

KHĀDIRA GRIHYA SŪTRA

INTRODUCTION

AMONG the Grantha MSS. collected by the late Dr. Burnell and now belonging to the India Office Library, there are some MSS. (numbers CLXXII and following of the Catalogue) of a Grihya-sūtra hitherto unpublished, which is ascribed to Khādirācārya. It belongs to the Drāhyāyana school of the Sāma-veda, which prevails in the south of the Indian peninsula,¹ and it is based on the Gobhīlīya-sūtra, from which it has taken the greater number of its aphorisms, just as the Drāhyāyana-Srauta-sūtra, as far as we can judge at present, is nothing but a slightly altered redaction of Lātyāyana.² Like the Gobhila-Grihya it very seldom gives the Mantras in their full extent, but quotes them only with their Pratīkas, and it is easy to identify these quotations in the Mantrabrāhmaṇa (published at Calcutta, 1873), which contains the texts prescribed by Gobhila for the Grihya ceremonies.

The Khādira-Grihya has evidently been composed with the intention of abridging Gobhila's very detailed and somewhat lengthy treatise on the domestic rites. Digressions, such as, for instance, that introduced by the words tatraihad āhuh, Gobhila I, 2, 10-27, or such as Gobhila's explication of the terms paurṇamāsī and amāvāsyā, I, 5, 7 seqq., or most of the regulations concerning the Sakvaryas, III, 3, or the Slokas, IV, 7, are invariably left out, and in the descriptions of the single ceremonies throughout the principal points only are given, with the omission of all words and of all matter that it seemed possible to dispense with. On the other hand, the arrangement of the Sūtras has undergone frequent changes, in which the compiler clearly shows his intention of grouping together, more carefully than was done in the original text, the Sūtras which naturally belong to each other. Of the Sūtras of the Khādira-Grihya which cannot be identified in Gobhila, several are to be traced back to Lātyāyana, or we should perhaps rather say, to Drāhyāyana. Thus Khād. I, 1, 14 *mantrāntam avyaktam parasyādi grahanena vidyāt* evidently corresponds to Lātyāyana I, 1, 3, *uttarādih pūrvāntalakṣanam*, and Khād. I, 1, 24 *avyāvrittim yajñāṅgair avyavāyam cekhet* is identical with Lāty. I, 2, 15, *avyavāyo'vyāvrittis ca yajñāṅgaih*.

Upon the whole, though certainly the Khādira-Grihya does not contain much matter which is not known to us from other sources, it notwithstanding possesses a certain interest, since it shows by a very clear example how a Sūtrakāra of the later time would remodel the work of a more ancient author, trying to surpass him by a more correct arrangement, and especially by what became more and more appreciated as the chief accomplishment of Sūtra composition, the greatest possible succinctness and economising of words. To an interpreter of Gobhila the comparison of the Khādira-Grihya no doubt will suggest in many instances a more correct understanding of his text than he would have been likely to arrive at without that aid, and perhaps even

¹ See Dr. Burnell's Catalogue, p. 56.

² Weber, Vorlesungen über indische Literaturgeschichte (2nd edition), p. 87: 'Almost the entire difference between this Sūtra and that of Lātyāyana lies in the arrangement of the matter treated of, which is in itself very nearly the same in both texts, and is expressed in the same words.' Comp. Anandacandra Vedāntavāgīśa's Introduction to his edition of Lātyāyana (in the Bibliotheca Indica), pp. 2, 3, and his statements on Drāhyāyana in the notes of that edition.

readings of Gobhila which seemed hitherto subject to no doubt, will have to give way to readings supplied by the Grantha MSS. of the Khādīra-Grihya. Thus, Gobhila III, 8, 16, I do not hesitate to correct *asamsvādām*, on the authority of Khād. III, 3, 13, into *asamkhādām* or *asamkhādan*.³

As the text of the Khādīra-Grihya is very short and has not yet been published, it has been printed at the foot of the page, together with references to the parallel passages of Gobhila. For further explanations of the single Sūtras, I refer to my translation of Gobhila which will form part of the second volume of the Grihya-sūtras, where I shall also hope to give some extracts from Rudraskanda's commentary on the Khādīra-Grihya.

KHĀDIRA-GRIHYA-SŪTRA.

PAṬALA I, KHĀṆḌA 1.

1. 1, 1. athāto grihyākarmāni. 2. udagayanapūrvapakṣapunyaheṣu prāg āvartanād anubhaḥ kālo'nādese. 3. 'pavarge yathotsāham brāhmanān āsayed. 4. yajñopavītam sautram kausam vā. 5. grīvāyām pratimukya dakṣiṇam bāhum uddhṛitya yajñopavītī bhavati. 6. savyam prācīnāvītī. 7. trir ācamyāpo dvih parimrigīta. 8. pādāv abhyukṣya siro'bhyukṣed. 9. indriyāny adbhīh samsprised. 10. antataḥ pratyupasprīśya sukir bhavaty. 11. Āsana-sthāna samvesanāny udagagreṣu darbheṣu prānmukhasya pratīyāt paścād agner yatra homa syāt. 12. sahasirasam snānasabde. 13. dakṣiṇena pāninā krīyam anādese. 14. mantrāntam avyak— tam parasyādigrahanena vidyāt. 15. svāhāntā mantra homeṣu. 16. pākayajña ityākhyā yaḥ kas kaikāgnau. 17. tatra ritvig brahmā sāyam-prātar homa-varjam. 18. svayamhautram. 19. dakṣiṇato'gner udānmukhas tūṣṇīm āste brahmā homāt prāgagreṣu. 20. kāmam tv adhiyajñam vyāhared. 21. ayajñīyām vā vyāhṛitya mahāvīhṛitīr gaped. 22. idam viṣṇur ita vā. 23. hautrabrahmatve svayam kurvan brahmāsanam [sic] upaviśya khattram uttarāsaṅgam kamandalum vā tatra kritvāthānyat kuryād. 24. avyāvṛittim yajñāṅgair avyavāyam cekhet.

1. Now henceforth the domestic sacrifices (will be explained).
2. During the northern course of the sun, at the time of the increasing moon, on auspicious days, before noon: this is the time at which the constellations are lucky, unless a special statement is given.
3. At the end (of the ceremonies) he should feed the Brāhmanas according to his ability.
4. The sacrificial cord is made of a string or of Kusa grass.
5. If he suspends it round his neck and raises the right arm (so as to wear the cord on his left shoulder), he becomes yajñopavītin.
6. (If he raises) the left (arm and wears the cord on his right shoulder, he becomes) prācīnāvītīn.
7. After having sipped water three times, let him wipe off the water twice.
8. Having besprinkled his feet (with water), let him besprinkle his head.

³ Comp. Pāraskara II, so, 15, and the quotations given by Böhlingk-Roth s. v. sam-khād. Forms derived from the two roots, khād and svad, are frequently interchanged in the MSS.; see the two articles in the Dictionary

9. Let him touch the organs of his senses (i.e. his eyes, his nose, and his ears) with water (i.e. with a wet hand).
10. When he has finally touched (water) again, he becomes pure.
11. (If) sitting, standing, or lying down (is prescribed), he should understand (that it is to be done) on northward-pointed Darbha grass, with the face turned to the east, to the west of the fire with which the sacrifice is performed.
12. If the word *Snāna* (or bathing) is used, (this refers to the whole body) with the head.
13. (The different ceremonies are) performed with the right hand, if no special rule is given.
14. If it is not clear where a Mantra ends, one should discern it by (adverting to) the beginning of the next Mantra.
15. The Mantras have the word *svāhā* at their end, when offerings are made.
16. The term *Pākayajña* is used of every sacrifice that is performed with one fire.
17. There the Brahman is (present as) officiating priest, with the exception of the morning and evening oblations.
18. The Hotri's place is filled by (the sacrificer) himself.
- 19 To the south of the fire the Brahman sits facing the north, silently, until the oblation has been performed, on eastward-pointed (Darbha grass).
- 20 But if he likes, he may speak of what refers to the sacrifice.
21. Or if he has spoken (words) which are unworthy of the sacrifice, let him murmur the *Mahāvyaḥritis*,
22. Or (the verse), 'Thus has Viṣṇu' (Sv. I, 222).
- 23 If he does himself the work both of the Brahman and of the Hotri, let him sit down on the Brahman's seat, and (leave that seat) placing a parasol on it, or an outer garment, or a water-pot, and then let him perform his other duties.
- 24 Let him take care not to turn his back to, or become separated (by any person or thing interposed) from what belongs to the sacrifice.

KHĀṆḌA 2.

2, 1. pūrve bhāge vesmano gomayenopalipya tasya madhyadese lakṣanam kuryād. 2. dakṣinataḥ prācīm rekhām ullikhya. 3. tadārambhād udīcīm tadavasānāt prācīm tisro madhye prācīs. 4. tad abhyukṣyā. 5. 'gnim upasamādhāya. 6. imam stomam iti parisamūhya trikena. 7. paścād agner bhūmau nyañcau pānī kritvedam bhūmer iti. 8. vaśvantam rātrau. 9. paścād darbhān āstīrya dakṣinataḥ prācīm prakarśed uttaratas kā. 10. 'prakriśya vā. 11. pūrvopakramam pradakṣinam agnim strinuyān mūlāny agrais khādayan trivritam pañcavritam vo. 12. 'paviśya darbhāgre prādesamātre prakhinatti na nakhena pavitre stho vaishnavyāv iti. 13. adbhīr unmrija viṣṇor manasā pūte stha iti. 14. udagagre 'nguṣṭhābhyām anāmikābhyām ca samgrihya trir ājyam utpunāti devas tvā Savitotpunātv akhidrena pavitre vasos sūryasya rasmibhir iti. 15. abhyukṣyāgnāv anuprahared. 16. ājyam adhisrityottarataḥ kuryād. 17. dakṣinagānvakto dakṣinenāgnim Adite'numanyasvety

udakāṅgalim prasiñced. 18. Anumate'numanyasveti pascāt. 19. Sarasvate [sic, comp. Hiranyakesi-Grihya I, 1, 2, 9] numanyasvety uttarataḥ. 20. deva Savitaḥ prasuveti pradakṣiṇam agnim paryukṣed abhipariharan havyam. 21. sakrit trir vā. 22. samidham ādhaya. 23. prapadam gapitvopatāmya kalyānam dhyāyan vairūpākṣam ārabhyocchvaset. 24. pratikāmam kāmyeṣu. 25. sarvatraitad dhomeṣu kuryāt.

1. In the eastern part of his dwelling he should besmear (the place on which the sacrifice will be performed) with cowdung, and should draw in the middle of it the lines.
2. To the south he should draw a line from west to east.
3. From the beginning of that line (he should draw a line) from south to north; from the end (of the last-mentioned line) one from west to east; between (the first and the third line) three (lines) from west to east.
4. He besprinkles that (place) with water,
5. Establishes the fire (thereon),
6. Wipes along around (the fire) with the three verses, 'This praise' (MB. II, 4, 2-4).
7. To the west of the fire he touches the earth with his two hands turned downwards, with (the verse), 'We partake of the earth's' (MB. II, 4, 1).
8. In night-time (he pronounces that Mantra so that it ends with the word) 'goods' (vasu).
9. Having strewn Darbha grass to the west (of the fire), let him draw (some grass) from the south-end and from the north-end (of what he has strewn), in an eastern direction.
10. Or let him omit this drawing (of Darbha grass to the east),
11. And let him strew (the grass) beginning in the east, so as to keep his right side turned to the fire, covering the roots (of the Darbha blades) with the points, in three layers or in five layers.
12. Sitting down he cuts off two span-long Darbha points, not with his nail, with (the words), 'Purifiers are ye, sacred to Viṣṇu.'
13. He wipes them with water, with (the words), 'By Viṣṇu's mind are ye purified.'
14. Holding them with his two thumbs and fourth fingers so that their points are turned to the north, he three times purifies the Ājya (with them), with (the words), 'May the god Savitri purify thee with this uninjured purifier, with the rays of the good sun.'
15. Having sprinkled them (with water) he should throw them into the fire.
16. Having put the Ājya on the fire he should take it (from the fire) towards the north
17. Bending his right knee he should pour out to the south of the fire his joined hands full of water with (the words), 'Aditi! Give thy consent!'
18. To the west with (the words), 'Anumati! Give thy consent!'
19. To the north with (the words), 'Sarasvatī! Give thy consent!'

20. With (the words), 'God Savitri! Give thy impulse!' (MB. I, 1, 1) he should sprinkle (water) round the fire so as to keep his right side turned towards it, encompassing what he is going to offer (with the water).
21. (This he does) once or thrice.
22. He puts a piece of wood on (the fire).
23. He should murmur the Prapada formula (MB. II, 4, 5), hold his breath, fix his thoughts on something good, and should emit his breath when beginning the Virūpākṣa formula (MB. II, 4, 6).
24. At ceremonies for the attainment of special wishes (he should do so) for each of the objects (which he wishes to attain).
25. He should do so always at sacrifices.

KHĀṆḌA 3.

3, 1. brahmacārī vedam adhītyopanyāhṛitya gurave'nujñāto dārān kurvītā. 2. 'plavanañ ka. 3. tayor āplavanam pūrvam. 4. mantrābhivādāt tu pānigrahanasya (correct, pānigrahanam?) pūrvam vyākhyātam. 5. brāhmanas sahodakumbhaḥ prāvrito vājyato'grenāgnim gatvodañmukhas tiṣṭhet. 6. snātām ahatenākhādya yā akrintann ity ānīyamānāyām pānigrāhojapet Somo'dadad iti. 7. pānigrāhasya dakṣinata upavesayed. 8. anvārabdhāyām sruvenopaghātam mahāvvyāhṛitibhir ājyam juhuyāt. 9. samastābhis caturthīm. 10. evam kaulopanayanagodāneshv. 11. Agnir etu prathama iti ṣadbhis ca pānigrahane. 12. nājyabhāgau na sviṣṭakrid ājyāhutishv anādese. 13. sarvatropariṣṭān mahāvvyāhṛitibhih 14. prājāpatyayā ka. 15. prāyaskittam juhuyād. 16. dhutvopottiṣṭhato. 17. 'nupriṣṭham gatvā dakṣinato'vasthāya vadhvaṅgalim grihñīyāt. 18. pūrvā mātā samīpalāsamīsrān (var. lect. °mīsrāl) lāgāñ khūrpe kritvā. 19. paścād agner drishatputram ākramayed vadhūm dakṣinena prapadenemam asmānam iti. 20. sakridgrihītam aṅgalim lāgānām vadhvaṅgalāv āvaped bhrātā. 21. suhrid vā kascit. 22. tam sāgnau juhuyād avikhidyāṅgalim iyam nārīti. 23. Aryamanam Pūṣanam ity uttarayor. 24. hute tenaiva gatvā pradakṣinam agnim parinayet kanyalā pitribhya iti. 25. avasthānaprabhṛity evam tris. 26. sūrpena siṣṭān agnāv opya prāgudīkīm utkramayed ekam iṣa itī. 27. 'kṣakāvekṣana rathārohana durgānumantranāny abhirūpābhir. 28. aparenāgnim auduko gatvā pānigrāham mūrdhany avasiñced. 29. vadhūm ka. 30. samaṅgantv ity avasikto. 31. dakṣinam pānim sānguṣṭham grihñīyād gribhnāmi ta iti ṣadbhih.

1. A student after he has studied the Veda and has offered a present to his teacher, should, with permission (of his parents), take a wife.
2. And (he should take) the bath (which signifies the end of studentship).
3. Of these two (acts the taking of) the bath comes first.
4. As, however, in the (collection of) Mantras marriage is treated of (first), it is explained (here) before (the bath).
5. A Brāhmana with a water-pot, wrapped in his robe, keeping silence, should step in front of the fire and should station himself (to the south of it) with his face to the north.

6. After (the bride) has taken a bath, (the bridegroom) should dress her in a garment that has not yet been washed, with (the verse), 'They who spun' (MB. I, 1, 5). While she is led up (to him), the bridegroom should murmur (the averse), 'Soma gave her' (I.1. 7).
7. To the south of the bridegroom he (who has led her to him) should make her sit down.
8. While she touches him, (the bridegroom) should make oblations of Ājya with the Sruva, picking out (portions of it [comp. Pāraskara 2:14:131], with the Mahāvyāhritis.
9. A fourth (oblation) with (the three Mahāvyāhritis) together.
10. The same at the ceremonies of the tonsure (of the child's head), of the initiation (of the Brahmācārin), and of the cutting of the beard.
11. And at the marriage (he makes oblations) with the six verses, 'May Agni go as the first' (MB. I, I, 9 seqq.).
12. At Ājya oblations, unless a special rule is given, the two Ājya portions and the Sviṣṭakrit oblation (are) not (offered).
13. After (the chief oblations he should) always (make oblations) with the Mahāvyāhritis,
14. And with the (verse) sacred to Prajāpati.
15. He should make an expiatory oblation.
16. After the sacrifice they both arise.
17. (The bridegroom) should pass behind (the bride's) back, station himself to the south, and seize the bride's hand.
18. Her mother who has, towards the east, put fried grain mixed with Samī leaves into a basket.
19. Should make the bride tread with the tip of her right foot on an upper mill-stone, to the west of the fire, with (the verse which the bridegroom repeats), 'On this stone' (MB. I, 2, 1).
20. Her brother, filling once his joined hands with fried grain, should pour it into the bride's joined hands.
21. Or some friend (instead of the brother).
22. That she should sacrifice over the fire without opening her joined hands with (the verse which the bridegroom repeats), 'This woman' (MB. I, 2, 2).
23. (The verses), 'Aryaman' and 'Pūshan' (I.1. 3, 4) (are repeated) at the two following (oblations of fried grain).
24. After that sacrifice he should go back in the same way (see Sūtra 17), and should lead her round the fire, so that their right sides are turned towards it with (the formula), 'The maid from the fathers' (I.1. 5).
25. (These rites), beginning from his stationing himself (to the south, Sūtra 17), (are performed) thrice.

26. After (she) has poured the remnants (of the fried grain) into the fire, he should make her step forward in a north-eastern direction with (the formula), 'For nutrition with one step' (I.I. 6, 7).

27. The looking at the lookers-on, the mounting of the chariot, the reciting (of Mantras) at places difficult to pass (on the way of the bridegroom and the bride, is performed) with (verses) suited (to those different occasions).

28. Walking forward behind the fire, the water-carrier (see Sūtra 5) should besprinkle the bridegroom on his forehead.

29. So also the bride.

30. When he has thus been besprinkled, (he should repeat the verse), 'May (the Visve devās) anoint (or, unite)' (MB. I, 2, 9).

31. He should seize her right hand, together with the thumb, with the six (verses), 'I seize thy hand' (MB. I, 2, 10 seqq.).

KHĀṆḌA 4.

4, 1. prāgudīkīm udvahed. 2. brāhmanakule'gnim upasamādhāya paścād agner lohītam karmānaduham uttaraloma prāggrīvam āstīrya vājyatām upavesayet. 3. prokte nakṣatre'nvārabdhāyām sruvenopaghātam juhuyāt ṣadbhir lekhāprabhritibhih sampātān avanayan mūrdhani vadhvāh. 4. pradakṣinam agnim parikramya dhruvam darśayati dhruvā dyaur iti. 5. abhivādya gurūn (gurum, Gobhila) gotrena visriḡed vācam. 6. gaur dakṣinā. 7. 'trārghyam. 8. āgateshv ity eke. 9. trirātram kṣāralavane dugdharn iti varjayantau (varjayānau the MSS.) saha sayīyātām (sayyātām, saryyatām the MSS.) brahmacārināu. 10. haviṣyam annam pariḡapyānnapāsenety asāv iti vadhvā nāma brūyād. 11. hutvocchiṣtam (bhuktv°?) vadhvai dadyād. 12. ūrdhvam trirātrāk katasribhir ājyam juhuyād Agne prāyaskittir iti samasya pañcamīm sampātān avanayann udapātre. 13. tenainām sakesanakhām āplāvayet. 14. tato yathārtham syād. 15. ritukāle dakṣinena pāninopastham ālabhed Viṣṇur yonim kalpayatv iti. 16. samāptāyām sambhaved garbhan dhehīti.

1. He should carry her away in a north-eastern direction.

2. In a Brāhmana's house he should establish the (nuptial) fire, should spread out to the west of the fire a red bull's hide with the hair outside and with the neck to the east, and should make her, who has to keep silence, sit down (thereon).

3. When (somebody) has said that a star has appeared, he should, while she touches him, make oblations (of Ājya) with the Sruva, picking out (portions of it), with the six (verses) commencing with (the verse), 'In the lines' (MB. I, 3, 1 seqq.). The remnants he should pour out over the bride's head.

4. Having circumambulated the fire so that their right sides are turned towards it, he shows her the polar star (literally, the firm one), with the verse, 'Firm is the sky' (I.I. 7).

5. She should break her silence by respectfully calling her Gurus by their Gotra names.

6. A cow constitutes the sacrificial fee.

7. Here the Arghya ceremony should be performed.
8. (Or rather it should be performed) when they have come (to their house), according to some (teachers): [comp. Sāṅkh. I, 12, 10.]
9. Through a period of three nights they should avoid eating saline food and drinking milk, and should sleep together without having conjugal intercourse.
10. Having murmured over food which is fit for sacrifice, the (verses), 'With the tie of food (MB. I, 3, 8-10), he should pronounce the wife's name, so-and-so !'
11. After he has sacrificed (or, eaten?) he should give the rest to the wife.
12. After the lapse of that period of three nights, he should make oblations of Ājya with the four verses, 'Agni, thou art expiation' (MB. I, 4, I seqq.). A fifth (oblation) combining (the names of the four gods invoked in those verses). The remnants (of Ājya) he should pour into a water-pot.
13. With that (Ājya) he should wash her, including her hair and nails.
14. Thenceforward he should behave as required by circumstances.
15. At the time of her courses he should touch with his right hand her secret parts with (the verse), 'May Viṣṇu make thy womb ready' (MB. I, 4, 6).
16. When (that verse) is finished, he should cohabit with her, with (the verse), 'Give conception' (I.1. 7).

KHĀṆḌA 5.

5. 1. yasminn agnau pānim grihnīyāt sa grihyo. 2. yasmin vāntyām samidham ādadhyān. 3. nirmanthyo vā punyas so'nardhuko. 4. 'mbarīshād vānyed. 5. bahuyāgino vāgārāc chūdra vargam. 6. sāyamāhutyupakramam parikaranam. 7. prāg astamayodayābhyām prādushkrityā. 8. 'stam ite homa. 9. udite kānudite vā. 10. haviṣyasyānnasyākṛitam ket prakṣālyā juhuyāt pāninā. 11. dadhi ket payo vā kamsena. 12. karusthālyā vā. 13. 'gnaye svāheti madhye. 14. tūṣṇīm prāgudīkīm uttarām. 15. Sūryāyeti prātaḥ pūrvām. 16. nātra parisamūhanādīni paryukṣanavargam. 17. patnī juhuyād ity eke grihāḥ patnī grihyo'gnir eṣa iti. 18. siddhe sāyamprātar bhūtam ity ukta om ity uccair brūyāt. 19. ma kṣā namas ta ity upāmsu. 20. haviṣyasyānnasya juhuyāt prājāpatyam sauviṣṭakṛitam ka. 21. balim nayed. 22. bahir antar vā catur nidhāya. 23. manikadese. 24. madhye dvāri. 25. sayyām anu. 26. varcam [sic] vā. 27. 'tha sastūpam. 28. ekaikam ubhayataḥ parishīñcek. 29. kheṣam adbhīs sārddham dakṣinā ninayet. 30. Phalī-karanānām apām ākāmasveti (read, ākāmasyeti) visrānīte. 31. Prīthivī Vāyuh Prajāpatir Visve devā āpa Oṣadhivanaspataya ākāsaḥ Kāmo Manyur vā Rakṣoganaḥ Pitaro Rudra iti balidaivatāni. 32. tūṣṇīm to kuryāt. 33. sarvasya tv annasyaitat kuryād. 34. asakrik ced ekasmin kale siddhe sakrid eva kuryād. 35. bahudhā ced yad grihapateh. 36. sarvasya tv annasyāgnau kṛitvāgram brāhmanāya dadyāt; svayam kuryād. 37. vrīhiprabhrity ā yavebhyo yavebhyo vā'vrīhibhya svayam haret svayam haret. prathamapaṭalah.

1. The fire used at his wedding (is kept as) his (sacred) domestic fire.
2. Or that on which he (as a student) puts the last piece of wood.
3. Or (a fire) kindled by attrition: that is pure, but it does not bring prosperity.

4. Or he may get it from a frying-pan.
5. Or from the house of one who offers many sacrifices, with the exception of a Sūdra.
6. The service (at that sacred domestic fire) begins with an evening oblation.
7. After (the fire) has been set in a blaze before sunset or sunrise—
8. The sacrifice (is performed) after sunset,
9. (And) after sunrise or before sunrise.
10. He should with his hand make oblations of food which is fit for sacrifice, having washed it, if it is raw.
11. If it consists in curds or milk, with a brazen bowl,
12. Or with the pot in which the oblations of cooked rice are prepared.
13. (In the evening the first oblation with the formula), 'To Agni Svāhā!' in the middle (of the sacred fire);
14. The second (oblation) silently in the northeastern part (of the fire).
15. In the morning the first (oblation with the formula), 'To Sūrya (Svāhā)!'!
16. The wiping round the fire and the similar acts, with the exception of the sprinkling (of water) round (the fire), are omitted here.
17. Some (teachers say) that his wife may offer these oblations, for the wife is (as it were) the house, and that fire is the domestic fire.
18. When (the meal) is ready, in the evening and in the morning, (the wife) should say, 'It is ready!' and (the husband) with loud voice, 'Om!'
19. Then in a low voice: 'May it not fail! Adoration to thee!'
20. Of food which is fit for sacrifice he should make oblations to Prajāpati and to (Agni) Sviṣṭakrit.
21. Then he should make the Bali offerings.
22. He should put down (a Bali) at four places, inside or outside (the Agnyagāra);
23. (Another Bali) near the water-barrel;
24. (Another) at the middle door;
25. (Another) in the bed,
26. Or in the privy;
27. Another on the heap of sweepings.
28. He should sprinkle each (Bali with water) before and afterwards.
29. The remnants he should pour out together with water towards the south.
30. Of chaff, of water, and of the scum of boiled rice (he should offer a Bali) when a donation has been made.

31. The gods to whom the Bali offerings belong, are, the Earth, Vāyu, Prajāpati, the Visve devās, the Waters, the Herbs and Trees, the Ether, Kama or Manyu, the hosts of Rakṣas, the Fathers, Rudra.
32. He should do so silently.
33. He should do so (i.e. offer Balis) of all food.
34. If for one meal the food gets ready at different times, he should do so only once.
35. If (food is prepared) at different places, (he should take) that which belongs to the householder.
36. Of all food he should offer (something) in the fire, and give the due portion to a Brāhmana; he should do so himself.
37. From the rice(-harvest) till the barley(-harvest), or from the barley(-harvest) till the rice(-harvest) he should offer (the Balis) himself. He should offer (the Balis) himself.

End of the First Paṭala.

PAṬALA 2, KHĀṆḌA 1.

II, 1, 1. paurnamāsopakramau darśa-paurnamāsau. 2. dārsam ket pūrvam upapadyeta paurnamāseneṣṭvātha tat kuryād. 3. akurvan paurnamāsīm ākāṅkṣed ity eke. 4. 'parāhne snātvaupavasathikam dampatī bhūṅgīyātām. 5. Mānadantavya uvāca: sreyasīm prajām vindate kāmyo bhavaty akṣodhuko ya aupavasathikam bhūṅkte. 6. tasmād yat kāmayeta tad bhūṅgīta. 7. nāvratyam ācaret. 8. prātarāhutim hutvā 9. havir nirvaped amushmai tvā juṣṭam nirvapāmīti devatāśrayam sakrid yagur vā dvis tūṣṇīm. 10. trir devebhyaḥ prakṣālayed. 11. dvir manuṣyebhyaḥ. 12. sakrit pitribhyo. 13. mekṣanena pradakṣinam udāyuvāñ srapayek. 14. khritam abhīghāryodag udvāsya pratyabhīghārayet. 15. sarvāny evam havīmshi. 16. barhiśy āsādyā. 17. 'jyabhāgau juhuyāk caturgrihitam ājyam grihitvā pañcāvattam Bhrigūnām Gāmadagnyānām Agnaye svāhety uttarataḥ Somāyeti dakṣinato. 18. viparītam itara. 19. ājyam upastīrya haviṣo'vadyen mekṣanena madhyāt purastād iti. 20. pascac ca pañcāvatti. 21. abhīghārya pratyanyakty avadānasthānāni. 22. na sviṣṭakrito. 23. 'mushmai svāheti juhuyād yaddevatyam syāt. 24. sviṣṭakritaḥ sakrid upastīrya dvir Bhrigūnām sakrid dhaviṣo [sic] dvir abhīghāryāgnaye sviṣṭakrite svāheti prāgudīkyām juhuyāt. 25. samidham ādhāya. 26. darbhān ājye haviṣi vi trir avadhāyāgramadhyamūlāny aktam rihānā viyantū vā ity abhyukṣyāgnāv anuprahared yaḥ pasūnām adhipatī Rudras tantikaro vṛṣā pasūn asmākam mā himsīr etad astu hutan tava svāheti. 27. tad yajñavāstu. 28. sarvatra kuryād. 29. dhavir ucchiṣṭam udag udvāsya brahmane dadyāt. 30. pūrnapātram dakṣinā. 31. yathotsāham vā.

1. Of the sacrifices of the new and full moon, the full-moon sacrifice should be performed first.
2. If (the term for the sacrifice) of the new moon comes first, he should first celebrate the full-moon sacrifice and then perform that.
3. Some say that he should not perform it, and wait till the day of the full moon.
4. In the afternoon, husband and wife, after having bathed, should eat fast-day food.
5. Mānadantavya has said: 'He who eats fast-day food, obtains offspring better than himself; he gains favour; hunger will not attack him.'

6. Therefore one should eat (fast-day food) which he likes.
7. He should do nothing unholy (such as cohabiting with his wife).
8. After he has sacrificed the morning oblation,
9. He should pour out the sacrificial food with (the formula), 'Agreeable to such and such (a deity) I pour thee out:' (this formula) referring to the deity, or a Yagus, (is repeated) once; twice (it is done) silently.
10. He should wash (the food) thrice, (if it is destined) for gods;
11. Twice, if for men;
12. Once, if for the Fathers.
13. Stirring it up with the pot-ladle from the left to the right he should cook it.
14. When he has cooked it, he should sprinkle (Ājya) on it, should take it from the fire towards the north, and should again sprinkle (Ājya) on it.
15. Thus all kinds of Havis (are prepared).
16. Having put (the Havis) on the sacrificial grass,
17. He should sacrifice the two Ājya portions (in the following way): Having taken four portions of Ājya—five portions are taken by the Bhrigus (or at least?) by the Jāmadagnyas —(he should make two oblations), to the north with (the formula), 'To Agni Svāhā!' to the south with (the formula), 'To Soma Svāhā!'
18. Others (do it) conversely.
19. Having 'spread under' Ājya, he should cut off with the pot-ladle (portions) of the Havis from the middle and from the eastern side;
20. One who takes five cut-off portions (see Sūtra 17), also from the western side.
21. After he has sprinkled (Ājya) on (the cut-off portions), he anoints the places from which he has cut them off, (with Ājya).
22. (This anointing) is omitted at the Sviṣṭakrit oblation.
23. He should sacrifice with (the formula), 'To so-and-so Svāhā!'—according to the god to whom the oblation belongs.
24. At the Sviṣṭakrit oblation he 'spreads under' once—twice if he is a Bhrigu—(cuts off) once (a portion) of the Havis, sprinkles (Ājya) on it twice, and sacrifices it in a north-eastern direction with (the formula), 'To Agni Sviṣṭakrit Svāhā!'
25. Having put a piece of wood (on the fire),
26. He should dip Darbha-blades (of the sacrificial grass strewn round the fire) three times, the points, the middle, and the roots, into the Ājya or into the Havis with (the words), 'May the birds come, licking what has been anointed.' Then, after having sprinkled (those Darbha-blades with water), he should throw them into the fire, with (the verse), 'Thou who art the lord of cattle, Rudra, who walkest with the lines (of cattle), the manly one: do no harm to our cattle; let this be offered to thee. Svāhā!'
27. This (ceremony is called) Yajñavāstu.
28. He should perform it at all (sacrifices).

29. The remnants of the Havis he should take away in a northern direction, and should give them to the Brahman.
30. A full vessel constitutes the fee for the sacrifice;
31. Or as much as he can afford.

KHĀṆḌA 2.

2, 1. *Āgneya sthālīpāko'nāhitāgner darśapūrnāmāsayor.* 2. *agnīshomīyaḥ paurṇamāsyām āhitāgner.* 3. *aindra māhendro vaindrāgno vāmāvāsyāyām.* 4. *yathā vānāhitāgnes.* 5. *sarvam ahaḥ prātarāhute sthānam.* 6. *rātris sāyamāhutes.* 7. *sarvo'parapakṣaḥ paurṇamāsasya.* 8. *pūrva-pakṣo dārsasyā.* 9. *bhoganena santanuyād ity eke.* 10. *'vidyamāne havye yajñīyānām phalāni juhuyāt.* 11. *palāsāni vā.* 12. *'po vā.* 13. *hutam hi.* 14. *prāyaskittam ahutasyā.* 15. *'jyañ juhuyād dhaviṣo'nādese.* 16. *devatā [corr. devatām?] mantrānādese.* 17. *prathamagarbhe tritīye māsi pumsavanam.* 18. *snātām ahatenākhādya hutvā patih priṣṭhataḥ tiṣṭhed.* 19. *dakṣiṇam amsam anvabhīrīsyānantarhitam (°hitām, °hitān, the MSS.) nābhidesam abhīrīset pumāmsāv iti.* 20. *athāparam nyagrodhasuṅgām ubhayatahphalām asrāmām akrimīparisriptām trissaptair yavaiḥ parikrīyothāpayen māṣair vā sarvatrauśadhayas sumanaso bhūtvā (hutvā, hutvām the MSS.) 'syām vīryam samādhatteyam karma kariṣyatīti.* 21. *āhrītya vaihāyasīm kuryāt.* 22. *kumārī vratavātī brahmacārī brāhmaṇī vā peṣayed apratyāharantī.* 23. *snātām samvesya dakṣiṇe nāsikāsrotasy āsiñcet pumān Agnir iti.* 24. *athāsyās caturthe māsi ṣaṣṭhe vā sīmantonnyanam.* 25. *snātām ahatenākhādya hutvā patih priṣṭhataḥ tiṣṭhann anupūrvayā phalavrikṣasākḥayā sakrit sīmantam unnayet trisvetayā salalyāyam ūrgāvato vrikṣa iti.* 26. *krisarasthālīpākam uttaraghrītam avekṣa[n]tīm pricchet kim pasyasīti.* 27. *prajāṃ iti vācayet.* 28. *pratiṣṭhite vastau sośyantīhomah.* 29. *yā tiraskṛti dvābhyām.* 30. *asāv iti nāma dadhyāt.* 31. *tad guhyam.* 32. *prāñ nābhikrintanāt stanadānāk ca vrīhiyavau peṣayek khuṅgāvritā.* 33. *'ṅguṣṭhenānāmikayā kādāya kumāram prāsayed iyam ājñeti.* 34. *sarpis ca medhān ta iti.*

1. By one who has not set up the sacred fires, a mess of cooked food, sacred to Agni, is offered at the festivals of the full and new moon;
2. By one who has set them up, one sacred to Agni and Soma at the full moon;
3. One sacred to Indra, or to Mahendra, or to Indra and Agni, at the new moon;
4. Or as (the sacrifice is performed) by one who has not set up the sacred fires.
5. The time at which the morning oblation may be offered, is the whole day;
6. For the evening oblation the night;
7. For the sacrifice of the full moon the whole second fortnight (of the month);
8. For the sacrifice of the new moon the first fortnight.
9. Some say that he should keep his vow (until the sacrifice is performed) by abstaining from food.
10. If (the proper) sacrificial food is wanting, let him offer fruits of sacrificially pure (plants or trees);
11. Or leaves (of such plants or trees);
12. Or water.

13. For (even if he offers water) the sacrifice has been performed.
14. A penance (is prescribed) for one who does not perform the sacrifice.
15. If no Havis is indicated, one should offer Ājya.
16. The deity (only should be named), if no Mantra is indicated.
17. In the third month of the first pregnancy (of the sacrificer's wife he should perform) the Pumsavana (i.e. the ceremony to secure the birth of a son).
18. After she has bathed, her husband should put on her a (new) garment that has not yet been washed, and after having sacrificed he should stand behind her.
19. Grasping down over her right shoulder he should touch the uncovered place of her navel with (the verse), 'The two men' (MB. I, 4, 8).
20. Then another (ceremony). Having bought for three times seven barley corns or beans, a Nyagrodha-shoot which has fruits on both sides, which is not dry, and not touched by worms, he should set that up with (the formula), 'Ye herbs everywhere, being well-minded, bestow strength on this (shoot); for it will do its work.'
21. He then should take it and place it in the open air.
22. A girl, or a (wife) addicted (to her husband), or a student, or a Brāhmanī should pound (that Nyagrodha-shoot) without moving backward (the stone with which she pounds it).
23. (The husband) should make (the wife) who has bathed, lie down, and should insert (that pounded substance) into her right nostril with (the verse), 'A man is Agni' (MB. I, 4, 9).
24. Then in the fourth or sixth month (of her pregnancy) the Sīmantonayana (or parting of the hair is performed) for her.
25. After she has bathed, her husband should put on her a garment that has not yet been washed, and after having sacrificed, he should stand behind her and should part her hair once with a well-proportioned (?) branch of a tree, on which there are fruits, (and) with a porcupine's quill that has three white spots, with (the verse), 'Rich in sap is this tree' (MB. I, 5, 1).
26. While she looks at a mess of boiled rice with sesamum seeds, covered with ghee, he should ask her, 'What dost thou see?'
27. He should make her reply, 'Offspring!'
28. When the child is appearing, the sacrifice for the woman in labour (is to be performed)—
29. With the two verses, 'She who athwart' (MB. I, 5, 6 seq.).
30. He should give a name to the child, 'so-and-so !'
31. That (is his) secret (name).
32. Before the navel-string is cut off and the breast is given (to the child, the father) should have rice and barley grains pounded in the way prescribed for the Nyagrodha-shoot (see Sūtra 22).

33. He should take thereof with his (right) thumb and fourth finger and give it to the child to eat, with (the formula), 'This order' (MB. I, 5, 8).

34. And butter with (the verse), 'May intelligence to thee' (MB. I, 5, 9).

KHĀṆḌA 3.

3, 1. gananāg jyautsne tritīye tritīyāyām prāta snāpya kumāram astam ite sântāsu dikṣu pitā candramasam upatiṣṭhet prāṅgalih. 2. sukinākhādyā mātā prayakhed udaksirasam. 3. anupriṣṭham gatvottaratas tiṣṭhed. 4. yat te susīma iti tisribhir upasthāyodañcam mātṛe pradāya yad ada ity apām aṅgalim avasiñced. 5. dvis tūṣṇīm. 6. gananād ūrdhvam dasarātrāk khatarātrāt samvatsarād vā nāma kuryāt. 7. snāpya kumāram kariṣyata upaviṣṭasya sukinākhādyā mātā prayakhed udaksirasam. 8. anupriṣṭham gatvottarata upavised. 9. dhutvā ko'sīti tasya mukhyān prānān abhimrised. 10. asāv iti nāma kuryāt. 11. tad eva mantrānte. 12. mātṛe prathamam ākhyāya. 13. viprośyāṅgād aṅgād iti putrasya mūrdhānam parigrihnyāt. 14. pasūnām tvety abhigighret. 15. tūṣṇīm striyas. 16. tritīye varṣe kaulan. 17. tatra nāpita ushnodakam ādarśaḥ kṣuro vaudumbaraḥ piṅgūlya iti dakṣinata. 18. ānaduho gomayaḥ krisarasthālīpāko vrithāpakva ity uttarato. 19. mātā ca kumāram ādāya. 20. hutvāyam agād iti nāpitam prekṣet Savitāram dhyāyann. 21. ushnenety ushnodakam prekṣed Vāyum dhyāyann. 22. āpa ity unte (ante, umde, unimte, unte the MSS.). 23. Vishnor ity ādarśam prekṣetaudumbaram vau. 24. 'śadha iti darbhapiṅgūlīs saptordhvāgrā abhinidhāya. 25. svadhita ity ādarsena kṣurenaudumbarena vā. 26. yena Pūsheti dakṣinatas trih prāñcam prohet. 27. sakrid āyasena prakhidyanaduhe gomaye kesān kuryād. 28. undanaprabhrity evam paścād uttaratas ka. 29. tryāyuṣam iti putrasya mūrdhānam parigrihya gaped. 30. udaiññ utsripya kusalīcārayed yathāgotrakulakalpam. 31. aranye kesān nikhaneyuh. 32. stambe nidadhaty eke. 33. gaur dakṣinā.

1. On the third (Tithi) of the third bright fortnight after his birth, the father should have the child bathed in the morning, and after sunset he should, holding up his joined hands, towards the auspicious directions (of the horizon), worship the moon.

2. The mother, having dressed (the son) in a clean (garment), should hand him, with his face turned to the north, to the father.

3. She then should pass behind (her husband's) back, and should station herself towards the north.

4. After he has performed worship (to the moon) with the three (verses), 'Thy heart, O thou with the well-parted hair' (MB. I, 5, 10 seqq.), and has handed over the son, turning him towards the north, to his mother, he should pour water out of his joined hands with (the verse), 'What in the moon' (l.l. 13).

5. (He should do the same) twice silently.

6. After a period of ten nights, or of a hundred nights, or of one year after (the child's birth) he should give him a name.

7. He who is going to perform (that ceremony-the father or a representative of the father), after he has had the boy bathed, should sit down, and the mother, having dressed him in a clean (garment), should hand him, with his face turned to the north, to the performer (of the ceremony).

8. She then should walk around behind (his) back and should sit down towards the north.
9. He should sacrifice and should touch the sense-organs at (the boy's) head with the (Mantra), 'Who art thou?' (MB. I, 5, 14, 15.)
10. 'so-and-so !'—(at the place thus indicated in the Mantra) he should give him a name.
11. The same (he should pronounce) at the end of the Mantra.
12. He should tell it to the mother first.
13. (The father) when returning from a journey, should grasp (with his two hands) his son round the head, with (the verses), 'From limb by limb' (MB. I, 5, 16-18).
14. With (the formula), 'With the cattle's' (l.l. 19), he should kiss him.
15. Silently (he should do the same) with a daughter.
16. In the third year the tonsure (of the child's head is performed).
17. There the barber, warm water, a mirror, or a razor of Udumbara-wood, and (Darbha)-blades (are placed) towards the south.
18. A bull's dung and a mess of boiled rice with sesamum seeds which may be more or less cooked, to the north;
19. And the mother with the son in her lap.
20. (The performer of the ceremony), after having sacrificed, should look, with (the Mantra), 'Hither has come' (MB. I, 6, 1), at the barber, fixing his thoughts on (the god) Savitri.
21. With (the Mantra), 'With warm water' (l.l. 2), he should look at the warm water, fixing his thoughts on Vāyu.
22. With (the Mantra), 'May the waters' (l.l. 3), he moistens (the boy's hair).
23. With (the Mantra), 'Viṣṇu's' (l.l. 4), he should look at the mirror or at the razor of Udumbara-wood.
24. With (the Mantra), 'Herb!' (l.l. 5) he puts seven Darbha-blades, with their points upwards (i.e. towards the boy's head?), into (his hair).
25. With (the formula), 'Axe!' (l.l. 6) (he presses them down) with the mirror or with the razor of Udumbara-wood.
26. With (the Mantra), 'With which Pūṣan' (l.l. 7), he should move forward (the razor) three times towards the east on the right side (of the boy's hair).
27. Cutting (the hair) once with a razor of metal he should throw the hair on the bull's dung.
28. The same rites, beginning from the moistening (of the hair, are repeated) on the left side and on the back side (of the child's head).
29. Grasping (with his two hands) the boy round his head he should murmur (the verse), 'The threefold age' (l.l. 8).

30. Walking away (from the fire) in a northern direction he should have the arrangement of (the boy's) hair made according to the custom of his Gotra and of his family.
31. Let them bury the hair in the forest.
32. Some throw them on a bunch (of grass or the like).
33. A cow constitutes the sacrificial fee.

KHĀṆḌA 4.

4. 1. aṣṭame varṣe brāhmanam upanayet. 2. tasyā shodasād anatītaḥ kāla. 3. ekādase kṣatriyam. 4. tasyā dvāvimsād. 5. dvādase vaiśyam. 6. tasyā caturvimsāt. 7. kusalikritam alamkritam ahatenākāhādyā hutvāgne vratapata iti. 8. uttarato'gneḥ pratyaṅmukham avasthāpyāṅgalim cārayet. 9. svayam kopari kuryād. 10. dakṣinatas tiṣṭhan mantravān brāhmana ācāryāyodakāṅgalim pūrayed. 11. āgantreti jāpet prekṣamāne [sic]. 12. ko nāmāsīty ukto devatāśrayam nakṣatrāśrayam vābhivādanīyam nāma brūyād asāv asmīti. 13. utsriyāpo devasya ta iti dakṣinottarābhyām hastābhyām aṅgalim grihṇīyād ācāryas. 14. Sūryasyeti pradakṣinam āvartayed. 15. dakṣinam amsam anvavamrisyānantarhitām nābhim ālabhet prānānām iti. 16. athainam pariadyād antakaprabhritibhir. 17. dakṣinam amsam Prajāpataye tveti. 18. savyena savyam devāya tveti. 19. brahmacārya asīti sampreśyopaviśya (sampsrekṣya, samprokṣya the MSS.) dakṣinagānvaktam aṅgalikritam pradakṣinam muṅgamekhalām ābadhnan vācayed iyam duruktād iti. 20. adhīhi bho ity upasīdet. 21. tasmā anvāha sāvitrīm paccho 'rdharkasas sarvām iti sāvitrīm vācayed. 22. mahāvyaḥritīs kaikaikasa. 23. omkāraṅ ka. 24. prayakhaty asmai vārṣam dandam. 25. susravas susravasam meti. 26. samidham ādadhyād Agnaye samidham iti. 27. bhaikṣam karen. 28. mātaram agre. 29. 'thānyās suhrida. 30. ācāryāya bhaikṣan nivedayet. 31. tiṣṭhed āstamayāt tūṣṇīm. 32. trirātram kṣāralavane dugdham iti varjayet.

1. Let him initiate a Brāhmana in his eighth year.
2. For him the time (for being initiated) has not passed until his sixteenth (year).
3. In the eleventh a Kṣatriya.
4. For him (the time has not passed) until the twenty-second.
5. In the twelfth a Vaiśya.
6. For him (the time has not passed) until the twenty-fourth.
7. After (the student's) hair has been arranged, and he has been adorned, and dressed in a garment which has not yet been washed, (the teacher) should sacrifice with (the Mantras which the student recites), 'Agni! Lord of the vow!' (MB. I, 6, 9-13.)
8. He should cause (the student) to stand northwards of the fire, facing the west, and to join his hands.
9. And he should himself join his hands above (the student's hands).
10. A Brāhmana versed in the Mantras who stands towards the south, should fill the teacher's joined hands with water.
11. While (the student?) looks at him, (the teacher) should murmur (the Mantra), 'With him who comes to us' (MB. I, 6, 14).

12. (The student) to whom (the teacher) has said, 'What is thy name?' should pronounce a name which he is to use at respectful salutations, derived from (the name of) a deity or a Nakṣatra, 'I am so-and-so !' (l.l. 17.)
13. Having let the water run (out of his joined hands over the student's hands) the teacher should seize with his two hands, holding the right uppermost, (the student's) joined hands, with (the formula), 'By the impulse of the god Sāvitrī' (l.l. 18).
14. With (the formula), 'Move in the sun's course' (l.l. 19) he should make him turn round from left to right.
15. Grasping down over his right shoulder he should touch his uncovered navel with (the formula), '(Thou art the knot) of all breath' (l.l. 20).
16. He then should give him in charge (to the gods) with the Antaka and the other formulas (l.l. 20 seqq.).
17. (He touches) his right shoulder with (the formula), 'To Prajāpati (I give) thee (in charge)' (l.l. 23),
18. His left shoulder with his left (hand) with (the formula), 'To the god Savitri (I give) thee (in charge)' (l.l. 24).
19. Having directed him (to observe the duties of Brahmakarya, by the formula), 'A student art thou' (l.l. 25, 26), (the teacher) sitting down should from left to right tie round the student, who bends his right knee and clasps his hands, the girdle made of Muṅga grass, and should cause him to repeat (the verse), 'Protecting us from evil word' (l.l. 27).
20. With (the words), 'Recite, sir!' (the student) should respectfully sit down near (the teacher).
21. He then recites the Sāvitrī (l.l. 29) to him, Pāda by Pāda, hemistich by hemistich, (and finally) the whole—thus he should teach him the Sāvitrī,
22. And the Mahāvyaḥritis, one by one,
23. And the word Om.
24. He hands over to him the staff, which should be made of (the wood of) a tree—
25. With (the formula which the student has to recite), 'O glorious one, make me glorious' (l.l. 34).
26. Let him put a piece of wood (on the fire) with (the verse), 'To Agni a piece of wood' (l.l. 32).
27. Let him go to beg food;
28. First of his mother,
29. Then of other women friends.
30. He should announce the alms (received) to his teacher.
31. He should stand silently till sunset.
32. Through a period of three nights he should avoid eating saline food and drinking milk.

KHĀṆḌA 5.

5, 1. *atha godāna caulavat kalpaḥ. 2. salomam vāpayed. 3. go'svāvimithunāni dakṣināh prithag varnānām. 4. sarveshām vā gaur. 5. agaḥ kesapratigrahāyo. 6. 'ktam upanayanam. 7. nācariśyantam samvatsaram. 8. aniyuktan tv ahatam. 9. athālamcāro. 10. 'dhassamvesi. 11. amadhūmāmsāsī syān. 12. Maithuna kṣura kritya snānāvalekhana danta-dhāvana pādadhāvanāni varjayen. 13. nāsya kāme reta skanden. 14. na go-yuktam ārohen. 25. na grāma upānahau. 16. Mekhalādhārana bhaiḥṣācarana daṇḍa samidādhānopasparśana prātarabhivādā nityam. 17. Godāna vrātikāditya vratopaniṣaj-jyeṣṭhasāmikās samvatsarā. 18. nādityavratam ekeshām. 19. ye karanty ekavāsaso bhavanti. 20. ādityaṅ ca nāntardadhate. 21. na kāpo'bhyupayanti. 22. sakvarīnām dvādasa nava ṣat traya iti vikalpāh. 23. kṣṇavastraḥ. 24. kṣṇabhakṣa. 25. ācāryādhīnas. 26. tiṣṭhed divā. 27. 'sīta naktam. 28. samvatsaram ekeshām pūrvais srutās ced. 29. upośhitāya parinaddhākṣāyānugāpayed yathā mā na pradhakṣyatīti. 30. tam prātar abhivikṣayanti yāny apradhakṣyanti manyante'po'gnim vatsam ādityam. 31. apo'bhiviyakhyam ity apo jyotir abhiviyakhyam ity agnim pasūn abhiviyakhyam iti vatsam sur [sic] abhiviyakhyam ity ādityam visriged vācam. 32. gaur dakṣinā. 33. kamso vāso rukmas kā. 34. 'nupravakanīyeshv rikam sāma Sadasaspatim iti kājyam juhuyāk. 35. kityayūpopasparśanakarnakrosākṣivepaneṣu sūryābhyuditas sūryābhinimrukta indriyais ca pāpasparśaih punar mām ity etābhyām āhutīr (correct, āhutī?) juhuyād. 36. ājyalipte vā samidhau. 37. gaped vā laghuṣu, gaped vā laghuṣu. dvitīyapaṭalah.*

1. At the Godāna (or cutting of the beard) the rite is identical with the Kaula (cutting of the hair; see above, chap. 3, 16 seqq.).
2. He should have (his beard) and the hair of his body shaven.
3. The sacrificial fee consists of an ox and a cow, or of a pair of horses, or of sheep, for the (three) castes respectively,
4. Or of a cow for all (castes).
5. A goat (is given) to the person who catches up the hair.
6. The initiation (connected with the Godānakarman, &c.) has been declared.
7. (One should) not initiate one who does not intend to keep the vow through one year.
8. (The use of) a garment, however, which has not yet been washed (see chap. 4, 7), is not prescribed (here),
9. Nor the adornment (chap. 4, 7).
10. (The observances prescribed for the Godānavrata are the following:)
He should sleep on the ground.
11. He should avoid eating honey and flesh.
12. He should avoid sexual intercourse, shaving, (luxurious) bathing, combing his head, and cleansing his teeth and his feet (in a luxurious way).
13. let him not waste semen out of lust.
14. Let him not mount a chariot yoked with cows,
15. Nor (wear) shoes in the village.

16. Wearing the girdle, going the rounds for alms, (carrying) a staff, putting fuel (on the fire), touching water, reverentially saluting (the teacher) in the morning: (these are the) standing (duties).
17. The Godāna-vrata, the Vrātika-vrata, the Âditya-vrata, the Upaniṣad-vrata, and the Gyeṣṭhasāma-vrata (last) one year (each).
18. The Âditya-vrata some (do) not (undergo).
19. They who undergo it, wear one garment.
20. They allow nothing to be between (themselves and) the sun.
21. And they do not descend into water.
22. For the Sakvarī verses, twelve, nine, six, or three (years through which the Vrata is to be kept) make up the various possibilities.
23. He (who keeps the Sākvara-vrata) wears dark clothes.
24. He eats dark food.
25. He is entirely addicted to his teacher.
26. He should stand in day-time.
27. He should sit at night.
28. According to some (teachers, the Vrata may last only) one year, if the ancestors (of the student) have learnt (the Sakvarī verses).
29. (The teacher) should sing (those verses) to (the student) who has fasted and veiled his eyes (thinking), 'May (the teacher) not burn me (with the Sakvarī verses).'
30. In the morning they make (the student) look at such things as they expect will not burn him, viz. water, fire, a calf, the sun.
31. At water (he should look) with (the words), 'Water have I beheld!' At fire with (the words), 'Light have I beheld!' At the calf with (the words), 'Cattle have I beheld!' At the sun with (the words), 'The sky have I beheld!'—thus he should break his silence.
32. A cow is the fee (for the teacher),
33. A brazen vessel, a garment, and a golden ornament.
34. At the Anupravakanīya ceremonies (see Âśvalāyana-Grihya I, 22, 12) he should sacrifice Ājya with (the two verses), 'To the Rik, to the Sāman we sacrifice' (Sāma-veda I, 369), and, 'The lord of the seat' (Sv. I, 171).
35. If he has touched a fire-altar or a sacrificial post, if he has humming in his ears, or if his eye palpitates, or if the sun rises or sets while he is sleeping, or if his organs of sense have been defiled by something bad, he should sacrifice two oblations of Ājya with the two (verses), 'May (my strength) return to me;
36. Or two pieces of wood anointed with Ājya.
37. Or he may murmur (those verses) at light (offences). Or he may murmur (those verses) at light (offences).

End of the Second Paṭala.

PATAŁA 3, KHĀNDA 1.

III, 1, 1. āplavane purastād ācāryakulasya parivrita āsta. 2. udañmukha ācāryaḥ. 3. prāgagreshv. 4. evam brahmavarcasakāmo. 5. goṣṭhe paśukāmas. 6. sabhāyām yasaskāmaḥ. 7. sarvauśadhenāpaḥ phānayet. 8. surabhibhis ka. 9. tābhis sītoshnābhir ācāryo'bhishiñcet. 10. svayam vā mantrābhivādād. 11. ubhāv ity eke. 12. tenemam ity ācāryo brūyād. 13. ye apsv ity apām aṅgalim avasiñced. 14. yad apām iti ka. 15. tūṣṇī ka. 16. yo rokana iti grihyātmānam abhishiñced. 27. yena striyam iti ka. 18. tūṣṇī ko. 19. 'dyann ity ādityam upatiṣṭhet. 20. samasyed vā. 21. viharann anusamharek kakṣur asīti. 22. ud uttamam iti mekhalām avamuñcet. 23. prāsya vāpayek khikāvargam kesasmasrulomanakhāni. 24. alamkrito'hatavasasā srīr iti sragam pratimuñcen. 25. netryau stha ity upānahau. 26. vainavam dandam ādadyād Gandharvo'sīti. 27. upetyācāryam pariśadam prekṣed yakṣam iveti. 28. upaviśyauṣṭhāpidhāneti mukhyān prānān abhimrised. 29. goyuktam ratham ālabhed vanaspata iti. 30. āsthātā ta ity ārohet. 31. prācīm prayāyodīkīm vā gatvā pradakṣinam āvartayet. 32. pratyāgatāyārghyam ity eke. 33. vriddhasīli syād ata ūrdhvam. 34. nāgātalomnyopahāsam icchen. 35. nāyujyā (read, nāyugvā). 36. na ragasvalayā. 37. na samānarśyā. 38. 'parayā dvārā prapannaḥ (read, prapanna-) dvihpakvaparyushitāni nāsnīyād. 39. anyatra sācamāmsayavapiṣṭavicārebhyaḥ. 40. pāyasāk ka. 41. phalaprakayanodapānāvekṣanavarṣatidhāvanopānatsvayamharanāni na kuryān. 42. nāgandhām sragam dhārayen. 43. na ced dhiranyasrag. 44. bhadrām iti na vrithā vyāharet. 45. puṣṭikāmo gāh prakālayed imā ma iti. 46. pratyāgatā imā madhumatīr iti. 47. puṣṭikāma eva prathamajātasya vatsasya prān mātuḥ pralehanāl lalātam ullihya nigired gavām iti. 48. samprajātāsu goṣṭhe nisāyām vilayanañ juhuyāt samgrahaneti. 49. athāparam vatsamithunayoḥ karne lakṣanam kuryād bhuvanam iti. 50. pumso'gre. 51. lohitenety anumantrayeta. 52. tantīm prasāritām iyan tantīti.

1. When (the student) is going to take the bath (at the end of his studentship), he seats himself in an enclosure to the east of his teacher's house.
2. The teacher (sits) facing the north,
3. On eastward-pointed (Darbha-grass).
4. Thus one (should act) who is desirous of holy lustre.
5. (The student should sit) in a cow-stable, if he is desirous of cattle,
6. In an assembly-hall, if desirous of renown.
7. Let him boil water with all kinds of herbs,
8. And with scents.
9. With that water, which must be lukewarm, the teacher should besprinkle (the student).
10. Or (the student should do so) himself, because that is signified by the Mantra.
11. Some say that both (should do so).
12. The teacher should say (in the Mantra), 'Therewith (I besprinkle) him,' (instead of, 'Therewith I besprinkle myself').
13. With (the verses), 'Which in the waters' (MB. I, 7, 1) (the student) should pour out his joined hands full of water;

14. And with (the formula), 'What (is dreadful) in the waters' (l.l. 2);
15. And silently.
16. With (the formula), 'The shining one' (l.l. 3), he should draw (some water) and should besprinkle himself (therewith);
17. And with (the verse), 'By which the wife' (l.l. 5);
18. And silently.
19. With (the formulas), 'Rising' (l.l. 6-8), he should worship the sun.
20. He may repeat (the sections of that Mantra) continuously.
21. If he repeats them separately, he should add at the end (of each section), 'The eye art thou' (l.l. 9).
22. With (the verse), 'Loosen the highest' (l.l. 10), he should take off the girdle.
23. After he has eaten something, he should have his hair, his beard, the hair of his body, and his nails cut, so as to leave the lock of hair (as required by the custom of his family).
24. Having adorned himself and put on clothes which have not yet been washed, he should put a garland (on his head) with (the formula), 'Luck' (l.l. 11).
25. The two shoes (he puts on) with (the formula), 'Leaders are you' (l.l. 12).
26. With (the formula), 'The Gandharva art thou' (l.l. 13), he takes a bamboo staff.
27. He should approach the teacher and look at the assembly (of pupils, &c.) with (the formula), 'Like an eye-ball' (l.l. 14).
28. Sitting down, he should touch the sense-organs at his head with (the Mantra), 'Covered by the lips' (l.l. 15).
29. Let him touch a chariot yoked with oxen, with (the verse), 'O tree' (l.l. 16).
30. With (the words), 'He who stands on thee' (l.l. 16), he should mount it.
31. Having driven (some distance) in an eastern or northern direction, he should turn round from left to right.
32. Some say that when he has come back, (his teacher should offer to him) the Argha reception.
33. From that time he shall assume a dignified demeanour.
35. Nor (should he wish for sport) with a girl who is the only child of her mother,
36. Nor with a woman during her courses,
37. Nor with (a woman) who descends from the same Rishis.
38. Let him not eat food which has been brought by another door (than the usual), or which has been cooked twice, or which has stood over-night—
39. Except such as is prepared of vegetables, flesh, barley, or flour—
40. Or of milk.

41. He shall avoid gathering fruits, looking into wells, running while it is raining, and taking his shoes in his hands.
42. He should not wear a scentless wreath,
43. If it is not a wreath of gold.
44. He should not use the word 'blessed' without a reason.
45. If he is desirous of thriving (in his cattle), he should with (the Mantra), 'May these' (MB. I, 8, 1) have his cows driven out.
46. When they have come back, (he should recite the Mantra), 'These which are rich in sweet' (I.1. 2).
47. If he is desirous of thriving (in his cattle), he should lick the forehead of the first-born calf, before it is licked by its mother, and should gulp with (the formula), ('Thou art the phlegm) of the cows' (I.1. 3).
48. When the cows have calved, he should at night sacrifice in the cow-stable churned curds with drops of ghee, with (the verse), 'Seizer' (I.1. 4).
49. Now another (ceremony). He should make marks on the ears of a male and of a female calf with (the formula), 'The world art thou' (I.1. 5, 6).
50. First on the male.
51. He should recite over them (the Mantra), 'With metal' (I.1. 7).
52. When the rope (to which the calves are bound) is spread out, (let him recite over it the Mantra), 'This rope' (I.1. 8).

KHĀṆḌA 2.

2, 1. *śrāvanyām paurnamāsyām grihād agnim atipranīya pratidisam upalimped adhike prakrame.* 2. *sakridgrihītān saktūn darvyām kritvā pūrvopalipte ninīyāpo yaḥ prākyām iti balim nirvapeṇ.* 3. *ninayed apām sesham.* 4. *apa upaspriśyaivam pratidisam yathāliṅgam.* 5. *dakṣina-pascime antarenāgniṅ ca samkaraḥ.* 6. *sūrpena siṣṭān agnāv opyātipranītād anatipranūtasyardham gatvā nyañcau pānī kritvā namaḥ Prithivyā iti japet.* 7. *tata utthāya Somo rāgeṭi darbhastambam upasthāya (correct, upasthāpya) stambasthān sarpān manasā dhyāyann.* 8. *akṣatān ādāya prāñ vodaṅ vā grāmān nishkramya juhuyād aṅgalinā haye Rāka iti katasribhiḥ.* 9. *prāñ utkramya gaped vasuvana edhīti.* 10. *tris trih pratidisam avāntaradeseṣu ko.* 11. *‘rdhvam prekṣan devayaganebhyas (correct, devaganebhyas).* 12. *tiryāññ itaraganebhyo.* 13. *‘vāñ prekṣan pratyetyānavekṣann akṣatān prāsñīyāk.* 14. *khvobhūte’kṣatasaktūn kritvā nave pātre nidhāyāstam ite balīn hared.* 15. *āgrahāyanyāh.* 16. *prauṣṭhapadīm hastenādhyāyān upākuryuh.* 17. *srāvanīm ity eke.* 18. *hutvopanayanavat.* 19. *sāvitrīm anuvācayet.* 20. *Somam rājānam parvādīms ka.* 21. *dhānā dadhi ca prāsñīyur abhirūpābhyām.* 22. *svobhūte prātar adhīyīrañ khiśyebhyo.* 23. *‘nuvācyāh kuryur rigādibhiḥ prastāvais kā.* 24. *‘nugānam rahasyānām.* 25. *vidyutstanayitnuvargam.* 26. *ardhapañcamān māsān adhītya paushīm utsargas.* 27. *tata ūrdhvam mantrānādhyāyo (correct, abhrānādhyāyo).* 28. *vidyutstanayitnuvriṣṭeṣu (correct, °prushiteṣu or °prishiteṣu; see Ludwig's note on Rīg-veda VIII, I, 12) ka.* 29. *trisannipāte trisandhyam.* 30. *aṣṭakām amāvāsyām cāturmasīr udagayane ca pakṣinīm rātrīm.* 31. *sabrahmacārini ca preta.* 32. *ulkāpāte bhūmikale jyotishos kopasarga eteshv ākālīkam vidyāt.* 33. *kārshvan tu Kathakauthumāh.*

1. On the full-moon day of (the month) Srāvana, let him carry forward fire from his house, and let him besmear (the place around it) to the extent of more than one prakrama (i.e. step) towards the different directions (of the horizon).
2. Having once taken a quantity of flour, and having put it into (the spoon called) Darvi, he should pour out water on the besmeared place to the east (of the fire), and should offer a Bali with (the formula), (O king of serpents) dwelling towards the east' (MB. II, 1, 1),
3. He should pour out the rest of the water.
4. Having touched water, he should do the same towards the other directions (of the horizon) according as they are mentioned in the Mantras.
5. Between (the besmeared surface) towards the south and that towards the east and the fire (there should be) a passage.
6. After he has thrown the remnants (of flour) out of the basket into the fire, he should go from (the fire) which has been carried forward, to that (fire) which has not (been carried forward), and should turn his hands downwards (so as to touch the earth with them) and should murmur (the Mantra), 'Adoration to the earth's' (I.1. 3).
7. Thence rising he should place (to the north of the fire) a bunch of Darbha-grass with (the Mantra), 'The king Soma' (I.1.4), and should fix his thoughts on the serpents that are in that bunch.
8. Taking a portion of fried grain, he should go out of the village in a northern or eastern direction, and should sacrifice it with his joined hands with the four (verses), 'Hearken, Rākā!' (MB. II, 6, 2 seqq.).
9. Walking eastwards he should murmur, 'Be a giver of wealth' (I.1. 6).
10. Thus three times to the different quarters and intermediate quarters (of the horizon).
11. Looking upwards (he should offer a Bali) to the hosts of divine beings,
12. (Looking) towards the side, to the hosts of other beings;
13. Looking downwards, he should go back (to the fire) without looking back, and should eat the fried grain.
14. On the following day he should prepare flour of fried grain, should put it into a new vessel, and after sunset he should offer Balis.
15. (The same is repeated every day) till the Âgrahāyanī day.
16. On the full-moon day of Prauṣṭhapada (or) under (the Nakṣatra) Hasta they should begin the Veda-study;
17. On the full-moon day of Srāvana, according to some (teachers).
18. Having sacrificed as at the Upanayana—
19. He should cause (the students) to recite the Sāvitrī,
20. (The verse), 'Soma, the king' (Sāma-veda I, 91), and the first verses of the Parvans.

21. Let them eat grain and curds with two appropriate (verses).
22. On the following day in the morning let them repeat (the Veda) to their pupils.
23. (After each section of the text) they should repeat (as a sort of index?) the beginnings of the Rikas and the Prastāvas (of the Sāmans).
24. Then the Rahasya texts are chanted,
25. Except when lightning is seen or thunder heard.
26. When they have studied four months and a half, they finish on the full-moon day of Pausha.
27. From that time studying is forbidden when clouds appear,
28. And when lightning is seen, or thunder heard, or when it is drizzling.
29. When these three things happen together, (studying is forbidden) till the twilight has thrice passed.
30. On an Aṣṭakā, on a new-moon day, on the (three) festivals which come once in four months, and at (the beginning of) the northern course of the sun, (studying is forbidden) for one night with one day before and one day after it.
31. And if a fellow-pupil has died.
32. On the falling of a meteor, or after an earthquake, or an eclipse of the sun or of the moon, on these occasions one should know (that studying is forbidden) until the same time next day.
33. The Kathas and Kauthumas, however, state that (when rain has fallen, studying is forbidden) as long as the water stands in the ditches.

KHĀṆḌA 3.

3. 1. āsvayugīm Rudrāya pāyaso. 2. mā nas toka iti juhuyāt. 3. payasy avanayed ājyam tat prishātakam. 4. tenābhyāgatā gā ukṣed ā no Mitrāvaruneti. 5. vatsāms ca mātribhis saha vāsayet tam rātrīm. 6. navayajñe pāyasa aindrāgnaḥ. 7. satāyudhāyeti katasribhir ājyam juhuyād. 8. upariṣṭād Agnih prāsnātv iti ka. 9. tasya sesham prāsnīyur yāvanta upetā. 10. upastūryāpo dvir navasyāvadyet. 11. trir Bhrigūnām. 12. apāñ copariṣṭād. 13. bhadrān na ity asamkhādyā prajiret tris trir. 14. etam u tyam iti vā yavānām. 15. amo'sīti mukhyān prānān abhimrised. 16. āgrahāyanam karma srāvanenaiva vyākhyātam. 17. namaḥ Prithivyā iti japet (read, iti na japet?). 18. pradoshe pāyasasya juhuyāt prathameti. 19. nyañcau pānī kritvā prati kṣatra iti japet. 20. paścād agne svastaram udagagrais trinair udakpravanam āstīrya tasmīn āstarane grihapatir āste. 21. 'nupūrvam itare. 22. 'nantarā bhāryāh. 23. putrās ca. 24. nyañcau pānī kritvā syoneti grihapatir japet. 25. samāptāyām dakṣinaih pārśvaih samvisēyus tris trir abhyātmam āvṛitya. 26. svastyayanāni kuryus. 27. tato yathārtham syād. 28. ūrdhvam āgrahāyanyās tisras tāmīsrāṣṭamyō 'ṣṭakā ity ācakṣate. 29. tāsu sthālīpākā. 30. aṣṭau kāpūpāh prathamāyām. 31. tān aparivartayan kapāle srāpayed. 32. uttamāyām sākam anvāhārye. 33. 'ṣṭakāyai svāheti juhuyāt.

1. On the full-moon day of Āsvayuga milk-rice sacred to Rudra (is prepared).
2. He should offer it with (the Mantra), 'Not to our children.'

3. Let him pour Ājya into milk; this is called a Prishātaka.
4. Therewith he should besprinkle the cows when they have come home, with (the Mantra), 'May Mitra and Varuna' (Sāma-veda I, 220).
5. That night he should let the calves join their mothers.
6. At the sacrifice of the first-fruits, milk-rice sacred to Indra and Agni (is prepared).
7. Let him oblate Ājya with the four (verses), 'To the bearer of the hundred weapons' (MB. II, 1, 9 seqq.),
8. And afterwards with (the verse), 'May Agni eat' (l.l. 15).
9. All of them who have received the initiation, should eat the remainder of that (sacrificial food).
10. Having 'spread under' water, he should cut off two portions of the new fruits.
11. Three (portions are cut off) by descendants of Bhrigu.
12. Over (these portions) water (is poured).
13. He should swallow (some part of that food) three times without chewing it, with (the Mantra), 'From the good' (l.l. 13);
14. Or at (the partaking of) barley with (the Mantra), 'This barley' (l.l. 16).
15. With (the Mantra), 'This art thou' (l.l. 14), let him touch the different sense-organs at his head.
16. The Âgrahāyana ceremony has been explained by the Srāvana (ceremony).
17. Let him (not?) murmur (the Mantra), 'Adoration to the Earth' (see chap. 2, 6).
18. In the evening let him make an oblation of milk-rice with (the verse), 'As the first' (MB. II, 2, 1).
19. Turning downwards his two hands (so as to touch the sacrificial grass) he should murmur (the Mantra), 'In worldly strength' (l.l. 2, 3).
20. Having spread out to the west of the fire a layer of northward-pointed grass, so that it is inclined towards the north, the householder sits down on that layer,
21. (And) the other persons in due order.
22. Then, without an interval, their wives,
23. And their children.
24. The householder, turning his hands downwards (so as to touch the layer of grass), should murmur (the Mantra), 'Be soft' (l.l. 4).
25. When he has finished that (verse), they should lie down on their right sides. They should turn round three times, turning themselves towards themselves (i.e. turning round forwards, not backwards, and thus returning to their former position?).
26. Let them repeat the auspicious hymns.
27. Then let them do what they like.
28. The eighth days of the three dark fortnights after the Âgrahāyanī are called the Aṣṭakās.

29. On (each of) these a mess of cooked food (is sacrificed),
30. And eight cakes on the first.
31. These he should bake in a dish without turning them round.
32. On the last (Aṣṭakā) vegetables (are offered). (So also) at the Anvāhārya (Srāddha).
33. Let him sacrifice with (the formula), 'To the Aṣṭakā Svāhā!'

KHĀṆḌA 4.

4. 1. madhyamāyām gaus. 2. tam purastād agneh pratyānmukhīm avasthāpya juhuyād yat pasava iti. 3. hutvā kānumantrayetānu tveti. 4. yavamatībhīr adbhih prokṣed aṣṭakāyai tvā juṣṭam (correct, juṣṭām) prokṣāmīti. 5. prokṣyolmukena parihṛitya prokṣanīh pāyayed. 6. udaññ utsripya pratyaksirasam (°sim, °sīm the MSS.) udakpadīm samjñāpayet. 7. samjñāptāyām juhuyād yat paśur iti. 8. tasyāh patnī srotāmsi prakṣālayet. 9. pavitre antardhāyotkritya vapām uddhārayed. 10. yajñīyasya vrikṣasya visākhāsākhābhyām parigrihyāgnau srāpayet. 11. prasritāyām visased. 12. uktam upastaranābhihārānam yathā sviṣṭakṛito. 13. 'ṣṭakāyai svāheti juhuyāt. 14. sarvāṅgebhyo'vadānāny uddhārayen. 15. na savyāt sakthno na klomnaḥ. 16. savyam sakthi nidhāya. 17. prithañ mekṣanābhyām avadānāni sthālīpākāñ ca srāpayitvā. 18. kamse rasam prasrāvya. 19. plakṣasākhāsv avadānāni kritvai. 20. 'kaikasmāt kamse'vadyet. 21. sthālīpākāk ka. 22. caturgrihītam aṣṭagrihītam vātra (vājyam? vātram, vātra the MSS.) juhuyād Agnāv iti. 23. kamsāt parābhir dvābhyām dvābhyām ekaikām āhutim. 24. sauviṣṭakṛitam aṣṭamyā. 25. vaha vapām iti pitrye vapāhomo. 26. Jātaveda iti daivatye. 27. tadādesam anājñāte. 28. yathāṣṭakāyā iti. 29. paśur eva pasor dakṣinā. 30. sthālīpākasya pūrnapātram.

1. On the middle (Aṣṭakā) a cow (is sacrificed).
2. He should place that (cow) to the east of the fire, facing the west, and should sacrifice (Ājya) with (the verse), 'What, O beasts' (MB. II, 2, 5).
3. After having made that oblation he should recite over (the cow the verse), 'May to thee' (I.I. 6).
4. Let him sprinkle it with water in which barley is, with (the formula), 'Agreeable to the Aṣṭakā I sprinkle thee!'
5. Having sprinkled it and carried a fire-brand round it, he should give the Prokṣanī water (to the cow) to drink.
6. Going in a northern direction (from the fire) he should kill (the cow), the head of which is turned to the west, the feet to the north.
7. After it has been killed, he should sacrifice (Ājya) with (the verse), 'If the beast' (I.I. 8).
8. His wife should wash the apertures of its body.
9. After (the cow's body) has been opened, so that two purifiers (i.e. grass-blades) have been put under (the knife), he should have the omentum drawn out.
10. Seizing it with one branch and with another forked branch of a sacrificially pure tree he should roast it.

11. When it has ceased to drop, he should hew (the cow) to pieces.
12. The 'spreading under' and sprinkling (Ājya) on (the omentum) has been described. (It is clone) as at the Sviṣṭakrit oblation (see II, 1, 24).
13. He should sacrifice with (the formula), 'To the Aṣṭakā Svāhā!'
14. The Avadānas (or portions which have to be cut off) he should have taken from all its limbs.
15. Not from the left thigh and the lungs.
16. The left thigh he keeps (for the Anvaṣṭakya).
17. He should cook the Avadānas and a mess of sacrificial food, (stirring up the ones and the other) with two different pot-ladles.
18. The juice he lets drop into a brazen vessel.
19. The Avadānas he puts on branches of the Plakṣa tree.
20. From each (Avadāna) he should cut off (the prescribed portions, and should put them) into a brazen vessel;
21. And from the mess of cooked food.
22. Let him take four portions or eight portions of Ājya (?) and let him sacrifice it with (the verses), 'Into Agni' (MB. II, 2, 9 seqq.).
23. Let him make oblations out of the brazen vessel, each oblation with two of the following (verses).
24. The oblation to (Agni) Sviṣṭakrit with the eighth (verse).
25. At a sacrifice to the Fathers the omentum is sacrificed with (the verse), 'Carry the omentum' (MB. II, 3, 16).
26. At one to the gods with (the verse), 'Jātavedas!' (I.I. 17.)
27. If (the deity is) unknown, (in the formula for) assigning (the oblation, instead of the name of a deity the name of) that (ceremony is put)—
28. As (for instance), 'To the Aṣṭakā.'
29. An animal is the sacrificial fee at (the sacrifice of) an animal;
30. A full vessel at (that of) a mess of cooked food.

KHĀṆḌA 5.

5, 1. navamīm dasamīm vānvaṣṭakyam. 2. dakṣina pūrva bhāge parivārya tatrottarārdhe mathitvāgnim pranayet. 3. Sakrid grihītān vrīhīn sakrit phalīkritān prasavyam udāyuvāñ srapayed. 4. amushmāk ca sakthno māmsam iti. 5. dakṣinodvāsya na pratyabhighārayet. 6. paścād agner dakṣinās tisraḥ karśūh khanyāk caturāṅgulam adhas tiryak ka. 7. tāsām purastād agnim pranayet. 8. strinuyāt. 9. karśūs ka. 10. paścād agne svastaram dakṣināgrais trinair dakṣināpravanam āstīrya brisīm upari nidadhyāt. 11. tasminn ekaikam āharet. 12. kamse samavadāya mekṣanenopaghātam juhuyāt svāhā Somāya pitrimate svāhāgnaye kavyavāhanāyeti. 13. savyenolmukam dakṣinataḥ karśūr nidadhyād apahatā iti. 14. pūrvasyām karśvām pitur. 15. madhyamāyām pitāmahasyo. 16. 'ttamāyām prapitāmahasyo. 17. 'dapātrāny apasalavi karśūṣu ninayed ekaikasya nāmoktvāsāv avanenikṣva ye cātra tvānu

yāms ca tram anu tasmai te svāheti (correct, svadheti). 18. tathaiva pindān nidhāya gaped atra pitaro mādayadhvam yathābhāgam āvṛṣāyadhvam iti. 19. uktvodaññ āvarteta savyam bāhum upasamhritya prasavyam āvṛityo. 20. 'patāmya kalyānam dhyāyann abhiparyāvartamāno gaped ainīmadanta pitaro yathābhāgam āvṛṣāyishateti. 21. tisro darbhapiṅgūlīr aṅganena nighriśya karśūṣu nidadhyād yathāpindam. 22. tailam surabhi ka. 23. pindaprabhriti yathārtham ūhed. 24. atha nihnavanam. 25. pūrvasyām karśvām dakṣinottānau pānī kritvā namo vaḥ pitaro gīvāya namo vaḥ pitaras sūshāyeti. 26. savyottānau madhyamāyām namo vaḥ pitaro ghorāya namo vaḥ pitaro rasāyeti. 27. dakṣinottānau paścimāyām namo vaḥ pitara svadhāyai namo vaḥ pitaro manyava iti. 28. aṅgalim kritvā 29. namo va iti. 30. sūtratantūn karśūṣu nidadhyād yathāpindam etad va iti. 31. ūrgam vahanṭīr iti karśūr anumantrayeta. 32. madhyamam pindam putrakāmām prāsayed ādhatteti. 33. abhūn no dūta ity ulmukam agnau prakṣiped. 34. dvandvam pātrāny atihareyur. 35. esha eva pindapitriyajñakalpo. 36. grihye'gnau havis srpayet. 37. tata evātipranayed. 38. ekā karśūr. 39. na svastara. 40. Indrānyā sthālīpākasyaikāṣṭaketi juhuyād ekāṣṭaketi juhuyāt. tritīyapaṭalah.

1. On the ninth or tenth (of the dark fortnight) the Anvaṣṭakya (ceremony is performed).
2. To the south-east (of the house) they partition off (a place with mats or the like), and to the northern part of that (place) he should carry a fire which has been kindled by attrition.
3. Let him take one portion of rice, let him remove the husks once, and let him cook it, stirring it up from right to left.
4. And some flesh of that thigh (see above, chap. 4, 16).
5. He should take it from the fire in a southern direction, and should omit the second sprinkling (of Ājya) on it.
6. To the west of the fire he should dig, in the southern part (of the place mentioned in Sūtra 2) three pits, four inches in depth and breadth.
7. He should carry the fire to the east of them.
8. He should strew (Darbha-grass round the fire),
9. And (into) the pits.
10. Having spread out to the west of the fire a layer of southward-pointed grass so that it is inclined towards the south, he should put (a mat) on it.
11. On that (grass) he should place the sacrificial implements, one by one.
12. Cutting off (the prescribed portions of the sacrificial food, and putting those portions) into the brazen vessel he should sacrifice, picking out (portions of the Havis) with the pot-ladle, with (the formulas), 'Svāhā to Soma Pitrimat! Svāhā to Agni Kavyavāhana!' (MB. II. 3, 1, 2.)
13. With his left hand he should lay down a firebrand on the southern side of the pits (Sūtra 6), with (the formula), '(The Asuras have been) driven away (MB. II, 3, 3).
14. (He should perform the different rites) in the eastern pit for his father,
15. In the middle for his grandfather,

16. In the last for his great-grandfather.
17. Let him pour out vessels of water. from right to left, into the pits, pronouncing the name of each one (of his ancestors), with (the formula), 'so-and-so ! Wash thyself, and they who follow thee here, and they whom thou followest. To thee Svadhā!'
18. In the same way he should put down the Pindas for them and should murmur, 'Here, O Fathers, enjoy yourselves; show your manly vigour each for his part' (MB. II, 3, 6).
19. After he has spoken thus, he should turn to the north, doubling his left arm, turning round from right to left.
20. Holding his breath and fixing his thoughts on something good he should, while turning back (in the same way), murmur: 'The Fathers have enjoyed themselves; they have shown their manly vigour each for his part' (MB. II, 3, 7).
21. He should sprinkle collyrium on three Darbha—
blades, and should put them down into the pits in the same way as the Pindas,
22. And sesamum oil and perfumes.
23. For the Pindas and the following offerings he should alter the formula (Sūtra 17) accordingly.
24. Now (follows) the deprecation.
25. On the eastern pit he lays his hands, turning the inside of the right hand upwards, with (the formula), 'Adoration to you, O Fathers, for the sake of life! Adoration to you, O Fathers, for the sake of vital breath!' (MB. II, 3, 8.)
26. On the middle, turning the inside of the left hand upwards, with (the formula), 'Adoration to you, O Fathers, for the sake of terror! Adoration to you, O Fathers, for the sake of sap!' (MB. 1.1.)
27. On the western, turning the inside of the right hand upwards, with (the formula), 'Adoration to you, O Fathers, for the sake of comfort (svadhā)! Adoration to you, O Fathers, for the sake of wrath!' (MB. II, 3, 9.)
28. Joining his hands—
29. (He should murmur the formula), 'Adoration to you' (MB. II, 3, 9).
30. He should lay down threads into the pits in the same way as the Pindas, with (the formula), 'This (garment) to you.'
31. He should recite over the pits (the verse), 'Bringing strength' (MB. II, 3, 13).
32. The middle Pinda he should give to his wife to eat, if she is desirous of a son, with (the verse), 'Give fruit.'
33. With (the verse), '(Jātavedas) has been our messenger' (MB. II, 3, 15), he should throw the firebrand into the fire.
34. They should take the sacrificial vessels back two by two.
35. The same is the rite of the Pindapitriyajña.
36. Let him cook the Havis in the (sacred) domestic fire.

37. From that fire (let him take the fire which) he carries forward (see above, Sūtra 2).
 38. (Here is only) one pit.
 39. No layer of grass (Sūtra 10).
 40. Of the mess of cooked food sacred to Indrānī he should sacrifice with (the verse), 'The Ekāṣṭakā' (MB. II, 3, 19). He should sacrifice with (the verse), The Ekāṣṭakā.'

End of the Third Paṭala.

PAṬALA 4, KHĀṆḌA 1.

IV, 1, 1. kāmyeṣu ṣad bhaktāni trīni vā nāsnīyān. 2. nityaprayuktānām ādita. 3. upariṣṭāt sānnipātika. 4. evam yaganīyaprayogeshv. 5. ardhmāsavratī. 6. asaktau peyam (read, peyām) ekam kalam. 7. aranve prapadam gaped āsīnaḥ prāgagreshv. 8. evam brahmavarcasakāmo. 9. yathoktam paśukāmaḥ. 10. sahasrabāhur iti paśuśvastyayanakāmo vrīhiyavau juhuyād. 11. yenekhet sahakāram kautomatenāsyā mahāvrikṣa phalāni parigapya dadyād. 12. ardhmāsavratī paurṇamāsyām rātrau nābhimātram prajāhyāvidāsini hrade'kṣatatandulān āsyena juhuyād udake vrikṣa iveti pañcabhih. 13. pārthivam karma. 14. prathamayādityam upatiṣṭhed bhogakāmo'rthapatau prekṣamāne. 15. dvitīyayākṣata tandulān āditye pariviṣyamāne brihatpattraśvastyayanakāmas. 16. tritīyayā candramasi tila tandulān kṣudra paśuśvastyayanakāmas. 17. caturthyādityam upasthāya gurum artham abhyuttiṣṭhet. 18. pañcamyādityam upasthāya grihān eyād. 19. anakāmamāram nityam gaped bhūr iti. 20. yaganīye juhuyān mūrdhno'dhi ma iti ṣadbhir vāmadevyargbhir mahāvīyāhritibhih prājāpatyayā kā. 21. 'lakṣmīrnodō. 22. 'kṣeme pathy apehīti gaped. 23. yaso 'ham ity ādityam upatiṣṭhed yasaskāmaḥ pūrvānamadhyandināparāhneṣu. 24. prātarahnasyeti yathārtham filled. 25. āditya nāvam iti sandhyopasthānam svastyayanam. 26. udyantam tveti pūrvām. 27. pratitiṣṭhantam tveti paścimām.

1. When undertaking ceremonies for the obtainment of special wishes, let him omit six meals or three.
2. At such ceremonies as are repeated daily, (let him do so only) in the beginning;
3. After (the ceremony), if it is performed on account of a prodigy.
4. Thus also at the performances of the sacrificial day (i.e. of the first day of the fortnight).
5. One who keeps the vow (of fasting) through one fortnight, (may avail himself of the following indulgence):
6. If he is not able (to subsist entirely without food, let him drink) rice-water once a day.
7. Let him murmur the Prapada formula (MB. II, 4, 5), sitting in the forest on eastward-pointed grass-blades.
8. Thus one who is desirous of holy lustre.
9. One who is desirous of cattle, as stated above (III, I, 5?).
10. One who desires that his stock of cattle may increase, should sacrifice rice and barley, with (the verse), 'He who has a thousand arms' (MB. II, 4, 7).

11. To one with whom he wishes to become associated, he should give fruits of a big tree, over which he has murmured the Kautomata verse (MB. II, 4, 8).
12. Having kept the vow (of fasting) through one fortnight, he should in the full-moon night plunge up to his navel into a pool which does not dry up, and should sacrifice with his mouth fried grain into the water, with the five (verses), 'Like a tree' (MB. II, 4, 9-13).
13. This ceremony procures (property on) the earth.
14. One who is desirous of the enjoyment (of riches), should worship the sun with the first (of those five verses), while one who is rich in wealth should look at him.
15. One who desires that his stock of horses and elephants may increase, (should sacrifice) fried grain with the second (of those verses), while the sun has a halo.
16. One who desires that his flocks may increase, (should sacrifice) sesamum seeds with the third (verse), while the moon has a halo.
17. Having worshipped the sun with the fourth (verse), let him try to gain great wealth.
18. Having worshipped the sun with the fifth, let him return home.
19. In order to avert involuntary death let him murmur every day (the formula), 'Bhūh!' (MB. II, 4, 14.)
20. On the sacrificial day (i.e. the first day of the fortnight) let him make oblations with the six verses, 'From the head' (MB. II, 5, 1 seqq.), with the Vāmadevya verses, with the Mahāvyañhritis, and with the verse sacred to Prajāpati (I.I. 8).
21. Thus he will drive away misfortune.
22. On an unsafe road let him murmur the verse, 'Go away' (Rig-veda X, 164, 1).
23. One who is desirous of glory should worship the sun in the forenoon, at noon, and in the afternoon, with (the formula), 'I am glory' (MB. II, 5, 9).
24. Let him change (the word), 'Of the forenoon,' according (to the different times of the day).
25. Worshipping (the sun) at twilight with the formula, 'O sun! the ship' (MB. II, 5, 14), procures happiness.
26. At the morning twilight (he says), 'When thou risest' (I.I. 15).
27. At the evening twilight, 'When thou goest to rest' (I.I. 16).

KHĀṆḌA 2.

2, 1. ardhmāsavratī tāmīsrādaḥ brāhmaṇān āsayed vṛhikamsaudanam. 2. tasya kanān aparāsu sandhyāsu pratyag grāmāt sthandīlam upalipya Phalāyeti juhuyāt. 3. Phallāyeti kaivam evāparasmims tāmīsrādaḥ. 4. brahmakaryam ā samāpter. 5. ākitasatam bhavati. 6. gaure bhūmibhāge brāhmano lohite kṣatriyaḥ krishne vaiśyo'vasānam goshayet samam lomasam anīrinam asushkam. 7. yatrodakam pratyagudīkīm pravartate. 8. kṣīriṇaḥ kantakīnaḥ [sic] katukās cātrauṣadhayo na syur. 9. darbhasammitam brahmavarcaśyam. 10. brihatrinair balyam. 11. mridutrinaih pasavyam. 12. sātābhir (corr. sādābhir?) mandaladvīpibhir vā. 13. yatra vā svayamkritāḥ svabhrāḥ sarvato'bhimukhā syuh. 14.

prāgdvāram dhanyam yasasyam kodagdvāram putryam pasavyam ca dakṣinadvāre sarve kāmā. anudvāram gehadvāram 15. asamlokī (asamloki?) syāt. 16. pāyaso havih. 17. krishnā ca gaur. 18. ago vā svetaḥ pāyasa eva vā. 19. madhye vesmano vasām pāyasam kājyena misram aṣṭagrihītam juhuyād Vāstoshpata iti. 20. yās ca parās saptālakṣmīrnode tābhis ka. 21. hutvā disām balim nayed. 22. avāntaradisām kordhvāvācībhyām kai. 23. 'vam samvatsare samvatsare navayajñayor vā. 24. vasamgamāv ity etābhyām āhutī juhuyād. 25. yam ikhed vasam āyāntam tasya nāma grihītvāsāv iti vasī hāsya bhavati.

1. Having kept the vow (of fasting) through one fortnight, he should, on the first day of the dark fortnight, feed the Brāhmanas with boiled milk-rice prepared of one Kamsa of rice.
2. The small grains of that (rice) he should sacrifice (day by day) at the evening twilight to the west of the village, on a place which he has besmeared (with cowdung), with the formula, 'To Phala' (MB. II, 5, 17).
3. And with (the formula), 'To Phalla!' The same on the first day of the next dark fortnight.
4. He shall observe chastity till the end (of the rite).
5. A hundred cart-loads (of gold) will be his.
6. A Brāhmana should elect the site for building his house on white ground, a Kshatriya on red, a Vaiśya on black, which should be even, covered with grass, not salinous, not dry—
7. Where the water flows off to the north-west.
8. (Plants) with milky juice or with thorns or acrid plants should not be there.
9. (Soil) on which Darbha-grass grows, brings holy lustre;
10. Big sorts of grass, strength;
11. Tender grass, cattle.
12. Or (the site of the house) should have the form of bricks (?) or of (?)
13. Or there should be natural holes (in the ground) in all directions.
- 14, 15. (A house) with its door to the east brings wealth and fame; with its door to the north, children and cattle. By one with its door to the south all wishes (are obtained). The back-door should not face (?) the house-door.
16. Milk-rice should be offered,
17. And a black cow,
18. Or a white goat. Or only milk-rice.
19. In the middle of the house he should sacrifice the fat (of the animal) and the milk-rice, mixed with Ājya, taking eight portions (of that mixture), with (the verse), 'Vāstoshpati!' (MB. II, 6, I.)
20. And with the seven last (texts) used at the driving away of misfortune (see above, chap. I, 20, 21).

21. After he has sacrificed, he should distribute Balis in the different directions (of the horizon).
22. And towards the intermediate points, and upwards and downwards.
23. This (he should repeat) every year, or at the two sacrifices of the first-fruits (of rice and barley).
24. With the two (formulas), 'Obeying the will' (MB. II, 6, 7, 8), he should sacrifice two oblations.
25. He should pronounce the name of the person whom he wishes to subdue to his will, 'so-and-so ;' then that person will obey him.

KHĀṆḌA 3.

3, 1. ardhmāsavratī paurnamāsyām rātrau saṅkusatam juhuyād ekākṣaryayā sāvayakāmaḥ. 2. khādirān āyushkāmo. 3. 'thāparam. prāṇ vodaṅ vā grāmān nishkramya shandilam samūhya parvate vāranayair gomayai sthāpayitvā (read, gomayais tāpayitvā?) 'ṅgārān apohyāsyena juhuyād. 4. dvādasa grāmā gvalite. 5. tryavarā dhūme. 6. kambūkān sāyamprātar juhuyān nāsyā vrittih kṣīyata. 7. idam aham imam iti panyahomam juhuyāt. 8. pūrnahomam yaganīye juhuyād. 9. Indrāmavadād iti sahāyakāmo. 10. 'ṣṭarātroposhito' param prāṇ vodaṅ vā grāmāk katushpathe samidhyāgnim audumbara idhma syāt sruvakamasau ca juhuyād annam vā iti srīr vā iti. 11. grāme tritīyām annasyety. 12. ādhipatyam prāpnoty. 13. upatāpinīṣu goṣṭhe pāyasam juhuyād. 14. akṣeme pathi vastradasānām granthīn kuryāt sahāyinām (sahāyānām?) ca svastyayanāni. 15. kṣudhe svāhety etābhyām āhutihasram juhuyād ācitasahasrakāmo. 16. vatsamithunayoḥ puriṣeṇa paśūkāmo' vimithunayoḥ kṣudra paśu-kāmo. 17. haritagomayena sāyamprātar juhuyān nāsyā vrittih kṣīyate.

1. Keeping the observance (of fasting) through one fortnight, let him sacrifice in a full-moon night one hundred pegs with the Ekākṣaryā verse (MB. II, 6, 9), if he is desirous of having (a large) family.
2. (Those pegs should be) of Khādira wood, if he is desirous of long life.
3. Now another (ceremony performed with the same verse). He should go out of the village in an eastern or northern direction, should brush up an elevated surface, or (should raise it) on a mountain with the dung of beasts of the forest, should set it on fire, should sweep the coals away (from that surface), and should make an oblation (of butter) with his mouth.
4. If (the butter) catches fire, twelve villages (will be his).
5. If smoke rises, at least three.
6. Let him sacrifice in the evening and in the morning the fallings-off of rice-grains. Thus his means of livelihood will not be exhausted.
7. Of articles of trade let him make an oblation with (the formula), 'Here (this Viśvakarman),' (MB. II, 6, 10.)
8. On the sacrificial day (i.e. on the first day of the fortnight) let him sacrifice a full oblation (with the verse MB. II, 6, II, 'A full oblation I sacrifice,' &c.).

9. One who is desirous of companions (should sacrifice) with (the formula), 'Indrāmavadāt' (?), (MB. II, 6, 12.)
10. He should fast through a period of eight nights, and then should kindle a fire to the east or to the north of the village, at a place where four roads meet. The fuel should be Udumbara wood, and the Sruva and the cup (for water should be of the same wood). Let him sacrifice (Ājya) with (the formulas), 'Food indeed,' and 'Bliss indeed' (MB. II, 6, 13, 14).
11. A third (oblation) in the village with (the formula), 'The food's' (I.I. 15).
12. Then he will become a ruler.
13. When (his cows) are sick, let him sacrifice milk-rice in the cow-stable.
14. On a dangerous road let him make knots in the skirts of the garments (of those who travel together). This will bring a prosperous journey to (himself) and his companions.
15. With the two (formulas), 'To Hunger Svāhā!' (MB. II, 6, 16, 17), let him sacrifice a thousand oblations, if he desires to obtain a thousand cart-loads (of gold).
16. One who is desirous of cattle (should sacrifice one thousand oblations) of the excrements of a male and a female calf. Of a male and a female sheep, if he is desirous of flocks.
17. Let him make oblations of fresh cow-dung in the evening and in the morning; then his means of livelihood will not be exhausted.

KHĀṆḌA 4.

4, 1. viṣavatā daṣṭam adbhir abhyukṣan jape mā bhaishīr iti. 2. snātakas samvisan vainavam dandam upanidadhyāt tura gopāyeti svastyayanam. 3. hatas ta (hastata, hahsta, hasta, vitasta, the MSS.) iti krimimantam desam adbhir abhyukṣaṅ jape. 4. pasūnām ced aparāhne sītaloṣṭam āhṛitya tasya prātaḥ pāmsubhiḥ pratishkiraṅ gapen. 5. madhuparkam pratigrahīṣyann idam aham imām iti pratitiṣṭhaṅ gaped. 6. viṣṭara pādyaṅghyācamānīyamadhuparkānām ekaikam trir vedayante. 7. gām ko. 8. 'dañcam viṣṭaram āstīrya yā oṣadhīr ity adhyāsīta. 9. pādayor dvitīyayā dvau ced. 10. apaḥ pasyed yato devīr iti. 11. savyam pādā avasiñced savyam iti dakṣiṇam dakṣiṇam ity ubhau seshenā. 12. 'nasya rāṣṭrīr asīty arghyam pratigrihṇīyād. 13. yaso'sīty ācamānīyam. 14. yasaso yaso'sīty madhuparkam. 15. triḥ pibed yasaso mahasa sriyā iti. 16. tūṣṇīm caturtham bhūyo'bhīpāya brāhmanāyocchiṣṭam dadyād. 17. gam veditām anumantrayeta muñca gām ity. 18. amuṣya kety arhayitur nāma brūyād. 19. evam ayajñe. 20. kuruteti yajña. 21. ācārya ritvik snātako rāgā vivāhyaḥ priya iti ṣad arghyāḥ. 22. pratisamvatsarān arhayet. 23. punar yajñavivāhayo ca punar yajñavivāhayo ca. caturthapaṭalaḥ. Grihya-KHĀṆḌAm samāptam.

1. One who has been bitten by a venomous animal, he should besprinkle with water, murmuring (the verse), 'Do not fear' (MB. II, 6, 18).
2. A Snātaka should, when lying down to sleep, put his bamboo staff near (his bed) with (the formula), 'Strong one, protect' (I.I. 19). This will bring him luck.
3. A place where he has a worm he should besprinkle with water, murmuring (the verses), 'Thy worm is killed' (MB. II, 7, 1-4).

4. (If doing this) for his cattle, let him fetch in the afternoon an earth-clod taken out of a furrow, and let him in the morning strew the dust of it (on the place attacked by worms), murmuring (the same texts).
5. (A guest) who is going to accept the Madhuparka should come forward murmuring, 'Here I tread on this' (MB. II, 8, 2).
6. They announce three times (to the guest) each (of the following things which are brought to him): a bed (of grass), water for washing the feet, the Argha water, water for sipping, and the Madhuparka;
7. And the cow.
8. Having spread out the bed (of grass, so that the points of the grass are) turned to the north, he should sit down thereon with (the verse), 'The herbs which' (MB. II, 8, 3).
9. With the feet (he treads on another bundle of grass), if there are two, with the second (verse) (I.1. 4).
10. Let him look at the water with (the formula), 'From which side I see the goddesses' (I.1. 5).
11. Let him wash his left foot with (the formula), 'The left' (I.1. 6), the right with, 'The right' (I. 1. 7); both with the rest (8).
12. Let him accept the Arghya water with (the formula), 'Thou art the queen of food' (I.1. 9).
13. The water which he is to sip, (he accepts) with (the formula), 'Glory art thou' (I.1. 10).
14. The Madhuparka with (the formula), 'The glory's glory art thou' (I.1. 11).
15. Let him drink three times with (the formulas), 'The glory's,' 'The might's,' 'The fortune's' (I.1. 12).
16. Having drunk more of it a fourth time silently he should give the remainder to a Brāhmana.
17. Over the cow, when it has been announced to him, he should recite (the formula), 'Let loose the cow.'
18. Instead of 'and of so-and-so ' (in that formula) he should put the name of the person who offers the Arghya reception.
19. Thus if it is no sacrifice (by which the Arghya ceremony has been occasioned).
20. 'Make it (ready),' if it is a sacrifice.
21. The six persons to whom the Arghya reception is due are, a teacher, an officiating priest, a Snātaka, a king, the father-in-law, a friend.
22. He should honour them (with the Arghya reception) once a year;
23. But repeatedly in the case of a sacrifice and of a wedding.

End of the Fourth Paṭala.