavatyah | statt pītavatyah-.
 S. 365 25, 4 lies dvividham statt dvididham.
 S. 371 31, 2 lies sambhavata statt gambhavata.
 S. 378 4, 1 lies sāpnāyārūpam statt sāpnāyarūpam.
 S. 385 16, 2 lies āprīṇanam statt āprīṇam.

Verbesserungen zum Rigveda.

I, 42, 5 lies pūshann. IX, 110, 3 lies rāhhamānah. IX, 114, 3 pada lies nānā-sūryah. X, 13, 2 pada lies su-āsasthé.

In dem Verzeichniss der Versanfänge fehlt:

asme indra sāca sute 8, 97, 8.

tam īlīshva ya ahuto 8, 43, 22.

tvām agne pitaram 2, 1, 9.
 mahāsi asī mahisha 3, 46, 2.
 mā no asmin maghavan 1, 54, 1.
 yad agne divija 8, 43, 28.
 sa vāyūm indram 9, 7, 7. Sv. 2, 484.
 sa vāvasāna iha 3, 51, 8.
 stomāsas tvā gaurivtter 5, 29, 11.

Störende Fehler in demselben Verzeichniss finden sich in: adidyutat 6, 11, 4. — abhivṛitya. — aram kshayaya. — asādi vṛito. — ā gha tvāvan. — ā tv etā. — ad u me. — indraś ca vāyav (zweimal). — iśhkṛitir nāma. — uchanti yā kṛiṇoṣhi. — ud agne tava tad. — urum yajñāya cakrathur u. — eva vasva indrah. — eśha suvānah — kṛiṇota dhūmam. — tad vo vāja 4, 36, 3. — tava vāyav. — divyā apo. — dṛiṣāno. — nakish tam karmaṇā. — na te sakṣā. — nāham indrāṇi. — pari śhya suvāno akṣhā. — pāvakayā yaś citayantya. — pivōannāñi. — pra putās. — pra-prā vo. — pra vaṣṭaya. — bhadrā te agne. — yat tvā deva. — yat puruṣheṇa havishā. — yuvam bhujoyum bhuramāgam. — yenā sūrya. — yo vām aṣvinā manaso. — sa na indrāya yajyave. — sa no madānām 9, 104, 5. — sa ṣaṣmi 9, 18, 7. — sākamjānam. — subhāgān no — S. 673, 6 lies mahāvisha. — S. 688 tac cham yor ist ein selbstständiges sukta.

Zur Entgegnung.

Herr Ludwig hat mir die Ehre erwiesen, meiner in der Vorrede zum dritten Bande seines Rigveda S. XXII zu erwähnen. Die Stelle lautet:

Aber sehn wir, wie wir von jemand ganz andern, von Professor Aufrecht kritisiert werden; I. 84, 16. soll ich nicht verstanden haben, und mit 'die priester' die frage 'wer etc.' beantwortet haben. Darum werde ich Herr Ludwig genannt, was in Prof. Aufrechts augen eine strafe zu sein scheint. Zum glück ist diese unverdiente strafe nur eine leichte, die ich noch dazu in guter gesellschaft abbüße. Aber verdient habe ich sie nicht. Es war mir allerdings ser schwierig den leser aufmerksam zu machen, dasz 'die priester' nicht antwort auf wer? sein soll. Da übrigens es offenbar ist, dasz man über die 'gā ṛtasya', nicht über 'wer' einer aufklärung bedarf, da letzteres sich von selbst beantwortet (obwol wir uns hierin geirrt haben), wenn

man weiß, was unter erstem zu verstehen, so begnügten wir uns, ein 'denn' einzuschieben, was für den aufmerksamen leser in der tat genug ist. Denn führt man das ganze aus, so heiszt es: 'wer beschäftigt die rinder [die priester]? der einsichtige, denn wer ihre narung mert wird leben.' oder von wem gilt daz, wem nur kann man es zumuten, dasz er priester beschäftigt? denn es ist ja sein eigener vorteil, also vom verständigen. Dieses 'denn' hat eben nur so einen sinn. Herr Aufrecht, wie wir ihn nunmer in gerechter widervergeltung nennen, beantwortet aber seinerseits die frage 'wer' falsch; nicht 'irgend ein gottesfürchtiger' sondern die einsichtigen sind gemeint, die, die ihren eigenen vorteil richtig zu beurteilen wissen. Also auch wenn ich die frage in Aufrechts sinne beantwortet hätte, konnte ich kein 'denn' einschieben. Vgl. die folgende strophe.

Herrn Ludwig's Uebersetzung von 1, 84, 16. 17 ist die folgende:

16 wer spannt heute an die stange der ordnung¹⁾ die kräftigen, grümmigen, schwer zu beugenden rinder? | die pfeile im rachen²⁾ haben, die ins herz schieszen, die heilbringenden? [die priester, denn] wer ihre narung fördert, der wird leben.

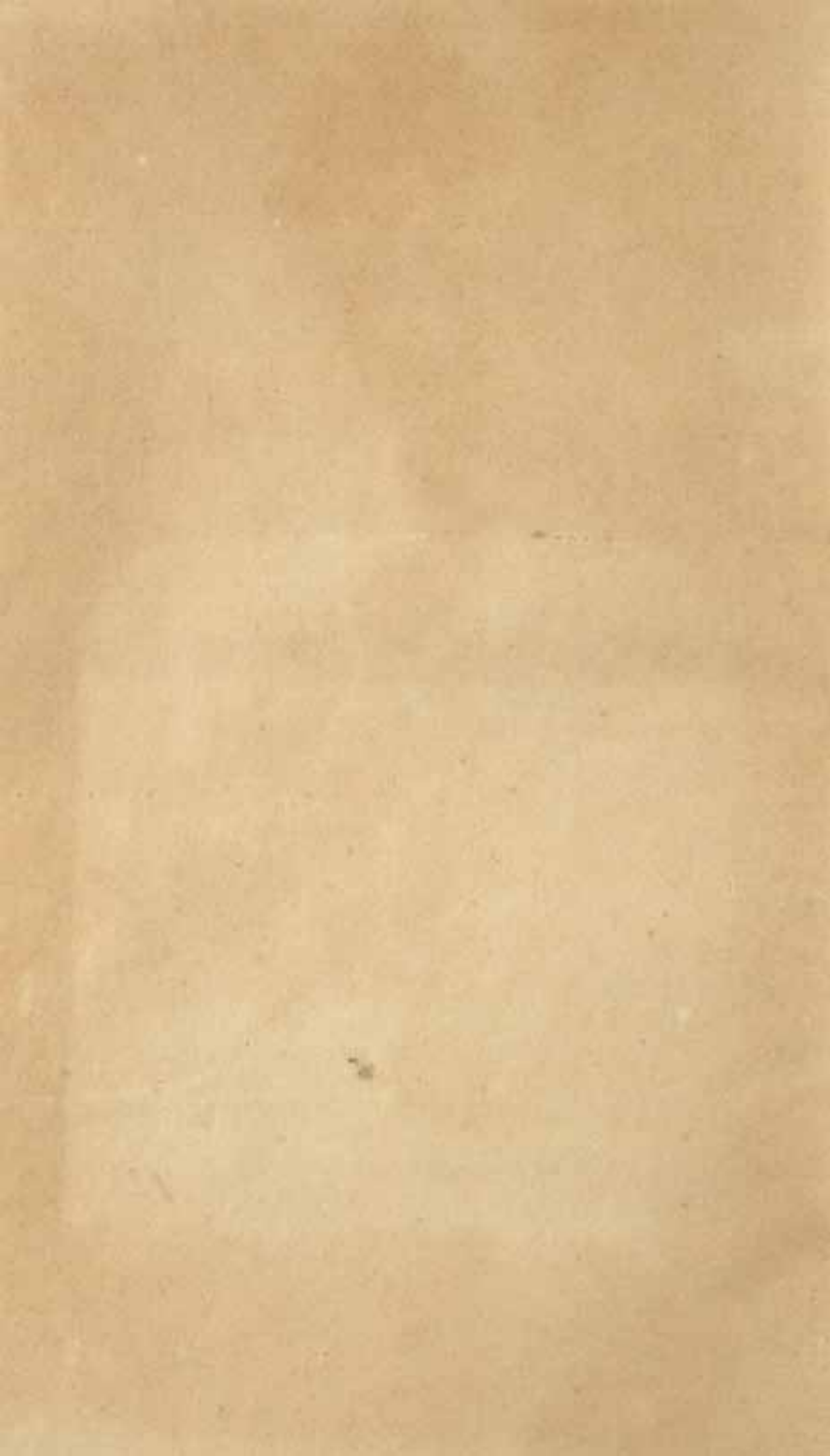
17 wer flieht, wird geschädigt, wer fürchtet? [der böse:] wer glaubt an Indra? wer glaubt, dasz er nahe? [der fromme.] | wer [andererseits] spricht seinen segen über samen und gesinde, über den reichthum, ihn selber und die leute? [Indra.]

Raden, Russ, am meisten aber
Schwindelhaber, Dippelhaber.

¹⁾ Also dhary řitasya.

²⁾ Die Priester haben Rachen.





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