

PĀRASKARA-GRIHYA-SŪTRA.

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INTRODUCTION

THE Gṛhya-sūtra of Pāraskara, which belongs to the White Yajur-veda and forms an appendix to Kātyāyana's Srauta-sūtra, has been edited, with a German translation, by the scholar who was the first to make a Gṛhya text accessible to Orientalists and to begin to grapple with the first and most serious difficulties that beset its interpretation, and who has continued since to do more than anyone else towards elucidating that important branch of Vedic literature. It would be very unbecoming in any one engaged in the study of Gṛhya texts, not to acknowledge most warmly the debt of gratitude which he owes to Professor Stenzler. At the same time the respect due to the veteran editor and interpreter of āśvalāyana and Pāraskara not only allows, but requires that one who proposes to himself the same task at which Prof. Stenzler has worked with so much learning, should state as clearly as possible what that distinguished scholar has left for others to do, and why one who prepares an English translation of Pāraskara has a very different task from merely translating into English the German translation of Prof. Stenzler.

If I may venture to express in one word the difference between Prof. Stenzler's method, as I understand it, for getting at the meaning of a doubtful or obscure passage, and the method which I have endeavoured to follow, I should say that with Prof. Stenzler the first step and, I believe, in many cases also the last step is to ask how Jayarāma and Rāmakṛṣṇa understand the passage in question, while I hold that we ought rather to make ourselves independent from those commentators in the sense in which Prof. Max Müller once expressed himself, 'not that I ever despise the traditional interpretation which the commentators have preserved to us, but because I think that, after having examined it, we have a right to judge for ourselves.' There exists a commentary on the Pāraskara-Gṛhya which far surpasses in trustworthiness Jayarāma's Sajjanavallabha and Rāmakṛṣṇa's Saṃskāraganapati, and which is not composed by an author who, as says Goethe,

—im Auslegen ist munter;

Legt er nicht aus, so legt er unter.

But the leaves of that commentary are scattered through a good many volumes. Here we find a few lines of it in the Satapatha Brāhmaṇa or in Kātyāyana's Srauta-sūtra; there Sāṅkhāyana or āśvalāyana has preserved a word or a sentence that belongs to it; or the law-books of Manu or Yājñavalkya help us to understand a difficult or doubtful aphorism of our text. In one word: the only true commentary on a work like Pāraskara's Gṛhya is that which the ancient literature itself furnishes. No one will say that in Prof. Stenzler's translation and notes this commentary has not been consulted. But it has been consulted perhaps not quite as much as it ought to have been, and Rāmakṛṣṇa and Jayarāma have been consulted too much. They have been consulted and followed in many instances, where a continued consideration of what can be the meaning of a word and what can not, and of what the parallel texts say with regard to the subject in question, would have shown that those commentators, instead of interpreting

Pāraskara's meaning, father on him vague opinions of their own.

Perhaps it will not be out of place here to point our criticism, lest it should be deemed unjust, by a few remarks on a single passage of Pāraskara in which the difference of Prof. Stenzler's way of translating and of our own becomes manifest. Of the numerous passages which could be selected for this purpose, I choose Sūtra I, 2, 5, belonging to the description of the setting up of the sacred domestic fire. The text of that Sūtra runs thus:

5. araṇipradūnam eke.

Prof. Stenzler translates as follows:

'Einige sagen, es müsse durch Reibhölzer erzeugtes Feuer sein.'

The two Sūtras which precede give a description of that ceremony from which evidently the opinion of the 'eke' mentioned in this Sūtra differs, or to which they find it necessary to add something. Those Sūtras run thus:

3. After he has fetched fire from the house of a Vaiśya who is rich in cattle—

4. All ceremonies are performed as at the cooking of the cātushprāśya food.¹

It seems evident that the ācāryas to whom the opinion spoken of in Sūtra 5 belongs, add, or perhaps substitute, to the fetching of the fire which is to be worshipped as the sacrificer's domestic fire, from a rich Vaiśya's house, another rite in which an araṇi, i.e. a stick for kindling the fire by attrition, is made use of in some way or other.

Now if this may be accepted as a vague expression of the general purport of the Sūtra, what is the literal meaning of the words? 'Some (teachers),' it says, '(prescribe) the pradāna of the kindling stick (or, of the kindling sticks).'

What does pradāna mean? Jayarāma says:— '*praśabda upaśabdārthe. araṇyupādānakam eka ācāryā icchanti.*'

That is: 'The word pra stands in the sense of the word upa. Some teachers desire that it (i.e. the fire) should have the kindling sticks as its physical basis.'²

Thus, if Jayarāma is right, Prof. Stenzler's translation would be justified. But can we acquiesce indeed in simply accepting the commentator's opinion? Pradāna is pradāna and not upādāna, as pradadāti is not upādatte. Pradadāti means 'he hands over,' and pradāna 'the handing over.' This is an established fact, and an interpreter of a Vedic text should not allow himself to be induced by a statement like that of Jayarāma about the preposition pra standing in the sense of upa, to abate one iota of it. Thus we are obliged, until passages have been discovered which modify our knowledge of what pradāna means—but such passages most certainly will never be discovered—to translate:

5. Some (teachers say that) the handing over of the kindling sticks (takes place).

We should give that translation even if we were not able to find an explanation for it. It appears that Prof. Stenzler, as far as we can judge from his note, has not even thought of

¹ The food which is eaten by the four chief officiating priests of the Srauta ritual. For these priests a offering of food is prepared at the ceremony of the ādhāna of the Srauta fires.

² Rāmakṛṣṇa also, according to Prof. Stenzler's note, explains pradāna by upādāna, kāraṇa, utpattisthāna.

the possibility of disregarding the authority of Jayarāma and Rāmakṛṣṇa, or of looking through the parallel texts to see whether they do not throw light on what that 'handing over of the kindling sticks' signifies. The text to be consulted first is of course Kātyāyana's Srauta-sūtra. As the Srauta ritual contains a description of an ādhāna which is in some way the prototype of the corresponding Gṛhya ceremony, we may possibly expect to discover, in the course of that description, the statements regarding the araṇi-pradāna for which we are searching. Now Kātyāyana,³ having described the setting up of the fire in the gārhapatyāgāra, states that at sunset the sacrificer and his wife sit down to the west of the fire which has just been established, and then the Adhvaryu hands over to them the two kindling sticks.⁴ The Paddhati, in describing that act, goes into further details. The Adhvaryu hands over to the sacrificer the two Araṇis, which, as required by custom, are wrapped up in new clothes. The wife takes the adharāraṇi from his hand and puts it on her lap; the sacrificer puts the uttarāraṇi on his lap, and they do homage to them with flowers, saffron, sandal wood, &c.; then, after the performance of some other ceremonies, they put the two Araṇis away on a chair or bench. The two Araṇis have to be kept by the sacrificer; if they are lost or burnt or destroyed in any other way, other Araṇis must be procured, and by their attrition a new fire must be kindled.⁵ āpastamba likewise mentions, in his description of the Agnyādhāna,⁶ the handing over of the two Araṇis, and indicates a Mantra which the Adhvaryu recites in giving them to the sacrificer, and two other Mantras with the one of which the sacrificer receives them, while he recites the other over the Araṇis, after having taken them into his hands.

Finally we may quote here, as bearing witness to the custom of the Araṇi-pradāna, a passage taken from Nārāyaṇa's commentary on the Sāṅkhāyana-Gṛhya. Though the decisive words in that passage rest only on the authority of the commentator and not of the Sūtrakāra himself, they deserve to be taken notice of, as they are not subject to the suspicion that they could be influenced by a misunderstanding of that very Sūtra of Pāraskara of which we are treating. Nārāyaṇa says, in his explanation of Sāṅkhāyana I, 1, 10.⁷ "To the west of the fire the sacrificer, and southwards (of him) the wife sits down. The handing over of the kindling sticks does not take place. For it is a fire fetched (from a Vaiśya's house, &c.) which is inaugurated here."⁸ Then the commentator goes on to quote a Sloka:

"The handing over of the Araṇis which the Adhvaryu sometimes performs,

'Is not in accordance with the opinion of Suyajña,⁹ he does not approve of kindling the fire by attrition.¹⁰

Thus, I think, no doubt can remain as to the real meaning of Pāraskara's Sūtra: it means

³ IV, 7, 55 seqq. The corresponding passage of the Paddhati is found at p. 358 of Prof. Weber's edition.

⁴ IV, 7, 22: aśvatthaśamīgarbhāraṇī prayacchati.

⁵ See the commentary on IV, 7, 22, and the passages of the Karmapradīpa quoted there.

⁶ Srauta-sūtra V, 8, 7; vol. i, p. 255, of Prof. Garbe's edition.

⁷ Sāyamāhutisaṃskāro dhvāryupratyaya ity ācāryāḥ.

⁸ *Agneh paścād yajamāno dakṣiṇataḥ patnī ca upaviśati. araṇi-pradānaṃ na kartavyaṃ. āhṛtasyāgner eva saṃskārah.*

⁹ On this name of Sāṅkhāyana, see my Introduction to the translation of the Sāṅkhāyana-Gṛhya, above

¹⁰ *Atrāraṇi-pradānaṃ yad adhvāryuḥ kurute kvaciḥ, mataṃ tan na Suyajñasya mathitaṃ so'tra necchati.*

what its words signify and what is in accordance with Kātyāyana and āpastamba, and it does not mean what the commentators most gratuitously would make it mean.

Perhaps I have dwelt here too long on the interpretation of a few words which are of no peculiar interest in themselves. But I venture to hope that the discussion on these words will serve as a specimen, by which the fundamental difference of two methods of handling our texts may be discerned. Let us never forget how much we owe to the scholars who have followed the first of these methods, but for ourselves let us choose the second.

PĀRASKARA-GRIHYA-SŪTRA.

Kāṇḍa I, Kaṇḍikā 1.

1. Now henceforth the performance of the domestic sacrifices of cooked food (will be explained).

2. Having wiped (around the surface on which he intends to perform a sacrifice), having besmeared it (with cowdung), having drawn the lines thereon, having taken the earth out (of the lines), having besprinkled (the place with water), having established the (sacred) fire, having spread out the seat for the Brāhman to the south, having carried forward (the Praṇīta water), having spread (Kuśa grass) round (the fire), having put down (the different things used at the sacrifice) according as they are wanted, having prepared two (Kuśa blades used as) strainers, having consecrated the Prokṣaṇī water, having sprinkled (with that water the sacrificial implements) according to what is needed, having poured out (the ājya or sacrificial butter into the pot), and having put the sacrificial butter on the fire, he should (lustrate the butter by) moving a fire-brand round it.¹¹

3. Having warmed the (sacrificial spoon called) Sruva, having wiped it, having besprinkled it (with water), and warmed it again, he should put it down.

4 Having taken the ājya from the fire, having purified it, having looked at it, and (having purified) the Prokṣaṇī water as above, having taken up the Kuśa blades with which he is to take hold (of the ājya pot) by its under surface, having put (3) pieces of wood on (the fire), and having sprinkled (water round it), he should sacrifice.¹²

5. This is the rite wherever a sacrifice is performed.

¹¹ The description of the standard form of domestic sacrifice opens with an enumeration of the five so-called bhū-saṃskāra (parisamuhya, &c.). On the samūhana (for parisamuhya is derived p. 270 from the root ūh, not from vah; comp. below, II, 4, 2: *pāṇināgnim parisamūhati*), see Sāṅkhāyana I, 7, 11; Gṛhya-saṅgraha-pariśiṣṭa I, 37, &c. On the lines drawn on the sacrificial surface, see Sāṅkhāyana I, 7, 6 seq.; āśvalāyana I, 3, 1; Gṛhya-saṅgraha-pariśiṣṭa I, 47 seq.

¹² Pūrvavat ('as above') can possibly, as Professor Stenzler understands it, have been said with regard to Kātyāyana's rule, II, 3, 33: *Tābhyām* (scil. *pavitrābhyām*) *utpunāti Savitur va iti*. But it is also possible that the expression may refer to the second Sūtra of this chapter, where it is said, *prokṣaṇīḥ saṃskṛtya*. On upayamanān kuśān, comp. Kātyāyana I, 10, 6-8.

Kaṇḍikā 2.

1. The setting up of the āvasathya (or sacred domestic) fire (is performed) at the time of his wedding.
2. At the time of the division of the inheritance, according to some (teachers).
3. After he has fetched fire from the house of a Vaiśya who is rich in cattle,—
4. All ceremonies are performed as at the cooking of the cātushprāśya food.
5. Some (say that) the handing over of the kindling sticks (should take place),
6. Because the Sruti says, 'There are five great sacrifices.'
7. Having cooked a offering of sacrificial food for the deities of the Agnyādheya, and having sacrificed the two ājya portions, he sacrifices (the following) ājya oblations:
8. 'Thou, Agni' (Vāj. Samhitā 21:3); 'Thus

Kaṇḍikā 3.

1. To six persons the Arghya reception is due: to a teacher, to an officiating priest, to the father-in-law,¹³ to the king, to a friend, to a Snātaka.
2. They should honour them (with the Arghya reception) once a year.¹⁴
3. But officiating priests (they should receive) whenever they intend to perform a sacrifice.
4. Having ordered a seat to be got (for the guest), he says, 'Well, sir! sit down! We will do honour to you, sir!'
5. They get for him a couch (of grass) to sit down on, another for the feet, water for washing the feet, the Arghya water, water for sipping, and the honey-mixture, i.e. curds, honey, and ghee, in a brass vessel with a brass cover.
6. Another person three times announces (to the guest) the couch and the other things (when they are offered to him).¹⁵
7. He accepts the couch.
8. He sits down thereon with (the verse), 'I am the highest one among my people, as the sun among the thunder-bolts. Here I tread on whosoever infests me.'¹⁶
9. With the feet (he treads) on the other (bundle of grass).¹⁷

¹³ 1. On vaivāhya, which I have translated father-in-law,' comp. the note on Sāṅkhāyana II, 15, I.

¹⁴ 2, 3. Comp. below, Sūtra 31, and Sāṅkhāyana-Gṛhya II, 15, 10.

¹⁵ āśvalāyana-Gṛhya I, 24, 7.

¹⁶ I have translated according to the reading of āśvalāyana (I.I. § 8), vidyutām instead of udyatām

¹⁷ 9, 10. There is no doubt that these Sūtras should be divided p. 274 thus: pādayor anyañ. viṣṭara asīnāya savyañ pādañ prakṣālya dakṣiṇañ prakṣālayati. Thus it is said in the Khādīra-Gṛhya: viṣṭaram āstīrya . . . adhyāsīta. pādayor dvitīyayā (scil. ṛcā) dvau cet. Gobhila has the Sūtra: pādayor anyam.

10. When he is seated on the couch, he washes (for his guest) the left foot and then the right foot.

11. If (the host) is a Brāhmaṇa, the right first.¹⁸

12. (He does so) with (the formula), 'The milk of Virāj art thou. The milk of Virāj may I obtain. (May) the milk of Padyā Virāj (dwell) in me.'¹⁹

13. He accepts the Arghya water with (the words), 'Waters are ye. May I obtain through you all my wishes.'²⁰

14. Pouring it out he recites over (the waters the formula), 'To the ocean I send you; go back to your source. Unhurt be our men. May my sap not be shed.'

15. He sips water with (the formula), 'Thou camest to me with glory. Unite me with lustre. Make me beloved by all creatures, the lord of cattle, unhurtful for the bodies.'

16. With (the formula), 'With Mitra's' (Vāj. Saṁh., Kāṇvaśākhā II, 3, 4) he looks at the Madhuparka.²¹

17. With (the formula), 'By the impulse of the god Savitr' (Vāj. Saṁh. I.I.) he accepts it.²²

18. Taking it into his left hand he stirs it about three times with the fourth finger of his right hand with (the formula), 'Adoration to the brown-faced One. What has been damaged in thee, when the food was eaten, that I cut off from thee.'²³

19. And with the fourth finger and the thumb he spirts away (some part of the Madhuparka) three times.

20. He partakes of it three times with (the formula), 'What is the honied, highest form of honey, and the enjoyment of food, by that honied, highest form of honey, and by that enjoyment of food may I become highest, honied, and an enjoyer of food.'

21. Or with (the verses) that contain the word 'honey,' verse by verse.²⁴

22. Let him give the remainder (of the Madhuparka) to a son or a pupil who is sitting to the north.²⁵

23. Or let him eat the whole of it (himself).²⁶

24. Or he should pour out (the remainder) to the east, at an unfrequented spot.²⁷

25. Having sipped water, he touches his bodily organs with (the formula), 'May speech dwell in my mouth, breath in my nose, sight in my eyes, hearing in my ears, strength in my arms, vigour in my thighs. May my limbs be unhurt, may my body be united with

¹⁸ The words brāhmaṇas cet refer to the host, as the comparison of āśvalāyana I, 24, 11, shows.

¹⁹ Comp. āśvalāyana I.I. § 22; Sāṅkhāyana III, 7, 5.

²⁰ The play on words (āpas = waters, avāpnānī = may I obtain) is untranslatable.

²¹ āśvalāyana-Gṛhya I, 24, 14.

²² āśvalāyana-Gṛhya I, 24, 15.

²³ āśvalāyana-Gṛhya I.I. Annaśane instead of annāśane is simply a mistake in spelling.

²⁴ These are the three verses, Vāj. Saṁhitā XIII, 27-29.

²⁵ āśvalāyana-Gṛhya I, 24, 25.

²⁶ āśvalāyana I.I. § 27.

²⁷ āśvalāyana I.I. § 26.

my body!'

26. When (the guest) has sipped water, (the host), holding a butcher's knife, says to him three times, 'A cow!'

27. He replies, 'The mother of the Rudras, the daughter of the Vasus, the sister of the ādityas, the navel of immortality. To the people who understand me, I say, "Do not kill the guiltless cow, which is Aditi." I kill my sin and so-and-so's sin,'—thus, if he chooses to have it killed.

28. But if he chooses to let it loose, he should say, 'My sin and so-and-so's sin has been killed. Om! Let it loose! Let it eat grass!'

29. But let the Argha not be without flesh.

30. On the occasion of a sacrifice and of a wedding let (the guest) say, 'Make it (ready).'²⁸

31. Even if he performs more than one Soma sacrifice during one year, let only priests who have received (from him) the Arghya reception, officiate for him, not such who have not received it; for this has been prescribed in the *Sruti*.²⁹

Kaṇḍikā 4.

1. There are four kinds of Pākayajñas, viz. the huta, the ahuta, the prahuta, and the prāśīta.

2. On the following five occasions, viz. the wedding, the tonsure (of the child's head), the initiation (of the Brahmācārin), the cutting of the beard, and the parting of the hair, (on these occasions) in the outer hall,

3. On a place that has been smeared (with cow-dung), which is elevated, and which has been sprinkled (with water), he establishes the fire,

4. Having kindled it by attrition, according to some teachers, at his marriage.

5. During the northern course of the sun, in the time of the increasing moon, on an auspicious day he shall seize the hand of a girl,

6. Under one of the (three times) three Nakṣatras of which a constellation designated as Uttara is first,³⁰

7. Or under (the Nakṣatras) Svāti, Mṛgaśīras, or Rohiṇī.

8. Three (wives are allowed) to a Brāhmaṇa, in accordance with the order of the castes,

9. Two to a Rājanya,

10. One to a Vaiśya,

²⁸ 29, 30. These Sūtras are identical with two Sūtras in the *Sāṅkhāyana-Gṛhya* II, 15, 2.3. See the note there.

²⁹ *Sāṅkhāyana-Gṛhya* II, 15, 10.

³⁰ I.e. under the constellations Uttaraphalgunī or the two constellations following it, Uttarāshādhā or the two constellations following it, Uttarabhādrapadā or the two constellations following it.

11. One Sūdra wife besides to all, according to some (teachers), without using Mantras (at the ceremonies of wedding, &c.).

12. He then makes her put on the (under) garment with (the verse), 'Live to old age; put on the garment! Be a protectress of the human tribes against imprecation. Live a hundred years full of vigour; clothe thyself in wealth and children. Blessed with life put on this garment!'³¹

13. Then the upper garment with (the verse), 'The goddesses who spun, who wove, who spread out, and who drew out the threads on both sides, may those goddesses clothe thee for the sake of long life. Blessed with life put on this garment!'³²

14. (The bride's father?) anoints the two, (while the bridegroom recites the verse,) 'May the Viśve devās, may the waters unite our hearts. May Mātariśvan, may Dhātṛ, may Deṣṭrī (the 'showing' goddess) join us.'³³

15. (The bridegroom), having accepted her who is given away by her father, takes her and goes away (from that place) with (the verse), 'When thou wanderest far away with thy heart to the regions of the world like the wind, may the gold-winged Vaikarṇa (i.e. the wind?) grant that thy heart may dwell with me! so-and-so!'

16. He then makes them look at each other (while the bridegroom repeats the verses), 'With no evil eye, not bringing death to thy husband, bring luck to the cattle, be full of joy and vigour. Give birth to heroes; be godly and friendly. Bring us luck, to men and animals.'³⁴

'Soma has acquired (thee) first (as his wife); after him the Gandharva has acquired (thee). Thy third husband is Agni; the fourth is thy human husband.

'Soma has given thee to the Gandharva; the Gandharva has given thee to Agni. Wealth and children Agni has given to me, and besides this wife.

'Pūṣan! Lead her to us, the highly blessed one. *Sā na ūrū uśatī vihara, yasyām uśantaḥ praharāma śepaṇ yasyām u kāmā bahavo niviṣṭyā (niviṣṭā?) iti.'*

Kaṇḍikā 5.

1. Having led her around the fire, keeping it on his right side, according to some (teachers)—

³¹ The words of the Mantra *bhavā kṛṣṭīnām abhiśastipāvā* no doubt are an imitation of Rig-veda I, 76, 3, *bhavā yajñānām abhiśastipāvā* (where the words are applied to Agni). Thus the use of the masculine *abhiśastipāvā* with reference to the bride may be accounted for.

³² Comp. Atharva-veda XIV, 1, 45. This parallel passage shows us the way to correct the text of this very much corrupted Mantra.

³³ The literal translation would be: 'He salves together (*samañjayati*) the two . . . May the waters salve together (*samañjantu*) our hearts.' It was a real anointing of the bridegroom and of the bride, that took place, and we cannot accept Professor Stenzler's translation (based on Jayarāma's note: *samañjayati parasparaṇ sammukhīkaroti*), by which the proper signification of *samañjayati* is effaced: Dann heisst (der Vater der Braut) sie beide zusammentreten. See the note on Sāṅkhāyana-Gṛhya I, 12, 5. The parallel passage of the Khādīra-Gṛhya runs thus: *apareṇāgnim auduko gatvā pāṇigrāhaṇ mūrdhany avasiñced, vadhūn ca, samañjantv ity avasiktaḥ.*

³⁴ Comp. Rig-veda X, 85, 44. 40. 41. 37

2. Having pushed with his right foot a bundle of grass or a mat to the west of the fire, he sits down.

3. While (the bride) touches him, (the following oblations are made:) the two āghāra oblations, the two ājya portions, the Mahāvyaḥṛtis, the general expiation, the Prājāpatya oblation, and the Sviṣṭakṛt.³⁵

4. These are regular (oblations) at every sacrifice.

5. The Sviṣṭakṛt comes before the Mahā-vyāḥṛtis, if the sacrificial oblation is different from ājya.

6. The place for the insertion (of the peculiar oblations belonging to the different sacrifices) is the interval between the general expiation and the oblation to Prajāpati.³⁶

7. At the wedding (he may make oblations) with the Rāṣṭrabhṛt formulas (i.e. the formulas procuring royal power), if he likes, and with the Jaya and Abhyātāna formulas (i.e. the formulas procuring victory, and aiming [at the hostile powers]), if he knows them—

8. Because it has been said, 'By what sacrifice he wishes to attain success.'³⁷

9. (The Jaya formulas run thus): 'Thought and thinking. Intention and intending. The understood and understanding. The mind and the Sakvarī (verses). The new moon and the full moon. Bṛhat and Rathantara.'³⁸

'Prajāpati, the powerful one in victorious battles, has given victories (or, the Jaya formulas) to manly Indra. To him all subjects bowed down; he has become powerful and worthy of sacrifice. Svāhā!

10. (The Abhyātāna formulas run thus): 'May Agni, the lord of beings, protect me. May Indra, (the lord) of the noblest, Yama, of the earth, Vāyu, of the air, the Sun, of heaven, the Moon, of the Nakṣatras, Bṛhaspati, of the Brahman, Mitra, of truth, Varuṇa, of the waters, the sea, of the rivers, food, the lord of royalty, protect me. May Soma, (the lord) of herbs, Savitṛ, of impulses, Rudra, of cattle, Tvaṣṭṛ, of forms, Viṣṇu, of mountains, the Maruts, the lords of hosts, protect me. May the fathers, the grandfathers, the former, the later, the fathers, the grandfathers protect me here in this power of holiness, in this worldly power, in this prayer, in this Purohitaship, in this sacrifice, in this invocation of the gods. Svāhā!'—this is added each time.³⁹

11. (He then makes other oblations with the following texts:)

³⁵ See the note on Sāṅkhāyana-Gṛhya I, 9, 12.

³⁶ See the note 1.1.—I have altered the division of Sūtras 6 and 7, so as to draw the word vivāhe to the seventh Sūtra. The rule in § 6 has an entirely general character; the formulas stated in § 7 are given for the particular occasion of the vivāha ceremony.

³⁷ Taittirīya Saṅhitā III, 4, 6, 1: 'By what sacrifice he wishes to attain success, at that (sacrifice) he should make oblations with them (i.e. with the Abhyātāna Mantras): then he will attain success by that sacrifice.'

³⁸ Instead of *sa i havyaḥ* we ought to read probably *sa u havyaḥ*, or, as the Taitt. Saṅh. III, 4, 4, 1 gives, *sa hi havyaḥ*. The Maitr. Saṅh. has *vihavyaḥ* (II, 10, 2).

³⁹ The words, 'in this power of holiness . . . svāhā!' are to be added to each member of the whole formula (comp. Atharva-veda V, 24). The expressions 'fathers' and 'grandfathers,' which are twice identically repeated in the translation, stand the first time for *pitarah pitamahah*, and then for *tatās tatāmahah* of the Sanskrit text.

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

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

'Make, Agni, all ways of heaven and earth blissful to us, O thou who art worthy of sacrifices. What is great, born on this (earth); and praised, (born) in heaven, that bestow on us, rich treasures. Svāhā!

'Come hither, showing us an easy path. Give us bright, undecaying life. May death go away; may immortality come to us. May Vivasvat's son make us safe from danger. Svāhā!

12. And the (verse), 'Another way, O death' (Vāj. Samh. 35:7), after the eating (of the remnant of the sacrificial food), according to some (teachers).

Kaṇḍikā 6.

1. The girl's brother pours out of his joined hands into her joined hands fried grain mixed with Samī leaves.⁴⁰

2. This she sacrifices, with firmly joined hands, standing, (while the bridegroom recites the verses,)

'To the god Aryaman the girls have made sacrifice, to Agni; may he, god Aryaman, loosen us from here, and not from the husband. Svāhā!

'This woman, strewing grains, prays thus, "May my husband live long; may my relations be prosperous." Svāhā!

'These grains I throw into the fire: may this bring prosperity to thee, and may it unite me with thee. May Agni grant us that. so-and-so! Svāhā!⁴¹

3. He then seizes her right hand together with the thumb, with (the verses),

'I seize thy hand for the sake of happiness, that thou mayst live to old age with me, thy husband. Bhaga, Aryaman, Sāvitrī, Purandhi, the gods have given thee to me that we may rule our house.

'This am I, that art thou; that art thou, this am I. The melody am I, the *words* thou; the heaven I, the earth thou.

'Come! Let us marry. Let us unite our seed. Let us beget offspring. Let us acquire many sons, and may they reach old age.

'Loving, bright, with genial minds may we see a hundred autumns, may we

⁴⁰ Sāṅkhāyana I, 13, 15; āśvalāyana I, 7, 8.

⁴¹ Sāṅkhāyana I, 18, 3; 14, 1; āśvalāyana I, 7. 13.

live a hundred autumns, may we hear a hundred autumns!⁴²

Kaṇḍikā 7.

1. He then makes her tread on a stone, to the north of the fire, with her right foot, (repeating the verse,) 'Tread on this stone; like a stone be firm. Tread the foes down; turn away the enemies.'⁴³
2. He then sings a song: 'Sarasvatī! Promote this (our undertaking), O gracious one, bountiful one, thou whom we sing first of all that is, in whom what is, has been born, in whom this whole world dwells—that song I will sing to-day which will be the highest glory of women.'
3. They then go round (the fire) with (the verse, which the bridegroom repeats,)

'To thee they have in the beginning carried round Sūryā (the Sun-bride) with the bridal procession. Mayst thou give back, Agni, to the husbands the wife together with offspring.'
4. Thus (the same rites are repeated) twice again, beginning from the fried grain.⁴⁴
5. The fourth time she pours the whole fried grain by the neb of a basket (into the fire) with (the words), 'To Bhaga svāhā!'⁴⁵
6. After he has led her round (the fire) three times, and has sacrificed the oblation to Prajāpati—

Kaṇḍikā 8.

1. Then he makes her step forward in a northern direction seven steps (with the words),

'One for nourishment, two for health, three for the prospering of wealth, four for comfort, five for cattle, six for the seasons. Friend! be with seven steps (united to me).'⁴⁶ So be thou devoted to me.'
2. (The words), 'May Viṣṇu lead thee' are added to every part (of the formula).
3. From the moment of their going away a man who holds a water-pot on his shoulder, stands silent to the south of the fire;⁴⁷
4. To the north, (according to the opinion) of some (teachers).
5. From that (pot) he sprinkles her (with water) on her head (with the formula),

'The blessed, the most blessed waters, the peaceful ones, the most peaceful ones, may

⁴² Rig-veda X, 85, 36; Sāṅkhāyana I, 13, 4, &c.

⁴³ āśvalāyana-Gṛhya I, 7, 7; Sāṅkhāyana-Gṛhya I, 13, 12

⁴⁴ See chap. 6, 1.

⁴⁵ Comp. Khādīra-Gṛhya I, 3: śūrpeṇa śiṣṭān agnāv opya prāgudīcīm utkramayet. See also Gobhila II, 2; āśvalāyana I, 7, 14.

⁴⁶ The parallel texts have sakhā and saptapadī for sakhe and saptapadā of Pāraskara.

⁴⁷ See above, I, 4, 15. The water mentioned here is designated as stheyā āpaḥ; see Sāṅkhāyana-Gṛhya I, 13, 5 seq.; Gṛhya-saṅgraha II, 26. 35.

they give medicine to thee'—

6. And with the three (verses), Ye waters are' (Vāj. Saṁh. XI, 50-52).

7. He then makes her look at the sun with (the verse), 'That eye' (Vāj. Saṁh. 36:24.).

8. He then touches her heart, (reaching) over her right shoulder, with (the words), 'Into my will I take thy heart; thy mind shall follow my mind; in my word thou shalt rejoice with all thy heart; may Prajāpati join thee to me.'⁴⁸

9. He then recites over her (the verse), 'Auspicious ornaments does this woman wear. Come up to her and behold her. Having brought luck to her, go away back to your houses.'⁴⁹

10. A strong man snatches her up from the ground, and sets her down in an eastern or northern direction in an out-of-the-way house, on a red bull's hide, with (the words),⁵⁰

'Here may the cows sit down, here the horses, here the men. Here may sacrifice with a thousand gifts, here may Pūṣan sit down.'

11. And what (the people in) the village tell them, that they should do.

12. For it is said, 'At weddings and funerals he shall enter the village';⁵¹

13. (And) because the Sruti says, 'Therefore on these two occasions authority rests with the village.'

14. To the teacher (who helps at the wedding ceremonies) he gives an optional gift.

15. A cow is the optional gift to be given by a Brāhmaṇa,

16. A village by a Rājanya,

17. A horse by a Vaiśya.

18. A hundred (cows) with a chariot (he gives to a father) who has only daughters.

19. After sunset he shows her the firm star (i.e. the polar-star) with (the words),

'Firm art thou; I see thee, the firm one. Firm be thou with me, O thriving one!
'To me Bṛhaspati has given thee; obtaining offspring through me, thy husband,
live with me a hundred autumns.'

20. If she does not see (the polar-star), let her say notwithstanding, 'I see,' &c.

21. Through a period of three nights they shall eat no saline food; they shall sleep on the ground; through one year they shall refrain from conjugal intercourse, or through a period of twelve nights, or of six nights, or at least of three nights.⁵²

⁴⁸ See the note on Sāṅkhāyana-Gṛhya II, 3, 3.

⁴⁹ Rīg-veda X, 85, 33.

⁵⁰ The Atharva-veda (XX, 127, 12) has the reading *pra jāyadhvam* instead of *ni shīdantu* (in the first Pāda); the second hemistich there runs thus: *ihō sahasradakṣiṇo'pi Pūshā ni shīdati*

⁵¹ I have ventured, differing from Professor Stenzler ('Bei der Hochzeit und auf der Leichenstätte richte er sich nach dem Dorfe'), to translate *praviśatāt* according to its original meaning. Could this possibly be a rule for Vānaprasthas who live in the forest and enter the village only on exceptional occasions?

⁵² Sāṅkhāyana I, 17, 5. 6; āśvalāyana I, 8, 10. 11.

Kaṇḍikā 9.

1. Beginning from the wedding the worshipping of the Aupāsana (i.e. sacred domestic) fire (is prescribed).⁵³
2. After sunset and before sunrise (the fire should be worshipped) with (oblations of) curds, (rice) grains, or fried grains.
3. (He sacrifices) in the evening with (the formulas), 'To Agni svāhā! To Prajāpati svāhā!'
4. In the morning with (the formulas), 'To Sūrya svāhā! To Prajāpati svāhā!'
5. 'Men are both Mitra and Varuṇa; men are both the Aśvins; men are Indra and Sūrya. May a male be born in me! Again svāhā!'—with (this verse) a wife who desires to conceive, (should offer) the first (oblation).⁵⁴

Kaṇḍikā 10.

1. If (in the chariot) of a king the axle breaks, or something that is bound loosens itself, or the chariot is overturned, or if another accident happens, or (if one of these same things occurs) when a bride is carried home, he establishes the same fire, prepares ājya, and sacrifices (two ājya oblations) separately with the two Mantras, 'Here is joy' (Vāj. Saṁh. 8:51 a).⁵⁵
2. Having got ready another chariot, he (i.e. the Purohita or the bridegroom) should make the king or the woman sit down thereon with (the formula), 'In royal power' down to the word, 'in sacrifice' (Vāj. Saṁh. 20:10), and with the (verse), 'I have seized thee' (ibid. 12:11).
3. The two beasts that draw the chariot, constitute the sacrificial fee.
4. (This is) the penance.

⁵³ The expression which I have translated 'beginning from the wedding' is upayamanaprabhṛti. The Indian commentators and Professor Stenzler explain the term upayamana as implying a reference to the Sūtra I, 1, 4, upayamanān kuśān ādāya ('having taken up the Kuśa blades with which he is to take hold of the lower surface of the ājya pot'). 'The worshipping of the domestic fire,' says Stenzler, following the native authorities, 'consists in the rites which have been prescribed above (I, 1, 4), beginning from the word upayamana, i.e. in the taking up of the Kuśa blades, the putting of wood on the fire, the sprinkling and sacrificing. As the rites preceding that word, such as the preparation of the sacrificial spoon (I, 1, 3), are hereby excluded, the oblations are offered with the hand.' It would be easy to show that the upayamanāḥ kuśāḥ have nothing at all to do with the regular morning and evening oblations of which these Sūtras treat. The comparison of āśvalāyana-Gṛhya I, 9, 1 (see also Manu III, 67, &c.) leaves no doubt that upayamana is to be understood here as derived from upayacṇati in its very frequent meaning of marrying. I have translated the Sūtra accordingly.

⁵⁴ Comp. Sāṅkhāyana-Gṛhya I, 17, 9, where the reading and the construction slightly differ. The words punaḥ svāhā at the end of the Mantra seem to be corrupt; the frequent repetition of pumāṁsam and pumān through the whole verse suggests the correction pumse svāhā, or pumbhyaḥ svāhā, 'to the man svāhā!' or 'to the men svāhā!'

⁵⁵ 'The same fire' is the senāgni (the fire belonging to the army) in the case of the king, the nuptial fire in the second case. The two Mantras are the two parts of Vāj. Saṁh. VIII, 51 a.

5. Then (follows) feeding of the Brāhmaṇas.

Kaṇḍikā 11.

1. In the fourth night (after the wedding), towards morning, (the husband) establishes the fire within (the house), assigns his seat, to the south (of it), to the Brahman, places a pot of water to the north, cooks a offering of sacrificial food, sacrifices the two ājya portions, and makes (other) ājya oblations with (the following Mantras):

2. 'Agni! Expiation! Thou art the expiation of the gods. I, the Brāhmaṇa, entreat thee, desirous of protection. The substance which dwells in her that brings death to her husband, that extirpate in her. Svāhā!⁵⁶

'Vāyu! Expiation! Thou art the expiation of the gods. I, the Brāhmaṇa, entreat thee, desirous of protection. The substance which dwells in her that brings death to her children, that extirpate in her. Svāhā!

'Sūrya! Expiation! Thou art the expiation of the gods. I, the Brāhmaṇa, entreat thee, desirous of protection. The substance which dwells in her that brings death to cattle, that extirpate in her. Svāhā!

'Kandra! Expiation! Thou art the expiation of the gods. I, the Brāhmaṇa, entreat thee, desirous of protection. The substance which dwells in her that brings destruction to the house, that extirpate in her. Svāhā!

'Gandharva! Expiation! Thou art the expiation of the gods. I, the Brāhmaṇa, entreat thee, desirous of protection. The substance which dwells in her that brings destruction to fame, that extirpate in her. Svāhā!'

3. He sacrifices of the offering of cooked food with (the words), 'To Prajāpati svāhā!'

4. Each time after he has sacrificed, he pours the remainder of the oblations into the water-pot,⁵⁷ and out of that (pot) he besprinkles her on her head with (the words), 'The evil substance which dwells in thee that brings death to thy husband, death to thy children, death to cattle, destruction to the house, destruction to fame, that I change into one that brings death to thy paramour. Thus live with me to old age, so-and-so!'

5. He then makes her eat the offering of cooked food with (the words), 'I add breath to thy breath, bones to thy bones, flesh to thy flesh, skin to thy skin.'

6. Therefore one should not wish for sport with the wife of a Srotriya who knows this; for the other one is a person who knows this (and is thereby enabled to destroy a lover of his wife).⁵⁸

7. After he has led her to his house, he should cohabit with her after each of her monthly periods,

8. Or as he likes, because it has been said, 'May we have intercourse as we like, until a

⁵⁶ Comp. Sāṅkhāyana-Gr̥hya I, 18, 3.

⁵⁷ The water-pot is that mentioned in Sūtra 1.

⁵⁸ Satapatha Brāhmaṇa I, 6, 1, 18; XIV, 9, 4, II (= Bṛhad āraṇyaka VI, 4, 12; Sacred Books of the East, vol. xv, p. 218).

child is born.⁵⁹

9. He then touches her heart, (reaching) over her right shoulder, with (the verse), 'O thou whose hair is well parted! Thy heart that dwells in heaven, in the moon, that I know; may it know me. May we see a hundred autumns; may we live a hundred autumns; may we hear a hundred autumns.'⁶⁰

10. In the same way afterwards.

Kaṇḍikā 12.

1. At the beginning of each half-month he cooks a offering of sacrificial food, sacrifices to the deities of the festivals of the new and full moon (as stated in the Srouta ritual), and then sacrifices to the following deities: to Brahman, to Prajāpati, to the Viśve devās, and to Heaven and Earth.⁶¹

2. To the Viśve devās a Bali is offered, to the domestic deities, and to ākāśa (i.e. the Ether).

3. From the Vaiśvadeva food he makes oblations in the fire with (the formulas), 'To Agni svāhā! To Prajāpati svāhā! To the Viśve devās svāhā! To Agni Sviṣṭakṛt svāhā!' (Sāṅkhāyana-Gṛhya II, 14, 3, 4.)

4. Outside (the house) the wife offers the Bali with (the formulas), 'Adoration to the wife! Adoration to the man! To every time of life, adoration! To the white one with the black teeth, the lord of the bad women, adoration!

'They who allure my offspring, dwelling in the village or in the forest, to them be adoration; I offer a Bali to them. Be welfare to me! May they give me offspring.'

5. The remainder he washes out with water. Then (follows) feeding of the Brāhmaṇas.

Kaṇḍikā 13.

1. If she does not conceive, he should, after having fasted, under (the Nakṣatra) Pushya, lay down (in his house) the root of a white-blooming Simhī plant, and on the fourth day, after (his wife) has bathed, he should in the night-time crush it in water and insert it into her right nostril with (the verse), 'This herb is protecting, overcoming, and powerful. May I, the son of this great (mother), obtain the name of a father!'⁶²

Kaṇḍikā 14.

⁵⁹ Taittirīya Saṅhitā II, 5, 1, 5.

⁶⁰ See above, chap. 8, 8.

⁶¹ Comp. Sāṅkhāyana-Gṛhya I, 3, 3. The deities of the corresponding Srouta festivals are, at the full moon, Agni and Agni-shomau; at the new moon, Agni, Viṣṇu, and Indrāgnī.

⁶² I have translated according to the reading of a similar Mantra found in the Atharva-veda (VIII, 2, 6), which no doubt is correct, sahasvatī instead of sarasvatī.

1. Now the Puṃsavana (i.e. the ceremony to secure the birth of a male child),
2. Before (the child in his mother's womb) moves, in the second or third month (of pregnancy).
3. On a day on which the moon stands in conjunction with a Nakṣatra (that has a name) of masculine gender, on that day, after having caused (his wife) to fast, to bathe, and to put on two garments which have not yet been washed, and after having in the night-time crushed in water descending roots and shoots of a Nyagrodha tree, he inserts (that into her right nostril) as above,⁶³ with the two (verses), 'The gold-child' (Vāj. Saṃh. XIII, 4) and 'Formed of water' (ibid. XXXI, 17);
4. A Kuśa needle and a Soma stalk, according to some (teachers)⁶⁴.
5. And he puts gall of a tortoise on her lap.⁶⁵

If he desires; 'May (the son) become valiant,' he recites over him (i.e. over the embryo), modifying the rite (?), 'The Suparna art thou' (Vāj. Saṃh. XII, 4), (the Yajus) before (the formulas called) 'steps of Viṣṇu.'

Kaṇḍikā 15.

1. Now the Sīmantonnayana (or parting of the pregnant wife's hair).
2. (it is performed) like the Puṃsavana;⁶⁶
3. In her first pregnancy, in the sixth or eighth month.
4. After he has cooked a offering of sacrificial food, containing sesamum and Mudga beans, and has sacrificed to Prajāpati, he parts for the wife, who is seated to the west of the fire on a soft chair, her hair upwards (i.e. beginning from the front) with a bunch containing an even number of unripe Udumbara fruits, and with three bunches of Darbha grass, with a porcupine's quill that has three white spots, with a stick of Vīratara wood, and with a full spindle. with the words, 'Bhūr bhuvaḥ svaḥ.'⁶⁷
5. Or (he parts the hair once) with each of the (three) Mahāvyaḥṛtis.
6. He ties (the Udumbara fruits, &c.) to a string of three twisted threads with (the words), 'Rich in sap is this tree; like the tree, rich in sap, be thou fruitful.'⁶⁸
7. (The husband) then says to two vina-players, 'Sing ye the king, or if anybody else is still more valiant.'

⁶³ The words 'as above' refer to chap. 13, 1.

⁶⁴ Comp. Sāṅkhāyana-Gṛhya I, 20, 3.

⁶⁵ The commentators state that *kūrmapiṭṭa* (gall of tortoise) means 'a dish with water.' I place no confidence in this statement, though I cannot show at present what its origin is. I am not sure about the translation of *vikṛtyā* (or *vikṛtya*?). But it seems impossible to me that it should be the name of the metre *Vikṛti*. 'Steps of Viṣṇu' is a name for the Yajus following in the Saṃhitā on the one prescribed in this Sūtra. It begins, 'Viṣṇu's step art thou, &c.' (Vāj. Saṃh. XII, 5).

⁶⁶ i.e. the Nakṣatra under which the ceremony is performed, should be of male gender; the wife is to fast, &c. (see chap. 14, 3).

⁶⁷ Sāṅkhāyana-Gṛhya I, 22, 8; āśvalāyana I, 14, 4.

⁶⁸ Sāṅkhāyana I, 22, 10.

8. Here some also prescribe a certain stanza (to be sung by the lute-players): 'Soma alone is our king. May these human tribes dwell on thy banks, O (river) whose dominion is unbroken, so-and-so!'—here he names the name of the river near which they dwell.

9. Then (follows) feeding of the Brāhmaṇas.

Kaṇḍikā 16.

1. Soshyantīm adbhīr abhyukṣaty ejatu daśamāsyā iti (Vāj. Saṁh. 8:28) prāg yasyai to iti (ibid. 29).

2. Athāvarāvapatanam, avaitu pṛṣṇi śevalaṅ śune jarāyṅv attave, naiva māṃsena pīvari na kasmiṅś canāyatam ava jarāyṅv padyatām iti.

3. When the boy is born, he performs for him, before the navel-string is cut off, the medhājanana (production of intelligence) and the āyushya (rite for procuring long life).

4. (The *medhājanana* is performed in the following way:) With his fourth finger and with (an instrument of) gold he gives (to the child) honey and ghee, or ghee (alone), to eat with (the formulas), 'Bhūḥ I put into thee; bhuvāḥ I put into thee; svaḥ I put into thee. Bhūr bhuvāḥ svaḥ everything I put into thee.'⁶⁹

5. He then performs the āyushya.

6. Near his navel or his right ear he murmurs:—

'Agni is long-lived; through the trees he is long-lived. By that long life I make thee long-lived.

'Soma is long-lived; through the herbs he is, &c.

'The Brahman is long-lived; through the Brāhmaṇas it is, &c.

'The gods are long-lived; through ambrosia (amṛta) they are, &c.

'The Rishis are long-lived; through their observances they are, &c.

'The Fathers are long-lived; through the Svadhā oblations (or oblations made to the Manes) they are, &c.

'Sacrifice is long-lived; through sacrificial fee it is, &c.

'The ocean is long-lived; through the rivers it is long-lived. By that long life I make thee long-lived;'

7. And three times the verse, 'The threefold age' (Vāj. Saṁh. III, 62).

8. If he desires, 'May he live his full term of life,' he should touch him with the Vātsapra hymn (Vāj. Saṁh. XII, 18-29).

9. From the Anuvāka beginning with 'From heaven' (XII, 18 seqq.) he omits the last Ric

⁶⁹ Comp. Satapatha Brāhmaṇa XIV, 9, 4, 23 seqq. (Bṛhad āraṇyaka VI, 4, 24 seqq.; S.B.E., XV, 222 seq.). The text has anāmikayā suvarṇāntarhitayā, which literally is: with the nameless (or fourth) finger, between which (and the food) gold has been put.

(XII, 29).

10. Having placed five Brāhmaṇas towards the (five) regions, he should say to them, 'Breathe ye upon this (child).'

11. The (Brāhmaṇa placed) to the east should say, Up-breathing!⁷⁰

12. The one to the south, 'Back-breathing!'

13. The one to the west, 'Down-breathing!'

14. The one to the north, 'Out-breathing!'

15. The fifth one, looking upwards, should say, 'On-breathing!'

16. Or (the father) may do that himself, going round (his child), if he can find no (Brāhmaṇas).

17. He recites over the place at which (the child) is born: 'I know, O earth, thy heart that dwells in heaven, in the moon. That I know; may it know me. May we see a hundred autumns; may we live a hundred autumns; may we hear a hundred autumns.'⁷¹

18. He then touches him with (the verse), 'Be a stone, be an axe, be imperishable gold. Thou indeed art the Self called son; thus live a hundred autumns.'⁷²

19. He then recites over his mother (the verse), 'Thou art Idā, the daughter of Mitra and Varuṇa; thou strong woman hast born a strong son. Be thou blessed with strong children, thou who hast blessed us with a strong son.'⁷³

20. He then washes her right breast, and gives it to the child with (the verse), 'This breast' (Vāj. Saṁh. 17:87);

21. The left (breast) with (the verse), 'Thy breast which' (ibid. 38:5)—with these two (verses).⁷⁴

22. He puts down a pot of water near her head with (the verse), 'O waters, you watch with the gods. As you watch with the gods, thus watch over this mother who is confined, and her child.'

23. Having established near the door the fire that has been kept from (the wife's) confinement, he throws into that fire at the time of the morning and evening twilight, until (the mother) gets up (from childbed), mustard seeds mixed with rice chaff (pronouncing the following names of demons and goblins): 'May Saṇḍa and Marka, Upavīra, Sauṇḍikeya, Ulūkhala, Malimluca, Droṇāsa, Cyavana vanish hence. Svāhā!'⁷⁵

'May ālikhat, Animisha, Kiṇvadanta, Upaśruti, Haryakṣa, Kumbhin, Satru,

⁷⁰ In translating the technical terms for the different kinds of breath, I adopt the expressions chosen by Professor Max Müller, S.B.E., XV, 94. As to the whole rite, comp. Satap. Br. XI, 8, 3, 6.

⁷¹ Comp. above, I, 11, 9. The comparison of the parallel Mantra leaves scarcely any doubt that veda (the first word of the verse) is the first, not the third person, and bhūmi the vocative case. Compare the vocative darvi of the Vāj. Saṁhitā, while the Atharva-veda has darve. Lanman, Noun-Inflection, p. 390.

⁷² Satapatha Brāhmaṇa XIV, 9, 4, 26; āśvalāyana I, 15, 3.

⁷³ Satapatha Brāhmaṇa I.1. § 27. Comp. Professor Max Müller's note, S.B.E., XV, 223 seq.

⁷⁴ Satapatha Brāhmaṇa I.1. § 28.

⁷⁵ On the sūtikāgni, comp. Satap. Br. I.1. § 23; Sāṅkhāyana-Gṛhya I, 25, 4, &c

Pātrapāṇi, Nṛmaṇi, Hantrīmukha, Sarshapāruṇa, Cyavana vanish hence. Svāhā!

24. If (the demon bringing disease) Kumāra attacks the boy, the father covers him with a net or with an upper garment, takes him on his lap, and murmurs: Kūrkura, Sukūrkura, Kūrkura,⁷⁶ who holds fast children. Cet! cet! doggy! let him loose. Reverence be to thee, the Sīsara, barker, bender.

'That is true that the gods have given a boon to thee. Hast thou then chosen even this boy?

'Cet! cet! doggy! let him loose. Reverence be to thee, the Sīsara, barker, bender.

'That is true that (the divine she-dog) Saramā is thy mother, Sīsara thy father, the black and the speckled (two dogs of Yama) thy brothers.

'Cet! cet! doggy! let him loose. Reverence be to thee, the Sīsara, barker, bender.'

25. He then touches (the boy) with (the words), 'He does not suffer, he does not cry, he is not stiff, he is not sick, when we speak to him and when we touch him.'

Kaṇḍikā 17.

1. On the tenth day (after the birth of the child) the father, having made (his wife) get up, and having fed the Brāhmaṇas, gives a name (to the child),⁷⁷
2. Of two syllables, or of four syllables beginning with a sonant, with a semivowel in it, with a long vowel (or) the Visarga (at its end), with a Kṛt (suffix), not with a Taddhita;
3. With an uneven number of syllables, ending in ā, with a Taddhita (suffix) to a girl.
4. (The name) of a Brāhmaṇa (should end in) śarman (for inst. Viṣṇuśarman), that of a Kṣatriya in varman (for inst. Lakṣmīvarman), that of a Vaiśya in gupta (for inst. Candragupta).
5. In the forth month (follows) the going out.
6. He makes (the child) look at the sun, pronouncing (the verse), 'That eye' (Vāj. Saṁhitā 36: 24).

Kaṇḍikā 18.

1. When he returns from a journey, he approaches his house in the manner stated above.⁷⁸
2. When he sees his son, he murmurs, 'From limb by limb thou art produced; out of the

⁷⁶ Kūrkura seems to me, and this is also Professor Stenzler's opinion, identical with kurkura, kuccura ('dog'). The Petersburg Dictionary explains it, 'Name eines die Kinder bedrohenden Dämons (vielleicht eine Personification des Hustens).'

⁷⁷ Comp. Gobhila II, 8, 14; āśvalāyana I, 15, 4.

⁷⁸ See Kātyāyana, Srauta-sūtra IV, 12, 22 seq.: With the words, 'House, be not afraid,' &c. (Vāj. Saṁh. III, 41) he approaches the house. With, 'For peace you' (III, 43) he enters it.

heart thou art born. Thou indeed art the Self called son; so live a hundred autumns!

3. He then kisses his head with (the words), 'With the hiṅkāra (the mystical syllable hiṅ) of Prajāpati, which gives thousandfold life, I kiss thee, so-and-so! Live a hundred autumns!'—

4. And three times with (the words), 'With the hiṅkāra of the cows.'

5. In his right ear he murmurs, 'Bestow on us, O bountiful, onward-pressing Indra, plentiful, rich treasures. Give us a hundred autumns to live; give us many heroes, strong jawed Indra;⁷⁹

6. In the left ear, 'Indra, bestow on us the best treasures, insight of mind, happiness, increase of wealth, health of our bodies, sweetness of speech, and that our days may be good days.'⁸⁰

7. For a girl he only kisses the head silently.

Kaṇḍikā 19.

1. In the sixth month the Annaprāśana (or first feeding with solid food).

2. Having cooked a offering of sacrificial food, and sacrificed the two ājyabhāgas, he offers two ājya oblations, (the first with the verse,) 'The gods have generated the goddess Speech; manifold animals speak her forth. May she, the sweet-sounding, the cow that (for milk) gives sap and juice to us, Speech, the highly-praised one, come to us. Svāhā!'⁸¹

3. And the second (oblation) with (the verse), 'May vigour us to-day' (Vāj. Samhitā 18:33).

4. He then sacrifices (four oblations) of cooked food with (the formulas),

'Through up-breathing may I enjoy food. Svāhā!

'Through down-breathing may I enjoy smells. Svāhā!

'Through my eye may I enjoy visible things. Svāhā!

'Through my ear may I enjoy renown. Svāhā!'

5. After he has eaten (himself), he should set apart food of all kinds, and of all different sorts of flavour, and should give it to him (i.e. to his son) to eat,

6. Silently or with (the word), '*Hanta*' (i.e. Well!). For it is said in the Sruti, 'Men (live

⁷⁹ Rig-veda III, 36, 10.

⁸⁰ Rig-veda II, 21, 6.thou, Agni' (Vāj. Samhitā 21:4); 'This, O Varuṇa' (21:1); 'For this I entreat thee' (21 2); 'Thy hundred' (Kāty.-Sraut. 25:1, 11); 'And quick, Agni' (Kāty. 11.); 'The highest one' (Vāj. Samh. XII, 12); 'Be both to us' (ibid. V, 3)—with (these verses he sacrifices) eight (oblations) before (the oblations of cooked food).

⁸¹ Rig-veda 8:100, 11.

on) the word *hanta*.⁸²

7. (He feeds the child) with flesh of (the bird called) BhāradVājī, if he wishes (to the child) fluency of speech,
8. With flesh of partridge, if abundance of nourishment,
9. With fish, if swiftness,
10. (With flesh) of (the bird) Krikashā, if long life,
11. (With flesh) of (the bird) āti, if desirous of holy lustre,
12. With all, if desirous of all.
13. Or each (sort of) food one by one. Then (follows) feeding of the Brāhmanas, or each (sort of) food one by one. Then feeding of the Brāhmanas.

End of the First Kāṇḍa.

Kāṇḍa 2, Kaṇḍikā 1.

- 1 1. When (the son) is one year old, the Cūḍākaraṇa (i.e. the tonsure of his head, should be performed),
2. Or before the lapse of the third (year).
3. When he is sixteen years old, the Keśānta (i.e. the shaving of his beard, is to be done),
4. Or, according as it is considered auspicious by all (the different families).
5. After food has been distributed to the Brāhmaṇas, the mother takes the boy, bathes him, puts on him an under and an upper garment which have not yet been washed, and putting him on her lap, she sits down to the west of the fire.
6. The father taking hold (of his wife) sacrifices ājya oblations, and after he has partaken of the (sacrificial) food, he pours warm water into cold water with (the words), 'With warm water come hither, Vāyu! Aditi, cut the hair.'
7. At the Keśānta ceremony (Sūtra 3), 'hair and beard' (instead of 'hair').
8. He throws a piece of fresh butter, or of ghee, or some curds into it (i.e. into the water, Sara 6).
9. Taking some (water) he moistens the hair near the right ear with (the formula), 'On the impulse of Savitr̥ may the divine waters moisten thy body in order that long life and splendour may be thine.'⁸³
10. Having unravelled (the hair) with a porcupine's quill that has three white spots, he

⁸² Bṛhad āraṇyaka 5:8.

⁸³ The text has, *dakṣiṇaṅ godānam uṇḍati*. The commentary on Kātyāyana V, 2, 14 explains *dakṣiṇa godāna*: *dakṣiṇakarṇasamīpavartināṅ śiraḥpradeśam*. Sāyaṇa on Satapatha Brāhmaṇa III, 1, 2, 4 (p. 323, ed. Weber): *godānaṅ nāma karṇasyopari pradeśaḥ*. The Mantra reoccurs in Kātyāyana, loc. cit.—Savitṛā prasūtāḥ should not be translated as Prof. Stenzler does: von Sav. erzeugt, but: von Say. angetrieben.

puts three young Kuśa shoots into it with (the formula), 'Herb' (Vāj. Saṁh. 4:1).⁸⁴

11. Taking up a copper razor with (the formula), 'Friendly by name' (Vāj. Saṁh. 3:63 a), he cuts (the hair) with (the formula), 'I cut off' (ibid. 63b), (and with the formula,) 'The razor with which Savitr̥, the knowing one, has shaven (the beard) of king Soma and Varuṇa, with that, ye Brāhmaṇas, shave his (head), in order that he may be blessed with long life and may reach old age.'⁸⁵

12. Cutting off (the Kuśa shoots) together with the hair, he throws them on a lump of bull's dung which they keep northwards of the fire.

13. In the same way two other times silently.

14. The moistening and the other rites are repeated with the two other (tufts of hair).

15. Behind with (the verse), 'The threefold age' (Vāj. Saṁh. 3: 62).

16. Then on the left side with (the verse), 'With that prayer by which mayst thou, a mighty one, go to heaven, and long mayst thou see the sun: with that prayer I shave thee for the sake of life, of existence, of glory, of welfare.'

17. Three times he shaves round the head, from left to right;

18. Including the face, at the Keśānta ceremony.

19. (He recites the verse,) 'When the shaver shaves his hair with the razor, the wounding, the well-shaped, purify his head, but do not take away his life.'⁸⁶

20. He adds (the word), 'his face' at the Keśānta ceremony.⁸⁷

21. With that water (Sūtras 6, 8) he moistens his head, and gives the razor to the barber with (the words), 'Without wounding him, shave him.'

22. The locks of hair which are left over, are to be arranged as it is considered auspicious (in his family).

23. Having put away that lump of dung with the hair so that it is hidden in a cow-stable, or in a small pond, or in the vicinity of water; he gives an optional gift to the teacher;⁸⁸

24. A cow at the Keśānta ceremony.

25. After the Keśānta has been performed, (the youth) should observe chastity and should not be shaven through one year, or twelve nights, or six nights, or at least three nights.

Kaṇḍikā 2.

1. He should initiate a Brāhmaṇa, when he is eight years old, or in the eighth year after

⁸⁴ This Sūtra is identical with Kātyāyana-Sraut. V, 2, 15.

⁸⁵ Compare Kātyāyana l.l. § 17. The Mantra, Vāj. Saṁh. III, 63 b, is that given by Kātyāyana, the following one is that which the other Gṛhya texts prescribe.

⁸⁶ āśvalāyana l.l. § 16; Atharva-veda VIII, 2, 17.

⁸⁷ He repeats the Mantra, given in Sūtra 19, in this form: When the barber shaves his hair and his face, &c.

⁸⁸ See above, Sūtra 12.

the conception,

2. āśvalāyana, when he is eleven years old,
3. A Vaiśya, when he is twelve years old.
4. Or according as it is considered auspicious by all (the different families).
5. He should feed the Brāhmaṇas. And they lead him (i.e. the boy who is to be initiated) on, with his head shaven all round, and decked with ornaments.
6. (The teacher) makes him place himself to the west of the fire and say, 'I have come hither for the sake of studentship (brahmacarya).' And, 'I will be a student (brahmacārin).'⁸⁹
7. He then makes him put on a garment with (the verse), 'In the way in which Br̥haspati put the garment of immortality on Indra, thus I put (this garment) on thee, for the sake of long life, of old age, of strength, of splendour.'
8. He ties round him the girdle with (the verse which the youth recites), 'Here has come to me, keeping away evil words, purifying my kind as a purifier, clothing herself, by (the power of) inhalation and exhalation, with strength, this sisterly goddess, this blessed girdle.'⁹⁰
9. Or, 'A youth, well attired, dressed, came hither. He, being born, becomes glorious. Wise sages extol him, devout ones, turning their minds to the gods.'⁹¹
10. Or silently.
11. He gives him the staff.
12. (The student) accepts it with (the verse), 'My staff which fell down to the ground in the open air, that I take up again for the sake of long life, of holiness, of holy lustre.'
13. According to some (teachers he accepts the staff) in the way prescribed for the inauguration, because it is said, 'He enters upon a long Sattrā (or sacrificial period).'⁹²
14. (The teacher) then with his joined hands fills (the student's) joined hands with water with the three (verses), 'Ye waters are' (Vāj. Saṁh. 11:50 seqq.).
15. He then makes him look at the sun with (the verse), 'That eye' (Vāj. Saṁh. 36:24).⁹³
16. He then touches his heart, (reaching) over his right shoulder, with (the words), 'Into

⁸⁹ seqq. Comp. Satapatha Brāhmaṇa XI, 5, 4.

⁹⁰ The commentators differ as to whether the ācārya or the youth should recite the verse. The comparison of Sāṅkhāyana II, 2, 1 would rather tend to show that it is the teacher, but Gobhila II, 10 says expressly: *athaināṅ triḥ pradakṣiṇāṅ muñjamekhalāṅ pariḥaran vācayatiyaṅ duruktāt paribādhamānety ṛtasya goptrīti vā.*

⁹¹ Rig-veda III, 8, 4. The verse is originally addressed to Agni.

⁹² Satapatha Brāhmaṇa XI, 3, 3, 2: 'He enters upon a long Sattrā, who enters upon Brahmacarya.' The student, when being initiated, ought to behave, consequently, in the same way as those who receive the inauguration (dikṣā) for a long Sattrā. This is the meaning of this Sūtra. The rules regarding the staff handed over by the Adhvaryu to the Yajamāna at the dikṣā ceremony are given by Kātyāyana, Srouta-sūtra VII, 4, 1-4.

⁹³ See above, I, 8, 7.

my will I take thy heart, &c.¹⁹⁴

17. He then seizes (the student's) right hand and says, 'What is thy name?'⁹⁵

18. He replies, 'I am so-and-so, sir!'

19. He then says to him, 'Whose pupil (brahmacārin) art thou?'

20. After (the student) has said, 'Yours!'—(the teacher replies,) 'Indra's pupil art thou; Agni is thy teacher; I am thy teacher, so-and-so!'⁹⁶

21. He then gives him in charge to living beings with (the formulas), 'To Prajāpati I give thee in charge. To the god Savitrī I give thee in charge. To the waters, the herbs I give thee in charge. To Heaven and Earth I give thee in charge. To the Viśve devās I give thee in charge. To all beings I give thee in charge for the sake of freedom from harm.'

Kaṇḍikā 3.

1. Having walked round the fire with his right side turned towards it, he sits down.⁹⁷

2. Taking hold (of the student), he sacrifices the ājya oblations, and after having partaken (of the remains of the sacrificial food) he instructs him, 'A student art thou. Take water. Do the service. Do not sleep in the day-time. Keep silence. Put fuel on (the fire). Take water.'

3. He then recites the Sāvitrī to him, who is seated to the north of the fire, with his face to the west, sitting near the teacher, and looks (at the teacher), while (the teacher) looks at him;

4. Some say, to (the student) who is standing or seated to the south (of the fire);⁹⁸

5. Pāda by Pāda, (then) hemistich by hemistich, and the third time the whole (verse), reciting it together (with the student);

6. After one year, or after six months, or after twenty-four days, or after twelve days, or after six days, or after three days.

7. To a Brāhmaṇa, however, he should recite a (Sāvitrī) verse in the Gāyatrī metre immediately. For it is said in the Sruti, 'To Agni indeed belongs the Brāhmaṇa.'⁹⁹

8. A Triṣṭubh verse to a Rājanya,

9. A Jagatī to a Vaiśya,

10. Or a Gāyatrī to (persons of) all (castes).

⁹⁴ See above, I, 8, 8

⁹⁵ 17 seqq. Comp. Satapatha Brāhmaṇa XI, 5, 4, 1 seqq.

⁹⁶ The words 'I am thy teacher' are omitted in one of Professor Stenzler's MSS. and in his translation. But they are given in the parallel passage of the Satapatha Brāhmaṇa. The parallel passage in Sāṅkhāyana (Gṛhya II, 3, 1) also runs thus: *Agnir ācāryas tava, asāv, ahañ cobhau.*

⁹⁷ seqq. Comp. the corresponding section of the Satapatha Brāhmaṇa XI, 5, 4, 6 seqq.

⁹⁸ Satapatha Brāhmaṇa I.I. § 14.

⁹⁹ Satapatha Brāhmaṇa I.I. § 12.

Kaṇḍikā 4.

1. Now the putting on of fuel.
2. He wipes with his hand (the ground) round the fire with (the formula), 'Agni, glorious one, make me glorious. As thou, glorious Agni, art glorious, thus, O glorious one, bring me to glory. As thou, Agni, art the preserver of the treasure of sacrifice for the gods, thus may I become the preserver of the treasure of the Veda for men.'¹⁰⁰
3. Having sprinkled (water) round the fire from left to right, he stands up and puts a piece of wood on (the fire) with (the texts),

'To Agni I have brought a piece of wood, to the great Jātavedas. As thou, Agni, art inflamed by wood, thus I am inflamed by life, insight, vigour, offspring, cattle, holy lustre.

'May my teacher be the father of living sons; may I be full of insight, not forgetful (of what I have learned); may I become full of glory, of splendour, of holy lustre, an enjoyer of food. Svāhā!¹⁰¹
4. In the same way (he puts on) a second (piece of wood); and thus a third.
5. Or (each piece) with (the verse), 'Thine is this' (Vāj. Samh. II, 14).
6. Or (he uses) both (this verse and the formulas given in Sūtra 3).
7. The wiping and sprinkling (of water) round (the fire are repeated) as above.¹⁰²
8. Having warmed his two hands, he wipes his mouth with (the formulas):

'Agni, thou art the protector of bodies. Protect my body. Agni, thou art the giver of life. Give me life. Agni, thou art the giver of vigour. Give me vigour.

'Agni, what is deficient in my body, that restore to fulness.

'May the god Savitrṛ bestow insight on me, may the goddess Sarasvatī, may the two divine Aśvins, wreathed with lotus, (bestow) insight (on me).'

Kaṇḍikā 5.

1. Here (follows the student's) going the rounds for alms.
2. A Brāhmaṇa should beg, addressing (the woman from whom he begs alms) with the word 'Lady' put at the beginning (of his request),
3. A Rājanya, with the word 'Lady' inserted in the middle,
4. A Vaiśya, with the word 'Lady' put at the end.¹⁰³
5. (He should beg) from three women who will not refuse;¹⁰⁴

¹⁰⁰ Comp. āśvalāyana-Gṛhya I, 22, 21.

¹⁰¹ As to anirākariṣṇu, comp. anirākaraṇa below, III, 16.

¹⁰² See above, Sūtras 2, 3.

¹⁰³ 5, 2-4. Comp. āpastamba I, 3, 28 seqq. (S.B.E., II, p. 12); Manu II, 49, &c. The Brāhmaṇa says, 'Lady, give alms;' the Kṣatriya, 'Give, lady, alms;' the Vaiśya, 'Give alms, lady.'

6. From six, twelve, or an indefinite number.
7. From his own mother first, according to some (teachers).
8. Having announced the alms received to his teacher, he should stand, keeping silence, through the rest of the day, according to some.¹⁰⁵
9. Having fetched fire-wood out of the forest without damaging (trees),¹⁰⁶ he should put them on that fire as above, and should abandon his silence.
10. He should sleep on the ground and eat no pungent or saline food.
11. Wearing the staff, worshipping the fire, being obedient to his Guru, going the rounds for alms—(these are the standing duties of students).
12. He should avoid honey or flesh, bathing (for pleasure), sitting on high seats, going to women, falsehood, and taking what is not given to him.¹⁰⁷
13. Let him live forty-eight years as a student for the (four) Vedas,¹⁰⁸
14. Or twelve years for each Veda,
15. Or until he has learnt it.
16. The garment (of a student) should be made of hemp, flax, or wool (accordingly as he is a Brāhmaṇa, a Kṣatriya, or a Vaiśya).
17. The upper garment of a Brāhmaṇa should be an antelope-skin,
18. That of a Rājanya the skin of a spotted deer,
19. That of a Vaiśya a goat's or cow's skin.
20. Or if (the prescribed sort of garment) is not to be had, a cow's hide (should be worn) by all, because to that belongs the first place (among all kinds of garments).
21. The girdle of a Brāhmaṇa should be of Muñja grass,
22. That of a Kṣatriya should be a bowstring,
23. That of a Vaiśya, made of Mūrvā (i.e. Sanseveria Roxburghiana).
24. If there is no Muñja (or the other articles prescribed in §§ 22, 23, the girdles should be made) of Kuśa grass, of the plant Aśmantaka, or of Balbaja grass (respectively).¹⁰⁹
25. The staff of a Brāhmaṇa is of Palāśa wood,
26. That of a Rājanya of Bilva wood,
27. That of a Vaiśya of Udumbara wood.
28. Or all (sorts of staffs may be used) by all.

¹⁰⁴ āśvalāyana-Gr̥hya I, 22, 7.

¹⁰⁵ āśvalāyana I.1. §§ 10, 11.

¹⁰⁶ The meaning is, he should not break off branches, but only gather such as have fallen off. The words 'as above' refer to chap. 4.

¹⁰⁷ Gautama II, 13; āpastamba I, 2, 23. 28-30. 21. 26.

¹⁰⁸ Comp. āpastamba I, 2, 12 seqq.; āśvalāyana I, 22, 3.

¹⁰⁹ Manu II, 43.

29. If the teacher calls him, he shall rise and then answer..
30. If (the teacher calls him) while he is lying down, (he should answer) sitting; if sitting, standing; if standing, walking up (to the teacher); if walking up, running up.
31. If he behaves thus, his fame when he has become a Snātaka (i.e. when he has taken the bath at the end of his studentship) will be (such that people will say of him), 'To-day he stays there; to-day he stays there.'
32. There are three (kinds of) Snātakas: a *Vidyā-snātaka* (i.e. a Snātaka by knowledge), a *Vrata-snātaka* (i.e. a Snātaka by the completion of his vows), and a *Vidyā-vrata-snātaka* (i.e. a Snātaka both by knowledge and by the completion of his vows).¹¹⁰
33. He who performs the Samāvartana ceremony, after having finished the study of the Veda, but before the time of his vows has expired, is a *Vidyā-snātaka*.
34. He who performs the Samāvartana, after his vows have expired, but before he has finished the study of the Veda, is a *Vrata-snātaka*.
35. He who performs the Samāvartana, after having finished both, is a *Vidyā-vrata-snātaka*.
36. Until the sixteenth year the time (for being initiated) has not passed for a Brāhmaṇa,¹¹¹
37. Until the twenty-second for a Rājanya,
38. Until the twenty-fourth for a Vaiśya.
39. After that (time has passed), they become patitasāvitṛika (or persons who have lost the right of learning the Sāvitrī).
40. No one should initiate such men, nor teach them, nor perform sacrifices for them, nor have intercourse with them.
41. After the time has passed, (they should do) as has been prescribed.¹¹²
42. A person whose ancestors through three generations have been *patitasāvitṛikas*, is excluded from the sacrament (of initiation) and from being taught the Veda.¹¹³
43. Of such persons those who desire to receive the sacrament, may perform the sacrifice of Vrātyastoma and then study the Veda, if they like. For (of persons who have done that) it is said, 'Intercourse with them is permitted.'¹¹⁴

¹¹⁰ Comp. āpastamba I, 30, 1-3; Manu IV, 31. The term of the vows extends through forty-eight (or thirty-six, &c.) p. 311 years; see above, Sūtras 13 and 14, and below, chap. 6, 2. 3. The Samāvartana is the returning home of the student at the end of his studentship.

¹¹¹ āśvalāyana-Gṛhya I, 19, 5 seqq. &c.

¹¹² The general rule here alluded to is, according to the commentators, that given by Kātyāyana, Srautasūtra 25:1, 12. 13. There it is stated which expiatory oblations have to precede, when a rite that has not been performed, or that has been incorrectly performed, is to be performed for good.

¹¹³ Those who have not been initiated in due time, may act as stated in Sūtra 41. But if the omission has been perpetuated through three generations, the descendant of such persons is subject to the rules stated in Sūtras 42 and 43.

¹¹⁴ Kātyāyana, after having given the rules on the Vrātyastoma sacrifice, says: 'Intercourse with them (who have performed that sacrifice) is permitted' (Sraut. XXII, 4, 28).

Kaṇḍikā 6.

1. When he has finished the Veda, he should take the bath (by which he becomes a Snātaka);
2. Or when (he has gone through) a studentship of forty-eight years;¹¹⁵
3. Or also after (a studentship) of twelve years, according to some (teachers).¹¹⁶
4. (Let him take the bath only) if his Guru has given his permission.
5. Rules (regarding the performance of sacrifices), (texts) to be used (at the sacrifices according to those rules), and reasoning (on the meaning of the rites and texts): that is the Veda.¹¹⁷
6. Some say (that the Veda should be studied) with its six Aṅgas;¹¹⁸
7. Not so that he only knows the ceremonial portion.
8. But optionally by one who knows the sacrifices (the bath may be taken).
9. (The student) after having touched (the feet of) his teacher, and put the pieces of wood on the fire, places himself northwards of an enclosure, on eastward-pointed Kuśa grass, to the east of eight vessels with water.
10. 'The fires that dwell in the waters; the fire which must be hidden, the fire which must be covered, the ray of light, the fire which kills the mind, the unwavering one, the pain-causing one, the destroyer of the body, the fire which kills the organs¹¹⁹ — those I leave behind. The shining one, that I seize here'—with (this formula) he draws water out of one (of the eight vessels);
11. With that he besprinkles himself with (the words), 'Therewith I besprinkle myself for the sake of prosperity, of glory, of holiness, of holy lustre.'
12. (A second time he draws water out of a second of the eight vessels with the formula given in Sūtra 10, putting instead of the words, 'The shining one, &c.,' the verse): 'By which you have created prosperity, by which you have touched surā, with which you have anointed the eyes, which is your' glory, O Aśvins.'¹²⁰
13. (And he draws water out of three other vessels) with (the three verses), 'Ye waters are' (Vāj. Samh. 11:50-52), verse by verse.

¹¹⁵ 6, 2. See above, chap. 5, 13.

¹¹⁶ See chap. 5, 14.

¹¹⁷ The expressions of the text for the three categories are, vidhi, vidheya, tarka.

¹¹⁸ with the supplementary treatises on ritual, grammar, astronomy, etymology, pronunciation of the Mantras, and metrics.

¹¹⁹ As to the names of the eight hostile powers of Agni, comp. Sāṅkhāyana-Gṛhya V, 2; Atharva-veda XIV, I, 38; XVI, 1; Mantrabrāhmaṇa I, 7, I.

¹²⁰ The reading of the Mantra seems to be corrupt. Compare the form in which it is given by Bhavadeva, quoted in Professor Stenzler's note on this Sūtra. Instead of śriyam we have probably to read, as Bhavadeva has, striyam; instead of akṣyau, akṣān. Professor Stenzler very pertinently compares Atharva-veda XIV, 1, 35. 36. Comp. also Mantrabrāhmaṇa I, 7, 5.

14. With (water drawn out of) the three other (vessels he besprinkles himself) silently.
15. Having loosened his girdle with (the verse), 'The highest band' (Vāj. Samh. 12:12), having put it down, having put on another garment, he worships the sun—
16. With (the formulas), 'Rising, bearing a shining spear, Indra stands with the Maruts; he stands with the gods who walk in the morning. Thou art a tenfold winner; make me a tenfold winner. Make me attain to renown.
- Rising, bearing a shining spear, Indra stands with the Maruts; he stands with the gods who walk in day-time. Thou art a hundredfold winner; make me a hundredfold winner. Make me attain to renown.
- Rising, bearing a shining spear, Indra stands with the Maruts; he stands with the gods who walk in the evening. Thou art a thousandfold winner; make me a thousandfold winner. Make me attain to renown.'¹²¹
17. Having eaten curds or sesamum seeds, and having had his matted hair, the hair of his body, and his nails cut, he should cleanse his teeth with an Udumbara branch with (the verse), 'Array yourselves for the enjoyment of food. Here has come king Soma: he will purify my mouth with glory and fortune.'
18. Having anointed himself and bathed again, he takes up the salve for nose and mouth with (the words), 'Sate my up-breathing and down-breathing; sate my eye; sate my ear!'
19. Having poured out to the south the water with which he has washed his hands, with (the words), 'Ye fathers, become pure,' he should salve himself and murmur, 'May I become well-looking with my eyes, well-shining with my face, well-hearing with my ears.'
20. He then should put on a garment which has not yet been washed, or not been soaked in lie, with (the formula), 'For the sake of putting on, of bringing fame, of long life I shall reach old age. I live a hundred long autumns. For the sake of the increase of wealth I will clothe myself.'
21. Then the upper garment with (the verse), 'With glory (come) to me, Heaven and Earth. With glory, Indra and Br̥haspati! May glory and fortune come to me! may glory be my lot!'
22. If (he has only) one (garment), he should cover himself (with a part of that garment as if it were an upper garment) with the second part of the former (Mantra; Sūtra 20).¹²²
23. He takes flowers with (the formula), '(The flowers) which Jamadagni has brought for the sake of faith (has brought to Sraddhā?), of love, of the senses, them I take with glory and with fortune.'¹²³

¹²¹ In the Mantra the Pāraskara MSS. give bhr̥jabhr̥ṣṇuḥ and bhr̥jabhr̥ṣṭiḥ, and the Gobhila MSS. (Gṛhya III, 4) bhr̥jabhr̥ṣṭibhiḥ. Possibly the instrumental case is right. Böhtlingk and Roth propose to read bhr̥jadṛṣṭiḥ.

¹²² Comp. Kātyāyana, Srauta-sūtra VII, 2, 18, to which Sūtra Professor Stenzler refers.

¹²³ I give this translation merely as tentative. Jayarāma (MS. Chambers 373) says: *ekaṁ cet tatrāpi*

24. He then ties them (to his head) with (the verse), 'The high, wide glory, which Indra has created for the Apsarases, the flowers bound up with that, I tie on to me, to bring me glory!'
25. He binds a turban to his head with (the verse), 'A youth, well attired.'¹²⁴
26. (He puts on) the two ear-rings with (the words), 'An ornament art thou; may more ornaments be mine.'
27. He salves his two eyes with (the formula), 'Vṛtra's' (Vāj. Samh. 4: 3 b).
28. With (the words), 'Brilliant art thou,' he looks at his image in a mirror.
29. He takes a parasol with (the words), 'Thou art Bṛhaspati's covering. Shelter me from evil. Do not shelter me from splendour and glory.'
30. With (the words), 'You are supports; protect me from all sides,' he puts on the two shoes.
31. With (the words), 'From all powers of destruction protect me on all sides,' he takes a bamboo staff.
32. (For) the tooth-cleaner, &c. (the Mantras stated above are to be used) in every case; (for) the garment, the parasol, and the shoes, the Mantra (should only be recited) if they have not been used before.

Kaṇḍikā 7.

1. We shall state the rules of conduct for a Snātaka.
2. Another (may observe those rules) optionally.
3. Dancing, singing, and playing musical instruments, let him neither perform himself nor go (to see or hear it).¹²⁵
4. Sing, however, he may at his pleasure, for there is another saying, 'He sings either or he rejoices in (other people's) singing.'¹²⁶
5. If everything goes well, he shall not go by night to another village, and shall not run.¹²⁷
6. He shall avoid looking into a well, climbing up a tree, gathering fruits, crawling through narrow openings, bathing naked, jumping over uneven ground, using harsh language, looking at the sun while it is rising or setting, and begging. For there is a Sruti: 'After he has bathed, he should not beg. For he who bathes, drives away from

paridhānamantraṅ paṭhitvā vastrārdham paridhāya dvir ācamya uttarārdhe gṛhītvā uttarīyaṅ [sic] mantraṅ paṭhitvottarīyaṅ kṛtvā punar dvir ācamed ity arthaḥ.

¹²⁴ See above, chap. 2, 9.

¹²⁵ 7, 3. Comp. the similar rule given in the Buddhist Vinaya, Mahāvagga I, 56.

¹²⁶ Satapatha Brāhmaṇa VI, 1, 1, 15.

¹²⁷ If no accident happens that makes his going to another village necessary.

himself begging.¹²⁸

7. If it rains, he shall go without an upper garment, and shall say, 'May this, my thunderbolt, drive away evil.'

8. He shall not look at himself in water.

9. *Ajātalomnīṅ vipuṃsīṅ shaṅḍhaṅ ca nopahaset.*

10. Let him call a pregnant woman 'vijanyā' (one who will give birth to a child);

11. An ichneumon (nakula), sakula;

12. A skull (kapāla), bhagāla;¹²⁹

13. A rainbow (Indra-dhanu, Indra's bow), *maṇidhanu* (the jewelled bow).¹³⁰

14. A cow that suckles (her calf) he should not point out to another (person).¹³¹

15. Let him not void urine or excrements on a ploughed field, on uncovered ground, or while rising up or standing.¹³²

16. He shall wipe himself with wood that has fallen off by itself.

17. He should not wear a dyed garment.¹³³

18. He should be fixed in his intentions, protect everybody's life, and be everybody's friend, as it were.

¹²⁸ The passage of the Sruti quoted is found in the Satapatha Brāhmaṇa XI, 3, 3, 7. Comp. Vasiṣṭha XII, 2, 10, 25; Gautama IX, 32, 61, &c.

¹²⁹ Gautama IX, 2 1.

¹³⁰ Gautama IX, 22; Vasiṣṭha XII, 32. 33; āpastamba I, 31, 18.

¹³¹ Gautama IX, 23; āpastamba I, 31, 10.

¹³² Gautama IX, 38; Vasiṣṭha XII, 13; āpastamba I, 30, 15. 18. Before reliving himself, he shall first cover the ground with grass or the like.

¹³³ Gautama IX, 4; āpastamba I, 30, 10.

Kaṇḍikā 8.

1. Through a period of three nights (after the Samāvartana) he should keep (the following) observances.¹³⁴
2. He shall eat no flesh and not drink out of an earthen vessel.¹³⁵
3. He shall avoid seeing women, Sūdras, dead bodies, black birds, and dogs, and shall not talk to (such beings).¹³⁶
4. He shall not eat funeral food, or food of a Sūdra, or of a woman lying-in (during the period of her impurity).¹³⁷
5. He shall not void urine or excrements, or spit out in the sun-shine, and shall riot cover himself against the sun.
6. He shall take warm water for (the rites) in which water is wanted.
7. At night he shall eat by the light (of a lamp or a fire-brand).
8. Or only speaking the truth (suffices instead of the other observances).
9. Also a person who has received the dīkṣā (or inauguration for a Soma sacrifice), should observe these rules beginning from (that which regards) the sun-shine (Sūtra 5), if he performs the Pravargya ceremony.¹³⁸

Kaṇḍikā 9.

1. Now (follow) the five great sacrifices.¹³⁹
2. Of the Vaiśvadeva food he should, after having sprinkled (water) round (the sacred fire), make oblations, with the word Svāhā (each time repeated), to Brahman, to Prajāpati, to the (deities) of the house, to Kaśyapa, and to Anumati.¹⁴⁰
3. To the domestic deities (he offers) three (Balis) in the water-pot: to Parjanya, to the waters, to the Earth,¹⁴¹
4. To Dhātṛ and Vidhātṛ at the two doorposts;
5. To the different quarters (of the horizon), to Vāyu and (to the presiding deities) of the quarters;

¹³⁴ The words of this Sūtra are repeated from Satapatha Brāhmaṇa XIV, 1, 1, 28 (only for carati it is said here caret).

¹³⁵ Satapatha Brāhmaṇa I.I. § 30.

¹³⁶ Satapatha Brāhmaṇa I.I. § 31. Black birds, according to the commentators, mean crows.

¹³⁷ Funeral food is such food as described below, III, 10, 26.

¹³⁸ The Pravargya ceremony, one of the preparatory ceremonies of the Soma sacrifice (Indische Studien, X, 363), was not performed at every Soma sacrifice, but there were certain restrictions regarding its performance; see Indische Studien, IX, 219 seq.

¹³⁹ The five Mahāyajñas are, the sacrifice to the gods, the sacrifice to living Beings, the sacrifice to the Fathers, the sacrifice to the Brahman, the sacrifice to men. As to the meaning of the five categories, see āśvalāyana-Gr̥hya III, 1

¹⁴⁰ Compare above, I, 12, 3.

¹⁴¹ Compare above, I, 12, 2.

6. In the middle three (Balis) to Brahman, to the Air, to the Sun.
7. To the north of those (he offers Balis) to the Viśve devās and to all the beings;
8. Further on to Ushas and to the Lord of beings;
9. To the south (to the Fathers) with (the words), To the Fathers, Svadhā! Adoration!
10. Having rinsed out the vessel, he should pour it out towards the north-west with (the words), 'Consumption! this to thee!'
11. Taking the Brāhmaṇa's portion (of the food which he is going to distribute), he should give it to a Brāhmaṇa, after he has made him wash himself, with (the words), 'Well! (this) to thee!'¹⁴²
12. To (religious) mendicants and to guests they should apportion (food) as due to them.
13. The persons belonging to the house, the young and the old, should eat what is due to them;
14. Afterwards the householder and his wife.
15. Or the householder (should eat) first, because the Sruti says, 'Therefore the householder should eat the sweetest food before his guests.'
16. Every day he should sacrifice with the word svāhā. If he has no food (to offer, he should make his offering) with something else, be it even a piece of wood (only), to the gods, or be it (only) a water-pot, to the Fathers and to men.¹⁴³

Kaṇḍikā 10.

1. Now (follows) the Adhyāyopākarmaṇ (or opening ceremony at the beginning of the annual course of study).
2. When the herbs appear, (when the moon stands in conjunction) with Sravaṇa, on the full-moon day of the Srāvaṇa month, or on the fifth (Tithi) of the Srāvaṇa month under (the Nakṣatra) Hasta;
3. Having sacrificed the two ājya portions, he offers two ājya oblations, (namely,)
4. To the Earth and to Agni, if (he studies) the Rig-veda,
5. To the Air and to Vāyu, if the Yajur-veda,
6. To the Heaven and to the Sun, if the Sāma-veda,
7. To the quarters (of the horizon) and to the Moon, if the Atharva-veda;
8. (Besides) to the Brahman, to the metres in every case,

¹⁴² What I have translated 'the Brāhmaṇa's portion' is *agra*. See on this word the remark of Nīlakaṇṭha quoted by Böhtlingk-Roth sv. *agrahāra*: *agraṇ brāhmaṇabhojanaṇ, tadarthaṇ hriyante rājadhanāt pṛthaccariyante te'grahārāḥ kṣetrādayaḥ*. According to different commentators and lexicographers one *Agra* is equal to four or to sixteen mouthfuls of food.

¹⁴³ Comp. Sāṅkhāyana-Gṛhya II, 17, 2; Satapatha Brāhmaṇa XI, 5, 6, 2.

9. And to Prajāpati, to the gods, to the Rishis, to Faith, to Insight, to Sadasaspati, to Anumati.
10. The same (oblations are made) when the observances are imposed (on a student) or given up (by him, after having been kept through the prescribed period of time).¹⁴⁴
11. With (the verse), 'Sadasaspati' (Vāj. Saṁh. 32:13) (the teacher) three times (sacrifices) fried grains.
12. All should repeat (that verse after him).
13. After each oblation they should each time put on the fire three pieces of Udumbara wood, fresh branches with leaves, anointed with ghee, reciting the Sāvitrī.
14. And the students (should put wood on the fire) in the manner stated above.¹⁴⁵
15. With (the verse), 'Luck may bring us' (Vāj. Saṁh. 9:16) they should eat the fried grains without chewing them.
16. With the verse, 'Of Dadhikrāvan' (Vāj. Saṁh. 23:32) they should eat curds.
17. As many pupils as he wishes to obtain, so many sesamum grains should he sacrifice with a dice-board, with the Sāvitrī or with the Anuvāka, 'Bright-resplending' (Vāj. Saṁh. 17:80 seqq.).¹⁴⁶
18. After they have eaten (the remainder of the sacrificial food, the teacher) should pronounce the word Om and then repeat the Sāvitrī three times, and the beginnings of the Adhyāyas to (the students) who are seated facing the west;¹⁴⁷
19. The beginnings of the sections belonging to the (different) Rishis, if they are Bahvṛcas (i.e. if they study the Rig-Veda),
20. The Parvans, if they are Çandogas (i.e. if they study the Sāma-veda),¹⁴⁸
21. The Sūktas, if they are Atharvans.
22. All murmur: 'May it be ours in common; may it bless us in common; may this Brahman be powerful with us together. Indra knows that through which, and in which way, no hatred may spring up amongst us.'
23. Through a period of three nights they should not study (the Veda).
24. And they should not cut the hair of their bodies and their nails.
25. Some say (that this should not be done) till the Utsarga (i.e. the concluding ceremony of the annual course of study).

¹⁴⁴ Comp. āśvalāyana-Gṛhya III, 5, 2. 3 and my note.

¹⁴⁵ See above, chap. 4.

¹⁴⁶ *ākarshaphalakena*. Rāmakṛṣṇa states that this is a board of Udumbara wood, of the length of an arm, and of the shape of a serpent. (See Professor Stenzler's note.)

¹⁴⁷ The following Sūtras clearly show that this rule is intended for students of the Yajur-veda only.

¹⁴⁸ On the division of the Sāma-veda into Parvans, comp. Weber, *Indische Literaturgeschichte*, 2nd edition, p. 72.

Kaṇḍikā 11.

1. If (a strong) wind is blowing, and on the new-moon day there is an entire interruption¹⁴⁹ of study.
2. If one has partaken of a Srāddha dinner, if a meteor falls, or distant thundering is heard, or if the earth quakes, or if fiery apparitions are seen, and when a new season begins, (the study shall be interrupted) until the same time next day.
3. If the Utsarga ceremony has been performed, if clouds appear,, (it shall be interrupted) through a period of three nights or till twilight has thrice passed.¹⁵⁰
4. After he has eaten, until he has (washed and) dried his hands; while being in water; at nighttime; at the time of the morning and evening twilight; while a dead body or a *Caṇḍāla* is in the village.¹⁵¹
5. While running, while seeing a person of bad fame or who has lost his caste, if a miraculous or happy event happens, as long as (that which occasions the interruption of study) endures.
6. If hoar-frost (lies on the ground), if a musical instrument is heard, or the cry of a person in pain, at the border of the village, in a burial ground, or if a dog, an ass, an owl, a jackal, or a Sāman song is heard, or if a learned person approaches, as long as (that occasion) endures.
7. If his Guru has died, let him go down into water (for offering water-oblations) and interrupt (the study) for ten nights.
8. If one who has performed with him the Tānūnaptra¹⁵² ceremony, or a fellow-pupil (has died), for three nights.
9. If one who is not his fellow-pupil, (has died,) for one night.
10. After having studied five months and a half, they should celebrate the Utsarga,
11. Or six months and a half.
12. They then mutter this *Ric*: 'Ye two young sages! The relation which has expired among us, the friendship we dissolve, (turning away) from the condition of friendship.'¹⁵³

¹⁴⁹ . 'Entire interruption' means, according to the commentators, that not only the study of the Veda itself, but also that of the Vedāṅgas, or even all sorts of worldly instruction are forbidden.

¹⁵⁰ I have left the words *sarvarūpe ca* untranslated. Evidently sarvarūpa is identical with the doubtful word śavarūpa which twice occurs in the Sāṅkhāyana-Gr̥hya. See the discussion on that word in the note on Sāṅkhāyana II, 12, 10.

¹⁵¹ On antardivākīrtye, comp. Manu V, 85. Gautama XVI, 19.

¹⁵² The Tānūnaptra is an invocation directed to Tanūnapṭṛ (i.e. the wind) by which the officiating priests and the Yajamāna at a Soma sacrifice pledge their faith to do no harm to each other. See Indische Studien, X, 362.

¹⁵³ The reading of the Mantra is doubtful. I think it should stand as Professor Stenzler has printed it, except that I should propose to correct yuvā into yuvānā (comp. āśvalāyana-Srauta VI, 12, 12). It is probable that the gods addressed are the two Aśvins, who are called kavī and yuvānā in several passages of the Vedas.

13. After having remained together through a period of three nights, they separate.

Kaṇḍikā 12.

1. In (the month) Pausha, under (the Nakṣatra) Rohiṇī, or at the middle Aṣṭakā let them celebrate the conclusion of the study (of the Veda).¹⁵⁴
2. Let them go to the brink of water and make water oblations to the gods, the metres, the Vedas, the *Rishis*, the ancient teachers, the Gandharvas, the other teachers, the year with its divisions, and to their own ancestors and teachers.
3. After having four times quickly recited the Sāvitrī, they should say, 'We have finished.'
4. Interruption (of the study) and (continuation of the) teaching as stated above.¹⁵⁵

Kaṇḍikā 13.

1. On an auspicious day the harnessing to the plough. Or under (the Nakṣatra) Jyeṣṭhā, (because that rite is) sacred to Indra.¹⁵⁶
2. To Indra, Parjanya, the two Aśvins, the Maruts, Udalākāśyapa, Svātikārī, Sītā, and Anumati, he offers curds, rice grains, perfumes, and fried grains, and then makes the bullocks eat honey and ghee.¹⁵⁷
3. He should put them to the plough with (the verse), 'They harness to the ploughs' (Vāj. Saṁh. XII, 67).
4. With (the verse), 'For luck may us the ploughshares' (Vāj. Saṁh. XII, 69) let him plough or touch the plough-share.
5. Or (he may) not (do so), because (that verse) has been prescribed for (the erection of) the Agni (-altar), and the act of sowing stands in connection (with it).¹⁵⁸
6. After the front-bullock has been sprinkled (with water), they then should plough unploughed ground.
7. He should make oblations of cooked sacrificial food to the same deities as above,

¹⁵⁴ See āśvalāyana-Gṛhya III, 5, 20; Sāṅkhāyana-Gṛhya IV, 6. On the three Aṣṭakās, see below, III, 3,1

¹⁵⁵ Sāṅkhāyana-Gṛhya IV, 5, 17, where the same expression kṣapaṇa for interruptions of the study is used. The words 'as above' refer to chap. 10, 23. 24.

¹⁵⁶ Indra is the presiding deity over the constellation Jyeṣṭhā; see Sāṅkhāyana-Gṛhya I, 26, 16, &c.

¹⁵⁷ The names of the genius Udalākāśyapa and of the female genius Svātikārī occur, as far as I know, only here. Böhtlingk-Roth propose to read Sphātikārī ('the goddess who gives abundance').

¹⁵⁸ At the Agni-cayana ceremony furrows are drawn with the plough on the Agni-kṣetra with the verses Vāj. Saṁh. XII, 69-7 2. Afterwards grains of different kinds are sown. See Kātyāyana XVII, 2, 12; 3, 8; Indische Studien, XIII, 244 seq. Thus in the Srauta ritual the verse Vāj. Saṁh. XII, 69 stands in a connection which does not conform to the occasion for which it would be used here.

when sowing both rice and barley, and at the sacrifice to Sītā.¹⁵⁹

8. Then (follows) feeding of the Brāhmaṇas.

Kaṇḍikā 14.

1. Now (follows) the Sravaṇa ceremony,¹⁶⁰

2. On the full-moon day of the Srāvaṇa month.

3. He cooks a offering of sacrificial food, fried grains, and a cake in one dish, pounds the greater part of the grains, sacrifices the two ājya portions, and two (other) ājya oblations (with the following verses):

4. 'Beat away, O white one, with thy foot, with the fore-foot and with the hind-foot, these seven [children] of Varuṇa and all (daughters) of the king's tribe. Svāhā!'¹⁶¹

5. 'Within the dominion of the white one, the Serpent has seen nobody. To the white one, the son of Vidarva, adoration! Svāhā!'¹⁶²

6. He makes oblations of the offering of cooked sacrificial food to Viṣṇu, to Sravaṇa, to the full moon of Srāvaṇa, and to the rainy season,

7. (And oblations) of the grains with (the verse), 'Accompanied with grains' (Vāj. Samh. XX, 29).

8. He sacrifices flour, over which ghee has been poured, to the serpents (with the following Mantras):

9. 'To the lord of the serpents belonging to Agni, of the yellowish, terrestrial ones, svāhā!

'To the lord of the white serpents belonging to Vāyu, of the aerial ones, svāhā!

'To the lord of the overpowering serpents belonging to Sūrya, of the celestial ones, svāhā!

10. The (cake) in one dish he offers entirely (without leaving a remainder for the sacrificer) with (the formula), 'To the firm one, the son of the Earth, svāhā!'

11. After he has eaten (of the sacrificial food), he throws a portion of the flour into a basket, goes out, besmeared an elevated spot outside the hall (with cowdung), says, while a fire-brand is held (before him), 'Do not step between (myself and the fire),' and without speaking (anything except the Mantras), he causes the serpents to wash

¹⁵⁹ 'As above' refers to Sūtra 2. On the Sītā-yajña, see below, chap. 17.

¹⁶⁰ seqq. Comp. Sāṅkhāyana IV, 5; āśvalāyana II, 1; Gobhila III, 7.

¹⁶¹ āśvalāyana II, 3, 3; Sāṅkhāyana IV, 18, 1. For Vāruṇaiḥ and rājabāndhavaiḥ I read Vāruṇīḥ, rājabāndhavīḥ. Prajāḥ is an interpolation.

¹⁶² āśvalāyana, loc. cit. One is rather tempted to correct ahir dadaṅśa kañcana, but Rāmacandra's Paddhati on Sāṅkhāyana gives the reading dadarśa, as the Pāraskara MSS. do.

themselves, (pouring out water for them, with the formulas:)¹⁶³

12. 'Lord of the serpents belonging to Agni, of the yellowish, terrestrial ones, wash thyself!

'Lord of the white serpents belonging to Vāyu, of the aerial ones, wash thyself!

'Lord of the overpowering serpents belonging to Sūrya, of the celestial ones, wash thyself!'

13. Each time after the washing has been done, he offers to the serpents a Bali of flour, picking out (portions of it) with (the spoon called) Darvī (with the formulas):¹⁶⁴

14. 'Lord of the serpents belonging to Agni, of the yellowish, terrestrial ones, this is thy Bali!

'Lord of the white serpents belonging to Vāyu, of the aerial ones, this is thy Bali!

'Lord of the overpowering serpents belonging to Sūrya, of the celestial ones, this is thy Bali!'

15. After he has made them wash themselves as above, he combs them with combs (with the formulas)¹⁶⁵

16. 'Lord of the serpents belonging to Agni, of the yellowish, terrestrial ones, comb thyself!

'Lord of the white serpents belonging to Vāyu, of the aerial ones, comb thyself!

'Lord of the overpowering serpents belonging to Sūrya, of the celestial ones, comb thyself!'

17. (He offers) collyrium, ointment, and garlands with (the same formulas), putting at their end, respectively, the words, 'Salve thy eyes!' 'Anoint thyself!' 'Put on garlands!'

18. The remainder of the flour he pours out on the elevated spot (mentioned in Sūtra 11), pours water on it out of a water-pot, and worships the nāgas with the three (verses), 'Adoration be to the serpents' (Vāj. Saṃh. XIII, 6 seqq.).

19. At that distance in which he wishes the serpents not to approach (the house), he should three times walk round the house, sprinkling an uninterrupted stream of water round it, with the two (verses), 'Beat away, O white one, with thy foot' (Sūtras 4 and 5).

20. He gives away the (spoon called) Darvī (Sūtra 13) and the basket (Sūtra 11), having

¹⁶³ The ceremony with the fire-brand seems to stand in connection with the rule given by āśvalāyana, II, 1, 13, that before the sacrificer has given himself in charge' to the serpents, nobody is allowed to step between him and the Bali destined for the serpents. Comp. also below, Sūtra 23.

¹⁶⁴ I have translated *upaghātam* by 'picking out.' On the full technical meaning of the term, which implies the omission of the *upastaraṇa* and *abhīghāraṇa*, see Bloomfield's note on Gṛhya-saṅgraha I, 111 (Zeitschrift der deutschen Morgenländischen Gesellschaft, 35:568).

¹⁶⁵ The words as above refer to Sūtra 11. Pralikhati, which I have translated 'he combs them,' is the same act for which Sāṅkhāyana (IV, 15, 7) says, *phaṇena ceṣṭayati*. I think Professor Stenzler is wrong in translating: Er scharrt (das Mehl) mit Kämmen zusammen. Jayarāma says: *pralekhanāṅ ca krameṇa pratimantram balikaṇḍūyanaṅ kaṅkataiḥ. tāni ca vaikaṅkatīyāni prādeśamātrāṅy ekatodantāni kāṣṭhāni bhavanti*.

washed and warmed them.

21. Near the door (of the house) they clean themselves with the three (verses), 'O waters, ye are' (Vāj. Samh. XI, 50 seqq.).

22. Having put away that remainder of flour in a hidden place, he should from that time daily till the āgrahāyaṇī, after sunset, when he has performed the service to the fire, offer to the serpents a Bali of flour, picking out (portions of it) with the Darvī (spoon).¹⁶⁶

23. When he is offering (the Bali), let no one step between (the sacrificer and the Bali).¹⁶⁷

24. With the Darvī (spoon) he rinses his mouth. Having washed it, he puts it away.¹⁶⁸

20. According to the commentators he gives these things to the man who holds the fire-brand (Sūtra 11).

25. They eat the (rice) grains which must not form one coherent mass.

26. Then (follows) the feeding of the Brāhmaṇas.

Kaṇḍikā 15.

1. On the full-moon day of Prauṣṭhapada the sacrifice to Indra.

2. Having cooked milk-rice for Indra and cakes, and having put cakes round (the fire), he sacrifices the two ājya portions and ājya oblations to Indra, to Indrāṇī, to Aja Ekapad, to Ahi Budhnya, and to the Proṣṭhapadās.¹⁶⁹

3. After he has eaten (his portion of the sacrificial food), he offers a Bali to the Maruts. For the Sruti says, 'The Maruts eat what is not-sacrificed.'¹⁷⁰

4. (This Bali he offers) in Aśvattha leaves, because it is said, 'The Maruts stood in the Aśvattha tree.'¹⁷¹

5. (He offers it) with (the texts), 'Brilliantly resplendent' (Var. Samh. XVII, 80-85),

¹⁶⁶ The āgrahāyaṇī is the full-moon day of Mārḡaśīrsha, on which the Pratyavaroḥaṇa ceremony is celebrated. See below, III, 2; Weber, die vedischen Nachrichten von den Naxatra, II, 332. The expression darvyopaghātaṅ is the same that has occurred above in Sūtra 13.

¹⁶⁷ Comp. āśvalāyana-Gṛhya II, 1, 13, and see above, Sūtra 11.

¹⁶⁸ Prakṣālya seems to me to refer to the Darvī; see Sūtra 20.

¹⁶⁹ After these ājya oblations follows the chief oblation of the whole sacrifice, the oblation of milk-rice to Indra. In one of Professor Stenzler's MSS. there is a special Sūtra inserted after Sūtra 2, 'Of the cooked food he makes an oblation with (the formula), "To Indra svāhā." I do not, however, think it right to receive this Sūtra into the text, as the other MSS. do not support it, and the commentators did not find it in the text which they read.

¹⁷⁰ Professor Stenzler's translation, 'Die Maruts essen kein Opfer,' seems to me not quite exact. I should prefer to say, 'Die Maruts essen Nicht-Opfer.' This passage, taken from Satapatha Brāhmaṇa IV, 5, 2, 16, is quoted as supporting the rule that a Bali offering should be made to the Maruts; for in the technical language the term ahuta is applied to Bali offerings (Sāṅkhāyana-Gṛhya I, 10, 7, huto'gnihoṭrahomena, ahuto balikarmaṇā).

¹⁷¹ When Indra called them to his help against Vṛtra. Satapatha Brāhmaṇa IV, 3, 3, 6.

Mantra by Mantra,¹⁷²

6. And with the (Mantra called) Vimukha.¹⁷³
7. (This Mantra he repeats only) in his mind.
8. For the Sruti says, 'These are their names.'¹⁷⁴
9. He murmurs, 'To Indra the divine' (Vāj. Saṁh. 17:86).¹⁷⁵
10. Then (follows) the feeding of the Brāhmaṇas.

Kaṇḍikā 16.

1. On the full-moon day of āśvayuja the (offerings of) Pṛśātakas (are made).¹⁷⁶
2. Having cooked milk-rice for Indra he sacrifices it, mixed with curds, honey, and ghee, to Indra, Indrāṇī, the two Aśvins, the full moon of āśvayuja, and to the autumn.
3. After he has eaten (his portion of the sacrificial food), he sacrifices with his joined hands a Pṛśātaka prepared with curds, with the words, 'May what is deficient be made full to me; may what is full not decay to me. Svāhā!'¹⁷⁷
4. The inmates of the house look at the mixture of curds, honey, and ghee, with the Anuvāka, 'May Indra come hither' (Vāj. Saṁh. 20: 47 seqq.).
5. They let the calves join their mothers that night and the āgrahāyaṇī night.¹⁷⁸
6. Then (follows) the feeding of the Brāhmaṇas.

Kaṇḍikā 17.

1. Now (follows) the sacrifice to Sītā.¹⁷⁹
2. Wherever he sacrifices, be it (on a field) of rice or of barley, of that grain he should prepare a offering of cooked food.
3. One who has sacrificed may, if he likes, prepare elsewhere also a offering of cooked food, either of rice or of barley.¹⁸⁰

¹⁷² This Sūtra is identical with the last words of Kāty. 18:4, 23.

¹⁷³ This is the first part of Vāj. Saṁh. XVII, 86.

¹⁷⁴ Satapatha Brāhmaṇa 9:3, I, 26. There it is said that śukrajyotiś ('brilliantly resplendent') &c. (the words used in Vāj. Saṁh. XVII, 80) are names of the Maruts.

¹⁷⁵ This Sūtra is identical with Kāty. 18:4, 25.

¹⁷⁶ Pṛśātaka means a mixture of curds and butter. Comp. Sāṅkhāyana 4: 16, 3; āśvalāyana II, 2, 3; Gṛhya-saṅgraha-pariśiṣṭa II, 59.

¹⁷⁷ āśvalāyana II, 2, 3.

¹⁷⁸ Sāṅkhāyana 4:16, 4.

¹⁷⁹ The goddess Sītā is, as her name indicates, the rustic deity of the furrow.

¹⁸⁰ Perhaps the meaning is that a person who has already once performed the Sītā-yajña on the field, is allowed, when repeating the sacrifice another time, to celebrate it elsewhere, and to choose at his will between rice and barley.

4. (There should be) no doubt (as to whether rice or barley is to be taken), as a rule thereon has been stated above.¹⁸¹

5. If it is impossible (to take one of the two species of corn), (that) is excluded.

6. To the east or to the north of the field, on a clean spot that has been ploughed, so that the crop be not damaged,

7. Or in the village, because (there) both (rice and barley) are united, and because no obstacle is there.

8. Where he intends to cook (the sacrificial food), he establishes the fire on a place that has been smeared (with cowdung), which is elevated, and which has been sprinkled (with water), strews (round the fire) Darbha grass mixed with (stalks of) that (sort of corn to which the sacrifice refers), sacrifices the two ājya portions and ājya oblations (with the following Mantras):

9. 'For whom earth and heaven, the intermediate points and the chief points (of the horizon) are veiled with light, that Indra I invoke here. May his weapons be friendly towards us. Svāhā!

'Whatsoever it be that I wish for at this sacrifice, O killer of Vṛtra, may all that be fulfilled to me, and may I live a hundred autumns. Svāhā!

'May success, prosperity, earth, rain, eminence, excellence, luck here protect the creatures. Svāhā!

'In whose substance dwells the prosperity of all Vedic and worldly works, Indra's wife Sītā I invoke. May she not abandon me in whatever work I do. Svāhā!

Her, who rich in horses, rich in cows, rich in delight indefatigably supports living beings, Urvarā (i.e. the field) who is wreathed with threshing-floors, I invoke at this sacrifice, the firm One. May she not abandon me. Svāhā!

10. He makes oblations of the cooked sacrificial food to Sītā, Yajā (the goddess of sacrifice), Samā (the goddess of zealous devotion), Bhūti (the goddess of welfare).

11. Some say that the giving (of the sacrificial food to the deities) accompanies the Mantras.

12. But this is excluded, as the Sruti says, 'The giving (of the oblation to the deity) accompanies the word Svāhā.'¹⁸²

13. On the Kuśa grass which is left over from the strewing (of grass round the fire), he offers a Bali to the protecting demons of the furrow with (the Mantra), 'They who are sitting towards the east with strong bows and quivers, may they protect thee from the

¹⁸¹ A rule has been given in the Sruta-sūtra (Kāty. I, 9, 1: 'Rice or barley, if a Havis [is prescribed]') which shows that it is indifferent whether rice or barley is taken. Thus the sacrificer is free to elect the one or the other. At least this is the traditional meaning of this Sūtra. But possibly we had better understand it otherwise. The sacrificer should offer, according to Sūtra 3, rice or barley. Whether he has to take the one or the other, there can be no doubt, as the rule given above (Sūtra 2) shows that rice should be cooked, if the ceremony is performed for a rice-field, and barley, if for a barley-field.

¹⁸² The quotation has not been as yet identified in the Sruti itself, but the words quoted are found in Kāty.-Sraut. I, 2, 7.

east, and be vigilant and not abandon thee. To them I bring adoration, and I offer this Bali to them.'

14. Then to the south with (the Mantra), 'They who are sitting towards the south, not winking the eyes, wearing armour, may they protect thee from the south, and be vigilant and not abandon thee. To them I bring adoration, and I offer this Bali to them.'¹⁸³

15. Then to the west with (the Mantra), 'The powerful ones, the excellent ones, prosperity, earth, Pārṣṇi, Sunaṅkuri, may they protect thee from the west, and be vigilant and not abandon thee. To them I bring adoration, and I offer this Bali to them.'¹⁸⁴

16. Then to the north with (the Mantra), 'The fearful ones, like to Vāyu in speed, may they protect thee from the north, on the field, on the threshing-floor, in the house, on the way, and be vigilant and not abandon thee. To them I bring adoration, and I offer this Bali to them.'

17. Of another (sort of food) as the chief (food used at this sacrifice), and with the remainder of ājya, he distributes Balis as above.¹⁸⁵

18. And the women should make accompanying oblations, because such is the custom.

19. When the ceremony is finished, he should feed the Brāhmaṇas. He should feed the Brāhmaṇas.

End of the Second Kāṇḍa.

Kāṇḍa 3, Kaṇḍikā 1.

1. (Now shall be explained) the partaking of the first-fruits (of the harvest), of a person who has not set up the (sacred Srauta) fires.¹⁸⁶

2. He cooks a offering of fresh sacrificial food, sacrifices the two ājya portions, and two ājya oblations, (with the formulas),¹⁸⁷

'To the hundredfold armed, hundredfold valiant, hundredfold blissful one, the vanquisher of enemies—he who may create a hundred autumns for us, Indra,—may he lead us across (the gulf of) misfortune. Svāhā!

'The four paths that go between heaven and earth, trodden by the gods—of these (paths) lead us to that which may bring us freedom from decay and decline, O all ye gods. Svāhā!'

3. Having made oblations of the offering of cooked food to the āgrayaṇa deities, he makes another oblation to (Agni) Sviṣṭakṛt with (the verse), 'Agni, make this (sacrifice)

¹⁸³ Some words in the beginning of the Mantra are lost. We should probably write: *atha dakṣiṇataḥ. ye dakṣiṇato nimishāḥ . . . varmiṇa āsate*, &c. Of course it is impossible to say which is the word that is wanting before (or perhaps after) varmiṇaḥ.

¹⁸⁴ Pārṣṇi, which means 'heel,' stands here, of course, as the name of a protecting demon.

¹⁸⁵ See above, chap. 13, 2.

¹⁸⁶ The corresponding ceremony of the Srauta ritual is treated of in Kāty. IV, 6.

¹⁸⁷ A fresh Sthālīpāka means probably a Sthālīpāka prepared from the fresh grain of the new harvest.

full, that it may be well offered. And may the god destroy all hostile powers. Come hither, showing us a good path. Bestow on us long life, full of splendour and free from decay. Svāhā!¹⁸⁸

4. He then eats (of the fresh fruits with the verses), 'May Agni eat first, for he knows how the Havis (is fit for sacrifice); may he, the friend of all human tribes, make the herbs blessed to us.

From the good you have led us to the better, ye gods! Through thee, the nourishment, may we obtain thee. Thus enter into us, O potion, bringing refreshment, for the good of our children and of ourselves, and pleasant.'

5. Or with the (verse) sacred to Annapati (the Lord of food).¹⁸⁹

6. For barley, however, (he uses the Mantra), 'This barley, mixed with honey, they have ploughed through Sarasvatī under Manu. Indra was lord of the plough, the hundredfold wise one; ploughers were the Maruts, the exuberant givers.'¹⁹⁰

7. Then (follows) the feeding of the Brāhmaṇas.

Kaṇḍikā 2.

1. On the full-moon day of Mārgaśīrsha the āgrahāyaṇī ceremony (is performed).

2. He cooks a offering of sacrificial food, sacrifices two ājya oblations as at the Sravaṇā sacrifice, and other oblations with (the following verses):¹⁹¹

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

'The night which is the image of the year, that we worship. May I reach old age, imparting strength to my offspring. Svāhā!

'To the Saṁvatsara, to the Parivatsara, to the Idāvatsara, to the Idāvatsara, to the Vatsara bring ye great adoration. May we, undecayed, unbeaten, long enjoy the favour of these (years) which are worthy of sacrifices. Svāhā!

'May summer, winter and spring, the rains be friendly, and may autumn be free of danger to us. In the safe protection of these seasons may we dwell, (and) may (they) last (to us) through a hundred years. Svāhā!'

3. He makes oblations of the cooked food to Soma, to (the Nakṣatra) Mṛgaśīras, to the full moon of Mārgaśīrsha, and to the winter.

¹⁸⁸ The deities of the āgrayaṇa ceremony, which occupies in the Srauta ritual the place corresponding to the rite described here, are Indra and Agni, the Viśve devās, Heaven and Earth.

¹⁸⁹ The Annapatīya verse is Vāj. Saṁh. XI, 83.

¹⁹⁰ Comp. manāv adhi, Rig-veda VIII, 72, 2.

¹⁹¹ The two oblations belonging to the Sravaṇā ceremony are those stated above, II, 14, 4. 5.

2. The first verses in which the āgrahāyaṇī night is called the consort of the year, or the image of the year, occur elsewhere with reference to the Ekāṣṭakā night. See Atharva-veda III, 10; Taitt. Saṁhitā V, 7, 2, 1. See also below, Pāraskara III, 3, 5. Saṁvatsara, Parivatsara, Idāvatsara, &c. are terms designating the different years of the quinquennial period of the Yuga. See Zimmer, Altindisches

4. After he has eaten (of the sacrificial food), he throws the remainder of the flour into a basket, (and then follow the same rites that have been stated above) from (the sacrificer's) going out down to their cleaning themselves.¹⁹²
5. After the cleaning he says, 'The Bali offering is finished.'
6. After they have spread out to the west of the fire a layer (of straw) and a garment that has not yet been washed, they 'redescend',¹⁹³ having bathed, wearing garments which have not yet been washed: the master (of the house) southward, his wife to the north (of her husband, and then the other persons belonging to the house) so that each younger one lies more to the north.
7. Having caused the Brahman to sit down southward, and having placed to the north a water-pot, a Samī branch, an earth-clod taken out of a furrow, and a stone, he murmurs, looking at the fire: 'This Agni is most valiant, he is most blessed, the best giver of a thousand boons, highly powerful. May he establish us both in the highest place.'
8. To the west of the fire he joins his hands (and holds them) towards the east.
9. With the three (verses), 'The divine ship' (Vāj. Saṁh. 21:6-8) they ascend the layer (of straw).
10. He addresses the Brahman: 'Brahman, we will redescend.'¹⁹⁴
11. The Brahman having given his permission, they redescend with (the words), 'Life, fame, glory, strength, enjoyment of food, offspring!'
12. Those who have received the initiation murmur, 'May a good winter, a good spring, a good summer be bestowed on us. Blessed may be to us the rains; may the autumns be blessed to us.'¹⁹⁵
13. With (the verse), 'Be soft to us, O earth' (Vāj. Saṁh. 35:21), they lie down on their right sides, their heads turned towards the east.
14. They arise with (the verse), 'Up! with life, with blessed life. Up! with Parjanya's eye, with the seven spaces of the earth.'¹⁹⁶
15. This (they repeat) two other times, with the Brahman's permission.
16. Let them sleep on the ground four months (after the Pratyavarohaṇa), or as long as they like.

¹⁹² See above, II, 14, 11-21 (not 19-21 as indicated by Professor Stenzler).

¹⁹³ 'Redescending' means that they do not sleep any longer on high bedsteads, which they did from the Srāvani day till the āgrahāyaṇī, on account of the danger from the snakes, but on the ground. See the notes on Sāṅkh.-Gṛhya IV, 15, 22; 17, 1.

¹⁹⁴ See the note on § 6.

¹⁹⁵ On upeta, which means a person for whom the Upanayana has been performed, see my note, Sāṅkhāyana-Gṛhya II, 1, 1.

¹⁹⁶ The verse occurs, with a few differences, in the Kāṇva Sākhā of the Vāj. Saṁhitā, II, 7, 5.

Kaṇḍikā 3.

1. After the āgrahāyaṇī (full moon follow) the three Aṣṭakās.¹⁹⁷
2. (The Aṣṭakā is) sacred to Indra, to the Viśve devās, to Prajāpati, and to the Fathers.¹⁹⁸
3. (The oblations are made) with cakes, flesh, and vegetables, according to the order (of the three Aṣṭakās).¹⁹⁹
4. The first Aṣṭakā (is celebrated) on the eighth day of the fortnight.
5. Having cooked a offering of sacrificial food and having sacrificed the two ājya portions, he sacrifices ājya oblations with (the texts):²⁰⁰

(a) 'Thirty sisters²⁰¹ go to the appointed place, putting on the same badge. They spread out the seasons, the knowing sages; having the metres in their midst they walk around, the brilliant ones. Svāhā!

(b) 'The shining one clothes herself with clouds, with the ways of the sun, the divine night: manifold animals which are born, look about in this mother's lap. Svāhā!

(c) 'The Ekāṣṭakā, devoting herself to austerities, has given birth to a child, to the majesty of Indra. Through him the gods have conquered the hostile tribes; he became the killer of the Asuras through his (divine) powers. Svāhā!

(d) 'You have made me who am not the younger (sister), the younger; speaking the truth I desire this: may I be in his (i.e. the sacrificer's?) favour, as you are; may none of you supplant the other in her work.²⁰²

(e) 'In my favour dwelt the omniscient one; he has found a firm standing; he has got a footing. May I be in his (i.e. the sacrificer's?) favour, as you are; may none of you supplant the other in her work.

(f) 'On the five dawns follows the fivefold milking;²⁰³ on the cow with the five names, the five seasons. The five regions (of the sky) are established through the fifteenfold (Stoma); with one common face (they look over) the one world. Svāhā!

(g) 'She who shone forth as the first, is the child of truth. One (of them) bears

¹⁹⁷ On the Aṣṭakās, celebrated on the eighth days of the three dark fortnights following after the āgrahāyaṇī full moon, see Sāṅkhāyana III, 12 seqq.; āśvalāyana II, 4; Gobhila III, 10.

¹⁹⁸ As there are four deities named, I think it probable that they are referred to all Aṣṭakās indiscriminately; comp. āśvalāyana II, 4, 12. Thus in the Mantras prescribed for the first Aṣṭakā (Sūtras 5 and 6), Indra, the Viśve devās, and Prajāpati are named; to the Fathers belongs the Anvaṣṭakya ceremony.

¹⁹⁹ With regard to the order of these substances the Gṛhya texts differ.

²⁰⁰ Comp. Taitt. Saṁhitā IV, 3, 11; Atharva-veda III, 10.

²⁰¹ (a) The thirty sisters seem to be the days of the month. As to madhyeṣṭakās, comp. Taitt. Saṁh. loc. cit. § 1: *chaṇḍasvatī ushasā pepisāne*; § 2: *catuṣṭomo abhavad yā turīyā yajñasya pakṣāv ṛshayo bhavanti, gāyatrīṁ triṣṭubhaṁ jagatīm anuṣṭubham bṛhad arkaṁ yuñjānāḥ suvar ābharann idam*.

²⁰² (d) Probably one Aṣṭakā addresses the others, her sisters, as Jayarāma explains this verse.

²⁰³ (f) The explanation by which the 'fivefold milking' is referred to what is called in Taitt. Brāhmaṇa II, 2, 9, 'the milkings of Prajāpati,' seems to me more than doubtful, for 'the milkings of Prajāpati' are only four: viz. the dark night, the moonlight, the twilight, and the day.

the majesty of the waters; one wanders in the courses of the sun; one (in those) of the heat; Savitṛ shall govern one. Svāhā!

(h) 'She who shone forth as the first has become a cow in Yama's realm. Give us milk, thou who art rich in milk, year by year. Svāhā!

(i) 'She, the owner of bright bulls, has come to us with clouds and with light, she who has all shapes, the motley one, whose banner is fire. Carrying on the common work, leading us to old age, come to us thou who art exempt from old age, Ushas! Svāhā!²⁰⁴

(k) 'The consort of the seasons, the first one has come to us, the leader of days, the producer of offspring. Being one, thou shinest manifold, Ushas. Being free from old age, thou leadest to old age everything else. Svāhā!'

6. He makes offerings of the offering of cooked food with (the verses).²⁰⁵

'May the earth be peaceful, the air friendly to us; may the heavens give us bliss and safety. May the points (of the horizon), the intermediate points, the upper points give us bliss, and may day and night create long life for us. Svāhā!

'May the waters, the rays protect us from all sides; may the creator, may the ocean turn away evil. The present and the future, may all be safe for me. Protected by Brahman, may I be well guarded. Svāhā!

'May all ādityas and the divine Vasus, may the Rudras and Maruts be our protectors. May Prajāpati, the highest lord, bestow on us vigour, offspring, immortality, long life. Svāhā!'

7. And with (the formula), 'To the Aṣṭakā Svāhā!'

8. The middle Aṣṭakā (is celebrated) with (the sacrifice of) a cow.

9. He sacrifices the omentum of that (cow) with (the verse), 'Carry the omentum, O Jātavedas, to the fathers' (Vāj. Samh. 35:20).

10. On the day following each (Aṣṭakā), the Anvaṣṭakā day, (he brings a sacrifice) with the left ribs and the left thigh, in an enclosure, according to (the ritual of) the Piṇḍapitṛyajña.

11. Also to the female (ancestors he makes Piṇḍa offerings) and pours (for them) strong liquor and water oblations into pits, and (offers) collyrium, salves, and garlands.

12. (He may also make oblations), if he likes, to the teacher and to the pupils who have no children.

13. And in the middle of the rainy season (there is) a fourth Aṣṭakā on which vegetables

²⁰⁴ (i) Sukra-ṛshabhā cannot be translated, as Professor Stenzler does, 'die schönste unter den Lichtern' (Mādhava: *śukreshu nakṣatrādīshu śreṣṭhā*), for this meaning of ṛshabhā occurs only in later texts. The word is a Bahuvrīhi compound, as the Petersburg Dictionary explains it.

²⁰⁵ In the first verse I have omitted vyaśnavai, which impedes the construction and violates the metre. The word has found its way into the text, no doubt, in consequence of the phrase dīrgham āyur vyaśnavai occurring in chap. 2, 2. In the second verse p. 344 akṛtad is corrupt. I have translated abhayam; comp. āśvalāyana II, 4, 14. In the third verse I have left out mayi, as Professor Stenzler has done in his translation.

are offered.²⁰⁶

Kaṇḍikā 4.

1. Now the building of the house.
2. Let him have his house built on an auspicious day.
3. Into the pits (in which the posts shall be erected) he pours an oblation with (the words), 'To the steady one, the earth-demon, svāhā!'²⁰⁷
4. He erects the post.

'This navel of the world I set up, a stream of wealth, promoting wealth. Here I erect a firm house; may it stand in peace, dropping ghee.

'Rich in horses and cows, rich in delight be set up, for the sake of great happiness. To thee may the young calf cry, to thee the lowing cows, the milk-cows.

'To thee (may) the young child (go), to thee the calf with its companions, to thee the cup of Parisrut, to thee (may they go) with pots of curds.²⁰⁸

'The consort of Peace, the great one, beautifully attired—bestow on us, O blessed one, wealth and manly power, which may be rich in horses and cows, full of sap like a tree's leaf. May our wealth increase here, clothing itself with prospering'—with (these four Mantras) he approaches the four (posts).

5. Having established the fire inside (the house), having made the Brahman sit down towards the south, having placed a water-pot to the north, and cooked a offering of sacrificial food, he goes out (of the house), and standing near the door, he addresses the Brahman, 'Brahman, I enter (the house)!'.

6. When the Brahman has given his consent, he enters with (the formula), 'To right I advance, to luck I advance!'

7. Having prepared ājya and sacrificed two ājya oblations with (the two parts of the Mantra), 'Here is joy' (Vāj. Samh. 18:51 a), he sacrifices other oblations with (the verses):—

(a) 'Vāstoshpati! Receive us (into thy protection); give us good entering and drive away from us evil. For what we ask thee, with that favour us: be a saviour to us, to men and animals. Svāhā!

²⁰⁶ I have stated in the note on Sāṅkhāyana III, 13, 1 my reasons for believing that the true reading of this Sūtra is not madhyāvarshe (in the middle of the rainy season), but māghyavarsha (the festival celebrated during the rainy season under the Nakṣatra Maghās). There are no express rules given with regard to the third Aṣṭakā, but I think we should understand this Sūtra as involving a statement on that Aṣṭakā: (The third Aṣṭakā) and the fourth, on the Māghyavarsha day, are Sākāṣṭakās (Aṣṭakās on which vegetables are offered). Sāṅkhāyana (Gṛhya III, 13, 1) declares that the ritual of the fourth Aṣṭakā is identical with that of the second.

²⁰⁷ āśvalāyana-Gṛhya II, 8, 15.

²⁰⁸ On *gagadaiḥ saha* (in the third verse) see my note on Sāṅkhāyana-Gṛhya III, 2, 9.

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

(c) 'Vāstoshpati! Let us be in a fellowship with thee, which may be valiant, joyful, and well proceeding. Protect our wishes when we rest and when we do our work. Protect us always, ye (gods), and give us welfare. Svāhā!

(d) 'Driving away calamity, Vāstoshpati, assuming all shapes, be a kind friend to us. Svāhā!²⁰⁹

8. He makes offerings of the offering of cooked food (with the following Mantras):

(a) Agni, Indra, Bṛhaspati, the Viśve devās I invoke, Sarasvatī and Vājī. Give me a dwelling-place, ye vigorous ones. Svāhā!²¹⁰

(b) 'To all the divine hosts of serpents, to the Himavat, the Sudarśana (mountain), and the Vasus, Rudras, ādityas, Íśāna with his companions, to all these I apply. Give me a dwelling-place, ye vigorous ones. Svāhā!²¹¹

(c) 'To forenoon and afternoon both together with noon, to evening and midnight, to the goddess of dawn with her wide path, to all these I apply. Give me a dwelling-place, ye vigorous ones. Svāhā!

(d) 'To the Creator and the Changer, to Viśvakarman, to the herbs and trees, to all these I apply. Give me a dwelling-place, ye vigorous ones. Svāhā!

(e) 'To Dhātṛ and Vidhātṛ, and to the Lord of treasures together with them, to all these I apply. Give me a dwelling-place, ye vigorous ones. Svāhā!

(f) 'As a lucky, a happy (place), give me this dwelling-place, Brahman and Prajāpati, and all deities. Svāhā!'

9. After he has partaken (of the sacrificial food), let him put into a brass vessel the different things which he has brought together, Udumbara leaves with strong liquor, green turf, cowdung, curds, honey, ghee, Kuśa grass, and barley, and let him besprinkle the seats and shrines (for the images of the gods).

10. He touches (the wall and the posts) at their eastern juncture with (the words), 'May luck and glory protect thee at thy eastern juncture.'

11. He touches (them) at their southern juncture with (the words), 'May sacrifice and sacrificial fee protect thee at thy southern juncture.'

12. He touches (them) at their western juncture with (the words), 'May food and the Brāhmaṇa protect thee at thy western juncture.'

13. He touches (them) at their northern juncture with (the words), 'May vigour and delight protect thee at thy northern juncture.'

14. He then goes out (of the house) and worships the quarters (of the horizon, the east)

²⁰⁹ Rig-veda VII, 54; 55, 1.

²¹⁰ 8 a. Vājī is, as the name shows, the goddess of quick vigour. Jayarāma explains Vājī, a name of Sītā, as a personification of food.

²¹¹ Comp. āśvalāyana II, I, 14. On jagada, comp. above, § 4.

with (the formulas), 'May Ketā (i.e. will?) and Suketā (i.e. good-will?) protect me from the east.

'Agni is Ketā; the Sun is Suketā: to them I apply; to them be adoration; may they protect me from the east.'

15. Then to the south: 'May that which protects and that which guards, protect me from the south.

'The Day is that which protects; the Night is that which guards; to them I apply; to them be adoration; may they protect me from the south.'

16. Then to the west: 'May the shining one and the waking one protect me from the west.

'Food is the shining one; Breath is the waking one; to them I apply; to them be adoration; may they protect me from the west.'

17. Then to the north: 'May the sleepless one and the not-slumbering one protect me from the north. 'The Moon is the sleepless one; the Wind is the not-slumbering one; to them I apply; to them be adoration; may they protect me from the north.'

18. When (the house) is finished, he enters it with (the formulas),²¹²

'Law, the chief post! Fortune, the pinnacle! Day and night, the two door-boards!

'Indra's house is wealthy, protecting; that I enter with my children, with my cattle, with everything that is mine.

'Hither is called the whole number (of relatives), the friends whose coming is good. Thus (I enter) thee, O house. May our dwellings be full of inviolable heroes from all sides!'

19. Then (follows) feeding of the Brāhmaṇas.

Kaṇḍikā 5.

1. Now (follows) the putting up of the water-barrel.

2. To the north-east he digs a pit like (the pit for) a sacrificial post, strews into it Kuśa grass, fried grains, fruits of the soap-tree, and other auspicious things, and therein he establishes the water-barrel with (the words), 'The sea art thou.'

3. He pours water into it with (the verse), 'Ye waters, rich in wealth, ye possess goods. Ye bring us good insight and immortality. Ye are the rulers over wealth and blessed

²¹² Comp. Sāṅkhāyana-Gṛhya III, 3, 7 seq.; chap. 4, 10. The comparison of Sāṅkhāyana shows that we have to divide *saha Prajayā paśubhiḥ, saha yan me kiñcid asty, upahūtaḥ, &c.* Sādhusaṅvṛtaḥ (if the reading is correct) seems to me to be the nom. plur. of sādhusaṅvṛt. I understand this to be a Bahuvrīhi compound, in which saṅvṛt means 'the approaching.' In Atharva-veda VII, 60, 4 we have sakhāyaḥ svādusaṅmudaḥ. After śāle a verb meaning 'I enter,' or something like that, has been lost.

offspring. May Sarasvatī give strength to him who praises her!²¹³—

4. And with the three (verses), 'O waters, ye are' (Vāj. Samhitā XI, 50 seqq.).

5. Then (follows) feeding of the Brāhmaṇas.

Kaṇḍikā 6.

1. Now the cure for headache.

2. Having moistened his hands, he passes them over his eye-brows with (the verse), 'From the eyes, from the ears, from the whiskers, from the chin, from the forehead, I drive away this disease of the head.'

3. If (only) one side (of the head aches, he recites the verse), 'Clever! Thou with the disfigured eyes! White-wing! Renowned one! And thou with the various-coloured wing! Let his head not ache.'

4. Then it will get better.

Kaṇḍikā 7.

1. (Now will be declared) the making water round about a servant who is disposed to run away.²¹⁴

2. While (the servant) is sleeping, he should discharge his urine into the horn of a living animal, and should three times walk round him, turning his left side towards him, and sprinkle (the urine) round him with (the verse), 'From the mountain (on which thou art born), from thy mother, from thy sister, from thy parents and thy brothers, from thy friends I sever thee.

'Run-away servant, I have made water round thee. Having been watered round, where wilt thou go?'

3. Should he run away (nevertheless, his master) should establish a fire that has been taken from a wood that is on fire, and should sacrifice (in that fire) Kuśa plates (used for protecting the hands when holding a hot sacrificial pan) that have been anointed with ghee, with (the formula), 'May the stumbler stumble round thee, . . . may he tie thee with Indra's fetter, loosen thee for me, and may he lead another one up (to me).²¹⁵

4. Then he will quietly remain (in his master's house).²¹⁶

²¹³ Rig-veda X, 30, 12.

²¹⁴ *Utūla-parimehaḥ*. It is probable that utūla, as meaning a slave who habitually runs away, is connected with the use of that word as the name of a tribe in the north-west of India.

²¹⁵ *Ukhā yābhyān grhyate tāv iṅḍvau*. Comm. on Kātyāyana, Sraut. XVI, 4, 2.

In the Mantra I propose to read, *pari tvā hvalano*, &c. *Nivṛtendravīrudhaḥ* seems to be corrupt; it seems to be a compound of *nivṛtta*, a second member which is doubtful, and *vīrudh* (the plant). The meaning may have been 'giving it up to consume the plants.'

²¹⁶ This Sūtra is word for word identical with chap. 6, 4.

Kaṇḍikā 8.

1. The spit-ox (sacrificed to Rudra).²¹⁷
2. It procures (to the sacrificer) heavenly rewards, cattle, sons, wealth, renown, long life.²¹⁸
3. Having taken the sacred domestic fire to the forest, and having performed the 'outspreading',²¹⁹ he should sacrifice the animal to Rudra.
4. One that is not gelded.
5. Or (it may be) a cow, on account of the designation.²²⁰
6. Having cooked the omentum, a offering of sacrificial food, and the portions cut off (of the victim), he sacrifices the omentum to Rudra, the fat to the Air, and the cut-off portions together with the offering of cooked food to Agni, Rudra, Sarva, Paśupati, Ugra, Aśani, Bhava, Mahādeva, Íśāna.²²¹
7. (Then follows a sacrifice to) Vanaspati.
8. (To Agni) Sviṣṭakṛt at the end.
9. Then (follows) the sprinkling round to the different quarters (of the horizon).²²²
10. After the sprinkling has been performed, they sacrifice the Patnī-saṅyāja offerings to Indrāñī, Rudrāñī, Sarvāñī, Bhavāñī, and Agni Gṛhapati.²²³
11. The blood he offers in leaves, on (grass-) bunches, as a Bali to Rudra and to his hosts, with (the Mantras),²²⁴
 'The hosts, Rudra, which thou hast to the east, to them this Bali (is given). To them and to thee be adoration!
 'The hosts, Rudra, which thou hast to the south . . . to the west . . . to the north . . . upwards . . . downwards, to them this Bali (is given). To them and to thee be adoration!'
12. The contents of the stomach and of the entrails, besmeared with blood, he throws into the fire or buries them in the earth.²²⁵
13. Having placed the animal so that the wind blows from himself to it, he approaches it

²¹⁷ āśvalāyana-Gṛhya IV, 8.

²¹⁸ āśvalāyana, loc. cit. § 35.

²¹⁹ The 'outspreading' is the establishing of the three sacred Srauta fires, so that the Gṛhya fire is considered as the Gārhapatya, and the āhavanīya and Dakṣiṇāgni are taken from it.

²²⁰ On account of the designation of the sacrifice as śūla-gava.

²²¹ āśvalāyana, loc. cit. § 19.

²²² Jayarāma: *diśāñ vyāghāraṇaṅ kartavyam iti sūtraśeṣaḥ. tac ca vasayā bhavati yathāgnishomīye*

²²³ On the Patnī-saṅyāja offerings, so called because they are chiefly directed to the wives of the gods, see Hillebrandt, Neu- und Vollmondsopfer, pp. 151 seqq.

²²⁴ āśvalāyana, loc. cit. § 22.

²²⁵ As to ūvadhya, comp. āśvalāyana, § 28.

with the Rudra hymns, or with the first and last Anuvāka.²²⁶

14. They do not take anything of that animal to the village.

15. Thereby (also) the cow-sacrifice has been declared.²²⁷

16. (It is combined) with (the offering of) milk-rice; (the rites) not corresponding (to that special occasion) are omitted.

17. The sacrificial fee at that (sacrifice) is a cow of the same age (as the victim).

Kaṇḍikā 9.

1. Now the letting loose of the bull.²²⁸

2. (The ceremony) has been declared in the cow-sacrifice.²²⁹

3. (It is performed) on the full-moon day of Kārttika, or on the (day on which the moon stands in conjunction with) Revatī in the āśvayuja month.²³⁰

4. Having set a fire in a blaze in the midst of the cows, and having prepared ājya, he sacrifices six (oblations) with (the Mantras), 'Here is delight' (Vāj. Saṁh. 8:51).²³¹

5. With (the verses), 'May Pūṣan go after our cows; may Pūṣan watch over our horses; may Pūṣan give us strength'—he sacrifices of (the sacrificial food) destined for Pūṣan.²³²

6. After murmuring the Rudra hymns they adorn a one-coloured or a two-coloured (bull) who protects the herd or whom the herd protects. Or it should be red, deficient in no limb, the calf of a cow that has living calves and is a milk-giver; and it should be the finest (bull) in the herd. And besides they should adorn the best four young cows of the herd and let them loose with this (verse), 'This young (bull) I give you as your husband; run about sporting with him, your lover. Do not bring down a curse upon us, by nature blessed ones. May we rejoice in increase of wealth and in comfort.'²³³

7. When (the bull) stands in the midst of the cows, he recites over it (the texts beginning with) 'Bringing refreshment,' down to the end of the Anuvāka (Vāj. Saṁh. 18:45-50).²³⁴

8. With the milk of all (the cows) he should cook milk-rice and give it to the Brāhmaṇas

²²⁶ The Rudra hymns form the sixteenth Adhyāya of the Vājasaneyi Saṁhitā. Either that whole Adhyāya or the first and last Anuvāka of it is recited.

²²⁷ Gobhila III, 6.

²²⁸ seqq. Comp. Sāṅkhāyana III, 11.

²²⁹ See above, chap. 8, § 15.

²³⁰ Sāṅkhāyana, loc. cit. § 2.

²³¹ Sāṅkhāyana, § 3. Of course, in Professor Stenzler's translation, 'in der Mitte der Küche' is a misprint for 'in der Mitte der Kühe.'

²³² Rig-veda VI, 54, 5; Sāṅkhāyana, § 5

²³³ Sāṅkhāyana, §§ 6-54. On the Rudra hymns, see above, chap. 8, § 13. Perhaps the words mā ṇaḥ śāpta are corrupt; the correct reading may possibly be, mā'vashāta.

²³⁴ Sāṅkhāyana, § 15. There is no Mantra in the Vājasaneyi Saṁhitā beginning with the word mayobhūḥ, but this word occurs in the middle of XVIII, 45 a; the texts which he recites begin at that word and extend down to the end of the Anuvāka. It is clear that mayobhūḥ was intended in the original text, from which both Sāṅkhāyana and Pāraskara have taken this Sūtra, as the Rik-Pratika, Rig-veda X, 169, 1.

to eat.

9. Some also sacrifice an animal.²³⁵

10. The ritual thereof has been declared by the (ritual for the) spit-ox.²³⁶

Kaṇḍikā 10.

1. Now the water libations (which are performed for deceased persons).

2. When (a child) that has not reached the age of two years dies, his father and mother become impure.²³⁷

3. The other (relations) remain pure.

4. (The impurity lasts) through one night or three nights.

5. They bury the body without burning it.

6. If (a child dies) during the impurity of his mother (caused by the child's birth), the impurity lasts till the (mother's) getting up (from child-bed), in the same way as the impurity caused by a child's birth.

7. In this case (of the child being younger than two years) no water libations (are performed).²³⁸

8. If a child of more than two years dies, all his relations should follow (the corpse) to the cemetery—

9. Singing the Yama song²³⁹ and murmuring the Yama hymn, according to some (teachers).

10. If (the dead person) has received the initiation, (the rites) from the election of the site (for the Smaśāna) down to their descending into water (in order to bathe themselves) are the same as those prescribed for persons who have set up the (sacred Srauta) fires.²⁴⁰

11. They burn him with his (sacred) domestic fire, if he has kept that;

12. Silently, with a common fire, other persons.

13. They should ask one who is related (to the deceased person) by blood or by marriage, for (his permission to perform) the water-libation, in the words, 'We shall perform the libation.'

²³⁵ According to the commentators, a goat is sacrificed.

²³⁶ See chap. 8.

²³⁷ Manu V, 68; Yājñavalkya III, 1.

²³⁸ Manu V, 68; Yājñavalkya III, 1.

²³⁹ The Yama song is stated to be the second verse of Taittirīya āraṇyaka VI, 5, 3 ('He who day by day leads away cows, horses, men, and everything that moves, Vivasvat's son Yama is insatiable of the five human tribes'); the Yama hymn is Rig-veda X, 14. Comp. Yājñavalkya III, 2.

²⁴⁰ The *bhūmijoshana* (election of the site for the Smaśāna) is p. 356 treated of in Satapatha Brāhmaṇa XIII, 8, 1, 6 seqq.; Kātyāyana Srauta-sūtra XXI, 3, 15 seqq. On the bath taken after the ceremony, see Satapatha Brāhmaṇa XIII, 8,4,5; Kātyāyana XXI, 4, 24.

14. (He replies), 'Do so now and never again,' if the deceased person was not a hundred years old.
15. (He says) only, 'Do so,' if he was.
16. All relations (of the deceased), to the seventh or to the tenth degree, descend into water.
17. If dwelling in the same village, (all) as far as they can trace their relationship.
18. They wear (only) one garment, and have the sacred cord suspended over the right shoulder.
19. With the fourth finger of the left hand they spirt away (the water) with (the words), 'May he drive evil away from us with his splendour' (Vāj. Samh. 35:6).
20. Facing the south, they plunge (into the water).
21. They pour out with joined hands one libation of water to the deceased person with (the words), 'so-and-so! This water to thee!'
22. When they have come out (of the water) and have sat down on a pure spot that is covered with grass, (those who are versed in ancient tales) should entertain them (by telling such tales).²⁴¹
23. They return to the village without looking back, in one row, the youngest walking in front.²⁴²
24. In the doors of their houses they chew leaves of the Picumaṇḍa (or Nimba) tree, sip water, touch water, fire, cowdung, white mustard seeds, and oil, tread upon a stone, and then they enter.²⁴³
25. Through a period of three nights they should remain chaste, sleep on the ground, do no work and charge nobody (to do it for them).
26. Let them eat food which they have bought or received (from others); (they should eat it) only in the day-time, (and should eat) no meat.²⁴⁴
27. Having offered to the deceased person the Piṇḍa, naming his name at the washing, at the offering (of the Piṇḍa), and at the second washing—²⁴⁵
28. They should that night put milk and water in an earthen vessel into the open air with (the words), 'Deceased one, bathe here!'²⁴⁶
29. The impurity caused by death lasts through three nights;
30. Through ten nights, according to some (teachers).²⁴⁷

²⁴¹ Yājñavalkya III, 7: *apavadeyus tan itihāsaiḥ purātanaiḥ*

²⁴² Yājñavalkya III, 12.

²⁴³ Yājñavalkya III, 12. 13.

²⁴⁴ 25, 26. Yājñavalkya III, 16; Manu V, 73; Vasiṣṭha IV, 15.

²⁴⁵ See on the washing and on the offering of the Piṇḍa, Kātyāyana-Srauta-sūtra IV, 1, 10. 11. Comp. Weber, Indische Studien, X, 82.

²⁴⁶ Yājñavalkya III, 17.

²⁴⁷ 29, 30. Yājñavalkya III, 18; Manu V, 59.

31. (During that period they) should not perform Svādhyāya (or study the Vedic texts for themselves).
32. They should intermit the standing rites, except those performed with the three (Srauta) fires,
33. And (with the exception of those performed) with the (sacred) domestic fire, according to some (teachers).
34. Others should perform (those rites for them).
35. Those who have touched the dead body should not enter the village until the stars appear.
36. If (they have touched it) in the night-time, (they should not enter) till sunrise.
37. The entering and what follows after it is the same (for these persons) as for the others.²⁴⁸
38. (Their) impurity lasts through one or two fortnights.
39. The same (rites should be performed) when the teacher (has died),
40. Or the maternal grandfather or grandmother,
41. Or unmarried females.
42. For those who were married, the others should do it,²⁴⁹
43. And they for the (others).²⁵⁰
44. If one dies while being absent on a journey, (his relations) shall sit (on the ground, as prescribed for impure persons) from the time when they have heard (of his death), performing the water libation (at that time), until the period (of their impurity) has expired;²⁵¹
45. If (that period has already) elapsed, through one night or three nights.
46. Optional is the water libation for an officiating priest, a father-in-law, a friend, for (distant) relations, for a maternal uncle, and for a sister's son;
47. And for married females.²⁵²
48. On the eleventh day he should give to an uneven number of Brāhmaṇas a meal at which meat is served.
49. Some also kill a cow in honour of the deceased person.
50. When the Piṇḍas are prepared, the deceased person, if he has sons, shall be

²⁴⁸ The position of this Sūtra after 35, 36 seems to me to indicate that it refers to those who have touched the dead body; comp. Yājñavalkya III, 14: *praveśanādikaṅ karma pretasaṃsparśinām api*. I believe that the same persons are concerned also in Sūtra 38.

²⁴⁹ I.e. the husband and his relatives. Comp. Vasiṣṭha IV, 19.

²⁵⁰ A married female should perform the rites for her husband and his relatives. See Professor Bühler's note on Vasiṣṭha IV, 19; S.B.E., XIV, 28.

²⁵¹ Yājñavalkya III, 21; Manu V, 75, 76. Comp. Gautama XIV, 37; Vasiṣṭha IV, 14.

²⁵² See above, § 42.

considered as the first of the (three) Fathers (to whom Piṇḍas are offered).

51. The fourth one should be left out.²⁵³

52. Some (make Piṇḍa offerings to a deceased person) separately through one year (before admitting him to a share in the common Pitṛyajña).²⁵⁴

53. But there is a rule, 'There can be no fourth Piṇḍa'—for this is stated in the Sruti.²⁵⁵

54. Every day he shall give food to him (i.e. to the deceased person), and if he was a Brāhmaṇa, a vessel with water.²⁵⁶

55. Some offer also a Piṇḍa.

Kaṇḍikā 11.

1. If an animal (is to be sacrificed), let him wash it, if it is not a cow; let him walk round the fires and drive in front (of them) a Palāśa branch into the ground.²⁵⁷

2. The winding (of a Kuśa rope) round (that branch), the touching (of the animal with the grass-blade), the binding (of it to the branch), and the sprinkling (of the animal with water) should be performed in the way prescribed (in the Srauta-sūtra), and whatever else (is to be done).²⁵⁸

3. After he has sacrificed the two oblations before and after the killing of the animal, (he) silently (sacrifices) five other (oblations, directed to Prajāpati).²⁵⁹

4. And the omentum is taken out (of the dead animal). He should besprinkle it (with water) and name the deity (to whom the sacrifice is directed).²⁶⁰

5. (He should name that deity also) at the touching (of the animal with the grass-blade), at (its) being bound (to the branch), at its being sprinkled (with water), and at (the preparation and oblation) of the offering of cooked food.²⁶¹

6. After he has sacrificed the omentum, he cuts off the Avadāna portions,

7. All of them, or three, or five.²⁶²

²⁵³ See Sāṅkhāyana-Gṛhya IV, 2, 8.

²⁵⁴ Sāṅkhāyana-Gṛhya VIII, 2. Comp. the description of the Sapiṇḍikaraṇa, *ibid.*, chap. 3.

²⁵⁵ There would be four Piṇḍas, if one were to be offered to the recently deceased person, and three others to those Fathers who had received Piṇḍa offerings before his death. Therefore one of these three Fathers is omitted; see § 51.

²⁵⁶ Comp. āpastamba I, 13, 1; Baudhāyana II, 11, 3.

²⁵⁷ The branch replaces the sacrificial post (yūpa) of the Srauta ritual. As to agreṇa, comp. Kāty.-Sraut. VI, 2, 11 and the commentary.

²⁵⁸ See Kāty.-Sraut. VI, 3, 15 on the parivyayaṇa, *ibid.* §§ 19, 26 on the upākaraṇa, § 27 on the niyojana, § 33 on the prokṣaṇa.

²⁵⁹ Kātyāyana VI, 5, 22: He sacrifices (ājya) with the words, Svāhā to the gods.' § 24: He sacrifices (ājya) with the words, To the gods svāhā.' In the commentary on § 25 these two oblations are called paripaśavyāhuṭī.

²⁶⁰ See Kātyāyana VI, 6, 13; āśvalāyana-Gṛhya I, 11, 10.

²⁶¹ See above, Sūtra 2.

²⁶² The complete number of the Avadānas (i.e. the portions of the killed animal which have to be cut off,

8. He sacrifices the Avadāna portions together with the offering of cooked food.²⁶³
9. A limb of the animal is the sacrificial fee.
10. At (a sacrifice) directed to a special deity he should sacrifice (an animal) belonging to that deity, should make a portion for that (god), and should say to him (i.e. to the offeringenger who is to convey that offering to a place sacred to that deity): 'Take care that this may reach that (god).'²⁶⁴
11. If there is a river between (the sacrificer and that sacred place), he may have a boat made, or he may dispense with this.

Kaṇḍikā 12.

1. Now (follows) the penance for a student who has broken the vow of chastity.²⁶⁵
2. On a new-moon day he shall sacrifice an ass on a cross-road (to the goddess Nirṛti).
3. (And) he shall offer a offering of cooked food to Nirṛti.
4. The Avadāna portions are sacrificed into water (and not into fire).²⁶⁶
5. The Puroḍāśa (or sacrificial cake), which belongs to the animal sacrifice, is cooked on the ground (and not in the Kapālas).²⁶⁷
6. (The guilty person) should put on the skin (of the ass),
7. With the tail turned upwards, according to some (teachers).
8. He should through one year go about for alms, proclaiming his deed.
9. After that time he sacrifices two ājya oblations with (the formulas), 'O Lust, I have broken my vow of chastity. I have broken my vow of chastity, O Lust. To Lust svāhā!'—'O Lust, I have done evil. I have done evil, O Lust. To Lust svāhā!'²⁶⁸
10. He then approaches (the fire) with (the verse), May the Maruts besprinkle me, may Indra, may Bṛhaspati, may this Agni besprinkle me with offspring and with wealth.²⁶⁹
11. This is the penance.

Kaṇḍikā 13.

such as the heart, the tongue, &c.) is eleven; see Kāty.-Sraut. VI, 7, 6; āśvalāyana-Gṛhya I, II, 12.

²⁶³ āśvalāyana-Gṛhya, loc. cit. § 13.

²⁶⁴ The way for interpreting these Sūtras is shown by āśvalāyana-Gṛhya I, 12. I do not think that they have anything to do, as Jayarāma states, with reference to Sūtra II, with the offering due to a relative who has died while being absent on a journey (chap. 10, 44).

²⁶⁵ See the parallel passages quoted by Professor Bühler in his note on āpastamba I, 26, 8 (S.B.E., II, 85), and besides, Kātyāyana I, I, 13 seqq.; Gautama XXIII, 17 seqq., &c.

²⁶⁶ This Sūtra is identical with Kātyāyana I, I, 16.

²⁶⁷ This Sūtra is identical with Kātyāyana I, I, 15.

²⁶⁸ Baudhāyana II, 1, 34,

²⁶⁹ Baudhāyana II, 1, 35.

1. Now the entering of a court of justice.
2. He approaches the court with (the words), Court! Thou that belongest to the Aṅgiras! Trouble art thou by name; vehemence art thou by name. Thus be adoration to thee!²⁷⁰
3. He then enters (the court) with (the words), '(May) the court and the assembly, the two unanimous daughters of Prajāpati (protect me). May one who does not know me, be below me. May (all) people be considerate in what they say.'²⁷¹
4. When he has arrived at the assembly, he should murmur, 'Superior (to my adversaries) I have come hither, brilliant, not to be contradicted. The lord of this assembly is a man insuperable in his power.'
5. Should he think, 'This person is angry with me,' he addresses him with (the verses), The destroying power of wrath and anger that dwells here on thy forehead, that the chaste, wise gods may take away.²⁷²
'Heaven am I and I am Earth; we both take away thy anger; the she-mule cannot bring forth offspring; so-and-so!'
6. But if he should think, 'This person will do evil to me,' he addresses him with (the words), 'I take away the speech in thy mouth, I take away (the speech) in thy heart. Wheresoever thy speech dwells, thence I take it away. What I say, is true. Fall down, inferior to me.'²⁷³
7. The same is the way to make (a person) subject (to one's self).

Kaṇḍikā 14.

1. Now the mounting of a chariot (is declared).
2. After he has given the order, 'Put the horses to it,' and it has been announced, 'They are,' he goes to (the chariot, saying), 'This is the Virāj,' and touches the two wheels,
3. The right (wheel) with (the words), 'The Rathantara art thou'—
4. The left with (the words), 'The Bṛhat art thou'—
5. The pole with (the words), 'The Vāmadevyā art thou.'
6. He touches the interior of the chariot with his hand (saying), 'The two Aṅkas, the two Nyaṅkas which are on both sides of the chariot, which move forward with the rushing wind, the far-darting one with keen senses, the winged one, may these fires, the promoters, promote us.'²⁷⁴

²⁷⁰ The regular Sandhi would be sabha (for sabhe) āṅgirasi, instead of which the text has sabhāṅgirasi.

²⁷¹ In Sanskrit the words *sabha* (court) and *samiti* (assembly) are of feminine gender. I have translated *upa ma sa tiṣṭhet* in the sense indicated by Pāṇini I, 4, 87.

²⁷² Perhaps we should read *garbheṇāśvataryāḥ saha*: we take away thy anger together with the offspring of the she-mule (that cannot foal). Comp. Cullavagga VII, 2, 5; S.B.E., XX, 238.

²⁷³ It is impossible to give a sure restoration of this corrupt Mantra. Perhaps we should read something like this: *ā te vācam āsya ā te hṛdaya ādade*. Comp. Hiraṇy.-Gṛhya I, 4, 15, 6.

²⁷⁴ The meaning of aṅkau and nyaṅkau cannot be determined, as far as I can see. The commentators explain the words as the two wheels and the two sides of the chariot, or as the two right wheels and the

7. With (the words), 'Adoration to Māṅicara,' he drives on the beast on the right side.²⁷⁵
8. (If going in his chariot) toward (images of) gods, let him descend (from the chariot) before he has reached them; if toward Brāhmaṇas, just before (reaching them); if toward cows, when amid them; if toward fathers, when he has reached them.
9. A woman or a Vedic student shall not be charioteers.
10. Having driven a moment beyond (the point to which he intends to go) he should murmur, 'Here is rest, rest here' (Vāj. Saṁh. VIII, 51).
11. Some add (the words), 'Here shall be no rest.'²⁷⁶
12. If the chariot is weak, he should murmur, after he has mounted it, 'May this your chariot, O Aśvins, suffer no damage on bad ways or by being overthrown.'
13. If the horses run away with the chariot, he should touch the post (?) or the earth and should murmur, 'May this your chariot, O Aśvins, suffer no damage on bad ways or by being overthrown.'²⁷⁷
14. Thus he will suffer no harm and no damage.
15. When he has finished his way, and has unyoked the horses, let him have grass and water given to them. 'For thus satisfaction is given to the beast that draws (the cart)'—says the Śruti.²⁷⁸

Kaṇḍikā 15.

1. Now how he should mount an elephant.
2. He goes to the elephant and touches it (saying), 'The elephants' glory art thou. The elephants' honour art thou.'
3. He then mounts it with (the words), 'With Indra's thunder-bolt I bestride thee. Make me arrive safely.'
4. Thereby it has also been declared how he should mount a horse.
5. When he is going to mount a camel, he addresses it: 'Thou art the son of Tvaṣṭṛ; Tvaṣṭṛ is thy deity. Make me arrive safely.'

two left wheels of a four-wheeled chariot. Professor Zimmer (*Altindisches Leben*, pp. 251 seq.) compares *aṅka* with ἄνκωξ, and says, 'Mit *aṅkau* (resp. *aṅkū*) ware daher die obere Einfassung des Wagenkastens (*kośa*, *vandhura*) bezeichnet, mit *nyaṅkau* (resp. *nyaṅkū*) ein zu grösserer Befestigung etwas weiter unten (*ni*) herumlaufender Stab.' To me it seems that *aṅkau* and *nyaṅkau* are to be understood both as designations of certain parts of the chariot and as names of different forms of Agni dwelling in the chariot.—Comp. *Taittirīya Saṁhitā* I, 7, 7, 2; *Pañcaviṅśa Brāhmaṇa* I, 7, 5.

²⁷⁵ The name of the demon Māṅicara occurs, as far as I know, only here.

²⁷⁶ If the reading of the text is correct, the meaning would seem to be: We will rest here for a while, but then we will go further.

²⁷⁷ I cannot say what 'the post' (*stambha*) here means; it may be apart of the chariot. *Jayarāma* has *dhvajastambha*, i.e. the staff of a flag, which we are to suppose was carried on the chariot. This may be the right explanation.

²⁷⁸ *Satapatha Brāhmaṇa* I, 8, 2, 9.

6. When he is going to mount a he-ass, he addresses it: 'A Sūdra art thou, a Sūdra by birth. To Agni thou belongest, with twofold sperm. Make me arrive safely.'²⁷⁹
7. A path he addresses: 'Adoration to Rudra who dwells on the paths. Make me arrive safely.'
8. A cross-road he addresses: 'Adoration to Rudra who dwells at the cross-roads. Make me arrive safely.'
9. When he intends to swim across a river, he addresses it: 'Adoration to Rudra who dwells in the waters. Make me arrive safely.'
10. When going on board a ship, he addresses her: 'The good ship' (Vāj. Saṁh. XXI, 7).
11. When going to cross (the river), he addresses (the ship): 'The well-protecting' (Vāj. Saṁh. XXI, 6).
12. A forest (through which he is wandering) he addresses: 'Adoration to Rudra who dwells in the forests. Make me arrive safely.'
13. A mountain (which he is going to cross) he addresses: 'Adoration to Rudra who dwells on the mountains. Make me arrive śafely.'
14. A burial-ground he addresses: 'Adoration to Rudra who dwells among the Fathers. Make me arrive safely.'
15. A cow-stable he addresses: 'Adoration to Rudra who dwells among the dung-heaps. Make me arrive safely.'
16. And wheresoever else it be, let him always say, 'Adoration to Rudra.' For the Sruti says, 'Rudra is this universe.'
17. If the skirt (of his garment) is blown upon him (by the wind), he addresses (that skirt): 'A skirt art thou. Thou art not a thunder-bolt. Adoration be to thee. Do no harm to me!'
18. The thunder he addresses: 'May the rains be friendly to us; may (Indra's) darts be friendly to us—may they be friendly to us which thou throwest, O killer of Vṛtra.'
19. A howling jackal he addresses: 'Friendly by name' (Vāj. Saṁh. III, 63).²⁸⁰
20. A shrieking bird he addresses: 'Golden-winged bird who goest where the gods send thee! Messenger of Yama, adoration be to thee! What has the Kārkāriṇa told thee?'²⁸¹
21. A tree that serves as a mark (of a boundary, &c.), he addresses: 'May neither the flash of lightning (destroy thee), nor axe nor wind nor punishment which the king sends. May thy shoots grow up; may rain fall on thee, in safety from the wind. May fire not destroy thy root. Blessing on thee, O lord of the forest! Blessing on me, O lord of the forest!'
22. If he receives something (given to him), he accepts it with (the formula), 'May

²⁷⁹ The he-ass has twofold sperm, because he begets both asses and mules. Taittirīya Saṁhitā VII, 1, 1, 2.

²⁸⁰ The play on words is untranslatable; 'jackal' is śivā, 'friendly,' śivaḥ.

²⁸¹ I do not know the meaning of kārkaṛiṇaḥ. Jayarāma takes it for a genitive standing instead of an accusative, and explains it by asmadbādhakam.

Heaven give thee; may the Earth accept thee.' Thus (the thing given) does not decrease to him who gives it, and what he receives increases.

23. If boiled rice is given to him, he accepts it with (the formula), 'May Heaven, &c.,' and he partakes thereof twice. with (the formulas), 'May Brahman eat thee!'—'May Brahman partake of thee!'

24. If gruel is given to him, (as above) . . . three times with (the formulas), 'May Brahman eat thee!'—'May Brahman partake of thee!'—'May Brahman drink thee!'

Kaṇḍikā 16.

1. Now each time after a lesson (of the Veda) is finished, in order to prevent his forgetting (the texts he has studied, the following prayer should be recited):—²⁸²

“May my mouth be skilful; my tongue be honey-sweet speech. With my ears I have heard much; do not take away that which I have heard, which dwells in me.”

“The Brahman's word art thou; the Brahman's stand art thou; the Brahman's store-house art thou. Fulfilment art thou; peace art thou; unforgetfulness art thou; enter into my store-house of the Brahman. With the voice I cover thee! With the voice I cover thee!”

“ May I be able to form the vowels, to produce, to hold fast and to utter the guttural, pectoral, dental, and labial sounds. May my limbs grow strong, my voice, breath, eye, ear, honour, and power. What I have heard and studied, may that be fixed in my mind; may that be fixed in my mind.”

End of the Third Kāṇḍa.

End of Pāraskara's Gṛhya-sūtra.

²⁸² As to anirākaraṇa, comp. anirākariṣṇu above, II, 4, 3. Possibly we should read, *jihvā me madhumad vacaḥ*.