

Grihya Sutra of Hiranyakeśin

Translated by Hermann Oldenberg

PRAŚNA 1, PAṬALA 1, SECTION 1.

1. We shall explain the Upanayana (ie. the initiation of the student).
2. Let him initiate a Brahmana at the age of seven years.¹
3. A Rājanya, of eleven, a Vaiśya, of twelve.
4. A Brahmana in the spring, a Rājanya in the summer, a Vaiśya in the autumn. (Apastamba 1.1.18)
5. In the time of the increasing moon, under an auspicious constellation, preferably (under a constellation) the name of which is masculine,
6. He should serve food to an even number of Brahmanas and should cause them to say, “An auspicious day! Hail! Wellbeing!
7. (Then he) should have the boy satiated, should have his hair shaven, and after (the boy) has bathed and has been decked with ornaments-
8. He should dress him in a (new) garment which has not yet been washed.
9. In a place inclined towards the east, (or) inclined towards the north, (or) inclined towards north east, or in an even (place), he raises (the surface on which he intends to sacrifice), sprinkles it with water, (Parāskara 1:1:2 Aśvalāyana 1:3:1.)
10. Kindles fire by attrition, or fetches common (worldly) fire, puts the fire down, and puts wood on the fire.
11. He strews eastward-pointed Darbha grass round the fire; (Aśvalāyana 1.1.; Saṅkhāyana I,8,I, &c.)
12. Or (the grass which is strewn) to the west and to the east (of the fire), may be northward-pointed.
13. He (arranges the Darbha blades so as to) lay the southern (blades) uppermost, the northern ones below, if their points are turned (partly) towards the east and (partly) towards the north. (Gobhila I,7,14)
14. Having strewn Darbha grass, to the south of the fire, in the place destined for the Brahman, (Gobhila I,6,13; Parāskara I,1,2. &c.)
15. Having with the two (verses), “I take (the fire) to myself,” and, “The fire which (has entered)” — taken possession of the fire, (Taittiriya Samhita V,9,I. Comp. also the parallel passages, Śatapatha Brahmana 7,3,2,17; Katyāyana-śraut. 17,3, 27)
16. And having, to the north of the fire, spread out Darbha grass, he prepares the (following) objects, according as they are required (for the ceremony which he is going to perform): (Gobhila I,7,1.)
17. A stone, a (new) garment which has not yet been washed, a skin (of an antelope, or a spotted deer, &c.), a threefold-twisted girdle of Muñja grass if he is a Brahmana (who shall be initiated), a bowstring for a Rājanya, a woollen thread for a Vaiśya, a staff of Bilva or of Palāśa wood for a Brahmana, of Nyagrodha wood for a Rājanya, of Udumbara wood for a Vaiśya.²
18. He binds together the fuel, 21 pieces of wood, or as many as there are oblations to be made.³

¹ The statement commonly given in the Grhya-sutras and Dharma-sutras is, that the initiation of a Brahmana shall take place in his eighth year though there are differences of opinion whether in the eighth year after conception or after birth (Aśvalāyana Grhya I 19 l. 2). Haridatta states that the rule given here in the Grhya sutra refers to the seventh year after birth. In the Dharma-sutra (comp. Apastamba I, 1, 18) it is stated that the initiation of a Brahmana shall take place in the eighth year after his conception

² Saṅkhāyana II, I, 15 seq., &c. As to the stone, comp. below, I, I, 4,13.)

³ Comp. Aśvalāyana I, 10; 3 and the passages quoted in the note (vol. xxix, p. 173).

19. Together with that fuel he ties up the (three) sticks (*Paridhis*) which are to be laid round the fire, (which should have the shape of) pegs.
20. (He gets ready, besides, the spoon called) *Darvi*, a bunch of grass⁴, the *ājya* pot, the pot for the *Praṇīta* water, and whatever (else) is required;
21. All (those objects) together, or (one after the other) as it happens.
22. At that time the Brahman suspends the sacrificial thread over his left shoulder, sips water, passes by the fire, on its west side, to the south side, throws away a grass blade from the Brahman's seat, touches water, and sits down with his face turned towards the fire.⁵
23. He takes as "purifiers" two straight *Darbha* blades with unbroken points of one span's length, cuts them off with something else than his nail, wipes them with water, pours water into a vessel over which he has laid the purifiers, fills (that vessel) up to near the brim⁶, purifies (the water) three times with the two *Darbha* strainers, holding their points to the north, places (the water) on *Darbha* grass on the north side of the fire, and covers it with *Darbha* grass.
24. Having consecrated the *Prokṣani* water⁷ by means of the purifiers as before, having placed the vessels⁸ upright, and having untied the fuel, he sprinkles (the sacrificial vessels) three times with the whole (*Prokṣani* water).
25. Having warmed the *Darvi* spoon (over the fire), having wiped it, and warmed it again, he puts it down.⁹
26. Having besprinkled (with water) the *Darbha* grass with which the fuel was tied together, he throws it into the fire.
27. He melts the *ājya*, pours the *ājya* into the *ājya* pot over which he has laid the purifiers, takes some coals (from the fire) towards the north, puts (the *ājya*) on these (coals), throws light (on the *ājya* by means of burning *Darbha* blades), throws two young *Darbha* shoots into it, moves a fire-brand round it three times, takes it (from the coals) towards the north, pushes the coals back (into the fire), purifies the *ājya* three times with the two purifiers, holding their points towards the north, (drawing them through the *ājya* from west to east and) taking them back (to the west each time), throws the two purifiers into the fire.¹⁰

PRAŚNA 1, PAṬALA 1, Section 2.

1. And lays the (three)¹¹ *paridhis* round (the fire).
2. On the west side (of the fire) he places the middle (*paridhi*), with its broad end to the north,
3. On the south side (of the fire the second *paridhi*), so that it touches the middle one, with its broad end to the east,
4. On the north side (of the fire the third *paridhi*), so that it touches the middle one, with its broad end to the east.
5. To the west of the fire (the teacher who is going to initiate the student), sits down with his face turned towards the east.
6. To the south (of the teacher) the boy, wearing the sacrificial cord over his left shoulder, having sipped water, sits down and touches (the teacher).
7. Then (the teacher) sprinkles water round the fire (in the following way):

⁴ Regarding the bunch of grass, see below, I, 2:6:9.

⁵ Gobhila I, 6:14 seq. Comp. the passages quoted in the note.

⁶ Gobhila I, 7:21 seq.; Saṅkhāyana I, 8:14 seq. The water mentioned in this Sutra is the *Praṇīta* water.

⁷ Regarding the *Prokṣani* water, see Saṅkhāyana I, 8:25

⁸ "The word which I have translated by "vessels" is *bilavanti*, which literally means "the things which have brims." Probably this expression here has some technical connotation unknown to me. Haridatta simply says, *bilavanti pātrāṇi*.—"As before" means, "as stated with regard to the *Praṇīta* water."

⁹ Parāskara I, 1, 3.

¹⁰ Saṅkhāyana; I, 8:18 seq.

¹¹ The pegs are the pieces of wood mentioned above, 1:19. 7-10. Gobhila I, 3, I seq. The vocative *Sarasvate* instead of *Sarasvati* is given by the MSS. also in the *Khadira-Gr̥hya* I,2:19.

8. On the south side (of the fire he sprinkles water) from west to east with (the words), “Aditi! Give thy consent!”
9. On the west side, from south to north, with (the words)— “Anumati! Give thy consent!” On the north side, from west to east, with (the words), “Sarasvati! Give thy consent! “
10. On all sides, so as to keep his right side turned towards (the fire), with (the Mantra), “God Savitri! Give thy impulse!” (Taitt. Samh. I, 7:7:1).
11. Having (thus) sprinkled (water) round (the fire), and having anointed the fuel (with ājya), he puts it on (the fire) with (the Mantra), “This fuel is thy self, Jatavedas! Thereby thou shalt be inflamed and shalt grow. In flame us and make us grow; through offspring, cattle, holy lustre, and through the enjoyment of food make us increase. Svāhā!”¹²
12. He then sacrifices with the (spoon called) Darvi (the following oblations):
13. Approaching the Darvi (to the fire) by the northerly junction of the pegs (laid round the fire), and fixing his mind on (the formula), “To Prajāpati, to Manu Svāhā!” (without pronouncing that Mantra), he sacrifices a straight, long, uninterrupted (stream of ājya), directed towards the south-east.¹³
14. Approaching the Darvi (to the fire) by the southern junction of the pegs (laid round the fire), (he sacrifices) a straight (stream of ājya), directed towards the north-east, with (the Mantra which he pronounces), “To Indra Svāhā!”
15. Having (thus) poured out the two āghāra oblations, he sacrifices the two ājya-bhāgas,
16. With (the words), “To Agni Svāhā!” over the easterly part of the northerly part (of the fire); with (the words), “To Soma Svāhā!” over the easterly part of the southerly part (of the fire).¹⁴
17. Between them¹⁵ he sacrifices the other (oblations).
18. (He makes four oblations with the following Mantras): “Thou whom we have set to work, Jatavedas! carry forward (our offerings). Agni! Perceive this work (i. e. the sacrifice), as it is performed (by us). Thou art a healer, a creator of medicine. Through thee may we obtain cows, horses, and men. Svāhā! "Thou who lies down athwart, thinking, " It is I who keep (all things) asunder" to thee who art propitious (to me), I sacrifice this stream of ghee in the fire. Svāhā! “To the propitious goddess Svāhā!” To the accomplishing goddess Svāhā!”¹⁶

PRAŚNA 1, PAṬALA 1, SECTION 3.

1. This is the rite for all Darvi-sacrifices.
2. At the end of the Mantras constantly the word Svāhā (is pronounced).
3. (Oblations) for which no Mantras are prescribed (are made merely with the words), “To such and such (a deity) Svāhā” — according to the deity (to whom the oblation is made).¹⁷
4. He sacrifices with the Vyāhṛtis, “Bhur Bhuvah Suvah!” with the single (three Vyāhṛtis) and with (the three) together.
5. (The Mantras for the two chief oblations are, the (verse), “Life-giving, Agni!” (Taitt. Brahmana I,2,1,11), (and), “Life-giving, O god, choosing long life, tho whose face is full of ghee, whose back is full of ghee. Agni, drinking ghee, the noble ambrosia that comes from the cow, lead this (boy) to old age, as a father (leads) his son. Svāhā!”

¹² As to the Mantra, compare Saṅkhāyana II, 10, 4:&C.

¹³ The two oblations described in these Sūtras are the so-called āghāras; see Sūtra 15 and Parāskara I, 5:3; Aśvalāyana I, 10, 13. Regarding the northern and the southern junction of the Paridhi woods, see above, Sūtras 3 and 4. According to Haradatta, the words “long, uninterrupted”(Sūtra 13) are to be supplied also in Sūtra 14.

¹⁴ Aśvalāyana I, 10, 13; Saṅkhāyana I;9;7, &c. As to the expressions *uttarardhapurvardhe* and *dakshinardhapurvardhe*, comp. Gobhila I, 8,14 and the note.

¹⁵ i.e. between the places at which the two “ājya portions” are offered. Comp. Saṅkhāyana I, 9, 8.

¹⁶ Śatapatha Brahmana XIV, 9, 3, 3 (Brhad Aranyaka VI, 3, 1; S. B. E., vol. xv, p. 210); Mantra-Brahmana I, 5:6.

¹⁷ Saṅkhāyana I, 9, 18.

6. (Then follow oblations with the verses),

“This, O Varuṇa”(Taitt. Sam. 2,1,11,6),

“For thus I entreat thee”(Taitt. Sam, loc. Cit)

“Thou, Agni”(Taitt. Samh. 2,5,12,3),

“Thus thou, Agni”(Taitt. Samh., loc. cit.),

“Thou, Agni, art quick. Being quick, appointed (by us) in our mind (as our messenger), thou who art quick, carriest the offering (to the gods). O quick one, bestow medicine on us! Svāhā!” — (and finally) the (verse), “Prajapati!”(Taitt. Samh. I,8,14,2).¹⁸

7. (With the verse), “What I have done too much in this sacrifice, or what I have done here deficiently, all that may Agni Sviṣṭakṛt, he who knows it, make well sacrificed and well offered for me. To Agni Sviṣṭakṛt, the offerer of well-offered (sacrifices), the offerer of everything, to him who makes us succeed in our offerings and in our wishes, Svāhā! — he offers (the Sviṣṭakṛt oblation) over the easterly part of the northerly part (of the fire), separated from the other oblations.¹⁹

8. Here some add as subordinate oblations, before the Sviṣṭakṛt, the Jaya, Abhyātana, and Rāṣṭhrabhṛt (oblations).²⁰

9. The Jaya (oblations) he sacrifices with (the thirteen Mantras), “Thought, Svāhā! Thinking, Svāhā!” — or, “To thought Svāhā! To thinking Svāhā!”(&c.);

10. The Abhyātana (oblations) with (the eighteen Mantras), “Agni is the lord of beings; may he protect me.” (&c.).²¹

11. (The words), “In this power of holiness, in this worldly power (&c.)” are added to (each section of) the Abhyātana formulas.²²

12. With (the last of the Abhyātana formulas) “Ancestors! GrandAncestors! “he sacrifices or performs worship, wearing the sacrificial cord over his right shoulder.²³

13. The Rāṣṭhrabhṛt (oblations he sacrifices) with (the twelve Mantras), “The champion of truth, he whose law is truth.”After having quickly repeated (each) section, he sacrifices the first oblation with (the words), “To him Svāhā!” the second (oblation) with (the words), “To them Svāhā!”²⁴

14. Having placed a stone near the northerly junction of the pegs (which are laid round the fire), (the teacher)—

PRAŚNA 1, PAṬALA 1, SECTION 4.

1. Makes the boy tread on (that stone) with his right foot, with (the verse), “Tread on this stone; like a stone be firm. Destroy those who seek to do thee harm; overcome thy enemies.”

2. After (the boy) has taken off his old (garment), (the teacher) makes him put on a (new) garment that has not yet been washed, with (the verses), “The goddesses who spun, who wove, who spread out, and who drew out the skirts on both sides, may those goddesses clothe thee with long life. Blessed with life put on this garment. “Dress him; through (this) garment make him reach a hundred (years) of age; extend his life. Bṛhaspati has given this garment to king

¹⁸ In the second Mantra we should read *vṛṇāno* instead of *grinano*; comp. Atharva-Veda II, 13, 1. As to the Mantras that follow, comp. Parāskara I, 2:8; “Taittiriya Aranyaka 4. 20, 3. Regarding the Mantra *tvam agne ayāsi* (sic), comp. Taittiriya Brahmana II, 4:1, 9; Aśvalāyana Śrauta -sutra 1, 11, 13; Kātyayana-śrauta sutra XXV,1,11;

¹⁹ Aśvalāyana-Grhya I,10,23; Śatapatha Brahmana XIV, 9, 4:24.

²⁰ Comp. the next Sutras and Parāśara; I, 5:7—10.

²¹ Taittiriya Samhita iii, 4:4.

²² See the end of the section quoted in the last note.

²³ “He performs worship with that Mantra, wearing the sacrificial cord over his right shoulder, to the Manes. According to others, he worships Agni. But this would stand in contradiction to the words (of the Mantra).”Haridatta.

²⁴ Taittiriya Samhita iii, 4:7. “To him “(*tasmai*) is masculine, “to them” (*tābhyaḥ*) feminine. The purport of these words will be explained best by a translation of the first section of the Rāṣṭhrabhṛt formulas: “The champion of truth, he whose law is truth, Agni is the Gandharva. His Apsaras are the herbs; “nourishment” is their name. May he protect this power of holiness and this worldly power. May they protect this power of holiness and this worldly power. To him Svāhā! To them Svāhā!”

Soma that he may put it on. “Mayst thou live to old age; put on the garment! Be a protector of the human tribes against imprecation. Live a hundred years, full of vigour; clothe thyself in the increase of wealth.”²⁵

3. Having (thus) made (the boy) put on (the new garment, the teacher) recites over him (the verse), “Thou hast put on this garment for the sake of welfare; thou hast become a protector of thy friends against imprecation. Live a hundred long years; a noble man, blessed with life, mayst thou distribute wealth.”²⁶

4. He then winds the girdle three times from left to right round (the boy, so that it covers) his navel. (He does so only) twice, according to some (teachers). (It is done) with (the verse),

“Here she has come to us who drives away sin, purifying our guard and our protection, bringing us strength by (the power of) inhalation and exhalation, the sister of the gods, this blessed girdle.”²⁷

5. On the north side of the navel he makes a threefold knot (in the girdle) and draws that to the south side of the navel.

6. He then arranges for him the skin (of an antelope, &c., see Sutra 7) as an outer garment, with (the Mantras), “The firm, strong eye of Mitra, glorious splendour, powerful and flaming, a chaste, mobile vesture, this skin put on, a valiant (man), so-and-so! “May Aditi tuck up thy garment, that thou mayst study the Veda, for the sake of insight and belief and of not forgetting what thou hast learnt, for the sake of holiness and of holy lustre!

7. The skin of a black antelope (is worn) by a Brahmana, the skin of a spotted deer by a Rājanya, the skin of a he-goat by a Vaiśya. (Sāṅkhāyana 2,1,2.4-5, &c.)

8. He then gives him in charge (to the gods), a Brahmana with (the verse), “We give this (boy) in charge, O Indra, to Brahman, for the sake of great learning. May he (Brahman ?) lead him to old age, and may he (the boy) long watch over learning.”²⁸

A Rājanya (he gives in charge to the gods) with (the verse), “We give this boy in charges O Indra, to Brahman, for the sake of great royalty. May he lead him to old age, and may he long watch over royalty.”

A Vaiśya (he gives in charge) with (the verse), We give this boy in charge, O Indra, to Brahman, for the sake of great wealth. May he lead him to old age, and may he long watch over wealth.”

9. (The teacher) makes him sit down to the west of the fire, facing the north, and makes him eat the remnants of the sacrificial food, with these (Mantras), On thee may wisdom, on thee may offspring “(Taitt. Aranyaka, Andhra redaction, X, 44), — altering (the text of the Mantras).²⁹

10. Some make (the student) eat ‘sprinkled butter.’³⁰

11. (The teacher) looks at (the student) while he is eating, with the two verses, “At every pursuit we invoke strong (Indra)”(Taitt. Samh. 4,1,2,1), (and), Him, Agni, lead to long life and splendour”(Taitt: Samh. 2,3,10,3).

12. Some make (the boy) eat (that food with these two verses).

13. After (the boy) has sipped water, (the teacher) causes him to touch (water) and recites over him (the verse): A hundred autumns are before us, O gods, before ye have made our bodies

²⁵ Parāskara 1, 4,13. 12; Atharva-Veda II, 13, 2. 3 (19,24). Instead of *paridātavā u*, we ought to read, as the Atharva-Veda has, *paridhātavā u*.

²⁶ Atharva-Veda II,13,3; 19,24,6.

²⁷ Sāṅkhāyana II,2,1; Parāskara II, 2~ 8. The text of the Mantra as given by Hiranyakeśin is very corrupt, but the corruptions may be as old as the Hiranyakeśi-sutra itself, or even older.

²⁸ In the first hemistich I propose to correct *pari dadhmasi* into *pari dadmasi*. The verse seems to be an adaptation of a Mantra which contained a form of the verb *pari-dha* (comp. Atharva-Veda XIX, 24:2); thus the reading *pari . . . dadhmasi* found in the MSS. may be easily accounted for. The second hemistich is very corrupt, but the Atharva-Veda (loc. cit.: *yathainam ~arase nayat~* shows *s* at least the general sense.

²⁹ The text of those Mantras runs thus, “On me may wisdom, &c.”; he alters them so as to say, “On thee,”&c.

³⁰ Regarding the term ‘sprinkled butter,’ comp. Aśvalāyana Grhya IV, I, 18. 19.

decay, before (our) sons have become Ancestors; do not destroy us before we have reached (our due) age.”³¹

End of the First Paṭala.

PRAŚNA 1, PAṬALA 2, SECTION 5.

1. “To him who comes (to us), we have come. Drive ye away death! May we walk with him: bliss until (he returns) to his house “— this (verse the teacher repeats) while (the boy) walks round the fire so as to keep his right side turned towards it.”³²
2. (The teacher) then causes him to say, “I have come hither to be a student. Initiate me! I will be a student, impelled by the god Savitri.”³³
3. (The teacher then) asks him:—
4. “What is thy name ? “
5. He says, “so-and-so!”— what his name is.³⁴
6. (The teacher says), “Happily, god Savitri, may I attain the goal with this so-and-so.”— here he pronounces (the student’s) two names.³⁵
7. With (the verse), “For bliss may the goddesses afford us their protection; may the waters afford drink to us. With bliss and happiness may they overflow us”³⁶— both wipe themselves off.
8. Then (the teacher) touches with his right hand (the boy’s) right shoulder, and with his left (hand) his left (shoulder), and draws (the boy’s) right arm towards himself³⁷ with the Vyāhrtis, the Savitri verse, and with (the formula), “By the impulse of the god Savitri, with the arms of the two Aśvins, with Puṣan’s hands I initiate thee, so-and-so!”
9. He then seizes with his right hand (the boy’s) right hand together with the thumb, with (the words), — Agni has seized thy hand; Soma has seized thy hand; Savitri has seized thy hand; Sarasvati has seized thy hand; Puṣan has seized thy hand; Bṛhaspati has seized thy hand; Mitra has seized thy hand; Varuṇa has seized thy hand; Tvaṣṭri has seized thy hand; Dhātri has seized thy hand; Vishnu has seized thy hand; Prajapati has seized thy hand.”³⁸
10. “May Savitri protect thee. Mitra art thou by rights; Agni is thy teacher. “By the impulse of the god Savitri become Bṛhaspati’s pupil. Eat water. Put on fuel. Do the service. Do not sleep in the day-time “— thus (the teacher) instructs him.
11. Then (the teacher) gradually moves his right hand down over (the boy’s) right shoulder and touches the place of his heart with (the formulas), “Thy heart shall dwell in my heart; my mind thou shalt follow with thy mind; in my word thou shalt rejoice with all thy heart; may Bṛhaspati join thee to me! “To me alone thou shalt adhere. In me thy thoughts shall dwell. Upon me thy veneration shall be bent. When I speak, thou shalt be silent.”³⁹
12. With (the words), “Thou art the knot of all breath; do not loosen thyself”— (he touches) the place of his navel.
13. After (the teacher) has recited over him (the formula),

³¹ Rig-Veda I, 89. 9.

³² I read, *pra su mrtyum yuyotana*; comp. Mantra-Brahmana 1,6,14 (Rig-Veda I, 136:1, etc.). As to the last Pāda, comp. Rig-Veda 3,53,20

³³ Comp. Gobhila 2.10.21 seq.; Parāskara 2.2.6; Saṅkhāyana 2,2,4; etc.

³⁴ Haradatta, “As it is said below, “he pronounces his two names” (Sutra 6), the student should here also pronounce his two names, for instance, “I am Devadatta, Karttika.”

³⁵ “His common (vyavahārika) name and his Nakṣatra name.” Haridatta.

³⁶ Rig-Veda X, 9, 4.

³⁷ The word which I have translated “draws . . . towards himself “is the same which is also used in the sense of “he initiates him “(*upanayate*). Possibly we should correct the text: *dakṣiṇam bahum anv abhyatmam upanayate*, “he turns him towards himself from left to right (literally, following his right arm).” Comp. Saṅkhāyana II, 3, 2.— Regarding the Mantra, comp. Saṅkhāyana II, 2:12:&C.

³⁸ Saṅkhāyana II, 2:II; 3, 1, &c..

³⁹ Saṅkhāyana II, 4,1, &c.

Bhūḥ! Bhuvah! Suvaḥ! By offspring may I become rich in offspring! By valiant sons, rich in valiant sons! By splendour, rich in splendour! By wealth, rich in wealth! By wisdom, rich in wisdom! By pupils, rich in holy lustre!

And (again the formulas),

Bhūḥ! I place thee in the Rrkas, in Agni, on the earth, in voice, in the Brahman, so-and-so!

Bhuvah! I place thee in the Yajus, in Vāyu, in the air, in breath, in the Brahman, so-and-so!

Suvaḥ! I place thee in the Sāmans, in Sūrya, in heaven, in the eye, in the Brahman, so-and-so!
“May I be beloved (?) and dear to thee, so-and-so!”

May I be dear to thee, the fire (?), so-and-so! Let us dwell here! Let us dwell in breath and life!
Dwell in breath and life, so-and-so!”—

14 He then seizes with his right hand (the boy’s) right hand together with the thumb, with the five sections, “Agni is long-lived.”

15. “May (Agni) bestow on thee long life every where”(Taitt. Samh. I, 3, 14:4)—

PRAŚNA 1, PAṬALA 2, SECTION 6.

1. (This verse the teacher) recites in (the boy’s) right ear;
2. (The verse), “Life-giving, Agni “(Taitt. Samh. I,3,14,4) in his left ear.
3. Both times he adds (to the verses quoted in the last Sutras the formula), “Stand fast in Agni and on the earth, in Vāyu and in the air, in Sūrya and in heaven. The bliss in which Agni, Vāyu, the sun, the moon, and the waters go their way, in that bliss go thy way, so-and-so! Thou hast become the pupil of breath, so-and-so!”
4. Bring his mouth close to (the boy’s) mouth he murmurs, “Intelligence may Indra give thee, intelligence the goddess Sarasvati. Intelligence may the two Aśvins, wreathed with lotus, bestow on thee.”
5. He then gives (the boy) in charge (to the gods and demons, with the formulas), “To Kashaka (?) I give thee in charge. To Antaka I give thee in charge. To Aghora (" the not frightful one ") I give thee in charge. To Disease to Yama- to Makhato Vaśinī (“the ruling goddess ") to the earth together with Vaishvānara to the waters to the herbs ———- to the trees to Heaven and Earth to welfare to holy lustre to the Viśve devas to all beings to all deities I give thee in charge.”⁴⁰
6. He now teaches him the Savitri, if he has (already) been initiated before.
7. If he has not been initiated (before, he teaches him the Savitri) after three days have elapsed.
8. (He does so) immediately, says Puṣkarasādi.
9. Having placed to the west of the fire a bunch of grass with its poi -points directed towards the north (the teacher) sits down thereon, facing the east, with (the formula), A giver of royal power art thou, a teacher’s seat. May I not withdraw from thee.”
10. The boy raises his joined hands towards the sun, embraces (the feet of) his teacher, sits down to the south (of the teacher), addresses (him), “Recite, sir!”and then says, Recite the Savitri. sir! “
11. Having recited over (the boy the verse), “We call thee, the lord of the hosts”(Taitt. Samh. II, 3, 14:3), he then recites (the Savitri) to him, firstly Pāda by Pāda, then hemistich by hemistich, and then the whole verse (in the following way),

⁴⁰ Comp. Saṅkhāyana II, 3, I; Parāskara II, 2:2I. The name in the first section of the Mantra is spelt Kaśakāya and Kaṣakāya. Comp. Mantra-Brahmana I, 6:22: *Kṛṣana, idam te paridadamy anum*; Atharva-Veda IV, 10, 7: *Karsanas tvabhirakshatu*.

6. “A repetition of the initiation takes place as a penance.” Haridatta.

- “Bhus! Tat Savitur vareṇyam (That adorable splendour) -
 “Bhuvo! Bhargo devasya dhīmahi (of the divine Savitri may we obtain) -
 “Suvar! Dhiyo yo naḥ pracodayat (who should rouse our prayers) -
 “Bhur bhuvah! Tat Savitur vareṇyam bhargo devasya dhīmahi -
 “Suvar! Dhiyo yo naḥ pracodayat -
 “Bhūr bhuvah suvas! Tat Savitur . . . pracodayat.”

PRAŚNA 1, PAṬALA 2, SECTION 7.

1. He then causes (the student) to put on the fire seven pieces of fresh Palāśa wood, with unbroken tops, of one span’s length, which have been anointed with ghee.
2. One (of these pieces of wood he puts on the fire) with (the Mantra), “To Agni I have brought a piece of wood, to the great Jātavedas. As thou art inflamed, Agni, through that piece of wood, thus inflame me through wisdom, insight, offspring, cattle, holy lustre, and through the enjoyment of food. Svāhā! “
3. (Then he puts on the fire) two (pieces of wood with the same Mantra, using the dual instead of the singular), “To Agni (I have brought) two pieces of wood;”⁴¹
4. (Then) four (pieces of wood, using the plural), “To Agni (I have brought) pieces of wood.”
5. He then sprinkles (water) round (the fire) as above.
6. “Thou hast given thy consent;” “Thou hast given thy impulse “— thus he changes the end of each Mantra.⁴²
7. He then worships the (following) deities (with the following Mantras),
8. Agni with (the words), “Agni, lord of the vow, I shall keep the vow;”
9. Vāyu with (the words), “Vāyu, lord of the vow, (&c.);”
10. Aditya (the sun) with (the words), “Aditya, lord of the vow, (&c.);”
11. The lord of the vows with (the words), “Lord of the vows, ruling over the vows (&c.).”
12. He then gives an optional gift to his Guru (i. e. to the teacher).
13. (The teacher) makes him rise with (the verse which the student recites), “Up! with life “(Taitt. Samh. 1,2,8,1); he gives him in charge (to the sun) with (the words), “Sun! This is thy son; I give him in charge to thee ;” and he worships the Sun with (the Mantra), “That bright eye created by the gods which rises in the east: may we see it a hundred autumns; may we live a hundred autumns; may we rejoice a hundred autumns; may we be glad a hundred autumns; may we prosper a hundred autumns; may we hear a hundred autumns; may we speak a hundred autumns; may we live un-decaying a hundred autumns; and may we long see the sun.”
14. “May Agni further give thee life. May Agni further grant thee bliss. May Indra with the Maruts here give (that) to thee; may the sun with the Vasus give (it) to thee “— with (this verse the teacher) gives him a staff, and then hands over to him a bowl (for collecting alms). (Sāṅkhāyana II, 6:2:&c.)
15. Then he says to him, “Go out for alms.”
16. Let him beg of his mother first; (Sāṅkhāyana 2,6,4 seq.; Apastamba 1,3,28 seq.)
17. Then (let him beg) in other houses where they are kindly disposed towards him.

⁴¹ Comp. Aśvalāyana I, 21~ 1; Sāṅkhāyana II, 10, &c. “The putting of fuel on the fire, and what follows after it, form a part of the chief ceremony, not of the recitation of the Sāvitrī. Therefore in the case of one who has not yet been initiated (see I, 2~ 6:7), it ought to be performed immediately after (the student) has been given in charge (to the gods and demons; I, 2:6:5).” Haradatta.

⁴² He says, “Anumati Thou hast given thy consent! “&c. 8 seq. Comp. Gobhila II, 10, 16. 12. Comp. Sāṅkhāyana I, 14J 13 seq. 13. Parāskara I, 8:7; I, 6:3.

18. He brings (the food which he has received) to his Guru (ie. to the teacher), and announces it to him by saying, “(These are) the alms.”
19. (The teacher accepts it) with the words, “Good alms they are.”
20. “May all gods bless thee whose first garment we accept. May after thee, the prosperous one, the well-born, many brothers and friends be born — with (this verse the teacher) takes (for himself) the former garment (of the student). (Atharva-Veda II, 13,5.)
21. When the food (with which the Brahmanas shall be entertained) is ready, (the student) takes some portion of boiled rice, cakes, and flour, mixes (these substances) with clarified butter, and sacrifices with (the formulas), “To Agni Svāhā! To Soma Svāhā! To Agni, the eater of food, Svāhā! To Agni, the lord of food, Svāhā! To Prajapati Svāhā! To the Viśve devas Svāhā! To all deities Svāhā! To Agni Sviṣṭakṛt Svāhā! “
22. Thus (let him sacrifice) wherever (oblations of food are prescribed) for which the deities (to whom they shall be offered) are not indicated.
23. If the deity is indicated, (let him sacrifice) with (the words), “To such and such (a deity) Svāhā! “— according to which deity it is.
- Comp. above, 1,1,3,3.
24. Taking (again) some portion of the same kinds of food, he offers it as a Bali on eastward pointed Darbha grass, with (the words), “To Vāstupati (ie. Vāstośpati) Svāhā! “
25. After he has served those three kinds of food to the Brahmanas, and has caused them to say, “An auspicious day! Hail! Good luck! “—

PRAŚNA 1, PAṬALA 2, SECTION 8.

1. He keeps through three days the (following) vow⁴³:
2. He eats no pungent or saline food and no vegetables; he sleeps on the ground; he does not drink out of an earthen vessel; he does not give the remnants of his food to a Sudra; he does not eat honey or meat; he does not sleep in the day time; in the morning and in the evening he brings (to his teacher) the food which he has received as alms and a pot of water; every day (he fetches) a bundle of firewood; in the morning and in the evening, or daily in the evening he puts fuel on (the fire, in the following way):
3. Before sprinkling (water) round (the fire), he wipes (with his wet hand) from left to right round (the fire) with the verse, “As you have loosed, O Vasus, the buffalo-cow” (Taitt. Samh. IV, 7:15:7), and sprinkles (water) round (the fire) as above.⁴⁴
4. (Then) he puts (four) pieces of wood (on the fire) with the single (Vyāhrtis) and with (the three Vyāhrtis) together, and (four other pieces) with (the following four verses), “This fuel is thine, Agni; thereby thou shalt grow and gain vigour. And may we grow and gain vigour.
- “May Indra give me insight; may Sarasvati, the goddess, (give) insight; may both Aśvins, wreathed with lotus, bestow insight on me. Svāhā! “The insight that dwells with the Apsaras, the mind that dwells with the Gandharvas, the divine insight and that which is born from men: may that insight, the fragrant one, rejoice in me! Svāhā! “May insight, the fragrant one, that assumes all shapes, the gold-coloured, mobile one, come to me. Rich in nourishment, swelling with milk, may she, insight, the lovely-faced one, rejoice in me! Svāhā” (Apastamba I, 1, 4:16; Saṅkhāyana II, 10, 4:&c.)
5. Having wiped round (the fire) in the same way, he sprinkles (water) round (the fire) as above.
6. He worships the fire with the Mantras, “What thy splendour is, Agni, may I thereby” (Taitt. Samh. III, 5,3,2), and “On me may insight, on me offspring” (Taitt. Aranyaka 10, 44 — Aśvalāyana-Grhya I, 21, 4.)
7. After the lapse of those three days (Sutra I) he serves in the same way the three kinds of food (stated above) to the Brahmanas, causes them to say, “An auspicious day! Hail! Good luck!”

⁴³ This is the Sāvitra vrata. Comp. I, 2:6:7; Saṅkhāyana, introduction, p. 8.

⁴⁴ See I, 1,2,7 seq. Apastamba Dharma-sutra 1,1,4,18

and discharges himself of his vow by (repeating) these (Mantras) with (the necessary) alterations, “Agni, lord of the vow, I have kept the vow”(see above, I, 2:7:8).

8. He keeps the same observances⁴⁵ afterwards (also),
9. Dwelling in his teacher’s house. He may eat, (however,) pungent and saline food and vegetables.⁴⁶
10. He wears a staff, has his hair tied in one knot, and wears a girdle,
11. Or he may tie the lock on the crown of the head in a knot.⁴⁷
12. He wears (an upper garment) dyed with red cloth, or the skin (of an antelope, &c.).
13. He does not have intercourse with women.
14. (The studentship lasts) forty-eight years, or twenty-four (years), or twelve (years), or until he has learnt (the Veda).⁴⁸
15. He should not, however, omit keeping the observances.
16. At the beginning and on the completion of the study of a Kāṇḍa (of the Black Yajur-Veda he sacrifices) with (the verse), “The lord of the seat, the wonderful one, the friend of Indra, the dear one, I have entreated for the gift of insight, Svāhā!” In the second place the Rishi of the Kāṇḍa⁴⁹ (receives an oblation). (Then follow oblations with the verses);

“This, O Varuṇa” ”For this I entreat thee” ”Thou, Agni;” ”Thus thou, Agni”
 ”Thou, Agni, art quick” ”Prajapati!” and, “What I have done too much in
 this sacrifice.”

Here some add as subordinate oblations the Jaya, Abhyātana, and Rāṣṭhrabhṛt (oblations) as above.

End of the Second Paṭala.

PRAŚNA 1, PAṬALA 3, SECTION 9.

1. After he has studied the Veda, the bath (which signifies the end of his studentship, is taken by him).
2. We shall explain that (bath).
3. During the northern course of the sun, in the time of the increasing moon, under (the Nakṣatra) Rohini, (or) Mrigasiras, (or) Tiśya, (or) Uttara Phālguni, (or) Hasta, (or) Citra, or the two Viśākhas: under these (Nakṣatras) he may take the bath.
4. He goes to a place near which water is, puts wood on the fire,⁵⁰ performs the rites down to the oblations made with the Vyāhṛtis, and puts a piece of Palāśa wood on (the fire) with (the verse):

“Let us prepare this song like a chariot, for Jatavedas who deserves it, with
 our prayer. For his foresight in this assembly is a bliss to us. Agni!
 Dwelling in thy friendship may we not suffer harm. Svāhā!”

5. Then he sacrifices with the Vyāhṛtis as above,

⁴⁵ He keeps the observances stated in Sutra 2.

⁴⁶ See above, Sutra 2. Comp. Apastamba Dharma-sutra I, 1, 2:II and Sutra 23 of the same section, which stands in contradiction to this Sutra of Hiranyakeśin.

⁴⁷ Comp. Apastamba I, 1, 2:31. 32. Haradatta has received into his explanation of the eleventh Sutra the words, “he should share the rest of the hair,” which in the Apastambiya-sutra are found in the text.

⁴⁸ Aśvalāyana-Grhya I, 22; 3; Apastamba Dharma-sutra I;1;2;12 seq.

⁴⁹ Rig Veda I:18:6 As the Rishis of the single Kāṇḍas are considered, Prajapati, Soma, Agni, the Viśve devas, Svayambhu Regarding the Mantras quoted in the last section of this Sutra, see above, I, 1, 3, 5-7

⁵⁰ Comp. I:1:3:4; Rig-Veda I;94;1. “Where the words are used, “He puts wood on the fire” (*agnim upasamadhaya*), he should prepare the ground by raising it, &c., should carry the fire to that place, should put wood on it, and then he should sacrifice in the fire. Where those words are not used, he should (only) strew grass round the fire which is (already) established in its proper place, and should thus perform the sacrifice.” Haradatta.

6. (And another oblation with the verse), “The threefold age of Jamadagni, Kaśyapa’s threefold age, the threefold age that belongs to the gods: may that threefold age be mine. Svāhā!” (Sāṅkhāyana I, 28:9.)
7. (Then follow oblations with the verses), “This, O Varuṇa,” &c. (see above, 1,2,8,16 down to the end of the sutra).
8. After he has served food to the Brahmanas, and has caused them to say: “An auspicious day! Hail! Good luck!” he discharges himself of his vow by (repeating) these (Mantras), “Agni, lord of the vow, I have kept the vow.”
9. Having (thus) discharged himself of his Vow, he worships the sun with the two (verses), “Upwards that (Jatavedas)”(Taitt. Samh. I,4,43,1), and, “The bright”(ibid.).
10. With (the words, “(Loosen) from us thy highest fetter, O Varuṇa,” he takes off the upper garment which he has worn during his studentship, and puts on another (garment). With (the words), “(Loosen) the lowest (fetter),” (he takes off) the under garment; with (the words), “(Take) away the middle (fetter),” the girdle. With (the words), “And may we, O Aditya, under thy law (&c.),” (he deposes) his staff. The girdle, the staff, and the black antelope’s skin he throws into water, sits down to the west of the fire, facing the east, and touches the razor (with which he is going to be shaven), with (the formula), “Razor is thy name; the axe is thy father. Adoration to thee! Do no harm to me!”⁵¹
11. Having handed over (that razor) to the barber, he touches the water with which his hair is to be moistened, with (the formula), “Be blissful, (O waters), when we touch you.” (The barber) then pours together warm and cold water. Having poured warm (water) into cold (water)⁵² —
12. (The barber) moistens the hair near the right ear with (the words), “May the waters moisten thee for life, for old age and splendour”⁵³(Taitt. Samhita I, 2; 1, 1).
13. With (the words), “Herb! protect him”(1 Taitt. Samh., loc. cit.), he puts an herb with the point upwards into (the hair).⁵⁴
14. With (the words), “Axe! do no harm to him!” (Taitt. Samh., loc. cit.), he touches (that herb) with the razor.⁵⁵
15. With (the words), “Heard by the gods, I shave that (hair) “(Taitt. Samh., loc. cit.), he shaves him.
16. With (the formula), “If thou shavest, O shaver, my hair and my beard with the razor, the wounding, the well-shaped, make our face resplendent, but do not take away our life “— (the student who is going to take the bath), looks at the barber.⁵⁶
17. He has the beard shaven first, then the hair in his arm-pits, then the hair (on his head), then the hair of his body, the (he has) his nails (cut).
18. A person who is kindly disposed (towards the student), gathers the hair, the beard, the hair of the body, and the nails (that have been cut off), in a lump of bull’s dung, and buries (that lump of dung) in a cow-stable, or near an Udumbara tree, or in a clump of Darbha grass, with (the words), “Thus I hide the sin of so-and-so., who belongs to the Gotra so-and-so.”
19. Having rubbed himself with powder such as is used in bathing, he cleanses his teeth with a stick of Udumbara wood —

⁵¹ The words quoted in this Sutra are the parts of a Rik which is found in Taittiriya Samhita 1, 5:1 1, 3.

⁵² The words which I have included in brackets are wanting in some of the MSS., and are not explained in the commentaries. “They are doubtless a spurious addition. Comp. Aśvalāyana I, 7:6:&c.

⁵³ Parāskara 2,1,9. The same expression *dakṣiṇam godānam*, of which I have treated there in the note, is used in this Sutra. Comp., besides, Sāṅkhāyana-Grhya I, 28:9; Apastamba-śrauta-sutra X, 5:8; Śatapatha-Br. III, 1, 2;6. According to Haradatta, there is some difference of opinion between the different teachers as to whether the Mantras for the moistening of the hair and the following rites are to be repeated by the teacher or by the barber.

⁵⁴ Aśvalāyana I, 17:8; Parāskara II, I;10; Apastamba-śraut. loc. cit.; Katyāyana-śraut. VII, 2;10. The parallel texts prescribe that one Kuśa blade, or three Kuśa blades, should be put into the hair.

⁵⁵ Yagnikadeva in his commentary on Katyāyana (loc. cit.) says, *kshurenabhinidhaya kshuradharam antarahita trinasyopari nidhaya*.

⁵⁶ Aśvalāyana 1,17,16. Comp. also Rig-Veda I,24,11.

PRAŚNA 1, PAṬALA 3, SECTION 10.

1. With (the formula), “Stand in your places for the sake of the enjoyment of food. Stand in your places for the sake of long life. Stand in your places for the sake of Spiritual radiance. May I be blessed with long life, an enjoyer of food, adorned with Spiritual radiance.”

2. Then (the teacher) makes him wash himself with lukewarm water, with the three verses, “O waters, ye are wholesome” (Taitt. Samh. IV, I, 5:I), with the four verses, “The gold-coloured, clean, purifying (waters)” (Taitt. Samh. V, 6:I), and with the Anuvāka, “The purifier, the heavenly one”(Taitt Brahmana I, 4:8).

3. Or (instead of performing these rites in the neighbourhood of water) they make an enclosure in a cow-stable and cover it (from all sides); that (the student) enters before sunrise, and in that (enclosure) the whole (ceremony) is performed. “On that day the sun does not shine upon him, some say. “For he who shines (i. e. the sun), shines by the splendour of those who have taken the bath. Therefore the face of a Snātaka is, as it were, resplendent (?).”⁵⁷

4. (His friends or relations) bring him all sorts of perfumes, or ground sandal wood; he besprinkles that (with water), and worships the gods by raising his joined hands towards the east, with (the formulas), “Adoration to Graha (the taker) and to *Abhigraha* (the seizer)! Adoration to Saka and jaṅgabha! Adoration to those deities who are seizers!” (Then) he anoints himself with (that paste of sandal wood) with (the verse), “The scent that dwells with the Apsaras, and the splendour that dwells with the Gandharvas, divine and human scent: may that here enter upon me!”

5. They bring him a pair of (new) garments that have not yet been washed. He besprinkles them (with water) and puts on the under garment with (the formula), “Thou art Soma’s body; protect my body! Thou who art my own body, enter upon me; thou who art a blissful body, enter upon me.” Then he touches water, (puts on) the upper garment with the same (Mantra), and sits down to the west of the fire, facing the east.

6. They bring him two ear-rings and a perforated pellet of sandal wood or of Badari wood, overlaid with gold (at its aperture); these two things he ties to a Darbha blade, holds them over the fire, and pours over them (into the fire) oblations (of ghee) with (the Mantras),

“May this gold which brings long life and splendour and increase of wealth, and which gets through (all adversities), enter upon me for the sake of long life, of splendour, and of victory. Svāhā!

“(This gold) brings high gain, superiority in battles, superiority in assemblies; it conquers treasures. All perfections unitedly dwell together in this gold.

I have obtained an auspicious name like (the name) of a father of gold. Thus may (the gold) make me shine with golden lustre; (may it make me) beloved among many people; may it make me full of holy lustre. Svāhā!

“Make me beloved among the gods; make me beloved with Brahman (ie. among the Brahmanas), beloved among Vaiśyas and Sudras; make me beloved among the kings (ie. among the Kṣatriyas). Svāhā! “

“This herb is protecting, overcoming, and powerful. May it make me shine with golden lustre; (may it make me) beloved among many people; may it make me full of holy lustre. Svāhā!”⁵⁸

7. Having thrice washed (the two ear-rings) in a vessel of water with the same five (Mantras), without the word Svāhā, (moving them round in the water) from left to right —

⁵⁷ *Rephayatīva dipyatīva*. Haridatta. Comp. Apastamba Dharma-sutra II, 6:14:13 and Buhler’s note, S. B. E., vol. ii, p. 135.

⁵⁸ Regarding the first Mantra, comp. Vajas. Samhita XXXIV 50. In the fifth Mantra we ought to read oshadhīs trayamana. Comp. below, I, 3, II, 3; Parāskara I, 13; Atharva-Veda VIII,

PRAŚNA 1, PAṬĀLA 3, SECTION 11.

1. He puts on the two ear-rings, the right one to his right ear, the left one to his left ear, with (the verse which he repeats for each of the two earrings), “Virāj and Svarāj, and the aiding powers that dwell in our house, the prosperity that dwells in the face of royalty: therewith unite me.”
2. With (the Mantra), “With the seasons and the combinations of seasons, for the sake of long life, of splendour, with the nourishment that dwells in the year: therewith we make them touch the jaws”⁵⁹— he clasps the two ear-rings.
3. With (the Mantra), “This herb is protecting, overcoming, and powerful. May it make me shine with golden lustre; May it make me beloved among many people, may it make me full of holy lustre. Thou art not a bond”⁶⁰— he ties the bead (of wood, mentioned above, Section 10. Sutra 6) to his neck.
4. He puts on a wreath with the two (verses), “Beautiful one, elevate thyself to beauty, beautifying my face. Beautify my face and make my fortune increase”— (and), “(The wreath) which Jamadagni has brought to śrāddha to please her, that I put on (my head) together with fortune and splendour.”⁶¹
5. “The ointment coming from the *Trikakud* (mountain)⁶², born on the Himavat, therewith I anoint you (ie. the eyes), and with fortune and splendour. (I put ?) into myself the demon of the mountain (?)” — with (this verse) he anoints himself with *Traikakuda* ointment, (or) if he cannot get that, then with some other (ointment).
6. With (the verse), “.My mind that has fled away”(Taitt. Samhita VI, 6:7:2) he looks into a mirror.
7. With (the formula), “On the impulse of the god,” &c., he takes a staff of reed⁶³ (which somebody hands him), and with (the formula), “Thou art the thunderbolt of Indra. O Aśvins, protect me!”— he thrice wipes it off, upwards from below.
8. With (the formula), “Speed! Make speed away from us those who hate us, robbers, creeping things, beasts of prey, Rakṣasas, Pisācas. Protect us, O staff, from danger that comes from men; protect us from every danger; from all sides destroy the robbers “— (and with the verse), “Not naked (ie. covered with bark) thou art born on all trees, a destroyer of foes. Destroy all hosts of enemies from every side like Maghavan (Indra)”—he swings (the staff) three times from left to right over his head.
9. With (the formula), “The divine standing places are you. Do not pinch me”— he steps into the shoes. (Aśvalāyana III, 8:19; Parāskara II, 6:30)
10. With (the formula), “Prajāpati’s shelter art thou, the Brahman’s covering”—he takes the parasol. (Aśvalāyana III, 8:19; Parāskara II, 6:29.)
11. With the verse, “My staff which fell down in the open air to the ground, that I take up again for the sake of long life,⁶⁴ of holiness, of holy lustre”— he takes up his staff, if it has fallen from his hand.

End of the Third PAṬĀLA.

⁵⁹ The end of the Mantra is corrupted. We ought to read, as Dr. Kirste has shown, *tena samhanu krinmasi* (Av. V,28:13). Matridatta says, *samgrihñite~pidhānenāpi dadhāti pratigrahasamgrahanayoh samyuktatvā ekāpavargatvāt*.

⁶⁰ The Mantra, with the exception of the last words, is identical with the last verse of Section 10, Sutra 6. Here the MSS. again have *ośadhe* for *ośadhis*.

⁶¹ Comp. Atharva-Veda VI:137: *yam Jamadagnir akhanad duhitre*, etc.; Parāskara II, 6:23.

⁶² Regarding the *Traikakuda* salve, comp. Zimmer, *Altindisches Leben*, p. 69, and see Atharva-Veda IV. 9, 9.

⁶³ He takes the staff with the well-known Sāvitra formula, “On the impulse of the god Sāvitrī . . . I take thee.”

⁶⁴ Instead of *yamāyuṣe* I propose to read *ayuṣe*, Comp. Parāskara II, 2:12.

PRAŚNA I, PAṬALA 4: SECTION 12.

1. They bring him a chariot, (or) a horse, or an elephant.
2. “Thou art the (Sāman called) Rathantara; thou art the Vāmadevya; thou art the Brihat” the (verse), “The two Añkas, the two Nyankas” (Taitt. Samhita 1,7,7,2); (the verse), “May this your chariot, O Aśvins, not suffer damage, neither in pain nor in joy. May it make its way without damage, dispersing those who infest us ;”(and the formula), “Here is holding, here is keeping asunder; here is enjoyment, here may it enjoy itself” with (these texts) he ascends the chariot, if he enters (the village) on a chariot. (Comp. Parāskara III, 14:3-6.)
3. “A horse art thou, a steed art thou”— with these eleven “horses” names”⁶⁵ (Taitt. Samh. VII, 1, I 2) (he mounts) the horse, if (he intends to enter the village) on horseback.
4. With (the formula), “With Indra’s thunderbolt I bestride thee; carry (me); carry the time; carry me forward to bliss. An elephant art thou. The elephant’s glory art thou. The elephant’s splendour art thou. May I become endowed with the elephant’s glory, with the elephant’s splendour”— the mounts) the elephant, if (he intends to proceed to the village) on it. (Parāskara 3,15,I seq.)
5. He goes to a place where they will do honour to him. (Aśvalāyana III,9,3; Saikhāyana 3,1,14).
6. With (the verse), “May the quarters (of the horizon) stream together with me; may all delight assemble (here). May all wishes that are dear to us, come near unto us; may (our) dear (wishes) stream towards us”— he worships the quarters of the horizon.
7. While approaching the person who is going to do honour to him, he looks at him with (the words), “Glory art thou; may I become glory with thee.”
8. Then (the host who is going to offer the Argha reception to the Snātaka), having prepared the dwelling place (for his reception), says to him. “The Argha (will be offered)! “
9. (The guest) replies, “Do so!”
10. They prepare for him (the *Madhu-pārka* or “honey mixture”) consisting of three or of five substances. (Parāskara I,3,5; Aśvalāyana I,24,5 seq.)
11. The three substances are:— curds, honey, and ghee.
12. The five substances are: curds, honey, ghee, water, and ground grains.
13. Having poured curds into a brass vessel, he pours honey into it, (and then the other substances stated above).
14. Having poured (those substances) into a smaller vessel, and having covered it with a larger (cover than the vessel is), (the host) makes (the guest) accept (the following things) separately, one after the other, viz. a bunch of grass (to sit down on), water for washing the feet, the Argha water, water for sipping, and the honey-mixture (Madhu-parka). (Parāskara, loc. cit.; Aśvalāyana, loc. cit., 7)
15. Going after (the single objects which are brought to the guest, the host) in a faultless, not faltering (?⁶⁶) voice, announces (each of those objects to the guest).
16. The bunch of grass (he announces by three times saying), “The bunch of grass!
17. (The guest) sits down thereon facing the east, with (the formula), “A giver of royal power art thou, a teacher’s seat; may I not withdraw from thee.”
18. (The host) then utters to him the announcement, “The water for washing the feet!”

⁶⁵ In this Sutra three “horses names are given as the Pratikā of the Yajus quoted, “Thou art aśva, thou art haya, thou art maya.” Matridatta observes that the third of them is not found in the Taittiriya Samhita, which gives only ten, and not eleven, horses’ names

⁶⁶ The text is corrupt and the translation very doubtful. The MSS. have, *anusamvrijina so’nupakincaya vaca*: Matridatta’s note, which is also very corrupt, runs thus: *anusamvrajina saha kūrcaḍinā dravyeṇa tad agrataḥ kṛtvānuganta. anusamvrtjineti pramāda-pāthah. sampradātānupakiñcaya na vidyata upaghātikā vāg yasya seyam anupakiñca vāk . . . kecid anusamvrijineti (anusamvrajineti, Dr. Kirste) pāthāntaram kṛtvā vagviṣeṣanam icchanti yathā mṛṣṭhā vāk samskrta vāk tathā ceti. apare yathāpātham evartham icchanti. - Perhaps we may correct, anusamvrijināyanupakiñcayā vāca. Comp. below, 1, 4:13, 16.*

19. With that (water) a śūdra or a śūdra woman washes his feet; the left foot first for a Brahmana, the right for a person of the two other castes. (Parāskara I, 3,10. 11; Aśvalāyana I, 24:11.)

PRAŚNA 1, PAṬALA 4. SECTION 13.

1. With (the formula), “The milk of Viraj art thou. May the milk of Pādya Viraj (dwell) in me”— (the guest) touches the hands of the person that washes his feet, and then he touches: himself with (the formula), “May in me dwell brilliance, energy, strength, life, renown, splendour, glory, power!” (Sankhayana III, 7:5, &c.)

2. (The host) then makes to him the announcement, “The Argha water!”

3. (The guest) accepts it with (the formula), “Thou camest to me with glory. Unite me with brilliance, splendour, and milk. Make me beloved by all creatures, the lord of cattle.” (Paraskara I, 3, 15.)

4. “To the ocean I send you, the imperishable (waters); go back to your source. May I not suffer loss in my offspring. May my nourishment not be shed”— this (verse the guest) recites over the remainder (of the Argha water), when it is poured out (by the person who had offered it to him). (Paraskara I,3,14.)

5. Then he utters to him the announcement, “The water for sipping! “

6. With (the formula), “Thou art the first layer for Ambrosia,” — he sips water. (Asvalayana I, 21:13.)

7. Then he utters to him the announcement, The honey-mixture! “

8. He accepts that with both hands with the Savitra (formula), and places it on the ground with (the formula), “I place thee on the navel of the earth in the abode of Ida.” He mixes (the different substances) three times from left to right with his thumb and his fourth finger, with (the formula), “What is the honeyed, highest form of honey which consists in the enjoyment of food, by that honeyed, highest form of honey may I become highest, honeyed, and an enjoyer of food.” He partakes of it three times with (the formula), “I eat thee for the sake of brilliance, of luck, of glory, of power, and of the enjoyment of food,” and gives the remainder to a person who is kindly disposed towards him.⁶⁷

9. Or he may consume the whole (Madhuparka). Then he sips water with (the formula), “Thou art the covering of Ambrosia.” (Asvalayana I, 21:27:28.)

10. Then he utters to him the announcement, “The cow!”⁶⁸

11. That (cow) is either killed or let loose.

12. If he chooses to let it loose, (he murmurs), “This cow will become a milch cow. The mother of the Rudras, the daughter of the Vasus, the sister of the Adityas, the navel of immortality. To the people who understand me, I say, Do not kill the guiltless cow, which is Aditi! Let it drink water! Let it eat grass” — (And) gives order (to the people), “Om! Let it loose.”

13. If it shall be killed, (he says), “A cow are you; sin is driven away from you. Drive away my sin and the sin of (host’s name).....! Kill ye him whoever hates me. He is killed whosoever hates me. Make (the cow) ready!”

14. If (the cow) is let loose, a meal is prepared with other meat, and he announces it (to the guest) in the words, “It is ready!” (Gobhila I, 3;16 seq.; Apastamba II, 2:3:11.)

15. He replies — “It is well prepared; it is the Viraj; it is food. May it not fail! May I obtain it! May it give me strength! It is well prepared! ” — and adds, “Give food to the Brahmanas”

16. After those (Brahmanas) have eaten, (the host) orders blameless (?⁶⁹) food to be brought to him (ie. to the guest).

⁶⁷ Paraskara I:3:18 seq; Asvalayana I, 21:15 seq.— The Savitra formula is, “On the impulse of the god Savitra . . . I take thee.” Comp. above, I, 3,11:7.

⁶⁸ Asvalayana I, 21:30 seq.; Paraskara I, 3:26 seq.; Sankhayana II, 15:2:3 note; Gobhila IV, 10:18 seq.

17. He accepts that with (the formula), "May the heaven give it to thee; may the earth accept it. May the earth give it to thee; may breath accept it. May breath eat thee; may breath drink thee".

18. With (the verse):— "May Indra and Agni bestow vigour on me" (Taitt. Samh. III, 3, 3, 3) he eats as much as he likes, and gives the remainder to a person who is kindly disposed towards him.

19. If he desires that somebody may not be estranged from him, he should sip water with (the Mantra):—

"Whereon the past and the future and all worlds rest, therewith I take hold of thee; I (take hold) of thee; through the Brahman I take hold of thee for myself,! "

PRAŚNA 1, PAṬALA 4. SECTION 14.

1. And should, after that person has eaten, seize his right hand
2. If he wishes that one of his companions, or a pupil, or a servant should faithfully remain with him and not go away, he should bathe in the morning, should put on clean garments, should show patience (with that servant, &c.) during the day, should speak (only) with Brahmanas, and by night he should go to the dwelling-place of that person, should urinate into a horn of a living animal, and should three times walk round his dwelling place, sprinkling (his urine) round it, with (the Mantra),

"From the mountain (I sever ?) thee, from thy brother, from thy sister, from all thy relations. *Parīṣidaḥ kleśyati* (i.e. *kvaiṣyasi* ?) *śāśvat parikupilena saṁkrāmenavicchidā, ūlena parimīdho'si parimīdho'sy ūlena*".⁷⁰
2. He puts down the horn of the living animal in a place which is generally accessible.
4. One whose companions, pupils, or servants use to run away, should rebuke them with (the Mantra), "May he who calls hither (?), call you hither! He who brings back, has brought you back (?). May the rebuke of Indra always rebuke you. If you, who worship your own deceit, despise me (?), so-and-so may Indra bind you with his bond, and may he drive you back again to me."⁷¹
5. Then he enters his house, puts a piece of Sidhraka wood on (the fire), and sacrifices with the on drawing verse, "Back-bringer, bring them back"(Taitt. Samh. 3,3,10.I).
6. Now (we shall explain) how one should guard his wife.
7. One whose wife has a paramour, should grind big centipedes (?) to powder, and should insert (that powder), while his wife is sleeping, into her vagina, with the Mantra, "Indra from other men than me."⁷²
8. now (follows the sacrifice for procuring) prosperity in trade.
9. He cuts off (some portion) from (every) article of trade and sacrifices it —

⁶⁹ The meaning of *anusamvṛjinam* (comp. above, I, 4:12:15) is uncertain. See the commentary, p. 120 of Dr. Kirste's edition.

⁷⁰ Mātridatta: "The description of the Samavartana is finished. Now some ceremonies connected with special wishes of the person who has performed the Samavartana and has settled in a house, will be described. "In my opinion, it would be more correct to consider Sutra 18 of the preceding section as the last of the aphorisms that regard the Samavartana. With Sutra 2 compare Paraskara III, 7; Apastamba VIII, 23, 6. It seems impossible to attempt to translate the hopelessly corrupt last lines of the Mantra.

⁷¹ A part of this Mantra also is most corrupt. In the first line I propose to write, *nivarto vo nyavivṛitat*. With the last line comp. Pāraskara III, 7:3. I think that the text of Pāraskara should be corrected in the following way: *pari tva hvalano hvalan nivartas tva nyavivṛitat, indraḥ pāṣena sitvā tva mahyam . . .* (three syllables) *ānayet*. The Apastambīya mantrapāṭha, according to Dr. Winternitz's copy, gives the following text: *anupohvad anuhvayo vivartto vo nyavivṛidhat. Aindraḥ parikroṣo tu vaḥ parikroṣatu sarvataḥ. yadi mām atimanyādvā ā devā devavattara indraḥ pāṣena sītā vo mahyam id vaśam ānayat Svāhā*.

⁷² On *sthūrā dṛidha[h]* Mātridatta says, *sthūrā dṛidhaḥ sthūrāḥ śatapadyaḥ*. A part of the Mantra is untranslatable on account of the very corrupt condition of the text. The Apastambīya Mantrapatha reads, *indrayasya phaligam anyebhyaḥ puruṣebhyonyathmat*. The meaning very probably is that Indra is invoked to keep away from the woman the penis (śepha) of all other men except her husband's.

PRAŚNA 1, PAṬALA 4. SECTION 15.

1. With (the verse), “If we trade, O gods, trying by our wealth to acquire (new) wealth, O gods, may Soma thereon bestow splendour, Agni, Indra, Brihaspati, and Isana. Svāhā!” (comp. Atharva-veda III, rs, 5; Gobhila IV, 8:19)

2. Now (follows) the way for appeasing anger.

3. He addresses the angry person with (the verses), “The power of wrath that dwells here on thy forehead, destroying thy enemy (?), may the chaste, wise gods take that away. If thou shootest, as it were, the thought dwelling in thy face, upwards to thy forehead, I loosen the anger of thy heart like the bow-string of an archer. Day, heaven, and earth we appease thy anger, as the womb of a she-mule (cannot conceive).”⁷³

4. Now (follows) the way for obtaining the victory in disputes.

5. He puts wood on the fire at night-time in an inner apartment, performs the rites down to the Vyahrti oblations, and sacrifices small grains⁷⁴ mixed with Ājya, with (the verse), “Tongueless one, thou who art without a tongue! I drive thee away through my sacrifice, so that I may gain the victory in the dispute, and that so-and-so. may be defeated by me. Svāhā!”

6. Then in the presence (of his adversary), turned towards him, he recites (the verses): “I take away the speech from thy mouth, (the speech) that dwells in thy mind, (the speech) from thy heart. Out of every limb I take thy speech. Wheresoever thy speech dwells, thence I take it away.

“Rudra with the dark hair-lock! Hero! At every contest strike down this my adversary, as a tree (is struck down) by a thunderbolt.

Be defeated, be conquered, when thou speakest. Sink down under the earth, when thou speakest, struck down by me irresistibly (?) with the hammer of . . . (?). That is true what I speak. Fall down, inferior to me, so-and-so!”⁷⁵

7. He touches the assembly-hall (in which the contest is going on), and murmurs, “The golden armed, blessed (goddess), whose eyes are not faint,⁷⁶ who is decked with ornaments, seated in the midst of the go-gods, has spoken for my good. Svāhā!”

8. “For me have the high ones and the low ones, for me has this wide earth, for me have Agni and Indra accomplished my divine aim”⁷⁷— with (this verse) he looks at the assembly, and murmurs (it) turned towards (the assembly).

End of the Fourth PAṬALA.

PRAŚNA I. PAṬALA 5. SECTION 16.

This chapter contains different Prayascittas.

1. When he has first seen the new moon, he sips water, and holding (a pot of) water (in his hands) he worships (the moon) with the four (verses), “Increase” (Taitt. Samh. I, 4:32); “May thy milk” (ibid. IV, 2:7:4), “New and new again (the moon) becomes, being born” (ibid. II, 4:14:1), “That Soma which the Adityas make swell” (ibid. II, 4:14:1).

2. When he has yawned, he murmurs, “(May) will and insight (dwell) in me.” (Asvalayana Grhya III, 6:7)

3. If the skirt (of his garment) is blown upon him (by the wind), he murmurs, “A skirt art thou. Thou art not a thunderbolt. Adoration be to thee. Do no harm to me.”

⁷³ Paraskara III, 13, 5. Possibly we ought to correct *mṛddhasya* into *mṛidhrasya*. *Avadyām* ought to be *ava gāṃ*; see Atharva-Veda VI:42:1.

⁷⁴ The commentary explains *kaṇas* (small grains) as oleander (*karavīra*) seeds.

⁷⁵ Paraskara III, 1 3, 6. The text of the Mantras is corrupt.

⁷⁶ Probably we should write *ajitākṣī*.

⁷⁷ Mātridatta says, *prativādinan abhijapaty eva*.

4. He should tear off a thread (from that skirt) and should blow it away with his mouth.
5. If a bird has befouled him with its excrements, he murmurs, “The birds that timidly fly together with the destroyers, shall pour out on me happy, blissful splendour and vigour.” Then let him wipe off that (dirt) with something else than his hand, and let him wash himself with water.
6. “From the sky, from the wide air a drop of water has fallen down on me, bringing luck. With my senses, with my mind I have united myself, protected by the prayer that is brought forth by the righteous ones”⁷⁸ — this (verse) he should murmur, if a drop of water unexpectedly falls down on him.
7. If a fruit has fallen down from the top of a tree, or from the air, it is Vayu (who has made it fall). Where it has touched our bodies or the garment, (there) may the waters drive away destruction “— this (verse) he should murmur, if a fruit unexpectedly falls down on him. “Adoration to him who dwells at the cross-roads, whose arrow is the wind, to Rudra! Adoration to Rudra who dwells at the cross-roads!”⁷⁹ — this (formula) he murmurs when he comes to a cross-road;
9. “Adoration to him who dwells among cattle, whose arrow is the wind, to Rudra! Adoration to Rudra who dwells among cattle!”— thus at a dung-heap;
10. “Adoration to him who dwells among the serpents, whose arrow is the wind, to Rudra! adoration to Rudra who dwells among the serpents!” — thus at a place that is frequented by snakes.
11. “Adoration to him who dwells in the air, whose arrow is the wind, to Rudra! Adoration to Rudra who dwells in the air l” — this (formula) let him recite, if overtaken by a tornado.
12. “Adoration to him who dwells in the waters, whose arrow is the wind, to Rudra! Adoration to Rudra who dwells in the waters!”— this (formula) he murmurs when plunging into a river which is full of water.
13. “Adoration to him who dwells there, whose arrow is the wind, to Rudra! Adoration to Rudra who dwells there!”— this (formula) he murmurs when approaching a beautiful place, a sacrificial site, or a fig tree.
14. If the sun rises whilst he is sleeping, he shall fast that day and shall stand silent during-that day;
15. The same during the night, if the sun sets whilst he sleeps.⁸⁰
16. Let him not touch a sacrificial post. By touching it, he would bring upon himself (the guilt of) whatever faults have been committed at that sacrifice. If he touches one (sacrificial post), he should say, “This is thy wind;” if two (posts), “These are thy two winds;” if many (posts), “These are thy winds.”
17. “The voices that are heard after us (?) and around us, the praise that is heard, and the voices of the birds, the deer’s running (?) athwart: that we fear(?) from our enemies”⁸¹ — this (verse) he murmurs- when setting out on a road.
18. “Like an Udgatri, O bird, thou singest the Saman; like a Brahman’s son thou recitest thy hymn, when the Soma is pressed. “A blessing on us, O bird; bring us luck and be kind towards us!”⁸² — (This Mantra) he murmurs against an inauspicious bird.
19. “If you raise your divine voice, entering upon living beings, drive away our enemies by your voice O death, lead them to death!”— (thus) against a solitary jackal.⁸³

⁷⁸ Atharva-Veda, 124:1. Read *sukritam kritena*.

⁷⁹ Atharva-veda VI, 124:2 The Atharva-Veda shows the way to correct the corrupt third Pada. 8 seq. Comp. Paraskara III, I 5:7 seq.

⁸⁰ (Apastamba II, 5;12:13:14 ; Gobhila III, 3:34 &c. 16. Gobhila III, 3, 34)

⁸¹ The mantra is very corrupt. Perhaps *anihatam* should be corrected into *anuhitam*, which is the reading of the Apastambiya Mantrapatha. In the last Pada *bhayāmasi* is corrupt; the meaning seems to be, that we (avert from ourselves and) turn it to our enemies. Probably Dr. Kirste is right in reading *bhajāmasi*.

⁸² Comp. Rig-Veda II 43:2.

⁸³ As to *eka śrika* — solitary jackal; comp. Buhlers note on Apastamba 1:3;10:17 (S. B. E 11 38). Matridatta says *śrigālo mṛga śabdām kurvāna ekasika ity ucyate*.

20. Then he throws before the (jackal, as it were), a fire-brand that burns at both ends, towards that region (in which the jackal's voice is heard) with (the words), "Fire! Speak to the fire! Death! Speak to the death!" Then he touches water.

21. And worships (the jackal) with the Anuvāka, 'Thou art mighty, thou carriest away' (Taitt. Samhitā I, 3, 3).

PRAŚNA 1, PAṬALA 5. SECTION 17

1. A she-wolf (he addresses) with (the verse), 'Whether incited by others or whether on its own accord the Bhayedaka (? Bhayodaka, var. lect.) utters this cry, may Indra and Agni, united with Brahman, render it blissful to us in our house.'

2. A bird (he addresses) with (the verse), 'Thou fliest stretching out thy legs; the left eye. . . ; may nothing here suffer harm (through thee);'

3. An owl (pingala) with (the verse), 'The bird with the golden wings flies to the abode of the gods. Flying round the village from left to right portend us luck by thy cry, O owl!'

4. 'May my faculties return into me; may life return, prosperity return; may the divine power return into me; may my.- goods return to me.

'And may these fires that are stationed on the (altars called) Dhishnyās, be in good order here, each in its right place. Svāhā!

'My self has returned, life has returned to me,; breath has returned, design has returned to me. (Agni) Vaisvānara, grown strong with his rays, may he dwell in my mind, the standard of immor- tality. Svāhā!

The food which is eaten in the evening, that does not satiate in the morning him whom hunger assails. May all that (which we have seen in our dreams), do no harm to us, for it has not been seen by day. To Day Svāhā!" — with these (verses) he sacrifices sesame seeds mixed with ājya, if he has seen a bad dream.

5. Now the following expiations for portents are prescribed.⁸⁴ A dove sits-down on the hearth, or the bees make honey in his house, or a cow (that is not a calf) sucks another cow, or a post puts forth shoots, or an anthill has arisen (in his house): cases like these (require the following expiation):—

6. He should bathe in the morning should put on clean garments, should show patience (with everybody) during the day, and should speak (only) with Brahmanas. Having put wood on the fire in an inner apartment, and having performed the rites down to the Vyahrti oblations, he sacrifices with (the verses), "This, O Varuna," &c. see above I:2:8:16 down to the end of the Sutra). Then he serves food to the Brahmanas and causes them to say, "An auspicious day! Hail! Good luck!"

PRAŚNA 1, PAṬALA 5. SECTION 18.

1. "May Indra and Agni make you go. May the two Asvins protect you. Brihaspati is your herdsman. May Pushan drive you back again"— this (verse) he recites over the cows when they go away (to their pasture-grounds), and (the verse), "May Pushan go after our cows". (Taitt. Samh. IV, 1:11:2).⁸⁵

2. With (the verse), "These cows that have come hither, free from disease and prolific, may they swim (full of wealth) like rivers; may they pour out (wealth), as (rivers discharge their floods) into the ocean".— he looks at the cows, when they are coming back.

⁸⁴ Sankhayana V:5:8:11; Asvalayana III, 7, &c. *Kuptva* is corrupt; we should expect a locative. He ought to correct *kuptvami* as Dr. Kirste has observed, comp. Apastamba-Grhya III, 23:9

⁸⁵ Comp. Sankhayana III:9; Gobhila III:6; Asvalayana 2;10.

3. With (the formula), “You are a stand at rest; may I (?) become your stand at rest. You are immovable. Do not move from me. May I not move from you, the blessed ones”— (he looks at them) when they are standing still
4. With (the formula), “I see you full of nourishment. Full of nourishment you shall see me”— (he looks at them) when they are gone into the stable, and with (the formula), “May I be prosperous through your thousandfold prospering.”
5. Then having put wood on the fire amid the cows, and having performed the rites down to the *Vyahrti* (oblations), he makes oblations of milk with (the verses), “Blaze brightly, O Jatavedas, driving destruction away from me. Bring me cattle and maintenance from all quarters of the heaven. Svāhā! May Jatavedas do no harm to us, to cows and horses, to men and to all that moves. Come hither, Agni, fearlessly; make me attain to welfare! Svāhā!” — And with (the two verses?). “This is the influx of the waters,” and “Adoration to thee, the rapid one, the shining one” (Taitt. Samh. IV, 6:1: 3).
7. (Then follow oblations with the verses), “This, O Varuna” (&c.; see I, 2:8:16: down to the end of the Sutra).

End of the Fifth PAṬALA.

PRAŚNA 1, PAṬALA 6, SECTION 19.

1. After he has returned from the teacher’s house, he should support his father and mother.
2. With their permission he should take a wife belonging to the same caste and country, a “naked girl”⁸⁶, a virgin who should belong to a different Gotra (from her husband’s).
3. Whatever he intends to do (for instance, taking a wife), he should do on an auspicious day only, during one of the following five spaces of time, viz. in the morning, the forenoon, at midday, in the afternoon, or in the evening.⁸⁷
4. Having put wood on the fire, and having performed (the preparatory rites) down to the laying of (three) sticks round (the fire, the bridegroom) looks at the bride who is led to him, with (the verse), “Auspicious ornaments does this woman wear. Come up to her and behold her. Having blessed her with good fortune, go away back to your houses.”
5. To the right of the bridegroom the bride sits down.
6. After she has sipped water, she touches him, and he sprinkles (water) round (the fire) as above.
7. After he has performed the rites down to the oblations made with the *Vyahritis*, he sacrifices with (the following mantras):—

“May Agni come hither, the first of gods. May he release the offspring of this wife from the fetter of death. That may this king Varuna grant, that this wife may not weep over distress (falling to her lot) through her sons. Svāhā!”

“May Agni Garhapatya protect this woman. May he lead her offspring to old age. With fertile womb may she be the mother of living children. May she experience delight in her sons. Svāhā!”

“May no noise that comes from thee, arise in the house by night. May the (she-goblins called) the weeping ones take their abode in another (woman) than thee. Mayst thou not be beaten at thy breast by (the she-goblin) Vikesi (“the rough-haired one”). May thy husband live, and mayst thou shine in thy husband’s world, beholding thy genial offspring! Svāhā!”

“May Heaven protect thy back, Vayu thy thighs, and the two Asvins thy breast. May Savitri protect thy suckling sons. Until the garment is put on (thy sons ?), may Brihaspati guard (them ?), and the Visvedevas afterwards. Svaha!”

⁸⁶ *Sajātām, savarṇām samānābhijanām ca* — Matridatta. A “naked girl” is one who is premenstrual. Comp Gobhila 3:4:6.

⁸⁷ One *nāḍika* before and after the *sandhya*.

“Childlessness, the death of sons, evil, and distress, I take (from thee), as a wreath (is taken) from the head, and (like a wreath) I put all evil on (the head of) our foes. Svāhā!”

“With this well-disposed prayer which the gods have created kill the Pisacas that dwell in thy womb. The meat-devouring death-bringers I cast down. May thy sons live to old age. Svāhā!”

8. After he has sacrificed with (the verses), “This, O Varuna,” “For this I entreat thee,” “Thou Agni,” “Thus thou, Agni” “Thou, Agni, art quick”, Prajapati”— he makes her tread on a stone, with (the verse), “Tread on this stone; like a stone be firm. Overcome those who seek to do thee harm; overcome thy tribulations.”

9. To the west of the fire he strews two layers of northward-pointed Darbha grass, the one more to the west, the other more to the east. On these both (the bridegroom and the bride) station themselves, the one more to the west, the other more to the east.

PRAŚNA I. PAṬALA 6. SECTION 20.

1. Facing the east, while she faces the west, or facing the west, while she faces the east, he should seize her hand. If he desires male children, let him seize her thumb; if he desires (to generate) female children, her other fingers; if he desires (to generate) both (male and female children), let him seize the thumb together with the other fingers, (so as to seize the hand) up to the hairs (on the hair-side of the hand). (He should do so with the two Mantras), “Sarasvati! Promote this (our undertaking), O gracious one, rich in food, thou whom we praise first of all that is”. “I seize thy hand that we may be blessed with offspring, that we may live together until old age. Bhaga Aryaman, Savitri, Purandhi, the gods have given thee to me that we may perform our duties as householders.”⁸⁸

2. He makes her turn round, from left to right, so that she faces the west, and recites over her (the following texts):—

“With no evil eye, not bringing death to thy husband, bring luck to the cattle, be full of joy and vigour. Give birth to living children, give birth to heroes, be friendly. Bring us luck, to men and animals.”⁸⁹

“Thus, Pushan, lead her to us, the highly blessed one, into whom men pour forth their sperm, *yā na ūrū uṣati visrayātai* (*read, viśrayātai*), *yasyām uśantaḥ praharema śephā*. “Soma has acquired thee first (as his wife); after him the Gandharva has acquired thee. Thy third husband is Agni; the fourth am I, thy human husband.

“Soma has given her to the Gandharva; the Gandharva has given her to Agni. Agni gives me cattle and children, and thee besides.”

“This am I, that art thou; the heaven I, the earth thou; the Melody I, the Words thou. Come! Let us join together. Let us unite our seed that we may generate a male child, a son, for the sake of the increase of wealth, of blessed offspring, of strength.”

“Bountiful Indra, bless this woman with sons and with a happy lot. Give her ten sons; let her husband be treated as the eleventh.”

3. After he has made her sit down in her proper place (see Sūtra 5 of the preceding section), and has sprinkled ājya into her joined hands, he twice pours fried grain into them, with (the verse),

⁸⁸ Sankhayana 1:13:2; Asvalayana I, 7:3 seq., &c. The text of the first Mantra ought to be corrected according to Pāraskara I, 7:2; in the second Mantra we ought to read *yathāsaḥ* instead of *yathasat*; comp. Rig-veda X, 85:36; Paraskara 1:6. The bridegroom and the bride, of course, are to face each other; thus, if the bridegroom stands on the eastern layer of grass (Sūtra 9 of the preceding section), he is to face the west; if on the western, he is to face the east.

⁸⁹ The words, *agrena dakṣiṇam aṁśam . . . abhyāvartya*, evidently have the same meaning which is expressed elsewhere (Sankhayana II:3:2), *dakṣiṇam bāhum anvāvṛtya*. With the first Mantra comp. Rig-veda X, 85:44; Paraskara I, 4:16; with the second, Rig-veda, loc. cit., 37; Paraskara, loc. cit.; with the following ones, Rig-veda X, 85:40, 41, 45; Paraskara, 1:4,16; 6, 3, etc..

“This grain I pour (into thy hands): may it bring prosperity to me, and may it unite thee (with me). May this Agni grant us that”.

4. After he has sprinkled (ājya) over (the grain in her hands), he sacrifices (the grain) with her joined hands (which he seizes), with (the verse), “This woman offering grain into the fire, prays thus, “May my husband live long; may my relations be prosperous. Svāhā!”

5. Having made her rise with (the verse which she recites), “Up! with life” (Taitt. Samh. I, 2:8:I), and having circumambulated the fire (with her) in a clockwise direction, with (the verse), “May we find our way with thee through all hostile powers, as through streams of water”— he pours fried grain (into her hands, and sacrifices them), as before.

6. Having circumambulated (the fire) a second time, he pours fried grain (into her hands, and sacrifices them), as before.

7. Having circumambulated (the fire) a third time, he sacrifices to (Agni) Svishtakrit.

8. Here some add as subordinate oblations the Jaya; Abhyatana, and. Rashtrabhrit (oblations) as above.

9. To the west of the fire he makes her step forward in an easterly or a northerly direction the (seven) “steps of Vishnu.”

10. He says to her, “Step forward with the right (foot) and follow with the left. Do not put the left (foot) before the right.”

PRAŚNA 1, PAṬALA 6, SECTION 21.

1. (He makes her step forward, and goes with her himself), with (the mantras), “One (step) for nourishment, may Vishnu guide thee; two (steps) for health, may Vishnu guide thee; three (steps) for vows, may Vishnu guide thee; four (steps) for happiness, may Vishnu guide thee; five (steps) for cattle, may Vishnu guide thee; six (steps) for the prospering of wealth, may Vishnu guide thee; seven (steps) for the sevenfold Sacrificial duties, may Vishnu guide thee.”

2. After the seventh step he makes her abide (in that position) and murmurs, “With seven steps we have become friends. May I attain friendship with thee. May I not be separated from thy friendship. Mayst thou not be separated from my friendship.”

3. He then puts his right foot on her right foot, moves his right hand down gradually over her right shoulder, and touches the place of her heart as above,

4. And the place of her navel with (the formula), “Thou art the knot of all breath; do not loosen thyself.”

5. After he has made her sit down to the west of the fire, so that She faces the east, he stands to the east (of his bride), facing the west, and besprinkles her with water, with the three verses, “O waters, ye are wholesome” (Taitt. Samh. IV:1:5:I), with the four verses, “The gold-coloured, clean, purifying waters “(V, 6,I), and with the Anuvaka, “The purifier, the heavenly one” (Taitt. Brahmana I, 4:8).

6. Now they pour seeds (of rice, &c.) on (the heads of the bridegroom and bride).⁹⁰

End of the Sixth PAṬALA.

PRAŚNA I. PAṬALA 7. SECTION 22.

1. Then they let her depart (in a vehicle from her father’s house), or they let her be taken away.

2. Having put (the fire into a vessel) they carry that (nuptial) fire behind (the newly-married couple).

3. It should be kept constantly.

⁹⁰ Mātridatta explains adhiśrayanti by *vapanti jāyā-patyoh śīrasi kṣipanti*.

4. If it goes out, (a new fire) should be kindled by attrition,⁹¹ or it should be fetched from the house of a Srotriya.

5. Besides, if (the fire) goes out, the wife or the husband should fast.

6. When (the bridegroom with his bride) has come to his house, he says to her, “Cross (the threshold) with thy right foot first; do not stand on the threshold.”

7. In the hall, in its easterly part, he puts down the fire and puts wood on it.

8. To the west of the fire he spreads out a red bull’s skin with the neck to the east, with the hair outside.

9. On that (skin) they both sit down facing the east or the north so that the wife sits behind her husband, with (the verse), “Here may the cows sit down, here the horses, here the men. Here may also Pushan with a thousand (sacrificial) gifts sit down.”⁹²

10. They sit silently until the stars appear.

11. When the stars have appeared, he goes forth from the house (with his wife) in an easterly or northerly direction, and worships the quarters (of the horizon) with (the hemistich), “Ye goddesses, ye six wide ones” (Taitt. Samh. IV, 7:14:2).

12. (He worships) the stars with (the Pada), “May we not be deprived of our offspring ”

13. The moon with (the Pada), “May we not get into the power of him who hates us, O king Soma! “

14. He worships the seven Rishis (ursa major) with (the verse) —

“The seven Rishis who have led to firmness she Arundhati, who stands first among the six Krttikas (pleiads):— may she, the eighth one, who leads the conjunction of the (moon with the) six Krttikas, the first (among conjunctions) shine upon us!”

Then he worships the polar star with (the formula):—

“Firm dwelling, firm origin. The firm one art thou, standing on the side of firmness. Thou art the pillar of the stars; thus protect me against my adversary. Adoration be to the Brahman, to the firm, immovable one! Adoration be to the Brahman’s son, Prajapati! Adoration to the Brahman’s children.”

“To the thirty-three gods! Adoration to the Brahman’s children and grandchildren, to the Angiras!” “He who knows thee (the polar star) as the firm, immovable Brahman with its children and with its grandchildren, with such a man children and grandchildren will firmly dwell, servants and pupils, garments and woollen blankets, bronze and gold, wives and kings, food, safety, long life, glory, renown, splendour, strength, holy lustre, and the enjoyment of food. May all these things firmly and immovably dwell with me!”

PRAŚNA 1, PAṬALA 7, SECTION 23.

1. (Then follow the Mantras), “I know thee as the firm Brahman. May I become firm in this world and in this country. I know thee as the immovable Brahman. May I not be moved away from this world and from this country. May he who hates me, my rival, be moved away from this world and from this country. I know thee as the unshaken Brahman. May I not be shaken off from this world and from this country. May he who hates me, my rival, be shaken off from this world and from this country. I know thee as the unfailing Brahman. May I not fall from this world and from this country. May he who hates me, my rival, fall from this world and from this country. “I know thee as the nave of the universe. May I become the nave of this country. I know thee as the centre of the universe. May I become the centre of this country. I know thee as the string that holds the universe. May I become the string that holds this country. I know thee

⁹¹ “If the fire on which they had put wood, was a fire produced by attrition, (the new fire) should (also) be kindled by attrition. If it was a common (laukika) fire that they had fetched, (the new fire) should be fetched from a Srotriya’s house. Thereby it is shown that the common fire at the Upanayana ceremony, &c., should be fetched only from a Srotriya’s house.” Mātridatta.

⁹² Comp. Paraskara I, 8:10, and the readings quoted there from the Atharva-veda. 12:13. These are the two last Padas of the verse of which the first hemistich is quoted in Sūtra 11.

as the pillar of the universe, May I become the pillar of this country. I know thee as the navel of the universe. May I become the navel of this country. As the navel is the centre of the Pranas, thus I am the navel. May hundred-and-onefold evil befall him who hates us and whom we hate; may more than hundred-and-onefold merit fall to my lot!”

2. Having spoken there with a person that he likes, and having returned to the house, he causes her to sacrifice an oblation of cooked food.
3. The wife husks (the rice grains of which that Sthālipaka is prepared).
4. She cooks (that Sthālipaka), sprinkles (Ājya) on it, takes it from the fire, sacrifices to Agni, and then sacrifices to Agni Sviṣṭakrit.
5. With (the remains of) that (Sthālipaka) he entertains a learned Brāhmaṇa whom he reveres.
6. To that (Brāhmaṇa) he makes a present of a bull.⁹³
7. From that time he constantly sacrifices (*vajate*) on the days of the full and of the new moon an offering of cooked food sacred to Agni.
8. In the evening and in the morning he constantly sacrifices (*juhōti*) with his hand (and not with the *Darvī*) the two following oblations of rice or of barley: “To Agni Svāhā! To Prajapati Svāhā!”
9. Some (teachers) state that in the morning the former (of these oblations) should be directed to Sūrya.
10. Through a period of three nights they should eat no saline food, should sleep on the ground, wear ornaments, and should not have sex.
11. In the fourth night, towards morning, he puts wood on the fire, performs the (regular) ceremonies down to the (regular) expiatory oblations, and sacrifices nine expiatory oblations⁹⁴ (with the following Mantras):—

PRAŚNA 1, PAṬALA 7. SECTION 24.

1. “Agni! Expiation! Thou art expiation. I, the Brahmana, entreat thee, desirous of protection. What is harmful to her, drive that away from here. Svāhā! “Vayu! Expiation! Thou art expiation. I, the Brahmana, entreat thee, desirous of protection. What is blameful in her, drive that away from here. Svāhā! “Sun! Expiation! Thou art expiation. I, the Brahmana, entreat thee, desirous of protection. What dwells in her that is fatal to her husband, drive that away from here. Svāhā! “Sun! Expiation! &c. “Vayu! Expiation! &c. “Agni! Expiation! &c. “Agni! Expiation! &c. Vayu! Expiation! &c. “Sun! Expiation! &c.”
2. Having sacrificed (these oblations), he then pours the remainder as an oblation on her head, with (the formulas), “Bhuh! I sacrifice fortune over thee. Svāhā! Bhuvah! I sacrifice glory over thee. Svāhā! Suvah! I sacrifice beauty over thee. Svāhā! Bhur bhuvah suvah! I sacrifice brightness over thee. Svāhā!”
3. There (near the sacrificial fire) he places a water-pot, walks round the fire (and that water-pot) clockwise, makes (the wife) lie down to the west of the fire, facing east or north, and touches her pudenda, with (the formula), “We touch thee with the five-forked, auspicious, un-hostile (?), thousandfold blessed, glorious hand that thou mayst be rich in offspring!”
4. He then cohabits with her with (the formula), “United is our Self, united our hearts, united our navel, united our skin. I will bind thee with the bond of love; that shall be insoluble.”

⁹³ To one whom he reveres, he presents a bull. The commentator observes that some authorities make one Sutra of the two, so that the Brahmana who receives the food and the one to whom the bull is given, could be the same person.

⁹⁴ According to the commentary he performs the regular ceremonies down to the oblation offered with the Mantra, “Thus thou, Agni “(see above, I, 3, 5, and compare Paraskara I, 2: 8). Mātridatta says, *prayascitti-paryantam kṛtvā sa tvam sno Agna ity etadantam kṛtvā nava prayascittir juhōti . . . vyāhriti paryantam kṛtvā imam me Varuṇeti catasro* (I, 3, 5) *hutvāitā juhōti*.

5. He then embraces her with (the formula), “Be devoted to me; be my companion. What dwells in thee that is fatal to thy husband, that I make fatal to thy paramours. Bring good-fortune to me; be a sharp-cutting (destroyer) to thy paramours.”

6. He then seeks her mouth with his mouth with (the two verses), “Honey! Lo! Honey! This is honey! my tongue’s speech is honey; in my mouth dwells the honey of the bee; on my teeth dwells concord. The (magic charm of) concord that belongs to the caravaka birds, that is brought out of the rivers, of which the divine Gandharva is possessed, thereby we are concordant.”⁹⁵

7. A woman who is menstruating, keeps through a period of three nights the observances prescribed in the Brāhmaṇa.⁹⁶

8. In the fourth night (the husband) having sipped water, calls (the wife) who has taken a bath, who wears a clean dress and ornaments, and has spoken with a Brahmana, to himself (with the following verses):—

PRAŚNA 1, PAṬALA 7. SECTION 25.

1. (a) “May Vishnu make thy womb ready; may Tvashtri frame the shape (of the child); may Prajapati pour forth (the sperm); may Dhatri give thee conception!

(b) “Give conception, Sinivali; give conception, Sarasvati! May the two Asvins, wreathed with lotus, give conception to thee!”

(c) “The embryo which the two Asvins produce with their golden kindling-sticks: that embryo we call into thy womb, that thou mayst give birth to it after ten months.”

(d) “As the earth is pregnant with Agni, as the heaven is with Indra pregnant, as Vayu dwells in the womb of the regions (of the earth), thus I place an embryo into thy womb.”

(e) “Open thy womb; take in the sperm; may a male child, an embryo be begotten in the womb. The mother bears him ten months; may he be born, the most valiant of his kin.”

(f) “May a male embryo enter thy womb, as an arrow the quiver; may a male be born here, thy son, after ten months.”

(g) “I do with thee (the work) that is sacred to Prajapati; may an embryo enter thy womb. May a child be born without deficiency, with all its limbs, not blind, not lame, not sucked out by Pisacas.”

(h) “By the superior powers which the bulls shall produce for us, thereby become thou pregnant; may he be born, the most valiant of his kin.”

(i) “Indra has laid down in the tree the embryo of the sterile cow and of the cow that prematurely produces; thereby become thou pregnant; be a well breeding cow”— And (besides with the two Mantras), “United are our names “(above, 24:4), and, “The concord of the cakravaka birds” (24:6).⁹⁷

2. (He should cohabit with her with the formulas), “Bhuh! Through Prajapati, the highest bull, I pour forth (the sperm); conceive a valiant son, so-and-so.— Bhuvah! Through Prajapati, &c.— Suvah! Through Prajapati, &c.” Thus he will gain a valiant son.

3. The Mantras ought to be repeated whenever they cohabit, according to Ātreya,

4. Only the first time and after her monthly courses, according to Bādarāyana.

⁹⁵ With the first verse comp. Taitt. Samh. VII, 5:10:1; Katyayana XIII, 3:21; Lātyāyana IV, 3,18.

⁹⁶ Taitt. Samhita II, 5:1:5, 6 Therefore one should not speak with a woman that has her monthly courses, nor sit together with her, nor eat food that she has given him, &c.

⁹⁷ 1 (a— c). Rig-veda X, 184:1— 3; comp. S.B.E., vol. xv, p. 22 I. (d-f). Sankhayana-Grihya 1: 19. It should be observed that the text of Hiranyakesin has in the beginning of (e) quite the same blunder which is found also in the Sankhayana MSS., yasya instead of vyasya.

PRAŚNA 1, PAṬALA 7. SECTION 26

This chapter is left out in Mātridatta's commentary; it seems to be a later addition.

1. The fire which (the sacrificer keeps) from the time of his marriage, is called the *Aupāsana* (or sacred domestic fire)
2. With this fire the sacred domestic ceremonies are performed.
3. On account of his worship devoted to this (fire the sacrificer) is considered as an *ahitagni* (i. e. as one who has set up the Śrauta fires), and on account of his fortnightly Charu sacrifices (on the days of the new and full moon) as one who offers the sacrifices of the new and full moon (as prescribed in the Śrauta ritual); so (is it taught).
4. If (the service at the domestic fire) has been interrupted for twelve days, the sacrificer ought to set the fire up again.
5. Or he should count all the sacrifices (that have been left out), and should offer them.
6. (The *punarādhāna* or repeated setting up of the fire is performed in the following way): in an enclosed space, having raised (the surface), sprinkled it (with water), strewn it with sand, and covered it with Udumbara or Plakṣa branches, he silently brings together the things belonging to (the sacrifice) according as he is able to get them, produces fire by attrition out of a sacrificially pure piece of wood, or gets a common fire, places it in a big vessel, sets it in a blaze, and puts (fuel) on it with the words, “Bhuḥ! Bhavaḥ! Savaḥ! Om! Fixity! “
7. He then puts wood on the fire, performs (the rites) down to the *Vyahriti* oblations, and offers two “*minda* oblations “(i. e. oblations for making up for defects) with (the two Mantras), “If a defect (*mindā*) has arisen in me,”(and),”Agni has given me back my eye” (Taitt. Samh. III, 2:5:4).
8. He offers three *tantu* oblations “with the Mantras, “Stretching the weft (*tantu*) “(Taitt. Samh. III, 4:2~ 2), “Awake, Agni!”(IV, 7:13, 5), “The thirty-three threads of the weft” (I, 5:10:4)
9. He offers four *abhyavārtin* oblations “with (the Mantras), “Agni who turns to us (abhyavārtin!)” ”Agni Angiras!” “Again with essence,” ”With wealth” (Taitt. Samh. IV. 2:1, 2. 3).
10. Having made oblations with the single *Vyahritis* and with (the three *Vyahritis* together), and having made an oblation with the verse, “Thou art quick, Agni, and free from imprecation. Verily (*satyam*) thou art quick. Held by us in our quick mind (*manas*), with thy quick (mind) thou carriest the offering (to the gods). Being quick bestow medicine on us! Svāhā!”— this (last) oblation contains an allusion to the mind (*manas*), it refers to Prajāpati, and alludes to the number seven (?),— he quickly repeats in his mind the *dasahotri* formula (Taitt. Arany. III, I, D). Then he makes the *sagraha* oblation(?); (then follow the oblations), “This, O Varuna”(&c.; see I, 2:8:16:down to the end of the Sūtra). Then he serves food to the Brahmanas and causes them to say, “An auspicious day! Hail! Good luck!” He then performs in the known way the sacrifice of cooked food to Agni.⁹⁸
11. Here he gives an optional gift to his Guru: a pair of clothes, a milch cow, or a bull.
12. If he sets out on a journey, he makes the fire enter himself or the two kindling-sticks in the way that has been described (in the *Srauta-sūtra*). (Comp. *Sankhāyana* V:1:1.)
13. Or let him make it enter a piece of wood, in the same way as into the kindling-sticks.
14. A piece of Khadira wood, or of Palasa, or of Udumbara, or of Asvattha wood—
15. With one of these kinds of wood he fetches, here he turns in (on his journey), fire from the house of a Srotriya, and puts the (piece of wood) into which his fire has entered, on (that fire),

⁹⁸ As to the Mantra, “Thou art quick, &c.,” comp. above, I,1,3,5: and the note on *Sankhāyana* I, 9,12:I cannot see why the oblation made with this Mantra is called *saptavātī* — alluding to the number seven); possibly we ought to read *satyavātī* (containing the word *satyam*, “verily”). Can the words *sagraham hutvā* mean, “having performed the worship of the planets (*graha*) at his sacrifice “?”

with the two verses, “He who has received the oblations “(Taitt. Samh. IV, 6:5:3), and “Awake!”(IV, 7:13:5)

16. The way in which he sacrifices has been explained (in the Srauta-sūtra).

17. If one half-monthly sacrifice has been omitted, he should have a sacrifice to (Agni) Pathikrit performed over this (fire). If two (half-monthly sacrifices), to (Agni) Vaiśvānara and Pathikṛt. If more than two, (the fire) has to be set up again.

18. If the fire is destroyed or lost, or if it is mixed with other fires, it has to be set up again.

PRAŚNA I. PAṬALA 8. SECTION 27.

1. If he will have a house built, he should during the northerly course of the sun, in the time of the waxing moon, under the constellation Rohini and under the three constellations designated as *Uttara (Uttara-Phalguni, Uttara-Ashadha, Uttara-Proshtapada)* put wood on the fire, perform the rites down to the Vyahriti oblations, and should sacrifice with (the verses), “This, O Varuṇa” (&c.; see I, 2:8:16 down to the end of the Sutra). Then he serves food to the Brahmanas and causes them to say, “An auspicious day! Hail! Good luck!” He puts on a garment that has not yet been washed, touches water, takes a shovel with (the formula), “On the impulse of the god Savitri” (Taitt. Samh. 1:3:1:1, draws lines thrice from the left to the right round (the places where the pits for the posts shall be dug) with (the formula), “A line has been drawn” (Taitt. Samh. 1:3:1:1), digs the pits (in which the posts shall be erected) as it is fit, and casts the earth (dug out of those pits) towards the inside (of the building ground).

2. He erects the southern door-post with (the verse), “Here I erect a firm house; it stands in peace, streaming ghee. Thus may we walk in thee, O house, blessed with heroes, with all heroes, with unharmed heroes.”

3. The northern (door-post) with (the verse), “Stand here firmly, O house, rich in horses and cows, rich in delight; rich in nourishment, overflowing with milk be set up, for the sake of great happiness.”

4. With (the verse), “To thee (may) the young child (go), to thee the calf with its companion, to thee the golden cup; to thee may they go with pots of curds he touches the two posts, after they have been erected.

5. In the same way (Sutras 2. 3) he erects the two chief posts,

6. And touches them as above (Sūtra 4).

7. He fixes the beam of the roof on the posts with (the formula), “Rightly ascend the post, O beam, erect, shining, drive of the enemies. Give us treasures and valiant sons.”

8. When the house has got its roof, he touches it with (the verse), “thou hast been erected by the gods in the beginning; clothed in grass, cheerful thou art; bring us bliss, to humankind and animals.”⁹⁹

9. Then, under the constellation Anurādhā, the ground (on which the house stands) is expiated (in the following way).

10. By night he puts wood on the fire in an inner room (of the house), performs the rites down to the Vyahriti oblations, and sacrifices (with the following mantras):—

PRAŚNA 1, PAṬALA 8, SECTION 28.

1. The two verses commencing “Vastoshpati!” Taitt. Samh. III, 4:10:1).

“Vastoshpati! Be our furtherer; make our wealth increase in cows and horses, O Indu (i.e. Soma). Free from decay may we dwell in thy friendship; give us thy favour, as a father to his sons. Svāhā!”

⁹⁹ Comp. Atharva-veda 3:11:5 this text shows the way to correct the blunders of Hiranakesin Mss.

“May death go away; may immortality come to us. May Vivasvat’s son (Yama) protect us from danger. May wealth, like a leaf (that falls) from a tree, fall down over us. May Sabhapati (i.e. Indra) be with us. Svaha!”

“Go another way, O death, that belongs to thee, separated from the way of the gods. Vastoshpati! To thee who hears us, I speak: do no harm to our offspring nor to our heroes. Svāhā!”

“To this most excellent place of rest we have gone, by which we shall victoriously gain cows, treasures, and horses. May wealth, like a leaf (that falls) from a tree, fall down over us. May Saci-pati be with us. Svāhā!”

“This, O Varuna” (&c.; see chap. 27, Sūtra I, down to): “Hail! Good luck!”¹⁰⁰

2. In this way the ground (on which the house stands) should be harmonised every year;
3. Every season, according to some (teachers).

PRAŚNA 1, PAṬALA 8. SECTION 29.

1. “House, do not fear, do not tremble; bringing strength we come back. Bringing strength, gaining wealth, wise I come back to the house, rejoicing in my mind.”

Of which the traveller thinks, in much joy dwells, the house I call. May it know us as we know it.”

“Hither are called the cows; hither are called goats and sheep; and the sweet essence of food is called hither to our house.”

“Hither are called many friends, the sweet companionship of friends. May our dwellings always be unharmed with all our men.”

“Rich in nourishment, rich in milk, refreshing, full of joy and mirth, free from hunger (?) and thirst, O house, do not fear us”— with (these verses) he approaches his house (when returning from a journey). (Sankhayana-Grihya III, 7:2; Atharva-veda VII, 60.)

2. “To thee I turn for the sake of safety, of peace. The blissful one! The helpful one! Welfare! Welfare! “— with (this formula) he enters.

3. On that day, on which he has arrived, he should avoid all quarrelling.

4. “The joyful house I enter which does not bring death to men; most manly (I enter) the auspicious one. Bringing refreshment, with genial minds (we enter the house); joyfully I lie down in it”— with (this verse) he lies down.

5. “May we find our way with thee through all hostile powers, as through streams of water “— with (this verse) he looks at his wife; he looks at his wife.¹⁰¹

End of the First PRAŚNA.

PRAŚNA 2. PAṬALA 1. SECTION 1

1. Now (follows) the *Simantonayana* (or parting of the pregnant wife’s hair).

2. In the fourth month of her first pregnancy, in the fortnight of the increasing moon, under an auspicious constellation he puts wood on the fire, performs the rites down to the Vyahriti oblations, and makes four oblations to Dhātri with (the verse), “May Dhatri give us wealth “(and the following three verses, Taitt. Samh. I I I, 3, I I, 2. 3).

¹⁰⁰ Comp. Rig-veda 7:54: 2; Taitt. Brahm. III, 7:14:4; Rig-veda X, 18:I; Tait. Brahm 3: 7:14:5

¹⁰¹ Comp. above, chap. 20 Sūtra 5; Rig-veda II, 7:3.

3. “This, O Varuna “(&c.; see I, chap. 2 7, Sutra 2 down to): “Hail! Good luck! “He then makes the wife who has taken a bath, who wears a clean dress and ornaments, and has spoken with a Brahmana, sit down to the west of the fire, facing the east, in a round apartment. Standing to the east (of the wife), facing the west he parts her hair upwards (i.e. beginning from the front) with a porcupine’s quill that has three white spots, holding (also) a bunch of unripe fruits, with the Vyahritis (and) with the two (verses), “I invoke Raka,” (and), “Thy graces, O Raka” (Taitt. Samh. III, 3, II, 5). Then he recites over (his wife the formulas), “Soma alone is our king, thus say the Brahmana tribes, sitting near thy banks, O Ganga, whose wheel does not roll back (!) “(and), “May we find our way with thee through all hostile powers, as through streams of water” (above I, 20, 5).

PRAŚNA 2. PAṬALA 1. SECTION 2.

1. Now (follows) the *Pumsavana* (i. e. the ceremony for securing the birth of a male child).
2. In the third month, in the fortnight of the increasing moon, under an auspicious constellation (&c.; see the preceding section, Sutras 2 and 3, down to :) in a round apartment. He gives her a barley-grain in her right hand with (the formula), “A male art thou.”¹⁰²
3. With (the formula), “The two testicles are ye,” two mustard seeds or two beans, on both sides of that barley-grain.
4. With (the formula), “Svāvṛtat “(? Svāvṛtat ?) (he pours) a drop of curds (on those grains). That he gives her to eat.
5. After she has sipped water, he touches her belly with (the formula), “With my ten (fingers) I touch thee that thou mayst give birth to a child after ten months.”
6. (He pounds) the last shoot of a Nyagrodha trunk (and mixes the powder) with ghee, or a silkworm (and mixes the powder) with a porridge prepared of panick seeds, or a splinter of a sacrificial post taken from the north-easterly part (of that post) exposed to the fire, or (he takes ashes or soot [?]¹⁰³ of) a fire that has been kindled by attrition, and inserts that into the right nostril of (the wife) whose head rests on the widely spread root (of an Udumbara tree ?).
7. If she miscarries, he should three times stroke (her body), from the navel upwards, with her wet hand, with (the formula), “Thitherwards, not hitherwards, may Tvashtri bind thee in his bonds. Making (the mother) enter upon the seasons, live ten months (in thy mother’s womb); do not bring death to men.”
8. When her confinement has come, he performs the *kṣipra-prasavana* (i.e. the ceremony for accelerating the confinement). Having placed a waterpot near her head and a Tūryantī plant near her feet, he touches her belly.¹⁰⁴

PRAŚNA 2. PAṬALA 1. SECTION 3.

1. “As the wind blows, as the ocean waves, thus may the embryo move; may it come forth together with the placenta “— with (this verse) he strokes (her body) from above downwards.
2. When the child is born, he lays an axe on a stone, and a piece of gold on that axe; after he has turned these things, upside down (so that the stone lies uppermost), he holds the boy over them with (the two verses), “Be a stone, be an axe, be insuperable gold. Thou indeed art the Veda called son; so live a hundred autumns.
“From limb by limb thou art produced; out of the heart thou art born. Thou indeed art the self (atman) called son; so live a hundred autumns.”

¹⁰² Comp. the note on Asvalayana I, 13, 2.

¹⁰³ The translation of this Sūtra should be considered merely as tentative some words of the text are uncertain, and the remarks of Haridatta are very incorrectly given in the MSS.

¹⁰⁴ Comp. Apastamba-Grihya VI, 14:14; Aśvalāyana II, 8:14; IV, 4:8

4. They take the Aupasana (or regular Grihya) fire away, and they bring the Sūtikāgni (or the fire of the confinement).

5. That (fire) is only used for warming (dishes, etc.).

6. No ceremonies are performed with it except the fumigation (see the next Sūtra).

7. He fumigates (the child) with small grains mixed with mustard seeds. These he throws into the coals (of the Sūtikāgni) (eleven times, each time with one of the following Mantras):

(a) “Mav śaṇḍa and Marka, Upavīra, śaṇḍedrika, ulūkhala, Cyavana vanish from here. Svāhā!

(b) “ālikhat, Vilikhat, Animisha, Kimvadanta, Upasruti. Svāhā!

(c) “Aryamna, Kumbhin, Satru, Pātrapāni, Nipuni. Svāhā!

(d) “May Antrimukha, Sarshapāruṇa vanish from here. Svāhā!

(e) “Kesiṇī, Svalominī, Bajāboja, Upakāśinī— go away, vanish from here. Svāhā! (f) “The servants of Kuvera, Viśvavāsa (?), sent by the king of demons, all of one common origin, walk through the villages, visiting those who wake (?). Svāhā! (g) “Kill them! Bind them!” thus (says) this messenger of Brahman. Agni has encompassed them. Indra knows them; Brihaspati knows them; I the Brahmana know them who seize (children), who have prominent teeth, rugged hair, hanging breasts. Svāhā!

(h) “The night-walkers, wearing ornaments on their breasts, with lances in their hands, drinking out of skulls! Svāhā!

(i) “Their father Uccaiḥśravya-karṇaka walks (?) at their head, their mother walks in the rear, seeking a *vikhura* (?) in the village. Svāhā!

(k) “The sister, the night-walker, looks at the family through the rift (?)— she who wakes while people sleep, whose mind is turned on the wife that has become mother. Svāhā!

(l) “O god with the black path, Agni, burn the lungs, the hearts, the livers of those (female demons); burn their eyes. Svāhā!”¹⁰⁵

8. Then he washes his hands and touches the ground with (the verses), “O thou whose hair is well parted! Thy heart that dwells in heaven, in the moon: of that immortality impart to us. May I not weep in distress (falling to my lot) through my sons.

“I know thy heart, O earth, that dwells in heaven, in the moon: thus may I, the lord of immortality, not weep in distress (falling to my lot) through my sons.” (8. Paraskara I:6:17.)

9. Now (follows) the *medhajanana* (or production of intelligence) With (an instrument of) gold over which he has laid a Darbha shoot tied (to that piece of gold) he gives to the child, which is held so that it faces the east, ghee to eat, with the mantras, “Bhuḥ! I sacrifice the Rcas over thee! Bhuvah! I sacrifice the Yajus over thee! Suvah! I sacrifice the Śāmans over thee! Bhūr bhuvah suvah I sacrifice the Atharvan and Angiras hymns over thee!”

10. He then bathes the child with lukewarm water with (the following Mantras):

“from chronic disease, from destruction, from wile, from Varuṇa’s fetter I release thee. I make thee guiltless before the Brahman; may both Heaven and Earth be kind towards thee”.

“May Agni together with the waters bring thee bliss, Heaven and earth together with the herbs; may the air together with the wind bring thee bliss; may the four quarters of the heaven bring thee bliss.”

“Rightly have the gods released the sun from darkness and from the seizing demon; they have dismissed him from guilt; thus I deliver this boy from chronic disease, from curse that comes from his kin, from wile, from Varuṇa’s fetter.”

11. He then places the child in his mother’s lap with (the verse):

¹⁰⁵ According to Paraskara (1:16:23) this is done daily in the morning and in the evening, until the mother gets up from childbed.— Comp. the names of the demons, Paraskara 1:16:23.— For vikhuram (Mantra i) the Apastambīya Mantrapāṭha has *vidhuram* (“distress “or “a distressed one “).

PRAŚNA 2. PAṬALA 1, SECTION 4.

1. “The four divine quarters of the heaven, the consorts of Wind, whom the sun surveys: to their long life I turn thee; may consumption go away to destruction!”
2. Having placed (him there) he addresses (his wife with the Mantra), “May no demon do harm to thy son, no cow that rushes upon him (?). Mayst thou become the friend of treasures; mayst thou live in prosperity in thy own way.”
3. He washes her right breast and makes her give it to the child with (the formula), “May this boy suckle long life; may he reach old age. Let thy breast be exuberant for him, and life, glory, renown, splendour, strength.”
4. In the same way the left breast.
5. With (the words), “He does not suffer, he does not cry when we speak to him and when we touch him”— he touches both breasts. Then he places a covered water-pot near her head, with (the formula), “O waters, watch in the house. As you watch with the gods, thus watch over this wife, the mother of a good son.”
6. On the twelfth day the mother and the son take a bath.
7. They make the house clean.
8. They take the Sūtikāgni away, and they bring the Aupāsana fire.
9. Having put wood on that fire, and having performed the rites down to the Vyahriti oblations, they sacrifice twelve oblations with the verses:—
“May Dhātri-give us wealth” (3:3:11, 2-5); according to some (teachers they make) thirteen (oblations).
10. “This, O Varuna” (&c.; see I, chap. 27, Sūtra 2, down to): “Hail! Good luck! “Then let him give a name to the child, of two syllables or of four syllables, beginning with a sonant, with a semi-vowel in it, with a long vowel (or) the Visarga at its end, or a name that contains the particle su, for such a name has a firm foundation; thus it is understood.
11. Let the father and the mother pronounce (that name) first. For it is understood, “My name first, O Jātavedas.”¹⁰⁶
12. He should give him two names. For it is understood (Taitt. Samh. VI, 3:1:3), “Therefore a Brahmana who has two names, will have success.”
13. The second name should be a Nakṣatra name.
14. The one name should be secret; by the other they should call him.
15. He should give him the name Somayājīn (i.e. performer of Soma sacrifices) as his third name; thus it is understood.
16. When he returns from a journey, or when his son returns, he touches him with (the formula), “With Soma’s lustre I touch thee, with Agni’s splendour, with the glory of the sun.”
17. With (the formula), “With the huṃkāra (the mystical syllable hum) of the cattle I kiss thee, so-and-so! For the sake of long life and of glory! Hum! “he kisses his head. Then he seizes with his right hand (his son’s) right hand together with the thumb, with the five sections, “Agni is long-lived.”
18. “May Agni bestow on thee long life everywhere” (Taitt. Samh. I, 3, 14:4)— this (verse) he murmurs in (his son’s) right ear as above.

¹⁰⁶ The verse beginning with “My name,” &c., contains the words, “which my father and my mother have given me in the beginning” (*pita mata ka dadhatu yad agre*).

PRAŚNA 2. PAṬALA 1. SECTION 5.

1. Then (follows) in the sixth month the Annaprāśana (i. e. the first feeding with solid food).
2. In the fortnight of the increasing moon, under an auspicious constellation, he puts wood on the fire, performs the rites down to the Vyahṛiti oblations, and sacrifices (with the Mantras):—
“This, O Varuṇa”(&c.; see I, chap. 27, Sūtra 2, down to): “Hail! Good luck! “Then he gives (to the child) threefold food to eat, curds, honey, and ghee, with (the formula), “Bhūḥ I lay into thee! Bhuvaḥ I lay into thee! Suvaḥ I lay into thee!”
3. Then he gives him (other) food to eat with (the formula), “I give thee to eat the essence of water and of the plants. May water and plants be kind towards thee. May water and plants do no harm to thee.”

PRAŚNA 2. PAṬALA 1. SECTION 6.

1. In the third year (he performs) the cūḍākarman (i. e. the shaving of the child’s head).
 2. In the fortnight (&c., as in the preceding section, Sūtra 2, down to “Hail! Good luck!” The boy sits down to the west of the fire, facing the east.
 3. To the north (of the fire) his mother or a student (brahmacarin) holds a lump of bull’s dung
 4. Therewith he (or she) receives the (cut-off) hair.
 5. He then pours cold and warm water together.
 6. Having poured warm water into cold water he moistens the hair near the rig~t ear with (the formula), “May the waters moisten thee for life”(Taitt. Sam. I, 2, I, I).
 7. With (the formula), “Herb, protect him!” (Taitt. Samh., loc. cit.) he puts an herb, with its point upwards, into (the hair).
 8. With (the formula), “Axe, do no harm to him! “(Taitt. Samh., loc. cit.) he touches (that herb) with the razor.
 9. With (the words), “Heard by the gods, I shave that (hair)” (Taitt. Samh., loc. cit.) he shaves him.
 10. In the same way (he moistens, &c.) the other (sides of his head) from left to right.
 11. Behind with (the Mantra), “The razor with which Savitri, the knowing one, has shaven (the beard) of king Soma and Varuna, with that, ye Brahmanas, shave his (head); make that he be united with vigour, with wealth, with glory.” On the left side with (the Mantra), “(The razor) with which Pushan has shaven (the beard) of Brihaspati, of Agni, of Indra, for the sake of long life, with that I shave thy (head), so-and-so.!”
- Before with (the Mantra), “That he may long live in joy, and may long see the sun.”
12. After the hair has been shaven, they arrange the locks (which are left over), according to custom or according to what family he belongs.
 13. A person who is kindly disposed towards him, gathers the (cut-off) hair and buries it in a cowshed, or near an Udumbara tree, or in a clump of Darbha grass, with (the Mantra), “Where Pushan, Brihaspati, Savitri, Soma, Agni (dwell), they have in many ways searched where they should depose it, between heaven and earth, the waters and heaven.”
 14. He makes a gift to a Brahmana according to his liberality.¹⁰⁷
 15. To the barber (he gives) boiled rice with butter.
 16. In the same way the Godānakarman (or the ceremony of shaving the beard) is performed in the sixteenth year.
 17. He has him shaven including the top-lock.
 18. Some declare that he leaves there the toplock.

¹⁰⁷ Literally, according to his faith (yathāśraddham).

19. Or he performs the Godāna sacred to Agni.
20. He gives a cow to his Guru.

End of the First PAṬĀLA.

PRAŚNA 2. PAṬĀLA 2. SECTION 7.

1. Now (follows) the expiation for attacks of the dog-demon (epilepsy) (on the boy).
2. When the attack assails (the boy, the performer of the ceremony) arranges his sacrificial cord over his left shoulder, sips water, and fetches water with a cup that has not yet been used (in order to pour it upon the boy). In the middle of the hall he elevates (the earth at) that place in which they use to gamble; he besprinkles it with water, casts the dice, scatters them (on all sides), makes a heap of them, spreads them out, makes an opening in the thatched roof of the hall, takes the boy in through that (opening), lays him on his back on the dice, and pours a mixture of curds and salt-water upon him, while they beat a gong towards the south. (The curds and water are poured on the sick boy with the following Mantras):—
 “Kurkura, Sukurkura, the Kurkura with the dark fetter “Sarameya runs about, looking, as it were, Upon the sea. He, the Suvirina(?), wears golden ornaments on his neck and on his breast, the most excellent (ornaments) of dogs (?). “Suvirina, let him loose! Let; him loose, Ekavratya! Let him loose, doggy! Let him loose, Chat! “Teka and Sasaramatamka and Tula and Vitula and the white one and the red one. Let him loose! the brown and red one. “On those two single ones the sarasyakas (?) run down in the third heaven from here. Chat! Go away. Sisarama! Sarameya! Adoration to thee, Sisara! “Your mother is called the messenger; your father is the mandakaka (mandukaka, the frog, ?). Chat! Go away, &c. “Your mother is called dula (the staggering one ?); your father is the mandakaka. Chat! Go away, &c. “The stallions (stamp with) their feet. Do not gnash (?) thy teeth. Chat! Go away, &c. “The carpenter hammers at (the chariots) that have wheels (?). Do not gnash (?) thy teeth. Chat! Go away,”&c.
3. Then (the performer of the ceremony) says, “Choose a boon.”
4. (The father or brother of the boy replies), “I choose the boy.”
5. They should do so, when the attack assails him, three times in the day, in the morning, at noon, and in the afternoon, and when he has recovered.

End of the Second PAṬĀLA.

PRAŚNA 2. PAṬĀLA 3. SECTION 8.

1. Now (follows) the sacrifice of the sūlagava (or spit-ox, for propitiating Rudra and averting plague in cattle). (Asvalayana iv:8; Paraskara III, 8; Apastamba II, 20.)
2. In the fortnight of the increasing moon, under an auspicious constellation, he puts wood on the fire, strews (Darbha grass) on the entire surface around the fire, cooks a mess of sacrificial food with milk, sprinkles it (with Ājya), takes it from the fire, builds two huts to the west of the fire, and has the spit-ox led to the southerly (hut) with (the verse), “May the fallow steeds, the harmonious ones, bring thee hither, together with the white horses, the bright, willd-swift, strong ones, that are as quick as thought. Come quickly to my offering, Sarva! Om! “
3. To the northerly (hut he has) the “bountiful one” (led);— (i.e. the consort of the spit-ox);
4. To the middle (between the two huts) the “conqueror” (i.e. a calf of those two parents).
5. He gives them water to drink in the same order in which they have been led (to their places), prepares three portions of boiled rice, “spreading under” and sprinkling (ājya) on them, and touches (the three beasts with those portions of rice) in the order in which they have been brought (to their places), with (the Mantras), “May he, the bountifull one, touch it. To the bountiful one svaha! May she, the bountiful one, touch it. To the bountifull one Svāhā! May the

conqueror touch it. To the conqueror Svāhā!”. After he has performed (the rites) down to the Vyahrti oblations, he takes the portions of boiled rice (to the fire) and sacrifices them (the first with the Mantra, “To the god Bhava Svāhā! To the god Rudra Svāhā! To the god Sarva Svāhā! To the god Isana . . . Pasupati . . . Ugra . . . Bhima Svāhā! To the great god Svāhā! “

7. Then he sacrifices the consort’s rice to the consort (of Rudra, with the Mantra), “To the consort of the god Bhava Svāhā! To the consort of the god Rudra . . . Sarva. . . fsana . . . Pasupati . . . Ugra . . . Bhima . . . of the great god svaha!”

8. Then he sacrifices of the middle portion of rice with (the Mantra), “To the conqueror Svāhā! To the conqueror svaha!”

9. Then he divides off from all the three portions of rice and sacrifices the Svishtakrit oblation with (the Mantra), “To Agni Svishtakrit svaha!”

10. Around that fire they place their cows so that they can smell the smell of that sacrifice.

11. “With luck may they walk round our full face”— with (these words) he walks round all (the objects mentioned, viz. the fire, the three beasts, and the other cows), so as to turn his right side towards them, and worships (the sūlagava) with the (eleven) Anuvakas, “Adoration to thee, Rudra, to the wrath “(Taitt. Samh. IV, 5), or with the first and last of them.¹⁰⁸

PRAŚNA 2. PAṬALA 3, SECTION 9.

1. Now follows the distribution of Palāsa leaves (at different places).

2. “Protector of the house, touch them! To the protector of the house svaha! Protectress of the house, touch them! To the protectress of the house Svāhā! Protector of the door, touch them! To the protector of the door svah~! Protectress of the door, touch them! To the protectress of the door Svāhā! “— with (these formulas) he puts down four leaves; (then other leaves) with (the formulas), “Noisy ones, touch them! To the noisy ones Svāhā! Quivered ones . . . ye that run in the rear . . . Minglers (?) . . . Choosers . . . Eaters, touch them! To the eaters Svāhā!”

3. Then again ten (leaves) with (the formula), “Divine hosts, touch them! To the divine hosts Svāhā!”

4. Then other ten (leaves) with (the formula), “Divine hosts that are named and that are not named, touch them! To them Svāhā!”

5. Then he makes a basket of leaves, puts into it a lump of boiled rice with an “under-spreading”(of Ājya) and sprinkling (ājya) on it, goes outside his pasture-grounds, and hangs (the basket) up at a tree with (the formula), “Quivered ones, touch it! To the quivered ones Svāhā!”

6. He then performs worship (before that basket) with (the formula), “Adoration to the quivered one, to him who wears the quiver! To the lord of the thieves adoration!”

7. With sandal paste, sura and water, unground, fried grains, cow-dung, with a bunch of dūrva grass, with Udumbara, Palasa, Sami, Vikankata, and Asvattha (branches), and with a cow-tail he besprinkles his cows, the bull first, with (the words), “Bring luck! Bring luck!” Then (the bull) will bring him luck.¹⁰⁹

8. He then cooks that offering, sacred to Kṣetrapati (the lord of the field), with milk, sprinkles it (with Ājya), takes it from the fire, and performs a sacrifice to Kṣetrapati on the path where his cows use to go, without a fire, on four or on seven leaves.¹¹⁰

¹⁰⁸ The text has *baudhyavihāra*, on which the commentary observes, *baudhyāni palāśaparṇāni, teṣāṃ vihāro viharāṇam nānā deśeṣu sthāpanam baudhya-vārah, karmanāma vā*. The *baudhyavihāra* is, as its description clearly shows, a ceremony for propitiating Rudra and his hosts and for averting evil from the cattle and the fields. The commentary understands it as forming part of the sūlagava described in chap. 8, and with this opinion it would agree very well that no indication of the time at which the *baudhyavihāra* ought to be performed (such as *āpūryamāna pakṣe puṇye nakshatre*) is given. Comp. also Apastamba VII, 20:5 seq.

¹⁰⁹ The commentary explains *surodaka* as rain-water, or as rainwater which has fallen while the sun was shining.

¹¹⁰ Matridatta says, *kshaitrapatyam kshetrapatidevatākam payasi sthalipākam*, &c. The meaning of the expression “that (*enam*) mess of sacrificial food” is doubtful; the commentary says, *enam iti pūrvapeksham pūrvavad aupāsana*

9. He has him (i.e. the Kṣetrapati ? an ox representing, Kṣetrapati ?) led (to his place) in the same way as the sūlagava (chap. 8: 2).
10. He sacrifices quickly, (for) the god has a strong digestion (?).
11. He then performs worship with (the two verses), "With the lord of the field," Lord of the field" (Taitt. Samh. I, I, 14:2:3).
12. Of (the remains of that sacrificial food) sacred to Kṣetrapati his uterine relations should partake, according as the custom of their family is.

End of the Third PAṬALA.

PRAŚNA 2, PAṬALA 4. SECTION 10.

1. On the new-moon day, in the afternoon, or on days with an odd number in the dark fortnight the monthly (śrāddha is performed). (Comp. Sankhayana IV:I; Asvalayana II, 5:10 seq; IV, 7; Paraskara III, 10; Gobhila IV:3.)
 2. Having prepared food for the Ancestors and having arranged southward-pointed Darbha grass as seats (for the Brahmanas whom he is going to invite), he invites an odd number of pure Brahmanas who are versed in the Mantras, with no deficient limbs, who are not connected with himself by consanguinity or their Gotra or by the Mantras, (such as his teacher or his pupils)
 3. In feeding them he should not expect any (worldly) purposes.
 4. Having put wood on the fire and strewn southward pointed and eastward-pointed Darbha grass around it, having prepared the Ājya in an Ājya pot over which he has laid one purifier, having sprinkled water round (the fire) from right to left, and put a piece of Udumbara wood on (the fire), he sacrifices with the (spoon called) Darvi which is made of Udumbara wood.
 5. Having performed the rites down to the ājyabhaga offerings, he suspends his sacrificial cord over his right shoulder and calls the Ancestors (to his sacrifice) with (the verse), "Come hither, O Ancestors, friends of Soma, on your hidden, ancient paths, bestowing on us offspring and wealth and long life, a life of a hundred autumns."
 6. He sprinkles water in the same direction (i. e. towards the south) with (the verse), "Divine waters, send us Agni. May our Ancestors enjoy this sacrifice. May they who receive their nourishment every month bestow on us wealth with valiant heroes." (Comp. Atharva-veda 18:4:40)
 7. Having performed the rites down to the Vyahrti oblations with his sacrificial cord over his left shoulder, he suspends it over his right shoulder and sacrifices with (the following mantras): "To Soma with the Ancestors, svadhā! Adoration! "To Yama with the Angiras and with the Ancestors? svadhā! Adoration! "With the waters that spring in the east and those that come from the north: with the waters, the supporters of the whole world, I interpose another one between (myself and) my father. Svadhā! Adoration! "I interpose (another one) through the mountains; I interpose through the wide earth; through the sky and the points of the horizon, through infinite bliss I interpose another one between (myself and) my grandfather. Svadhā! Adoration! "I interpose (another one) through the seasons, through days and nights with the beautiful twilight. Through half-months and months I interpose another one between (myself and) my great-grandfather. Svadhā! Adoration!"
- Then he sacrifices with their names: "To so-and-so. svadhā! Adoration! To N .N. svadhā! Adoration!"
- "Wherein my mother has done amiss, abandoning her duty (towards her husband), may my father take that sperm as his own; may another one fall off from the mother. Svadhā! Adoration!"

evasyapi srapanartham.— The last words (on four or on seven leaves) the commentator transfers to the next Sūtra, but he mentions the different opinion of other authorities

In the same way a second and a third verse with the alteration of the Mantra, “Wherein my grandmother,” “Wherein my great-grandmother.” (Comp. Sankhayana III, 13:5.)

PRAŚNA 2, PAṬALA 4 SECTION 11.

1. “The Ancestors who are here and who are not here, and whom we know and whom we do not know: Agni, to thee they are known, how many they are, Jātavedas. May they enjoy what thou givest them in our oblation. Svadhā! Adoration!”

“Your limb that this meat-devouring (Agni) has burnt, leading you to the worlds (of the Ancestors), Jātavedas, that I restore to you again. Unviolated with all your limbs arise, O Ancestors! Svadhā! Adoration!”

“Carry the ājya, Jātavedas, to the Ancestors, where thou knowest them resting afar. May streams of Ājya flow to them; may their wishes with all their desires be fulfilled! Svadhā! Adoration!”¹¹¹

In the same way a second and a third verse with the alteration of the Mantra, “to the grandAncestors,” “to the great-grandAncestors.”

2. In the same way he sacrifices of the food, altering the Mantra, “Carry the food, &c.”

3. Then he sacrifices the Svishtakrt oblation with the mantra: “To agni Kavyavahana Svishtakrte svadhā adoration!”

4. He then touches the food with (the mantras), “The earth is thy vessel, the heaven is the lid. I sacrifice thee into the Brahman’s mouth. I sacrifice thee into the up-breathing and down-breathing of the Brahmanas. Thou art imperishable do not perish for the Ancestors yonder, in yon world! The earth is steady; Agni is its surveyor in order that what has been given may not be lost. “The earth is thy vessel, the heaven is the lid, etc. in yon world. The air is steady; Vayu its surveyor, in order that what has been given may not be lost.”

“The earth is thy vessel, the heaven is the lid, &c. Do not perish for the great-grandAncestors yonder, in yon world. The heaven is steady; Āditya is its surveyor, in order that what has been given may not be lost.”

5. With (the words), “I establish myself in the breath and sacrifice ambrosia,” he causes the Brahmanas to touch (the food). (Comp. Taittiriya Aranyaka X, 34.)

PRAŚNA 2, PAṬALA 4. SECTION 12

1. While they are eating, he looks at them with (the words), “My Self (ātman) dwells in the Brahman that it may be immortal.”

2. When they have eaten (and go away), he goes after them and asks for their permission to take the remains of their meal (for the rites which he is going to perform). Then he takes a water-pot and a handful of Darbha grass, goes forth to a place that lies in the south-easterly intermediate direction, spreads the Darbha grass out with its points towards the south, and pours out on that (grass? with downward-turned hands, ending in the south, three handfuls of water, with (the formulas), “May the Ancestors, the friends of Soma, wipe themselves! May the grandAncestors . . . the great-grandAncestors, the friends of Soma, wipe themselves!” , “so-and-so! Wash thyself! so-and-so! Wash thyself! “

3. On that (grass) he puts down, with downward-turned hands, ending in the south, the balls (of rice for the Ancestors). To his father he gives his rice-ball “with the words), “This to thee, father, N. N .! “to the grandfather with (the words), “This to thee, grand-father, so-and-so.!” to

¹¹¹ Rig-veda X, 15:13; Atharva-veda 18: 4:64; Asvalayana-Grhya II, 4:13, &c. Before the verse, “Carry the Ājya,” the Udīcyas, as Matridatta states, insert the words, “He then makes oblations of Ājya (with the Mantra, &c.).” According to this reading the words of the second Sūtra, “In the same way, &c., would refer only to these last oblations.

the great-grandfather with (the words), “This to thee, great-grandfather, so-and-so.!” silently a fourth (pinda). This (fourth pinda) is optional.¹¹²

4. Should he not know the names (of the ancestors), he gives the pinda to the father with (the words), “Svadhā to the Ancestors who dwell on the earth,” to the grandfather with (the words), “Svadhā to the Ancestors who dwell in the air,” to the great-grandfather with (the words), “Svadhā to the Ancestors who dwell in heaven.”

5. Then he gives, corresponding to each pinda, collyrium and (other) ointments and (something that represents) a garment.

6. The collyrium (he gives), saying three times, “Anoint thy eyes, so-and-so. Anoint thy eyes, so-and-so.!”¹¹³

7. The sandal-paste, saying three times, “Anoint thyself, so-and-so. Anoint thyself, so-and-so.!”

8. With (the formula), “These garments are for you, O Ancestors. Do not seize upon anything else that is ours,” he tears off a skirt (of his garment) or a flake of wool and puts that down (for the Ancestors), if he is in the first half of his life.

9. He tears out some hairs of his body, if in the second half.¹¹⁴

10. Then he washes the vessel (in which the food was of which he had offered the pindas), and sprinkles (the water with which he has washed it), from right to left round (the pindas) with (the Mantra),

“These honey-sweet waters, bringing refreshment to children and grandchildren, giving sweet drink and ambrosia to the Ancestors, the divine waters refresh both (the living and the dead), these rivers, abounding in water, covered with reeds, with beautiful bathing-places; may they flow up to you in yon world!”

Then he turns the vessel over, crosses his hands so that the left hand becomes right and the right hand becomes left, and worships (the Ancestors) with the formulas of adoration, “Adoration to you, O Ancestors, for the sake of nourishment” (Taitt. Samh. III, 2:5:5).

11. Then he goes to the brink of some water and pours down three handfuls of water (with the following Mantras):—

PRAŚNA 2, PAṬĀLA 4. SECTION 13.

1. “This is for thee, father, this honey-sweet wave, rich in water. As great as Agni and the earth are, so great is its measure, so great is its might. As such a great one I give it. As Agni is imperishable and inexhaustible, thus may it be imperishable and inexhaustible, sweet drink to my father. By that imperishable (wave), that sweet drink, live you together with those, so-and-so. The Rcas are thy might. “This is for thee, grandfather, &c.... As great as Vayu and the air are . . . As Vayu is imperishable ... to my grandfather.... The Yajus are thy might. “This is for thee, great-grandfather, &c.... As great as Aditya and the heaven are . . . The Samans are thy might.

2. Returning (from the place where he has performed the Pinda offerings) he puts the substance cleaving (to the Sthali) into the water-pot and pours it out, with (the verse), “Go away, O Ancestors, friends of Soma, on your hidden, ancient paths. After a month return again to our house and eat our offerings, rich in offspring, in valiant sons.”

3. Thereby the (Śrāddha) celebrated in the middle of the rainy season has been declared.

4. There (oblations of) meat are prescribed;

5. Or of vegetables, if there is no meat.

¹¹² According to the commentary after each formula the words are added, “and to those who follow thee;” comp. Taitt. Samh 1:8:5:1; III, 2:5:5; Katy. Sraut. IV:1:12.

¹¹³ A fourth time he gives the same thing silently; comp. *Sutra 3*

¹¹⁴ If his age is under fifty years or over fifty years (Matridatta; comp. the commentary on Katyayana-Sraut. IV, 1:17:18).

End of the Fourth PAṬALA.

PRAŚNA 2, PAṬALA 5. SECTION 14.

1. We shall explain the festival of the Ashtaka.¹¹⁵
2. The eighth day of the dark fortnight that follows after the full moon of Magha, is called Ekashtaka.
3. On the day before that Ashtaka, under (the Nakṣatra) Anuradha, in the afternoon he puts wood on the fire, strews southward-pointed and eastward-pointed Darbha grass around it, and turns rice out of four shallow cups over which he has laid one purifier, with (the Mantra):
 “I turn out, impelled by the god Savitri, this cake prepared from four cups (of rice), which may drive away all suffering from the Ancestors in the other world. On the impulse of the god Savitri, with the arms of the two Asvins, with Pushan’s hands I turn thee out, agreeable to the Ancestors, the grandAncestors, the great-grandAncestors.”
4. With the same purifier he silently strains the Prokṣani water; he silently sprinkles (with that water the rice and the vessels), silently husks (the rice), silently bakes it in four dishes like a Purodasa, sprinkles (Ājya) on it, takes it. from the fire:, sprinkles (water) round (the fire) from right to left, and puts a piece of Udumbara wood on (the fire). With the (spoon called) Darvi which is made of Udumbara wood, he cuts off in one continual line which is directed towards south-east, (the Avadana portions) one after the other, spreading under and sprinkling over them (Ājya), and sacrifices them, one after the other, in one continual line which is directed towards south-east, with (the Mantras), “The mortals, the pressing-stones have made their noise, preparing the annual offering. Ekashtaka! May we be rich in offspring, in valliant sons, the lords of wealth. Svadhā! Adoration! “God Agni! The cake which is prepared with ghee and accompanied by (the word) svadhā, that the Ancestors may satiate themselves — (this our) offering carry duly, Agni. I, the son, sacrifice an oblation to my Ancestors, Svadhā! Adoration!”
 “Here is a cake, Agni, prepared from four cups (of rice), with ghee, rich in milk, in wealth, in prosperity. May the Ancestors gladly, accept it all together; may it be well sacrificed and well offered by me. Svadhā! Adoration!”
5. Then he makes oblations of (other) food with (the verses) The one who shone forth as the first,” “The Ekāshtaka, devoting herself to austerities,”
 “She who shone forth as the first (Taitt. Samhita IV, 3, 11: 3 3. 5)
6. Cutting off (the Avadānas destined for the sviṣṭhakrit oblation) together from the cake and from the (other) food and mixing them with clarified butter, he makes an oblation thereof with (the formula), “To Agni Kavyavahana sviṣṭhakrit svadhā! adoration!”
7. That (cake) with ghee and honey and with the food (mentioned in Sutras 5. 6) he touches in the way prescribed for the Śrāddha ceremony and puts down balls (of it) according to the ritual of the Pinda offerings.
8. (The remains of) that (cake, &c.) he serves to learned Brahmanas.
9. He gives them food and presents as at the Śrāddha ceremony.
10. The known (rites) down to the pouring out of the handfuls of water (are performed here) as at the monthly (Śrāddha).

¹¹⁵ Hiranyakesin describes only one Ashthaka, the Ekashtaka, while the other the others speak of three or four Ashthakas; comp the quotations in the note on Sankhayana III, 12:1.

PRAŚNA 2, PAṬALA 5. SECTION 15.

1. On the following day he sacrifices a cow to the Ancestors.
2. Having put wood on the fire and strewn southward-pointed and eastward-pointed Darbha grass around it, he sacrifices the oblation for the touching of the animal (see below), with (the verse):

“This cow I touch for the Ancestors; may my assembled Ancestors gladly accept it (which is offered) with fat and ghee, with the word svadhā; may it satiate my Ancestors in the other world. Svadhā! Adoration!”

Then he touches (the cow) with one (blade of) sacrificial grass and with an unforked *Vapāśrapaṇī* of Udumbara wood, with (the formula):— “I touch thee agreeable to the Ancestors.”
3. He sprinkles (the cow with water) with (the words): “I sprinkle thee agreeable to the Ancestors.”
4. When it has been sprinkled and fire has been carried round it, they kill it to the west of the fire, its head being turned to the west, its feet to the south.
5. After it has been killed, he silently “strengthens” its sense-organs (by touching them) with water, and silently takes out the omentum, the heart, and the kidneys.
6. With the *Vapāśrapaṇī* of Udumbara wood he roasts the omentum; with spits of Udumbara wood the other (parts mentioned in Sūtra 5) separately.
7. After he has roasted them, and has sprinkled ājya over them, and has taken them from the fire, he sprinkles water round (the fire) from right to left, puts a piece of Udumbara wood on (the fire), and sacrifices with a Darvi spoon of Udumbara wood the omentum, spreading under and sprinkling over it (Ājya), with (the verse):

“Carry the omentum, Jatavedas, to the Ancestors, where thou knowest them resting afar. May streams of fat flow to them; may their wishes with all their desires be fulfilled. Svadhā! Adoration!”
8. He sacrifices the omentum entirely. The other parts (Sūtra 5) he should offer to the Brahmanas and should feed them (with those parts of the cow).
9. When the food (for the Brahmanas) is ready, he cuts off (the Avadanas) together from the portion of boiled rice, and from the pieces of meat, and mixing them with clarified butter he makes oblations thereof with the verses, “Behold the Ekashtaka, the giver of food with meat and ghee, (which is offered) with (the word) svadhā. By the Brahmanas that food is purified. May it be an imperishable (blessing) to me! Svadhā! Adoration!” “The Ekashtaka, devoting herself to austerities, the consort of the year, exuberant (with milk), has poured forth milk. May you live on that milk, O Ancestors, all together. May this (food) be well offered and well sacrificed by me! Svadhā! Adoration!” “The image of the year”(Taitt. Samh. 5:7: 2:1).
10. After he has sacrificed, he cuts off (the Avadanas) from the food and from the pieces of meat, and mixing them with clarified butter he makes an oblation with (the formula), “To Agni Kavyavahana Svishtakrit svadhā! Adoration!”
11. The known (rites) down to the pouring out of the handfuls of water (are performed here) as at the monthly (śrāddha).
12. The gitts of food and presents, however, are not necessary here.
13. On the following day, he prepares food for the Ancestors with the rest of the meat, and sacrifices with (the two verses):— “Thou, Agni, art quick,” (and), “Prajapati!”(see above, I, I, 3, 5).

End of the Fifth PAṬALA.

PRAŚNA 2. PAṬALA 6. SECTION 16.

1. Now (follows) the Sravanā ceremony.
2. On the day of that full moon which falls under (the Nakṣatra) Sravaṇa, after the evening Agnihotra he puts wood on the (third of the three Srauta fires, called the) Dakṣina-agni. One who has not set up the (Srauta) fires, (does the same with) the sacred domestic fire.
3. Then he procures unbroken grains unbroken fried grains, coarsely ground grains, (leaves and blossoms) of the Kimsuka tree, collyrium and (other) ointments, and Ājya.
4. Having “spread under” (Ājya) in the (spoon called) Darvi, he cuts off (the Avadanas) of those kinds of food (mentioned in Sūtra 3), mixes them with ghee, all sacrifices (with the formulas):—
 “Adoration to Agni the terrestrial, the lord of terrestrial beings! Svaha! Adoration to Vayu the all-pervading, the lord of aerial beings! Svāhā! Adoration to Surya, the red one, the lord of celestial beings! Svāhā! Adoration to Vishnu, the whitish one, the lord of the beings that dwell in the quarters (of the world). Svāhā!”
5. He anoints the Kimsuka (flowers and leaves) with Ājya, and sacrifices with (the Mantras):—
 “Devoured is the gadfly; devoured is thirst (?); devoured is the stinging worm.” “Devoured is the stinging worm; devoured is thirst; devoured is the gadfly.” “Devoured is thirst; devoured is the gadfly; devoured is the stinging worm.”¹¹⁶
6. He takes a water-pot and a handful of Darbha grass, goes forth, his face turned towards the east, spreads the Darbha grass out with its points towards the east, and makes four Bali-offerings on that (grass) with (the formulas), “To the terrestrial Serpents I offer this Bali,” “To the aerial, &c.; to the celestial, &c.; to the Serpents dwelling in the quarters (of the world),” &c.
7. Having given there collyrium and (other) ointments (to the Serpents), he worships them with the mantras, “Adoration be to the Serpents” (Taitt. Samhita IV, 2:8:3).
8. He should take a water-pot and should at that distance in which he wishes the snakes not to approach, three times walk round his house, turning his right side towards it, and should sprinkle water round it with (the formulas), “Beat away, O white one, with thy foot, with the fore-foot and with the hind-foot, these seven human females and the three (daughters) of the king’s tribe. “Within the dominion of the white one the snake has killed nobody. To the white one, the son of Vidarva, adoration! “Adoration to the white one, the son of Vidarva!”
9. Then he worships the snakes towards the different regions, one by one with (the corresponding section of) these Mantras, “The convergent one thou art called, the eastern region”. (Taitt. Samh. 5:5;10, I seq.)
10. From that time he daily makes the Bali offerings till the full-moon day of Margasirsha.
11. Here the Kimsuka offerings (see § 5) are not repeated.
12. The sprinkling (of water) round (the house) does not take place (see § 8).
13. The last Bali he offers with (the words), “Going to acquit myself, going to acquit myself.”¹¹⁷

End of the Sixth PAṬALA.

PRAŚNA 2. PAṬALA 7. SECTION 17.

1. We shall explain the Agrahāyanī ceremony.¹¹⁸

¹¹⁶ I am not sure about the translation of *vicaṣṭi*. Perhaps it is only a blunder for *vitriṣṭi*, which is the reading of the Apastambiya Mantrapāṭha.

¹¹⁷ Some authorities understand, as Matridatta states, that he should offer the Bali only with the words as they stand in the sutra, others prescribe the formula (comp. § 6): “To the terrestrial (aerial. &c. Serpents I offer this Bali going to acquit myself, going to acquit myself.”

¹¹⁸ Comp. on the Agrahāyanī ceremony Sankhayana IV:17; Paraskara III, 2 &c.;

2. On the full-moon day of Margasīrsha he puts wood on the fire, strews (Darbha grass) on the entire surface round the fire, cooks a portion of sacrificial food with milk, sprinkles it (with Ājya), takes it from the fire, performs the rites down to the Vyahriti oblations, and sacrifices (four oblations) with (the following Mantras):

“This offering, the creeping of Ida, rich in ghee, moving and not moving, accept gladly O jatavedas. What domestic animals there are, of all shapes, all seven kinds of them: may they gladly dwell here and may they prosper. Svāhā!”

“The night which men welcome like a cow that comes to them, (the night) which is the consort of the year, may that (night) be auspicious to us. Svāhā!”

“Bringing bliss to the cattle, to the wife, bringing bliss by night and by day, may this (night) which is the consort of the year, be auspicious to us. Svāhā!”

“The full-moon night, bringing abundance, visiting one after another, dividing the months and fortnights: may this (night), the full one, protect us Svāhā!”¹¹⁹

3. He sacrifices the oblation to Agni Svishtakrit with (the verse):—

“Agni, make this (sacrifice) full that it may be well offered. Be victorious, O god, in all battles. Shine far and wide, showing us a wide path. Bestow on us long life, full of splendour and free from decay. Svāhā!”¹²⁰

4. Then he washes his hands and touches the earth with (the formulas), “In power I establish myself, in royalty. Among the horses I establish myself, among the cows. In the limbs I establish myself, in the self In the Pranas I establish myself, in prosperity. In Heaven and Earth I establish myself, in sacrifice.”

“May the three times eleven gods, the thirty-three, the gracious ones, whose Purohita is Brihaspati, on the impulse of the god Savitri— may the gods with (all) the gods give me bliss!”

5. The master of the house sits down at their southerly end,

6. The other persons to the north,

7. According to their seniority.

8. They who know the mantras among them, murmur the Mantras (which will be stated).

9. With (the verse):— “Be soft to us, O earth, free from thorns; grant us rest; afford us wide shelter” Taitt. Aran. 10:1:10), and with the two (verses), “Verily of the mountains”(Taitt. Samh. II, 2:12:2. 3) they lie down on their right sides.

10. With (the verse), “Up! with life “(Taitt. Samh. I, 2:8:1) they arise.

11. When they have arisen, they murmur, “We have arisen; we have become immortal.”

12. In that way they (lie down and) arise that that night three times.

13. Having served food to the Brahmanas and having caused them to say, “An auspicious day! Hail! Good luck! “they rest that night.

End of the Seventh PAṬALA.

PRAŚNA 2. PAṬALA 8. SECTION 18.

I. Now we shall explain the opening and the conclusion (of the annual course of study).¹²¹

¹¹⁹ The first mantra is very corrupt; comp. Atharva-veda III,10:6. Regarding, the legend of Ida, who was procreated out of Manu’s Pāka-sacrifice, and “came forth as if dripping, and clarified butter gathered on her step,” comp. Satapatha Brahmana I, 8:1:7

¹²⁰ Comp. Taitt. Br. II, 4:1:4; Paraskara III, 1:3.

¹²¹ It may be observed in connection with this, that in the Apastambiya-Grihya, which throughout is so closely related to our text, the ceremonies of the Upakarana and Utsarjana, of which these three chapters treat, are not described.

2. During the fortnight that precedes the Sravana full moon, when the herbs have appeared, under (the Nakṣatra) Hasta or on the full-moon day (itself), the opening ceremony of the (annual course of) study (is performed).
3. Having put wood on the fire and performed the rites down to the Vyahriti oblations, he sacrifices (with his pupils) to the Rishis of the Kandas:
 “To Prajapati, the rishi of a Kanda, svaha! To Soma, the Rishi of a Kanda, Svāhā! To Agni, the Rishi of a Kanda, Svāhā! To the Visvedevas, the Rishis of a Kanda, Svāhā! To Svayambhi, the rishi of a Kanda, Svāhā!”— these are the Rishis of the Kandas. Or (he sacrifices) to the names of the Kandas, to the Savitri to the Rig-veda, the Yajur-veda, the Samaveda, the Atharva-veda, and to Sadasaspati.
4. Having (thus) sacrificed, they repeat the first three Anuvakas,
5. Or the beginnings of all Kandas.
6. He enters upon (sacrificing) the Jaya, &c. (oblations; see above, I, I, 3, 8).
7. After all rites down to the Svishtakrit oblation have been performed, they stop studying three days or one day; then they should go on studying so as to commence where they have broken off: so sa the teachers.
8. During the fortnight that precedes the Taishi full moon, under (the Nakṣatra) Rohini or on the full-moon day (itself), the Utsarga (or conclusion of the term of study) is celebrated.
9. (The teacher) with his pupils goes in an easterly or northerly direction, and where they find a pleasant water with a pleasant bathing-place, they dive into it and perform three suppressions of the breath with the Agharmarshana hymn (Rig-veda X, 190— Taitt. Ar. X, I, 13. 14). Holding purifiers (i.e. Darbha blades) in their hands they bathe with the three (verses):—
 “Ye waters, ye are wholesome “(Taitt. Samh. IV, I,5:I), with the four (verses), “The gold-coloured, pure, purifying waters “(T.S.V, 6:1: I seq.), and with the Anuvaka, “(Soma) which clears itself, the heavenly being” (Taitt. Br. I, 4:8): giving the Darbha blades to each other and feigning to try to seize (??) each other.
10. Then they arrange on a pure spot that is inclined towards the east, seats of eastward-pointed Darbha grass, so that they end in the north—

PRAŚNA 2. PAṬALA 8, SECTION 19.

1. For Brahman, Prajpati, Brihaspati, Agni, Vayu, the Sun, the Moon, the Stars, king Indra king Yama, king Varuna, king Soma, king Vaisravana, for the Vasus, the Rudras, the Adityas, the Visve devas, the Sadhyas, the Ribhus, the Bhrigus, the Maruts, the Atharvans, the Angiras: for these divine beings.
2. Visvamitra, Jamadagni, Bharadvaja and Gautama, Atri, Vasishta, Kasyapa: these are the seven Rishis.
3. Wearing their sacrificial cords below (round their body) they arrange towards the north, at a place that is inclined towards the north, seats of northward-pointed Darbha grass, so that they end in the east, for Visvamitra, Jamadagni, Bharadvaja, Gautama, Atri, Vasishta, Kasyapa.
4. Between Vasiṣṭha and Kasyapa they arrange (a seat) for Arundhati, (the wife of Vasishta);
5. Towards the south, in a place inclined towards the east, for Agastya.
6. Then for the (following) teachers, ending with those who teach (only) one Veda (?), viz. for Kṛṣṇa Dvaipayana, Jatukarnya, Tarukṣa, Tṛṇa-bindu, Varmin, Varuthin, Vajin, Vajasravas, Satyasravas, Susravas, Sutasravas, Soma-sushmayana, Satvavat, Brhaduktha Vamadev(y)a, Vajiratna, Haryajvāyana, Udamaya, Gautama, Rinangaya, Ritanjaya, Kritangaya, Dhananjaya, Babhru, Tryaruna, Trivarsha, Tridhatu, Sibinta, Parasara, Vishnu, Rudra, Skanda, Kasisvara, Jvara, Dharma, Artha, Kama, Krodha, Vasiṣṭha, Indra, Tvashtri, Kartri, Dhartri, Dhātri, Mrityu, Savitri, Sāvitrī, and for each Veda, for the Rig-veda, the Yajur-veda, the Sama-veda, the Atharva-veda, the Itihasa and Purana.

7. Towards the south, with their sacrificial cords suspended over their right shoulders, in a place inclined towards the south, they arrange seats of southward-pointed Darbha grass, so that they end in the west—

PRAŚNA 2. PAṬALA 8. SECTION 20.

1. For Vaisampayana, Palingu, Tittira [sic], Ukha, Atreya, the author of the Pada-text, Kaundinya the author of the commentary, for the authors of the Sūtras, for Satyashadha (Hiranyakesin), for the handers-down of the text, for the teachers, the Rishis, the hermits dwelling in the woods, the chaste ones, for those who have only one wife.

2. They prepare (seats) each for his own Ancestors and maternal ancestors.

3. With (the words), “For so-and-so. I prepare (a seat); for so-and-so. I prepare (a seat)” (he prepares) a seat.

4. With (the words), “I satiate so-and-so.; I satiate so-and-so.” (he makes offerings of) water.

5. With (the words), “Adoration to so-and-so! Adoration to so-and-so!” (he offers) perfumes, flowers, incense, and lamps.

6. With (the words), “To so-and-so. Svāhā! To so-and-so. svaha!” (he offers) food.

7. With (the words), “I satiate so-and-so.; I satiate so-and-so.” (he offers) water with fruits in it.

8. Having worshipped them with (the words), “Adoration to so-and-so.! Adoration to so-and-so.!”

9. Having put wood on the fire to the west of the surface (on which he had performed the Tarpana), and having performed the rites down to vyahriti oblations (etc. as above chap 18:3-7)

10. With the two (verses):— “From joint to joint”, “Thou who with a hundred” (Taitt. Samh. IV, 2:9, 2) they plant Dūrva grass at the shore of the water.

11. They stir up waves in the water and run a race in an easterly or northerly direction until they lose their breath.

12. When they have returned (from that race? or when they have returned from the whole ceremony to the village?) they offer cakes, coarsely ground grain, and boiled rice to the Brahmanas.

13. The same (rites are repeated) when they have finished the study of the whole Veda, with the exception of the planting of Dūrva grass, of (stirring up) the water, and of the race.

14. Thus they satiate daily (after the Brahmayagna) the gods, the Rishis, and the Ancestors with water; they satiate them with water.

End of the Hiranyakesi-sūtra.