VAIKHĀNASASASMĀRTASŪTRAM.

THE DOMESTIC RULES AND SACRED LAWS OF THE VAIKHĀNASA SCHOOL BELONGING TO THE BLACK YAJURVEDA.

TRANSLATED BY

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INTRODUCTION.

§ 1. The position of the Vaikhānasā-sūtra amongst the texts of the Black Yajurveda.

In the verses with which Mahādeva introduces his Commentary, called the Vaijayantī, on the Śrauta-sūtra of Hiranyakesin, he informs us that a certain Muni in the shape of a partridge (tittiri) accepted the Yajurveda from its author, Vyāsa. On this Veda Baudhāyana, in order to preserve its meaning, composed a Sūtra of too great length (or unwieldiness, atigaurava); thereupon Bhāradvāja did the same, and after him Āpastamba composed his well-known Sūtra. Then came Hiranyakesin, who put together another Sūtra; after him Vādhūla composed his Sūtra which originated in Kerala-land ¹ (or Malabar), and the last was the meritorious Sūtra of the Teacher of the Vaikhānasas.

On the whole, this sequence agrees with the facts, i.e. with the internal evidence drawn from the texts themselves. Only in regard to Mahādeva’s statement that the Vādhūla-sūtra is later than Āpastamba and Hiranyakesin has some doubt been expressed.²

There is, however, another tradition according to which the Taittirīya-sākhā of the Black Yajurveda was split up into two sākhās: the Aukheyas,³ or Aukhiyas, and the Khāṇḍikīyas, whilst the Caranavyūha of the Śabdakalpadruma (see M. Muller, Ancient Sanskrit Literature, page 371) enumerates as carāṇas of the Taittirīya-sākhā: Āpastambins, Baudhāyanins, Satyāsādhi-Hairanyakesas and Aukheyas. In his introduction to the Śrauta-sūtra of the Vaikhānasas, the commentator Veṅkaṭeśa has the following remarkable stanza:—

yena vedārthavijñeyo lokānugrahākāmyayā
caritaṃ sūtram aukheyam tasmāi vikhānanase namah

² See the remarks in Acta Orientalia II, pages 143, 146 sqq.
³ Thus the edition of the Caranavyūha of Benares, Samvat 1959, and cp. R. Simon, Beiträge zur Kenntniss der Vедischen Schulen, pages 18 and 19.
INTRODUCTION.

Although this śloka must be partly corrupt, the general sense is clear. Vaikhānasas (or Vikhanas) is here called the author of an Aukheya-sūtra. We do not know if by this Sūtra is meant the Śrauta-sūtra only, or the whole body of Sūtras now passing under the name of Vaikhānasas-sūtra.

§ 2. The composition of the Sūtra; the Vaikhānasīya-saṃhitā and its relation to the Taittirīya-texts.

The Gṛhya- and Dharma-sūtra of the Vaikhānasas (which together might be designated as their Smārta-sūtra), undoubtedly, give the reader the impression of forming one whole, of being "aus einem Gusz." The strongest argument in favour of this view is that the author himself, at the close of Khaṇḍa 8 of the first Praśna, refers the reader to certain materials which he promises to set forth in the Dharma-sūtra: "the kuṇḍa of the śramaṇaka-fire of a hermit we shall expound in the books on Dharma." Moreover, the style of Gṛhya- and Dharma-sūtra is, on the whole, the same.

An essential feature of our Gṛhya-sūtra (and perhaps also of the Dharma-sūtra) which Th. Bloch, in his otherwise excellent paper, "Über das Gṛhya- and Dharma-sūtra der Vaikhānasas" (Leipsic, 1896), has failed to note, is the following:—

It is usual with this kind of literature that those mantras, a knowledge of which is presupposed by the Saṃhitā or Brāhmaṇa to which the text attaches itself, are indicated by their opening words only, their pratika; whilst those mantras that do not occur in the Saṃhitā and Brāhmaṇa are given without any abbreviation: sakalapāṭhena. Now, the great majority of the mantras used by the Vaikhānasīyas in their Sūtra is to be found either in the Taittirīya-saṃhitā or in the Brāhmaṇa, or in the Āraṇyaka of this sākhā, but there are, at least, as many mantras equally designated by their pratika only that do not occur in the Taittirīya-texts. Whence are these mantras taken, where are they found in full? Through the kindness of Paṇḍit Guleri Śāstrī at Ajmer, my attention was drawn to a Catalogue of Manuscripts, unknown in Europe, describing the Sanskrit MSS. of Mysore ("Catalogue of Sanskrit MSS. in the Government Oriental Library at Mysore," Mysore, 1900). In this Catalogue I found, registered under No. 25, a "mantrasaṃhitā vaikhānasīyā" in Grantha characters. A copy of this MS., made for me in the year 1912, enabled me to trace not
only the mantras that are to be found in the older Taittiriya-texts (Sāmhitā, Brāhmaṇa and Āraṇyaka), but also those that were as yet unknown. This Sāmhitā, then, is indispensable for the right understanding of the whole Grhya-sūtra. In the meantime, a great part of this same text has been printed in Grantha-characters under the title: “Vaikhāna-samantrapraśnaḥ sasvaryaḥ praśnacatuṣṭayātmakaḥ: a Vedic lectionary in four prāṇas for the ritual of the Vaikhānasa School of the Taittiriyas” (edited by Kṛṣṇa Bhaṭṭacārya, etc., Kumbakoṇum, 1910). This accented text comprises only the first four prāṇas, which run parallel to the Grhya-sūtra. But the text of Mysore contains eight prāṇas. The purpose of the last four prāṇas is not in every respect apparent, but a part, at least, apparently contains the mantras for a certain Viṣṇupūjā, called arcanakhaṇḍa, which must belong to the Vaikhānasiyās; it is attributed, however, to the Rṣi Kaśyapa.

The relation of this Vaikhānasiyā-sāmhitā, without the knowledge of which the Sūtra is only partly comprehensible, to the Grhya-text is of precisely the same kind as the relation between the Āpastambiya-mantrapāṭha (edited by Winternitz in the Anecdota Oxoniensia, 1897) and the Āpastambiya-grhya-sūtra; the same relation exists between the Mantra-brāhmaṇa of the Śāmavedins and the Grhya-sūtras of Gobhila and Khādira. At present a third analogous case is known, for it is now certain that the Kāṭhaka-grhya-sūtra likewise presupposed a collection of mantras, for which see my edition of Kāṭhaka-grhya-sūtra which has appeared at Lahore.

Whilst scholars are at variance about the question whether, for instance, the Sūtra of Gobhila presupposes the existence of the Mantra-brāhmaṇa or, on the other hand, the Mantra-brāhmaṇa is of later date than Gobhila (see Oldenberg in S.B.E. XXX, page 4 sqq. and Knauer in “Festgruss an Rudolf von Roth” page 61 sqq.), I, at any rate, have not the slightest doubt that the Mantra-sāmhitā of the Vaikhānasiyās\(^{1}\) was composed either later than the Grhya-text or, at least, at the same time. The facts which seem to prove this theory are to be found in note 4 on V. 4, note 25 on II. 6, and note 5 on III. 5. On the other hand, it is not quite certain that our Sūtra presupposes the Sāmhitā, and Brāhmaṇa, and Āraṇyaka of the Taittiriyas, in the

\(^{1}\) In the Prayoga on our Vaikhānasa-grhya a certain verse (the one quoted in note 19 on V. 19) is designated as a śruti.
recension in which these texts are known to us now-a-days; a few times
the Yajus-saṃhitā is mentioned (see note 8 on VI. 8 and note 5 on II.
11, but, cf. note 6 on II. 10).

§ 3. The relation between the Śrauta- and the Gṛhya-sūtra.

I am now absolutely convinced that the Śrauta-sūtra of the
Vaikhānasīyas must have been preceded, not followed (as is usually the
case) by the Gṛhya- and Dharma-sūtra. One of the proofs is that the
author in his Gṛhya-sūtra twice refers the reader to the Śrauta-sūtra,
see note 6 on I. 8 and note 5 on III. 6. But the most conclusive argu-
ment is that in the Gṛhya-sūtra we find the pīṇḍapṛityajñā described,
whereas this sacrifice usually belongs to the Śrauta-rites, whilst in
the Śrauta-sūtra (III. 6) it is only mentioned: asyopavasathe 'māvā-
syāyām aparāhne 'dhivrēsūrye vī pīṇḍapṛityajñēna yajeta hute sāyam
agniḥotre, etc., etc. This passage proves the precedence of the Gṛhya-
sūtra to the Śrauta-sūtra. On the other hand, the style of the Śrauta-
sūtra is rather different from that of the Gṛhya-sūtra and Dharma-
sūtra, so there is room for some doubt that these two texts were
composed by one and the same author. Not one of the grammatical
irregularities that will be discussed below, in § 4, is found, as far
as I have remarked, in the Śrauta-sūtra. On the whole, the com-
position of the Śrauta-sūtra is, with the exception of some chapters, less
personal and original than that of the Gṛhya- and Dharma-sūtra. The
Śrauta-sūtra is much more dependent on the texts of the predecessors
of Vaikhānas, especially on Āpastamba and Hiranyakesin (these two
authors agree in their Śrauta-sūtra, for the greater part verbatim), than
the Gṛhya-sūtra, although, as might be expected, the influence of
the preceding Gṛhya-sūtrakāras here also is very great. But the
Gṛhya-sūtra contains much original matter not met with elsewhere.
As regards the question in which relation does the Vaikhānas Śrauta-
sūtra stand to the Vaikhānas-saṃhitā, we notice (but this remark
must be made with some reserve, as this point has not, as yet, been
thoroughly examined) that the Śrauta-sūtra presupposes the usual
Saṃhitā and Brāhmaṇa of the Taṇḍitīryas, quoting each yajus and
verse by its pratika. I have found two passages in the Śrauta-sūtra,
however, where reference is made to a mantra found only in the
Vaikhānas-saṃhitā. We read in the Śrauta-sūtra (I. 8): brahma
jajñānam pūtāṃ hyatana iti dvābhyaṃ prādesasammitāḥ prāgagrās tīras
tathottarāntiṣ ca lekhāḥ saḍ vilikhya; with this passage cp. the Grhya-śūtra (I. 9, page 10, line 4 of the Calcutta edition), and for the mantra note 11 on the translated text. Elsewhere in the Śrauta-śūtra the vaisvānara-sūkta is mentioned, see note 15 on I. 21 of the translated Grhya-śūtra. Now these references need not, necessarily, point to the Vaikhānasa-saṃhitā, for they may equally well refer directly to the Grhya-śūtra. In the latter case, this would furnish one more proof for the precedence of the Grhya- to the Śrauta-śūtra.

§ 4. The Vaikhānasa-śūtra the most recent of all the Śūtras belonging to the Taittirīya-sākhā.

In § 1 we have seen that vernacular tradition considers our Śūtra as the latest among the Śūtras belonging to the Taittirīya-sākhā. This view is corroborated and even proved by evidence drawn from the text itself. The reader will soon observe that the style of our text is rather bad, and that its language here and there is slipshod. More than once a *verbum finitum* or an absolute has to be supplied. In some sentences the subject of the opening words changes abruptly into another; see, for instance, III. 2, where the subject of the sentence, beginning with *kanikradādinā kanyāgrham gatvā*, can be no other than the bridegroom, whilst without any transition the subject further on is *kanyāpradah*. In the same passage, after *varanāma sarmāntam*, we must necessarily supply an absolute *proktvā* or *grhitvā*, otherwise this noun hangs in the air. Similar cases we find in V. 3 (3) and V. 5 (8) where the verb *nikhanet*, resp. the absolute *baddhavā* must be supplied. The rule prevalent in good Sanskrit that enclitic words are placed after the first (accented) word, does not hold for our Śūtrakāra who writes: *uṣṇaśītabhir abhir enam snāpayitvā* (III. 15), *sa esa nagnapracchando s'ya bhavati* (V. 6, s.f.), *tām devatām manasā ha vai dhyāyan nirvapet* (I. 14), *asyādhvaryah . . . munūrṣor . . . karne . . . japati* (V. 1). ekavimsatiḥ is used (I. 14) as an accusative; *vā* is put between the two connected words: *pacane vāvasaḥhye* (V. 7, beg.), *prosthapada . . . mṛgasiro vā yāvanti pumṇāmāni nakṣatrāṇī* (II. 5, beg.). The optative and the indicative are used (*juhuyāt* beside *juhoti*) without any apparent difference. Our author has a certain preference for a peculiar syntactical construction, which, as far as I know, is not met with elsewhere in Sanskrit literature; he replaces a transitive verb by *karoti* with its object and connects with this expression the object proper, cp. *aṅgām vivāham kuryāt* VI. 2), *tām punar vivāham kurute* (VI. 13), yajus-saṃhitāṃ svādhyāyam
INTRODUCTION.

karoti (VI. 8 and IX. 13), vedān...adhyaayanaṁ karoti (VIII. 3); similarly, aupaśananam dhārayam kartum asaktalah (VI. 17) seems to express the same meaning as aupaśananam dhārayitum asaktalah. I strongly doubt whether this is good Sanskrit, at least, Speyer in his Sanskrit Syntax § 310 makes no mention of this use. ¹ Of a late style smacks the use of yathā with the meaning "namely" in the verse itself, V. 8 (5). Another peculiarity of our Sūtrakāra is that he has a strong predilection for adverbial accusatives where the older language uses adjectives: tatrāśīta sāyita vā daksīnāśīraṁ V. 1 (6), devaṁ prāksīraḥ sāyayitvā IV. 10 (10), prānmukham vadhum upaveyasya III. 5 (6), abhimukham āsīnah VI. 1, prānmukham āsīnah I. 9 (2), utkutikam āsīnah IX. 9 (2), sānguṣṭham anugulīr gṛhitvā III. 22. Of the same kind is caturdīsām I. 9

¹ This peculiar mode of expression combined with the fact that, according to tradition, our Sūtra was composed in Malabar, suggested to me the possibility that the author of our Sūtra originally was not an Ārya, but a Tamil or a Malayāli or a Telugu. I put this question to Professor S. Kuppusvāmi Sāstriyar (Curator, Gov. Oriental MSS. Library at Madras, who is a Brāhmaṇa Sanskrit scholar with Tamil as his mother-tongue. He kindly replied as follows: "In reply to your letter I write to inform you that the peculiar mode of expression...is undoubtedly incorrect (Sanskrit); anyāṁ vivāham kuryāt is a literal but incorrect retranslation of the Tamil phrase: Vēzu pēṇnai vivākam cēyakollaiṭṭum. This remark would apply to the other phrases also noted by you. I am inclined to believe that the writer, who was responsible for slovenly retranslations of this kind from Tamil into Sanskrit..., probably was a professional Tamil Vaidika Bṛāhmaṇa."

I now am convinced that the view of Paṇḍit Kuppusvāmi Sāstri is quite right and that this kind of expression is peculiar to Tamil. In the 'Short Stories' given by Pope in his Tamil Prose Reading Book (as they are repeated by A. H. Arden in the Companion Reader to his progressive Tamil grammar) I have now met with the following instances: īvāleik kaliyānam paṇṇi (Arden, page 67); here īvāleik is the acc. sing. of the fem. pron. dem., answering to Skt. īnām; kaliyānam is equal to vivāha, and paṇṇi is the absolutive to the verbal root paṇṇu 'to make.' The words literally translated into Sanskrit would run: īnām vivāham kṛtvā—ōruvaṁ irandu pēṇnādīgailek kaliyānam paṇṇikondirundān: 'a certain man (ōruvaṁ) had married two (irandu) wives' (page 50).—Ōru mandirattei ubadēsām panṇi (page 63), 'he taught (him) a mantra'; here mandirattei is the acc. sing. to mandiram; the sentence would run in Sanskrit: ekam mantram upadeśam kṛtvā—anda mandiratteiś eṣam panṇānāṁ (ib.) would answer to Sanskrit īnām mantram japam caṅkāra. It seems to me that these instances speak strongly in favour of the view of Paṇḍit Kuppusvāmi Sāstri, and that certainly the Sanskrit of our Sūtrakāra has been influenced by Tamil.
(8), II. 5 (7), VI. 1 (2) and cp. pratidik I. 8 (2). Ungrammatical constructions are: 
$\text{havir devam nivedya III. 13 (11), IV. 9 (3); juhuyād raḥ II. 2 (6); sadbhīḥ karne japati II. 6 (10); pitṛpiṇḍaiḥ pretapiṇḍam samāropya VII. 8 (2); tena yojayati VII. 7 (6); śīṣyena vratam bandha-
yati II. 9; tāḥ priyatām iti vācayitvā I. 6 (8); tarpayati and darṣayati with dative IX. 9 (7) and X. 2 (4). Striking is the fact that our author uses the word barhis throughout as a masculine noun: I. 8 (1), I. 10 (3), I. 21 (6), III. 4 (7), IV. 5 (3), and the word aṣman sometimes, as is usual, as a masculine, but often as a neuter: II. 5, V. 6 (17), V. 7 (2). Only once have I met with an archaism, a case of tmesis, viz. V. 3 (4): anu yajñabhāṇḍam nayati. In some cases we are in doubt whether the knowledge of Sanskrit of the Sūtrakāra himself is insufficient, or a corruption common to all the manuscripts must be accepted, as when parivesāya is used instead of parivesya II. 1 (2), ayācitām instead of ayācitena II. 3 (3), dakṣiṇetara instead of dakṣiṇottara III. 19 (13), nirvapet instead of the only possible nivapet V. 14, s.f. See also IX. 12 (3), where only the Bhāṣya has preserved the right reading. The diligent reader may find several other grammatical irregularities besides those I have recorded here. Therefore, we may safely draw the conclusion that the internal facts corroborate the tradition according to which our Sūtra belongs to a very late period, when Sanskrit was no longer a living and spoken language, but a dead one.

§ 5. The age of the Vaikhānasasūtra.

Now we must discuss the difficult question whether it is possible to determine the time of the composition of our Sūtra. There are, indeed, some criteria in our text which enable us to determine, roughly, the terminus post quem; in the first place, the betel-argument. The word tāmbūla occurs IX. 13, and, as it is highly probable that the Grhyasūtra and the Dharma-sūtra are the works of one and the same author, the conclusion drawn from the occurrence of this word in the Dharma-sūtra may be applied to the whole Smārta-sūtra. Long ago, H. Kern made the observation that the habit of betel-chewing must have been introduced into the country of the Hindoos at a time which, roughly, may be determined between Caraka and Suśruta.¹ The conclusion drawn by Speyer, from the argument of betel-chewing occurring in the

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Kathāsaritsāgara, that this text (at least part of it) can scarcely have been invented before the fourth century A.D., at the lowest rate, must hold good also for the Vaikhānasa-texts. And this limitation is supported by another argument mentioned already by Bloch, in his above-mentioned paper, viz. that in our Sūtra occurs the Greek sequence of the Planets and the designation of the days of the week after these Planets, a sequence that, as Jacobi has shown in the Journal of the German Oriental Society (Vol. XXX, page 305 sqq.), must have been introduced into India after the middle of the third century A.D.

§ 6. The relation between Manu and the Vaikhānasa-texts.

There is a great number of passages where the Manu-smṛti (the Māṇava-dharma-śāstra) agrees, more or less, with the Vaikhānasa-sūtra. In the foot-notes on the translation I have noted the passages of Manu where this work agrees with Vaikhānasa exclusively, for there is a still greater number of passages where we remark the same agreement, but where also other related texts have the same as Manu, so that the latter passages could equally well have been borrowed by Vaikhānasa from the other texts. These agreements are noted II. 4 (1), IV. 4 (24), VI. 12 (5), VII. 5 (2 and 4), VII. 6 (3), IX. 5 (3 and 5), IX. 9 (3), IX. 10 (7), IX. 11 (2 and 3), IX. 12 (16), IX. 15 (1 and 3), X. 1 (1–3), X. 2 (2 and 3), X. 3 (1–3), X. 4 (4–6), X. 5 (3 and 4), X. 5 (5, 7, 9), X. 6 (3 and 8), X. 9 (3), X. 11 (2), and X. 15 (8). One of the most striking agreements is found in the description of the staff which the Brahma-cārin must wear. The Vaikhānasa-sūtra runs (II. 4): brāhmaṇasya .... nirvraṇo 'numṛsto 'nudvejano yūpavad avakro daṇḍah. If we compare with this description that of Manu II. 47:

\[ \begin{array}{c}
\text{ṛjavas te tu sarve syur avraṇaḥ saumyadārsanaḥ} \\
\text{anudvejakaraḥ nṛṇaṁ satvaco nāgndāhitāḥ}
\end{array} \]

we cannot but infer that either the Vaikhānasa-sūtrakāra must have known the Manu-smṛti or vice versa. The words anudvejana (anudvejakara) and nirvraṇa are found only in these two texts. The expression śārīrasaṁskāra occurs both in Manu (II. 26) and the Vaikhānasiya text, and is not found elsewhere. Manu mentions, just as Vaikhānasa, the niśeka as the first of the saṁskāras, see Manu II. 16, 26, 142. It is only in Manu and Vaikhānasa at the Rṣi-form of marriage that a pair of cattle (a cow and a bull) is mentioned as a gift or two pairs of
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them: ekaṁ gomithunam dve vā..., ādāya Manu III. 29, gomithunenai-
kena dvābhyaṁ vā kanyāṁ dadāti Vaikh. III. 1. The Vaikhānasa has
(III. 7) a verse:

sunāṁ ca patilānāṁ ca svapaçaṁ pāparoṣṇāṁ |
vayasaṁ ca krimiṇāṁ ca dhūmāv annaṁ vapamy aham ||

with which compare Manu III. 92:

sunāṁ ca patilānāṁ ca svapaçaṁ pāparoṣṇāṁ |
vāyasānāṁ krimiṇāṁ ca sanakair nirvaped bhuvī ||

There must be some connection between Manu III. 204:

tesāṁ ārakṣabhūtam tu pūrvaṁ daivam niyojayet |
rakṣāmsi hi vilumpanti śrāddham ārakṣavarjiram ||

and Vaikh. IV. 4: vaisvadevakūrvaṁ ācaraty, anyatra rakṣāmy apa-
hareyukḥ.

I need not cite more passages in proof of the close connection
between our two books, but must now call the reader’s attention to
a famous verse in Manu (VI. 21):

puspamālaphalair vāpi kevalair varṇayet sadā |
kālapakvaiḥ svayāmsūrṇair vaikhānasamate sthitah ||

In the first place, we must compare with this verse a passage of the
Vaikhānasa-sūtra (IX. 5) where for the hermit is prescribed: mūlaiḥ
phalaiḥ pattraïṁ pusPAIR vā tattatkālam pakvaiḥ svayam eva saṃsārṇaiḥ
prāṇam pravarśaṇam, etc. Now, all Western scholars agree in explain-
ing the word vaikhānasamate in Manu as: “following the rules of the
(Institutes) of Vikhanas,” literally: “abiding by the Vaikhānasa
opinion” (Bühler). When we meet with so many agreements between
Manu and Vaikhānasa, the conclusion seems to be obvious that Manu
has known our Vaikhānasa-texts, which he even quotes by name. Here
is, however, one great difficulty, namely, that one of the older Sūtras
(see Bühler in his Introduction to the translation of Manu, S.B.E.
XXV, page xxvii and sqq.) also mentions a Vaikhānasa-sāstra; this
older text is the Baudhāyana-dharma-sāstra: vānaprastha vaikhānasā-
sāstrasamudācāraḥ (II. 11. 14). In this same book (i.e. 15), as well
as in the Gautama-dharma-sāstra (III. 27), we find the expression:
srāmanaṇakāgnim ādhāya (“having kindled his fire according to the
srāmanaka-ritual”). Now, our Vaikhānasa-book does, indeed, give an
extensive description of the establishment of this fire by the hermit
(see VIII. 6 and IX. 1–5). Here lies the difficulty, for, if anything, it is certain that the bulk of the Baudhāyana-dharma-sāstra and the Gautama-dharma-sāstra are at least pre-Christian, and much older than our Vaikhānasa-texts. Consequently, it is possible that Manu in the above-mentioned sloka refers not to our Vaikhānasa but to an older text or tradition which probably has been lost. Nevertheless, I believe, I can make it at least probable, if not certain, that Manu did know our Vaikhānasa-sūtra. As this proof does not lie on the surface, I must present a somewhat extensive argumentation. There are, then, as a rule, eight forms of marriage described:—

<table>
<thead>
<tr>
<th>Manu (III. 21, 37, 38):</th>
<th>Āśv. (grhs. I. 6):</th>
<th>Gautama (dhś. IV):</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. āsura.</td>
<td>gāndharva.</td>
<td>gāndharva.</td>
</tr>
<tr>
<td>6. gāndharva.</td>
<td>āsura.</td>
<td>āsura.</td>
</tr>
<tr>
<td>7. rākṣasa.</td>
<td>paisāca.</td>
<td>rākṣasa.</td>
</tr>
<tr>
<td>8. paisāca.</td>
<td>rākṣasa.</td>
<td>paisāca.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Viṣṇu-smṛti (24):</th>
<th>Vaikhānasa (III. 1):</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. brāhma (21).</td>
<td>brāhma (21).</td>
</tr>
<tr>
<td>2. daiva (14).</td>
<td>daiva (14).</td>
</tr>
<tr>
<td>3. ārṣa (7).</td>
<td>prājāpatya (12).</td>
</tr>
<tr>
<td>4. prājāpatya (4).</td>
<td>ārṣa (6).</td>
</tr>
<tr>
<td>5. gāndharva.</td>
<td>āsura.</td>
</tr>
<tr>
<td>6. āsura.</td>
<td>gāndharva.</td>
</tr>
<tr>
<td>7. rākṣasa.</td>
<td>rākṣasa.</td>
</tr>
<tr>
<td>8. paisāca.</td>
<td>paisāca.</td>
</tr>
</tbody>
</table>

The figures put in brackets after each of the first four kinds of marriage-forms denote the number of persons in the ascendent and descendent lines that are said to be "purified" by the son who is born of such a wedlock. We observe that in no one of the above-mentioned texts is the sequence exactly the same. With Manu agree narrowly Viṣṇu and Vaikhānasa, but it is only the Vaikhānasa-sūtra that agrees wholly with Manu with regard to the number of persons who are "purified." Now, it is striking that Manu, according to whom
the sequence of the first four kinds of marriage is: brāhma, daiva, ārṣa and prajāpatya, gives as the number of purified persons 21, 14, 6 and 12, whereas Vaikhānasa, who has brāhma, daiva, prajāpatya, ārṣa, has the decreasing line of numbers, which we should expect: 21, 14, 12, 6. From this fact I infer that Manu had before him the list as given by Vaikhānasa, but that he changed it (possibly in order to avoid the suspicion that he was not original!), but forgot to change the numbers in accordance with this altered sequence. Apart from all the other numerous agreements between Manu and Vaikhānasa, and apart from the fact that Manu expressly mentions the Vaikhānasa, this seems to prove that he was acquainted with our Vaikhānasa-sūtra.

Now, if Manu was acquainted with our Vaikhānasa, the inevitable conclusion would be that this Mānava-dharma-śāstra is later than the Vaikhānasa-sūtra, and that the time of its composition is later than is usually accepted. Winternitz (Geschichte der Indischen Literatur, Vol. III, page 489), following Bühler, puts as a limit the time between the second century before and the second century after the beginning of the Christian era. We are now obliged, if my conclusions are well founded, to state as terminus post quem the third century A.D.

But what can we say now about the Vaikhānasa-śāstra which is mentioned in the older Śāstras, especially in that of Baudhāyana who cannot have known our Vaikhānasa-sūtra? I here agree with A. Barth (Oeuvres de Aug. Barth, 1914, Vol. III, page 277), from whom I quote, with a slight change, the following passage: Il n'est pas prouvé du tout que par ce Vaikhānasa-śāstra.. de Baudhāyana.. il faille entendre un écrit défini, et que ce ne soit pas plutôt une expression générale pour désigner: les observances ayant cours parmi les anachorètes.” At the time of Baudhāyana there may have been current certain prescripts about the Vaikhānasa-hermits, which in later times have found their final redaction in our Vaikhānasa-sūtra.

That the author of the Vaikhānasa-sūtra was acquainted with the work of Suśruta seems to be firmly established by Bloch in his paper quoted above. But this fact does not furnish us with any further clue regarding the time of the composition of the Vaikhānasa-texts, the exact time of Suśruta being uncertain, see Winternitz op. cit., page 547.

§ 7. Importance of the Vaikhānasa-sūtra.

So, then, the Vaikhānasa-sūtra is, doubtless, the latest of all the ritualistic Sūtras known to us. That this need not be a reason to
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depreciate its importance is obvious. The works dating from a period of decadence have an equal right to our interest as the older texts. Besides the clue that it furnishes for deciding some questions of historia literaria, the contents of our Sūtra, though, as is to be expected, it contains in the main the same materials as are treated by its predecessors, provide us with a great many facts, descriptions, and reflections that are unknown from other sources. I would especially call the reader's attention to the chapter I. 14, last part, where the way of the libations is described, how they come unto the Deities; to the prāṇāgnihotra (II. 10); to the varṣavardhana (III. 20, 21); to the visit to the temple of Skanda (III. 22. b); to the Viṣṇupūjā (IV. 10–12); to the highly interesting chapter where the way of death is described (V. 1); to many of the curious details of the funeral rites in this same book, amongst which the rite of "Totenhochzeit" is one of the most striking (V. 9); to the different kinds of householders (VIII. 5) and of hermits (VIII. 7 sqq.); to the establishment of the śrāmaṇaka-fire (VIII. 6, IX. 1–5); to the description of the jātis (IX. 11 sqq.).

A few remarks may close this Introduction. The translator had to cope with many difficulties. It is true that at least on the first nine praśnas we have a Bhāṣya, but this commentary lends no assistance when real difficulties turn up, as it considers rather the words and not the connection of the facts. That the description of the normal paradigm of a sacrifice (I. 9–21) is not as clear as we would wish it may, partly, be due to the author himself who lacks the gift of lucid expression. If the English of the translation is occasionally unidiomatic, the translator hopes he will be excused on the ground that he is writing another than his mother-tongue.

UTRECHT,
June, 1926.

ADDENDUM.

During the printing of the translation I was informed by Paṇḍit Pārthasārathi Aiyyangar of Ākulamannādu (near Madras) that many more texts belonging to the Vaikhānasas are not only extant, but partly published. I may now refer concerning these books to my paper: 'On the sacred books of the Vaikhānasas' in Meded. der Kon. Academie v. Wetensch. te Amsterdam, Afd. Letterk, Deel 65, Serie A,
ADDENDUM.

No. 7 (1928). In my Introduction to the edition of the Vaikhānasa-
śrautasūtra, which I am now preparing, I intend to say something more
about these Vaikhānasa-texts.

UTRECHT,
January, 1929.
VAIKHÂNASA–SMĀRTA–SŪTRA.

a. The Gṛhya-sūtra.

FIRST BOOK.

Praśna I, Khaṇḍa 1.

(Enumeration of the "sacraments").

Now, we shall explain the sacraments the first of which is the ceremony performed on impregnation.

There are eighteen sacraments relating to the body, viz., the union of the newly married pair at the period of menstruation, the ceremony to secure conception, the ceremony to obtain a male child, the parting of the hair, the bali-offering to Viṣṇu, the ceremony at birth, the getting up from childbirth, the name-giving, the first feeding with solid food, the ceremony after returning from a journey, the increasing of the rice-balls, the tonsure, the initiation, the undertaking of the observances relating to the study of the Veda and their abandonment, the opening of the annual course of study, the bath taken at the end of studentship, and the marriage.

Then, there are twenty-two sacrifices, viz., the five which must be daily performed to Brahmā, to Gods, to Fathers, to Goblins, to Men; the seven sacrifices of cooked food, viz., the Sthalipāka, the partaking of the first fruits, the Āṣṭakā, the offering of rice-

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1 See III. 8. 2 See III. 9. 3 See III. 10. 4 See III. 11.
9 See III. 19. 10 See III. 22, first part. 11 See III. 22, middle part.
12 See III. 22, last part. 13 See III. 23. 14 See II. 3-8.
15 See II. 9-11. 16 See II. 12. 17 See II. 13 17.
18 See III. 1-4.—This list enumerates not eighteen but seventeen Sanskāras. According to the Bhāṣya, however, the niśekka (i.e. the ceremony performed on impregnation) is to be taken as the first Sanskāra. The statement of the Sūtrakāra himself (VI. 2): "tattu saṃgāmanam niśekam ity āhūḥ" must mean that he himself does not agree with this identification. Praśna VI. 1 counts the niśekka as the first Sanskāra, and cp. I. 1 (4th alinea).

19 These five are reckoned as one whole; they are described VI. 17.
20 See IV. 1. 21 See IV. 2. 22 See IV. 3-4.
balls to the Fathers, the monthly Śrāddha, the Caitra, and the Āsvayuja sacrifices; the seven sacrifices of Havis, viz., the Agnyādheya, the Agnihotra, the Full- and New moon sacrifices, the Āgrayaṇa, the Cāturmāsya, the independent Paśubandha and the Saurāmaṇṭ; and (finally) the seven sacrifices of Soma, viz., the Agniṣṭoma, the Ukthya, the Śoḍaśin, the Vājapeya, the Atirātra and the Aptoryāma. These make (together) forty sacraments.

The son begotten of a Brāhmin father by a Brāhmin maiden, on whom the sacraments from the niṣeka on up to the ceremony at birth have been performed, is born, merely a son. Being initiated, he is, as soon as he has learned the verse addressed to Savitr, a Brāhmin. When he has mastered the Veda, and when the sacraments relating to the body, up to marriage, have been performed on him, and, if he performs the sacrifices of cooked food, he is a Śrotiṣya (a learned Brāhmin). When, intent on the study of the Veda and maintaining the sacred fire, he also performs the sacrifices of havis, he is an Anuṣāna (one who is versed in the Veda). When he also performs the sacrifices of Soma, he is a Bhrūṇa. Having performed all these sacraments he becomes, by practising the observances dependent on external and those dependent on internal conditions, nearly equal to a Seer. By the combination of the Vedas together with their six auxiliaries, and religious mortification, he becomes a Seer. By being intent on Nārāyaṇa (i.e. Viṣṇu) and indifferent to opposite pairs of feelings (pleasure and pain, etc.) he becomes a Muni. In this way, by each

23 See IV. 5–6. 24 See IV. 7.
27 These and the Sacrifices of Soma are described in the Śrauta-sūtra.
28 The ungrammatical form cāturmāsyaḥ instead of cāturmāsyāni occurs in the accusative cāturmāsyam at IX. 5 (note 1) and is found also in the Śrauta-sūtra.
29 Comp. Gaut. dhā. VIII. 14–21.
30 The word “whom” refers to the mother.
31 The word bhrūṇa, according to the Bhāṣya, is equal to ghorācārika (below). VIII. 5, middle); at VI. 16, end, the Bhāṣya explains it as somayājin.
32 Comp. below, IX. 4 and Yājñ. III. 313, 314.
33 With ṛṣi, according to the Bhāṣya, the Vānaprastha is meant.
34 ? sāṅga-caturveda-tapoyogāt.
35 Acc. to the Bhāṣya: nirgatam saṁsāra-dvandvam yena sa nirvandvāḥ.
36 With muni, according to the Bhāṣya, the yati is meant.
former species of sacrament, he becomes the most excellent of all, thus it is taught (by sacred lore)\(^3\).

\(^3\) With this part of this khaṇḍa Baudh. grhs. I. 7. 1-8 (edition of Mysore) is to be compared.

_Praśna I, Khaṇḍa 2._

(_Rules for bathing for the four orders of religious life._)

Now come the rules for bathing for those who belong to one of the four orders of religious life\(^1\). It (_viz._, the bathing) is fivefold: the ablation (in water), the celestial bathing, the aerial bathing, the fiery bathing and the (bathing by) permission of the Guru\(^2\).

_(The sipping of water without mantras.)_

He should approach a river, in absence of which a pond, or in absence of the latter, a well. Facing the east or the north he enters into the water, and, sitting on dry ground\(^3\) in the water, washes his hands and feet singly, the right ones first, up to the wrist and the knee. Then, shaping his hand into the form of a cows ear, he thrice sips, with that part of the hand sacred to Brahman\(^4\), water without bubbles, not letting it ooze out, without interruption\(^5\), without scattering, noiselessly, and taken not outside his knees and reaching to the stomach\(^6\), and then twice wipes his mouth with the root of the thumb. The deity which presides over the thumb is Agni, over the index, Vāyu, over the middle finger, Prajāpati, over the ringfinger, Śūrya and over the little finger, Indra. With thumb and middle finger, or with all the Tīrthas\(^7\), he wipes his mouth, with thumb and

\(^1\) _Vīz._ the Veda student (see VIII. 2), the house-holder (see VIII. 4), the hermit (see VIII. 6) and the religious mendicant (see VIII. 9).

\(^2\) Comp. I. 5.—Firstly the _abhiseka_ (bathing in water) is treated. According to the Bhāṣya _gurvanujñā_ is equal to _mantrasnāna_ (guror anujñā upadeśo viṣṇusmaranam, _mantrasnānam ca gurvanujñā_), see equally I. 5: _divyam vāyavyam āgniyaṃ mantrasnānam vā_. Sūtra-darpaṇa: _guror anujñāpūrvakam prakṣaṇam ced gurvanujñeti._

\(^3\) The plural in _sthalesv āśīnah_ is rather strange; could the original reading have been _sthaḷa svāsīḥ_ (cp. Viṣṇusmṛti 62. 5) ?

\(^4\) The root of the thumb, comp. I. 5 second half.

\(^5\) _i.e._ not disjoining the fingers.

\(^6\) Comp. IX. 10 beg.

\(^7\) Comp. I. 5 second half.
ring finger his eyes, with thumb and index his nose, with thumb and little finger his ears; his arms with these same fingers or with the thumb only; his heart he wipes with the fingers, and his navel with the thumb. Having touched each limb with water, and having sprinkled water on his legs and on his left hand, he touches his head with all (fingers).

(The sipping of water accompanied by mantras.)

Reciting the two mantras: "I am Indra for him who worships the Gods; so we in truth do choose thee"; "With both, O God Savitṛ, may we strike for enjoyment" and, having washed his hands and, with the two mantras: "The water for washing the feet should destroy my enemy"; "In this family may I become full of spiritual lustre". In this family may I become full of spiritual lustre". In this family may I become full of spiritual lustre, his feet, he washes himself in the same manner, and he sips again in the same manner with the mantra: "May the water purify the earth" etc. Having with the three mantras: "May the Rgveda be propitious"; "May the Yajurveda be propitious"; "May the Sāmaveda be propitious", thrice drunk water, he wipes, as he repeats the three mantras: "May the Atharvaveda be propitious"; "May the Itihāsaveda be propitious"; "May the Moon be propitious", in three ways his face; repeating the mantra: "May the Great Lord be propitious", he wipes his head; repeating the two mantras: "May the Sun be propitious"; "May the Moon be propitious", he wipes his eyes; repeating the mantra: "May the Quarters be propitious", his ears; repeating

8 This is uncertain: pratyāngam apaś ca sṛṣṭa janghāyor vāme pānāv apan abhyuṣyā.

9 Sundararāja adds: brahmayajñārtham.

10 indro 'ham asmi yayamānāya devān tat tu u satyam vṛṇīmahe.—ubhāhyām dea savītaḥ praharema viśaye. [asāni.

11 āpāḥ pādaśaṇejanir dviiṣantau nāśayantu me.—asmin kule brahmavarchasy

12 As described above: "up to the wrist and the knee, etc."  

13 As above.  

14 Identical with TĀ. X. 23.  

15 According to the Bhāṣya this is the beginning of a matāntaram ācamanam; with the Bhāṣya agrees the Sūtra-darpāna, where the following is ascribed to eke.

The text of Sundararāja (Prayogavṛtti) runs on.

16 rgraṇaḥ pīṇātu, yajurvedaḥ pīṇātu, sāmavedaḥ pīṇātu.  

17 atharvaṇeḥ pr., itihāsavaṇeḥ pr., candraṇaḥ pr.  

18 deis tīryag adhaś caikaṃ, acc. to the Bhāṣya; with the first two mantras his cheeks, with the third his mouth, acc. to the Darpaṇa.

19 maheśvaraḥ pīṇātu.  

20 ādityaḥ pīṇātu, somāḥ pr.  

21 disaḥ pīṇāntu.
the mantra: "May the Wind be propitious"\textsuperscript{22}, his nose; repeating the mantra: "May Indra be propitious"\textsuperscript{23}, his arms; repeating the mantra: "May Viṣṇu be propitious"\textsuperscript{24}, his heart, and repeating the mantra: "May Fire be propitious"\textsuperscript{25}, his navel. According to some (ritualistic authorities) he touches (them only as he says these mantras).

\textsuperscript{22} vāyuḥ prīṇātu. \hspace{1cm} \textsuperscript{23} indraḥ pr.
\textsuperscript{24} viṣṇuḥ pr. \hspace{1cm} \textsuperscript{25} aghnī pr.

\textit{Praśna I, Khaṇḍa 3.}

(The bath without mantras.)

Now, having made obeisance to the Water he dives into it, as far as there is no apprehension for his life\textsuperscript{1}, and, having by means of water and clay cleansed his body, he washes\textsuperscript{2} his garment, repeating the mantra ā dasāt sūditam madhūditam mahoditam. and spreads it out (on the dry land) with the hem directed to the east or the north as he repeats the Gāyatri verse\textsuperscript{3}. When it is dry, he should take it up with the same verse.

(The bath accompanied by mantras.)

Having approached the water as he repeats the mantras: "Here, O Waters, do ye carry forth both this reproach and what is foul, and what untruth I have uttered in hate and what I have sworn fearlessly; may the Waters protect me from that guilt, and from all distress. I free myself from the curse, from the curse of Varuṇa, I free myself from Yama’s fetter, from all offence against the Gods and against men.” “Here, ye Waters, bring medicine, therefore we praise Varuṇa”\textsuperscript{4}, he makes obeisance to it with the mantras: “I take refuge with gold-horned Varuṇa; give at my request a bathing place; when I have

\textsuperscript{1} yāvad amanaśaṅkam: yāvan manasi vidyate śaṅkā mālīnyāpanodanena
viṣāro yasmin tad amanaśaṅkam bhavati tāvat Bhāgya, yāvan na vidyate manasi śaṅkā mālīnyāpanodas syān na veti, note in the Kumb. ed. The expression, which recurs X. 3, may perhaps signify “as far as there is no doubt in his mind.”

\textsuperscript{2} Having left the water, sipped water, dried his body, thrown away the garment in which he has bathed.

\textsuperscript{3} The verse tat savitur vareṇyam, etc.

\textsuperscript{4} The first mantra agrees with Āp. VII. 21. 6, the last runs: idam āpaḥ praṇīta bheṣojām tan me varuṇaṁ numaḥ (sic!).
taken food from unholy men, the gift received from the wicked, all evil which I have done by thought, speech or deed.—may Indra, Varuṇa, Brhaspati and Savitṛ again and again cleanse me from that”\(^5\); sprinkles himself with water mixed with clay repeating the mantra: “May the earth purify the waters, may the earth purify all; may the wholly purified (earth) purify me from all sin”\(^6\); dives into the water as he repeats the mantra: “Here are the Waters. the blessed, the most blessed, the peaceful, the most peaceful, the bright, the most bright, the purified, the most purified, the auspicious, the most auspicious, the pure, the most pure, the immortal ones of immortal essence, purified by Brahman’s strainer, by Sūrya’s rays”\(^7\), and then bathes\(^8\) thoroughly\(^9\).

(T he o c c a s i o n a l b a t h\(^10\) a n d t h e t w i l i g h t d e v o - t i o n .)

With the mantra: “Here we purify Brahman”\(^11\), he takes a strainer\(^12\), fastens the strainer on his (ring) finger repeating the mantra: “May Brahman purify (me)”\(^13\); takes water as he repeats the mantra: “Flowing in a hundred streams, golden, flowing in a thousand streams. the Amṛta, deposited in the hiding-place\(^14\)\(^15\)”; sips water

\(^5\) Agree with TĀ. X. 1. 12 (47, 48).

\(^6\) apaḥ punātu pṛthivī sarvaṃ punātu dharaṇī sarvapūta māṁ sarvapāpaṁ punātu.

\(^7\) idam āpaḥ śivāḥ śivatamāḥ sūntāḥ śivatamāḥ subhāḥ subhatamāḥ pūrūḥ pūrūtāmāḥ pūryāḥ pūryatamāḥ medhyā medhyatamā amṛṭā amṛtarasāḥ pūrūḥ brahma pavitrena pūrūḥ sūryasya raśmiḥḥ.

\(^8\) Then follow, according to the Bhāṣya, the precepts: he washes his garment, etc., I. 3 beg.

\(^9\) suṣmāti: suṣṭhu snānam kuroti, Bh.

\(^10\) The bath described in the last passage is acc. to the Bhāṣya: nitya, ep. IX. 13. What now follows, acc. to the same authority and the Sūtra-darpana, is the naimittikaṁ snānam.

\(^11\) idam brahma punimāhe.

\(^12\) Made out of a pair of Kuśa blades or consisting of a finger ring.

\(^13\) brahma punātu.

\(^14\) śataḍhāraṁ hiranyamayaṁ sahasradhāram amṛtaṁ nihitam gūhāyām.

\(^15\) Here the Madras MS., but only this one, inserts: ārāhaḥ punḍram lalāte dhārayan. That the perpendicular mark of sandal on the forehead is not alien to our Sūtra is proved by the following curious passage of the Śrauta-sūtra (II. 6), which partly also coincides with our Gṛhya-sūtra (I. 21, end): tejomūrtir ātmā
with the mantra: "Rich in milk are the herbs" etc.; worships, standing upright, the sun with the mantra: "Bṛuh, obeisance to Fire, to Earth, to the great One. Bhuvah, obeisance to Wind, to Atmosphere, to the great One. Suvaḥ, obeisance to Sun, to sky, to the great One. Bṛuh, bhuvah, suvaḥ, obeisance to Moon, to Stars, to Quarters, to the great One"; and wipes thrice with clay-mixed water his head from right to left, using ring-finger and index, and repeating the three mantras: "May the lord of thought purify me"; "May the lord of speech purify me"; "May God Savitr purify me with flawless strainer, with the rays of the bright sun". He then sprinkles his head repeating the mantras: the three verses beginning: "Ye waters are wonderful"; the five: "Golden of colour," etc., and the chapter beginning: "The purifying, heavenly one". Standing, he addresses to the sun the mantras: "Out of the darkness" etc.; speaks over the water the great Vyāhṛti, and, covering (with his hands) his ears (and nose), dives, with his face directed to the sun so that half of his body is under water, and, whilst repeating thrice the mantras: "Right and truth" etc., and the four verses beginning: "The Waters, in which perfume" etc., he performs aghamarṣaṇa. Then, having slowly breathed out, and, having put on a newly washed garment, and, not

*yadṛucu yanta jvalann aṇgha śikāmadhye sthitah; tasyāḥ śikhāyā madhye paramātmēti śrutih, tato homāte sarvatvātmānaḥ prokṣya gārhapatyād bhaumādāya lañāte yadṛucu kūḳṣau bāṁho kaṇṭhe ca taśyādīrūpam caturaṅgulaṃ dīpavind ūrdhvaçargaṇḍam kuryāḥ : yajamānas tena sukham labdhvātmayogam ante prāpnoti.

16 Agreeing with TS. I. 5. 10 g.
17 Nearly identical with TĀ. X. 4, but with namaḥ instead of svāhā.
18 Thus (ordinarily upānta designs the ring-finger) the Bhāṣya: upāṅguṣṭha-samīpe tiṣṭhatī upāntah. Differently the Kumbakonam edition: upa aṅguṣṭham samīpe tiṣṭhatī upāntah aṅguṣṭhah.
19 See TS. I. 2. 1. ḫa (ūha).
20 See TS. IV. 1. 5. b–d.
21 Identical with TS. V. 6. 1. a–c.
22 TBr. I. 4. 8.
23 Identical with TS. IV. 1. 7. k; I. 4. 43. a, b; TĀ. IV. 42. 5 (32 and 33).
24 bhr agmeye ca prthivyai ca mahate ca namaḥ, etc.
25 Agreeing with TĀ. X. 1. 13 (55–63).
26 yāsu gandhā rasā varṇa, etc., see Baudh. śrs. II. 11 : 51. 7–14.
27 aghamarṣana as a subst. denoting an act recurs VI. 8 and IX. 8. According to the Bh. the meaning is pāpanāvanodanam or pāpaniraśanam ("removal of evil influences").
cleaning his garment (in which he has bathed), he sips water at morning with the mantra: "May the Sun and Wrath guard me," etc.; sprinkles himself repeating the three verses: "Ye waters are wonderful," etc., and addresses the water with the Gāyatrī verse, throwing (some of) it in the direction of the sun. He then turns round from left to right, holds his breath once (as long as possible), repeats eight times the verse addressed to Savitṛ and performs, standing, with the three verses beginning: "Mitra's fame," the twilight devotion.—At midday he sips water with the mantra: "May the water purify the earth," etc.; sprinkles himself in the same manner (as at morning); standing, addresses to the sun the three Yajus formulae: "Out of the darkness," etc., and performs the rest as described above.—At evening he sips water with the mantra: "May Fire and Wrath guard me," etc., and sprinkles himself in the same manner (as at morning). Having performed his twilight devotion with the Sāman-verses: "Whatever law of thine," etc., and the two mantras: "Hear this my cry, O Varuṇa, etc." he does as before, but now in sitting posture.—The two twilight devotions (of morning and evening) he addresses respectfully, in accordance with the direction (mentioned in the mantra) and with the mantras: "I resort to the Twilight of the rising sun: to Indrāṇī, the mother of the Vedas, which encompasses all the Deities, bowing before her who rules over the highest," resp. "I resort to the Twilight of the setting sun: to Vāruṇī" (etc., as above) and the deities of the different quarters,

28 anupamṛtyu vāsaḥ: snānavastram anispīḍya, Bh. This squeezing of the garment should take place at the end of the tarpana.

29 Here ends, according to Bhāṣya and Darpana, the naimittikamrttikasūnam and begins the sandhyāvanduna or Twilight devotion.

30 Identical with Tā X. 25.

31 See TS. III. 4. 11. p-r.

32 See note 14 on I. 2.

33 See note 23 above.

34 See Tā. X. 24.

35 See TS. III. 4. 11. s. t.

36 See TS. II. 1. 11. v. w.

37 uditārkāṁ prapade 'ham indrāṇīṁ vedamātaram; sandhyāṁ vai sarvadaivyāṁ pranāmya parameśvarīm.

38 paścimārkāṁ prapade 'ham vāruṇīṁ vedamātaram; sandhyāṁ, etc., as above.

39 Directing himself successively to the east, the south, the west, the north, the south-east, the south-west, the north-west and the north-east (Indra, Yama, Varuṇa, Kubera, Agni, Nirṛti, Vāyu,Īśāna).
the Fathers, here he should wear his sacred thread over his right shoulder — Brahma, and (now directing himself to the north) Nārāyaṇa, etc., each with their names. to which, each time, the word “obeisance” (namāḥ) is added.

Pitaraḥ, Pitāmahāḥ, Prapitāmahāḥ, Jñātivargāḥ, Pitrpatnyāḥ, Pitāmahapatnyāḥ, Prapitāmahapatnyāḥ, Jñātivargapatnyāḥ.

sūpasavyam: apusavyam prācinavātam tena saka cartata iti sūpasavyam yathā syāt tathā, Bhāṣya.


Thus: sandhyāya namāḥ. indrīya namāḥ, etc.—Acc. to the Darpana here ends the second Prakaraṇa.

Praśna I, Khanda 1.

(The Tarpaṇa; i.e. the daily presenting of libations of water.)

Now, having sipped water and paid obeisance to the water with the mantra beginning: “Of Kurukṣetra” and, having spoken over the water the great Vāyūrīti, he satisfies (by pouring out some water) with his hand gradually through the palm and the tirthas. (the water) with the mantras: “To the waters of the wells, hail!” etc.; (then he satisfies the deities with that part of the hand sacred to Brahma, whilst directing himself to the east, and repeating the following mantras): “I satisfy Bhūpati. I satisfy Bhuvanapati. I

1 The mantra (untranslatable) is uncertain: kurukṣetram puṇyaṃ japa(n)ti gurukṣetram vedikṣetram brahmakṣetram prajāpatiṣṭetram jambuṣēṣṭram paribhukṣetram sammitaṃ parimitam śāyaṇaṃ śāyaṇaṃ madhuvṝgam madhurāśākaṃ pūtiplakṣānākam (var. pūriśāṁkam) asī sthānaṃ asī virāṭ svāraṭ svāraṭ samrāṭ pāriplavamanam saumanasaṃ svastahānaṃ sugandhi nityam kurukṣetre vasatiṃ.  

2 Cp. note 24 on I. 3.  

3 Cp. I. 5 second half.  

4 For this Tarpaṇa using the palm of the hand?  

5 See the two chapters TS. VII. 4. 13 and 14.—Or is he to repeat before each Tarpaṇa these two chapters? But where, in this case, does the tala come in? According to Bhāṣya and Darpaṇa the tala is not used (tatalitṛtha being taken as a tatpurusa compound) but the kūpya water is satisfied with the duiva tīrtha; this seems to rest on IX. 13. There seems to be a certain discrepancy between these two parts of the Sūtra. Note of the Kumb. Edition: brahmaṇa bhūpatyādīn daivena nārāyaṇādīn kūpyādīṃ ca; ārṣeṇa viśvāmitrādīn paitṛkeṇa pitaṛādīṃs ārpayīveti dharmasūtre.
satisfy Bhūtānāmpati. I satisfy Prajāpati. I satisfy Brahman.” (Then with that part of the hand sacred to the Gods) “I satisfy Nārāyaṇa. I satisfy Mahādeva. I satisfy Skanda. I satisfy Vighna. I satisfy Vināyaka.”—Then he satisfies the Deities of the Quarters in accordance with their direction: “I satisfy Indra. I satisfy Yama. I satisfy Varuṇa. I satisfy Kubera. I satisfy Agni. I satisfy Nirṛti. I satisfy Vāyu. I satisfy Īśāna.”—(Then he satisfies the Planets): “I satisfy the Sun. I satisfy the Moon. I satisfy Mars. I satisfy Mercurius. I satisfy Jupiter. I satisfy Venus. I satisfy Saturnus. I satisfy Rāhu. I satisfy Ketu. I satisfy the Planets. I satisfy the Moonstations. I satisfy the Stars. I satisfy all the Gods. I satisfy all the female Deities. I satisfy the Vedas. I satisfy the Metres.”—(Then having turned to the north and, with that part of the hand sacred to the Ṛṣis, he satisfies) the seven Seers, beginning with that one to which his own gotra belongs: “I satisfy Viśvāmitra. I satisfy Jamadagni. I satisfy Bharadvāja. I satisfy Gautama. I satisfy Atri. I satisfy Vasiṣṭha. I satisfy Kaśyapa. I satisfy Bhṛgu. I satisfy all the Seers. I satisfy all the wives of the Seers.”—Wearing his sacred thread over his right shoulder, he performs all the acts of which the Fathers are the object (and, moreover, using that part of the hand sacred to them, and directing himself to the south) (he satisfies them with the mantras:) “On the shore of the current may my dear Fathers wash themselves. So and so, (here) is water (for thee). To the Fathers svadhā, obeisance! I satisfy (them). To the Grandfathers. To the Great grandfathers. To the groups of agnate relatives. To the wives of the Fathers. To the wives of the Grandfathers. To the wives of the Great grandfathers. To the wives of the groups of agnate relatives, svadhā, obeisance! I satisfy (them)”.

6 Directing himself at each tarpana to that quarter over which the said deity presides.

7 Thus according to the text of the Madras MS. The Ed. and the other MSS. have of the Planets only Sun and Moon.

8 Before Viśvāmitra, the text of the Madras MS. and the two recensions of the Samhitā insert: “I satisfy Vikhanas”, but cp. IX. 3. The editor of the Kumb. edition puts the words vikhanasam tarpayāmi in the text in brackets and remarks: nātra samākhya vivakṣitā; saptaṁ in ury utra vaikhūnasāṇāṁ vamsakartāraḥ viśvāmītrādayas saptaṁva; bhṛgujamanadagnyor ekatvāt.

9 The mantra runs: tīrmyodakānte mārjyayantām me pitarāḥ somyāsah | aśīv
Then, wearing his sacred thread hanging down from the neck on to the breast (leaving both his arms free, as it were, he pours water out:)

"The Bhaumas I satisfy. The Bhaumadivyas I satisfy. The Nāgas I satisfy. The Nāgadivyas I satisfy". Having poured out some water, with the mantra: "Let all those that want water, accept it"\(^{10}\), and, having sipped water, he undertakes the Sacrifice to Brahma.

(The Brahmayājñao daily recitation of a part of the Veda\(^{11}\).)

Having strewn grass on a clean spot, and, having assumed the sitting posture sacred to Brahman\(^{12}\), holding a strainer\(^{13}\) in his (right) hand, and making the aṇjali sacred to Brahman\(^{14}\), he should recite, with his face directed to the east, first the Savitṛ verse, and, then, as obligatory recitation, the chapters beginning: "For food thee, for strength thee"\(^{15}\), as far as he likes. As occasional recitation\(^{16}\), he should recite the chapters beginning: "Right and truth"\(^{17}\); "From the evil done to the Gods"\(^{18}\); "What of me in the womb"\(^{19}\); "The gladdening one has moved forward"\(^{20}\); "The strainer of the good one"\(^{21}\); "To Jātavedas"\(^{22}\); "Of Viṣṇu now"\(^{23}\); "He with the thousand heads"\(^{24}\); "One-syllabed"\(^{25}\); "I have brought thee hither"\(^{26}\);

\(āpah\) \(pitr bhayaḥ svadhā namas tarpayāmi\), etc. Each time he has to say, first, \(āryodakānte-asāv āpah\) and, then, "To the Fathers, svadhā, namah. I satisfy (them)" and so on.

\(yāvanto jalārthīnas tāvantah pratigṛhnantu\).\(^{11}\)

12 sitting with his legs crossed, so that the right upper leg reposes above the left one.

13 See note 12 on I. 3.

14 Folding his hands in the way of a blossom: \(mukulita hastam kṛivā\), Bhāṣya.


16 \(prāyaścitādinimittasambandhi\), Bhāṣya.


22 Vaikh. Saṃh. I. 17 (TĀ. X. 1).

23 Vaikh. Saṃh. I. 18 (cont. various verses of TS. and TBr.).


25 Vaikh. Saṃh. I. 20 (large chapter in verses unknown from elsewhere)

26 Vaikh. Saṃh. I. 21 (RS. X. 73 with various readings).
"Thou, O Agni" 27; "Be purified" 28. Finally, he should address to the sun as many verses as he likes.

28 Vaikh. Saṁh. I. 23 (ṚS. IX. 16. 1–30.)

Praśna I, Khaṇḍa 5.

(Subsidiary rules for bathing.)

If he is unable (e.g., through illness) to bathe (in the prescribed manner), he should, necessarily, after having washed his feet and sipped water, recite the Viṣṇu muttering: "From here the Gods" 1, etc., and, after having performed either the "cestial bathing" or the "aerial bathing" or the "fiery bathing" or the "mantra-bathing" 2, he should perform the sipping of water, etc., as formerly described 3. The celestial bathing consists in sprinkling himself with water 4 fallen from heaven, with water from the Ganges, with water that has been heated by the sun, or with rain-water. The aerial bathing consists in touching the body with dust, which has been conveyed by the wind from the footsteps of cows. The fiery bathing consists in smearing the whole body with cleansed ashes. The mantra-bathing consists in sprinkling the body, by means of that part of the hand sacred to Agni, repeating the mantras: "Ye waters are wonderful" etc.

(The Tirthas or parts of the hand regarded as sacred to different deities.)

Of the right hand, the middle part of the palm is the part sacred to Agni; the root of the little finger is that sacred to the Gods; the roots and (or) the tips of all the fingers are those sacred to the Rṣis; the part between the index and thumb is that sacred to the Fathers; the root of the thumb is that sacred to Brahman 5. An act relating to the Gods he performs with the Tirtha of the Gods and whilst wearing the sacred thread over the left shoulder; an act relating to the Rṣis

3 This comprises the twilight devotion, the muttering of the Saviṭr verse, the tarpāṇa, the brahmayañja, the adoration of the sun.
4 ādhāva: pavitrajalam, Bhaṣya; the expression rests on TS. III. 3. 4. 1.
with the Rṣitirtha, one relating to the Fathers with the Father Tirtha; 
the whole act of satisfying Brahman is performed with the Tirtha 
sacred to Brahman as is also the sipping of water; (with the mantras : 
"Ye waters are wonderful") he performs the sprinkling with the Tirtha 
sacred to Agni.

(The manner of wearing the sacred thread.)

If he wears the sacred thread under his right armpit he is upavītin, 
if under his left armpit, he is prācināvītin; if he wears it hanging from 
his neck (on the breast), he is nivītin.

The sacrifices at a sacrament he should perform after having bathed 
on an auspicious day, thus it is said (in sacred lore) \(^6\).

\(^6\) End of third Prakaraṇa according to the Sūtradārṣaṇa.

_Praśna I, Khāṇḍa 6._

(The Puṇyaḥa, i.e. the blessing to be performed 
by Brāhmins before any sacrament.)

Now, the Puṇyaḥa. Having invited, at least, five learned Brāhmins, 
he honours them (by presenting flowers, incense, etc.). The-Ācārya \(^1\), 
having filled with water a small pot (a karaka), as he recites the mantra : 
"In the seven streams and the Mānasā (lake), in the well filled ponds 
and rivers taking the water, I shall bring it forward" \(^2\), and, having 
recited over the water the mantra : "Here are the waters, the 
blessed" \(^3\), and, having with flowers, and so on, worshipped it as water 
from all holy sources (as Ganges or Yamunā), he causes the persons 
who are to give their answer (i.e. the invited Brāhmins) to be seated in 
the direction of the east or north, and utters solemnly, with his face 
directed to the north \(^4\), his intention : "I effect a thoroughly lucky 
day" \(^5\); sprinkles the place (where the puṇyaḥa is being performed)

\(^1\) The spiritual teacher of the person on whose behalf the act takes places. It 
is he that performs all the acts.

\(^2\) dhārāsu saptaśu ca mānasasu (read mānas ca ?) sarasarirtusu pariśūčitaḥ apo 
ḥhiṁrāṇa pratipādayiṣye gṛṇomi dhatūṁ suviraṁ suśūrma : the last pāda (left 
untranslated) runs in the Mysore MS. : ranobhi dhatūṁ suo suo.

\(^3\) See note 7 on I. 3.

\(^4\) The Mys. MS. has here some more words (also found in the Prayoga, so that 
they may belong to the text) : añāmukkaḥ sthātāḥ karakaṁ bāhunātram udiḥṛtya, 
the printed text mentions these words in a foot note

\(^5\) supuṇyāhāṃ karomi.
as he repeats the mantra: “Hail! Well sprinkled be it” \(^6\); and, having said: “May Prajāpati be gladdened” \(^7\), causes them \(^8\) to answer: “May he be gladdened.” With the mantra: “May horror cease, may evil cease, may sickness cease, may happiness increase” \(^9\), he pours some water out (from the watering pot), three times, ending each time in the north (repeating each time the mantra). Thereupon, all the Rtvij’s \(^10\) speak the following verses—which are preceded by the verses “From here the gods” \(^11\) at an act for the gods (i.e. if the puṇyāha introduces a sacrifice to the gods); by the verse: “I pour on thee” \(^12\) at a sūtaka \(^13\); by the verse: “Pure viands to you” \(^14\) at an obsequial rite—“Giving glory”; “Savitṛ”; “each time new”; “lighting”; “live a hundred”; “the eight Gods”; “the golden-formed one”; “may we have luck with the laud”; “I have taken thee”; “Aryaman”; “the king Soma”; “Indra and Varuṇa”; “born for luck”; “the Guṇgu”; “I who with my heart thee”; “for whom, O Agni”; “O Narya, my children”; “the well guarding”; “to the hundred-weaponed”; “for those that have dakṣiṇās”; “auspicious with the ears”; “a hundred years”; “Aditi, the sky” \(^15\).

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\(^6\) svasti suproksitam astu.

\(^7\) prajāpatih priyātām.

\(^8\) Note the instr. tāih, we expect tāu.

\(^9\) śāmyantu ghorāṇi śāmyantu pāpāṇi śāmyantu ūnyah śubhāṇi vardhantām: the Mys. MS.: śāmyantu tvādhītayāḥ.

\(^10\) Rtvij is the Brāhmin, who officiates at a śruta-sacrifice. Here they are the same persons as those that have been invited, probably because a śruta-sacrifice must also be preceded by the puṇyāha.

\(^11\) Cp. note 1 on I. 5.

\(^12\) See TS. I. 6. 1. a.

\(^13\) Viz. if the act introduces the removal of āśauca after a birthfall.

\(^14\) See RS. VII. 56. 12.

\(^15\) The verses (Vaikh. Saṃh. I. 27) agree successively with RS. I. 96. 8, X. 36, 14, TS. II. 4. 14. a, RS. X. 95. 10, X. 161. 4, TBr. III. 1. 2. 6, RS. II. 35. 10, X. 106. 11, X. 161. 5, TS. I. 7. 10. f, I. c, g, RS. VIII. 59. 7, IX. 94. 4, II. 32. 8, TS. I. 4. 46. a, TS. I. 4. 46. a, b, TBr. I. 2. 1. 25, TS. I. 5. 11. t, TS. V. 7. 2. d, RS. I. 125. 6, TĀ. I. 1. 1, RS. I. 89. 9, 10.

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**Praśna I, Khaṇḍa 7.**

(He then says): “The Gods, the Rṣis, the Fathers, the Planets, the Goddesses, the Wives of the Rṣis, the Wives of the Fathers, the Vedas, the sacrifices,” each preceded by the word “all” and followed by the
words: "may (they) be pleased," and the answer of all are the last words ("may they be pleased"). Then: "Welfare, Long life. Health, Freedom from obstacle, Steadiness, Power, All evil removed. All good, Good deed, Lucky faction," each followed by the word astu (i.e. "may be here," and the answer of all is the same last word. (Then, after he has said each of the following mantras): "Auspicious the seasons may be, auspicious the stars may be, luck in all deeds may be, fullness of all riches and corn may be," they repeat the last word. The mantras then spoken by him: "The auspicious Nakṣatra verily he should make his own at the time of dawn; when the sun rises, then the Nakṣatra comes not; at the moment when the sun goes, where he sees him at day-time for the last, at this moment he should undertake what he is about to do: he does it at an auspicious moment 1; may Indra give us well-being 2; may we prosper 3, are repeated by the others. (Thereupon he addresses the Brāhmīns): "You should pronounce the name of the Yajamaṇa 4, preceded by the syllable om: first his Nakṣatra name, then his family name ending with ‘son (of so and so’), and insert before his name, to which the word ārman should be added, the family name of his mother; at the end you should subjoin the words: "an auspicious day, hail, prosperity". They should repeat singly, each time thrice, in accordance with the grammatical case-endings used, the words addressed to them 5. (With the water from the vessel) he makes them sprinkle him, repeating the mantras "Ye waters are wonderful," "Golden of colour," "The purifying heavenly one" 6. When the blessing has been performed, this day shall be a lucky one. Through

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1 yat punyam nakṣatraṁ | tad baṭ kuruḥopavysam | yadā vai sūrya udeti | atha nakṣatraṁ naiti | yāvati tatra sūryo gacchet | yatra jaghaṇam paśyet | tāvati kuruḥ yat kāri syat | punyāha eva kurute. (this is a brāhmaṇa, not a mantra!) to be found TBr. I. 5. 2. 1.

2 See TĀ. I. 1. 1 (2).

3 See TBr. III. 1. 2. 1.

4 The person on whose behalf any śrauta sacrifice is performed; cp. note 10 on I. 6.

5 The grammatical structure of this sentence is not quite clear. Must iti be supplied after pādhyantam? I have translated thus.—He should say e.g.: āśvinīya bhāradvājīya yajñadattasūryā ātreyānandānāya devadattāsārmane punyāham bhavanto bruvantu. The others must answer: "om āśvinīya bhāradvājīya yā ātreyā devadattāsārmane punyāham (and svasti, pādhir) bhavatu.

6 Cp. notes 20–22 on I. 3.
the blessing, either at the beginning or after the completion (of a religious act), all the rites become lucky and complete. When by the mantra: "Thou art he who is appropriated" they have announced the (moment for giving the) sacrificial fee, he (i.e. the person on whose behalf the ceremony takes place) gives with his right hand, and with the mantra: "From Ghṛta" etc. together with water, a sacrificial fee to the best of his power. They should accept it with the mantra: "Thou, Agni, art the priest of the sacrifices" Wherever a giving and accepting of daksīnās takes place, it ought to be done in this manner, so says sacred lore.

7 svāmkyto 'si visvakṛd viśvebhyaḥ tvendriyebhyo dīyebhyah pārthivebhyaḥ, cp. Ts. I. 4. 2. b.

8 The mantra is untranslatable: ghṛtāt pari manda ivāpsu snehāk sarvādhikah sarvadhikatā satāvāh (Mys. MS.: sarvadhikatā saṃ) sa cetaūnāi cetyate svāsak śāyāya eko lokān garbhavat pātu sarvān.

9 This means probably: after having poured out some water into the hand of the recipient.

10 In the Vaikh. Samhitā this verse (see Rs. VI. 16. 1) is preceded by the formulae (Tā. III. 10. 1-4) which elsewhere are used when a daksinā is accepted.

11 Here ends the fourth Prakāraṇa according to the Sūtradārpana.

Praśna I, Khaṇḍa 8.

(The place for the sacred fire: aṅgṛyāyataṇa; the requisites for the sacrifice.)

Now, the place for the fire (destined for domestic worship). On a clean spot, sloping either toward the east or toward the north, which has been smeared with cow-dung, the ground (sthāṇḍila) destined as place for the fire is prepared from clean sand, measuring from east to west and from south to north two and thirty fingers' breadth, being two fingers' breadth high or as high as he likes to make it. The grass stalks, used for strewing around (the fireplace), are of the same length as the sṭhāṇḍila and there are fifteen of them for each direction. The pegs (to be laid) on (i.e. around) the place for keeping the fire are

1 Note the masculine gender paristaraṇaparhiṣṭāḥ: paristaraṇaḥ ca te barhiṣo darbhāḥ: recurs I. 21.

2 Note pratidik equal to pratidīśam.—Each fifteen are tied together in the manner described below, VIII. 6, and there are four such bundles.

3 The spot where the fire is laid down seems to be called here also kuṇḍa; around this kuṇḍa are laid the paridhi's.
six and thirty fingers' breadth long and one finger's breadth in circumference; they must be devoid of scars and bends (i.e. they must be smooth and straight). The bunch for sprinkling is composed of fifteen grass-stalks tied together; its tip measures four fingers' breadth, its knot two, its length is of one hasta (cubit). The strainer is equal to the bunch but its length is twelve fingers' breadth. Of the same length and taken from the kinds of wood permitted in the rite are the fuel sticks. The vessels, as the sruva and so on, are treated in the Yajña-sūtra. He puts together on Darbha-grass the vessels and the other requisites for the sacrifice, pairwise (i.e. two by two), to the north of the fire, if the sacrifice is one destined for the Gods, to the south and singly (i.e. one by one), if the sacrifice is one destined for the Fathers.

For the daily and obligatory sacrifice he makes from clay in the abode of the fire the upper girdle, at each quarter two and thirty fingers' breadth long, four broad and two high; around this upper girdle he makes the lower girdle, measuring four fingers' breadth broad and high; in the middle of these he makes a hole of six fingers' breadth: this is the place for the fire (the aṇikūṇḍa). On this kūṇḍa the householder establishes his fire for domestic worship (the aupāsana-agni), and therein performs the ordinary sacrifices. The kūṇḍa of the śrāmaṇaka fire of a hermit and its special ritual for the āghāra we shall expound in the books of Dharma.

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4 Aśvattha, khadira, palāśa, etc.
5 pātra according to the Bhāṣya and the Darpana here: prāṇidhi.
6 Viz. in the Śrauta-sūtra in Praśna IX. 7-11.
7 aṇisālā here equivalent with agnyālaya or agnyāyatana? If this is right, the locative denotes: “at” (i.e. “around”).
8 The use of the word vedi with the significance of mekhālā is restricted to this text; the Śrauta-sūtra uses mekhālā.
9 One aratni broad (Prayoga of Sundararāja).
10 Cp. below, VIII. 6.

Praśna I, Khanḍa 9.

(The āghāra, I. 9-15.)

Now, the rule for sacrificing the melted butter. Being seated in

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1 The word āghāra is used by our author to denote the introductory rite to each sacrifice.
the Brahman posture with his face directed to the east, he sprinkles the abode of the fire, repeating the (three) mantras: "Come, let us praise Indra." With the (four) mantras: "In me the Gods," he should scatter Darbha-grass (on it) in the four directions. With the mantra: "Being dug up," he digs up (in the Agni-house) by means of a stalk of Kuṣa-grass, the middle, the east, the west, Yama, Agni, Nirṛti, Soma, Īśāna and the Maruts. Having, with the mantra: "Bind ye the axle strings," drawn in the same manner six lines (of

2 brāhmaṇ prāṇmukham āśīnāḥ is grammatically wrong; prāṇmukham is used quasi adverbially, as daksīṇasīrṣam V. 1, and cp. abhimukham āśīnāḥ VI. 1. For the brāhma āsana see I. 4 (note 12).

3 utānena hastena secanāḥ prakṛṣṭanam, karatalam avaṅ kṛtvā secanāḥ avo-kṛṣṭanam, ārdhvaṅgaṇṭhena muninābhitaḥ secanām abhyukṛṣṭanam.

4 Acc. to the Kumb. ed. agnyālayam is kṣṇaṁ sthanḍīlam vā, according to the Prayoga: sthanḍīlam.

5 See RS. VIII. 95. 7-9, but beginning with ato nu, or yato nu.


7 caturdīśam again quasi adverbially; recurs VI. 1 beg.—With the first mantra he strews the northerly pointed grass easterly on the sthanḍīla, with the second mantra easterly pointed on the south side, with the third mantra northerly pointed grass on the west side, with the fourth mantra easterly pointed grass at the north side. Each time he scatters four grass stalks.

9 See TBr. I. 2. 1. 1.

10 Viz. in the middle, the east, the west, the south (Yama), the south-east (Agni), the south-west (Nirṛti), the north (Soma), the north-east (Īśāna) and the north-west (Marutas, or Vāyu). According to Sundararāja the digging should be performed sunwise (pradaṅkarīnam). Acc. to the Bhāṣya the sequence given in the text is the one intended for the service of the Fathers, but that for the gods is (partly) reversed: middle, west, east, south, south-west, south-east, north, north-west, north-east, and this is probably right, for in this case he ends each time in the east:

8 7 9
2 1 3
5 4 6,

whilst in the other case he ends each time in the west:

9 7 8
3 1 2
6 4 5.

11 and 13 Utterly corrupt from RS. X. 53. 7.

12 The lines are to be drawn probably so that they unite the holes formerly dug: the first three in the middle, at the south, and at the north from west to east, and the latter three in the middle, at the west, and at the east from south to north:
a span length), he throws the Darbha-stalk crooked away, with the mantra: "With eight seats"\textsuperscript{13}, in a south-westerly direction, and sprinkles the lines (on the sthāṇḍila) repeating the gāyatrī verse. He then seizes, with the mantra: "O Jātavedas, the seed of the world"\textsuperscript{14}, the fire drill, takes either the fire churned by means of this fire drill or common fire and brings it near. Having enkindled it with the mantra: "He of butter front"\textsuperscript{15} and made obeisance to it with the mantra: "Giving long life"\textsuperscript{16}, he puts it down (on the sthāṇḍila), with the mantra: "Ascend, O Jātavedas"\textsuperscript{17}; adds fuel to it with the mantras: "Come hither, O Agni" and: "This is thy place of birth"\textsuperscript{18}, and salutes it respectfully with the two mantras: "I take into me"\textsuperscript{19}. He now washes his hands, repeating the mantra: "For the act you both"\textsuperscript{20}. Having consecrated the water with the mantra: "Here are the Waters, the blessed"\textsuperscript{21}, and, having spread out his fingers\textsuperscript{22}, he wipes either with his hand that has been moistened with the water (of the karaka) or with the (moistened) bunch, firstly, with the mantra: "Aditi, do thou allow; I wipe around the vedi at the south"\textsuperscript{23}, the southern girdle, beginning and ending at the south-west\textsuperscript{24}; then, with the mantra: "Anumati, do thou allow; I wipe around the vedi at the west"\textsuperscript{25}, in the same way the western girdle\textsuperscript{26}; then, with the mantra: "Sarasvatī, do thou allow; I wipe around the vedi at the north"\textsuperscript{27},

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14 See TBr. I. 2. 1. 15–16. \hspace{1cm} 15 L. c. 11. \hspace{1cm} 16 See TBr. III. 5. 2. 1. \\
17 See TBr. II. 5. 8. 8–9. \hspace{1cm} 18 See TS. I. 5. 5. f. \\
19 See TS. V. 7. 9. 9, b. \hspace{1cm} 20 karmāṇe vāṁ, etc. TS. I. 1. 4. a. \\
21 Cp. note 7 on I. 3. \hspace{1cm} 22 anguīr āstīrya (spreading out his fingers during the now following act). \\
23 adite 'numanyasva daksinato vediṁ parimṛjāmi. \hspace{1cm} 24 Beginning at the south-west, if the sacrifice is one destined for the gods, \\
25 anumate 'numanyasva paścinato vediṁ parimṛjāmi. \hspace{1cm} 26 ending at the south-west, if it is destined for the Fathers. \\
26 He wipes along the western side of the vedi from south-west to north-west, \\
27 sarasvate 'numanyasvottarato vediṁ parimṛjāmi. \\
resp. from north-west to south-west.

the northern girdle beginning and ending at the north-west"\textsuperscript{28}, and, with the mantra: "God Savitṛ, do thou instigate; I wipe around the vedi at the east"\textsuperscript{29}, the eastern girdle beginning and ending at the south-east\textsuperscript{30}. Repeating the gāyatrī verse, he sprinkles the vedi (i.e. the four girdles)\textsuperscript{31}.

Then the Adhvaryu, having chosen two priests: Brahman and Soma\textsuperscript{32}, (and, having caused them to sit down: the Brahman to the south of the fire, with his face to the north, the Soma to the north, with his face to the south), looks at them separately, at the Brahman with the mantra: "Om! Lord of the Earth, Lord of the World, Lord of the great Being! We choose thee as our Brahman"\textsuperscript{33}; at the Soma with the same mantra, ending: "We choose thee as our King Soma"\textsuperscript{34}. Then, these two speak the mantras, the Brahman: "I am the Lord of the Earth...; they choose thee as Brhaspati, as godly Brahman"\textsuperscript{35}, etc.; the Soma: "I am the Lord of the Earth...; they chose thee as Brhaspati, as godly Soma"\textsuperscript{36}, etc. Then the Adhvaryu says in the same manner\textsuperscript{37} the mantra: "Brahman, I shall sprinkle"\textsuperscript{38}, etc. "Soma, I shall sprinkle", etc., and, after they have addressed to him the mantra: "Sprinkle the sacrifice"\textsuperscript{39}, etc., he sprinkles\textsuperscript{40}.

\textit{Praśna I, Khaṇḍa 10.}

(The āghāra, continued.)

Having taken water from the vessel (viz. the karaka into another

\textsuperscript{28} He wipes along the northern side of the vedi from north-west to north-east (ename daivike, viparitam paitṛke).

\textsuperscript{29} deva savitaḥ prasūva purastād vediṃ parimṛjāmi.

\textsuperscript{30} Ho wipes along the eastern side of the vedi from north-west to south-east; vice versa paitṛke.

\textsuperscript{31} Bhāṣya: vediś caturāraḥ (prokṣayati) is equivalent to Sundararāja's expression: caturaśravelīm: "the quadrangular vedi."

\textsuperscript{32} This is a peculiarity of our Śūtra. All the other śākhā's know only of the Brahman, who is seated to the south.

\textsuperscript{33} See TBr. Ill. 7. 6. 1. \textsuperscript{34} The same mantra, with īha.

\textsuperscript{35} TBr. l. c. 1–3 (up to gopāya).

\textsuperscript{36} Īha of the same.

\textsuperscript{37} Viz. after having looked at them.

\textsuperscript{38}, \textsuperscript{39} brahman (and soma) prokṣayāmi; prokṣa yajnaṃ devatā (the rest as Āp. āra. III. 19. 1). .dehe yo prokṣa.

\textsuperscript{40} What is antām here? tathā is explained by the Bhāṣya: yoḥ tābhyaṁ utkas tathā yajamāṇena barhiṣah prokṣayati.—Acc. to the Śūtradarpaṇa it is here that the fifth prakṣaṇa ends.
vessel), and having put on the vedi\(^1\), with the mantra: “Strainers are ye”, etc.\(^2\), the grass-stalks\(^3\), he sprinkles them with the mantra: “An axe art thou; strainers are ye, sacred to Viṣṇu; God Savitṛ, instigate; let him purify you.”; etc.\(^4\). He sprinkles the fuel sticks, the tie of which has been loosened, as he repeats the mantra: “The black antelope art thou, living in the lair; for Agni thee, svāhā”\(^5\); the vedi\(^6\), repeating the mantra: “Vedi art thou; for the barhis thee, svāhā”\(^7\); the grass-stalks with the sruva (and the other sacrificial ladles)\(^8\), repeating the mantra: “Barhis art thou; for the ladles thee, svāhā”\(^9\); the tip of the barhis, repeating the mantra: “For heaven thee”\(^10\), the middle part, repeating the mantra: “For atmosphere thee”\(^10\), the base, repeating: “For earth thee”\(^10\). With the mantra: “For thriving thee”\(^11\) he pours water upon the knot of the barhis, with the mantra: “Svadhā to the Fathers”\(^12\), and, wearing the sacred thread over his right shoulder, he pours some water out to the south (of the fire); the rest of the water he pours out at the west part of the girdle, ending in the north, as he repeats the mantra: “Be thou juice for the Fathers”, etc.\(^13\).

He now washes his hands, repeating the mantra: “With both, O God Savitṛ, may we strike, for enjoyment”\(^14\); loosens the knot of the barhis, as he repeats the mantra: “Let Pūsaṇ loose thy knot”\(^15\); strokes it over from the base to the top, repeating the mantra: “Aditi’s moistening art thou”\(^16\); strews down, with the mantra: “I strew thee, soft as

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\(^{1}\) Here this word has the ordinary sense: kunḍasya sthaṇḍilasya vā paścimataḥ pariśkrtaḥ bhūmiḥ.

\(^{2}\) pavitre stho vaiṣṇavye stho yajñīye stho vāyupūre stho viṣṇor manasaḥ pūte stho yajñasya pavane sthaḥ.

\(^{3}\) I am in doubt as to what is meant here with barhiṣaḥ (acc. plur. masc., cp. note 1 on I. 8), as the barhis is afterwards sprinkled. According to the Śūtra-darpana he puts also the fuel-sticks and the sručs on the vedi.

\(^{4}\) paraśur asi pavitre stho vaiṣṇavye deva savitaḥ prasuva punātu acchidrena, etc.

The rest agreeing with TS. I. 1. 5 a–d.

\(^{5}\) See TS. I. 1. 11. a.  
\(^{6}\) Cp. note 1.  
\(^{7}\) See TS. I. c. b.

\(^{8}\) Or, if we accept the variant: “The grass with the mantra: “Barhis art thou,” the sruva and the other ladles with the mantra: “For the ladles thee.”

\(^{9}\) TS. I. c. c.  
\(^{10}\) TS. I. c. d.  
\(^{11}\) pṝṣṇya tvā.

\(^{12}\) See TS. I. 1. 11. e.  
\(^{13}\) See TS. I. c.

\(^{14}\) Cp. note 10 on I. 2.

\(^{15}\) pṝṣṇa te granthīṃ vijayatu, cp. Āp. ārs. II. 8. 3.

\(^{16}\) ādityavyāṇjanam asi, ādityasyandanan asi the Mysore MS. of the Samhitā; probably corrupt from Vāj. S. II. 2: adityai vyundanam asi.
wool" 17, to the west, at the base of the girdle18, north-pointed grass; and lays, repeating the mantra: "A good seat for the gods" 19, one grass-blade, east-pointed, on his own seat.

Repeating the mantra: "Thou art Viṣṇu's hair-knot" 20, he strews at the east side (of the girdle); with the mantra: "At the south, thou art Viṣṇu's hair-knot" 21, at the south side; with the mantra: "At the north, thou art the junction of the north; thou art Viṣṇu's hair-knot" 22, at the north side; with the mantra: "At the west join ye two for the gods; thou art Viṣṇu's hair-knot" 23, at the west side east- and north-pointed grass around 24. At the north-east (where the strewn grass-stalks meet one another) he lays the tips of the already deposited north-pointed grass uppermost. 25.

He now lays the pegs (i.e. the enclosing sticks, the paridhi's), east-and north-pointed, around, repeating the mantra: "Thou art the Gandharva Viśvāvasu, etc." 26, at the west side; with the mantra: "Thou art Indra's arm, etc." 26, at the south side; with the mantra: "May Mitra and Varuṇa encompass thee at the north", etc. 26, at the north side.

Praśna I, Khaṇḍa 11.

(The āghāra, continued.)

At the north-west he lays the (already deposited) north-pointed peg (with its tip) uppermost. With the mantra: "May the sun in the

17 See TS. I. 11. h.
18 vedyadhanāt means acc. to the Bhāṣya: proksitayāṁ bhūmyāṁ, the Darpana: apareṇa vedim. It seems that this grass is destined to cover the vedi (this word here taken in its ordinary sense, see above note 1).
19 See TS. I. c.
20 viṇoḥ sūpo 'si.
21 daksinato viṇoḥ sūpo 'si.
22 uttarata udācyair (var. udācyai) yuñjanam (sic) asi viṇoḥ sūpo 'si.
23 pascimataḥ samdhattāṁ devebhyo viṇoḥ sūpo 'si.
24 The east-pointed grass at the south and north sides, the north-pointed at the east and west sides. The sequence of the sides, along which the Darbha-grass is strewn, differs in the texts. I have followed the recension of all the MSS. (and the Prayoga and the Darpana and the Mysore MS. of the Saṁhitā) although the sequence of the printed text and the printed Saṁhitā (east, south, west, north) would be more natural, and perhaps more in accordance with the sentence which immediately follows.
25 So that these tips come to lie above the tips of the grass, which has been strewn at the north side from west to east.
26 See TS. I. 1. 11. i–l.
east protect thee from all evil"\(^1\)}, he pours water out at the east side, finishing in the north; with the mantra: "From above may the gods protect thee from all evil"\(^2\), he pours from above (the kūnda); and with the mantra: "From below may the Nāgas protect thee from all evil"\(^3\), he pours from below\(^4\).

Then he lays down, in the south-east and north-east of the abode of the fire\(^5\), two fuel sticks with the tip upward\(^6\), one with the mantra: "Thou wise one, that invitest to the sacrifice", etc.\(^7\), the other with the mantra: "Fuel art thou; for long life thee"\(^8\).

With the mantra: "I surround the fire, that must be strewed around; the fire, the sṛtā vedi I consecrate"\(^9\), he throws down water with that part of the hand sacred to the Rṣis, beginning in the east and ending in the north\(^10\); with the mantra: "Thou art sṛtā, thou art ghrītā, thou art firm"\(^11\), with the same part of the hand he throws down water, ending in the east and the north, having begun at the southern (side)\(^12\); then, with the mantra: "Thou art young"\(^11\), he throws from south-east to north-east and, finally, sunwise, around the whole vedi, beginning and ending in the south-east.

Having washed the two prāṇidhis\(^13\) with the mantra: "From the trees (i.e. wooden) art thou; be cleansed for the Gods"\(^14\), he fills them, with the mantra: "By means of the earth I shall draw

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1 See TS. I. 1. 11. m.
2 upariṣṭād devā rakṣantu kasyāś cvi abhiṣastyāḥ.
3 adhastān nāgā rakṣantu k. c. a.
4 Probably he pours the water below, on the ground itself.
5 See note 7 on I. 8.
6 They are (in the Prayoga) designated as āghārasamidhau (and cp. Āp. śrs. II. 9. 9); probably on these fuel sticks the two āghāras (taken in the proper sense of the word) of I. 15 beg. are poured out; further cp. I. 21.
7 See TS. I. 1. 11. n.
8 samid asy āyuṃ tvā, cp. Āp. I. 1. c. 10.
9 parīṣṭaryam agnim paridadhāmy agnim sṛtām vedim abhimantrayāmi.
10 Viz. at the east side from south to north (?).
11 sṛtāsi, ghrītāsi, dhruvāsi, taruṇāsi.
12 Apparently (1) at the south side from west to east, (2) at the west side from south to north, and (3) at the north side from west to east; each time with one of the mantras.
13 The word prāṇidhi to designate the praṇītācamasa and the fact that there are two of them, are peculiar to the Vaikhānasas. Sundararāja in his Prayogavṛtti describes them as follows: prāṇidhiśārṇava asūtyamukhāhāmau sadaśūlāmadhyau caturārụgulamūlayāmau caturārụgulonnatau tryaṅgulanimnau ca sālām.
14 See Āp. śrs. I. 16. 3. b.
the water; who draws you? He may draw you", etc., with water mixed with unhusked pounded rice, lays on them the two strainers, north-pointed (one on each) with the mantra: "Thou art the strainer of the Vasus", etc., and, taking the tip of the strainer with the right, and the other part (viz. the base) with the left hand (between thumb and ring-finger), he strains thrice (the water, by moving the grass-blade to and fro) with the mantra: "May god Savitṛ purify you", etc. The strainers he puts again in the same manner (viz. northward pointed) on the praṇidhis. Then, with the mantras: "Brahman, I shall bring forward the water. Yajamāna, restrain thy voice" and: "Soma, I shall bring forward the water", etc., he looks separately at the two priests: Brahman and Soma. When these two have spoken the mantra: "Bring forward the sacrifice", etc., he brings the two praṇidhis forward with the mantra: "Who brings you forward", etc., and puts them on (or "near") the vedi at the southern and northern parts of it (the first one he puts down before the Brahman, the other before the Soma). Having poured water out by means of the kūrca repeating the mantra: "The people of the gods, the vessels, must take place for the service of the gods" (in the two praṇidhis), he sprinkles the sruva with the gāyatrī-verse.

Praśna I, Khaṇḍa 12.

(The āgkāra, continued.)

15 prthivyāpo grahīṣyāmi ko vo gṛhnāti sa vo gṛhnātu, etc., as Āp. I. 16. 3. c.
16 See TS. I. 1. 3. f. 17 See TS. I. 1. 5. a.
18 The first time he moves the grass-blades forward through the water with devo vah savītotpunātu, the second time he moves them backward with: acchidreṇa pavitrenā, the third time again forward with vasōḥ sūryasya raṁśiṁbiḥ. In the same way the other praṇidhi is "strained."
19 See Āp. I. 16. 5. 20 somaṁ paṁ pranasyāmi, etc.
25 This is far from certain. The Bhāṣya runs: samviśaṁtāṁ iti mantrāvṛtti brāhmaṇa tirthena brahma-praṇidhau, daivena soma-praṇidhau kūrceṇa jalam sam-sṛavya, the Darpaṇa: samviśaṁtāṁ iti praṇidhyor brāhmāṇa daivena ca tirthena jalam sam-sṛavya. As the two praṇidhis have already been filled with water, we must suppose, that now some more water is poured into them. But this is uncertain.
26 Here ends, according to the Darpaṇa, the sixth prakaraṇa.
Having taken up the srūva¹ with the mantra: "Bhūḥ, I take the srūva; bhūvah, I take the srūva; suvah, I take the srūva", etc.², and, having with the mantra: "In the highest firmament may Agni not burn too much thy body. O Agni, guard the sacrificial substance"³, laid down two fuel sticks at the base of the western girdle⁴, and having washed the srūva with the mantra: "Unimpaired I pour out", etc.⁵ and, having moved a firebrand around it with the mantra: "Burnt away is the Rākṣas, burnt away are the evil ones"⁶, etc., (and, having heated it) with the mantra: "Heated away is the Rākṣas", etc.⁷, he deposits it on the two fuel sticks.

Now, he takes the (earthen) vessel to hold the clarified butter (the ājyasthāli), repeating the mantra: "Thou art Aditi with unbroken wings"⁸; removes a heated charcoal from the fire to the northern part, with the mantra: "The welfare making ones are you; driven forth is the peril occasioned by alien people, driven forth are the assailing armies"⁹; puts the ājyasthāli thereon with the mantra: "Sagara are ye"¹⁰, and melts the butter, as he says the mantra: "Of the great ones thou art the milk", etc.¹¹. Having strained (the melted butter), in the manner as described formerly¹², thrice by means of a strainer, he wipes, with the wish (veda), the ashes from (beneath) the butter vessel¹³ repeating the mantra: "Here did Viṣṇu stride", etc.¹⁴ (and puts it down on the vedi). With the mantra: "The rising ones are ye; may I rise through children and cattle. May thy heat

¹ According to the Śūtradarśana the juhū and upabhṛt are implied, but the mantra does not allude to them.

² bhūḥ srūvaṁ grhnāmi bhūvah srūvaṁ grhnāmi suvah srūvaṁ grhnāmi bhūr bhūvah suvah srūvaṁ grhnāmi rāyasposāya tvā srūvaṁ grhnāmi viśnור hasto 'si puṣṇo hastābhyaṁ dhṛṣṭaṁ utānam srūvaṁ grhnāmi.

³ varṣīṣthe adhi nāke 'gnis te tanuvaṁ māṭidhāg agne havyaṁ raksiṣva.

⁴ vedyadhashāt, Sundarasāja : aparavṛddhimaṇe, cp. note 18 on I. 10.

⁵ ahino nirvāṭāmi supraṣākam ajaṣṇaṁ bhānuṁ dityasāṁ (var. dityāsāṁ) pradyāyāṁ paścimāḥ (var. : o mānān) soma mahīṣyāmy aranyे siddhe satre yājīṁāṁ sākṣe me bhavān bhava.

⁶ nirdagdham rakṣo nirdagdhaṁ arātayaḥ | nirdagdham svā 'sti yo mām dveṣṭi yaṁ ca vayaṁ dvīṁāḥ.

⁷ niṣṭaptam rakṣo niṣṭaptā arātayaḥ | niṣṭaptam so, etc. See Āp. II. 6. 1. See Āp. V. 5. 6. ¹⁰ sagarāḥ stha.


¹³ The Madras MS. and the Bhāṣya and the Prayogavrūtti of Sundarasāja have: ājyasthālūḥ pṛṣṭhabhasa, pṛṣṭhaśravinām (sic) bhasma the Bh.

¹⁴ See TS. I. 1. 10. i.
not go forth. Shine, arising as the Svarga over the three worlds” 15, he lights a straw, and, with the mantra: “Obstructed is the Rakṣas”, etc. 16, holds the burning charcoal (viz. the lighted straw) above the melted butter 17.

Having removed a burning charcoal out of the fire to the south with the gāyatrī-verse, he puts, with the same verse, thereon the carusthālī (the earthen pot for holding the mess of rice), and, having cooked it (viz. the mess of rice) by means of a firebrand 18, he takes it away (from the burning coal) and puts it down (on the vedi to the north of the ājayasthālī). Having thrice strained, by means of a strainer, the melted butter in the vessel, he loosens, with the mantra: “Thou art the heat”, etc. 19, the knot of the strainer and puts it down to the north-west (of the fire), and, having sprinkled the strainer with water, repeating the mantra: “The waters and plants may swell”, etc. 20, he throws the strainer into the fire.

Having, with the mantra: “Thou wise one, that invitest to the sacrifice”, etc. 21, put the tip of a fuel stick 22, which has been smeared with melted butter, in the north-western part of the fire, he divides, as he repeats the mantra: “On the impulse of god Savitṛ I divide with the arms of the Āśvins, with the hands of Pūṣan the melted butter” 23, the butter destined for the sacrifice in two parts 24 by means of the sruva.

Prāṇa I, Khaṇḍa 13.

(The āghāra, continued.)

Into the southern praṇidhi vessel by means of (a grass bundle

15 See Āp. VI. 6. 8 (udbhava .. rocaya).
16 See Āp. l.c. (antaritam .. enam rocha).
17 Literally: he shows the charcoal to the butter. The Bhāṣya has: ājye darśayati and explains: antaḥ pradipayati, the Darpaṇa: ājyasyāntah pradīpya. This darśayati recurs I. 21, X. 4.
18 Darbhokena is not explained in the Bhāṣya. Darpaṇa has instead of it darbhaṇī.
19 See Āp. ārs. VI. 6. 8 (up to drṣṭa, then follows iha prajāṇa prāśūn drṣṭa).
20 See TS. I. 1. 13. f-h. 21 See TS. I. 1. 11. n.
22 This fuel stick is now put into the fire in view of the later act: I. 13. (note 4).
23 devasya tvā .. ghṛtam viharāmi.
24 The one portion being destined for Prajāpati, etc., the other one for Agni, etc., see the next khaṇḍa.
which he holds in) that part of the hand sacred to Brahman (pouring some water), he invokes (or: “calls near”) the deities preceded by Prajāpati, saying each time: “I invoke Prajāpati, I invoke Indra”, etc., and, similarly, into the northern praṇidhi with that part of the hand sacred to the deities, he invokes those beginning with Agni and ending with aupāsana-rajaṇā, yajñadaivatasvedevāh, sarvadevāh, but, if the sacrifice is one destined for the Fathers, ending with vaiṣvadeva-rajaṇā, yajñadaivatasvedevāh. Then, raising up with the sruva the melted butter, he pours it out (again) in the manner of the invoking, saying (each time): “Agreeably (to so and so) I pour out (the butter)”.

Having put, as he repeats the pair trpyadhiṣrayāmi, the sacrificial substance separately on the fire, he holds over it the burning fuel stick, separately, repeating the pair: “The light of Agni thou art”. The fuel-stick he throws into the fire saying the mantra: “A fuel-stick art thou, svāhā”.

Having taken (some) melted butter into the sruva, he consecrates the sacrificial butter (in the ājyasthālī) from left to right, with the mantra: “Thou art Amṛta, thou art Varuṇa’s own”, keeping the sruva (over the sthālī) downward; with the mantra: “Obstructed is the Rakṣas, obstructed are the demons”, keeping it upward; with the

1 The deities which, according to the Vaikh. Sāṃh., must be invoked, are: prajāpati, indra, agni, soma, agni, soma, agnīsomau, prajāpati, brahmān, indra, the vasus, tho maruts, the rudra’s, viṣṇu, bhṛhaspati, mitra, varuṇa, the adityas, the two aśvin, pūṣan, kaśīka, kaṣadaivatasoma, aupāsana-rajaṇā, yajñadaivata, viṣvedevāh, sarvadevāh. It does not appear from this list, which deities are the agnyādi-deities, probably (ep. I. 15) the fifth and foll. are meant.

2 With the sruva he takes from the ājyasthālī, and again pours it out, for the deities beginning with Prajāpati, in the ājyasthālī, in its southern part, for the deities beginning with Agni in its northern part.

3 The procedure is far from clear. The literal sense would be: “he shows the sacrificial substance to (on?) the fire.” The Darpaṇa periphrases: adhītritiya; “separately” (literally “in two parts”) means perhaps that the mantra must be spoken over each of the two parts. (trpyadhiṣ mantradvayena.)

4 Literally, “he burns it in two parts.” The stick is the one which, with the mantra viśhitotram, has been laid on the fire (note 22 on I. 12).

5 The Sāṃhitā reads: agner jyotir asi.

6 pradakṣinam, probably the first mantra must be said over the east part of the ājyasthālī, the second one over the southern and the third one over the western part.

7 amṛtam asi vārunam asi.

8 antaritaṁ rakṣo 'ntaritā arātayah.
mantra: “Burnt down is the Rakṣas, burnt down are the demons”\(^9\), keeping it downward. Having taken melted butter in the sruva, he lays it (for a moment), upward turned, (first) on the praṇīta vessel\(^10\) on its right, and then on its left side, and, with the three mantras: “May the lord of thought purify thee; may the lord of speech purify thee; may god Savitṛ purify thee”, etc.\(^11\), he throws the butter in three parts into the fire\(^12\).

\(^9\) praṇītaṁ rakṣaṁ praṇītaṁ arātayaṁ.

\(^10\) Here the author uses the usual term praṇīta instead of praṇidhi. The meaning of vataḥ (the Bhāṣya explains it as svasya) is not clear to me.

\(^11\) See TS. I. 2. 1. k.

\(^12\) This act is the samvapana, alluded to in V. 14.

Praśna I, Khaṇḍa 14.

(The āghāra, continued.)

Having sprinkled, as he says the gāyatrī verse, one and twenty fuel-sticks\(^1\), or as many as there are offerings\(^2\), or as many as fill the hand, he takes them and, having dipped their bases and tips in the melted butter, and, having worshipped them with aksaṇa, clarified ājya and caru, touching, as he repeats the mantra: “May these bricks, O Agni, be milch cows for me”, etc.\(^3\), their bases, middle parts and tips, he lowers (them? \textit{viz.} the melted butter, the part of ājya and of the caru?) and lays (them) on the upper part and the middle (of the sticks?)\(^4\).

With that part of the hand sacred to the gods he pours water around (the fire-place), at the southern side, finishing in the east, with the mantra: “Aditi, do thou allow”; at the western side, finishing in the north, with the mantra: “Anumati, do thou allow”; at the northern side, finishing in the east, with the mantra: “Sarasvatī, do thou allow”; and at the eastern side with the mantra: “God Savitṛ, do thou instigate”, finishing in the north; and, then, all around, sunwise, beginning and finishing in the south-east.

Having spoken over the fuel-sticks the mantra: “Bring hither

\(^1\) Note the ungrammatical \textit{ekavinśatīrahutipramāna}.

\(^2\) \textit{Viz.} 35, op. I. 15.

\(^3\) See TS. IV. 4. 11. p (up to \textit{dhenaḥ santu}).

\(^4\) This is, at least to me, uncertain. Probably the arcana consists in the touching.
sixty hundred thousand, one million, ten millions, a hundred millions"); he throws, with the mantra: "This fuel is thy body, O Jātavedas" etc. the sticks, without disarranging them, into the fire which burns low.

For whatever deity the sacrificial substance is poured out (to be offered), upon that deity, verily, he should, whilst pouring out, fix his thoughts. For the rays: the benevolent one, the luminous one, the animated one and the impregnating one, these four rays of his (viz. of Agni), having taken the sacrifice, deposit it in the sun. And this (sun), by his rays: the one that conveys the pure nectar, the accumulating one (?), the heavenly one and the one that purifies the worlds, causes the moon to increase. Yonder King Soma now (i.e. the moon), having been made to increase, gratifies that deity (for which the sacrifice is destined) with nectar through his (rays): the one that goes to the bottom, the one that goes to the vapā, the nectar ejecting one and the god-beloved one.

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5 Sense of mantra partly uncertain śaṭi (var. śaṭīṃ) katasahasṛṇy ayutam aksayam arbudam ānaya.
6 See Hr. grh. I. 2. 11.
7 īa ro 'ṅāre 'gnau. Sundararāja explains: sāntārcisyagnau. On the other side the Bhāṣya and the Ed. of Kumb.: jāvyālamāne 'gnau, cp. T. Br. II. 1.10. 3
8 There are many difficulties in this passage, which smacks of Upaniṣad; on cinuhi the Bhāṣya remarks only: cinotiti, giving thus only an etymology; on vāpāyāni: asau candramā vapāyāyāyāti sa vapāyāni (sic).

Praśna I, Khaṇḍa 15.

(The āghāra, continued.)

Pouring out melted butter by means of the sruva after having touched the two pegs with the sruva, he sacrifices the two āghāra's; the first from north-west to south-east, with the mantra: "For Prajāpati, svāhā"; the second from south-west to north-east, with the mantra: "For Indra, svāhā". Then, the two butter portions (ājya-bhāga), considering these as the eyes (of Agni), in the northern and southern part of the fire, the first with the mantra: "For Agni, svāhā"; the second with the mantra: "For Soma, svāhā". Then, a stream of butter from west to north, with the mantra: "Set to work, O Jāta-

1 Viz. the joining of the two pegs (paridhīs) which are laid round the fire, at the first āghāra, the joining of the northern and western ones, at the second, the joining of the western and southern ones.
2 Probably, as the ārdhve samidhau mentioned I. 11 are designated by Sundararāja as āghārasamidhau, on these fuel-sticks; for these see further I. 21.
vedas, carry forward,” etc. Then, one from north to east, with the mantra: “Thou who layest athwart,” etc., then, one from east to south, with the mantra: “For the propitious goddess, svāhā”\(^4\), and, then, one from south to west with the mantra: “For the accomplishing goddess, svāha,”\(^4\) and, considering the middle as the mouth (of Agni), he there offers with the vyāhṛti’s.\(^5\) The expounders of the Veda call this (part of the ceremony) “the face of Agni.”\(^6\)

Having touched the melted butter, as he repeats the mantra: “With truth I sprinkle on thee; may I partake of thee”\(^7\), he offers butter: “For Agni, svāhā; for Soma, svāhā; for Agni and Soma, svāhā; for Prajāpati, svāhā; for Brahman, svāhā; for Indra, svāhā; for the Vasus, svāhā; for the Maruts, svāhā; for the Rudras, svāhā; for Viṣṇu, svāhā; for Bṛhaspati svāha; for Mitra, svāhā; for Varuna, svāhā; for the Ādityyas, svāhā; for the Aśvins, svāhā; for Pūṣan, svāhā: for Kakṣa, svāhā; for Soma whose deity is Kakṣa, svāhā; for the sacrifice in the Aupāsana fire, svāhā; for the All-gods, whose deity is the sacrifice, svāhā; for All the gods, svāhā.”\(^8\)

Having poured, with the darvī spoon, some melted butter on the mess of rice (the caru), and, having taken with the Savitṛ verse a small portion out of the caru, he sacrifices it by means of the juhū with the vyāhṛtis.\(^9\) For prosperity’s sake he offers melted butter, with the mantras: “Here the god”, “here did Viṣṇu stride”, etc.\(^10\). In case the sacrifice is destined for the Fathers, he offers the cooked food (as pradhānāhuti), after having sacrificed the butter in the same manner as above described, ending with: “For the offering to the All-gods, svāhā; for the All-gods whose deity is the sacrifice, svāhā”.

This āghāra\(^11\) is known as the rite introductory to all sacrifices\(^12\).

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\(^3\) See Hir. grhs. I. 2. 18. (The mantra for this use also in Baudh. grhs.)

\(^4\) See Hir. l.c. (also Baudh. has these mantras.)

\(^5\) bhūḥ svāhā; bhuvah svāhā; svah svāhā; bhūr bhuvah svah svāhā.

\(^6\) Baudh. designates the last four pourings of ghee (from yuktō vaha on) as the “agnimukha.”

\(^7\) satyena tvābhīghārayāmi tasya te bhakṣiya.

\(^8\) One and twenty offerings (op. I. 14 beg.) to the same deities to which the ājya had been consecrated, op. note 1 on I. 13.

\(^9\) This is the chief offering, which in each sacrifice may be replaced by others.

\(^10\) See note 1 on I. 5 (RS. I. 22. 16—21).

\(^11\) As described (in I. 9-15.)

\(^12\) End of the seventh prakaraṇa, according to the Sūtradarpana.
Praśna I, Khaṇḍa 16–18.

(The normal paradigm for a sacrifice, continued.)

Now, the mantras for a sacrifice which are common to any religious act. The sixteen addressed to Dhātṛ, etc., are those enumerated in the Saṃhitā: II. 1. The five addressed to Varuṇa, etc.: Saṃhitā II. 2. The two addressed to Prajāpati: "Prajāpati none other than thou", and: "Prajāpati bestowed victories on Indra", are given in the Saṃhitā: II. 3; these two are to be muttered inaudibly. The twelve Jaya formulas are those enumerated in the Saṃhitā, l. c.4. The eighteen Abhyātāna-formulas: Saṃhitā II. 4.5. The twelve Rāṣṭrabhṛt-formulae: Saṃhitā II. 5.6. The oblations beginning with the two destined for Prajāpati constitute the so-called Mūlahoma7. At the end of that formula, the last word of which is babhūva8, at the end of the formula addressed to the Fathers9, and at the end of that formula which closes with the word yaccha10, (an oblation with) the vyāhṛti (must follow)11.

1 The dhātādi mantras are: dhātā dudātu, see TS. III. 3. 11. g; dhātā prayāyā: l. c. h.; dhātā, l. c. i.; dhātā, l. c. k.; anu, l. c. l.; anuv id, l. c. m.; ā mā vājasya, TS. I. 7. 8. n.; samāvavarti, TBR. II. 6. 6. 5.; anu, TS. III. 3. 11. n.; yasyām, l. c. o.; yākām, l. c. p.; yās te, l. c. q.; sinivālī, l. c. r.; yā supānī, l. c. s.; kuhūm, l. c. t.; kuhūr, l. c. u.

2 The Vārūṇa-collection is: īmām me, see TS. II. 1. 11. v.; tat tvā yāmi, l. c. w.; tvam no agne, II. 15. 12. w.; sa tvam no, l. c. x.; tvam agne, TBR. II. 4. 1. 9.

3 The prajāpatya: praṇāpe na, see TS. I. 8. 14. m.; praṇāpati...babhūva, see TS. III. 4. 4. b.

4 See TS. III. 4. 4. a. (with svāhā after each ca).

5 agnir bhūtānām adhipatih sa māvatv asmin brahmann asmin kṣatrte 'syām āśīrya asyām purodhāyām asmin karmann asyām devahūtyāṃ svāhā, etc.; this is the practical redaction of the chapter corresp. to TS. III. 4. 5. (the Mysore MS. gives the same redaction as our Taitt. S.).

6 rtāsād rtadhāmagnir, etc., see TS. III. 4. 7.

7 So, wherever it is said: "the mūlahoma must be sacrificed" (see e.g. II. 6, II. 13), those to Prajāpati and those with the Jaya, Abhyātāna and Rāṣṭrabhṛt formulas are meant.

8 The last word of the mantra corresp. with TS. III. 4. 4. b (see note 4 on this khaṇḍa.)

9 Corresp. with TS. III. 4. 5. b (above, note 5.)

10 Corresp. with TS. III. 4. 7. m, (above, note 6).

11 Here ends, according to the Sūtradarpana, the eighth prakaraṇa.
Praśna I, Khaṇḍa 19.

(The normal paradigm for a sacrifice, continued.)
Now, the mantras for the oblations at the end (of the sacrifice)\(^1\). The mantras for the sviṣṭākāra-oblations are the twelve beginning with; “What of this act I have done too much” etc.\(^2\); for the two mindā-oblations: “Whatever fault has been mine”, and “Agni has given back the eye”\(^3\). The ten: “For those to whom sacrifice has been paid”\(^4\), with the vyāhṛti at the end of each, are for welfare. The three: “What has been made to hear”, “Brahman” and, “What we have done”\(^5\), are for the kṛtānta-oblations\(^6\). The six: “What I carelessly”\(^7\) are for the vicchinnā-oblations. The mantras for putting the seven fuel-sticks on the fire are, for the stick of bilva wood: “Thou art fuel; may we prosper”\(^8\); for that of palāśa: “Thou art fuel-stick, thou art brilliant; grant me brilliance”\(^9\); for that of nyagrodha: “We fix our thoughts (?) on Yama; protect me from death”\(^10\); for that of aśvattha: “We fix our thoughts on Sūrya; protect mine eye”\(^11\); for that of udumbara: “We fix our thoughts on Soma; protect my

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\(^1\) The antahoma.

\(^2\) Given in the Saṃhitā II. 6: yad asya karmano ’tyariricam, see Āp. ārs. III. 12. 1; agnaye sviṣṭakrte, see Mantrapātha II. 18. 31; agnaye svāhā; agnaye ‘nnādāya svāhā; agnaye ‘nnapataye svāhā; prajāpataye svāhā; indicāya svāhā; viśeṣāhyo devebhyaḥ svāhā; sarvaḥbhyaḥ devatābhyaḥ svāhā; sarvatra-vānādiṣṭam daivatām amunmai svāhā; agnaye sviṣṭakrte svāhā; vāstupate nāmā nāstupataye svāhā. According to some there are not 12, but 11 mantras; probably in this case the third one must fall out.

\(^3\) See TS. III. 2. 5. n (a-b, and c-d).

\(^4\) See Āp. ārs. III. 11. 2. (iṣṭeḥbhayaḥ svāhā; vasaḍ aniṣṭeḥbhayaḥ svāhā; bhesajam duristai svāhā; niskṛtyai svāhā; daurardhyai svāhā; daivibhyai svāhā; tanūbhayaḥ svāhā; rddhyai svāhā; samrddhyai svāhā; sarvasamrddhyai svāhā.

\(^5\) See TBr. III. 7. 11. 1; ib.: the third: yad akarma yan nākarma yad atyareci yan nātyareci i yad atiriktaṃ yac ca hināṃ tat tvam viṃṣur yajño yajñāṃ pratiṣṭhāpayā svāhākṛtāḥhitut etu devān svāhā.

\(^6\) So called while at the end in each verse the words kṛtāntiḥ recurs.

\(^7\) yad pramutto ’ntaragāmi (‘gāna the Mysore MS.) kiṅcid asmin yajñe mantrato karmato vā, etc. (as Āp. III. 11. 2 end); mano ājotir: See TS. I. 5. 10. f; ayāś cāgne (etc., as Āp. 1. c.); yad asmin yajñe ’ntaragāma (etc., as Āp. 1. c.); svasti na indro, etc., as T. Ā. I. 1. 1 (2): yato indro viryam akṛṇod śṛṅdṛho adhvare hotā agner vedordinghas tayā sviṣṭakrde devebhya indra ājyena haviśa ghṛtena svāhā (unknown verse).

\(^8\) See TS. I. 4. 45. k.

\(^9\) yamasya dhimahe mṛtyor me pāhi svāhā.

\(^10\) sūryasya dhimahe ca keṣur me pāhi svāhā.
thought” 11; for that of śāmi: “We fix our thoughts on Vāyu; protect my breath” 12, and for that of khadira: “We fix our thoughts on Brāhman; protect my mind” 13. The two mantras: “Seven are thy fuel-sticks” 14, and “Rightly knowing” 15 for the two full-laddle oblations. Having, with the (five) mantras; “agnir bhuktam svāhā” 16, etc., taken melted butter in the subsidiary juhū 17, he sacrifices this butter, and sacrifices, with each of the (five) mantras: “agnir jīrṇam svāhā” 18, etc., from the juhū a portion of the caru, after having cut it off (from the caru). With the mantra: “May the layer of grass combine with the sacrificial substance” 19, etc., he sacrifices melted butter, pouring it out in a stream (on the vedi). Then, taking in the left hand the sruva, in the right hand the vessel with melted butter, he pours out, whilst holding it over the fire, the rest of the butter, saying the mantra: “To Indra I sacrifice, svāhā” 20.

11 soma-sya dhīmahe cittaṁ me pāhi svāhā.  
12 vāyor dhīmahe prāṇān me pāhi svāhā.  
13 brahmaṇo dhīmahe buddhiṁ me pāhi svāhā.  
14 See TS. I. 5. 3. h.  
15 rtudhā (r. sthā) na vidvān anusṭub gṛṭtena pūrṇam (sic) āhutīṁ jūhomi manasaḥ praś̄pataye svāhā.  
16 agnir bhuktam svāhā; vedir bhuktam svāhā; dyaur bhuktam svāhā; prthivi bhuktam svāhā; oṣadhi-vana-spati-gandharvā-pārsara caiva bhuktam svāhā.  
17 A special juhū for the upahomas.  
18 agnir jīrṇam svāhā, etc., as the mantras under note 16, mut. mut.  
19 See Āp. IV. 12. 3.  
20 According to Sundararāja, there should be all in all 49 oblations of ājya, seven fuel-sticks and five oblations of caru, together 61 antahomas (I cannot make out this number). Everywhere, when an āghāra is prescribed, these must follow after the pradhānahoma: the chief oblation.

Praśna I, Khaṇḍa 20.

(The normal paradigm for a sacrifice, continued.) Having taken in this vessel (viz., the ājya-thāl, out of which he had sacrificed the remaining butter) water (from the karaka), he pours it out over the sruva (which he still holds in his left hand), holding it in the middle, near the fire and to the west of it, with the mantra: “May Agni be satisfied”; with the mantra: “May the vedi be satisfied”, on the vedi; with the mantra: “May the sky be satisfied”, in the open space 1; on the ground, with the mantra: “May the earth be satis-

1 Sundararāja: ārdhve, “pouring it upwards”.
vaikhānasasmārtasūtra i. 20.

fied”; on the southern (girdle of the fire-place), with the mantra: “May Brahman and those that come after him be satisfied”. Taking, with that part of the hand sacred to the gods, some water from the southern pranīta-vessel, he pours it out at the northern (girdle of the fire-place), with the mantra: “May the herbs, the trees, the Gandharvas and Apsaras be satisfied”. Having taken in the same manner (viz., with the tirtha sacred to the gods) some water from the northern pranīta-vessel, whilst wearing his sacred thread over the right shoulder, he pours it out with that part of the hand sacred to the Fathers at the southern girdle, with the mantra: “May at the south side my Fathers, Grandfathers, and Great-grandfathers be satisfied, may it be inexhaustible (for them)”.

With the four mantras which have served for the “pouring around”, in which he replaces the words: “do thou allow” and “do thou instigate” by the words: “thou hast allowed” and “thou hast instigated”, he effectuates the “dismissal”.

Having taken with index, thumb and ring-finger from the two pranidhi-vessels, beginning with the southern one, (some of) the unhusked grains together with the strainer, he throws them, with the mantras: “Thou art a strainer, mayest thou be a strainer for me, svāhā; thou art full, mayest thou be full for me, svāhā; thou art good, mayest thou be good for me, svāhā; thou art all, mayest thou be all for me, svāhā”, successively into the fire. Having, with

2 In this way the word tathā is explained by the Bhāṣya, but this collides clearly with sāpasavyam. Is it interpolated?

3 The mantra must run, and thus has it the Mysore MS. of the Saṃhitā: me daksīṇataḥ pitarah pitāmahāḥ . trpyantām. If me is omitted, the word daksīṇataḥ does not belong to the mantra and is pleonastic, in view of daksīṇasyām. It is unnecessary to point out how ungrammatical this use of the enclitic is: at the head of the sentence.

4 The pariṣecana, op. I. 14, 2nd alinea.

5 pravāhana must here have the same force as pariṣecana. The term is curious.

6 upāntā, op. note 18 on I. 3. According to the Edition of Kumbakonam, it is here equivalent to madhyamā.

7 That were put therein op. I. 11.

8 Reading with the Bhāṣya: sapavitram aksaı́am.

9 pavitram asi pavitram me bhūyāḥ svāhā; pūrṇam asi pūrṇam me bhūyāḥ svāhā; sad asi san me bhūyāḥ svāhā; sarvam asi sarvam me bhūyāḥ svāhā.

10 Firstly the pavitra of each pranidhi, then the aksatas of each pranidhi, each with one of the four mantras.
the mantra: "Thou art imperishable, do not perish for me"\textsuperscript{11}, moved (a little to the east) the northern pranidhi-vessel (from its place), he pours out the water therefrom in the different directions (mentioned in each mantra): "In the east the gods and the priests may wash themselves. In the south the months and the Fathers may wash themselves. In the west the houses and the cows may wash themselves. In the north the herbs and the trees may wash themselves. In the zenith the sacrifice, the year and the lord of sacrifice may wash themselves\textsuperscript{12}; in the nadir the Nāgas may wash themselves"\textsuperscript{13}. He now takes it, with the mantra: "May I not pour forth in vain my progeny, you that are belonging to me. I will pour you out into the ocean. Go ye along your own path"\textsuperscript{14} (along the east side of the fire to the south), pours a small quantity of its water into the southern pranidhi-vessel; and, then, pours the water from the southern vessel, with the mantra: "Go ye along to your own place of birth", etc.\textsuperscript{15}, into the water-vessel (the karaka). Having with the three verses: "Ye waters are wonderful", etc., sprinkled himself with the water of this (vessel), he puts the pranidhi-vessels away\textsuperscript{16}.

\textsuperscript{11} akeyitaṃ asi mā me kṛṣṭhāḥ.
\textsuperscript{12} These mantras with a small variant are taken from Āśv. Ārs. I. 11. 7.
\textsuperscript{13} This mantra is unintelligible: adhodharādharair (Mys. MS. of Saṃhitā: odharādhāre) nāgebhyo māriyantām.
\textsuperscript{14} See Āśv. Ārs. I. 11. 8; after this mantra the verses agreeing with TS. III. 4. 2. e–f follow.
\textsuperscript{15} See Ap. IV. 14. 4 (only svam yonim).
\textsuperscript{16} End of the ninth prakaraṇa, according to the Sūtradārpaṇa.

Prāṇa I, Khaṇḍa 21.

(The normal paradigm for a sacrifice, concluded.)

Having, with the mantra: "Convey again to the gods the sacrificial substance", dismissed (from use) the sruva (and the other sacrificial ladles) by holding a burning straw over it\textsuperscript{1}, he puts into the fire, with the mantra: "The highest, that dwells in the cleft, (by that) I have driven away harsh speech, I have driven away angry speech svāhā"\textsuperscript{2}, the two biggest fuel-sticks\textsuperscript{3}; with the mantra: "Bring up-

\textsuperscript{1} agner darsanena explained by the Bhāṣya as agneḥ pratapanena; cp. on
darśayati note 17 on I. 12;and below X. 4.
\textsuperscript{2} See TS. I. 2. 11. f–g.
\textsuperscript{3} Cp. I. 12 beg.
ward the sacrifice; do not falter; there rest on the height of the earth; from the sky, O Viṣṇu, or from the earth, svāhā”⁴, the two upward turned sticks⁶. With the mantra: “Take away the peg from the west” (he takes the western peg and throws it into the fire, and) in the same manner (viz., with the mantras: “Take away the peg from the south”; “Take away the peg from the north”), the southern and northern ones. Then he gathers together all the grass used for strewing around (the vedi)⁶ (from the west side), with the mantra: “At the west thou art Viṣṇu’s seat”; and in the same manner (viz., with the mantras: “At the south thou art Viṣṇu’s seat”, “At the north thou art Viṣṇu’s seat”) the grass at the south- and north-side, and, with the mantra: “At the east thou art Viṣṇu’s seat” (the grass at the east side), and throws it into the fire, as he repeats the mantra: “Let the waters, let the herbs swell; ye are the spotted steeds of the Maruts; fare to the sky; thence bring us rain”⁷. Repeating the mantra: “Let the seat of the Fathers be pure, let the seat of the gods be pure”⁸, as he lays (all these objects) uninterruptedly (i.e. in a continuous row) into the fire⁹, he burns them in the south-west part of it. “With uninterrupted (burning), for one who is desirous of spiritual lustre”, (thus it is taught in sacred lore). Having taken the ashes, as he repeats the mantra: “Ashes” etc.,¹⁰, he smears them on his front, heart, (armpits,) arms, neck, etc., in upward direction, as he repeats the mantras: “Sun, Moon; obeisance! The triple life-time of Jamadagni, Kaśyapa’s triple life-time, the triple life-time of the gods, that triple life-time be mine” etc.,¹¹, and sprinkles himself, repeating the mantra: “Ye Waters are wonderful”. With the mantra: “Om for me, and tune for me” etc.,¹², and with the mantra: “What has been done ignorantly” etc.,¹³, having respectfully addressed the fire

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¹⁴ See TS. I. 2. 13. g-h. ⁵ Cp. note 6 on I. 11.
⁶ paristaraṇabharishā, acc. pl. masc., cp. note 1 on I. 8. ⁷ See TS. I. 1. 13. f-h.
⁸ sudhyānām (sic) pitṛṣadanām sudhyānām devasadanām.
⁹ avicchinnam āśīrya is not clear. The Bhāṣya takes as object ulmukān, but at the end says: taṃśād avicchinnam yathā syāt tathā sarvaṃ dagdhvā.
¹⁰ Mantra unintelligible: bhūtiḥ śma te labhate nityam sarvāyajñakṛtam bhavet āgnimārutsayor bhūtiḥ.
¹¹ ādityāḥ soma namah; tryāyūṣam jamadagnēḥ etc. as Hri. grhs. I. 9. 6; then follows dīrghāyutāya balāya balāya itaṃ ca varcase tryāyūṣam.
¹² See Āsv. ārs. I. 11. 15.
¹³ Untranslatable! bālakṛtam vācaritaṃ vā satyahināṃ vā puspadināṃ vā
and the sun as formerly, he approaches again the base of the vedī (viz. the fire-place), addresses the fire with the Vaiśvānara-hymn and makes obeisance to it.

Thus is the close of the sacrifice.

With the mantra: "Om for me, and tune for me" etc. takes place the removing of the (fire if this is a) common fire, thus it is taught.

End of the first Prāśna.

hotrhinaṁ vāvaṣad ardhahāram upāgnaye (var. śāram vā aṣnaye) jātavedase bhagavān prajvalita om namah.


15 Given in the Saṃhitā II. 10, beginning (as TBr. I. 2. 1. 1): vaiśvānarasya rūpaṁ pṛthivyāṁ parirṣasā syonam āviṣantu nah; then follow some verses taken from the same anuvāka (TBr. I. 2. 1. 24–27) and then some others of not Vaidic aspect.

16 If it is the auṣṭaṣanāgni it must be guarded (Sundararāja).

17 According to the other group of MSS. this chapter closes with the words: "Thus says Vikhanas".—End of the tenth prakaraṇa according to the Sūtra-darpana.

SECOND BOOK.

Prāśna II, Khaṇḍa 1.

(The Nāndimukha-śrāddha.)

Now, at the sacraments relating to the body, with the exception of the rite of the union of the newly married pair at the period of menstruation¹, he should perform the Nāndimukha ceremony.

On the day preceding that on which he is going to perform the religious acts, such as the ceremony to secure conception and so forth, on that day there is gladness (nandī). Its opening (mouth: mukha), which has as its deity all the Gods and the Fathers, is the Nāndimukha or Abhyundaya-śrāddha. It is performed as a ceremony destined (not for the Fathers but) for the Gods.

¹ The ṛtugamana, op. III. 9. According to the Darpaṇa the Nāndimukha is neither performed at the jātakarman, the utthāna, and the undertaking and dismissal of the vratas.—On the whole the second khaṇḍa of Prāśna VI is to be compared. See the notes there.
On the preceding day, during the forenoon, he serves with food 2 an even number 3 of learned Brāhmāṇas who have their hands and feet well washed. Then (on the next day), having sprinkled the ground 4, and, with the mantra: "The earth is this highest means of purifying, through the might of the Lord of Gods let here protection be; may the Gods together with the Fathers come hither; come ye near (?) to this smeared place" 5, having besmeared (with cowdung and water) the circular spaces (where the seats of the Brāhmāṇas are to be prepared), and, with the mantra: "Let there be an auspicious seat" etc. 6, having put down seats provided with darbha-grass and barley, he adorns the Brāhmāṇas, who have taken places on these seats, with flowers and so forth, as may be fit.

He now takes the aggregate of four white substances which comprises, according to tradition, the following: white cooked rice, white mustard, thick sour milk and unhusked rice (all mixed together), and presents these as bali offerings (viz. on the ground, not sacrificing them in the fire) to the south of the fire, to Agni, to Soma, to Prajēśa, to the Allgods, to the Rṣis, to the Fathers, to the Bhūtas, to all the Deities: to each God or group of deities, each with his name in the dative case, and adding, at the end, the word: "obeisance"; after first having honoured each of them with flowers and so on.

2 annena parivṛṣṭya, which should signify vṛtvā, according to all: the Bhāṣya, the Darpaṇa, the Prayoga and a note in the printed text; but it clearly is a corruption for parivṛṣṭya.

3 Two to represent the Allgods, four to represent the Fathers, see VI. 2.

4 iḻām with the sense of bhūmi is very rare in literature.

5 aṭhavanidām (var. adhāvanidām) paramaḥ pavitraṁ sureśavīryād idam astu raksāḥ āyāntu devāḥ pitṛbhīḥ sahātrāṇiṁ sthale sannidhiṁ dhatā līpte.

6 Untranslatable: astu āsanaṁ śubham loke bṛśi (ed. brasī) suddhas tapomayaḥ (ṣyam ed.) tapaś cāyuś tathā yogam astu te paramāṁ padam.

Praśna II, Khaṇḍa 2.

(The Nāndimukḥa-śrāddha, continued; the prati-sarābandaḥana.)

Having presented (to the same deities) a mess of boiled rice, a cake and other substances (e.g. condiments, barley meal), he fills, repeating the mantra: "In the seven streams" etc. 1, a pitcher with

1 See note 2 on I. 6.
water and deposits in it, as he repeats the mantra: "Obeisance! O Sulomi"² etc. a darbha-grass stalk together with sprouts (of aśvattha etc.), a handful of kuśa-grass³ and some ornament³ (e.g. a golden finger-ring)⁴, in order to drive away the evil. Then, having put the cord, destined to be worn around the wrist (the so-called pratisarā), which consists of three strings of white wool or of woven silk⁵, together with flowers (and grain-corns in a golden vessel), he takes (melted butter in the sruva-spoon) and sacrifices, (in the fire, oblations of clarified butter) repeating the (five) verses⁶ addressed to Agni: "O Agni, lead us" etc.⁷; the (six) verses addressed to Soma: "May Soma give the milch cow" etc.⁸; the (two) verses addressed to Brahman: "the Brahman, born" etc.⁹; the (two) verses addressed to Rudra: "O Rudra, thy wrath" etc.¹⁰; the (six) verses addressed to Viṣṇu: "From here the Gods" etc.¹¹; the (four) verses addressed to the Viśvedevas: "May the Viśvedevas come"¹² etc.; then, the (fourteen) verses addressed to the Seven Seers: "Where the own was"¹³ etc.; the (four) verses to the Bhūtas: "The Bhūtas, that roam about"¹⁴ etc.; then, (four) with the vyāhṛtis; then, the (three formula) addressed to the

² Untranslatable: namaḥ sulomi sulomi bhuvi bhuvo cittau (Var. bhuvoś cittau) guhau doni (sic) yat.
³ According to a note in the edition pavitram ābharaṇam should mean: svarṇā-bharaṇam.
⁴ The pitcher must be put aside, cp. the end of this chapter.
⁵ kutapasya āvetakambalāder vā dukūlasya āvetapaṭṭādivastram vā, Bhāṣya.
⁶ Note the expression: juhuyād ṛcaḥ.
⁷ See TBr. II. 8. 2. 3–5 (agne naya, pra vai, acchā, agne tvam, agne tvam, pra karavo.
⁸ See TBr. II. 8. 3. 1–2 somo dhenum; aśādham; tvam soma; yā te; tvam imā; yā te dhāmāni.
¹⁰ rudro manyoḥ bahuto huto hutaṁ (var. rudramanyoḥ bahuto hutan) vṛtabham namas te astu; tan me astu bāhūbhāyāṁ viṣaye and TS. I. 8. 6. i: tryambakam.
¹¹ See note 10 on I. 15.
¹² See TBr. II. 8. 6. 3–5: a no viśe; sam no; ye savatuḥ; agne pāhi; dyauḥ; viśe devāh trṣuva.
¹³ The whole chapter 14 of the Second Book of the Śāṃhitā, unknown from elsewhere.
¹⁴ The first verse agrees with Taitt. Ār. (Āndra recension), ed. Calc. page 923, below; then follows a verse unknown from elsewhere, then the verse agreeing with TBr. II. 7. 15. 1: bhūto bhūteṣu, then again two, equally unknown from elsewhere.
Fathers: "To Agni, who conveys the food to the Manes"\(^{15}\) etc., and the (three verses) addressed to them: "The Fathers, who here"\(^{16}\) etc. Then, follow three oblations with the mantras: "To the Fathers, that are departed to the earth; to the Grandfathers, that are departed to the atmosphere; to the Great-grandfathers, that are departed to heaven, svadhā, namaḥ, svāhā." After he has offered, whilst wearing his sacred thread over his right shoulder, these oblations to the Fathers, he sacrifices with the vyāhṛtis and, then, communely\(^{17}\) to those same eight deities (that are mentioned at the end of the preceding chapter).

Having twice poured into the vessels (out of which the invited Brāhmīns are to eat) a portion of clarified butter with the sruva, and, having put in each of these vessels a part of the mess of boiled rice, throwing the part that is left over after serving the Brāhmīns, who represent the Allgods, into the vessels destined for those who represent the Fathers, (thereby) finishing in the east\(^{18}\), he makes them touch with their thumb the mess of rice. Thereupon, having made obeisance to them, he should feed the Brāhmīns, repeating the mantra: "Coming with true light", etc.\(^{19}\), with the white rice to which he has added fresh milk or thick sour milk. Before they rise from their seats, he should gather from them what they have left over, cleanse it, and beg of them, after they have rinsed their mouth, the permission to do with it as he likes.

Having caused them to pronounce their benediction\(^{20}\), he touches the pratisarā with the svasti-hymn\(^{21}\) and fastens (it on the wrist of

\(^{15}\) agnaye kavyasāhanāya somāya pīrmate yamāya cāngiraspataye; after each: svadhā namaḥ svāhā (note the conjunction ca, that in the Samhitā also is given as a part of the mantra !).

\(^{16}\) etc ya iha pitaras te devās ca vidma yān; pīryajñām suhutām suṣṭutām suvedasac hāvīr ye vahante svadhā namaḥ svāhā; the second verse agrees with TS. II. 6. 12. a, the third with III. 3. 11. t (c. d).

\(^{17}\) sāmānyataḥ is differently explained. The exegetes themselves were not sure of its meaning.

\(^{18}\) The Brāhmīns, who represent the gods are seated with their face eastward from south to north, the others with their face northward in a row from west to east.

\(^{19}\) See TS. III. 4. 11. f.

\(^{20}\) Viz. the puṇyāha as described I. 6-7.

\(^{21}\) This sūkta seems to runs thus: svāstī no mīniśām; kṛṣṇatva pājāḥ; viṁśa tvām rākeṣu cakra urdhvam dhanuv pūranām śaktir dākṣiniṇam aparāṃ gadoḍiṃvam nandako 'dharād vāsukir antareṣu itere' strāḥ / viṁśa (thus the Mys. MS., viṁśo the
his right hand) with the mantras: "The giver of hail, the lord of the people" etc.23

When the formulæ: "To the glad-faced Fathers, svadhā, namah. To the glad-faced Grandfathers, svadhā, namah. To the glad-faced Great-grandfathers, svadhā namah" have been spoken (by the person on whose behalf the ceremony takes place), he dismisses the Brāhmīns, lastly those who represent the Gods, whilst they answer: "Let svadhā be".

With the same water (viz. the water contained in the above mentioned pitcher) he should on the following day wash himself.

This, according to sacred lore, is the Nāndīmukha rite24.

Kumb. edition) vighnād iśo 'prasaḍādad indro bhayād duḥkhād yamo varuno vikramāt i kubero 'rthakaśayāc chiṛḥ sarvābhya īnābhyaḥ samyak suvanasāh sarve raksantu.

22 Of the Yajamāna, the person on whose behalf the ceremony takes place.
23 See TBr. III. 7. 11. 4.
24 End of first prakaraṣa, according to the Śūtradārpaṇa.

Praśna II, Khaṇḍa 3.

(The initiation to the study of the Veda: upanayana.)

In spring, in the fifth year reckoned from the time of conception, he should initiate a member of the Brāhmin-caste who1 is desirous of spiritual lustre; in the eighth year, one who is desirous of long life; in the ninth, one who is desirous of fortune. In the eleventh year after conception, in summer, he should initiate a member of the Kṣatriya-caste; in the twelfth year, in autumn, a member of the Vaiśya-caste. Or "until the sixteenth year has not passed for a Brāhmin, until the twenty-second for a Kṣatriya, until the twenty-fourth for a Vaiśya", (so it is handed down). After that time has passed they have lost their right of learning the Savitṛ-verse. For these the Uddālaka-penance2 (is prescribed). The Uddālaka-penance is: he subsists during two months on barley-gruel; during one month on fresh milk; on curds of milk-whey during half a month; during eight days on clarified butter; on alms given without asking3 during six days; during

1 According to the Bhāṣya, and this may be right, the father is meant who desires for his son spiritual lustre.
2 Cp. Vasiṣṭha dharmasāstra XI. 76.
3 All the MSS. (as also the Bhāṣya and the Prayoga) present the unexplainable ayācitom instead of ayācitenā; only the Darpana has the right reading.
three days on water, and one day and night he fasts. Having either performed this rite, or having performed the final bath after a Horse-sacrifice, or having performed a Vṛātyastoma⁴, and, then, having again performed the Saṃskāras from the garbhādhāna⁵ onwards, those who had lost their right of learning the Savitṛ-verse are purified and may be initiated, thus it is declared (in sacred lore).

⁴ Cp. Vas. I. c. 77-79.  
⁵ Cp. III. 10.

Praśna II, Khāṇḍa 4.

(The initiation, continued.)

For a Brāhmaṇa, the staff should be made of palāśa- or bilva-wood; it should be of such length as to reach to the end of his hair; it should be without a flaw; smoothed from one end to the other; not terrifying as a sacrificial stake and not curved¹. The skin (which he has to wear as upper-garment) should be taken from a black antelope, and his girdle should be made of muñja-grass.

For a Kṣatrīya, the staff should be made of nyagrodha-wood, reaching to his front; the skin is taken from the spotted deer, and his girdle made of a bow-string.

For a Vaiśya, the staff should be made of Udumbara-wood, reaching to the end of his nose; the skin is taken from the he-goat², and his girdle made of hemp.

For a Brāhmaṇa the following prescriptions³ prevail. The Savitṛ-verse runs: om bhūr bhuvah svasat savitur varenyam, etc.; his restraining the breath is preceded by “om bhūr bhuvah svasat savitur varenyam”, etc., followed by the mantras: “Water, light, essence, amṛta, brahman, bhūr bhuvah svvar om”, etc.⁴; the vyāhṛti for him runs: “om bhūr bhuvah svavah svāhā”; the putting of fuel on the fire takes place – of the (first) fuel-stick with the mantra: “To Agni, the

¹ For the description of the staff compare Manu II. 46 and especially 47.—All is not certain here, especially the words: “smoothed...other”. See the critical notes in my edition of the text. The Bhāṣya runs: nāsty udvejanam karma yasya so 'nudevejanah; yūpavat yāpa śva gopuchākrihit; perhaps the Śutrakāra had in his mind some such passage as Śat. Br. XI. 7. 3. 2.
² Only the printed text and the MS. of Lahore have bāstam, the other MSS. and the Bhāṣya and the Darpaṇa and Prayoga bāstavam.
³ As far as I can see, these restrictions are not given by any other Śutrakāra.
⁴ See Taitt. är. X. 27 (last part), ib. X. 26 and X. 30.
mighty Jātavedas, I have brought a fuel-stick”, etc.⁵; of the second and third with the same mantra, where the singular “a fuel-stick” is replaced by the dual; of four (viz. the fourth, fifth, sixth, and seventh) with the same mantra, but now with the word “fuel-sticks” in the plural.

For a Kṣatriya the following prescriptions prevail: for him the Savitr-verse runs: “ōṃ bhūr bhuvas tat savitur”, etc.; his restraining the breath is preceded by: “ōṃ bhūr bhuvas tat savitur”, etc., followed by “Lustre, light, essence”, etc.⁶, as above; the vyāhṛti for him runs: “ōṃ bhūr bhuvah svāhā”, and the putting of fuel-sticks on the fire takes place - of one (the first) with the mantra: “To Agni...I have brought a fuel-stick”, etc., of the next two (the second and third) with the same mantra, with “fuel-sticks” in the dual.

For a Vaiśya the following prescriptions prevail: for him the Savitr-verse runs: “ōṃ bhūs tat savitur”, etc.; his restraining the breath is preceded by: “ōṃ bhūs tat savitur”, etc., followed by: “Fire, light, essence”, etc.⁷, as above; for him the vyāhṛti runs: “ōṃ bhūḥ svāhā”, and the putting on of a single fuel-stick takes place with the mantra: “To Agni...I have brought a fuel-stick”, etc.⁸.

⁵ Agreeing with Mantrapātha II. 6. 2.
⁶ tejo jyoti raso, etc., a variant of the mantra noted above under note 4.
⁷ agnir jyoti raso, etc.
⁸ End of second prakaraṇa, according to the Sūtradarpana.

_Praśna II, Khaṇḍa 5._

_(The initiation, continued.)_

On a day when the moon stands in conjunction with one of the following stars: with proṣṭhapada, with hasta, with aśvinī, with anū-rādha, with the former or the last of the two punarvasus, or with mṛgasīras, or under any other nakṣatra which bears a name of the masculine gender, he collects at the north-west of the fire on a layer of darbha-grass the following requisites: the sacred thread, the skin, the girdle, an unwashed garment, the staff, a platter¹, a stone², fuel-sticks, darbha-grass and what may be required further. He sprinkles them (with water) with the mantra: “In thee have come together”³, etc.

¹ sarāva is acc. to the Bhāṣya identical with mallakaḥ.
² pesaṇāsilā, Bhāṣya.
³ A verse consisting of _RS._ VI. 34. 1. a, I. 59. 4. d, VIII. 25. 23. c.
Then, having performed the āghāra with clarified butter, he causes the boy, who has rinsed his mouth and who is adorned with auspicious objects, to sit down south-west from the fire. He then lays on his head two darbha-grass-stalks, one north-pointed, the other east-pointed; cuts (with a razor), as he repeats the four mantras: “Indra, (I take) the knife in my hands, thereby I shave the hair”; “Yama, I take”; “Varuṇa, I take”; etc.; “Kubera, I take the knife in my hands, thereby I shave the hair” from left to right at the four cardinal points a part of the grass-stalk together with some of the hairs, and then shaves his head all round repeating the two mantras: “The razor, with which Savitṛ knowingly has shaven Soma and Varuṇa, with that, ye Brāhmīns, shave his (head), that he may be long-lived attaining old age, this (boy) here, (called) so and so”. “If thou shavest, O shaver, the hair with the razor, the wounding, the well-shaped, make the face (of this boy) resplendent, do not take away his life”, and taking care not to shave him beneath the collar bone. He should throw the hair on the platter, which has been provided with cow-dung. If baldness (is prescribed), he shaves him up to the nails of his toes leaving only the lock of hair on the crown of the head and the brows. Then the boy must bathe (viz. wash himself with the water preserved from the Nandimukha-śrāddha) and, after he has sipped water, the performer of the rite causes the Brāhmīns to say their benediction. Then, he causes the boy, after he has been fed (by his mother), to take his place at his right side.

Having strewn grass around (the fire), he performs the chief ob-

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4 As described up to I. 15 (incl.), or, more exactly, op. the next alinea ("having strewn around"), up to the act of I. 14, second alinea (though this is the pariscana).
5 śubhagandhamālyābharaṇāḥ, Bhāṣya.
6 indra (and yama, varuṇa, kubera) āstraṃ bāhubhyāṃ tena keśān vāpayāmi.
7 First at the fore part (Indra!), then at the right (Yama!), then at the hinder part (Varuṇa!), then at the left part of the head (Kubera!).
8 The verses agree with Mantrapāṭha II. 1, 3 and 7; in the last one the faulty vapṭrā instead of vapṭar occurs in both recensions.
9 bhujāsirasād adhastān na vapati, Bhāṣya.
10 Which, according to the Bhāṣya, is held to the left of the boy by a brahmaśārin or by the mother of the boy.
11 This must not necessarily refer to the upanayana, but is a general prescription.
lations with clarified butter repeating the two mantras: “Giving long life, O Agni” and “Giving long life, O God”\(^{12}\); and, then, the five oblations to Varuṇa\(^{13}\) followed by the vyāhṛtis\(^{14}\). He now, with the mantra: “Tread on this stone”, etc.\(^{15}\), causes him to touch with the great toe of his right foot the stone which has been laid down to the north-west of the fire. With the (three) mantras: “The Goddesses, who cut, who wove”, etc.\(^{16}\), he hands over to him (to put on) the garment\(^{17}\); with the (two) mantras: “Here she has come to us”, etc.\(^{18}\), the girdle; with the mantra: “Thou hast put on this garment”, etc.\(^{19}\), the upper garment; with the (two) mantras: “The sacred thread is the highest purifier, the thread that in olden times was born with Prajāpati together; put (it) on that grants long life, that is foremost and auspicious. May the sacred thread be (to thee) strength and lustre”. “I fasten it on thee with long life and spiritual lustre. I give thee this sacred thread”\(^ {20}\), he gives him the sacred thread; with the mantra: “The firm, strong eye of Mitra”, etc.\(^{21}\), he hands over to him the skin of the antelope\(^{22}\).

\(^{12}\) See TS. I. 3. 14. m and Mantrapāṭha II. 2. 1.

\(^{13}\) Cp. note 2 on I. 16–18 (Hir. grḥs. I. 3. 6).

\(^{14}\) Either om bhūr bhuvah suvāḥ svāhā, or om bhūr bhuvah svāhā, or om bhū ṣvāhā, cp. II. 4.

\(^{15}\) See e.g. Mantrapāṭha II. 2. 2.

\(^{16}\) See e.g. ib. II. 2. 5–7.

\(^{17}\) The loin-cloth, according to Bhāṣya and Prayoga.

\(^{18}\) See Mantrapāṭha II. 2. 9–10. \(^{19}\) See ib. II. 2. 8.

\(^{20}\) yajñopovitaṁ paramaṁ pavitraṁ prajāpater yat sahasaṁ purastāt | āyuyam agṛyaṁ pratimuṇca śudhram yajñopavitaṁ balam astu tejaḥ || tvam (sic!) asmai pratimuṇcamy āyuṣā brahmaṇarascā śainād yajñopavitaṁ dadāmi te || The first of these two mantras may have been taken from Baudh. It occurs in the Kāṭhaka āraṇyaka, cp. L. von Schroeder, die Tübinger Kāṭha hss. (Sitz. Ber. der Kais. Ak. der W. in Wien, Phil.-Hist. Cl., Band CXXXVII, page 23).

\(^{21}\) See Mantrapāṭha II. 2. 11.

\(^{22}\) According to Bhāṣya and Prayoga the performer (the priest, Adhvaryu as he is here called) causes the boy to speak each time the mantras; vācayati means probably that he makes him repeat the mantras, after having recited them himself.

**Pṛśna II, Khāṇḍa 6.**

(The initiation, continued.)

Then, after he has made him sip water according to the rule, and, after he has obtained from those persons (viz. the Brāhmins), who are
present at the assembly, their authorization, he should take hold of the arms of the boy, who sits with his face directed to the east, to the north (of the fire) 1, whilst he himself similarly is turned to the east 2, and take him unto himself 3, repeating the mantra: "At the impulse of the god Savitṛ I take thee unto me with the arms of the Aśvins, with the hands of Pūšan". With the mantra: "May he give thee long life throughout", etc.4, seizing his right hand he raises it up, and lets it go repeating the (three) mantras: "Agni has seized thy hand, Soma has seized thy hand, Savitṛ has seized thy hand, Sarasvatī has seized thy hand, Pūšan has seized thy hand, Bṛhaspati has seized thy hand, Mitra has seized thy hand, Varuṇa has seized thy hand, Tvaṣṭṛ has seized thy hand, Dhātr has seized thy hand, Viṣṇu has seized thy hand, Prajāpati has seized thy hand.—I seize (thy) hand, may Savitṛ guard thee, Mitra thou art by rights, Agni is thy Teacher.—Instigated by god Savitṛ become thou the pupil of Bṛhaspati" 5. With the mantra: "Thou So and so, drink (only) water; put on fuel; do the service; do not sleep at day-time; go out begging alms; fetch continually fuel from the wood and a pitcher of water; study the Veda, being subject to your Teacher" 6, (he prescribes him) the manner of his conduct (as a student of the Veda). With the (three) mantras: "Thy heart shall dwell in my heart", etc.7, he touches the place of his heart and, with the mantra: ' Bhūḥ, bhuvaḥ, svavaḥ. By offspring may I become rich in offspring" 

1 Uncertain, as the Bhāṣya explains: "on his left side". It seems rather acceptable, that the ācārya sits behind the boy and so takes him unto himself; according to the Prāyoga he takes him in his lap.

2 This word (prāṅmukhaḥ) is not found in the Madras MS. nor in the printed text. It is given by the Bhāṣya and the Mysore and Vienna MSS.

3 From this set: upanayate, the whole rite derives its name: upanayana.


5 aṇiś te hastam agrahit somas te hastam agrahit savitā te h. a. sarasvatī te h. a., pūṣā te h. agrahid bṛhaspati te h. agrahīn mitras te h. agrahid varuṇaś te h. a. vaṣṭā te h. agrahid dhātī te h. agrahīd viṣṇuś te hastam agrahit prajāpati te h. agrahīt.—hastam gṛhṇāmi savitā pūbhiraṅkato mitras tvam asi dharmaṁgnir ācaryas tava.—devena savitā prasūto bṛhaspater brahmacāri bhava, cp. Hir. grhs. I. 5 9-10.

6 asāv apā 'śāna samidha ādheki karma kuru mā divā svapaḥ ś bhaiṣācaryam cara sadārṇyāt samidha āharodakumbham ca ācāryadhino vedam adhiṣva.

7 The three mantras correspond with Hir. I. c. 11-12: mama kṛdaye; mām evānusamrabhasva (only samipyam instead of sāmicyam and at the end niyacchatām); prāṇānām... viroṣaka.
etc., he praises him. He then mutters into his (right) ear the six mantras: “Bhūh, I place thee in the Ṛgverses, in Agni, on the earth, in voice, in the Brahman, you So and so”, etc., putting after his name (which is to be spoken instead of the word “So and so” in the mantras) the word sarman. With the five mantras beginning: “Agni is long-lived”, etc., he lets go the tips of the fingers of his right hand in regular order, beginning with the little finger. In his right ear he mutters the mantra: “Giving long life, O Agni”, etc., and in his left one the mantra: “Stand fast in Vāyu, in the atmosphere, in the sun, in the sky”, etc. He then causes him to circumambulate the fire sunwise as he repeats the mantra: “Happily, O god Savitṛ, may I attain the goal with this So and so”, and causes him to be seated down at his right side giving him with the (three) mantras: “A giver of royal power art thou, a teacher’s seat; may I not be separated from thee. A giver of royal power art thou, the seat of the All-king, may I not be separated from thee. A giver of royal power art thou, a seat of the “over-ladies”, may I not be separated from thee”; a bunch of grass (as a seat), having sprinkled it as he repeats the mantra: “For bliss may the goddesses afford us”, etc.

8 As Hir. I. c. 13 up to pośaiḥ, then: sugṛha grhaib supatiḥ patyā sumedhā medhayā subrahmā brahmacāribhibh.

9 According to the Bhāṣya and the Darpana the word ācāram belongs as object to the verb praśamsati. But how, in this case, can we account for the last mantra? The text runs: aśvā apo ’śāneyo ācāram mama ṣṛdaya iti tasya ṣṛdaya-sparkanaṁ kṛvā bhūr bhuhvah suvoḥ suprajā iti praśamsati. The Prayoga seems to favour my explanation.

10 Note the peculiar construction saḍbhīḥ karṇe japati.

11 See Hir. grhs. I. 5. 13; instead of iṣṭas te priyo ’śāni the Vaikh. Saṃh. (only the printed text, the Mys. MS. is incomplete) reads iṣṭutas te priye ’śāni.

12 See TS. II. 3. 10. e, followed by a part of the Brähmana (TS. II. 3. 11. 5) aṅgir āyuṣmān iti hastam grhnāty ete vai devā āyuṣmantas ta evāsminn āyuṛ dadhate sarvam āyuṛ eti.

13 I am uncertain whether the ācārya, still holding the hand of the boy, now lets it go, or (so the Bhāṣya, the Prayoga and the Darpana) after again having seized his hand.

14 See note 12 on II. 5.

15 pratiṣṭhā vāyuḥ antarikṣe sūrye divi (cp. Hir. I. 6. 3); yām svastim aṅgir etc., as Mantrapātha II. 3. 31, and carasau followed by praṇasya brahmacāry abhūḥ (cp. Hir. I. c.).

16 See Hir. grhs. II. 5. 6.

17 See Mantrapātha II. 9. 7–9.

18 See e.g. Hir. I. 5. 7.
Thereupon, he performs the múlahoma up to the vyāhṛti; the rest of the butter-offerings he gives him to eat repeating the mantras: “May Aditi tuck up thy garment”, etc., “We give this boy in charge, O Indra”, etc., and “On thee may wisdom, on thee may offspring”, etc.

With the mantra: “At every pursuit we invoke the strong one”, etc., he reaches him the water for sipping, causes him to make obeisance to the sun with the mantra: “A hundred autumns are before us”, etc., and to turn around himself from left to right with the (two) mantras: “To him who comes, we have come”, “I have come hither to be a student”, etc.

Then he (the Teacher) touches his (viz. the boy’s) upper member (i.e. his head) with the mantra: “To Śaka I give thee in charge. To Anantaka I give thee in charge. To Aghura. To Makha. To Disease. To Vaśini. To Vaiśvānara. To the Waters. To the Herbs. To the Trees. To Heaven and Earth. To Welfare. To Spiritual lustre. To the Viśve devas. To all the Deities I give thee in charge”.

The Teacher having been implored: “Recite, Sir” and then addressed: “Recite the Savitr-verse, Sir”, instructs the pupil: with the mantra: “We invoke thee, the Lord of the Troops”, etc. having made obeisance to the Chief of the Gaṇas, with the mantra: “Thou art Strength”, to Savitr (i.e. the verse sacred to Savitr), and with the mantra: “May the holy

19 See note 7 on I. 16-18.
20 adītas te kakṣyāṃ (so !) badhnātu, as Hir. I. 4. 6; paridam indra, as ib. 3 (first mantra, but with yathainām jarimāṇayūt, and with bāhukakṣyā at the end); tvayī medhām as Mantrap. II. 12. 3-5.
21 See TS. IV. 1. 2. d. 22 See e.g. Hir. I. 4. 13.
23 See Hir. I. 5. 1 (pra su mṛtyum), up to gṛhebhyaḥ, and ib. 2, with the words brhaspater brahmācāri bhavāni after prasūto.
25 The words: athāha sāvitrīm bho anubṛhi are recorded as a mantra in the Samhitā, although athāha belongs undoubtedly to the text, cp. Hir. I. 6. 10. The Prayoga: punar vātur api adhiḥī bho athāha sāvitrīm bho anubṛhiḥī gurum prārthayet. The Bhāṣya here is incomplete.
26 See TS. II. 3. 14. 0.
27 gaṇamukhya according to the Prayoga is identical with Vighneśa, Gaṇeśa.
28 ojo ’esi, not found in our Vaikh. Samhitā.
VAIHKĀNASASMĀRTASŪTRA II. 6, 7.

Sarasvatī accept”, etc.29 to Sarasvatī, he should teach him the Savitṛ-verse as indicated formerly 30, by quarter-verse, and by half-verse, in parts and the whole of it.31

29 See e.g. TBr. II. 4. 3. 1; this verse is neither recorded in the Vaikh. Saṃhitā.
30 Cp. II. 4: according to the fact, whether a Brāhmin, a Kṣatriya or a Vaiśya is initiated.
31 The precise manner is indicated IX. 2 s. f.—Here ends, according to the Darpaṇa, the third prakaraṇa.

Praṇa II, Khaṇḍa 7.

(The initiation, continued: the undertaking of the Sāvitra-observance, sāvitravrata sabdha.)

He1 now inaugurates by oblations the undertaking of the Sāvitra-observance: pouring into the fire the oblations of clarified butter repeating the mantras of which the one beginning: “May Dātṛ give” is the first,2 then, one to Savitṛ, the rṣi of the kāṇḍa,3 then, the hymn of the Sāvitra-observance, viz.: “The wonderful Lord of the abode”; “May the God Savitṛ come”; “Savitṛ has ascended his chariot”; “May that mighty God Savitṛ”; “The brown steeds with white feet” “The eagle has looked at the atmosphere”; “Bhaga and Dhi”4, and, finally, the five mantras mentioning the undertaking of the Sāvitra-observance: “O Agni, lord of the observances, I shall perform this observance; may I accomplish it; may it be successful for me; may it succeed; I undertake the Sāvitra-observance, svāhā”; “O Vāyu, lord of the observances”, etc.; “O Indra, lord of the observances”, etc.; “O Āditya, lord of the observances”, etc.; “O Lord of the Observances”, etc.5, closing with an oblation: “Bhūḥ, svāhā”. He6 now sacrifices in the fire seven palāśa-sprouts besmeared with melted butter, the first with the mantra: “To Agni, the mighty Jātavedas, I have

1 The Teacher (guru, ācārya).
2 See note 1 on I. 16–18.
3 Pouring out the butter with the words: savitre kāṇḍarṣaye, svāhā.
4 Vaikh. Saṃhitā II. 23; the verses correspond to TĀ. x. 1. 4, TBr. II. 8. 6. 1–2.
5 agne vrālapate (vāyu vr., indra vr., āditya vr., vrātāṁ vr.) sāvitravrataṁ cariyāṁ tat chakayam tan me rādhyaṁ tat samrdhyatāṁ tat svāvitravrataṁ bandhayāṁ, svāhā.
6 The teacher, whilst causing the boy to recite the mantras, causes him to perform the act (Darpaṇa).
brought a fuel-stick”, etc., then, two with the same mantra, changing the singular into the dual, then, four with same mantra, changing the singular into the plural. Then, he makes the boy look up to the sun with the mantras: “Sun, this is thy son, I give him in charge to thee”; “That bright eye created by the gods which rises in the east”. With eight sticks of fuel he should yoke the pupil to the work of the sacrifice (in the following manner): having, as he repeats the mantra: “Even as ye did set free”, wiped (with moistened hand) along the vedi, beginning at the southern part from left to right in the manner as described above, he strews grass around it; then, with the four vyāhṛtis (bhūḥ, bhuvah, suvh, bhūr bhuvah suvah) and the (four) mantras: “This fuel is thine, Agni”, etc.; “May Indra give me insight”, etc.; “The insight that dwells with the Apsaras”, etc.; “May insight, the fragrant one”, etc., he puts the fuel-sticks into the fire (with the word svāhā at the close of each mantra). Having again, as he repeats the mantra: “Even as ye did set free”, wiped in the same manner around the fire, and with the same four mantras, changing only the last words in: “Thou hast allowed”; “Thou hast instigated”, having effectuated the “dismissal”, he takes some of the ashes with the mantra: “Ashes”, etc., and smears them (with the mantras: “Sun, Moon; obeisance”, etc., in upward direction on his front, heartpit, arms, neck and on other parts of his body), sprinkles himself as he repeats the three verses: “Ye waters are wonderful”; addresses to the fire, while standing before it, the mantras: “With the brilliance that is thine, O Agni, may I become brilliant”, etc.; “On me may insight, on me offspring”, and to the sun the mantras: “Out of the darkness”, etc.

9 Viz. he appoints to him the daily task of putting, evening and morning unto the time of the completion of this study, the (eight) fuel-sticks on the fire of his guru.
10 See TS. IV. 9. 15. w.
11 This refers, according to the Comm., to I. 14 sec. alinea: with the mantras: adite ’numanyasva, etc., but there the mantras accompany the pariṣecana.
12 eṣa te agne samit tāyā samidhasva ca ca pṛyāyasva vardhatāṃ ca yajñapatin ā ca pṛyāyatāṃ vardhīsimahi ca vayam ā ca pṛyāṣimahi, svāhā.
17 Cp. note 11 ib. 18 See TS. III. 5. 3. e.
19 See TS. III. 3. 1. g. 20 See note 23 on I. 3.
In this way he (i.e. the pupil, the brahmācārin) should sacrifice constantly at evening and morning (until the term of the completion of his study of the Veda), “For”, so declare the theologians, “this offering has been given by Brahman (to him) as his agnihotra; on it are based his fires”.

Praśna II, Khaṇḍa 8.

(The initiation, continued: duties of the pupil.)
He should give him, with the mantra: “May Agni lengthen thy days, may Agni increase thy welfare”¹, the staff; and, with the mantra: “May Indra with the Maruts act in due course”, etc.², a platter or a solid begging bowl³. A Brāhmaṇ-boy should ask for alms with the words: “Lady, alms give”; a Kṣatriya-boy: “Alms, Lady, give”; a Vaiśya-boy: “Alms give, Lady”⁴. Maintaining the vow of silence, he should accept from Brāhmaṇs the cooked food (viz. the rice) obtained by begging, from others raw food. The Teacher takes with the mantra: “Thou, whose first garment we take away”, etc.⁵, the begged food from him and sprinkles it repeating the mantra: “O Well-famed one, make me well-famed”, etc.⁶. With the substance fit for sacrifice (viz. the begged food)⁷, to which cakes and fried barley have been added, the last offering (before giving up the Śāvätra-observance) is effectuated, after the two mindā-offerings⁸ have been performed with it.

He should maintain the vow of silence unto the arrival of twilight.

He (viz. the Teacher) should instruct him about the ordinances for his order of life⁹.

¹ Agrees with Hir. grh. I. 7. 11. (a. b).
² Agrees with Mantrapāṭha II. 4. 4 (c, d).
³ Not wholly certain. The Bhāṣya runs: yad bhūmau patitam api na bhajyate tat kāśinam, dāravam alābupātram vā; kāśina could also be a substantive: “an earthen vessel for cooking”. Then the sense would be: “he gives him a platter or an earthen vessel as begging-bowl”. Darpaṇa: lohajam dāravam mrṇmayam vā bhaikṣapātram.
⁴ This occurs also in other Śūtras.
⁵ See Mantrapāṭha II. 6. 15. This mantra (and equally the next one) is not intended to accompany this act.
⁶ See ib. II. 5. 1.
⁷ haviśā bhikṣāṇnena, footnote in the printed text of Kumbakoṇam and similarly the Darpaṇa: tena lājāpūpamiśritena haviśā.
⁸ Cp. note 3 on I. 19.
⁹ As they are laid down in the Dharmasūtra (below, VIII. 2).
Should the pupil transgress any order, the Teacher should not beat him with his staff, nor curse him with vicious words, but prescribe him a penance\textsuperscript{10} in harmony with his transgression.

The Teacher must guard his pupil, for the evil done by the pupil falls to his lot. A pupil who by all means does not fulfil his duties, he gives up. When in any other case he abandons wife, son or pupil, he goes to perdition.

"Wearing either a reddish dyed garment or a skin, wearing his hair matted or tufted, wearing a girdle, a staff, the sacred thread and the goat-skin, abstaining from sexual intercourse, undefiled, abstaining from pungent food and salt, he fulfils during the years that are ordained\textsuperscript{11} his duties as a Veda-student", thus it is prescribed in sacred lore\textsuperscript{12}.

\textsuperscript{10} Such as the Prājāpatya or Cāndrāyana-kṛcchra.
\textsuperscript{11} Cp. Dharmasūtra (VIII. 3).
\textsuperscript{12} Here ends, according to the Darpaṇa, the fourth prakaraṇa

\textit{Praśna II, Khaṇḍa 8.}

(The observances for the undertaking and absolving of the study of the parts of the Veda.)

Now, the observances for the study. On the fourth, the fifth or the seventh day (after the initiation), on an auspicious day, under a nakṣatra, the name of which is of the masculine gender, he causes the pupil, who has rinsed his mouth, to be seated with his face to the east, having made the Brāhmins give their benediction and having strewn grass around the fire. To the left of him his mother or a fellow-student should be seated.

Having poured into the fire the oblations of clarified butter with the mantras of which: "May Dhāṭr give" is the first\textsuperscript{1}, then, with the hymn of the Śāvitra-observance\textsuperscript{2} and finally having given up the Śāvitra-observance with the five mantras: "O Agni, lord of the observances" etc.\textsuperscript{3}, replacing the words "I shall perform" and "I undertake" by: "I have performed", and "I give up"\textsuperscript{3}, he throws into the water the thread, staff, etc. which he has worn thus far, gives him, after he has bathed, (a new thread, staff, etc.) in the same manner as

\textsuperscript{1} See note 1 on I. 16-18. \textsuperscript{2} See II. 7, beg.
\textsuperscript{3} See note 5 on II. 7. (acāriṣam, visarjayāmi).
formerly; sprinkles him with water and causes him to sit down at his right side.

He now inaugurates by oblations of clarified butter the undertaking of the Prajāpati-observance, which lasts one year: with the mantras of which the one beginning: "May Dхаṭr give" is the first, then, an oblation to Prajāpati the ṛṣi of the kāṇḍa, then, with the mantras (which constitute the "hymn" for this observance): "The wonderful lord of the abode"; "No other than thou, Prajāpati"; "The lord of riches"; "Prajāpati, thou art the protector of treasure"; "Thine are these worlds"; "Prajāpati as the first"; "He who commands the riches", and finally with the five mantras beginning with the one addressed to Agni, in which he replaces the word: "Sāvitra-observance" by "Prajāpati-observance," on both occasions. He, then, injoins to the pupil the observance year after year. In the same manner he gives up by oblations the observance. Each time when he has given up an observance he undertakes another one.

4 See II. 5, end. 5 Cp. below VIII. 3.
6 In this first period of the study the parts of the Saṃhitā that are consecrated to Prajāpati must be studied; the Baudhāyana Śūtra informs us which are these parts, see my paper, "Über das rituelle Śūtra des Baudhāyana", page 32.
7 See note 4 on II. 7. 8 See TBr. II. 8. 1. 2–5.
9 See note 4 on II. 7. 10 See note 5 on II. 7. This change must also take place when the vrata is abandoned.
11 Viz. when the vrata and the time of studying one of the parts of the Veda lasts one year (but it may last longer (?)).

Praśna II, Khaṇḍa 10.

(The observances for the undertaking and absolving of the study of the parts of the Veda, continued.)

The ceremonies for undertaking and absolving the observance for the part of the Veda consecrated to Soma are the same, but the oblation is poured out "for Soma the ṛṣi of the kāṇḍa", and the hymn consists of the verses: "The wonderful lord of the abode"; "May Soma grant a milk-cow"; "Invincible in war"; "Thou, Soma, by sacrifices"; "Thy powers with sacrifice"; "Thou hast produced these plants"; "Thy powers in the sky".

For the part of the Veda consecrated to Agni: "for Agni the

1 See note 6 on II. 9. 2 See TBr. II. 8. 3. 1–2.
ṛṣi of the kāṇḍa”; the hymn consists of the verses: “The wonderful lord of the abode”; “Agni, lead us”; “To the pure radiance”; “Our hymns fetch Agni”; “Drive away from us, O Agni”; “Agni, lead thou us”; “The singers urged by thought” ³.

For the part of the Veda consecrated to the All gods ¹: “for the All gods the ṛṣi of the kāṇḍa”; the hymn consists of the verses: “The wonderful lord of the abode”; “May the All gods come to us”; “May the All gods be propitious”; “They who of Savitṛ”; “Come, O Agni”; “O Father Dyaus”; Hear, ye All gods” ⁴.

For the part of the Veda consecrated to Brahmān ¹: “for Brahma, ṛṣi of the kāṇḍa”; the hymn consists of the verses: “The wonderful lord of the abode”; “The Brahma, born”; “The father of the Virāj”; “Brahman engendered the gods”; “In him are these worlds”; “In Brahman are the thirty three gods”; “To the four quarters” ⁵ ⁶.

The “study-hymn” ⁷ during the Prajāpati-observance is: “Right and truth”; “From the evil done to the gods”; “What of one in the womb”; “The gladdening one has moved forward”. During the Soma-observance the “study hymn” is: “The strainer of the good one”; during the Agni-observance: “To Jātavedas”; during the All gods-observance: “Of Viṣṇu now”; “He with the thousand heads”; “Thou, O Agni”; “I have brought thee hither”; during the Brahmān-observance: “One-syllabled”; and he should study (during each observances) this hymn and each of the corresponding kāṇḍas.

³ See TBr. II. 8. 2. 3–5. ⁴ See TBr. II. 8. 6. 3–5.
¹ See note 6 on II. 9. ⁵ See TBr. II. 8. 8–10.
⁶ As it is, as yet, uncertain whether the Vaikhānasagṛhya and Saṃhitā presuppose the knowledge of the Taittirīya Saṃhitā, I cite from the Bhāṣya the following passage, found also in the Śūtradarpana: prājāpatye prathamaṁ pañcamam dvitiyam ca kāṇḍam, saumyavrata saṣṭhakāṇḍam, āgniavrata saptamaṁ kāṇḍam, vaśvedavrata triyam kāṇḍam, brāhmaṇavrata catuṁ kāṇḍam, evam tat tat kāṇḍam adhiyita. If this refers to the seven kāṇḍas of the Taitt. Saṁh., the Vaikhānasas differ widely from the Taittirīyakas, cp. my paper “über das rituelle Śūtra des Baudhāyana”, page 32.
⁷ svādhyaśūktā. According to the Darpana these hymns are intended for the Brahmâyajña (the daily recitation of the Veda). These parts of the Saṃhitā are all found above, I. 4 (end), see notes 17–27 on this kāṇḍa.
VAIKHĀNASASMĀRTASŪTRA II. 11.

Praśna II, Khaṇḍa 11.

(The observances for the undertaking and absolv-ing of the study of the parts of the Veda: the Śukriya-vrata, introducing the study of the Ārāṇyaka.)

Having absolved the Brahman-observance in the manner as described above after the sacrifice with the mantras the first of which is: "May Dhātṛ give", and, having given to the pupil a new thread, a new staff, etc., in the manner as described above, he should undertake the Śukriya-observance, which lasts six or three months, in the following manner (first come the oblations with the mantras: "May Dhātṛ give" etc.; then, one "for Śukriya the rṣī of the kāṇḍa", then, the one to the wonderful lord of the abode; then), in the northern part of the fire, four oblations with the mantras: "For the deities of the Pravargya I prepare (a seat), svāhā"; "For Śaṃrājī I prepare svāhā"; "For Mahāvīra I prepare, svāhā": "For the Earth I prepare, svāhā", and, in the southern part of the fire, with the mantras: "For Soma I prepare, svāhā"; "For the Fathers I prepare, svāhā"; "For the Fathers, the makers of mantras I prepare, svāhā"; "For Rudra I prepare, svāhā"; "For Rudra, the Rudraḥotr I prepare, svāhā." After these oblations have been effectuated he undertakes the observance with the mantras: "O Agni, lord of the observances", etc.; "I undertake the Śukriya-observance, svāhā"; "O Vāyu.... svāhā"; "O Indra .. svāhā"; "O Āditya... svāhā"; O Lord of the observances... svāhā". He, then, should with the chapter: "Pilers are ye, pilers around are ye", etc. wrap his head in an unwashed (viz. new) garment, so that during this day the sun does not shine on his face. For it is shining. Avoiding any speech with women and Śūdras, he should then study the Ārāṇyaka book viz. the Śukriya (text), its brāhmaṇa, the Aruṇa, the Nārāyaṇa chapter and so on.

1 Cp. note 5 on II. 7.
2 cita stha paricita stha marudbhīṣ parīśraya...(as TĀ. IV. 5. 5–6 [12, 13]) unma asy amardanam asi; cita stha paricita sthāditō ntaṭo ntaya pariśvaja brahma samdhattam tan me jinvatam. We note, that in the Vaikh. Saṃh. this mantra is found not at the beginning of an anuvāka, but in the middle (Iī. 33).
3 Is yathainam aham a soloecism for yathaiva aham ?
4 taṃmād rephāyati, meaning doubtfull (himṣati the Bhāṣya) cp. Āp. dhā. II. 14. 13: taṃmā mātakaṣṭya mukhaṃ rebhāyaṭva.
5 Śukriya may mean: Taitt. Ār. IV, its Brāhmaṇa: TĀ. V, the Aruṇa: TĀ. I, the Nārāyaṇa: TĀ. III. 12 and 13. A note in the printed text runs: namo viṣṇ
This is, according to sacred lore, the undertaking of the observances.

(TA. IV. 1) deva vai sattram ityādi (TA. V. 1) sukriyabrahmaṇam; bhadram karṇebhiḥ, śam no mitraḥ, ambhasya pūra ityādy arunānāraṇaṁ; tat sarvam āranyakāndasaṁśītim aranye 'dhīyiteti dikṣanīye—For the end of the Sukriyāvrata see II. 13 sec. alinea.

Prāṇa II, Khaṇḍa 12.

(The ceremony by which the annual course of study is opened.)

Now, he should perform the ceremony of opening the study in the month Āṣāḍha (June-July). During the increasing half of the moon, avoiding the “emptied”¹ and the knot-days², he takes (by preference) a Wednesday.

On this day, having performed the āghara sacrifice, having strewn grass around the fire, he has the pupil shaved and bathed, and the benediction pronounced by the Brāhmīns. He sprinkles him, as he repeats the mantras for sprinkling³; causes him to circumambulate the fire sunwise, and gives him the bunch (of darbha-grass as a seat). Then, he causes him to sit down at his right side and, having sprinkled him as he repeats the mantra: “Happily to us the Waters”⁴, he performs with clarified butter and a mess of rice⁵, or with unhusked pounded barley and other kinds of corn, the following fifty chief oblations: “to Agni; Prthivī; the Rgveda; the Yajurveda; the Sāmaveda; the Ātharvaṇaveda; Vāyu; Antarikṣa; the Day; the Sun; the Quarters; the Moon; the Study; the Suspense of Study; the deity of Study; the deity of the Suspense of Study; Śraddhā; Medhā; Dharaṇā; Ācārya; Chandas; the Rśis; the seven Rśis; the Munis; the Gurus; Day and Night; the half-months; the months; the seasons; the years; the parivatsaras; the idāvatsaras; the iḍuvatsaras; the vatsaras; Brahman; Śāvitrī; Prajāpati; Usanās; Čyavana; Brhaspati; Soma; Angiras; Darbha; Śankha; Likhita; Śtuślaśiras; Vainateya; Śikhin; Īvara; the Adhiṅḍīhdevatās⁶”. Then, having with the oblations: “The wonderful lord of the abode”,

¹ The 4th, 9th and 14th days of each half month are riktā tithi’s.
² The days of full- and new-moon.
³ Note in the printed text of Kumbakoṇam: āpohiranyapavamānaiḥ, see notes 20-22 on I. 3.
⁴ See TBr. I. 2. 1. 1.
⁵ Viz. a caru mixed with ghee.
etc.\textsuperscript{6}, inaugurated as before \textsuperscript{7} the Prajāpati-observance, and, having sacrificed with the mantras, the first of which is: “May Dhātṛ give”\textsuperscript{8}, and, having performed the mūlahoma\textsuperscript{9} with the five mantras addressed to Varuṇa\textsuperscript{10}, and those-to Agni sviṣṭākāra\textsuperscript{11}, he gives him to eat the rest of the butter-offerings with the mantras: “May Aditi tuck up thy garment”\textsuperscript{12}, and reaches him the water for sipping with the mantra: “At every pursuit we invoke the strong one”\textsuperscript{13}. To the pupil, who is seated with his face turned to the east or the north at his right side, and whom he has caused to make a brahmānjali\textsuperscript{14}, he teaches the three Vedas or two of them or one, together with the Sūtra. If he is desirous to instruct him already in the middle\textsuperscript{15}, he should instruct him, after having performed the oblations. During four months and a half or during five months and a half he should bring about the study of the parts of the Veda. Afterwards, during the bright half of each month (he may study the Veda), but at pleasure (both during the bright and dark halves of the month) the supplementary texts of the Veda\textsuperscript{16}. This is the ceremony of opening the annual course of study.

Then, in the month Śrāvaṇa (July-August)\textsuperscript{17}, on the day of full moon, having strewn darbha-grass around the fire and having had the pupil shaved, he inaugurates, in the manner as described above, the undertaking of the observance, performing the oblations with “May Dhātṛ give”, etc., the five to Varuṇa, the mūlahoma and those to Agni sviṣṭākṛt. In this way the ceremony in the month Śrāvaṇa serves for the totality (the completeness) of the study\textsuperscript{18}.

In the same way a perpetual religious student\textsuperscript{19} should perform as

\begin{itemize}
  \item \textsuperscript{6} Cp. note 4 on II. 7.
  \item \textsuperscript{7} Cp. II. 9.
  \item \textsuperscript{8} Cp. note 1 on I. 16-18.
  \item \textsuperscript{9} Cp. note 7 on I. 16-18.
  \item \textsuperscript{10} Cp. note 2 on I. 16-18.
  \item \textsuperscript{11} Cp. note 2 on I. 19.
  \item \textsuperscript{12} Cp. note 20 on II. 6.
  \item \textsuperscript{13} Cp. note 21 on II. 6.
  \item \textsuperscript{14} Cp. note 14 on I. 4 and Āśv. grhs. III. 5. 11.
  \item \textsuperscript{15} This is not wholly clear. It means according to the Bhāṣya: If he is desirous to instruct him between the month in which the upanayana has taken place and Āṣāḍha, but cp. Viṣṇudharmasūtra XXX. 3.
  \item \textsuperscript{16} The words agree with Vas. dhś. XIII. 6-7. On the whole cp. below, IX. 11, second half.
  \item \textsuperscript{17} Probably this term is an alternative to the one given above, cp. Baudh. grhs. II. 1: upākarma śrāvanyām pauṇāṃ śrasyām ... api vāśādhyām.
  \item \textsuperscript{18} The Sūtradarpana gives the following periphrase: yasmād anena sarva-vradaṇṇam pūrtīr bhavanī tasmād avalyaṃ kuryāt. On the Śrāvaṇa-ceremony cp. also below, VI. 11.
  \item \textsuperscript{19} A naiṣṭhika, see below, VIII. 3, 5th alinea.
\end{itemize}
long as he lives the duties of this stage of life. But a student, who wishes to pass from this stage into that of married life, should, after having studied the Veda, take the (final or absolving) bath, so it is declared in sacred lore 20.

20 End of the 5th prakaraṇa, according to the Sūtradārpaṇa.

_Praśna II, Khaṇḍa 13._

(The pupil’s returning home after finishing the study of the Veda: _samaṇvaraṇa._)

Now, we shall explain the returning home. During the northern course of the sun, in the bright half of the month, when the moon stands in conjunction with Tiśya (≡ Puṣya) or uttara or pūrva Phālguna1, or Citrā, or Viśākhā or Hasta, or Rohiṇī, or Mrūgaśīras.

Having at the bank of a river or in his dwelling in the cowpen performed the āgāra, he strews darbha-grass around the fire 2, performs in the same way 3 the sacrifice beginning with the one to Dhātṛ, with which he gives up his observance; loosens the garment that envelopes his head 4 with the mantra: “The fair-winged birds” 5, and gives up the Śukriya-observance.

He now performs the chief oblations with the two mantras: “This song”; “The threefold age of Jamadagni” 6, then, the five to Varuṇa 7 up to the mūlahoma 8. Having, with the two mantras: “Out of the darkness” 9 “This Jātavedas” 10, addressed respectfully the sun, he throws into the water his upper garment with the first half of the mantra: “Unloose the highest” 11, and his sacred thread with the second half of the same mantra: “Then may we, O Āditya” 11. Having sharpened the razor on a stone as he repeats the mantra: “Auspicious by name art thou” 12, and, having moistened with the

1 _tiṣyottareṣu_. I believe this to be the meaning on account of Baudhāyana and Bhāradvāja. The Bhāṣya has only: _tiṣyottarāś trayas teṣu tiṣyottareṣu_, which gives no help. The Prayoga enumerates among the Nakṣatras: _uttarapūrvaśādha_.

2 Because a new tantra is now beginning? But the Prayoga: āgārānte _śukriyavratavisarjanam_.

3 This refers to the Śukriyavrata, cp. the last words of this chapter.

4 _avakunṭhana_.

5 See _TBr._ II. 5. 3. 8.

6 See e.g. Hir. grhs. I. 9. 4, 6.

7 Cp. note 2 on I. 16–18.

8 Cp. note 7 on I. 16–18.

9 Cp. note 23 on I. 3.

10 See TS. I. 2. 8. g.

11 See TS. I. 5. 11. k.

12 See Mantrapāṭha II. 7. 3.
mantra: "Be auspicious (O Waters) when we touch you" 13, his head with water mixed with unhusked pounded barley, he shaves him 14 sunwise, beginning at the fore part of his head, with the four mantras: "Let him moisten the whisker" 15; "May the waters moisten, for life" 16; "O Herb, preserve him" 17; "If with the wounding razor" 18, and, then, he shaves him all over 19 up to the nails, repeating the mantra: "The razor, with which has shaven" 20. He puts the hairs, nails, etc., on a platter on which dung of an ox and a cow has been deposited, and, with the mantra: "Here I hide the evil of So and so, the son of So and so; (may) So and so (be) superior to his enemies" 21, hides them at the root of a fig tree or of a darbha-grass-plant or in the cowpen. With the mantra: "Be ye disposed for the sake of enjoyment of food" 22, he cleanses his teeth with a stick of fig wood. Then he washes him with cold and hot water mixed together with the three verses: "Ye, waters, are wonderful" 23, and besprinkles him, as he repeats the two chapters beginning: "Golden of colour" and "The purifying ones" 24. Having, in the same manner as formerly 25, offered the chief oblations 26, he should before sunrise give up the Brahman-observance 27. According to some teachers he should undertake and give up the Śukriya-observance 28.

13 See Hir. I. 9, 11. 14 As described in II. 5.
15 godānām unattu is the mantra; it is probable, that the original reading was godānām unattu, ("he moistens his whisker"), but the Sūtrakāra has mistaken these words which occur in the older Sūtras.
16 See TS. I. 2. 1. a. 17 ib. b, c.
18 Cp. note 8 on II. 5 (the second verse).
19 Omitting the top-lock and the eye-brows (II. 5).
22 Agrees with the first half of Mantrapāṭha II. 7. 19.
25 This is uncertain, the text has pūrvam, the Bhāṣya yathāpūrvam.
26 With the mantra imam stomam II. 13, third alinea.
27 This is the last of the ordinary vrataś. The meaning seems to be that he may also undertake the Samāvartana after the Brahmaṇvrata, cp. the next note.
28 This vrata, then, seems to be optional, according to some authorities.

Praśna II, Khaṇḍa 14.

(The pupil's returning home after finishing the study, continued.)
With the mantra: “Arise to the sky”, etc., having sprinkled two unwashed (new) garments and the perfume (i.e. pounded sandal wood), ornaments and so on, he takes the perfume with the mantra: “Obeisance to the seizer”, etc., makes an aṅjali in eastern direction and smears (the sandal powder) on his limbs repeating the mantra: “The scent that dwells with the Apsaras”, etc. He puts on the undergarment, with the mantra: “On the impulse of god Savitṛ I take on the . . . with the arms of the Aśvins, with the hands of Pūṣan”, and takes the upper garment, with the mantra: “Thou art Soma’s body”, etc. The girdle and so on he should take in the manner as formerly described. An ornament (a finger-ring), ear-ring and a pellet manufactured from badarī-wood or overlaid with gold he should tie to a darbha-grass-blade, after having covered (them with a leaf or a garment).

1 See TS. V. 6. 1. 0.
2 See Mantrapātha II. 7. 21–23.
3 Prayoga: nama grahāyetī madhyamānāmikābhyaṁ aṅgulibhyaṁ candanaṁ (i.e. gandham) kiñcid ādāyāṅjaliṁ kṛtvā samyag devebhyo nama iti prácyāṁ diśi nikṣipet.
4 See Mantrapātha I. c. 24.
5 The reading of this mantra is uncertain: tejovatsavaḥ (var. tejovatsyāvah) savitṛ prasave śvinor bāhubhyaṁ pūṣno hastābhyaṁ paridadāmi (v. odadhāmi).
6 See Mantrapātha II. 7. 20, but sā instead of svā.
7 Cp. II. 5, last alinea.

Praśna II, Khaṇḍa 15.

(The pupil’s returning home, continued.)

Holding these objects (by his left hand) above the fire, he should pour (over them) five oblations of clarified butter, with the mantras: “Having long life and splendour”; “Loud speaking”; “An auspicious name have I obtained”; “Make me beloved among the gods”; “This herb”. Having, with the mantra: “The samrāj and the virāj”, washed them in a vessel filled with water, he adorns,

1 See Mantrapātha II. 8. 1 (but: idam hiranyam jaitriyāvāsimāṃ mām).
2 See I. c. 2.
3 See I. c. 3.
4 See I. c. 4.
5 See Mantrapātha II. 7. 25 (but oṣadhi instead of oṣadhake, and without the last mā before karotu).
6 See op. cit. II. 8. 8.
as he says the mantras: "With the seasons" 7, etc., and "This herb" 8, with these ear-rings his ears, beginning with the right one. With the mantra: "Beautiful one, mount on my head," 9 he fastens the pellet on his neck, takes, with the mantra: "Here we purify Brahman" 10, the finger-ring (and puts it on). With the mantra: "The salve from Trikakud" 11, he anoints with salve his right eye, and with the mantra: "My mind that has fled away" 12, his left eye.

Having taken, with the mantra: "These delightful flowers, clad with divine blossoms, are purified by the strainer of Brahman, purified by the rays of the sun," 13, a wreath (and having put it on his head or around his neck), he looks, with the formula: "On the impulse of the god Savitṛ I take thee with the arms of the Āśvins, with the hands of Pūşan" 14, into a mirror. With the same formula he takes a straight staff of bamboo and wipes along it thrice (from the bottom to the point), repeating the mantras: "Thou art the thunderbolt of Indra. Āśvins, protect me," 15, "Speed, make speed away from us," 16, etc.

Having, with the mantra: "I step into the sandals" 17, stepped into the sandals, he takes the parasol, with the two mantras: "Thou art the shelter of Prajāpati, the covering of the Brahman, the shadow of Viśvajana; protect me on all sides," 18, and "May he purify", etc. 19

With the mantra: "May staff, which has fallen down" 20, etc., he

7 See Hir. grhs. I. 11. 2 and AS. V. 28. 13, but partly corrupt and with various readings: sansvatarsasya dhāraya sā dhenuḥ saṁhananu granthivad asi, the printed text; sansvatarsasya dhāraya sā dhenu saṁvinu granthivasi (!).

8 Cp. note 5 on II. 14.

9 See Mantrapāṭha II. 8. 9 and 10.

10 Cp. note 11 on I. 3.

11 See Mantrapāṭha II. 8. 11 and II. 9. 1.

12 See TS. VI. 6. 7. 2.

13 imāh sumanasah āreṇāh divyapuruṣapādhiśāsitāh pūtā brahmapavitreṇa pūtāh sūryasya raśmibhiḥ.

14 The well-known formula devasya tvā savitūḥ prasave, etc.

15 See Hir. grhs. I. 11. 7 (but both MSS. of the Saṁhitā present the faulty reading āsvinor me pātam).

16 See Hir. l. c. 8 but with corruptions: vegam yasmād dvīgas taskarān., pīdācān purureṣyān bhayān no. taskarān anagnīḥ (thus instead of anagnīḥ both MSS.). mahāvaṇa iva.

17 upānahāv adhyavarohāmi.

18 See Hir. l. c. 10 and TS. I. 3. 1. n.

19 The mantra, corrupt and unintelligible, runs: bhūvaḥ punātusītapūrṇa-saṅghās te gokaravāram idāṃ, hareyam (thus the printed text), bhūvaḥ punāsītu punyasaṁghās te ghenakaravāram idāṃ hareyam (thus the MS. of Mysore).

20 See Hir l. c. 11, but with the faulty reading bhūmyām antaḥ punar ādade
takes the staff again, in case any mishap to it should occur (e.g. if it falls from his hand).

Having honoured 21 the conveyance (which, in case the marriage follows immediately, is to convey him to the house of his bride) and touched it with the mantra: “You (both) are the standing-places of the deities” 22, etc., he mounts on it, if it is a chariot, with the mantras: “Thou art the Rathantara, thou art the Vāmadevya, thou art the Brhat”; “The two ankás, the two nyankás”, etc.; “May this your chariot”, etc.; “Here is holding”, etc. 23; if it is a horse, with the mantra: “A horse art thou, a steed art thou” 24, etc.; if it is an elephant, with the mantra: “With Indra’s thunderbolt I bestride thee” 25, etc. Then, he should (depart in eastern or northern direction and) descend (from it, when he has arrived).

(The reception of a guest, in casu the snātaka.)

On the bridegroom 26, when he has arrived (at the dwelling of the bride) the person who gives the bride away (the father, etc.) looks, with the mantra: “May the wide quarters flow together” 27, etc., and, with the mantra: “Glorious art thou; may I become glorious in thee, thou So and so” 28, (when he has entered) into his house 29. He (viz. the person who receives hospitably the guest) prepares as layer a bunch of grass, the water for washing the feet, the argha-water (to be poured

'yam āyuṣe (ādadeyam is not, as Oldenberg, SBE. xxx, page 169, means, necessarily wrong).

21 vāstrādīnālāṃkṛtya, the Bhāṣya.

22 See Hir. l. c. 9; the mantra is intended for the stepping into the sandals.

23 See Hir. grḥs. 1. 12. 2; the second mantra is TS. I. 7. 7. h; the third agrees with Mantrapātha II. 21. 19 (with aśvinau instead of aśvinā); the last mantra: iha dhṛtir iha svadhṛtir iha rantir iha ramatiḥ.

24 See TS. VII. 1. 12 (aśvau ’si . . . navihi).

25 See Hir. grḥs. 1. 12. 4.

26 The Madras MS. reads uttamam snātakam, the last word fails in all the other MSS.; a note in the printed text declares uttamam equivalent to snātakam; the Bhāṣya periphrases it by śreṣṭham. Could uttama here be simply equivalent with vara (here: the bridegroom)?

27 See Mantrapātha II. 21. 15.

28 See ib. 16.

29 āvasathe the Madras MS. and the Bhāṣya; āvasatham the other sources and the Prayoga, which has: yaśo ’sīti svagṛham ca nirikṣayet. But the reading with the accusative is the inferior one, op. e.g. Hir. I. 12. 7. The Bhāṣya and the Darpaṇa combine āvasathe with the following sentence, but in this case the mantra loses its purport.
over the hands of the guest), the water for sipping, and the honey mixture.  

30 The mixture of honey, curds, sweet milk and melted butter, cp. VIII. 3.

Praśna II, Khaṇḍa 16.

(The reception of the guest, continued.)

When he (i.e. the father of the bride) has caused him (i.e. the guest, in casu the bridegroom) to be seated here (in his house), he gives him, with the mantras: “A giver of royal power art thou, a teacher’s seat; may I not withdraw from thee”¹, the bunch of grass (as a seat); with the mantras: “The water for washing the feet may destroy mine enemy; in this family may I become full of spiritual lustre”², he washes his feet, the left one first. The guest, having had his feet washed, seize, as he says the mantra: “The milk of Virāj art thou”⁴, etc., with his own hand that of the host and touches his own heart with it. Thereupon, he accepts (from the host), with the mantra: “May in me dwell brilliancy”⁵, etc., the argha water and the water for sipping. With the mantra: “Thou hast come to me with glory”⁶, etc., he should give him the honey-mixture. Having accepted it with the mantra: “At the impulse of the god Savitṛ”⁷, etc., he should partake of it with the mantras: “The honied, highest form of honey”⁸, etc. Having, with the mantra: “At every pursuit”⁹, etc., sipped water, he should (again) sip water with the mantra: “Thou art the covering of nectar”¹⁰, etc. Having fettered a cow and having given it to, with the mantra: “The cow, destined to become a milch cow”¹¹, etc., a mouthful of grass, and having touched it, with the mantra: “A cow art thou, bad luck is

¹ See Mantrapāṭha II. 9. 7.  
² Cp. note 11 on I. 2.  
³ The Bhāgya gives as equivalent vāmādi; a note in the printed text: dakṣina, and this could be right, cp. “Een indogermaansch Lustratiegebruik”, in Versl. en Meded. der Kon. Akad. v. Wetensch. Afd. Lett. 4e R., 2e dl., page 290.—According to the Darpana the right foot first, if the person who washes the feet is a Brāhmaṇī, the left first, if he is a Śūdra (this rests on Baudh. grhs.).  
⁴ See Mantrapāṭha II. 9. 13 (Hir. grhs. I. 13. 1).  
⁵ See Hir. l. c. but followed by the words: brahmavārca sam annādyam.  
⁶ See Mantrapāṭha II. 9. 12 and 14.  
⁷ Cp. note 14 on II. 15.  
⁸ See Mantrapāṭha II. 10. 5 and (second mantra) Hir. I. 13. 8: tejase tvā ... but at the end pīṇāmi instead of prāṇāmi.  
⁹ Cp. note 21 on II. 6.  
¹⁰ See Mantrapāṭha II. 10. 4, and 8.  
¹¹ See Mantrapāṭha II. 10. 9–12.
driven away from thee” 12, etc., he lets it loose, with the mantra: “It is well prepared, it is the Virāj” 13, etc.

According to some (authorities), there is this difference, that the mantra: “The milk of the Virāj art thou” 14 serves for the giving of the water for washing the feet; the mantra: “Thou hast come to me with glory” 15 for the sipping; the mantra: “Thou art the underlayer for nectar” 16 for the giving of the honey-mixture; that with the mantra: “The earth” 17 food is prepared for him (viz. for the snātaka), and that the mantra: “Thou art the covering of nectar” 18 serves for reaching the perfumes for scenting the breath (such as camphor and betel).

12 See Hir. I. 13. 13 (with kuru instead of kuruta at the end).
13 See Hir. I. 13. 15 (up to dhāh).
14 Cp. note 4 on this khānda.
15 Cp. note 6.
16 See Hir. I. 13. 6.
17 I am not able to indicate this mantra in the Vaikh. Samhitā.
18 Cp. note 10.

Praśna II, Khāndā 17.

(Close of the rite of Samāvartana.)

Having, with the mantra: “May Heaven give and Earth accept thee” 1, etc., fed (some) Brāhmins, he should make obeisance to them, with the mantras: “May Indra and Agni bestow health on me” 2, etc. Having caused them to pronounce the blessing (the Punyāha) and having poured out with the vyāhṛtis clarified butter into the fire, he should partake together with his relations of viands 3. Where honey and viands are prescribed, he may take as substitutes water and flour cakes. For it is prescribed in the Veda that water is equal to all deities, accomplishing every object, that earth and trees may serve as vedi and utensils, and plants as (sacrificial) animal 4.

1 See Hir. I. 13. 17 (beg. dyaus tva dadātu).
2 See TS. III. 3. 3. y and z.
3 The meaning of dhāma here is uncertain (bāndhavaiḥ saha dhāma bhūṣjita). The Bhāṣya runs: snātako dhāmaṁ (thus is read here, as in the MS. of Madras) māṁsam bhūṣjita. Perhaps this use of dhāma has developed out of Vaidic priyam dhāma (Dict. of St. Petersburgh: “Lieblingsspeise”). To madhudhāmnos coda-nāyam the Bhāṣya remarks: madhu kṣaudram dhāma māṁsam. The Prayoga has: atha dadhīghṛta-pūpādi bandhubhīr bhūṣjita.
4 As yet I have found only two of these śrutis: sā vā iyaṁ sarvai va vediḥ (TS. VI. 2. 4. 5), āpo vai sarvā devatāḥ (TBr. III. 2. 4. 3).—That plāṇa may be used as a substitute for the animal, means probably that the image of an animal, manufactured of flour, may be sacrificed.
Praśna II, Khaṇḍa 18.

(The daily sacrifice into the breath: prāṇāgni-hotra.)

Now, the rule of the daily sacrifice into the breath. The self-luminous Ātman is the sacrificer; the intellect is the house-wife; the heart-lotus is the vedi; the hairs on the body are the darbha-blades; the prāṇa (out-breathing) is the Gārhapatya; the āpāṇa (in-breathing) is the Āhāvaniya; the vyāna is the Dakṣiṇāgni; the udāna is the Sabhya-fire; the samāna is the Āvasathya-fire: these are the five fires. The organs of sense, the tongue, etc., are the sacrificial vessels; the objects of sense, the taste, etc., are the sacrificial substances. Its aim (or "fruit") is the insight into the meaning of the syllable om (viz. the Brāhmaṇ). Therefore, in this way he should as sole priest, having formulated the "Sacrifice of the Self", with the mantra: "Thou art the underlayer for nectar"; besprinkle the food; touch it with the hymn to the food; drink some water with the mantra: "Giving vigour, giving strength, the soma, the food, the cooked rice! To nectar, svāhā"; take between the thumb and the ring- and middle-finger some of the food; perform with the mantras: "To Prāṇa, svāhā; to Āpāṇa, svāhā; to Vyāna, svāhā; to Udāna, svāhā; to Samāna, svāhā", five offerings whilst touching (with his left hand) the vessel; drink again water with the mantra: "Giving vigour", etc., and, then, partake of the food. Having sipped water, he should take in his hand some water and, turning his face in the direction of the sun, touch his belly with the mantra: "Om, make the breath swell"; whereupon, he

1 A similar rite is described in the Prāṇāgnihotropaniśad, but it differs widely from the one here given. According to the Prayoga this manner of partaking of food is destined for the naiṣṭikasāṅkā (see below, VIII. 3, last alines), etc., who are ātmayājins, cp. below, V. 8, X. 7. Cp. on the whole also Baudh. dhā. II. 18.

2 jihvā, ghrāṇa, caksuḥ, śrotṛa, tvac. 3 rasa, gandha, rūpa, śabda, sparśa.

4 Cp. note 16 on II. 16.

5 The Annasūkta, given in the Śamhitā II. 12 (75–77), beginning: aham asmi prathamaṇaḥ ptaaya agrees with TBr. II. 8. 8. 1–4 (up to nyarpītā); its last verse is TS. III. 4. 11. d.

6 ūrjasvarāṃ balakaram somam annādyam annam amṛtāya svāhā.

7 om prāṇāṃ āpyāya svāhā (thus the printed text of the Sūtra and the MSS. La, My, Vi.; om prāṇāṃ āpyāyasva the Mysore MS. of the Śamhitā and the Prayoga). In the printed text of the Śamhitā the mantra seems to be omitted.
should with the mantra: "Smaller than small"\textsuperscript{8}, etc., let the water trickle down from the thumb of his right hand upon the great toe of his right foot.

In this manner he should perform at evening and at morning the Agnihotra into the breath. This Agnihotra is the sacrifice of those who sacrifice to the Self, and it lasts as long as he lives; thus say the theologians.

So\textsuperscript{9} he (viz. a Sātaka) who, having partaken of food in this manner, goes (on a pilgrimage to sacred places\textsuperscript{10}), must be checked by his mother, his father or his spiritual Teacher, who think kindly of him: "Free from debts he reaches the abode of Brahman", as they say: "To a Brāhmin, as soon as he is born, the three debts to the Fathers and so on\textsuperscript{11} are inborn"; thus it is declared (in sacred lore)\textsuperscript{12}.

**End of the second Praśna.**

\textsuperscript{8} See TĀ. X. 10. 1 (1).
\textsuperscript{9} This \emph{tad} is not very clear: \emph{tasmāt kāraṇāt}, the Bhāṣya.
\textsuperscript{10} The text has \emph{gacchantam} only, which is elucidated by the Bhāṣya: \emph{tirthā-yātrayārtham vrajāntam}; probably the Kāśīyātrā is meant, op. Remark 170 on the author's: "Twee oude fransche Verhand. over het Hindoeïsme" (Amsterdam, 1923).
\textsuperscript{11} To the Fathers, to the Gods and to the Rṣis, see TS. VI. 3. 10. 5.
\textsuperscript{12} Or, according to the other manuscript tradition: "thus speaks Vikhasa."—Here ends according to the Sūtradarpaṇa the sixth prakaraṇa.

**Third Book.**

**Praśna III, Khaṇḍa 1.**

**The Marriage: its eight forms.**

Now, the marriage. There are eight forms of marriage: that of Brahman; that of the Gods; that of Prajāpati; that of the Rṣis; that of the Asuras; that of the Gandharvas; that of the Rākṣasas, and that of the Piśacās\textsuperscript{1}.

When a damsel, well adorned, shall be given to a suitable (young man) of good conduct and in the prime of life who has been invited and honourably received (with the honey-mixture by the father himself), that is called the Brahman-form of marriage.

\textsuperscript{1} Cp. below, VI. 12.
When he presents a damsel (viz. his daughter) to a priest who performs a sacrifice of his own (viz. of the giver's), after having adorned her, that is called the God-form of marriage.

When by the words: "May both of them together perform their duties" he gives his consent and, having himself performed the rite (of the āghāra) into the fire, gives away his daughter, after having shown honour (to the bridegroom), it is the Prajāpati-form of marriage.

When he gives his daughter in exchange for a cow and a bull or two pairs (of these), they call this the Rṣi-form of marriage.

When he obtains a maiden, after having put ornaments on her and after having given to her kinsmen as much wealth as he can afford, they call that the Asura-form of marriage.

When there is a union of both, out of love, that is the Gandharva-form of marriage.

When the maiden is forcibly abducted, that is the Rākṣasa-form of marriage.

When he cohabits in secrecy with a damsel, who is sleeping or intoxicated, that is the Piśāca-form of marriage.

The first four of these forms of marriage, preceded by a gift of water ², are approved for a Brāhmin, but not the last four. For a son born of a mother wedded according to the Rṣi-form purifies three ancestors and three descendants; a son born of a mother wedded after the Prajāpati-form purifies six ancestors and six descendants; the son of a mother wedded after the God-form purifies seven ancestors and seven descendants; the son of a mother wedded after the Brahman-form purifies ten ancestors, ten descendants and himself as the twenty-first ³.

² Water must be poured into the hands of the receiver.
³ Here ends according to the Sūtradārpana the first prakaraṇa.

**Praśna III, Khaṇḍa 2.**

(The Marriage, continued.)

Having chosen (as wife) a maiden who is not a sapīṇḍa on the mother's side, who is born of a different ṛṣi and gotra on the father's side ¹, who is possessed of the auspicious marks on the body ², and who

is a girl before her menstruation\(^3\), he\(^4\) should during five days, in order to completely purify his family, partake of proper (food)\(^5\) together with the sapindas\(^6\) (and other persons, viz) learned Brahmins. Thereby it (viz. his family) is purified, according to sacred tradition.

He now goes, whilst muttering the kanikradat-hymn and others\(^7\), to the house of the maiden\(^8\). He looks at her with the mantras: “Going forward quickly”; “Thornless and straight”\(^9\), etc., and mutters, whilst being regarded by her, the mantra: “Not brother slaying”\(^10\), etc. When the guru has performed the agnimukha\(^11\), the person who bestows the maiden (usually the father) should give her away, intending her to be a lawful wife, (pronouncing) the name of the bridegroom and that of his gotra, and subjoining to his name the words sarman; (pronouncing) likewise the name of the girl, with the words: “I give this one for duty, progeny and prosperity, for success in sacrifices, for satisfying Brahman, the Gods, the R̄ṣis, the Fathers, in order that they may communely get offspring and fulfil their religious acts”\(^12\). Thus he gives her at the Brahman-form of marriage\(^13\),

\(^3\) nagnikā, eight or nine years old, cp. VI. 12.

\(^4\) According to the Bhāṣya the father of the bride is meant and the meal takes place in the house of the bride.

\(^5\) bhūtam: mahūnam odanaṁ sāpūpavyaṇjanam, the Bhāṣya.

\(^6\) The relations of the bride’s father (Bhāṣya).

\(^7\) kanikradādinā kanyāgrham gatvā. The Prayoga: svasti no mimitum iti svastiśūktam kanikradāt śakunāsūktam japan. The suktaś are given in the Saṁhitā. The Svastivākta consists of RS. V. 51. 11-15, followed by RV. Khila II. 4 (page 71, ed. Scheffelewitz) 1-2 a, b. (Up to abhayam no astu). The Kanikradhymn comprises RS. II. 42. 1-3, II. 43. 1-3; then comes TBr. II. 4. 6. 10 (devim.. sūṣṭutaitu); then RS. I. 89. 1-10.

\(^8\) Here he is honoured with the Madhuparka (cp. II. 15, end).

\(^9\) See Mantrapātha I. 11, 2.

\(^10\) See l. c. 3.

\(^11\) The usual ritual up to I. 15 (incl.).

\(^12\) The whole sentence is carelessly construed. Moreover the reading is not certain. The Bhāṣya gives as an example: Keśavakarmano naptri nārāyaṇa-sarmanah putrāya mādhavaśarmanah putrāya govinākarmanā ātreyagōtṛāya viṇnutarmano naptrima madhavādunākarmanah pautrīn trivikramākarmanah pautrīn tṛidevidāyāṁ kāyapagovrām.. dadāmi.

\(^13\) According to the Prayoga and the Darpaṇa he should use at the Prajāpatiform of marriage the words: praṭiṣaḥhavakarmabhyāḥ, at the Brahman-form: “for satisfying Brahman and the Fathers” at the God-form: “for s. the Gods and the Fathers”, at the Ṛṣi-form: “for s. the Ṛṣis and the Fathers”.
after having poured water into the hand of the groom. He accepts her, whilst pouring water out \(^{14}\) with the six mantras, the first of which begins: "Prajāpati did put glory in woman" \(^{15}\).

According to some teachers of ritual, he should collect garments, perfumes, ornaments, etc., go together with his relations, and muttering the Kanikradad-hymns, etc., to the house of the maiden; should adorn her, repeating the mantra: "Lustre, long life, beauty, wealth" \(^{16}\), etc., with the garments, etc.; put the ornaments on her with the mantra: "Prajāpati created the King Soma" \(^{17}\), etc., and accept her in the same manner.

\(^{14}\) udakena is explained by the Bhāṣya: udakadhārāpurassaram.

\(^{15}\) See TBr. II. 4. 6. 5-7 (up to samrādyatām); the use of these verses rests on the Baudhāyana grhs.

\(^{16}\) teja āyuḥ śriyam dhanyam sumanāgalam yaśasvinam (var. sānam) daśaputram avighnam kāmayate indrāputraghniṃ lakṣmyam tām osyā savitaḥ suva II. The last half of this verse occurs, according to a note in the printed text of the Saṃhitā, not in the daksīnapātha. In the Mysore MS. it is missing.

\(^{17}\) This is not properly a mantra, but the beginning of a Brāhmaṇa, viz. TBr. II. 3. 10.1, up to sitā sāvitrī (incl.).

**Praśna III, Khaṇḍa 3.**

(The Marriage, continued.)

Now, when at the end of the benediction of the Brāhmīns the bride has bathed together (with the groom) and is adorned with a new garment, he seizes her (right) hand, returns with her, as he repeats the mantra: ‘Auspicious ornaments does this woman wear’ \(^{1}\), etc., to the fire-house; makes her sit down with the face turned to the east, and gives her, being himself clothed in a white dress, a bunch of kuśa-grass (for a seat). Then, having strewn (darbha-grass) around (the fire), he should pour out into the fire oblations of clarified butter with the mantras: “May Agni come hither, the first of the Gods”, etc.; “May Agni Gārhapatya protect this woman”, etc.; “May no noise arise at night in thy house”, etc.; “May Heaven protect thy back”, etc.; “Childlessness, death of sons”, etc.; “The well-
disposed prayer created by the Gods”, etc.\(^2\), closing with the oblations with the five Varuṇa-mantras\(^3\). A stone having been put down behind (i.e., to the west of) the fire on darbha-blades, that have been strewn there, he makes the bride, with the mantra: “Tread on this stone”\(^4\), etc., touch it with the big toe of the right foot. He now seizes her hand with the mantra: “Facing the west, while she faces the east, or facing the east, while she faces the west, if he desires to generate male children”\(^5\); and, with the mantras: “Sarasvatī, promote this (our undertaking)”\(^6\), etc.; “I seize thy hand”\(^7\), etc., he lets it go. He seats himself\(^8\) (at the side of the bride) with the mantra: “Be not of evil eye”\(^9\), etc.; besprinkles with clarified butter the fried barley-grain (which some one or other has strewn in her joined hands) with the mantra: “This grain I pour out into (thy hands)”\(^10\), etc. Then he pours these from her hands into the fire with the mantra: “This woman, strewing grain into the fire”\(^11\), etc. With the mantra: “I have arisen with long life”\(^12\), etc., he rises up.

According to some ritualistic authorities the mantra: “Facing the west”\(^13\) is destined for looking at the face of the young wife; with the mantra: “Sarasvatī”\(^13\), he should seize her hand, with the mantra: “Be not of evil eye”\(^13\), let it go; with the mantra: “This grain I pour out”, fill the hands with fried barley; with the mantra: “This woman”, pour them into the fire, and with the mantra: “I have arisen”, perform obeisance to the fire.

\(^2\) See ib. I. 19. 7.
\(^3\) Cp. note 2 on I. 16–18.
\(^4\) See Mantrapāthā I. 5. 1 (the verse differs from Hir.).
\(^5\) pratyāṃkukhah prāṃmukhyāḥ prāṃmukhaḥ pratyāṃmukhyā yadi kāmayeta pumṣo janayeyam. These words properly are no mantra (but for the Vaikhānasas they are one, as it is recorded in their Saṃhitā!), but originally formed a part of the Sūtra itself, cp. Hir. grhās. I. 20. 1. For a similar case, cp. note 25 on II. 6.
\(^6\) See e.g., Mantrapāthā I. 3. 5.
\(^7\) See Hir. I. 20. 1 (but with vīrāya after suprajāstvāya).
\(^8\) āsanaṃ kṛtvā, Darpana: āśīta.
\(^9\) See Mantrapāthā I. 1. 4; then follow in the Saṃhitā the verses agreeing with op. cit. I. 11. 6 (with āppham), I. 5. 3 and 4 (sa jīvātu śāradāḥ śatam), I. 3. 1 and 2, and TBr. II. 7. 1. 9 (amūham...śuvirāya), and Mantrapāthā I. 4. 6 (with kṛṇu instead of kṛdhā).
\(^10\) See Hir. grhās. I. 20. 3.
\(^11\) See ib. 4.
\(^12\) See TS. I. 2. 8. a.
\(^13\) See notes 5, 6, and 9 on III. 3.
Praṇa III, Khaṇḍa 4.
(The Marriage, continued.)

After he has, with the mantra: “By thee we would as through streams of water”\(^1\), circumambulated the fire sunwise, and set himself down with the (rest of the same) mantra: “find our way through all hostile powers”\(^1\), he should perform the sacrifice of the fried barley-grain in the same manner in three parts\(^2\). Then, at the close of the mūlāhma\(^3\), he pours out oblations of clarified butter to Agni with the mantra that contains at its end the words: “death bringing to the husband”; to Vāyu with the mantra that contains at its end the word: “blameful”; to Āditya with the mantra that contains at its end the word: “terrible”; to Gandharva with the mantra that contains at its end the words: “destroying the fame”; to Candra with the mantra that contains at its end the words: “death bringing to the sons”\(^4\). Then follows an oblation with the vyāhṛti (Bhūḥ, svāhā). Having effectuated the “dismissal” with the mantras, which are changed into the words: “thou hast allowed”\(^5\), he again strews (darbha-grass) around (the fire) and performs the oblations to Agni Śvīṣṭakṛt, the two Mindāhutis, the Vichinnāhuti, the Ṛddhi-āhutis, the seven fuel-sticks, and the vyāhṛtis\(^6\).

To the west of the fire he strews seven northward pointed grass-blades\(^7\) (each one east of the other) and treads with the right foot on these, together with the young wife, on each with one of the following mantras successively: “One for food, may Viśṇu go after thee. Two for strength, may Viśṇu go after thee. Three for vow, may Viśṇu go after thee. Four for comfort, may Viśṇu go after thee. Five for cattle, may Viśṇu go after thee. Six for welfare, may Viśṇu go after thee. Seven for the seven Hōtrās, may Viśṇu go after thee”\(^8\). Having completed this, he should, with the mantra:

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\(^1\) See e.g. Mantrapātha I. 5. 5.

\(^2\) The lājas should be divided into three parts: the first part is sacrificed first, then the second part, then the third part in the manner described above.

\(^3\) Cp. note 7 on I. 16–18.—In this case the Lājahoma seems to be the Pradhāna (chief sacrifice).

\(^4\) agne (vāyo, āditya, gandharva, candra) prāyaścitte tvam prāyaścittir asi brāhmaṇas... (as Hir. I. 24. 1)... upadāvāmi yāyai patighni (nindīyā, ghora yaśogni, puraṅghī) tamāś tām ito nāsaya svāhā.

\(^5\) Cp. note 5 on I. 20.

\(^6\) For these āhutis cp. I. 19.

\(^7\) barhīs, masc., cp. note 1 on I. 8.

\(^8\) See Hir. I. 21. 1.
“Be a friend of seven steps. We have become friends of seven steps. May I attain to friendship with thee. May I not be separated from thy friendship, mayest thou not be separated from my friendship,” ⁹ return (along the same line to the west and sit down again). Then, he touches the place of her heart with the mantra: “Thy heart shall dwell in my heart”, etc. ¹⁰ When he (viz. the Guru, the spiritual Teacher) has sprinkled them, repeating the mantras for sprinkling ¹¹, he causes the Brāhmīnins to pronounce the benediction. Loudly proclaiming their blessing ¹², they (viz. the relations who are present) should utter ¹³ over the young wife the four eulogia: “Be faithful to your husband as Arundhatī. Be lucky as Indrānī. Be rich in sons as Aditi. Be blessed as Śrī” ¹⁴; and on the young husband: “Be of great authority as Manu. Be rich in progeny as Prajāpati. Be invincible as Puruṣottama. Be perfected in all respects as Mahendra” ¹⁵. This is the seizing of the hand (the principal act of marriage). According to some, it ends with the showing of the Polar star ¹⁶. Henceforth ¹⁷, he observes the duties of the Householder; so it is declared ¹⁸.

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⁹ See Mantrapātha I. 3. 14 (up to mā yosṭhāḥ; babhūva is apparently equal to babhūvīva).
¹⁰ Cp. note 7 on II. 6. Are those four mantras here intended?
¹¹ Cp. notes 20–22 on I. 3.
¹² Translation not wholly certain: punyāham svastighosenārundhatīva, etc. Bhāsyā: punyāham vācyītāv svasty āśirvācanaṇām punyāhāntagatānām dravitodā iti mantrāṇāṃ ghoṣo dhvaniṣ, tena saha.
¹³ stomaṇy āropayeyuh, explained as aksatāropana by the Prayoga; Bhāsyā: aksatapuspādūrvānkuragandhānām samūhāni.
¹⁴ arundhativa pativrata bhava, indrāṇīva sumaṅgala bhava, aditir iva suputra bhava, śrīr iva subhagā bhava.
¹⁵ manur iva mahādhikāro bhava, prajāpatir iva suprajā bhava, puruṣottama iva duryajo bhava, mahendra iva sarvarīthasamsiddho bhava.
¹⁶ Cp. the next Khaṇḍa.
¹⁷ From the dhruvadakāna on, according to the Bhāsyā (cp. III. 5 middle).
¹⁸ Here ends, according to the Śūtradarpaṇa, the second Prakaraṇa.

*Praśna III, Khaṇḍa 5.*

(The ceremonies performed at the fourth day of the marriage: ca turthīvāsa.)

Now, the ceremonies performed on the fourth day. Having taken (to his own house) his wife, together with the fire which has served
at the marriage: the wife with the mantra: "The deities let her be taken away"\(^1\), etc.; the fire with the mantra: "Together with the wife"\(^2\), etc., he directs\(^3\) her: "Cross (the threshold) with thy right foot first; do not stand on the threshold"\(^4\). Having entered into his dwelling, he should establish the fire in the eastern half of it\(^5\). To the west of the fire he spreads out a red bull’s hide or the hide of a black antelope with the neck to the east and the hairy side upward. On this hide he causes the wife to sit down, facing the east or the north\(^6\), and the husband himself should sit down behind her with the mantra: "Here, O cows, multiply yourselves"\(^7\), etc. They sit until the stars appear, restraining their speech and not touching one another\(^8\). When a star has appeared, they should worship with the mantra: "Ye six divine spaces"\(^9\), etc., the eastern or northern direction; with the (second half of the same) mantra: "May we not loose offspring"\(^9\) etc., the moon; with the mantra: "Since the seven Rṣis"\(^10\), etc., the Ursa major ("the Seven Rṣis"), the Kṛttikās (i.e. the Pleiades), the Nakṣatras and Arundhati, and, with the mantras:

\(^1\) The mantra is untranslatable; we get the impression, that the words of Hir. (I. 22. 1): tāṁ,... pra vā hārayanti were in the mind of our Sūtrakāra. The mantra runs: sampravāhārayantu sapasūn ṛddhā devatāḥ; sāṣmaṇā sūṣmaḥbhir arcibhir arcimadbhīḥ | sajyoṣṭiḥ jyotirbhīr ātavanāḥ ya idam viśvam apānkeḥ || yad rudro devagandharvāḥ saṃyuktās tapasā saṃvayāyanto yajamanāḥ | svairāṃ patanti sukṛtaṃ vadanti svād agād rayim ādadhānāḥ | asmākāṃ satrūn avarun-dhamānāḥ, duḥkham rodhayantaḥ sukham bhayantaḥ, vasantaḥ sukṛtam āvīṣantu ||

\(^2\) samāṃ vadhvā sāha vasa sahāgne sāha maṇḍa sāha devair oṣadhiḥ sāha bhūāiḥ sāha rayyā sahādhbhūtabhīḥ | sahārogyena vā sarvam edha | sahāsmabhiḥ sāha bhogair edhaya sahāśmākam paśūnam rddhibhiḥ sāha bandhunām rddhibhiḥ sāha putraiḥ pautraiḥ sāha modaiḥ pramodayadhvam | sabrahma bhramanīśṭho brahmaḥbhūto brahmaṇvādī bhoveva ||

\(^3\) Instead of saṃśāti (Madras MS.: saṃśāte) the printed text has saṃśāti. In the Samhitā according to the printed text the mantra runs: saṃśāmi daksinām pādam agre othara dehanīm mādhiśṭhāḥ, the Mysore MS. of the Samhitā begins: saṃśāti. But it is certain that this word belongs to the text, not to the mantra, see Hir. I. 22. 6.

\(^4\) Cp. Hir. I. c. \(^5\) Cp. below, VI. 14, second alinea.

\(^6\) Note the adverbial accusatives prāṇmukham, udāṇmukham!

\(^7\) See Mantrapātha I. 9. 1.

\(^8\) The meaning of anupetau is not certain. Prayoga: asamsṛṣṭau, Bhāṣya: anyetareṇa karanena janenānupetāv ananvitaḥ anayatarānupetau.

\(^9\) See TS. IV. 7, 14. e.

\(^10\) See Mantrapātha I. 9. 7 (not agreeing with Hir.).
"Firm dwelling, firm origin"\textsuperscript{11}, etc., the Polar star, when they see (these stars). Having spoken with her friendly words\textsuperscript{12} (they return indoors).

(The religious duties of the newly married pair: the Sthālpaka for Agni.)

Now, the mess of cooked rice destined for Agni. Having touched the earthen pot (stẖāḷī) with the mantra: "I touch the earthen pot of progeny, this stẖāḷī full of Nectar"\textsuperscript{13}, etc., he throws, with the mantra: "Agreeably to Agni I pour out," unhusked and winnowed rice into the pot and, with the mantras: "For the lord of speech be clarified"\textsuperscript{14} has the mess cooked by his wife. Having sprinkled it with clarified butter, and, having removed it from the fire in northern direction, and, having strewn grass around the fire and sticks of fuel laid on it, he mutters the mantra: "Let us invoke Agni sviṣṭakṛt, who conveys the sacrifice"\textsuperscript{15}, etc., as invitational verse, and sacrifices a part of the mess with the mantra addressed to Agni sviṣṭakṛt\textsuperscript{16}. With what remains of the mess he satiates a learned Brāhmin, and, when he has presented to him a bull, he is free from all debt, so says sacred tradition.

\textsuperscript{11} See Hir. I. 22. 14–23. 1 (with some slight differences).

\textsuperscript{12} And so: vācaṁ visṛṣya triṝtram adhākṣayāṁ brahmaçaryāṁ kṣiraṇaṇaṁ ca kurutāṁ, Darpana, cp. IV. 8, beg.

\textsuperscript{13} prajā stẖāḷīṃ abhimantryātmimāṃ stẖāḷīṃ amṛtasya pūrṇāṃ aṁśinatayā | ārjasvati ca payavasati sudhārā ca madhucaraṇā ca madhuraṇā kariṣyati madhuraṇā cariṣyati | madhumati vājaṁ (var. vācaṁ) devabhyaḥ havyaḥ vahā naḥ prajānān.

\textsuperscript{14} See TS. I. 4. 2-a-f; I. 1. 4. n-p, I. 4. 45. b-d (up to yakṣy agne).

\textsuperscript{15} See TBr. II. 4.1.4 (havyavāham...āhuvaṃa).

\textsuperscript{16} l. c. sviṣṭam agne...āyuḥ.

Praśna III, Khaṇḍa 6.

(Regular and eventual sacrifices: the morning and evening libations on a "joint-day"; expiatory libations.)

From that time on he should, choosing a day of full and new moon, perform a Stẖālpāka-offering: constantly he should with his hand\textsuperscript{1} make offering of rice or barley, in the morning two oblations:

\textsuperscript{1} Not with the darvi-spoon, cp. IV. 1.
"For Sūrya, svāhā; for Prajāpati svāhā"; the evening: "For Agni, svāhā; for Prajāpati, svāhā".

If his fire has come into contact with any other fire, or if it has been extinguished, his wife should perform a Kṛchchra. In this case he should take fire from the house of a learned Brāhmin, or produce new fire by friction, and establish again his fire for domestic worship. For the contact of his fire with a woman in her courses, or any impure animal and so forth, the rule will be explained in the chapter on atonements for the Śrauta-rites. In case of separation from his dwelling he should, with the mantra: "Descend, O Jātavedas", etc., heat a fuel-stick so long that it becomes black, then, make the fire ascend this stick, and go forth (on his journey, taking along this fuel-stick). Day after day (as long as he is separated from his home) he should set on fire this stick, perform the (daily) sacrifice (in the fire thus obtained) and reserve in the same way (for future use) another stick of fuel (from this fire).

2 e.g. if his house has been burnt down. 3 Cp. e.g. Manu XI, 212.
4 Cp. Hir. I, 22, 4-5 and below VI, 16.
5 In Vaikh. śrs. XX, 4 these materials are treated.
6 viṣṇuṣe pakṣasya is explained in the Bhāṣya as pravāse. Note the use of pakṣa.
7 See TBr. II, 5, 8, 8.
8 According to the rule expressed below, VI, 16, second half.

Praśna III, Khāṇḍa 7.

(Regular sacrifices, continued: the Vaiśvadeva-sacrifice.)

Having cooked, either on his kitchen-fire or on his fire for domestic worship, a mess of rice, and, having sprinkled it with melted butter, he performs therewith the All-gods-sacrifice. With the mantra: "Even as ye did set free", etc., he besmears, sunwise, (with cowdung) the circumference (of the fire), wipes around it, and sacrifices (from the mess of rice with his hand) in the northern and southern part of the

1 Note the position of vā: pacane vāvasathyē is equal to pacane āvasathyē vā. The Darpaṇa: aupāsesa pacane vā.
2 Cp. note 10 on II. 7.
3 On which the quadrangular Vedi is erected; Darpaṇa: agnim pradakṣeśanām parimṛjya.
fire: “To Agni, svāhā. To Soma, svāhā”; and with the vyaḥrtis (bhūḥ, svāhā; bhuvah, svāhā; suvah, svāhā; bhūr bhuvah suvah, svāhā) in the middle. Then, he should sacrifice: to all the Gods, svāhā; to Dhanvantari, svāhā; to Kuhū, svāhā; to Anumati, svāhā; to Prajapati, svāhā; to Heaven and Earth, svāhā; bhūḥ svāhā (etc. as above) and, then, with the mantra: “This (stick of fuel), O Agni”\(^4\), etc., ending with svāhā, a part of the caru together with a stick of fuel; then: “To the Agnihotra, svāhā; to the Vaiśvadeva-offering, svāhā; to the Brahmayajña, svāhā; to the Devayajña, svāhā; to the Bhūtayajña, svāhā; to the Manuṣyaajña, svāhā; to the Pitṛyajña, svadā namah svāhā; to the Pañcamahāyajña, svāhā”, then, with the vyaḥrtis (four oblations), to Sviṣṭakṛt (twelve oblations\(^5\)) and, finally, again with the vyaḥrtis\(^6\).

Now, he performs in all the directions the Baliharana (i.e. he deposits with his hand some of the food) to the House-deities: “To Brahman, namah; to the Servants of Brahman, namah; to Vāstospati, namah”; in the middle of his house.—“To Indra, namah; to the Servants of Indra, namah” (in the east-part). “To Yama, namah; to the Servants of Yama, namah” (in the southern part). “To Varuṇa, namah; to the Servants of Varuṇa, namah” (in the western part). “To Soma, namah; to the Servants of Soma, namah” (in the northern part). “To Agni, namah” (in the south-east). “To Nirṛti, namah” (in the south-west). “To Vāyu, namah” (in the north-west). “To Īśāna, namah” (in the north-east). Then in the southern part all\(^7\) (that remains)\(^8\) to the Fathers and the other groups of this kind up to the Jñātivargapatiṁis. Being sacrificially invested, he should strew, with the mantra: “I stirred out for all those who are in want of food”, (some food in the court-yard\(^9\)) and, then, in the air: “To the All-gods, namah”; and “To those that roam about at day time (eventually at night), namah”; and “To

\(^4\) The mantra (untranslatable) runs: imāṁ me agne manasaścinnāḥ yā vācā yā ca me hya | ayam bhṛaspatir devaś chandāś chindantu rajasa manasaḥ praṣāpataye svāhā.

\(^5\) Cp. note 2 on I. 19.

\(^6\) According to the Prayoga evam pañcacakāvārinād āhutayaḥ. .... proktāh And this is right.

\(^7\) sarvam, cp. Manu III. 91: pitṛbhyo baliśeṇām tu sarvam daksinato hare.

\(^8\) Being prācināvītin, as implied in the following upavīti.

\(^9\) Thus (prāṅghene) the Prayoga.
the Bhūtas, namah”. Near the head of his bed: to Śrī; near its foot: to Bhadrakāli; at each of the doors, ending in the east or the north, at their sills 10: to the Maruts; at the two sides of the fireplace: to Agni; at the water-jar: to the Waters; on the two stones (stone and muller): to the mill-stone; on the (wooden) mortar and pestle: to the Trees; on the winnowing basket: to the Plants; at the back of the house 11 he strews what remains of the bali, with the verse: “For dogs, outcasts, Caṇḍālas, those afflicted with diseases, crows and worms I throw food on the earth” 12. Having effectuated the “dismissal” in the manner as described above 13, he smears, with the mantra: “Ashes” 14, etc., the ashes on the parts of his body; sprinkles himself repeating the mantras: “Ye waters are wonderful”; addresses to the fire the mantra: “With the brilliance that is thine, O Agni” 15, etc., and to the Sun the mantras: “Out of the darkness” 16, etc.

He or (if he is sick or absent) his wife, when she is desirous of prosperity, should constantly at evening and at morning perform the bali-offering.

If at the time of the Vaiśvadeva-offering a guest arrives, he should satiate him according to his ability. For he (viz. the guest) is Agni vaiśvānara 17.

10 The exact meaning of bhuvanaga is unknown: bhuvam gacchatii bhuvanagas tayor bhuvanagayor dvārabanḍhasyaḥḥasštihayor dakṣinottarapaṭṭakayoḥ the Bhāṣya; dvārapaṭṭikayoḥ the Sūtradarpana.
11 vāstupatrihe : aparabhāge (Bhāṣya), cp. Manu III. 91.
15 Cp. note 23 on I. 3.
16 Cp. Vasiṣṭha dharmaśūtra XI. 15.—Here ends according to the Sūtra-darpana the third Frakaraṇa.

Praśna III, Khaṇḍa 8.

(The ceremony performed on impregnation: niseka.)
During this period of three days they should in this manner 1 only partake of food fit for oblations, they should abstain from sexual inter-

1 The meaning of evam here is not very clear. We might perhaps emend. tad eva triṛātraṁ.
course and, wearing washed clothes, keep the observances. In the second half of the fourth night after this three-day-period he should, after they have adorned themselves, put fuel on the fire and (having performed the āghāra) offer the nine Prāyaścitta offerings, “O Agni”; “O Vāyu”; “O Āditya”; “O Āditya”; “O Vāyu”; “O Agni”; “O Agni”; “O Vāyu”; “O Āditya”; 3 and then one with the vyāhṛti (bhūḥ, svāhā). With the four mantras: “Bhūḥ, I sacrifice fortune over thee” 4, etc., he should pour out oblations of melted butter on the head of his wife. Having circumambulated the fire sunwise, he should make her lie down to the east or the north (of the fire) and, having touched, with the mantra: “We touch thee with the five-forked hand” 5, etc., her secret parts, he should approach her with the mantra: “Our mind, our heart” 6, etc.; with the mantra: “Be devoted to me” 7, etc., he should embrace her; with the mantras: “Sweetness, lo, sweetness” 8, etc., he should pair with her. According to some ( ritualistic authorities) the approaching should take place with the mantra: “For being rich in offspring” 9; the embracing with the mantra: “Our mind, our heart”, whilst with the mantra: “Be devoted to me”, he should look at the face of the wife.

2 The Bhāṣya explains dhautavastravratacārīṇau thus: dhautam uddhaṃ vastraṃ tasya dhāraṇam eva vrataṃ caritam śilam yatos tau dhau. —The Darpana gives the following details: “After they have in this manner performed during a period of three days the Vaiśvadeva, they should, after having taken their meal together with their relations, during these nights lie down on the formerly spread ox-hide. Between them is laid a stick of udumbara, of āśvattha, or of plakṣa-wood, which is encircled with a garment or a string of wool. This stick serves to make them abstain from krīḍā”. This rite (a kind of asidhārāvata) rests on the Baudhāyana grhyasūtra.

3 As the Mysore MS. of the Saṃhitā adds to each vocative the word prāyaścīte, it is probable that these mantras must be supplied as the above (see note 4 on III. 4) given ones, cp. Hir. I. 24. 1.

4 See Hir. I. 24. 2 (the last mantra equally with śriyam instead of tvīṣim).

5 See Hir. I. 24. 3 but beg. abhisīvā (cp. the various reading in Hir.) and with abhisīvāvatā instead of avādīvāvatā; and the end is added swīrīyāya.

6 sam na manah sam hrdayā, etc., as Hir. I. 24. 4, but with yuñjāmi instead of yuñjāmi.

7 imām anuvratā (faulty for mām anuvratā) the two copies of the Saṃhitā and all the text-manuscripts; cp. Hir. I. c. 5.

8 Cp. Hir. 6, but in the Vaikhānasa-texts this mantra is very corrupt.

9 This seems to be the last part of the mantra mentioned under note 4.
Praśna III, Khaṇḍa 9.

(The union of the newly married pair at the period of menstruation: rtusangamana.)

Then, the menstruous wife should during her period, three days long, abstain from bathing, anointing and so on; she should only once on a day take food; she should drink from an unbroken earthen vessel or from her two hands held together or from an iron vessel; she should not eat out of a copper (plate). She should not look at any planet (including sun and moon), not sleep at day-time. She should keep the observances as they (now) have been explained. On the fourth day (after her period) she should cleanse her teeth, she should bathe in water mixed with fragrant substances (e.g. pulverised sandalwood), fruits of the Emblic myrobalan, and so on; wearing a white garment, having anointed herself, avoiding converse with (any other) woman or a Śūdra, looking at no other man, she should look at her husband (only). For a woman, who has bathed after her period gets such offspring as the man is whom she looks at.

Twelve nights (in each month) are favourable for conception, sixteen, they say also. Among these the first three are not suitable. On the even nights a son is conceived, on the uneven ones a daughter. She should partake of food prepared from the best rice and barley mixed with milk. For the essential elements (which constitute the body of the child) have their basis in the food (which the mother eats). Having pounded either a fruit of the Lakṣmī (Turmeric ?), or a shoot of a fig-tree (nyagrodha), or a fruit of the Sahadevi, he should put (the powder) into her right nostril, if she desires a boy; into the left, if she desires a girl. She should not spit out (this powder). She avoids lamentation and wrath. Then, having sprinkled her with

1 As cleansing the teeth, brushing the brows, cutting the nails, weaving ropes.
2 śūlbenas means according to the Bhāṣya tāmrapātreṇa.
5 śālivirahīyānām.


na ca niṣṭhīvet.
the mantras for sprinkling: "The frightful sin of mine as I dwelt in the uterus," etc., he should approach her with the mantras: "May Viṣṇu make thy womb ready", etc. According to some the approaching with the mantras: "May Viṣṇu make thy womb ready" should take place after he has poured water around the fire and has performed the libations to the All-gods and to Viṣṇu, and the mūlahoma and the sacrifice to the limbs.

8 These mantras are a sūkta (Samhitā I. 14) corresponding in the main with Rgveda Khila III. 10 (ed. Scheftelowitz, page 96) but with many variants and transpositions. Each verse ends with: pāpaṁ jātasya yasya bhuvi varatato me taṁya tat pāvamāṇikhir aham punāmi.

9 These agree verbally with Mantrapātha I. 12. 1-13. 2; then follows yāni bhadrāṇi bijāṇy rśabhā janaṇanti nau | tais tvam, etc., as Hir. I. 25. 1 (page 50, l. 13, 14); then Hir. I. c. l. 15-16 but with indro yan nidadhē and dhenukā. Then Hir. l. c. 2 (with corrupt readings).

10 The mantras agree with TS. I. 2. 2. c, IV. 7. 12. b.

11 Cp. note 1 on I. 5.

12 Cp. note 7 on I. 16-18.

13 With the formulae dadbhyaḥ svāhā, etc.; see TS. VII. 3. 16 (Vaikh. Saṁh. III. 16).

Praśna III, Khaṇḍa 10.

(The ceremony to secure conception: garbhādhāna.)

When by the symptoms of pregnancy, viz. swelling of the body, weariness of the thighs, dislike of the husband, adverseness to food, superabundance of saliva, roughness of the voice and quivering of the womb, he perceives that the fruit has been attached by destiny, he should during the increasing half of the moon under an auspicious Nakṣatra, that has a name of the masculine gender, perform with melted butter the āghāra; and, then, make her sit down, who should be adorned with auspicious objects, pour water around the fire and sacrifice the oblations to Dhātṛ, etc.; the five Varuṇa-oblations; the mūlahoma. and the sacrifice to Agni sviṣṭakṛt. Then, with the mantra: "A bull art thou", he puts some barley corns in her hand. Milk, sour curds, melted butter, an equal part of each, is called the three-fold food. Of this he should make her partake, with the

All the MSS. and the Bhāṣya give arucir āhāro, read probably arucir āhārasya.

2 lalāprakopah, Bhāṣya: lālā...tasyāḥ prakopah udgamanam.

3 garbhāṣya daivāṇubandham: garbhāśya vidhinimittacihnam, the Bhāṣya.

4 Such as Śatābhiṣa, Mūla, Mr̥gasūras.

mantra: " Bhūḥ, I give thee. Bhuvah, I give thee. Suvah, I give thee. Bhūḥ bhuvah suvah, I give thee". After she has sipped water he should, with the mantras: "With these ten fingers I touch thee that thou mayest give birth to a male child"\(^6\), and: "Thitherwards, not hitherwards, may Tvaṣṭṛ bind thee in his bond"\(^7\), etc., by means of a darbha-grass-stalk stroke her body from the navel upward thrice; then, perform the Puṇyāha, and satiate some Brāhmīns with food.

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\(^6\) See Mantrapāṭha II. 11. 15 and Hir. II. 2. 5.

\(^7\) See Hir. I. c. 7 but with corruptions: \(\text{pa}r\text{ām ca tva}m \text{nābhya}m \text{ca...ban-dhana}b.\)

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**Praśna III, Khaṇḍa 11.**

(The rite to insure a male child: \(p\text{um}sa\text{v}a\text{n}a\).)

Now, the rite to ensure the birth of a boy takes place in the fourth month reckoned from the date of conception. During the bright half of the moon on an auspicious day, at forenoon, he should put fuel on the fire and perform, in the manner as described above, the oblations the last of which is that to Agni Sviṣṭakṛt\(^1\), and, then, give to the wife, who sits to the west of the fire, with the mantra: "A bull art thou", some barley-corns mixed with mustard-seed with the mantra: "The two testicles are ye, well-ordered"\(^2\). If he cannot get these he may take as a substitute beans and grain-corns\(^3\). With the mantras: "\(O\text{m, bhūḥ, bhuvah, suvah}\)"; "I invoke Rākā"\(^4\), "Thy graces, O Rākā"\(^5\), "Soma is our King"\(^6\), and "By thee we would as through streams of water"\(^7\), he should touch her belly. Then the partaking of the three-fold food takes place as before, so it is declared\(^8\).

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\(^1\) Cp. III. 10.

\(^2\) \(\text{a}nd\text{au sthā}v\text{ṛ}t\text{au}\) (meaning of the last word uncertain, cp. Hir. II. 2. 4). It is not clear where precisely the two mantras come in, cp. Hir. II. 2. 2-3.

\(^3\) \(māṣaṃ \text{śyāmādhānya}m \text{vrihi}h\text{āny}aṃ \text{tau māṣadhānyau}, \text{Bhāṣya.}\)

\(^4\) See TS. III. 3. 11. p.

\(^5\) See TS. III. 3. 11. q.

\(^6\) See Mantrapāṭha II. 11. 13, with which recension the printed text of the Samhitā agrees, whilst the Mysore copy of it reads \(yamuna\) instead of \(asau\).

\(^7\) See note 1 on III. 4.

\(^8\) Cp. III. 10, middle.
Praśna III, Khaṇḍa 12.

(The parting of the hair: sīmantonnayana.)

In the eighth month reckoned from the date of conception he should perform the ceremony of parting the hair. The month-half and the day are declared. Having offered as before the oblations to Dhātr, etc., he should take, with the mantra: “Om, bhūh, bhuvah, swaḥ”, a porcupine’s quill that has three white spots, to which he has fastened with a blade of darbha-grass, thrice winding it, a bunch of Ficus oppositifolia, together with its top and leaves, containing unripe fruits, and a shoot of kuśa-grass. This (quill together with the attached objects) he should place, with the mantras: “I invoke Rākā”, “Thy graces, O Rākā”, on the parting line of the hair of the wife, who, being adorned with a wreath and perfumed, is seated in the same manner, and, then, he should smooth (with it the parting of the hair). With the mantra: “Soma is our King” he should do as indicated before. According to some, he should as before perform the acts from the partaking of the three-fold food on up to the performing of the Puṃyāha.

1 Cp. III. 11.
2 glaṣah kākodumbaraḥ (Bhāsya), viśvāmitrodumbarapatram (note in printed text), pīdācodumbarastambakam (Darpana).
3 Cp. III. 11. 4 Viz. he should touch the wife’s belly.
5 This refers to III. 9, end.

Praśna III, Khaṇḍa 13.

(The worship of Viṣṇu: viṣṇubali.) 1

Now, we shall explain the offering (bali) to Viṣṇu. Having invoked unto the northern praṇidhi-vessel the gods with Agni as the first and Puruṣa as the last, with the mantras: “Om, bhūh, I invoke Puruṣa”; “Om, bhuvah, I invoke Puruṣa”; “Om, swaḥ, I invoke Puruṣa”; “Om bhūr bhuvah swaḥ, I invoke Puruṣa”, and, having performed in the usual manner the āghāra, from the pouring out of the butter, on, he invokes (calls near) to the east of the fire, on seats of darbha-grass, the god Viṣṇu with his names: “I invoke Keśava. I invoke Nārāyaṇa. I invoke Mādhava. I invoke Govinda. I invoke Viṣṇu. I invoke Madhusūdana. I invoke Trivikrama. I invoke

Vāmana. I invoke Śridhara. I invoke Hṛṣikeya. I invoke Padmanābha. I invoke Dāmodara". Having bathed him, as he repeats the mantras: "Ye waters are wonderful", etc.; "Golden of colour", etc., and "The purifying, heavenly one", etc.⁴, he honours him (with scents and flowers, etc.), each of his manifestations with its name. Then, he pours out twelve oblations of melted butter, with the mantras: "Here the Gods", etc.⁵; "I shall proclaim the mighty deeds of Viṣṇu", etc.; "May I reach that abode, dear to him", etc.; "Viṣṇu is praised now for his mighty deed", etc.; "Increasing beyond measure", etc.; "He strode along this earth", etc., and "Thrice strode this god along this earth", etc. Thereupon, he announces a mess of rice prepared with sweet milk, on which melted butter has been poured, as havis to the god with the twelve names of the deity, and sacrifices the mess with the butter repeating the same mantras which have served for the oblations of melted butter. Having praised the god with mantras addressed to Viṣṇu taken from the Rgveda, the Yajurveda, the Sāmaveda and the Atharvaveda, he should prostrate himself for the god with the same twelve names, to which he adds the word: "obeisance" (e.g. "to Keśava, obeisance"). What remains of the mess of rice he gives his wife to eat⁶.

⁴ See notes 20–22 on I. 3.  
⁵ Cp. note 1 on I. 5.  
⁶ See TS. I. 2. 13. i–o.  
⁷ See TBr. II. 4. 6. 2.  
⁸ See ib. II. 4. 3. 4.  
⁹ See ib. II. 8. 3. 2.  
¹⁰ See ib. II. 4. 3. 5. All these mantras are found together in Vaih. Saṁh. I. 28.  
¹¹ havir devaṁ nivedya; dvikarmako 'yaṁ dhātuḥ, devāya nivedyety arthaḥ, the Bhāṣya, cp. note 3 on IV. 9.  
¹² Here ends according to the Śutrardarpaṇa the fourth Prakaraṇa.

Praśna III, Khaṇḍa 14.

(The ceremony at birth: jātakarmaṇa.)

Now, we shall explain the ceremony at birth. Having prepared, according to the precepts¹, the lying-in-chamber² which has been burnt out with vṛṣabha³, and, having fumigated it with (burnt) sesameum

¹ yathā jyotiśāstresūktaṃ, Bhāṣya.  
² arisṭāgāra: sūtikāgṛha, Bhāṣya.  
³ The meaning of vṛṣabhaṣītam (thus all, only the Lahore MS. vṛṣabhūṣītam) is absolutely uncertain. The Bhāṣya: vṛṣabhāvair gobbhur uṣītam vāṣītam; the Sūtradarpaṇa: govāṣītam ("perfumed by burned cow-dung"?); vṛṣabha may mean a kind of herb.
and mustardseed, he makes her enter it. Three or four women who are expert in this matter should, supporting (embracing) her, rub her. When her womb is dissolved he should loosen her girdle, and when her hip and loins are pierced by pains he should understand that she is going to be delivered. When the child clings (to the womb) he should deposit and squeeze out on her secret parts a viṣalyā or a citron; he should fumigate the secret parts with Vangueria spinosa or a serpent’s skin (pounded to powder). At her feet and in her hands he deposits the root of a yellow jasmine. As soon as the point of the nose (of the child) becomes visible he should, observing the position of the planets, scrutinize carefully the weal and woe (that await the new born child), in order that he may bring to prosperity (him, the new born child?) that is endowed with its good qualities. Whilst the child is being born he should put at the right side of the mother, at the height of her head, a vessel filled with water, at her feet a turyanti-herb, and stroke her belly repeating the mantra: “As the Soma is purified, as the ocean waves” etc. When the boy is born, he deposits on a stone at the left part of the door (of the lying-in-chamber) an axe and on this axe a piece of gold, and, with the mantra: “Be a stone, be an axe” etc., turns these upside down (so that the stone lies uppermost); through one of the women present he holds the boy above it repeating the mantra: “From limb by limb

4 kṛdayabandha: vastrabandha, Bhāsya; kaṇcuka (“her bodice”), Darpaṇa.

5 viṣalyā; havāni: suvarcalā: rucaṅkā sadyakṣeram vā (Bhāsya). If suvarcalā means “ruta graveolens” (so the St. Petersburgh Dict.) we have a curious parallel in Thomas of Cantimpré, “de naturis rerum” (who lived in the first half of the 13th century): “ad menstrua provocanda et fetum mortuum eiciendum de pregnantibus et secundinam eiciendum, cum mulieres pepperint, detur trifera (an unknown herb) cum succo rutae”. On this passage rests Maerlant’s “der naturen bloeme” X. 551 sqq. I am indebted to Dr. A. J. de Jong at Amsterdam for this parallel.

6 pīṇḍitaka: marwaka (Bhāsya).

7 hiraṇyapuṣṇi: pītāyūhikā (Bhāsya), guṇjamūlam (Darpaṇa).

8 This is not clear nor is the translation certain; śudhagunair yuktam, the Bhāsya.

9 According to the Bhāṣya turyanti is a kind of musical instrument: vādyavisiṣṭa. A note in the printed text: puṣpakāhyam avadham, vādyavisiṣṭam iti kecit; the Darpaṇa vaṇdkṛṣṭim oṣadhim.

10 See Mantrapātha II. 11. 16 (up to āyusī).

11 See Hir. II. 3. 2 (at the end, sa jiva ś. ś.).
thou art produced” 12, etc. He sprinkles him with water, lays, with the mantra: “O Tiladā, come down” 13, etc., unhusked, pounded rice together with sesamum on his head, and takes the fire for domestic worship, (after having taken it up) into the fire drill, away 14, (out of his dwelling).

12 See Hir. l. c.
13 tilade 'vapadyasva, etc., as Hir. l. c. 3, but at the end avapadyaswasthah (!).

Praśna III, Khāṇḍa 15.

(The ceremony at birth, continued.)

Having put a potsherd on the fire place (i.e. on the kitchen-fire), he brings about, by means of balls of bull’s dung, the “birth-fire” 1. This fire is called uttapaniya (brought about by setting fire to fuel in the potsherd by the surrounding dry bull’s dung which is set to flame). This same fire he should use for the fumigation. He deposits it at the southern side of the door of the lying-in-chamber (inside this chamber) and pours in it with his hand, as soon as its coals are glowing 2, after he has strewn grass around it, oblations of small grains and mustard seeds, with the mantras: “Śanḍeratha”; “Aya; Śanḍa”; “Ālikhat; Vilikhat”; “Aryamṇah”; “Āntrimukha”; “Keśินh”; “Kill them, seize them”; “At their head”; “Wearing diverse clothes”; “The Night-walkers”; “The Night-goers”; “Burn thou of these”; “This is thy place of origin”; “My name” 3, and, with the vyāhṛtis. Having washed his hand, he touches the ground as he repeats the two mantras: “O thou whose hair is well parted” 4, etc. Now, he prepares the melted butter for (the production of) intelligence.

1 Is jātakāgni here equal to sūtikāgni? cp. Hir. II. 3. 4. The term uttapaniya is taken from Baudhāyana or Hiranyakesin.
2 āṅgāravarṇe, note in the printed edition: āṅgārārūpe jvāldhūmarakite.
3 The mantras agree successively with Mantrapātha II. 13. 8; II. 13. 9; Hir. II. 3. 7 (but ālikhan vilikhan nimisann animiśaśca kīvadanta upasṛutih svāhā); aryamṇah (Hir. l. c. but nipaṇāḥ at the end); āntrimukhaḥ saropāṇino (op. ib.); keśīṁh, etc., see Mantrap. l. c. 10; stān ghnata, see ib. 12; pūrva eṣām, see ib. II. 14. 1; miśračāsah see ib. II. 13. 11; naktāṃcārīṇah, see ib. II. 14. 1 first part; niṣṭhacārini, see ib. 2, first verse; tāsāṁ tvā, see ib. second verse; then ayaṁ te yoniḥ, and TS. I. 5. 10. a.
4 See Hir. II. 3. 8; the first verse has in its 3rd pāda equally tasyāṅmṛtatva-
syeśūno.
The objects used for the production of intelligence are: Vācā, Pāthyā, gold (dust), honey and melted butter. As butter for obtaining speech is considered advantageous: sweet milk and the other substances from Vācā on. Having fastened, with a blade of darbha-grass (an instrument of) gold, and dipping (this gold in the butter), he makes the boy, whose face is directed to the east, swallow this butter with the mantras: "Bhūḥ! I sacrifice the Ṛgverses over thee. Bhuvah! I sacrifice the Yajus formulae over thee. Suvaḥ! I sacrifice the Sāmanchaunts over thee. Bhūr bhuvah suvaḥ! I sacrifice the Atharvan and Angiras hymns over thee." Having, in this same manner, performed constantly at evening and morning (these offerings of mustard seeds), he should (after each offering) make the boy partake of the butter for producing intelligence. Having bathed him with luke-warm water he should bring him, with the mantras: "From inherited disease, from destruction", etc., to the mother and place him in her lap with the mantra: "The four divine quarters", etc. With the mantra: "To their long life I turn thee", etc., he should wash her breasts and with the mantra: "May this boy suckle long life", etc., let him suck, the right breast first. Having, with the mantra: "Ye waters, watch over the sacrificial substance. As you watch over the gods, thus watch, for the benefit of the sacrificer, over this sacrifice", cleansed the vessel which, filled with water, stood (at her head), he puts it down (filling it anew) at evening and morning. According to some authorities he performs, in the manner as formerly described, the acts that close with the partaking of the melted butter, and, having bathed, those that begin with the taking away of the fire

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5 According to the Bhāṣya: ugragandhā.
6 According to the same authority: hāritaki (Terminalia chebula).
7 brāhma vak, tasyās siddhyartham ghratam (Bhāṣya).
8 A finger-ring, Bhāṣya.
9 The translation of antardhāya (cp. Hir. II. 4. 9) is uncertain. The Bhāṣya: kumāraṇya vāktra tirodhāya, the Darpaṇa: kumāraṇya vaktram antardhāya, (covering the face, or the mouth, of the boy). But how is this possible, as the boy must swallow the butter?

10 See Hir. grhs. II. 3. 9.
11 Viz. during the period indicated at the end of this chapter.
12 See Hir. II. 3. a (the three verses).
13 See Mantrapātha IV. 12. 8 or Hir. II. 4. 1.
14 See ib. II. 13. 2, followed by yatra vayaṃ... oṃśāmasi (last part of ib. 5).
15 See Āp. śrautasūtra I. 14. 3 (and Hir. grhs. II. 4. 5).
destined for domestic worship. On the third, fifth, seventh, and ninth day he cleans the bed, and so on.\footnote{16}{The bed and clothes of the wife.}

\textit{Praśna III, Khanda 16.}

\textit{(The rite performed on the occasion of laying the foundation of a house and entering it: vāstusavana.)}

Now, we shall explain the expiation of the house\footnote{1}{I take \textit{vāstusavana} as a corruption from or a synonym of \textit{vāstusamana} (ep. Hir. I. 27. 9). The Bhāṣya remarks: \textit{vāstu, tasyāriṣṭāgārādigrhasya buddhyartham savanam yajanaṁ vāstusavanam.} A note in the edition of Kambakoṣum runs: \textit{vāstupurusam uddiṣṭa kriyāmanam yajanaṁ.} That the Vaikhānasīyas consider this rite as a part of the Jātakarman is proved by VI. 4.}

When a new house has been taken for dwelling at the time of a birth or a decease\footnote{2}{\textit{nave vāstuny usite 'pi} (some MSS. omit \textit{pi}); a note in the printed text runs: \textit{āsaucaḥdiḍaduṣṭe oiroṣitaqṛhe 'pi.} This rite must take place at the end of the period of \textit{āsauca} after a birth or a decease, according to the Prayoga on the tenth day after a birth, on the eleventh day after a decease.}

he should cause himself to be shaved and, having thrown away the old earthen vessels and having taken new ones, and, having cleansed the other goods and chattels (utensils)\footnote{3}{\textit{parichadān: upaskarāṇa vastraśayanādīn,} the Bhāṣya.}

he should perform the sacrifice to the ground and, then, settle himself (in the new dwelling). For by the Vāstusavana the purity of the dwelling (is effectuated).

The āghāra of the Vāstusavana (now follows): he should pour out oblations of melted butter, with the two mantras: “O Lord of the House, accept us”\footnote{4}{Below in the Dharmaśūtra (X. 3).}

and “O Lord of the House, by an effectual friendship”\footnote{5}{See TS. III, 4. 10, a, b (Hir. I. 28. 1).}

(The chief oblations are) two offerings destined for the sacrifice to Earth, with the mantra: “To the sacrifice to Earth, \textit{svāhā}”: “to Prasodārī, \textit{svāhā}”\footnote{6}{What means \textit{yajñadaivaṭam}, acc. or nom. neuter? The name \textit{prasodārī} occurs nowhere.}

five destined for the Earth with the mantras: “The Goddess Earth”; “The Goddess with golden embryo”; “Sāvitrī with the ocean”; “On each summit, in each sacrifice”; “Crossing the wind (?), resting on the water”\footnote{7}{These five verses, for the greater part untranslatable, are: \textit{medinī devī}};

then (four
with) the vyāḥṛtis. Then, takes place the Puṇyāha (the blessing by the Brāhmins). Now, he takes, with the two mantras: “I take the fire from the fire”; “I take the fire from the fire”, by means of a bundle of darbha-grass, some fire out of the frying pan and, beginning at the western door sill at the base of the wall of the house, outside and inside, going around withershins, he carries the fire around, up to the seat of Brahman; through the western door he dismisses (the fire, viz., the burning darbha-grass). In the same manner he pours, with the mantra: “Smaller than small”, along (the track of the fire) a stream of water out of a vessel filled with water; with what remains of the water he sprinkles everywhere in- and outside (the dwelling). In the same manner, the carrying around of the fire and the pouring out of the water should take place beginning at the western door-sill, then, beginning at the southern, then, beginning at the northern door-sill.

vasundhāri syād yasudhā devi vāsavi | brahma varcaḥ pitṛṇāṁ ektam cakṣur viṣṇur manah || devi hiranyagarbhiṇī devi prasodari | ṛṣāne satyāyane sīda || samudravati sāvitrī ha no devi mahyaki | mahādharani mahoryaṭiṣṭha || sṛṇge sṛṇge yajñe yajñe vidiṣāṇi | indrapatni vyāpini suraṣe || vāyupari jalaṣayani svayandhārū satyan- dhopari medini | soparidhattaṁgāya ||

aham agner agnim grḥnāmi mām agne 'gnir mām antarikṣam | mārga 'ham asmin (var. 1. asman) pramadān kāmague tubhyaṁ manasā praṇāpateye svāhā ||

aham agner agnim grḥnāmi dahanād aśuddhāḥ sundhadvam agner idam dipayāmi ||

Into which the fire from the old dwelling has been taken. The exact meaning of agniṣṭa here is uncertain. Perhaps anas is to be supplied: the cart which contains the fire, or the cart which at śrauta-sacrifices stands near the fire, cp. Āp. ās. I. 2. 10. The Prayoga uses instead of this word agnyālayāt.

bhuvāṅga, cp. note 10 on III. 7.

What is the meaning of brahmasthāna? Perhaps the place (cp. I. 9) where the Brahman has his seat? Then it would mean: in the southern part of the dwelling. But the Darpaṇa has gṛhamadhya.—According to the Bhāṣya the circumambulation is withershins after a decease, sunwise after a birth.

See note 8 on II. 18.

evam vārunād bhuvāṅgād vā yāmyāt saumyād āraḥhyā paryagnyādhāvavevici syāṭām. Thus reads the Madras MS. in accordance with the Bhāṣya, where vā is explained as ca. The Vienna, Mysore and Lahore MSS. omit vā; the printed text has viṣṇyāt instead of vyāmyāt. The Darpaṇa agrees with the Madras MS. and the Bhāṣya. The sequence of the quarters (we expect east, south, west, north) is striking.
Praśna III, Khaṇḍa 17.
(The Vāstusavana, continued.)

Then, follow these oblations: four to Varuṇa, with the mantras: "Thy hundred fetters, O Varuṇa" 1; "Unloose from us the highest fetter" 2; "Thou art quick, O Agni" 3; and "May the waters emit the wet" 4. Two to the All gods, with the mantras: "Let every man", and "May all the Maruts" 5. Six to Viṣṇu, with the mantras: "Here the gods"; "Here has Viṣṇu"; "Three steps"; "The deeds of Viṣṇu"; "This highest step of Viṣṇu", and "This the wise ones" 6—according to some with the first two only—Two to Rudra, with the mantras: "Rudra, thy wrath", and "The god Tryambaka" 7. Two to Brahman, with the mantras: "The Brahman, born", and "Hiranya-garbha" 8. Two to Kubera, with the mantras: "Wearing diverse clothes", and "Kill them, seize them" 9. Three to Agni and Soma, with the mantras: "You both placed these"; "O Agni and Soma", and "One for the sky" 10. Four to Bṛhaspati, with the mantras: "May of the gods Bṛhaspati" 11; "May Bṛhaspati put the Soma" 12; "Bṛhaspati, bestow upon us" 13, and "Thou art taken with a support" 14. Thirteen to Indra, with the mantras: "The guardian Indra"; "Great is Indra"; "The great Indra"; "Thou art mighty, Indra"; "Hither, O Indra"; "O thou much invoked"; "Be ours, O Indra"; "Indra is king over all beings"; "Indra is the sky"; "Indra brings him who fights"; "Indra slew Viṣṭra"; "Indra was profound", and "May Indra help us" 15. Two to Yama, with the mantras: "Yama supports the Earth" 16, and "Obeisance to thee,

1 See Āp. ārs. III. 13, 1. 2 See TS. I. 5, 11, k.
3 ayāś cāgne 'sy anabhāstātā āyātāh | yajñām vaḥatu sadā dhehi bheṣajam.
4 See Ṛgveda Khila II, 6 12 (ed. Scheftelowitz, page 73; with śṛjantu).
5 See TS. I. 2, 2. c and IV. 7, 12. b. 6 See note 1 on I. 5.
7 See note 10 on II. 2. 8 See note 9 on II. 2.
9 See note 3 on III. 15. 10 See TS. II. 3., 14, h, i, k.
11 bṛhaspatir devānām imām yajñām bṛhato me dadhātu | bṛhaspativitaye svāhā.
12 bṛhaspatih somām dadhātu bṛhaspatir yajñām dadhātu | bṛhaspativitaye svāhā.
13 See TS. I. 8, 22, g.
14 upayāmagnhiro 'si bṛhaspate tveṣa te yoniḥ (sic) | bṛhaspativitaye svāhā.
15 The verses correspond to TS. I. 6, 12. q; I. 4. 20, a; I. 4. 21, a; III. 4, 11. o; III. 4, 11. 1; III. 4, 11. m; IV. 6. 4, k; Maitr. S. IV. 14. 7: 225. 3-4; ib. 7-8; ib. 5-6; ib. 9-10; ib. 11-12; ib. 13-14; the verses taken from the Maitr. S. are badly corrupt.
16 See Kāṭh. XL. 11 : 145. 9-10 (but badly corrupt):
to Nirṛti”\textsuperscript{17}. Three to Mitra, with the mantras: “Of Mitra, the supporter of people”; “Mitra stirreth the mess”, and “Rich, O Mitra”\textsuperscript{18}. The oblations poured out for “The sacrifice to Earth”\textsuperscript{19}, and the following ones are followed (viz. each group of them) by oblations to the vyāhṛtis. So there are one hundred and two oblations performed at the Vāstusavana\textsuperscript{20}. Then follows the final sacrifice\textsuperscript{21}. This is, according to sacred lore, the Vāstusavana\textsuperscript{22}.

\textsuperscript{17} namas te nirṛtaye ghana (var. svana) te jāya tasmāi vīrja bandhanāt | yama naya tvām (var. yamena yastvā) savitā deva uttamānanike abhirocaya yājīnām (var. roca yāyirām).
\textsuperscript{18} See TS. III. 4. 11. p. q, r.
\textsuperscript{19} Those\textsuperscript{x} which follow immediately after the two āhutis with vāsto\textsuperscript{spate} (III. 16, middle).
\textsuperscript{20} When to each group of āhutis we add four (with the vyāhṛtis: bhūḥ svāhā; bhuvah svāhā; suvah svahā; bhūr bhuvah svāh svāhā) and reckon not six, but two vaisṇava-āhutis, we get indeed 102 of them.
\textsuperscript{21} For the antahoma cp. I. 19.
\textsuperscript{22} Here ends according to the Śītradarpaṇa the fifth Prakaraṇa.

\textit{Praśna III, Khaṇḍa 18}.

(The getting up of the mother from child-bed: uttāṇa.)

Now, on the tenth or twelfth day the getting up takes place. He takes up in the same manner\textsuperscript{1}, the birth-fire\textsuperscript{1} (into his fire-drill or into a stick of fuel). In this fire he should, after having produced it by friction (out of the fire-drill or the fuel-stick), perform all the acts that are to be performed for him. According to some authorities, he throws this fire away and performs these acts in ordinary (not consecrated) fire.

Having bathed, and, having purified the house in the manner as has been explained\textsuperscript{2}, and, being cleaned by shaving and so on, he should, according to some authorities, have the sacrifice to the ground performed\textsuperscript{3} by one who belongs to a different gotra. The fire for domestic worship is taken back in the same manner\textsuperscript{4}, and the oblations to Dhātṛ etc., the five to Varuṇa and the mūlahoma, and, finally, the feeding of Brāhmīns takes place.

\textsuperscript{1} Cp. III. 15 beg.
\textsuperscript{2} This refers, according to the Bhāṣya, to the Dharmasūtra, see below, X. 4.
\textsuperscript{3} The vāstuhoma, as described III. 16, 17.
\textsuperscript{4} Cp. Hir. II. 4. 8.
Praśna III, Khaṇḍa 19.

(The giving of the name to the child: nāmakaranā.)

Now, the giving of the name. Up to the fortieth or the fiftieth day (after birth) he should not employ the mother for cooking the food. At that time, under a nakṣatra, which has a name of the masculine gender, having strewn grass around the fire (which is produced by friction out of the fire-drill in which the boy’s “birth-fire” has been made to ascend), he should throw on the head of the boy, who is seated in the same manner, unhusked pounded rice, and perform the five offerings to Varuṇa, those to Prajāpati and those to Agni sviṣṭakṛt. Then, takes place the boy’s partaking of the threelfold food in the same manner as formerly indicated. The name approved for a boy should at the end have a long vowel or the visarga, should be of agreeable sound, word and accent, and two or four syllabic. He should bestow upon him a suitable name of the quality as said before, together with the name of his family with the mantras: “The name that first, O Agni, my father and my mother bestowed on me” etc. (Joining the names e.g., Kāśyapa Devadatta, at the end of the verses). On account of the words (in the Veda: “he should have) two names”, he should bestow on him (also) a name derived from the name of a nakṣatra, as his secret name. After the establishing of his three sacred fires he should accept a (third) name, which proclaims the highest grade of the sacrifices

1 Viz. after the tenth or the eleventh day after birth.
2 At his right side, according to the Bhāṣya (referring to the Upanayana, II. 5).
3 Cp. III. 10.
5 ? mṛṣākṣarapadasvaram; Note in the printed text: sukhoccāryākṣarādi-yūtam.
6 varṇa is synonymous with aksara according to the Bhāṣya.
7 The meaning of tadarham is not clear to me.
8 See TS. I. 5. 10. a, b.
9 See TS. VI. 3. 1. 3; perhaps the reading of La: dve nāmanī iti is preferable.
accomplished by him, beginning with the establishment of his fires\(^{11}\). Thereupon, he should throw on the child equal\(^{12}\) portions of unhusked, pounded rice, of water, of flowers, and of essence of food with his two hands, the right one being held above the left one\(^{13}\), beginning at the boy’s feet and then successively on the joints of his limbs, and, lastly, on his head, whilst saying over the child, if it is a boy, the mantras: “Be ever invincible as Śaṅkari (i.e., the god of war, the son of Śaṅkara). Be eminent in power acquired by ascetism as Nara and Nārāyaṇa. Be the over-lord over all creatures as the Lord of the World. Attain all thy aims as Brhadbrahmagonuṣ”\(^{14}\); and, in the case of a girl: “Be joy-causing as Nandā. Be disposed to the virtue of steadiness (and) immortal as Bhadrā. Be incessantly possessed of entire bliss as Pūrṇā. Be accompanied by Luck, conquering thy rivals as Jayā”\(^{14}\).—Then, the blessing by the Brāhmaṇs (the Puṇyāha) takes place.

\(^{11}\) He may, then, add to his name a third name as e.g. Agnicīt, Somayājin, Vājaspeyakṛt, cp. the name of the author of the Bhāṣya: nṛṣimhāgnicīt. The corresponding passage of Hir. (II. 4. 15): somayāji tṛtīyam nāma kuruṣṭa has been misunderstood by Oldenberg.—All the MSS. and the Bhāṣya read: svakarmānāṁ prakāśam; I guess: svakarmānātmakāśam.

\(^{12}\) * gandhasamaiḥ: Bhāṣya tulyāmeṣaiḥ.

\(^{13}\) Instead of the here incomprehensible pāṇībhyāṁ daksinatarābhhyāṁ I propose to read daksinottarābhhyāṁ.

\(^{14}\) The remarkable blessings (their meaning is not everywhere certain) run in the Saṃhitā: śāṅkarī iṣa sarvārājayo bhava. naranārāyaṇā iṣa tapobalokṛṣto bhava. lokeṣā (the printed text: ketalokeṣā) iṣa sarvabhūtādhipatir bhava. brhadbrahmagonuṣ iṣa sarvārthasamsiddha bhava.—nandeva nandadāyini bhava. bhadreva dhṛtiṇaśāvilāṃrī bhava. pūrneśeṣaṃaṃgolodayāni saṃ bhava. jayeva jitacatuḥśriṣahitaḥ bhava (perhaps read jitacaturḥ ′)—The translation of amṛta as “immortal” is only for brevity’s sake; it means rather: “not dying before the fatal end of human life.”

_Praśna III, Khaṇḍa 20._

_(The name-day rite: _varṣa-vardhana_.)

Now, the rite to make increase the years (of the child)\(^{1}\). The deity to which belongs the Nakṣatra under which the child is born,

\(^{1}\) _varṣa-vardhana_ is probably the same as _varṣa-varadhi_ (birth-day, or rather name-day, as one of the child’s names may be derived from the name of a Nakṣatra).
this deity is the principal (i.e. the first) one of this rite. Therefore,
having performed the āghāra-sacrifice, he should sacrifice to the deities
which preside over the Nakṣatras and to the Nakṣatras to Agni, to the
Krīttikās; to Prajāpati, to Rohini; to Soma, to Mrgaśīrṣa; to
Rudra, to Ārdra; to Aditi, to the Punarvasus; to Brhaspati, to
Tīṣya; to the Snakes, to Āśresāh; to the Fathers, to Maghāh; to
Aryaman, to the Phalgunīs; to Bhaga, to the Phalgunīs; to Śavitṛ,
to Hasta; to Tvaṣṭr, to Citrā; to Vāyu, to Niṣṭyā; to Indra-agni,
to the Viśākhās; to Mitra, to the Anūrādhas; to Indra, to Jyeṣṭhā;
to Prajāpati, to Mūla; to the Waters, to the Āśādhās; to the All-gods,
to the Āśādhās; to Brahman, to Abhijit; to Viṣṇu, to Śroṇa; to the
Vasus, to the Śraviṣṭhās; to Varuṇa, to Śatabhiṣaj; to Ajā Ekapad,
to the Proṣṭhapadas; to Ahi Budhniya, to the Proṣṭhapadas; to
Pūṣan, to Revati; to the Aśvins, to the Aśvayujās; to Yama, to the
Aparbhatani, with the word svāhā (after each dative). At the end of
all, an oblation is made with the vyāhṛti (bhūh svāhā).

2 According to the Sūtradārpana the first oblation should be offered to that,
Nakṣatra under which the boy has been born, thereupon, to the others in true
succession: kumārasya yasmin nakṣatre janma bhavati tadādyastāvimśatsatya-
ādidevaunākṣatranī juhuyā.

3 Some of the MSS. read svāti; TBr. III. 1. 1. 10 has niṣṭyā.

4 Some of the MSS. read (as TBr. I. c. 2. 2) nirśti, but it is acceptable that in
this connection the Goddess of Destruction is replaced by Prajāpati.

Praśna III, Khaṇḍa 21.

(The name-day rite, continued; the śatābhiṣekā.)

Then, follow oblations with the mantras: “We honour the mighty
bull, the Full moon” etc., “The auspicious New moon” etc.1, “Vai-
ravaṇa”2, etc.; with the three mantras addressed to Agni and Soma;3
with those addressed to Viṣṇu; with those beginning with “May Dātṛ
give’; then, follows the mūlahoma and, then, the Kūśmāṇḍa-sacrifice with the mantras beginning: “Whatever contumely against the gods we have committed”. (These libations) he offers (yearly on the day when the moon stands in conjunction with the Naksatra under which the boy is born) until the term of his undertaking the Savitṛ-observance. After the boy has been initiated he offers libations (to the deities of the Naksatras, etc., and, immediately before the Kūśmāṇḍa-sacrifice, he offers libations) with that vrata-hymn which belongs to each new vrata. For a young Brāhmaṇ, who has taken the bath after completing the study of the Veda, he does on the day which in each month and in each year agrees with the day on which he has married, that what the female (members of his family) advise (and) what the practice of wise men, handed down in regular succession, learns. In the same manner he performs (the rite of the name-day) at the end of the year under that Naksatra (sacrificing to the deities of the constellations and to the constellations themselves) under which he has established his sacred fires for the purpose of performing the Agniṣṭoma and the other vaidic sacrifices.

When for him, thus practising, eighty years and eight months, reckoned according to the solar year, have passed by, he has seen a thousand moons. Such a one they call Brahmaṇ’s body provided with holy rites and highly meritorious.

Therefore, having performed (on the preceding day) the Nandimukha, he should during the bright half of the moon, on an auspicious day in the forenoon, perform the sacrifice as formerly explained and,

4 The kūśmāṇḍa or kūśmāṇḍa mantras are those agreeing with TBr. II. 7. 12 T. Ār. II. 3, II. 4, II. 5 and II. 6.
5 Cp. II. 9 and 10.
6 Is this the exact meaning of vedasnātaka? The word does not occur elsewhere in our Sūtra.
7 The female members of the family are considered as knowing best the not-vaidic tradition, the adat. The expression occurs often in Baudhāyana (pi. sū.).
8 ravivarṣeṇādhīgāni, the Bhāṣya remarks ravivarṣeṇa saurābdena, adhigāni adhigatāni.
9 What now follows is, according to the Bhāṣya, the Śatābhīṣeka. Baudh. (grhyaparitaptapraśna I. 22) informs us that this rite is performed satasam-vatsarajvinah sahasracandradarśino vā.
10 Up to the Kūśmāṇḍa homa as exposed III. 21 beg.
then in the same manner\textsuperscript{11} put unhusked pounded rice, water, and so on, on the head (of the person who has attained this age), whilst uttering the mantras: "Be successful in all the aims as Kapila. Be of a Brahman-body as Sanaka."\textsuperscript{12} for an old man or for an old woman (in the latter case substituting feminine names in the mantras). He, then, should satisfy all the deities by worshipping (with flowers, etc.) and bali-offerings, and a thousand Brāhmīns with food. Having circumambulated (riding on a carriage) the village, turning his right side to it, he makes at evening on a sthanḍīla a thousand figures of the moon\textsuperscript{13} from meal. (On this sthanḍīla) he worships the moon (with flowers, leaves, etc.) by means of a silver vessel and leaves of white water-lilies. To the south of this (place on the sthanḍīla where he has honoured the moon) he worships the group of stars of which Rohiṇī is the first, and to the left (\textit{i.e.} the north) the group of those stars which cause drought\textsuperscript{14}. He should present (as a fee) to each of the thousand Brāhmīns, as far as he is able, gold, silver and pearls and suchlike ornaments and also garments, unhusked rice and cakes.—According to sacred lore the ceremony of increasing the years serves to obtain the same result as is secured by the sacrifice of a horse

\textsuperscript{11} \textit{yathoktam nāmakaraṇe tathāivākṣatān grhitvā}, Bhāṣya; refers to III. 14 end (\textit{?}).

\textsuperscript{12} \textit{kapila iva sarvārthasāmsiddho bhava; sanaka iva brahmaśārirī bhava}. The Bhāṣya seems to acknowledge only these two mantras, and only these are given by the Saṃhitā in the Mysore MS., whilst the printed text of the Saṃhitā gives a third one: \textit{gāryir iva sthirāśārirī bhava}. These mantras are followed in the Saṃhitā by a great number of verses, which, as we learn from Baudh., form part of the Śatābhīṣeka.

\textsuperscript{13} Obviously representing the thousand moons he has seen during his life.

\textsuperscript{14} Saying successively: \textit{rohiṇiganebhyo namaḥ anāvṛṣṭiganebhyo namaḥ} (Saṃhitā).—It is not clear which stars (if any stars) are meant.

\textit{Praśna III, Khanda 22a.}

\textbf{(The first partaking of solid food: \textit{annā prāśana}).}

Now, in the sixth month, takes place the (first) partaking of solid food (of rice). During the bright half of the moon, on an auspicious day, the āghāra of clarified butter is offered there (\textit{i.e.} in the same fire in which the ceremony at birth has been performed). He pours out
oblations with the mantras, the first of which are those addressed to Dhātṛ, then he performs the mūlahoma; as formerly the partaking of threefold food. Having set down the child which is adorned with some auspicious object, with its face directed toward the east, on a seat (a bunch of grass), he should make the child swallow (six times some) rice boiled in milk with the (six) mantras: "Bhūḥ, I make thee eat the essence of the waters, of the herbs"; "Bhuvah, I make thee eat", etc.; "Suvah, I make thee eat", etc.; "Bhūḥ bhuvah, suvah, I make thee eat", etc., "May the waters, the herbs be auspicious to thee, may the waters, the herbs be salubrious to thee, O Soandso"; "May the fire increase (thy) life, energy, glory, insight, strength, valour, power". With the mantra: "At every pursuit we invoke the strong one" etc., he gives him water to sip.

1 Cp. III, 10 (middle). Must the mother partake? It is not probable that the child is meant.

2 See Mantrapātha II. 14. 11-14.

3 āyur agnis tejo yāko medhāṁ bālam viryaṁ vikramaṁ vardhayatām.

4 Cp. note 21 on II. 6.

Praśna III, Khaṇḍa 22b.

(The ceremony at the return from a journey, praṇāsāgamana.)

Now, the return from a journey. Taking along the requisites as flowers, cakes, sacrificial fees, and so on, and also the boy, he should, whilst muttering the kanikradat and the other hymns, go to the abode of Guha (i.e., the god Kārttikeya or Skanda). Having circumambulated it sunwise, he (enters and) worships Guha (with the flowers, etc.), and makes obeisance to him. With what remains of the flowers and the other objects (from which he had offered to the god) he should then adorn the boy repeating the mantra: "I give to Varada the flowers that remain from (those given to) Guha, the god with six faces, and that have been offered by the Gurus", changing (the mantra) according to its (i.e. the boy’s) name; he should

5 Cp. note 7 on III. 2; sākunasūktam japon, the Sūtradarpaṇa.

6 guhasya saṃgaṁ gurubhiḥ supujitaṁ (gurubhiḥ subhājaḥ, the Mysore MS.) pūraṇa matām varahasya šanmukhit.

7 As the Darpaṇa remarks saṃhyantaṁ nāma nirdiṣan, probably varada is here to be taken as the proper name of any boy, instead of which the boy’s name is put in the genitive case.
cause him to repeat the śānti, and, then takes him home. When the boy has returned, the father sprinkles water over him with the mantra: “With the splendour of Soma, with the lustre of Agni, with the rays of Sūrya I sprinkle thee”; takes him in his lap and kisses him on the head with the mantra: “For long life, for the splendour (of health).” Then, having made obeisance to a bull and having taken the fingers together with the thumb of the boy’s right hand (into his right hand), he lets go the fingers of the boy out of his hand, beginning with the little finger, each of the fingers with one of the five mantras beginning “Agni is long-lived.” Then, he mutters into his ears, into the right one first, the two mantras: “May he give thee long life throughout” and “Stand firm in Vāyu.” Finally, he causes the boy, who must be directed northward, to make obeisance to the gods, firstly to Brahman, and to his parents and his teacher.

8 According to a note in the printed text śānti here means punyāha. Perhaps he must make him say only the mantra śāmyantu ghorāṇi, etc. (see note 9 on I. 6).
9 somasya tvā dyumnenābhiśīncāmy agnes tejāsā sūryasya raśmiḥḥiḥ (sūryasya suvarcasā, the Mysore MS.).
10 This seems to be not a pratīka, but a whole mantra; to be supplied: jighrāmi.
12 Cp. note 4 on II. 6.

Praśna III, Khaṇḍa 22. c.

(The increasing of the rice-balls, pīṇḍa-vardhana.)

Having given water for washing the feet, he should, as formerly, feed (the boy) together with the sapīṇḍa-relations (and other persons (viz.) learned Brāhmins, with sugared eatsables and cooked rice. Then follows the benediction (by the Brāhmins). This ceremony is called in sacred lore “the increasing of the rice-balls.”

14 This refers, according to the Bhāṣya, to the marriage ceremony; then the passage of III. 2 (note 5) may be referred to.
15 The designation pīṇḍa-vardhanam is unclear. In the kindred texts nothing of this kind is found.

Praśna III, Khaṇḍa 23.

(The ceremony of tonsure, caudaka.)

Then, in the course of the first or the third year follows the ceremony of tonsure, during the northern course of the sun and the in-
creasing half of the moon under a Nakṣatra of masculine gender. The āghāra is performed. At the end of the mūlahoma ¹ he causes the boy, who is adorned with auspicious ornaments, to sit down to the west of the fire; at his (i.e. the boy's) left side his mother or a Veda-student should hold in the hand cowdung with unhusked rice in an earthenware vessel. The taking of the razor is accompanied by the mantra: "Thou art the blissful one by name"; its sharpening on the stone by the mantra: "Be blissful (O waters) when we touch you" ²; the presenting of the sacrificial fees consisting of a cow and other valuable things is accompanied by the mantra: "May he moisten the hair near the (right) ear" ³; the sprinkling of water on the head by the mantra: "May the waters moisten thee for life, for old age, for splendour" ⁴; with the mantra: "O herb, protect him" ⁵, he should lay on the head of the boy, together with some aṅgatas, two darbha-grass-stalks with their shoots, one east-pointed, one north-pointed. On these he should lay the razor with the mantra: "O knife, do not hurt him" ⁶. With the (four) mantras: "The upward pointed herbs, I commence shearing these, obedient to the gods" ⁷; "The razor, with which he has shaven," etc., "With the razor with which Pūṣan has shaven Agni and Indra, that they might attain long life, therewith I shave thee" ⁹, and "Thou So and so! with long life, with splendour (I shave thee) in order that thou mayst long be living" ¹⁰, he should shear off, beginning at the east side and continuing according to the course of the sun, a piece of each grass-stalk, together with some hairs (and put the hair and the grass in the earthenware vessel). Then,

¹ This is far from clear, the mūlahoma being prescribed later on.
² See Hir. grhs. I. 9. 11.
³ godānam unaktu, the printed text of the Saṃhitā, godānam unmatu the Mysore copy; it should be read godānam unattu. There is not the least doubt that godāna signifies: "the part of the head close to the ear" (German "Backenbart"). But the Śūtrakāra apparently interprets it as: "gift of a cow." Moreover, this quasi-mantra is based on a misunderstanding of the usual prescription godānam unatti (!).
⁴ See TS. I. 2. 1. a. ⁵ See ib. b. ⁶ See ib. c.
⁷ uḍāvāyāgrā (thick thus the Saṃhitā) oṣadhir devaṁ rātrt elāṇi pravāpe (the last words are TS. l. c. d.).
⁸ Cp. note 8 on II. 5.
⁹ yena pūṣā brhaspater agner indrasya cāyuṣe 'vapat | tena te vapaṁi (Cp. Hir. grhs. II. 6. 10).
¹⁰ asāv añuṣṭa varcasi yathā jyok samanā asāh (cp. Hir. l. c.).
with the mantra: "And that we may long see the sun"\footnote{Fragment of a mantra (cp. Hir. II. 6. 10).}, he should divide the locks of hair which must remain on the crown of the head (the sikhā): in accordance with his Rṣi-ancestors, he should divide them so as to leave one single toplock, if he invokes in his pravara at the Śrauta-sacrifices one Rṣi; two, if he invokes two; three, if he invokes three; five, if he invokes five; seven, if he invokes seven Rṣis; for one who invokes no Rṣi-ancestors, one only. With the mantra: "Here I conceal the bad lot of So and so, son of So and so. May he be superior to his enemies"\footnote{See Mantrapātha II. 7–12.}, he hides (the earthenware vessel with the shorn hair) at the root of an udumbara-tree, or of a grass-plant, or in the cow-stall. Then, he adorns the boy, who has been washed, with a garment and other ornaments; makes him sit down to the south (of the fire), and performs the five Prāyaścitta-oblations\footnote{Cp. note 4 on III. 4.}; the oblations with the mantras: "May Dhäuser give", etc.\footnote{Cp. I. 16–18.}; the five with the mantras addressed to Varuṇa\footnote{Here ends according to the Sūtradarpana the sixth Prakaraṇa.}, and the mūlahoma\footnote{Cp. I. 16–18.}. Then, follows the benediction (the Puṇyāha). On the barber (who has performed the shaving proper) he bestows a present of boiled rice; on the teacher a cow and other sacrificial fees. Then, take place the worship of the gods and the satisfying of the Brāhmins with food.

These are the eighteen sacraments relating to the body\footnote{Fourth Book.}

End of the third Praśna.

Praśna IV, Khaṇḍa 1.

(The mess of boiled rice: sthālipāka.)

Now, (we shall explain) the offering of the mess of boiled rice\footnote{Some of the MSS. here insert the word parvani: "at the knot, i.e. at the full- or new-moon day"; the word may have been interpolated from III. 6. beg.}. Standing behind the fire with his face directed to the east, he keeps (once or twice) his breath suspended. Having tied together twenty-
one fuel-sticks and the darbha-grass-blades, and, having put together to the north of the fire the darvī (or ordinary wooden) spoon, the sruc, the sruva, the vessel for the praṇīta-water, the earthen pot for the melted butter and the earthen pot for the mess of rice, all with their mouths (i.e. their upper sides) turned downward, he should, with the mantra: “Take me out of the sin that I have done”², etc., take out the fire³ (put it on the agnikunda⁴) and kindle it with the fuel-sticks. Having wiped around the vedi⁵, and having scattered the darbha-grass on it, beginning at the east and ending at the north, he sprinkles the fuel-sticks, etc., and the agnikunda. He (now turns the sacrificial vessels with their mouths upward) puts down (to the west of the fire) the vessel for the praṇīta water, and, having laid on it the pavitra-grass-stalk, he fills it with water with the mantra: “By means of the earth I shall draw the water”⁶, etc.; having strained it in the manner as described formerly⁷, he deposits it to the north (of the fire). He now takes the pot for the clarified butter, consecrates the butter as described formerly⁸, boils, in the manner as described under the ritual of the fourth day⁹, a mess of rice destined for Agni in the earthen pot for the mess (the sthālī). Having heaped together the fire¹⁰ (viz. the burning coals which were dispersed), and, with the mantra: “On the impulse of god Savitr I take thee with the arms of the Aśvins, with the hands of Pūṣan”, having taken the wooden spoon (the darvī),

² See Mantrapātha II. 15. 12 (without the first word uddhāriyamāṇa).
³ What precisely is meant by uddhārya is not clear; a note in the printed text: uddhārya kunḍād uddhārya pratiṣṭhānam kṛtvā indhayet; the Bhasya runs: kunḍād uddhāryayatane nidadhyaḥ anyatrāropitam agniṁ laukikāṅnāv avaropya huvā (r. hṛtvā ?) guṇṁ mantrenoddhāryayatane nidhāya, etc. The mantra is used in the Śrauta-rite, when the fire is taken out of the gārpapatyā and put on the āhāvaniya.
⁴ For the agnikunda cp. I. 8.
⁵ Probably not the girdle around the agnikunda is intended, but the place behind the fire, where the utensils are put down.
⁶ Cp. note 15 on I. 11.
⁷ Cp. I. 11, with the mantra: devo vah savitā, etc.
⁸ Cp. I. 12.
⁹ Cp. III. 5, second half.
¹⁰ The MSS. of Mysore and Lahore read agniṁ samūhya, and thus also the Prayoga. The other MSS. and the Bhasya present agniṁ parisamūhya (“having-wiped with moistened hand around the fire”), but the Bhasya explains: vyaś tāṅgārān ekikṛtya and the printed text, putting pari in brackets, explains as the Bhasya.
he washes it out, deposits it with its point to the north; sprinkles water around (the fire)\textsuperscript{11}; takes up the (twenty-one) fuel-sticks and smears melted butter (on their bases and tips)\textsuperscript{12}. Laying apart (from these) one stick for the anūyāja\textsuperscript{13}, he puts down the three pegs\textsuperscript{14} and the two sticks for the āghāra, in the\textsuperscript{15} manner as described formerly; with the mantra which serves for restraining the breath, he throws the remaining fifteen sticks into the fire\textsuperscript{17}. Having sacrificed with melted butter the two āghāra-pourings, he offers, with the mantras: "To Agni, svāhā" and "To Soma, svāhā", (the two butter-portions)\textsuperscript{19}. In the wooden spoon he now takes (a part of) the mess of boiled rice, after having made in the spoon an underlayer of melted butter; then, he cuts off (with thumb and forefinger in the spoon) a portion of the caru and sacrifices it, with the mantra: "To Agni, svāhā"; then a second part, with the mantra: "To Agni sviṣṭakṛt, svāhā". Now, he throws into the fire the stick reserved for the anūyāja and pours (on this stick) the oblations to Prajāpati, those with the Jaya-formulae, and those with the vyāhṛtis\textsuperscript{20}. Then, follow oblations, with the mantras: "Protect us, Agni, from sin, svāhā"\textsuperscript{21}, etc., and, finally, the sviṣṭakāra-oblations\textsuperscript{22}. Having poured water around (the fire)\textsuperscript{23}, he moves the prāṇidhi-(vessel) from its place\textsuperscript{24}. Having smeared the ashes on himself, and, having sprinkled himself\textsuperscript{25}, he addresses the Vaiśvānara-hymn to the fire,

\textsuperscript{11} With the mantras: adite 'numanyasva, etc. (cp. I. 9, middle).
\textsuperscript{12} ājyam anakti refers to I. 14 beginning.
\textsuperscript{13} The exact meaning of the term anūyājam (properly we ought to have anūyājāram), which occurs only in this khaṇḍa, is not clear. Further on (text, page 54, line 13) the word seems to be used as synonymous with the usual expression mūlahoma.
\textsuperscript{14} Cp. I. 10 end and I. 11 beginning.
\textsuperscript{15} With the mantra: vitihotram, cp. I. 11.
\textsuperscript{16} Viz. om bhūr bhuvaḥ svah, etc., cp. II. 4.
\textsuperscript{17} This part of the rite corresponds in a sense to the sāmidhenī-ritual of the śrauta-sacrifice.
\textsuperscript{18} Cp. I. 15 beg.  \textsuperscript{19} Cp. ib. \textsuperscript{20} Cp. I. 18 end.
\textsuperscript{21} The mantras agree with Tā. X. 5 (1); Tā. II. 18. 1 (kāmāvakīrṇo 'smy avakīrṇo 'smi kāma kāmāya svāhā; kāmābhīdṛgdo 'smy abhīdṛgdo 'smi kāma kāmāya svāhā; ib. 8 (but . . . sam indraḥ sam pūṣaḥ sam dhātāḥ sam yṛhaspatiḥ, and at the end karotu mā svāhā); the last mantra agrees with Mantrapātha II. 3. 2.
\textsuperscript{22} Cp. I. 19 beginning.
\textsuperscript{23} With the mantras adite 'nvamāṃsthāḥ, etc., cp. I. 20.
\textsuperscript{24} Cp. ib.; here there is only one prāṇidhi-vessel.
\textsuperscript{25} Cp. I. 20 end.  \textsuperscript{26} Cp. note 15 on I. 21.
standing before it; takes, with the mantra destined for restraining the breath, the darbha-grass-stalks away from the four disas, after he has sprinkled them with water\textsuperscript{27} and, keeping apart two of them, throws the others into the fire as he repeats the mantra: "Let the waters, the herbs, swell"\textsuperscript{28}. Then, he takes these two and throws them also into the fire, having sprinkled them, with the mantras: "To Agni, svāhā" and "To Soma, svāhā". He throws into the fire the three pegs and the two sticks for the āghāra.

If he is unable to retain and maintain the fire, he should make it enter into a kindling stick or into himself or into the fire-drill, thus it is declared (in sacred lore).

\textsuperscript{27} Cp. I. 21. \textsuperscript{28} Cp. note 7 on I. 21.

\textit{Prāsaṇa IV, Khāṇḍa 2.}

(\textit{The partaking of the first fruits: āgrayaṇa.})

When the time has come for the partaking of the first fruits, viz. of rice, wild rice, millies, or barley, he boils in an earthenware vessel a mess (of rice, or wild rice, etc.,) destined for the deities (of the Āgrayaṇa), and sacrifices (separately) also the new grains, which he has cooked, repeating the mantras: "To Agni, svāhā. To Indra and Agni, svāhā. To the All-gods, svāhā. To Soma, svāhā. To Heaven and Earth, svāhā. To Agni sviṣṭakṛt, svāhā". Then, he sacrifices to the Fathers with the mantras: "To the hundredfold armed"\textsuperscript{1}, and "The four paths that go between heaven and earth"\textsuperscript{1}. Then, being sacrificially invested\textsuperscript{2}, he makes oblations (of clarified butter) with the mantras: "Summer, winter", "To the Idu year", "Better than good"\textsuperscript{3}; and, with the three mantras, the first of which begins: "Guardian of life art thou, Agni"\textsuperscript{4}, and, finally, with the vyāhṛtis. Then, he performs a bali-offering to the Fathers\textsuperscript{5} to the south (of

\textsuperscript{1} See TS. V. 7. 2. d and e.

\textsuperscript{2} This proves, that the two lastly mentioned āhūtis are performed prācinā-viśīna. The connection of the Pitaras with the āgrayaṇeṣṭi is found only in our Sūtra.

\textsuperscript{3} See TS. I. c. f, g, h.

\textsuperscript{4} See TS. I. 1. 13. i, k, l, m (the last two reckoned by the Vaikhānasīyas as one single mantra).

\textsuperscript{5} Saying: "To the Fathers, obeisance" (\textit{pitrbhoyo namaḥ}).
the fire) on the ground. Having with the mantra: “May the Dhruvā swell with clarified butter”\(^6\), filled his mouth with (some of) the (new) grain (that is left over, and eaten these), he rinses his mouth and strews the remaining grains inside his dwelling\(^7\) repeating the mantra: “Thou art the highest Lord; lead me to the highest wealth. Winter has come down again to us”\(^8\).

He who adheres to the peculiar mode of leading the life of a Śālīna\(^9\), or of a Yāyāvara\(^9\), or of suchlike, observes in this manner his duties of a householder, thus says sacred tradition\(^10\).

\(^6\) See TS. I. 6. 5. a.

\(^7\) antarvaṃśe, note in the printed text: pradhānavaṃśe, the Prayoga: grhadeṣe, the Bhāṣya: grhamadhyasthavārṇīṣye (?) paribhidiete (thus the MS.). The corresponding passage in the Āp. grhs. (19. 7) has: agārastūpa uḍvidhyet.

\(^8\) See Mantrapātha II. 18. 1–2 (the last mantra is not intended to accompany this act! Cp. Āp. grhs. 19. 8, 9).

\(^9\) Cp. below, VIII. 5.

\(^10\) This last sentence refers apparently not to the Āgrayaṇa especially, but to all the rites hitherto described.

Praśna IV, Khāṇḍa 3.

(The Aṣṭakā.)

Now, the Aṣṭakā. In the second half of the months of Māgha and Prauṣṭhapada, on the eighth day, he should perform the Aṣṭakā, (or) on the seventh, the ninth, or the thirteenth day.

On the preceding day, at evening, he should invite and receive with due honour some Brāhmīns, who study the Veda, are well conducted, are undefiled and who do not belong to his gotra: an even number, at least two, for the sacrifice to the All-gods; an uneven number, at least three, for the sacrifice to the Fathers, or one only for each group. On the next day, during its latter part, he should bring his fire for domestic worship in order on a clean spot; perform in it the Vaiśvadeva-āghāra\(^1\); wash the sthālī, and throw rice, with the mantras: “To the All gods agreeably I pour out”, “To the Fathers agreeably I pour out”, into the earthenware vessel (the sthālī), and boil a mess of rice mixed with sesamum as also (on ordinary fire) cakes, etc. Having besmeared to the south of the fire the circular spaces (where the seats

\(^1\) Cp. I. 15 end and V. 14.
for the Brāhmīns are to be prepared), in the manner as described under the Nāndīmukha\(^2\), and, having prepared their seats as he repeats the mantra: "Let there be a seat"\(^3\), he makes them take places on the seats which are strewn with darbha-grass and sesame-corns\(^4\), and adorns them with garments, ear-rings, etc.; the Brāhmīns, representing the All-gods, are seated with their face toward the west and in a row ending at the north. He honours them with flowers, etc. The Brāhmīns representing the Fathers, are seated with their faces turned to the north and in a row ending at the east. He honours them with perfumes, etc. Having poured, with the mantra: "(To the Fathers), svadhā namah", water mixed with sesame on their hands\(^5\), he should say: "Let your honour approach"; and they should answer: "Om, yes, I will approach". When he has said: "I will perform the offering into the fire" ("I will perform the agnaukaraṇa"), and, having received their assent, as they answer: "Do it", he pours water around the fire and performs oblations with clarified butter: for the All-gods, with the mantras: "Let every man"\(^6\), "May all the Maruts"\(^6\), "None other than thou, Prajāpati"\(^7\), "The high born self-existent, at first within the great ocean conceived the right germ, whence Prajāpati is born"\(^8\), "May the milk-draughts be united"\(^9\), "Soma, thy wondrous aids"\(^10\), then, the libations to Rudra\(^11\), to Brahman\(^11\), to Viṣṇu\(^11\) and, finally with the vyāhṛtis. For the Fathers he performs oblations in the manner of the Sapiṇḍikaraṇa\(^12\). Then, having sprinkled the boiled mess with clarified butter, with the mantra: "(I besprinkle with clarified butter) the food for the gods" (for the Allgods) and, with the mantra: "(I besprinkle with clarified butter) the food for the Manes" (for the Fathers), he sacrifices (with the same mantras, which have served for the agnaukaraṇa) a part from it, mixing with it parts of the cake. He, then, brings near a cow, slaughters it after the manner

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\(^2\) Cp. II. 1.

\(^3\) Cp. note 6 on II. 1.

\(^4\) With darbha-grass and barley for the All-gods, according to the Bhāṣya.

\(^5\) In the hand of those who represent the Fathers with the words: pitṛbhyaḥ svadhā namah; in the hand of those who represent the All-gods he gives water mixed with barley, saying: viśvebhyaḥ devēbhyaḥ svāhā namah.

\(^6\) Cp. note 5 on III. 17.

\(^7\) Cp. note 3 on I. 16–18.

\(^8\) Agrees with Āśv. āra. X. 9. 5.

\(^9\) See TS. IV. 2. 7. n.

\(^10\) See TS. IV. 1. 11. b.

\(^11\) Cp. successively note 7 on III. 17, note 8 on III. 17, note 6 on III. 17.

\(^12\) Cp. VI. 14 end (from agnaye kavyavāhanāya on).
of the Paśubandha\textsuperscript{13}, extracts the omentum, and, having raised it, sacrifices of it, when it is roasted, with the mantra: “Convey the omentum, O Agni, to the Fathers”\textsuperscript{14}, according to the tradition of some authorities\textsuperscript{15}.

\textit{Praśna IV, Khaṇḍa 4.}

(The Aṣṭakā continued.)

Then, he should prepare to the south-west of the fire, in the manner of the ekoddīṣṭa-ritual\textsuperscript{1}, the spot where the piṇḍas or rice-balls are to be deposited and in the southern part of this spot a pit in the ground\textsuperscript{2}. On the place destined for the piṇḍas he should, with three blades of darbha-grass, draw one single furrow ending in the south, with the mantra: “Being dug up”\textsuperscript{3}. Repeating the gāyatri-verse, he sprinkles water on this place and strews on it an uneven number of southward-pointed udumbara-leaves and darbha-blades together with sesamum-corns with the mantra: “I destroy all that may contain anything unholy; slain by me are all the Asuras and Dānavas; the Rākṣasas, the Yaksas, with Piśāca-groups are slain by me and the Sorcerers all”\textsuperscript{4}. He now fills with water, as he repeats the mantra: “For thriving thee” a vessel in which a bunch of grass and aksatas have been deposited, bows, with the mantra: “May the Fathers be gracious to me”, invokes the Fathers with the mantra: “May the Fathers come to me”\textsuperscript{5}, etc. and, directing himself to the south, honours them (with perfume, etc.). With the mantra: “May there come to me the instigation of strength”\textsuperscript{6}, etc., he cleans a vessel.

\textsuperscript{1} Cp. V. 13. \textsuperscript{2} The pit, that in some Sūtras plays an important role.
\textsuperscript{3} Cp. note 9 on I. 9.
\textsuperscript{4} The mantra is known only from the Kāṭhaka-grhyasūtra. It runs according to the Vaikhānasīya-saṃhitā (the var. readings of Kāṭh. grhs. are given in brackets): \textit{nīhami sarvam yad anedhyato (amedhyavat) bhaved dhatūḥ ca sarvāṣura- pānava (sare 'sura') mayā | rakṣāṁśi yakṣāh sapīścasaṅghā (sapiścaguhya-kā) hatū mayā yātudhānāś ca sare.}
\textsuperscript{5} The mantra is taken from Baudhāyana (Cp. W. Caland, Altindischer Ahnencult, page 259): \textit{ā ma āgantu pitaro devayānān samudrān salitān savarṇān | amin yajñe sarvakāmān lobbhante 'kṣetyamānān upaduyantām imāh (var. imān).}
\textsuperscript{6} See TS. I. 7. 8 n
and, with the mantra: "Agni, Indra and Varuna", etc., he puts into it the mess (of boiled rice mixed with sesame). By means of a blade of darbha-grass he divides it into eight parts and, having made (from these eight parts) rice-balls mixed with clarified butter, he lays with his two hands, holding the left hand above the right hand, and with the mantra: "May this boiled rice grant every desired object, may it be endless and not be diminished", etc., the rice-balls down (on the place destined for them), saying: "For the Fathers, for the Grandfathers, for the Great-grandfathers, for the groups of paternal relations, for the wives of the Fathers, for the wives of the Grandfathers, for the wives of the Great-grandfathers, for the wives of the paternal relations I lay down the pinda". According to some authorities, he presents in the same manner rice-balls to the Fathers, Grandfathers, etc. of his mother. Then, he should present (to these same groups of ancestors) eye-salve, tooth-brushes, thick sour milk, barley meal, honey, condiments, sugar-cane, and fruits of the jujube tree. Having covered them with a winnowing-basket, he should throw on it flowers, sesame-corncorns, aksata and blades of kusa-grass. Now, he pours water with the mantra: "The waters that convey vigour", etc. around (the pinda) and, having presented (the Manes) with (the rest of the) water (in his two hands), he fills, as he repeats the mantra: "I worship ever the fathers, the body-less and the embodied ones, of radiant lustre, the wise ones, whose eye is Yoga" the pit in the ground with the water that

7 The mantra, highly corrupt, runs: 'agnir indravarunā u ha sandhyāca ('varunada dhūhasandhyāca, the Mysore copy) tvam eva varunam asindram asi | urvāloko 'si tvaṁ ca vāloko 'si prāno 'si agnir asi madhumān udare 'si pradyoto 'sy angho 'si satyāyānāndho 'si (var. udaro 'si pratyodo 'sy abhyamho sy asatyayānānāndho si) sarvam asi sarvadhā asi hṛcchokam menir daха (var. hara) pāṃmānam upadhvamsa duruktam upadhvamsa sūryāḥ | tvam no agne praṇītānam agre praṇītānam bhūpate bhunapate brahmanaspati bhṛhaṁ nidhūmkṣava.

8 ayaṁ odanaḥ kūmaḍugho 'stv anandha kṣiyamāṇah surabhīḥ satvakāmi | satye vatiṣṭhate ajarrārthahbhūtah svadhā devānām amṛtaṁ tarpayantu me.

9 Cp. also V. 15. The plural "the Fathers" is only comprehensible, if we start from a single noun "the Fathers," wherein the other more remote, ancestors are comprised.

10 'urjan vahanti svadhāya vandamanās tās te srawanti (var. srawanti) syanāḥ | 'urjan vahanti svadhā mā kṣiyotadakāh kṣiraṁ udakaṁ ghrtaṁ madhu payah kilām pariṣṭam (cp. Vāj. S. II. 34).

11 amūrtināṁ samūrtināṁ pīṭhām diptatejasāṁ | namasyāmi sadā teṣāṁ jñānīnāṁ yogacakṣuṣām.
has remained in the vessel. With the remains of the mess of boiled rice and with other food, cakes and condiments, he should feed unto satiety the Brāhmīns in the manner as formerly described. When these are well satisfied, the Fathers are satisfied. While they eat, restraining their speech, he should recite to them the Rk-verses addressed to the Manes. Having purified what is left over, he should there throw about boiled rice. When the Brāhmīns have rinsed their mouth, he offers them perfumes to scent the breath (betel, etc.) and gives them silver, sesameum or gold as a fee and cows, vessels of bell-metal, carriages, slaves, beds, seats and the like and coverings, to the best of his ability. What is left over of the (mess of) boiled rice he shows them (viz., he asks them what he must do with it) and he must do with it as they say. All the acts, except the rinsing of the mouth, the purifying of the remnants, the causing them to rise and the dismissal, must be performed first in respect to the All-gods (i.e., the Brāhmīns who represent the All-gods), otherwise, the bad spirits (the (Rākṣasas) would take away (the merit of the act, or the essence of the pīṇḍas). Having saluted respectfully the Manes, with the mantra: "Homage to your taste, O Fathers," etc., he should remove the rice-balls. Having paid homage to them, now that they have finished their meal, with the mantras: "May there be boundless satiety through honey, food (?), sesameum and water, through ghee, boiled rice, cakes and food, through wreaths, clothes, ornaments and the like. May they be continually satisfied, increasing the welfare of my family" and: "May there come to me the instigation of strength," he causes them to rise with the mantra: "Arise, Ye Fathers," etc., and makes them depart with the mantra: "Go away, ye Fathers," etc. At the end of the closing ritual he replaces the mantra: "Eaten by

12 As at the Nāndīmukha śrāddha, II. 2.
14 These acts, then, so it seems, may be performed simultaneously or (so the Bhāṣya) firstly for the Brāhmīns who represent the Fathers.
15 See TS. III. 2. 5. s.
16 To the Brāhmīns, according to the Bhāṣya; but (see the mantras) it could also mean: “To the Fathers.”
17 astu trpitīr ameyā hi madhuddhamatilodakaiḥ | ghṛtapāyasātipūnnaśragvastra-bharaṇādikaiḥ | trptā bhavantu satatam mama vamśavindhanāḥ.
Agni” 21 and the mantra: “Digested by Agni” 21 by the mantras: “Eaten by the Fathers” and “Digested by the Fathers” 22 and (at the end) he replaces his fire at its place 23 and performs the five (daily) “great sacrifices” 24.—One who is poor should, thinking: “This here is my Asťakā” burn a bush of dry grass with his fire or give to a learned Brāhmin a drink of water 25, thus it is declared.

21 Cp. notes 16 and 18 on I. 19.
22 This seems to imply, that now follows the ritual of I. 19—21.
25 Cp. Baudh. grh. II. 16: api vānicēnbhyā udakumbhān āhared...api vārānye īgninā kākṣam uposed esā me śṭaketi.

Prāśna IV, Khaṇḍa 5.

(The sacrifice of rice-balls to the Fathers: Piṇḍa-pitṛyajña).

Now, follows the description of the sacrifice of rice-balls to the Fathers, which he should perform on the day of new moon 1.

Having on the preceding day torn out, with the mantra: “May (the part) of the waters, which is sacrificial and sacred, being united with the gods, be auspicious to me. May he who cuts you not come to harm; may I live a hundred autumns,” 2 stalks of kuśa-grass together with their roots (of which the roots are not cut off), he fetches, “the at once torn grass-stalks”, having severed them with one stroke (of the sickle from their roots). 3 After he has passed the night near (his fire), the adhvaryu should on the following day, wearing his sacred thread over his right shoulder, put ready to the south-west of the dakśināgni the earthen pot for the mess of rice, the earthen pot for the clarified butter, the sruc (i.e. the juhū) and the srava, the fuel sticks, the mekṣaṇa, the vessel for the īḍā, the wooden sword, the winnowing basket, the mortar and pestle, and what further will be needed, one by one 4. Having, with the mantra: “Driven away are the Asuras, the

1 In all Sūtra-texts, with the exception only of Gobhila, this sacrifice which belongs to the Śrauta-rites, is treated in the Śrutasūtra.
2 See T. Br. III. 7. 4. 9—10.
3 So the roots of the sakṛdācchinnanā barhis must be cut off immediately after it has been torn out. This rests probably on the wording of the accompanying mantra. Cp. Āp. ārs. I. 7. 4. Note again the masculine gender of barhis.
4 Not taking them in pairs, as is done usually.
Rākṣasas and the Piśācas, who dwell on the earth. May they go from here elsewhere, where it lists them,"⁵ wipes all around the vedī,⁶ he strews, with the mantra: "Come hither, O Fathers,"⁷ etc., the grass, which has been severed with one stroke, around the dakṣiṇāgni. Having filled with rice as he repeats the mantra: "Agreeably to the Fathers I pour out," the earthen vessel over which he holds a "cleaner" (i.e. a grass-stalk), he touches the vessel with the same mantra and, having thrown the rice in the same way into the winnowing basket, he touches it (in the same manner). He now spreads to the south or the west of the dakṣiṇāgni the hide of a black antelope with the neck-part to the north-west, puts thereon the mortar with its opening upwards and throws in it the rice. Then, the mistress of the house threshes the rice (in the mortar with the pestle) and, without separating (the threshed rice from the husks in the winnowing basket), winnows once.

The adhvaryu, having in the earthen vessel washed with water once the unhusked grains, boils the mess over the dakṣiṇāgni, so that the corn grains are left 'living' (i.e. not broken or ground) and not steeped (in too much water). Having then deposited to the south (of the dakṣiṇāgni) on darbha-grass the vessel containing the mess and the mekṣaṇa, he sprinkles the mess, when it is boiled, with uncleaned melted butter, deposits it on the vedī and, with the mantra: "May the Fathers be pure. May the Grandfathers be pure. May the Great-grandfathers be pure", pours, by means of a bunch of grass, water around it. Being sacrificially invested, he offers fuelsticks into the dakṣiṇāgni, sprinkles clarified butter on the mess of rice and, cutting by means of the mekṣaṇa small portions of it, sacrifices these with the mantras: "To Soma the conveyor of the food of the Manes, svadhā, namaḥ, svāhā. To Soma who is accompanied by the Fathers, svadhā, namaḥ, svāhā. To Yama⁸ the Lord of the Angiras, svadhā, namaḥ, svāhā". Having taken from this fire a single smoking firebrand he throws it, with the mantra: "May the Asuras go hence"⁹, etc., down

5 *apahātā aśūrā rākṣāṃsi piśācā ye kṣayanti prthīvīṃ anu | anyatraṃ gacchantu yatraśīṃ gataṃ manah.*

6 According to the Bhāṣya and a note in the printed text the nether girdle (adhomekhalī) is meant.

7 See Hr. grh. II. 10. 5.

8 *yamāya cāṅgiraspataye,* thus runs according to the Mysore copy the mantra. The word ca, however, cannot have belonged originally to the mantra! ⁹ See Āp. ārs. I. 8. 7, but the Vaikhānasa-mantra is rather corrupt.
to the west on the vedi and, when it has left off smoking, throws it away.

Praṣna IV, Khaṇḍa 6. (The sacrifice of rice-balls to the Fathers, continued.)

The YaJamāna (i.e. the person on whose behalf the sacrifice is performed), wearing his sacred thread over his right shoulder, draws a line at the south-eastern part (of the fire) with the wooden sword, sprinkles water thereon, deposits on it the wooden sword, and satisfies on it, with the mantra: “On the shore of the current” 1, etc. (the Manes) with water; to the west (of this line) on the grass which had been severed by one single stroke, he worships his Fathers, Grandfathers and Greatgrandfathers, and presents, with his hand turned downward and with the mantras: “This for thee, O Father So and so, and for those who are with thee. This for thee, O Grandfather So and so, and for those who are with thee. This for thee, O Greatgrandfather So and so and for those who are with thee” 2, the rice-balls to them, each separately, ending in the south. With the mantras: “Anoint thine eyes, O Father So and so. Anoint thine eyes, O Grandfather So and so. Anoint thine eyes, O Greatgrandfather So and so” 3, he presents to them salve for the eyes, and with the mantra: “Here are garments for you, O Fathers; take not unto ye anything other than this” 4, he gives them a mattress and pillow, garments and salve for the body. Having, as formerly indicated 5, and with the mantra: “The waters that convey vigour” 6 poured water around each rice-ball, and, having poured out three handfuls of water from his joined hands, he salutes the Fathers respectfully in the same manner (as at the Aṣṭakā) 7 and makes them depart 8. Then he betakes himself, with the mantra: “Prajāpati, no other than thou” 9, to the gārhapatya and addresses this fire respectfully, standing before

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1 Cp. note 9 on I. 4.
2 etat te tāśāv u e ca tvām anu; etat te pitāmahāśau ye ca tvām anu; etat te prapitāmahāśau ye ca tvām anu, op. TS. I. 8. 5. b.
3 The mantra is utterly corrupt!
4 See Āp. śrs. I. 10. 1 (without no).
5 Cp. IV. 4.
7 With the mantra: nāma vaḥ pitaro rasāya, op. note 15 on IV. 4.
8 With the mantra: pareta pitarah, cp. note 20 on IV. 4.
9 See TS. I. 8. 14. m.
it, with the mantra: "Whatever hurt we have done to atmosphere, to earth, to sky, to mother or to father, may the gārhapatya-fire free me from this sin" 

He who has not established his fires for the śrauta-sacrifices should perform the same ritual but boil the rice-mess over his fire for domestic worship, and, as this fire has not been consecrated, he should address his fire respectfully with the mantra: "Whatever hurt we have done", but omit the word "gārhapatya".

The middlemost of the three rice-balls he (i.e. the Yajamāna) gives to his wife, with the mantra: "I give thee to partake of the juice of waters and herbs. Conceive a perfect (?) fruit" and makes her eat it while she repeats the mantra: "Put into me, O Fathers, a fruit, a boy wreathed with lotuses, that here may be a man". She gets a male child.

In case the Yajamāna has two fathers, he gives the rice-ball destined (for his father) in the manner as has been described and, then, fixes, whilst giving this one ball, his thought on those two fathers, muttering the mantra: "When my mother has deviated (from her duty as a wife), when she has acted against her vow of faithfulness, may my father accept that seed; may another one fall down empty".

He should bow, with the mantras: "Do ye, O Fathers, rejoice there each according to your share", etc., throw the grass that has been severed by one single stroke in the fire, with the mantra: "The Fathers who, one in form and one in mind", etc., and fetch the vessels in pairs, so it is declared (in sacred tradition).

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12 See ib. 10. 13 See ib. 11.
14 An adoptive father beside his natural father (who are both deceased).
15 The meaning of this verse, which agrees with Āp. śrs. I. 9. 9, rests uncertain. We may explain pitā vrāktām as well as pitī vrāktām or as pitā (ā) vrāktām; probably the verse was originally intended for a son born out of wedlock; cp. also Manu IX. 20.
16 This act we would expect immediately after the giving of the pindas. 17 See TS. I. 8. 5. b6, and c. 18 Cp. Āp. śrs. I. 9. 10–13.
19 See e.g. op. cit. I. 9. 12.
Praśna IV, Khaṇḍa 7.
(The śrāddha.)

Now, the śrāddha. Month after month on any day of the second half of the month, but not under the constellation under which he has been born, the whole rite of the Aṣṭakā, beginning with the invitation to the Brāhmīns, should be performed. Having sacrificed from the clarified butter and the mess of boiled rice, and, having taken boiled rice for the rice-balls in a vessel, and, having fed the Brāhmīns, he presents, with the mantra: "Homage to your taste, O Fathers"², the first rice-ball to the Fathers, and, with the mantra: "Homage to you, O Fathers, amiable ones"³, the second and the third rice-balls to the Grandfathers and the Greatgrandfathers. The difference (from the Aṣṭakā ritual) is this that (at this occasion) he gives the rice-balls (only) to his Fathers and their wives.⁴ If his father is still living, the piṇḍas must not be given; he should satiate him (i.e. his father) according to his wish with rice and suchlike eatables.

Month after month, on the death day of a paternal relation he should present to this newly deceased relation one single rice-ball and feed one single Brāhmin. Up to the end of the year (after a decease) he should not perform the monthly śrāddha nor the aṣṭakā; according to some up to the sapinḍikaraṇa.⁸ (At this occasion, i.e. at the sapinḍikaraṇa) should take place the worship of the formerly deceased relations as well as that of the newly deceased one. The worship of the Fathers and that of a newly deceased near relation, all that is called śrāddha. It is said in sacred lore that the piṇḍapitṛyajña should take place (during the year before the sapinḍikaraṇa).

1 Properly: "the act of faith" (śraddhā).
2 See note 15 on IV. 4.
3 This mantra seems not to be recorded in the Saṃhitā. So we do not know if it is a prātiṣṭha only.
4 He gives, then, at this occasion the piṇḍas to six deceased persons, whilst at the Aṣṭakā (see IV. 4) eight are given; here the piṇḍas destined for the jñātivargas and for the jñātivargapatiṇis are omitted.
5 Perhaps, after all, the reading of two MSS. piṇḍo na nirvāpyah ("the rice-ball must not be given") is preferable. Then the sense would be: "If his father is still living the rice-ball must not be given to him, but he is to be entertained along with the invited Brāhmīns", op. Manu III. 220: dhriyamāne tu pitari..vipravat..tam śrāddhe śvakaṁ pitaram āçayet.
6 On the day in each month corresponding to the day on which the decease had taken place.
7 This is the ekoddiṣṭa-śrāddha, op. V. 13.
8 Cp. V. 14, 15.
Praśna IV, Khaṇḍa 8.

(The sacrifice on the day of full moon in the month of Caitra: caitrī.)

Now, the sacrifice¹ in the month of Caitra. On the day of full moon in the month of Caitra (March-April) having cleansed his house and having adorned (it with garlands, etc.), the masters of the house (i.e. the husband and the wife) should adorn themselves with new under- and uppergarments, flowers and other ornaments. Having performed the āghāra, and, having boiled for the deities (for which the sacrifice is destined) in an earthen vessel a mess of rice, he pours out oblations of clarified butter, with the mantras: "Summer, Winter"², "May what is deficient be made full to me"³, "Born for luck"⁴ and with the verses addressed to Viṣṇu⁵. Then, he sacrifices from the mess of boiled rice together with clarified butter, with the mantras: "Madhu, svāhā. Mādhava, svāhā. Śukra, svāhā. Śuci, svāhā. Nabhas, svāhā. Nabhasya, svāhā. Īśa, svāhā. Īrjā, svāhā. Sahas, svāhā. Sahasya, svāhā. Tapas, svāhā. Tapasya, svāhā.⁶ To the Seasons, svāhā. To the deities of the Seasons, svāhā. To the Herbs, svāhā. To the Lord of the Herbs, svāhā. To Śrī, svāhā. To the Husband of Śrī, svāhā. To Viṣṇu, svāhā." Having worshipped, to the west of the fire, the Goddess Śrī and the God who is the husband of Śrī (i.e. Viṣṇu), (which deities he places) with their faces to the east⁷, he presents to them the sacrificial substance (i.e. the remains of the rice-mess). Having fed some Brāhmīns with rice that has grown ripe in the month of Caitra, whilst he recites the Hymn to the Food⁸, he should himself together with his sapinda-relations feed (on the rest of it)⁹.

¹ Probably ījyā is to be supplied. ² See TS. V. 7. 2. f. ³ ārnām me pūryatām svāhā; doubtless ārnām is a faulty reading for ānām, see Asv. grhs. II. 2. 3. ⁴ Cp. note 4 on IV. 11. ⁵ See note 1 on I. 5. ⁶ These are the older names of the months, see TS. I. 1. 14. ⁷ This is the explanation of the Bhāṣya. But prāhmukham could be taken as e.g. I. 9 (note 2). ⁸ Cp. note 5 on II. 18. ⁹ To this caitrī ījyā (or pūjā) I find no parallel in any grhyasūtra.

Praśna IV, Khaṇḍa 9.

(The sacrifice on the day of full moon in the month of Āśvayuja: āśvayujī).
Now, the sacrifice in the month of Āsvayuja. On the day of full moon in the month of Āsvayuja, having in his cow pen (established his fire for domestic worship and) laid fuel-sticks on it, he should perform the āghāra. Behind the fire, having invoked the god Bhava and having worshipped him, he collects grass and brings his cows here. He throws rice into an earthen vessel and boils a mess for Bhava and the other (manifestations of the god Rudra), and pours water around the fire. 

After the libation of clarified butter: “To Bhava, svāhā. To Śarva, svāhā. To Īśāna, svāhā. To Paśupati, svāhā. To Ugra, svāhā. To Rudra, svāhā. To Bhima, svāhā. To Mahādeva, svāhā” and, after libations with the mantras: “O Rudra, thy wrath”¹, “Tryambaka we worship with sacrifice”², he should at the close of the sacrifice cut off with the mekṣaṇa portions of the mess of boiled rice, pour butter on them, take the cuttings and sacrifice them in the same way (viz. with the same mantras: “To Bhava, svāhā”, etc.). Having delivered over on arka-leaves the mess of rice to the god³, and having sprinkled the grass with what remains of the clarified butter, he gives this to his cows and circumambulates them, turning his right side to them, and pays homage to them, thus is prescribed (in sacred lore).

¹ Cp. note 10 on II. 2. ² See TS. I. 8. 6. i.
³ Note the two accusatives, devaṁ havir nivedya, the Bhāṣya: dvikarmako 'yam dhātubh, cp. note 11 on III. 13.

Praśna IV. Khaṇḍa 10.

(The worship of Viṣṇu, viṣṇu varcanā)¹.

Now follows the description of the regular worship of Viṣṇu which should take place at the close of (any) obligatory sacrifice in the fire (destined for domestic worship), and which is equal to the worship of all the gods. A (passage in a) Brāhmaṇa runs: “Agni is the lowest, and Viṣṇu is the highest of the gods; between these two are all the other deities”². Therefore, having established in his dwelling the highest god Viṣṇu he worships him at the end of a sacrifice at evening and at morning.

He should make a likeness of him not less than six fingers breadth (high) and perform its consecration during the bright half of the month under an auspicious nakṣatra. Three days before he should prepare the space (kuṇḍa) of the fire for domestic worship and perform, in the manner as formerly described,³ the acts of sprinkling, drawing lines and
so forth. On the second girdle⁴, having strewn around it darbhagrass-stalks of six fingers length, or a bunch of grass (of six fingers length), he lays the pegs and the two fuel-sticks with the tips upward⁵. On the upper-girdle⁶, having honoured the gods of the quarters in order of succession: Indra and the other ones, and to the south of it (the Brāhmin representing) Brahman, and to the north of it (the one representing) Soma, he performs in the known way the āghāra. Then, he performs the sacrifice to the limbs with the mantras: “To the teeth, svāhā. To the jaws, svāhā”⁷, and (other oblations with the six mantras): “From here the gods” etc.⁸. Then, he performs, whilst muttering the hymn to Puruṣa, the opening of the eyes (of the god Viṣṇu) with (a needle of) gold. In a river, a pond, or a vessel filled with water, he spreads cloths and kuṣagrass-stalks with the mantras beginning: “Thine hundred fetters, O Varuṇa”⁹, lays the god down (upon these) with his head turned to the the east¹⁰, whilst muttering the hymn to Viṣṇu, and leaves (the image there) during the night. On the second day he bathes; offers at night the āghāra in the known manner; brings eight jars, fills them (successively) with the five products of the cow¹¹, clarified butter, sour coagulated milk, sweet milk, water mixed with unhusked rice, water with fruits, water with kuṣa-grass, and water with pearls; worships the god; bathes him with the (contents of the) jars successively with each of the following mantras: “The strainer of the good one art thou”¹², “Come hither, O Agni”¹³, “For vigour thee, for strength thee”¹⁴, “Hail for us the goddesses”¹³, “Four horns”¹⁴, “May Soma give the milk-cow”¹⁵, “Four are the measured grades of speech”¹⁶ and “Here did Viṣṇu stride”¹⁷. Then he sprinkles the god with perfumed water with the mantras: “Ye waters are wonderful”, “Golden of colour” and “The purifying, heavenly one”¹⁸. He now makes to the north of the fire a vedi¹⁹ with rice, places a (wooden) seat on it, spreads cloths (over it), places the god on it and, having adorned him with garments, worships him. Now he has pronounced the benediction by the Brāhmins²⁰ and fastens the pratisarā²¹, which previously he has touched with the svasti-hymn²² (on the right hand of the image) with the mantras: “The giver of hail”²³ etc. He then lays the god down in the same manner as before.

¹ Khaṇḍas 10 and 11 describe the pratiṣṭhā, the establishing of the god, Khaṇḍa 12 describes the daily worship.
The brähmaṇa is taken from Aitareya brähmaṇa (I. 1. 1)
4 I guess that dvitiyā vedi here is equivalent with adhovedi of I. 8.
5 The ārdhvasamidhau of I. 11.
6 For the ārdhvavedi cp. I. 8. Probably this means: on the space enclosed by the uppergirdle: in the agnikunda.
7 Cp. note 13 on III. 9.
8 Cp. note 1 on I. 5.
9 Cp. notes 1-4 on III. 17.
10 Note the ungrammatical prāktiraḥ instead of prāktirasam.
11 Milk, curds, clarified butter, cow’s urine, cow’s dung.
12 Cp. note 21 on I. 4.
13 The beginning verses (resp. formulas) of the three Vedas.
14 See Taitt. Ār. x. 10 2 (EOS).
15 See note 8 on II. 2.
16 See TBr. II. 8. 8. 5-6.
17 See TS. I. 2. 13. e.
18 Cf. notes 20-22 on I. 3.
19 According to the Bhāṣya it should be quadrangular, a hasta high and measuring at each side four cubits or madhye bimbāyatikā.
21 Cp. II. 2.
22 Cp. note 20 on II. 2.
23 Cp. note 21 on II. 2.

Prāṇa IV, Ḫaṇḍa 11.

(The worship of Viṣṇu, continued.)

A jar which should not be of dark colour, he fills with purified clear water and places it at the right side of the god, touches it repeating the syllable om and throws into it a bunch of kuśa-grass, unhusked rice, a piece of gold and pearls. Having meditated on the spot-less god as being in his own heart and also in the clear water, as golden of colour, as having a red face, red eyes, red hands and feet, as wearing the Śrīvatsa-mark, as four-armed, as wearing a yellow garb, as having in his hands the conch and the disc, and as of benign countenance, thus having contemplated on the complete god, he should bow before him. When he has sprinkled water around the fire and lauded the hotṛ-function, he invokes the god by name into the southern prañidhi-vessel with the mantras: "Om, bhūḥ, I invoke Puruṣa. Om, bhūvaḥ, I invoke Puruṣa. Om, suvaḥ, I invoke Puruṣa. Om, bhūr bhūvaḥ suvaḥ, I invoke Puruṣa. I invoke Nārāyaṇa. I invoke Viṣṇu. I invoke Puruṣa. I invoke the True one. I invoke the Immovable one. I invoke the Unobstructed one. I invoke Śrī. I invoke Mahīt". Having poured out the rice (for the sacrificial dish), he sacrifices four times with the hymn to Viṣṇu, with the hymn to Puruṣa, with the
mantras beginning with "From here the gods" \(^3\), with: "Born for luck" \(^4\) and: "The goddess earth" \(^5\). Then he should sacrifice the mess of boiled rice which is sprinkled with clarified butter with his (viz. the god’s) names \(^6\).

On the following morning he bathes, places the god whilst uttering the syllable om, in standing position; carries the image, whilst muttering the Šakuna-hymn \(^7\), together with the jar in north-western direction into his house or in a temple or in the Agnihotra-house; lays down on the pedestal jewels or (a piece of) gold; recites the hymn to Višṇu and that to Puruṣa, and, saying: "I install Viṣṇu" he installs him (on the pedestal). He places on the head of the image, in its navel and in its feet (pointing with a golden needle at these parts) and saying successively: Suvah, bhuvah, bhūk, (the sky, the atmosphere and the earth), into its heart the syllable Om; fixing his thoughts on the god by muttering the mantra: "Here did Viṣṇu stride", he performs the invocation by taking the clear water which has been poured in the jar, together with the sakti \(^8\), by means of a bunch of grass and by pouring it on the head of the image with the words: "I invoke Viṣṇu." When, according to the rules, he has tried to obtain the favour of the god, he presents (to him) the sacrificial food.

\(^1\) The meaning of this is absolutely uncertain to me. The Bhāṣya runs: hautraṃ praśāṃsyā: hotar ehiṭ (in the Šaṃhitā this mantra is not given) hotāram āhūṣya vastraḥkaranādyair aṅkṛtyaṃ nāmaḥ pravaktra ityādi (not found in the Šaṃhitā) hautraṃ praśāṃsyā praśāṃsavyātā prátiprāṇavam ekaikāṃ samīdhāṃ huvā.

\(^2\) This formula proves that besides Viṣṇu also Śrī is invoked, after an image also of this goddess has been made. Cp. also the last verse of the immediately following passage.

\(^3\) See note 1 on I. 5. \(^4\) See RS. IX. 94. 4.

\(^5\) Cp. note 7 on III. 16. \(^6\) Cp. III. 13. \(^7\) Cp. note 7 on III. 2.

\(^8\) I fail to see the meaning of sakti here. The Bhāṣya explains saktī yutam as mūrtī yutam; perhaps this refers to the fact that the god has been invoked into the water, which now is possessed of his power (?)

Praśna IV, Khaṇḍa 12.

(The worship of Viṣṇu, continued.)

Now the constant worship (to be performed at evening and morning at the close of a sacrifice). Having made obeisance to the god with the mantras: "From here the gods," etc. and, having removed the remnants of the offering, he wipes, muttering the vyāhṛti,
with purified clean water around the vedi; meditates on the god as before; prepares with the mantra: “Let Viṣṇu then be praised for his power”\(^1\) a seat of kuśagrass, of flowers or darbha-grass; presents, with the mantra: “Three steps he took”\(^2\), the water for washing the feet; with the mantra: “Hail to us the goddesses” the water for rinsing the mouth; bathes (the image), with the mantra: “For vigour thee, for strength thee”\(^3\), and adorns it with garments and ornaments, with the mantra: “I will proclaim the mighty deeds of Viṣṇu”\(^4\). Having, as formerly, presented (again) water for the feet and the mouth, he presents, with the mantra: “This highest step of Viṣṇu”\(^5\), flowers; with the mantras: “This the singers”\(^6\) perfume; with the mantra: “Beyond measure increasing”\(^7\) incense; with the mantra: “See ye the deeds of Viṣṇu”\(^8\) a lamp; with the mantra: “Thrice did the god bestride the earth”\(^9\) the arghya-water, and, then, again the water for rinsing the mouth. With the mantra: “To his beloved place may I win”\(^10\), he should present to him the sacrificial dish; with the mantra: “Here did Viṣṇu stride,\(^11\) the water for drinking, in the same way as before the water for rinsing the mouth; with the mantra: “He strode over the earth”\(^12\), the betel; and with the twelve-syllabled and the eight-syllabled mantras\(^13\), the flowers. Meditating on the god as “the Soul of the sacrifice”, and, having praised him with the hymn to the Puruṣa, he should perform obeisance. What has been omitted in the sacrifices, that thereby is supplied, thus says sacred lore. The twice-born should vigilantly and constantly either in his dwelling or in a temple devoutly worship the Lord Nārāyaṇa. Thus he reaches Viṣṇu’s highest abode, so it is declared (in sacred tradition.)

\(^1\) See TBr. II. 4. 3. 4. \(^2\) See TBr. II. 4. 6. 1. \(^3\) Cp. note 13 on IV. 10.
\(^4\) See TS. I. 2. 13. i. \(^5\) See TS. I. 3. 6. l. \(^6\) See RS. I. 22. 21.
\(^7\) See TBr. II. 8. 3. 2. \(^8\) See TS. I. 3. 6. k. \(^9\) See TBr. II. 4. 3. 5.
\(^10\) See TBr. II. 4. 6. 2. \(^11\) See TS. I. 2. 13. e. \(^12\) See TBr. II. 4. 3. 6.
\(^13\) Oṁ nāṁ nārāyaṇāya and oṁ nāṁ bhagavate vāsudevaḥya.

**Praśna IV, Kaṇṭha 13.**

(The appeasing of the planets: grahaśānti.)

Now, we shall explain the appeasing of the planets. Wordly existence is dependent on the planets; therefore, when any adversity befalls him, he duly worships the planets.
The nine planets are: the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu. Their colours are: red, white, very red (as the Bandhūka-flower), dark blue (as the Karnikāra), yellow (as the Kāncana-flower), white (as the Mallikā-flower), black (as the Atasi-flower), black (as collyrium) and black-red. The gods which preside over them are: Agni, Varuṇa, Rudra, Viṣṇu, Indra, Śacī, Prajāpati, Śeṣa and Yama. Their stations are: middle, south-east, south, north-east, north, east, west, south-west and north-west.

Therefore, he should on a clean and beautiful spot, which has been smeared with cow-dung, prepare by means of rice-corrs or sand for each of them on his due place as pedestals: a square, a circle, a tuti-shaped\(^1\) one, a triangle, an octogon, a half-moon-shaped one, a vajra-shaped one, a staff-shaped one, and a banner-shaped one\(^2\). On each of these he should deposit a bunch of grass, and, to the south of each pedestal, he should prepare also for each presiding deity a pedestal. To the north or east of these pedestals, he should prepare in due order the places for the āhavaniya-fire, the daksīna-fire, the gārhapatya-fire, the āvasathya- and the sabhya-fire; bring the fire on these and begin the worship of the planets. He should honour them with flowers of the colour of each of the planets, viz. (red) oleander-flowers, (white) Andropogon aciculatus-flowers, (blue) water-lilies, Nandyāvarta-flowers, Campaka-flowers, Jasmine-flowers, black Cliteria ternatea-flowers, (white) waterlilies, and Xanthochymus pictorius flowers, and with the perfumes (that are destined for each of the planets) as formerly. Then he should present to them respectively a mess of pure rice, rice boiled in milk, a mess of rice with sugar, one with sour coagulated milk, one with melasse, a mess of rice with turmeric, a mess of rice with sesameum, one with beans and one with cumin seed.

\(^1\) The Bhāṣya (where the reading trutyākāram is found) explains: trutyate caturaśrasya madhyam bhidyate saṃnāmyata iti truti ardhamarukākṛtiḥ (maruka is a word not found in the Dictionaries). So a square with bend sides is meant. A note in the printed text runs: dirghacaturāśramaṇḍalaṁ kṛtvā madhye saṃnataṁ tadardhāvisāram tatyākāram.

\(^2\) Baudh. grhyasēṣa I. 16 (page 191 of the edition of Mysore) differs in some respects.
VAIKHĀNASASMĀRTASŪTRA IV. 14.

Praśna IV, Khaṇḍa 14.

(The appeasing of the planets, continued.)

When he has worshipped the deities, that preside over the planets with what is due to them, he should perform the āghāra and sacrifice in the fire to each of the planets in due order one hundred and eight or twenty seven fuel-sticks which have been smeared with honey, sugar, and clarified butter; the fuelsticks are successively taken from arka, palāśa, khadira, apāmārga, aśvattha, udumbara, śāmi, durvā-grass, and kuśa-grass, and the mantras with which they are to be sacrificed are successively: “Coming with true light” (for Āditya); “Soma the milk-cow” (for Soma, the Moon); “Agni is the head” (for Angāraka, Mars); “Awake (udbudhyasva), O Agni “ (for Budha, Mercury);” “O Brāhaspati” (for Brāhaspati, Jupiter); “Bright (śukram) is a part of thee” (for Śukra, Venus); “Hail for us the goddesses” (for Śanaiścara, Saturn); “With what aid to us” (for Rāhu), and “Making a banner (ketum)” (for Ketu)\(^1\). Then (with the same mantras) he sacrifices to them clarified butter and portions of the mess of boiled rice. For the Moon and Venus he sacrifices in the āhavanīya-fire, for Mars and Rāhu in the dakṣināgni, for Saturn and Ketu in the gārhapatya-fire, for Jupiter and Mercury in the āvasathya-fire, for the Sun in the sabhya-fire. Thereupon, he should sacrifice to the presiding deities clarified butter, to each on its place, successively with the mantras: “Agni we choose as our messenger”; “Thy hundred fetters”; “Subrahmaṇya”; “Here did Viṣṇu stride”; “Indra brings him who fights”; “Her, the door of essence”; “The Brahman born”; “May they both bring us hail”; and “Yama supports the earth”\(^2\). Then, follow oblations with the mantras addressed to Viṣṇu: “Of Viṣṇu I will proclaim”; the mindā-oblations\(^8\); the ones beginning with: “What has been made to hear”\(^4\), and, then, he feeds with the aforementioned rice-messes of milk, of rice boiled in milk, of rice with sesamum and with sugar and the others, the Brāhmīns (who have taken a part in the ceremony). To the Sun he should give a red milch-cow, to the Moon a conchshell, to Mars a vessel of bell-metal, to Mercury a golden vessel, to Jupiter a white garment, to Venus a horse, to Saturn a black cow, to Rāhu a he-goat, to Ketu an iron staff, to those of the planets who were adverse to him and who are worth it.\(^5\) Or, if he cannot get all these objects, gold only.
VAIKHĀNASASMĀRTASŪTRA IV. 14 & V. 1. 121

When the planets at the time of any sacred rite are adverse: on the day on which one is born, or on the karman (i.e. the tenth nakṣatra reckoned from the one under which he is born), or on the sāṃghātika (i.e. the seventeenth nakṣatra), or on the sāmudāyika (i.e. the twenty-first nakṣatra), or on the vaināsika (i.e. the twenty-seventh nakṣatra), he should undertake this (rite of appeasing the planets) under one of the auspicious nakṣatras. By it the bad diseases caused by the nine planets are appeased. Otherwise the greatest evil will befall him. In sacred lore it is said: “He should undertake no religious act before he has not performed the appeasement of the planets”.

End of the fourth Praśna.

1 The verses agree with TS. III 4. 11. f; TBr. II. 8. 3. 1; TS. I. 5. 5. c; IV. 7. 13. m; I. 8. 22. e; IV. 1. 11. m; TBr. I. 2. 1. 1; TS. IV. 2. 11. i and VII. 4. 20. h.
2 For these verses see TS. II. 5. 8. 5; note 1 on III. 17; subrahmānyo bhṛaspateḥ sutāyasya padmayoneh | yasyātma vahane vahati | TS. I. 2. 13. e; note 15 on III. 17; TĀ. X. 1. 10 (43); note 10 on II. 2; kṣaṣ no nīdhattāṁ tapasō jihatiṁ svayambhūr agre mṛtaye mṛtāya; note 16 on III. 17.
3 Cp. note 3 on I. 19. 4 Cp. note 5 on ib. 5 Translation doubtful.
6 Cp. Varāh. yogayātrā IX. 1, where however (as in the notes given in the printed text of Kumbakonam) the numbers (the figures) of the nakṣatras differ from the ones given by the Bhāṣya.

FIFTH BOOK.

Praśna V, Khaṇḍa 1.

(Funeral rites: pitṛmedha. Introductory: the way of death.)

Now, we shall explain the ritual for the cremation of one who has established his sacred fires, of a wife (of such a one), of a householder, of a female (i.e. a wife of a householder), of a Veda-student, and of one who has not made his fire ascend (into himself or into his fire-drill) 1.

When he has carefully ascertained the duration of his own life by (consulting) the symptoms of death coming within three years 2, as they are treated (in the jyotiḥsāstras) 3, the moribund person should summon on the third, fifth or ninth day before his death his five-fold
relations and, having first addressed to them some kind words, he should distribute his worldly possessions and those that have relation to the next world (viz. for his obsequies and śrāddhas).

When the day (of his decease) has approached he strews on a clean place, on an underlayer of sand, east-pointed darbha-grass; south-pointed, according to some (ritualistic authorities). On these he should sit or lie down with his head turned to the south. His Adhvaryu should, by reciting the chapter commencing: "May Mitra be propitious to us" perform the expiatory rite for averting evil from himself, and then mutter into the right ear of the moribund person the chapter commencing "Connect the out-breathing with the life, the in-breathing with the out-breathing", and into his left ear the chapter commencing: "Knowledge, understanding". When the time of his parting from this world has come, he (viz. the moribund person) should, considering the two paths, knowing that he reaches without returning (to earthly existence) the abode of Brahman by the bright (part of the fire), the day, the six months (that constitute) the northern course of the sun, the fire and the light; but that he returns (again to the earth) after having reached that light of the moon by the dark smoke (of the fire), the night, the six months (that constitute) the southern course of the sun—thus considering the two paths, he mutters the "luminous" appeasement-formulas: "I place thee that hast light", etc. Having restrained his organs of sense within the objects of sense, he should, whilst the bell-sound (within himself) diminishes gradually, fix his mind on Brahman, who is seated in the three highest abodes, who is manifold, self-luminous, who has no second (viz. who is absolutely All), or by way of adoring the All-soul and thinking: "Now I am the same as that one" (viz. as the All-soul). "For", thus say the theologians, "on whom at the moment of his death one fixes his thoughts, identical with that he himself becomes"

Now, when in this manner (the body) is withdrawn by fate, firstly the waters consume (in the moribund person) the quality of smell of the earth. Then his body is, as it were, convulsed, and gets dissolved. Kindled by the abundance of the quality of the waters (the fluid), the fire enters (the body) and, bursting, as it were, asunder the centres of the breath and the vital parts, burns the fluid from the mouths of the arteries. Then the body feels as if it were burnt.
Then the blood is dried up. When the bonds of the phlegmatic humor have been loosened and, together with the bile, have fallen into the (internal) fire (and are consumed by it), then this fire, through absence of purpose, is extinguished. The (internal) wind shakes the body horizontally, upward and downward. Thereby he swoons. Then the five winds (the Prāṇas), loosened each from their respective functions, abandon (the body), and the breath of the individual soul, that departs to his abode, carries as from a leathern bag loosened by Brahman, the warmth (of the body) slowly upward. Then, speedily rising upward (the vital principle of the deceased), roaming about as it were in wind-shape, making in the throat a gurgling noise, goes in various directions through this universe and, seeking its way as a leech step after step, strides upward. Justice and injustice, elevated and low deeds, knowledge and ignorance, joy and grief will, according to the will of the Lord, accompany him.

1 This translation of anāropitakāryasya ca is a mere guess. The Bhāṣya runs: aparigṛhitam kāryam daivikam paiṇkam yena tasya, and this would point to: “and of one who has not undertaken the religious rites”. This interpretation, however, seems not to yield a satisfactory sense. It is true that my translation would rather point to aśamāropita”.

2 This seems to be the meaning of traivārṣikārikāriṣṭāṅ. Professor Jolly draws my attention to a passage of Caraka (v. 2. 6-7), where arīṣṭa of one year occur: nāṃpūrvopāvanī gandho yasya vāti divānīśam | . . . sa vai saṃvatsarāḥ deham jahātīti vinīṣayāḥ. On the arīṣṭa cp. Jolly, Medicin, §21.

3 So according to the Bhāṣya. Perhaps some medicinal texts are to be understood.

4 From elsewhere this group of five is unknown. According to the Bhāṣya they are: (1) his father and those appertaining to him; (2) his maternal grandfather, etc.; (3) his father-in-law; (4) the kanyāgrāhaka (his son-in-law); (5) the kanyāprada (cp. Viṣṇusmrī XXIV. 38).

5 According to a var. reading he strews sand, (thereover) sesameum and (thereover) the grass.

6 Note the adverbially used dākṣinaśīrṣaṃ, cp. note 2 on I. 9.

7 Note the pronoun aṣya at the beginning of the sentence.

8 See Tattt. Ar. VII. 1.

9 See TBr. I. 5. 7.

10 See TBr. III. 10. 1. 1 (up to pūrnā pauṇamāśī).

11 The word etat is not clear to me.

12 I would now prefer the reading dhūmāḥ kṛṣṇo.

13 My translation is somewhat free, the syntax of the text being (note the nominatives sūklaṃ aho māṣāḥ saḍ, etc.) well-nigh incomprehensible. For the thought cp. Brhadār. up. VI. 2. 15-16 (Sat. br. XIV. 9. 1. 18-19) and the Author’s “die altind. Toten-und Best. Gebr.” note 23*. Cp. also Hir. pitṛmedhasūtra II. 8
(page 55, line 11 sqq.), where the measures are prescribed to annihilate the bad consequences of dying during the night, the decreasing half of the moon, the southern course of the sun (21 July–21 Dec.). To this end serves, according to our Śūtra, the muttering of the jyotismati śānti.

14 See TS. I. 4. 34, followed by the verse TBr. III. 7. 6. 22 (udyann adya . . .nāsaya) and by the known verse ud vayam tamaśas pari.

15 The locative indriyārtheṣu is perplexing; we expect the ablative: “from the objects of sense”. The Bhāṣya runs: indriyārtheṣu nirūdhhya yatā teṣu na niśanti tathāṅdam (r. tathārtham ?) avarudhya.

16 Literally: “at the gradually ceasing of the bell-sound”. The Bhāṣya: vakṣyamāṇavad veda(yā (sic !) bāhye vāyum udaram ākyaya yatā bahir nirgacchet tathā tāṁ nirudhya; prāṇāyam kṛte madhyanādi (r. naḍī ?) mukhena sarīrāntah kāmasyavāti ghanṭāvad dhanur jāyate; tasyāh ghanṭāyāḥ ghanṭādhvaner avasaṇam ravaṇam tasmin asyeti tasmin ghanṭāvāsaṁīke. I can find only one passage, where this sound is alluded to: ayaṁ agnir vaiśvānaro yo 'yam antah puruṣe, yenedam annam pacyate yad idam adyate; tasyaśa ghoṣo bhavati yaṁ etat karnāv apidhāya śṛṇoti; sa yadotkramisyay bhavati naitam ghoṣam śṛṇoti, Brhadār. up. V. 9 (Sat. br. XIV. 8. 13).

17 All the MSS. read niviṣte, the printed text of Kumb. only nivīsto; I combine nivīṣte with brahmaṇi, or nivīṣte depends padatrave.

18 “Now I am united with the Paramātman”.

19 Cp. Bhagavadgītā VIII. 6 (Mbh. VI. 32. 6): yaṁ yaṁ vāpi smaran bhāvaṁ tyajanty ante kalavaram | tāṁ tam evaiti kaunteya sadā tad bhāvabhavitaḥ, and cp. Glaseńapp, der Hinduismus, page 244.

20 This is uncertain. Bhāṣya: sarirapratiasañharaṇe.

21 According to the Vaiśeṣika smell is one of the 24 guṇas, it is characteristic of the earth.

22 This translation is mere guess work. The reading seems to be vyāvatiṣṭhu, but it is unheard off, that the prep. ā should not stand immediately before the verb. The Bhāṣya explains (!) : viṣeṣenāvatasthe.

23 Or (and so Professor Jolly suggests): “deprived from Brahman”, just as a water-carrier throws away the water out of his leathern bag.

24 The verb khurukhuruṇyate occurs in the books on medicine: kaphāन mando vibaddhhaḥ ca svarak khurukhuruṇyate, Caraka VI. 8. 51 (page 523 of the edition of Vidyāṣābara) and, according to Professor Jolly in Vāgbhaṭa’s Aṣṭāṅgahṛdaya (edition of Bombay 1900, page 254): limpann īva kaphānt kanṭham mandaḥ khurakhuṇyate | svaro vibaddhah. In both passages the illness rājayakṣma is treated.

25 ārdhavabhāva and adhobhāva are explained in the Bhāṣya as svarga and naraṇa.

Praṣna V, Khaṇḍa 2.

(Funeral rites, continued: the rites performed in the house of the deceased; conveying the corpse to the cremation-ground.)
Now, when he perceives that he is a dead body without breath and movement, he should bring him out of his dwelling and wash him on a clean spot with the mantra: "Wisdom is the sacrificial ladle" etc., he should sprinkle him with clarified butter, adorn him with the adornment, that is in use in his village, and bind together with a string of grass his two thumbs and great toes. With the mantra: "Of whom joining the two fragments," he covers him with a (new) unwashed garment, so that its hem rests on his feet. Having sprinkled, in the same way, his couch, he should lay him thereon with the mantra: "May the (water) of the Ganges". This couch is not touched by other persons (than the bearers). For those that have not established their sacred fires and for the others there is this difference that the washing with water, in which all kinds of herbs are mixed and also the adornment should take place on the cremation-ground itself. He then takes the fires (of the deceased) in earthen vessels and collects new utensils for the sacrifice, earthenware jars, dishes, etc., fuelsticks, pegs, branches and leaves, all of udumbara, the Uttarabarkis, chips of gold, sesameum, unhusked grain, sour coagulated milk, honey, sweet milk, clarified butter and what else is needed besides, and puts it all down to the north-west of this (i.e. of the body). The Adhvaryu, who has bathed, now performs the agnihotra in the manner which is prescribed for the deceased in the fire (of the deceased) as this fire may be; he then performs with his face turned southward and wearing his sacred thread over the right shoulder, after having strewn grass around the fire, the Vaiśvadeva with unhusked rice mixed with sesameum, and presents the bali-offerings to the deities of the house.

The bearers of the corpse should be sapindaśas, or they should belong to the five groups of relatives, or they may be other (Brähmins) than these: either two or four of the same social position. They all should have bathed, and be dressed in (under)-garments made from darbha-strings and clad in (upper)-garments of darbha-grass. The sons should take up, by means of a three-staff-joining, the fires (in their earthen vessels), keeping them well apart; the wife follows with a water-pitcher, behind her follow the other ones who bear the other utensils. Then they should raise the corpse on a bier, with the mantra: "May the trouble of Meru be appeased; let it avoid these (persons) here" and, bringing it out of the house by the usual entrance, convey it away. At the border of the village he sweeps with
a branch of palāśa or śāmī three paths, retiring thrice, from right to left, ending in the south, with the mantra: "Go ye hence, go asunder"; then with the mantra: "May Yama give this one a resting place" he throws this branch away in southern direction. When they have sprinkled this spot with water mixed with sesamum and unhusked rice, they should with the mantra: "May the trouble of Meru" take down the corpse and lay it on this place with its head to the south. In the sequel they should effectuate in the same manner and with this mantra the raising up and the taking down of the corpse. Having put down the fires and the other utensils, he lays to the north-west of the corpse on southward pointed darbha-grass-stalks three balls of clay in a row from north to south, destined for the threefold Lord, and worships Viṣṇu and Brahman with such oblations as are destined for the Gods (and) with water mixed with sesamum and unhusked rice, keeping his face directed to the south; in the same manner, with such oblations as are destined for the Fathers, he should worship Rudra with his left hand. Then, turning his face in the direction of the corpse, he should perform oblations (of clarified butter) in each of the fires (of the deceased), in the order in which they have been established: "To Dhātr, svāhā. To Aryaman, svāhā. To Amāśa svāhā. To Mitra, svāhā. To Varuṇa, svāhā. To Tvaṣṭṛ, svāhā. To Indra, svāhā. To Pūṣan, svāhā. To Bhaga, svāhā. To Vivasvat, svāhā. To Parjanya, svāhā. To Viṣṇu, svāhā," and then with the vyāhṛtis (bhūḥ, svāhā; bhūvaḥ, svāhā; suvaḥ, svāhā; bhūr bhūvaḥ suvaḥ, svāhā). "To Brāhmaṇ, svāhā" and then (again) with the vyāhṛtis. Then, wearing his sacred thread over his right shoulder, to the forms of Rudra: "To Mṛgavyādha, svāhā. To Śarva, svāhā. To Bhava, svāhā. To Pīnākin, svāhā. To Bhavana, svāhā. To Īśvara, svāhā. To Sthānu, svāhā. To Kapālin, svāhā. To Nirṛti, svāhā. To Aja ekapad, svāhā. To Ahi budhiṇya, svāhā" and with the vyāhṛtis.

1 Probably the Adhvaryu (in case the deceased was an āhitāgni) or the Ācarya.
2 Taitt. Ār. III. 11 (1).
3 The mantra is untranslatable and corrupt: yasyo bhedā (var. bhoktā) ēkale samādhīyendro dorbhyām prūtaran prajāpatih.
4 We expect pādatodasāntena.
5 Equally corrupt: gāṇgeyā śīra vā pūtam bhavatvāyāhṛtam bhavet.
6 Here the females, the veda-students, etc., are implied.
7 What is the meaning of this word? It occurs nowhere in our Sūtra. The Bhāṣya: uttariyendy (sic!) uttarə barhər darbhə gives no help.

8 Uncertain. The Bhāṣya (which seems to have read: uttarəsyəm pūrvarəvə təsməd) runs: uttarəsyəm ṣavasyəttərətəh pūrvarəvə təsməd aŋne pūrvarəyəm.

9 As described in the Prāyaścittra-chapter of the Śrautasūtra.

10 Cp. III. 7.

11 Cp. V. 1 beginning.

12 tr(i)yaṃtākāyogena: three staves or strings which unite at the top, are fastened to the vessel.

13 The meaning of uttaraṇa (or uttārena?) is utterly uncertain. It could be also: "with the next following (mantra)" or "with the (mantra) for conveying". The Bhāṣya runs: uttirəyət śavam anenety uttərayante uttaraṇa.

14 meror anphaḥ praśidatu sa imān parito hurat.

15 trividhih, Bhāṣya: tisraį ca tāvidhyo mārgāḥ tās trividhiḥ kṛtvā. The same expression in the Śrauta sūtra (I. 5): apareṇa gṛhappayām pālasya śamyā vā sākhayāpeta vīteśi trividhiḥ tryupakramam udagantam māryayāvā; vidhi may stand for vīti (in Grantha th and dh are often confused, once indeed the Lahore MS. presents the reading with th, sec page 73, l. 2 of my edition of the text); vīti may here be equal to lekhā or karṣū.

16 Is upakramam absolute: upakṛmam?

17 apradakṣiṇam means here, according to the Bhāṣya: avācīnapāṇih. It is true that the usual meaning ("withershins") does not very well agree with the act.

18 And thus, beginning in the north.

19 See TĀ. VI. 6. 1 8 sec. half.

20 trīgunēśvarāṅi tīni mṛtpiṅdāṇy avācyantāṃ nyasya. To avācyantāṃ the Bhāṣya remarks: avāci dakeṇādir (r. dakeṇā dig) anto 'vasāno yasmin kurmani tad avācyantāṃ dakeṇāṇaṃ yathā syāt tathā nyasya.

21 trīguṇēśvarāṅi: trayāṇaṃ guṇānāṃ satvarajastamasaṃ iśvaraḥ, athava viṇuṣbrahm(arudr)evarā yeeṃ tāni trīguṇēśvarāṅi.

22 apasayvaṃ, implying that he is prācīnaviṣṭā.

23 Properly sve sve'gnau should imply: "in each of his own (i.e. the Adhvaryu's) fires." But the meaning seems to be: in the Tretāgni (or Pancāgni), if the deceased was an āhītāgni, in the aupāsanāgni, if he was simply a grḥastha and so on.

24 But the Madras MS. has, in accordance with the printed text of the Saṃhitā: divaspataye (svāhā).

Praśna V, Khaṇḍa 3.

Funeral rites, continued: conveying the corpse and laying it on the pyre.)

Then, as formerly, the worship of (Brahman, Viṣṇu and Īśvara, incorporated in) the (three) balls of clay. With the mantra: "May on thy path blow well-scented winds, agreeable to the mind, agreeable to the body, not adverse, agreeable to the skin, agreeable to the flesh,
agreeable to the bones. May the Maruts convey thee to the abode of the blessed ¹, they make, by waving their clothes, ², with the hem of their garment thrice wind for the deceased (i.e. they thrice wave coolness to him). This same ritual (of waving) takes place when they are within sight of the cremation-ground ³. Then they raise (the corpse) and follow ⁴ with the utensils ⁵ for the sacrifice. Of the balls of clay, he throws the one destined for Viṣṇu into the water and buries on this same place the one destined for Brahman; the one destined for Rudra he should take along.

The ground for erecting the pyre he takes in a wood, on a river-bank, or on a mountain, and sloping to the south-west. He should avoid places that are split or rent and where filth, ant-hills, hairs, potsherds, bones, chaff, coals, saline soil, naturally barren soil, stones and roots of trees are found. There, having taken a place for the funeral pyre measuring as long as the body and as broad as the half of its length, he sweeps it as before with a branch, or with a branch together with a piece of gold, throws the branch away as before and sprinkles the place as before. On the three paths ⁶ that are made here, he digs from north to south with the wooden sword or an axe, with the mantra: “Get away hence, ye deceased, that formerly were born” ⁷, three or nine trenches, which are four fingers ⁸ deep and broad: first the middle one, then the eastern one, then the western one. These trenches he fills in the sequence in which they were dug, with his left hand with fistfuls of sesame and rice, each with one of the following three mantras: “To Yama, the lord of cremation, to the Fathers, svadhā, namah. To Time, the lord of cremation, to the Fathers, svadhā namah. To Death, the lord of cremation, to the Fathers, svadhā, namah.” What is left over of the corns he strews all around. In the middle he lays down, together with the third (or Rudra-) ball of clay, a chip of gold. He now covers the place with southward pointed darbha-grass-blades of the same length (as the place destined for the pyre), (fixes) a stake of the same breadth ⁹ and height (at one of the cardinal points and three others at the three other cardinal points) ¹⁰, and heaps (between these) south-pointed fuelsticks. If the deceased had established his sacred fires, he spreads on the pyre, with the mantra: “Make from honey” ¹¹ the skin of the black antelope (used by the deceased) with its limbs, so that its hairy side is turned downward and its neck turned to the south.
When he has put down the corpse in the same manner (viz. with the head to the south) and all his fires to the east of the pyre, he sacrifices with his face directed to the south, and wearing his sacred thread over his right shoulder, after having strewn grass around the fires, or, eventually, in his fire for domestic worship: "To Agni, svāhā. To Soma, svāhā. To Indra, svāhā. To Yama, svāhā. To Varuṇa, svāhā. To Kubera, svāhā. To the Earth, svāhā. To the Waters, svāhā. To Tejas, svāhā. To the Wind, svāhā. To the Atmosphere, svāhā. To Ahamkāra, svāhā. To Buddhi, svāhā. To the Senses, svāhā. To Puruṣa, svāhā. To the Sun, svāhā. To the individual Souls, svāhā. To the Mind, svāhā. To the Lord of the five Elements, svāhā. To the supreme Puruṣa, svāhā. To Religious Merit, svāhā. To Virtue, svāhā. To Dhruva, svāhā. To Vṛśa, svāhā" and then with the vyāhṛti's (Bhūḥ, svāhā, etc.) When he has sprinkled (with water) the corpse, with the mantra: "May he come to well-being. May he come to the highest. May he come to religious Merit. May he come to ascetism" and having strewn sesamum on the pyre, they should raise the corpse and lay it down (on the pyre). On the seven passages of the breath he puts, with his hand turned downward, seven chips of gold, which have been steeped in honey, with the mantra: "Convey hither". According to some (authorities) the chips are to be steeped in clarified butter. If he cannot get chips, then some drops of melted butter, thus is declared (in holy lore).

1 The verse agrees with Baudh. pitṛmedhasūtra III. 2 (ed. Raabe, page 21).
2 celopamārjanaṁ is not clear to me. I have translated as if the text had: celopavājanaiḥ.
3 Thus hesitantly translated. The text has: tathā ēmaśānekṣaṇam uddhṛtya etc. The Bhāṣya runs: yathāpūrvam tathā śavabhārakāḥ ēmaśānekṣaṇam ēmaśānūbhīmukhaṁ yathā svāt tathā evam uttarena (cp. note 13 on V. 2) sahoddhṛtya, etc. Perhaps we may compare Baudh. (l. c.) where the sigvāta must be proffered on the way, and at the pyre, i.e. when the corpse is laid on the pyre.
4 anu...nayati (we expect the plural, and thus I have translated) with tnesis, a syntactic peculiarity nowhere else found in this late text.
5 yajñābhāṇḍam, a collective singular, cp. v. 4.
6 Here the MS. of Lahore alone presents the reading viṭhīṣu.
7 The mantra is given with variants: the Mysore copy of the Saṃhitā has: apasarpāta sarpata preta ye ke cēha pūrṇaṁ, the printed text of the Saṃhitā: apasarpāta ye etc. Baudh: apasarpāta preta ye, etc.
8 According to the Bhāṣya bhāga here is equivalent to caturāṅgulamātra.
9 tadvisṭārocchrayam; that the stakes are of the same height as the pyre, is logical, but the breadth?

10 There is no verb to the object saṅkum. The Bhāṣya remarks: “dīksu nikhaned iti vākyadesaḥ. Note that in the text only one stake is mentioned and that neither the spot where it must be fixed, is specified.

11 The untranslatable mantra runs: kuru madhunāh kuhavā samerjāmi var-dhamānā (var. avasthamānā) padān aparām jyotir nayatām indunendo ’numatyā.

12 śivam yātu param yātu sukṛtam yātu tapo yātu.

13 On the mouth, the eyes, the nostrils and the ears.

14 Reading and meaning of the mantra doubtful: ā o vaha bhavatā tārayantu svar āyantām rohinīm ropayantām (printed text of Saṃhitā), ā na vahavanāt tārayantu, etc. Mysore copy.

Praśna V, Khaṇḍa 4.

(Funeral rites, continued: the corpse on the pyre; the distribution of the sacrificial utensils on it.)

On his mouth he should throw a mixture of sesameum, unhusked rice, sour coagulated milk, honey, and sweet milk, according to what he can get of these substances. Then, touching his mouth with a darbha-grass-stalk, he mutters twice the four-hotṛ-formula: “The hotṛ Earth; the adhvaryu Sky; the agnīdh Rudra; the upavaktṛ Brhaspati”¹; these four (sentences), in each of which the verb¹ “was” is to be supplied, constitute the four-hotṛ-formula. In the same way over his nostrils, muttering the ten-hotṛ-formula: “The sruk wisdom; the sacrificial butter thought; the altar voice; the straw the object of thought; the fire intention; the fire that what perceived; the hotṛ lord of voice; the upavaktṛ mind; the sacrificial substance breath; the adhvaryu the chant”²; these ten (sentences), in each of which the verb “was” is to be supplied, constitute the ten-hotṛ-formula. In the same way over his eyes, muttering the six-hotṛ-formula: “To the sun thine eye; to the wind thy breath; to the sky thy back; to the intermediate region thy soul; with thy limbs to the sacrifice; with thy bones to the earth”³; these six (sentences), in each of which the verb “was” is to be supplied ⁴, constitute the six-hotṛ-formula. In the same manner over his breast-bones, muttering
the seven-hotṛ-formula: "The hotṛ Mahāhavis; the adhvaryu Satyavāhis, the agnīdh Acyutapājas; the upavakṛ Acyutamanas; the praisers of the sacrifice Anādhṛṣya and Apratidhṛṣya; the udgātṛ Ayāṣya"; these seven (sentences), in each of which the verb "was" and "were" is to be supplied, constitute the seven-hotṛ-formula.

Behind (the pyre) he puts ready on southward-pointed grass the vessels for the sacrifice. When he has, to the north (of the fire), sacrificially prepared the water for sprinkling, he sprinkles with it the body, the vessels and the wooden pyre. He now takes (with the śruva) the quantities of clarified butter (into the spoons) in the manner of the full- and new-moon sacrifices but without formulas: in the juhū clarified butter, in the upabhṛt sour coagulated milk, in the dhruvā honey, sweet milk in the spoon used at the agnihotra; or clarified butter into a l l the spoons. Those utensils, that are provided with a hollow for shedding the contents into the fire, he fills (with the above-mentioned substances or with butter only), the others he only sprinkles with water and lays them down there (on the body). Or he takes the clarified butter into the juhū with the mantra: "Come hither, Agni"; the sour coagulated milk into the upabhṛt with the mantra: "For vigour thee, for strength thee"; the honey into the dhruvā with the mantra: "Agni I revere"; the sweet milk into the spoon for the agnihotra with the mantra: "Hail to us the goddesses."

When he has removed that sesame, unhusked rice, etc., in the same manner, he brings unto him (viz. the deceased) the utensils that during his life-time he had used for the full- and new-moon sacrifices. With the mantra: "O Agni, from the nectar", he should put in his right hand the wooden sword (and) the juhū; with the mantra: "Rājasani", the upabhṛt in his left hand; with the mantra: "Wishing to milk all", the dhruvā on his breast, and on the same part of his body, with the mantra: "The fire from the aśvattha", his firedrill with its point to the head; with the mantra: "Which worlds", the spoon for the agnihotra on his mouth; with the mantra: "May both be", two śruvas-full of clarified butter on his nostrils; with the mantra: "The two from Varuṇa", the butter-sthāli on his throat; with the mantra: "The hands", the prāṣītra-vessel on his ears, after having broken it in two parts; with the mantra: "Frequently rising", the mortar and pestle on his jaws; with the
mantra: “To be fetched”, the two stones for pressing out the soma on the teeth, if they are present; with the mantra: “Six eight-parts”, the kapālas on his head, on his front the single kapāla; after he has muttered the mantra: “Viṣṇu's front”, the vessel for mixing the meal with water on his belly; with the mantra: “The axe”, the winnowing basket, and if he had only one, breaking it in two parts, at his sides; with the mantra: “Of him”, the pitcher for milking the sāṁnāyya on his stomach, if (during his life-time) he used to offer the sāṁnāyya; with the mantra: “Of true observance”, the two mill-stones on his testicles; with the mantra: “The true strewn with light”, the vessel into which the milk for the agnihotra is milked, and the one for cooking the anvāhārya-mess at his back-sides; with the mantra: “Indrasenā”, the upāvaharani-bundle on his feet; with the mantra: “What of the wise ones”, the veda-bundle on his top-knot; with the mantra: “The moon”, the vessel for the ādā on his head, and on this same place (with the same mantra) the bundle of grass to be used as a seat. When in this manner he has deposited each object on the place assigned to it, he should, with the mantra: “As the milch-cow of the cattle, Aditi of the gods, Brahma of the Ēbhus, Vikhanas of the Ascetics, Bṛgī of the Sages and Angiras amongst the sacrifices are the uppermost, thus I put down the vessels”, lay down between the thighs the remaining vessels, the one for pouring out (the water) and the other ones that are profane possessions. According to some (authorities) he should lay down the wooden sword and the other sacrificial utensils with the mantra: “Prevent, O Agni, this camasa from tumbling down”, etc.

1 See Taitt. ār. III. 2.  
2 See ib. III. 1.  
3 See ib. III. 4.  
4 The sūtrakāra evidently did not catch the meaning of these formulas, where no “was” is to be supplied, but “may go” (gacchatu). Note that the Saṃhitā gives all these formulae in full, adding each time āsit and āstām. From this we must conclude that the Saṃhitā was composed after the sūtra.  
5 See Taitt. ār. III. 3. The sāvins are reckoned as two; the two adhvarvus are the adhvaryu and the pratiprasthāṭr.  
6 See Taitt. ār. III. 5.  
7 The correct reading must be (cp. Baudh. pi. sū. III. 3: 23. 13 and Hīr. pi. sū. page 36, line 15) mṛtam pātram (a collective singular, as yajñabhūṇḍam, note 5 on V. 3) dāruceitīm ca. Thus I have translated.  
8 atrāvacinoti, Ma; atra vā cinoti, My, Vi; avacinoti Ed. and La. The Bhāṣya: avacinoti, periphrase: āvasyāśādayati (sic). Probably now ought immediately to follow the depositing of the vessels on the body, cp. Baudh. l.c. page 24, line 12:
9 I guess (and translate accordingly) that the correct reading must be: *āthavāgna* *āyāhīti* instead of *āthāgna* or *tathāgna*. If this conjecture is right, the following prescripts are an alternative to *tiṣṇinī* *ghṛṇātī*. The meaning of *ghṛtadānam* must then be *ghṛtadānam*. In the Dharmasūtra also we find *dadāti* as equal to *ādatte*. According to the Bhāṣya the substance in each of the spoons must with each mantra be poured out on the eyes of the body. This explanation seems unacceptable.

10 The opening words of the four Vedas. It is remarkable that the mantras from *agnā *āyāhi* on to *dhenur vahānām* (excl.) are not found in the Samhitā. They seem to have been overlooked.

11 Which had been put on the mouth, etc., cp. V. 4 beg.

12 With the left hand (Bhāṣya).

13 For the mantras cp. note 10 (end).

14 The reading of the text is uncertain, but cp. Baudh. pi. sū. III. 3: 25. 1.

15 The number “two” is striking, but perhaps the original reading has been corrupted.

16 Viz. if the deceased had performed a sacrifice of Soma.

17 Used, e.g. at the Vaiśvadeva-cātur-māsya, cp. Āp. śr. VIII. 2. 10 and VI. 29. 20–22.

18 *piṣṭasamyaṇani*, the correct reading would be *piṣṭaśamyaṇani*.

19 *dhenur vahānām aditih surāṇām brahmā ṛbhiṇām* (ṛtūṇām; the printed text) *vikhanā muniṇām bhṛguḥ kavināṁ yathāṅgira tī (ti, the MS. of Mysore, tī the printed text) yajñeṣu pātrāṇi tathā nidadhya (sic! printed text, nidaryo! the Mysore MS.).* Reading and translation equally uncertain.

20 About the meaning of prakṣēpaṇī the Bhāṣya itself is in doubt.

21 laukikasambhārabhāṇḍāṇi, var. lokasambhāraḥ (thus the MS. of Madras); the Bhāṣya: lokahavā lokā ca te sambhārās ta eva bhāṇḍāni paricchadāni lokasambhārabhāṇḍāṇi praṇayana-pātrādāṇi.

22 This sentence follows in the MS. of Madras and in the Bhāṣya in Khaṇḍa 5, after the sentence closing with “uppermost.”

23 See Tatt. ār. VI. 1–4 (१२).

### Praśna V, Khaṇḍa 5.

*(Funeral rites, continued: the cremation proper.)*

For a deceased, who had not established his sacred fires (for the śrauta-sacrifices), he should lay down the sruva and the other vessels (each) with the mantra: “As the milch-cow of the cattle”, and with the mantra: “Prevent, O Agni, this camasa”, he sprinkles with water, standing with folded hands before (the pyre), the black antelope-hide which he then takes into his hands and covers the corpse with it, so that its hairy side is uppermost.
Now, the relations, the youngest opening the train, three of them or all, fan with the hem of their garment wind (to the deceased) in the manner as described formerly, going around sunwise and then withershins. For the wind of the hem of the garment is considered to bring him comfort on his path. Then, the wife of the deceased, or his son or a relative or some other person of the same social status (as the deceased) takes on her (or his) head a pitcher full of water and goes round the pyre withershins, pouring out its contents. The Adhvaryu, who stands behind (her or him) makes with an axe a little hole in the pitcher. Over the stream of water that flows out of the pitcher, whilst it is borne around, he mutters the mantra: “May this sweet water reach thee in this (earthly) world”. She (or he) goes around a second time and, now, the Adhvaryu makes a hole in the middle part of the pitcher. Over this stream of water he speaks the mantra: “May this sweet water reach thee in the intermediate region”. She goes around a third time and, now, the Adhvaryu makes a hole in the upper part of the pitcher. Over this stream he speaks the mantra: “May this sweet water reach thee in the region of Heaven”. Thereupon, he throws the pitcher behind him. Should he throw the pitcher before him, it would betoken a disaster to the family. The water that is left in the potsherds he pours with the mantra: “Bhūḥ, may he go to the earth. Bhuvah, may he go to the intermediate region. Svāḥ, may he go to the sky” on all the passages of the deceased’s breath. Then, he makes some paces in easterly or northerly direction and, having returned and (bound up) his toplock, he touches water, wearing his sacred thread over his left shoulder, restrains his breath, fixes his looks on fresh plants, on a tree or on a piece of gold, or, if these are not at hand, on a cow or some Brāhmīns and gives, with the mantra: “At the impulse of god Savitṛ”, etc., the sacrificial fee according to his ability to the Adhvaryu and the other (priests). At this moment he bestows a boon (i.e. a special cow of the deceased’s property to the Adhvaryu).

Now, the Adhvaryu should kindle the (deceased’s) fires (by putting fuel on them) and bring them in contact (with the pyre); he uses his left hand, has his topknot loosened and wears his sacred thread over his right shoulder. At the south-east (of the pyre) he brings in contact (with it) the āhavaniya with the Sambhāra-formulas: “Agni with the formulas, Savitṛ with the stomas” and with the Patnī-for-
mulas: “Senā of Indra, Dhenā of Brhaspati”\(^{10}\); at the south-west the dakṣināgni, with the Graha-formulas: “O Vācaspāti vidhenā- man”\(^{11}\) and the Ṛtumukha-verse: “O Vācaspāti, through the Word’s power”\(^{12}\); at the north-west the gārhapatyā, with the Graha-formulas: “Soma is the leader of Soma, Śukra of Śukra”\(^{13}\) and “O Vācaspāti, by the unimpaired word”\(^{14}\); at the north and the east (successively) the sabhya- and the āvasathya-fire, with the formula: “Hotṛ is the Word, Patni is the Dīkṣā”\(^{15}\). Then, he, standing, addresses\(^{16}\) (the fire) with the formula: “The hotṛ par excellence is the Brāhmin, he is the sacrifice”\(^{17}\), and mutters the Ṣṛṛdaya-formula\(^{18}\). With his hands that are smeared with butter he loosens, keeping his face averted, the thumbs and the great toes\(^{19}\), and when he has smeared the feet (of the corpse with the butter on his hands), he addresses, standing to the north-east (of the pyre, which now is being consumed by the fire) and holding his opened hands together (making an añjati), the following mantra (to the deceased): “This cauldron, (this) fire conveys the offering oblations. The way that go the manifold righteous of good observances, practising the agnihotra, go thou that way of good path (that leads to) the vault of heaven, svadhā, namaḥ”\(^{20}\). In case the deceased had not established his sacred fires for śrauta-sacrifices, he addresses to him the mantra: “The cauldron of gold, the fire, conveys the offering oblations. The way that go in the fight on earth, the heroes, risking their life, knowing the deliverance, the wise ones, shaking off the sin, free from passion and sorrows, go thou that way of good path (that leads to) the vault of heaven, svadhā namaḥ”\(^{21}\). The others\(^{22}\) should be burned by a fire produced in a heated potsherd and their cremation takes place with one single verse\(^{23}\), according to some (ritualistic authorities)\(^{23}\).

1 This last sentence must necessarily refer to the anāhitāgni, as the manoeuvre with the antelope-hide has been described already for the āhitāgni (V. 3).
2 Cp. V. 3 beg.
3 I follow the Bhāṣya: dakṣinām apasavyam apradakṣinām tat savyāpasavyam.
4 Presumably each time that formerly had been made, must be stopped up.
5 bhūḥ prthivim gacchatu; bhuvho 'ntarikṣaṁ gacchatu; suvar divam gacchatu.
6 Cp. V. 3, end.
7 Thereby leaving, as it were, the realm of death and returning to the world of the living.
8 The accus. śikhaṁ has no connection in the sentence. The Bhāṣya supplies baddhvā.
9 See, Tattt. ār. III 8. 10 See ib. III. 9. 11 See ib III. 1 (ṛ). 12 See Tattt. ār. III. 2 (ṛ). 13 See ib. III. 3 (ṛ). 14 See ib. III. 4 (ṛ) 15 See ib. III. 6 (ṛ and ṛ) 16 sthitā possibly is equivalent to upasthāya. 17 Tattt. ār. III. 7. 18 See ib. III. 11, but neither copy of the Vaikh. saṁhitā records these formulas (because the Sūtra does not mention their beginning words ?). 19 Cp. V. 2, beginning. 20 ayām gharano 'gnir abhijiharti homān yāṁ gatīṁ yānti bahavo hitavratāḥ | sukṛtino 'gnihotranīsthās tāṁ gatīṁ yāhi sugatīṁ nākapṛṣṭham, svadhā namaḥ; cp. Baudh. pī. sū. III. 4: 28. 1-4. 21 suvarṇagharano 'gnir abhijiharti homān yāṁ gatīṁ yānti yudhi bhūvi śūrāḥ | tanutya jo mokṣavidō maniśino vidhi ṭapāḥ pāvi rājā viśokāḥ tāṁ gatīṁ gaccha sugatīṁ nākapṛṣṭham svadhā namaḥ; cp. Baudh. l. c. 22 Those who are neither Āhitāgnis nor Grhastrhas, but females, Veda-students, etc. 23 With the verse asmāt tvam adhi jāto 'si, cp. VII. 2.

Praśna V, Khaṇḍa 6.

(Funeral rites, continued: the return from the place of cremation, the udakakriyā, the home-going, the punardahana.)

Wearing his sacred thread over his left shoulder¹, he should by muttering the mantra: "By the formula I pour on thee offspring, life and wealth"², make appeasement, and standing, with the mantra: "Out of the darkness"³, address the sun. Leaving this place by turning withershins, not looking backward, they should, according to the usage which is prevalent in their village, return with downward turned face. On their way from the place of cremation one (of them) should on a solitary place stretch forward a rope made of darbha-grass and ward them off with the mantra: "Do ye not descend", and all the others pass on with the mantra: "We shall not again descend", passing under the rope⁴. Casting away (the rope) the others⁵ follow behind. In the same way should the brother of the deceased's wife, or a relation of his, or a king's son, on a solitary place, when they pass on to the water stretch out the afore-mentioned⁶ branch and ward them off. When (the mantra of the one and) the answer of each of the others has successively been spoken⁷, they all should with southward-turned faces and loosened hair enter into the water⁸. When they have once merged into the water, they pass out of it and rinse their mouth. With their faces turned southward, wearing the sacred thread over the right shoulder, and with loosened hair, all the relations give,
pouring out with the hands of which the left is held above the right, on southward-pointed darbha-grass-stalks, on leaves of udumbara, on sesameum and unhusked rice, thrice a handful of water into which they have thrown sesameum-corns, repeating the while the following words, which should be preceded by the deceased’s gotra-name: “So and so, here is water for thee”; similarly do all the friends. Whilst with loosened garments they return, the younger ones preceding, taking water in their garments, they do what here the (elder) female (members of the family) say.

When they have purified the house with cow-dung and have smeared it (with the same substance) and thrice burnt it out with a fire-brand, they strew flowers, sesameum and unhusked rice, with the mantra: “Hail be to your house” especially on the place where the deceased had passed away; they put at the southern part of the door, which serves for entrance, on a place which they have smeared (with cow-dung) and where they have strewn flowers, etc., a stone, fire, (a piece of) gold, cow-dung, leaves of udumbara, sesameum and unhusked rice. They should receive the returning (participants) with incense, lamps, etc. Having wetted that stone and the leaves on it with the water of their garments they should touch roasted barley, unhusked rice and sesameum, then, they should touch the fire, the gold and the cow-dung and, standing there (viz. at the entrance), dismiss the farther relations, enter into the house, the oldest persons preceding, and take up the daily course of life.

This day and night they should fast. On the following morning he should go along the same way as formerly (to the ground of cremation), collect the bones on the pyre and having washed them with milk and melted butter make a human figure (of them), honour it with flowers and so forth, present, without any mantra, boiled rice, cakes, etc., and burn the effigy in the aforesaid manner. For (this) is auspicious for the (deceased’s) family and the highest abode falls to his share.

On this day he should, thinking of the deceased, give rice, a garment, a vessel of bell-metal and water for drinking. This serves him as a covering for his nakedness.

1 sopaviññī (thus I would now prefer reading, cp. IV. 2 and IX. 9) cannot be explained with the Bhāṣya as sa (kariṇa) upaviññī; its counterpart is papaśavyam I. 3 (note 41).
2 See TS. I. 6. 1. a or rather perhaps the introductory verse of Taitt. ār. VI, which ends with a thrice repeated tāṇīth.

3 See TS. IV. 1. 7. k.

4 tulī is equivalent to darbharajju; a form of tulā (a balance or the beam of a balance) would fit better.

5 Viz. those that were left behind to help the one who had held the rope (?).

6 Enumerated amongst the objects to be held ready (cp. V. 2).

7 Is this the meaning of pratimanteṇa?

8 toyadhim, Bhāṣya: nadyādijalāśayaḥ.

9 The singular āsrāvayet is impossible; āsrāvayanto would be more correct. I have translated according to this supposition.

10 The explanation of this passage: sarve cāptā śamīṭambarā vāsasā jalam ādāya kanisṭhapārve yāvad āyantu yat tatra striya ahūs tat kurvanī is extremely difficult. Read perhaps sarve cāptā(ḥ) (sc. dadate); āptāḥ is explained as pañcasam-bandhivargāḥ (cp. V. 1 beg.). Instead of śamīṭā the MSS. of Vienna, Mysore and Lahore and the edition of Kumb. read mīṭamba. It is only the printed text that gives mīṭambaram, all the MSS. have (a)mīṭambarā.

11 I am not sure as to the subject. Are “they” all the, now returning, participants? But the then following passage: “they receive the returning (participants)” suggests that these actions are performed by those that during the cremation had remained at home. Note also in the mantra the word “your house”.

12 According to the Bhāṣya they circumambulate the house thrice with a bunch of burning straw.

13 Cp. the mantra of Baudh. (Pi. sū. III. 4: 29. 11.)

14 ca implies that the whole house must be strewn (Bhāṣya).

15 See on this stone the author’s paper “Althindische Toten- und Bestattungsgebräuche” § 39 (page 82). It is still in use in modern India e.g. with the Shenvi brāhmins (see Bombay Gaz. XVI. 1, page 66), who call this stone the Life-stone. According to them this is the stone, that was used for making the holes in the vessel with water (supra V. 5). Immediately after the cremation the Shenvi brāhmin offers to the life-stone rice boiled in the cooking vessel and made into a ball (the pīṇḍa, apparently). On this stone cp. further V. 7 and VII. 5.

16 Neither the reading of the text nor the exact meaning is certain.

17 tad āśma as a neuter, also V. 7 (āśmāplutaḥ).

18 I have left evam untranslated; is eva to be corrected?

19 This part of the ritual seems to be designated as punardahana (cp. VII. 6). As the bones are collected later on (see next Khaṇḍa), they are by this ākṛtīdahana still not wholly reduced to ashes.

20 To a learned Brāhmin (Bhāṣya).

21 prátticchanda the MSS. of the text, pracchādāna the Bhāṣya. Note the place in the sentence occupied by the enclitic asya.
Praśna V, Khaṇḍa 7.

(Funeral rites, continued: the first ten days, the collecting of the bones.)

When he has bathed and given to his spiritual Teacher (something) to drink (and to eat), and, according to his ability, the sacrificial fee, he should at evening and morning by giving (standing near the water) out of his two hands held together (aṅjali) the gift of water, satisfy (the spirit of the deceased), constantly increasing these aṅjalis of water one by one. Then, taking as formerly¹, water in his garment and having wetted (with it) the stone², and, having honoured (it), he presents the bali-offering (viz. the ball of boiled rice)³. The ritual, closing with the (gift of) water⁴, (takes place) up to the tenth day. Henceforward (viz. from the second day on), they should eat only once a day, they should be cheerless and lie down on the ground (to sleep, not on a bedstead). For his parents he should wear a whole year an old garment and keep the vow of a Veda-student⁵. For he who keeps the vow of the Fathers is likely to increase the (welfare of his) family⁶.

On the fourth day he should collect the bones.

On the seventh day he should cover the pyre (with sand, probably), make an image of flour, worship it with flowers, sesamum, ground barley, incense, lamps and unhusked rice, present a bali-offering and give water.

On the tenth day the dismissal of the bathing (i.e. of the presenting of water on the place near the door) takes place: having covered that stone, which is wetted by the water, on the ground on the place itself of the bathing, and having taken on the place of the bali a mess of rice, of a prastha in weight and boiled in milk, into three earthenware vessels, he should cover (these) together with that same stone⁷. Thus is brought about the dismissal (of the bath). When he has at evening time (of that same, tenth, day) set fire to the remaining vessels⁸ and given up the bathing, and, when he himself has bathed, the Ekkoddiṣṭa-śrāddha (i.e. the śrāddha destined for one single, newly, deceased person) takes place on the eleventh day, according to other (authorities)⁹.

For a Hermit and a housewife he should perform the cremation in the manner in which the remains of a Householder are treated.

¹ Cp. V. 6.
² Note again the neuter aṁśaputya.
3 He presents the bali-offering probably to the stone, the life-stone, where the Preta now has his temporary dwelling.
4 Cp. V. 6, end.
5 He wears no garlands, abstains from honey, betel, sexual intercourse, the use of sandals and parasol.
6 From here on up to the end of this Khaṇḍa the Bhāṣya is missing.
7 The exact course of this act is far from clear, as the Bhāṣya fails us.
8 What is meant by ucchiṣṭapārānī? Must all the utensils in the house of the deceased be burnt?
9 ekādaśyām ekoddiṣṭam anye cācakṣate, in contradiction to V. 13 (tenth day). What is the force of this ca? Does a new sentence begin with anye cācakṣaksate? cp. III. 9: 42. 12.

Praṇa V, Khaṇḍa 8.1

(Funeral rites, continued: Yatis, Yogins, Sannyāsins.)

The Theologians say: “The Yati (the religious mendicant, the ascetic), who, disregarding dharma and not-dharma, assigning the Gods to the right, the Fathers to the not-right (side?), sees (this all) in the All-soul, to this one, who sacrifices (only) to the Self, belongs the Veda-fire.”

Then the Yogin, he who is absorbed in the God, and he who enters another body, these equally are without fires. Taking the body of (one of) these without touching it, between pieces of wood and binding it with ropes, he conveys it to a river that flows into the sea and digs a hole on a sandy spot. Here he lays it down in sitting posture and covers it with sand. About this subject there are the following verses, namely:

“The twice-born men who convey the body of a Sannyāsin will obtain at every step successively the fruit of a sacrifice. And the twice-born men who convey the corpse of a parentless deceased and perform for him the sacred rite and the śrāddhas, for these is proclaimed in the Dharma the fruit of a Horse-sacrifice. As the body of the dead is recorded to be the sacrificial food of Agni, therefore he who burns the body of righteous man, will become immediately pure. For one who has gone to another land, purification is immediately brought about” thus it is said (in sacred lore).

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1 The Bhāṣya on the first few lines of this Khaṇḍa is similarly missing.
2 Translation uncertain, meaning not clear!
3 ātmayājinas tasya vedāgniḥ. The exact meaning is not clear to me, but the general sense must be: such a one must not be burned: he has no fires, the Veda
alone is his fire (reading perhaps *vedo 'gniḥ*). On *ātmayājin* see note 1 on II. 18 and cp. X. 7.

4 *na spréya.* The funeral rites of the Sannyāsin are in extenso treated below, X. 8.

5 *yathā* in the verse (late style!).

6 Cp. TS. II. 2. 2. 5: *purusāhutār hy asya (viz. agneḥ) priyatamā.*

7 This means probably that when one is deceased in a foreign country, no period of impurity is ordained for the relations at home.

*Praśna V, Khaṇḍa 9.*

(Funeral rites, continued: abnormal cases of death.)

Now, the burning in distress\(^1\). A Veda-student who had taken the bath after absolving his study, a widower, a boy on whom the rite of tonsure has been performed, a boy that had teethered, a girl-widow, a widow of a grown-up man\(^2\), a widow to whom no child had been born, a woman in the lying-in chamber, an abortive pregnant woman\(^3\), a woman who has caused the death of her husband, a defamed woman, a mischievous woman, a woman who destroys the fame of her husband, a woman who has caused the death of her son, a woman who has been left by a Dīkṣita (who was her husband)\(^4\), a woman who never had her monthly courses, heretic, mute and deaf persons, those who are devoid of mantras, an evil-minded person and a reprobate woman,—for these they call\(^5\) the cremation "the rule of distress."

When a (Yāti) dies, who sacrifices (alone) to the Ātman, or a Snātaka, who has not reached the mode of life of a householder (viz. who was still unmarried), or one (viz. a householder) who had lost his wife by death,—if for such he desires a favourable turn\(^6\) in order that his Brahman\(^7\) may not be fruitless to him (i.e., to the deceased) he should give (to some one) a sacrificial fee, in accordance with his wealth, and cause (the person to whom he has given this fee) to give to him (i.e. to the deceased) a maiden of the same social status and then perform in the aforesaid manner the cremation for him, after he has reached, by dwelling (one night) together with her, the married state. In the same way he should burn (the corpse of) an adult maiden, after having made her reach the state of married life with a man of the same social status\(^8\).

For one who has teethered or on whom the rite of tonsure had been performed, he should hold the cremation by sacrificing in their fire with
the vyāhrtis and the verse addressed to Savitṛ. A lying-in woman, an abortive pregnant woman, a harlot, a woman who never had her monthly courses, a heretic, a mute and deaf person, one devoid of mantras, an evil-minded one, a reprobate woman or man, he should, without mantras, burn by wild-fire ⁰.

In this way the “burning in distress” is taught by sacred lore.

1 All the MSS. read athāpaddāhya snātako, etc.; this might stand for athā-paddāhyah sn ⁰, and accordingly the Bhāṣya has: apaddāhya ucyata iti vākyakṣerah. The printed text only has: athāpaddāhyah, and this seems to mean; “now the (persons) who are to be burned in case of adversity.” But at the end of the chapter the expression is: āpaddāhyam and this might be here also the original reading. Baudhāyana’s expression (pi. sū III. 7) is: āpadyuktam pretavidhānam.

2 Thus I explain viravidhavā. The Bhāṣya presents a different view: viraṇa anaśāntiādi-vratatam yayā vriyate (in vira it sees obviously a compound of vi and irā).

3 mūḍhagarbhinī: mūḍho vyartho garbho yasyāḥ sā (Bh.).

4 The printed text has: dikṣitojjhitā tyaktabhātṛkā (the last word is obviously a glossema on the preceding word). The Bhāṣya sees two words in dikṣitojjhitā: māṃsaṃ anaśāntiādi-vratatam dikṣitaṃ yayā sā dikṣitā aghoravrata; ujjhiyate tyajyate patinety ujjhitā.

5 Again cācakṣate with the superfluous ca.

6 vīvesārthi is explained by the Bhāṣya: vīvesām arthitum yācitum sīlam asyeti.

7 brahma should mean tapaḥ according to the Bhāṣya.

8 This is one of the most interesting passages of our Sūtra. Nowhere else in Indian Literature this rite of “Totenhoehzeit” has been found; see on it O. Schrader’s paper: “Totenhoehzeit” and cf. the passages in the Encycl. of Religion and Ethics Vol. IV., page 428a: “Among the Bulgarians of the Volga it (viz., the custom of slaying after a death-fall the wife, etc.) was found by the Arab traveller Ibn Fadhlan, in the year 921 or 922, when he witnessed the immolation, on a young chief’s funeral pyre, of a girl, who seems to have been formally wedded to the dead youth before being thus sacrificed... Among the Bawinda in the Transvaal, if a virgin boy dies, a girl is sent after him into the other world to be his wife there. She is not now actually put to death, etc. After the printing of this translation had begun some more cases of Totenhoehzeit in Southern India have come to my knowlegde, see my paper “Over het Vaikhānasasmārtasūtra” (page 13 sq.) in “Mededelingen der Kon. Acad. van Wetensch. te Amsterdam, afd. Letterkunde,” deel 61 (1926).

⁰ dāvāgni, fire taken from a forest-conflagration.

Praśna V, Khaṇḍa 10.

(Funeral rites, continued: death of little children.)
Now, the rite of depositing the corpse into a pit\(^1\). When a young child has died, he should adorn it, cover it with a garment or with leaves and convey it on a support\(^2\) through some one or other (of its relations). On the place of cremation he digs a pit as long as the corpse in south-northern direction. Having sprinkled the pit with clarified butter and sweet milk and strewn sesamum and darbha-grass in it with the tips to the south, he lays the corpse in it together with the support, fills its mouth with sesamum and fried barley mixed with clarified butter or with unhusked rice, covers it (with clay) and having sprinkled clarified butter and sweet milk above the pit or offered a bali, departs. He should not offer to it the water gift, but lay down during three (successive) days the bali-offering.

\(1\) avatāhitaka or avatāhīka.

\(2\) sādhāraṇam, Bhāṣya: samastād dhārayati ādhāraḥ patrādus, tena saha vartata iti sādhāraḥ.

**Praśna V, Khaṇḍa 11.**

(*Funeral rites, continued: the persons whose cremation is forbidden.*)

Now, we shall treat of those persons, for whom cremation is forbidden. One who is unequal (by birth) must not be burned (by him). Though they be equal (to him), the following persons must not be burned: one who suffers from a bad disease, one who has died by a rope, by a weapon, by poison, by roaming about, by expulsion, by suicide; one who has been slain by a Brāhmin or any member of the other three castes or by one of mean caste; one who has died by fire, by water, by a serpent, an elephant, a cow, a drunkard, one who has died by his own fault, by lightning, by a devil, by falling down (from a tree, e.g.), by falling down into a precipice, by a great flood, by (exhaustion after) roaming about whilst being abroad on a great journey, in a narrow pass, by neglect of illness or by fruitless prāyopaveśana\(^1\). Before teething or before the tonsure-rite there is no fire\(^2\) (but the child must be buried in a pit); until the fifth year for a boy, until the seventh year for a girl there is no fire. According to some the bali-offering must be given to them without mantras.

\(1\) Viz. the vow of abstaining from food whilst sitting at any one's door to exact compliance with his demands.

\(2\) This simply seems to mean, that no cremation should take place.
Praśna V, Khaṇḍa 12.

(Funeral rites, continued: cremation of the effigy.)

Now, the burning of the effigy. Otherwise (than by burning the effigy) from him who has payed his debts (to Gods and Fathers), neither Gods nor Fathers enjoy the merits of his sacrifices and his gifts (bestowed on Brāhmīns, etc.); therefore, the burning of the effigy has been ordained for the welfare of the family. So he takes after a month or a year at the time (corresponding with the decease) three hundred and sixty branches of palāśa with their leaves, and darbha-grass-stalks. On a clean spot, which has been smeared with cow-dung, he strews sesamum and unhusked rice, he puts, if the deceased was one who had established his fires for the śrauta-sacrifices, his black antelope-hide, and makes thereon an effigy of the measure (of the deceased). The stalks of palāśa represent the bones, the leaves the flesh, the darbha-grass-stalks represent the tubular vessels of the body and the hair. The calculation of the bones for constituting his limbs is as follows: for the head forty, for the throat ten, for the arms a hundred, for the fingers ten, for the breast thirty, for the belly twenty, for the testicles and the frenum preputii seven, for the member three, for the thighs a hundred, for the knees ten, for the legs twenty, for the toes ten. Having thus distributed (the stalks for the limbs) and having made from the darbha-grass-stalks the flesh, the tubular vases and the hair, he should bind them together. When he has in this manner formed an effigy of a man or a woman, he burns it in his fire (viz. in the fire of the deceased) in the manner as formerly described. According to some the burning of the effigy lasts till it is reduced to ashes.

1 According to the other śākhās and caranas the burning of the effigy is performed only in case one's corpse has not been found, but the Vaikhānasīyas consider this burning "in effigie" as a meritorious act for everyone.
2 sīvanyam must be accusative, usually sīvanī is the nominative.
3 This remark of ēks seems to be rather superfluous!

Praśna V, Khaṇḍa 13.

(The Ekoddistaśrāddha.)

Now we shall explain the śrāddha (given) for one single (person). And on the tenth day (after the decease) the fasting.

At the death of parents they consider as persons fit to receive the

1 Cp. IV. 7, last alinea.
2 I have translated literally: daśame cāhny anaśanam (var. anaśanavratam). The sense is not clear, especially of (the superfluous?) ca.
śrāddha: Brāhmīns who know the three Vedas, who have a poor living, who are compassionate, who are in possession of all their senses, and free from the defaults that originate in birth. One, three, five, seven, nine or eleven, according to his ability, are invited.

On the eleventh day they would prescribe a mantra-less śrāddha for the sake of one single person, which is occasional because of its object being a (recently) deceased person. (But), the rite (of cremation) being performed with mantras, how (could) it (be) mantra-less? Therefore the śrāddha is held after an oblation is performed in the manner of the sapiṇḍikaraṇa, so say some.

Having purified the house in the same way as formerly, and, having tied a darbha-grass-stalk around the earthenware pot (for boiling), he should boil a mess of rice mixed with sesamum, with the mantra: "I sprinkle with clarified butter the food for the Fathers." Then he should make the Brāhmīns, who have taken a bath and are smeared (with perfumes) after (the bath), and who wear new unwashed garments, and garlands, ear-and-finger-rings, sit down, with their faces directed to the south and their sacred string over their right shoulder on their seats on southward pointed darbha-grass and sesamum, to the south of the fire. Wearing his sacred string over his right shoulder and using his left hand, restraining his breath, he should prepare with sand a spot which measures at the north, the east and the west-side an aratni and at the south-side a vitasti, and which should be

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3. *kr̥avṛttaya*; the printed text and the MS. of Vienna, all the others *kuśavṛttaya*; the Bhāṣya (not comprehensible to me): *kuśassannāvṛttayor vacamāṇi ca yesām te kuśavṛttayah.*

4. Specified by the Bhāṣya: *akunḍā agoḍakā avyabhicāriṇāḥ savamāṇāḥ.*

5. The whole sentence is not clear; note the optative *ācaśāraṇa*. The conclusion of the Sūtrakāra seems to be, that the Ekoddiṣṭa must be mantra-less, but that it may be preceded by the vaiśvadevāghāra, as is the Sapiṇḍikaraṇa, see V. 14. That the Ekoddiṣṭa itself was held mantra-less, appears from the Bhāṣya on the first sentence of V. 14.

6. This refers according to the Bhāṣya, to the vāstusavana (III. 16).

7. What is the purpose of this tying?


9. *āśpasyayam vācaṃyataḥ*; the usual expression is *vācaṃyama* or *vāgyata.*

10. An aratni is equal to 24 aṅgulīs (circa 18 inches), a vitasti to 12 aṅgulīs.

11. For bāga cp. note 8 on V. 3. The Prayoga runs: *prākpratyayaguttareṇu pratyekeṣaṃ catuvamsatiyāṅgulīyataṁ daksine dvādaśaṅgulam caturaṅgulonnataṁ sthānam.*
four fingers-breadth high. Having laid (on this spot) a branch of udumbara, he digs (i.e. he draws a furrow), wearing his sacred string over the right shoulder, with (one single) darbha-blade as before.

Then follows the strewing of sesamum and of an uneven number of southward pointed darbha grass-blades and of udumbara-leaves. Having deposited here one flower together with sesamum and unhusked rice, he honours the deceased, pronouncing his gotra-name, etc. He now pours clarified butter into the pot with kavya (i.e. the boiled rice with sesamum destined for the deceased), takes with the tips of his fingers a small quantity from the boiled sesamum-rice, makes a small ball (a pinda) from it and, holding in his hand a strainer (i.e. a darbha-blade), lays it down (on the furrow), pressing the ground with his knees (and feet), of which he turns the great toes sideways (so as not to touch the ground with them). He should present (to the deceased) a garment and upper garment and so forth, condiments, fruits of the jujube tree and such like, eatables and betel. He should put (near the pinda as a drink for the deceased) a pitcher filled with water into which he has strewn sesamum, unhusked rice and darbha-grass. Having covered the pinda with a winnowing-basket, he should throw on it a flower, sesamum-corns and unhusked rice with a darbha-blade. Having handed over the garment belonging to him (i.e. that had belonged to the deceased), his vessel of bell-metal and so forth, and all his other possessions as his shoes and his umbrella, he presents these as a gift to them (i.e. to the Brähmins who are invited). Having put what remains of the rice from which the pinda has been taken and what remains of the other substances into the vessels destined for feeding them (i.e. these Brähmins), and having poured clarified butter on it, he hands the vessels over to them, and, taking with the word “Eat” the root of

12 Immediately before it was said: sāpasavyam, here we have apasavyam.

13 cp. iv. 4, beginning.

14 Reading and translation uncertain. avāṅgusṭhajānubhyām bhūmīpiṇḍayam the MSS. of Lahore, Vienna, and the printed text; apāṅgu’ the MS. of Mysore; āpancāṅgusṭha the MS. of Madras; the Bhāṣya: āpancādaṅgusṭhajānunībhūmīpiṇḍayam a’ ? yāyaś tāhīyām avāṅgusṭha jānubhyām...atha vā vāmam ca yathā kānti inthā vānapādaṅgusṭhajānuni bhūmau nidhāya; “with the great toe of the leg not and with the left knee”. But, as the Prayoga prescribes: jānubhyām bhūmīpiṇḍayam.

15 mukhavāsa.
his (i.e. of each Brāhmin's) thumb, he should feed them in the manner as formerly described. What remains of the food he should take away and throw it together with the pinda, outside his house in a pit made to the south of it, and he should also pour out that water. A bali-offering is given to the crows; or he must dismiss the pinda on a spot unvitiated by dogs and caṇḍālas. The hawks, crows and such like birds he should not ward off, because the Fathers approach in the form of these. After he has bathed, he should have performed the benediction by the Brāhmīns and he should bestow gifts of food on them, and convey the fire destined for domestic worship (to its original place). Then, takes place the (daily) Vaiśvadeva, as described formerly. This is the Ekoddiśā-śrāddha.

16 Cp. IV. 4 and II. 2.
17 anupahata.
18 See III. 7.

Praśna V, Khaṇḍa 14.

(The monthly śrāddhas and the sapindikaraṇa.)

The oblation of the rice-ball (pinda) takes place in the same manner, month after month, on that (same) day (i.e. on the day corresponding to the day of the decease). After the lapse of a month (reckoned from the decease) or in the course of the third month, the use of sesamum-oil (for salving the body is allowed to the relations) combined with (the wearing of) auspicious objects.

The third month after the (first) ekoddiśā (of the eleventh day) or the sixth month or the year is the time for strengthening the preta, therefore, on one of these periods on an approved time he should; thinking that he (the preta) has now reached the status of the Fathers.

1 tathā means, according to the Bhāṣya tūṣṇim.
2 The pinda should be ūnāmāsika, traipāksika, dvitiyamāsika, tritiyamāsika caturthamāsika, pañcamamāsika, sāṁmāsika, anacūrṇamāsika, saaptamamāsika, aṣṭamamāsika, navamamāsika, daśamamāsika, ekādaśamāsika and ānūbdika, according to the Bhāṣya. These, together with the first ekoddiśā and the sapindikaraṇa are the sixteen śrāddhas; cp. the author's paper, "Über Totenverehrung," page 25.
3 Is this the meaning of māse tailasamparkas triyē vā mahāgalayukto bhavati? The Bhāṣya explains tailasamparka by tailābhyaṅga.
4 Preta is the designation of a newly deceased person, as long as he has not by the sapindikaraṇa reached the rank of the Fathers.
5 pūrṣṭhānagatāya seems not to be a mantra; cp., however, note 8 on V. 15.
perform for him the sapiṇḍikarṇa, viz. the placing of his pīṇḍa successively on the three pīṇḍas (of father, grand-father and great-grand-father).

The Vaiśvadevāghāra⁶ and the boiling of the mess of rice mixed with sesamum as formerly⁷. Then, having sacrificed the vaiśvadeva-offering⁸, he throws, wearing his sacred string over his right shoulder, with the mantra: “Thou wise one, that invitest to the sacrifice”⁹ a kavya-fuel-stick¹⁰ (into the fire) and burns it. He, then, summons the Fathers with the mantras: “I invoke the Fathers who are gone to the earth. I invoke the Grandfathers who are gone to the atmosphere. I invoke the Great-grandfathers who are gone to the sky”¹¹; then, he should perform the acts beginning with the pouring out of the sacrificial butter and ending with the throwing of the butter into the fire¹². Having worshipped three fuel-sticks (of udumbara-wood) with unhusked rice and the other substances¹³, he puts them into the fire as follows: the first, with the mantra: “To Agni the conveyor of the food of the Fathers, svadhā, namah, svāhā,” he puts into the northern part of the fire; the second, with the mantra: “To Soma who is accompanied by the Fathers, svadhā, namah, svāhā,” into the southern part of the fire; the third, with the mantra: “To Yama, the Lord of the Angiras, svadhā, namah, svāhā,” between the first two, and, whilst he puts them into the fire, he thinks of them as the eyes and the mouth (of Agni)¹⁴. Then, he should sacrifice clarified

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⁶ Cp. note 1 on IV. 3.
⁷ As in the aṣṭakā-ritual, IV. 3 second half.
⁸ With the mantras viśve adya, etc. (printed text, page 56, line 12).
⁹ Cp. note 7 on I. 11.
¹⁰ kavya here is equal to paśuṛka (Bhāṣya), but then we expect the feminine-gender.
¹¹ prthivigatān pitṛn śvāhāyaṃ; antarikṣagatān pitāmahān āvā; divigatān prapitāmahān āvā.
¹² The acts from I. 13, middle to the end of this Khaṇḍa.
¹³ Cp. I. 14, beginning.
¹⁴ Reading with the printed Kumbakonum text: cakṣurāṣyaṃ iti homaś ca (the MSS. of Vienna and Mysore have a gap here, whilst the MS. of Lahore also omits this passage), cp. I. 15, where the ājyabhāgas are considered as the eyes, and the oblation with the vyāhṛti as the mouth of Agni. My translation rests on the Bhāṣya, but perhaps the meaning is: “then he sacrifices the ājyabhāgas (i.e. the two eyes) and the vyāhṛti-oblation (the mouth of Agni)”.
butter with the (three) verses addressed to the Fathers: “The Fathers, who here” etc., and with the mantras: “To the Fathers that are departed to the earth”, etc.

15 Cp. note 16 or II. 2.
16 Cp. II. 2 immediately after note 16.

Praśna V, Khanda 15.
(The sapinda karana, continued.)

Having prepared, in the manner as mentioned before, the spot (where the pinda are to be laid down), and, having strewn here, as formerly, sesame, leaves of udumbara and darbha-grass, with the mantra: “I destroy all”, and, having honoured the Fathers (with perfumes, etc.), and, having prepared the spot for laying down his (i.e. the newly deceased’s) pinda, opposite to their (i.e. the Fathers’) spot, and, having honoured him in the same manner (as the Fathers) pronouncing his name, he cleans the vessel, repeating the mantra: “May there come to me the instigation”, and, with the mantra: “Agni, Indra and Varuna”, puts in it the mess of boiled rice. He divides this rice, which he has provided with sesame and clarified butter, into four parts and makes the rice-balls. The three principal rice-balls he lays down with the mantra: “May this boiled rice”.

Those who are deceased first are called “the Fathers”, those who are deceased before these “the Grandfathers”, those who are deceased before these “the Great-grandfathers”, those who precede these are the groups of paternal relations. Therefore, the laying down of the rice-balls is performed successively for these four.

Having laid down on the spot destined for him (i.e. for the pinda of the newly deceased), in the same manner, one rice-ball, he divides this pinda into three parts and deposits, with the mantra: “For him who has reached the status of the Fathers”, each of these parts on each of the other pindas. As he has now, at the end of the year,

1 Cp. V. 13, middle. 2 Cp. IV. 4, beginning.
3 Cp. note 4 on IV. 4. 4 Cp. note 6 on IV. 4.
5 Cp. note 7 on IV. 4. 6 Cp. note 8 on IV. 4.

7 Does this mean that the jñātivargāḥ are excluded, the newly deceased being comprehended in these four? Or does this sentence refer to the ordinary rite?
8 Here the words are intended as a mantra; in the saṃhitā it is as here given; cp. note 5 on V. 14.
reached the state of the Fathers, therefore, he should sedulously perform for him the rite of the Fathers: all the acts, that of giving the water, the piṇḍa and the other acts he should (henceforward) perform without pronouncing his name, but only as destined “for the Fathers.” To the south (of the spot where the piṇḍa for the newly deceased has been laid down) he digs a hole, as broad and deep as the sthanḍila, satisfies him, with the mantra: “The waters that convey vigour,” out of the water-pitcher (i.e. he pours into the pit water out of it), presents (to the Brāhmins) perfumes, betel and so forth and dakṣiṇās, and covers the piṇḍas with a winnowing-basket. Then, follow the oblations of the closing ritual with the mantra: “Eaten by the Fathers.” The satisfying of the Brāhmins with food takes place as formerly.

“Just as a young animal amidst troops of cows, horses, goats or buffaloes seeking everywhere after the mother-animal that has gone away (and having found it) gratifies it, so even does the gift of the water, of the piṇḍa and so forth, bestowed according to the ritual, when it has been given to some one, gone away wherever it may be, gratify him. Therefore he should sedulously perform the rite for the Fathers. He must not be an unbeliever,” thus runs a brāhmaṇa.

This is the rite of sapinḍikaraṇa (i.e. making a newly deceased to sapiṇḍa, imparting to him the piṇḍa).

Therefore, he performs on the second or third day (after the sapinḍikaraṇa) for these (three ancestors) successively the offering of the three rice-balls (and afterwards) the aṣṭakā, so it is prescribed (in sacred lore).

End of the fifth Praśna.

9 The reading is not certain; see the critical notes in my edition of the text.
10 avacayām is explained by the Bhāṣya as dakṣiṇasyām dīti.
11 Refers to V. 13, middle.
12 Cp. note 10 on IV. 4.
14 tasmāti: because he has now reached the status of the Fathers, therefore as soon as possible the śrāddha must be given to him together with the more remote ancestors.
15 The word aṣṭakām is missing in the Bhāṣya.
SIXTH BOOK.

Praśna VI, Khanda 1.

(Pṛayaścitta for the aghanā.)

Now we shall explain the Pṛayaścitta¹ for the sacraments: the rite performed on impregnation and the others.

Having bathed and expressed formally his intention to undertake such or such an act, he should on an auspicious day perform the sacraments according to the rule. A (quadrangle) which at the four cardinal points² measures four hastās³ in length and breadth is called an “ox-hide”. Having put, as formerly, the fire on a spot measuring an ox-hide, which he has smeared with cow-dung and, thinking of the fire (viz. the god Agni) as sitting with his face turned towards him⁴, he should perform the aghanā, which introduces every rite. If the aghanā-sacrifice is deficient or an act (of it) has been omitted or transposed, he performs oblations with the vyāhṛtis, the great vyāhṛtis, the gāyatrī-verse, the two mindā-verses and the Viṣṇu-verses, repeating each of these twice, and, then, performs the aghanā anew. If the sthāndila (the place for establishing the fire) or the utensils, as the grass for strewing around the fire, etc., have not the proper measure or (one of these) are deficient, he should perform oblations with the two mindā-verses, with the verse addressed to Savitṛ, and with the vyāhṛtis.—If the two priests (the Brahman and Soma)⁵ are absent, he lays down to the south and to the north (of the fire) a bundle of grass with the tips to the east, and imagines these as the Brahman- and the Soma-priests (performing on these bundles the usual ceremonies, but

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¹ This whole sixth book treats of the pṛayaścittas, viz. the acts that must be performed, if in the rite any fault or omission has been made, in order to annihilate the bad consequences and to set the matter right.

² On caturdiśam cp. note 8 on I. 9.

³ A hasta or fore-arm, cubit, is equal to 24 angulas (finger-breaths) or about 18 inches.

⁴ At the first sight we might be tempted to correct: abhimukham (this would be in the style of our Sūtra, (see note 2 on I. 9) āśino'gnim dhyātvā, but the Prayoga confirms the reading presented by all the MSS.; here we read: athāgner dhyānasvarūpam likhyate; paścimābhimukham brahmāsīne cūsīmā sarvavedavaih pariortam raktavarṇam tripaḍam dvītraṇam catusṭroṇam catusūrṇam dvīnāsikam ādyadvayayutam rannetram makāṭādyābharaṇānvinam, etc.

⁵ Cp. I. 9.
himself executing the acts assigned to them).—At a sacrifice for the Gods all the acts are even and begin and end in the north or the east; at a sacrifice for the Fathers they are all uneven and begin and end in the south or the west.—If a sacrifice (a libation) is less or more (than it ought to be), he offers the two full-ladle-oblations and the two mindā-oblations.—When no discrimination is made (in this book), the oblation must be performed with the sruva-ladle, the substance is clarified butter, the mantra is the vyāhṛti; when no specification regarding the prāyaścitta is made, it is that which consists of oblations with the verses addressed to Viṣṇu.—When a fly, a worm, a hair, an ant and such like falls into the fire, into the melted butter or into the mess of boiled rice, on the moment when it is going to be poured into the fire, he should remove this (alien object), kindle (the fire) by (throwing) a grass-stalk (into it) and perform, as prāyaścitta, an oblation to Prajāpati and one to Agni.—When a cow, a boar, a horse, a serpent, a frog, a cat and such like animals pass on the place of the sacrifice, he should with the mantra: “Here did Viṣṇu stride” sprinkle (water) on the foot-prints; an oblation to Viṣṇu and one to Rudra are the prāyaścitta.—When one of the utensils, as the grass for strewing around, etc., is burnt, broken, cut or lost, he should instead of this (object) take (another) in use and twice perform the two mindā-oblations.—When, after the āghāra has been brought to end, this fire is extinguished, he should, whilst fixing his thoughts on the Fire, with the mantra: “This is thy place of origin” make the ashes ascend into a fuel-stick⁶, then, with the mantra: “Awake o Agni”⁷ put this fuel-stick on ordinary fire, make it blaze up (by throwing fuel on it), pour the water around it, perform two libations, with the mantras: “Mind, light”⁸, “Thou art quick, O Agni”⁹, the two mindā-oblations and those with the vyāhṛtis.—When at the end of the oblations in the closing part of any sacrifice, from the libation to Agni śvīṣṭakṛt on, there is a deficiency, he should perform the oblations with the mantras: “Of Viṣṇu now” etc.¹⁰, the two mindā-oblations and those with the mantras: “What has been made to hear, etc.”¹¹.

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⁶ Cp. III. 6, end and VI. 16, middle.
⁷ See TS. IV. 13, m.
⁸ See TS. I. 5, 3 g.
⁹ Cp. note 3 on III. 17.
¹¹ Cp. note 5 on I. 19.
Praśna VI, Khaṇḍa 2.

(Prāyaścittas for the niṣēka and the nāndīmukha-śrāddha.)

They say (i.e. there are some who say) that the cohabitation of the newly married pair at (i.e. immediately after) the menstruation is the same as the niṣēka (i.e. the ceremony performed on the occasion of the first cohabitation)¹. When his wife has bathed at the (end of the three days of) menstruation, and he does not perform the cohabitation within sixteen days, he establishes his fire, performs the āgīhāra, makes oblations to Viṣṇu, Brahman, Indra and Agni, then, those to the limbs, with the mantras: "To the teeth, svāhā"², etc., then, those with the jaya, abhyātāna and rāṣṭrabhrīt-formulae³, and, then, performs the concluding sacrifice. Then, he should approach her (in the following night) in the manner described⁴, after she has bathed and adorned herself. The sacrifice must take place only after the first monthly period (reckoned from the day of marriage), the cohabitation after each monthly period. Then the wife becomes pregnant and gives birth to a male child. By a son the Fathers are gladdened, through him they reach heaven. If she remains without a son he may, in order to obtain a son, marry another wife⁵. He whose wife is true to her husband and has a son and is virtuous, that one gets all kinds of prosperity. Therefore he may abandon in presence of his relations a wicked, unvirtuous one, and marry another.—When, on occasion of the sacraments, as the ceremony to secure conception and the others, the nāndīmukha-(or) abhyudayaśrāddha⁶ is omitted, and on one and the same day together with a sacrifice for the Gods another one has been performed in the way as is prescribed for the sacrifice to the Fathers, this act is inauspicious. Therefore he should on the preceding day perform the act in the way as prescribed for the Gods: having invited to represent the All-gods two, and to represent the Fathers four.

¹ Cp. note 18 on I. 1.
² Cp. note 13 on III. 9.
⁴ Cp. III. 8.
⁵ Note the peculiar construction: anyāṁ vivāham kuryāt, equal to anyāṁ vivāhayet, cp. note 2 on VI. 13; tāṁ punar vivāham kurute and note 8 on VI. 8; yajusamhitām svādhyāyam karoti; cp. note 1 on VIII. 3, note 13 on IX. 13.
⁶ Cp. II. 1-2.
⁷ Is this not as if the Sūtrakāra ignored his own description (II. 1-2)? Or is this the prāyaścitta? But the Prayoga inserts the details here given into the description of the regular nāndīmukha śrāddha. It is striking that the descrip-
Brāhmīns, and, having poured out water mixed with barley in their hands, with the mantra: "May the glad-faced Fathers be pleased", he should, at the close of the āghāra, as formerly, perform the oblation and entertain the Brāhmīns, or he should present to them a platter full of boiled rice. Having performed otherwise (viz. in a wrong way?) the nandimukhaśrāddha, he should again perform the auspicious rite. At the ceremony of birth and the rising up from childbed he should omit the nāndimukhaśrāddha, according to some (ritualistic authorities).

tion of the abhyudayaśrāddha here given agrees more with the one of the śrauta-
sūtra (I. 4): tato' abhyudayaśrāddham kuruīta daivikavat sarvaṁ dvau visvedevau
caturoḥ pitṛn ēryte nāndimukhāḥ pitarah sūnugāḥ priyantām ity ārādhyaṁ
dadāti.

8 udātām or udāntaṁ is uncertain. The Bhāṣya explains; sarvaṁ pūrṇam
donam: the word recurs at VI. 19 and VII. 7. Is it equal to udāntaṁ: "reaching
to the brim"?

9 This whole sentence is not clear to me; anyathā, according to the Bhāṣya
means: yady akṛte nāndimukhe yat karma kṛtam tad aubham bhavati, tasmāt punar
nāndimukham kṛtam api subhakarman garbhādhānādi punah kuryāt. The edition
of Kumbakoṇum reads: anyathā (nāndimukhe hine vaiśnavam brāhmaṇa raudraṁ
ete ya iha pitaras uḍantas tvā sā no dādatu prthivīgatebhya ityādi pitṛdaivatyā
huvā tathā) nāndimukhaṁ kṛtvā punah subhakarma kuryāt. The words enclosed
by me in brackets are given only here.

_Praśna VI, Khanda 3._

(Pravyāscittas for the ceremony to secure conception, for the ceremony to obtain a male child, for the parting of the hair and for the bali-offering to Viṣṇu.)

If the proper time for the ceremony to secure conception has passed, or if it has been deficient in one of the acts, or if the proper order of the acts has been reversed, he should, after having performed the āghāra in the known manner, make an embryo of gold, lay this on the belly of the wife and fasten it with a darbha-grass-stalk. Having poured the water around (the fire) he should perform oblations to Viṣṇu, Brahmaṇ, Rudra, Indra, Agni, Brhaspati and those to the

1 See III. 10.

2 Note the construction: _svarnena garbhavat kṛtvā_, Bhāṣya: _hiranyena
garbham kārayītva._
limbs\textsuperscript{3}, and, then, hold the ceremony of garbhādhāna as usual. With the hymn addressed to Viṣṇu he touches her belly. Then he removes the golden embryo and having presented it to the Brāhmans, entertains them.

At the ceremony to secure the birth of a male child\textsuperscript{4} and at the parting of the hair,\textsuperscript{4} he offers the same prāyaścitta as at the garbhādhāna and, then, performs these (sacraments). There (viz. at the puṁsavana) the difference is that he manufactures an embryo of gold, which in its middle has the sign of the male, and that the touching of the belly is accompanied by the hymn to Puruṣa.

If the bali-offering to Viṣṇu\textsuperscript{5} is deficient, this rite must be undertaken (anew), after he has four times performed the oblations to Viṣṇu and those with the hymn addressed to Viṣṇu.—He sacrifices the oblations at the sacraments for the embryo in ordinary fire, according to some in the father’s fire destined for domestic worship. In case the husband has died, his father, his brother or a sapiṇḍa-relation of his (or, if these are not present) a relation of the woman’s should perform it.

At the first pregnancy (only) the sacraments for a pregnant woman are performed; according to some (ritualists) they take place at each pregnancy.

\textsuperscript{3} Cp. note 2 on VI. 2. \hfill \textsuperscript{4} See III. 11 and III. 12. \hfill \textsuperscript{5} See III. 13.

\textit{Praśna VI, Khaṇḍa 4.}

\textit{(The impurity caused by child-birth (āśauca), the prāyaścitta for it and for the rite of birth and name-giving.)}

At the birth of a boy or a girl, a ten-day period of impurity is ordained for the sapiṇḍa-relations. The sapiṇḍa-relationship of a male is restricted to the sixth\textsuperscript{1}, of a female to the third individual (in the ascending and descending line). During the period of impurity, caused by a birth or a decease, he abandons the twilight-devotion and what is connected with it, the ordinary religious acts (and) the others (viz. the occasional ones) that are connected with the worship of Gods and Fathers, the study of the Veda, and the bestowing and accepting of gifts.

\textsuperscript{1} All the dharmasūtras and Mānu and Viṣṇusmṛti: ā saptamāt puruṣāt but this may mean the same, if the person himself is reckoned as the first.
If, after the birth of a male child, the morning-oblation into the "birth-fire" has been deficient, he performs four times the libations with the vyāhṛtis and at evening the double; if the evening-oblation has been deficient, then at the (next) morning the double; and in the same manner up to the end of the ten-day period (of impurity). If the whole period has elapsed (without the due oblations being performed), he should perform the ceremony at birth (again) in the same manner (as it ought to be made).

If the "birth-fire" is extinguished, he should let the ashes of it, as formerly ascend into a fuel-stick, put this stick on ordinary fire and, having offered the prāyaścitta-oblations, should again perform the sacrifice in the same manner. On the tenth day he makes the "birth-fire" ascend into the fire-drill or into a fuel-stick, produces this fire anew by churning and, after having performed in this fire the Vāstuhoma and the sacrifice connected with the mother’s rising from child-bed, he takes up the fire (again in the fire-drill or a fuel-stick) and carefully guards it (for the ceremony of name-giving).

If the proper time for the ceremony of getting up from child-bed has passed, this rite should be performed in the proper way, after he has made prāyaścitta-oblations to Viṣṇu, Brahman and Rudra.

If this is the case with the ceremony of name-giving, he offers an oblation to Viṣṇu, then the mūlaloha, then the oblations with the mantras: "Whatever contumely against the gods we have committed," thereupon, the oblation to the cardinal points, and, then, he performs the ceremony of name-giving.

2 Cp. III. 15. 3 Cp. note 1 on VI. 1.
4 Cp. III. 16 and 17. The Vāstuhoma or Vāstusavana, then, forms part of the Jātaka-rite.
5 Cp. III. 18. 6 See note 7 on I. 16-19. 7 See note 4 on III. 21.

Praśna VI, Kaṇḍa 5.

(Prāyaścittas for the sacrifice to the Nakṣatras, for the first feeding with solid food and for the rite of tonsure.)

If the sacrifice to the Nakṣatras has been deficient, the prāyaścitta consists in an oblation to Skanda, oblations to the nine planets and those to Viṣṇu.

1 Or the Varṣavardhana, see III. 20.
If the proper time for the first feeding with solid food has passed and if rice has been given to the child (before the proper time), he should offer in the "birth-fire" prāyaścittā-oblations to Viṣṇu, Brahman, Agni, Indra, Soma and Bhṛṣpati, and perform the feeding with solid food in the eighth, tenth, or twelfth month and, thereupon, entertain in either month the Brāhmmins.

If there has been a deficiency in the ceremony at the return from a journey or the increasing of the rice-balls, he performs the mūlahoma (as prāyaścitta?).

If the proper time for the rite of tonsure has passed or if it has been performed without the mantras, he should sacrifice in the "birth-fire" prāyaścittā-oblations to Viṣṇu, the mūlahoma, to Brahman, to Varuṇa, to Agni, to Rudra and, then, having given to the best of his power gold, a cow and other gifts to the Brāhmmins, and having entertained them, he should perform the rite of tonsure.

2 Cp. III. 22. a.
3 Instead of aindram the MS. of Madras has sauram, the Prayoga raudram.
4 tattatkāle is passed over in silence by the Bhāṣya.
5 Cp. III. 22. b. 6 Cp. III. 22. c.

Praśna VI, Khaṇḍa 6.

(The prāyaścitta common to the sacraments.)

Now, the prāyaścitta which is common to the sacraments of impregnation and the others (that are treated above)⁴. According to some (ritualists), he should (if any omission had taken place in them) perform each act after he has twice sacrificed with the mantras to Viṣṇu: "Of Viṣṇu now," etc., twice the mindā-oblations, and twice the oblations with the mantras: "What has been made to hear", etc.². Or, if the sacraments during the time that precedes the initiation, viz. those that begin with the garbhādhāna and end with the tonsure, have been deficient, and he should like to perform all of these, joining them into one single paradigm and in a single sacrifice, then, after the father has performed the cāndrāyana-penance³

¹ It seems that instead of the prāyaścittas prescribed in the preceding chapters, he may for each of them take one and the same, as it is expounded in the following sentence.
² Cp. note 5 and 6 on VI. 1.
³ These penances are not described in our Vaikhānasa-texts; they are known from Manu and kindred texts.
and the son the prājāpatya-kr̥chra-penance, he should entertain the Brāhmīns, bestow on them gifts of gold, a cow and other objects, perform the oblations to Viṣṇu, the mindā-oblations, those with the mantra: "What has been made to hear" etc., those to Rudra, the mūlahoma and those to Viṣṇu, each of them twice, and, thereupon perform the rites of garbhādhāna up to the rite of tonsure, uniting them into one single paradigm, at one single sacrifice. At the end of the āghāra there is one single oblation, but the sprinkling of water around the fire takes place at the beginning and the end for each sacrament. This, then, is the difference.

4 Then the pradhāna-āhutis of each sacrament are performed all together in due order, at one single sacrifice.

*Prāna VI, Khaṇḍa 7.*

(Praṃāscitta for the initiation.)

In being born from a Brāhmin-father and a Brāhmin-mother a Brāhmin has his first birth, in being initiated into the Veda he is born for the second time. In this second birth his spiritual preceptor is his father, the verse addressed to Savitṛ his mother. Because of these two births he is "twice-born"—A passage in a Brāhmaṇa runs: "A Brāhmin-boy he should initiate when he is eight years old." Therefore, the initiation of a Brāhmin-boy in his eighth year, reckoned from the date of the ceremony to secure conception, is the best. If this can not take place he should perform it in the ninth or tenth year (or in any year) before the sixteenth. If the sixteenth year has passed, he should perform the Uddālaka-penance, as it has been formerly described, and, then, (again) the sacraments from the garbhādhāna on. When (in this way the boy) is purified, he should entertain the Brāhmīns and bestow on them the gifts of gold and of a cow. The father, having performed the cāndrāyaṇa penance, should produce the boy's "birth-fire", (which carefully has been guarded in the fire-drill into which it has mystically entered), adding fuel to it; perform the āghāra; sacrifice (in this fire as prāṣcitta-offerings) the two mindā-libations, the full-spoon-offering, the oblations to

1 Cp. I. 1, third alinea.
2 No śruti of this kind is known to me.
3 Cp. II. 3.
4 This is, according to the Bhāṣya, the meaning of suddhe.
Brahman and those to Viṣṇu, repeating these one hundred and eight times, and, then, he should hold the initiation in the manner as formerly described. He who among the following persons: the father the (father’s) brother, a relation, a member of the same gotra, a maternal uncle and suchlike, is undefiled and has the knowledge, performs the initiation⁵. Otherwise, (viz. if the person who initiates him is not undefiled and not learned) he brings on him⁶ moral taint and darkness. If the relations as the father and the other ones are not at hand, he may, for the sake of his initiation, resort to another Brāhmin.

If, in consequence of illness, famine and suchlike causes, he (i.e. the boy after his initiation) has resorted⁷ to a man of low caste (a caṇḍāla) or a despicable person, he (i.e. the teacher or whosoever performs the initiation) should, after having given (to the Brāhmins) gold, a cow, a plot of ground and so forth, and, after having put in order the fire, sacrifice as prāyaścitta-oblations those to Viṣṇu, those with the mantras: “Whatever contumely against the Gods we have committed”⁸, those to Brahman, to Indra, to Varuṇa, the mūlähma and, lastly, those with the vyāhṛtis; then he should perform the rite of initiation.

⁵ This statement is unusual, as the ācārya (the guru) usually performs the upanayana.
⁶ Note the instrumental: tena yojayati instead of tam yo”.
⁷ Viz. if he has accepted food or drink from such a person. If my interpretation is right, samāśrite here governs not the accusative but the locative.
⁸ Cp. note 4 on III. 21.

Praśna VI, Khaṇḍa 8.

(Prāyaścittas for the Veda-student, the Brahma-cārin.)

From the term of his initiation on, the Veda-student, having bathed in the manner as described formerly¹, having performed the twilight devotions, adored the Sun, satisfied the Gods, Rṣis, etc., and having performed the Brahmayajña, should at evening and morning up to his samāvartana² constantly put fuel-sticks on the fire³. If

¹ Cp. I. 2—4. ² Cp. II. 13—17. ³ The eight fuel-sticks mentioned in II. 7 (with the vyāhṛtis). According to the Bhāṣya the upanayana-fire (the fire of the pupil himself, then) is meant or
his constant bath is deficient (i.e. not taken at the right moment), he should bathe (afterwards) and, having merged into the water repeating the mantra: "To Jumbaka, svāhā"⁴, he should, whilst fixing his thoughts on Nārāyaṇa, perform, with the aghamāraṇa-hymn combined with the Jumbaka-formula, the aghamāraṇa-rite ⁵, and mutter the mantras addressed to Viṣṇu.—If his twilight-devotion is deficient, he should bathe, restrain ten times his breath, recite the Savitr-verse one hundred and eight times, and, having performed his twilight-devotion, mutter the mantras addressed to Viṣṇu and to the Sun. According to some (ritualists) he should abstain from food until the next time for his twilight-devotion and, then, perform it.—If his tarpāṇa⁶ has been omitted, he should hold a double tarpāṇa (in the second part of the day).—If his Brahmayajña ⁷ has been deficient, he should first recite the Puruṣa-hymn, and, then, the Yajussaṁhitā.⁸—If he has neglected at morning to put the fuel-sticks into the fire, he should put at evening a double quantity, and, if at evening, a double quantity of fuel-sticks at morning into the fire.—If during three days he has omitted his bath and what is connected with it ⁹, he holds as formerly the bath and the muttering and, having performed as praṣaṇcitā-oblations those to the Sun and to Agni, puts the fuel-sticks into the fire. If during a period of seven days his constant duties have been neglected, he is an avakīrṇa ¹⁰.

laukikāgni. This is incomprehensible to me; the fire of the guru seems to be meant.

⁴ See T. Br. III. 9.15.3.
⁵ Cp. note 27 on I. 3.
⁷ Cp. I. 4, last part.
⁸ As the Bhāṣya cites the opening words of the Yajussaṁhitā: i.e. tvorjē tvā, not the Vaikhānasasamhitā, but the Taittirīya-saṁhitā is intended. Note the construction: yajussaṁhitāṁ svādhyāyāṁ karoti, cp. note 5 on VI. 2.
⁹ The twilight-devotion, the tarpāṇa, the brahmayajña and the putting on of the fuel-sticks.
¹⁰ This word is taken here in a wider sense than usually. The current meaning is: “one who has broken his vow of chastity,” but here apparently it is taken as one who has neglected his duties as a Veda-student.
Praśna VI, Khaṇḍa 9.
(Pṛayaścitta for an avakīrṇin).

Now, the prāyaścitta for an avakīrṇin. If during a period of seven days there has been omission of the bath, the twilight-devotion, the study of the Veda, the offering of fuel-sticks into the fire, the collecting of alms, etc., and if he has abandoned the wearing of the girdle, the sacred string, the antelope-hide, the staff, or if he has broken his vow of chastity, he should perform the pāda-kṛcchra-penance or fast one day, put the fire righ, strew darbha-grass and pour water around it and sacrifice libations of clarified butter with the mantras: “Protect us, O Agni, from sin.” “Degraded by lust,” “Deceived by lust,” “May the Maruts pour over me,” etc. Then, he should sacrifice with the mantras: “Return with strength,” “Return with wealth” and “Protect with four, svāhā.” Thereupon, with the mantras: “Here the Gods” and “Here did Viṣṇu stride.”

If he has partaken of food left over by any one, except his father and elder brother, if he has eaten honey, fish, viands, or food which is impure through a birth or a decease, and if he has eaten any forbidden food, he performs the renewed initiation.

1 According to the Bhāṣya the upanayanāgni is meant, op. VI. 11, beg.
2 These are the same mantras as quoted in note 21 on IV. 1, without the last one.
3 The first two mantras agree with TS. I. 5.3. i, k; the third I cannot identify. In this passage I have followed the text as given in the ms. of Madras and in the Bhāṣya. The other mss. present different readings: sīncantv iti gṛhabhir āṛjaṁ pate pāhi catasṛbhīḥ svāheta, Vi; iti gṛahībhīr āṛjaṁ pate pāhi etc., the text of Kumbakonum, where as a various reading instead of gṛahībhīr we find catugṛahībhīr. The ms. of Lahore runs: iti gṛhi (catalṛbhīḥ) r āṛjaṁ pate, etc.; catasṛbhīr is meant as a conjecture of the transcriber's.

Praśna VI, Khaṇḍa 10.
(The renewed initiation: punarupanayana.)

Now, the renewed initiation. After he has performed the pāda-kṛcchra-penance or has fasted one day, he prepares the fire and should, at the close of the āghāra, put with the vyāṛti fuel-sticks of palāśa-wood into it, sacrifice with clarified butter oblations with the hymn to Viṣṇu, the two mindā-oblations, those with the mantras: “What has
been made to hear," etc., the full-spoon-oblation and those with the vyāhṛtis; then, he holds as formerly the initiation. At a renewed sacrament (of initiation) the shaving, the (instalment with the) girdle, the antelope-hide and the staff, the observances and the going out to collect alms are left out. Or he may repeat one hundred and eight times the verse addressed to Savitr and, then with the same verse touch (some) clarified butter and partake of it. Or he may partake of food left over by his Teacher. Then, he is purified.

Praśna VI, Kaṇḍa 11.

(Prāyaścitta for the study of the Veda.)

If the proper time for undertaking and abandoning the observances relating to the study of the Veda has passed away or if any deficiency has been made in them, he should set aright the initiation-fire, and, at the close of the āghāra, make oblations four times with the appertaining vrata-hymn¹ (and) with the verses addressed to Viṣṇu, and, then, undertake the observance, resp. abandon it.—At the ceremony of opening the annual course of study he should (in case of deficiency) sacrifice four times with the opening parts of each Veda, perform oblations to Brahman and to the Rṣis, each four times, and then perform the ceremony of opening the annual course.—Immediately after the sacrifice in the month of Śrāvana², he puts, with the verse, addressed to Savitr, one thousand fuel-sticks on the fire. For a deficiency in the sacrifice in Śrāvana, the same prāyaścitta is ordained as that for the ceremony of opening the annual course of study.—Practising the prajāpatya-observances and the other ones, he should study the Vedas. If he does not study them, he is to be excluded from all religious acts. If he is unable (to study all of them), he should study at least any³ Śākhā (viz. the Samhitā, etc. of one single Vedic school).—Having performed the ceremony of returning home after absolving his study, the Snātaka sacrifices constantly (at evening and at morning) with the vyāhṛti an oblation of clarified butter into his fire, up to his marriage. If he has omitted one of the acts of the samāvartana, he should (even) after having married, perform the candrāyaṇa-penance,

¹ Cp. II. 7 and 10.  
² Cp. II. 12, end.  
³ yau kincic chākhām adhiyita seems to be incorrect for yām kāṁ cic chākhām ā.
set aright his fire, sacrifice oblations with the verse addressed to Savitṛ, with the verses addressed to Viṣṇu, to Brahmān, to the Rṣis and to Agni, each a hundred times, and, then, perform the samāvartana and the renewed marriage-ceremony. At this renewed marriage-ceremony all is the same as before.

_Praśna VI, Khaṇḍa 12._

(PRĀYAŚCITTAS FOR THE MARRIAGE-CEREMONY.)

A Brāhmaṇ should choose in marriage the daughter of Brāhmaṇ parents, a maiden who is either a nāgnikī or a gaurī; a Kṣatriya should choose the daughter of Kṣatriya-parents, and a Vaiśya the daughter of Vaiśya-parents. A nāgnikī they call a girl from the eighth to her tenth year, a gaurī one between ten and twelve years, whose menses have not yet set in.

When he has performed the ceremony which concludes the study of the Veda, and has let pass the proper time for marriage or has performed inefficiently the marriage-ceremony, he should absolve in his initiation-fire the āghāra, sacrifice as prāyaścitta-oblations the one to Brahmān, the one to Viṣṇu and the one to Agni, each a hundred times. Then a Brāhmaṇ should for the sake of his fire, and the sake of obtaining a male descendant, contract a marriage of one of the four kinds, the first of which is the Brahmaṇ-form of marriage; if not the first, then, in order, one of the next (three) ones. From the kinds of marriage, of which the Asura-form is the first, evil sons are born. Therefore, if he has married according to the Asura-(or) Gandharva-form of marriage, he should accomplish the cāndrāyāṇa-penance, then, bring in order his fire and perform as prāyaścitta-oblations the one for Brahmān, the one with the mantra: "The three and thirty threads", the one for Viṣṇu, the one for Savitṛ and the one for Agni, each a hundred times;

1 In order to be able to establish his fire for domestic worship, the aupaśanāgni.

2 Cp. III. 1.

3 In view of the immediately following passage either the words: "(or) the Gandharva-form" or the next sentence referring to the Gandharva-marriage ought to be cancelled. In the Mss. of Madras and Mysore this last sentence is missing but the Bhāṣya has both of them.

4 See TS. I. 5. 10. n.
thereupon he should perform the renewed marriage-ceremony according to one of the kinds, the first of which is the Brahman-form. At a marriage contracted after the Gandharva-form the prāyaścitta is the double of that for an Asura-marriage; at a marriage contracted after the Rāksasa-form the prāyaścitta is the double of that for a Gandharva-marriage; as a marriage contracted after the Piśāca-form the prāyaścitta is the double of that for a Rāksasa-marriage. The marriage-forms, from the Asura-marriage on, are approved for a Kṣatriya and a Vaiśya: in case a former one of these is not practicable, then, each of the following ones. According to some (ritualists) a Brāhmin may accept, according to the rite, the Asura and Gandharva-forms of marriage⁶, according to others he may also, after having performed the sacrifice⁶, accept the Rāksasa and Piśāca-forms. Otherwise⁷, he performs the prāyaścitta for approaching a maiden.

⁵ Manu III, 23 prescribes ṣaḍ ānapūrvyā viprasya, but ib. 24: caturu brāhmaṇasyādyān prastātan kavayo viduh. Whilst in Manu these two statements collide with each other, this collision is not found in the Vaikhānasasūtra where the statement agreeing with Manu III. 23 is attributed to eke.

⁶ According to the Bhāṣya the libations with agnir aitu etc. (III. 3) are meant.

⁷ Viz. if he contracts a Rāksasa or Piśāca-marriage without firstly having made the essential marriage-sacrifice.—The prāyaścitta for approaching a maiden is not found in our text.

Praśna VI, Khaṇḍa 13.

(Prāyaścittas for marrying a menstruating girl and for the case that a younger brother marries before his older brother.)

If he has married a girl that has reached puberty¹, he should perform the krochra-penance, set aright his fire, sacrifice as prāyaścitta-oblations the one to Viṣṇu and the one to Savitṛ, each of them a hundred times, and then go with her through the marriage-rite anew².—If she gets her monthly courses during the marriage cere-

¹ Only the reading of the Mysore and Lahore mss. rajahprāptakanyāvivaha is grammatically right.

² Note again the peculiar instruction: tāṁ punar vivāham kurute, cp. note 5 on VI. 2, note 8 on VI. 8.
mony at the time of the sacrifice, he should have her take a bath; put on her any other garment; perform the puñyāha; sprinkle her with the mantras for sprinkling, and sacrifice the two mindā--libations, those with the mantras: "What has been made to hear" etc., and those with the vyāhṛtis; then the marrying-rite should go on. At the completion of this rite the woman is impure.³

If a younger brother marries whilst he has an elder (unmarried) brother, the younger one, who preceded the other in marrying, should perform the cāndrāyana-penance, cause his elder brother whom he has preceded in marrying, to marry, perform the prāyaścitta as formerly described⁴ and, then, go through the marriage-rite anew.

³ Only now she behaves herself as usually do the women in this case.
⁴ Cp. VI. 12.

Praśna VI, Khaṇḍa 14.

(Prāyaścitta for marrying before the elder brother: parivedana; general precepts for the fire for domestic worship.)

If an elder brother has gone abroad and the twelfth year (of his absence) has passed, he (viz. the younger brother who wishes to marry) performs for him as for a deceased the act of burning the effigy¹, and what is connected with it, sacrifices the prāyaścitta-oblations, and makes his marriage. If he returns (from abroad after the twelve years), the younger brother performs as formerly the prāyaścitta, and the marriage-rites (anew). If his elder (unmarried) brother, in consequence of slaying a Brāhmin and such like evil deeds, has become an outcaste, he renounces him by discharging in the presence of his relations the pitcher filled with water², performs the cāndrāyana-penance, and, then, he may marry.

Having conveyed at the close of the marriage-rite from the house of the (newly married) wife to his own dwelling his marriage-fire, i.e. his fire for domestic worship³, and his wife, and, having in

¹ Cp. V. 12.
² Cp. Jolly, Recht and Sitte § 38 and Manu XI. 183, 184.
³ vivahāgnim aupāsanam: his marriage-fire, which henceforth is to be his fire for domestic worship; the same appositional expression VI. 15. On this matter cp. III. 15 beg.
the northern part⁴ dug up, by means of a straw as formerly⁵, the spot destined for the fire, which is prepared in the manner as formerly described⁶, he draws the six lines each a span long: three from west to east and three from south to north, sprinkles them, puts a chip of gold or rice-corns thereon, and here deposits his fire. This fire must constantly be kept (by the householder, unto his death)⁷. On the fourth day he should sacrifice the mess of boiled rice destined for Agni⁸ and perform the Vaiśvadeva⁹, according to some (ritualists)¹⁰.

⁴ There seems to be a contradiction as against the statement of III. 5: pracyāṁ ardhe. The Bhāṣya runs: svagṛhasyoṭtarasyāṁ vājavyāṁ anyatra vāg-niśālāṁ kolvayitvā. The fire-house, the Agniśālā, then, forms a part of the dwelling itself.
⁵ Cp. I. 9.
⁶ Cp. I. 8, beginning.
⁷ It never may wholly be extinguished.
⁸ Cp. III 5, second half.
⁹ Cp. III. 7.
¹⁰ I do not see why this view is here attributed to some, as it is the generally accepted one, also by our Śūtrakāra himself. The Bhāṣya periphrases kuryāt by kārayet, and perhaps, if this is right, we might think of Āpast. grhs. VIII. 1, where the wife offers the first sthālipīka and performs the first vaiśvadova.

Praśna VI, Khaṇḍa 15.

(Pṛāyaścittas for the daily evening and morning sacrifices.)

From the time of his marriage on, the householder should, after having taken the constant bath and having performed the twilight-devotion and the Brahmayajña, perform at evening and morning in his marriage-fire, i.e. his fire for domestic worship, which he has established¹ and around which he has strewn darbha-grass, and poured water, the constant oblations² of rice or of the substance used for the Agnihotra. If the oblation of the evening has been omitted, he should sacrifice at morning the pṛāyaścitta-oblations: “To Agni, svāhā”, “To Vaiśvānara, svāhā”; if the oblation of the morning has been omitted, he should sacrifice at evening the pṛāyaścitta-

¹ Literally: “after the establishing of the fire”: agnyādhaṁat. The Bhāṣya runs: agnyādhamat prāg iti seṣaḥ, prāgādhaṁad vivāhagnāv aupāsanavidhaṁat. This is far from clear to me.
² Cp. III. 6, beginning.
oblations: "To Agni, svāhā", "To Agni the pathmaker, svāhā". Then, he should, in the usual way, perform the (evening and morning) oblations. In this way up to a period of three days. If the (evening and morning) sacrifice has been omitted during a period of three days, although the fire for domestic worship is unextinguished, the husband should fast one day and then establish his fire anew. If the fire has been extinguished within the period of three days, he should immediately on the same day, having fixed his thoughts on Agni, make the ashes of it ascend in a fuel-stick, with the mantra: "This is thy place of origin", put this fuel-stick on ordinary fire, with the mantra: "Awake thou", then, perform the prāyaścitta-oblations, as formerly and thereupon, the regular (evening and morning) sacrifice. If the fire has been extinguished after a lapse of three days and if it has come in contact with any other fire, the wife should perform the prājapatiya or the pādakṛcchra-penance, and the husband fast one day. Then the rite of establishing the fire should be gone through anew.

3 Cp. the next Khaṇḍa.
4 Cp. note 4 on VI. 1. According to the Bhāṣya with the mantra: "Four horns," cp. note 14 on IV. 10.
5 Cp. note 6 and 7 on VI. 1.
6 Cp. III. 6, second aíneá.

Praśna VI, Khaṇḍa 16.

(The renewed establishment of the fire for domestic worship.)

Now, the renewed establishment of the fire for domestic worship. Having, as formerly, established the fire, either that which he has churned in case it had been taken up into the fire-drill, or that which he had fetched with the vyāhṛti from the dwelling of a learned Brāhmaṇ, he should perform in the usual manner the āghāra. Then, having poured water around the fire, and, having taken with the sruva-ladle four times clarified butter into the juhū-ladle he offers the two fullspoon libations. Then, he takes again, for each following libation, butter four times and performs the

1 The grammatical structure aranyām mathitam is rather irregular.
2 Cp. notes 14 and 15 on I. 19.
praśaścitta-libations for the renewed establishment of the fire: the
tree tantumát-oblations, with the mantras: "Stretching the thread";
"Awake, o Agni"; "The three and thirty threads"; the four abhyā-
variśn-oblations with the mantras: "O Agni, returner," "Agni,
Angiras," "Return with strength," "Return with wealth"; the
manasvat-oblation, with the mantra: "Mind, Light"; the obla-
tion to Prajāpati with the mantra: "Prajāpati bestowed victories";
the anukhyā-oblation, with the mantra: "Along the forefront of
the dawns"; the praśaścitta-oblation, with the mantra: "Thou art
quick, O Agni"; the jyotiśmat-oblation, with the mantra: "Out of
the darkness"; the āyurdā-oblation, with the mantra: "Thou
art life-giving, O Agni"; the two mindā-oblations, and those
with the vyāhṛtis. Then, he performs, as formerly, the sacrifice
in his fire for domestic worship.—If he is not able to keep
(unextinguished) the fire for domestic worship, or if he goes out
on a journey, he should make it enter into his fire-drill, with the
mantra: "This is thy place of origin", and should again day
after day churn it, with the mantra: "O Jātavedas", and per-
form his (daily) sacrifices. Or he may make the fire enter either
into himself, with the mantra: "With thy sacrificial form, o
Agni", or into a fuel-stick with the mantra: "Ascend, o Jata-
vedas", and with this fire, after he has made it descend into
ordinary fire, perform the daily sacrifices. When, after the fire has
been made to enter (into himself or into the fire-drill or into the fuel-
stick), his (daily) sacrifice has become interrupted, he should per-

3 See Ts. III. 4. 2. e, note 7 on VI. 1, note 4 on VI. 12.
4 See Ts. IV. 2. 1. c, d, and note 3 on VI. 9.
5 Cp. note 8 on VI. 1.
6 See Ts. III. 4. 4. b.
7 See Ts. IV. 1. 2. k.
8 Cp. note 3 on VI. 1.
9 Cp. note 23 on I. 3.
10 See TBr. I. 2.1.11.
12 aupāsanaṁ juhoti means perhaps: aupāsanahomam juhoti (he finishes the
sacrificial paradigm, begun with the āghāra ?). The Bhāṣya explains: sāyamādi
hutvāntahomam juhoti.
13 Note the construction aupāsanaṁ dhāryam kartum asaktat, where dhār-
yam kartum is equal to dhārayitum.
14 Cp. III. 6, end.
16 Probably the mantra agreeing with TS. III. 4.10.5 is meant. But I am
not sure of this.
17 Cp. note 17 on I. 9.
form the praśaścitta, as formerly. In this way up to a period of twelve days. When the interruption of his daily sacrifices has lasted twelve days, the renewed establishment must take place; when a month, he performs the prajāpatya-penance; when six months, the cāndrāyaṇa-penance; when it has been omitted a year, he should perform the prajāpatya-, the taptakṛcchra- and the cāndrayaṇa-penances and, after he has given to some Brāhmīns the substances fit for a sacrifice, he should establish his fire anew. If he has resigned his fire (altogether), he becomes the Slayer of a Bhrūṇa.—On each knot (i.e. on each day of full- and new-moon) falls the sacrifice of the mess of boiled rice, which is offered in the known manner.—Having thus performed the sacrifice in his fire for domestic worship, he holds the five “great offerings.”

18 Cp. VI. 15.
19 Enumerated by the Schol. on Katyāśas. śr. page 415, line 2 of Weber’s edition.
20 Probably the last prescript has also reference to all the last mentioned interruptions.
21 Cp. note 31 on I. 1.
22 Cp. IV. 1.

Praśna VI, Khaṇḍa 17.
(The five “great offerings”: mahāyajñās.)

The sacrifice to Brahman, the sacrifice to the Gods, the sacrifice to the Fathers, the sacrifice to the Goblins and the sacrifice to men, these are the five “great sacrifices.”

The obligatory sacrifice to Brahman consists in muttering to oneself either (the first three chapters of the saṁhitā): “For vigour thee, for strength thee,” preceded by the verse addressed to Savitṛ, (and) if he likes to do this, occasionally (also) the twelve hymns preceded by the verse addressed to Savitṛ, or the opening chapters

1 These twelve sūktas are contained in the Vaikh. Saṁhitā I. 12-23 (incl.). They are: 1. Ṙtānu ca satyam ca (TĀ. X. 1. 13-15, ॥॥-॥॥); 2. devakṛṣṭasyainasaḥ (a text similar to TĀ. X. 59); 3. yan me garbhe (cp. Rgvedakhila III. 10, page 96 of the ed. by Scheffelowitz); 4. tarat sa māndi (Rs. IX. 58. 1-4); 5. vasoh paviśram (Vāj. S. I. 3); 6. jātavedas (TĀ. X. 1); 7. viśnur nu kām (five verses from Ts. and TBr.); 8. saharaśiśā (corresp. with TĀ. III. 12); 9. ekākṣaram (an extensive sūkta found only in the Vaikh. Saṁh.); 10. ṝ tvāhāraṃ (id.); 11. tvam agne (Ts. I. 3. 14 a-cc); 12. pavasa (Rs. X. 66. 1-30).
of the four Vedas: "We revere Agni as the purohita," "For vigour thee, for strength thee," "Come hither, Agni," and "The divine waters be weal for us"\(^2\).

The sacrifice to the Gods is the offering to the Gods of the cooked food at the Vaiśvadeva\(^3\).

The sacrifice to the Fathers is the offering of the bali to them (at the same occasion).

The sacrifice to the Goblins is the offering of the bali to them (at the same occasion).

The sacrifice to men consists of the presenting of food to the guests that arrive (at his dwelling at the same occasion)\(^4\).

The householder should at evening and at morning in his own house perform the Vaiśvadeva-sacrifice with the food that he eats and which has been cooked either on his fire for domestic worship or on ordinary fire\(^5\), whether he intends to partake of this food or not. At night he performs the giving of bali without any mantra; he or his wife\(^6\) performs it. If the Vaiśvadeva has been omitted one day, he should offer a prāyaścitta-libation, with the mantra: "Light, Mind," and, then, perform it (viz. the Vaiśvadeva).

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\(^2\) Thus opens the Paippalāda-saṃhitā of the Atharvaveda.

\(^3\) Cp. III. 7.

\(^4\) Cp. I. c. end.

\(^5\) The locative aupāsanāgnau may perhaps with equal right be directly combined with the verb juhuyāt, as at least the first part of the Vaiśvadeva consists of śhutīs.

\(^6\) Cp. III. 7 (end).

**Praśna VI, Khaṇḍa 18.**

*(Prāyaścitta for the Vaiśvadeva and for the concluding marriage-rite.)*

If his Vaiśvadeva-sacrifice has been omitted three days, he should sacrifice the three tantumat-oblations: "Stretching the thread"\(^1\), and the one to Viṣṇu; if it has been omitted twelve days, he prepares on his fire for domestic worship a sthālipāka and performs the prāyaścitta for an avakīrinī, as formerly described\(^2\). If he is going to partake of food during a journey, during a march or in the house of another, he performs it in ordinary fire; if there is no fuel, on coals, after having removed the ashes; or if there are no

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\(^1\) Cp. note 3 on VI. 16.

\(^2\) Cp. VI. 9.
coals, in water. In default of food he may perform the Vaiśvadeva with water simply. At the close of the Vaiśvadeva he entertains sedulously a guest and any other person who has approached, and if, when these two are come near, the food is deficient, he performs the same prāyaścitta as at the Vaiśvadeva.

From the marriage on, he should attend to the duties of a householder. If at the ceremony of the fourth day the rite of the vow of abstinence has been omitted and intercourse has taken place, he should hold the cāndrāyaṇa-penance, establish his fire for domestic worship and sacrifice prāyaścitta-libations to Viṣṇu, to Brahman, to the Ṛṣis, to Agni, to Brhaspati, and, then, again offer the sacrifice of the fourth day.—In his fire for domestic worship he offers all the oblations connected with the offerings of cooked food from the sthālīpāka on.

3 The three tantumāt and the vaiṣṇava.
4 “As they shall be explained in the Dharmasūtra” (Bhāṣya), cp. VIII. 4.
5 Cp. III. 5.
6 pākayajnasamsthāṁ juhoti (i.e. ōsamsthāṁ ju‘). This alludes to the seven pākayajnas which are treated in IV. 1–9.

Praśna VI, Khaṇḍa 19.

(Prāyaścittas for the offerings of cooked food.)

Now, the prāyaścitta for the different kinds of sacrifices with cooked food.

Amongst the twenty-two sacrifices the first one consists of the performance of the five “great sacrifices.” The prāyaścitta for this has been explained above.

If the sthālīpāka at a knot-point has been omitted, he performs the pādakṛčchra-penance or fasts one day; makes obeisance to his fire; restrains his breath; cooks in an earthen pot two messes of rice, one destined for Agni and one destined for Agni the path-maker; strews grass around the fire and pours water around it; performs with clarified butter prāyaścitta-libations to Agni, to Soma, the sviṣṭakāra, the two mindā-oblations, those to Viṣṇu, and, lastly, with the vyāhṛtis; then, he sacrifices in the usual manner a double sthālīpāka.

1 Cp. I. 1, third alinea.
2 Cp. VI. 17.
3 Cp. IV. 1.
If he has partaken of the new fruits without having previously performed the Āgrayaṇa-sacrifice⁴, he should hold the pāda-kṛcchra-penance or fast one day, and cook a mess of rice destined for Indra and Agni in an earthen pot; then, he should perform with this cooked food mixed with clarified butter prāyaścitta-libations to Agni, to Indra, to the All-gods, the svīṣṭākāra, the two full-ladle oblations, and that to Viṣṇu; whereupon, he should sacrifice in the usual manner the Āgrayaṇa, entertain the Brāhmins and partake of the new fruits.

Having sacrificed the Aṣṭakāhoma⁵ at the time appointed for it, he should, after having laid down the rice-balls for the Fathers, entertain (some) Brāhmins. Or (instead of performing the Aṣṭakā-offering) he may, thinking: "This is (my) Aṣṭakā," entertain (some) Brāhmins, or bestow a platterfull of boiled rice⁶ (on a learned Brāhmin). If the Aṣṭakā-offering has been omitted, he should cook two messes of rice, one destined for the All-gods, one for the Fathers; then he should perform with clarified butter and the cooked food prāyaścitta-libations to the All-gods, to Brahman, to Viṣṇu, to Yama; and, having made thrice the offering to the Fathers, perform the Aṣṭakā in the usual way.

⁴ Cp. IV. 2. ⁵ Cp. IV. 3. ⁶ Cp. note 8 on VI. 3 (śarāvapūrṇam annam, the Bhāṣya).

Praśna VI, Khaṇḍa 20.

(Prāyaścittas for the offerings of cooked food, continued.)

If the sacrifice of the rice-balls to the Fathers¹ or the monthly Śrāddha² have been omitted, the same prāyaścitta as for the Aṣṭakā takes place.—If the worship at full moon in Caitra³ has been omitted, he should cook a mess of rice, and, with clarified butter and the mess of rice, sacrifice prāyaścitta-libations to Soma. to Śrī, with the hymn addressed to Viṣṇu, the two mindū-oblations, and those with the mantras: "What has been made to hear," etc. Thereupon, he should perform the Caitra-worship in the usual way.

If the worship at full moon of Āśvayuja⁴ has been omitted, he should boil a mess of rice and should with clarified butter and the mess

of rice sacrifice prāyaścitta-libations with the hymn addressed to Rudra, the two mindā-oblations, and those with the mantras: "What has been made to hear", etc. Thereupon, he should perform the Āśvayuja-worship in the usual way.

If the obligatory worship of Viṣṇu⁵, which should follow immediately after the morning-sacrifice, has been omitted, he should at evening-and, if it has been omitted at evening, he should at morning perform the worship and the presenting of the havis double. Thus up to a period of twelve days. If twelve days are passed, he should pour out libations with the hymn addressed to Puruṣa and with the hymn addressed to Viṣṇu, and, then, perform the worship and the presenting of the havis as usually.

End of the sixth Praśna.

⁵ Cp. IV. 10-12.

SEVENTH BOOK.

Praśna VII, Khaṇḍa 1.

(Praśyaścittas for the funeral rites: general remarks.)

Now, the prāyaścitta for the sacrament of the dead.—There are two kinds of sacraments: the sacrament of the new born infant¹ and the sacrament of the dead: through the first he gains this world through the latter yonder world. The sacrament of the dead consists in the cremation of the body, they say. A faultless oblation of the body is most welcome to Agni²: through this oblation the dead reaches the abode of the Gods.

The cremation of the parents is effectuated by the (own) son or another (son)³, by the brother, by a sapiṇḍa-relation, a member of the

¹ This means: and of the other sacraments which follow after this one (niśekādiḥ, the Bhāṣya).—Note the agreement between the third praśna of the Baudhāyana-pitṛmedha-sūtra and this seventh book of the Vaikhānasas.

² Cp. TS. II. 2. 2. 5: puruṣāhutir hy asya (viz. agney) priyatamā.

³ Viz. an adopted son.
same gotra, a (farther) relation of the father's or the mother's, the spiritual Teacher, the disciple, or the priests. The cremation of a wife is effectuated by the husband, the son, the husband's brother, a sāpiṇḍa-relation, a member of the same gotra or a (farther) relation of the father's or the mother's. The cremation of a son is effectuated by the father and so forth. If the sacrament has been performed for a deceased person, he that effectuates it will certainly reach all prosperity and well being; otherwise, he incurs the guilt of slaying a Bhrūṇa. Therefore, he effectuates the burning of a deceased, who had established his sacred fires (for the śrauta-rites), with his (i.e. the deceased's) five or his three fires after the rite of the Brahmadēha or of the Pitrmedha, as formerly described, with the seven mantras: "Agni with the formulas", "Senā of Indra", "O Brhaspati Vidhenāman", "O Vācaspati, through the word's power", "Soma is the leader of soma", "O Vācaspati, by thy unimpaired word", and "Hotṛ is the Word". The burning of a householder, who had not established his sacred fires (for śrauta-rites) is performed by means of his fire for domestic worship, with the two mantras: "Agni with the formulas" and "Senā of Indra"; and that of a Veda-student by means of his initiation-fire, according to some (ritualists), with the four mantras: "Thou art born out of this one; may this one be born out of thee"; "Bhūk, may he go to the earth"; "Bhuvah, may he go to the intermediate region"; "Suval, may he go to the sky".

4 See note 31 on I. 1.

5 brahmamedhena pitrmedhena vā. The Brahmadēha is, strangely enough, not exposed expressly in the Vaikhānasa-sūtra. It is known from the texts of the other Tātītīrīyakas (see the author's paper: "Die altindischen Toten-und Bestattungsgebräuche," § 52) and from these sources we gather that what our Sūtra describes as the Pitrmedha contains matter of the Brahmadēha. Perhaps the terms Brahmadēha and Pitrmedha are, according to the Vaikhānasas, somewhat synonymous.

6 Cp. V. 5, where the same anuvākas of T. Ār. are prescribed.

7 Cp. notes 9–15 on V. 5.

8 The fire used at his initiation and which he had made enter into his fire-drill, or a fuel-stick or into himself.

9 asmāt tvam adhi jāto 'sy ayam tvad adhi jāyatām (cp. Baudh. pi. sū. III. 5: 31. 9); cp. note 23 on V. 5.

10 Cp. note 5 on V. 5.
Praśna VII, Khaṇḍa 2.

(Special funeral rites, the cremation of children, etc.)

In case the wife of one who has established his sacred fires, or of one who has not established them, dies before him, he should take the half of his fire, effectuate the cremation of his wife with this fire, with the same mantras, take another wife and establish his fire anew. In case they die together, he (i.e. the son or another who is qualified) cremates the husband and his wife together on the same pyre.—A boy who had undergone the rite of tonsure but not the rite of initiation should be burned by means of his birth-fire or by ordinary fire, with the single verse: “Thou art born out of this one.”—The corpse of a boy who had teethered he should burn (with this same fire) after the rite of the Pitrmečha but without any mantra. A boy who had not yet teethered he should bury in a pit in the ground and cover the pit. Or if the deceased is a boy or a girl on whom the ceremony of tonsure had been performed, or a boy who had teethered, or a person whose wife had died, or a widow or others, he causes the corpse to be washed without the mantra; sweeps the ground of cremation as formerly with the branch, repeating the mantra: “Go ye hence, go asunder”; raises the corpse on the pyre and lays, with the mantra: “Convey hither” chips of gold, sesamum and unhusked rice on the mouth (of the corpse). Then, having made libations of clarified butter with the mantra: “Thou art born of this one” and with the vyāhrtis, he fans him with the hem of his garment, saying the mantra: “May on thy path blow”; circumambulates the pyre, with the mantras: “May this sweet water reach thee” etc., and, having thrown the pitcher away, he pours, with the mantras: “Bhūḥ, may he go to the earth” etc., the water that was left over in the potsherds on the mouth (of the corpse), which he then should, by

1 He divides his fire in two parts, the one half he uses for the cremation, the other half he reserves in his fire-drill, etc., and with this fire he afterwards establishes his new fire.

2 Cp. V. 10.
3 Such as are enumerated in V. 9.
4 Cp. V. 2, beginning.
5 Cp. V. 3, second ainaea.
6 Cp. note 19 on V. 2.
7 Cp. note 14 on V. 3.
8 Cp. V. 5, beginning.
9 Cp. note 1 on V. 3.
10 Cp. V. 5 (second ainaea.)
11 Cp. note 5 on V. 5.
means of a fire produced in a heated potsherd, burn either with the single verse: "Thou art born of this one" or with the verse addressed to Savitṛ.  

12 Cp. V. 5, end.

Praśna VII, Khaṇḍa 3.

(Pṛāyaścīttas for various circumstances.)

If a corpse is connected with another defilement, or if it has been touched by beings who are not to be touched, as a dog, a cock, a woman recently delivered, a woman in her monthly courses and so on, he causes it to be washed with the five products of the cow and water mixed with kuśa-grass, sprinkles it with the mantras destined for sprinkling, and performs its cremation according to the rite. If some one has died in a foreign country, if the cremation has been omitted, if the corpse has been devoured by dogs, crows and so on, he should take the bones, wash them with water mixed with a decoction of red fruits, with the five products of the cow and with water mixed with kuśa-grass; make a human effigy of them; offer in the fire of the deceased pṛāyaścītta-libations to the All-gods, to Yama, to the Fathers, and with the vyāhṛtis, and, then, burn (this effigy) according to the rite. If a corpse has been burned without mantras, he takes the bones, washes them with sweet milk and clarified butter, makes a human effigy of them and, having sacrificed the same pṛāyaścītta-libations, burns it with the mantras. If even his bones are not found, he should, when ten days have elapsed, make, according to the rite, a human effigy with leaves of the palāśa and, at the close of the pṛāyaścītta-libations, have it burned with his (i.e. the deceased's) fire. Only he who performs the act is considered as impure. According to some (ritualists) the giving of the bali (i.e. the pīṇḍa to the deceased) and the period of impurity lasts three days. The corpse of a woman recently delivered and of a woman in her monthly courses he should burn by wild-fire without mantras; after ten days he makes an effigy of the bones or of palāśa-leaves and performs (on these)

1 If a decease coincides with another defilement, e.g. that of a birth-fall.
2 kāśyayotya is explained by a note in the Kumb. edition: āsvatthodumbara-plakṣavatāmrajambūvakkūśayajalair uts vajapeyige.
3 Cp. note 9 on V. 9.
the rite of cremation, or, according to some (authorities), he performs, according to the rite, the cremation on the same day (viz. on the day of the decease), after he has washed the corpse with kāśāya-water, with the five products of the cow and with kuśa-water, and after he has held the puṇyāha and has sprinkled the corpse with the mantras destined for sprinkling.

4 Cp. note 2 on VII. 3.

Praśna VII, Khaṇḍa 4.

(Death of a pregnant woman, evil deaths, etc.)

At the death of a pregnant woman the husband, the son or any other relation should, if by the quivering of the belly he perceives that the embryo is living, through (the help of) two chirurges pull out the embryo by means of a knife, repeating the mantra: "The golden germ first arose," making an incision between the navel and the organ of generation and avoiding (to touch) the child. If the child dies through contact with the knife, he becomes an outcast. When he has loosened the living child (from the belly), he bathes it, worships Dhātri, the mother of the world, and provides it with another mother. Having poured out (five) libations of clarified butter into the womb (of the deceased woman) with the mantras: "To out-breathing, svāhā," "To in-breathing, svāhā" etc., he removes the rent (in the belly, by sewing it up), washes the corpse and burns it according to the rite. For the boy he should in his "birth-fire" perform the ceremony at birth as formerly.

If a birth and a decease coincide on one and the same day, he connects the two rites, performs the vāstuhoma, separately the sacrifice of the rite of getting up from childbirth, and, then, the offering of the rice-ball to the deceased.

In the case of an evil death occasioned by Brāhmins up to outcasts, by water, by a serpent, by a carnivorous animal, by a lightning-stroke, by fire or by a cow, for no such person (even be it his father)

1 This is absolutely uncertain. The MS. of Madras has vaidyakusālabyāhyāṃ, the Bhāṣya (without any comment) vaidyakulabhhyāṃ or perhaps vaidyakusā, all the other MSS. and the edition of Kumb. vaidyakalabhhyāṃ.

2 See T. S. IV. 1. 8. n.

3 Which forms a part of the birth ceremony; cp. III. 16.

4 Cp. III. 18.
should he perform the rites of impurity, lamentation\textsuperscript{5}, trembling through grief\textsuperscript{6}, weeping, conveying the corpse, following it, burning it, pouring out the handfull of water, giving (at evening and morning) the bali, presenting the rice-ball, and so on\textsuperscript{7}. The performer must hold the cāndrāyaṇa and taptakrochra-penances. The body of one who has met with an evil death he should cause to be burned by Śūdras with wild fire and, when ten days are elapsed, he should perform the Nārāyaṇa-bali\textsuperscript{8}, or he should burn the effigy made of palāśa-leaves.

If the proper time for burning a corpse has elapsed or if there has been any deficiency in the rite or a transposition of the ritual acts, in all these cases he sacrifices at the funeral ceremonies with sesamum prāyaścitta-libations to the All-Gods, to Yama, to the Fathers and with the vyāhṛtis.

If after the oblation which is made on account of the burning of a corpse\textsuperscript{9}, the fire is extinguished, he should as formerly make the ashes ascend into a stick of fuel, lay this fuel on ordinary fire, perform the (same) prāyaścitta-libations and with this fire effectuate the cremation.

5 Literally: anguish of the voice: vāktoda.
6 kampanam duḥkhād upanam, the Bhāṣya.
7 etāni seems to close this sentence.
8 Treated below: VIII. 9 and 10.
9 It is not clear which homa precisely is meant.

\textit{Praśna VII, Khāṇḍa 5.}

(The duration of the period of impurity.)

In case of the decease of a member of the Brāhmin-caste after his initiation, the impurity for the sapiṇḍa-relations is ordained for a period of ten days; after the teething, for a period of three days; after the name-giving, for one day; after birth there is immediately state of purity (i.e. there is no state of impurity). After the decease of a female the impurity lasts, after the marriage, ten days; after her eighth year, three days; after her tonsure, one day; after birth there is immediately state of purity\textsuperscript{1}. For the parents and the brothers the period of impurity lasts in all these cases for ten days. After the death of an embryo (i.e. in case of miscarriage) the period of impurity for the pregnant woman lasts for as many days as months had elapsed after

1 The manuscript tradition is at variance; I have followed the reading presented by the MSS. of Lahore, Vienna, and Mysore.
the conception 2. If a birth coincides with another birth and a decease with another decease (in the same family), he becomes pure by the period of impurity on account of the first one; if a second (birth or death-fall) coincides, purity is reached through the days of the other 3. If he has helped to bathe and to adorn the corpse of one who is not a sapiṇḍa-relation of his, the period of impurity lasts for three days or for a single day. If he has helped to carry him (out to the place of cremation), he should take a bath, restrain ten times his breath and sit outside the village till the stars show themselves; so long only lasts his impurity (i.e. he is considered as pure immediately after he has seen the stars); at night he should sit outside till sunrise. Otherwise, if he enters the village of the (deceased person), the impurity of the corpse-bearer lasts for one single day, if he enters his (i.e. the deceased’s) house, for three days, and if there he partakes of food, for ten days 4.

2 Compare the wording of our text: garbhe mṛte garbhiniyās tanmāṣatulyair ahobhir āśaucaṃ with Manu V. 66: rātrībhīr māṣatulyābhīr garbhaśrāve viṣudhyati.

3 This seems to mean that if a second birth or death occurs not on the same day but one or more days later, the normal period must be reckoned from the day of the second birth or death, cp. Manu V. 79.

4 Cp. Manu V. 102:

\[ \text{yady annam atti teśām tu daśāhenaiva śudhyati} \]
\[ \text{anadann annam utmaiva na cet tasmin gṛhe vaset} \]

_Praśna VII, Khaṇḍa 6._

(Prescriptions for peculiar occurrences during the period of impurity.)

Having followed a corpse, whether that of a paternal relation or of a stranger, he should bathe, touch fire and eat clarified butter 1 (and thereby he is purified).—If the tidings have reached him of the decease of his own father or mother or of other blood-relations, he bathes, dressed in his clothes. On the second day, after the second burning 2 (of the bones), having given the water on his stone (i.e. on the stone destined for the deceased), then, having laid down a bundle of southward pointed grass, and, having called near the deceased by his name,

1 With the words of our Sūtra: _pretam jñātim ajñātim vānugamya snātvāgniṃ \text{vṛṣṭvā gṛtam prāśīyati} cp. Manu V. 203:

\[ \text{anugamyecchayā pretam jñātim ajñātim eva vā} \]
\[ \text{snātvā saclam \text{} ṭṛṣṭvāgniṃ gṛtam prāśya viṣudhyati} \]
and, having presented to him sesame-oil for anointing, the water (pressed out) of his (wet) clothes for a bath and, having honoured him with water for washing the feet and for rinsing the mouth, also with perfumes, with flowers, incense, a lamp, unhusked rice and (again) with the water for rinsing, he presents water to him, after having given to him at evening and morning the bali (i.e. the piṇḍa). If the bali-offering has been omitted in the morning, he gives it doubled at evening, if it has been omitted at evening, he gives it doubled at morning. Thus up to the tenth day.—If the stone\(^3\) has been touched by a dog, a cock, a newly delivered woman, a woman in her monthly courses, or a member of low caste, he should offer the bali after first having washed the stone with the five products of the cow.—On the seventh day he gathers the bones from the pyre, puts them into a new earthenware vessel and throws them into a holy river or into the sea.—If a day of new moon falls during the ten-day period, he completes the remaining bali-offerings (which still ought to be given during the days of the ten-day period which had not yet elapsed) by giving them on this day. By seeing twice the moon there would be great harm (for the family of the deceased)\(^4\).—He may dismiss the stone\(^5\), after having given the bali all at once on the tenth day\(^6\).

\(^{2}\) Cp. V. 6 (end).  
\(^{3}\) On the “life-stone” cp. V. 6.  
\(^{4}\) What this means I fail to see.  
\(^{5}\) Cp. V. 7 end.  
\(^{6}\) If my interpretation is right, this would mean that all the balis of the ten days may be given also, instead of day after day, on the tenth day. But then we expect bālin instead of bālim.

**Praśna VII, Khanda 7.**

(Prāyaścittas for the Ekoddīṣṭa-śrāddha.)

After the decease of a child that had teethed, but before the rite of tonsure had been performed on it, some (ritualists) say that the bali-offering must be given on the ground without any mantra.—On the eleventh day, reckoned from the cremation, he should perform the Ekoddīṣṭa-śrāddha\(^1\) for a deceased who had established his sacred fires (for the śrauta-rites), on the eleventh day, reckoned from his death, for one that had not established them. At (such) an occasional Ekoddīṣṭa-śrāddha he should, after having chosen one Brāhmin with the words: “Eat on account of the deceased” pour in his hand, with the man-

\(^{1}\) Cp. V. 13.
VAIKHĀNASASAŚMĀRTASŪTRA VII. 7, 8.

tra: "For the deceased, svadhā", some water mixed with sesame, perform the burnt-offering and the laying down of the rice-ball and entertain the Brāhmaṇ, giving him, successively 2, boiled rice and other eatables (in the various plates). Or he gives him, according to some, a platter-full of rice 3.—If for an occasional śrāddha the month has passed away, or if it has been deficient, he should hold the prājāpatya-penance, sacrifice the prāyaścitta-libations 4 and, then, the Ekoddiṣṭa as usually.—Before the Sapinḍikaraṇa 5, he presents to the deceased month after month on the day (corresponding to the day) of his death the rice-ball and entertains one (Brāhmaṇ).—He may perform the Sapinḍikaraṇa in the twelfth or in the sixth or in the third month (on the day of the decease), or, if an auspicious act comes to pass 6, on the twelfth day after the decease.

2 ? sakṛt sakṛt.
3 again udyatam or udyantam, cp. note 8 on VI. 3. The Bhāṣya here explains as: āmaṃ.
4 Cp. VII. 3: vaiśvadevaṃ yamyam paitrkam vyāhṛtī ca.
5 Cp. VI. 14 and 15.
6 Probably any samśkāra is meant, in order that the newly deceased may as soon as possible be honoured at the nāndīmukha-śrāddha.

Praśna VII, Kaṇḍa 8.

(Prāyaścittas for the Sapinḍikaraṇa and the Aṣṭakā.)

Having on the preceding day chosen two (Brāhmaṇs) to represent the All-gods, three to represent the Fathers, and one to represent the newly deceased, with the words: "Eat ye 1 at the Sapinḍikaraṇa-śrāddha", he pours (on the next day at the ceremony proper) water mixed with sesame into their hands, with the words: "svāhā, svadhā"; fills, with the words: "For the Fathers, svadhā", a vessel with water mixed with sesameum; invokes the Fathers; fills another vessel (with sesameum-water), with the words: "For the Deceased, svadhā", pronouncing the name of the newly deceased; invokes him; performs the burnt sacrifice, in the same manner as formerly; lays down the rice-ball, and, giving food to each of (those who represent) the All-gods twice, and to each of (those who represent) the Fathers and the newly deceased once, entertains them. Then, he makes the rice-ball destined for the newly

1 Note the peculiar form bhokeṣyatām as if from a verb bhokeṣayati. It is equal to bhūṅgāhvaṃ, cp. bhūṅkṣeva in VII. 7.
deceased ascend those that are destined for the Fathers and pours the water (viz. the previously prepared sesamum-water) from the vessel of the newly deceased into the vessels of the Fathers. If the Saṃśīka has been omitted, the auspicious act that had been performed, is destroyed. Therefore, he should (in this case) perform the prāyaścit-citta-libations, then the Saṃśīka, and on a different day sacrifice prāyaścitta-libations with the hymn addressed to Viṣṇu, the mindās, and those with the mantras: “What has been made to hear” etc.; then, he should perform anew the auspicious act.

If the Aṣṭaka has been omitted, his race certainly will perish. So he sedulously performs the Aṣṭaka. If the giving of the water, the laying down of the rice-balls, and the feeding of the Brāhmīns have taken place with good faith, in the manner as has been prescribed, there will certainly be all luck and prosperity and flourishing of the race, thus it is declared.

2 The precise manner is seen in V. 15, third alinea. Note the construction: pitṛpīṇḍaiḥ pretapiṇḍaiḥ samāropya.
3 Cp. note 6 on VII. 7.
4 Cp. IV. 3 and 4.

Praśna VII, Khaṇḍa 9.

(The establishing of the fire of a newly deceased person: pretādāhana.)

When the spirit of a householder departs, his domestic worship into his fire having been interrupted, his son should, after having got the permission of aged men (who are acquainted with the rites for this case), bring near a fire from the house of a learned Brāhmaṇ, set aright the ground (where it is to be established), put it down on this spot with the vyāhṛtis, and, standing before it, should respectfully address it with the mantra: “As a welcome household guest in our home,” etc. Then, having wiped it all around, having strewn grass and poured water around it, and having the butter melted and purified, he pours (with the sruva) four times clarified butter into the juhū-ladle and sacrifices it with the seven vyāhṛtis. In the same manner, again having poured butter into the juhū, he sacrifices this butter with the two mantras: “Looking, Ye Gods, at the former

1 See TBr. II. 4.1.1.
2 om bhūḥ svāhā; om bhuvah svāhā; om suvah svāhā; om mahaḥ svāhā; om janaḥ svāhā; om tapah svāhā; om satyam svāhā.
through the latter”, “Out-breathing and in-breathing, eye and ear’’
then, with the two mantras: “Let not the two trees oppress thee’’,
‘‘May not the two trees oppress thee’’
then with the two mantras: “O Agni, returner’’,
“Agni Angiras’’
then, with the two mantras: “Return with strength’’,
“Return with wealth’’ and, then, with the
two mantras: ‘‘Thou art quick, O Agni’’
“The hotṛ par excellence is the Brāhmin’’,
for each libation taking butter four times into
the juhū. Having again taken butter four times he should sacrifice
with the great vyāhṛtis. Having in this manner prepared the fire, he
should, in the manner as has been formerly described, burn the corpse,
thus declares Vikhanas.

End of the seventh Praśna.

End of the Grhya-sūtra.

3 See TBr. II. 5.6.5.
4 See TĀ. VI. 7.2 ( and ē )
5 Cp. note 4 on VI. 16.
6 Cp. note 3 on VI. 1.
7 Cp. note 17 on V. 5.
8 Here the Saṃhitā gives as the mahāvyāhṛtis the formula found in note 24
on I. 3.
9 The words iti vikhanāḥ prāha are found only in the ms. of Madras and in the
Bhāṣya, where prāha is read double, to indicate the close of this part of the sūtra;
prāha prāheti vipsā ēārīram karma samāptaḥ bhaved iti.

b. The Dharma-sūtra.

Eighth Book.

Praśna VIII, Khaṇḍa 1.

(The dharmā for the different orders of religious
life: varṇāśrama dharmāḥ.)

Now, the customary observances for the orders of religious life
of the different castes.

The four castes are the Brāhmins, the Kṣatriyas, the Vaiśyas
and the Śūdras, produced respectively out of the mouth, the arms,
the thighs and the feet (of Brahman), for sacred tradition says:
“The Brāhmin was his mouth,” etc. For the first three (only) of
these are the sacraments prescribed, the first of which is the ceremony

1 See Taitt. Br. III. 12. 5 or Ṛṣ. X. 90.12.
on impregnation. These twice-born are qualified to the (rites and the
knowledge of the) Veda. Therefore, a Brähmin has the six prerog-
atives to study the Veda, to teach it, to sacrifice (as yajamāna), to
perform sacrifice for others, to bestow and to accept (gifts); a Kṣatriya
and a Vaiśya, to sacrifice (as yajamāna), to study the Veda, to bestow
gifts. A Kṣatriya is entitled to protect his subjects, to punish the
wicked, to fight; a Vaiśya, to herd the cattle, to lend money, to trade.
To the share of the Śūdra falls attendance to the twice-born and
husbandry 2.

For the Brähmin there are four orders, for the Kṣatriya the first
three, for the Vaiśya only the first two. They who belong to the orders
are the following four: the Veda-student, the householder, the hermit,
the ascetic.

2 In no other text the kṛṣi is assigned to the Śūdra. Usually it is the task of
the Vaiśya.

Praśna VIII, Khaṇḍa 2.

(The order of Veda-student.)

After the rite of initiation has been performed on him, the
Veda-student, wearing the girdle, the sacred string, the antelope-hide
and the staff, having bathed and performed the satisfying (of Gods,
Ṛṣis and Fathers) and the sacrifice to Brahman, performing at
evening and morning the twilight-devotions and the putting on
of fuel on the fire, having clasped the feet of his Teacher and constantly
saluting him, studies in accordance with his observance the Veda.
If his Teacher stands, he should be standing, if he rises, he should
rise before him, if he goes, he should follow him, if he is seated or lies
down, he should, (only) after being authorised by him, sit or lie down
after him lower (viz. on a lower seat or bed). He should not perform
any act without the command (of his Teacher), but even without
his command he should perform the study of the Veda and his
constant duties. Avoiding bathing in hot water, cleaning the teeth,
applying collyrium to the eyes, anointing (the body with perfumes
after the bath), applying perfumes, wearing flowers, using shoes and
parasol, sleeping at day, wasting his manhood, looking at women,
touching and approaching them, (sensual) desire, anger, covetousness,
infatuation, drunkenness, envy, doing injury (to living beings), and
so on, he should, ever obedient to his Teacher, do what is agreeable to him and profitable for him. Free from hatred he should, agreeable to his words and thoughts speak what is welcome and true. Even in distress he should not utter any untrue or unwelcome word nor utter any blame. Abstaining from honey, flesh, fish, condiments, sour substances and the like, and avoiding forbidden eatables, he should go a begging and, having obtained the permission of his Teacher, partake of the begged food. He should not pronounce the name of his Teacher, of aged persons and of Dīkṣīṭas. If his Teacher is absent, he should behave himself towards his son as if he were his Teacher.

1 One who has been initiated by the Dīkṣā for a Soma-sacrifice.

_Praśna VIII, Khaṇḍa 3._

(Different kinds of Veda-students.)

The Veda-students are of four kinds: the Gāyatra-, the Brahman-, the Prajāpati- and the Naiṣṭhika-student.

The Gāyatra-student is he who, from the rite of initiation on, during three days abstaining from food mixed with pungent substance and salt, and, having learned the Gāyatṛi-verse, follows this mode of life during these three days up to the close of the Śāvitra-observance.

The Brahman-student is he who from the Śāvitra-observance on, collecting alms in the houses of unblemished and not-outcast householders, and performing the Veda-observances, after having dwelt twelve or twenty years in the house of his Teacher and having studied the (three) Vedas or two of them or one single together with the Sūtras (belonging to it, or the Sūtras belonging to them), follows the way of a householder (viz. becomes, by marrying, a householder).

The Prajāpati-student is he who after the bath (which concludes the period of studentship) being addicted to studentship and its constant duties, solely absorbed in Nārāyaṇa, having meditated on the meaning of the Veda and its auxiliaries, takes a wife. The Rṣis say that he should not maintain longer than three years the Prajāpati-studentship.

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1 _atra_ is explained by the Bhāṣya as _tridine._
2 Cp. II. 3-8 (incl.).
3 Note again the construction: _vedān...adhyaśanam kṛtvā_, cp. IX. 13 (note 13) _anuvākān svādhyāyam kuruṣṭa_ and note 5 on VI. 2, note 8 on VI. 8, note 2 on VI. 13.
4 This kind of Brahmacārin is, as far as I see, not recorded in other texts.
The Naiṣṭhika (or perpetual religious student), having put on a reddish garment dyed with red chalk and an antelope-hide or a garment of bark (as his upper-garment), wearing his hair twisted or a lock of hair (only) on the crown of his head, provided with girdle, staff, sacred string and antelope-hide, keeping the vow of chastity and himself unsullied, abstaining from pungent substances and salt, dwells in the house of his Teacher until his soul is separated (from his body), subsisting on the alms which he has (gathered and) delivered over (to his Teacher who, thereupon, allows him a quantity).

Praṇa VIII, Khaṇḍa 4.

(The order of householder.)

The householder, on the other side, having taken a wife, practising his duties as bathing and so on, every day offering on his fire for domestic worship, performing the sacrifices of cooked food, rises at the close of the (daily) Vaiśvadeva from his seat to welcome his Teacher or a Snātaka who visits him, greets him, offers him a seat, and water for washing the feet and for rinsing the mouth, presents him with the madhuparka consisting of melted butter, sour curds and sweet milk mixed with honey or water and feeds him to the best of his power with boiled rice and the like. Ascetics, Veda-students, guests, learned Brāhmans, who know the Veda, his paternal uncle, his Teacher, the priests who officiate at the sacrifice of śrauta-rites, his maternal uncle, his father-in-law, and so on, who have come to visit him, old and young persons, those who have no protector, who are in distress or fatigued by journey, he honours according to their merits. If he is not able to do this, he should give them four mouthfuls (of his own food) or an alms with water to drink and himself eat what remains. Full of compassion, truthfulness, honesty and good behaviour he should day after day honour the Rṣis by study and by satisfying them with water, the Gods by sacrifices according

1 Is this the force of api? 2 pratyutthāya is equivalent to prosacavastās.
3 Cp. II. 16, end. 4 agra is explained as grāsacatuṣṭya.
5 sodakam is difficult to explain, we expect sodakām. The Bhāṣya explains: addhaste jalam pradāya tatra 'gram bhikeśam va daitva punar hastodakam dadyād evam va sodakam daitvā ēsām annam svayām svayaṁ...bhujita. A foot-note in the edition of Kumb explains bhikeśam as paniṣparimitam annam.
6 The tarpāṇa, cp. I. 4
to the śrauta-rites, by bali-offerings, by burnt offerings, gifts of water, flowers and so on, the Fathers by śāddhas and by (generating) sons, the Goblins by the bali-gift, and men by food. Absolved from the three debts he becomes debtless.

7 Cp. the five mahāyajñas, cp. V. 17.
8 This rests on TS. VI. 3. 10. 5.

Praṣna VIII, Khaṇḍa 5.

(Different kinds of householders.)

The householders are of four kinds: the Vārṭāvṛtti, the Śālinnavṛtti, the Yāyāvara and the Ghorācārika.

The Vārṭāvṛtti-householder is he who lives by agriculture, tending cattle, and traffic.

The Śālinna-householder is he who, observing his daily observances, offers the sacrifices of cooked food (in his fire for domestic worship) and, then, having established his three sacred fires (for śrauta-sacrifices) performs at each half-month the full-moon-, and the new-moon-sacrifice, at each fourth month the Cāturmāyasas, at each sixth month the animal sacrifice, and, yearly, the sacrifice of Soma.

The Yāyāvara-householder is he who, being engaged in the six performances of sacrificing the havis-offerings and the soma-sacrifices for himself, of sacrificing (these as an ṛtvij) for others, of studying the Veda, of teaching the Veda, of bestowing gifts and of accepting gifts, constantly attends to his fires and gives food to the guests that come to him.

The Ghorācārika-householder, observing his daily duties, sacrifices for himself but not for others, studies the Veda but does not teach it, bestows gifts but does not accept them; he lives by gleaning grains and, being solely absorbed in Nārāyaṇa, observes, performing at evening and morning the agnihotra, in the months of Mārgaśīrṣa and Jyaiśṭha, the vow of the sword-edge, and attends to his fires with fruits of the wild.

1 The words signify: "living on agriculture", "living in a fixed abode" († śubhārātīṁ, the Bhāṣya), "vagrant," and "following the awful mode of life".
3 The four kinds of Gṛhaṇtha occur also in Manu IV. 9 (subsisting by glean
ing, by what is given unasked, by food obtained by begging, by agriculture). Manu IV. 10 agrees in substance with the description of the ghorācārika of the Vaikh. text.

Praśna VIII, Khaṇḍa 6.

(The order of hermit.)

A householder who, with his five or three fires and accompanied by his wife, is going to leave his house in order to take his abode in the woods, he may or may not have established his sacred fires, should make his fire for domestic worship enter (into his fire-drill), and after, (still) in his house, having churned fire, he should establish it according to the special rite for the śrāmaṇa-ākāra-fire ¹, perform in it the ṣaṅgōra and, with this śrāmaṇa-ākāra-fire, (retire in the woods and) accept the third order. He should, in the manner as described formerly ², perform the acts of sprinkling, digging up and so on of the spot for the fire ³. Having wiped along ⁴ also the third girdle ⁵, he strews the grass around the śrāmaṇa-ākāra-fire, viz. on the middle one of the three girdles, the four bundles for strewing around measuring six and thirty fingers-breadth and being prepared in the following manner: on a (string of grass) knotted from (fifteen) grass-stalks, whose tips are of six fingers breadth, it (viz. the bundle) is made below the knot threefold in the manner of a rope, and bound together at the root ⁶. Having invoked the deities, with the mantras ending with: śrāmaṇa-ākāra-yajñāḥ, yajñādāivataviśve devāḥ ⁷,

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¹ Compare also IX. 1 and 2.
³ The agnyālāya or etanāśa, where the kunda is to be made.
⁵ Usually there are two of them: the ārdhavedi and the adhovedi; here a third is to be made.
⁶ We must represent us this in the following manner:

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   agrāṇī.
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   triyāt.
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   mūlāṇī.
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⁷ As against the ordinary ritual of I. 13. The mantras are recorded in the Samhitā (the copy of Mysore) as follows: gārhapatiyaṣayājuḥ ēvāhayāmi, yajñādāivataviśvaṃ devān ēvāhayāmi, oṃ bhūḥ puruṣam ēvāhayāmi, aṣṭyamaṃ ēvāhayāmi; anvāhāryayajñāṃ ēvāhayāmi, yajñādāivata (viśvāṃ devān ēvāhayāmi), oṃ bhunāḥ puruṣam ēvāhayāmi, satyam ēvāhayāmi, āhavanīyayajñāṃ ēvāhayāmi, yajñādāiv-
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and, having poured out the clarified butter and sacrificed the butterlibations, with the mantras: “To the śrāmaṇaka, svāhā; to the śrāmaṇaka-
yajña, svāhā; to the Yañadaivataviśve devās, svāhā,” he should sacrifice the mess of boiled rice. These are the differences for the āghāra (into the śrāmaṇaka-fire).

Of the śrāmaṇaka-fire the upper girdle is (at each of the four sides) two and thirty finger’s breadth long and four broad and high; the middle girdle which surrounds the former is five finger’s breadth broad and four high; beneath is the third girdle which is of the same breadth and height as the upper girdle. Having in the midst of it made a pit of twelve finger’s breadth and so having prepared the kuṇḍa with three girdles, the hermit establishes his fire on it, performs in it, in the same manner as in the fire for domestic worship, the daily sacrifices: those of evening and morning, the libations with the great vyāhṛtis; and, in this manner, he should constantly perform the rites in the śrāmaṇaka-fire.—If he has no wife, he should go to the woods without wife and without fires.

\[vata\ (viśvān \ devān \ avāhāyāmi), \ oṁ \ suvaḥ \ puruṣam \ avāhāyāmi, \ puruṣam \ avāhā-
yāmi; \ avasathyaayājanam \ avāhāyāmi, \ yajñaadivata \ (viśvān \ devān \ avāhāyāmi), \ oṁ \ mahaḥ \ puruṣam \ avāhāyāmi, \ aniruddham \ avāhāyāmi; \ sabhyayajñam \ avāhāyāmi, \ yajñaadivata \ (viśvān \ devān \ a"), \ oṁ \ janaḥ \ puruṣam \ avāhāyāmi, \ viṣṇum \ avāhāyāmi; \ paunçarikayajñam \ avāhāyāmi, \ yajñaadivata \ (viśvān \ d' \ a"), \ oṁ \ tapaḥ \ puruṣam \ avāhāyāmi, \ vāsudevam \ avāhāyāmi, \ oṁ \ satyaṃ \ puruṣam \ avāhāyāmi \ nārāyaṇam \ avāhāyāmi; \ aupāsanayajñam \ avāhāyāmi, \ yajñaadivata \ (viśvān \ d' \ a"), \ śrāmaṇaka-
yajñam \ avāhāyāmi, \ yajñaadivata \ viśvān \ avāhāyāmi. \ The \ last \ mantras \ are \ slightly\ confused.\]

8 Cp. the kuṇḍa for the aupāsanāgni, I. 8, end.

Praṣna VIII, Kaṇḍa 7.

(Different kinds of hermits: those who have with them their wife.)

The hermits are either with or without a wife.

Those who are with their wife, are fourfold: the Audumbara-, the Vairiṅca-, the Vālakhilya-, and the Phenapa-hermits.\footnote{The words signify: "fig-tree-hermit, brahman-hermit, vālakhilya-hermit, froth-drinking hermit"; cp. Bhāgavata-puṣpa III. 12. 43: vaikřānasā vālakhily- audumbarāḥ phenapāḥ.}
abstaining from salt, asafoetida, garlic, honey, fish, flesh, sour gruel made of the fermentation of foul rice, and of what has been touched or cooked by other persons, honouring Gods, Rṣis, Fathers and men, dwelling in the woods and keeping himself far from the villages, performing at evening and morning the agnihotra and the sacrifice into the śramaṇaka-fire and the (daily) Vaiśvadeva-sacrifice, devotes himself to ascetism. According to some authorities he sacrifices in the śramaṇaka-fire, the only fire that he needs to establish.

The Vaiśrava-hermit, nourishing those who belong to him and his guests with fruits as panicum italicum, barley, millies, wild rice and so on, which he gets after he has at morning risen and gone out in whichever direction first presents himself to him, performing the agnihotra and the śramaṇaka- and the Vaiśvadeva-sacrifices, is wholly absorbed in Nārāyaṇa and addicted to ascetism.

The Vālakhilya-hermit, wearing matted hair, clothed in a tattered garment or in bark, having the sun as his fire, abandoning on the day of full moon in the month of Kārttika his abundant food, living otherwise during the remaining months, should perform ascetism. About him it is handed down in sacred texts: "The sun alone is his fire."

The Pṛṇapa-hermit, wearing his staff upraised, estatic, restraining himself, living on what is broken off and fallen down, performing the cāndrāyaṇa-penance and sleeping on the bare ground, fixing his thoughts on Nārāyaṇa, searches for deliverance only.

2 Reading: pūtyannadānīyāndaparapprasparānaparapākavariṇī.
3 Cp. the Commentary on Bhāg. pur. l. c.: prākara uthāyā yām disām prathamaṃ paśyanti tata ʿhṛtaiḥ phalādibhir jivanti, this regards, however, the audumbara-hermits.
4 "and living again by gleaning", the Bhāṣya, but the sense is not clear, perhaps Manu VI. 15 may be compared.
5 The Bhāṣya gives no information on this obscure point.
6 So that he does not want to entertain a fire for the sacrifices? The Comm. on Bhāg. pur. l. c. runs: vālakhīyā navā 'nne labhe pūrvasamcitānātyājinaḥ.
7 The meaning of the words uddanḍaka and unmattaka is not clear. What the Bhāṣya says about them is worthless.
Praśna VIII, Khaṇḍa 8.

(The hermits without a wife.)

Numerous are the hermits who live without their wife: those who feed themselves (only) at (certain) times; those who perpetually carry their staff upraised; those who use a stone for grinding; those who live upon elevated fruits; those who use their teeth as mortar; those who subsist by gleaning; those who live by pressing together; those who live as doves; those who follow the manner of the deer; those who accept gifts with their hands; those who live by chewing stony fruits; those who eat what is dried up by the sun; those who feed themselves with bilva-fruits; those who live on blossoms; those who subsist on yellow leaves; those who eat at intervals: once a day or at every fourth meal-time; those who lie down on thorns; those who (perpetually) sit in the vīra manner; those who lie down between the five fires; those who subsist on smoke; those who dwell in a jar filled with water; those who (perpetually) maintain silence; those who hang with their head downwards; those who (steadily) look at the sun; those who have (uninterruptedly) turned upwards their arms; those who have their faces turned downwards, and those who persist standing on one foot. These are the hermits of different observances, so it is declared.

1 Reading kālāsika, but the Bhāṣya presupposes kālasīka (?): kālena sidantibhojanārthaṃ gacchanti.
2 uḍagram aśānāṃ phalam aśānāṃ yēśāṃ te uḍagaphalinaḥ, the Bhāṣya.
3 Reading and translation equally uncertain.
4 The Bhāṣya reads aphaḷakhaḍinaḥ and explains: phalāṇi khaḍitum silam yēśāṃ tēna bhavanīṭih aphaḷakhaḍinaḥ.
5 See R. Schmidt, Fakire im alten and modernen Indien, page 188.
6 At each of the quarters one fire and the sun as fifth.

Praśna VIII, Khaṇḍa 9a.

(The order of religious mendicant, of ascetic.)

Now the ascetics who strive for deliverance (from recurring births). There are four kinds of them: the Kuṭīcaka-, the Bahūdaka-, the Hamsa- and the Paramahamsa- ascetics.

1 These same four MBh. XIII. 141. 89 and cp. Bhāg. pur. III. 12. 43.
Amidst these the Kuṭīka-ascetics are they who gathering eight mouthfuls at the hermitages of such as Gautama, Bhāradvāja, Yājñavalkya and Hārīta, and, knowing the essential nature of the ways of Yoga, search for deliverance.

The Bahaṣka-ascetics are they who, wearing a triple staff, and a (wooden or earthen) water-pot, and clad in an apparel of reddish garment dyed with red earth, gathering alms in the houses of brahman-ṛṣis (and) among (other) virtuous people, avoiding honey, flesh, salt, and stale food, (gathering these alms) at seven houses, search for deliverance.

The Ḥamsa-ascetics, forsooth, dwelling one day and night in a village and five days and nights in a city, but no longer than that, subsisting on cow’s urine and cow-dung, or fasting during a month and keeping constantly the cāndrāyaṇa-vrata, are constantly intent on moving off (from one place to another).

The Paramahaṃsa-ascetics are those who, dwelling under a tree with one single stem, or in a deserted house, or on a cremation-ground, clothed or naked (search for deliverance). For these there exists no right and wrong, no truth and falsehood, no holiness and unholiness and such like dualism. Indifferent to all, being entirely absorbed into the Ātman, looking indifferently upon a thing, be it a clod of earth or a piece of gold, they gather their alms among all the castes.

2 The explanation of the Bhāṣya runs: kuṭyāṃ svagyāsminnyasya (sic!) grheṣu caranti, or: kuṭişu gautamādinām āśramagṛheṣu bhikṣārtham caranti.
3 jīvātmaramāṇan aikyam, the Bhāṣya.
4 trīṇ vaiṇavadaṇḍān ekikriya govālarajjubaddho ’yam tridanḍah, the Bhāṣya.
5 The word grahaṇa (equal to svikaraṇa, Bh.) seems to be rather superfluous.
6 The number seven, see e.g. Gaut. dhā. 23. 18, seems to indicate an indefinite number.
7 vṛkṣaikamūle, probably with irregular sandhi for vṛkṣa ekamūle. In this case this tree stands in contrast e.g. with the nyagrodha-tree.
8 Is this the meaning of sarvātmānaḥ? The Bhāṣya is incomplete.

Praśna VIII, Khaṇḍa 9b.

(The two views of life.)

For Brāhmīns four orders of religious life are ordained, for Kṣatriyas three, for Vaiṣyās two.

9 idānīm yogadharmaṃ āha, says the Bhāṣya.
10 Cp. VIII. 1, end.
The results (or: rewards, effects), now, of these are of two kinds: the one is connected with (the fulfilment of) wishes, the other one is void of any desire (for reward).

The one which is connected with the fulfilment of wishes is this that, thinking of prosperity in this circuit of worldly existence, he longs to obtain sons and so on, or else the fruit of obtaining Heaven and similar (heavenly abodes).

The one, now, which is void of any desire (for reward), consists of the practice of the religious rites as they are ordained, without longing for any (reward) whatever.

Of these two (effects) that one which is void of any desire (for reward) is a double one, viz. activity and inactivity.\(^\text{11}\)

Activity, now, consists herein that he acquires, by disregarding the circuit of worldly existence, by resting on the knowledge procured by the Sāṇkhya, by practising breath-suspension, the particular modes of sitting, restraining the organs of sense, steady abstraction of the mind and subduing the vital air—\(^\text{12}\) that he acquires the (eight) powers of becoming as small as an atom and the other (powers)\(^\text{13}\).

This effect, on the other hand, is disregarded by the highest Rṣis, because the (fruit of) ascetism (once) must waste and because he must acquire (new) births, and because of the manifoldness of sickness.

Inactivity, now, consists herein that, by ascertaining the frailty of the worlds, by disregarding the circuit of worldly existence, whilst he knows that there exists nothing beside the highest Ātman, by breaking the fetters of married life, by becoming one who has subdued his senses and by uniting, when his soul leaves his body, his individual soul with the highest Ātman—that he (thereby) enters the highest Light, which is beyond the cognizance of the senses, which is the source of the whole universe, entire par excellence, of eternal bliss and procuring for ever and ever delight, as after drinking a draught of nectar, so it is taught in the scriptures.

\(^{11}\) Cp. Manu XII. 83: \textit{pravṛttam ca nivṛttam ca dvividham karma vaidikam.}

\(^{12}\) Cp. Garbe, Sāṇkhya und Yoga, page 44.

\(^{13}\) The eight siddhis are: \textit{ānimān, tāghimān, gaṇimān, prāpti, prākāmya, īśītva, vaśītva and kāmāvasāyītva}, cp. Garbe, op. cit. page 46.

\(^{14}\) \textit{ākeśaviśeṣa}.
Praśna VIII, Kaṇḍa 10.

(Different kinds of ascetics, of yogins.)

On account of the different practices of inactivity the yogins (i.e. they who strive after union of the individual soul with the universal soul) are threefold: the Sāraṅga-yogins, the Ekarṣya-yogins and the Visaraga-yogins.

The Sāraṅga-yogins are of four kinds: those who do not constrain, those who do constrain, those who follow the right path, those who follow the wrong path.

The Ekarṣya-yogins are fivefold: those who go far, those who do not go far, those who go through the middle of the brows, those who are not devoted, those who are devoted.

The Visaraga-yogins are numberless.

1 These designations of yogins are from elsewhere unknown. The Bhāṣya gives no help to explain the proper meaning of these names.

Praśna VIII, Kaṇḍa 10-11.

Amidst these the Sārangas are so called because they "go to" (i.e. attend to, -ga) the sāra i.e. (their own) individual soul. Among these they who do not constrain, do not, while they live in the knowledge, "I am Viṣṇu," practise the constraining of the breath and so on. Those who do constrain, perform the sixteen arts: restraining the breath, restraining the organs of sense, steadily abstracting the mind and so on. Those who follow the right path practise the six only, beginning with the restraining the breath. Those who follow the wrong path, whilst bringing into practice the eight "members of Yoga" viz. yama, niyama, āsana, prāṇāyāma, pratyāhāra, dharanā, dhyāna and samādhi, go against even (the God) on whom there must be contemplation.

2 Cp. Yogasūtra II. 29-32: yamaniyamāsananaprāṇāyāmapratyāhāradharanāsamādhayay ānāgini | 29 | ahīṃsāsatyasteḥabramacaryāparigrahāḥ yamāḥ | 30 | saucasaṃtostapahsayādhyāyeṣvaraprahamadharanāni niyamaḥ | 32 ||. If we substitute in Sūtra 29 the words yama and niyama by the five specifications of each, we get the number 16.—See however IX. 4. b.

3 Leaving out niyama and āsana.

4 I am not sure if this is the meaning of the words: dhyeyam apy anyathā kurvanti. The Bhāṣya runs: dhyānayogam api devam anyatheti dhyeyam adhyeyam kurvanti nāsitī vadantī arthaḥ.
(Different kinds of ascetics, of yogins; continued.)

Now the Ekaṛṣya-ascetics; they are those who have one single rṣī.¹

Amidst those "who go far" (dūraga), the way of these is as follows: having entered by way of the pīṅgalā-vein into the sun-disc, and, having become united with the puruṣa who dwells there, they go to the moon-orb and are united with the puruṣa who dwells here; thence they enter into the lightning and are united with the puruṣa who dwells there, and, then, again they are absorbed into Vaikuṇṭha (i.e. Viṣṇu).²

Of those "who do not go far" (adūraga) the way is as follows: having, through the opening of the individual soul ³, effectuated the unity of their individual soul with the All-soul, and here (i.e. in this All-soul) having meditated upon the destruction of all (beings), they think: "I am even as the Ākāśa: the only reality." ⁴

Those "who go through the middle of the brows" (bhrūmadhyaga) lead, in respect to the unity of the individual soul with the All-soul, (their vital air) through the opening of Agni whose form is (the quality of) sattva,⁵ effectuate its attraction from the five places whose first

¹ Reading uncertain: Bhāṣya: eka evaṃ iva yesā m ta ekāreyāh, the Edd. of Triv. and Kumb. ekā evaḥ iva yesām ta ekāreyāh. These words are not given in the ms. of Vienna and Mysore. Their meaning is not clear.

² The Bhāṣya gives a double explanation, the one accepted by me, he gives on the second place. The other one seems to refer to the Yoga-doctrine of the cakrās (here manḍalas?) in the interior of the body, which can be perceived only by Yoga-practices, cp. Glasenapp, Der Hinduismus, page 293 sqq. I subjoin the beginning of the Bhāṣya on this passage: pīṅgalā yā nāḍikāyādityamanḍalaḥ hṛdayāntār-śūryamanḍalaḥ anupraviṣṭaḥ tatraṣṭhitena puruṣena tejorūpinā puṃsātmānā saṃyo- jya tatas tayā candramasyā idayā nāḍikāyā candramanḍalaḥ tāllumūltāntaratām indumaṇḍalaḥ anupraviṣṭaḥ tatraṣṭhitenaṃrtamayena puruṣena saṃyojya tatas tayā vāiśnavyā suṣumnayā nāḍikāyā jīvātmānam vidyutām bhrūmadhyāntartāvidyayun- manḍalaḥ anupraviṣṭaḥ tatraṣṭhitena vidyullātavad bhāsvararūpāṇa puruṣena saṃyojya, etc., etc.

³ kṣetrajñadwēraṇa, the Bhāṣya: kṣetrajñasya prāṇādirūḍha-jīvāṁśa dvāram nāḍīrandaḥram tena.

⁴ ākāśavat sattāmātra 'ham, Bhāṣya: ākāśam iva, sato bhāvas sattā, tasyā mātro bhāvaḥ sattāmātro 'ham iti dhīyanti, ākāśasya nityatvam tārīkānāṃ vādanti.

⁵ According to the Bhāṣya; sattvarūpaḥ viṣṇus, sa evaṃ nāḍīrandaḥram, tasya dvāram suṣumna-nāḍīrandaḥram, etc.
is that of the big toes, then, again, accomplish its departing by means of the pingalā-vein and make it last until the end of death or the union of the individual soul (with the All-soul).

Those "who are not devoted" (asambhakta), forsooth, effectuate the meditation (upon the All-soul) in their mind, they hear by their ears its (i.e. the All-soul's) coming which by this (meditation) is brought about, they see by their eyes its shape, they experience by their organ of smelling its scent, they salute the deity with their hand.

As for those who are attached (sambhakta)......

The Visaraga-ascetics (are called thus) because of their manifold proceeding, their manifold teaching, their going on wrong paths.—In former times Prajāpati, in order to conceal his instruction, created the doctrine of the Visaragas. Even the munis, on seeing it, became perplexed, how much more the (ordinary) men. For those beasts of Visaragas, who are full of self-consciousness, there is deliverance (only) in subsequent forms of existence, not in this (present) one. Therefore the doctrine of the Visaragas must not be followed. Some Visaragas, striving to unite the individual soul with the All-soul through mortificating the body, others through muttering mantras, others through any meditation whichever, others through any syllable whichever, others through suppression of the breath, fix (it is true) their thoughts on it, but they do not (earnestly) strive for the union with the All-soul. They say that he is in the heart itself; some of them seek for deliverance, considering that no meditation is required, others that the union must be brought about by performing the religious acts as they are described. For these

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6 From the toes to the knees, from the knees to the anus, from the anus to the heart, from the heart to the palate, from the palate to the place between the eyebrows.

7 nītvā...ākarṣaṇam: "having attracted" (?). The whole sentence is far from clear to me.

8 Reading with the Bhāsya devatākāram (not devatāgāram).

9 This rests on the well-known passage of the Brhad-āranyaka-upaniṣad (ŚBr. XIV. 5. 4. 5): ātmā vá are draṣṭasyāḥ etotavyo mantavyo nīdītṝyāṁ itāṁ. Why these yogins are designated as asambhakta escapes me.

10 I am unable to translate the following passage.

11 upadeśagūhanārtham, the Bhāsya explains: upadeśa iti mantrāṇāṁ upadeśaḥ; āsya gūhānāḥ(prakūśānam, tadartham) upadeśagūhanārtham. But how can gūhāna signify prakūśana?

12 Or: "party," "thesis": pakṣo matalḥ, the Bhāsya.

13 But only devatārcana, Bhāsya.
beasts of Visaragas there is (only) deliverance in subsequent forms of existence, not in this present one. He who longs for deliverance in this (present) existence should not follow the doctrine of the Visaragas.\textsuperscript{14}

Having made enter his mind into Brahman, which is endowed with the qualities (of sattva, rajas, tamas), he should then constantly endeavour to seek the Brahman, which is devoid of the qualities, thus it is declared (in holy scripture).

End of the eighth Praśna.

\textsuperscript{14} It is of great interest to identify these Visaragas. To which sect do they belong?

Ninth Book.

\textit{Praśna IX, Khaṇḍa 1.}

(The undertaking the order of a hermit: the śrāmaṇaka-fire.)

Now (we shall explain) the rules for the śrāmaṇaka-fire of a hermit.\textsuperscript{1}

When a householder who has performed the sacrifice of soma, beholds his son and his son's son, he should establish his son, his son's son and so on (after having made them marry) in his house, he should shave his hair off (except his top-lock and his eye-brows), perform the prājapatyā-kṛcchra-penance and go forth. In spring, during the bright half of the moon and under an auspicious nakṣatra, he goes out to take his abode in the woods together with his wife. On the preceding day, having bathed, and, having formulated his resolve (to accept the order of a hermit), he should fast after having drunk a decoction of kuśa-grass. Having finished his sacrifice in the fire for domestic worship, he should make it enter into his fire-drill with the mantra: "This is thy place of origin."\textsuperscript{2} Then, having collected according to the rite of the full-moon and new-moon sacrifice, the darbha-grass and the other objects that are required, he brings together, in the manner as described formerly\textsuperscript{3}, the grass-bunches for strewing around the fire, the pegs, the fuel-sticks, (and further) a staff of bamboo, a sacred string, a

\textsuperscript{1} Cp. VIII. 6, where the rite of establishing this fire has been treated.
\textsuperscript{2} Cp. note 18 on I. 9.
\textsuperscript{3} Cp. I. 8.
water-pot, a garment of bark and so on. In the manner as described formerly ⁴, he should prepare the place of the (srāmaṇaka)-fire. On the next day he churns fire with the Vaisvānara-hymn ⁵, enkindles it, deposits it (on the agnikūṇḍa) with the two mantras: “Agni, come hither” ⁶ and “Ascend, o Jātavedas” ⁷, and sacrifices, in the manner as formerly described ⁷, the āghāra in the srāmaṇaka-fire. Then, having made obeisance to the fire and having poured water around it, he should sacrifice the five prāyaścitta-libations with the mantras: “O Agni prāyaścitta, thou” ⁸ and sprinkle himself with the mantras: “Ye waters are wonderful,” “Golden of colour,” “The purifying, heavenly one” ⁹ and, then, perform the chief libations to Brahman, to Viṣṇu, the five to Varuṇa, ending with those with the vyāhṛtis.


Prāsaṇa IX, Kaṇḍa 2.

(The undertaking the order of a hermit, continued.)

To the west of the fire he now should lay down two darbha-grass-stalks with their tips to the east, above ¹ these a stone, and put the great toe of his right foot upon this stone, with the mantra: “This desirable glory of Savitṛ” ². Having put on, with the mantra: “On the impulse of the God Savitṛ” ³, a garment of bark or a goat’s hide or a tattered cloth, he takes ⁴, as formerly ⁵, the girdle and so on, three sacred strings, and, as upper garment, the hide of a black antelope. Having sipped water, and, with the mantra: “Happily, O God Savitṛ,” ⁶ having circumambulated the fire sunwise and made obeisance to it, he should be seated. Then he should with the mantra: “For bliss may the Goddesses” ⁷ sprinkle (water) on his head ⁸, sacrifice with the Jaya-the Abhyātāna- and the Rāṣṭrabhrty formulae ⁹, and with the vyāhṛtis, and partake of the rest of the clarified butter with the mantra for restraining the breath ¹⁰. Having, with the mantra: “At every

¹ ārdhve as prep. with accusative equal to upari.
² See TS. I. 5. 6. m. ³ Cp. note 5 on II. 14.
⁴ ādādātī must mean ādattē, cp. note 9 on IX. 3. The Bhasya: svayam eva grhitvā dharet.
⁸ Note the construction svamūrdhānī proksya.
pursuit" ¹¹, twice sipped water, he should, with the mantra: "A hundred autumns" ¹², make obeisance to the sun and, with the mantra:
"To him who comes we have come" ¹⁴, make pradakṣiṇam to it ¹³. With the mantra: "A giver of royal power art thou" ¹⁵, he should take the bunch of grass (on which he has been seated) with the tips turned upwards. He now mutters the verse addressed to Savitr first by verse-quarters in the following manner: om bhuḥ tat savitur vareṇyam; om bhuvoh bharga devasya dhīmahi; om suvar dhiyo yo nah pracodayāt; then by half-verses: om bhūr bhuvah tat savitur vareṇyam bharga devasya dhīmahi; om suvar dhiyo yo nah pracodayāt, and, finally, the whole verse undivided: om bhūr bhuvah suvas tat savitur vareṇyam bharga devasya dhīmahi dhiyo yo nah pracodayāt. Then, he should enter the order of life in the woods and formulate his intention to live according to the rules for the Veda-student ¹⁶.

¹¹ Cp. note 21 on II. 6.  ¹² Cp. note 22 ib.  ¹³ This means that he himself must make a turn sunwise, cp. II. 6, end of first alinea.  ¹⁴ Cp. note 23 on II. 6.  ¹⁵ Cp. note 17 ib.  ¹⁶ Principally, to abstain from sexual intercourse.

Praśna IX, Khanda 3.

(The undertaking the order of a hermit, continued.)

His wife should live equally according to these rules. After he himself has circumambulated the fire sunwise, he offers with clarified butter the oblations to Prajāpati ¹, those destined for Dhatṛ ¹, the two mindās ², the vicchinna ², then to Indra ³, to the All-gods ⁴, to Viṣṇu ⁵, to Brahman ⁶, those with the mantras: "Of Viṣṇu I will proclaim" ⁷, then, with the Prajāpati-hymn ⁸, i.e. those mantras that accompany the undertaking of the Prajāpati-observance. Then, having again sacrificed the principal libations, he undertakes the observances that are connected with the study of that part of the Veda which is dedicated to Prajāpati.


⁸ Cp. II. 9 last alinea.
Then he arises and seizes, with the two mantras: "At the impulse of the god Savitṛ I seize thee with the arms of the Aśvins, with the hands of Pūsan" and "My staff, which has fallen down" a double staff of bamboo, not crooked, which should contain either five or seven or nine knots, or be so long as to reach up to the upper part of his head. With the mantra: "With the light wherewith the gods went upward", he takes the two vessels: the water-vessel and the one destined for taking the clay (to cleanse the body), and, in the way as formerly described, the two shoes and the parasol. Having enkindled his fires, the gārpapatyā and the other ones, he performs the agnihotra, sacrifices into the āhavanīya-fire the oblations to Prajāpati and those with the hymn addressed to Viṣṇu and then into each of the fires with the mantras: "To Agni, svāhā." "To Soma, svāhā." "To Viṣṇu, svāhā." Thereupon he makes his fires enter the fire-drill.

In a wood, on a mountain, on a lonely spot or at the bank of a river previously having made his wood-dwelling, he should in the known manner prepare the kuṇḍas for his fires. Taking along his fires together with his wife, he resorts to his dwelling in the wood, provided with all the requisites as the vessels and so on (for establishing these fires on the now prepared kuṇḍas).

9 Again ādadāti equal to ādattē, cp. note 4 on IX. 2.
10 Cp. note 20 on II. 15.
11 Two sticks of bamboo bound together by a rope, cp. the triple staff of VIII. 9 (note 4).
12 See T.S.V. 7.2. c.
13 With the same mantras as in II. 15. 14 prakalpya.
15 yathoktam (n.b. not pūrvavat here!) refers obviously (so the Bhāṣya) to the opening chapters of the śrauta-sūtra.

Praśna IX, Khaṇḍa 4a.

(The undertaking of the order of a hermit, continued.)

Having on the spot destined for the establishment (of the fire), which he has sprinkled with water and dug up, drawn the six lines, and, having laid on it a fragment of gold or some rice-corns, he should put down on it his śrāmaṇaka-fire. Then, he collects the requisites (for

1 Cp. I. 9 and VIII. 6. 2 caśābdo 'tra vikalpe, the Bhāṣya.
3 Viz. his former aupāsana-gni, which, as śrāmaṇakāgni, along with the other fires, has entered into his fire-drill.
the establishment of his śrauta-fires): those that are gathered from the earth ⁴—and, in this case, all of them must be taken—from the woods—those that come from the trees ⁵ (to be taken equally from the woods), (and, further for this special occasion): clay dug up by a crab (when this animal makes a hole in the ground), hemp ⁶, old darbha-grass, a bunch of wool (taken from between the horns of a ram), a plakṣa-branch with its leaves, a tuft of sugandhi-grass, bdellion, fragments of gold and a sun-stone. Having chosen as his priests other hermits, he produces the fire by churning, establishes (after having put the above enumerated requisites on the place for the fire) either his three or his five fires: the gārhapatyā and the others, in the same sequence (as he had formerly while he was still a householder) established them, performs in each of them the two oblations (of the agnihotra), and, further on, constantly offers these twice a day with products of the forest.

⁴ Cp. śrs. I. 7; they are the following seven: sikatā, ोरा, ोकृद्ध्रता, valmika. vāpā, sūda, varūhoddhṛta, sarkara.

⁵ The eight sticks of palāśa, udumbara, āvattha, ोम, vikāñkata, aśanihata, puṣkaraparṇa, munjakulāya.

⁶ Reading and translation uncertain; the printed text of Trivandrum and the Mysore ms. read: kuliroddhatān cīrṇān, the text of the Kumbakoṇam-edition: kuliroddhatān chaṇām. To this last reading points the Bhāṣya: karkaṇenoddhṛta evanilayārthasa bhūkhananoddhṛtān (read, ौहं) mṛdam । । । śanān śanākhyān. Perhaps we ought to restore śirṇān and to combine this with the following word ौdarbhān.

Praśna IX, Khaṇḍa ॄb.

(The mode of living and the obligations of a hermit ⁷.)

A muni, who has taken the order of a hermit, practises the ten observances dependent on external conditions (niyama): bathing, cleanness, study, ascense, bestowing gifts, sacrificing, fasting, restraining the carnal lusts, keeping the observances, maintaining silence, and the following ten dependent on internal conditions (yama): truthfulness, mildness, sincerity, forbearance, self-command, friendliness, propitiousness, softness, abstaining from killing, and sweetness ⁸. With devotion meditating upon Viṣṇu, not omitting twice a day the agnihotra (in his śrauta-fires)

⁷ Bhāṣya: samprati niyamādi vānapraṣṭhādharmān ोha.

⁸ Here is a difference as against the ordinary niyamas and yamas, cp. note 2 on VIII, 10. Yājñavalkya III, 313, 314 agrees partially with the Vaikhānasa- text
and the sacrifice in the śrāmaṇaka-fire⁹, abstaining from eatables from the village but taking as his constant food wild herbs, fruits, roots or pot-herbs, and gathering them, with the mantra: “Conceal, bhūḥ; conceal, bhūvah; conceal, suvah; conceal, bhūr bhūvah suvah”¹⁰, he himself or his wife cooks at afternoon not steeped food¹¹ which is fit for sacrifice (viz. without salt or pungent substances). After the Vaiśvadeva (which he performs with this food) he feeds the guests that may come to him and himself eats moderately¹².

⁹ As described VIII, 6.
¹⁰ See Taitt. ār. I, 31, 4 (॥) The meaning of tirōḍhā is uncertain; perhaps tirō dhūḥ.
¹¹ Reading and translation doubtful: āsrāvītam the printed texts (of which the Kumbakoṇum-edition puts the long a into brackets, reading āsrā”) and the MS. of Mysore; the Bhāṣya reads aṣrāvītam and explains aṣvinnam.
¹² “Sixteen mouthfuls and so on,” the Bhāṣya.

_Praśna IX, Khāṇḍa 5._

_(The mode of living and the obligations of a hermit, continued.)_

At night he should not eat. Having strewn darbha-grass or straw or leaves he should, keeping his vow (of abstinence), lie down separated from his wife, who also keeps her vow. She attends to him and he should not approach her but desireless look upon her as on his mother, abstaining from intercourse and subduing his senses. He should perform in due order the sacrifices of full and new-moon, the cāturmāyas¹, the nakṣatresṭi² and the sacrifice of the new fruits³ with wild herbs, in the manner as described formerly⁴. Sustaining his life by means of

¹ On the form cāturmāyam cp. note 28 on I. 1.
² With nakṣatresṭi must be meant the śrauta-sacrifice described in TBr. III. 1. 4. sqq., cp. Baudh. ārs, XXVIII. 3–4.
³ Here the āgrāyanesṭi may be either the śrauta-sacrifice or the one described above, at IV. 2. On the whole passage cp. Manu VI. 9–11:

_vaitāṅkam ca juhuyād agniḥotram yathāvidhi |
darēam askandayan parva pauṁamāsam ca yogah || 9 ||

_ṛkṣeṣṭyāgrāyaṇam caiva cāturmāyāṁi cāharet |

_वासंतासारादायं मध्यायां मन्यामां वयामाहार्तवः, 11 |

_puroḍgāṃśi carūṁ caiva vidhivā nirvapet prthak ||

⁴ pāravaṇat cannot refer to the sacrifices here mentioned, because the śrauta-sūtra follows after the Gṛhyas- and Dharmasūtra. Probably it refers to the manner in which the sacrificial substances are gathered (end of preceding Khāṇḍa).
roots, fruits, leaves or flowers, that ripen each at its own time and, then, spontaneously break off, he should in constant continuation perform higher combinations of mortification, choice by their fruit in results.

Or (viz. if he does not like or is not able to keep all his fires) he may, if he is one who had established his sacred fires (during the time of his householdership), make enter all his fires into his fire-drill, put together (on the śrāmaṇaka-hearth) all the requisites both those from the earth and those from the trees, with the mantras used at this occasion, then, churn the fire and, then, according to this rite and according to the rite of establishing the (sacred śrauta-) fires, with all the mantras establish his śrāmaṇaka-fire on the hearth of his sabhya-fire, and take (this fire with him into the wood). For the śrāmaṇaka-fire is (only) a modification of the sabhya-fire, thus they say.

He who intends to resort to the forest without his wife should sacrifice in the fire after the manner of a bhikṣu (an ascet), he should throw (into the fire) his fire-drill and so on and his utensils used at the sacrifice, he should commit his wife to his son, make enter in the usual manner his fires into himself and, taking the garment of bark, the sacred string and so on and the vessel for collecting alms, depart without fires and without wife and settle in the wood.

Thereon is based the toiling of various kinds of mortification; therefore Vikhanas calls him (i.e. the hermit) as well as his fire by this name of śrāmaṇaka.

5 Cp. Manu VI. 21:

puṣpamūlapahalair vāpi kevalair vartayet sadā |
kaṇapakvaiḥ svayamśirnair vaikānasamate sthitah


7 Cp. notes 4 and 5 on IX. 4.

8 On this fire see e.g. Āp. āra. V. 4. 7.

9 Cp. IX. 7 beginning.

10 Cp. Manu VI. 3 and Viśuddharmasāstra XCIV. 3 (putreṣu bhāryāṃ nikṣi-pya).

11 I am not sure I have rendered the exact meaning of this passage.

Praśna IX, Khaṇḍa 6.

(The undertaking of the order of a sannyāsin or ascetic.)

Now, the manner of proceeding of the sannyāsin (i.e. the bhikṣu, the ascetic, the religious mendicant).
When he has passed his seventieth year, when he has become old, or is childless or a widower, and when considering birth, death, old age, and so on, he should desire after union (of the individual soul with the All-soul), then (the time has come to become a sannyāsin). Or (if he is not in the above-mentioned circumstances) he may, committing his wife to his son and making enter his mind into the highest soul, undertake the order of a sannyāsin after the period of dwelling in the wood.

Being shaved, and, having bathed according to the rite, he should outside the village perform the prajāpati-penance, collect at forenoon a triple staff, a swing (to support his vessel for collecting alms), a reddish garment dyed with red chalk, a water-bowl, a cloth to strain the drinking-water, a vessel destined for taking the clay (used for cleansing the body) and a vessel to collect alms. Then, he should partake of the three-fold food, fast this night, and on the next day, having bathed at the morning, and having performed the agnihotra and the Vaiśvadeva offerings, prepare and sacrifice a purodhāsa of twelve kapālas destined for Agni vaisvānara. Then, having consecrated the sacrificial butter on the gārhapatya-fire, he pours out in the āhavanīya-fire the two full-ladle-libations and those with the hymn addressed to Puruṣa, and, then, libations to Agni, to Soma, to Dhruva, to Dhruvakaraṇa, to Paramātman and to Nārāyaṇa, each ending with the word svāhā.

1 sannyāsadināt pūrvasmin dīvase, the Bhāṣya. 2 Cp. III. 10 middle.

Praśna IX, Khaṇḍa 7.

(The undertaking of the order of a sannyāsin, continued.)

Having poured four times with the sruva clarified butter into the juhū, he should sacrifice into all his fires with the words: "Om svāhā." The agnihotra-ladle he throws into the āhavanīya and all the other implements, which are not made of clay or stone, into the gārhapatya. If he is a householder who had not established his sacred fires, he should, after having poured the libations into his fire for domestic worship and, if he is a hermit, into his śrāmapañcaka-fire, throw his implements into these fires. Having muttered the verse addressed to Savitṛ by quarter-verses, by half-verses and, then, the whole of it, he enters with the

1 Cp. IX. 2, end.
words: “I enter into the order of the ascetics” into this order. Standing on the vedi he should, with the mantra: “By thine sacrificial manifestation, O Agni” ², thrice smell at each of his fires (i.e. inhale the smoke of them), viz. the gārhapatya and other ones and, with the mantras: “Be ye of one mind for us” ⁸, make them enter into himself. Then, he should speak the praśa ⁴: “Bhūḥ, bhūvah, suvaḥ. I have resigned,” thrice whispered, thrice aloud, drink once with his right hand (some) water, rinse his mouth, repeat the same words and pour out thrice a quantity of water as much as his two hands, held together, can contain. He now takes ⁵ the girdle, the four sacred strings, or one single string, the hide of a black antelope and an upper-garment in the manner as described formerly ⁶.

² See TBr. II. 5. 8. 8. ³ See TS. I. 3. 7. n—o.
⁴ This word is apparently not used with the usual meaning of “command.”
⁵ Here dadāti is equal to ādāte, cp. note 9 on IX. 3, though the Bhāṣya explains: acāryo dadāti. stavaṁ dhārayet.
⁶ As at the upanayana, II. 5. end.

Praśna IX, Khaṇḍa 8.

(The undertaking of the order of a sannyāsin, continued.)

With the three mantras: “On the impulse of the god Savitr I seize thee,” “My staff which has fallen down” ¹, and “Protect me (as) a friend” ², he should take the triple staff, with the mantra: “The bright light beyond this firmament” ³ the swing, with the mantra: “By which strainer” ⁴ the cloth for straining the water, and, with the mantra: “With the light wherewith the gods,” ⁵ the water-bowl and the vessel for taking the clay. Having bathed, he should with the aghamarṣaṇa-hymn perform aghamarṣaṇa ⁶. Having sipped water, and sixteen times restrained his breath, and a thousand or a hundred times muttered the verse addressed to Savitr, he takes with the same verse the vessel for gathering alms, viz. a gourd or a wooden vessel or an earthenware one. With the words: “I satiate” preceded by the seven vyāhṛtis,

¹ Cp. note 20 on II. 15.
² sakāḥ me gopāyaṇaḥ sakāḥ yo śiśraśya vajro 'si vārtraghnaḥ śarma me yacchati pāpan tam nivāraya. The beginning as Baudh. dhā. II. 17. 32, with which passage the following prescriptions of Vaikh. agree.
³ See TS. IV 2. 5. f. ⁴ See TBr. I. 4. 3. 6.
⁵ Cp. note 12 on IX. 3. ⁶ Cp. note 27 on I. 3 and note 5 on VI. 8.
which each are separately preceded by the syllable *om*, he performs the Tarpaṇa for the Deities, whilst standing in the water, and with the word *svadha* preceded by the first four vyāhṛtis for the Fathers. Then, he should worship the sun with the mantra: "Out of the darkness." Having poured out as much water as will fill his joined hands, he should promise protection to all living beings.

Delighting in the knowledge of the supreme soul, the ascetic, living on alms, keeping the observances dependent on enternal and those on external conditions, subduing his senses, may by concentrated meditation behold the highest soul (i.e. the All-soul).

7 Note the construction of *tarpayati* with the dative.
8 Exactly as Baudh. dhś. II. 17. 37-38.
9 Cp. note 8 on IX. 4.

Praśna IX, Khaṇḍa 9.

(Rules of conduct for all the orders.)

We shall explain the conduct of virtuous men which is in accordance with religious and social law.

He should ease himself on a place on the ground, which he has covered with grass, wearing his upper-garment hanging down from the neck over his breast and his sacred string hanging on his right ear, sitting in squatting posture, at day-time turning his face to the north, at night turning it to the south. He should not void urine and faeces in a river, a cow-pen, on a path, in the shadow (of a tree), on ashes, in water, on kuśa- or darbha-grass. He should not do it whilst beholding a cow, a Brāhmin, water, fire, wind, sun, stars, moon, (in this case he should cover his head). He should (after he has eased himself) grasp his organ with the left hand, rise up, and, sitting down, in the manner as has been explained, at the side of a water, put some clay twice on his organ, twice on each of his hands, six times on his anus; then he should take water in his hands and cleanse (these parts). His left hand he should then wash ten times and both hands in the same manner with clay and water. In this manner it

1 *nivitīn* cp. I. 4, middle.
2 *utkaśikam* āsūnaḥ; the usual form is *utkuṭaka*; for the adverbial accusative cp. note 2 on I. 9.
3 Cp. Manu IV, 48:
   
   vṛgyagnivipram ādityam apaḥ paśyams tathaiva gāḥ |
   na kauḍacanā kurvīvā vinmūtrasya viṣarjanam ||
4 Here all the other kindred texts differ.
must be done by a Veda-student and a householder; a hermit and an ascetic should perform the double of these acts. At night he should either do the same or the half of what has been prescribed (for the day)\(^5\). After the (involuntary) emission of semen virile the purifying is to be made in the same manner as after voiding urine; according to some it must take place thrice.—Wearing his sacred string over his left shoulder and beneath his right armpit\(^6\), his face directed to the east or the north, he sits down on a place different (from that one where he had eased himself), washes as formerly with water and clay his feet and hands, sips water\(^7\) and then again sips water with the mantra\(^8\).

\(^5\) i.e. once cleansing his organ, once each hand, thrice his anus.
\(^6\) On sopastit\(\text{h}\) cp. note 1 on V. 6.
\(^7\) Without mantra, cp. I. 2, second alinea.
\(^8\) Cp. ib. third alinea; with the mantra: āpah punantu prthivim.

Praśna IX, Khaṇḍa 10.

(Rules of conduct for all the orders: the sipping of water, etc.)

A Brāhmin should sip water reaching to his stomach, a Kṣatriya reaching to his throat, a Vaiśya reaching to his palate. Having sprinkled himself, and having thrown some water in the direction of the sun, he circumambulates the sun\(^1\). To the left side of water (or) of fire, having restrained his breath, he should mutter thrice the verse addressed to Savitṛ, preceded each time by the syllable om and the seven vyāhṛtis\(^2\) and closing with the śiras\(^3\). This is the suppression of breath (at this occasion)\(^4\). If he makes three such suppressions of the breath or a single one, he is purified. If he mutters a hundred times or eight times the verse addressed to Savitṛ before holding at evening and morning his twilight-devotion, he effaces the sin which he has committed during that night or during that day. A twice-born man who omits his twilight-devotion becomes equal to a Śūdra.

\(^1\) This is the literal translation of arkaṃ paryeti; the meaning, however, must be (cp. pradakṣinam adityasya kurota, IX. 2): “he makes a turn sunwise.”
\(^2\) Cp. IX. 2.
\(^3\) The śiras-text is Tātt. Ār. X. 15. 1: āpo jyoti raso ’mptāṃ brahma.
The manner of saluting.

A Veda-student should salute his Teacher with the words: "I, o venerable Sir," before which words he must pronounce his own name. After having touched his (own) ears, he salutes him, whilst, crossing his hands, he clasps with his right hand the Teacher's right foot and with his left hand the Teacher's left foot, from the knee to the foot, and bowing his head. His Teacher should praise him with the words: "Be long-lived, o gentle one." Who is devoid of benediction must not be saluted. Mother, Father, Teacher and learned men are daily to be saluted.

So he must say: "I, so and so, (salute thee), bhoh!", cp. Āp. dhā. 1. 5. 12: asāv aham bhoh. With saṃkirtya cp. Manu II. 122: svām nāma parikirtayet.


Cp. Manu II. 126: yo na vetty abhivādasya vipraḥ pratyabhivādanam | nabhī-vādyah sa vidusāa.

Praśna IX, Khaṇḍa 11.

Rules of conduct for all the orders: the manner of saluting, continued.

Other relations must be saluted (only) when they return from a journey. An elder brother, a paternal uncle, a maternal uncle, and a father-in-law must be honoured (i.e. saluted) like the father; a father's sister, a mother's sister, the wife of an elder brother and an older sister must be honoured like a mother. Of all these the mother is the most excellent, and the Teacher is the most excellent. The wife of another, if she is young, he should not touch (by clapping his hands around her knees), but he should greet her (by putting his hands before her) on the ground. By saluting those who must be saluted, long life, knowledge, strength, health and prosperity are reached.—A sacred string, a girdle, a hide of the black antelope and a staff, which have been used by another, he should not wear.

Subsidiary prescriptions for the study of the Veda: interruption of the study.

When he has performed the upākārman-ceremony, he should, being pure, studying diligently the Veda after uttering the syllable om, interrupt its study on the days of new-moon, of full-moon, on the

1 Cp. Manu II. 132, second half. 2 Cp. Manu II. 133, end.
3 Cp. Manu II. 121: āyur vidyā yaśo balam. 4 Cp. II. 12.
fourteenth and on the first and the eighth day in each half-month. The obligatory muttering (of the Gāyatri-verse and so on) and the obligatory sacrifice (as the agnihotra) are no cause for interruption. When a cat, a mongoose, a frog, a dog, a serpent, an ass, a boar, cattle and so on have passed between⁵ (himself and the Teacher who is instructing him in the Veda), the study must be interrupted one day and night. At the impurity caused by a birth or a decease the study should be interrupted as long (as the period of impurity lasts), on the aṣṭakās three days⁶, and during a period of three days after the decease of the Teacher.

⁵ Cp. Manu IV. 126.
⁶ Here the word aṣṭakā is used more generally than at IV. 3-4. At tisraḥ probably rātriḥ must be supplied. The three days are the preceding day, the aṣṭakā itself and the subsequent day.

_Praśna IX, Khaṇḍa 12._

(Rules of conduct for all the orders: interruption of the study.)

After the death of his Teacher¹'s wife or son, and at the death of a fellow-student, during the sacrifice to men and after a meal partaken at a śrāddha, the interruption should last one day (and equally) if he has neglected to purify himself¹ in calamity or distress. He should not study on a tree, a ship, a conveyance, a bed, nor with outstretched legs², nor whilst easing himself or at the emission of semen virile, nor when there is a corpse in the village, nor when he has eaten forbidden food or has vomited, nor on a cremation-ground. When at morning or evening-twilight thunder is heard³, during an earthquake, when the sky is preternaturally red, when lightning or meteors fall down, when it rains blood, stones or sand, when sun or moon are seized (i.e. are eclipsed), he should not study as long as each (of these phenomena) lasts. The Veda accomplishes religious and moral merits in yonder world and in this world, therefore, it must be studied. At the end of the study he utters, after having given it up, the syllable om. Having put into ordinary fire the two fuel-sticks

¹ aprāyatya occurs only Áp. dhā. I. 11. 25.
² Cp. Vas. dhā. XIII. 23.
³ sandhyāstamite (cp. Vas. dhā. XIII. 9) is, correctly, read and explained by the Bhāṣya; sandhyāstamite all the other sources.
he should, maintaining silence, partake of the begged food ⁴, which procures intelligence and which is pure.

(The close of the annual study ⁵.)

In the month of Pauṣa or Māgha he should leave the village and, having as formerly near a water (a river, etc.) performed the oblations on the occasion of the finishing of the observance, he should give up the study and, having mastered by studying during the bright half of the moon the Veda itself, and, during the waning half of the moon, the auxiliaries of the Veda ⁶, the whole of it up to the end, he should give a fee to his Teacher and become a student who is returned (a Snātaka).

⁴ Cp. I. 8.

⁵ What now follows is an appendix to II. 12, where the adhyāyānotsarga had not been described.


Praśna IX, Kuṇḍa 13.

(The rite at midday ¹.)

At midday, having washed his feet and hands in clean water with clay and water and, after having sipped water, having cleansed his limbs, he should dive into the water, with the mantra: “May the Earth purify the waters” ². When he has (again) sipped water, he should make obeisance to Viṣṇu, with the mantras addressed to this god ³, and to Varuṇa, with the mantra: “I take refuge with gold-horned Varuṇa.” ⁴. then with the aghamarṣaṇa-hymn perform aghamarṣaṇa ⁵, and bathe, with the mantra: “There are the waters, the blessed” ⁶. Members of all the four orders perform ⁷ the obligatory bath according to the rules formerly prescribed, and, then, the bath which is undertaken in view of the fulfilment of a special wish and the occasional bath ⁸. Having covered himself with the washed garment, having sipped water as formerly, and having sprinkled himself, he should either sitting or

¹ This chapter is an appendix to I. 3, third alinea. ² Cp. note 6 on I. 3.
³ Cp. note 1 on I. 5. ⁴ Cp. note 5 on I. 3.
⁵ Cp note 27 on I. 3. ⁶ Cp. note 7 on I. 3.
⁷ Reading eva instead of evam.
⁸ For the naimittika snāna cp. I. 3 (second alinea), but the kāmya ?
standing⁹, after having performed the restraining of the breath, mutter the verse addressed to Savitṛ and adore the sun. Then, he holds the tarpaṇa⁰, with his right hand and with that part of the hand that is sacred to Brahman, to Bhūpati, etc.: with the part of the hand sacred to the gods, to Nārāyaṇa, etc. and to the Kūpya-waters, etc.¹¹; with the part of the hand sacred to the Rśis, to the Rśis, Viśvāmitra and so on; and with the part of the hand sacred to the Fathers, to the Fathers, etc. When he is going to perform "the sacrifice to Brahman" he should recite as his obligatory pensum of recitation, the Yajussamhitā, as far as he likes, beginning: "For force thee, for strength thee"¹² (or only) the first three chapters¹³. As occasional recitation he should recite the (twelve) hymns beginning "Right and truth"¹⁴. Or he may recite (instead of the Yajussamhitā) the opening parts of each of the four Vedas.

The "sacrifice to Brahman" is the beginning of all sacrifices. Therefore, it should be performed by the twice-born from their initiation on.

(Subsidiary rules for bathing.)

He should bathe in a river, in a sacred descent into a river, in a pond dug by the gods (themselves), or in a common lake¹⁵.

⁹ Whilst at the morning sandhyā he stands, and at the evening sandhyā he sits (I. 3).
¹³ Note the construction: yajussamhitām ādyāms trīṇ anuvākān svādhyāyam kurvita, cp. note 5 on VI. 2.

Praśna IX, Ṛkṣaṇa 14.

(Rules for bathing, continued.)

If he bathes in water belonging to other men, he should, before bathing, take out of it five lumps of clay¹; if in a well (belonging to others), he should on its brim thrice pour water out with a pitcher (and use this water for bathing)². He should not bathe if he has not removed (by rinsing the mouth) the remainders (of food, etc.), nor naked; he should not lie down to sleep in these conditions. If he is ill, he must not dive into the water. At the occasional bath of a sick per-
son 3 a healthy person should ten or twelve times dive into the water, sip water, and touch the sick one; then he (viz. the sick person) becomes pure.

(Rules for eating.)

Twice on a day at the close of the (Vaiśvadeva) sacrifice, having washed his feet and sipped water, he should, standing 4 on the place where he is going to be seated, with his face directed to the east or to the west, put down the clean vessel (for his food) on a circle which he has besmeared with cowdung on a quadrangle. Having put the food in this vessel he should pay homage to it 5. Then, he puts on the ground one leg or his two legs (thus sitting down), and, with a pleased face, pours water around (the vessel), at evening with the mantra: "Around thee, the right, I pour the truth", at morning with the mantra: "Around thee, the truth, I pour the right". With the mantra: "Thou art the underlayer of nektar" having drunk cleansed water, and according to the rule 6 having performed the (five) sacrifices into the breath, he eats his food without blaming it. When he has eaten, he drinks water, with the mantra: "Thou art the covering of nektar," he sips water and (again) sips water. He does not eat whilst wearing one single garment, nor in lying posture, nor standing, nor without previously having bathed, nor without previously having muttered (the verse addressed to Savitṛ?) nor without previously performing the (Vaiśvadeva) sacrifice, nor with dry feet 7, nor with his face directed to the north. He should not eat from a broken vessel, nor eat stale food, nor food which stands on his couch or on his seat or in his lap. He should not drink water from his two hands joined together. He should not eat food that has been touched by those who have not purified themselves after their meal or by unclean persons, or by those who are unclean through a birth or a decease, or by outcastes, or when he dwells in a house where a birth or a decease has occurred.

3 This means probably: "When a sick person must (or wishes to) bathe, but by his illness is prevented to do this and thus could not be purified."

4 So (sthītu) the MS. of Mysore and the Bhāṣya, āsītu the two printed texts.

5 By muttering the food-hymn (the annasūkta, cp. note 5 on II. 18) over it.

6 Cp. II. 18.

7 Previously he must wash his feet.
Sesamum, barley-meal, sour coagulated milk and roasted grain must not be eaten at night. Stale food may be eaten after melted butter or sour coagulated milk has been poured on it. Food in which a worm, a hair, or an insect is found, food that has been smelled at by a cow or from which a bird has eaten, becomes pure when it has been sprinkled with water mixed with ashes. When a great quantity of food has been spoiled by a dog, a crow, and so on, he may partake of it, after he has taken from it a portion as big as a man may eat, removed this portion, sprinkled the food, repeating the chapter beginning: “The purifying, heavenly one,” with water mixed with ashes, and touched it with a burning straw. He should avoid the milk which a cow gives during the first ten days after calving and, under any circumstances, the milk of female one-hoofed animals and camels, further, he should avoid onions, mushrooms, garlic, leeks, vegetables that are grown on ordure, and fish and meat not named (in the śāstras). Meat left over from a sacrifice may be consumed. Food that has been touched by a woman in her courses, food that has been touched by Śūdras or Anulomas and food that has been prepared or given by such persons, he should avoid. But one who is hungry may accept the raw food of Śūdras and Anulomas who live according to the law prescribed for them. Even if he is hungry he should sedulously avoid the raw or cooked food offered to him by all Pratilomas, Antarālas and Vrātyas. Food defiled by their touch, even if it is cooked by others, he gives up.

Performing constantly the religious acts prescribed by śrutī and smṛti, he fulfils in due order his dharma by his thoughts, his words, and the deeds of his hands.

End of the ninth Praśna.

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2 Cp. note 22 on I. 3.
3 Cp. Manu V. 5.—The text of the last sentence is uncertain. The Kumb. edition: vidjam anuktam, and cp. the Bhāṣya, where vidjā is explained as viḍvarākam, “a village-hog.” The Vienna MS.: laśunakṛcchana vidjam abandham anuktam, the Mysore MS.: viḍdhamabandham anuktam, the Trivandrum ed.: viṛ (jām? sām?) bandham anuktam. Of this word abandha the Bhāṣya has no trace.
4 Cp. X. 11.
5 Translation not certain.
TENTH BOOK.

Praśna X, Khaṇḍa 1.

(General rules of conduct for a householder.)

He who has taken the order of a householder should wear two sacred strings, a staff of bamboo and a water-vessel. When he has bathed he should, together with his wife, perform at the house-fire (i.e. his fire for domestic worship) his house-worship and at his sacred fires the acts prescribed by the śruti. At evening he should, at the close of the (Vaiśvādeva-) sacrifice, entertain with food the guests that visit him, then himself eat moderately and couch with his wife. He sleeps not with wet feet nor with his head directed to the north-west. He should have intercourse with his own wife during the nights of her season. He should avoid approaching her during the three nights of her menstruation and sitting or lying down with her. He should not cohabit with the wife of another man: through visiting another man’s wife the normal duration of his life, his prosperity and his pre-eminence resulting from sacred knowledge are ruined. He does not eat together with his wife, he should not look at her while she eats\(^1\), yawns\(^1\), or when she is naked. He avoids speaking falsely: there is no greater evil than untruthfulness, no higher merit than truthfulness. He should live causing no pain to\(^2\), and being intent on the welfare of all living beings. He should possess only undefiled possessions, have enough to fill a granary, or a store-filling a grain-jar, or make no provision for the morrow\(^3\). A twice-born man should not touch outcastes and persons born from a low caste. He should not look at the sun at its rise and setting. He should pass by an idol, a Teacher, a Brāhmin, clarified butter, sweet milk, sour coagulated milk, clay, water, fuel-sticks, darbha-grass, a fire and a tree, turning his right hand towards them\(^4\).


Praśna X, Khaṇḍa 2.

(Forbidden things and acts.)

He must give the way to a Snātaka, a king, a Teacher, an older person\(^1\), an ill person, one who carries a load and a pregnant woman.

\(^{1}\) Reading jyeṣṭha.
Roads are purified by the wind and the rays of the sun. He should not use the seat and bed of another man, if they are not given to him. If he uses them without their being given to him, a fourth part of his own merits leaves him. He should not wear garments, garlands, shoes and an umbrella that have been used by other men. He should not warm his foot at the fire. He should not blow on the fire with his mouth, not touch it with his feet, nor put it below his feet. He should not throw fire or water into the fire; nor throw into a temple, into fire or into water: urine, faeces, pus, blood, semen virile, mucus, remnants of food and substances for rubbing the members of the body. At a naked wife of another man and at urine and faeces he should not look. When he has not purified himself after a meal he should not look at an idol, at the sun, the moon, the planets, the nakṣatras or the (other) stars. He should not step on the shadow of an idol, of a Teacher, of a Snātaka, of one who has been initiated to the performance of a sacrifice of soma, of a king, of a cow or of his seniors. He should not show to another a rainbow nor pronounce its name. A sleeping person he should not wake. Alone he should not go on a voyage. He should not check a cow that grazes on the field of another man nor a suckling calf, nor announce (this fact). He should not wear old or dirty clothes.

3 Cp. Mānu IV, 130.
4 Note the dative with dāryayati, cp. Speyer, Sanskrit Syntax § 51.

Prāṇa X, Khaṇḍa 3.
(Forbidden acts; purification.)

He should avoid playing with dice, the smoke rising from a burning corpse, and the morning-sunshine. He should not step on hair of the head, hair of the body, chaff, coals, pot-sherds, bones, urine and faeces, pus, blood, semen virile, mucus and remnants of food. When one of his limbs has been besmeared with a foul substance he should so long cleanse it with clay and water that there is no longer fear for its stain and (foul) smell. With outcastes, people of low caste, fools, unjust people and enemies he should not dwell together. If he is impure

1 yāvat tallepandhamaṇaśāṁkā na syāt; on maṇaśāṁkā cp. note 1 on I, 3, and on the whole cp. Manu V, 126:

yāvan nāpaity āmedhyōktād gandho lepaś ca tatkytah |
tāvan mṛd vāri cādeyam sarvāsu dravyaśuddhiṣu ||
by not having purified himself after a meal or if he is otherwise impure, he should not touch an idol, a cow, or a Brāhmin or a fire. He should not despise or blame the gods, the Vedas, the king, his Teacher, his parents or learned Brāhmins. He who despises or blames them, perishes. He should not contemn or beat any being. He should not have quarrels with his Teacher, his parents, their father and so on, his brothers, his father's brother, his maternal uncle, his ācārya, or his priests at a Śrauta-sacrifice, and so on.

Among all the modes of purification applied by man, purity in the acquisition of wealth, purification of woman, and that of food may be considered as the best. Of objects, jewels and ornaments made of gold or silver are purified by water or by holding them over the fire. Objects of copper, pewter, lead, iron and the like must be cleansed by acid water, objects made of wood and ivory by planing or washing them, the sacrificial vessels by rubbing them with the right hand or by rinsing them with water.

2 Cp. Manu IV. 142.  
3 Cp. Manu IV. 180.

Praśna X, Khaṇḍa 4.
(Purification, continued.)

Objects of leather, a large quantity of cloth and of vegetables, roots and fruits he sprinkles (to purify them) with water, a small quantity of these he should wash. Clarified butter and the like he should purify by a "strainer" and, then, hold a burning straw over it. Silken and woollen stuffs he should cleanse with alkaline earth; amśupattas with Bel-fruit; shells, oyster-pearls and cow-horns with mustard mixed with water; earthenware objects by baking them again; a house by sweeping and smearing (with cowdung) and with water-sprinkling; the ground by digging, by filling it up with other clay, by cows-staying (on it during a night and a day) and so on, and by sweeping and so on. Water on the ground (sufficient in quantity) in order to slake the thirst of a cow, is pure if it is devoid of any noxious quality. Pure (of itself) is that which has been commended (as pure)

1 Cp. Manu V. 118, 119.  
2 On dārayati cp. note 17 on I. 12 and note 1 on I. 21.  
3 If we read ūsair, but the reading is uncertain.  
4 Cp. Manu V. 120.  
5 Cp. ib. 122. d.  
6 Cp. ib. 122. c.
by the word (of a Brähmin), what has been washed by water, and that on which no taint is visible. Always pure is the mouth of a woman, the hand of an artisan and the vendable commodity exposed for sale. The fruit left over by a bird is unblamable. The object upon which a gnat or a fly (i.e. a bee) have rested and the marks left by them are not censurable. What has been in contact with the wind, the fire and the rays of the sun becomes pure. In case of a sick person, a child and the kitchen, purifying is not to be taken into consideration, it should be (effectuated) as far as possible. A big stretch of water is not censurable because of urine and faeces (that have been thrown into it). When another person while sipping water lets fall some drops on the ground and these dart upwards so as to fall on the feet of him who offered the water for sipping, the last mentioned person is not rendered impure by them.

7 The purport of this sentence is not clear to me.
8 Reading ācāmayan nāducih syāt, and cp. Manu V. 142, Vas. III. 42.

Prāṣna X, Khaṇḍa 5.
(General rules of conduct for a hermit.)

The hermit, performing his obligatory recitation of the Veda, should take the kuṣa-grass, the fuel and so on for his fire-worship and the vegetables, fruits and so on for his food from a clean place. He should avoid what is subservient to others, what is left aside by others, and cow’s milk produced on an unclean place. He steps not on ploughed ground. He should not make provision of corn and store of riches. He should not put on an (upper-)garment. Where honey is prescribed (for other persons) he should take water, and instead of meal a (mess) of flour. Against all creatures compassionate, impartial, forbearing, honest, free from envy, indifferent to pleasure, speaking auspicious words, avoiding, jealousy and niggardliness, shunning fishes and so on, gnats and bulbs, roots, fruits and vegetables which are grown on a ground which has been ploughed by a plough, wearing matted hair and his beard, the hairs on his body and his nails (uncropped), bathing at the three times of day, sleeping on the bare ground, he should prepare his sacrificial messes and cakes from the

1 Literally: "grown on a c. p."
2 Must this word be corrupt?
products of the wood. Onions and such like, exudation from trees, white egg-plants, 

suṅisaṇṇaka (marsilea quadrifolia), blesmālaka (cordia myxa), vrajakali, citraka (plumbago zeilanica), sigru (horse-radish tree), bhūṣṭra (andropogon schoenanthus), kovidāra (bauhinia variegata) and mūlaka (moringa pterygosperma) he avoids. All meat is for a muni equal to cow's flesh, sour gruel made of the fermentation of rice-water (for him) is equal to arak. In the month of Āśvayuja he throws away his formerly collected food and his former garments. Devoting himself to meditation, he practises according to the Veda and the Vedānta bodily mortification. Without his wife, without his fires, a bachelor, without a house, dwelling at the root of a tree, he begs his food among hermits or at the houses of householders and eats, in the manner of an ascetic, at the side of a stream and out of a clean leaf, so much food as is sufficient to support life. Emaciating his body he should successively practise harder and harder ascetism.

Cp. Manu VI. 11.

5 Cp. Manu VI. 14: varjayet...bhūṣṭram āṣirvakaḥ caiva śleṣmāntakaphalāṇi ca.

6 And so he should not partake of these.

7 Cp. Manu VI. 15: tyajed āśvayujē māsī munyannam pūrvasancitam | jirṇāni caiva vaśūndri; cp. also the Vālakhilyas of VIII. 7.

8 Properly adāra is the same as apāntika.


Praśna X, Khaṇḍa 6.

(Gen er al rules of conduct for the ascetic.)

The ascetic should, after his bath, constantly satiate with the syllable om the All-soul, and, with the same syllable, make obeisance to him. He should perform his twilight-devotion after having restrained, at least six times, his breath, and after having recited a hundred times, at least, the verse addressed to Savitṛ. He should rinse his mouth with water, which he has purified by means of his straining cloth. He should, constantly wearing the reddish garment, give up all (possession), abstain from sexual intercourse and practise the prescriptions of not stealing and the others. Without a companion, without his fires, without a house, without stores of provision, indifferent to

1 "Apparently he must pour out some water with the words: "om, I satiate- (tarpayāmi) the All-soul."

2 Cp. IX. 8, beg.

3 Cp. Manu VI. 43.
honour and contempt, avoiding quarrel, anger, greed, infatuation and untruth, he should dwell outside the village on a lonely place, in a small cell, in a temple or at the root of a tree. Except at the cāturmāṣya, he should abide not longer than one day in the same place. At the cāturmāṣya, during the rainy season he may dwell in one place. Having fixed his reddish (upper) garment, his straining-cloth and so on on his triple staff, and holding (this staff) with his left hand at his neck (i.e. on his left shoulder near the neck), and having taken in his right hand his bowl for gathering alms, he should go to beg once a day at the houses of undefiled Brāhmīns, at the close of the Vaśvadeva-offering. He should put down his foot whilst fixing his looks on the ground and removing any living creature. Standing with his face turned downwards he should beg to obtain alms.

4 Probably the four-monthly period between two cāturmāṣyas is meant, here the four months from Āśāṭha up to Kārttiika.

5 Some of the mss. insert “and the aṣṭam.”


7 Cp. note 4 on VIII. 9.

8 Cp. Manu VI. 68:

\[\textit{saṃrakṣanārtham jantunāṁ rātvāv ahani vā sadā |} \\
\textit{śaṅrasyātyaye caiva samikṣya vasuḥāṁ carat.} \]

\[\textit{Praśna X, Khaṇḍa 7.} \]

(General rules of conduct for the ascetic, continued.)

He should stand (begging for alms) only as long as the time required for the milking of the cows lasts, or as long as the half of this time, and then go forth. Even when he obtains nothing and when he is despised, he should not be sorry, nor rejoice when he obtains anything and is honoured. He should move neither quickly nor slowly. Except at the time of gathering alms he must not enter the house of other people. In order to obtain alms he should not go farther than a koss. When he has obtained alms he should with washed hands and feet at the side of water (i.e. near a stream, a lake, etc.), sip water and, then, with the mantra: “Upwards thee, Jātavedas” give a parcel of the begged food to the sun, with the mantras: “Here the gods” etc., to

1 A krośa or fourth part of a yojana.
2 See TS. I. 2. 8. g.
3 Cp. note 1 on I. 5.
Viṣṇu, and, with the mantras: "The Brahman, being born" etc., to Brahman, and, then, throw down a bali-offering to all the beings. Having after the manner of the sacrifice into the breath, formulated his intention of offering to the All-soul, he should eat only as much as is necessary to support his life, or eight mouthfuls. If he wishes, he may abstain from feeding himself. Having drunk water that has been strained by the cloth he should, after having sipped water, again sip water. He should not utter reproach or blame, leave his relations and kinsmen. He should not make mention of the reputation of his family, nor of his ascetism and learning. Having given up company, maintaining the paramount and minor observances, speaking what is welcome and true, not inimical against any creature, unmoved, delighting always in the supreme Spirit, striving after meditation, considering Nārāyaṇa (i.e. Viṣṇu) as the highest Brahman, he should fix his attention, (and in this manner) he reaches the indestructible highest Brahman; for it is declared in sacred texts: "Nārāyaṇa is the highest Brahman".

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4 Cp. note 9 on II. 2.  
5 Cp. II. 18.  
6 Cp. note 8 on IX. 4.  

Praśna X, Khaṇḍa 8.

(Funeral rites of an ascetic: a Sannyāsin.)

The dead body of a Sannyāsin who had not established his sacred fires, is taken by his son or another person, after it has been deposited on grass-stalks, through the help of pure Brāhmins or by means of a support; it is laid down near a stream which flows into the sea or on the shore; (in the neighbourhood) he digs in a sandy place a pit so deep that the corpse cannot be touched by jackals and suchlike animals. Having bathed it with the Gāyatrī-verse, and having laid it with this same verse in this pit, either in lying or sitting posture, he puts into his (i.e. the deceased's) right hand the triple staff repeating the mantras addressed to Viṣṇu; into his left hand the string, with the mantra: "The bright light beyond this firmament"; on his belly the straining-cloth, with the verse addressed to Savitṛ; on his secret parts the bowl.

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1 Cp. V. 8.—Closely related to this chapter is Baudh, grhyaparāśita IV. 17 (in the edition of Mysore, page 326).
2 Reading samnīdhāya samudrāgamayāṃ nādyāṃ tīre vā.
3 Cp. note 3 on X. 7.  
4 Cp. note 3 on IX. 8.
for collecting alms, with the mantra: "Earth went to earth" \(^5\) and his reddish garment, the vessel for taking the clay and the water-vessel. Then he should cover him (with sand). If the corpse (afterwards) is touched by jackals and similar animals, the performer will be accursed.

If the deceased ascetic had during his life-time established his sacred fires for śrauta-sacrifices, he (i.e. the son, etc.) should make these ascend into himself; bathe the corpse of the Sannyāsin repeating the Gāyatrī-verse; convey it, as formerly described; deposit it on a clean spot; make descend his fire into ordinary fire, with the mantra: "Ascend, oh Jātavedas" \(^6\); pour, with the mantra: "The strainer for thee" \(^7\) clarified butter and milk into his mouth; distribute in the same manner the triple staff and the other implements, and burn the corpse with the fires of the deceased after the rite of brahmamedha or pitṛmedha \(^8\), using the mantras that are used at the cremation of one who had established his sacred fires.

For these two kinds of Sannyāsins he should not keep the observance of impurity, nor perform the gift of water, the bali-offering, the gift of the rice-ball, the ekoddhiṣṭa-śrāddha or the other śrāddhas. He should (only) perform the bali-offering to Nārāyaṇa \(^9\).

He who conveys such a one and, after having dug the pit, covers him (or eventually,) cremates him, or performs the bali-offering to Nārāyaṇa, obtains the fruits of the Horse-sacrifice.

\(^5\) See e.g. Baudh. dhā. I. 6. 7.
\(^6\) Cp. note 17 on I. 9.
\(^7\) See Taitt. ār. I. 11. 1 (v).
\(^8\) Cp. note 5 on VII. 1.
\(^9\) As described in the next two chapters.

**Praśna X, Khaṇḍa 9.**

*(The bali-offering to Nārāyaṇa)*

The God Nārāyaṇa being the (cause of the) fulfilment of all desired objects, the bali-offering to Nārāyaṇa is performed for a person who has been slain by men as Brāhmīns and so on, for men who have committed suicide, for one who has met with an evil death by rope, sword, water, lightning, carnivorous animals, cows, serpents, etc., and for the other persons, for whom cremation is forbidden \(^2\), as also for an ascetic: for

\(^1\) The Nārāyaṇa-bali is known only from the Baudhāyana-ārgyaparīṣṭa (III. 20 and 21 in the edition of Mysore).

\(^2\) Cp. VII. 4.

\(^3\) Cp. Manu XI. 55.
these it is performed on the eleventh day (reckoned from the day of decease), but for the five kinds of persons who have committed a heinous crime, after the lapse of twelve years; if it takes the place of the sapindkarana, it is performed for the weal of the deceased on the twelfth day of the dark half of the month, or under the nakṣatra śravaṇa.

On the preceding day he should invite twelve Brāhmīns. On the next day he should establish the fire destined for the offering at the side of a temple dedicated to Viṣṇu, on the bank of a river or in his house and perform the āghāra. Having strewn grass around the fire, he should place to the north-west of the fire on a layer of darbha-grass that image of the god (i.e. Viṣṇu) or a golden one, and, having, whilst fixing his thoughts on Puruṣa, invoked, with his face directed to the east, with the mantras: “Om, bhūḥ, I invoke Puruṣa” etc. the god Nārāyaṇa, he should present him a seat, water for washing the feet, and water for sipping. Having bathed him, as he repeats the hymn addressed to Puruṣa, he honours him either with the mantra: “Of Nārāyaṇa we think” or with the eight-syllabled mantra, with a garment, an upper-garment, ornaments, water for washing the feet, water for rinsing the mouth, flowers, scents, incense, a lamp, unhusked grain and (again) water for rinsing.

4 Var. reading: “fifteen.”
5 The alternative is not clear, could suvarṇa here mean: “(a piece of) gold”?  
6 On prāṇāmukham cp. note 2 on I. 9.  
7 Cp. III, 13, beg.  
8 Taitt. ār. X. 1. 6 (89).  
9 Cp. note 13 on IV. 12.

Praśna X, Khaṇḍa 10.

(The bali-offering to Nārāyaṇa, continued.)

He now should satiate him with his twelve names: “I satiate Keśava” and so on. Then, having poured water around the fire, he should, with the mantra: “The Puruṣa of a thousand heads” and the following verses, and with the mantra: “Of Viṣṇu now I shall proclaim the mighty deeds” and the following ones, and with his twelve names, sacrifice clarified butter into the fire. Having presented, with the Viṣṇu-gāyatrī, to the Lord of the Gods a mess of boiled rice mixed with molasses, melted butter and fruits, he should give him water for

1 Cp. III. 13, beg.  
2 The puruṣasūkta.  
3 Cp. note 6 on III. 13.  
4 “and a mess of boiled rice” according to some of the MSS.  
5 Which verse is meant?
drinking, for rinsing the mouth, and betel. Having, to the south of the fire on northward pointed darbha-grass, honoured the god with circumambulation, and so on⁶, he gives the bali viz. the mess of rice with the words: "To Nārāyana, to the god with thousand heads, with thousand eyes, with thousand feet, to the highest Puruṣa, to the highest All-soul, to the highest Light, to the highest Brahman, to the imperceptible one, to Him who is the cause of all, to the Lord of the sacrifice, to Him whose soul is the sacrifice, to the All-gods, to all the Deities, to the Sādhyas", subjoining to each dative the word: "obeisance." Then, he pours into the fire oblations of clarified butter with the same formulae. To the Brāhmins whose feet he has washed, he gives new garments, upper-garments and ornaments, honours them with flowers, and so on, and, whilst fixing his thoughts on the god of the twelve shapes, he entertains them with white boiled rice mixed with condiments, butter, molasses, sour coagulated milk, and fruits. Then, he gives them to the best of his ability gold as a fee. Having lauded the god with the hymn to Puruṣa, he should make obeisance to him with his twelve names, and then perform the concluding part of the sacrifice. Then he goes to the most desirable abode and thrives in Viṣṇu's world.

⁶ The meaning of dakṣiṇādi is uncertain.

_Praśna X, Khaṇḍa 11._

(Pure and mixed castes¹.)

We shall now explain the origin and the mode of subsistence of the Anulomas, the Pratilomas, the Antarālas and the Vṛātyas, who originate in the confusion of the four castes.

¹ There is a striking resemblance between the now following Khaṇḍas and the Auśanasa-smṛti or Auśanasa-dharmaśāstra. This text is to be found in the Dharmaśāstrasamgraha ed. by Vidyāśāgara, Calcutta 1876, Vol. I. pages 497–501, and in the Smṛtiṇāṁ samuccaya, ed. as No. 48 of the Ānandārāma-series, 1905, pages 46–48. It is highly probable to me, that to the author of this smṛti the Vaikhānasa-sūtra was known. The name Vaikhānasa occurs in this smṛti (vaikhānasaṇena kecit tu kecid bhāgavatena ca | vedaśāstrāvalambās te bhaviryantī kalau yuge, śloka 40), and the expression in śloka 48: niśekādyah īmaśāśūnāṇāh kriyāḥ equally reminds us of the Vaikh. sūtra. Wherever in the notes a citation is given of it, this Auśanasa-smṛti is meant, which opens with the words:

```
ataḥ paraṁ pravakṣetyāmi jātivṛttividhānakaṁ |
anulomavidhānaṁ ca pratilomavidhīṁ tathā || 1 ||
suntarālakasamyuktam sarvam sankeśipa cocyate |
```
One who is begotten by a man of a higher caste from a female belonging to a lower caste, is an Anuloma. One who is begotten by a man of a lower caste from a female belonging to a higher caste, is a Pratiloma. Further, one who is begotten by an Anuloma-man from an Anuloma-female, is an Antarāla, and who is begotten by a Pratiloma-man from a Pratiloma female, is a Vrātya.

The Brāhmins, the women of the Brāhmin caste, the Brahmarṣis and their wives were produced from the mouth of Brahman. He is a pure Brāhmin who is begotten by a descendant of these from a female member of the Brāhmin caste of a different gotra, who is wedded by him according to the rite with the mantras. Two kinds of Brāhmins who are begotten (by a Brāhmin) without the (marriage-) rites from a Brāhmin woman, who has preferred another (man to her husband), must be regarded as despicable (i.e. as bastards), viz. the Golaka who is born after the husband’s death and the Kuṇḍa who is born while the husband lives.  

A pure Kṣatriya is he who is begotten by a Kṣatriya, a member of the caste that was thereupon (i.e. after the Brahmin-caste) produced from below the arms (of Brahman), from a lawfully married woman of the Kṣatriya caste. A son who is secretly born from these two (i.e. a Kṣatriya man and a Kṣatriya woman), the sacred rites not having been performed, is not a pure Kṣatriya and is called a Bhoja; he must not be inaugurated (as a king, to succeed to his father); wearing a diadem he exercises the generalship of the king’s army. In absence of pure men he should, wearing his diadem, protect the subjects, and his mode of life should be as that of a king.

A pure Vaiśya is he who equally (i.e. after the sacred rites) is

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3 Is this the meaning of tasmāt?  
4 This is uncertain; I have followed the reading of the edition of Kumb. avi-dhikam, which may be equivalent to viddhiṁnam.  
5 As designation of a caste unknown. Moreover in the Auśanasamsṛti the name differs;  
   nṛpyāṁ nṛpasasamsarpit pramāḍād guḍhajātakah || 28 ||  
   so 'pi kṣatriya eva sṛṇā abhiṣekte tu varjitaḥ |  
   abhiṣekam vinā prāpya goja ity abhidhāyaḥ || 29 ||  
   sarvam tu rājovat tasya tasyaṇe paṭṭabandhanam ||  
   punarbhūkrahe rūjñāṁ nṛpa-kāṇīna eva ca || 30 ||  
6 The printed texts read suddhābhāve ‘paṭṭabandho, but with equal right we may read ‘bhāve paṭṭa’. But what is the meaning of suddhābhāve?
begotten by a Vaiśya, a member of the caste that was produced from beneath the thighs (of Brahman), from a Vaiśya woman. If such a Vaiśya is born, the sacred rite (of marriage) not having been performed, he is not a pure Vaiśya, he is a Manikāra: he should live by piercing jewels, pearls and the like and by manufacturing conches and bracelets.\footnote{Translation partly uncertain; cp. A:}

tasyāṁ tasyaiva cauryena manikāraḥ praJayate || 39 ||
manināṁ rājatāṁ kuryān muktānāṁ vedhanakriyām |
pravālānam ca sūtrivatāṁ sāṅkhānāṁ valayakriyām || 40 ||

\begin{quote}
\textit{Praśna X, Khaṇḍa 12.}

(Mixed castes, continued.)

A pure Śūdra is he who is begotten rightly by a Śūdra, a member of the caste produced from the feet (of Brahman), from a Śūdra female. One born from a paramour is a Mālavaka, he is despicable and a horse-groom, feeding the horses with fodder.

These are the members of the four castes. Those who are born through confusion of these castes are all Anulomas, etc.\footnote{Cp. X. 11, beg.}

The principal amongst the Anulomas is the Savarṇa, the son of a Brāhmin father begotten from a Kṣatriya maiden. It is his business to perform the Atharvan-rites, to drive and mount the horses, the elephants and the war-chariot, to act as the king's general and to operate with the Āyurveda (\textit{i.e.} the medical science)\footnote{Cp. A. :}

\begin{quote}
\textit{jaśatā savarṇa (sic) ity uktah sānulomadviśah smṛtaḥ |}
\textit{atharvanakriyāṁ kuryān nityanaimiśākāṁ kriyāṁ || 24 ||}
\textit{asvam ratham hastināṁ vā vāhayed vā nṛpānāyā |}
\textit{sainātyayāṁ ca bhāṣajyayāṁ kuryāj śīvet tu vṛtīṣu || 25 ||}
\end{quote}

The savarṇa is mentioned also by Gautama in his Dharma-śāstra (IV. 16).

\footnote{\textit{śaya, śālākya, kāyacikitaḥ, bhūtavidya, kaumārabhṛtya, agadatantra, raśyana- tántra and vājikaraṇatantra, see Apte, S.V. Āyurveda.}}

\footnote{Probably: \textit{"as an exorcist."}}
Or he may live besides by drawing the horoscope (of his clients) and such like professions\(^5\).

The son of a Brähmin father and a Vaiśya mother is an Ambaṣṭha: he subsists on kakṣyā, as an āgneya-dancer, as a dhvajavīrāvin or as a chirurg\(^6\). If such a son is begotten (of a Vaiśya woman) by her paramour (who is a Brähmin) he is a Kumbhakāra: he gets his living as a potter or as a barber and as a shaver of the part of the body above the navel\(^7\).

The son of a Kṣatriya father begotten of a Vaiśya maiden is a Madgu; one of this kind who has reached the status of a head of a guild, and a so-called Mahānarman lives as a Vaiśya and does not exercise the work of Kṣatriyas. If such a one is born secretly, he should be overseer of the horses, buying and selling horses.

\(^5\) Cp. A.:  
\( nrṣāyāṁ viprataś cauryāt samjāto yo bhīṣak smṛtaḥ \mid \)  
\( abhiṣiktanṛpasṛjñāṁ pratipālya sa vaidyakah || 26 || \)  
\( āyurvedam athāṣṭāngam tantraktaṁ dharmam ācaraḥ \mid \)  
\( jyautiṣaṁ gaṇitaṁ vāpi kāṣṭikim vṛttim ācaraḥ || 27 || \)

\(^6\) Cp. A.:  
\( vaiśyāyāṁ vindhīṁ viprāj jāto hy ambasṭha ucyate \mid \)  
\( kṛṣṇājīvo bhavet tasya tathāvāgneyanartakah \mid 31 \)  
\( dhvajavīrāvakā vāpi ambasṭhah sastrajivinaḥ \mid \)

\(^7\) Cp. A.:  
\( vaiśyāyāṁ viprataś cauryāt kumbhakāraḥ prajāyate \mid 32 \)  
\( kulālavṛttyā jīveta nāpita vā bhavanty uta \mid \)  
\( sūtaka pretake vāpi dikṣākle 'tha vāpanam \mid 33 \)  
\( nābher ārdhvaṁ tu vāpanam tasmān nāpita ucyate \mid \)

\( Praśna X, khaṇḍa 13. \)

(Mixed castes, continued.)

A son begotten by a Brähmin father from a Śūdra maiden is a Pārśava; he lives by officiating as a priest of Bhadrakālī, by magic\(^1\), by palmistry, by proclaiming (any decree of the king) by means of the drum, and by rubbing (i.e. massage ?)\(^2\). If he is begotten by a paramour

\(^1\) Viz. by performing magical practices for others (?).
\(^2\) Cp. A.:  
\( śūdrāyāṁ vindhīṁ viprāj jātaḥ pārśavā mātah \mid \)  
\( bhadrakālīṁ samārśitya jīveyuh pūjakāṁ smṛtah \mid 36 \)  
\( śivādyāgamavidydāyaṁ tathā mardalavṛttibhiḥ \mid \)
he is a Niśāda. His occupation is to kill carnivorous animals and such-like, and deer.

A son begotten by a Kṣatriya from a Śūdra girl is an Ugra, who chastises those that deserve flogging. If such a one has been begotten by a paramour he is a Śūlika: he executes the torment of impaling, and others of the same kind.

A son begotten by a Vaiśya from a Śūdra maiden is a Cūcuka: he buys and sells areca-nuts, leaves of piper-betel, candied sugar and so on. If he is begotten by a paramour he is a Kaṭakāra and fabricates straw-mats.

Further, an Anuloma begotten by an Anuloma of an Anuloma maiden may follow the caste (jāti) and the occupation of the father or of the mother.

The foremost amongst the Pratilomas is the Sūta, viz. the son begotten by a Kṣatriya father from a Brāhmin maiden after a marriage according to the rite. He is initiated into the Veda but without mantras and he is not subject to the dharma of twice-born men. His occupation is to inform (the Kṣatriyas?) of their dharma, and to prepare the king’s food. If such a son is begotten by a paramour without lawful marriage, he is a Rathakāra, he misses the privilege of

3 Cp. A.:
śūḍrāyāṃ viprasaṁsargāj jāta ugra iti smṛtaḥ |

4 Cp. A.:
tasyāṃ vai caurasanuṣṭīyā jātaḥ śūlika ucyate |

5 A. has another designation:
śūdrāyāṃ vaiśyasamsargād vidhinā sūcakaḥ smṛtaḥ |

6 Reading ṣūkaraḍī. N. b. the mention of tāmbūla.

7 A.:
śūdrāyāṃ vaiśyataś cauryat kaṭakāra iti smṛtaḥ |

8 Now the Pratilomas are explained.

9 This seems to collide with the immediately preceding statement.

10 Cp. A.:

nṛpāda brāhmaṇaṁ kanyāyāṁ vivāheṣu samanvayāt

jātaḥ sūto 'tra nirdesaḥ pratilomavidhir dvijah |

vedānārhas tathā caiyām dharmāṇāṁ anubodhakaḥ
being twice-born and has the occupation of a Śūdra, living by nourishing, and taming, etc. the horses.

The son begotten by a Vaiśya father from a Brāhmin maiden is a Māgadha: he eats the food which even a Śūdra would not touch, he may not be touched (by a member of pure caste), he is obliged to salute every one and occupies himself with praising, celebrating, singing, and executing commissions. If such a son is begotten by a paramour (of the Vaiśya caste) he is a Cakrin: he should live by selling salt and oil.

Cp. A.:

\[
\begin{align*}
brāhmaṇyaṁ & kṣatriyaṁ ca urṛd rathakārah praǰāyate \\
vṛttan ca śūdravaṁ tasya dvijatvam pratiśādyate \|
\end{align*}
\]

\[
\begin{align*}
yānāṁ & ye ca vodhūras teṣaṁ ca paricāraḥ \\
śūdraśṛtya tu jivantī na kṣataṁ dharmam ācāret \|
\end{align*}
\]

Cp. A.:

\[
\begin{align*}
brāhmaṇyaṁ & vaiyāsamsargāḥ jāto māgadha ucyate \\
vandītvaṁ brāhmaṇānāṁ ca kṣatriyānāṁ vīśetataḥ \|
\end{align*}
\]

praṃśuṣrītikā jīved vaiyāpareśakaras tathā |

A. gives no corresponding jāti, but cp. the Cakrika of X. 14 (note 7).

Praśna X, Khaṇḍa 14.

(Mixed castes, continued.)

The son begotten by a Vaiśya of a female member of the Kṣatriya caste is an Āyogava; he is a weaver, a cloth-fabricant, getting his living by (the sale of) garments and objects of bell-metal. If he is begotten by a paramour (of the Vaiśya caste) he is a Pulinda, living in the woods, and slaying wicked deer and animals.

The son begotten by a Śūdra of a female member of the Kṣatriya caste is a Pulkasa; he should sell artificial toddy or toddy which he draws from the trees and then matures. If he is begotten by

Cp. A.:

\[
\begin{align*}
vrtyāṁ & vaiyāsamsargāḥ āyogava iti omhit \|
\end{align*}
\]

tantuvāyā bhavanty ete vasukāṃsyopājīvīnaḥ |

Cp. A.:

\[
\begin{align*}
rūpāṁ & vaiyataca cauryāt pulindaḥ ceti kirtitaḥ \\
parśvem bhavet tasya hanyād va duṣṭasattvakān \|
\end{align*}
\]

Cp. A.:

\[
\begin{align*}
rūpāṁ & śūdrasamsargāḥ jātāḥ pulkasa ucyate \\
surśṛtyām samāruhya madhuvikraya karmanā \|
\end{align*}
\]

kṛtakānām surāṇām ca vikretā pācako bhavet |
stealth he is a Velava occupying himself with gaping\(^4\), dancing and singing\(^5\).

The son begotten by a Śūdra of a Vaiśya maiden is a Vaidehaka; a Śūdra may not touch him, he eats the food that even they avoid and feeds himself with the products of the wild; he subsists by herding sheep, buffaloes and cows and by selling their milk\(^6\). If he is stealthily begotten he is a Cakrika and lives upon selling salt, oil and oilcake\(^7\).

The son begotten by a Śūdra of a Brāhmin maiden is a Caṇḍāla; he wears ornaments of lead and iron, around his neck he has a leathern strap, at his girdle a cymbel; he wanders from place to place and is excluded from all religious acts; in the forenoon in villages and so on, and at other times on the roads dragging away the dirt, he removes it outside. He should dwell on a far distance outside the village with his equals. After midday he enters no village; should he enter it (at this time), he must be killed by order of the king, otherwise he (viz. the king) incurs the guilt of slaying a learned Brāhmin\(^8\).

The Antarālas and Vṛātyas (have been explained)\(^9\).

The son begotten by a Cucuka of a Brāhmin maiden is a Takṣaka, who must not be touched (by a pure member of the four castes),

\(^4\) This means perhaps: by opening his mouth so as to swallow a knife, as a kind of mountebank.

\(^5\) Here A. differs:

\[
\begin{align*}
\text{nṛpyāyāṃ śūdratae cauryāj jāto raṅjaka ucyate} \mid \\
\text{vaiśyāyāṃ raṅjakāj jāto nartako gāyako bhavet} \mid \text{19} \mid \\
\end{align*}
\]

\(^6\) Cp. A.:

\[
\begin{align*}
\text{vaiśyāyāṃ śūdrasamsargāj jāto vaidehakaḥ smṛtaḥ} \mid \\
\text{ajānām pālanām kuryān mahiśiṇām gavāṁ api} \mid \text{20} \mid \\
\text{dadhiśīrājyatakṛṇāṁ vikrayāj jivanaṁ bhavet} \mid \\
\end{align*}
\]

\(^7\) Cp. A.:

\[
\begin{align*}
\text{vaiśyāyāṃ śūdratae cauryāj jātae cakrica ucyate} \mid \text{22} \mid \\
\text{tailapiṣṭakajīvi tu lavaṇam bhāvāyan punaḥ} \mid \\
\end{align*}
\]

\(^8\) Cp. A.:

\[
\begin{align*}
\text{brāhmanyāṃ śūdrasamsargāj jātae caṇḍāla ucyate} \mid \text{8} \mid \\
\text{sīsam abharaṇam tasya kṣarṇāyasam aṭhāpi vā} \mid \\
\text{vadāriṃ kaṇṭhe samābadhya jhāllarim kakṣato ’pi vā} \mid \text{9} \mid \\
\text{malūpakarṣanam grāme pūrvāhne pariuddhikam} \mid \\
\text{nāparāḥne praviśeṣo ’pi bahir grāmāc ca naivṛte} \mid \text{10} \mid \\
\text{piṇḍibhūṭa bhavantya atra no ced vadhyā viśeṣataḥ} \mid \\
\end{align*}
\]

\(^9\) Thus must be supplied according to the Bhāṣya (see the edition of
who has a cymbel in his hand and lives as a wood-worker, a goldsmith, a blacksmith or a coppersmith. The son (begotten by a Cūcuka) of a Kṣatriya maiden is a Matsyabandhu: he lives as a fisherman.

The son (begotten by a Cūcuka) of a Vaiśya maiden is a Sāmudra: he should live by sea-trade and by killing (and selling) fish.

Kumbakonam): If this is right, the words may refer to the sentence in the middle of X. 13.

Cp. A.:

- sūcakād (cp. note 5 on X. 13) viprakanyāyām jātas takṣaka ucyate || 43 ||
- śilpakarmāṇi cānyani prāsādalakṣaṇam tathā |

Cp. A.:

- nṛpāyāṁ eva tasyaiva jāto yo matsyabandhakah || 44 ||

Praśna X, Khaṇḍa 15.

(Mixed castes, concluded.)

The son begotten by an Ambaṣṭha of a Brāhmin maiden is a Nāvika. Earning his living by sea-trade and fishing, he causes to float a ship by crossing the sea.

The son begotten (by an Ambaṣṭha) of a Kṣatriya maiden is an Adhonāpīta: he shaves that part of the body (of his clients) which is beneath the navel.

The son begotten by a Madgu of a Brāhmin maiden is a Veṇuka: he earns his living by playing on the lute of bamboo.

The son begotten (by a Madgu) of a Kṣatriya maiden is a Karmaṇāra: he is a hired labourer.

The son begotten by a Vaidehaka of a Brāhmin maiden is a Carmaṇāra: he earns his living by working leather.

The son begotten (by a Vaidehaka) of a Kṣatriya maiden is a Śucika: he lives by tailoring.

The son begotten by an Āyogava of a Brāhmin maiden is a Tāmra: he lives by brass-working.

Cp. A.:

- vaidehakat tu viprāyāṁ jātāś carmpapajīvinaḥ || 21 ||

Cp. A.:

- nṛpāyāṁ eva tasyaiva sūcikāḥ pācakāḥ smṛtaḥ (22a).

Cp. A.:

- āyogavena viprāyāṁ jātāś tāṃropapajīvinaḥ (14a).
The son begotten (by an Āyogava) of a Kṣatriya maiden is a Khanaka: he lives by digging.\footnote{Somewhat differently in A.:}

The son begotten by a Khanaka of a Brāhmaṇ maiden is an Udbandhaka; he may not be touched even by a Śūdra and lives by washing clothes.\footnote{Cp. A.:}

The son begotten by a Pulkasa of a Brāhmaṇ maiden is a Rajaka; he gets his living by cleaning the clothes from dirt.\footnote{A. differs slightly:}

The son of a Cāndāla begotten of a Brāhmaṇ maiden is a Śvapaca, marked as a Cāndāla, despicable, held afar from all religious acts, removing the dirt in the cities and so on, dwelling on a cremation-ground, taking the vessels that are (there) abandoned; he should carry out a deceased who has no relations. After he has executed those who are sentenced to death, he may take their clothes, etc. Feeding himself with the food that is given to him by others, eating out of a broken dish, partaking of the flesh of dogs, he should make traffic of leathern coats.\footnote{7 pretam abandukāṁ viśrjet; here is a difficulty in the verb; Cp. Manu X. 55: abāndhavaṁ śāvam caiva nirhareyūḥ.}

So, when a vile son is begotten (by a member of the four castes), he is destroyed and goes to the terrible hells, but a good son, rescuing from the hells, makes him reach the blissful worlds, after having purified his Fathers. Therefore, the Brāhmaṇs and the members of the other castes should beget according to the sacred rites a son from a female of equal caste, so says Vikhanas.

**End of the tenth Praśna.**

---

\footnote{Somewhat differently in A.:}

\footnote{Cp. A.:}

\footnote{A. differs slightly:}

\footnote{7 pretam abandukāṁ viśrjet; here is a difficulty in the verb; Cp. Manu X. 55: abāndhavaṁ śāvam caiva nirhareyūḥ.}

\footnote{This is far from certain, the mss. do not agree.—On the whole cp. Manu X. 51–56.}
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### C. Lexicographical.

(unknown or rare words.)

### D. Morphological and Syntactical.

- *atsbya* as a neuter I. 5, V. 6 (17), V. 7 (2).
- *barhisa* as a masculine I. 8 (1), I. 10 (3), I. 21 (6), III. 4 (7), IV. 5 (3).
- *caturmaya* as a masculine I. 1 (28), IX. 5 (1).
- *ekavimaeiti* as an accusative I. 14 (1).
- Genitive of stems in-ā and i not-āyai,-yai but āyāh,-yāh, see *hiranyaupasyaḥ* III. 14, *istikāyāḥ* III. 9, *ācāntyāḥ* III. 10.
- ādāti and *dadasi* are used instead of *ādatte* IX. 2 (4), IX. 3 (9), IX. 7 (5).
- *ca* superfluous (?) in *cācakṣate* III. 9, V. 7 (9), V. 9 (5).
- *vā* between the two connected words: *pacane vāvasathye* III. 7 (beg.), also II. 5 (beg.), op. Introduction § 4.
- *yathā* in the verse V. 8 (5).
- Tmesis occurs once: *anu...nayati* V. 3 (4).
- The verb is missing sometimes, Introduction § 4.
- *sopaviṁ, sāpasavyam* are remarkable IV. 2, V. 6 (1), IX. 9 (6); I. 3 (41), I. 10 (12).
- Soloeism in *yathainam ahā* instead of *yathaitad* II. 11 (3).
- Wrong placing of enclitics: *sa eṣa praccamado eṣa bhavati* V. 6 (end); ayata at the head of the sentence V. 1 (7); *me* at the beg. of a mantra I. 20 (3); *enam* in *upasitatyrh ahār̥ enam snopavyāvā* III. 15; *ho vai* I. 14 (text, page 15, line 2); *tattvam ullaṇapanyam ity udāharanti* III. 15 instead *tam etam*. 
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The sūtrakāra shows a preference for adverbial accusative, where correct sanskrit uses adjectives: abhimukham ādityasya I. 3, abhimukham āśinaḥ VI. 1, prāṁmukham āśinaḥ I. 9 (2), IV. 8 (7), X. 10 (6); prāṁmukham vadhūm upaveśya III. 5 (6); sāṅgusṭham aṅgulir gṛhitā III. 22; utkuṭikam āśina IX. 9 (2).—dakṣīṇāśirṣam (ōṣita) V. 1 (6); devaṁ prākṣēiraḥ sāyayītvā IV. 10.—caturdiśam I. 9 (8), II. 5 (page 24, line 13 of text); pratidik is used for pratidiśam I. 8 (2).

Irregular constructions of verbs: causative with instr.: śisyena vratam bandhayati II. 9; taiḥ priyantām iti vācayati I. 6 (8); tena yojayati VI. 7(6); pitṛpinḍaiḥ pretapinḍaiḥ samāropya VII 8 (2); causative with dative X. 2 (4), with genitive X. 4 (2); tarpayati with dative IX. 9 (7); juhoti with accusative instead of instr.: juhuyād rcaḥ II. 2 (6); nivedayati with two accusatives: havir devaṁ nivedya III. 13 (11), IV. 9. 3; instrumental instead of accusative: sādhhīh karne japaṭi II. 6 (10).

Peculiar constructions that seem to be influenced by Tamil, Introduction § 4.