

गृह्यम्①

आश्वलायनः, Oldenberg

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०१ पाकयज्ञादि②

वि०प्र०— उक्तानि वैतानिकानि गृह्याणि वक्ष्यामः १

Oldenberg— 1 [#1] . The (rites) based on the spreading (of the three sacred fires) have been declared; we shall declare the Gṛhya (rites).

[#1]: 1, 1. The spreading (vitāna or, as it is also called, vihāra or vistāra) of the sacred fires is the taking of two of the three sacrificial fires, the Āhavanīya fire and the Dakṣiṇāgni, out of the Gārhapatya fire (see, for instance, Weber's Indische Studien, IX, 216 seq.). The rites based on, or connected with the vitāna; are the rites forming the subject of the Śrauta ritual, which are to be performed with the three fires.

वि०प्र०— त्रयः पाकयज्ञाः २

Oldenberg— 2 . There are three (kinds of) Pākayajñas,

वि०प्र०— हुता अग्नौ हूयमाना
अनग्नौ प्रहुता
ब्राह्मणभोजने ब्रह्मणिहुताः ३

Oldenberg— the hutas, (i.e. the sacrifices) offered over the fire; over something that is not the fire, the prahutas;

and at the feeding of Brāhmaṇas, those offered in the Brahman. [#2]

[#2]: Comp. Śāṅkhāyana-Gr̥hya I, 5, 1; I, 10, 7. The division here is somewhat different from that given by Śāṅkhāyana; what Śāṅkhāyana calls ahuta, is here prahuta ('sacrificed up'); the prahutas of Śāṅkhāyana form here no special category; the prāsītas of Śāṅkhāyana are the brahmaṇi hutās of Āśvalāyana. Thus Āśvalāyana has three categories, while Śāṅkhāyana (and quite in the same way Pāraskara I, 4, 1) gives four. Nārāyaṇa mentions as an example of prahuta sacrifices the baliharāṇa prescribed below, I, 2, 3.

वि०प्र०— अथाप्यृच उदाहरन्ति यः समिधा य आहुती यो वेदेनेति ४

Oldenberg— 3 [#3] . And they quote also Ṛcas, 'He who with a piece of wood or with an oblation, or with knowledge ("veda").'

[#3]: Rig-veda VIII, 19, 5, The mortal who with a piece of wood, or with an oblation, or with knowledge worships Agni, who with adoration (worships him) offering rich sacrifices,' &c.

वि०प्र०— समिधमेवापि श्रद्धधान आदधन्मन्येत यज इदमिति नमस्तस्मै य आहुत्या यो वेदेनेति विद्ययैवाप्यस्ति प्रीतिस्तदेतत्पश्यन्नृषिरुवाच अगोरुधाय गविषेद्युक्षाय दस्म्यं वचः । घृतात्स्वादीयो मधुनश्च वोचतेति वच एव म इदं घृताच्च मधुनश्च स्वादीयोऽस्ति प्रीतिः स्वादीयोऽस्त्वित्येव तदाह आ ते अग्र ऋचा हविर्हृदा तष्टं भरामसि । ते ते भवन्तूक्षण ऋषभासो वशा उतेति एत एव म उक्षणश्च ऋषभाश्च वशाश्च भवन्ति य इमं स्वाध्यायमधीयत इति यो

नमसा स्वध्वर इति नमस्कारेण वै खल्वपि न वै देवा नमस्कारमति यज्ञो वै
नम इति हि ब्राह्मणं भवति ५

Oldenberg— 4 #4. Even he who only puts a piece of wood (on the fire) full of belief, should think, 'Here I offer a sacrifice; adoration to that (deity)!'

#4: The words of the Ṛc, 'with an oblation,' are here repeated, the Vedic instrumental āhuti being replaced and explained by the regular form āhutyā.

(The Ṛc quoted above then says), 'He who with an oblation' - and, 'He who with knowledge;' even by learning only satisfaction is produced (in the gods).

Seeing this the Ṛṣi has said, 'To him who does not keep away from himself the cows, to him who longs for cows, who dwells in the sky, speak a wonderful word, sweeter than ghee and honey.' Thereby he means, 'This my word, sweeter than ghee and honey, is satisfaction (to the god); may it be sweeter.'

(And another Ṛṣi says), 'To thee, O Agni, by this Ṛc we offer an oblation prepared by our heart; may these be oxen, bulls, and cows.' (Thereby he means), 'They are my oxen, bulls, and cows (which I offer to the god), they who study this text, reciting it for themselves (as their Svādhyāya).'

(And further on the Ṛc quoted above says), 'He who (worships Agni) with adoration, offering rich sacrifices.'

'Verily also by the performing of adoration (the gods may be worshipped); for the gods are not beyond the performing of adoration; adoration verily is sacrifice' - thus runs a Brāhmaṇa.

०२ वैश्वदेवादि②

वि०प्र०— अथ सायम्प्रातःसिद्धस्य हविष्यस्य जुहुयात् १

Oldenberg— 1 [#1] . Now he should make oblations in the evening and in the morning of prepared sacrificial food,

[#1]: 2, 1. This is the Vaiśvadeva sacrifice; comp. Śāṅkhāyana-Gr̥hya II, 14, &C.

वि०प्र०— अग्निहोत्रदेवताभ्यः सोमाय वनस्पतयेऽग्नीषोमाभ्यामिन्द्राग्निभ्यां द्यावापृथिवीभ्यां धन्वन्तरय इन्द्राय विश्वेभ्यो देवेभ्यो ब्रह्मणे २

Oldenberg— 2 [#2] . To the deities of the Agnihotra, to Soma Vanaspati, to Agni and Soma, to Indra and Agni, to Heaven and Earth, to Dhanvantari, to Indra, to the Viśve devās, to Brahman.

[#2]: The deities of the Agnihotra are Sūrya, Agni, and Prajāpati. On Soma Vanaspati see the quotations given in Böhlingk-Roth's Dictionary s. v. vanaspati, 2.

वि०प्र०— स्वाहेत्यथ बलिहरणम् ३

Oldenberg— 3 [#3] . He says Svāhā, and then he offers the Balis -

[#3]: I think the division of the Sūtras should be altered, so that svāheti would belong to Sūtra 2, and the third Sūtra would consist only of the words atha baliharaṇam. In this case we should have to translate,

वि०प्र०— एताभ्यश्चैव देवताभ्योऽद्भ्य ओषधिवनस्पतिभ्यो गृहाय गृहदेवताभ्यो वास्तुदेवताभ्यः ४

Oldenberg— 4. To those same deities, to the waters, to the herbs and trees, to the house, to the domestic deities, to the deities of the ground (on which the house stands),

वि०प्र०— इन्द्रायेन्द्रपुरुषेभ्यो यमाय यमपुरुषेभ्यो वरुणाय वरुणपुरुषेभ्यः सोमाय सोमपुरुषेभ्य इति प्रतिदिशम् ५

Oldenberg— 5 #4. To Indra and Indra's men, to Yama and Yama's men, to Varuṇa and Varuṇa's men, to Soma and Soma's men - these (oblations he makes) to the different quarters (of the horizon, of which those are the presiding deities).

#4: Manu III, 87.

वि०प्र०— ब्रह्मणे ब्रह्मपुरुषेभ्य इति मध्ये ६

Oldenberg— 6. To Brahman and Brahman's men in the middle,

वि०प्र०— विश्वेभ्यो देवेभ्यः ७

Oldenberg— 7. To the Viśve devās,

वि०प्र०— सर्वेभ्यो भूतेभ्यो दिवाचारिभ्य इति दिवा ८

Oldenberg— to all day-walking beings - thus by day;

वि०प्र०— नक्तञ्चारिभ्य इति नक्तम् ९

Oldenberg— 8. To the night-walking (beings) - thus at night.

वि०प्र०— रक्षोभ्य इत्युत्तरतः १०

Oldenberg— 9. To the Rakṣas - thus to the north.

वि०प्र०— स्वधा पितृभ्य इति प्राचीनावीती शेषं दक्षिणा निनयेत् ११

Oldenberg— 10. Svadhā to the fathers (i.e. Manes)' - with these words he should pour out the remnants to the south, with the sacrificial cord suspended over the right shoulder.

०३ अग्निमुखम्②

वि०प्र०— अथ खलु यत्र क्व च होष्यन्त्यस्यादिषुमात्रावरं सर्वतः

स्थण्डिलमुपलिप्योल्लिख्य षड्भेखा उदगायतां पश्चात्प्रागायते नानान्तयोस्तिस्रो मध्ये तदभ्युक्ष्याग्निं प्रतिष्ठाप्यान्वाधाय परिसमूह्य परिस्तीर्य पुरस्ताद्दक्षिणतः पश्चादुत्तरत इत्युदकसंस्थन्तूष्णीं पर्युक्षणम् १

Oldenberg— 1 [#1] . Now wherever he intends to perform a sacrifice, let him besmear (with cowdung) a surface of the dimension at least of an arrow on each side; let him draw six lines thereon, one turned to the north, to the

west (of the spot on which the fire is to be placed); two (lines) turned to the east, at the two different ends (of the line mentioned first); three (lines) in the middle (of those two); let him sprinkle that (place with water), establish the (sacred) fire (thereon), put (two or three pieces of fuel) on it, wipe (the ground) round (the fire), strew (grass) round (it), to the east, to the south, to the west, to the north, ending (each time) in the north. Then (follows) silently the sprinkling (of water) round (the fire).

[#1]: 3, 1. Comp. Sāṅkh.-Gr̥hya I, 7, 6 seq., where the statements regarding the lines to be drawn are somewhat different, and the note there.

वि०प्र०— पवित्राभ्यामाज्यस्योत्पवनम् २

Oldenberg— 2. With two (Kuśa blades used as) strainers the purifying of the Ājya (is done).

वि०प्र०— अप्रच्छिन्नाग्रावनन्तर्गर्भौ प्रादेशमात्रौ कुशौ
नानान्तयोर्गृहीत्वाङ्गुष्ठोपकनिष्ठिकाभ्यामुत्तानाभ्यां पाणिभ्यां सवितुष्ठा प्रसव
उत्पुनाम्यच्छिद्रेण पवित्रेण वसोः सूर्यस्य रश्मिभिरिति प्रागुत्पुनाति
सकृन्मन्त्रेण द्विस्तूष्णीम् ३

Oldenberg— 3 [#2] . Having taken two Kuśa blades with unbroken tops, which do not bear a young shoot in them, of the measure of a span, at their two ends with his thumbs and fourth fingers, with his hands turned with the inside upwards, he purifies (the Ājya, from the west) to the east, with (the words), 'By the impulse of Savitr I

purify thee with this uninjured purifier, with the rays of the good sun' - once with this formula, twice silently.

[#2]: Comp. the description of this act of purifying the Ājya, which is in some points more detailed, in Śāṅkh.-Gṛhya I, 8, 14-21.

वि०प्र०— कृताकृतमाज्यहोमेषु परिस्तरणम् ४

Oldenberg— 4 [#3] . The strewing (of grass) round (the fire) may be done or not done in the Ājya offerings.

[#3]: Comp. Śāṅkh.-Gṛhya I, 8, 12.

वि०प्र०— तथाज्यभागौ पाकयज्ञेषु ५

Oldenberg— 5 #4 . So also the two Ājya portions (may optionally be sacrificed) in the Pākayajñas.

#4: On the two Ājyabhāgas offered to Agni and Soma comp. below, chap. 50, 13; Śāṅkh.-Gṛhya I, 9, 5 seq.

वि०प्र०— ब्रह्मा च धन्वन्तरियज्ञशूलगववर्जम् ६

Oldenberg— 6 [#5] . And the (assistance of a) Brahman (is optional), except at the sacrifice to Dhanvantari and at the sacrifice of the spit-ox (offered to Rudra).

[#5]: Comp. on these exceptions the Sūtras below, I, 12, 7; IV, 8, 15.

वि०प्र०— अमुष्मै स्वाहेति जुहुयात् ७

Oldenberg— 7 [#6] . Let him sacrifice with (the words),
'To such and such a deity svāhā!'

[#6]: Comp. Sāṅkh.-Gr̥hya I, 9, 18.

वि०प्र०— अग्निरिन्द्रः प्रजापतिर्विश्वेदेवा ब्रह्मेत्यानादेशे ८

Oldenberg— 8. If there is no rule (as to the deities to whom the sacrifice belongs, they are) Agni, Indra, Prajāpati, the Viśve devās, Brahman.

वि०प्र०— एकबर्हिराद्याज्यस्विष्टकृतः स्युस्तुल्यकालाः ९

Oldenberg— 9 [#7] . (Different Pākayajñas, when) offered at the same time, should have the same Barhis (sacrificial grass), the same fuel, the same Ājya, and the same (oblation to Agni) Sviṣṭakṛt.

[#7]: On the oblation to Agni Sviṣṭakṛt, see Indische Studien, IX, 257.

वि०प्र०— तदेषाभियज्ञगाथा गीयते । पाकयज्ञान्समासाद्यैकाज्यानेकबर्हिषः ।
एकस्विष्टकृतः कुर्यान्नानापि सति दैवते १०

Oldenberg— 10. With reference thereto the following sacrificial stanza is sung:

'He who has to perform (different) Pākayajñas, should offer them with the same Ājya, the same Barhis, and the same Sviṣṭakṛt, even if the deity (of those sacrifices) is not the same.'

०४ संस्कारकालादि②

वि०प्र०— उदगयन आपूर्यमाणपक्षे कल्याणे नक्षत्रे
चौलकर्मोपनयनगोदानविवाहाः १

Oldenberg— 1 [#1] . During the northern course of the sun, in the time of the increasing moon, under an auspicious Nakṣatra the tonsure (of the child's head), the initiation (of a Brahmācārin), the cutting of the beard, and marriage (should be celebrated).

[#1]: 4, 1. Sāṅkh.-Gṛhya I, 5, 2-5.

वि०प्र०— सार्वकालमेके विवाहम् २

Oldenberg— 2. According to some (teachers), marriage (may be celebrated) at any time.

वि०प्र०— तेषां पुरस्ताच्चतस्र आज्याहुतीर्जुहुयात् ३

Oldenberg— 3. Before those (ceremonies) let him sacrifice four Ājya oblations -

वि०प्र०— "अग्न आयूंषि पवस" इति तिसृभिः
"प्रजापते न त्वदेतान्यन्य" इति च व्याहृतिभिर्वा ४

Oldenberg— 4. With the three (verses), 'Agni, thou purifiest life' (Rig-veda I X, 66, 10 seq.), and with (the one verse), 'Prajāpati, no other one than thou' (Rig-Veda X, 121, 10).

वि०प्र०— समुच्चयमेके ५

Oldenberg— 5 [#2] . Or with the Vyāhṛtis.

[#2]: With the words, bhūḥ, bhuvah, svah, and with the three words together.

वि०प्र०— नैके काञ्चन ६

Oldenberg— 6 [#3] . According to some (teachers), the one and the other.

[#3]: Thus eight oblations are offered, four with the four Ṛcas quoted in the fourth Sūtra, and four with the Vyāhṛtis.

7 #4 . No such (oblations), according to some (teachers).
(मूलम् मृग्यम् ।)

#4: Neither the oblations with the Ṛcas nor those with the Vyāhṛtis.

वि०प्र०— त्वमर्यमा भवसि यत् कनीनाम् इति विवाहे चतुर्थीम् ७

Oldenberg— 8. At the marriage the fourth oblation with the verse, 'Thou (O Agni) art Aryaman towards the girls' (Rig-veda V, 3, 2).

०५ वर-वधू-गुणाः②

वि०प्र०— कुलमग्रे परीक्षेत ये मातृतः पितृश्चेति यथोक्तं पुरस्तात् १

Oldenberg— 1 [#1] . Let him first examine the family (of the intended bride or bridegroom), as it has been said

above,

[#1]: 5, 1. Śrauta-sūtra IX, 3, 20, 'Who on their mother's as well as p. 165 on their father's side through ten generations are endowed with knowledge, austerity, and meritorious works,' &c.

'Those who on the mother's and on the father's side.'

वि०प्र०— बुद्धिमते कन्यां प्रयच्छेत् २

Oldenberg— 2. Let him give the girl to a (young man) endowed with intelligence.

वि०प्र०— बुद्धिरूपशीललक्षणसम्पन्नामरोगामुपयच्छेत् ३

Oldenberg— 3. Let him marry a girl that shows the characteristics of intelligence, beauty, and moral conduct, and who is free from disease.

वि०प्र०— दुर्विज्ञेयानि लक्षणानीति ४

Oldenberg— 4 [#2] . As the characteristics (mentioned in the preceding Sūtra) are difficult to discern,

[#2]: I prefer the reading of the Bibliotheca Indica edition, countenanced by Nārāyaṇa's commentary, durvijñeyāni lakṣaṇānīti, &c. The lumps are to be taken from the eight places mentioned in Sūtra 5.

वि०प्र०— अष्टौ पिण्डान्कृत्वा ऋतमग्रे प्रथमं जज्ञ ऋते सत्यं प्रतिष्ठितं यदियं कुमार्यभिजाता तदियमिह प्रतिपद्यतां यत्सत्यं तद्दृश्यतामिति

पिण्डानभिमन्त्य कुमारीं ब्रूयादेषामेकं गृहाणेति ५

Oldenberg— let him make eight lumps (of earth), recite over the lumps the following formula, 'Right has been born first, in the beginning; on the right truth is founded. For what (destiny) this girl is born, that may she attain here. What is true may that be seen,' and let him say to the girl, 'Take one of these.'

वि०प्र०— क्षेत्राञ्चेदुभयतःसस्याद्गृहीयादन्नवत्यस्याः प्रजा भविष्यतीति विद्याद्गोष्ठात्पशुमती वेदिपुरीषाद्ब्रह्मवर्चस्विन्यविदासिनो हृदात्सर्वसम्पन्ना देवनात्कितवी चतुष्पथाद्विप्रत्राजिनीरिणादधन्या श्मशानात् पतिघ्नी ६

Oldenberg— 5 [#3] . If she chooses the (lump of earth taken) from a field that yields two crops (in one year), he may know, 'Her offspring will be rich in food.' If from a cow-stable, rich in cattle. If from the earth of a Vedi (altar), rich in holy lustre. If from a pool which does not dry up, rich in everything. If from a gambling-place, addicted to gambling. If from a place where four roads meet, wandering to different directions. If from a barren spot, poor. If from a burial-ground, (she will) bring death to her husband.

[#3]: No doubt the correct reading is not that given by Nārāyaṇa and accepted by Professor Stenzler, dvipravrajinī, but vipravrajinī, as four of Professor Stenzler's MSS. read (see his *Variae Lectiones*, p. 48, and the Petersburg Dictionary s. v. vipravrajin).

०६ विवाह-प्रकारः②

वि०प्र०— अलङ्कृत्य कन्यामुदकपूर्वा दद्यादेष ब्राह्मो विवाहः । तस्यां जातो द्वादशावरान्द्वादश परान्पुनात्युभयतः ।

Oldenberg— 1 [#1] . (The father) may give away the girl, having decked her with ornaments, pouring out a libation of water: this is the wedding (called) Brāhma. A son born by her (after a wedding of this kind) brings purification to twelve descendants and to twelve ancestors on both (the husband's and the wife's) sides.

[#1]: 6, 1. Comp. Vasiṣṭha I, 30; Āpastamba II, 11, 17; Baudhāyana I, 20, 2.

वि०प्र०— ऋत्विजे वितते कर्मणि दद्यादलङ्कृत्य - स दैवो दशावरान्दश परान् पुनात्युभयतः ।

Oldenberg— 2 [#2] . He may give her, having decked her with ornaments, to an officiating priest, whilst a sacrifice with the three (Śrauta) fires is going on: this (is the wedding called) Daiva. (A son) brings purification to ten descendants and to ten ancestors on both sides.

[#2]: Vasiṣṭha I, 31; Āpastamba II, 11, 19; Baudhāyana I, 20, 5.

वि०प्र०— सह धर्मं चरत इति प्राजापत्योऽष्टावरानष्ट परान्पुनात्युभयतः ।

Oldenberg— 3 [#3] . They fulfil the law together: this (is the wedding called) Prājāpatya. (A son) brings

purification to eight descendants and to eight ancestors on both sides.

[#3]: Baudhāyana I, 20, 3.

वि०प्र०— गोमिथुनं दत्त्वोपयच्छेत स आर्षः सप्तावरान्सप्त परान्पुनात्युभयतः ।

Oldenberg— 4 [#4]. He may marry her after having given a bull and a cow (to the girl's father): this (is the wedding called) Ārsha. (A son) brings purification to seven descendants and to seven ancestors on both sides.

#4: Vasiṣṭha I, 32; Āpastamba II, 11, 18; Baudhāyana I, 20, 4.

वि०प्र०— मिथः समयं कृत्वोपयच्छेत स गान्धर्वः ।

Oldenberg— 5 [#5]. He may marry her, after a mutual agreement has been made (between the lover and the damsel): this (is the wedding called) Gāndharva.

[#5]: Vasiṣṭha I, 33; Āpastamba II, II, 20; Baudhāyana I, 20, 6.

वि०प्र०— धनेनोपतोष्योपयच्छेत स आसुरः ।

Oldenberg— 6 [#6]. He may marry her after gladdening (her father) by money: this (is the wedding called) Āsura.

[#6]: Vasiṣṭha I, 35 (where this rite is designated as Mānuṣa); Āpastamba II, 12, 1; Baudhāyana I, 20, 7.

वि०प्र०— सुप्तानां प्रमत्तानां वापहरेत् स पैशाचः ।

Oldenberg— 7 [#7] . He may carry her off while (her relatives) sleep or pay no attention: this (is the wedding called) Paisāca.

[#7]: Baudhāyana I, 20, 9.

वि०प्र०— हत्वा भित्त्वा च शीर्षाणि रुदतीं रुदद्भ्यो हरेत् स राक्षसः १

Oldenberg— 8 [#8] . He may carry her off, killing (her relatives) and cleaving (their) heads, while she weeps and they weep: this (is the wedding called) Rākṣasa.

[#8]: Vasiṣṭha I, 34 (where this rite is called Kṣātra); Āpastamba II, a 1, 2; Baudhāyana I, 20, 8. The text of this Sūtra seems to be based on a hemistich hatvā bhittvā ca śirṣāṇi rudadbhyo rudatīṃ haret; comp. Manu III, 33.

०७ पाणि-ग्रहणादि②

वि०प्र०— अथ खलूच्चावचा जनपदधर्मा ग्रामधर्माश्च तान्विवाहे प्रतीयात् १

Oldenberg— 1. Now various indeed are the customs of the (different) countries and the customs of the (different) villages: those one should observe at the wedding.

वि०प्र०— यत्तु समानं तद्वक्ष्यामः २

Oldenberg— 2. What, however, is commonly accepted, that we shall state.

वि०प्र०— पश्चादग्रेर्दृषदमश्मानं प्रतिष्ठाप्योत्तरपुरस्तादुदकुम्भं समन्वारब्धायां हुत्वा तिष्ठन् प्रत्यङ्मुखः प्राङ्मुख्या आसीनाया गृह्णामि ते सौभगत्वाय हस्तमित्यङ्गुष्ठमेव गृह्णीयाद्यदि कामयीत पुमांस एव मे पुत्रा जायेरन्निति ३

Oldenberg— 3 [#1] . Having placed to the west of the fire a mill-stone, to the north-east (of the fire) a water-pot, he should sacrifice, while she takes hold of him. Standing, with his face turned to the west, while she is sitting and turns her face to the east, he should with (the formula), 'I seize thy hand for the sake of happiness seize her thumb if he desires that only male children may be born to him;

[#1]: 7, 3. Professor Stenzler is evidently right in taking *aśmānam* as in apposition to *dr̥ṣadam*. *Nārāyaṇa* says, *dr̥ṣat prasiddhā śmā tatputrakah. tatrobhayoḥ pratiṣṭhāpanam siddham*.

वि०प्र०— अङ्गुलीरेव स्त्रीकामः ४

Oldenberg— 4. Her other fingers, (if he is) desirous of female (children);

वि०प्र०— रोमान्ते हस्तं साङ्गुष्ठमुभयकामः ५

Oldenberg— 5. The hand on the hair-side together with the thumb, (if) desirous of both (male and female children).

वि०प्र०— प्रदक्षिणमग्निमुदकुम्भञ्च त्रिः परिणयञ्जपति । अमोऽहमस्मि सा त्वं सा त्वमस्यमोऽहं द्यौरहं पृथिवी त्वं सामाहमृत्तवं तावेह विवहावहै प्रजां प्रजनयावहै सम्प्रियौ रोचिष्णू सुमनस्यमानौ जीवेव शरदः शतमिति ६

Oldenberg— 6 [#2] . Leading her three times round the fire and the water-pot, so that their right sides are turned towards (the fire, &c.), he murmurs, 'This am I, that art thou; that art thou, this am I; the heaven I, the earth thou; the Sāman I, the Ṛc thou. Come! Let us here marry. Let us beget offspring. Loving, bright, with genial mind may we live a hundred autumns.'

[#2]: Śāṅkhāyana-Gr̥hya I, 13, 4. 9. 13.

वि०प्र०— परिणीय परिणीयाश्मानमारोहयतीममश्मानमारोहाश्मेव त्वं स्थिरा भव । सहस्व पृतनायतोऽभितिष्ठ प्रतन्यत इति ७

Oldenberg— 7 [#3] . Each time after he has lead her (so) round, he makes her tread on the stone with (the words), 'Tread on this stone; like a stone be firm. Overcome the enemies; tread the foes down.'

[#3]: Śāṅkhāyana-Gr̥hya I, 13, 12.

वि०प्र०— वध्वञ्जला उपस्तीर्य भ्राता भ्रातृस्थानो वा द्विर्लाजानावपति ८

Oldenberg— 8 #4 . Having 'spread under' (i.e. having first poured Ājya over her hands), her brother or a person acting in her brother's place pours fried grain twice over the wife's joined hands.

#4: Śāṅkhāyana-Gr̥hya I, 13, 15. 16.

वि०प्र०— त्रिर्जामदग्नानाम् ९

Oldenberg— 9 [#5]. Three times for descendants of Jamadagni.

[#5]: The two portions of fried grain poured over the bride's hands, together with the first (upastaraṇa) and the second (pratyabhighāraṇa) pouring out of Ājya, constitute the four Avattas, or portions cut off from the Havis. The descendants of Jamadagni were pañcāvattinas, i.e. they used to cut off five such portions (see Kātyāyana I, 9, 3; Weber, Indische Studien, X, 95); so they had to pour out the fried grain three times.

वि०प्र०— प्रत्यभिघार्य हविः १०

Oldenberg— 10. He pours again (Ājya) over (what has been left of) the sacrificial food,

वि०प्र०— अवत्तञ्च ११

Oldenberg— 11. And over what has been cut off.

वि०प्र०— एषोऽवदानधर्मः १२

Oldenberg— 12. This is the rule about the portions to be cut off.

वि०प्र०— अर्यमणं नु देवं कन्या अग्निमयक्षत स इमां देवो अर्यमा प्रेतो मुञ्जातु नामुतः स्वाहा । वरुणं नु देवं कन्या अग्निमयक्षत स इमां देवो वरुणः

प्रेतो मुञ्जातु नामुतः स्वाहा । पूषणं नु देवं कन्या अग्निमयक्षत स इमां देवः
पूषा प्रेतो मुञ्जातुनामुतः स्वाहेत्यविच्छिन्दत्यञ्जलिं सुचेव जुहुयात् १३

Oldenberg— 13 [#6] . 'To god Aryaman the girls have made sacrifice, to Agni; may he, god Aryaman, loosen her from this, and not from that place, Svāhā!

[#6]: Śāṅkhāyana-Gṛhya I, 18, 3; 13, 17; 14, 1.

'To god Varuṇa the girls have made sacrifice, to Agni; may he, god Varuṇa, &c.

'To god Pūṣan the girls have made sacrifice, to Agni; may he, god Pūṣan, &c.'—with (these verses recited by the bridegroom) she should sacrifice (the fried grain) without opening her joined hands, as if (she did so) with the (spoon called) Sruc.

वि०प्र०— अपरिणीय शूर्पपुटेनाभ्यात्मं तूष्णीं चतुर्थम् १४

Oldenberg— 14 [#7] . Without that leading round (the fire, she sacrifices grain) with the neb of a basket towards herself silently a fourth time.

[#7]: 14, 15. According to those teachers whose opinion is related in Sūtras 6-14, the leading round the fire, the treading on the stone, and the offering of fried grain (with the three parts of the Mantra, Sūtra 13) are repeated thrice; then follows the offering prescribed in Sūtra 14, so that the last two offerings follow immediately on each other. This is not the case, if in the first three

instances the order of the different rites is inverted, as stated in Sūtra 15.

वि०प्र०— ओष्योष्य हैके लाजान्परिणयन्ति तथोत्तमे आहुती न सन्निपततः
१५

Oldenberg— 15. Some lead the bride round each time after the fried grain has been poured out: thus the two last oblations do not follow immediately on each other.

वि०प्र०— अथास्यै शिखे विमुञ्चति यदि कृते भवतः १६

Oldenberg— 16. He then loosens her two locks of hair, if they are made, (i.e. if) two tufts of wool are bound round her hair on the two sides,

वि०प्र०— ऊर्णास्तुके केशपक्षयोर्बद्धे भवतः । प्र त्वा मुञ्चामि वरुणस्य
पाशादिति १७

Oldenberg— 17. With (the R̥c), 'I release thee from the band of Varuṇa' (Rig-veda X, 85, 24).

वि०प्र०— उत्तरामुत्तरया १८

Oldenberg— 18. The left one with the following (R̥c).

वि०प्र०— अथैनामपराजितायान्दिशि सप्तपदान्यभ्युत्क्रामयतीष एकपद्यूर्जे
द्विपदी रायस्पोषाय त्रिपदी मायोभव्याय चतुष्पदी प्रजाभ्यः पञ्चपद्यृतुभ्यः
षट्पदी सखा सप्तपदी भव सा मामनुव्रता भव पुत्रान्विन्दावहै बहूस्ते सन्तु
जरदष्टय इति १९

Oldenberg— 19 [#8] . He then causes her to step forward in a northeastern direction seven steps with (the words), 'For sap with one step, for juice with two steps, for thriving of wealth with three steps, for comfort with four steps, for offspring with five steps, for the seasons with six steps. Be friend with seven steps. So be thou devoted to me. Let us acquire many sons who may reach old age!'

[#8]: Śāṅkhāyana-Gṛhya I, 14, 5. 6; 13, 2; Pāraskara I, 8, 1.

वि०प्र०— उभयोः सन्निधाय शिरसी उदकुम्भेनावसिच्य २०

Oldenberg— 20 [#9] . Joining together their two heads, (the bridegroom? the Ācārya?) sprinkles them (with water) from the water-pot.

[#9]: Śāṅkhāyana-Gṛhya I, 14, 9; Pāraskara I, 8, 5.

वि०प्र०— ब्राह्मण्याश्च वृद्धाया जीवपत्या जीवप्रजाया अगार एतां रात्रिं वसेत् २१

Oldenberg— 21. And she should dwell that night in the house of an old Brāhmaṇa woman whose husband is alive and whose children are alive.

वि०प्र०— ध्रुवमरुन्धतीं सप्तऋषीनिति दृष्ट्वा वाचं विसृजेत जीवपत्नीं प्रजां विन्देयेति २२

Oldenberg— 22 [#10] . When she sees the polar-star, the star Arundhatī, and the seven Ṛṣis (ursa major), let her

break the silence (and say), 'May my husband live and I get offspring.'

[#10]: Śāṅkhāyana-Gr̥hya I, 17, 2 seq.; Pāraskara I, 8, 19.

०८ पति-गृह-प्रवेशः②

वि०प्र०— प्रयाण उपपद्यमाने पूषा त्वेतो नयतु हस्तगृह्येति यानमारोहयेत् १

Oldenberg— 1 [#1] . If (the newly-married couple) have to make a journey (to their new home), let him cause her to mount the chariot with the (verse), 'May Pūṣan lead thee from here holding thy hand' (Rig-veda X, 85, 26).

[#1]: 8, 1. Śāṅkhāyana-Gr̥hya I, 15, 13.

वि०प्र०— अश्मन्वतीरीयते संरभध्वमित्यर्द्धचेन नावमारोहयेत् २

Oldenberg— 2 [#2] . With the hemistich, 'Carrying stones (the river) streams; hold fast each other' (Rig-veda X, 53, 8) let him cause her to ascend a ship.

[#2]: Śāṅkhāyana-Gr̥hya I, 15, try. 18.

वि०प्र०— उत्तरेणोक्रमयेत् ३

Oldenberg— 3. With the following (hemistich) let him make her descend (from it).

वि०प्र०— जीवं रुदन्तीति रुदत्याम् ४

Oldenberg— 4 [#3] . (He pronounces the verse), 'The living one they bewail' (Rig-veda X, 40, 10), if she weeps.

[#3]: Śāṅkhāyana-Gṛhya I, 15, 2.

वि०प्र०— विवाहाग्निमग्रतोऽजसन्नयन्ति ५

Oldenberg— 5. They constantly carry the nuptial fire in front.

वि०प्र०— कल्याणेषु देशवृक्षचतुष्पथेषु माविदन्परिपथिन इति जपेत् ६

Oldenberg— 6 #4 . At lovely places, trees, and cross-ways let him murmur (the verse), 'May no waylayers meet us' (Rig-veda X, 85, 32).

#4: Śāṅkhāyana-Gṛhya I, 15, 24.

वि०प्र०— वासेवासे सुमङ्गलीरियं वधूरितीक्षकानीक्षेत ७

Oldenberg— 7. At every dwelling-place (on their way) let him look at the lookers on, with (the verse), 'Good luck brings this woman' (Rig-veda X, 85, 33).

वि०प्र०— इह प्रियं प्रजया ते समृध्यतामिति गृहं प्रवेशयेत् ८

Oldenberg— 8 [#5] . With (the verse), 'Here may delight fulfil itself to thee through offspring' (Rig-veda X, 85, 27) he should make her enter the house.

[#5]: Śāṅkhāyana-Gṛhya I, 15, 22; 16, 12.

वि०प्र०— विवाहाग्निमुपसमाधाय पश्चादस्यानडुहं चर्मास्तीर्य प्राग्ग्रीवमुत्तरलोम तस्मिन्नुपविष्टायां समन्वारब्धायाम् आ नः प्रजां जनयतु प्रजापतिरिति चतसृभिः प्रत्यृचं हुत्वा समञ्जन्तु विश्वेदेवा इति दध्नः प्राश्य प्रतिप्रयच्छेदाज्यशेषेण वानक्ति हृदये ९

Oldenberg— 9 [#6] . Having given its place to the nuptial fire, and having spread to the west of it a bull's hide with the neck to the east, with the hair outside, he makes oblations, while she is sitting on that (hide) and takes hold of him, with the four (verses), 'May Prajāpati create offspring to us' (Rig-veda X, 85, 43 seq.), verse by verse, and with (the verse), 'May all the gods unite' (Rig-veda X, 85, 47), he partakes of curds and gives (thereof) to her, or he besmears their two hearts with the rest of the Ājya (of which he has sacrificed).

[#6]: Śāṅkhāyana-Gṛhya I, 16, 1. 2.

वि०प्र०— अक्षारालवणाशिनौ ब्रह्मचारिणावलङ्कुर्वाणावधःशायिनौ स्याताम् १०

Oldenberg— 10. From that time they should eat no saline food, they should be chaste, wear ornaments,

वि०प्र०— अत ऊर्द्धं त्रिरात्रं द्वादशरात्रम् ११

Oldenberg— sleep on the ground three nights or twelve nights;

वि०प्र०— संवत्सरं वैक ऋषिर्जायत इति १२

Oldenberg— 11. Or one year, (according to) some (teachers); thus, they say, a Ṛṣi will be born (as their son).

वि०प्र०— चरितव्रतः सूर्याविदे वधूवस्त्रं दद्यात् १३

Oldenberg— 12 [#7] . When he has fulfilled (this) observance (and has had intercourse with his wife), he should give the bride's shift to (the Brāhmaṇa) who knows the Sūryā hymn (Rig-veda X, 85);

[#7]: Śāṅkhāyana-Gr̥hya I, 14, 12.

वि०प्र०— अन्नं ब्राह्मणेभ्यः १४

Oldenberg— 13. 'Food to the Brāhmaṇas;

वि०प्र०— अथ स्वस्त्ययनं वाचयीत १५

Oldenberg— 14. Then he should cause them to pronounce auspicious words.

०९ औपासनादि②

वि०प्र०— पाणिग्रहणादि गृह्यं परिचरेत्स्वयं पत्न्यपि वा पुत्रः कुमार्यन्तेवासी वा १

Oldenberg— 1 [#1] . Beginning from the seizing of (the bride's) hand (i.e. from the wedding), he should worship the domestic (fire) himself, or his wife, or also his son, or his daughter, or a pupil.

[#1]: 9, 1. Comp. Śāṅkhāyana-Gr̥hya II, 17, 3.

वि०प्र०— नित्यानुगृहीतं स्यात् २

Oldenberg— 2. (The fire) should be kept constantly.

वि०प्र०— यदि तूपशाम्येत्पत्न्युपवसेदित्येके ३

Oldenberg— 3. When it goes out, however, the wife should fast: thus (say) some (teachers).

वि०प्र०— तस्याग्निहोत्रेण ४

Oldenberg— 4 [#2] . By (the rules given with regard to) the Agnihotra,

[#2]: Śāṅkhāyana-Gr̥hya I, I, 12; Āśvalāyana-Śrauta II, 2.

वि०प्र०— प्रादुष्करणहोमकालौ व्याख्यातौ ५

Oldenberg— The time for setting it in a blaze and for sacrificing in it has been explained

वि०प्र०— हौम्यं च मांसवर्जम् ६

Oldenberg— 5 [#3] . And the sacrificial food, except meat.

[#3]: Āśvalāyana-Śrauta II, 3, 1 seq. Nārāyaṇa: By the prohibition of meat which is expressed in the words 'Except meat,' it is to be understood that the food to be sacrificed, as stated in other Śāstras, may likewise be chosen.

वि०प्र०— कामं तु व्रीहियवतिलैः ७

Oldenberg— 6. But if he likes he may (perform the sacrifice) with rice, barley, or sesamum.

वि०प्र०— अग्रये स्वाहेति सायं जुहुयात् सूर्याय स्वाहेति प्रातस्तूष्णीं द्वितीये उभयत्र ८

Oldenberg— 7. He should sacrifice in the evening with (the formula), 'To Agni svāhā!' in the morning with (the formula), 'To Sūrya svāhā!' Silently the second (oblations) both times.

१० स्थालीपाकादि②

वि०प्र०— अथ पार्वणस्थालीपाकः १

Oldenberg— 1. Now the oblations of cooked food on the (two) Parvan (i.e. the new and full moon) days.

वि०प्र०— तस्य दर्शपूर्णमासाभ्यामुपवासः २

Oldenberg— 2. The fasting (which takes place) thereat has been declared by (the corresponding rules regarding) the Darśapūrṇamāsa sacrifices.

वि०प्र०— इध्माबर्हिषोश्च सन्नहनम् ३

Oldenberg— 3 [#1] . And (so has been declared) the binding together of the fuel and of the Barhis,

[#1]: 10, 3. See Āśvalāyana-Śrauta I, 3, 28 Scholion; Kāty.-Śrauta II, 7, 22.

वि०प्र०— देवताश्वोपांशुयाजेन्द्रमहेन्द्रवर्जम् ४

Oldenberg— 4 [#2] . And the deities (to whom those oblations belong), with the exception of the Upāṃśuyāja (offerings at which the formulas are repeated with low voice), and of Indra and Mahendra.

[#2]: See Hillebrandt, Das altindische Neu- and Vollmondsopfer, p. 111; my note on Śāṅkhāyana-Gṛhya I, 3, 3.

वि०प्र०— काम्या इतराः ५

Oldenberg— 5. Other deities (may be worshipped) according to the wishes (which the sacrificer connects with his offerings).

वि०प्र०— तस्यै तस्यै देवतायै चतुरश्वतुरो मुष्टीन्निर्वपति पवित्रे अन्तर्द्रायामुष्मै त्वा जुष्टं निर्वपामीति ६

Oldenberg— 6. For each single deity he pours out four handful (of rice, barley, &c.), placing two purifiers (i.e. Kuśa blades, on the vessel), with (the formula), 'Agreeable to such and such (a deity) I pour thee out.'

वि०प्र०— अथैनान्प्रोक्षति यथानिरुप्तममुष्मै त्वा जुष्टं प्रोक्षामीति ७

Oldenberg— 7. He then sprinkles them (those four portions of Havis with water) in the same way as he had poured them out, with (the formula), 'Agreeable to such and such (a deity) I sprinkle thee.'

वि०प्र०— अवहतांस्त्रिष्फलीकृतान्नाना श्रपयेत् ८

Oldenberg— 8. When (the rice or barley grains) have been husked and cleansed from the husks three times, let him cook (the four portions) separately,

वि०प्र०— समोप्य वा ९

Oldenberg— 9. Or throwing (them) together.

वि०प्र०— यदि नाना श्रपयेद्विभज्य तण्डुलानभिमृशेदिदममुष्मा इदममुष्मा इति १०

Oldenberg— 10. If he cooks them separately, let him touch the grains, after he has separated them, (and say,) 'This to this god; this to this god.'

वि०प्र०— यद्यु वै समोप्य व्युद्धारं जुहुयात् ११

Oldenberg— 11. But if he (cooks the portions) throwing (them) together, he should (touch and) sacrifice them, after he has put (the single portions) into different vessels.

वि०प्र०— शृतानि हवींष्यभिघार्योदगुद्धास्य बर्हिष्यासाद्येध्मभिघार्यायन्त इध्म आत्मा जातवेदस्तेनेध्यस्व वर्द्धस्व चेद्ध वर्द्धय चास्मान् प्रजया पशुभिर्ब्रह्मवर्चसेनान्नाद्येन समेधय स्वाहेति १२

Oldenberg— 12 [#3] . The portions of sacrificial food, when they have been cooked, he sprinkles (with Ājya, takes them from the fire towards the north, places them on the Barhis, and sprinkles the fuel with Ājya with the

formula, 'This fuel is thy self, Jātavedas; thereby burn thou and increase, and, O burning One, make us increase and through offspring, cattle, holy lustre, and nourishment make us prosper. Svāhā!'

[#3]: In the Mantra we have a similar play upon words (iddha, p. 174 lit, or burning, and samedhaya, make us prosper) as in Śāṅkh.-Gr̥hya II, 10, 4.

वि०प्र०— तूष्णीमाघारावाघार्याज्यभागौ जुहुयादग्रये स्वाहा सोमाय स्वाहेति
१३

Oldenberg— 13 #4 . Having silently poured out the two Āghāras (or Ājya oblations poured out with the Sruva, the one from north-west to south-east, the other from south-west to north-east), he should sacrifice the two Ājya portions with (the formulas), 'To Agni svāhā! To Soma svāhā!' -

#4: Pāraskara I, 5, 3; Śāṅkh.-Gr̥hya I, 9, 5 seq.

वि०प्र०— उत्तरमाग्नेयं दक्षिणं सौम्यम् १४

Oldenberg— 14 [#5] . The northern one belonging to Agni, the southern one to Soma.

[#5]: Śāṅkh.-Gr̥hya I, 9, 7.

वि०प्र०— विज्ञायते चक्षुषी वा एते यज्ञस्य यदाज्यभागौ १५

Oldenberg— 15 [#6] . It is understood (in the Śruti), The two eyes indeed of the sacrifice are the Ājya portions,

[#6]: Professor Stenzler here very pertinently refers to Śatapatha Brāhmaṇa I, 6, 3, 38.

वि०प्र०— तस्मात्पुरुषस्य हि प्रत्यङ्मुखस्यासीनस्य दक्षिणमक्ष्युत्तरं भवत्युत्तरं दक्षिणम् १६

Oldenberg— 16 [#7] . 'Therefore of a man who is sitting with his face to the west the southern (i.e. right) eye is northern, the northern (i.e. left) eye is southern.'

[#7]: It is doubtful whether this paragraph should be considered as forming part of the quotation from the Śruti. The object of this passage is, in my opinion, to explain why the southern Ājyabhāga belongs to Soma, who is the presiding deity of the north, and the northern Ājyabhāga to Agni, the presiding deity of the south-east. Professor Stenzler's opinion about this paragraph is somewhat different.

वि०प्र०— मध्ये हवीषि प्रत्युत्तरं वा प्राक्संस्थान्युदक्संस्थानि वोत्तरपुरस्तात्सौविष्टकृतम् १७

Oldenberg— 17 [#8] . In the middle (of the two Ājya portions he sacrifices the other) Havis, or more to the west, finishing (the oblations) in the east or in the north.

18. To the north-east the oblation to (Agni) Sviṣṭakṛt.

[#8]: Śāṅkh.-Gṛhya I, 9, 8.

वि०प्र०— मध्यात्पूर्वाद्वाच्च हविषोऽवद्यति १८

Oldenberg— 19 [#9] . He cuts off (the Avadāna portions) from the Havis from the middle and from the eastern part;

[#9]: 19, 20. See above, the note on I, 7, 9 about the Avadāna portions and the peculiar custom of the descendants of Jamadagni with regard to them.

वि०प्र०— मध्यात्पूर्वाद्धात् पश्चाद्धादिति पञ्चावत्तिनाम् १९

Oldenberg— 20. From the middle, the eastern part and the western part (the portions have to be cut off) by those who make five Avadānas;

वि०प्र०— उत्तराद्धात् सौविष्टकृतम् २०

Oldenberg— 21. From the northern side the portion for Sviṣṭakṛt.

वि०प्र०— नात्र हवींषि प्रत्यभिघारयति स्विष्टकृतं द्विरभिघारयति २१

Oldenberg— 22 [#10] . Here he omits the second pouring (of Ājya) over (what is left of) the sacrificial food.

[#10]: Comp. above, I, 7, 10. 'Here' means, at the Sviṣṭakṛt oblation.

वि०प्र०— यदस्य कर्मणोऽत्यरीरिचं यद्वा न्यूनमिहाकरम् ।
अग्निष्टत्स्विष्टकृद्विद्वान्सर्वं स्विष्टं सुहुतं करोतु मे । अग्नये स्विष्टकृते सुहुतहुते
सर्वप्रायश्चित्ताहुतीनां कामानां समर्द्धयित्रे सर्वान्नः कामान्त्समर्द्धय स्वाहेति २२

Oldenberg— 23 [#11] . 'What I have done too much in this ceremony, or what I have done here too little, all that may Agni Sviṣṭakṛt, he who knows it, make well sacrificed and well offered for me. To Agni Sviṣṭakṛt, to him who offers the oblations for general expiation, so that they are well offered, to him who makes us succeed in what we desire! Make us in all that we desire successful! Svāhā!'

[#11]: Comp. Pāraskara I, 2, 11; Śatapatha Brāhmaṇa XIV, 9, 4, 24. On the oblations for general expiation (sarvaprāyaścittāhuti) comp. Sāṅkh.-Gṛhya I, 9, 12, and the note.

वि०प्र०— बर्हिषि पूर्णपात्रं निनयेत् २३

Oldenberg— 24 [#12] . He pours out the full vessel on the Barhis.

[#12]: 'A full vessel which has been put down before, he should now pour out on the Barhis.' Nārāyaṇa.

वि०प्र०— एषोऽवभृथः २४

Oldenberg— 25 [#13] . This is the Avabhṛtha.

[#13]: This pouring out of the vessel holds here the place of the Avabhṛtha bath at the end of the Soma sacrifice. See Weber, Indische Studien, X, 393 seq.

वि०प्र०— पाकयज्ञानामेतत्तन्त्रम् २५

Oldenberg— 26. This is the standard form of the Pākayajñas.

वि०प्र०— हविरुच्छिष्टं दक्षिणा २६

Oldenberg— 27. What has been left of the Havis is the fee for the sacrifice.

११ पशु-कल्पः②

वि०प्र०— अथ पशुकल्पः १

Oldenberg— 1. Now (follows) the ritual of the animal sacrifice.

वि०प्र०— उत्तरतोऽग्नेः शामित्रस्यायतनं कृत्वा पाययित्वा पशुमाप्लाव्य पुरस्तात् प्रत्यङ्मुखमवस्थाप्याग्निं दूतमिति द्वाभ्यां हुत्वा सपलाशयार्द्रशाखया पश्चादुपस्पृशेदमुष्मै त्वा जुष्टमुपाकरोमीति २

Oldenberg— 2 [#1] . Having prepared to the north of the fire the place for the Śāmitra fire, having given drink (to the animal which he is going to sacrifice), having washed the animal, having placed it to the east (of the fire) with its face to the west, having made oblations with the two Ṛcas, 'Agni as our messenger' (Rig-veda I, 12, 1 seq.), let him touch (the animal) from behind with a fresh branch on which there are leaves, with (the formula), 'Agreeable to such and such (a deity) I touch thee.'

[#1]: 11, 2. The Śāmitra fire (literally, the fire of the Samitr, who prepares the flesh of the immolated animal) is the

one mentioned below in Sūtras 7 and 10. Comp. Indische Studien, X, 345. 'I touch thee' is upākaromi; comp. Kātyāyana-Śrauta-sūtra VI, 3, 19. 26.

वि०प्र०— व्रीहियवमतीभिरद्धिः पुरस्तात्प्रोक्षत्यमुष्मै त्वा जुष्टं प्रोक्षामीति ३

Oldenberg— 3. He sprinkles it from before with water in which rice and barley are, with (the formula), 'Agreeable to such and such (a deity) I sprinkle thee.'

वि०प्र०— तासां पाययित्वा दक्षिणमनु बाहुं शेषं निनयेत् ४

Oldenberg— 4. Having given (to the animal) to drink of that (water), he should pour out the rest (of it) along its right fore-foot.

वि०प्र०— आवृतैव पर्यग्निं कृत्वोदञ्चं नयन्ति ५

Oldenberg— 5. Having carried fire round (it), performing that act only (without repeating a corresponding Mantra), they lead it to the north.

वि०प्र०— तस्य पुरस्तादुल्मुकं हरन्ति ६

Oldenberg— 6 [#2] . In front of it they carry a fire-brand.

[#2]: It seems that this fire-brand is the same which had been carried round the animal, according to Sūtra 5. Comp. Kātyāyana-Śrauta-sūtra VI, 5, 2-5.

वि०प्र०— शामित्र एष भवति ७

Oldenberg— 7 [#3] This is the Śāmitra (fire).

[#3]: Comp. Sūtra 2.

वि०प्र०— वपाश्रपणीभ्यां कर्ता पशुमन्वारभते ८

Oldenberg— 8 #4. With the two Vapāśrapaṇī ladles the 'performer' touches the animal.

#4: On the two Vapāśrapaṇīs, comp. Kātyāyana-Śrauta-sūtra VI, 5, 7; Indische Studien, X, 345. The act which is here attributed to the kartṛ ('performer'), belongs in the Śrauta ritual to the incumbencies of the Pratiprasthāṭṛ.

वि०प्र०— कर्तारं यजमानः ९

Oldenberg— 9. The sacrificer (touches) the performer.

वि०प्र०— पश्चाच्छमित्रस्य प्राक्शिरसं प्रत्यक्शिरसं वोदक्पादं सञ्ज्ञप्य पुरा नाभेस्तृणमन्तर्द्वाय वपामुत्खिद्य वपामवदाय वपाश्रपणीभ्यां परिगृह्याद्विरभिषिच्य शामित्रे प्रताप्याग्रेणैनमग्निं हुत्वा दक्षिणत आसीनः श्रपयित्वा परीत्य जुहुयात् १०

Oldenberg— 10 [#5] . To the west of the Śāmitra (fire) he (the Śāmitṛ) kills (the animal), the head of which is turned to the east or to the west, the feet to the north; and having placed a grass-blade on his side of the (animal's) navel, (the 'performer') draws out the omentum, cuts off the omentum, seizes it with the two Agniśrapaṇīs, sprinkles it with water, warms it at the Śāmitra (fire), takes it before that fire, roasts it, being

seated to the south, goes round (the two fires), and sacrifices it.

[#5]: On the way in which animals had to b. killed at sacrifices, see Weber's Indische Studien, IX, 222 seq.

वि०प्र०— एतस्मिन्नेवाग्नौ स्थालीपाकं श्रपयन्ति ११

Oldenberg— 11 [#6] . At the same fire they cook a mess of food.

[#6]: The Aupāsana fire is referred to.

वि०प्र०— एकादश पशोरवदानानि सर्वाङ्गिभ्योऽवदाय शामित्रे श्रपयित्वा हृदयं शूले प्रताप्य स्थालीपाकस्याग्रतो जुहुयात् १२

Oldenberg— 12 [#7] . Having cut off the eleven Avadānas (or portions which have to be cut off) from the animal, from all its limbs, having boiled them at the Śāmitra (fire), and having warmed the heart on a spit, let him sacrifice first from the mess of cooked food (mentioned in Sūtra 11);

[#7]: The eleven portions are indicated by Kātyāyana, Śrauta-sūtra VI, 7, 6.

वि०प्र०— अवदानैर्वा सह १३

Oldenberg— 13. Or together with the Avadāna portions.

वि०प्र०— एकैकस्यावदानस्य द्विर्द्विरवद्यति १४

Oldenberg— 14 [#8] . From each of the (eleven) Avadānas he cuts off two portions.

[#8]: 'A Pañcāvattin cuts off three portions. Having performed the Upastaraṇa and the Pratyabhighāraṇa (the first and second pouring out of Ājya) he sacrifices (the cut-off portions).' Nārāyaṇa.

वि०प्र०— आवृतैव हृदयशूलेन चरन्ति १५

Oldenberg— 15 [#9] . They perform the rites only (without corresponding Mantras) with the heart's spit (i.e. the spit on which the heart had been; see Sūtra 12).

[#9]: On the rites regarding the spit, see Kātyāyana VI, 10, 1 seq.; Indische Studien, X, 346.

१२ चैत्य-कल्पः②

वि०प्र०— चैत्ययज्ञे प्राक् स्विष्टकृतश्चैत्याय बलिं हरेत् १

Oldenberg— 1 [#1] . At a Caitya sacrifice he should before the Sviṣṭakṛt (offering) offer a Bali to the Caitya.

[#1]: 12, 1. There seems to be no doubt that Professor Stenzler is right in giving to caitya in this chapter its ordinary meaning of religious shrine ('Denkmal'). The text shows that the Kaitya sacrifice was not offered like other sacrifices at the sacrificer's home, but that in some cases the offering would have to be sent, at least symbolically, to distant places. This confirms Professor

Stenzler's translation of caitya. Nārāyaṇa explains caitya by citte bhava, and says, 'If he makes a vow to a certain deity, saying, "If I obtain such and such a desire, I shall offer to thee an Ājya sacrifice, or a Sthālīpāka, or an animal" - and if he then obtains what he had wished for and 'performs that sacrifice to that deity: this is a caitya sacrifice.' I do not know anything that supports this statement as to the meaning of caitya.

वि०प्र०— यद्यु वै विदेशस्थं पलाशदूतेन
यत्र वेत्थ वनस्पत इत्येतयर्चा द्वौ पिण्डौ कृत्वा
वीवधेऽभ्याधाय दूताय प्रयच्छेदिमन्तस्मै बलिं हरेति चैनं ब्रूयादयं तुभ्यमिति
यो दूताय २

Oldenberg— 2 [#2] . If, however, (the Caitya) is distant, (he should send his Bali) through a leaf-messenger.

[#2]: 'He should make of a leaf a messenger and a carrying-pole.' Nārāyaṇa.

3 [#3] . With the Ṛc, 'Where thou knowest, O tree' (Rig-veda V, 5, 10), let him make two lumps (of food), put them on a carrying-pole, hand them over to the messenger, and say to him, 'Carry this Bali to that (Caitya).'

[#3]: Comp. Pāraskara III, 11, 10.

4. (He gives him the lump) which is destined for the messenger, with (the words), 'This to thee.'

वि०प्र०— प्रतिभयं चेदन्तरा शस्त्रमपि किञ्चित् ३

Oldenberg— 5. If there is anything dangerous between (them and the Caitya), (he gives him) some weapon also.

वि०प्र०— नाव्या चेन्नद्यन्तरा प्लवरूपमपि किञ्चिदनेन तरितव्यमिति ४

Oldenberg— 6 #4. If a navigable river is between (them and the Caitya, he gives him) also something like a raft with (the words), 'Hereby thou shalt cross.'

#4: Pāraskara III, 11, 11,

वि०प्र०— धन्वन्तरियज्ञे ब्रह्माणमग्निं चान्तरा पुरोहितायाग्रे बलिं हरेत् ५

Oldenberg— 7 [#5]. At the Dhanvantari sacrifice let him offer first a Bali to the Purohita, between the Brahman and the fire.

[#5]: Comp. above, chap. 3, 6.

१३ पुंसवनम्, अनवलोभनम्②

वि०प्र०— उपनिषदि गर्भलम्भनं पुंसवनमनवलोभनञ्च १

Oldenberg— 1 [#1]. The Upaniṣad (treats of) the Garbhalambhana, the Puṁsavana, and the Anavalobhana (i.e. the ceremonies for securing the conception of a child, the male gender of the child, and for preventing disturbances which could endanger the embryo).

[#1]: 13, 1. Nārāyaṇa evidently did not know the Upaniṣad here referred to; he states that it belongs to another Śākhā. Comp. Professor Max Müller's note on Bṛhad Āraṇyaka VI, 4, 24 (S.B.E., vol. xv, p. 222).

वि०प्र०— यदि नाधीयात्तृतीये गर्भमासे तिष्येणोपोषितायाः सरूपवत्साया गोर्दधनि द्वौ द्वौ माषौ यवञ्च दधि प्रसृतेन प्राशयेत् २

Oldenberg— 2 [#2] . If he does not study (that Upaniṣad), he should in the third month of her pregnancy, under (the Nakṣatra) Tiṣya, give to eat (to the wife), after she has fasted, in curds from a cow which has a calf of the same colour (with herself), two beans and one barley grain for each handful of curds.

[#2]: 'He should give her the two beans as a symbol of the testicles, and the barley grain as a symbol of the penis.'
Nārāyaṇa.

वि०प्र०— किं पिबसि किं पिबसीति पृष्ट्वा पुंसवनं पुंसवनमिति त्रिः प्रतिजानीयात् ३

Oldenberg— 3. To his question, 'What dost thou drink? What dost thou drink?' she should thrice reply, 'Generation of a male child! Generation of a male child!'

वि०प्र०— एवं त्रीन्प्रसृतान् ४

Oldenberg— 4. Thus three handfuls (of curds).

वि०प्र०— अथास्यै मण्डलागारच्छायायां दक्षिणस्यां
नासिकायामजीतामोषधीं नस्तःकरोति ५

Oldenberg— 5 [#3] . He then inserts into her right nostril, in the shadow of a round apartment, (the sap of) an herb which is not faded,

[#3]: Nārāyaṇa (comp. also the Prayogaratna, folio 40; Āśvalāyanīya-Gr̥hya-Pariśiṣṭa I, 25; NIS. Chambers 667) separates this rite from the ceremony described in Sūtras 2-4. He says that Sūtras 2-4 - as indeed is evidently the case - refer to the Puṃsavana, and in Sūtra 5 begins the Anavalobhana (comp. garbharakṣaṇa, Sāṅkh. I, 21). To me it seems more probable that the text describes one continuous ceremony. There is no difficulty in supposing that of the Anavalobhana, though it is mentioned in Sūtra 1, no description is given in the following Sūtras, the same being the case undoubtedly with regard to the Garbhalambhana, of which a description is found in the Āśv.-Pariśiṣṭa I, 25.

वि०प्र०— प्रजावज्जीवपुत्राभ्यां हैके आ ते गर्भो योनिमेतु पुमान्वाण
इवेषुधिम् । आ वीरो जायतां पुत्रस्ते दशमास्यः । अग्निरेतु प्रथमो देवतानां
सौऽस्यै प्रजां मुञ्चतु मृत्युपाशात् । तदयं राजा वरुणोऽनुमन्यतां यथेयं स्त्री
पौत्रमघं न रोदादिति ६

Oldenberg— 6 #4 . According to some (teachers) with the Prajāvāt and Jīvaputra hymns.

#4: Two texts commencing ā te garbho yonim etu and Agnir etu prathamah. See Stenzler's Various Readings, p.

48, and the Bibliotheca Indica edition, p. 61.

वि०प्र०— प्राजापत्यस्य स्थालीपाकस्य हुत्वा हृदयदेशमस्या आलभेत यत्ते सुसीमे हृदये हितमन्तः प्रजापतौ । मन्येऽहं मां तद्विद्वांसं माहं पौत्रमघन्नियामिति ७

Oldenberg— 7. Having sacrificed of a mess of cooked food sacred to Prajāpati, he should touch the place of her heart with the (verse,) 'What is hidden, O thou whose hair is well parted, in thy heart, in Prajāpati, that I know; such is my belief. May I not fall into distress that comes from sons.'

१४ सीमन्तोन्नयनम्②

वि०प्र०— चतुर्थे गर्भमासे सोमन्तोन्नयनम् १

Oldenberg— 1. In the fourth month of pregnancy the Sīmantonnayana (or parting of the hair, is performed).

वि०प्र०— आपूर्यमाणपक्षे यदा पुंसा नक्षत्रेण चन्द्रमा युक्तः स्यात् २

Oldenberg— 2. In the fortnight of the increasing moon, when the moon stands in conjunction with a Nakṣatra (that has a name) of masculine gender -

वि०प्र०— अथाग्निमुपसमाधाय पश्चादस्यानडुहं चर्मास्तीर्य प्राग्ग्रीवमुत्तरलोम तस्मिन्नुपविष्टायां समन्वारब्धायां धाता ददातु दाशुष इति द्वाभ्यां राकामहमिति द्वाभ्यां नेजमेष इति तिसृभिः प्रजापते न त्वदेतान्यन्य इति च ३

Oldenberg— 3 [#1] . Then he gives its place to the fire, and having spread to the west of it a bull's hide with the neck to the east, with the hair outside, (he makes oblations,) while (his wife) is sitting on that (hide) and takes hold of him, with the two (verses), 'May Dhātṛ give to his worshipper,' with the two verses, 'I invoke Rākā' (Rig-veda II, 32, 4 seq.), and with (the texts), 'Nejameṣa,' and, 'Prajāpati, no other one than thou' (Rig-Veda X, 121, 10).

[#1]: 14, 3. Comp. above, chap. 8, 9. Regarding the two verses Dhātā dadātu dāśushe, see Śāṅkh.-Grhya I, 22, 7. The Nejameṣa hymn is Rig-veda Khailika sūkta, vol. vi, p. 31, ed. Max Muller.

वि०प्र०— अथास्यै युग्मेन शलाटुग्लप्सेन त्रेण्या च शलल्या त्रिभिश्च कुशपिञ्जलैरूर्ध्वं सीमन्तं व्यूहति भूर्भुवः स्वरोमिति त्रिः ४

Oldenberg— 4. He then three times parts her hair upwards (i.e. beginning from the front) with a bunch containing an even number of unripe fruits, and with a porcupine's quill that has three white spots, and with three bunches of Kuśa grass, with (the words), 'Bhūr bhuvah, svar, om!'

वि०प्र०— चतुर्वा ५

Oldenberg— 5. Or four times.

वि०प्र०— वीणागाथिनौ संशास्ति सोमं राजानं सङ्गायेतामिति ६

Oldenberg— 6. He gives orders to two lute-players, 'Sing king Soma.'

वि०प्र०— सोमो नो राजाऽवतु मानुषीः प्रजा निविष्टचक्रासाविति यां नदीमुपवसिता भवन्ति ७

Oldenberg— 7 [#2] . (They sing) 'May Soma our king bless the human race. Settled is the wheel of N.N.' - (here they name) the river near which they dwell.

[#2]: Comp. Pāraskara I, 15, 8. The Gāthā there is somewhat different. I cannot see why in the Āśvalāyana redaction of it niṣṭacakrāsau should not be explained, conformably to the p. 182 regular Sandhi laws, as niṣṭacakrā asau. The wheel of course means the dominion.

वि०प्र०— ब्राह्मण्यश्च वृद्धा जीवपत्यो जीवप्रजा यद्यदुपदिशेयुस्तत्तत्कुर्युः ८

Oldenberg— 8. And whatever aged Brāhmaṇa woman, whose husbands and children are alive, tell them, that let them do.

वि०प्र०— वृषभो दक्षिणा ९

Oldenberg— 9. A bull is the fee for the sacrifice.

१५ जातकर्म, नाम②

वि०प्र०— कुमारं जातं पुरान्यैरालम्भात्सर्पिर्मधुनी हिरण्यनिकाषं हिरण्येन प्राशयेत्प्र ते ददामि मधुनो घृतस्य वेदं सवित्रा प्रसूतं मघोनाम् । आयुष्मान्नुप्तो

देवताभिः शतं जीव शरदो लोके अस्मिन्निति १

Oldenberg— 1 [#1] . When a son has been born, (the father) should, before other people touch him, give him to eat from gold (i.e. from a golden vessel or with a golden spoon) butter and honey with which he has ground gold(-dust), with (the verse), 'I administer to thee the wisdom ('veda') of honey, of ghee, raised by Savitr the bountiful. Long-living, protected by the gods, live a hundred autumns in this world!'

[#1]: 15, 1. Comp. Āśv.-Gṛhya-Parīṣiṣṭa I, 26. I follow Professor Stenzler, who corrects maghonām into maghonā; comp. Śāṅkh.-Gṛhya I, 24, 4.

वि०प्र०— कर्णयोरुपनिधाय मेधाजननं जपति । मेधान्ते देवः सविता मेधां देवी सरस्वती । मेधान्ते अश्विनौ देवावाधत्तां पुष्करस्रजौ । इति २

Oldenberg— 2. Approaching (his mouth) to (the child's) two ears he murmurs the 'production of intelligence:'

'Intelligence may give to thee god Savitr,
intelligence may goddess Sarasvatī,
intelligence may give to thee the two divine
Aśvins, wreathed with lotus.'

वि०प्र०— अंसावभिमृशति अश्मा भव परशुर्भव हिरण्यमस्तृतं भव । वेदो वै पुत्रनामासि स जीव शरदः शतमिति । इन्द्र श्रेष्ठानि द्रविणानि धेह्यस्मे प्रयन्धि मघवन्नृजीषिन्निति च ३

Oldenberg— 3 [#2] . He touches (the child's) two shoulders with (the verse), 'Be a stone, be an axe, be insuperable gold. Thou indeed art the Veda, called son; so live a hundred autumns' - and with (the verses), 'Indra, give the best treasures' (Rig-veda II, 21, 6), Bestow on us, O bountiful one, O speedy one' (Rig-veda III, 36, 10).

[#2]: Vedo may as well be the nominative of veda as that of vedas ('property').

वि०प्र०— नाम चास्मै दद्युः ४

Oldenberg— 4. And let them give him a name beginning with a sonant,

वि०प्र०— घोषवदाद्यन्तरन्तस्थमभिनिष्ठानान्तं द्व्यक्षरम् ५

Oldenberg— with a semivowel in it, with the Visarga at its end, consisting of two syllables,

वि०प्र०— चतुरक्षरं वा ६

Oldenberg— 5. Or of four syllables;

वि०प्र०— द्व्यक्षरं प्रतिष्ठाकामश्चतुरक्षरं ब्रह्मवर्चसकामः ७

Oldenberg— 6. Of two syllables, if he is desirous of firm position; of four syllables, if he is desirous of holy lustre;

वि०प्र०— युग्मानि त्वेव पुंसाम् ८

Oldenberg— 7. But in every case with an even number (of syllables) for men,

वि०प्र०— अयुजानि स्त्रीणाम् ९

Oldenberg— an uneven for women.

वि०प्र०— अभिवादनीयं च समीक्षेत तन्मातापितरौ विद्यातामोपनयनात् १०

Oldenberg— 8. And let him also find out (for the child) a name to be used at respectful salutations (such as that due to the Ācārya at the ceremony of the initiation); that his mother and his father (alone) should know till his initiation.

वि०प्र०— प्रवासादेत्य पुत्रस्य शिरः परिगृह्य जपति अङ्गादङ्गात्सम्भवसि हृदयादधिजायसे । आत्मा वै पुत्रनामासि स जीव शरदः शतमिति मूर्द्धनि त्रिरवघ्राय ११

Oldenberg— 9. When he returns from a journey, he embraces his son's head and murmurs, 'From limb by limb thou art produced; out of the heart thou art born. Thou indeed art the self called son; so live a hundred autumns!' - (thus) he kisses him three times on his head.

वि०प्र०— आवृतैव कुमार्यै १२

Oldenberg— 10. The rite only (without the Mantra is performed) for a girl.

१६ अन्नप्राशनम्②

वि०प्र०— षष्ठे मास्यन्नप्राशनम् १

Oldenberg— 1 [#1] . In the sixth month the Annaprāśana (i.e. the first feeding with solid food).

[#1]: 16, 1 seq. Comp. Sāṅkh.-Gr̥hya I, 27, 1 seq. The two texts are nearly word for word identical.

वि०प्र०— आजमन्नाद्यकामः २

Oldenberg— 2. Goat's flesh, if he is desirous of nourishment,

वि०प्र०— तैत्तिरं ब्रह्मवर्चसकामः ३

Oldenberg— 3. Flesh of partridge, if desirous of holy lustre,

वि०प्र०— घृतौदनं तेजस्कामः ४

Oldenberg— 4. Boiled rice with ghee, if desirous of splendour:

वि०प्र०— दधिमधुघृतमिश्रमन्नं प्राशयेदन्नपतेऽन्नस्य नो देहानमीवस्य शुष्मिणः । प्र प्रदातारन्तारिष ऊर्जन्नो धेहि द्विपदे चतुष्पद इति ५

Oldenberg— 5. (Such) food, mixed with curds, honey and ghee he should give (to the child) to eat with (the verse), 'Lord of food, give us food painless and strong; bring forward the giver; bestow power on us, on men and animals.'

वि०प्र०— आवृतैव कुमार्यै ६

Oldenberg— 6. The rite only (without the Mantra) for a girl.

१७ चौलम्②

वि०प्र०— तृतीये वर्षे चौलं यथाकुलधर्म वा १

Oldenberg— 1. In the third year the Caula (i.e. the tonsure of the child's head), or according to the custom of the family.

वि०प्र०— उत्तरतोऽग्नेर्ब्रह्मिहियवमाषतिलानां पृथक्पूर्णशरावाणि निदधाति २

Oldenberg— 2. To the north of the fire he places vessels which are filled respectively, with rice, barley, beans, and sesamum seeds;

वि०प्र०— पश्चात्कारयिष्यमाणो मातुरुपस्थ आनडुहं गोमयं नवे शरावे शमीपर्णानि चोपनिहितानि भवन्ति ३

Oldenberg— 3. To the west (the boy) for whom the ceremony shall be performed, in his mother's lap, bull-dung in a new vessel, and Śamī leaves are placed.

वि०प्र०— मातुः पिता दक्षिणत एकविंशतिकुशपिञ्जूलान्यादाय ४

Oldenberg— 4 [#1] . To the south of the mother the father (is seated) holding twenty-one bunches of Kuśa grass.

[#1]: He cuts off the hair four times on the right side (Sūtras 10-14), three times on the left side (Sūtra 15); each time three Kuśa bunches are required. This is the reason why twenty-one bunches are prescribed.

वि०प्र०— ब्रह्मा वैतानि धारयेत् ५

Oldenberg— 5. Or the Brahman should hold them.

वि०प्र०— पश्चात्कारयिष्यमाणस्यावस्थाय शीतोष्णा अपः समानीयोष्णेन वा य उदकेनेहीति ६

Oldenberg— 6. To the west of (the boy) for whom the ceremony is to be performed, (the father) stations himself and pours cold and warm water together with (the words), 'With warm water, O Vāyu, come hither!'

वि०प्र०— तासां गृहीत्वा नवनीतं दधिद्रप्सान्वा प्रदक्षिणं शिरस्तिरुन्दति अदितिः केशान्वपत्वाप उन्दन्तु वर्चस इति ७

Oldenberg— 7. Taking of that (water), (and) fresh butter, or (some) drops of curds, he three times moistens (the boy's) head, from the left to the right, with (the formula), 'May Aditi cut thy hair; may the waters moisten thee for vigour!'

वि०प्र०— दक्षिणे केशपक्षे त्रीणि त्रीणि कुशपिञ्जूलान्यभ्यात्माग्राणि निदधाति ओषधे त्रायस्वैनमिति ८

Oldenberg— 8 [#2] . Into the right part (of the hair) he puts each time three Kuśa bunches, with the points

towards (the boy) himself, with (the words), 'Herb! protect him!'

[#2]: Each of the four times and of the three times respectively that he cuts off the hair; see the preceding note.

वि०प्र०— स्वधिते मैत्रं हिंसीरिति निष्पोड्य लौहेन क्षुरेण ९

Oldenberg— 9. (With the words,) 'Axe! do no harm to him!' he presses a copper razor (on the Kuśa blades),

वि०प्र०— प्रच्छिनत्ति येनावपत्सविता क्षुरेण सोमस्य राज्ञो वरुणस्य विद्वान् । तेन ब्रह्माणो वपतेदमस्यायुष्माञ्जरदष्टिर्यथासदिति १०

Oldenberg— 10. And cuts (the hair) with (the verse), 'The razor with which in the beginning Savitṛ the knowing one has shaved (the beard) of king Soma and of Varuṇa, with that, ye Brāhmaṇas, shave now his (hair), that he may be blessed with long life, with old age.'

वि०प्र०— प्रच्छिद्यप्रच्छिद्य प्रागग्राञ्छमीपर्णेः सह मात्रे प्रयच्छति तानानडुहे गोमये निदधाति ११

Oldenberg— 11. Each time that he has cut, he gives (the hairs) with their points to the east, together with Śamī leaves, to the mother. She puts them down on the bull-dung.

वि०प्र०— येन धाता बृहस्पतेरग्रेरिन्द्रस्य चायुषेऽवपत् । तेन त आयुषे वपामि सुश्लोक्याय स्वस्तय इति द्वितीयम् ।

येन भूयश्चरात्र्यां ज्योक्च पश्याति सूर्यम् । तेन त आयुषे वपामि सुश्लोक्याय
स्वस्तय इति तृतीयम् १२

Oldenberg— 12. 'With what Dhātṛ has shaven (the head) of Bṛhaspati, Agni and Indra, for the sake of long life, with that I shave thy (head) for the sake of long life, of glory, and of welfare' - thus a second time.

13 [#3] . 'By what he may at night further see the sun, and see it long, with that I shave thy (head) for the sake of long life, of glory, and of welfare' - thus a third time.

[#3]: Instead of yena bhūyaś ca rātryām, Pāraskara (II, 1, 16) has, yena bhūriś carā divam.

वि०प्र०— सर्वैर्मन्त्रैश्चतुर्थम् १३

Oldenberg— 14. With all (the indicated) Mantras a fourth time.

वि०प्र०— एवमुत्तरतस्त्रिः १४

Oldenberg— 15. Thus three times on the left side (of the head).

वि०प्र०— क्षुरतेजो निमृजेद्यत्क्षुरेण मर्चयता सुपेशसा वप्ता वपसि केशान् ।
शुन्धि शिरो मास्यायुः प्रमोषीरिति १५

Oldenberg— 16 #4. . Let him wipe off the edge of the razor with (the words), 'If thou shavest, as a shaver, his hair with the razor, the wounding, the well-shaped, purify his head, but do not take away his life.'

#4: Comp. Pāraskara II, I, 19; Atharva-veda VIII, 2, 17.

वि०प्र०— नापितं शिष्याच्छीतोष्णाभिरद्भिरवर्थं
कुर्वाणोऽक्षण्वन्कुशलीकुर्विति १६

Oldenberg— 17. Let him give orders to the barber, 'With lukewarm water doing what has to be done with water, without doing harm to him, arrange (his hair) well.'

वि०प्र०— यथाकुलधर्म केशवेशान् कारयेत् १७

Oldenberg— 18 [#5] . Let him have the arrangement of the hair made according to the custom of his family.

[#5]: On these family customs, see Gṛhya-saṃgraha-pariśiṣṭa II, 40; Roth, Zur Literatur und Geschichte des Weda, p. 120; Max Müller, History of A. S. L., p. 54 seq.; Weber, Indische Studien, X, 95.

वि०प्र०— आवृतैव कुमार्यै १८

Oldenberg— 19. The rite only (without the Mantras) for a girl.

१८ गोदानम्, गुरु-दक्षिणा, व्रतम्②

वि०प्र०— एतेन गोदानम् १

Oldenberg— 1. Thereby the Godānakarman (i.e. the ceremony of shaving the beard, is declared).

वि०प्र०— षोडशे वर्षे २

Oldenberg— 2. In the sixteenth year.

वि०प्र०— केशशब्दे तु श्मश्रुशब्दान्कारयेत् ३

Oldenberg— 3. Instead of the word 'hair' he should (each time that it occurs in the Mantras) put the word 'beard.'

वि०प्र०— श्मश्रुणीहोन्दति ४

Oldenberg— 4 [#1] . Here they moisten the beard.

[#1]: 18, 4. See above, chap. 17, 7.

वि०प्र०— शुन्धि शिरो मुखं मास्यायुः प्रमोषीरिति ५

Oldenberg— 5 [#2] . (The Mantra is), 'Purify his head and his face, but do not take away his life.'

[#2]: See chap. 17, 16.

वि०प्र०— केशश्मश्रुलोमनखान्युदक्संस्थानि कुर्विति सम्प्रेष्यति ६

Oldenberg— 6 [#3] . He gives orders (to the barber with the words), 'Arrange his hair, his beard, the hair of his body, and his nails, ending in the north.'

[#3]: According to Nārāyaṇa, he says to the barber (chap. 17, 17), 'With lukewarm water doing what has to be done with water, without doing harm to him, arrange his hair, his beard, the hair of his body, and his nails, ending in the north.'

वि०प्र०— आप्लुत्य वाग्यतः स्थित्वाऽहःशेषमाचार्यसकाशे वाचं विसृजेत वरं ददामीति ७

Oldenberg— 7 #4 . Having bathed and silently stood during the rest of the day, let him break his silence in the presence of his teacher, (saying to him,) 'I give an optional gift (to thee).'

#4: 7, 8. On restrictions like that contained in the eighth Sūtra as to the object in which the vara (optional gift) had to consist, see Weber, Indische Studien, V, 343.

वि०प्र०— गोमिथुनं दक्षिणा ८

Oldenberg— 8. An ox and a cow is the sacrificial fee.

वि०प्र०— संवत्सरमादिशेत् ९

Oldenberg— 9 [#5] . Let (the teacher) impose (on the youth the observances declared below) for one year.

[#5]: See below, chap. 22, 22.

१९ उपनयनम्②

वि०प्र०— अष्टमे वर्षे ब्राह्मणमुपनयेत् १

Oldenberg— 1. In the eighth year let him initiate a Brāhmaṇa,

वि०प्र०— गर्भाष्टमे वा २

Oldenberg— 2. Or in the eighth year after the conception;

वि०प्र०— एकादशे क्षत्रियम् ३

Oldenberg— 3. In the eleventh a Kṣatriya;

वि०प्र०— द्वादशे वैश्यम् ४

Oldenberg— 4. In the twelfth a Vaiśya.

वि०प्र०— आ षोडशाद्ब्राह्मणस्यानतीतः कालः ५

Oldenberg— 5. Until the sixteenth (year) the time has not passed for a Brāhmaṇa;

वि०प्र०— आ द्वाविंशत् क्षत्रियस्या चतुर्विंशद्वैश्यस्यात् ऊर्ध्वं पतितसावित्रीका भवन्ति ६

Oldenberg— 6. Until the twenty-second for a Kṣatriya;

वि०प्र०— नैनानुपनयेन्नाध्यापयेन्न याजयेन्नैभिर्व्यवहरेयुः ७

Oldenberg— 7. Until the twenty-fourth for a Vaiśya.

वि०प्र०— अलङ्कृतं कुमारं कुशलीकृतशिरसमहतेन वाससा संवीतमैणेयेन वाजिनेन ब्राह्मणं रौरवेण क्षत्रियमाजेन वैश्यम् ८

Oldenberg— 8. After that (time has passed), they become patitasāvitrīka (i.e. they have lost their right of learning the Sāvitrī).

वि०प्र०— यदि वासांसि वसीरन्नक्तानि वसीरन्काषायं ब्राह्मणो माञ्जिष्टं क्षत्रियो हारिद्रं वैश्यः ९

Oldenberg— 9. No one should initiate such men, nor teach them, nor perform sacrifices for them, nor have intercourse with them.

वि०प्र०— तेषां मेखलाः १०

Oldenberg— 10 [#1] . (Let him initiate) the youth who is adorned and whose (hair on the) head is arranged, who wears a (new) garment that has not yet been washed, or an antelope-skin, if he is a Brāhmaṇa, the skin of a spotted deer, if a Kṣatriya, a goat's skin, if a Vaiśya.

[#1]: 19, 10. By the 'arranging of the hair' the cutting of the hair is implied, as is seen from chap. 22, 22.

वि०प्र०— मौञ्जी ब्राह्मणस्य धनुर्ज्या क्षत्रियस्यावी वैश्यस्य ११

Oldenberg— 11. If they put on garments, they should put on dyed (garments): the Brāhmaṇa a reddish yellow one, the Kṣatriya a light red one, the Vaiśya a yellow one.

वि०प्र०— तेषां दण्डाः १२

Oldenberg— 12. Their girdles are: that of a Brāhmaṇa made of Muñja grass, that of a Kṣatriya a bow-string, that of a Vaiśya woollen.

वि०प्र०— पालाशो ब्राह्मणस्यौडुम्बरः क्षत्रियस्य बैल्वो वैश्यस्य । केशसम्मितो ब्राह्मणस्य ललाटसम्मितः क्षत्रियस्य प्राणसम्मितो वैश्यस्य १३

Oldenberg— 13. Their staffs are: that of a Brāhmaṇa of Palāśa wood, that of a Kṣatriya of Udumbara wood, that of a Vaiśya of Bilva wood.

२० उपनयनम्②

वि०प्र०— सर्वे वा सर्वेषाम् १

Oldenberg— 1. Or all (sorts of staffs are to be used) by (men of) all (castes).

वि०प्र०— समन्वारब्धे हुत्वोत्तरतोऽग्नेः प्राङ्मुख आचार्योऽवतिष्ठते २

Oldenberg— 2 [#1] . While (the student) takes hold of him, the teacher sacrifices and then stations himself to the north of the fire, with his face turned to the east.

[#1]: 20, 2. He offers the oblations prescribed above, chap. 1, 4, 3 seq.

वि०प्र०— पुरस्तात्प्रत्यङ्मुख इतरः ३

Oldenberg— 3. To the east (of the fire) with his face to the west the other one.

वि०प्र०— अपामञ्जली पूरयित्वा तत्सवितुर्वृणीमह इति पूर्णेनास्य पूर्णमवक्षारयत्यासिच्य देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पुष्णो हस्ताभ्यां हस्तं गृह्णाम्यसाविति तस्य पाणिना पाणिं साङ्गुष्ठं गृहीयात् ४

Oldenberg— 4. (The teacher then) fills the two hollows of (his own and the student's) joined hands with water,

and with the verse, 'That we choose of Savitr̥' (Rig-veda V, 82, 1) he makes with the full (hollow of his own hands the water) flow down on the full (hollow of) his, (i.e. the student's hands.) Having (thus) poured (the water over his hands) he should with his (own) hand seize his (i.e. the student's) hand together with the thumb, with (the formula), 'By the impulse of the god Savitr̥, with the arms of the two Ásvins, with Pūṣan's hands I seize thy hand, N.N.!'

वि०प्र०— सविता ते हस्तमग्रभीदसाविति द्वितीयम् ।
अग्निराचार्यस्तवासाविति तृतीयम् ५

Oldenberg— 5. With (the words), 'Savitr̥ has seized thy hand, N.N.!' a second time.

6. With (the words), 'Agni is thy teacher, N.N.!' a third time.

वि०प्र०— आदित्यमीक्षयेत् देव सवितरेष ते ब्रह्मचारी तं गोपाय स
मामृतेत्याचार्यः ६

Oldenberg— 7. He should cause him to look at the sun while the teacher says, 'God Savitr̥, this is thy Brahmācārin; protect him; may he not die.'

वि०प्र०— कस्य ब्रह्मचार्यसि प्राणस्य ब्रह्मचार्यसि कस्त्वाकमुपनयते काय त्वा
परिददामीति ७

Oldenberg— 8. (And further the teacher says), 'Whose Brahmācārin art thou? The breath's Brahmācārin art

thou. Who does initiate thee, and whom (does he initiate)? To whom shall I give thee in charge?'

वि०प्र०— युवा सुवासाः परिवीत आगादित्यर्द्धर्चनैनं प्रदक्षिणमावर्तयेत् ८

Oldenberg— 9. With the half verse, 'A youth, well attired, dressed came hither' (Rig-veda III, 8, 4) he should cause him to turn round from the left to the right.

वि०प्र०— तस्याध्यंसौ पाणी कृत्वा हृदयदेशमालभेतोत्तरेण ९

Oldenberg— 10. Reaching with his two hands over his (i.e. the student's) shoulders (the teacher) should touch the place of his heart with the following (half verse).

वि०प्र०— अग्निं परिसमूह्य ब्रह्मचारी तूष्णीं समिधमादध्यात् तूष्णीं वै प्राजापत्यं प्राजापत्यो ब्रह्मचारी भवतीति विज्ञायते १०

Oldenberg— 11 [#2] . Having wiped the ground round the fire, the student should put on a piece of wood silently. 'Silence indeed is what belongs to Prajāpati. The student becomes belonging to Prajāpati' - this is understood (in the Śruti).

[#2]: On the wiping of the ground round the fire, comp. above, chap. 3, 1; Śāṅkhāyana-Gr̥hya I, 7, 11. Nārāyaṇa here has the following remarks, which I can scarcely believe to express the real meaning of this Sūtra: 'Here the wiping of the ground round the fire is out of place, because the Saṃskāras for the fire have already been performed. As to that, it should be observed that the

wiping is mentioned here in order that, when fuel is put on the fire in the evening and in the morning, the sprinkling of water and the wiping may be performed. But on this occasion (at the Upanayana) the student does not perform the wiping, &c., and silently puts a piece of wood on that fire.'

२१ समिदाधानादि②

वि०प्र०— मन्त्रेण हैके अग्रये समिधमाहार्षं बृहते जातवेदसे तथा त्वमग्ने वर्द्धस्व समिधा ब्रह्मणा वयं स्वाहेति १

Oldenberg— 1. Some (do this) with a Mantra: 'To Agni I have brought a piece of wood, to the great Jātavedas. Through that piece of wood increase thou, O Agni; through the Brahman (may) we (increase). Svāhā!'

वि०प्र०— स समिधमाधायाग्निमुपस्पृश्य मुखं निमार्ष्टि त्रिस्तेजसा मा समनज्मीति २

Oldenberg— 2. Having put the fuel (on the fire) and having touched the fire, he three times wipes off his face with (the words), 'With splendour I anoint myself.'

वि०प्र०— तेजसा ह्येवात्मानं समनक्तीति विज्ञायते ३

Oldenberg— 3. 'For with splendour does he anoint himself' - this is understood (in the Śruti).

वि०प्र०— मयि मेधां मयि प्रजां मय्यग्निस्तेजो दधातु
मयि मेधां मयि प्रजां मयीन्द्र इन्द्रियं दधातु

मयि मेधां मयि प्रजां मयि सूर्यो भ्राजो दधातु ।

यत्ते अग्ने तेजस्तेनाहं तेजस्वी भूयासं

यत्ते अग्ने वर्चस्तेनाहं वर्चस्वी भूयासं

यत्ते अग्ने हरस्तेनाहं हरस्वी भूयासं

इत्युपस्थाय जान्वाच्योपसङ्गह्य ब्रूयादधीहि भोः सावित्रीं भोऽ अनुब्रूऽहीतिः४

Oldenberg— 4. 'On me may Agni bestow insight, on me offspring, on me splendour.

'On me may Indra bestow insight, on me offspring, on me strength (indriya).

'On me may Sūrya bestow insight, on me offspring, on me radiance.

'What thy splendour is, Agni, may I thereby become resplendent.

'What thy vigour is, Agni, may I thereby become vigorous.

'What thy consuming power is, Agni, may I thereby obtain consuming power' - with (these formulas) he should approach the fire, bend his knee, embrace (the teacher's feet), and say to him, 'Recite, sir! The Sāvitrī, sir, recite!'

वि०प्र०— तस्य वाससा पाणिभ्यां च पाणी सङ्गह्य सावित्रीमन्वाह
पच्छोऽर्द्धर्चशः सर्वाम् ५

Oldenberg— 5. Seizing with his (i.e. the student's) garment and with (his own) hands (the student's) hands (the teacher) recites the Sāvitrī, (firstly) Pāda by Pāda, (then) hemistich by hemistich, (and finally) the whole (verse).

वि०प्र०— यथाशक्ति वाचयीत ६

Oldenberg— 6. He should make him recite (the Sāvitrī) as far as he is able.

वि०प्र०— हृदयदेशेऽस्योर्द्ध्वङ्गुलिं पाणिमुपदधाति मम व्रते हृदयन्ते दधामि मम चित्तमनु चित्तं ते अस्तु । मम वाचमेकव्रतो जुषस्व बृहस्पतिष्ठा नियुनक्तु मह्यमिति ७

Oldenberg— 7. On the place of his (i.e. the student's) heart (the teacher) lays his hand with the fingers upwards, with (the formula), 'Into my will I take thy heart; after my mind shall thy mind follow; in my word thou shalt rejoice with all thy will; may Bṛhaspati join thee to me.'

२२ ब्रह्मचर्यदिशादि②

वि०प्र०— मेखलामाबध्य दण्डं प्रदाय ब्रह्मचर्यमादिशेत् १

Oldenberg— 1. Having tied the girdle round him and given him the staff, he should impose the (observances of the) Brahmacharya on him -

वि०प्र०— ब्रह्मचार्यस्यपोऽशान कर्म कुरु दिवा मास्वाप्सीराचार्याधीनो वेदमधीष्वेति २

Oldenberg— 2. (With the words), 'A Brahmācārin thou art. Eat water. Do the service. Do not sleep in the day-time. Devoted to the teacher study the Veda.'

वि०प्र०— द्वादश वर्षाणि वेदब्रह्मचर्यम् ३

Oldenberg— 3. Twelve years lasts the Brahmācārya for (each) Veda,

वि०प्र०— ग्रहणान्तं वा ४

Oldenberg— or until he has learnt it.

वि०प्र०— सायं प्रातर्भिक्षेत ५

Oldenberg— 4. Let him beg (food) in the evening and in the morning.

वि०प्र०— सायं प्रातः समिधमादध्यात् ६

Oldenberg— 5. Let him put fuel on (the fire) in the evening and in the morning.

वि०प्र०— अप्रत्याख्यायिनमग्रे भिक्षेताप्रत्याख्यायिनीं वा ७

Oldenberg— 6. Let him beg first of a man who will not refuse,

7. Or of a woman who will not refuse.

वि०प्र०— भवान् भिक्षां ददात्वित्यनुप्रवचनीयमिति वा ८

Oldenberg— 8. (In begging he should use the words),
'Sir, give food!'

9 [#1] . Or, '(Sir, give) Anupravacaniya (food).'

[#1]: 22, 9. Food for the Anupravacaniya offering; see
Sūtra 12.

वि०प्र०— तदाचार्याय वेदयीत तिष्ठेदहःशेषम् ९

Oldenberg— 10 [#2] . That (which he has received) he
should announce to his teacher.

[#2]: Śāṅkhāyana-Gṛhya II, 6, 7; Pāraskara II, 5, 8.

11. He should stand the rest of the day.

वि०प्र०— अस्तमिते ब्रह्मौदनमनुप्रवचनीयं श्रपयित्वाचार्याय वेदयीत १०

Oldenberg— 12 [#3] . After sunset (the student) should
cook the Brāhmaudana (or boiled rice with which the
Brāhmaṇas are to be fed) for the Anupravacaniya sacrifice
(the sacrifice to be performed after a part of the Veda has
been studied), and should announce to the teacher (that
it is ready).

[#3]: 'The student should, according to the rules for the
Pākayajñas, cook the Anupravacaniya food and announce
it to the teacher in the words, "The food is cooked."
Nārāyaṇa.

वि०प्र०— आचार्यः समन्वारब्धे जुहुयात्सदसस्पतिमद्भुतमिति ११

Oldenberg— 13. The teacher should sacrifice, while the student takes hold of him, with the verse, 'The wonderful lord of the abode' (Rig-Veda I, 18, 6).

वि०प्र०— सावित्र्या द्वितीयम् १२

Oldenberg— 14. A second time with the Sāvitrī -

वि०प्र०— यद्यत्किञ्चात ऊर्ध्वमनूक्तं स्यात् १३

Oldenberg— 15 #4 . And whatever else has been studied afterwards.

#4: Nārāyaṇa mentions as such texts especially those belonging to the Āraṇyaka, viz. the Mahānāmnyas, the Mahāvratā, and the Upaniṣad. But there is no reason why we should not think quite as well of the Rig-veda Saṃhitā itself.

वि०प्र०— ऋषिभ्यस्तृतीयम् १४

Oldenberg— 16. A third time to the Ṛṣis.

वि०प्र०— सौविष्टकृतं चतुर्थम् १५

Oldenberg— 17. A fourth time (the oblation) to (Agni) Sviṣṭakṛt.

वि०प्र०— ब्राह्मणान्भोजयित्वा वेदसमाप्तिं वाचयीत १६

Oldenberg— 18 [#5] . Having given food to the Brāhmaṇas he should cause them to pronounce the end

of the Veda (study).

[#5]: 'He should say, "Sirs! Pronounce the end of the Veda (study)." And they should reply, "May an end of the Veda (study) be made.'" Nārāyaṇa.

वि०प्र०— अत ऊर्ध्वमक्षारलवणाशी ब्रह्मचार्यधःशायी त्रिरात्रं द्वादशरात्रं संवत्सरं वा १७

Oldenberg— 19. From that time (the student) should eat no saline food; he should observe chastity, and should sleep on the ground through three nights, or twelve nights, or one year.

वि०प्र०— चरितव्रताय मेधाजननं करोति १८

Oldenberg— 20 [#6] . When he has fulfilled those observances, (the teacher) performs (for him) the 'production of intelligence,' (in the following way):

[#6]: Comp. above, chap. 15, 2.

वि०प्र०— अनिन्दितायान्दिश्येकमूलं पलाशं कुशस्तम्बं वा पलाशापचारे प्रदक्षिणमुदकुम्भेन त्रिः परिषिञ्चन्तं वाचयति सुश्रवः सुश्रवा असि यथा त्वं सुश्रवः सुश्रवा अस्येवं मां सुश्रवः सौश्रवसं कुरु । यथा त्वं देवानां यज्ञस्य निधिपोऽस्येवमहं मनुष्याणां वेदस्य निधिपो भूयासमिति १९

वि०प्र०— एतेन वापनादिपरिदानान्तं व्रतादेशनं व्याख्यातम् २०

Oldenberg— 22 [#8] . Thereby, beginning with his having the hair cut, and ending with the giving in charge, the imposing of observances has been declared.

[#8]: The rules stated above for the Upanayana, beginning with the prescription regarding the cutting of the hair (given chap. 19, so in the words, 'whose [hair on the] head is arranged;' see the note there), and ending with the ceremony prescribed chap. 20, 8, are to be extended also to other cases of the imposing of a vow, such, for instance, as that mentioned chap. 18, 9.

वि०प्र०— इत्यनुपेतपूर्वस्य २१

Oldenberg— 23. Thus for one who has not been initiated before.

वि०प्र०— अथोपेतपूर्वस्य २२

Oldenberg— 24. Now as regards one who has been initiated before:

वि०प्र०— कृताकृतं केशवपनं मेधाजननं च २३

Oldenberg— 25 [#9] . The cutting of the hair is optional,

[#9]: See chap. 79, 10.

26 [#10] . And the 'production of intelligence.'

[#10]: See above, Sūtra 20.

वि०प्र०— अनिरुक्तं परिदानम् २४

Oldenberg— 27 [#11] . On the giving in charge there are no express rules (in this case);

[#11]: See chap. 20, 8.

वि०प्र०— कालश्च २५

Oldenberg— 28 [#12] . And on the time.

[#12]: See chap. 4, 1.

वि०प्र०— तत्सवितुर्वृणीमह इति सावित्रीं२६

Oldenberg— 29 [#13] . (He should recite to him) as the Sāvitrī (the Ṛc), 'That we choose of god Savitr' (Rig-veda V, 82, 1).

[#13]: Instead of the ordinary Sāvitrī, Rig-veda III, 62, 10.

२३ ऋत्विग्-वरणादि②

वि०प्र०— ऋत्विजो वृणीतेऽन्यूनानतिरिक्ताङ्गान्ये मातृतः पितृतश्चेति यथोक्तं पुरस्तात् १

Oldenberg— 1 [#1] . He chooses priests (for officiating at a sacrifice) with neither deficient nor superfluous limbs, 'who on the mother's and on the father's side (&c.),' as it has been said above.

[#1]: 23, 1. Comp. Śrauta-sūtra IX, 3, 20; Gṛhya-sūtra I, 5, 1.

वि०प्र०— यून ऋत्विजो वृणीत इत्येके २

Oldenberg— 2. Let him choose young men as officiating priests: thus (declare) some (teachers).

वि०प्र०— ब्रह्माणमेव प्रथमं वृणीतेऽथ होतारमथाध्वर्युमथोद्गातारम् ३

Oldenberg— 3. He chooses first the Brahman, then the Hotṛ, then the Adhvaryu, then the Udgāṭṛ.

वि०प्र०— सर्वान्वा येऽहीनैकाहैर्यजयन्ति ४

Oldenberg— 4 [#2] . Or all who officiate at the Ahīna sacrifices and at those lasting one day.

[#2]: The Ahīna sacrifices are those which last more than one day, but not more than twelve days. (Indische Studien, IX, 373; X, 355.) The priests officiating at such sacrifices are the sixteen stated in the Śrauta-sūtra IV, 1, 6. 7. Those besides the sixteen, though they are chosen (saty api varaṇe) for taking part in the sacred performances, have not the rank of ṛtvijas (officiating priests); such are the Sadasya, the Samitṛ, and the Camasādhvaryavaḥ (schol. Śrautas. loc. cit.). See Max Müller's History of A. S. L., pp. 450, 469 seq. As to the Sadasya, however, there was some difference of opinion (see the next Sūtra).

वि०प्र०— सदस्यं सप्तदशं कौषीतकिनः समामनन्ति
स कर्मणामुपद्रष्टा भवतीति
तदुक्तमृग्भ्यां यमृत्विजो बहुधा कल्पयन्त इति ५

Oldenberg— 5 [#3] . The Kauṣītakinās prescribe the Sadasya as the seventeenth, saying, 'He is the looker-on at

the performances.'

[#3]: On the office of the Sadasya, see Indische Studien, X, 136, 144.

6 #4 . This has been said in the two Ṛcas, 'He whom the officiating priests, performing (the sacrifice) in many ways' (Rig-veda VIII, 58, I. 2).

#4: The two Ṛcas quoted here belong to the tenth among the Vālakhilya hymns, a hymn omitted in many of the Rig-veda MSS. They give no special confirmation to the rules stated in our text, but contain only a general allusion to the unity of the sacrifice, which the various priests perform in many various ways.

वि०प्र०— होतारमेव प्रथमं वृणीते ६

Oldenberg— 7 [#5] . He chooses the Hotṛ first.

[#5]: 'If the four (chief) priests have to be chosen, the choosing of the Brāhmaṇa stands first in order (see above, Sūtra 3); if all (the sixteen), then the choosing of the Hotṛ stands first in order.' Nārāyaṇa.

वि०प्र०— अग्निर्मे होता स मे होता होतारं त्वामुं वृण इति होतारं ७

Oldenberg— 8. With (the formula), 'Agni is my Hotṛ; he is my Hotṛ; I choose thee N.N. as my Hotṛ' (he chooses) the Hotṛ.

वि०प्र०— चन्द्रमा मे ब्रह्मा स मे ब्रह्मा ब्रह्माणं त्वामुं वृण इति ब्रह्माणं ८

Oldenberg— 9. With (the formula), 'Candramas (the moon) is my Brahman; he is my Brahman; I choose thee N.N. as my Brahman' (he chooses) the Brahman.

वि०प्र०— आदित्यो मेऽध्वर्युरित्यध्वर्युम् । पर्जन्यो म उद्गातेत्युद्गातारम् । आपो मे होत्राशंसिन इति होत्रकान् । रश्मयो मे चमसाध्वर्यव इति चमसाध्वर्यून् । आकाशो मे सदस्य इति सदस्यम् ।

स वृतो जपेन्महन्मेऽवोचो भर्गो मेऽवोचो भगो मेऽवोचो यशो मेऽवोचः स्तोमं मेऽवोचः कृषिं मेऽवोचस्तृप्तिं मेऽवोचो भुक्तिं मेऽवोचः सर्वं मेऽवोच इति ९

Oldenberg— 10. With (the formula), 'Āditya (the sun) is my Adhvaryu; (he is my Adhvaryu, &c.)' - the Adhvaryu.

11. With (the formula), 'Parjanya is my Udgātr; (he is my Udgātr, &c.)' - the Udgātr.

12 [#6] . With (the formula), 'The waters are my reciters of what belongs to the Hotrakas' - the Hotrakas.

[#6]: The twelve priests of the sixteen (see § 4 note) who do not stand at the head of one of the four categories. Those at the head are enumerated in the Sutras

13 [#7] . With (the formula), 'The rays are my Camasādhvaryus' - the Camasādhvaryus.

[#7]: 13, 14. See above, § 4 note.

14. With (the formula), 'The ether is my Sadasya' - the Sadasya.

15. He whom he has chosen should murmur, 'A great thing thou hast told me; splendour thou hast told me; fortune thou hast told me; glory thou hast told me; praise thou hast told me; success thou hast told me; enjoyment thou hast told me; satiating thou hast told me; everything thou hast told me.'

वि०प्र०— जपित्वाग्निष्टे होता स ते होता होताहं ते मानुष इति होता प्रतिजानीते १०

Oldenberg— 16. Having murmured (this formula), the Hotṛ declares his assent (in the words), 'Agni is thy Hotṛ; he is thy Hotṛ; thy human Hotṛ am I.'

वि०प्र०— चन्द्रमास्ते ब्रह्मा स ते ब्रह्मा ११

Oldenberg— 17. 'Candramas (the moon) is thy Brahman; he is thy Brahman (&c.)' - thus the Brahman.

वि०प्र०— एवमितरे यथादेशं तन्मामवतु तन्मा विशतु तेन भुक्षिषीयेति च याजयिष्यन् १२

Oldenberg— 18. In the same way the others according to the prescriptions (given above).

19 [#8] . And if (the priest who accepts the invitation) is going to perform the sacrifice (for the inviting person, he should add), 'May that bless me; may that enter upon me; may I thereby enjoy (bliss).'

[#8]: Priests who only perform the Agnyādheya for a person, are, according to Nārāyaṇa's note on this Sūtra, not considered as p. 196 performing a sacrifice for him; consequently the formula given here is only to be used by priests who are elected for a Soma sacrifice. Stenzler translates, 'So spricht er, wenn er das Opfer durch sie vollziehen lassen will.' But this would be yakṣyamāṇaḥ, not yājaiṣyan.

वि०प्र०— न्यस्तमार्त्विज्यमकार्यम् १३

Oldenberg— 20 . The functions of an officiating priest are not to be exercised, if abandoned (by another priest),

वि०प्र०— अहीनस्य नीचदक्षिणस्य १४

Oldenberg— [#9] or at an Ahīna sacrifice with small sacrificial fee,

[#9]: The tradition takes nīcadakṣiṇasya as in apposition to ahīnasya, and I have translated accordingly. But I cannot help thinking that the two words should be separated, so that we should have to translate, 'or at an Ahīna, or for a person that gives small sacrificial fee.' Thus the Brāhmaṇa quoted by Āpastamba (see the commentary on the Pañcaviṃśa Brāhmaṇa, vol. i, p. 6, ed. Bibl. Indica) gives the following questions which the Ritvij to be chosen should ask, 'Is it no Ahīna sacrifice? Is the Ritvij office not abandoned by others? Is the sacrificial fee plentiful?' It is a very singular fact, that on the one hand the assistance of a number of Ṛtvijas was

unanimously declared necessary for the performance of an Ahīna sacrifice, while on the other hand it was considered objectionable, at least among some of the Vedic schools, to officiate at such a sacrifice. See Weber's Indische Studien, X, 150, 151.

वि०प्र०— व्याधितस्यातुरस्य १५

Oldenberg— or for a person that is sick, or suffering,

वि०प्र०— यक्ष्मगृहीतस्य १६

Oldenberg— or affected with consumption,

वि०प्र०— अनुदेश्यभिशस्तस्य १७

Oldenberg— or decried among the people in his village,

वि०प्र०— क्षिप्तयोनेरिति चैतेषाम् १८

Oldenberg— or of despised extraction: for such persons (the functions of a Ritvij should not be exercised).

वि०प्र०— सोमप्रवाकं परिपृच्छेत्को यज्ञः क ऋत्विजः का दक्षिणा इति १९

Oldenberg— 21 [#10] . He (who is chosen as a R̥tvij) should ask the Somapravāka, 'What sacrifice is it? Who are the priests officiating? What is the fee for the sacrifice?'

[#10]: The Somapravāka is the messenger who invites the priests on behalf of the sacrificer to officiate at his

intended Soma sacrifice. Comp. Indische Studien, IX, 308.

वि०प्र०— कल्याणैः सह सम्प्रयोगः २०

Oldenberg— 22. If (all the conditions) are favourable, he should accept.

वि०प्र०— न मांसमश्रीयुर्न स्त्रियमुपेयुरा क्रतोरपवर्गात् २१

Oldenberg— 23. Let (the officiating priests) eat no flesh nor have intercourse with a wife until the completion of the sacrifice.

वि०प्र०— एतेनाग्ने ब्रह्मणा वावृधस्वेति दक्षिणाग्नावाज्याहुतिं हुत्वा यथार्थं प्रव्रजेत् २२

Oldenberg— or of despised extraction: for such persons (the functions of a Ritvij should not be exercised).

वि०प्र०— एवमनाहिताग्निर्गृह्य इमामग्ने शरणिं मीमृषो न इत्येतयर्चा २३

Oldenberg— 25. In the same way one who has not set up the (Śrauta) fires, in his (sacred) domestic fire with this Rc, 'Forgive us, O Agni, this sin' (Rig-veda I, 31, 16).

२४ मधुपर्कः②

वि०प्र०— ऋत्विजो वृत्वा मधुपर्कमाहरेत् १

Oldenberg— 1 [#1] . When he has chosen the R̥tvijas, he should offer the Madhuparka (i.e. honey-mixture) to

them (in the way described in Sūtras 5 and following);

[#1]: 24, 1 seqq. Comp. Śāṅkhāyana-Gr̥hya II, 15. The second Sūtra is paraphrased by Nārāyaṇa thus, 'To a person that has performed the Samāvartana (see below, III, 8), when he comes on that day to his house with the intention of forming a matrimonial alliance.'

वि०प्र०— स्नातकायोपस्थिताय २

Oldenberg— 2. To a Snātaka, when he comes to his house;

वि०प्र०— राज्ञे च ३

Oldenberg— 3. And to a king;

वि०प्र०— आचार्यश्वशुरपितृव्यमातुलानाञ्च ४

Oldenberg— 4. And for a teacher, the father-in-law, a paternal uncle, and a maternal uncle.

वि०प्र०— दधनि मध्वानीय ५

Oldenberg— 5. He pours honey into curds,

वि०प्र०— सर्पिर्वा मध्वलाभे ६

Oldenberg— 6. Or butter, if he can get no honey.

वि०प्र०— विष्टरः पाद्यमर्च्यमाचमनीयं मधुपर्कौ गौरित्येतेषां त्रिस्त्रिरेकैकं वेदयन्ते ७

Oldenberg— 7. A seat, the water for washing the feet, the Arghya water (i.e. perfumed water into which flowers have been thrown), the water for sipping, the honey-mixture, a cow: every one of these things they announce three times (to the guest).

वि०प्र०— अहं वर्ष्म सजातानां विद्युतामिव सूर्यः । इदन्तमधितिष्ठामि यो मा कश्चाभिदासतीत्युदग्रे विष्टर उपविशेदाक्रम्य वा ८

Oldenberg— 8. With (the verse), 'I am the highest one among my people, as the sun among the thunderbolts. Here I tread on him whosoever infests me' - he should sit down on the seat (made of) northward-pointed (grass).

9. Or (he should do so) after he has trodden on it.

वि०प्र०— पादौ प्रक्षालापयीत दक्षिणमग्रे ब्राह्मणाय प्रयच्छेत् ९

Oldenberg— 10. He should make (his host) wash his feet.

11. The right foot he should stretch out first to a Brāhmaṇa,

वि०प्र०— सव्यं शूद्राय १०

Oldenberg— 12. The left to a Śūdra.

वि०प्र०— प्रक्षालितपादोऽर्घ्यमञ्जलिना प्रतिगृह्य ११

Oldenberg— 13. When his feet have been washed, he receives the Arghya water in the hollow of his joined hands

वि०प्र०— अथाचमनीयेनान्वाचामति अमृतोपस्तरणमसीति १२

Oldenberg— and then sips the water destined thereto, with (the formula), 'Thou art the first layer for Ambrosia.'

वि०प्र०— मधुपर्कमाहियमाणमीक्षेत मित्रस्य त्वा चक्षुषा प्रतीक्ष इति १३

Oldenberg— 14. He looks at the Madhuparka when it is brought to him, with (the formula), 'I look at thee with Mitra's eye.'

वि०प्र०— देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां प्रतिगृह्णामीति तदञ्जलिना प्रतिगृह्य सव्ये पाणौ कृत्वा मधुवाता ऋतायत इति तृचेनावेक्ष्यानामिकया चाङ्गुष्ठेन च त्रिः प्रदक्षिणमालोड्य वसवस्त्वा गायत्रेण छन्दसा भक्षयन्त्विति पुरस्तान्निमार्ष्टि १४

Oldenberg— 15. He accepts it with his joined hands with (the formula), 'By the impulse of the god Sāvitrī, with the arms of the two Aśvins, with the hands of Pūṣan I accept thee.' He then takes it into his left hand, looks at it with the three verses, 'Honey the winds to the righteous one' (Rig-veda I, 90, 6 seqq.), stirs it about three times from left to right with the fourth finger and the thumb, and wipes (his fingers) with (the formula), 'May the Vasus eat thee with the Gāyatrī metre' - to the east;

वि०प्र०— रुद्रास्त्वा त्रैष्टुभेन छन्दसा भक्षयन्त्विति दक्षिणत आदित्यास्त्वा जागतेन छन्दसा भक्षयन्त्विति पश्चाद् विश्वे त्वा देवा आनुष्टुभेन छन्दसा भक्षयन्त्वित्युत्तरतो भूतेभ्यस्त्वेति मध्यात्त्रिरुद्गृह्य १५

Oldenberg— 16. With (the formula), 'May the Rudras eat thee with the Tr̥ṣṭubh metre' - to the south;

17. With (the formula), 'May the Ādityas eat thee with the Jagatī metre' - to the west;

18. With (the formula), 'May the Viśve devās eat thee with the Anuṣṭubh metre' - to the north.

19. With (the formula), 'To the beings thee' - he three times takes (some of the Madhuparka substance) out of the middle of it.

वि०प्र०— विराजो दोहोऽसीति प्रथमं प्राश्रीयाद्विराजो दोहमशीयेति द्वितीयं मयि दोहः पद्यायै विराज इति तृतीयम् १६

Oldenberg— 20. With (the formula), 'The milk of Virāj art thou' - he should partake thereof the first time,

21. With, 'The milk of Virāj may I obtain' - the second time,

22 [#2] . With, 'In me (may) the milk of Padyā Virāj (dwell)' - the third time.

[#2]: On Padyā Virāj, see the note on Śāṅkhāyana-Gṛhya III, 7, 5.

वि०प्र०— न सर्वम् १७

Oldenberg— 23. (He should) not (eat) the whole (Madhuparka).

वि०प्र०— न तृप्तिङ्गच्छेत् १८

Oldenberg— 24. He should not satiate himself.

वि०प्र०— ब्राह्मणायोदङ्कुच्छिष्टं प्रयच्छेदलाभेऽप्सु १९

Oldenberg— 25. To a Brāhmaṇa, to the north, he should give the remainder.

26. If that cannot be done, (he should throw it) into water.

वि०प्र०— सर्वं वा २०

Oldenberg— 27. Or (he may eat) the whole (Madhuparka).

वि०प्र०— अथाचमनीयेनान्वाचामत्यमृतापिधानमसीति २१

Oldenberg— 28 [#3] . He then makes a rinsing of his mouth follow (on the eating of the Madhuparka) with the water destined thereto, with (the formula), 'Thou art the covering of Ambrosia.'

[#3]: Comp. above, Sūtra 13.

वि०प्र०— सत्यं यशः श्रीर्मयि श्रीः श्रयतामिति द्वितीयम् २२

Oldenberg— 29. With (the formula), 'Truth! Glory! Fortune! May fortune rest on me!' - a second time.

वि०प्र०— आचान्तोदकाय गां वेदयन्ते २३

Oldenberg— 30. When he has sipped water, they announce to him the cow.

वि०प्र०— हतो मे पाप्मा पाप्मा मे हत इति जपित्वॐकुरुतेति कारयिष्यन्
२४

Oldenberg— 31. Having murmured, 'Destroyed is my sin; my sin is destroyed,' (he says,) 'Om, do it,' if he chooses to have her killed.

वि०प्र०— माता रुद्राणां दुहिता वसूनामिति जपित्वोमुत्सृजतेत्युत्सृक्ष्यन् २५

Oldenberg— 32. Having murmured, 'The mother of the Rudras, the daughter of the Vasus' (Rig-veda VIII, 101, 15), (he says,) 'Om, let her loose,' if he chooses to let her loose.

वि०प्र०— नामांसो मधुपर्को भवति भवति २६

Oldenberg— 33 #4 . Let the Madhuparka not be without flesh, without flesh.

#4: Comp. Śāṅkhāyana-Gr̥hya II, 15, 2.

End of the First Adhyāya.

इति प्रथमोऽध्यायः

+२①

०१ श्रवणा-कर्मादि②

वि०प्र०— श्रावण्यां पौर्णमास्यां श्रवणाकर्म १

Oldenberg— 1 [#1] . On the full moon day of the Śrāvaṇa month the Śrāvaṇa ceremony (is performed).

[#1]: 1, 1. Nārāyaṇa's observation that the Śrāvaṇa full moon can fall also under certain other Nakṣatras than Śrāvaṇa itself, furnishes no reason why we should think here of solar months, as Prof. Stenzler proposes.

वि०प्र०— अक्षतसक्तूनां नवङ्कलशं पूरयित्वा दर्वीञ्च बलिहरणीं नवे शिक्वे निदधाति २

Oldenberg— 2. Having filled a new jug with flour of fried barley, he lays (this jug) and a spoon for offering the Balis on new strings of a carrying pole (and thus suspends them).

वि०प्र०— अक्षतधानाः कृत्वा सर्पिषाऽर्द्धा अनक्ति ३

Oldenberg— 3. Having prepared fried barley grains, he smears half of them with butter.

वि०प्र०— अस्तमिते स्थालीपाकं श्रपयित्वैककपालञ्च पुरोडाशं अग्रे नय सुपथा राये अस्मानिति चतसृभिः प्रत्यृचं हुत्वा पाणिनैककपालमच्युताय भौमाय स्वाहेति ४

Oldenberg— 4. After sunset he prepares a mess of cooked food and a cake in one dish and sacrifices (the cooked food) with the four verses, 'Agni, lead us on a good path to wealth' (Rig-veda I, 189, 1 seqq.), verse by verse, and with his hand the (cake) in one dish with (the formula), 'To the steady One, the earth-demon, svāhā!'

वि०प्र०— अविप्लुतः स्यादाविःपृष्ठो वा ५

Oldenberg— 5. (The cake) should be (entirely) immersed (into the butter), or its back should be visible.

वि०प्र०— मा नो अग्नेऽवसृजो अघायेत्येनमाशयेनाभिजुहोति ६

Oldenberg— 6. With (the verse), 'Agni, do not deliver us to evil' (Rig-veda I, 189, 5) he sacrifices over it (the butter) in which it had lain.

वि०प्र०— शन्नो भवन्तु वाजिनो हवेष्वित्यक्ता धाना अञ्जलिना ७

Oldenberg— 7 [#2] . With (the verse), 'May the steeds at our invocation be for a blessing to us' (Rig-veda VII, 38, 7) (he sacrifices) the besmeared grains with his joined hands,

[#2]: 7, 8. See above, Sūtra 3. 9. See above, Sūtra 1.

वि०प्र०— अमात्येभ्य इतरा दद्यात् ८

Oldenberg— 8. The other (grains) he should give to his people.

वि०प्र०— कलशात्सक्तुनान्दर्वीं पूरयित्वा प्रागुपनिष्क्रम्य शुचौ देशेऽपोऽवनिनीय सर्पदेवजनेभ्यः स्वाहेति हुत्वा नमस्करोति ये सर्पाः पार्थिवा य आन्तरिक्ष्या ये दिव्या ये दिश्यास्तेभ्य इमं बलिमाहार्षं तेभ्य इमं बलिमुपाकरोमीति ९

Oldenberg— 9. Out of the jug he fills the spoon with flour, goes out (of the house) to the east, pours water on the ground on a clean spot, sacrifices with (the formula), 'To the divine hosts of the serpents svāhā!' and does reverence to them with (the formula), 'The serpents which are terrestrial, which are aerial, which are celestial, which dwell in the directions (of the horizon) - to them I have brought this Bali; to them I give over this Bali.'

वि०प्र०— प्रदक्षिणं परीत्य पश्चाद्बलेरुपविश्य सर्पोऽसि सर्पतां सर्पाणामधिपतिरस्यन्नेन मनुष्यांस्त्रायसेऽपूपेन सर्पान्यज्ञेन देवांस्त्वयि मा सन्तं त्वयि सन्तः सर्पा मा हिंसिषुर्ध्रुवान्ते परिददामीति १०

Oldenberg— 10. Having gone round (the Bali) from left to right, he sits down to the west of the Bali with (the words), 'The serpent art thou; the lord of the creeping serpents art thou; by food thou protectest men, by cake the serpents, by sacrifice the gods. To me, being in thee, the serpents being in thee should do no harm. I give over the firm one (i.e. the spoon) to thee.'

वि०प्र०— ध्रुवामुन्ते ध्रुवामुन्त इत्यमात्याननुपूर्वम् ११

Oldenberg— 11. 'Firm one, (I give) N.N. (in charge) to thee! Firm one, (I give) N.N. (in charge) to thee!' - with

(these words he gives) his people, man by man, (in charge to the serpent god);

वि०प्र०— ध्रुव मां ते परिददामीत्यात्मानमन्ततः १२

Oldenberg— 12. 'Firm one, I give myself in charge to thee!' - with these words himself at the end.

वि०प्र०— नैनमन्तरा व्यवयुरा परिदानात् १३

Oldenberg— 13. Let no one step between it (i.e. the Bali, and the sacrificer), until the giving in charge has been performed.

वि०प्र०— सर्पदेवजनेभ्यः स्वाहेति सायं प्रातर्बलिं हरेदा प्रत्यवरोहणात् १४

Oldenberg— 14 [#3] . With (the formula), 'To the divine hosts of the serpents svāhā!' - let him offer the Bali in the evening and in the morning, till the Pratyavarohaṇa (i.e. the ceremony of the 'redescent').

[#3]: On the Pratyavarohaṇa, see the third chapter of this Adhyāya.

वि०प्र०— प्रसङ्ग्याय हैके तावतो बलींस्तदहरेवोपहरन्ति १५

Oldenberg— 15 #4 . Some count (the days till the Pratyavarohaṇa) and offer the corresponding number of Balis already on that day (on which the Śravaṇā ceremony is performed).

#4: I.e. two Bali offerings for each day, one for the morning and one for the evening.

०२ आश्वयुजी-कर्म, आग्रयणम्②

वि०प्र०— आश्वयुज्याम् आश्वयुजीकर्म १

Oldenberg— 1. On the full moon day of Āśvayuja the Āśvayujī ceremony (is performed).

वि०प्र०— निवेशनमलङ्कृत्य स्नाताः शुचिवाससः पशुपतये स्थालीपाकं निरुप्य जुहुयुः पशुपतये शिवायं शङ्कराय पृषातकाय स्वाहेति २

Oldenberg— 2 [#1] . Having adorned the house, having bathed and put on clean garments, they should pour out a mess of cooked food for Paśupati, and should sacrifice it with (the formula), To Paśupati, to Śiva, to Śaṃkara, to Pṛṣātaka svāhā!

[#1]: 2, 2. 'The plural "They should sacrifice it" means, that while the sacrifice is performed by the householder, his sons and the other persons belonging to the house should touch him.' Nārāyaṇa.

वि०प्र०— पृषातकमञ्जलिना जुहुयादूनं मे पूर्यतां पूर्णं मे मोपसदत्पृषातकाय स्वाहेति ३

Oldenberg— 3. He should sacrifice with his joined hands a mixture of curds and butter (pṛṣātaka) with (the formula), 'May what is deficient be made full to me; may what is full not decay to me. To Pṛṣātaka svāhā!'

वि०प्र०— सजूर्ऋतुभिः सजूर्विधाभिः सजूरिन्द्राग्निभ्यां स्वाहा सजूर्ऋतुभिः
सजूर्विधाभिः सजूर्विश्वेभ्यो देवेभ्यः स्वाहा । सजूर्ऋतुभिः सजूर्विधाभिः
सजूर्द्यावापृथिवीभ्यां स्वाहेत्याहिताग्रेराग्रयणस्थालीपाकः ४

Oldenberg— 4 [#2] . 'United with the seasons, united with the manners, united with Indra and Agni, svāhā!

[#2]: The Āgrayaṇa sacrifice, which is offered when the sacrificer is going to partake of the first-fruits of the harvest, is treated of, with relation to a sacrificer who keeps the Śrauta fires, in the Śrauta-sūtra II, q. This Sūtra in my opinion should be understood as a supplementary addition to that chapter. Nārāyaṇa refers the rule here given to the case of any incident or danger (āpad) which prevents the sacrificer from performing the ceremony in its fuller form, as prescribed in the Śrauta-sūtra.

'United with the seasons, united with the manners, united with the Viśve devās, svāhā!

'United with the seasons, united with the manners, united with Heaven and Earth, svāhā!' - with (these formulas) a mess of cooked food is offered at the

Āgrayaṇa sacrifice by one who has set up the (sacred Śrauta) fires.

वि०प्र०— अनाहिताग्रेरपि शालाग्रौ ५

Oldenberg— 5. Also by one who has not set up the (Śrauta) fires (the same offering is performed) in the

(sacred) domestic fire.

०३ प्रत्यवरोहण-पुनः-प्रवेशादि②

वि०प्र०— मार्गशीर्ष्यां प्रत्यवरोहणं चतुर्दश्याम् १

Oldenberg— 1 [#1] . On the full moon of Mārgaśīrṣa the 'redescent' (is performed) - on the fourteenth (Tithi),

[#1]: 3, 1. On the ceremony of 'redescent,' comp.

Śāṅkhāyana-Gṛhya IV, 17; Pāraskara III, 2. The fourteenth Tithi of the bright fortnight, preceding the full moon, is referred to.

वि०प्र०— पौर्णमास्यां वा २

Oldenberg— 2. Or on (the Tithi of) the full moon (itself).

वि०प्र०— निवेशनं पुनर्नवीकृत्य लेपनस्तरणोपस्तरणैरस्तमिते पायसस्य जुहुयुरपश्चेत्पदा जहि पूर्वेण चापरेण च । सप्त च वारुणीरिमाः सर्वाश्च राजबान्धवीः स्वाहा न वै श्वेतस्याभ्यागारेऽहिर्जघान किञ्चन । श्वेताय वैदावाय नमः स्वाहेति ३

Oldenberg— 3 [#2] . Having again renovated the house by (giving a new) coating (to the walls), by spreading out (a new roof), and by levelling (the floor), they should sacrifice after sunset (oblations) of milk-rice with (the texts), 'Beat away, O white one, with thy foot, with the forefoot and with the hind-foot, these seven daughters of Varuṇa and all that belong to the king's tribe. Svāhā!

[#2]: 'Again' refers to chap. 2, 2. As to the words 'they should sacrifice,' comp. the note on the same Sūtra. The first Mantra reoccurs in Śāṅkhāyana-Gṛhya IV, 18, 1. The text of the second should be, na vai śvetasyādhyācāre, &c. comp. Pāraskara II, 14, 5.

'Within the dominion of the white one no serpent has killed anything. To the white one, the son of Vidārva, adoration! Svāhā!'

वि०प्र०— नात्र सौविष्टकृत् ४

Oldenberg— 4. Here no oblation to (Agni) Sviṣṭakṛt (is made).

वि०प्र०— अभयन्नः प्राजापत्येभ्यो भूयादित्यग्निमीक्षमाणो जपति शिवो नः सुमना भवेति हेमन्तं मनसा ध्यायात् ५

Oldenberg— 5 [#3] . 'May we be secure from Prajāpati's sons' - thus he murmurs while looking at the fire.

[#3]: The serpents are the children of Kaśyapa (i.e. Prajāpati) and Kadrū; see Mahābhārata I, 1074 seqq.

6. (Saying), 'Be happy and friendly to us' - he should think in his mind of the winter.

वि०प्र०— पश्चादग्नेः स्वस्तरः स्वास्तीर्णस्तस्मिन्नुपविश्य स्योना पृथिवि भवेति जपित्वा संविशेत्सामात्यः प्राक्शिरा उदङ्मुखः ६

Oldenberg— 7. To the west of the fire is a well-spread layer (of straw); on that he should sit down, murmur (the

verse), 'Be soft, O earth' (Rig-veda I, 22, 15), and lie down (on that layer) with his people, with the head to the east and the face to the north.

वि०प्र०— यथावकाशमितरे ७

Oldenberg— 8. The others, as there is room.

वि०प्र०— ज्यायान्ज्यायान्वानन्तरः ८

Oldenberg— 9. Or following on each other from the eldest to the youngest.

वि०प्र०— मन्त्रविदो मन्त्रान्जपेयुः ९

Oldenberg— 10 #4. Those who know the Mantras, should murmur the Mantras.

#4: 'The Mantras beginning from "Be soft, O earth" (Sūtra 7) down to the auspicious hymns (Sūtra 13).' Nārāyaṇa.

वि०प्र०— सहाय अतो देवा अवन्तु न इति त्रिः १०

Oldenberg— 11 [#5]. Arising (they should) three times (murmur the verse), 'From that place may the gods bless us' (Rig-veda I, 22, 16).

[#5]: It follows from Sūtra 12 that they are to turn here their faces to the east.

वि०प्र०— एतां दक्षिणामुखाः प्रत्यङ्मुखा उदङ्मुखाश्चतुर्थम् ११

Oldenberg— 12 [#6] . The same (verse) a fourth time with their faces to the south, to the west, and to the north.

[#6]: They mutter one Pāda of that verse, which is in the Gāyatrī metre, turned towards each of the three directions.

वि०प्र०— संहाय सौर्याणि स्वस्त्ययनानि च जपित्वान्नं संस्कृत्य ब्राह्मणान्भोजयित्वा स्वस्त्ययनं वाचयीत १२

Oldenberg— 13. Having arisen, having murmured the hymns sacred to the Sun and the auspicious hymns, having prepared food and given to the Brāhmaṇas to eat, he should cause (them) to pronounce auspicious words.

०४ अष्टकाः②

वि०प्र०— हेमन्तशिशिरयोश् चतुर्णाम् अपर-पक्षाणाम् अष्टमीष्व् अष्टकाः १

Oldenberg— 1 [#1] . On the eighth days of the four dark fortnights of (the two seasons of) winter and Śisīra the Aṣṭakās (are celebrated).

[#1]: 4, 1. Comp. Śāṅkhāyana-Gṛhya III, 12 seqq. The four p. 206 months of Hemanta and Śisīra are Mārgaśīrṣa, Pauṣa, Māgha, and Phālguna.

वि०प्र०— एकस्यां वा २

Oldenberg— 2 [#2] . Or on one (of these days).

[#2]: The statement of the Prayogaratna that in case the sacrificer should celebrate only one Aṣṭakā festival, the Aṣṭakā of the Māgha month is to be selected, well agrees with the designation of this Aṣṭakā as 'the one Aṣṭakā' (ekāṣṭakā); see Weber, Naxatra II, 341 seq.; Indische Studien, XV, 145.

वि०प्र०— पूर्वेषुः पितृभ्यो दद्यात् ३

Oldenberg— 3. The day before, he should offer to the Fathers (i.e. Manes) -

वि०प्र०— ओदनं कृसरं पायसम् ४

Oldenberg— 4. Boiled rice, boiled rice with sesamum seeds, rice-milk -

वि०प्र०— चतुःशरावस्य वापूपान् ५

Oldenberg— 5. Or cakes made of four Śarāvas (of ground grain) -

वि०प्र०— उदीरतामवर उत्परास इत्यष्टाभिर्हुत्वा यावतीभिर्वा कामयीत ६

Oldenberg— 6. Sacrificing with the eight (verses), 'May the lower (Fathers) and the higher arise' (Rig-veda X, 15, 1 seqq.), or with as many (verses) as he likes.

वि०प्र०— अथ श्वोभूतेऽष्टकाः पशुना स्थालीपाकेन च ७

Oldenberg— 7 [#3] . Then on the next day the Aṣṭakās (are celebrated) with an animal (sacrifice) and with a

mess of cooked food.

[#3]: 7 seqq. Comp. the nearly identical passage in Śāṅkhāyana-Gṛhya III, 14, 3 seqq. and the note there. Āśvalāyana evidently gives these rules not as regarding one special Aṣṭakā but all of them.

वि०प्र०— अप्यनडुहो यवसमाहरेत् ८

Oldenberg— 8. He may also give grass to an ox,

वि०प्र०— अग्निना वा कक्षमुपोषेत् ९

Oldenberg— 9. Or he may burn down brushwood with fire -

वि०प्र०— एष मेऽष्टकेति १०

Oldenberg— 10. With (the words), 'This is my Aṣṭakā.'

वि०प्र०— न त्वेवानष्टकः स्यात् ११

Oldenberg— 11. But he should not omit celebrating the Aṣṭakā.

वि०प्र०— तां हैके वैश्वदेवीं ब्रुवत आग्नेयीमेके सौर्यामेके प्राजापत्यामेके रात्रिदेवतामेके नक्षत्रदेवतामेक ऋतुदेवतामेके पितृदेवतामेके पशुदेवतामेके १२

Oldenberg— 12. This (Aṣṭakā) some state to be sacred to the Viśve devās, some to Agni, some to the Sun, some to Prajāpati, some state that the Night is its deity, some that

the Nakṣatras are, some that the Seasons are, some that the Fathers are, some that cattle is.

वि०प्र०— पशुकल्पेन पशुं सञ्ज्ञप्य प्रोक्षणोपाकरणवर्जं वपामुत्विद्य जुहुयाद्ब्रह्म वपां जातवेदः पितृभ्यो यत्रैनान्वेत्थ निहितान्पराके मेदसः कुल्या उपैनान्प्रवन्तु सत्या एता आशिषः सन्तु सर्वाः स्वाहेति १३

Oldenberg— 13 #4 . Having killed the animal according to the ritual of the animal sacrifice, omitting the sprinkling (with water) and the touching of the animal with a fresh branch, he should draw out the omentum and sacrifice it with (the verse), 'Carry the omentum, Jātavedas, to the Fathers, where thou knowest them resting afar. May streams of fat flow to them; may all these wishes be fulfilled. Svāhā!'

#4: Comp. above, I, 11, 1. 2. 10. As to the Mantra, comp. Śāṅkhāyana III, 13, 3.

वि०प्र०— अथावदानानां स्थालीपाकस्य च अग्ने नय सुपथा राये अस्मानिति द्वे । ग्रीष्मो हेमन्त ऋतवः शिवा नो वर्षाः शिवा अभया शरन्नः । संवत्सरोऽधिपतिः प्राणदो नोऽहोरात्रे कृणुतां दीर्घमायुः स्वाहा । शान्ता पृथिवी शिवमन्तरिक्षं द्यौर्नो देव्यभयन्नो अस्तु । शिवा दिशः प्रदिश उद्विशो न आपो विद्युतः परिपान्तु सर्वतः स्वाहा । आपो मरीचीः प्रवहन्तु नो धियो धाता समुद्रो वहन्तु पापं भूतं भविष्यदभयं विश्वमस्तु मे ब्रह्माधिगुप्तः स्वाराक्षराणि स्वाहा । विश्व आदित्या वसवश्च देवा रुद्रा गोप्तारो मरुतः सदन्तु । ऊर्जं प्रजाममृतं पिन्वमानः प्रजापतिर्मयि परमेष्ठी दधातु स्वाहा । प्रजापते न त्वदेतान्यन्यः १४

Oldenberg— 14 [#5] . Then (follow oblations) of the Avadāna portions and the cooked food, two with (the two

verses), 'Agni, lead us on a good path to wealth' (Rig-veda I, 189, 1 seq.), (and other oblations with the texts), 'May summer, winter, the seasons be happy to us, happy the rainy season, safe to us the autumn. The year be our lord who gives breath to us; may days and nights produce long life. Svāhā!

[#5]: I read, as Prof. Stenzler and the Petersburg Dictionary do, svārā kṣarāṇi. Comp. Pāraskara III, 3, 6.

'Peaceful be the earth, happy the air, may the goddess Heaven give us safety. Happy be the quarters (of the horizon), the intermediate quarters, the upper quarters; may the waters, the lightnings protect us from all sides. Svāhā!

'May the waters, the rays carry our prayers (to the gods); may the creator, may the ocean turn away evil; may the past and the future, (may) all be safe to me. Protected by Brahman may I pour forth songs. Svāhā!

'May all the Ādityas and the divine Vasus, the Rudras, the protectors, the Maruts sit down (here). May Prajāpati, the abounding one, the highest ruler, bestow vigour, offspring, immortality on me. Svāhā!

'Prajāpati, no other one than Thou (Rig-veda X, 121, 10).'

वि०प्र०— सौविष्टकृत्यष्टमी १५

Oldenberg— 15. The eighth (oblation) is that to (Agni) Svīṣṭakṛt.

वि०प्र०— ब्राह्मणान्भोजयेदित्युक्तम् १६

Oldenberg— 16 [#6] . He should give to the Brāhmaṇas to eat: this has been said.

[#6]: See above, chap. 3, 13.

०५ अन्वष्टक्यम्②

वि०प्र०— अपरेद्युर् अन्वष्टक्यम् १

Oldenberg— 1. On the following day the Anvaṣṭakya (i.e. the ceremony following the Aṣṭakā, is performed).

वि०प्र०— तस्यैव मांसस्य प्रकल्प्य दक्षिणाप्रवणेऽग्निमुपसमाधाय परिश्रित्योत्तरतः परिश्रितस्य द्वारं कृत्वा समूलं बर्हिस्त्रिरपसलैरविधून्वन्परिस्तीर्य हवींष्यासादयेदोदनं कृसरं पायसं दधिमन्थान्मधुमन्थांश्च २

Oldenberg— 2 [#1] . Having prepared (a portion) of that same meat, having established the fire on a surface inclined towards the south, having fenced it in, and made a door on the north side of the enclosure, having strewn round (the fire) three times sacrificial grass with its roots, without tossing it, turning the left side towards the fire, he should put down the things to be offered, boiled rice, boiled rice with sesamum seeds, rice-milk, meal-pap with curds, and meal-pap with honey.

[#1]: 5, 2. The meat is that of the animal killed on the Aṣṭakā day; see chap. 4, 53.

वि०प्र०— पिण्डपितृयज्ञकल्पेन ३

Oldenberg— 3 [#2] . (The ceremony should be performed) according to the ritual of the Piṇḍapitṛyajña.

[#2]: This ritual is given in the Śrauta-sūtra II, 6 seq.

वि०प्र०— हुत्वा मधुमन्थवर्जं पितृभ्यो दद्यात् ४

Oldenberg— 4 [#3] . Having sacrificed (of those sorts of food) with the exception of the meal-pap with honey, let him give (lumps of those substances) to the Fathers.

[#3]: He sacrifices the two oblations prescribed in the Śrauta-sūtra II, 6, 12, to Soma pitṛmat and to Agni kavyavāhana.

वि०प्र०— स्त्रीभ्यश्च सुरा चाचाममित्यधिकम् ५

Oldenberg— 5. And to (their) wives, with the addition of rum and the scum of boiled rice.

वि०प्र०— कर्षूष्वेके द्वयोः षट् वा ६

Oldenberg— 6. Some (place the lumps to be offered) into pits, into two or into six:

वि०प्र०— पूर्वासु पितृभ्यो दद्यात् ७

Oldenberg— 7. In those situated to the east he should give (the offerings) to the Fathers.

वि०प्र०— अपरासु स्त्रीभ्यः ८

Oldenberg— 8. In those to the west, to the wives.

वि०प्र०— एतेन माघ्यावर्षं प्रोष्ठपद्या अपरपक्षे ९

Oldenberg— 9 #4. Thereby the ceremony celebrated in the rainy season on the Māgha day, in the dark fortnight after the full moon of Prauṣṭhapada (has been declared).

#4: Comp. the note on Śāṅkhāyana-Gṛhya III, 13, 1.

वि०प्र०— मासि मासि चैवं पितृभ्योऽयुक्षु प्रतिष्ठापयेत् १०

Oldenberg— 10 [#5]. And thus he should offer (a celebration like the Anvaṣṭakya) to the Fathers every month, observing uneven numbers (i.e. selecting a day with an uneven number, inviting an uneven number of Brāhmaṇas, &c.).

[#5]: Comp. Śāṅkhāyana-Gṛhya IV, 1, 1.

वि०प्र०— नवावरान्भोजयेत् ११

Oldenberg— 11. He should give food at least to nine (Brāhmaṇas),

वि०प्र०— अयुजो वा १२

Oldenberg— 12. Or to an uneven number;

वि०प्र०— युग्मान् वृद्धिपूर्तेषु १३

Oldenberg— 13 [#6] . To an even number on auspicious occasions or on the performance of meritorious deeds (such as the consecration of ponds, &c.);

[#6]: Śāṅkhāyana-Gr̥hya IV, 4, 4.

वि०प्र०— अयुग्मानितरेषु १४

Oldenberg— 14. To an uneven number on other (occasions).

वि०प्र०— प्रदक्षिणमुपचारो यवैस्तिलार्थः १५

Oldenberg— 15 [#7] . The rite is performed from left to right. Barley is to be used instead of sesamum.

[#7]: Śāṅkhāyana-Gr̥hya IV, 4, 6. 9.

०६ रथारोहणादि②

वि०प्र०— रथमारोक्ष्यन्नाना पाणिभ्यां चक्रे अभिमृशेत् अहन्ते पूर्वं पादावालभेद्ब्रह्मन्तरे ते चक्रे १

Oldenberg— 1 [#1] . When going to mount a chariot he should touch the wheels with his two hands separately with (the words), 'I touch thy two fore-feet. Thy two wheels are the Bṛhat and the Rathantara (Sāmans).'

[#1]: 6, 1. 'He should touch at the same time the right wheel with his right hand, the left wheel with his left

hand.' Nārāyaṇa.

वि०प्र०— वामदेव्यमक्ष इत्यक्षाधिष्ठाने २

Oldenberg— 2 [#2] . 'Thy axle is the Vāmadevya' - with (these words he touches) the two (naves) in which the axle rests.

[#2]: On the Vedic form of the chariot and of the wheels, comp. Zimmer, Altindisches Leben, p. 247.

वि०प्र०— दक्षिणपूर्वाभ्यामारोहेत् वायोष्वा
वीर्येणारोहामीन्द्रस्यौजसाधिपत्येनेति ३

Oldenberg— 3. He should mount (the chariot) with the right foot first, with (the words), 'With Vāyu's strength I mount thee, with Indra's power and sovereignty.'

वि०प्र०— रश्मीन्सम्मृशेदरश्मिकान्वा दण्डेन ब्रह्मणो वस्तेजसा सङ्गृह्णामि
सत्येन वस्सङ्गृह्णामीति ४

Oldenberg— 4. He should touch the reins, or if the horses have no reins, (he should touch) the horses with a staff, with (the words), 'With Brahman's splendour I seize you. With truth I seize you.'

वि०प्र०— अभिप्रवर्तमानेषु जपेत् सहस्रसनिं वाजमभिवर्त्तस्व रथ देव प्रवह
वनस्पते वीङ्गो हि भूया इति ५

Oldenberg— 5. When (the horses) put themselves in motion, he should murmur, 'Go forward to thousandfold successful vigour, divine chariot, carry us forward!' - (and

the verse), 'Free, strong be thy limbs!' (Rig-veda VI, 47, 26.)

वि०प्र०— एतयान्यान्यपि वानस्पत्यानि ६

Oldenberg— 6 [#3] . With this (verse he should touch also) other articles of wood.

[#3]: According to Nārāyaṇa this Sūtra would refer only to other vehicles of wood, which he is directed to touch with that Ṛc when going to mount them. Perhaps the commentator is right; the wording of the Ṛc is well in keeping with his explanation.

वि०प्र०— स्थिरौ गावौ भवतां वीडुरक्ष इति रथाङ्गमभिमृशेत् ७

Oldenberg— 7. 'May the two oxen be strong, the axle firm' (Rig-veda III, 53, i7) - with (this verse) he should touch (each) part of the chariot (alluded to in that verse).

वि०प्र०— सुत्रामाणं पृथिवीं द्यामनेहसमिति नावम् ८

Oldenberg— 8. With (the verse), 'The earth, the good protectress, the unattained heaven' (Rig-veda X, 63, 10) (he should ascend) a ship.

वि०प्र०— नवरथेन यशस्विनं वृक्षं हृदं वाविदासिनं प्रदक्षिणं कृत्वा फलवतीः शाखा आहरेत् ९

Oldenberg— 9. With a new chariot he should drive round a widely known tree or round a pool that does not dry up,

with his right side turned towards it, and then should fetch branches which bear fruits,

वि०प्र०— अन्यद्वा कौटुम्बम् १०

Oldenberg— 10. Or something else that belongs to the household.

वि०प्र०— संसदमुपयायात् ११

Oldenberg— 11. (He then) should drive (in that chariot) to an assembly.

वि०प्र०— अस्माकमुत्तमं कृधीत्यादित्यमीक्षमाणो जपित्वावरोहेत् १२

Oldenberg— 12. Having murmured, while looking at the sun, (the verse), 'Make our renown highest' (Rig-veda IV, 31, 15), he should descend.

वि०प्र०— ऋषभं मा समानानामित्यभिक्रामन् १३

Oldenberg— 13. 'To the bull among my equals' (Rig-veda X, 166, 1) - (this verse he should murmur) while approaching (that assembly?).

वि०प्र०— वयमद्येन्द्रस्य प्रेष्ठा इत्यस्तं यात्यादित्ये १४

Oldenberg— 14. 'May we be called to-day Indra's best friends' (Rig-veda I, 167, 10) - when the sun is setting.

वि०प्र०— तद्वो दिवो दुहितरो विभातीरिति व्युष्टायाम् १५

Oldenberg— 15. 'Thus I address you, O daughters of heaven, while you arise' (Rig-veda IV, 51, 11) - when day appears.

०७ वास्तु-परीक्षा②

वि०प्र०— अथातो वास्तुपरीक्षा १

Oldenberg— 1. Now the examination of the ground (where he intends to build a house).

वि०प्र०— अनूषरमविवदिष्णु भूम २

Oldenberg— 2. (It must be) non-salinous soil of undisputed property,

वि०प्र०— ओषधिवनस्पतिवत् ३

Oldenberg— 3. With herbs and trees,

वि०प्र०— यस्मिन्कुशवीरिणं प्रभूतम् ४

Oldenberg— 4. On which much Kuśa and Viraṇa grass grows.

वि०प्र०— कण्टकिक्षीरिणस्तु समूलान्परिखायोद्वासयेदपामार्गः
शाकस्तिल्वकः परिव्याध इति चैतानि ५

Oldenberg— 5. Plants with thorns and with milky juice he should dig out with their roots and remove them -

6. And in the same way the following (sorts of plants), viz. Apāmārga, potherbs, Tilvaka, Parivyādha.

वि०प्र०— यत्र सर्वत आपो मध्यं समेत्य प्रदक्षिणं शयनीयं परीत्य प्राच्यः
स्यन्देरन्नप्रवदत्यस्तत्सर्वं समृद्धम् ६

Oldenberg— 7. A spot where the waters, flowing together from all sides to the centre of it, flow round the resting-place, having it on their right side, and then flow off to the east without noise - that possesses all auspicious qualities.

वि०प्र०— समवस्रवे भक्तशरणं कारयेत् ७

Oldenberg— 8. Where the waters flow off, he should have the provision-room built.

वि०प्र०— बहन्नं ह भवति ८

Oldenberg— 9. Thus it becomes rich in food.

वि०प्र०— दक्षिणाप्रवणे सभां मापयेत्साऽद्यूता ह भवति ९

Oldenberg— 10. On a spot which is inclined towards the south, he should have the assembly-room constructed; thus there will be no gambling in it.

वि०प्र०— युवानस्तस्यां कितवाः कलहिनः प्रमायुका भवन्ति १०

Oldenberg— 11. (But others say that) in such (an assembly-room) the young people become gamblers, quarrelsome, and die early.

वि०प्र०— यत्र सर्वत आपः प्रस्यन्देरन् सा स्वस्त्ययन्यद्यूता च ११

Oldenberg— 12. Where the waters flow together from all directions, that assembly-room (situated on such a spot) brings luck and is free from gambling.

०८ वास्तु-परीक्षा②

वि०प्र०— अथैतैर्वास्तु परीक्षेत १

Oldenberg— 1. Now he should examine the ground in the following ways.

वि०प्र०— जानुमात्रङ्गर्तं खात्वा तैरेव पांसुभिः प्रतिपूरयेत् २

Oldenberg— 2. He should dig a pit knee-deep and fill it again with the same earth (which he has taken out of it).

वि०प्र०— अधिके प्रशस्तं समे वार्त्तं न्यूने गर्हितम् ३

Oldenberg— 3. If (the earth) reaches out (of the pit, the ground is) excellent; if it is level, (it is) of middle quality; if it does not fill (the pit, it is) to be rejected.

वि०प्र०— अस्तमितेऽपां सुपूर्णं परिवासयेत् ४

Oldenberg— 4. After sunset he should fill (the pit) with water and leave it so through the night.

वि०प्र०— सोदके प्रशस्तमार्द्रे वार्त्तं शुष्के गर्हितं श्वेतं मधुरास्वादम् ५

Oldenberg— 5. If (in the morning) there is water in it, (the ground is) excellent; if it is moist, (it is) of middle quality; if it is dry, (it is) to be rejected.

वि०प्र०— सिकतोत्तरं ब्राह्मणस्य ६

Oldenberg— 6. White (ground), of sweet taste, with sand on the surface, (should be elected) by a Brāhmaṇa.

वि०प्र०— लोहितं क्षत्रियस्य ७

Oldenberg— 7. Red (ground) for a Kṣatriya.

वि०प्र०— पीतं वैश्यस्य ८

Oldenberg— 8. Yellow (ground) for a Vaiśya.

वि०प्र०— तत्सहस्रसीतं कृत्वा यथादिक्समचतुरस्रं मापयेत् ९

Oldenberg— 9. He should draw a thousand furrows on it and should have it measured off as quadrangular, with equal sides to each (of the four) directions;

वि०प्र०— आयतं चतुरस्रं वा १०

Oldenberg— 10. Or as an oblong quadrangle.

वि०प्र०— तच्छमीशाखयोदुम्बरशाखया वा शन्तातीयेन त्रिः परिव्रजन्प्रोक्षति ११

Oldenberg— 11 [#1] . With a Śamī branch or an Udumbara branch he sprinkles it (with water), going

thrice round it, so that his right side is turned towards it, reciting the Śantātīya hymn.

[#1]: 8, 11. The hymn of which all verses (except a few) commence with, and frequently contain, the word śam (Rig-veda VII, 35).

वि०प्र०— अविच्छिन्नया चोदकधारयापो हि ष्ठा मयोभुव इति तृचेन १२

Oldenberg— 12. And (so he does again three times) pouring out water without interruption, with the three verses, 'O waters, ye are wholesome' (Rig-veda X, 9, 1 seqq.).

वि०प्र०— वंशान्तरेषु शरणानि कारयेत् १३

Oldenberg— 13 [#2] . In the interstices between the bamboo staffs he should have the (single) rooms constructed.

[#2]: The bamboo staffs (vaṃśa) rest on the chief posts (sthūṇā); see chap. 9, 1. 2.

वि०प्र०— गर्तेष्ववकां शीपालमित्यवधापयेन्नास्याग्निर्दाहको भवतीति विज्ञायते १४

Oldenberg— 14. Into the pits in which the posts are to stand, he should have an Avakā, i.e. (the water-plant called) Śīpāla put down; then fire will not befall him: thus it is understood (in the Śruti).

वि०प्र०— मध्यमस्थूणाया गर्तेऽवधाय प्रागग्रोदग्रान्कुशानास्तीर्य
व्रीहियवमतीरप आसेचयेदच्युताय भौमाय स्वाहेति १५

Oldenberg— 15 [#3] . Having put (that plant) into the pit in which the middle-post is to stand, he should spread (on it) eastward-pointed and northward-pointed Kuśa grass and should sprinkle (on that grass) water into which rice and barley have been thrown, with (the words), 'To the steady one, the earth-demon, svāhā!'

[#3]: Comp. chap. 1, 4.

वि०प्र०— अथैनामुच्छ्रियमाणामनुमन्त्रयेतेहैव तिष्ठ निमिता
तिल्विलास्तामिरावतीं मध्ये पोषस्य तिष्ठन्तीम् । आ त्वा प्रापन्नघायव आ त्वा
कुमारस्तरुण आ वत्सो जायतां सह । आ त्वा परिश्रितः कुम्भ आ दध्नः
कलशैरयन्निति १६

Oldenberg— 16 #4. He then should, when (the middle-post) is being erected, recite over it (the two verses), 'Stand here, fixed in the ground, prosperous, long-lasting (?), standing amid prosperity. May the malevolent ones not attain thee!

#4: Comp. Śāṅkhāyana-Gṛhya III, 3, 1 and the note there. How stāmirāvatīm should be corrected and translated is quite uncertain. Instead of poṣasva Prof. Stenzler proposes to read poṣasya, as Śāṅkhāyana has; I have adopted this correction. - In the second verse jāyatām saha seems to be corrupt; comp. my note on Śāṅkhāyana III, 2, 9. Instead of pariśritaḥ we should read, as

Śāṅkhāyana, Pāraskara, and the Atharva-veda (III, 12, 7) have, parisrutah.

'To thee (may) the young child (come), to thee the calf . . .; to thee (may) the cup of Parisrut (come); (to thee) may they come with pots of curds.'

०९ वंशाधानादि②

वि०प्र०— वंशमाधोयमानम् १

Oldenberg— 1. (Over) the bamboo staff, when it is put on (the middle-post, he recites the hemistich),

वि०प्र०— ऋतेन स्थूणामधिरोह वंश द्राघीय आयुः प्रतरन्दधान इति २

Oldenberg— 2. 'Rightly ascend the post, O staff, bestowing on us long life henceforward.'

वि०प्र०— सदूर्वासु चतसृषु शिलासु मणिकं प्रतिष्ठापयेत् पृथिव्या अधि सम्भवेति ३

Oldenberg— 3. On four stones, on which Dūrvā grass has been spread, he should establish the water-barrel with (the words), 'Arise on the earth' -

वि०प्र०— अरङ्गरो वावदीति त्रेधा बद्धो वरत्रया । इरामु ह प्रशंसत्यनिरामपबाधतामिति वा ४

Oldenberg— 4 [#1] . Or with (the verse), 'The Araṅgara sounds, three times bound with the strap. It praises the

welfare; may it drive away ill.'

[#1]: 9, 4. The meaning of Araṅgara is unknown to me; it seems to be a musical instrument. Comp. Atharva-veda XX, 135, 13.

वि०प्र०— अथास्मिन्नप आसेचयेत् ऐतु राजा वरुणो रेवतीभिरस्मिन् स्थाने तिष्ठतु मोदमानः । इरां वहन्तो घृतमुक्षमाणा मित्रेण साकं सह संविशन्त्विति
५

Oldenberg— 5. He then should pour water into it with (the verse), 'Hither may king Varuṇa come with the plentiful (waters); at this place may he stay contented; bringing welfare, dropping ghee may they lie down together with Mitra.'

वि०प्र०— अथैनच्छमयति ६

Oldenberg— 6 [#2] . He then 'appeases' it (in the following way).

[#2]: The ground on which the house is to be built.

वि०प्र०— व्रीहियवमतीभिरद्भिर्हिरण्यमवधाय शन्तातीयेन त्रिः प्रदक्षिणं परिव्रजन्प्रोक्षति ७

Oldenberg— 7 [#3] . He puts gold into water into which rice and barley have been thrown, and (with that water) he sprinkles it three times, going round it with his right side turned towards it, with the Śantātīya hymn.

[#3]: On the Śantātīya hymn, see above, chap. 8, Ir.

वि०प्र०— अविच्छिन्नया चोदकधारया आपो हि ष्ठा मयोभुव इति तृचेन ८

Oldenberg— 8 #4 . And (so he does again three times) pouring out water without interruption, with the three verses, 'O waters, ye are wholesome' (Rig-veda X, 9, I seqq.).

#4: This Sūtra is identical with chap. 8, 12.

वि०प्र०— मध्येऽगारस्य स्थालीपाकं श्रपयित्वा वास्तोष्यते
प्रतिजानीह्यस्मानिति चतसृभिः प्रत्यृचं हुत्वान्नं संस्कृत्य ब्राह्मणान्भोजयित्वा
शिवं वास्तु शिवं वास्त्विति वाचयीत ९

Oldenberg— 9 [#5] . In the middle of the house he should cook a mess of food, sacrifice (therefrom) with the four verses, 'Vāstoṣpati, accept us' (Rig-veda VII, 54, 1 seqq.), verse by verse, should prepare food, should give to the Brāhmaṇas to eat, and should cause them to say, 'Lucky is the ground! Lucky is the ground!'

[#5]: Comp. above, chap. 3, 13.

१० गृहप्रपदनादि②

वि०प्र०— उक्तं गृहप्रपदनम् १

Oldenberg— 1 [#1] . It has been declared how he should enter the house (when returning from a journey).

[#1]: 10, 1. See Śrauta-sūtra II, 5, 17 seqq. It is there expressly stated that these rules refer also to an

Anāhitāgni.

वि०प्र०— बीजवतो गृहान् प्रपद्येत २

Oldenberg— 2. The house, when he enters it, should be provided with seed-corn.

वि०प्र०— क्षेत्रं प्रकर्षयेदुत्तरैः प्रोष्ठपदैः फाल्गुनीभी रोहिण्या वा ३

Oldenberg— 3 [#2] . He should have his field ploughed under the Nakṣatras Uttarāḥ Proṣṭhapadās, (Uttarāḥ) Phālgunyas, or Rohiṇī.

[#2]: Śāṅkhāyana IV, 13, 1.

वि०प्र०— क्षेत्रस्यानुवातं क्षेत्रस्य पतिना वयमिति प्रत्यृचं जुहुयाज्जपेद्वा ४

Oldenberg— 4. In order that the wind may blow to him from the field, he should offer oblations with the hymn, 'Through the lord of the field' (Rig-veda IV, 57), verse by verse, or he should murmur (that hymn).

वि०प्र०— गाः प्रतिष्ठमाना अनुमन्त्रयेत मयोभूर्वातो अभिवातूसा इति द्वाभ्याम् ५

Oldenberg— 5 [#3] . He should speak over the cows when they go away, the two verses, 'May refreshing wind blow over the cows' (Rig-veda X, 169, I seq.).

[#3]: Śāṅkhāyana-Gṛhya III, 9.

वि०प्र०— आयतीः यासामूधश्चतुर्बिलं मधोः पूर्णं घृतस्य च । ता नः सन्तु
पयस्वतीर्बह्वीर्गोष्ठे घृताच्यः । उप मैतु मयोभुव ऊर्जं चौजश्च बिभ्रतीः । दुहाना
अक्षितं पयो मयि गोष्ठे निविशध्वम् । यथा भवाम्युत्तमो या देवेषु
तन्वामैरयन्तेति च सूक्तशेषम् ६

Oldenberg— 6 #4 . When they come back, (he should recite the following verses,)

#4: Śāṅkhāyana, loc. cit. - Should the reading upa maitu be corrected into upa maita?

'May they whose udder with its four holes is full of honey and ghee, be milk-givers to us; (may they be) many in our stable, rich in ghee.

'Come hither to me, giving refreshment, bringing vigour and strength. Giving inexhaustible milk, rest in my stable that I may become the highest one'

And, 'They who have raised their body up to the gods' - the rest of the hymn (Rig-veda X, 169, 3. 4).

वि०प्र०— आगावीयमेके ७

Oldenberg— 7 [#5] . Some recite (instead of the texts stated in Sūtra 6) the Āgāvīya hymn.

[#5]: The hymn commencing ā gāvo agman (hither came the cows) is Rig-veda VI, 28.

वि०प्र०— गणानासामुपतिष्ठेतागुरुगवीनां भूताः स्थ प्रशस्ताः स्थ शोभनाः
प्रियाः प्रियो वो भूयासं शं मयि जानीध्वं शं मयि जानीध्वं ८

Oldenberg— 8 [#6] . He should approach their herds, if the cows do not belong to his Guru, with (the words), 'Prospering are ye; excellent are ye, beautiful, dear. May I become dear to you. May you see bliss in me.'

[#6]: Perhaps the last words (which are repeated twice in order to mark the end of the Adhyāya) should be written *saṃ mayi jānīdhvam*, 'live with me in harmony together.'

End of the Second Adhyāya.

इति द्वितीयोऽध्यायः

+३①

०१ पञ्च यज्ञाः②

वि०प्र०— अथातः पञ्चयज्ञाः १

Oldenberg— 1. Now (follow) the five sacrifices:

वि०प्र०— देवयज्ञो भूतयज्ञः पितृयज्ञो ब्रह्मयज्ञो मनुष्ययज्ञ इति २

Oldenberg— 2. The sacrifice to the Gods, the sacrifice to the Beings, the sacrifice to the Fathers, the sacrifice to Brahman, the sacrifice to men.

वि०प्र०— तद्यदग्नौ जुहोति स देवयज्ञो यद्वलिङ्करोति स भूतयज्ञो यत्पितृभ्यो ददाति स पितृयज्ञो यत्स्वाध्यायमधीयते स ब्रह्मयज्ञो यन्मनुष्येभ्यो ददाति स मनुष्ययज्ञ इति ३

Oldenberg— 3. Here now, if he makes oblations over the (sacred) fire, this is the sacrifice to the Gods.

If he makes Bali offerings, this is the sacrifice to the Beings.

If he gives (Piṇḍa offerings) to the Fathers, this is the sacrifice to the Fathers.

If he studies (Vedic) texts, this is the sacrifice to Brahman.

If he gives to men, this is the sacrifice to men.

वि०प्र०— तानेतान्यज्ञानहरहः कुर्वीत ४

Oldenberg— 4. These (five kinds of) sacrifices he should perform every day.

०२ श्वाध्यायः②

वि०प्र०— अथ स्वाध्यायविधिः १

Oldenberg— 1 [#1] . Now the rules how one should recite (the Vedic texts) for one's self.

[#1]: 1, 1 seqq. Comp. Śatapatha Brāhmaṇa XI, 5, 6, 1 seqq.

वि०प्र०— प्राग्वोदग्वा ग्रामान्निष्क्रम्याप आप्लुत्य शुचौ देशे
यज्ञोपवीत्याचम्याक्लिन्नवासा दर्भाणां महदुपस्तीर्य प्राक्कूलानान्तेषु प्राङ्मुख
उपविश्योपस्थं कृत्वा दक्षिणोत्तरौ पाणी सन्धाय पवित्रवन्तौ विज्ञायतेऽपां वा
एष ओषधीनां रसो यद्दर्भाः सरसमेव तद्ब्रह्म करोति द्यावापृथिव्योः
सन्धिमीक्षमाणः सम्मील्य वा यथा वा युक्तमात्मानं मन्येत तथा युक्तोऽधीयीत
स्वाध्यायम् २

Oldenberg— 2. He should go out of the village to the east or to the north, bathe in water, sip water on a clean spot, clad with the sacrificial cord; he should spread out, his garment being not wet, a great quantity of Darbha grass, the tufts of which are directed towards the east, and should sit down thereon with his face turned to the east, making a lap, putting together his hands in which he holds purifiers (i.e. Kuśa blades), so that the right hand lies uppermost.

It is understood (in the Śruti), 'This is what Darbha grass is: it is the essence of waters and herbs. He thus makes the Brahman provided with essence.'

Looking at the point where heaven and earth touch each other, or shutting his eyes, or in whatever way he may deem himself apt (for reciting the Veda), thus adapting himself he should recite (the sacred texts) for himself.

वि०प्र०— ॐपूर्वा व्याहृतीः ३

Oldenberg— 3. The Vyāhṛtis preceded by (the syllable) Om (are pronounced first).

वि०प्र०— सावित्रीमन्वाह पद्भ्योऽर्द्धर्चशः सर्वामिति तृतीयम् ४

Oldenberg— 4. He (then) repeats the Sāvitrī (Rig-Veda III, 62, 10), (firstly) Pāda by Pāda, (then) hemistich by hemistich, thirdly the whole.

०३ स्वाध्यायः②

वि०प्र०— अथ स्वाध्यायमधीयीत ऋचो यजूषि सामान्यथर्वाङ्गिरसो ब्राह्मणानि कल्पान्नाथा नाराशंसीरितिहासपराणानीति १

Oldenberg— 1 [#1] . He then should recite for himself (the following texts, viz.) the Ṛcas, the Yajus, the Sāmans, the Atharvan and Aṅgiras hymns, the Brāhmaṇas, the Kalpa (Sūtras), the Gāthās, the (texts in honour of kings and heroes, called) Nārāśaṃsīs, the Itihāsas and Purāṇas.

[#1]: 3, 1. On this and the following paragraphs comp. chiefly Śatapatha Brāhmaṇa XI, 5, 6. Other enumerations, contained in the Veda itself, of the texts that were considered as forming the Veda or as attached to the body of the Veda, are found in the Śatapatha Brāhmaṇa XIV, 5, 4, 10 (Sacred Books, XV, 111), and in the Chāndogya Upaniṣad VII, 1 (Sacred Books, I, 109)

वि०प्र०— यदृचोऽधीते पयआहुतिभिरेव तद्देवतास्तर्पयति यद्यजूषि घृताहुतिभिर्यत्सामानि मध्वाहुतिभिर्यदथर्वाङ्गिरसः सोमाहुतिभिर्यद्ब्राह्मणानि कल्पान् गाथा नाराशंसीरितिहासपुराणानीत्यमृताहुतिभिः २

Oldenberg— 2. In that he recites the Ṛcas, he thereby satiates the gods with oblations of milk - in that (he recites) the Yajus, with oblations of ghee - the Sāmans, with oblations of honey - the Atharvan and Aṅgiras hymns, with oblations of Soma - the Brāhmaṇas, Kalpas, Gāthās, Nārāśaṃsīs, Itihāsas and Purāṇas, with oblations of ambrosia.

वि०प्र०— यदृचोऽधीते पयसः कुल्यास्य पितृन्त्वधा उपक्षरन्ति यद्यजूषि घृतस्य कुल्या यत्सामानि मध्वः कुल्या यदथर्वाङ्गिरसः सोमस्य कुल्या यद्ब्राह्मणानि कल्पान्गाथा नाराशंसीरितिहासपुराणानीत्यमृतस्य कुल्याः ३

Oldenberg— 3. In that he recites the Ṛcas, rivers of milk flow, as a funeral oblation, to his Fathers. In that (he recites) the Yajus, rivers of ghee - the Sāmans, rivers of honey - the Atharvan and Aṅgiras hymns, rivers of Soma - the Brāhmaṇas, Kalpas, Gāthās, Nārāśaṃsīs, Itihāsas and Purāṇas, rivers of ambrosia.

वि०प्र०— स यावन्मन्येत तावदधीत्यैतया परिदधाति नमो ब्रह्मणे
नमोऽस्त्वग्रये नमः पृथिव्यै नम ओषधीभ्यः । नमो वाचे नमो वाचस्पतये नमो
विष्णवे महते करोमीति ४

Oldenberg— 4. After he has recited (those texts) as far as he thinks fit, he should finish with the following (verse),

'Adoration to Brahman! Adoration be to Agni! Adoration to the Earth! Adoration to the Herbs! Adoration to the Voice! Adoration to the Lord of the Voice! Adoration I bring to great Viṣṇu!'

०४ तर्पणानि, अनध्यायः②

वि०प्र०— देवतास्तर्पयति प्रजापतिर्ब्रह्मा वेदा देवा ऋषयः सर्वाणि
च्छन्दांस्योङ्कारो वषट्कारो व्याहृतयः सावित्री यज्ञा द्यावापृथिवी
अन्तरिक्षमहोरात्राणि साङ्ख्याः सिद्धाः समुद्रा नद्यो गिरयः
क्षेत्रौषधिवनस्पतिगन्धर्वाप्सरसो नागा वयांसि गावः साध्या विप्रा यक्षा
रक्षांसि भूतान्येवमन्तानि १

Oldenberg— 1 [#1] . He satiates the deities: 'Prajāpati, Brahman, the Vedas, the gods, the Ṛṣis, all metres, the word Om, the word Vaṣaṭ, the Vyāhṛtis, the Sāvitrī, the sacrifices, Heaven and Earth, the air, days and nights, the numbers, the Siddhas, the oceans, the rivers, the mountains, the fields, herbs, trees, Gandharvas and Apsaras, the snakes, the birds, the cows, the Sādhyas, the Vipras, the Yakṣas, the Rakṣas, the beings that have these (Rakṣas, &c.) at their end.'

[#1]: 4, 1. Comp. Śāṅkhāyana-Gr̥hya IV, 9. Nārāyaṇa: 'Having finished (the Svādhyāya) he satiates with water oblations these deities.'

वि०प्र०— अथ ऋषयः शतर्चिनो माध्यमा गृत्समदो विश्वामित्रो वामदेवोऽत्रिर्भरद्वाजो वसिष्ठः प्रगाथाः पावमान्यः क्षुद्रसूक्ता महासूक्ता इति २

Oldenberg— 2 [#2] . Then the Ṛṣis: 'The (Ṛṣis) of the hundred (Ṛcas), the (Ṛṣis) of the middle (Maṇḍalas), Gr̥tsamada, Viśvāmitra, Vāmadeva, Atri, Bharadvāja, Vasiṣṭha, the Pragāthas, the Pavamāna hymns, the (Ṛṣis) of the short hymns, and of the long hymns.'

[#2]: Śāṅkhāyana-Gr̥hya IV, 10. Śāṅkhāyana has pāvamānāḥ, the (Ṛṣis) of the Pavamāna hymns,' but pragāthāḥ as Āśvalāyana has, and not as we should expect, prāgāthāḥ.

वि०प्र०— प्राचीनावीती ३

Oldenberg— 3. (Then) with the sacrificial cord suspended over the right shoulder:

वि०प्र०— सुमन्तुजैमिनिवैशम्पायनपैलसूत्रभाष्यभारतमहाभारतधर्माचार्या जानन्ति बाहविविगार्यगौतमशाकल्यबाभ्रव्यमाण्डव्यमाण्डूकेया गर्गी वाचक्रवी वडवा प्रातिथेयी सुलभा मैत्रेयी कहोलं कौषीतकं महाकौषीतकं पैङ्ग्यं महापैङ्ग्यं सुयज्ञं शाङ्खायनमैतरेयं महैतरेयं शाकलं बाष्कलं सुजातवक्रमौदवाहिं महौदवाहिं सौजामिं शौनकमाश्वलायनं ये चान्य आचार्यास्ते सर्वे तृप्यन्त्विति ४

Oldenberg— 4 [#3] . 'Sumantu, Jaimini, Vaiśampāyana, Paila, the Sūtras, the Bhāṣyas, the Bhārata, the Mahābhārata, the teachers of law, Jānanti, Bāhavi, Gārgya, Gautama, Śākalya, Bābhavya, Māṇḍavya, Māṇḍūkeya, Gārgī Vācaknavī, Vaḍavā Prātītheyī, Sulabhā Maitreyī, Kahola Kauṣītaka, Mahākauṣītaka, Paiṅgya, Mahāpaiṅgya, Suyajña Śāṅkhāyana, Aitareya, Mahaitareya, the Śākala (text), the Bāṣkala (text), Sujātavakra, Audavāhi, Mahaudavāhi, Saujāmi, Śaunaka, Āśvalāyana - and whatsoever other teachers there are, may they all satiate themselves.'

[#3]: The names from Kahola Kauṣītaki down to Āśvalāyana stand in the accusative; tarpayāmi, 'I satiate N.N.' is to be supplied.

वि०प्र०— प्रतिपुरुषं पितृस्तर्पयित्वा गृहानेत्य यद्ददाति सा दक्षिणा ५

Oldenberg— 5 #4. After he has satiated the Fathers man by man, and has returned to his house, what he gives (then), that is the sacrificial fee.

वि०प्र०— अथापि विज्ञायते स यदि तिष्ठन् व्रजन्नासीनः शयानो वा यं यं क्रतुमधीते तेन तेन हास्य क्रतुनेष्टम्भवतीति ६

Oldenberg— 6 [#5] . And it is also understood (in the Śruti), 'May he be standing, walking, sitting, or lying, (the texts belonging to) whatsoever sacrifice he repeats, that sacrifice indeed he has offered.'

[#5]: Comp. Śatapatha Brāhmaṇa XI, 5, 7, 3. 4.

वि०प्र०— विज्ञायते तस्य द्वावनध्यायौ यदात्माशुचिर्यद्देशः ७

Oldenberg— 7. It is understood (in the Śruti), 'Regarding this (Svādhyāya) there are two cases in which the study (of the sacred texts) is forbidden: when he is impure himself, and when the place is.'

०५ उपाकरणोत्सर्गादि②

वि०प्र०— अथातोऽध्यायोपाकरणम् १

Oldenberg— 1. Now (follows) the Adhyāyopākaraṇa (i.e. the ceremony by which the annual course of study is opened);

वि०प्र०— ओषधीनां प्रादुर्भावे श्रवणेन श्रावणस्य २

Oldenberg— 2 [#1] . When the herbs appear, (when the moon stands in conjunction) with Śravaṇa, in the Śrāvaṇa month,

[#1]: 5, 2, 3. Perhaps the division of these Sūtras should be altered, so that śrāvaṇasya would belong to Sūtra 2. In this case we should have to translate, '2. When the herbs appear, (on a day on which the moon stands in conjunction) with Śravaṇa. 3. Or on the fifth (Tithi) of the Śrāvaṇa month, under (the Nakṣatra) Hasta.' Comp. śrāvaṇasya pañcamīm, Par. II, 10, 2. If we count the month beginning with the bright fortnight, and assume that the full moon day of Śrāvaṇa falls, as the name of the month implies, on Śravaṇa, the fifth Tithi of that month

will fall indeed on Hasta. Comp. on the dates of the Upākaraṇa, Prof. Weber's remarks, Die vedischen Nachrichten von den Naxatra II, 322, and on the special symbolical signification of the Nakṣatra Śravaṇa in this connection, my note on Śāṅkhāyana IV, 5, 2.

वि०प्र०— पञ्चम्यां हस्तेन वा ३

Oldenberg— 3. Or on the fifth (Tithi of that month), under (the Nakṣatra) Hasta.

वि०प्र०— आज्यभागौ हुत्वाज्याहुतीर्जुहुयात्सावित्र्यै ब्रह्मणे श्रद्धायै मेधायै प्रज्ञायै धारणायै सदसस्पतयेऽनुमतये छन्दोभ्य ऋषिभ्यश्चेति ४

Oldenberg— 4 [#2] . Having sacrificed the two Ājya portions, he should offer Ājya oblations (to the following deities, viz.) Sāvitrī, Brahman, Belief, Insight, Wisdom, Memory, Sadasaspati, Anumati, the metres, and the Ṛṣis.

[#2]: On the two Ājya portions, comp. above, I, 3, 5; 10, 13 seqq.

वि०प्र०— अथ दधिसकून्जुहोति ५

Oldenberg— 5. He then sacrifices grains with curds (with the following texts):

वि०प्र०— अग्निमीळे पुरोहितमित्येका ६

Oldenberg— 6. 'I praise Agni the Purohita' - this one verse (Rig-Veda I, 1, 1),

वि०प्र०— कुषुम्भकस्तदब्रवीदावदंस्त्वं शकुने भद्रमावद गृणाना जमदग्निना धामन्ते विश्वम्भुवनमधिश्रितं गन्ता नो यज्ञं यज्ञियाः सुशमियो नः स्वो अरणः प्रचक्ष्व विचक्ष्वाग्ने याहि मरुत्सखा यत्ते राजञ्छतं हविरिति द्व्यूचाः ७

Oldenberg— 7 [#3] . 'The Kuṣumbhaka (mongoose?) has said it' - 'If thou criest, O bird, announce luck to us Sung by Jamadagni' - 'In thy abode the whole world rests'

[#3]: Comp. Śāṅkhāyana IV, 5, 8. The verses with which the oblations are performed, are the first and last verses of each Maṇḍala.

- 'Come to our sacrifice, O you that are worthy of sacrifice, with care' - 'Whosoever, be he ours, be he alien' - 'Look on, look about' - 'Come here, Agni, the Maruts' friend' - 'The oblation, O king, cooked for thee' - each time two verses;

वि०प्र०— समानीव आकृतिरित्येका ८

Oldenberg— 8. 'United is your will' (Rig-veda X, 191, 4) - this one verse;

वि०प्र०— तच्छंयोरावृणीमह इत्येका ९

Oldenberg— 9 #4 . 'That blessing and bliss we choose' - this one verse.

#4: This is the last verse of the Ṛk-Saṃhitā in the Bāṣkala Śākhā. See my note on Śāṅkhāyana IV, 5, 9.

वि०प्र०— अध्येष्यमाणोऽध्याप्यैरन्वारब्ध एताभ्यो देवताभ्यो हुत्वा
सौविष्टकृतं हुत्वा दधिसक्तून्प्राश्य ततो मार्जनम् १०

Oldenberg— 10 [#5] . When he intends to study (the Veda together with pupils), he should, while the pupils take hold of him, sacrifice to those deities, and sacrifice to (Agni) Sviṣṭakṛt, and partake of the grains with curds; then (follows) the 'cleaning.'

[#5]: The expression, 'Those deities' would, according to Nārāyaṇa, refer not only to the deities stated in Sūtra 4, but also to the deities of the first and last verses of the Maṇḍalas (Sūtras 6 seqq.). On the grains with curds, comp. Sūtra 5. The technical sense of the 'cleaning' is explained in the Śrauta-sūtra I, 8, 2; comp. Hillebrandt, Das altindische Neu- and Vollmondsopfer, p. 130, note 1. The sacrificer covers his joined hands with the Kuśa grass spread out round the fire, and has water sprinkled on them.

वि०प्र०— अपरेणाग्निं प्राक्कूलेषु दर्भेषूपविश्योदपात्रे दर्भान्कृत्वा
ब्रह्माञ्जलिकृतो जपेत् ११

Oldenberg— 11 [#6] . Sitting down to the west of the fire on Darbha grass, the tufts of which are directed towards the east, he should put Darbha blades into a water-pot, and making a Brahmāñjali (i.e. joining his hands as a sign of veneration for the Brahman), he should murmur (the following texts):

[#6]: On the term brahmāñjali, comp. Manu II, 71.

वि०प्र०— ॐपूर्वा व्याहृतीः सावित्रीं च त्रिरभ्यस्य वेदादिमारभेत् १२

Oldenberg— 12. The Vyāhrtis preceded by (the syllable) Om (stand first); (these) and the Sāvitrī he should repeat three times and then recite the beginning of the Veda.

वि०प्र०— तथोत्सर्गे १३

Oldenberg— 13. In the same way at the Utsarga (i.e. at the ceremony performed at the end of the term of Vedic study).

वि०प्र०— षण्मासानधीयीत १४

Oldenberg— 14. He should study six months.

वि०प्र०— समावृत्तो ब्रह्मचारिकल्पेन १५

Oldenberg— 15 [#7]. One who has performed the Samāvartana (should live during that time) according to the regulations for Brahmācārins.

[#7]: On the Samāvartana, see below, chap. 8 seq. The restrictions referred to consist in the interdiction of eating honey and meat, of having sexual intercourse, of sleeping in a bedstead and in the day-time, &c. Nārāyaṇa.

वि०प्र०— यथान्यायमितरे १६

Oldenberg— 16 [#8]. The others according to the rules.

[#8]: I.e. the Brahmācārins.

वि०प्र०— जायोपेयोत्येके १७

Oldenberg— 17 [#9] . Some say that he should have intercourse with his wife.

[#9]: I.e. one who has performed the Samāvartana.

वि०प्र०— प्राजापत्यं तत् १८

Oldenberg— 18. That (is a practice) sacred to Prajāpati.

वि०प्र०— वार्षिकमित्येतदाचक्षते १९

Oldenberg— 19. This (Upākaraṇa) they call vārshika (i.e. belonging to the rainy season).

वि०प्र०— मध्यमाष्टकायामेताभ्यो देवताभ्योऽन्नेन हुत्वाऽपोऽभ्यवयन्ति २०

Oldenberg— 20 [#10] . On the middle Aṣṭakā they offer food to those deities, and descend into water.

[#10]: After the six months (Sūtra 14) have elapsed, on the Aṣṭakā of Māgha.

वि०प्र०— एता एव तद्देवतास्तर्पयन्ति २१

Oldenberg— 21. They satiate those same deities (with water oblations),

वि०प्र०— आचार्यानृषीन्पितृंश्च २२

Oldenberg— 22. (And besides) the Ācāryas, the Ṛṣis, and the Fathers.

वि०प्र०— एतदुत्सर्जनम् २३

Oldenberg— 23 [#11] . This is the Utsarjana.

[#11]: Or Utsarga, see Sūtra 13.

०६ काम्य-नैमित्तिक-कर्माणि②

वि०प्र०— अथ काम्यानां स्थाने काम्याः १

Oldenberg— 1 [#1] . Instead of the Kāmya ceremonies (i.e. the ceremonies, prescribed in the Śrauta-sūtra, by which special wishes are attained, oblations of) for the attainment of those wishes,

[#1]: 6, 1. Nārāyaṇa divides this Sūtra into two: 1. atha kāmīyānām sthāne kāmīyāḥ; 2. caravaḥ.

वि०प्र०— चरवः २

Oldenberg— 2. He attains (thereby) those same wishes.

वि०प्र०— तानेव कामानाप्नोति ३

Oldenberg— boiled (rice) grains (should be made by the Gṛhya sacrificer).

वि०प्र०— अथ व्याधितस्यातुरस्य यक्ष्मगृहीतस्य वा षडाहुतिश्चरुः ४

Oldenberg— 3. For a person that is sick, or suffering, or affected with consumption, a mess of boiled (rice) grains in six oblations (should he offered) -

वि०प्र०— मुञ्चामि त्वा हविषा जीवनायकमित्येतेन ५

Oldenberg— 4. With this (hymn), 'I loosen thee by sacrificial food, that thou mayst live' (Rig-veda X, 161).

वि०प्र०— स्वप्नमनोज्ञं दृष्ट्वाद्या नो देव सवितरिति द्वाभ्यां यच्च गोषु
दुःस्वप्नमिति पञ्चभिरादित्यमुपतिष्ठेत ६

Oldenberg— 5. If he has seen a bad dream, he should worship the sun with the two verses, 'To-day, god Savitr̥' (Rig-veda V, 82, 4, 5), and with the five verses, 'What bad dreams there are among the cows' (Rig-veda VIII, 47, 14 seqq.),

वि०प्र०— यो मे राजन्युज्यो वा सखा वेति वा ७

Oldenberg— 6. Or with (the verse), 'Whosoever, O king, be it a companion or a friend' (Rig-veda II, 28, 10).

वि०प्र०— क्षुत्वा जृम्भित्वाऽमनोज्ञं दृष्ट्वा पापकं गन्धमाघ्रायाक्षिस्पन्दने
कर्णध्वने च सुचक्षा अहमक्षीभ्यां भूयासं सुवर्चा मुखेन सुश्रुत्कर्णाभ्यां मयि
दक्षक्रतू इति जपेत् ८

Oldenberg— 7. When he has sneezed, yawned, seen a disagreeable sight, smelt a bad smell, when his eye palpitates, and when he hears noises in his ears, he should murmur, 'Well-eyed may I become with my eyes, well-vigoured with my face, well-hearing with my ears. May will and insight dwell in me!'

वि०प्र०— अगमनीयां गत्वायाज्यं याजयित्वाभोज्यं भुक्त्वाप्रतिग्राह्यं प्रतिगृह्य चैत्यं यूपं चोपहृत्य पुनर्माँमैत्विन्द्रियं पुनरायुः पुनर्भगः । पुनर्द्रविणमैतु मां पुनर्ब्राह्मणमैतु मां स्वाहा । इमे ये धिष्ययासो अग्रयो यथास्थानमिह कल्पताम् । वैश्वानरो वावृधानोऽन्तर्यच्छतु मे मनो हृद्यन्तरममृतस्य केतुः
स्वाहेत्याज्याहुती जुहुयात् ९

Oldenberg— 8 [#2] . If he has gone to a wife to whom he ought not to go, or if he has performed a sacrifice for a person for whom he ought not to do so, or has eaten forbidden food, or accepted what he ought not to accept, or pushed against a piled-up (fire altar) or against a sacrificial post, he should sacrifice two Ājya oblations with (the verses),

[#2]: Nārāyaṇa is evidently wrong in explaining caityam yūpañ ca by agnicayanastham yūpaṃ (which is not, as Prof. Stenzler takes it, der Opferpfahl auf einem Bestattungsplatze). Comp. Gobhila III, 3, 34; Gṛhya-saṃgraha-pariśiṣṭa II, 4.

'May my faculties return into me, may life return, may prosperity return; may my goods return to me; may the divine power return into me. Svāhā!

'These fires that are stationed on the (altars called) Dhiṣṇyās, may they be here in good order, each on its right place. (Agni) Vaiśvānara, grown strong, the standard of immortality, may he govern my mind in my heart. Svāhā!'

वि०प्र०— समिधौ वा १०

Oldenberg— 9. Or (he may sacrifice) two pieces of wood,

वि०प्र०— जपेद्वा ११

Oldenberg— 10. Or murmur (the same two verses without any oblation).

०७ सन्ध्या-नियमाः, नैमित्तिक-कर्माणि②

वि०प्र०—

अव्याधितञ्चत्स्वपन्तमादित्योऽभ्यस्तमियाद्वाग्यतोऽनुपविशत्रात्रिशेषम्भूत्वा येन सूर्यज्योतिषा बाधसे तम इति पञ्चभिरादित्यमुपतिष्ठेत १

Oldenberg— 1. If the sun sets while he is sleeping without being sick, he should spend the rest of the night keeping silence, without sitting down, and should worship the sun (when it rises) with the five (verses), 'The light, O sun, by which thou destroyest darkness' (Rig-veda X, 37, 4 seq.).

वि०प्र०— अभ्युदियाच्चेदकर्मश्रान्तमनभिरूपेण कर्मणा वाग्यत इति समानमुत्तरापराभिश्चतसृभिरुपस्थानम् २

Oldenberg— 2 [#1] . If (the sun) rises (while he is sleeping without being sick), being fatigued without having done any work, or having done work that is not becoming, he should keep silence, &c., as before, and perform his worship (to the sun) with the following four (verses, Rig-veda X, 37, 9 seq.).

[#1]: 7, 2. Perhaps we should correct the text, akarmaśrāntam anabhirūpeṇa karmaṇā vā vāgyata iti, &c.

वि०प्र०— यज्ञोपवीती नित्योदकः सन्ध्यामुपासीत वाग्यतः ३

Oldenberg— 3 [#2] . Invested with the sacrificial cord, constantly fulfilling the prescribed duties regarding the use of water, he should perform the Sandhyā (or twilight devotion), observing silence.

[#2]: 3 seq. See Śāṅkhāyana-Gṛhya II, 9. There the same word anvaṣṭamadeśa occurs.

वि०प्र०— सायमुत्तरापराभिमुखोऽन्वष्टमदेशं सावित्रीं जपेदर्धास्तमिते मण्डल आनक्षत्रदर्शनात् ४

Oldenberg— 4. In the evening he should, turning his face to the north-west, to the region between the chief (west) point and the intermediate (north-western) point (of the horizon), murmur the Sāvitrī, (beginning) when the sun is half set, until the stars appear.

वि०प्र०— एवं प्रातः ५

Oldenberg— 5. In the same way in the morning -

वि०प्र०— प्राङ्मुखस्तिष्ठन्नामण्डलदर्शनात् ६

Oldenberg— 6. Standing, with his face turned to the east, until the disk (of the sun) appears.

वि०प्र०— कपोतश्चेदगारमुपहन्यादनुपतेद्वा देवाः कपोत इति प्रत्यृचं
जुहुयाज्जपेद्वा ७

Oldenberg— 7. If a dove flies against his house or towards it, he should sacrifice with (the hymn), 'O gods, the dove' (Rig-veda X, 165), verse by verse, or should murmur (that hymn).

वि०प्र०— वयमु त्वा पथस्पत इत्यर्थचर्याञ्चरिष्यन् ८

Oldenberg— 8. 'We have thee, O Lord of the path' (Rig-veda VI, 53) - if he is going out for doing some business.

वि०प्र०— सम्पूषन्विदुषेति नष्टमधिजिगमिषन्मूळ्हो वा ९

Oldenberg— 9 [#3] . 'Bring us together, Pūṣan, with a knowing one' (Rig-Veda VI, 54) - if he wishes to find something lost, or if he has strayed.

[#3]: Mūlha may either mean, 'having lost his way,' or 'bewildered in his mind.' Nārāyaṇa prefers the latter explanation ('prajñāhīnaḥ').

वि०प्र०— सम्पूषन्नध्वन इति महान्तमध्वानमेष्यन्प्रतिभयं वा १०

Oldenberg— 10. 'Journey over the ways, Pūṣan' (Rig-veda I, 42) - if he is going out on a long or dangerous way.

०८ सनावर्तनादि②

वि०प्र०— अथैतान्युपकल्पयीत समावर्त्यमाने मणिं कुण्डले वस्त्रयुगं
छत्रमुपानद्युगं दण्डं स्रजमुन्मर्दनमनुलेपनमाञ्जनमुष्णीषमित्यात्मने चाचार्याय
च १

Oldenberg— 1. Now when returning (home from his teacher) he should get the following things, viz. a jewel (to be tied round the neck), two ear-rings, a pair of garments, a parasol, a pair of shoes, a staff, a wreath, (pounded seed of the Karañja fruit) for rubbing with, ointment, eye salve, a turban; (all that) for himself and for the teacher.

वि०प्र०— यद्युभयोर्न विन्देताचार्यायैव २

Oldenberg— 2. If he cannot get it for both, only for the teacher.

वि०प्र०— समिधं त्वाहरेदपराजितायान्दिशि यज्ञियस्य वृक्षस्य ३

Oldenberg— 3. He then should get a piece of wood of a tree which is sacrificially pure, in a north-eastern direction -

वि०प्र०— आर्द्रामन्नाद्यकामः पुष्टिकामस्तेजस्कामो वा ब्रह्मवर्चसकाम
उपवाताम् ४

Oldenberg— 4. Sappy (wood) if he wishes for the enjoyment of food, or for prosperity, or for splendour; dry (wood), if for holy lustre,

वि०प्र०— उभयीमुभयकामः ५

Oldenberg— 5. (Wood) which is both (sappy and dry, in its different parts), if (he wishes) for both.

वि०प्र०— उपरि समिधं कृत्वा गामन्नञ्च ब्राह्मणेभ्यः प्रदाय गौदानिकं कर्म कुर्वीत ६

Oldenberg— 6 [#1] . Having put the piece of wood on high, and having given a cow and food to the Brāhmaṇas, he should perform the ceremony of shaving the beard.

[#1]: 8, 6. 'On high' means 'not on the ground' (Nārāyaṇa). On the gaudānikaṃ karma (the shaving of the beard), comp. above, Adhyāya I, Kaṇḍikā 18. The word 'ceremony' would mean here, according to Nārāyaṇa, that he should perform the rite alone, without observing such prescriptions as stated above, I, 18, 7.

वि०प्र०— आत्मनि मन्त्रान्त्सन्नमयेत् ७

Oldenberg— 7 [#2] . He should alter the texts so that they refer to himself.

[#2]: Thus, instead of 'Herb! protect him!' (I, 17, 8) he is to say, 'Herb! protect me!' and so on.

वि०प्र०— एकक्रीतकेन ८

Oldenberg— 8 [#3] . With Ekaklītaka (he should perform the rubbing).

[#3]: Ekaklītaka is, according to Nārāyaṇa and the Prayogaratna, the seed of such a Karañja fruit (Pongamia

Glabra, Vent.) which contains only one grain of seed. Such grains are pounded before he rubs himself therewith.

वि०प्र०— शीतोष्णाभिरद्भिः स्नात्वा युवं वस्त्राणि पीवसा वसाथे इत्यहते वाससी आच्छाद्याश्मनस्तेजोऽसि चक्षुर्मे पाहीति चक्षुषी आज्ञयीत ९

Oldenberg— 9. Having washed himself with lukewarm water, and having put on two (new) garments which have not yet been washed, with (the verse), 'Garments with fat splendour you put on, (Mitra and Varuṇa)' (Rig-veda I, 152, 1); he should anoint his eyes with (the words), 'The sharpness of the stone art thou; protect my eye.'

वि०प्र०— अश्मनस्तेजोऽसि श्रोत्रं मे पाहि इति कुण्डले आबध्नीत १०

Oldenberg— 10. With (the words), 'The sharpness of the stone art thou; protect my ear' - he should tie on the two ear-rings.

वि०प्र०— अनुलेपनेन पाणी प्रलिप्य मुखमग्रे ब्राह्मणोऽनुलिम्पेद्वाहू राजन्य उदरं वैश्य उपस्थं स्त्र्यरू सरणजीविनः ११

Oldenberg— 11. After having salved his two hands with ointment, a Brāhmaṇa should salve his head first,

12. A Rājanya his two arms,

13. A Vaiśya the belly,

14. A woman her secret parts,

15. Persons who gain their livelihood by running, their thighs.

वि०प्र०— अनार्त्तास्यनार्तोऽहं भूयासमिति स्रजमपि बध्नीत न मालोक्ताम् १२

Oldenberg— 16. With (the formula), 'Free from pain art thou, free from pain may I become' - he should put on the wreath.

वि०प्र०— मालेति चेद्व्यूः स्रगित्यभिधापयीत १३

Oldenberg— 17. Not (such a wreath) which is called mālā.

18. If they call it mālā, he should cause them to call it sraj.

वि०प्र०— देवानां प्रतिष्ठे स्थः सर्वतो मा पातमित्युपानहावास्थाय दिवश्छद्मासीति च्छत्रभादत्ते १४

Oldenberg— 19. With (the formula), 'The standing-places of the gods are you; protect me from all sides' - he steps into the shoes, and with (the formula), 'The heaven's covering art thou' - he takes the parasol.

वि०प्र०— वेणुरसि वानस्पत्योऽसि सर्वतो मा पाहीति वैणवं दण्डम् १५

Oldenberg— 20. With (the formula), 'Reed thou art; from the tree thou descendest; protect me from all sides' - (he takes) a staff of reed.

वि०प्र०— आयुष्यमिति सूक्तेन मणिं कण्ठे प्रतिमुच्योष्णीषं कृत्वा तिष्ठन्त्समिधमादध्यात् १६

Oldenberg— 21 #4. . Having with the hymn 'Giving life' tied the jewel to his neck and arranged the turban (on his head), he should standing put the piece of wood (on the fire).

#4: On the hymn beginning with the words 'Giving life,' see Prof. Stenzler's note on this Sūtra. Its first verse is identical with Vājasaneyi Saṃhitā XXXIV, 50 (comp. also Śāṅkhāyana-Gṛhya III, 1, 7), and so are most of its verses found in that Saṃhitā or in the Atharva-veda; the whole of it occurs among the Rig-veda Khilas (vol. vi, p. 25, 2-12).

०९ स्नातकत्वान्तम्②

वि०प्र०— स्मृतन्निन्दा च विद्या च श्रद्धा प्रज्ञा च पञ्चमी । इष्टन्दत्तमधीतञ्च कृतं सत्यं श्रुतं व्रतम् । यदग्ने सेन्द्रस्य सप्रजापतिकस्य सऋषिकस्य सऋषिराजन्यस्य सपितृकस्य सपितृराजन्यस्य समनुष्यस्य समनुष्यराजन्यस्य साकाशस्य सातीकाशस्य सानुकाशस्य सप्रतीकाशस्य सदेवमनुष्यस्य सगन्धर्वाप्सरस्कस्य सहारण्यैश्च पशुभिर्ग्राम्यैश्च यन्म आत्मन आत्मनि व्रतन्तन्मे सर्वव्रतमिदमहमग्ने सर्वव्रतो भवामि स्वाहेति १

Oldenberg— 1 [#1] . (He says), 'Memory and reproach and knowledge, faith, and wisdom as the fifth, what is sacrificed, and what is given, and what is studied, and what is done, truth, learning, vow -

[#1]: 9, 1. "My memory and my non-memory, that is my double vow" - in this way the twelve (parts of which the first section of the Mantra consists) should be recited.'

Nārāyaṇa. I think the commentator is wrong here, and that section should rather be recited as it is given in the text without any alteration; it forms a regular Śloka. Agneḥ instead of Agne is a conjecture of Prof. Stenzler, which I have adopted.

'The vow which belongs to Agni together with Indra, with Prajāpati, with the Ṛṣis, with the royal ones among the Ṛṣis, with the Fathers, with the royal ones among the Fathers, with the human beings, with the royal ones among the human beings, with shine, over-shine, after-shine, counter-shine, with gods and men, with Gandharvas and Apsaras, with wild animals and domestic animals, - the vow, belonging to my own self, dwelling in my own self, that is my universal vow. Hereby, O Agni, I become addicted to the universal vow. Svāhā!'

वि०प्र०— ममाग्ने वर्च इति प्रत्यृचं समिधोऽभ्यादध्यात् २

Oldenberg— 2 [#2] . With (the hymn), 'Mine, Agni, be vigour' (Rig-veda X, 128, 1), verse by verse, he should put pieces of wood (on the fire).

[#2]: According to Nārāyaṇa the hymn should be recited including the Khila, so that ten pieces of wood are offered. Now the hymn consists of nine verses; there can be, consequently, only one Khailika verse, which is, I suppose, the first verse of the Khila quoted above, p. 228.

वि०प्र०— यत्रैनं पूजयिष्यन्तो भवन्ति तत्रैतां रात्रीं वसेत् ३

Oldenberg— 3 [#3] . He should pass that night at a place where they will do honour to him.

[#3]: By a Madhuparka (Nārāyaṇa). Compare Śāṅkhāyana-Gṛhya III, 1, 14.

वि०प्र०— विद्वान्ते गुरुमर्थेन निमन्त्र्य कृत्वानुज्ञातस्य वा स्नानम् ४

Oldenberg— 4 #4 . When, after having finished his (task of) learning, he has offered something to the teacher, or has received his permission, he should take a bath (which signifies the end of his studentship).

#4: Nārāyaṇa: He makes an offer to the teacher in the words, 'What is it that I can do for you?' - and what the teacher tells him, that he does.

वि०प्र०— तस्यैतानि व्रतानि भवन्ति ५

Oldenberg— 5. He (i.e. the Snātaka) has to keep the following observances:

वि०प्र०— न नक्तं स्नायात् । न नग्नः स्नायात् । न नग्नः शयीत । न नग्नं स्त्रियमीक्षेतान्यत्र मैथुनात् । वर्षति न धावेत् ६

Oldenberg— 6. He shall not bathe in the night-time; he shall not bathe naked; he shall not lie down naked; he shall not look at a naked woman, except during sexual intercourse; he shall not run during rain;

वि०प्र०— न वृक्षमारोहेत् । न कूपमवरोहेत् । न बाहुभ्यां नदीन्तरेत् । न संशयमभ्यापद्येत ७

Oldenberg— he shall not climb up a tree;
he shall not descend into a well;
he shall not swim with his arms across a river;
he shall not expose himself to danger.

वि०प्र०— महद्वै भूतं स्नातको भवतीति विज्ञायते ८

Oldenberg— 'A great being indeed is a Snātaka' - thus it is understood (in the Śruti).

१० नामकथनानि, नैमित्तिकानि②

वि०प्र०— गुरवे प्रस्रक्ष्यमाणो नाम प्रब्रवीत १

Oldenberg— 1 [#1] . If (a student) wishes to be dismissed (by his teacher), he should pronounce before the teacher his (i.e. the teacher's?) name -

[#1]: 10, 1. Nārāyaṇa refers this rule to a student who has performed the Samāvartana and wishes to go away. But a comparison of Śāṅkhāyana-Gṛhya II, 18 seems to make it probable that the ceremony described here has nothing to do with the Samāvartana.

वि०प्र०— इदं वत्स्यामो भोऽ इति २

Oldenberg— 2 [#2] . (And should say), 'Here we will dwell, sir!'

[#2]: Śāṅkhāyana II, 18, 1. Sāṅkh. has ahaṃ vatsyāmi; Āśvalāyana, idaṃ vatsyārṇaḥ. The commentator says that instead of idaṃ the Āśrama is to be named which the student chooses to enter upon, for instance, Devadatta, we will dwell in the state of a householder, sir!

वि०प्र०— उच्चैरूर्ध्वं नाम्नः ३

Oldenberg— 3. With a loud voice (the words) following after the name.

वि०प्र०— प्राणापानयोरुपांशु ४

Oldenberg— 4. 'Of inhalation and exhalation' - (this he says) with a low voice,

वि०प्र०— आ मन्द्रैरिन्द्र हरिभिरिति च ५

Oldenberg— 5. And (the verse), 'Come hither, Indra, with thy lovely-sounding, fallow-coloured (horses)' (Rig-veda III, 45, 1).

वि०प्र०— अतो वृद्धो जपति प्राणापानयोरुर्व्यचास्तया प्रपद्ये देवाय सवित्रे परिददामीत्यृचं च ६

Oldenberg— 6 [#3]. The aged one then murmurs, 'To inhalation and exhalation I, the wide-extended one, resort with thee. To the god Savitrṛ I give thee in charge' - and the verse.

[#3]: I have translated, as Prof. Stenzler has also done, according to Śāṅkhāyana's reading, prāṇāpānā . . . tvayā.

The 'aged one' is the teacher, the verse that which is quoted in Sūtra 5.

वि०प्र०— समाप्यॐ प्राक् स्वस्तीति जपित्वा महित्रीणामित्यनुमन्त्य ७

Oldenberg— 7. When he has finished (that verse), and has muttered, 'Om! Forwards! Blessing!' and recited (over the student the hymn), 'The great bliss of the three' (Rig-veda X, 185) - (he should dismiss him).

वि०प्र०— एवमतिसृष्टस्य न कुतश्चिद्भयं भवतीति विज्ञायते ८

Oldenberg— 8. On one who has been thus dismissed, danger comes from no side - thus it is understood (in the Śruti).

वि०प्र०— वयसाममनोज्ञा वाचः श्रुत्वा कनिक्रदज्जनुषं प्रबुवाण इति सूक्ते जपेद्देवीं वाचमजनयन्त देवा इति च ९

Oldenberg— 9. If he hears (on his way) disagreeable voices of birds, he should murmur the two hymns, 'Shrieking, manifesting his being' (Rig-veda II, 42, 43), and (the verse), 'The divine voice have the gods created' (Rig-veda VIII, 100, 11).

वि०प्र०— स्तुहि श्रुतङ्गर्तसदं युवानमिति मृगस्य १०

Oldenberg— 10. 'Praise the renowned youth who sits on the war-chariot' (Rig-veda II, 33, 11) - if (he hears disagreeable voices) of deer.

वि०प्र०— यस्या दिशो बिभीयाद्यस्माद्वा तान्दिशमुल्मुकमुभयतः प्रदीप्तं प्रत्यस्येन्मन्थं वा प्रसव्यमालोड्याभयं मित्रावरुणा मह्यमस्त्वर्चिषा शत्रून्दहन्तं प्रतीत्य मा ज्ञातारं मा प्रतिष्ठां विन्दन्तु मिथो भिन्दाना उभयन्तु मृत्युमिति संसृष्टं धनमुभयं समाकृतमिति मन्थं न्यञ्जङ्करोति ११

Oldenberg— 11. From the direction, or from the (being) from which he expects danger, towards that direction he should throw a fire-brand, burning on both sides, or having twirled about a churning-stick from the right to the left, with (the words), 'Safety be to me, Mitra and Varuṇa; encounter the foes and burn them up with your flame. May they find none who knows them and no support; divided by discord may they go to death' -

12. He turns the churning-stick downwards with (the verse), 'The combined wealth of both, heaped together' (Rig-veda X, 84, 7).

११ भये जपादि②

वि०प्र०— सर्वतो भयादनाज्ञातादष्टावाज्याहुतीर्जुहुयात्पृथिवी वृता साग्निना वृता तथा वृतया वत्र्या यस्माद्भयाद्विभेमि तद्वारये स्वाहा । अन्तरिक्षं वृतं तद्वायुना वृतन्तेन वृतेन वत्रेण यस्माद्भयाद्विभेमि तद्वारये स्वाहा । द्यौर्वृता सादित्येन वृता तथा वृतया वत्र्या यस्माद्भयाद्विभेमि तद्वारये स्वाहा । दिशो वृतास्ताश्चन्द्रमसा वृतास्ताभिर्वृताभिर्वत्रीभिर्यस्माद्भयाद्विभेमि तद्वारये स्वाहा । आपो वृतास्ता वरुणेन वृतास्ताभिर्वृताभिर्वत्रीभिर्यस्माद्भयाद्विभेमि तद्वारये स्वाहा । प्रजा वृतास्ताः प्राणेन वृतास्ताभिर्वृताभिर्वत्रीभिर्यस्माद्भयाद्विभेमि तद्वारये स्वाहा । वेदा वृतास्ते छन्दोभिर्वृतास्तेवृतेवृत्रैर्यस्माद्भयाद्विभेमि तद्वारये स्वाहा । सर्वं वृतं तद्ब्रह्मणा वृतन्तेन वृतेन वत्रेण यस्माद्भयाद्विभेमि तद्वारये स्वाहा इति १

Oldenberg— 1 [#1] . If unknown danger from all sides (menaces him), he should sacrifice eight Ājya oblations with (the formulas),

[#1]: 11, 1. 'Covered' is vṛta; 'I ward off' is the causative of the same verb, vāraye.

'Pṛthivī (the earth) is covered; she is covered by Agni. By her, the covered one, the covering one, I ward off the danger of which I am in fear. Svāhā!

'Antarikṣa (the air) is covered; it is covered by Vāyu. By it, the covered, the covering, I ward off the danger of which I am in fear. Svāhā!

'Dyaus (the heaven) is covered; she is covered by Āditya (the sun). By her, &c.

'The quarters (of the horizon) are covered; they are covered by Candramas (the moon). By them, &c.

'The waters are covered; they are covered by Varuṇa. By them, &c.

'The creatures are covered; they are covered by Prāṇa (the breath). By them, &c.

'The Vedas are covered; they are covered by the metres. By them, &c.

'All is covered; it is covered by Brahman. By it, &c. Svāhā!'

वि०प्र०— अथापराजितायां दिश्यवस्थाय स्वस्त्यात्रेयं जपति यत इन्द्र भयामह इति च सूक्तशेषम् २

Oldenberg— 2 [#2] . Then, stationing himself towards the north, east, he murmurs the Svasti-Ātreya and, 'Of what we are in fear, Indra' (Rig-veda VIII, 61, 13 seqq.), down to the end of the hymn.

[#2]: The Svasti-Ātreya is the part of the hymn V, 51, which very frequently contains the word svasti (vv. 11-15). There is a Khila appended to that hymn (Rig-veda, vol. iii, p. 30), which, according to Nārāyaṇa, is also to be murmured on this occasion.

१२ राज-सन्नाहादि②

वि०प्र०— सङ्ग्रामे समुपोळ्हे राजानं सन्नाहयेत् १

Oldenberg— 1. When a battle is beginning, (the royal Purohita) should cause the king to put on his armour (in the following way).

वि०प्र०— आ त्वाहार्षमन्तरेधीति पश्चाद्रथस्यावस्थाय २

Oldenberg— 2 [#1] . (The Purohita) stations himself to the west of (the king's) chariot with (the hymn?), 'I have brought thee hither; be here' (Rig-veda X, 173).

[#1]: 12, 2. According to Nārāyaṇa the Pratīka here signifies not the verse, but the whole hymn, though a whole Pāda is given (comp. Śrauta-sūtra I, 1, 17).

वि०प्र०— जीमूतस्येव भवति प्रतीकमिति कवचं प्रयच्छेत् ३

Oldenberg— 3. With (the verse), 'Like a thunder-cloud is his countenance' (Rig-veda VI, 75, 1), he should tender the coat of mail to him.

वि०प्र०— उत्तरया धनुः ४

Oldenberg— 4. With the following (verse) the bow.

वि०प्र०— उत्तरां वाचयेत् ५

Oldenberg— 5. The following (verse) he should cause him to repeat.

वि०प्र०— स्वयञ्जतुर्थी जपेत् ६

Oldenberg— 6. He should murmur himself the fourth.

वि०प्र०— पञ्चम्येषुधिं प्रयच्छेत् ७

Oldenberg— 7. With the fifth he should tender the quiver to him.

वि०प्र०— अभिप्रवर्तमाने षष्ठीम् ८

Oldenberg— 8. When (the king) starts, the sixth.

वि०प्र०— सप्तम्याश्वान् ९

Oldenberg— 9. The seventh (he recites) over the horses.

वि०प्र०— अष्टमीमिषूनवेक्षमाणं वाचयति १०

Oldenberg— 10. The eighth he should cause (the king) to repeat while looking at the arrows;

वि०प्र०— अहिरिव भोगैः पर्येति बाहुमिति तलं नह्यमानम् ११

Oldenberg— 11. (The verse), 'Like a serpent it encircles the arm with its windings' (Rig-veda VI, 75, 14), when he ties to his arm the leather (by which the arm is protected against the bow-string).

वि०प्र०— अथैनं सारयमाणमुपारुह्याभीवर्त वाचयति प्र यो वां मित्रावरुणेति च द्वे १२

Oldenberg— 12 [#2] . He then mounts up to (the king on his chariot), while he is driving, and causes him to repeat the Abhīvarta hymn (Rig-veda X, 174) and the two verses, 'He who, Mitra and Varuṇa' (Rig-veda VIII, 101, 3 seq.).

[#2]: The Abhīvarta hymn begins with the word abhīvartena, and is ascribed to Abhīvarta Āṅgīrasa.

वि०प्र०— अथैनमन्वीक्षेताप्रतिरथशाससौपर्णैः १३

Oldenberg— 13 [#3] . He then should look at him with the Apratiratha, Śāsa, and Sauparṇa hymns.

[#3]: The Apratiratha hymn is Rig-veda X, 103 (ascribed to Apratiratha Aindra); the Śāsa, X, 152 (ascribed to Śāsa Bhāradvāja). On the Sauparṇa, see the next Sūtra.

वि०प्र०— प्रधारयन्तु मधुनो घृतस्येत्येतत् सौपर्णम् १४

Oldenberg— 14 #4 . The Sauparna is (the hymn), 'May the streams of honey and ghee flow forwards.'

#4: This hymn is not found in any Vedic Saṃhitā, as far as I know, nor does it occur in the Suparṇādhyāya. I have followed Prof. Stenzler's conjecture pra dhārā yantu instead of pradhārayantu, which is confirmed by Sāyaṇa's note on Aitareya Brāhmaṇa VI, 25, 7; VIII, 10, 4 (pp. 365, 399 ed. Aufrecht).

वि०प्र०— सर्वा दिशोऽनुपरीर्यायात् १५

Oldenberg— 15. (The king) should drive (in his chariot successively) to all quarters (of the horizon).

वि०प्र०— आदित्यमौशनसं वावस्थाय प्रयोधयेत् १६

Oldenberg— 16. He should commence the battle in the line of battle invented by Āditya or by Uśanas.

वि०प्र०— उपश्वासय पृथिवीमुत द्यामिति तृचेन दुन्दुभिमभिमृशेत् १७

Oldenberg— 17 [#5] . He should touch the drum with the three verses, 'Fill earth and heaven with thy roar' (Rig-veda VI, 47, 29 seqq.).

[#5]: 17, 18. According to Nārāyaṇa the subject is the king.

वि०प्र०— अवसृष्टा परापतेतीषून्विसर्जयेत् १८

Oldenberg— 18. With (the verse), 'Shot off fall down' (Rig-veda VI, 75, 16), he should shoot off the arrows.

वि०प्र०— यत्र बाणाः सम्पतन्तीति यध्यमानेषु जपेत् १९

Oldenberg— 19 [#6] . 'Where the arrows fly' (l.l. v. 17) - this (verse) he should murmur while they are fighting.

[#6]: Here the subject is the Purohita.

वि०प्र०— संशिष्याद्वा संशिष्याद्वा २०

Oldenberg— 20. Or he should teach (the king the texts mentioned). Or he should teach (the king).

End of the Third Adhyāya.

इति तृतीयोऽध्यायः

+४①

०१ व्याधि-मृत्व्-आदि②

वि०प्र०— आहिताग्निश्चेदुपतपेत्प्राच्यामुदीच्यामपराजितायां वा दिश्युदवस्येत्
१

Oldenberg— 1 [#1] . If disease befalls one who has set up the (sacred Śrauta) fires, he should leave his home (and go away) to the eastern, or northern, or north-eastern direction.

[#1]: 1, 1. Comp. Śrauta-sūtra VI, 9, 1. The funeral rites according to the Gṛhya-sūtras have been treated of by Prof. Max Müller, Zeitschrift der Deutschen Morgenländischen Gesellschaft, vol. ix.

वि०प्र०— ग्रामकामा अग्रय इत्युदाहरन्ति २

Oldenberg— 2. 'The sacred fires are fond of the village' - thus it is said.

वि०प्र०— आशंसन्त एनं ग्राममाजिगमिषन्तोऽगदङ्कुर्युरिति ह विज्ञायते ३

Oldenberg— 3 [#2] . Longing for it, desirous of returning to the village they might restore him to health-thus it is understood (in the Śruti).

[#2]: I.e. longing for the village. I here differ from Prof. Stenzler's translation, 'Indem sie, um nach dem Dorfe zu

kommen, ihm Gutes wünschen.' Prof. Stenzler here follows Nārāyaṇa, who has the following note, grāmam āgantum icchantoऽgnaya enam āhitāgnim āsaṃsante, ayam agado bhaved iti.

वि०प्र०— अगदः सोमेन पशुनेष्टेष्ट्यावस्येत् ४

Oldenberg— 4 [#3] . Being restored to health, he should offer a Soma sacrifice, or an animal sacrifice, or an ordinary sacrifice, and take his dwelling (again in the village).

[#3]: Comp. Śrauta-sūtra VI, 9, 7.

वि०प्र०— अनिष्टा वा ५

Oldenberg— 5 #4 . Or without such a sacrifice.

#4: Śrauta-sūtra VI, 10, 1.

वि०प्र०— संस्थिते भूमिभागं खानयेद्दक्षिणपूर्वस्यान्दिशि दक्षिणापरस्यां वा ६

Oldenberg— 6. If he dies, one should have a piece of ground dug up to the south-east or to the south-west -

वि०प्र०— दक्षिणाप्रवणं प्राग्दक्षिणाप्रवणं वा प्रत्यग्दक्षिणाप्रवणमित्येके ७

Oldenberg— 7. At a place which is inclined towards the south or towards the south-east.

8. According to some (teachers), inclined towards south-west.

वि०प्र०— यावानुद्वाहुकः पुरुषस्तावदायामम् ८

Oldenberg— 9. (The piece of ground dug up should be) of the length of a man with upraised arms,

वि०प्र०— व्याममात्रन्तिर्यक् ९

Oldenberg— 10. Of the breadth of one Vyāma (fathom),

वि०प्र०— वितस्त्यवाक १०

Oldenberg— 11. Of the depth of one Vitasti (span).

वि०प्र०— अभित आकाशं श्मशानम् ११

Oldenberg— [MISSING]

वि०प्र०— बहुलौषधिकम् १२

Oldenberg— [MISSING]

वि०प्र०— कण्टकिक्षीरिणस्त्विति यथोक्तं पुरस्तात् १३

Oldenberg— 12 [#5] . But plants with thorns and with milky juice, &c., as stated above.

[#5]: See above, II, 7, 5.

वि०प्र०— यत्र सर्वत आपः प्रस्यन्देरन्नेतदादहनस्य लक्षणं श्मशानस्य १४

Oldenberg— 15 [#6] . From which the waters flow off to all sides: this is a characteristic required for the cemetery (śmaśāna) where the body is to be burned.

[#6]: See the note on Sūtra 12.

वि०प्र०— केशश्मश्रुलोमनखानीत्युक्तं पुरस्तात् १५

Oldenberg— 16 [#7] . 'They cut off (from the dead body) the hair, the beard, the hairs of the body, and the nails' - this has been stated above.

[#7]: See the Śrauta-sūtra VI, 10, 2.

वि०प्र०— द्विगुल्फं बहिराज्यञ्च १६

Oldenberg— 17 [#8] . (They should provide) plenty of sacrificial grass and of butter.

[#8]: Dvigulphaṃ barhir ājyañ ca. Nārāyaṇa explains dvigulpha by prabhūta. Comp. bahulatṛṇa, Kātyāyana XXV, 7, 15.

वि०प्र०— दधन्यत्र सर्पिरानयन्त्येतत्पित्र्यं पृषदाज्यम् १७

Oldenberg— 18 [#9] . They here pour clarified butter into curds.

[#9]: 'Here' means, at a ceremony directed to the Manes. Nārāyaṇa.

19. This is the 'sprinkled butter' used for the Fathers (i.e. Manes).

०२ चिता②

वि०प्र०— अथैतान्दिशमग्नीन्नयन्ति यज्ञपात्राणि च १

Oldenberg— 1 [#1] . (The relations of the dead person) now carry (his sacred) fires and (his) sacrificial vessels in that direction.

[#1]: 2, 1. In the direction stated above, chap. 1, 6.

वि०प्र०— अन्वञ्चं प्रेतमयुजोऽमिथुनाः प्रवयसः २

Oldenberg— 2. After them aged persons forming an odd number, men and women not going together, (carry) the dead body.

वि०प्र०— पीठचक्रेण गोयुक्तेनेत्येके ३

Oldenberg— 3. Some (say) that (the dead body should be carried) in a cart with a seat, drawn by cows.

वि०प्र०— अनुस्तरणीम् ४

Oldenberg— 4 [#2] . (Some prescribe) a she-animal for covering (the dead body with its limbs):

[#2]: See chap. 3, 20-25.

वि०प्र०— गाम् ५

Oldenberg— 5. A cow,

वि०प्र०— अजां वैकवर्णाम् ६

Oldenberg— 6. Or a she-goat of one colour.

वि०प्र०— कृष्णामेके ७

Oldenberg— 7. Some (take) a black one.

वि०प्र०— सव्ये बाहौ बद्धानुसङ्कलयन्ति ८

Oldenberg— 8. They tie (a rope) to its left fore-foot and lead it behind (the dead body).

वि०प्र०— अन्वञ्चोऽमात्या अधोनिवीताः प्रवृत्तशिखा ज्येष्ठप्रथमाः
कनिष्ठजघन्याः ९

Oldenberg— 9. Then follow the relations (of the dead person), wearing their sacrificial cords below (round their body), with the hair-locks untied, the older ones first, the younger ones last.

वि०प्र०— प्राप्यैवं भूमिभागङ्कूर्तोदकेन शमीशाखया त्रिः प्रसव्यमायतनं
परिव्रजन्प्रोक्षत्यपेत वीत वि च सर्पतात इति १०

Oldenberg— 10 [#3]. When they have thus arrived at the place, the performer (of the rites) walks three times round the spot with his left side turned towards it, and with a Śamī branch sprinkles water on it, with (the verse), 'Go away, withdraw, and depart from here' (Rig-veda X, 14, 9).

[#3]: Kartodakena (i.e. kartā udakena) is evidently the right reading, not gartodakena.

वि०प्र०— दक्षिणपूर्व उद्धृतान्त आहवनीयं निदधाति ११

Oldenberg— 11. To the south-east, on an elevated corner (of that place), he places the Āhavanīya fire,

वि०प्र०— उत्तरपश्चिमे गार्हपत्यम् १२

Oldenberg— 12 #4. . To the north-west the Gārhapatya fire,

#4: 12, 13. The words, 'on an elevated corner' (Sūtra 11) have to be supplied.

वि०प्र०— दक्षिणपश्चिमे दक्षिणम् १३

Oldenberg— 13. To the south-west the Dakṣiṇa fire.

वि०प्र०— अथैनमन्तर्वेदीध्वचितिं चिनोति यो जानाति १४

Oldenberg— 14 [#5] . After that a person that knows (how to do it), piles up between the fires a pile of fuel.

[#5]: As to the pronoun enam, which refers, with an irregular p. 239 construction, to the dead person, comp Śatapatha Brāhmaṇa XII, 5, 2, 7.

वि०प्र०— तस्मिन्बर्हिरास्तीर्य कृष्णाजिनञ्चोत्तरलोम तस्मिन्प्रेतं संवेशयन्त्युत्तरेण गार्हपत्यं हत्वाहवनीयमभिमुखशिरसम् १५

Oldenberg— 15. After sacrificial grass and a black antelope's skin with the hair outside has been spread out there, they place the dead body thereon, which they have carried so as to pass by the Gārhapatya fire on its north-side, turning its head towards the Āhavanīya.

वि०प्र०— उत्तरत्तः तलीम् १६

Oldenberg— 16 [#6] . To the north (of the body they place) the wife (of the deceased),

[#6]: The wife is made to lie down on the pile.

वि०प्र०— धनुश्च क्षत्रियाय १७

Oldenberg— 17. And a bow for a Kṣatriya.

वि०प्र०— तामुथापयेद्देवरः पतिस्थानीयोऽन्तेवासी जरद्दासो
वोदीर्घ्वनार्यभिजीवलोकमिति १८

Oldenberg— 18 [#7] . Her brother-in-law, being a representative of her husband, or a pupil (of her husband), or an aged servant, should cause her to rise (from that place) with (the verse), 'Arise, O wife, to the world of life' (Rig-veda X, 18, 8).

[#7]: Possibly the words *devaraḥ* and *patisthānīyaḥ* refer to two different persons, so that we should have to translate, 'Her brother-in-law, (or some other) representative of her husband, &c.'

वि०प्र०— कर्ता वृषले जपेत् १९

Oldenberg— 19 [#8] . The performer (of the rites) should murmur (that verse), if a Sūdra (makes her rise from the pile).

[#8]: This refers to the case of the aged servant. The word for which we have put Śūdra here and in Sūtra 21, is vṛṣala.

वि०प्र०— धनुर्हस्तादाददानो मृतस्येति धनुः २०

Oldenberg— 20. With (the verse), 'Taking the bow out of the hand of the deceased' (Rig-veda X, 18, 9), (he takes away) the bow.

वि०प्र०— उक्तं वृषले २१

Oldenberg— 21. It has been stated (what is to be done) in case a Śūdra (should perform this act).

वि०प्र०— अधिज्यं कृत्वा सञ्चितिमचित्वा संशीर्यानु प्रहरेत् २२

Oldenberg— 22 [#9] . Having bent the bow, he should, before the piling up (of the things mentioned below, which are put on the dead body) is done, break it to pieces, and throw it (on the pile).

[#9]: See Sūtra 19.

०३ प्रेत-सन्नाहः②

वि०प्र०— अथैतानि पात्राणि योजयेत् १

Oldenberg— 1 [#1] . He should then put the following (sacrificial) implements (on the dead body).

[#1]: 3, 1. On the different implements mentioned in the following Sūtras, comp. Prof. Max Müller's paper in the Zeitschrift der Deutschen Morgenländischen Gesellschaft, vol. ix, pp. vii seqq.; lxxviii seqq.

वि०प्र०— दक्षिणे हस्ते जुहूम् २

Oldenberg— 2. Into the right hand the (spoon called) Juhū.

वि०प्र०— सव्य उपभृत् ३

Oldenberg— 3. Into the left the (other spoon called) Upabhṛt.

वि०प्र०— दक्षिणे पार्श्वे स्प्यम् । सव्येग्निहोत्रहवणीम् ४

Oldenberg— 4. On his right side the (wooden sacrificial sword called) Sphya, on his left (side) the Agnihotrahavanī (i.e. the ladle with which the Agnihotra oblations are sacrificed).

वि०प्र०— उरसि ध्रुवाम् । शिरसि कपालानि । दत्सु ग्राव्यः ५

Oldenberg— 5. On his chest the (big sacrificial ladle called) Dhruvā. On his head the dishes. On his teeth the pressing-stones.

वि०प्र०— नासिकयोः स्रुवौ ६

Oldenberg— 6. On the two sides of his nose the two (smaller sacrificial ladles called) Sruvas.

वि०प्र०— भित्वा चैकम् ७

Oldenberg— 7. Or, if there is only one (Sruva), breaking it (in two pieces).

वि०प्र०— कर्णयोः प्राशित्रहरणे ८

Oldenberg— 8 [#2] . On his two ears the two Prāśitraharaṇas (i.e. the vessels into which the portion of the sacrificial food belonging to the Brahman is put).

[#2]: On the Prāśitra and the Prāśitraharaṇas, comp. Hillebrandt, Neu- and Vollmondsopfer, pp. 119 (with note 6), 120, 131.

वि०प्र०— भित्वा चैकम् ९

Oldenberg— 9. Or, if there is only one (Prāśitraharaṇa), breaking it (in two pieces).

वि०प्र०— उदरे पात्रीम् १०

Oldenberg— 10. On his belly the (vessel called) Pātrī,

वि०प्र०— समवत्तधानञ्च चमसम् ११

Oldenberg— 11. And the cup into which the cut-off portions (of the sacrificial food) are put.

वि०प्र०— उपस्थे शम्याम् १२

Oldenberg— 12. On his secret parts the (staff called) Śamyā.

वि०प्र०— अरणी ऊर्वोः । उलूखलमुसले जद्वयोः १३

Oldenberg— 13. On his thighs the two kindling woods.

14. On his legs the mortar and the pestle.

वि०प्र०— पादयोः शूर्पे १४

Oldenberg— 15. On his feet the two baskets.

वि०प्र०— छित्वा चैकम् १५

Oldenberg— 16. Or, if there is only one (basket), tearing it (in two pieces).

वि०प्र०— आसेचनवन्ति पृषदाज्यस्य पूरयन्ति १६

Oldenberg— 17 [#3] . Those (of the implements) which have a hollow (into which liquids can be poured), are filled with sprinkled butter.

[#3]: Nārāyaṇa explains āsecanavanti by bilavanti. On pṛṣadājya ('sprinkled butter') comp. the two last Sūtras of the first chapter.

वि०प्र०— अमा पुत्रो दृषदुपले कुर्वीत १७

Oldenberg— 18. The son (of the deceased person) should take the under and the upper mill-stone for himself.

वि०प्र०— लौहायसञ्च कौलालम् १८

Oldenberg— 19 #4 . And the implements made of copper, iron, and earthenware.

#4: The statement in Śatapatha Brāhmaṇa XII, 5, 2, 14 is somewhat different.

वि०प्र०— अनुस्तरण्यावपामुत्विद्य शिरोमुखं
प्रच्छादयेदग्नेर्वर्मपरिगोभिर्व्ययस्वेति १९

Oldenberg— 20 [#5] . Taking out the omentum of the she-animal he should cover therewith the head and the mouth (of the dead person) with the verse, 'Put on the armour (which will protect thee) against Agni, by (that which comes from) the cows' (Rig-veda X, 16, 7).

[#5]: Anustaraṇyā vapām. See chap. 2, 4.

वि०प्र०— वृक्का उद्धृत्य पाण्योरादध्यादतिद्रवसारमेयौ श्वानाविति दक्षिणे
दक्षिणं सव्ये सव्यम् २०

Oldenberg— 21. Taking out the kidneys (of the animal) he should lay them into the hands (of the dead body) with the verse, 'Escape the two hounds, the sons of Saramā' (Rig-veda X, 14, 10), the right (kidney) into the right (hand), the left into the left.

वि०प्र०— हृदये हृदयं २१

Oldenberg— 22. The heart (of the animal he puts) on the heart (of the deceased).

वि०प्र०— पिण्ड्यौ चैके २२

Oldenberg— 23 [#6] . And two lumps (of flour or rice), according to some (teachers).

[#6]: Nārāyaṇa states that these lumps are not put, as one would be inclined to believe, on the heart, but into the hands of the deceased. Sūtra 24 shows that this interpretation is correct.

वि०प्र०— वृक्कापचार इत्येके २३

Oldenberg— 24 [#7] . (Only) if there are no kidneys, according to some (teachers).

[#7]: I.e. if there is no Anustaraṇī animal, which is considered as optional (see chap. 2, 4).

वि०प्र०— सर्वा यथाङ्गं विनिक्षिप्य चर्मणा प्रच्छाद्येममग्रे चमसं मा वि जिह्वर इति प्रणीताप्रणयनमनुमन्त्रयते २४

Oldenberg— 25 [#8] . Having distributed the whole (animal), limb by limb (placing its different limbs on the corresponding limbs of the deceased), and having covered it with its hide, he recites, when the Praṇīta water is carried forward, (the verse), 'Agni, do not overturn this cup' (Rig-veda X, 16, 8).

[#8]: Comp. Kātyāyana XXV, 7, 35.

वि०प्र०— सव्यं जान्वाच्य दक्षिणाग्नावाज्याहुतीर्जुहुयादग्रये स्वाहा कामाय स्वाहा लोकाय स्वाहानुमतये स्वाहेति २५

Oldenberg— 26. Bending his left knee he should sacrifice Ājya oblations into the Dakṣiṇa fire with (the formulas), 'To Agni svāhā! To Kāma svāhā! To the world svāhā! To Anumati svāhā!'

वि०प्र०— पञ्चमीमुरसि प्रेतस्यास्माद्धै त्वमजायथा अयन्त्वदधिजायतामसौ स्वर्गाय लोकाय स्वाहेति २६

Oldenberg— 27 [#9] . A fifth (oblation) on the chest of the deceased with (the formula), 'From this one verily thou hast been born. May he now be born out of thee, N.N.! To the heaven-world svāhā!'

[#9]: He who is born out of the deceased, is Agni. See Śatapatha Brāhmaṇa II, 3, 3, 5; and also XII, 5, 2, 15.

०४ दाहादि, आशौचादि②

वि०प्र०— प्रेष्यति युगपदग्नीन्प्रज्वालयेति १

Oldenberg— 1. He gives order, 'Light the fires together.'

वि०प्र०— आहवनीयश्चेत्पूर्वं प्राप्नुयात्स्वर्गलोक एनं प्रापदिति विद्याद्रात्स्यत्यसावमुत्रैवमयमस्मिन्निति पुत्रः २

Oldenberg— 2 [#1] . If the Āhavanīya fire reaches (the body) first, he should know, 'It has reached him in the heaven-world. He will live there in prosperity, and so will this one, i.e. his son, in this world.'

[#1]: 4, 2. Śatapatha Brāhmaṇa XII, 5, 2, 10.

वि०प्र०— गार्हपत्यश्चेत् पूर्वं प्राप्नुयादन्तरिक्षलोक एनं प्रापदिति
विद्याद्रात्स्यत्यसावमुत्रैवमयमस्मिन्निति पुत्रः ३

Oldenberg— 3 [#2] . If the Gārhapatya fire reaches (the body) first, he should know, 'It has reached him in the air-world. He will live there in prosperity, and so will this one, i.e. his son, in this world.'

[#2]: Śatapatha Brāhmaṇa I.I. § 9.

वि०प्र०— दक्षिणाग्निश्चेत्पूर्वं प्राप्नुयान्मनुष्यलोक एनं प्रापदिति
विद्याद्रात्स्यत्यसावमुत्रैवमयमस्मिन्निति पुत्रः ४

Oldenberg— 4 [#3] . If the Dakṣiṇa fire reaches (the body) first, he should know, 'It has reached him in the world of men. He will live there in prosperity, and so will this one, i.e. his son, in this world.'

[#3]: Śatapatha Brāhmaṇa I.I. § 11.

वि०प्र०— युगपत्प्राप्तौ परामृद्धिं वदन्ति ५

Oldenberg— 5 #4 . If (the three fires) reach (the body) in the same moment, they say that this signifies the highest luck.

#4: Śatapatha Brāhmaṇa I.I. § 12.

वि०प्र०— तन्दह्यमानमनुमन्त्रयते प्रेहि प्रेहि पथिभिः पूर्व्येभिरिति समानम् ६

Oldenberg— 6 [#5] . While (the body) is burning, he recites over it the same texts, 'Go on, go on, on the

ancient paths' (Rig-veda X, 14, 7).

[#5]: 'The same texts' means that the texts indicated in the Śrauta-sūtra VI, 10, 19 (twenty-four verses taken from the hymns X, 14, 16, 17, 18, 154) have to be recited.

वि०प्र०— स एवंविदा दह्यमानः सहैव धूमेन स्वर्गं लोकमेतीति ह विज्ञायते ७

Oldenberg— 7. Being burnt by a person who knows this, he goes to the heaven-world together with the smoke (of the funeral pile) - thus it is understood (in the Śruti).

वि०प्र०— उत्तरपुरस्तादाहवनीयस्य जानुमात्रङ्गर्तं खात्वावकां शीपालमित्यवधापयेत्ततो ह वा एष निष्क्रम्य सहैव धूमेन स्वर्गं लोकमेतीति ह विज्ञायते ८

Oldenberg— 8 [#6] . To the north-east of the Āhavanīya fire he should have a knee-deep pit dug and should have an Avakā, i.e. (the water-plant called) Śīpāla put down into it. From that (pit) he (i.e. the deceased) goes out and together with the smoke he goes up to the heaven-world - thus it is understood (in the Śruti).

[#6]: Comp. above, II, 8, 14.

वि०प्र०— इमे जीवा वि मृतैराववृत्रन्निति सव्यावृतो ब्रजन्त्यनवेक्ष्यमाणाः ९

Oldenberg— 9. After he has recited (the verse), 'These living ones have separated from the dead' (Rig-veda X, 18, 3), they turn round from right to left and go away without looking back.

वि०प्र०— यत्रोदकमवहद्भवति तत्राप्य सकृदुन्मज्ज्यैकाञ्जलिमुत्सृज्य तस्य गोत्रं नाम च गृहीत्वोत्तीर्यान्यानि वासांसि परिधाय सकृदेनान्यापीड्योद्गदशानि विसृज्यासत आनक्षत्रदर्शनात् १०

Oldenberg— 10 [#7] . When they have come to a place where standing water is, having once (plunged into it and) emerged from it, they pour out one handful (of water), pronounce the Gotra name and the proper name (of the deceased), go out (of the water), put on other garments, wring out (the old garments) once, lay them away with their skirts to the north, and sit down until the stars appear.

[#7]: 'All the Samānodaka relations (see Manu V, 60), men and women, should pour out one handful of water each. Pronouncing p. 244 the Gotra name and the proper name of the deceased, saying, for instance, "Devadatta, belonging to the Gotra of the Kāśyapas, this water is for thee!" - they sprinkle it out, with southward-turned faces.' Nārāyaṇa.

वि०प्र०— आदित्यस्य वा दृश्यमाने प्रविशेयुः ११

Oldenberg— 11. Or they may enter (their houses), when still (a part) of the sun-disk is seen,

वि०प्र०— कनिष्ठप्रथमा ज्येष्ठजघन्याः १२

Oldenberg— 12 [#8] . The younger ones first, the older ones last.

[#8]: Possibly praviśeyuḥ (they should enter) belongs to this Sūtra. In Prof. Stenzler's edition and in the commentary of Nārāyaṇa it is taken as belonging to Sūtra 11.

वि०प्र०— प्राप्यागारमश्मानमग्निङ्गोमयमक्षतांस्तिलानप उपस्पृशन्ति १३

Oldenberg— 13. When they have come to the houses, they touch a stone, the fire, cow's dung, fried barley, sesamum seeds, and water.

वि०प्र०— नैतस्यां रात्र्यामन्नम्पचेरन् १४

Oldenberg— 14. Let them not cook food during that night.

वि०प्र०— क्रीतोत्पन्नेन वा वर्तेरन् १५

Oldenberg— 15 [#9] . Let them subsist on bought or ready-made food.

[#9]: Vasiṣṭha IV, 15. Nārāyaṇa here observes, 'Some authorities omit this Sūtra.'

वि०प्र०— त्रिरात्रमक्षारलवणाशिनः स्युः १६

Oldenberg— 16. Let them eat no saline food for three nights.

वि०प्र०— द्वादशरात्रं वा महागुरुषु दानाध्ययने वर्जयेरन् १७

Oldenberg— 17 [#10] . Let them optionally for twelve nights avoid the distribution of gifts and the study (of Vedic texts), if one of the chief Gurus (has died).

[#10]: 'Father and mother and the teacher who, after having performed the Upanayana for him, has taught him the whole Veda, are the chief Gurus. When these have died, they should avoid giving gifts and studying the Veda either for twelve nights, or for ten nights, this rule standing in correlation with the following one.' Nārāyaṇa.

वि०प्र०— दशाहं सपिण्डेषु १८

Oldenberg— 18 [#11] . Ten days after (the death of) Sapiṇḍas,

[#11]: The Sapiṇḍa relationship is generally defined as the relationship within six degrees, though the statements in the different p. 245 texts do not exactly agree. See Āpastamba II, 15, -2; Manu V, 60; Gautama XIV, 13 (with Prof. Bühler's note, Sacred Books, vol. ii, p. 247, &c.).

वि०प्र०— गुरौ चासपिण्डे १९

Oldenberg— 19. And of a Guru who is no Sapiṇḍa,

वि०प्र०— अप्रत्तासु च स्त्रीषु २०

Oldenberg— 20. And of unmarried female relations.

वि०प्र०— त्रिरात्रमितरेष्व्वाचार्येषु २१

Oldenberg— 21 [#12] . Three nights after (the death of) other teachers,

[#12]: Comp. Sūtras 17, 19.

वि०प्र०— ज्ञातौ चासपिण्डे २२

Oldenberg— 22. And of a relation who is no Sapinḍa,

वि०प्र०— प्रत्तासु च स्त्रीषु २३

Oldenberg— 23. And of married female relations,

वि०प्र०— अदन्तजाते २४

Oldenberg— 24. Of a child that has no teeth,

वि०प्र०— अपरिजाते च २५

Oldenberg— 25. And of a dead-born child.

वि०प्र०— एकाहं सब्रह्मचारिणि २६

Oldenberg— 26. One day, after (the death of) a fellow-pupil,

वि०प्र०— समानग्रामीये च श्रोत्रिये २७

Oldenberg— 27. And of a Śrotriya of the same village.

०५ अस्थि-सञ्चयनादि②

वि०प्र०— सञ्चयनमूर्ध्वं दशम्याः कृष्णपक्षस्यायुजास्वेकनक्षत्रे १

Oldenberg— 1 [#1] . The gathering (of the bones is performed) after the tenth (Tithi from the death), (on a Tithi) with an odd number, of the dark fortnight, under a single Nakṣatra.

[#1]: 5, 1. Nārāyaṇa (comp. the Āśvalāyana-Gr̥hya-Parīśiṣṭa III, 7) understands this Sūtra in a different way. 'After the tenth Tithi of the dark fortnight, on a Tithi with an odd number, is e. on the eleventh, thirteenth, or fifteenth.' The single Nakṣatras are those the name of which does not denote two Nakṣatras (as, for instance, the two Aṣādhās). Comp. Kāty.-Śraut. XXV, 8, 1; Manu V, 59.

वि०प्र०— अलक्षणे कुम्भे पुमांसमलक्षणायां स्त्रियमयुजोऽमिथुनाः प्रवयसः
२

Oldenberg— 2 [#2] . A man into a male urn without special marks, a woman into a female one without special marks.

[#2]: Urns, with or without protuberances like female breasts, are considered as female or male accordingly.

3 [#3] . Aged persons of an odd number, not men and women together (gather the bones).

[#3]: See chap. 2, 2.

वि०प्र०— क्षीरोदकेन शमीशाखया त्रिःप्रसव्यमायतनं परिव्रजन्प्रोक्षति
शीतिके शीतिकावतीति ३

Oldenberg— 4 #4. The performer of the ceremony walks three times round the spot with his left side turned towards it, and sprinkles on it with a Śamī branch milk mixed with water, with the verse, 'O cool one, O thou that art full of coolness' (Rig-veda X, 16, 14).

#4: Comp. chap. 2, 10.

वि०प्र०— अङ्गुष्ठोपकनिष्ठिकाभ्यामेकैकमस्थ्यसंहादयन्तोऽवदध्युः पादौ पूर्वं शिर उत्तरम् ४

Oldenberg— 5. With the thumb and the fourth finger they should put each single bone (into the, urn) without making a noise,

6. The feet first, the head last.

वि०प्र०— सुसञ्चितं सञ्चित्य पवनेन सम्पूय यत्र सर्वत आपो नाभिस्यन्देरन्नन्या वर्षाभ्यस्तत्र गर्तेऽवदध्युरुपसर्प मातरं भूमिमेतामिति ५

Oldenberg— 7 [#5] . Having well gathered them and purified them with a winnowing basket, they should put (the urn) into a pit, at a place where the waters from the different sides do not flow together, except rain water, with (the verse), 'Go to thy mother Earth there' (Rig-veda X, 18, 10).

[#5]: Nārāyaṇa explains pavana by śūrpa. He says that the 'performer' (kartṛ) repeats this and the following texts.

वि०प्र०— उत्तरया पांसूनवकिरेत् ६

Oldenberg— 8. With the following (verse) he should throw earth (into the pit).

वि०प्र०— अवकीर्योत्तराम् ७

Oldenberg— 9. After he has done so, (he should repeat) the following (verse).

वि०प्र०— उक्ते स्तभ्रामीति कपालेनापिधायाथानवेक्षं प्रत्याव्रज्याप उपस्पृश्य श्रद्धमस्मै दद्युः ८

Oldenberg— 10 [#6] . Having covered (the urn) with a lid with (the verse), 'I fasten to thee' (Rig-veda X, 18, 13), they then should go away without looking back, should bathe in water, and perform a Śrāddha for the deceased.

[#6]: They should give a Śrāddha to the deceased exclusively, according to the Ekoddiṣṭa rite.' Nārāyaṇa.

०६ शान्तिकर्म②

वि०प्र०— गुरुणाभिमृता अन्यतोवापक्षीयमाणा अमावास्यायां शान्तिकर्म कुर्वीरन् १

Oldenberg— 1. They who have lost a Guru by death, or are afflicted by other misfortune, should perform on the new-moon day an expiatory ceremony.

वि०प्र०— पुरोदयादग्निं सहभस्मानं सहायतनं दक्षिणा हरेयुः क्रव्यादमग्निं प्रहिणोमि दूरमित्यर्द्धर्चेन २

Oldenberg— 2 [#1] . Before sunrise they should carry their fire together with its ashes and with its receptacle to the south with the half-verse, 'I send far away the flesh-devouring Agni' (Rig-veda X, 16, 9).

[#1]: 6, 2. According to Nārāyaṇa the fire means here not the sacred domestic fire, but a common kitchen fire. I doubt whether the p. 247 commentator is right. The ceremonies described in the following Sūtras seem to point rather to a renewal of the sacred Gṛhya fire, the old one having proved unlucky to the sacrificer. In the same way, in the Śrauta ritual, a sacrificer who, after having performed the Ādhāna, has bad luck, performs the Punarādheya.

वि०प्र०— तं चतुष्पथे न्युप्य यत्र वा त्रिः प्रसव्यं परियन्ति सव्यैः पाणिभिः
सव्यानूरूनाघ्नानाः ३

Oldenberg— 3 [#2] . Having thrown that (fire) down at a place where four roads meet or somewhere else, they walk round it three times, turning their left sides towards it, beating their left thighs with their left hands.

[#2]: Comp. Kātyāyana-Śrauta-sūtra V, 10, r5.

वि०प्र०— अथानवेक्षं प्रत्याव्रज्याप उपस्पृश्य केशश्मश्रुलोमनखानि
वापयित्वोपकल्पयीरन्नवान्मणिकान्कुम्भानाचमनीयांश्च शमीसुमनोमालिनः
शमीमयमिध्मं शमीमय्यावरणी परिधींश्चानडुहङ्गोमयञ्चर्म च नवनीतमश्मानं
च यावत्योयुवतयस्तावन्ति कुशपिञ्जूलानि ४

Oldenberg— 4. They then should return home without looking back, bathe in water, have their hair, their beards the hair of their bodies, and their nails cut, and furnish themselves with new jars, pots, vessels for rinsing the mouth, wreathed with garlands of Śamī flowers, with fuel of Śamī wood, with two pieces of Śamī wood for kindling fire, and with branches to be laid round the fire, with bull's dung and a bull's hide, fresh butter, a stone, and as many bunches of Kuśa grass as there are young women (in the house).

वि०प्र०— अग्निवेलायामग्निं जनयेदिहैवायमितरो जातवेदा इत्यर्धर्चेन ५

Oldenberg— 5 [#3] . At the time of the Agni(-hotra) he should kindle fire with the hemistich, 'Here may this other Jātavedas' (Rig-veda X, 16, 9).

[#3]: The text has agniveḷāyām, which Nārāyaṇa explains by agnihotraviharaṇakāle aparāhne. He states that the fire should be produced by attrition of two new kindling woods (araṇi), mentioned in Sūtra 4. The fire thus kindled is to be used, he says, as a kitchen-fire. Herein he seems to me to have misunderstood the meaning of the ceremony; see the note on Sūtra 2. The hemistich quoted in this Sūtra (which is the second half of the same verse of which the first half is prescribed in Sūtra 2) clearly points to the sacred quality of the fire in question; it runs thus, 'Here may this other Jātavedas carry the offerings to the gods, the knowing one.'

वि०प्र०— तन्दीपयमाना आसत आ शान्तरात्रादायुष्मतां कथाः कीर्तयन्तो माङ्गल्यानीतिहासपुराणानीत्यारव्यापयमानाः ६

Oldenberg— 6. Keeping that (fire) burning, they sit till the silence of the night, repeating the tales of the aged, and getting stories of auspicious contents, Itihāsas and Purāṇas, told to them.

वि०प्र०— उपरतेषु शब्देषु सम्प्रविष्टेषु वा गृहन्निवेशनं वा दक्षिणद्वारपक्षात्प्रक्रम्याविच्छिन्नामुदकधारां हरेत्तन्तुन्तन्वत्रजसोभानुमन्विहीत्युत्तरस्मात् ७

Oldenberg— 7 #4. When all sounds have ceased, or when (the others) have gone to the house or the resting-place, (the performer of the ceremony) should pour out an uninterrupted stream of water, beginning at the south side of the door, with (the verse), 'Spinning the thread follow the light of the aerial space' (Rig-veda X, 53, 6), (going round the house), ending at the north side of the door.

#4: The person who pours out the water is, as Nārāyaṇa says, the kartṛ, i.e. the performer of the whole ceremony. The word cannot be translated, as Prof. Stenzler does, der Bestatter, no funeral ceremonies being here treated of.

वि०प्र०— अथाग्निमुपसमाधाय पश्चादस्यानडुहञ्चर्मास्तीर्य प्राग्ग्रीवमुत्तरलोम तस्मिन्नमात्यानारोहयेदारोहतायुर्जसं वृणाना इति ८

Oldenberg— 8 [#5]. Having then given its place to the fire, and having spread to the west of it a bull's hide with

the neck to the east, with the hair outside, he should cause the people belonging to the house to step on that (hide) with (the verse), 'Arise to long life, choosing old age' (Rig-veda X, 18, 6).

[#5]: See above, I, 8, 9. Here Nārāyaṇa sees that the fire is the sacred one. He says, athaśabdoऽऽmin kāleऽgnyantaram aupāsanam upasamādadyād iti jñāpanārtham.

वि०ग्र०— इमं जीवेभ्यः परिधिं दधामीति परिधिं परिदध्यात् ९

Oldenberg— 9. With (the verse), 'This I lay round the living' (Rig-veda X, 18, 4), he should lay branches round (the fire).

वि०ग्र०— अन्तर्मृत्युन्दधतां पर्वतेनेत्यश्मानमित्युत्तरतोऽग्नेः कृत्वा परं मृत्यो अनु परेहि पन्थामिति चतसृभिः प्रत्यृचं हुत्वा यथाहान्यनुपूर्वं भवन्तीत्यमात्यानीक्षेत १०

Oldenberg— 10 [#6] . After having with (the words), 'A mountain (i.e. a stone) they shall place between themselves and death,' placed a stone to the north of the fire, and having sacrificed with the four (verses), 'Go hence, O death, on another way' (Rig-veda X, 18, 1-4), verse by verse, he should look at his people with (the verse), 'As the days follow each other' (ibid. 5).

[#6]: The words, 'A mountain,' &c., stand at the end of the verse quoted in Sūtra 9.

वि०प्र०— युवतयः पृथक्पाणिभ्यां

दर्भतरुणकैर्नवनीतेनाङ्गुष्ठोपकनिष्ठिकाभ्यामक्षिणी आज्य पराच्यो विसृजेयुः
११

Oldenberg— 11. The young women (belonging to the house) should, with each hand separately, with their thumbs and fourth fingers, with young Darbha blades, salve their eyes with fresh butter, and throw (the Darbha blades) away, turning their faces away.

वि०प्र०— इमा नारीरविधवाः सुपत्नीरित्यञ्जाना ईक्षेत १२

Oldenberg— 12. (The performer of the ceremony) should look at them, while they are salving themselves, with (the verse), 'These women, being no widows, having noble husbands' (Rig-veda X, 18, 7).

वि०प्र०— अश्मन्वतीरीयते संरभध्वमित्यश्मानङ्कर्ता प्रथमोऽभिमृशेत् १३

Oldenberg— 13. With (the verse), 'Carrying stones, (the river) streams forward; take hold of each other' (Rig-veda X, 53, 8) - the performer (of the ceremony) first should touch the stone.

वि०प्र०— अथापराजितायान्दिश्यवस्थायान्नानडुहेन गोमयेन चाविच्छिन्नया
चोदकधारयापो हि ष्ठा मयोभुव इति तृचेन परीमे गामनेषतेति परिक्रामत्सु
जपेत् १४

Oldenberg— 14. After that, stationing himself to the northeast, while (the others) go round with the fire, with bull's dung, and with an uninterrupted stream of water,

repeating the three verses, 'O waters, ye are wholesome' (Rig-veda X, 9, i seqq.), he should murmur the verse, 'These have led round the cow' (Rig-veda X, 155, 5).

वि०प्र०— पिङ्गलोऽनङ्गान्परिणेतः स्यादित्युदाहरन्ति १५

Oldenberg— 15. A tawny-coloured bull should he lead round - thus they say.

वि०प्र०— अथोपविशन्ति यत्राभिरंस्यमाना भवत्यहतेन वाससा प्रच्छाद्य १६

Oldenberg— 16. They then sit down at a place where they intend to tarry, having put on garments that have not yet been washed.

वि०प्र०— आसतेऽस्वपन्त ओदयात् १७

Oldenberg— 17. (There) they sit, avoiding to sleep, till sunrise.

वि०प्र०— उदित आदित्ये सौर्याणि स्वस्त्ययनानि च जपित्वान्नं संस्कृत्याप नः शोशुचदघमिति प्रत्यृचं हुत्वा
ब्राह्मणान्भोजयित्वा स्वस्त्ययनं वाचयीत गौः कंसोऽहतं वासश्च दक्षिणा १८

Oldenberg— 18 [#7] . After sunrise, having murmured the hymns sacred to the sun and the auspicious hymns, having prepared food, having made oblations with (the hymn), 'May he drive evil away from us with his shine' (Rig-veda I, 97), verse by verse, having given to the Brāhmaṇas to eat, he should cause (them) to pronounce auspicious words.

[#7]: See above, II, 3, 13.

19. A cow, a cup of metal, and a garment that has not yet been washed, constitute the sacrificial fee.

०७ श्राद्धम् - सत्कारान्तम्②

वि०प्र०— अथातः पार्वणे श्राद्धे काम्य आभ्युदयिक एकोद्दिष्टे वा १

Oldenberg— 1 [#1] . Now at a Śrāddha ceremony, at that which is celebrated on the Parvan day, or for the attainment of special wishes, or at the Ābhyudayika Śrāddha (i.e. the Śrāddha celebrated when some good luck has happened), or at the Ekoddiṣṭa Śrāddha (the Śrāddha directed to a single dead person) -

[#1]: 7, 1. Comp. on the Śrāddha ceremonies in general the note on Śāṅkhāyana-Gr̥hya IV, 1, 1, and the quotations given there. The Pārvaṇa Śrāddha, which is celebrated on the new-moon day, is treated of by Śāṅkhāyana IV, 1, the Ābhyudayika Śrāddha, IV, 4, the Ekoddiṣṭa Śrāddha, IV, 2.

वि०प्र०— ब्राह्मणान्श्रुतशीलवृत्तसम्पन्नानेकेन वो काले
ज्ञापितान्सातान्कृतपच्छौचानाचान्तानुदङ्गखान् पितृवदुपवेश्यैकैकमेकैकम्य
द्वौद्वौ त्रींस्तीन्वा वृद्धौ फलभूयस्त्वं न त्वेवैकं सर्वेषाम् २

Oldenberg— 2. He causes Brāhmaṇas who are endowed with learning, moral character, and correct conduct, or with one of these (characteristics), who have been invited in time, who have taken a bath, washed their feet, and sipped water, to sit down, as representatives of the

Fathers, with their faces turned to the north, one for each one of the Fathers, or two for each, or three for each.

3. The larger their number is, the greater is the reward (which the sacrificer is entitled to expect).

4. But in no case one (Brāhmaṇa) for all (the fathers).

वि०प्र०— काममनाद्ये ३

Oldenberg— 5 [#2] . Optionally (he may invite only one Brāhmaṇa) except at the first (Śrāddha).

[#2]: Anādye. Of the different interpretations of this word which Nārāyaṇa gives, it may suffice here to quote two. The first Śrāddha may either mean the Pārvaṇa Śrāddha, because this stands first among the different kinds of Śrāddha ceremonies enumerated in Sūtra 1; or it may mean the Sapiṇḍīkaraṇa (see Sāṅkhāyana IV, 3), for this is the first occasion on which a dead person receives Śrāddha oblations together with two others of the Fathers.

वि०प्र०— पिण्डैर्व्याख्यातम् ४

Oldenberg— 6 [#3] . By (the exposition of) the Piṇḍa sacrifice (the corresponding rules) have been declared (for the Śrāddha ceremonies also).

[#3]: The sacrifice to the Manes, as forming part of the Śrauta ritual, is explained in the Śrauta-sūtra II, 6 seq.

वि०प्र०— अपः प्रदाय ५

Oldenberg— 7. Having given water (to the Brāhmaṇas),

वि०प्र०— दर्भान्द्विगुणभुग्रानासनं प्रदाय ६

Oldenberg— 8 #4. Having given to them double-folded Darbha blades, and a seat,

#4: Yājñavalkya I, 229.

वि०प्र०— अपः प्रदाय ७

Oldenberg— 9 [#5]. Having (again) given water (to them),

[#5]: Yājñavalkya I, 230. The reading of several words of the Mantra is doubtful, and the parallel texts, as Prof. Stenzler has not failed to observe, differ; especially the words pratnavadbhiḥ prattaḥ seem to me to be corrupt. The word pratnavat is only known to the Petersburg Dictionary as having the meaning, 'containing the word pratna,' which will not do here. Thus, I think that the reading pratnam adbhiḥ pṛktaḥ should be adopted; the translation would be, 'Anciently thou hast been mixed with water.'

वि०प्र०— तैजसाश्ममयमृण्मयेषु त्रिषु पात्रेष्वेकद्रव्येषु वा दर्भान्तर्हितेष्वप
आसिच्य शन्नो देवीरभिष्टय इत्यनुमन्तितासु तिलानावपति तिलोऽसि
सोमदेवत्यो गोसवे देवनिर्मितः । प्रत्नवद्भिः प्रत्तः स्वधया
पितृनिमाल्लोकान्प्रीणयाहि नः स्वधा नम इति ८

Oldenberg— 10. Having poured water into three vessels of metal, of stone, and of earthen-ware, or (into three vessels) made of the same substance, over which he has put Darbha grass,

And having recited over (that water the verse), 'For luck and help the divine waters' (Rig-veda X, 9, 4), he pours sesamum seeds into it with (the formula), 'Sesamum art thou; Soma is thy deity; at the Gosava sacrifice thou hast been created by the gods. By the ancients thou hast been offered. Through the funeral oblation render the Fathers and these worlds propitious to us. Svadhā! Adoration!'

वि०प्र०— प्रसव्येन ९

Oldenberg— 12 [#6] . (The different rites are performed) from the right to the left.

[#6]: Comp. Śāṅkhāyana-Gr̥hya IV, 4, 6.

वि०प्र०— इतरपाण्यङ्गुष्ठान्तरेणोपवीतित्वाद्दक्षिणेन वा सव्योपगृहीतेन पितरिदं ते अर्घ्यं पितामहेदं ते अर्घ्यं प्रपितामहेदं ते अर्घ्यमिति १०

Oldenberg— 13 [#7] . With (the part) of the other (i.e. left) hand between the thumb (and the fore-finger), because he wears the sacrificial cord over his left shoulder, or with the right hand which he seizes with the left (he offers the Arghya water to the Fathers with the words), 'Father, this is thy Arghya. Grandfather, this is thy Arghya. Great-grandfather, this is thy Arghya'

[#7]: The part of the hand above the thumb is called the 'Tīrtha belonging to the Manes;' see, for instance, Baudhāyana's Dharma-sūtra I, 8, 16. The sacrificer is here understood to wear his sacrificial cord suspended over the left shoulder (he is 'yājñopavītin'). But as the oblation here treated of is directed to the Manes, it is required that he should be prācīnāvītin. Now he is considered as prācīnāvītin, according to Nārāyaṇa, not only if the cord is suspended over his right shoulder (which is the ordinary meaning of prācīnāvītin), but also if the hand with which he performs the rites, and the shoulder over which he wears the sacred cord, are either both right or both left. Thus here, acting with the left-hand and wearing the cord over the left shoulder, he becomes prācīnāvītin.

वि०प्र०— अपूर्वम् ११

Oldenberg—

- having first offered (ordinary) water (to the Fathers).

वि०प्र०— ताः प्रतिग्राहयिष्यन्सकृत्सकृत्स्वधा अर्घ्या इति १२

Oldenberg— 14. When he is going to hand over that (Arghya water to the Brāhmaṇas who represent the Fathers, he says once each time), 'Svadhā! The Arghya water!'

वि०प्र०— प्रसृष्टा अनुमन्त्रयेत या दिव्या आपः पृथिवी सम्बभूवुर्या
अन्तरिक्ष्या उत पार्थिवीर्याः । हिरण्यवर्णा यज्ञियास्ता न आपः शंस्योना
भवन्त्विति संस्रवान्समवनीयताभिरद्धिः पुत्रकामो मुखमनक्ति १३

Oldenberg— 15 [#8] . Over (the Arghya water) which has been poured out, he should recite the verse, 'The celestial waters which have been produced on the earth, the aerial waters and the waters which are terrestrial, the gold-coloured ones, apt for sacrifice, may these waters bring us luck and be kind to us.' Pouring together what has been left (in the three Arghya vessels) he moistens his face with that water, if he desires that a son should be born to him.

[#8]: The sacrificer gives the water to the Brāhmaṇas, and these p. 253 pour it out. Instead of pṛthivī sambabhūvuḥ (pṛthivī being intended as a locative; see Lanman, Noun-inflection in the Veda, p. 389) we should read, no doubt, as the parallel texts have, payasā sambabhūvuḥ: 'The celestial waters which have united themselves with milk.'

वि०प्र०— नोद्धरेत्प्रथमं पात्रं पितृणामर्घ्यपातितम् आवृतास्तत्र तिष्ठन्ति पितरः
शौनकोऽब्रवीत् उद्धरेद्यदि चेत्यात्रं विवृतं वा यदा भवेत् तदासुरं भवेच्छ्राद्धं
क्रुद्धैः पितृगणैर्गतैः इति १४

Oldenberg— 16 [#9] . 'He should not take up the first vessel, into which the Arghya water for the Fathers has been poured. Hidden the Fathers dwell therein: thus Śaunaka has said.'

[#9]: This is a Śloka.

०८ श्राद्धम् - भोजनादि②

वि०प्र०— एतस्मिन्काले गन्धमाल्यधूपदीपाच्छादनानां प्रदानम् १

Oldenberg— 17 [#10] . In that moment the gifts of perfumes, garlands, incense, lights, and clothes are offered (to the Brāhmaṇas).

[#10]: Manu III, 209; Yājñavalkya I, 231.

वि०प्र०— उद्धृत्य घृताक्तमन्नमनुज्ञापयत्यग्नौ करिष्ये करवै करवाणीति वा २

Oldenberg— 18. Having taken some food (of the Sthālīpāka prepared for the Piṇḍapitṛyajña), and having besmeared it with ghee, he asks (the Brāhmaṇas) for their permission by saying, 'I shall offer it in the fire,' or, 'I will sacrifice my offering in the fire,' or, 'I will offer it in the fire.'

वि०प्र०— प्रत्यभ्यनुज्ञा क्रियतां कुरुष्व कुर्विति ३

Oldenberg— 19. The permission (is given in the words), 'It may be offered,' or, 'Sacrifice thy offering,' or, Offer it.'

वि०प्र०— अथाग्नौ जुहोति यथोक्तं पुरस्तात् ४

Oldenberg— 20 [#11] . He then sacrifices in the fire as stated above,

[#11]: The oblations alluded to in this Sūtra are prescribed in the Śrauta-sūtra, II, 6, 12. They are directed to Soma pitṛmat and to Agni kavyavāhana.

वि०प्र०— अभ्यनुज्ञायां पाणिष्वेव वा ५

Oldenberg— 21 [#12] . Or, if they give their permission, in the hands (of the Brāhmaṇas).

[#12]: According to Manu (III, 212) this is done only in case there is no fire. Possibly abhyanujñāyām belongs to Sūtra 20, so that we should have to translate, 'He then sacrifices . . . if they give their permission. Or in the hands.'

वि०प्र०— अग्निमुखा वै देवाः पाणिमुखाः पितर इति हि ब्राह्मणम् ६

Oldenberg— 22. 'The mouth of the gods verily is the fire, the mouth of the Fathers is the hand' - thus says the Brāhmaṇa.

वि०प्र०— यदि पाणिष्वाचान्तेष्वन्यदन्नमनुदिशति ७

Oldenberg— 23. If in the hands, he assigns to them other food, after they have sipped water.

वि०प्र०— अन्नमन्ने ८

Oldenberg— 24 [#13] . The food (is put together) with the food.

[#13]: 'The food which is left from the oblations he puts with the food (Sūtra 23) which is to be eaten by the Brāhmaṇas, and has been put into the vessels.' Nārāyaṇa.

वि०प्र०— सृष्टं दत्तमृधुकमिति ९

Oldenberg— 25 [#14] . It is said, 'What is given away and offered, that brings prosperity.'

[#14]: Is sṛṣṭam to be understood in the sense of viṣṛṣṭam? Nārāyaṇa explains it by prabhūtam.

वि०प्र०— तृप्तान्नात्वा मधुमतीः श्रावयेदक्षन्नमीमदन्तेति च १०

Oldenberg— 26 [#15] . When he sees that they are satiated, he should recite (the verses) containing the word m a dh u, and (the verse), 'They have eaten, they have enjoyed themselves' (Rig-veda I, 82, 2).

[#15]: The verses containing the word madhu are Rig-veda I, 90, 6-8.

वि०प्र०— सम्पन्नमिति पृष्ठा यद्यदन्नमुपयुक्तं तत्तत्स्थालीपाकेन सह पिण्डार्थमुद्धृत्य शेषं निवेदयेत् ११

Oldenberg— 27 [#16] . Having asked them, 'Relished?' and having taken the food, whatever food he has used, together with the Sthālīpāka, in order to make lumps thereof, he should offer the rest (to the Brāhmaṇas).

[#16]: On the question, 'Relished?' compare Śāṅkhāyana-Gr̥hya IV, 2, 5. For several kinds of Śrāddha ceremonies a Sthālīpāka is prescribed, for others it is not; for the Śrāddhas of the last kind the words 'Together with the Sthālīpāka' are not valid.

वि०प्र०— अभिमतेऽनुमते वा भुक्तवत्स्वनाचान्तेषु पिण्डान्निदध्यात् १२

Oldenberg— 28. After they have either accepted (that rest of food), or left it (to him), and have finished eating, he should, before they have sipped water, put down the lumps for the Fathers.

वि०प्र०— आचान्तेष्वेके १३

Oldenberg— 29. After they have sipped water, according to some (teachers).

वि०प्र०— प्रकीर्यान्नमुपवीयॐ स्वधोच्यतामिति विसृजेत् १४

Oldenberg— 30 [#17] . Having strewn the food on the ground and suspended the sacrificial cord over his left shoulder, he should dismiss the Brāhmaṇas, (saying to them), 'Say Om! Svadhā!'

[#17]: They reply, 'Om! Svadhā!'

वि०प्र०— अस्तु स्वधेति वा १५

Oldenberg— 31. Or, 'So be it! Svadhā!'

०९ शूलगवादि②

वि०प्र०— अथ शूलगवः १

Oldenberg— 1 [#1] . Now the spit-ox (sacrificed to Rudra).

[#1]: 8, 1. According to Nārāyaṇa, the 'spit-ox' sacrifice is so called because it is offered to Rudra the spit-wearer.

वि०प्र०— शरदि वसन्ते वार्द्रया २

Oldenberg— 2. In autumn or in spring, under the (Nakṣatra) Ārdrā.

वि०प्र०— श्रेष्ठं स्वस्य यूथस्य ३

Oldenberg— 3. The best of his herd,

वि०प्र०— अकृष्टिपृषत् ४

Oldenberg— 4. (An ox) which is neither leprous nor speckled;

वि०प्र०— कल्माषमित्येके ५

Oldenberg— 5 [#2] . One with black spots, according to some;

[#2]: Kalmāṣo nāma kṛṣṇabinducitaḥ. Nārāyaṇa.

वि०प्र०— कामं कृष्णमालोहवांश्चेत् ६

Oldenberg— 6. If he likes, a black one, if its colour inclines to copper-colour.

वि०प्र०— व्रीहियवमतीभिरद्भिरभिषिच्य ७

Oldenberg— 7. He sprinkles it with water, into which he has thrown rice and barley,

वि०प्र०— शिरस्त आभसत्तः ८

Oldenberg— 8. From head to tail,

वि०प्र०— रुद्राय महादेवाय जुष्टो वर्धस्वेति ९

Oldenberg— 9. With (the formula), 'Grow up, agreeable to Rudra the great god.'

वि०प्र०— तं वर्धयेत्सम्पन्नदन्तमृषभं वा १०

Oldenberg— 10 [#3] . He should let it grow up. When it has cut its teeth, or when it has become a bull -

[#3]: This Sūtra should rather be divided into two.

वि०प्र०— यज्ञियायां दिशि ११

Oldenberg— 11 #4 . To a quarter (of the horizon) which is sacrificially pure,

#4: I.e. to the east or the north.

वि०प्र०— असन्दर्शने ग्रामात् १२

Oldenberg— 12. At a place which cannot be seen from the village,

वि०प्र०— ऊर्द्धमर्धरात्रात् । उदित इत्येके १३

Oldenberg— 13. After midnight,

14. According to some, after sunrise.

वि०प्र०— वैद्यं चरित्रवन्तं ब्रह्माणमुपवेश्य सपलाशामार्द्रशाखां यूपं निखाय
व्रतत्यौ कुशरज्जू वा रशने अन्यतरया यूपं परिवीयान्यतरयार्धशिरसि पशुं
बध्वा

यूपे रशनायां वा नियुनक्ति

यस्मै नमस्तस्मै त्वा जुष्टं नियुनज्मीति १४

Oldenberg— 15 [#5] . Having caused a Brahman who is versed in learning and knows the practice (of this sacrifice), to sit down, having driven a fresh branch with leaves into the ground as a sacrificial post, (having taken) two creeping plants or two Kuśa ropes as two girdles, and having wound the one round the sacrificial post, and tied the other round the middle of the animal's head, he binds it to the sacrificial post or to the girdle (which he had tied to that post) with (the formula), 'Agreeable to him to whom adoration (is brought), I bind thee.'

[#5]: Round the middle of the head means, between the two horns. Nārāyaṇa.

वि०प्र०— प्रोक्षणादि समानं पशुना विशेषान्वक्ष्यामः १५

Oldenberg— 16 [#6] . The sprinkling with water and what follows is the same as at the animal sacrifice.

17. We shall state what is different.

[#6]: See above, I, 11.

वि०प्र०— पात्र्या पलाशेन वा वपां जुहुयादिति ह विज्ञायते १६

Oldenberg— 18. Let him sacrifice the omentum with the Pātrī or with a leaf - thus it is understood (in the Śruti) -

वि०प्र०— हराय मृदाय शर्वाय शिवाय भवाय महादेवायोग्राय भीमाय पशुपतये रुद्राय शङ्करायेशानाय स्वाहेति १७

Oldenberg— 19. With (the formulas), 'To Hara, Mr̥ḍa, Śarva, Śiva, Bhava, Mahādeva, Ugra, Bhīma, Paśupati, Rudra, Śaṅkara, Īśāna svāhā!'

वि०प्र०— षड्विर्वोत्तरैः १८

Oldenberg— 20. Or with the last six (parts of that formula),

वि०प्र०— रुद्राय स्वाहेति वा १९

Oldenberg— 21. Or with (the formula), 'To Rudra svāhā!'

वि०प्र०— चतसृषुचतसृषु कुशसूनासु चतसृषु दिक्षु बलिं हरेद्यास्ते रुद्र पूर्वस्यां दिशि सेनास्ताभ्य एनं नमस्ते अस्तु मा मा हिंसीरित्येवं प्रतिदिशं त्वादेशनम् २०

Oldenberg— 22 [#7] . Let him make Bali offerings towards the four quarters (of the horizon), to each on four rings of Kuśa net-work, with (the formulas), 'The hosts, Rudra, which thou hast towards the eastern direction, to them this (offering is brought). Adoration to thee! Do no harm to me!' In this way the assigning (of the offerings is performed) according to the different quarters (of the horizon).

[#7]: This Bali offering is performed, according to Nārāyaṇa, before the Sviṣṭakṛt oblation of the chief sacrifice. On kuśasūna the commentator has the note, 'Darbhastambais ṛṇaiś ca kalpavad (or rather, as Prof. Stenzler writes, kaṭakavad) grathitvā sarveṣām agraṃ ḡrhitvā, ekikṛtya grathitaḥ kuśasūnā ucyante.'

वि०प्र०— चतुर्भिः सूक्तैश्चतस्रो दिश उपतिष्ठेत कद्द्रुद्रायेमा रुद्रायाते पितरिमा रुद्राय स्थिरधन्वन इति २१

Oldenberg— 23. With the following four hymns he should worship the four quarters, viz. 'What shall we to Rudra,' 'These prayers to Rudra,' 'To thee, O father,' 'These songs to Rudra with the strong bow' (Rig-veda I, 43, 114; II, 33; VII, 46).

वि०प्र०— सर्वरुद्रयज्ञेषु दिशामुपस्थानम् २२

Oldenberg— 24. (This) worship to the quarters (of the horizon) (is performed) at all sacrifices to Rudra.

वि०प्र०— तुषान् फलीकरणांश्च पुच्छञ्चर्मशिरः पादानित्यग्रावनुप्रहरेत् २३

Oldenberg— 25. The husks and chaff (of the rice), the tail, the skin, the head, the feet (of the sacrificial animal) he should throw into the fire.

वि०प्र०— भोगं चर्मणा कुर्वीतेति शांवत्यः २४

Oldenberg— 26 [#8] . He should turn the skin to some use, according to Śāṃvatya.

[#8]: Perhaps Sāṃvatya is a mis-spelling of the name of the well-known Gr̥hya teacher Śāmbavya.

वि०प्र०— उत्तरतोऽग्नेर्दर्भवीतासु कुशसूनासु वा शोणितं
निनयेच्छ्वासिनीर्घोषिणीर्विचिन्वतीः समश्रुतीः सर्पा एतद्वोऽत्र तद्भ्रध्वमिति
२५

Oldenberg— 27 [#9] . To the north of the fire, on rows of Darbha grass, or on rings of Kuśa net-work, he should pour out the blood (of the sacrificial animal) with (the formula), 'Hissing ones! Noisy ones! Searching ones! Seizing ones! Serpents! What here belongs to you, take that.'

[#9]: Darbhavītā is explained in the commentary by darbharāji.

वि०प्र०— अथोदङ्घ्रावृत्य श्वासिनीर्घोषिणीर्विचिन्वतीः समश्रुतीः सर्पा
एतद्वोऽत्र तद्भ्रध्वमिति सर्पेभ्यो यत्तत्रासृगूवध्यं वावसृतं भवति तद्भ्रन्ति
सर्पाः २६

Oldenberg— 28. Then, turning to the north, (he assigns it) to the serpents (in the words), 'Hissing ones! Noisy ones! Searching ones! Seizing ones! Serpents! What here belongs to you, take that.'

Then the serpents take whatever has flowed down there of blood or of the contents of stomach and entrails.

वि०प्र०— सर्वाणि ह वा अस्य नामधेयानि २७

Oldenberg— 29. All names belong to him;

वि०प्र०— सर्वाः सेनाः २८

Oldenberg— all hosts,

वि०प्र०— सर्वाण्युच्छ्रयणानि २९

Oldenberg— all exaltations belong to him;

वि०प्र०— इत्येवंविद्यजमानं प्रीणाति ३०

Oldenberg—

- to a sacrificer who knows that, he gives joy.

वि०प्र०— नास्य ब्रुवाणं च न हिनस्तीति विज्ञायते ३१

Oldenberg— 30. Even to a man who only with words sets forth (some part) of that (ceremony), he will do no harm; thus it is understood (in the Śruti).

वि०प्र०— नास्य प्राश्नीयात् ३२

Oldenberg— 31. He should not partake of that (sacrifice).

वि०प्र०— नास्य ग्राममाहरेयुरभिमारुको हैष देवः प्रजा भवतीति ३३

Oldenberg— 32 [#10] . They should not take anything belonging to it into the village. For this god will do harm to (human) creatures.

[#10]: Instead of abhimāruka we ought to read abhimānuka. See Aitareya Brāhmaṇa III, 34, and the Petersburg Dictionary s. v. abhimānuka.

वि०प्र०— अमात्यान्ततः प्रतिषेधयेत् ३४

Oldenberg— 33. He should keep away his people from the vicinity (of the place where he has sacrificed).

वि०प्र०— नियोगात्तु प्राश्रीयात्स्वस्त्ययन इति ३५

Oldenberg— 34. On an express injunction, however, he should partake (of that sacrificial food), for it will bring luck.

वि०प्र०— स शूलगवो धन्यो लोक्यः पुण्यः पुत्र्यः पशव्य आयुष्यो यशस्यः ३६

Oldenberg— 35. This spit-ox sacrifice procures wealth, (open) space, purity, sons, cattle, long life, splendour.

वि०प्र०— इष्टान्यमुत्सृजेत् ३७

Oldenberg— 36 [#11] . After he has sacrificed, he should let loose another (animal).

[#11]: He should destine another young animal in the way stated above (Sūtras 7 seqq.) to a new Śūlagava sacrifice.

वि०प्र०— नानुत्सृष्टः स्यात् ३८

Oldenberg— 37. He should not be without such an animal.

वि०प्र०— न हापशुर्भवतीति विज्ञायते ३९

Oldenberg— 38. Then he will not be without cattle - thus it is understood (in the Śruti).

वि०प्र०— शन्तातीयं जपन्गृहानियात् ४०

Oldenberg— 39 [#12] . Muttering the Śantātiya hymn, he should go to his house.

[#12]: Rig-veda VII, 35. Comp. above, II, 8, 11.

वि०प्र०— पशूनामुपताप एतमेव देवं मध्ये गोष्ठस्य यजेत् ४१

Oldenberg— 40. If disease befalls his cattle, he should sacrifice to that same god in the midst of his cow-stable -

वि०प्र०— स्थालीपाकं सर्वहुतम् ४२

Oldenberg— 41. A mess of cooked food, which he sacrifices in its entirety.

वि०प्र०— बर्हिराज्यञ्चानुप्रहत्य धूमतो गा आनयेत् ४३

Oldenberg— 42. Having thrown the sacrificial grass and the Ājya into the fire, he should lead his cows through the smoke.

वि०प्र०— शन्तातीयं जपन्पशूनां मध्यमियान्मध्यमियात् ४४

Oldenberg— 43. Murmuring the Śantātiya hymn, he should go in the midst of his cattle.

वि०प्र०— नमः शौनकाय नमः शौनकाय ४५

Oldenberg— 44. Adoration to Śaunaka! Adoration to Śaunaka!

End of the Fourth Adhyāya.

End of the Āśvalāyana-Gr̥hya-sūtra.

इति चतुर्थोऽध्यायः आश्वलायनगृह्यसूत्रं समाप्तम्

Appendix - +Dyugangā द्युगङ्गा①

Goals ध्येयानि②

Dyugangā is a work group dedicated to the promotion of ever-victorious Hindu ideals and arts. It's current focus is in presenting important texts for easy study. Long term goal (<https://rebrand.ly/dg-archive>) is to save texts to last for millennia into the coming post-electronic/ industrial age.

The texts may be presented as

- audio files (eg: [MahAbhArata audio book project1](#)),
- as web pages (eg. [Apastamba-gRhya-sUtra2](#), [Apastamba-dharma-sUtra3](#), [EkAgnikANDa commentary4](#), [manu-smRti5](#), [raghuvaMsha6](#), more [kalpa-texts7](#), [tattva-texts8](#), [universal subhAShita DB9](#)),
- as dictionaries (eg: [stardict10](#))
- ebooks distributed on various platforms - (eg: [vishvasa.github.io/book-pub11](#), amazon, google play - [SVK12](#) [SVT13](#) [क़ा14](#)). Formats include md, pdf (A4, A5), epub, azw3, html, etc.

We distribute these for free, and under a CC BY 4.0 license. (Platforms may levy their fees.) You may subscribe to mail-streams for past and future announcements ([dg15](#), [hv16](#), [san17](#)).

The choice of material heavily depends on the special interests of its current lead (vedas, kalpa, purANa-s).

संस्कृतानुवादः③

द्युगङ्गा नाम कार्यसंस्था - अजेयानां भारतीयपुरुषार्थपरिकल्पनानाञ्च, हिन्दुककलानाञ्च प्रसारणाय वर्तते ।

तदीयस् स्थूलोद्देशोऽधुना प्रमुखग्रन्थानाम् अध्ययनसौकर्याय प्रस्तुतिः । ततो ग्रन्थ-सङ्कलन-केन्द्रम् इति वक्तुम् अलम् । दूरोद्देशस् तु (<https://rebrand.ly/dg-archive>) आधुनिक-शिला-तैल-युगात् परम् अपि सहस्राधिक-वर्षाणि यावद् ग्रन्थ-रक्षा ।

ग्रन्थानाम् प्रस्तुतिर् ध्वनिसञ्चिकाभिस् स्यात् (यथा महाभारतपारायणप्रसारणे18), जाल-क्षेत्र-पृष्ठैर् वा (यथा विश्वासस्य मन्त्रटिप्पनीषु19, एकाग्रिकाण्डटीका20), शब्द-कोशैर् वाऽपि (stardict21) । इमे ऽस्मत्-पक्षतो मुक्त-रीत्या प्रसार्यन्ते । सद्यश्च ग्रन्थाः संस्थाग्रण्या रुचिविशेषम् अनुसृत्य चिताः - वेदाः, इतिहास-पुराणानि, कल्प-वेदाङ्ग-ग्रन्थाश् चेति ।

Contribution, contact③

अस्मत्-सम्पर्कः - @gmail - vishvas.vasuki, ९५९१२ ६८५०६ (<http://rebrand.ly/dyuganga>) । Serious volunteering, donations and sponsorship are welcome - they help offset operating costs (eg. worker payments, book distribution) and plan further projects. Project-specific sponsorship opportunities are occasionally advertised on our social media accounts and on certain mailing lists.

वन्दनीय-वन्दना②

(अनेनोद्यमेन नैषां महतां साक्षात् सम्बन्ध ऊह्यः ।)

इञ्जिमेडु-यति-सिंह-रक्षितो
राजगोप--बुध-गोप-चारितः ।
सिंह-लक्ष्म-नर-नाम-भाग् बभौ
दिव्य-सूक्ति-वन-मार्ग-नायकः ॥

यद्-आचार-स्वभावाभ्यां
"ज्ञेयम् अस्त्य् अत्र वैष्णवे" ।
इति निष्कर्ष-जिज्ञासे,
नौमि तं श्री-नृसिंहकम् ॥

1.

<https://sanskrit.github.io/groups/dyuganga/projects/audio/mbh-audio/>

2.

https://vishvasa.github.io/vedAH_yajuH/taittirIyam/sUtram/ApastambaH/gRhyam/sUtra-TIkAH/

3.

https://vishvasa.github.io/vedAH_yajuH/taittirIyam/sUtram/ApastambaH/dharma-sUtram/sarva-prastutiH/

4.

https://vishvasa.github.io/vedAH_yajuH/taittirIyam/sUtram/ApastambaH/gRhyam/ekAgnikANDam/sarva-prastutiH/

5.

<https://vishvasa.github.io/kalpAntaram/smRtiH/manuH/sarva-prastutiH/05/>

6.

<https://vishvasa.github.io/kAvyam/laxyam/padyam/kAlidAsaH/raghuvaMsham/sarva-prastutiH/01/>

7.

<https://sanskrit.github.io/groups/dyuganga//projects/text/proofreading/kalpa-texts/>

8.

<https://sanskrit.github.io/groups/dyuganga//projects/text/proofreading/tattva-texts/>

9.

<https://subhashita.github.io/saMskRtam/padyam/random/>

10. [https://sanskrit-](https://sanskrit-coders.github.io/dictionaries/offline/stardict)

[coders.github.io/dictionaries/offline/stardict](https://sanskrit-coders.github.io/dictionaries/offline/stardict)

11. <https://vishvasa.github.io/book-pub>

12. <https://play.google.com/store/books/series?id=EeyGHAAAABCW8M>

13. <https://play.google.com/store/books/series?id=deyGHAAAABDy8M>

14. <https://play.google.com/store/books/series?id=EuyGHAAAABCV8M>

15. <https://groups.google.com/g/dyuganga>

16. <https://groups.google.com/g/hindu-vidya/>

17. <https://groups.google.com/g/sanskrita>

18.

<https://sanskrit.github.io/groups/dyuganga/projects/audio/mbh-audio/>

19. https://vishvasa.github.io/vedAH_sAma/paravastusaama/devaH/agniH/mahAvaishvAnara-vratam/

20.

https://vishvasa.github.io/vedAH_yajuH/taittirIyam/sUtram/ApastambaH/gRhyam/ekAgnikANDam/sarva-prastutiH/1_01a/

21. <https://sanskrit-coders.github.io/dictionaries/offline/stardict>