

Sāṅkhāyana Grihya Sūtra

INTRODUCTION

THE Grihya-sūtra ascribed to Sāṅkhāyana, which has been edited and translated into German by myself in the XVth volume of the Indische Studien, is based on the first of the four Vedas, the Rig-veda in the Bāshkala recension,¹ and among the Brāhmana texts, on the Kaushītaka. Its reputed author, whom we ordinarily find called by his family name, Sāṅkhāyana, had the proper name Suyajña. This we may infer from the lists of Vedic teachers given in different Grihya texts where they describe the Tarpana ceremony. Though in these lists the order of names varies very much, yet the two names Suyajña and Sāṅkhāyana are constantly placed side by side, so that this fact alone would render it probable that they belonged to the same person. Thus we read in the Sāṅkhāyana-Grihya IV, 10 = VI, 1:

Kaholam Kaushītakim, Mahākaushītakim, Suyajñam Sāṅkhāyaṇam, Āśvalāyanam, Aitareyam, Mahaitareyam.

Here we have grouped together the two Brāhmana authors (with the fictitious doubles, the great Kaushītaki, the great Aitareya) and the two corresponding Sūtra authors belonging to the two chief branches of the Rig-veda literature; first comes one Brāhmana author (for Kahola Kaushītaki is one person) with the Sūtra author connected with him, then the second Sūtra author and the corresponding Brāhmana teacher.

In the Sāmbavya-Grihya the corresponding passage runs thus:

Gārgya- Gautama- Sākalya- Bābhavya- Māndattavya [paragraph continues] [sic]- Māndūkeyāh Suyajña- Sāmkhyāyana- Gātukarnyeyāh [sic] Paimga [sic]- Sāmbavy'- Aitareyāh.

The same Grihya still more explicitly bears witness to the name of Suyajña Sāṅkhāyana, by adding at the end of the list, from which these names are quoted the following words: Suyajña Sākhāyanas [sic] tri[pya]tu, i.e. 'May Suyajña Sāṅkhāyana satiate himself (with the water offering).'

In the Āśvalāyana-Grihya III, 4, we read:

Kaholam Kaushītakam Mahākaushītakam Paiṅgyam Mahāpaiṅgyam Suyajñam Sāṅkhāyanam Aitareyam Mahaitareyam.

We may also quote here a Kārikā given by Nārāyana² in his great commentary on the Sāṅkhāyana-Grihya (I, 1, 10):

*Atrāranipradānamyad adhvaryuh kurute kvakit³
matam tan na Suyajñasya, mathitam so 'tra necchati.*

It would perhaps be hazardous to claim for the author of this Kārikā the authority of an independent witness, for very likely he may have derived his knowledge from the lists

¹ See IV, 5, 9.

² Manuscr. Chambers 712 (Berlin Royal Library), fol. 12 b.

³ Comp. Pāraskara-Grihya I, 2, 5: araṇi-pradānam eke.

of teachers which we have quoted before. But at all events the concordance of the three Grihya texts furnishes a proof which, I think, cannot be set aside by another testimony which we must mention now. At the end of the Kaushītiki-Āranyaka (Adhyāya 15) we find a Vamsa or list of the teachers by whom the knowledge contained in that Āranyaka is supposed to have been handed down. The opening words of this list run thus:

'Om! Now follows the Vamsa. Adoration to the Brahman! Adoration to the teachers! We have learnt (this text) from Gunākhyā Sāṅkhāyana, Gunākhyā Sāṅkhāyana from Kahola Kaushītiki, Kahola Kaushītiki from Uddālaka Āruni, &c:

It is a very natural supposition that the author of this list intended to begin with the name of the Doctor eponymus, if we may say so, of the Sūtras of his school, and then to proceed to name the Doctor eponymus of the Brāhmanas, and after him the more ancient teachers and sages. But whether the author of this passage really supposed this Gunākhyā Sāṅkhāyana to be the author of the Sāṅkhāyana-sūtras, or not, we shall be justified in following rather the unanimous statements of the texts previously quoted, and in accepting in accordance with them, as the full name of our Sūtrakāra, the name Suyajña Sāṅkhāyana.

The Grihya-sūtra which has been here translated presupposes, as all Grihya-sūtras do, the existence of the Śrauta-sūtra, with which it is intimately connected and which is referred to in the Grihya in several instances.⁴

Here the question arises whether the Grihya-sūtra was composed by the same author to whom the authorship of the Śrauta-sūtra belongs, so that the two texts form together, and would, in the conception of their author, be intended to form, one great body of Sūtras, or, on the other hand, whether the Grihya-sūtra is a later addition to the Śrauta-sūtra. On this question I have ventured, in the preface to my German edition of Sāṅkhāyana,⁵ to offer a few remarks which, however, I feel bound to say do not seem to myself quite decisive. I there pointed out that the Grihya-sūtra contains a few aphorisms which we should rather expect would have found their place in the Śrauta-sūtra, if the two texts were composed by the same author and on a common plan.⁶ But, apart from the possibility that in a work of such considerable extent as that collection of Sūtras would be, such trifling incongruences or irregularities might very easily escape the attention even of a very careful author, there is still another objection that may be urged against the inference drawn by me from such passages. It can be shown⁷ that the Grihya texts which we possess are based to some extent on one common original, from which they have taken verbatim, or nearly verbatim, a certain number of aphorisms. Thus if we were to suppose that Sāṅkhāyana, or whosoever the author of this Grihya-sūtra may have been, found the aphorisms on which I once based my argument, in that original text, this would explain the occurrence of those passages in a portion of the great body of Sūtras different from that in which we should expect to meet them. Now several of

⁴ See, for instance, Grihya I, 16, 1 (Śrauta IV, 16, 2).

⁵ Indische Studien, vol. xv, pp. 11, 12.

⁶ The Sūtras with reference to which I made that observation are I, 8, 14; 14, 13-15; II, 15, 10. Comp. Śrauta-sūtra II, 7, 12; IV, 21.

⁷ I intend to give some proofs of this in the General Introduction to the Grihya-sūtras which will be given in the second volume of these translations.

the passages in question recur identically in other Grihya texts, so that we may infer indeed that they are taken from that lost original, and we have no means to judge whether the other similar passages are not taken from it also. I believe, therefore, that the opinion which I once pronounced regarding the relation in which the two Sūtra texts stand to each other, cannot be vindicated, and that it is better to leave that question unanswered until perhaps further discoveries throw a new light on it.

For the reconstruction of the correct text of the Sāṅkhāyana-Grihya, and occasionally also for its interpretation, it is of considerable importance that we possess, besides the Devanāgarī MSS. of the text and of the commentaries, a South Indian MS. written in the Grantha character (MS. Whish 78 in the library of the Royal Asiatic Society, London) which contains a Grihya based on that of Sāṅkhāyana and following it, during the greater part of the work, nearly word for word.⁸ It is designated in the MS., at the end of the single Adhyāyas, as 'Kaushītaka-Grihya.' It therefore professes to follow the teaching of the same Brāhmana which is adhered to also by the Sūtra school of Sāṅkhāyana. A metrical commentary, which in the MS. follows after the text, names in its opening Sloka a teacher Sāmbavya as the author of this Sūtra. The Sloka runs thus:

*Natvā KaushītakācāryamSāmbavyamsūtrakrittāmam
grihyam tadīyam samkṣīpya vyākhyāsyē bahuvismritam.*

('Having bowed to the most excellent author of Sūtras, to Sāmbavya, the Ācārya belonging to the Kaushītaka school, I shall compose a short commentary on his Grihya, which has been forgotten by many.')

The name of this Sāmbavya does not occur among the teachers enumerated in the description of the Tarpana ceremony, neither in Sāṅkhāyana IV, 10, nor in Āśvalāyana III, 4; but in the list of the Sāmbavya-Grihya itself it is found (see above, p. 4); and besides it seems to me also to be mentioned in Āśvalāyana-Grihya IV, 8, 24, in which passage it will scarcely be considered too bold to conjecture Sāmbavya instead of Sāmvatya.

Though the MS. of the Sāmbavya-Grihya is very confused, and full of blunders of all sorts, yet it deserves to be attentively studied by all scholars who are accustomed to look, if not in theory yet in practice, on the agreement of a few Vedic text MSS., or of a few Indian commentaries, as if it had a claim to an unassailable authority to which European Orientalists would have no right to deny their faith. In the Sāṅkhāyana-Grihya a number of passages are found in which corrupt readings or perverse explanations are supported by all the Sāṅkhāyana MSS. and by all the Sāṅkhāyana commentaries, and if, by a rare and fortunate chance, the Sāmbavya Grantha MS., which is unaffected by the blunders of the Devanāgarī MSS., had not been discovered in the south of the peninsula, these readings and explanations would seem to rest on the unanimous agreement of tradition. Perhaps it seems unnecessary to dwell on this point, for very few Orientalists, if any, would be prepared to assert that Indian tradition is infallible. But when looking over many of the editions and translations of the Vedic texts; even such as have been published in the last years, one finds plentiful occasion to observe that in hundreds of passages tradition has been practically treated, by scholars of very high merit, as if it

⁸ Comp. the remarks in my German edition of Sāṅkhāyana, Ind. Studien. XV, 7.

had an authority not very far removed from infallibility. A case like that of which we have to speak here, in which a whole set of MSS., and occasionally also of commentaries, can be tested by a MS. of a nearly related text, written in a different character and in a distant part of India, will strengthen our belief that we are right in judging for ourselves, even if that judgment should oppose itself to such authorities as Nārāyana or Rāmacandra or Gayarāma.

Perhaps it will not be out of place to add here, as an illustration of these remarks, a few observations on one of the passages in which the rejection of the traditional Sāṅkhāyana reading, together with the traditional Sāṅkhāyana explanation, is confirmed by the Sāmbavya MS., though no doubt, even without the aid of that MS., we ought to have formed the right conclusions for ourselves. At Sāṅkhāyana II, 4, 1. 2 the traditional reading is:

*Mama vrata hridayam te dadhāmi mama cittam anu cittam to astu |
mama vācam ekamanā jushaśva Brihaspatish tvā niyunaktu mahyam iti |
kāmasya brahmacaryasyāsāv iti.*

Sāṅkhāyana is treating here of the Upanayana, or the initiation of the student who is received by a teacher and intends to study the Veda with him. The teacher on that occasion is to pronounce the Mantra which we have just transcribed, and which translated into English would run thus:

'Under my will I take thy heart; after my mind shall thy mind follow; in my word thou shalt rejoice with all thy heart; may Brihaspati join thee to me.'
'Of the Brahmācārya of Kāma (or lust), so-and-so!'

The MSS. give the end of the passage as we have printed it above, *kāmasya brahmacāryasyāsāv iti*. This Nārāyana explains in the following way. Brahmācārya here means the observances which the student has to keep through certain periods of time before the different texts which he has to learn can be taught him. First comes the Sāvitrī verse, for which he prepares himself by observing the sāvitra vrata; this lasts either one year, or three days, or the Sāvitrī can also be taught him immediately (see chap. 5, 1-3). Then follows the sukriya vrata, of three days, or twelve days, or one year, or any other period of time according to the teacher's pleasure (chap. 11, 10); by this vrata the student is enabled to study the main portion of the Veda. Finally come the sākvara, vrātika, aupanishada observances, each of which has to last one year, and which refer to the different parts of the Āraṇyaka (see chap. 11, 11 seq., and the sixth book). Now the formula of which we treat here refers principally to the sāvitra vrata. The teacher announces to the student how long he has to keep that vrata. He says (Sūtra 1), 'May Brihaspati join thee to me (Sūtra 2) for a brahmācārya (i.e. a vrata) of such and such (kāmasya) a time (one year, three days, &c.); so-and-so!' Kāma (the pleasure) would thus stand here as an expletive which was to be replaced in each single case by the indication of the real space of time that depended on the teacher's pleasure ('. . . niyunaktu mahyam sāmvasarikasya trairātrikasya vānvakṣikasya vā sāvitrasya brahmacāry-asyāmukāmuka sarmann iti vākyasamyogo jñeyah'). The same should take place at the corresponding forms of Upanayana which had to precede the entrance of the student upon the sukriya, sākvara, &c. observances. This is the explanation of Nārāyana, with which Rāmacandra and all the other commentaries agree. It will

scarcely be necessary to observe that the singular use of *kāma*, on which this traditional explanation rests, is neither in accordance with the meaning of the word, nor supported by any parallel texts. So, even before I had the opportunity of collating the *Sāmbavya* MS., I had no doubt that the system of the *Vratas* has nothing at all to do with our *Sūtra*, and that its text should be made intelligible by a slight alteration touching only the quantity of the *a* in two syllables, by writing, *Kāmasya brahmacāry asy asāv iti* (thou art the *Brahmacārin* of *Kāma*, so-and-so!), as we read in *Āśvalāyana* I, 20, 8, *kasya brahmacāryasi, prānasya brahmacāry asi*. Afterwards I found that the *Grantha* MS. of *Sāmbavya* gives the very reading which I had conjectured.

Passages like this are not very rare in the *Grihya-sūtras*. In the other *Sūtras* we are not in the same favourable position of possessing a MS. which enables us, as the *Grantha* MS. of *Sāmbavya* does, to test their text.

We cannot conclude these introductory remarks without speaking of the later additions tacked on at the end of the original body of the *Sāṅkhāyana-Grihya-sūtras*.⁹ There are unmistakable indications that the fifth and sixth books are later additions. The fifth book is designated as a *parisiṣṭha* in a *Kārikā* quoted by *Nārāyana*:

parisiṣṭād āvasathye pārvanātikrame karuh
Vaisvānarāyāgnaye kāgnaye¹⁰ tantumate tathā.

('According to the *Parisiṣṭha*, if one of the half-monthly sacrifices has been omitted, a mess of rice should be offered on the sacred domestic fire to *Agni Vaisvānara* and to *Agni Tantumat*.)

The passages of the *Parisiṣṭha* here referred to are the two first aphorisms of V, 4:

'Now if a half-monthly sacrifice has not been performed, one or the other of them, then a mess of rice (is to be offered)—

'With (the words), "To *Agni Vaisvānara svāhā!* To *Agni Tantumat svāhā!*"

There are, besides, several passages in which *Nārāyana* himself mentions the fifth book under the designation of *Pariseshādhyāya*.¹¹ And even if we had not the authority of the *Kārikā* and of *Nārāyana*, the contents alone of the fifth book would raise our suspicion against its genuineness. The matter ordinarily treated of in the *Grihya* texts is brought to an end in *Adhyāyas* I-IV; in the fifth book we find diverse supplementary additions on points discussed before; rules, which no doubt would have been given at their proper place, had the fifth book been composed at the same time, and by the same author, as the preceding books.¹² Besides, we find different *prāyaścitta* oblations treated of, and a description of two ceremonies which are mentioned, as far as I know, in no other *Grihya-sūtra*, but belong to the rites frequently described in such works as *Purānas*, *Parisiṣṭhas*, and later *Dharma* texts: the consecration of ponds or wells (chap. 2), and the consecration of gardens (chap. 3).

⁹ Comp. the statements given with regard to that text in my German edition of *Sāṅkhāyana*, *Indische Studien*, XV, 4 seq.

¹⁰ *vājñāye* the MS.

¹¹ *Nārāyana* on I, 9, 3; 10, 2.

¹² The *Paddhati* inserts the paraphrase of several of these rules into the explanation of the first *Adhyāya*.

There can thus be little doubt as to the secondary character of the fifth book. And this alone suffices to furnish an important argument in favour of the same view with regard to the sixth book also. This view is furthermore supported by the opening invocation in that book, addressed to Brahman and to a number of mythological beings and Vedic sages and teachers. It is evident that by such an invocation this book is characterised as a separate treatise, presupposing of course the main body of the Sāṅkhāyana-sūtras, but not forming part of it in the same sense in which, for instance, the second or the third Adhyāya does. The object of that treatise is the exposition of the ritual connected with the study of the Rahasya texts. The sixth book, composed no doubt by a later adherent of the Sāṅkhāyana school, returns, in fact, to, and enlarges on, matters that have already found their proper place in the original Grihya-sūtra at II, 12, and partly also at IV, 7.

SĀṅKHĀYANA-GRIHYA-SŪTRA.

ADHYĀYA I, KHĀṆḌA 1

1. Now henceforth we shall declare the Pākayajñas.¹³
2. When (a pupil) is going to return (from his teacher), let him keep that fire (as his domestic fire) on which he has put the last piece of wood (as required by the regulations for a student).¹⁴
3. Or (he should keep) his nuptial fire.
4. Some declare (that the domestic fire should be kindled) at the time of the division of the inheritance.
5. Or that after the death of the householder the eldest one himself (should kindle it).¹⁵

¹³ . The ceremonies to be treated of are defined here as the Pākayajñas (i.e. oblations of cooked offerings) just as in the opening sentence of the Pāraskara-Grihya they are called grihyasthālīpākās. This is indeed the most characteristic form of offerings belonging to the domain of the Grihya ritual, though it would not be correct to state that the Grihya-sūtras treat exclusively of sacrificial ceremonies of this kind.

¹⁴ As to the duty of the Vedic student of putting every day a piece of wood on the sacred fire of his teacher, see below, II, 6, 8, and compare the Grihya-samgraha-pariśiṣṭha II, 58. According to a Kārikā given by Nārāyana, and the Karmaṇīya (I, 6, 13), the prescription of this Sūtra regarding the time for the kindling of the sacred fire refers exclusively to the case of *vāgdāna* (betrothal). In the Kārikā it is stated that if the betrothed girl dies after the fire has been kindled, but before the marriage, the sacrificer is not to forsake his fire, but to marry another girl; if he cannot find a bride, he should make the fire enter into himself according to the rules given by Sāṅkhāyana-Grihya V, 1, and himself become *uttarāśramin*, i.e. enter one of the two final Āśramas.

¹⁵ Nārāyana: 'If the fire has not been kindled at the time stated above, then, after the householder . . . i.e. the father, even if he should not have performed the ādhāna, or the elder brother has died, the eldest son (or the son who after his elder brother's death has become the eldest), after he has performed the Sapiṇḍīkarana (for the dead father or brother; see below, IV, 3, and the ninth chapter of the Pariśiṣṭha [book V]), even if he has not divided the inheritance with his younger brothers (so that the time stated in the fourth Sūtra would not have arrived), should kindle the fire himself, i.e. without an officiating priest (ritvig). . . . Or the Sūtra should be divided into two; prete vā grihapatau (or after the death of the householder), and *svayam jyāyān* (the eminent one himself), i.e. of Brāhmanas, Kṣatriyas, and Vaiśyas a *jyāyān*, which means a most eminent person, a Brāhmana, performs the Pākayajñas himself; for the two other castes the Pākayajñas have to be performed through an officiating priest: this is the meaning of this

6. (It should be kindled) on the day of the new moon of the month of Vaisākha or on another (new moon day).
7. Some say (that the fire should be kindled) according to the (sacrificer's) wishes under the (corresponding) constellation.
8. He should light his fire at one of the following places, viz. in the house of a Vaiśya who is rich in cattle, at a frying-pan, or (at the fire of) one who offers many sacrifices.¹⁶
9. Some say that (the fire should be fetched from one of the above-mentioned places) in the evening and in the morning.¹⁷
10. The inauguration (of the fire) by an evening offering should be learnt from the Adhvaryus, according to (my) teacher.
11. In the morning he shall offer a full oblation with a verse sacred to Vishnu, or silently.
12. The time for setting it (i.e. the domestic fire) in a blaze and for sacrificing on it has been explained by (the rules given with regard to) the Agnihotra.¹⁸
13. And 'invested with the sacrificial cord,' &c., all these rules, as far as they are applicable, should be applied (here also) in consequence of the unity of the ritual.¹⁹
14. With regard to this they quote also (the following Sloka):
15. 'The kinds of Pākayajñas, the kinds of Haviryajñas, and again the kinds of Soma sacrifices, 'Twenty-one by number, these are proclaimed to be the kinds of sacrifice.'²⁰

svayam (himself). I have given this note of Nārāyana as a specimen of the entirely arbitrary and obviously misleading explanations which are unfortunately so frequently found in this author, as indeed in most of the other Sūtra commentators. As to the true meaning of this svayam I still adhere to the explanation which I proposed in my German edition of the text (p. 118), that in case no division of the inheritance takes place, the sacred fire should be kindled on behalf of all the joint-proprietors, but that only the eldest brother should act personally (svayam).

¹⁶ Or, 'at (the fire of) a person rich in cattle, in the house of a Vaiśya,' &c.? The commentators (see p. 118 of the German p. 14 edition) differ as to whether in puruṣa-vitkula one or two alternatives are contained, and it is interesting to see that the Sūtra authors themselves differed in this respect; Pāraskara (I, 2, 3), when declaring from what place the fire should be fetched, speaks of the house of a Vaiśya rich in cattle; Āśvalāyana, on the contrary, who in the Grihya-sūtra does not expressly treat of the kindling of the domestic fire, in the corresponding passage of the Śrauta-sūtra (II, 2, 1), gives the rule that the dakṣiṇāgni is to be fetched from the house of a Vaiśya or from a rich person.'

¹⁷ I now differ from the opinion which I pronounced in my German edition with regard to the relation in which these three Sūtras stand to each other. I think they ought to be understood thus: 9. Some teachers say that the fetching of the fire from its yoni, as taught in Sūtra 8, ought to be done twice; in the evening, so that the fire, after the necessary rites have been performed, goes out, and then again in the morning. 10. But my (the author's) teacher (comp. as to akāryāh, Kātyāyana's Śrauta-sūtra I, 3, 7; Professor Garbe's note on Vaitāna-sūtra 1, 3) is of opinion that the fire should be fetched only once, and that with this fire the ceremonies which are taught by the Adhvaryus are to be performed in the evening (see, for instance, Kāty. IV, 7. 8, which passage is paraphrased here by Nārāyana). 11. In the morning (according to the same teacher, not, as I once understood this passage, according to the eke referred to in Sūtra 9), a full oblation is to be offered, &c.

¹⁸ Śrauta-sūtra II, 6, 2 seq.

¹⁹ Śrauta-sūtra I, 1, 6. 7: *yajñopavītī deva-karmāni karoti, prācīnāvītī pitryāni, &c.* The unity of the ritual of course means the unity of the two great domains of the Śrauta and Grihya ritual.

KHĀṆḌA 2.

1. At the end of the sacrificial acts (follows) the distribution of food to Brāhmanas.
2. Voice, (pleasantness of) form, age, learning, moral character, (right) conduct are the qualities (required in the Brāhmanas who are to be invited thereto).
3. Learning, however, outweighs every (other qualification).
4. A learned one should not be passed over.
5. 'The threefold (knowledge, viz. that) which refers to the deities, that which refers to the Ātman, and that which refers to sacrifice,
'(Handed down) in the Mantras and in the Brāhmana: this is called learning.
6. 'A performer of the sacred rights, a man who has studied (the Veda), who is old in learning and devoted to austerities:
'He who gives food (even) once to such (a Brāhmana), hunger will not befall that man any more.
7. 'Whatsoever deity he may wish to satiate at any sacrifice,
'Destining it to that (deity) in his mind, he shall give (the food) to a person like that.
8. 'An oblation deposited in a person like that will never miss its way to the deity;
'Treasure of men, vessel of gods (in which they receive what is given to them) he is called.'

KHĀṆḌA 3.

1. Now (follow) the ceremonies of the days of the new and full moon.²¹
He fasts.
2. In the morning, when the sun shines on the top of the great trees, that is the most auspicious time for all kinds of sacrifices, unless there be a special rule.²²
3. With a genial mind, clean, on a pure, protected spot, having cooked a full, thin mess of rice, he offers that cooked oblation to the deities of the festivals of the new and full moon, distributing it in the due way.²³

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²¹ Most probably this rule should be divided into two Sūtras, so that *atha darśapūrnāmāsau* would stand as the heading of the chapter; comp. below, chap. 18, 1, *atha caturthīkarma*; chap. 24, 1, *atha jātakarma*, &c.

²² 'If this is expressly stated, the oblation is to be made in night-time; for instance, at the *Vāstoshpatīya* ceremony it is stated, "The tenth oblation of the *Sthālīpāka*, to *Agni Sviṣṭhakrit* at night" (see below, III, 4, 8).' *Nārāyana*.

²³ On *vighana*, which I have translated thin, see the note in the German edition, pp. 119 seq.

The deities of the festivals of the new and full moon (i.e. of the rites which in the Śrauta ritual correspond to that taught here) are, at the full moon, *Agni* and *Agnīshomau*, at the new moon, *Agni*, *Vishnu*, and *Indrāgnī*, who are preceded in both cases by *Agni* and *Soma* as the deities of the two *ājyabhāgas* (see below, ch. 9, 7), and followed by *Agni Sviṣṭhakrit*.

4. In the oblations of cooked food the acts of taking (the intended oblation), of putting it down (near the fire), and of sprinkling it (with water) are performed with regard to the deities of the (respective) Mantras.²⁴
5. And the rules about the portions to be cut off (from the sacrificial food, are valid).
6. But before the sacrifices of the new and full moon one should make offerings to the deities of the Anvārambhanīya ceremony.²⁵
7. The time for the new moon sacrifice is not elapsed until the full moon, nor that for the full moon sacrifice until the new moon.²⁶
8. And some say that the morning oblation may be made at the time of the evening oblation, in the case of danger.²⁷
9. But the time is fixed, as at the Agnihotra an expiation has been prescribed for him who has neglected the time.
10. At the two daily oblations one should use as sacrificial food either rice or barley or grains.
11. In case these are not at hand, other (sorts of sacrificial food are) not prohibited.
12. Some say that if he uses grains, he should wash them.
13. With the other (kinds of food) no such preparation takes place.
14. In the evening (he makes the oblation) to Agni, in the morning to Sūrya,²⁸
15. And after both silently to Prajāpati.
16. Some (say that) before the first oblation a piece of wood (is to be put on the fire).
17. The sprinkling with water as indicated (in the Śrauta-sūtra).²⁹

²⁴ For instance, the taking of the portion of food destined to Agni should be performed with the Mantra: *Agnaye tvā juṣṭham grihnāmi*, &c. A number of ceremonies common to the Sthālīpāka ritual and to the ordinary ritual of Ājya oblations, such as the strewing of Kuśa grass round the fire, the ceremonies regarding the Pavitras (strainers), &c., have to be supplied here from the Ājya ritual given below (ch. 7 seq.); this may be looked upon as an argument in favour of our conjecture which will be stated in the preface (vol. ii of the Grihya-sūtras), that our text, as probably is the case also with the Pāraskara-sūtra, is based on an original, the opening sentences of which are preserved to us in Sāṅkh. I, 5, 1-5 = Pāraskara I, 4, 1-5, so that the first chapters of Sāṅkhāyana, and among them the exposition of the festivals of the full and new moon, would have been prefixed to the original commencement of the text.

²⁵ The Anvārambhanīyā-īṣṭi is the sacrifice taught in the Śrauta texts which is to be performed before the sacrificer for the first time offers the Darśapūrnamāsa sacrifice. The deities of this ceremony are Agnīvishnū, Sarasvatī, and Sarasvat.

²⁶ Comp. the expiatory sacrifice prescribed in the Parisiṣṭha book, V, 4.

²⁷ The text here passes over from the two monthly sacrifices to the two daily ones, which correspond to the Agnihotra of the Śrauta ritual.

²⁸ These are the same deities who are worshipped also at the Agnihotra.

²⁹ Śrauta-sūtra II, 6, 9-11.

KHĀṆḌA 4.

1. When he has risen in the morning and has sipped water, let him daily repeat his recital.³⁰
2. (This consists of, or is accompanied by, the following texts:) the two verses, 'To-day, god Savitar' (Rig-veda V, 82, 4-5); the hymn, 'Go away, Manasaspati' (10:164); the hymn, 'Right and truth' (10:190); the verses, 'Look down, ye Ādityas,' to the end of the hymn (8:47, 11-18); the verse, 'O Indra, the best treasures' (II, 21, 6); the verse, 'The swan dwelling in purity' (IV, 40, 5); the verse, 'Adoration to the great ones' (I, 27, 13); the verse, 'What we fear, Indra' (VIII, 50, 13); the verse, 'And of the sleep' (I, 120, 12); the verse, 'He who says to me, O king' (II, 28, 10); the hymn, 'Let glory be mine, Agni' (10:128); and the five verses, 'Bliss may create for us' (V, 51, 11 seq.).

KHĀṆḌA 5.

1. There are four kinds of Pākayajñas, viz. the HUTA, the AHUTA, the PRAHUTA, and the PRĀSITA.³¹
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.³²
3. To a place that has been smeared (with cow-dung), which is elevated, and which has been sprinkled (with water), he carries forward the fire,
4. Having kindled it by rubbing, 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. Who should possess (the auspicious) characteristics (required),
7. Whose limbs should be proportionate,
8. Whose hair should be smooth,
9. Who should also have at her neck two curls turned to the right.

³⁰ The Paddhati of Rāmacandra understands *svādhyāyam adhīyāta* as a prescription to perform the daily Brahmajajña (comp., for instance, Āśvalāyana-Grihya III, 2; Āpastamba I, 11, 22 seq.), which consists in the recitation of portions of the Veda; the hymns and verses stated in Sūtra 2 are, according to the same authority, to be repeated immediately after the recitation of the *svādhyāya* ('*svādhyāyanantaram*'). Nārāyana, on the contrary, considers that the *svādhyāya* prescribed in Sūtra 1 consists of those very hymns and verses which are indicated in the second Sūtra. As to the Brahmajajña, he says that the *ca* at the end of the second Sūtra may be referred to it ('the word *ca* means that texts procuring a long life, such as Rig-veda I, 89, should be murmured, or an injunction of the Brahmajajña is intended'). At all events it is very difficult to believe that the recitation of the texts stated in this chapter should be quite independent from the daily Brahmajajña.

³¹ This Sūtra and the following ones down to the fifth are identical with Pāraskara I, 4, 1-5; it seems to me that we have here before us the opening Sūtras of a lost text from which this passage has been copied both by Sāṅkhāyana and Pāraskara. Comp. the preface of the second volume of the Grihya-sūtras. With regard to the fourfold division of Pākayajñas stated here comp. below, chap. 10, 7.

³² Comp. the Kārikā quoted by Nārāyana, '*vivāhādishu bāhyo 'gnir maṇḍape ca tad iṣyata iti*.'

10. (Of such a girl) he shall know that she will give birth to six men.

KHĀṆḌA 6.

1. If he will acquire a wife, let him recite over the wooers (whom he sends to the girl's father³³) when they go away, the verse, 'Thornless' (Rig-veda 10:85, 23).
2. When they arrive, they take flowers, fruits, barley, and a pot of water.
3. They say thrice, 'Here I am, sir!'³⁴
4. When these words have been uttered, they ask the girl in marriage, reciting the clan names, the dwellers turning their faces to the east, the visitors to the west.
5. When the matter pleases both sides, let them touch a full vessel into which have been put flowers, fried grain, fruits, barley, and gold, and let them recite (the formula), 'Undisturbed art thou, the undisturbable vigour of the gods, not cursed, protecting against a curse, unexposed to a curse. Might I straightway attain to truth. Put me into prosperity.'
6. With the verse, 'Offspring may produce us' (Rig-veda 10:85, 43), the Ācārya of the girl's (family),³⁵ standing up, places (the vessel) on her head (saying), 'Offspring I put into thee, cattle I put into thee, splendour and holy lustre I put into thee.'

KHĀṆḌA 7.

1. When assent has been declared (by the girl's father, the bridegroom) sacrifices.³⁶
2. He besmears a quadrangular space with cow-dung.
3. (Let him consider in the ceremonies to be performed,) of the two eastern intermediate directions, the southern one as that to which (the rites) should be directed, if the rites belong to the Manes, of the two eastern intermediate directions, sacred to Īsāna, should be considered as that to which the ceremonies sacred to the gods, such as oblations, &c., are to be directed.'—Comp. Āśvalāyana-Śraut. I, 12, 4. }³⁷

³³ 'The wooers, i.e. his own father, &c.' Nārāyana.

³⁴ 'When the father of the suitor and the others, together with their Ācārya, have arrived at the house of him who is to give away the girl, they station themselves in the hall, and the father of the suitor says thrice, "Here am I, N.N. (amuka-sarman), Sir!"—in these words he announces himself three times For at the house of the person who gives the girl away, there arrive also, in order to see the festivities, many other people. In order to distinguish himself from these, he pronounces his name.' Nārāyana.

³⁵ The position of the words as well as the sense favours combining the genitive kanyāyāh with ācāryah, not with mūrdhani, though Rāmacandra says that the vara-pakṣācārya is to be understood.

³⁶ Here follows a description of the sacrifice which is to be performed when the girl's father has declared his assent (pratisrute) to give her away in marriage: this is the general model for all Grihya sacrifices.—'Varo juhōti,' Nārāyana.

³⁷ 'He here states an exception to the rule, "The ceremonies sacred to the Manes are directed towards the south" (Śrauta-sūtra I, 1, 14) He should consider the south-eastern direction, sacred to Agni, as that to which the ceremonies are to be directed (prācīm pūrvām kalpayet) which are sacred to the Manes, such as prescribed in the Sūtra, "Let him make oblations every month to the Fathers" (IV, 1, 1) He states

4. The northern one, if the rites belong to the gods,
5. Or rather the east (itself) according to some (teachers).
6. He draws in the middle (of the sacrificial ground) a line from south to north,³⁸
7. Upwards from this, turned upwards, to the south one line, in the middle one, to the north one.
8. These he sprinkles (with water),
9. Carries forward the fire³⁹ with the verse, 'I carry forward Agni with genial mind; may he be the assembler of goods. Do no harm to us, to the old nor to the young; be a saviour to us, to men and animals,'
10. Or (he carries it forward) silently,
11. Then he wipes with his wet hand three times around the fire, turning his right side to it. This they call SAMŪHANA (sweeping together).
12. Once, turning his left side to it, in the rites belonging to the Manes.

KHĀṆDA 8.

1. Now (follows) the strewing (of grass) around (the fire).
2. He strews eastward-pointed Kuśa grass around it, in three layers or in five layers,
3. Beginning on the east side, then after, then after.⁴⁰
4. He covers the roots (of the grass-blades) with the points.
5. And all kinds of rites are to be performed beginning south, ending north.
6. He places the Brahman⁴¹ south with the words, BHŪR BHUVAḤ SVAH,
7. Adorns him with flowers,
8. Carries forward on the north side the Pranītā waters with the words, 'Who carries ye forward?'—
9. Takes up with the left hand the Kuśa blades, and arranges them (on the ground) with the right hand.⁴²

an exception to the rule, "The ceremonies sacred to the gods are directed towards the east" (Śraut. I, 1, 13)

³⁸ See the quotations from Rāmacandra's and Nārāyana's commentaries. An illustration of the form of the sthandila with the lines drawn thereon is given by Dr. Bloomfield in his note on the Grihya-samgraha-pariśiṣṭha I, 52 seq.; instead of the three lines, however, which are here prescribed in Sūtra 7, there are four indicated in accordance with the doctrine of that Pariśiṣṭha and of Gobhila himself, which are stated to be sacred to Prithivī, Prajāpati, Indra, and Soma, while the line turned from south to north is sacred to Agni.

³⁹ On the Agnipranayana (carrying forward of the fire) see the Grihya-samgraha-pariśiṣṭha I, 64-69.

⁴⁰ East, then south, west and north.

⁴¹ Ordinarily there was no real Brāhmaṇa present, and his place was filled by a bundle of Kuśa grass that represented him. Nārāyana states that this bundle should consist of fifty blades of Kuśa grass.

10. Bending his right knee,
11. The left when worshipping the Manes.
12. The strewing around (of the grass) is not necessary in the Ājya offerings,
13. Nor in the standing offerings, according to Māndūkeya.⁴³
14. He now measures off with the span (of his hand) two Kuśa blades, which are not unequal, with unbroken points, bearing no young shoots in them, and severs them (from their roots) with a Kuśa blade, saying, 'Purifiers are ye.'⁴⁴
15. There are two or three (of these Kuśa pavitris).
16. He holds them with their points to the east and sprinkles them (with water, saying), 'Belonging to Vishnu.'
17. With the two Kuśa blades he sprinkles (water) around the fire three times, keeping his right side turned towards it,
18. Takes up the Ājya pot with the words, 'Milk of the cows art thou;'⁴⁵
19. Puts it on the fire with the words, 'For sap thee;'⁴⁶
20. Takes it from the fire towards the north with the words, 'For juice thee;'⁴⁷
21. And holding the two (Kuśa) pavitris with their points to the north, seizing them on both sides with his two thumbs and fourth fingers, he bends them down, the points upwards, and dips them into the Ājya with the words,
'By the impulse of Savitar I purify thee with this uninjured purifier, with the rays of the good sun.'⁴⁸
22. (This) preparation of the Ājya (takes place) each time.
23. Let him not offer (Ājya) which has not been (thus) prepared.
24. Also the waters in the Sruva spoon (he purifies) with the words, '(By the impulse) of Savitar (I purify) you.'⁴⁹
25. This (is called) the PRANĪTĀ and the PROKṢANĪ water.

⁴² This Sūtra shows that the paristarana, though already treated of in Sūtras 1-4, is not to be performed till after the 'carrying forward' of the Pranītā water. That this is indeed the order of the different acts is confirmed by Pāraskara I, 1, 2.

⁴³ 'In the standing offerings, such as the Vaiśvadeva sacrifice in the morning and in the evening.' Nārāyana.

⁴⁴ Vājasaneyi Samhitā I, 12 a.

⁴⁵ Vāj. Samh. IV, 3 a.

⁴⁶ Vāj. Samh. I, 22 d.

⁴⁷ Vāj. Samh. I, 30 c.

⁴⁸ Vāj. Samh. I, 12 b.—The division of Sūtras 21 and 22 should be after *iti*, not, as the Indian tradition has it, after *rasmibhih*.

⁴⁹ Rāmacandra: 'He pours water into the Sruva and purifies this also, as he had done with the Ājya (Sūtra 21) . . . He then pours a little portion of that water on to the Pranītā water (see above, Sūtra 8), and with the rest, which is called the Prokṣanī water, he sprinkles the sacrificial food, the fuel, and the Barhis.'

KHĀṆDA 9.

1. The Sruva spoon (serves as) a vessel.⁵⁰
2. According to the purpose the properties (of the different things to be used at each oblation) should be chosen.
3. Taking up Kuśa blades with the left, and the Sruva at its bottom with the right hand, with the words, 'The hand of Vishnu art thou'.⁵¹
4. He offers with the Sruva the Ājya oblations.⁵²
5. Beginning from the north-west side of the fire he offers (the Ājya) unintermittingly on the south side (of the fire) with (the verse), 'Thou Agni art full of foresight' (Rig-veda I, 31, 10).⁵³
6. Beginning from the south-west side of the fire he unintermittingly offers on the north side with (the verse), 'To whom these snowy mountains' (Rig-veda 10:121, 4).
7. To Agni belongs the northern Ājya portion, to Soma the southern.
8. In the middle (are made) the other oblations,⁵⁴
9. (With the words,) 'Agni is the begetter; may he give to me so-and-so as my wife; svāhā!
'Soma is rich in wives; may he make me rich in wives by so-and-so; svāhā!
'Pūshan is rich in kindred; may he make me rich in kindred by the father, the mother, the brothers of so-and-so; svāhā!'
10. At the Ājya oblations the offering of the two Ājya portions and of the Sviṣṭhakrit oblation is not standing,⁵⁵
11. Nor in the standing oblations, according to Māndūkeya.⁵⁶
12. The place for the insertion is the interval between the Mahāvvyāhritis, the general expiation, and the oblation to Prajāpati.⁵⁷

⁵⁰ 'When no special rule is stated, the Sruva is to be understood as the vessel (for the offering). Thereby the rule, "The Guhū is the vessel" (Śrauta-sūtra III, 19, 5) is abolished (for the Grihya rites).' Nārāyana.

⁵¹ The manner of holding the Sruva in which the Ājya is, is described by Kātyāyana, Śraut. I, 10, 6 seq., Stenzler's note on Pāraskara I, 1, 4.

⁵² As to the characteristics of Ājya (sacrificial butter), which is the substance offered at most of the Grihya sacrifices, comp the statements of the Grihya-samgraha-pariṣiṣṭha I, 105 seq.

⁵³ *Avicchinnam* (unintermittingly) is explained in Nār.'s commentary by ekadhārayā.

⁵⁴ Here are indicated the chief oblations of this sacrifice (*anyā āhutayaḥ pradhāna-bhūtāḥ*, Nār.), or the āvāpa (the insertion, Sūtra 12) which comes between the standing introductory and concluding oblations.

⁵⁵ On Sviṣṭhakrit, comp. Weber, Indische Studien, IX, 217.

⁵⁶ See chap. 8, 13.

⁵⁷ This Sūtra prescribes where the āvāpa, i.e. the special characteristic offerings of each sacrifice, is to be inserted between the regular offerings that belong to the standing model. The same subject is treated of in the Śrauta-sūtra in the two rules, I, 16, 3 and 4: 'Whatsoever is offered between the two Ājya portions and the Sviṣṭhakrit, that is called āvāpa; this is the chief part (pradhāna) (of the sacrifice); the other

13. If the oblation consists in Ājya, let him seize the Kuśa blades in his left hand with his right hand at their points and with the left at their roots, and let him wet their points (with Ājya) in the Sruva, the middle and the roots in the Ājya pot;
14. In the oblations of cooked food, however, the points in the Sruk, the middle in the Sruva, the roots in the Ājya pot.
15. When he then has thrown them (into the fire) with the words, 'Agni's garment art thou,'
16. And has put on (the fire) three pieces of wood,
17. (Water) is sprinkled round (the fire) as stated above.
18. Oblations for which only the deities are indicated, but no texts prescribed, are to be made merely with the word SVĀHĀ, 'To such and such a deity svāhā! To such and such a deity svāhā!'
19. The ritual (here) declared of the sacrifice (to be performed) when (the father's) assent (to give away his daughter) has been declared.⁵⁸

KHĀṆḌA 10.

1. Forms the standard for all sacrifices that procure happiness.⁵⁹

(oblations) are subordinate thereto (tadaṅgāni).¹ The position of the āvāpa among the other oblations is indicated by Pāraskara in the following rule (I, 5, 6): Between the general expiation and the oblation to Prajāpati, this is the place for the āvāpa.² (The word vivāhe at the end of this Sūtra seems to me to belong not to this rule, but to Sūtra 7.) Our Sūtra is identical with that of Pāraskara word for word; only instead of sarva-prāyaścitta, as Pāraskara has, we read here, mahā-vyāhriti-sarva-prāyaścitta. This means, I believe, that the āvāpa, preceded and followed by the Mahāvvyāhriti oblations (comp. below, I, 12, 13), should be placed between the Sarvaprayāścitta and the Prājāpatya oblation. The oblations made with the Mahā-vyāhritayas are four in number; the corresponding formulas are: *bhūh svāhā, bhuvah svāhā, svāh svāhā, bhūr bhuvah svah svāhā* (comp. below, chap. 12, 12). The Sarva-prāyaścitta (general expiation) consists of two oblations, one with the three Mahāvvyāhritayas, the other with the verse ayās kāgne, quoted in the Śrauta-sūtra III, 19, 3, and in Āśvalāyana's Śrauta-sūtra I, 11, 13. (On the Sarvaprayāścitta in the Śrauta ritual, compare Hillebrandt, Neuund Vollmondsopfer, p. 166.) The Prājāpatya oblation is performed with the formula Prajāpataye svāhā. The discussions of Nārāyana on this Sūtra evidently fail to bring out the true meaning of the text; according to this commentator the oblations follow each other in this order: the two Ājyabhāgas, the principal oblations (*pradhānāhutayah*), the Sviṣṭhakrit, the four Mahāvvyāhriti oblations, the two Sarvaprayāścitta oblations, the Prājāpatya oblation. Finally we may mention the corrupt form in which the corresponding passage of the Sāmbavya-sūtra is preserved p. 29 in the MS. There the two Sūtras 10 and 11 are placed before the Mantra in Sūtra 9. This Mantra then is given down to svāheti, then follows ājyena, which seems to me to form part of the same Sūtra, and to refer to the oblations to which the Mantra belongs. Then the MS. goes on: *mahāvvyāhritishu sarvaprayāścittāram (sic) etad āvāpāsthānam ājyahavishi vyāhritishu sarvaprayāścittāram* (the syllables prayāścittāram seem to be expunged) sviṣṭhakrito sthālīpāke. In the commentary I find the following Slokas, which I give exactly as they are read in the MS.: *tisrinām vyāhritinām ca prayāścittāhutīr api yad antaram tad āpāpāsthānam sarpih pradhānake. sthālīpāke vyāhritinām yat tat sviṣṭhakritottaram āhutīnām pradhānānam nānā-daivata-chandasām yas tu kālas tad āvāpāsthānam itākyate budhah tatas tat tam ma ārabhya prayāścittāhutih kramāt.*

⁵⁸ This Sūtra, though reckoned in the Indian tradition to p. 30 chap. 9, seems to me clearly to belong to the next chapter, and to contain the subject, to which the predicate is given in 10, 1. For *pratisrute*, see chap. 7, 1.

2. And for all Ājya offerings,
3. For the sacrifice of animals which are tied to a post.⁶⁰
4. And for the offerings of boiled (rice) grains and of cooked food.⁶¹
5. These are performed, all the offerings of cooked food, without PRAYĀGA and ANUYĀGA oblations, without (the invocation of) the ILĀ, without NIGADA recitation, and without SĀMIDHENĪ verses.⁶²
6. There are also the following Slokas:
7. '(An oblation is called) HUTA, (if made) by the performing of the Agnihotra; AHUTA (i.e. unsacrificed, if) by the Bali offering; PRAHUTA (i.e. sacrificed up, if) by a sacrifice to the Manes; PRĀSITA (i.e. tasted, if) deposited as an offering in a Brāhmana.
8. 'Without raising his knees, with spread knees⁶³ let him always offer his oblation; for the gods never accept an offering (that has been made holding the hand) not between (the knees).
9. 'But when he has repeated a text sacred to Rudra, to the Rakṣas, to the Manes, to the Asuras, or that contains an imprecation, let him touch water, and so also when he has touched his own body.'

KHĀṆḌA 11.

1. Now when the bride is to be conveyed (to the bridegroom's house) that night, or on the next, or on the third night.⁶⁴
2. On that night, when (the darkness of) night is gone,⁶⁵ they wash the girl up to her head with (water that has been made fragrant by) all sorts of herbs and the choicest fruits together with scents.
3. They put on her a newly-dyed garment or (a new one) which has not yet been washed;

⁵⁹ 'As in the Śrauta ritual the sacrifice of the full and new moon forms the standard for the iṣṭis, the paśubandha, &c., thus the pratirut-kalpa is the standard for the vikritis of the Smārta ritual, such as the jātakarman (chap. 24), &c.' Nārāyana.

⁶⁰ 'It is the standard of the sacrifices prescribed in the rules, "The animal (offered) to the teacher is sacred to Agni; to an officiating priest, to Brihaspati, &c.'" Nārāyana. This refers to the sacrifice of animals which forms part of the Arghya ceremony; see II, 15, 4 seq.

⁶¹ carūnām pāka-yajñānām ca. — Nārāyana.

⁶² On the five Prayājas and the three Anuyājas (introductory oblations and oblations following on the principal offerings) prescribed in the Śrauta ritual. On this Sūtra compare also the passage in Kātyāyana's Śrauta-sūtra, VI, 10, 22 seq.

⁶³ Nārāyana:— *dakṣiṇam bāhum jānvor antare kritvety arthah, sarvadā sarvasminn api karmani havir homadravyam juhuyāt.*

⁶⁴ The ceremony described in this chapter is called *Indrānīkarman*. The goddess Indrānī is mentioned in Sūtra 4 among the deities to whom Ājya oblations are made.

⁶⁵ *Nisākāle, nisā madhyastham prahara-dvayam, tasmin kale atīte.* — Nārāyana.

4. Then (the Ācārya of the bride's family) makes the girl sit down behind the fire, and while she takes hold of him he sacrifices with the Mahāvyaḥritis, and then he makes Ājya oblations to Agni, to Soma, to Prajāpati, to Mitra, to Varuna, to Indra, to Indrānī, to the Gandharva, to Bhaga, to Pūshan, to Tvaṣṭhar, to Brihaspati, to the king Pratyānīka.⁶⁶
5. After they have regaled four or eight women, who are not widows, with balls of vegetables, Surā, and food, these should perform a dance four times.
6. The same deities (they worship also) on behalf of the man,
7. And Vaiśravaṇa and Īsāna.
8. Then follows the distribution of food to Brāhmanas.

KHĀṆḌA 12.

1. The bridegroom, who has bathed and for whom auspicious ceremonies have been performed, is escorted by happy young women, who are not widows, to the girl's house.
2. To these he shall not behave unobsequiously, except where forbidden food or a transgression is concerned.
3. Having obtained their permission, he then gives her [the bride] the garment with (the verse), 'The Raibhī was' (Rig-veda 10:85, 6).
4. With (the verse), 'Mind was the cushion' (ibid. 7) he takes up the salve-box.
5. The verse for the Anointing⁶⁷ is, 'May the Viśvedevās anoint (or, unite),' (ibid. 47.)
6. 'As this (has protected) Sakī the beloved one, and Aditi the mother of noble sons, and Apālā who was free from widowhood, nay it thus here protect thee, so-and-so!'—with these words (the bridegroom) gives her into her right hand the quill of a porcupine⁶⁸ (and) a string of three twisted threads,
7. With the verse, 'Shape by shape' (Rig-veda VI, 47, 18) a mirror into the left.
8. Her relations tie (to her body) a red and black, woollen or linen cord with three (amulet) gems, with the verse, 'Dark-blue and red' (Rig. veda 10:85, 28).
9. With the verse, 'Full of honey the herbs' (Rig-veda IV, 57, 3), (the bridegroom) ties (to her body) Madhūka flowers.

⁶⁶ The 'king Pratyānīka' has given origin to a very curious misunderstanding in the Sāmbavya-Grihya and its commentary;

⁶⁷ It is clear from Sāṅkhāyana, that a real anointing of bridegroom and bride took place. This was performed, according to Gobhila, by the '*audaka*' (this seems to be the same person that is mentioned in Pāraskara I, 8, 3), of whom it is said, pānigrāham (i.e. the bridegroom) mūrdhadese 'vasīnkati, tathetarām. Nārāyana, on the contrary, in his note on our passage, says that it is the bridegroom who anoints the eyes of the girl with the verse quoted. But the word *sam-añjana*, and the obvious meaning of the whole rite, make it rather probable that both were anointed, and that this was done by a third person.

⁶⁸ Comp. below, chap. 22, 8, where the use of a porcupine's quill is prescribed at the sīmantonnayana ceremony; and see chap. 22, 10.

10. At the wedding one cow, when the Argha ceremony has been performed; in the house one cow: these are the two Madhuparka cows.⁶⁹

11. (The bridegroom) makes the girl sit down behind the fire,⁷⁰ and while she takes hold of him he makes three oblations with the Mahāvyaḥritis.

12. A fourth (oblation) with (the three Mahāvyaḥritis) together is to be understood from this rule.

13. In this way, where no express rule is stated, in all sacrifices that procure happiness, one is to sacrifice before and afterwards with these same (Mahāvyaḥritis).

KHĀṆḌA 13.

1. 'Be queen with thy father-in-law,' with this verse (Rig-veda 10:85, 46) her father or brother sacrifices with a sword's point on her head, or with the Sruva, standing while she is sitting, with his face turned to the west, while her face is turned to the east.

2. 'I seize thy hand for the sake of happiness' (Rig-veda 10:85, 36), with these words (the bridegroom) seizes with his right hand her right hand with the thumb, both hands being turned with the palms upwards, he standing while she is sitting, with his face turned to the west, while her face is turned to the east.

3. And when he has recited the following five verses,

⁶⁹ As to the meaning of *arhayivā* I differ from the opinion of Nārāyana (see his note on p. 127 of the German edition), who takes *gām* as the object of this verb (*gām arhayivā pūjayivā mātā rudrānām ity ricam japivā* [comp. Pāraskara I, 3, 27]). The real meaning of *arhayati* is, to perform the Argha ceremony for a guest. Evidently in this Sūtra two different occasions are stated on which the Argha reception, eventually with the killing of a cow, should be performed; firstly, the bridegroom should be so received in the house of the bride's father; secondly, when the newly-married people have arrived at their own house, an Argha reception should there be offered to them, perhaps, as the commentaries state, by the Ācārya.

⁷⁰ According to Nārāyana it is the Ācārya who performs the rite prescribed in this Sūtra; Rāmacandra, on the contrary, refers it to the bridegroom, which seems to me right. Comp. Gobhila II, 1.

In Sāṅkhāyana's description of the wedding ceremonies the point at which the bride passes over from the paternal power into that of her new husband is not expressly indicated. Pāraskara (I, 4, 15) clearly indicates it (*pitṛā prattām ādāya*), and in the Parisiṣṭha of the Āśvalāyana-Grihya this act of handing over the girl is treated of in detail (I, 22). The Paddhati of Rāmacandra does not fail to mention the *kanyāpradāna*, but I do not think that the succession of the different rites is stated there correctly. According to the Paddhati the bridegroom goes to the house of the girl's father, and there, after the madhuparka has been offered, the bride is given over to him; he then (*labdhavadhūkah*) goes accompanied by young women, to the kautukāgāra, where the ceremonies described in chap. 12, 3 seq. take place. Pāraskara, on the contrary, describes the handing over of the garments, the anointing, &c., as preceding the giving over of the girl, and indeed it is scarcely possible to see in the acts of dressing, adorning the girl, &c., in which both the bridegroom and her relations take part, anything but preparatory performances that precede the decisive moment. The sacrifice, on the contrary, which the bridegroom performs, according to chap. 12, 11, in common with his bride, seems to presuppose that he has already received her from her father; and the ceremonies described in chap. 13, the *pānigrahana*, the pronouncing of the Mantra, chap. 13, 4, the seven steps — all that should be understood not as intended to establish the power of the husband over his wife, but as presupposing that power and showing an exercise of it.

4. (He continues thus,) 'This am I, that art thou; that art thou, this am I; the heaven I, the earth thou; the Rik art thou, the Sāman I. So be thou devoted to me.

'Well! Let us here marry. Let us beget offspring. Let us acquire many sons who may reach old age.'⁷¹

5. (The Ācārya) fills, with the words bhūr bhuvah svah, a new water-pot,

6. Throws into it (branches) with milky sap and leaves, of a tree the name of which is masculine, together with Kuśa grass,

7. And gold, according to some (teachers),

8. And hands it over to a student who observes silence.

9. They should walk round this Stheyā water,⁷² (placed) to the north-east, so that they turn their right sides towards it.

10. And after (the Ācārya) has placed a stone towards the northern direction,

11. (The bridegroom) makes her rise with the words, 'Come, thou joyful one,'

12. And makes her tread with the tip of her right foot on the stone, with the words, 'Come, tread on the stone; like a stone be firm. Tread the foes down; overcome the enemies.'

13. He then leads her round the fire in a clock-wise manner,

14. And gives her a second garment with the same text (chap. 12, § 3).

15. Her father or brother pours out of a basket fried grain mixed with Samī leaves into her joined hands.

16. The spreading under, the sprinkling over, and the second sprinkling over (are done) with Ājya.

17. She sacrifices those (fried grains).⁷³

⁷¹ Nārāyana states that here four Brāhmanas should repeat the Sūryā hymn (Rig-veda 10:85) to the bride. That, according to Sāṅkhāyana, that hymn is recited at the wedding, is clear from chap. 14, 12.

⁷² 'The Stheyā water has to be so placed that when the bride and the bridegroom walk (their seven steps, see chap. 14, 5 seq.), their right sides are turned towards it.' — Nārāyana.

⁷³ I believe that the words forming this Sūtra, *tāñ juhōti*, are taken from the same lost old Grihya text which Sāṅkhāyana has followed word for word also in I, 5, 1-5 and elsewhere. This is made probable by the comparison of Pāraskara I, 6, 2. The author of our text, while literally adopting the words of his original, has not quite succeeded in welding them together with his own statements; thus the sacrifice of grains is treated of in this Sūtra and in the first Sūtra of the next chapter, as if there were two different acts, while indeed it is one and the same.

KHĀṆḌA 14.

1. 'This woman, strewing grains, prays thus, "May I bring bliss to my relations; may my husband live long. Svāhā!"—while the husband recites (this) text, she sacrifices standing.
2. (All the ceremonies,) beginning from the treading upon the stone,⁷⁴ (are repeated) in the same way for a second time,
3. And in the same way a third time.
4. Silently, if they like, a fourth time.
5. (The Ācārya?) makes (them) step forward in a north-eastern direction seven steps (with the words),⁷⁵
6. 'For nourishment with one step, for health with two steps, for the prospering of wealth with three steps, for consummate bliss with four steps, for cattle with five steps, for the seasonal enjoyment with six steps. Friend be with seven steps.'
7. (The Ācārya?) 'appeases' those (foot-steps) with water.
8. With the three Āpohiṣṭhīyā verses (Rig-veda 10:9, 1-3) he sprinkles (them) with the Stheyā water,
9. And sprinkles it on their heads.⁷⁶
10. (The bridegroom then) says, 'I give you a cow.'
11. Let him give something to the Brāhmanas each time at the Sthālīpākas and other rites;
12. To him who knows the Sūryā hymn⁷⁷ the bride's shift.
13. A cow is the optional gift to be given by a Brāhmana.⁷⁸
14. A village by a Rājanya,
15. A horse by a Vaiśya.
16. A hundred (cows) with a chariot (he gives to a father) who has only daughters.⁷⁹

⁷⁴ The treading on the stone is prescribed in chap. 13, 12.

⁷⁵ According to Nārāyana it is the teacher who makes them walk the seven steps; the Paddhati says that the bridegroom or the Ācārya causes her to do so. Comp. Pāraskara I, 8, 1; Āśvalāyana I, 7, 19, &c.

⁷⁶ Probably we should read mūrdhanī (acc. dual.), not mūrdhani. Āśvalāyana has sirasī. Of course the heads of both the bridegroom and the bride were sprinkled with water; comp. Āśvalāyana I, 7, 20, &c.

⁷⁷ The Sūryā hymn is Rig-veda 10:85. Comp. the note above on chap. 13, 4.

⁷⁸ These Sūtras, treating of the fee for the sacrifice, are identical with Pāraskara I, 8, 15-18. Apparently they are taken from the same lost original from which several identical passages in the Sūtras of Pāraskara and Sāṅkhāyana seem to be derived (see the notes on chap. 5, 1; 13, 7). They stand rather out of place here, for they return to the same subject which had already been treated of in Sūtra 10, though in that Sūtra, as very frequently is the case in our text and in similar ones, only the case of the bridegroom being a Brāhmana has been taken notice of.

⁷⁹ Nārāyana has the following note:— "To a *duhitrimat*, i.e. to the father of a girl who has no brother, he shall give a hundred cows and besides a chariot, in order to destroy the guilt brought about by marrying a

17. To those versed in the sacrificial rites he gives a horse.

KHĀṆḌA 15.

1. The three verses, 'I loosen thee' (Rig-veda 10:85, 24), when she departs from the house.
2. 'The living one they bewail' (Rig-veda 10:40, 10), if she begins to cry.
3. The wife then smears the axle of the chariot with clarified butter with this (verse), 'They feasted, they got drunk' (Rig-veda I, 82, 2),
4. And with the two (verses), 'Pure are thy wheels,' 'Thy two wheels' (Rig-veda 10:85, 12. 16), of the two wheels the first with the first (verse) and the second with the second (verse),
5. And the two bulls.
6. After (the wife?) has put, with this (verse), 'In the box of the wheel' (Rig-veda VIII, 80, 7), a branch of a fruit-bearing tree into each of the holes destined for the pins,
7. Or, if (such branches) are (already) fixed, has recited (that verse) over them,
8. They then harness the two bulls with the two (verses), 'Harnessed be thy right one' (Rig-veda I, 82, 5-6), (the bridegroom) reciting the half-verse, 'White the two bulls' (Rig-veda 10:85, 10), over them when they have been harnessed.
9. Now should any part of the chariot break or burst, let him take the girl to the house of one who keeps the sacred fires,
10. And repair (the damage) with the verse, 'Cover thyself with the Khadiras' (Rig-veda III, 53, 19).
11. A knot with the verse, 'Him like a horse' (Rig-veda 10:143, 2).
12. He then recites the five verses, 'May prosperity give us' (Rig-veda V, 51, 11-15).
13. 'Adorned with Kimsuka flowers' (Rig-veda 10:85, 20), when she mounts the chariot;
14. 'May no waylayers meet us' (ibid. 32), at a cross-way;
15. 'Which the woman's' (ibid. 31), near a cemetery;
16. The half-verse, 'O tree with thy hundred branches' (Rig-veda III, 8, 11), he mutters near a big tree;
17. 'The good protectress' (Rig-Veda 10:63, 10), when she ascends a ship;
18. 'Carrying stones' (Rig-veda 10:53, 8), when she crosses a river;

girl who has no brother.' Possibly we should here emancipate ourselves from the authority of the commentators, and explain *dhitrimat* 'he who gives his daughter in marriage,' the bride's father. Comp. Āpastamba II, 11, 18; II, 13, 12;

19. Optionally (he) also (recites the same verse, if that is done) with the harnessed chariot;
20. 'Up may your wave' (Rig-veda III, 33, 13), at deep places (in the river);
21. And (at such places) let her not look out.
22. The seven verses, 'Here may delight' (Rig-veda 10:85, 27 seq.), when she has reached the house, omitting the verses already employed.

KHĀṆḌA 16.

1. 'A bull's hide'—this has been declared.⁸⁰
2. On that hide the husband makes her sit down and sacrifices, while she takes hold of him, four oblations (with the following formulas),
3. 'With god Agni, with the earth-world of the worlds, and the Rig-veda of the Vedas: therewith I appease thee, so-and-so, svāhā!
- 'With god Vāyu, with the air-world of the worlds, with the Yajur-veda of the Vedas: therewith I appease thee, so-and-so, svāhā!
- 'With god Sūrya, with the heaven-world of the worlds, with the Sāma-veda of the Vedas: therewith I appease thee, so-and-so, svāhā!
- 'With god Candra, with the world of the quarters (of the horizon) of the worlds, with the Brahma-veda of the Vedas: therewith I appease thee, so-and-so, svāhā!
4. Or, 'Bhūh! What harm dwells in thee, bringing death to thy husband, death to thy husband's brother, that I make death-bringing to thy paramour, so-and-so, svāhā!'—thus the first (of the before-mentioned formulas) may be joined with the first Mahāvyaḥriti, the second with the second, the third with the third, the fourth with (the three Mahāvyaḥritis) together.
5. With (the verse), 'With no evil eye' (Rig-veda 10:85, 44), let him besmear (her) eyes with Ājya salve.
6. (The bridegroom,) having touched the ends of her hair with the three (verses), 'How may us the resplendent one . . .' (Rig-veda IV, 31, 1-3),
7. And having quickly recited the four verses, 'And those divine medicines' (Rig-veda VIII, 18, 8), at the end (of that text) with the word svāhā (pours out) the remainder on (her) head.

⁸⁰ In chap. 15, 22 it is said that the bride arrives at the house; in 16, 12, that she enters the house. Probably we are to understand, therefore, that the sacrifice prescribed in this chapter, Sūtras 2 seq., is performed before the house, like the *Vāstoshpatīya karma*n (below, III, 4). The words, 'has been declared,' refer to the Śrauta-sūtra (IV, r6, 2), 'Having spread a red bull's skin, with the neck to the north or to the east, with the hair outside, behind the fire, they sit down,' &c.

8. Here some place a boy of good birth on both sides, in her lap, with this (verse), 'Into thy womb' (see below, chap. 19, 6),⁸¹
9. Or also silently.
10. Into this (boy's) joined hands (the bridegroom) gives fruits and causes (the Brāhmanas) to wish an auspicious day.
11. Thus she becomes the mother of male children.
12. With the rest of the hymn, 'Stay ye here both' (Rig-veda 10:85, 42 seq.), they make them enter the house.

KHĀṆḌA 17.

1. With the verse, 'I praised Dadhikrāvan' (Rig-veda IV, 39, 6), let them drink together curds.
2. Let them sit silent, when the sun has set, until the polar-star appears.⁸²
3. He shows her the polar-star with the words, 'Firm be thou, thriving with me!'
4. Let her say, 'I see the polar-star; may I obtain offspring.'
5. Through a period of three nights let them refrain from conjugal intercourse.
6. Let them sleep on the ground.
7. Let them eat together boiled rice with curds, with the three verses, 'Drink and satiate yourselves' (Rig-veda 8:35, 10).
8. Let them serve the nuptial fire in the evening and in the morning with the words, 'To Agni svāhā! To Agni Sviṣṭhakrit svāhā!'
9. 'Let the two men Mitra and Varuna, let the two men, the Asvins both, let the man Indra and also Agni make a man grow in me. Svāhā!'—with (these words she offers) the first oblation if she is desirous of pregnancy.
10. For ten days they are not to set out (from home).

KHĀṆḌA 18.

1. Now the rites of the fourth day.
2. When the three nights have elapsed, he makes offerings of cooked food (with the texts),

⁸¹ It should be noted that the verse *ā te yonim* is quoted here only with the Pratika, while its full text is given below, chap. 19, 6. Can the Sūtras describing this ceremony with the *kumāra ubhayatah-sujāta* be a later addition?

⁸² I have changed in the translation the division of these Sūtras; the native authorities divide after *dhruvadarśanāt*, while I propose to divide after *astamīte*.

3. 'Agni! Thou art expiation; thou art the expiation of the gods. Whatever dwells in her that brings death to her husband, that drive away from her.

'Vāyu! Thou art expiation; thou art the expiation of the gods. Whatever dwells in her that brings sonlessness, that drive away from her.

'Sūrya! Thou art expiation; thou art the expiation of the gods. Whatever dwells in her that brings destruction to the cattle, that drive away from her.

'To god Aryaman the girls have made sacrifice, to Agni; may he, god Aryaman, loosen her from this, and not from that place.

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

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

4. The seventh oblation with the verse, 'Prajāpati' (Rig-veda 10:121, 10).

5. The eighth to (Agni) Sviṣṭhakrit.

KHĀṆḌA 19.

1. Let him pound the root of the Adhyāndā plant and sprinkle it at the time of her monthly period with the two (verses), 'Speed away from here; a husband has she' (Rig-veda 10:85, 21. 22), with svāhā at the end of each, into her right nostril.

2. 'The mouth of the Gandharva Visvāvasu art thou'—with these words let him touch her, when he is about to cohabit with her.

3. When he has finished, let him recite,

4. 'Into thy breath I put the sperm, so-and-so!'

5. Or, 'As the earth is pregnant with Agni, as the heaven is with Indra pregnant, as Vāyu dwells in the womb of the regions (of the earth), thus I place an embryo into thy womb, so-and-so!'

6. Or, 'May a male embryo enter thy womb, as an arrow the quiver; may a man be born here, a son after ten months.

'Give birth to a male child; may after him (another) male be born; their mother shalt thou be, of the born, and (to others) mayst thou give birth.

'In the male verily, in the man dwells the sperm; he shall pour it forth into the woman: thus has said Dhātar, thus Prajāpati has said.

'Prajāpati has created him, Savitar has shaped him. Imparting birth of females to other (women) may he put here a man.

'From the auspicious sperms which the men produce for us, produce thou a son; be a well-breeding cow.

'Roar, be strong, put into her an embryo, achieve it; a male, thou male, put into her; to generation we call thee.

'Open thy womb; take in the man's sperm; may a male child be begotten in the womb. Him thou shalt bear; (having dwelt) ten months in the womb may he be born, the most excellent of his kin.'

KHĀṆḌA 20.

1. In the third month the Pumsavana (i.e. the ceremony to secure the birth of a male child),
2. Under (the Nakṣatra) Puṣya or Śravana.
3. Having pounded a Soma stalk, or a Kuśa needle,⁸³ or the last shoot of a Nyagrodha trunk, or the part of a sacrificial post which is exposed to the fire,
4. Or (having taken) after the completion of a sacrifice the remnants from the Guhū ladle,
5. Let him sprinkle it into her right nostril with the four verses, 'By Agni may good' (Rig-veda I, 1, 3), 'That sperm to us' (III, 4, 9), 'May he succeed who lights fire' (V, 37, 2), 'Of tawny shape' (II, 3, 9), with Svāhā at the end (of each verse).

KHĀṆḌA 21.

1. In the fourth month the Garbharakṣana (i.e. the ceremony for the protection of the embryo),
2. Sacrificing six oblations from a mess of cooked food with (the six verses of the hymn), 'Agni, joined with the prayer' (Rig-veda 10:162),
3. With (the verses), 'From thy eyes, thy nose' (Rig-veda 10:163), verse by verse besmearing her limbs with Ājya salve.

KHĀṆḌA 22.

1. In the seventh month, at her first pregnancy, the Sīmantonayana (or parting of the hair).
2. He causes her, after she has bathed and put on a (new) garment which has not yet been washed, to sit down behind the fire.
3. He sacrifices, while she takes hold of him, with the Mahāvāhritis.
4. He cooks a mess of food,
5. According to some (teachers) boiled rice with Mudga beans.

⁸³ On *Kuśakantaka* Nārāyana says, *Kuśakantakam kuso darbhas tasya kantakaḥ sūkī* (sūka,) *tam vā peshayitvā*. I do not understand why the commentators of Pāraskara, whom Professor Stenzler has followed in his translation of Par. I, 14, 4, make *kantaka* equal to *mūla*.

6. The implements used and the Nakṣatra should be of male gender.
7. (He then sacrifices with the following texts,) 'May Dhātar give to his worshipper further life and safety; may we obtain the favour of the god whose laws are truthful.
'Dhātar disposes of offspring and wealth; Dhātar has created this whole world; Dhātar will give a son to the sacrificer: to him you shall sacrifice, an offering rich in ghee.'
(Besides) with the three verses, 'Negamesha, fly away' (Rig-veda Khailika sūkta, after 10:184, vol. vi, p. 31), and in the sixth place the verse, 'Prajāpati' (Rig-veda 10:121, 10).
8. (The husband then) parts her hair, upwards, beginning from the middle, with a porcupine's quill that has three white spots, or with a Darbha needle together with unripe Udumbara fruits, with the words, 'Bhūr bhuvah svah.'
9. He lays down (the thing he has used) in her lap,
10. Ties (the fruits) to a string of three twisted threads⁸⁴ and fastens them to her neck with the words, 'Rich in sap is this tree; like the sappy one be thou fruitful.'
11. (The husband) then says to lute-players, 'Sing ye the king'.⁸⁵
12. 'Or if anybody else is still more valiant.'
13. Having poured fried grain into a water-pot, let him cause her to drink it with the six verses, 'May Vishnu take care of thy womb,' 'I call Rākā' (Rig-veda 10:184, 1; II, 32, 4-8).
14. Let him then touch her (with the words),
15. 'The winged one art thou, the Garutmat; the Trivrit (stoma) is thy head, the Gāyatra thy eye, the metres thy limbs, the Yajus thy name, the Sāman thy body'.⁸⁶
16. Let him cause her to sing merrily.⁸⁷
17. Wearing, if she likes, many gold ornaments.
18. A bull is the fee for the sacrifice.

KHĀṆḌA 23.

1. Let him pound the roots of the plants kākātānī, makakakātānī, kosātakī, of the egg-plant, and of the indigo plant, and besmear (therewith) the place in which she is going to be confined, in order to drive away the Rakṣasas.

⁸⁴ Nārāyana:— *tisribhis tantubhir vritte sūtre udumbaraphalāni gale badhnāti*. I have translated accordingly. Pāraskara I, 15, 6 uses the same expression trivrit. Professor Stenzler says in his note on that passage that, according to Sāṅkhāyana, he would have to tie the things with a threefold string to the neck of the woman, as if Sāṅkhāyana's statement were different from that of Pāraskara. But both authors have the same word, and only the commentators differ in their explanations thereof.

⁸⁵ Āśvalāyana more explicitly says (I, 14, 6), *Somam rājānam samgāyetām iti*.

⁸⁶ Vājasaneyi Samhitā XII, 4

⁸⁷ Nārāyana:— *modamānīm harshayuktām tam māṅgalikair gītair gāyayet . . . mahāhemavatīm bahvābharanayuktām vā gāyayet*.

KHĀṆḌA 24.

1. Now the Jātakarman⁸⁸ (i.e. birth-ceremony for the new-born child).
2. Let (the father) breathe three times on the new-born child and then draw in his breath with the words, 'Draw in your breath with the Rik, breathe within with the Yajus, breathe forth with the Sāman.'
3. Let him mix together butter and honey, milk curds and water, or grind together rice and barley, and give it to eat (to the child) thrice from gold (i.e. from a golden vessel or with a golden spoon),
4. With (the verse), 'I administer to thee honey food for the festival, the wisdom ("veda") raised by Savitar the bountiful; long-living, protected by the gods, live a hundred autumns in this world, so-and-so!' (with these words) he gives him a name beginning with a sonant, with a semivowel in it, consisting of two syllables, or of four syllables, or also of six syllables; he should take a krit (suffix), not a taddhita.
5. That (name only) his father and his mother should know.
6. On the tenth day a name for common use, which is pleasing to the Brāhmanas.
7. Let him pulverise black and white and red hairs of a black o10:intermix (that powder) with those four substances (see Sūtra 3), and give it to eat (to the child) four times: such (is the opinion of) Māndūkeya.
8. If he likes (let him do so) with the words, 'Bhūh! The Rig-veda I lay into thee, so-and-so, svāhā!
'Bhuvah! The Yajur-veda I lay into thee, so-and-so, svāhā!
'Svah! The Sāma-veda I lay into thee, so-and-so, svāhā!
'Bhūr bhuvaḥ svah! Vākovākya (colloquies), Itihāsa, and Purāna—Om! All the Vedas I lay into thee, so-and-so, svāhā!'
9. The production of intelligence (is performed) by thrice saying in his right ear, 'Speech!'
10. And let him recite over (the child the following text), 'Speech, the goddess, united with mind, together with breath, the child, uttered by Indra—may she rejoice in thee, the goddess, for the sake of joy, the great one, the sweet sounding, the music, full of music, the flowing, self-produced.'
11. Let him tie a piece of gold to a hempen string,
12. And bind it to (the child's) right hand⁸⁹ until (the mother) gets up (from childbed).
13. After the tenth day let him give it to the Brāhmanas,

⁸⁸ Nārāyana observes that, as it is prescribed below (chap. 25, 4) that a mess of food is to be cooked in the sūtikāgni, here the sūtikāgni is established, and sacrifice is performed therein. The Sūtra I, 25, 4, from which it is to be inferred that the sūtikāgni should be kept, is considered, accordingly, as a *jñāpaka* (see Professor Bühler's notes on Āpastamba I, II, 7; Gautama p. 50 I, 31; Nārāyana's note on chap. 25, 4, p. 133 of the German edition).

⁸⁹ *Bālasya dakṣiṇe haste.* — Nārāyana.

14. Or keep it himself.

KHĀṆḌA 25.

1. After ten days the getting up⁹⁰ (of the mother from childbed).
2. Father and mother with washed heads, wearing (new) clothes which have not yet been washed;
3. And so also the child.
4. Let (the father) cook a mess of food in that same fire that has been kept from her confinement.⁹¹
5. And let him make oblations to the Tithi of (the child's) birth and to three constellations with their (presiding) deities.
6. Let him place in the middle the oblation to that constellation under which (the child) is born; the deity, however, is constantly to precede (the corresponding Nakṣatra).
7. (He then makes two other oblations with the verses,) '(May) this Agni, the excellent one, (give) thee to-day life for (our) prayers; give us life that we may live long,—(and,) 'Life-giving, Agni, be strong by Havis; may thy face and thy seat be full of ghee; drinking ghee, the sweet honey of the cow, protect, as a father (protects) his son, here so-and-so' The tenth oblation of the mess of cooked food with the verse, 'Thou, Soma, givest bliss to the old one' (Rig-veda I, 91, 7).⁹²
8. Having pronounced aloud (the child's) name,
9. And caused the Brāhmanas to say auspicious words,
10. And having sacrificed in the same way every month to the Tithi of (the child's) birth,
11. He sacrifices, when one year has expired, on the (ordinary) domestic fire.⁹³

KHĀṆḌA 26.

1. To Agni, to the Krittikās.⁹⁴
2. To Prajāpati, to Rohinī.

⁹⁰ After ten days the impurity (aśauca) that falls on the mother at her confinement, ceases; see Gautama XIV, 16; Manu V, 62; Vasiṣṭha IV, 21.

⁹¹ Comp. the note on chap. 24, 1.

⁹² The first Mantra is corrupt; in the Āśvalāyana-Śrauta-sūtra (II, 10, 4) its text runs thus, *āyush te viśvato dadhad ayam agnir varenyah*, &c. Comp. Atharva-veda VII, 53, 6.

⁹³ 'The words "every month" (Sūtra 10) retain their value p. 53 (here also). Thus the sūtikāgni is to be kept through one year. After the lapse of that year one should sacrifice every month on the domestic fire as long as his life lasts. As it is said "in the domestic fire," the sūtikāgni is not to be kept any longer.' Nārāyana.

⁹⁴ This chapter is not found in the Sāmbavya-Grihya, and Nārāyana expressly designates it as kṣepaka khanda. It is a sort of appendix to the Sūtras 25, 5. 6; a sacrifice having there been prescribed to three Nakṣatras with their presiding deities, an enumeration of the Nakṣatras and deities is here given.

3. To Soma, to Mrigasiras.
4. To Rudra, to the Ārdrās.
5. To Aditi, to the two Punarvasus.
6. To Brihaspati, to Puṣya.
7. To the Serpents, to the Asleshās.
8. To the Manes, to the Maghās.
9. To Bhaga, to the two Phalgunīs.
10. To Aryaman, to the two Phalgunīs.
11. To Savitar, to Hasta.
12. To Tvaṣṭhar, to Kitrā.
13. To Vāyu, to Svāti.
14. To Indra and Agni, to the two Visākhās.
15. To Mitra, to Anurādhā.
16. To Indra, to Jyeṣṭha.
17. To Nirriti, to Mūla.
18. To the Waters, to the Ashādhās.
19. To the Visve devās, to the Ashādhās.
20. To Brahman, to Abhijit.
21. To Vishnu, to Śravana.
22. To the Vasus, to the Dhaniṣṭhās.
23. To Varuna, to Satabhishag.
24. To Aga ekapad, to the Proṣṭhapadās.
25. To Ahi budhnya, to the Proṣṭhapadās.
26. To Pūshan, to Revatī.
27. To the two Asvins, to the two Asvinīs.
28. To Yama, to the Bharanīs.

KHĀṆḌA 27.

1. In the sixth month the Annaprāsana (i.e. the first feeding with solid food).
2. Goat's meat, if he is desirous of nourishment,
3. Meat of partridge, if desirous of holy lustre,
4. Fish, if desirous of swiftness,

5. Boiled rice with ghee, if desirous of splendour—
6. (Such) food, prepared with milk curds, honey, and ghee, he should give (to the child) to eat.
7. After he has made oblations with (the verses), 'Lord of food, give us food, painless and strong; bring forward the giver; bestow power on us, on men and animals;' 'Whatsoever' (Rig-veda IV, 12, 4); 'Even of great' (ibid. 5), 'Him, Agni, (lead) to long life and splendour; sharp strength (mayst thou), Varuna, king Soma, protection may Aditi, like a mother, afford to him, and all the gods that he may reach old age'—
8. And has recited over (the child) the verse, 'Powers of life, Agni' (Rig-veda I10:66, 19),
9. And has set him down on northward pointed Kuśa grass with (the verse), 'Be soft, O earth' (Rig-veda I, 22, 15)—
10. The act of feeding is performed with the Mahāvyañhritis.
11. Let the mother eat the remnant.

KHĀṆḌA 28.

1. After one year the Cūḍākarman⁹⁵ (i.e. the tonsure of the child's head);
2. Or in the third year;
3. In the fifth for a Kṣatriya;
4. In the seventh for a Vaiśya.
5. Having placed the fire (in the outer hall; see chap. 5, 2)—
6. And having filled vessels with rice and barley, sesamum seeds and beans,
7. And having put down northwards bull-dung and a layer of Kuśa grass for receiving the hair, a mirror, fresh butter, and a razor of copper,
8. He pours cold water into warm with (the verse), 'Mix yourselves, ye holy ones, with your waves, ye honied ones, mixing milk with honey, ye lovely ones, for the obtaining of wealth.'
9. 'May the waters moisten thee for life, for old age and splendour. The threefold age of Gamadagni, Kasyapa's threefold age, the threefold age of Agastya, the threefold age that belongs to the gods, that threefold age I produce for thee! so-and-so!'—with these words he sprinkles the right part of his hair three times with lukewarm water.
10. Having loosened the tangled locks, according to some (teachers), with a porcupine's quill,
11. And having anointed (his hair) with fresh butter,

⁹⁵ cūlākarman literally means, the preparing of the lock or the locks (left when the rest of the hair is shaven).

12. He puts a young Kuśa shoot among (the hairs) with the words, 'Herb, protect him!'
13. Having touched the hair and the Kuśa shoot with the mirror,
14. He takes up the copper razor with the words, Sharpness art thou; the axe is thy father. Do no harm to him!"
15. With (the words), 'The razor with which in the beginning Savitar, the knowing one, has shaven the beard of king Varuna, and with which Dhātar Brihaspati has shaven Indra's head, with that, ye Brāhmanas, shave this (head) to-day; blessed with long life, with old age be this man so-and-so!' he cuts the tips of the hairs and the Kuśa shoot.⁹⁶
16. In the same way a second time; in the same way a third time.
17. In the same way twice on the left side.
18. Under the armpits a sixth and a seventh time at the Godānakarman (ceremony of shaving the beard).
19. The Godānakarman is identical with the Cūḍākarman,
20. (It is to be performed) in the sixteenth or in the eighteenth year.
21. At the third turn of shaving, however, he gives a cow and a garment that has not yet been washed.
22. Silently the rites (are performed) for girls.
23. To the north-east, in a place covered with herbs, or in the neighbourhood of water they bury the hairs in the earth.
24. To the barber the vessels of grain. To the barber the vessels of grain.⁹⁷

⁹⁶ The parallel texts show that instead of Brihaspatir we have to read Brihaspater, instead of adya, asya. So the correct translation would be, '. . . with what Dhātar has shaven Brihaspati's and Indra's head, with that do ye Brāhmanas shave this head of this (child).'

⁹⁷ See Sūtra 6.

ADHYĀYA 2, KHĀṆḌA 1.

1. In the eighth year after the conception let him initiate⁹⁸ a Brāhmana,
2. With an antelope-skin,
3. Or in the tenth year after the conception.
4. In the eleventh year after the conception a Kṣatriya with the skin of a spotted deer,
5. In the twelfth year after the conception a Vaiśya with a cow-hide.
6. Until the sixteenth year the time has not passed for a Brāhmana,
7. Until the twenty-second for a Kṣatriya,
8. Until the twenty-fourth for a Vaiśya.
9. After that (time has passed), they become *patita-sāvitrīka* (men who have lost their right of learning the Sāvitrī).
10. Let them not initiate such men,
11. Nor teach them,
12. Nor perform sacrifices for them,
13. Nor have intercourse with them.
14. Or (let them initiate students of) all (castes) wearing a (new) garment that has not yet been washed. And wearing a girdle.⁹⁹

⁹⁸ With regard to the standing terminology of the Upanayana, or the initiation of the student, we may observe that *upa-nī* does not mean, 'to introduce a student to his teacher.' The texts clearly point to another translation of *upa-nī*, for they show that the person that introduces the student (*upanayati* or *upanayate*; the middle is used very frequently, for instance, Satapatha Brāhmana XI, 5, 4, 1; Sāṅkh. II, I, 25) is not the father or a relation of the youth who could be supposed to lead him to the teacher, but the teacher himself; he introduces (*upanayati*) him to the brahmacārya, or introduces him with himself, and the student enters upon (*upaiti*) the brahmacārya, or enters with (*upaiti*) the teacher; he who has thus entered upon studentship, is consequently designated as *upeta* (Sāṅkh. IV, 8, 1; Pāraskara III, 10, 10), and for the initiation, which is usually called upanayana, occasionally also the word *upāyana* is used. We may add that the Buddhist terminology regarding the entering into the order or upon a life of righteousness is clearly connected with that followed, for instance, in the dialogue between Saukeya and Āruni. As Saukeya there says, *upāyāni bhagavantam*, we frequently read in the Pāli books expressions like this, *upemi Buddhāṃ saraṇam dhammāṃ kāpi anuttaram*, &c. (Dhammap. Atthakathā.), and as Āruni replies, *ehi upēhi*, Buddha says to those who wish to be ordained, *ehi bhikkhu, svākkhāto dhammo, cara brahmacariyam*, &c. (Mahāvagga I, 6, 32, &c.; S.B.E., vol. xiii, p. 74, note).

The counting of the years not from the birth but from the conception occurs both in the Brahmanical and in the Buddhist ordinances. Several Grihya texts (for instance, Āsv. I, 19, 1. 2) admit both ways of counting the years. The number of years given for the Upanayana of persons of the three castes (Brāhmanas 8-16, Kṣatriyas 11-22, Vaiśyas 12-24) is evidently derived from the number of syllables of the three metres which are so very frequently stated to correspond to the three castes, to the three gods or categories of gods (Agni, Indra, Visve devās) &c., viz. the Gāyatrī, the Triṣṭubh, and the Jagatī. This is a very curious example, showing how in India phantastical speculations like those regarding the mystical qualities of the metres, were strong enough to influence the customs and institutions of real life.

⁹⁹ This Sūtra should rather be divided into two, as indicated in the translation. As to the *mekhalā* (girdle) comp. below, chap. 2, 1.

15. The girdle of a Brāhmana (shall be) made of Muñja grass,
16. That of a Kṣatriya (shall be) a bowstring,
17. That of a Vaiśya a woollen thread.
18. The staff of a Brāhmana (shall be) made of Palāsa or of Bilva wood,
19. That of a Kṣatriya of Nyagrodha wood,
20. That of a Vaiśya of Udumbara wood.
21. That of the Brāhmana shall reach the tip of the nose,
22. That of the Kṣatriya the forehead,
23. That of the Vaiśya the hair.
24. Or all (sorts of staffs are to be used) by (men of) all (castes).
25. Whatsoever (the student) wears at his initiation, is at the disposal of the teacher.
26. Having had him shaved all round (his head) he should initiate him.¹⁰⁰
27. After (the student) has washed and adorned himself,
28. (And) after (the teacher) has sacrificed, both station themselves behind the fire, the teacher with his face turned to the east, the other with his face to the west.¹⁰¹
29. Let him initiate him standing while (the other also) stands.
30. ['The firm, powerful eye of Mitra, glorious splendour, strong and prosperous, a chaste, flowing vesture, this skin I put on, a valiant (man).']¹⁰²

KHĀṆḌA 2.

1. 'Here has come to us, protecting (us) from evil words, purifying our kin as a purifier, clothing herself, by (the power of) inhalation and exhalation, with strength, this friendly goddess, this blessed girdle'—with these words, three times repeated, he ties the girdle from left to right thrice round.
2. (There should be) one knot, or also three, or also five.¹⁰³

¹⁰⁰ After the introductory remarks given in the preceding Sūtras the ritual itself of the Upanayana is now described.

¹⁰¹ Nārāyana:— *hutvā'nādesaparibhāshātaḥ* (see above, I, 12, 13) *purastātsamjñakam hutvā agnim sthāpitāgnim* (see above, I, 5, 2) *gaghanena . . . tiṣṭhatah*.

¹⁰² This Sūtra is wanting in most of the MSS. It contains the Mantra with which the Ajina (the hide mentioned in Sūtras 2, 4, 5 of this chapter) is put on. Nārāyana gives the Mantra which he says is taken from the Mādhyandina-Grihya (in the Pāraskara-Grihya it is not found), after chap. 2, 3, and he states that the corresponding act to which it belongs has its place after the rites concerning the girdle (chap. 2, 1) and the sacrificial cord (2, 3).

¹⁰³ Rāmacandra: 'Let him make one, or three, or five knots, according to (the student's) Ārshya,' i.e. accordingly as he belongs to a family that invokes, in the Pravara ceremony, one, or three, or five Rishis as their ancestors.

3. He adjusts the sacrificial cord with (the words), 'The sacrificial cord art thou. With the cord of the sacrifice I invest thee.'
4. He fills the two hollows of (his own and the student's) joined hands (with water), and then says to him: 'What is thy name?'¹⁰⁴
5. 'I am so-and-so, sir,' says the other.
6. 'Descending from the same Rishis?' says the teacher.¹⁰⁵
7. 'Descending from the same Rishis, sir,' says the other.
8. 'Declare (that thou art) a student, sir.'
9. 'I am a student, sir,' says the other.
10. With the words, 'Bhūr bhuvah svah' (the teacher) sprinkles thrice with his joined hands (water) on the joined hands (of the student),
11. And seizing (the student's) hands with (his own) hands, holding the right uppermost, he recites.¹⁰⁶
12. 'By the impulse of the god Savitar, with the arms of the two Asvins, with Pūshan's hands I initiate thee, so-and-so'
13. Those who are desirous of a host (of adherents, he should initiate) with (the verse), 'Thee, (the lord) of hosts' (Rig-veda II, 23, 1).
14. Warriors with (the verse), 'Come here, do not come to harm' (Rig-veda 8:20, 1).
15. Sick persons with the Mahāvyaḥritis.

¹⁰⁴ Nārāyana:— *Ācārya ātmano mānavakasya cāñjalī udakena pūrayitvā, &c.*

¹⁰⁵ A similar dialogue between the teacher and the student at the Upanayana is given in the Kausika-sūtra. The student there says, 'Make me an *Ārsheya* (a descendant of the Rishis) and one who has relations, and initiate me.' And the teacher replies, 'I make thee an *Ārsheya* and one who has relations, and I initiate thee.' As in this passage of the Kausika-sūtra the teacher is represented as having the power of making, by the Upanayana ceremony, an *Ārsheya* of the student, thus, according to the view expressed by Professor Weber (loc. cit., p. 72 seq.), Sāṅkhāyana would even give it into the teacher's power to make the student his *samānārsheya*, i.e. to extend his own *Ārsheya* on as many pupils as he likes. Professor Weber understands the sixth Sūtra so that the teacher would have to say, *samānārsheyo bhavān brūhi* (Nārāyana: *bhavān brūhīti brahmacārī bhavān brūhīty ataḥ* [Sūtra 8] *simhāvalokananyāyenātrānushajyate*. According to Rāmacandra's Paddhati he is only to say *samānārsheyah*). The student answers, *samānārsheyo 'ham bho*; Professor Weber, who supplies the imperative *asāni*, translates this, 'May I have the same *Ārsheya*, sir!'

I think it more natural to simply translate the teacher's question, 'Art thou *samānārsheya*?' (or, supplying *bhavān brūhi* from Sūtra 8, 'Declare that thou art *samānārsheya*'), and the student's reply, 'I am *samānārsheya*, sir!' Thus we ought possibly to consider these formulas, which state a fictitious, ideal *samānārsheyatva* of the teacher and the students as a trace, and as far as I can see as the only trace, of an ancient rule requiring a real *samānārsheyatva* of teacher and student. As long as the ritual differences between the different Gotras, of which, as is well known, only a few traces have survived in the Vedic tradition, had retained their full importance, it can indeed scarcely have been considered as admissible that a young Brāhmana should be confided to the guidance of a teacher who sacrificed and invoked the gods in another way than the customs of the pupil's own family required.

¹⁰⁶ Nārāyana:— *dakṣinottarābhyām dakṣina uttara upari yayos tau dakṣinottarau, &c*

KHĀṆḌA 3.

1. 'Bhaga has seized thy hand, Savitar has seized thy hand, Pūshan has seized thy hand, Aryaman has seized thy hand.¹⁰⁷ Mitra art thou by right, Agni is thy teacher, and I, so-and-so,¹⁰⁸ both of us. Agni, I give this student in charge to thee. Indra, I give this student in charge to thee. Sun, I give this student in charge to thee. Visve devās, I give this student in charge to you, for the sake of long life, of blessed offspring and strength, of increase of wealth, of mastership of all Vedas, of renown, of bliss.'
2. 'In Indra's course I move; in the sun's course I move after him'—with these words he turns round from left to right.¹⁰⁹
3. And grasping down with the span of his right hand over (the student's) right shoulder he touches the place of his heart with the words, 'May I be dear to thy inviolate heart.'
4. Having silently turned round from right to left,
5. And then laying his hand with the fingers upwards on his (i.e. the student's) heart, he recites:¹¹⁰

KHĀṆḌA 4.

1. 'Under my will I take thy heart; my mind shall thy mind follow; in my word thou shalt rejoice with all thy heart; may Brihaspati join thee to me.'
2. 'Thou art the Brahmācārin of Kāma, so-and-so!'¹¹¹
3. With the same text (see chap. 3, 2) he turns round as before,

¹⁰⁷ The text of the Mantra shows that the Ācārya here seizes the hand of the Brahmācārin; comp. Āśvalāyana I, 20, 4-6, where it is stated that he seizes the student's hand together with the thumb, quite in the way prescribed for the wedding at Sāṅkh. I, 13, 2. Comp. also Pāraskara II, 2, 1 7. Nārāyana:—*mānavakasya grihītasamputa evācāryo Bhagas ta imam mantram japan, &c.*

¹⁰⁸ Nārāyana: 'Instead of *asau* (so-and-so) he puts the name of the student in the vocative case.' I think rather that the teacher here pronounced his own name. Comp. *asāv aham bho*, chap. 2, 5, &c., and the Mantra in Pāraskara II, 2, 20.

¹⁰⁹ Literally, 'he turns round, following his right arm.' Nārāyana here has the following note, '*Ācāryo bator dakṣiṇam bāhum hastam aindrīm āvritam iti mantrenānvāvartayet. ayam arthah, ācārya imam mantram japtvā tam batum ca vācayitvā pradakṣiṇāvartam cārayet.*' I believe that the commentator here, as he frequently does, instead of interpreting the text of Sāṅkhāyana, fathers on him statements belonging to other Sūtras, in this case probably to Āśvalāyana I, 20, 9. As our text has not *anvāvartya* but *anvāvṛitya*; and in the Mantra not *āvartaśva* but *āvarte*, we must conclude that he turned round himself, and, as far as the statements of the text go, did not cause the pupil to do so.

¹¹⁰ The gesture is the same as that prescribed in the Pāraskara-Grihya I, 8, 8 to the bridegroom at the wedding; the Mantra there is identical with Sāṅkh. II, 4, 1, the only difference consisting in the name of the god who is invoked to unite the two: at the wedding this is Prajāpati, of course, because he is 'lord of offspring,' at the Upanayana, Brihaspati, the Brāhmana among the gods. It is very natural that at the Upanayana and at the Vivāha, which both are destined to establish an intimate union between two persons hitherto strangers to each other, a number of identical rites should occur, for instance, the seizing of the hand; see the note on Sūtra 1.

¹¹¹ As to *Kāmasya brahmācāryasi*, see my remarks in the Introduction, p. 9.

4. And touching with the span of his right hand (the student's) right shoulder, he recites:
5. 'A student art thou. Put on fuel. Eat water. Do the service. Do not sleep in the day-time. Keep silence till the putting on of fuel.'¹¹²
6. With (the words), 'Thine, Agni, is this piece of wood,' he puts the fuel on (the fire), or silently.

KHĀṆḌA 5.

1. After one year (the teacher) recites the Sāvitrī (to the student).¹¹³
2. (Or) after three nights,
3. Or immediately.
4. Let him recite a Gāyatrī to a Brāhmana.¹¹⁴
5. A Triṣṭubh to a Kṣatriya,
6. A Gagatī to a Vaiśya.
7. But let it be anyhow a verse sacred to Savitar.
8. They seat themselves to the north of the fire,
9. The teacher with his face turned eastward, the other westward.¹¹⁵
10. After (the student) has said, 'Recite, sir!'¹¹⁶ —
11. The teacher, having pronounced the word OM, then causes the other one to say, 'Recite the Sāvitrī, sir!'

¹¹² According to Nārāyana the student correspondingly answers, to the teacher's word, 'A student art thou,' 'I will' (*asāni*), to 'Put on fuel,' 'I will put it on,' &c. Eating water means sipping water after having eased oneself. On the putting on of fuel, comp. Sūtra 6 and chap. 10. The whole formula given in this Sūtra is already found in the Satapatha Brāhmana XI, 5, 4, 5.

¹¹³ The study of the Veda is opened by the Sāvitrī. Comp. Satapatha Brāhmana, loc. cit., §§ 6 seq.

¹¹⁴ The Gāyatrī which the teacher shall recite to a Brāhmana is the same verse of which it is said below, chap. q, II, that it belongs to Visvāmitra (Rig-veda III, 62, to); the Triṣṭubh which is taught to the Kṣatriya is a verse ascribed to Hiranyastūpa, Rig-veda I, 35, 2; the Jagatī which is to be repeated to a Vaiśya is Rig-veda IV, 40, 5, belonging to Vāmadeva, or Rig-veda I, 35, 9, belonging to Hiranyastūpa. See the note on chap. 7, 10.

¹¹⁵ The same position is prescribed, in the same words, for the study of the main part of the Veda, below, chap. 7, 3; during p. 67 the study of the Āraṇyaka the position is slightly different (VI, 3, 2). According to Nārāyana this Sūtra would contain a nishedha of the Sūtras 828 and 829 of the Rig-veda-Prātisākhya.

¹¹⁶ . The Indian tradition divides these Sūtras after ācāryah, so that the words *adhīhi bho* would have to be pronounced by the teacher. Thus also Nārāyana explains, *ācārya adhīhi bho 3 iti mānavakam uktvā*, &c. In my opinion it is the student or the students who say *adhīhi bho*. Thus the Prātisākhya says, 'They invite him with the words *adhīhi bho 3*, all the students the teacher, having embraced his feet.' Comp. also below, IV, 8, 12, the greater part of which Sūtra is word for word identical with these rules; VI, 3, 6; Gautama I, 46; Gobhila II, 10, 38.

12. He then recites the Sāvitrī to him, the verse 'That glorious (splendour) of Savitar' (Rig-Veda III, 62, 10); (firstly) pāda by pāda, (then) hemistich by hemistich, (and finally) without a stop.

KHĀṆḌA 6.

1. 'Waters are ye by name; happy ones are ye by name; sappy ones are ye by name; undecaying ones are ye by name; fearless ones are ye by name; immortal ones are ye by name. Of you, being such, may I partake; receive me into your favour'—with these words (the teacher) makes the student sip water three times,
2. And hands over to him the staff with the five verses, 'Blessing may give us' (Rig-veda V, 51, 11-15).¹¹⁷
3. An optional gift is the fee for the sacrifice.
4. After (the teacher) has led him round the fire, turning his right side towards it, (the student) goes through the village to beg food.¹¹⁸
5. (Let him beg,) however, of his mother first.
6. Or of a woman who will not refuse.
7. Having announced the alms to his teacher, he may eat (the food himself) with the master's permission.
8. The daily putting on of fuel, the going for alms, the sleeping on the ground, and obedience to the teacher: these are the standing duties of a student.

KHĀṆḌA 7.

1. Now (follows the exposition) of the study of the Veda.¹¹⁹

¹¹⁷ Rāmacandra: '. . . with this Mantra which the teacher tells him, and which he (the student) pronounces, he sips water three times . . . He (the teacher) then gives him again the staff, which he had given him before silently.' I do not think that this double handing over of the staff agrees with the real meaning of the text; Gobhila also (II, 10) and Āśvalāyana (I, 22, 1) prescribe the danda-pradāna after the repetition of the Sāvitrī, without mentioning that the same had been already done before; Pāraskara II, 2, II speaks of the handing over of the staff before the recital of the Sāvitrī, and does not state that it should be repeated afterwards.

All these ceremonies, the teaching of the Sāvitrī as well as the dandapradāna, were considered as forming part of the Upanayana, even though a longer or shorter space of time (chap. 5, 1-3) might elapse between the first arrival of the student at the teacher's house and the performing of these rites. This follows from chap. 11, Sūtras 2-4.

¹¹⁸ On the student's begging of alms compare the more detailed rules in Pāraskara II, 5; Āpastamba I, 3, &c.

¹¹⁹ Nārāyana: 'Now (*atha*), i.e. after the observance of the Sukriya vrata,' &c. On the Sukriya vrata which has to be undergone before the Anuvacana treated of in this chapter can be performed, see the note on chap. 4, 1, and below, chap. II, 9. One would have expected that in the arrangement of Sāṅkhāyana the rites belonging to the Sukriya vrata would precede the exposition of the Anuvacana. Perhaps it was in

2. Both sit down to the north of the fire,
3. The teacher with his face to the east, the other one to the west.
4. After (the student) has reverentially saluted the teacher's feet and has sprinkled his (own) hands (with water).¹²⁰
5. And has kneeled down with his right knee on young Kuśa shoots at their roots,
6. And has grasped round (those Kuśa shoots) in 'heir middle with his hands, holding the right uppermost.¹²¹
7. The teacher, having seized them at their tops with his left hand, and with his right hand sprinkling them with water, then makes the other say:
8. 'Recite the Sāvitrī, sir!' says the other.
9. 'I recite the Sāvitrī to thee!' says the teacher.
10. 'Recite the Gāyatrī, sir!' says the other.¹²²
 'I recite the Gāyatrī to thee!' says the teacher.
11. 'Recite the verse of Visvāmitra, sir!' says the other.
 'I recite the verse of Visvāmitra to thee!' says the teacher.
12. 'Recite the Rishis, sir!' says the other.
 'I recite the Rishis to thee!' says the teacher.
13. 'Recite the deities, sir!' says the other.
 'I recite the deities to thee!' says the teacher.
14. 'Recite the metres, sir!' says the other.
 'I recite the metres to thee!' says the teacher.
15. 'Recite the Sruti, sir!' says the other.
 'I recite the Sruti to thee!' says the teacher.
16. 'Recite the Smriti, sir!' says the other.
 'I recite the Smriti to thee!' says the teacher.

consequence of the exact analogy of the Sukriya with the Sākvara, Vrātika, Aupanishada vratas, that the description of the former has been postponed till the latter had to be treated of.

Rāmacandra's Paddhati has the following remark here, 'Now the way of studying the Veda, called Anuvacana, is set forth. This can be done only after the Sukriya vrata has been enjoined on the student; before that nothing but the Sāvitrī can be taught to him.'

¹²⁰ The way in which this reverential salutation should be performed is described below, IV, 12, 1 seq.

¹²¹ On *dakṣinottarābhyām*, see chap. 2, 11 and Nārāyana's note there.

¹²² Comp. the note on chap. 5, 4-6. Nārāyana states, in accordance with these Sūtras of the fifth chapter, that in case the student belongs to the second or third caste, an *Ūha* (i.e. a corresponding alteration of the formulas; from the Śrauta-sūtra, VI, 1, 3 the definition is quoted here *sabdavikāram ūham bruvate*) takes place. If he is a Kṣatriya, he has to say, 'Recite the Triṣṭubh, sir!'—'Recite the verse of Hiranyastūpa (Rig-veda I, 35, 2), sir!' A Vaiśya has to say, 'Recite the Jagatī, sir!'—'Recite the verse of Hiranyastūpa (or, of Vāmadeva, Rig-veda I, 35, 9 or IV, 40, 5), sir!'

17. 'Recite faith and insight, sir!' says the other.

'I recite faith and insight to thee!' says the teacher.

18. In that way, according to what Rishi each hymn belongs to and what its deity and its metre is, thus (with the corresponding indications of Rishi, &c.) let him recite each hymn;¹²³

19. Or also, if he does not know the Rishis, deities, and metres, the teacher recites this verse, 'That glorious (splendour) of Savitar' (Rig-veda 3:62, 10), pāda by pāda, hemistich by hemistich, (and finally) without a stop, and says, when he has finished, 'This (verse belongs to Savitar; it is a Gāyatrī; Visvāmitra is its Rishi).'¹²⁴

20. Let him thus recite (the hymns belonging to) each Rishi, or (each) Anuvāka;

21. Of the short hymns (in the tenth Maṇḍala) an Anuvāka,¹²⁵

22. Or as much as the master may think fit.

23. Or optionally he may recite the first and last hymn of (each) Rishi,

24. Or of (each) Anuvāka.¹²⁶

25. (Or) one (verse) of the beginning of each hymn.

26. The teacher may optionally say at the beginning of the hymn, 'This is the commencement.'

27. This has been (further) explained in (the treatise about) the Rishisvādhyāya.¹²⁷

¹²³ I do not think that Professor Weber has quite exactly rendered the meaning of these Sūtras when he says, 'The teacher then (i.e. after the formula of Sūtra 17 has been pronounced) teaches him first the Rishi, the deity, and the metre of each Mantra. In case he does not know them himself for a Mantra, he recites the holy Sāvitrī (*tat Savitur varenyam*). After this he teaches him in due order either (1) the single Rishis, i.e. the hymns belonging to each Rishi, or (2) the single Anuvākas,' &c.—It does not seem quite probable to me that the student should have had to learn first the Rishis, deities, and metres of the whole Veda, before the text of the hymns was taught him; I rather believe that hymn by hymn the indication of the Rishis, &c. preceded the anuvakana of the text itself, and with this opinion the statement of Nārāyana agrees, '*Evam pūrvoktena prakārena rishidevatākhandahpūrvakam tam tam Agnim īla ityādikam mantram mānavakāyācāryo 'nubrūyāt.*'

¹²⁴ According to Nārāyana by *esheti* (literally, 'This [is the Rik]') it is meant that the teacher, after having recited the Sāvitrī in the three ways mentioned, should say to the student, 'This Rik is in the Gāyatrī metre. If recited pāda by pāda, it has three pādas. Thus also this Rik, if recited hemistich by hemistich, has two Avāsānas (pauses), the first at the end of the hemistich, the second at the end of the third karma (or pāda). Thus also this Rik is recited without stopping; at the end of the three karanas, or of the twenty-four syllables, the pause (avasāna) should be made. Thus I recite to thee the Sāvitrī; I recite to thee the Gāyatrī; I recite to thee the verse of Visvāmitra.' 'For,' adds Nārāyana, 'if the Gāyatrī has been recited, the whole complex of the Veda being of that very p. 72 substance, a complete knowledge thereof has been produced.' The commentator then indicates a shorter form for the teacher's words which our Sūtra prescribes by *esheti*, 'This verse belongs to Savitar; it is a Gāyatrī; its Rishi is Visvāmitra.'

¹²⁵ The Kṣudra-sūktas are the hymns Rig-veda 10:129-191.

¹²⁶ This seems to be an abridged method by which students who had not the intention of becoming Vedic scholars, and probably chiefly students of the Kṣatriya and Vaiśya caste, could fulfil their duty of learning the Veda; a student who knew the first and last hymn of a Rishi, or of an Anuvāka, was, as would seem from these Sūtras, by a sort of fiction considered as though he had known the whole portion belonging to that Rishi, or the whole Anuvāka.

28. When (the lesson) is finished, he takes the young Kuśa shoots, makes of cow-dung a pit at their roots, and sprinkles water on the Kuśa (shoots) for each hymn.¹²⁸

29. For the rest of the day standing and fasting.¹²⁹

KHĀṆḌA 8.

1. In the afternoon, having obtained by begging fried barley grains, he shall sacrifice them with his hand on the fire according to the rites of the Ājya oblations with the text, 'The lord of the seat, the wonderful' (Rig-veda I, 18, 6 seq.), verse by verse, down to the end of the hymn.¹³⁰

2. Causing the teacher by (the gift of) food to pronounce auspicious wishes.¹³¹

KHĀṆḌA 9.

1. In the forest, with a piece of wood in his hand, seated, he performs the Sandhyā (or twilight devotion)¹³² constantly, observing silence, turning his face north-west, to the

¹²⁷ Nārāyana explains Rishisvādhyāya by mantra-samhitā. He says, The Anuvācana which has been declared here, is to be understood also with regard to the svādhyāya, i.e. to the Samhitā of the Mantras.' I think there is a blunder in the MS., and instead of tad api svādhyāye . . . jñeyam we ought to read tad rishisvādhyāye . . . jñeyam. In this case we should have to translate the quoted passage, '. . . is to be understood with regard to the Rishisvādhyāya, i.e. to, &c.'—I think, however, that the true meaning of the Sūtra is different from what Nārāyana believes it to be. The expression vyākhyātam apparently conveys a reference to another treatise in which the rules regarding the Rishisvādhyāya would seem to have been fully set forth. The Śrauta-sūtra contains no passage which could be the one here referred to; we may suppose, therefore, that either a chapter of a Prātisākhya is quoted here, or a separate treatise on the special subject of the Rishisvādhyāya. References to such treatises are found in the Sūtra texts in several instances, of which the most important is that in the Gobhila-Grihya I, 5, 13, 'On what day the moon becomes full, the knowledge thereof is contained in a special text; that one either should study or ascertain when the Parvan is from those who have studied it.'

¹²⁸ Nārāyana: 'First stand the Mantras, then the Brāhmana, because it contains the viniyoga (the ritual use of the Mantras), then the Smṛiti texts such as Manu, &c. When he has repeated these texts to the student, after the end of the Anuvācana, the teacher should take from the student the Kuśa blades which had been taken up before for the sake of the Anuvācana (see Sūtras 5 seq.),' &c.—The teacher is made the subject of this rule also by Rāmacandra. On yathā-sūktam Nārāyana observes that according to some teachers these water oblations were directed to the Rishis of the different hymns (*rishīn uddisyeti kecit*). This statement seems to be countenanced by IV, 6, 6. Comp. the note below on IV, 9, 1.

¹²⁹ 'This rule concerns the Brahmācārin.' Nārāyana. See also Āśvalāyana I, 22, 11.

¹³⁰ This is the Anupravacanīya-homa treated of by Āśvalāyana at I, 22, 12 seq. There it is stated that this sacrifice should be performed as well after the recitation of the Sāvitrī as after the other portions of the Veda, for instance, as the commentary there has it, after the Mahānāmnīs, the Mahāvratā, and the Upanishad have been recited. Nārāyana indicates the time of this sacrifice in the words, 'On that same fast-day (chap. 7, 29) in the afternoon.'

¹³¹ 'He shall, by pronouncing such words as *svasti bhavantu bruvantu*, dispose the teacher favourably so that he may say *svasti!*' Nārāyana.

¹³² On the Sandhyā ceremony comp chiefly Baudhāyana 2:7. *Samitpāni* of course is not *samyatapāni*, as Nārāyana explains it.

region between the chief (west) point and the intermediate (north-western) point (of the horizon), until the stars appear,

2. Reciting, when (the twilight) has passed, the Mahāvyaḥritis, the Sāvitrī, and the auspicious hymns.¹³³

3. In the same way in the morning, turning his face to the east, standing, until the disk of the sun appears.

10,1. When (the sun) has risen, the study (of the Veda) goes on.¹³⁴

KHĀṆḌA 10.

2. Every day in the evening and in the morning,

3. He establishes the fire (in its proper place), wipes (with his hand the ground) round (it), sprinkles (water) round (it), bends his right knee,

4. (And puts fuel on the fire with the texts,) 'To Agni I have brought a piece of wood, to the great Jātavedas; may he, Jātavedas, give faith and insight to me. Svāhā!¹³⁵

'Firewood art thou; may we prosper. Fuel art thou; splendour art thou; put splendour into me. Svāhā!

'Being inflamed make me prosperous in offspring and wealth. Svāhā!

Thine is this fuel, Agni; thereby thou shalt grow and gain vigour. And may we grow and gain vigour. Svāhā!

5. Having then sprinkled (water) round (the fire),

6. He approaches the fire with the verse, 'May Agni (vouchsafe) to me faith and insight, not-forgetting (what I have learned) and memory; may this praiseful Jātavedas give blessing to us.'

[7. He makes with ashes the tripundhra sign (the sign of three strokes) which is set forth in the (treatise on the) Sauparnavrata, which is revealed, which agrees with the tradition handed down by the ancients, with the five formulas 'The threefold age' (see above, I,

¹³³ The *Svastyayanas* are texts such as Rig-veda I, 89; IV, 31.

¹³⁴ This Sūtra evidently should be placed at the end of the ninth chapter; comp. IV, 6, 9. The fact that, as the commentary observes, the words *nityam vājyataḥ* (chap. 9, Sūtra 1) are to be supplied here also points in the same direction. That this Sūtra has nothing to do with the Agniparicaryā, of which the tenth chapter treats, becomes evident also from Rāmacandra's Paddhati.

¹³⁵ Nārāyana:— *samidham iti mantraliṅgāt samidhām homah, mantra prithaktvāt karma prithaktvam iti nyāyāt.*

In the Atharva-veda 19:64,1 the MSS. have *Agne samidham āhārsham*. Professors Roth and Whitney have conjectured in this passage *agre* instead of *Agne*. It is shown by our passage and the corresponding ones in the other Sūtras that the true reading is *Agnye*. Instead of *āhārsham* we should read *āhārsham*, as all the parallel texts have. In the passage 'Firewood art thou; might we prosper,' there is a play upon words untranslatable in English, '*edho*'sy *edhishīmahī*.' Perhaps instead of *samidhō mām samardhaya* we should read *samridhō mām samardhaya*. As the Mantra referred to the Samidh-offering, *samridhā* could very easily be supplanted by the participle of *sam-idh*. In the parallel texts indicated of the German edition it should be, Vāj. Samh. II, 14 a.

28, 9), one by one, on five (places), viz. the forehead, the heart, the right shoulder and the left, and then on the back.]¹³⁶

8. He who approaches the fire after having sacrificed thus, studies of these Vedas, one, two, three, or all.

KHĀṆḌA 11.

1. Now (follows) the directing to the (special) observances.¹³⁷
2. The rules for it have been explained by the initiation.¹³⁸
3. He does not recite the Sāvitrī.
4. Some say that the handing over of the staff¹³⁹ forms the end (of this ceremony).
5. During the northern course of the sun, in the time of the increasing moon—
6. The teacher having abstained through one day and one night, from sexual intercourse and from eating meat—
7. With the exclusion of the fourteenth day and of the eighth (of the half-month).
8. And of the first and last, according to some (teachers),
9. Or on what day else the constellation seems lucky to him, on that day he shall direct (the student) to the duties of holiness according to the Sukriya rite.¹⁴⁰
10. Let him observe (those) duties through three days, or twelve days, or one year, or as long as the master may think fit.
11. The Sākhvara (observance), however, (is to be kept) one year.
12. (So also) the Vrātika and Aupanishada (observances).
13. When the time has elapsed, when the duties have been observed, when the Veda has been studied down to the Samyu-Bārhaspatya¹⁴¹ (hymn), let (the teacher then), should

¹³⁶ This Sūtra is wanting in one of the Haug MSS. and in the Sāmbavya MS.; Rāmacandra's Paddhati takes no notice of it. I take it for a later addition. It should be noticed that the words *dakṣiṇaskandhe . . . ca pañkasu* form a half Sloka.

¹³⁷ On the four Vratas, of which the Sukriya precedes the study of the main part of the Veda, the Sākhvara, Vrātika, and Aupanishada that of the different sections of the Āranyaka, see the note on chap. 7, I and the Introduction, p. 8. On the name of the Sukriya Rāmacandra says, *sukriyasabdo vedavāki, tatsambandhād vratam api sukriyam.*

¹³⁸ See the note on chap. 6, 1. 2.

¹³⁹ On the danda-pradāna, see chap. 6, 2.

¹⁴⁰ In the Sāmbavya text this Sūtra has a fuller form. It runs there thus, ' . . . he shall direct (the student) to the duties of holiness according to the Sukriya rite, the teacher saying, "Be a Sukriya-brahmacārin;" the other one replying, "I will be a Sukriya-brahmacārin." Thus also at the other observances he shall pronounce each time the name of the observance to which he directs him.'

¹⁴¹ The Samyu Bārhaspatya, i.e. the verse beginning with the words *taccham yor ā vrinīmahe*, is the last verse of the Rig-veda in the Bāshkala redaction. See below, the note on IV, 5, 9. On kālaniyamam, see Nārāyana's note, pp. 140 seq. of the German edition.

he intend to instruct (the student) in the secret (part of the Veda), ascertain the time (through which the student has to observe the special rites) and the rules to be observed, from the (special) directions (that are handed down on this subject).

KHĀṆḌA 12.

The eleventh chapter gives the rites common to the four Vratas; the Sukriya vrata is connected with no special ceremonies beside those, so that the exposition of this Vrata is brought to an end in that chapter. The last Sūtra of chap. 11 marks the transition to the special rites which are peculiar to the three other Vratas, and are connected with the character of mystical secrecy attributed to the Āraṇyaka, and thus it is with the exclusion of the Sukriya that the twelfth chapter refers only to those Vratas. The difference which we have pointed out between the two chapters finds its characteristic expression in Sūtras 9 and 11 of chap. 11, compared with chap. 12, 13, 14; in the former Sūtras the statements there given are expressly extended to the Sukriya, the Sākhvara, the Vrātika, and the Aupanishada, while in the latter passage mention is made first of the Mahānāmnīs, i.e. the text corresponding to the Sākhvara vrata, and then the uttarāni prakaraṇāni (the following sections) are referred to, i.e. the Mahāvratā and the Upanishad, so that the Sukriya vrata or the texts, the study of which is entered upon by that Vrata, are left out here.

There is a good deal of confusion in the several commentaries with regard to the succession of the different ceremonies taught in this chapter. They all agree in stating that after the lapse of the year through which the Vrata is kept, a ceremony is performed called Uddīkṣanikā, i.e. the giving up of the Dīkṣā, or preparatory observance. This Uddīkṣanikā consists chiefly in the teacher's ascertaining whether the student has fulfilled the duties involved by the Vrata (see Sūtras 2 and 3). Besides that, there is no doubt that a repetition of the Upanayana (chap. 11, 2) also formed part of the preparatory rites for the study of the Āraṇyaka. The Sākhvara, however, is to be kept one year (chap. 11, 11). When the Uddīkṣanikā has been performed, and three nights (chap. 12, 6) or one day and one night (ibid. 7) have elapsed, the Upanayana should be performed as above (chap. 11, 2), with this difference that at the end of the formula *mama vrata*, &c. (chap. 4, 1) one should say, "May Brihaspati join thee to me for the holy observance of the Sākhvara through one year, O Devadatta!" (On this formula, resting on a misunderstanding of chap. 4, Sūtra 2, see the Introduction, p. 8.) The rest is the same as at the Sukriya. Then, when the year (chap. 11, 11) has elapsed, and the Uddīkṣanikā has been performed, and the three days or the night have passed (chap. 12, 6, 7), he should go out of the village . . . and in the north-eastern direction,' &c. (here follows the description of how the secret doctrines should be taught to the student, according to Sāṅkh. VI). The confusion showing itself in the double mention of the Uddīkṣanikā, before and after the Upanayana, should no doubt be put to the account of the excerptor or perhaps even of the MS.; what the meaning of the original Paddhati was is sufficiently shown in the remarks on the following Vratas, for instance, on the Vrātika (fol. 16), 'Now follows the Vrātika vrata. It lasts one year (chap. p. 80 11, 12). When the Sākhvara has reached its end [here we find added at the margin of the MS., "After the Uddīkṣanikā has been performed." These words ought not to be received into the text; in the corresponding passage on the Aupanishada vrata they are not found] he performs the whole ceremony, beginning from the smearing (of the Sthandila with cow-dung), the drawing of the lines, &c., as at the Upanayana . . . and then, when one year has elapsed, he performs the Uddīkṣanikā, and the rules [given in chap. 12, 9 seq.] are observed as above.' I think that here the meaning of the text is correctly represented; first comes the Upanayana, then follows the Vrata lasting one year, then the Uddīkṣanikā. After this ceremony the teacher gives to the student the directions mentioned in chap. 12, 16; then follow the three days, or the one night (chap. 12, 6, 7), and finally they both go out of the village to the north-east, and in the forest they recite the Rahasya.

On the whole ceremonies connected with the study of the Āraṇyaka the sixth book should be compared.

1. After (the student) has eaten something in the morning, in the afternoon, to the north-east—

2. Having sacrificed, the teacher then asks him with regard to those deities to whom he has been given in charge (see above, chap. 3, 1), 'Hast thou fulfilled the duties of holiness before Agni, Indra, the Sun, and the Visve devās?'
3. If he answers, 'I have fulfilled them, sir!'—
4. The teacher three times envelops, from the left to the right, with a fresh garment the face (of the student) who is standing behind the fire, in front of the teacher, with his face to the east.
5. He turns the skirt (of that garment) upwards so that it cannot slip down.¹⁴²
6. (And says) 'Leaving off for three days the putting on of fuel, the going for alms, the sleeping on the ground, and the obedience to the teacher, fast in the forest, in a god's house or in a place where Agnihotra is performed, keeping silence, with earnest care.'
7. Here some (teachers) prescribe the same observances only for one night, during which he is to stand.
8. The teacher refrains from eating meat and from sexual intercourse.¹⁴³
9. When those three days or that night has elapsed, going out from the village he shall avoid to look at the following (persons or things) that form impediments for the study (of the Veda):
10. Raw meat, a candāla, a woman that has lately given birth, or is menstruating, blood, persons whose hands have been cut off, cemeteries, 'and all sorts of animals which enter their dens with the mouth first, keeping them away from the place where he dwells?'¹⁴⁴.
11. Going out (from the village) in a north-eastern direction the teacher sits down on a clean spot. turning his face to the east.

¹⁴² Nārāyana:— *Vastrasya dasāh prāntabhāga[m] upariṣṭāt kritvā tathā badhnīyād yathā na sambhrasyeta adhasṭān na patati tathā vidheyam.*

¹⁴³ Comp. chap. II, 6.

¹⁴⁴ By *Sūtikā* is meant a woman during the first ten days after giving birth, for which period the *aśauca* lasts.—*Apahasta* is rendered by Nārāyana by *china-hasta*. The translation of the last words of this Sūtra (*sarvāni ca savarūpāni yāny āsyē na [or āsyēna?] praviseyuh svasya vāsān nirasān*) is absolutely uncertain. Nārāyana says that such animals as lions, serpents, &c. are designated in common use as *savarūpāni*. (This literally means, 'having the form of a corpse.' Immediately afterwards Nārāyana gives a nearly identical explanation of *savarūpa* as different from the one stated first. So perhaps we may conjecture that his first explanation rests on a reading *sarparūpāni*; comp. the reading *sarvarūpa* of Pāraskara.) Of these the animals entering their dwelling-places with the mouth first (*āsyēna*) are to be understood here as forming, when looked at, an impediment for the study. Nārāyana then says that other authorities understand *sava* in the sense of a dead human body; then *savarūpāni* are beings having the form thereof (*tadrūpāni*), such as dogs, jackals, &c. The words *yāny āsyēna praviseyuh* signify that the study is impeded also on the sight of lions, tigers, &c.; for these enter their dwelling-places with their faces first. The words *svasya vāsān nirasān* mean, according to Nār., 'when he —i.e. the teacher—goes out of his dwelling-place.' Rāmacandra says that *savarūpa* either means lions, snakes, and other dangerous animals, or nails, horns, and other such things that fall off or are severed from the body.

12. When the sun has risen, he recites, in the way prescribed for the Veda-study,¹⁴⁵ (the Āraṇyaka texts to the student) who is to keep silence and who wears a turban.
13. This rule is to be observed only for the Mahānāmnī verses.¹⁴⁶
14. At the sections however that follow (after the Mahānāmnīs) the other one hears while the teacher recites them for himself.
15. He gives (to the teacher) the turban, a vessel, a good cow.
16. (The teacher accepts the gifts) with the verses, 'Thou him' (Rig-veda I, 18, 5), and, 'High in the sky' (Rig-veda 10:107, 2), or (he accepts them) all with the Pranava (i.e. the syllable Om).
17. Here some prepare a mess of rice for the Visvedevās at all sections (of the Āraṇyaka);
18. For the gods to whom he has been given in charge, according to Māndūkeya.¹⁴⁷

KHĀṆḌA 13.

1. Now (follow) the rules regarding the staff.
2. Let him not leave a passage between himself and the staff.
3. Now should any one of these things, viz. staff, girdle, or sacrificial cord, break or rend, the same penance (takes place) therefore which (has been prescribed) at the wedding with regard to the chariot.¹⁴⁸
4. If the girdle cannot be repaired, he makes another and speaks over it (the following verses):
5. 'Thou who knowest the distinction of pure and impure, divine protectress Sarasvatī, O girdle, prolong my vow unimpaired, unbroken.
'Thou, Agni, art the pure bearer of vows. Agni, carry hither the gods to our sacrifice and our oblation.
'Bearing the vows, the infallible protector of vows, be our messenger, undecaying and mighty. Giving treasures, merciful, Agni, protect us, that we may live, Jātavedas!
6. And he ties the sacrificial cord to the staff.
7. Here it is said also:
8. 'Let him sacrifice the sacrificial cord and the staff, the girdle and also the skin in water after the completion of his vow with a Varuna-verse or with the essence (of the Vedas, i.e. the syllable Om).¹⁴⁹

¹⁴⁵ The rules for the Anuvācana have been given above in chap. 7.

¹⁴⁶ The Mahānāmnī verses are given in the fourth Āraṇyaka of the Aitareyinas.

¹⁴⁷ Comp. the second Sūtra of this chapter.

¹⁴⁸ 'See above, I, 15, 9 seq.

KHĀṆḌA 14.

1. Now (follows) the Vaiśvadeva (sacrifice).¹⁵⁰
2. The rite of the sacrifice has been explained.¹⁵¹
3. Let him pour oblations of prepared Vaiśvadeva food in the evening and in the morning into the (sacred) domestic fire.
4. 'To Agni svāhā! To Soma svāhā! To Indra and Agni svāhā! To Vishnu svāhā! To Bharadvāja Dhanvantari svāhā! To the Visve devās svāhā! To Prajāpati svāhā! To Aditi svāhā! To Anumati svāhā! To Agni Sviṣṭhakrit svāhā!'—having thus offered the oblations belonging to those deities,
5. He then shall offer Balis (i.e. portions of food) in the centre of the floor to the same deities; (then another Bali with the words,) 'Adoration to Brahman and to the Brāhmanas!' and (with the verse), 'Vāstoshpati, accept us' (Rig-veda 7:54, 1) in the centre of the floor to Vāstoshpati.
6. He then distributes Balis, from the left to the right, through the different quarters (of the horizon, to the presiding deities) in due order (with the words),
7. 'Adoration to Indra and to those belonging to Indra! Adoration to Yama and to those belonging to Yama! Adoration to Varuna and to those belonging to Varuna! Adoration to Soma and to those belonging to Soma! Adoration to Brihaspati and to those belonging to Brihaspati!'¹⁵²
8. Then (turned) towards the disk of the sun¹⁵³, 'Adoration to Aditi and to the Ādityas! Adoration
5. 'He shall offer a Bali to those deities, i.e. to those ten deities to whom he has sacrificed, to Agni, &c. (see Sūtra 4), addressing them with the word, "Adoration (to

¹⁴⁹ Nārāyana here quotes Rig-veda I, 24, 6, which is the first verse in the Rig-veda addressed to Varuna (i.e. to Varuna alone, not to Mitra and Varuna, &c.).

¹⁵⁰ The rules regarding the Vaiśvadeva sacrifice stand here in a very strange position amid the matter that concerns the student, and before the description of the ceremony that concludes studentship (the Samāvartana; III, 1). On the first word of the chapter, *atha*, Nārāyana observes that thereby the householder is marked as the subject of the following rules. It seems rather forced to explain the position of this chapter, as Nārāyana does, by pointing out that in some cases, for instance when the teacher is away on a journey, a student also can eventually be called upon to perform the Vaiśvadeva sacrifice (comp. below, chap. 17, 3).

¹⁵¹ This Sūtra shows, according to Nārāyana, that the Vaiśvadeva offering does not follow the ordinary type of sacrifice (the Pratisrute homakalpa, as it is termed above, I, 9, 19), but the form described in the Agnikāryaprakarana, above, chap. 10, 3 seq.

¹⁵² The distribution of Balis begins in the east, which is sacred to Indra; it then proceeds to the south, the west, the north, which are sacred respectively to Yama, Varuna, and Soma. Finally the Bali belonging to Brihaspati and the Bārhaspatyas is offered to the north-east.

¹⁵³ The commentators differ as to whether *āditya-maṇḍala* means the disk of the sun towards which this Bali should be offered, or a place or diagram of circular form (*āditya-maṇḍala-rūpe maṇḍalāgāre*, as in my opinion we ought to correct the reading in Nārāyana's note).

such and such a deity")—because in the other cases the word "adoration" (namah) has been prescribed for the Bali.' Nārāyana.

to the Nakṣatras, to seasons, to months, to half-months, to days and nights, to years!

9. 'To Pūshan, the path-maker; to Dhātar, to Vidhātar, and to the Maruts'—(thus) on the thresholds.

10. To Vishnu on the grindstone.

11. 'To the tree'—(thus) in the mortar.

12. 'To the herbs'—(thus) where the herbs are kept.

13. 'To Parganya, to the waters'—(thus) near the water-pot.

14. 'Adoration to Srī'—(thus) in the bed at the head, 'to Bhadrakālī at the foot.

15. In the privy, 'Adoration to Sarvānnabhūti!'

16. Then (he throws a Bali) into the air, in the evening with the words, 'To the night-walkers,' in the morning with the words, 'To the day-walkers,' and with the Verse, 'Which gods' (Rig-veda I, 139, 11).

17. To the unknown deities to the north, and to Dhanapati (i.e. the Lord of treasures).

18. With the sacrificial cord suspended over the right shoulder he pours out the remnant to the south with the verse, 'They whom the fire has burnt' (Rig-veda 10:15, 14).

19. When he has made his offerings to gods, fathers (i.e. Manes), and men, let him give food to a Srotriya (i.e. to a learned Brāhmana).

20. Or let him give alms (of food) to a student.

21. Let him immediately afterwards offer food to a female under his protection, to a pregnant woman, to children, and to old people.

22. Let him throw (some food) on the ground for the dogs, for the dog-eaters, and for the birds.

23. Let him eat nothing without having separated (and offered as a Bali) a portion thereof.

24. (Let him) not (eat) alone,

25. Nor before (the others).¹⁵⁴

26. With regard thereto it has been said also in the Rik, 'In vain the fool gains food' (Rig-veda 10:117, 6).

¹⁵⁴ 'Pūrvam means, he should not eat before his relations (*bandhubhyaḥ pūrvam prathamatah*).'
Nārāyana.

KHĀṆḌA 15.

1. Should any one of the six persons to whom the Arghya reception is due¹⁵⁵, visit (him), let him make (ready) a cow, a goat, or what (sort of food) he thinks most like (thereto).
2. Let the Argha not be without meat.
3. On the occasion of a sacrifice and of a wedding let (the guest) say, 'Make it (ready).'¹⁵⁶
4. The animal (offered) to the teacher is sacred to Agni;
5. If offered to an officiating priest, to Brihaspati;
6. If to the father-in-law¹⁵⁷, to Prajāpati;
7. If to a king, to Indra;
8. If to a friend¹⁵⁸, to Mitra;
9. If to a Snātaka, to Indra and Agni;
10. Even if he performs more than one Soma sacrifice during a year, let only priests who have received (from him) the Arghya reception officiate for him, not such who have not received it.
11. Here it is said also:¹⁵⁹

KHĀṆḌA 16.

1. 'At the Madhuparka and at the Soma sacrifice, at the sacred rites for fathers (Manes) and gods only, animals may be killed, not elsewhere: thus has Manu said.
2. 'Both his teacher and his father, and also a friend who does not stay in his house as a guest: whatever these dispose, that let him do; such is the established custom.

¹⁵⁵ viz. to the teacher, to an officiating priest, to the father-in-law, to a king, to a Snātaka, to a friend.' Here the fourth person mentioned is the *svasura*, while in the Grihya text the expression *vaivāhya* is used.

¹⁵⁶ Apparently the two Sūtras 2 and 3 stand in contradiction to each other, as Sūtra 2 seems to prescribe that at the Argha meal in every case meat should be given to the guest, and Sūtra 3 specifies only two occasions on which the killing of the Argha cow cannot be dispensed with. Perhaps the meaning is this, that it is not necessary, except in the cases of a sacrifice and of a wedding, to kill a cow expressly for that purpose, but that in any case, even if the cow offered to the guest be declined by him, the host should take care that some meat be served at that meal. So says Nārāyana in his note on Āśvalāyana-Grihya I, 24, 33, '*Pasukaranapakṣe tan-māmsena bhojanam, utsarganapakṣe māmsantarena.*' Similarly the Buddhists distinguish between eating meat and eating the meat of an animal expressly killed in order to entertain that very guest.

¹⁵⁷ The literal translation of *vaivāhya* would be 'a person related by marriage.' But comp. the note on Sūtra 1.

¹⁵⁸ *Priya* of course does not mean *jāmātar*, as is stated in a number of commentaries. Gobhila says, *priyo'tithih.*

¹⁵⁹ Other persons, for instance a king, can claim the Argha reception not more than once a year. Comp. Āpastamba II, 8, 7; Gautama V, 28, 29, &c.

3. 'Let him not consider as a guest (*atithih*) a person living in the same village, or one that comes in returning from a journey; (but let him consider as a guest only) one who has arrived at his house where the wife or the fires (of the host) are.¹⁶⁰
4. '(The fire of) the Agnihotra, bulls, and a guest that has come in at the right time, children and persons of noble families: these burn up him who neglects them.¹⁶¹
5. 'A bull, the Agnihotra, and a student, these three prosper only if they eat; there is no prosperity for them, if they do not eat.
6. 'Day by day the domestic deities approach the man who performs the domestic rites, in order to receive their share; (that) let him pour out to them.

KHĀṆḌA 17.

1. 'Even if a man constantly gather grass and perform the Agnihotra, a Brāhmana who stays (in his house) without receiving honour takes away all his good works.
2. 'One should give (even) if it were only a water-pot; one should sacrifice (even) if it were a piece of wood; (even) down to one hymn or to one Anuvāka the Brahmajñā is enjoined.
3. 'When on a journey let him not fast; (during that time) the wife keeps the vow. Let his son, his brother, or his wife, or his pupil offer the Bali oblation.
4. 'Those who perform this Vaiśvadeva sacrifice in the evening and in the morning, they will prosper in wealth and (long) life, in fame and offspring.'

KHĀṆḌA 18.

1. A student who is going to set out on a journey, speaks thus to his teacher:
2. 'Of inhalation and exhalation'—(this he says) in a low voice; 'Om, I will dwell¹⁶²—this aloud.
3. (The teacher) in a low voice (replies), 'To inhalation and exhalation I, the wide-extended one, resort with thee. To the protecting god I give thee in charge. God Savitar; this student belongs to thee; I give him in charge to thee; protect him; do not forsake him.'
4. 'Om, hail!' the teacher aloud. 'Hail!' the teacher aloud.

Here ends the Second Adhyāya.

¹⁶⁰ Comp. Gautama V, 40, &c.

¹⁶¹ On the right time for the arrival of a guest, see Gautama, loc. cit.

¹⁶² Perhaps *vatsyāmi* (I will dwell) is a sort of euphemism for *pravatsyāmi* (I will go away).

ADHYĀYA 3, KHĀṆḌA 1.

1. A bath (shall be taken by the student) when he is going to return home (from his teacher).
2. 'A bull's hide'—this has been declared. On that hide he makes him sit down and have his hair and beard cut and the hair of the body and the nails.
3. Having had (the cut-off hair-ends, &c.) thrown away together with rice and barley, with sesamum-seed and mustard-seed, with Apāmārga and Sadāpushpī flowers,
4. Having sprinkled him (with water) with the Āpohiṣṭhīyā-hymn (Rig-veda 10:9).¹⁶³
5. Having adorned him,
6. Having dressed him with two garments with (the verse), 'The garments both of you' (Rig-veda I, 152, 1),
7. He then puts on him a golden ornament (with the words), 'Giving life and vigour' (Vājasaneyi Samhitā 34:50).
8. With (the verse), 'Mine, Agni, be vigour' (Rig-veda 10:128, 1), the covering (of the head is done).
9. With (the verse), 'House by house the shining one' (Rig-veda I, 123, 4) (he takes) the parasol,
10. With (the verse), 'Rise up' (Rig-veda 10:18, 6), the shoes,
11. With (the verse), 'Long be thy hook' (Rig-veda 8:17, 10) he takes a bamboo staff.
12. Let him sit that day in solitude.¹⁶⁴
13. With (the verses), 'O tree! with strong limbs,' and, 'A ruler indeed' (Rig-veda VI, 47, 26; 10:152, 1) let him mount the chariot.
14. (Before returning home) let him first approach a place where they will perform Argha for him with a cow or a goat.
15. Or let him return (making his start) from cows or from a fruit-bearing tree.
16. With (the verses), 'Indra, give us best goods,' and, 'Be friendly, O earth' (Rig-veda II, 21, 6; I, 22, 15) he descends (from the chariot).
17. Let him eat that day his favourite food.
18. To his teacher he shall give (that) pair of garments, the turban, ear-rings and jewel, staff and shoes, and the parasol.¹⁶⁵

¹⁶³ Nārāyana says here, *enam mānavakam abhishikya abhishekam snānam kārayitvā*. Comp. Pāraskara II, 6, 9 seq.

¹⁶⁴ *Pratilīna* evidently means the same thing that is so often expressed in the Buddhist texts by *patissallīna*.

¹⁶⁵ The pair of garments are those referred to in Sūtra 6; on the turban see Sūtra 8. On staff and shoes comp. Sūtras 10, 11; on the parasol, Sūtra 9.

KHĀṆḌA 2.

1. If he wishes to have a house built, he draws with an Udumbara branch three times a line round (the building-ground) with (the words), 'Here I include the dwellings for the sake of food,' and sacrifices in (its) centre on an elevated spot,
2. (With the texts,) 'Who art thou? Whose art thou? To whom do I sacrifice thee, desirous of (dwelling in the) village? Svāhā!
'Thou art the gods' share on this (earth). From here have sprung the fathers who have passed away. The ruler has sacrificed, desirous of (dwelling in the) village, not omitting anything that belongs to the gods. Svāhā!'
3. Having had the pits for the posts dug,
4. He pours water-gruel into them,
5. And with (the verse), 'This branch of the immortal one I erect, a stream of honey, promoting wealth. The child, the young one, cries to it; the cow shall low to it, the unceasingly fertile one'—he puts an Udumbara branch which has been besmeared with ghee into the pit for the right door-post.
6. 'This branch of the world I establish, a stream of honey, promoting wealth. The child, the young one, cries to it; the cow shall low to it that has a young calf'—thus to the left.
7. In the same way at the two (pits) to the south, to the west, and to the north.
8. With (the verse), 'This branch of this tree, that drops ghee, I erect in the immortal. The child, the young one, cries to it; cows shall flock to it, unceasingly fertile ones'—he erects the chief post.
9. 'May the young child come to it,¹⁶⁶ may the calf . . . ; may they come to it with a cup of Parisrut, with pots of curds.

KHĀṆḌA 3.

1. 'Stand here, O post, firm, rich in horses and cows, . . . ; stand safely, dropping ghee; stand here, fixed in the ground, prosperous, long-lasting(?), amid the prosperity of people who satiate themselves. May the malevolent ones not reach thee!¹⁶⁷
'Hither are called the cows; hither are called goats and sheep; and the sweet essence (?) of food is called hither to our house.

¹⁶⁶ The words *bhuvanas pari* give no sense; Pāraskara probably gives the true reading, *ā vatso jagadaih saha* (III, 4, 4; comp. Sūtra 8: *Vasūms ca Rudrān Ādityān Īsānam jagadaih saha*; *jagada* is explained in Jayarāma's commentary by *anuga, anucara*). The word *jagada* of course was exposed to all sorts of corruptions; thus the text of Āśvalāyana has *jāyatām saka*; the Atharva-veda (III, 12, 7) *jagatā saha*; and from this *jagat* to the *bhuvana* found in our text the way is not very long.

¹⁶⁷ According to Nārāyana the verse given in chap. 2, 9 forms one Mantra with those in 3, 1. The meaning of *sīlamāvatī* is uncertain. The word reoccurs in Rig-veda 10:75, 8. Pāraskara (III, 4, 4) has *sūnritāvatī*. On *tilvīla*, comp. Rig-veda V, 62, 7. The following word is quite uncertain both as to its reading and its meaning.

'Stand fast in the Rathantara; recline on the Vāmadevya; establish thyself on the Brihat'—with (these texts) he touches the chief post.

2. When the house has been built conformably (to its proper dimensions), he touches the posts.

3. The two (posts) to the east with (the words), 'Truth and faith!'

4. Those to the south with (the words), 'Sacrifice and gift!'

5. Those to the west with (the words), 'Strength and power!'

6. Those to the north with (the words), 'The Brahman and the Kṣatra!'

7. 'Fortune the pinnacle, law the chief post!'¹⁶⁸

8. 'Day and night the two door jambs!'

9. 'The year the roof!'

10. With (the verse), 'A bull, an ocean' (Rig-veda V, 47, 3)' let him bury an anointed stone under the pinnacle.

KHĀṆḌA 4.

1. At the sacrifice to Vāstoshpati.¹⁶⁹

2. Having established the (sacred) domestic fire outside with (the words), 'I place (here) Agni with genial mind; may he be the assembler of goods. Do no harm to us, to the old nor to the young; be a saviour to us, to humans and animals!'¹⁷⁰—

3. Having put a new water-pot on fresh eastward-pointed Kuśa-grass,

4. And spoken over it (the words), 'Unhurt be our men, may our riches not be squandered!'—

5. He sacrifices three oblations in the forenoon with the Stotriya text of the Rathantara with repetition and Kakubh-forming;

6. (Three oblations with the Stotriya) of the Vāmadevya at midday;

7. Of the Brihat in the afternoon;¹⁷¹

8. The four Mahā-vyāhritis, the three verses, 'Vāstoshpati!' (Rig-veda 7:54, 1-3), (the single verses,) 'Driving away calamity,' (and) 'Vāstoshpati, a firm post' (Rig-veda 7:55, 1; 8:17, 14), and to (Agni) Sviṣṭhakrit a tenth oblation of cooked food at night.

9. Taking with himself his eldest son and his wife, carrying grain, let him enter (the house with the words),

¹⁶⁸ Comp. Pāraskara III, 4, 18.

¹⁶⁹ The sacrifice to Vāstoshpati is celebrated when the sacrificer enters his new house.

¹⁷⁰ Comp. above, I, 7, 9.

¹⁷¹ The Stotriya of the Rathantara is Rig-veda 7:32, 22 seq.; that of the Vāmadevya, 4:31, 1-3; that of the Brihat, 6:46, 1 seq.

'Indra's house is blessed, wealthy, protecting; that I enter with my wife, with offspring, with cattle, with increase of wealth, with everything that is mine.'

KHĀṆḌA 5.

1. 'To every able one, to every blissful one, to you I turn for the sake of safety, of peace. Free from danger may we be. May the village give me in charge to the forest. All! give me in charge to the great one,'—thus (he speaks) when leaving the village.
2. 'May the forest give me in charge to the village. Great one! give me in charge to the all'—thus (he speaks) when entering the village, not without (carrying) something (with himself, such as fuel, flowers, &c.)
3. I enter the blessed, joyful house, which does not bring death to men; manly (I enter¹⁷²) that which is rich in men. Bringing refreshment, dropping ghee (we enter the house) in which I shall joyfully rest'—this verse is constantly to be pronounced (when he enters the house).

KHĀṆḌA 6.

1. One who has not set up the (sacred Śrauta) fires, when setting out on a journey, looks at his house.
2. (He recites the text,) 'Do ye both, Mitra and Varuna, protect this house for me; unscathed, undisturbed, may Pūshan guard it till our return;'
3. And recites (the verse), 'Upon the path we have entered' (Rig-veda VI, 51, 16).

KHĀṆḌA 7.

1. When he then returns from his journey, he looks at his house (and says),
2. 'House, do not fear, do not tremble; bringing strength we come back. Bringing strength, joyful and wise, I come back to thee, to the house, rejoicing in my mind.
 'That of which the traveller thinks, that in which dwells much joy, that I call the house. May it know us as we know it.
 'Hither are called the cows; hither are called goats and sheep; and the sweet essence (?) of food is called hither to our house.'
3. Having approached the (sacred) domestic fire with the verse, 'This Agni is glorious to us, this is highly glorious. Worshipping him (?) may we suffer no harm; may he bring us to supremacy'—
4. Let him pronounce auspicious words.

¹⁷² For *anyeshv aham* we should read perhaps *yeshv aham*. Āśvalāyana-Śraut. II, 5, 17 has *teshv aham*

5. When accepting the water for washing the feet he says, 'The milk of Virāj art thou; may I obtain the milk of Virāj; in me (may) the milk of Padyā Virāj¹⁷³ (dwell)!'

KHĀṆḌA 8.

1. When one who has not set up the (sacred Śrauta) fires, is going to partake of the first-fruits¹⁷⁴ (of the harvest), let him sacrifice to the Āgrayana deities with (Agni) Sviṣṭhakrit as the fourth, and with the word SVĀHĀ, on his (sacred) domestic fire.

2. Having recited over (the food) which he is going to eat (the formula), 'To Prajāpati I draw thee, the proper portion, for luck to me, for glory to me, for food to me!'—

3. He thrice eats of it, sprinkling it with water, with (the verse), 'From the good you have led us to the better, ye gods!¹⁷⁵ Through thee, the nourishment, may we obtain thee. Thus enter into us, O potion, bringing refreshment; be a saviour to us, to men and animals!'

4. With (the verse), 'This art thou, breath; the truth I speak This art thou; from all directions thou hast entered (into all beings). Thou driving away old age and sickness from my body be at home with me. Do not forsake us, Indra!'—he touches the place of the heart;

5. With (the words), 'The navel art thou; do not fear; the knot of the breathing powers art thou; do not loosen thyself,' (he touches) the navel;

6. With the verse, 'Bliss with our ears' (Rig-veda I, 89, 8), (he touches) the limbs as stated (in that verse);

7. Worshipping the sun with the verse, 'Yonder eye' (Rig-veda 7:66, 16).

KHĀṆḌA 9.

1. 'May the noisy (goddesses¹⁷⁶) keep you away from slaughtering hosts. May the entire share, O cows, that belongs to this lord of cows, suffer no harm among you—(and)

'May Pūshan go after our cows' (Rig-veda 6:54, 5)—this he shall speak over the cows when they go away (to their pasture-grounds).

2. 'May Pūshan hold' (Rig-veda 6:54, 10), when they run about.

¹⁷³ *Padyā virāj* is the Virāj metre, so far as it consists of Pādas; in this connection, of course, the phrase is intended besides to convey the meaning of 'the splendour which dwells in the feet.' Comp. Pāraskara I, 3, 12

¹⁷⁴ The Āgrayaneṣṭi is the corresponding rite of the Śrauta ritual. The deities of that sacrifice are Indra and Agni; the Visve devās; Heaven and Earth.

¹⁷⁵ In the text read for *tvayā jvasena, tvayā'vasena*.

¹⁷⁶ The noisy ones are the winds

3. 'May they whose udder with its four holes is full of sweet and ghee, be milk-givers to us; (may they be) many in our stable, rich in ghee'—and, 'The cows have come' (Rig-veda VI, 28), when they have come back.
4. The last (verse) when he puts them in (into the stable).
5. The hymn, 'Refreshing wind' (Rig-veda 10:169), (he recites over the cows), when they are gone into the stable.

KHĀṆḌA 10.

1. The new moon that follows after the Phālguna full moon, falls under (the Nakṣatra) Revatī: on that (new moon day) he shall have the marks made (on his cattle),
2. With (the words), 'Thou art the world, thousandfold prospering. To Indra may exertion¹⁷⁷ (?) give thee. Inviolable art thou, unhurt, sap, food, protection. For as many (cows) I shall do this now, for more (than these) may I do it in the latest year.'
3. Of that (cow) that calves first let him sacrifice the biestings with the two verses, 'Yearly the milk of the cow' (Rig-veda 10:87, 17. 18).
4. If she brings forth twin-calves, let him sacrifice with the Mahāvyaḥritis, and give the mother of the twins (to the Brāhmanas).

KHĀṆḌA 11.

1. Now (follows) the Vrishotsarga (i.e. setting a bull at liberty).¹⁷⁸
2. On the Kārttika full moon day or on that day of the Āśvayuga (month) that falls under (the Nakṣatra) Revatī—
3. He sacrifices, after having kindled amid the cows a well-inflamed fire, Ājya oblations (with the words),
4. Here is delight; take delight here. Svāhā! Here is still-standing; here is (your) own still-standing. Svāhā!
'I have let the calf join its mother. May the calf, sucking its mother's breast, support increase of wealth among us. Svāhā!'
5. With the verse, 'May Pūshan go after our cows' (Rig-veda VI, 54, 5) he sacrifices from (a mess of sacrificial food) belonging to Pūshan.
6. Having recited the Rudra-(hymns),¹⁷⁹
7. (He takes) a one-coloured, two-coloured, or three-coloured (bull),

¹⁷⁷ The reading of *tvā śramo dadat* is doubtful.

¹⁷⁸ A part of this chapter is nearly identical with the corresponding section of the Kāthaka-grihya; Comp. also Pāraskara III, 9; Vishnu 86.

¹⁷⁹ Rig-veda I, 43. 114; II, 33; 7:46.

8. Or one that protects the herd,
9. Or that is protected by the herd,
10. Or it may also be red.
11. It should have all its limbs complete, and be the finest (bull) in the herd.
12. Having adorned that (bull),
13. And the four best young cows of the herd, having adorned those too,
14. (He says,) 'This young (bull) I give you as your husband; sporting with him, your lover, walk about. Do not desert us¹⁸⁰ (?), being joined (with us) from your birth. In increase of wealth, in food may we rejoice. Svāhā!'
15. When (the bull) is in the midst (of the cows), he recites over (them), 'Refreshing, &c. (Rig-veda 10:169, I seq.) down to the end of the Anuvāka.
16. With the milk of all of them he shall cook milk-rice and feed Brāhmanas with it.

KHĀṆḌA 12.

1. After the Āgrahāyanī (or the full moon day of the month Mārgasīrṣa) (follow) the three Aṣṭhakās¹⁸¹ in the second fortnight (of the Mārgasīrṣa and of the two following months).
2. At the first of these he sacrifices vegetables,
3. With (the verse), 'She who shone forth first is this (earth); she walks, having entered into this (earth). The wife has brought forth (children), the new-creating mother. May the three powers follow her.¹⁸² Svāhā!'
4. Now (the oblation for Agni) Sviṣṭhakrit,
5. With (the verses), 'She in whom Yama, the son of Vivaśvat, and all gods are contained, the Aṣṭhakā whose face is turned to all sides, she has satiated my desires.
'They call thy teeth "the pressing-stones;" thy udder is (Soma) Pavamāna; . . .¹⁸³ are the months and half-months. Adoration to thee, O glad-faced one! Svāhā!'

¹⁸⁰ The translation 'do not desert us,' rests on the conjecture *māvasthāta*.

¹⁸¹ On the Aṣṭhakā festivals, of which some texts reckon three, while others have four. The last Aṣṭhakā, which is celebrated in the dark fortnight of Māgha, is called Ekāṣṭhakā; this Aṣṭhakā is called the 'wife of the year,' 'the image of the year,' 'the disposer of the days.' If the Phālguna month is reckoned as the first of the year, this Aṣṭhakā precedes the year's beginning only by a few days; there are also some Vedic passages which point to the Ekāṣṭhakā's following shortly after the beginning of the year.

¹⁸² Instead of *navakrit* the parallel texts (except the Mantrabrāhmana II, 2, 12) have *navagat*, which is explained by *nūtana-vivāhavatī*; the 'three powers' are understood by Mādhava (in the commentary on Taitt. Samh. IV, 3, 11) as Agni, Sūrya, and Candra.

¹⁸³ After *pavamānaḥ* there is evidently a word wanting that indicated the limb of the Aṣṭhakā's body identified with the months and half-months.

KHĀṆḌA 13.

- 1 1. At the middle (Aṣṭhakā) and in the middle of the rainy season.¹⁸⁴
 2. The four Mahāvyaḥritis (and) the four (verses), 'They who have thirsted' (Rig-veda 10:15, 9 seq.): having quickly recited (these verses) he shall sacrifice the omentum;
 3. Or (he shall do so) with the verse, 'Carry the omentum, Jātavedas, to the Manes, where thou knowest them in the world of virtue. May streams of fat flow to them; may the wishes of the sacrificer be fulfilled. Svāhā!'
 4. (Then follow) the four Mahāvyaḥritis (and) the four (verses), 'They who have thirsted' (see Sūtra 2): (thus is offered) an eightfold oblation of cooked food, together with the cut-off portions.
 5. Or, 'Interposed are the mountains; interposed is the wide earth to me. With the sky and all the points of the horizon I interpose another one instead of the father. To so-and-so¹⁸⁵ svāhā!
- 'Interposed to me are the seasons, and days and nights, the twilight's children. With the months and half-months I interpose another one instead of the father. To so-and-so svāhā!
- 'With the standing ones, with the streaming ones. with the small ones that flow about: with the waters, the supporters of all I interpose another one instead of the father. To so-and-so svāhā!
- 'Wherein my mother has done amiss, going astray, faithless to her husband, that sperm may my father take as his own; may another one fall off from the mother. To so-and-so svāhā!'—these four (verses) instead of the Mahāvyaḥritis, if (the sacrificer) is an illegitimate child.
6. Or milk-rice (should be offered).
 7. On the next day the Anvaṣṭhakya ceremony (i.e. ceremony following the Aṣṭhakā) in accordance with the rite of the Piṇḍapitriyajña.

KHĀṆḌA 14.

1. On the last (Aṣṭhakā) he sacrifices cakes,

¹⁸⁴ On *madhyā-varṣa*, Nārāyana understands not 'in the middle of the rainy season,' but 'in the middle of the year'. I cannot help thinking that the word *madhyāvarṣe*, given by the MSS. here and in Pāraskara III, 3, 13, and explained by Nārāyana, is a corrupt reading which we should correct into *māghya-varṣe* ('the festival celebrated during the rainy season under the Nakṣatra Maghās'. The MSS. of Āśvalāyana-Grihya II, 5, 9 have *māghyā-varṣam*, *māghā-varṣam*, *mādhyā-varṣam*. Vishnu (LXXVI, 1) mentions 'the three Aṣṭhakās, the three Anvaṣṭhakās, a Māgha day which falls on the thirteenth of the dark half of the month Prauṣṭhapada.' Comp. Manu III, 273, *varshāsu ca maghāsu ca*; Yājñavalkya I, 260.

¹⁸⁵ Instead of 'so-and-so' (the text has the feminine *amuṣyai*) the sacrificer inserts the name of his mother. For *māsās*, *ardhamāsās* I propose to read, *māsais*, *ardhamāsais*.

2. With the words, 'The Ukthya and the Atirātra. the Sadyahkrī together with the metre—Aṣṭhakā! Preparer of cakes! Adoration to thee, O glad-faced one. Svāhā!
3. A cow or a goat is the animal (to be sacrificed), or a mess of cooked food (should be offered).¹⁸⁶
4. Or he may optionally offer food to a cow.
5. Or he may optionally burn down brushwood in the forest and say, 'This is my Aṣṭhakā.'
6. But let him not neglect to do (one of these things). But let him not neglect to do (one of these things).

Here ends the Third Adhyāya.

ADHYĀYA IV, KHANḌA 1.

Khandas 1-4 contain the rules regarding the Śrāddha oblations directed to the Manes. The dinners offered in connection with these Śrāddha sacrifices to Brāhmanas and also — though of this of course no notice is taken in Vedic texts — to Śramanas stood in the first line among the exhibitions of liberality of lay people towards priests and monks. Thus we find among the stock phrases that constantly reoccur in the Pāli Pitakas, the mention of Samanas and Brāhmanas 'who have eaten the food given to them out of faith' (*saddhādeyyāni bhoganāni bhuñjitvā*) — wherein the 'food given out of faith' (*saddhādeyya*) either chiefly or exclusively means the Śrāddha dinners, which are so called because the sacrificer gives them 'full of faith' (*śraddhā-samanvita*, Manu III, 275) to the Brāhmanas and through them to the Manes.

The principal form of Śrāddha is that treated of in chap. 1, which is designated in other texts (see, for instance, Āśvalāyana-Grihya IV, 7, 1) as pārvana śrāddha. There are, however, besides the *parvan* of the new moon, other times also considered as admissible for the performing of this monthly Śrāddha; see Gautama XV, 2 seq.; Āpastamba II, 16, &c

1. Let him offer (Śrāddha oblations) every month to the fathers.
2. Having invited an uneven number of Brāhmanas, versed in the Veda, at least three, to sit down as (representing) the fathers.¹⁸⁷
3. And having strewn sesamum into an uneven number of water-pots,

¹⁸⁶ This is one of the passages which the author has taken unchanged from a more ancient Sūtra; see Āsv. II, 4, 8-11; Gobhila IV, 1 (end of the chapter). The Sūtras do not refer, as their position would seem to indicate, to the third, but to the second Aṣṭhakā.

¹⁸⁷ "As the fathers" means: he invites the youngest, middle-aged, and eldest Brāhmanas to sit down in the place of the father, the grandfather, and the great-grandfather' (Nārāyana). A similar explanation of *pitrivat* is mentioned by Nārāyana on Āśvalāyana-Grihya IV, 7, 2.

Besides the Brāhmanas mentioned in this Sūtra, who represent the fathers, according to all the commentaries, other Brāhmanas had to be invited as representing the Visve devās. Nārāyana gives detailed statements as to the number of the *pātrika* and of the *daivika* Brāhmanas to be invited, the Sūtra 2, 5 shows that the commentators are quite right in their statements regarding both categories of Brāhmanas.

4. He shall pour them out over the hands of the Brāhmanas, assigning (this gift) to them with the words, 'so-and-so! This to thee!'
5. After this they should be adorned;¹⁸⁸
6. And after he has (respectfully) spoken to them, and has put food into the fire,
7. Assigning (the food) to them with the words, 'so-and-so! This to thee!' he shall cause them to eat.
8. While they are eating, he shall recite the Mahāvyaḥritis, the Sāvitrī, the Madhuvātīya-verses (Rig-veda I, 90, 6 seq.), and verses addressed to the Manes and to (Soma) Pavamāna.
9. When they have finished with eating, he shall offer the balls (of rice-flour).
10. Before (their dinner he shall offer) the balls, according to some (teachers).¹⁸⁹
11. Behind (these he places the balls) for their wives, putting something between (these and the preceding ones).
12. To the Brāhmanas he shall announce the remnants.
13. The rites of the putting (of food) into the fire (see Sūtra 6), &c. have been declared (in the Śrauta-sūtra¹⁹⁰) by the Piṇḍa-pitri-yajña.

KHĀṆḌA 2.

1. Now (follows) the Ekoddiṣṭha (i.e. the Śrāddha ceremony directed to a single dead person).¹⁹¹
2. With one pavitri,
3. One (pot of) Argha-water.¹⁹²
4. One ball (of rice-flour).

¹⁸⁸ It would be more natural to alter the division of the Sūtras, so as to bring *āmantrya* in the fifth, *annañca* in the seventh Sūtra. In this case we should have to translate: 5. After this, having (respectfully) spoken to them who have been adorned (by him with flowers, ornaments, &c.); 6. And having put (food) into the fire, 7. And having assigned the food to them, &c., he shall cause them to eat.—The respectful address mentioned in the fifth Sūtra consists, according to Nārāyana, in the announcement, 'Ye Brāhmanas, I will put (food) into the fire!' (comp. Āsv.-Grihya IV, 7, 18), which he subsequently does with the formulas, 'To Agni Kavyavāhana svāhā! To Soma Pitrimat svāhā! To Yama Aṅgirasvat Pitrimat svāhā!' Comp. Baudhāyana II, 1 4, 8.

¹⁸⁹ Piṇḍān evidently belongs to the tenth Sūtra, not, as the Indian tradition takes it, to the eleventh. Between the Piṇḍas of the fathers and those belonging to the mothers he puts, according to Nārāyana, for instance, Darbha grass.

¹⁹⁰ Śrauta-sūtra IV, 3 seq.

¹⁹¹ *Eka uddiṣṭo yasmin śrāddhe tad ekoddiṣṭham* (Nār.). This is the kind of Śrāddha sacrifice which is to be performed for one twice-born during the first year after his death; see Manu III, 247; Yājñavalkya I, 250.

¹⁹² This rule about the Argha water corresponds to those given with regard to the Pārvana Śrāddha in the Sūtras 3 and 4 of the preceding chapter.

5. No inviting¹⁹³ (takes place here), nor the putting (of food) into the fire, nor (do) the Visve devās (take part in this ceremony). 'Relished?'—thus are they to be asked whether they are satiated. 'May it approach (the fathers),' instead of 'imperishable.'
6. 'Be satisfied,' when sending them away.
7. Thus through one year, when one has died.
8. And (then) omission of the fourth one.¹⁹⁴

KHĀṆḌA 3.

1. Now (follows) the Sapiṇḍīkarana¹⁹⁵ (i.e. reception of a dead person into the community of Piṇḍa-offerings with the other Manes).
2. When one year has elapsed, or three fortnights.¹⁹⁶
3. Or on a day when something good happens,
4. He fills four water-pots with sesamum, scents, and water,
5. Three for the fathers, one for the (newly) dead person,

¹⁹³ 'Because the āvāhana (inviting) is forbidden here, it follows that it must take place at the Pārvana Śrāddha' (Nār.). According to Rāmacandra's Paddhati he shall say to the Brāhmanas, 'I will invite hither the fathers;' and when they give their consent, he invites them with Rig-veda 10:16, 12. Comp. Yājñavalkya I, 232 seq., &c. Regarding the Visve devās comp. the note on chap. 1, 2; as to the *tripta-prasna* (the question whether they are satiated) comp. Manu III, 251; Yājñ. I, 240. At the Pārvana Śrāddha, after the Brāhmanas have finished their dinner and rinsed their mouths, and after the Piṇḍas have been offered, the sacrificer says, 'May what has been given at this Śrāddha to our father so-and-so, who belongs to the gotra so-and-so, be imperishable!' (comp. Yājñ. I, 242.) This phrase is to be altered at the Ekoddiṣṭha Śrāddha in the way indicated in this Sūtra.

¹⁹⁴ After the Ekoddiṣṭha Śrāddha has been performed for a dead person during the first year after his death, he is to be admitted, by the Sapiṇḍīkarana ceremony, among the other Manes, and receives thenceforward his Piṇḍa together with them at the ordinary Pārvana Śrāddha. As the ritual of this Śrāddha requires that the number of the ancestors worshipped should be three, the accession of a new person makes necessary the omission of the *pra-pra-pitāmahā*, who has now become fourth among the fathers.

¹⁹⁵ It appears to me that this whole chapter is a later addition to the original text. The last Sūtra of the preceding chapter, treating of the omission of the fourth 'father,' which forms, as shown in the preceding note, a consequence of the Sapiṇḍīkarana, supposes this ceremony to be known and to require no special explanation. Had the intention of the author been to treat of the Sapiṇḍīkarana, this would have been the right place for mentioning the *caturtha-visarga*, and not, as we really read it, the end of the chapter treating of the Ekoddiṣṭha. As pointing in the same direction I will mention that the Sāmbavya-Grihya, while giving the first, second, and fourth chapter of this Adhyāya, omits the third. Finally it seems decisive to me that the fifth (Parisiṣṭha) book of the Sāṅkhāyana-Grihya treats of the Sapiṇḍīkarana in a whole chapter (V, 9), which shows that the text itself, as the author of the Parisiṣṭha read it, gave no exposition of this ceremony.

¹⁹⁶ Nārāyana says that *tripakṣa* means either three pakṣas, i.e. one month and a half, or one pakṣa deficient by three days, i.e. twelve days. We need not say that the latter explanation is inadmissible it evidently rests on a wrong conclusion drawn from a passage of another Sūtra quoted by him, in which it is stated that the Sapiṇḍīkarana should be performed *samvatsarānte dvādasāhe vā* at the end of the year or the 12th day after death.

6. And pours the pot that belongs to the (newly) dead person out into the pots of the fathers with the two verses, 'They who commonly' (Vājasaneyi Samhitā 19:45. 46).
7. Thus also the ball (of rice-flour).
8. This is the Sapiṇḍīkarana.

KHĀṆḌA 4.

1. Now (follows) the Ābhyudayika¹⁹⁷ (i.e. the Śrāddha ceremony referring to good luck).
2. In the fortnight of the increasing moon, on an auspicious day,
3. After the sacrifice to the mothers has been performed.¹⁹⁸
4. And an even number of (Brāhmanas) versed in the Veda have been invited to sit down;
5. In the forenoon;
6. The rite is performed from left to right. (*pradakṣiṇāvritka*)
7. The reciting with the omission of the verses belonging to the Manes.¹⁹⁹
8. The Darbha blades are straight.
9. Barley is to be used instead of sesamum.²⁰⁰
10. The balls are mixed with curds, jujube fruits, fried grain.
11. On inviting (the Manes, he should say), 'The Nāndīmukha (glad-faced?) Manes will I invite.'²⁰¹
12. 'May the Nāndīmukha Manes be rejoiced,' instead of 'imperishable.'²⁰²
13. 'The Nāndīmukha Manes will I make speak,' when he makes (the Brāhmanas) speak.²⁰³
14. '(Was it) well done?'—thus are they to be asked whether they are satiated.²⁰⁴
15. The rest is the same (as in the other kinds of Śrāddha rites), as far as it is not prohibited (by contrary rules).

¹⁹⁷ The Ābhyudayika Śrāddha has to be performed on such occasions as the birth of a son, the marriage of a son or a daughter, the performance of ceremonies such as the *nāmakarman*, *cūḍākarman*, &c. See Yājñavalkya I, 249.

¹⁹⁸ A Śrāddha ceremony directed to the mothers here precedes that consecrated to the fathers.

¹⁹⁹ See chap. 1, 8.

²⁰⁰ See chap. 1, 3.

²⁰¹ Concerning the invitation' (āvāhana) see the note on chap. 2, 5.

²⁰² See chap. 2, 5 and the note there.

²⁰³ 'When he causes them to say Svadhā.' Nārāyana. Comp. Āsv.-Grihya IV, 7, 30.

²⁰⁴ Comp. chap. 2, 5.

KHĀṆḌA 5.

1. Now (follows) the Upākarma (i.e. the ceremony by which the annual course of study is opened).
2. When the herbs appear, under the Nakṣatra Hasta or Śravana,²⁰⁵
3. Let him make oblations of the flour of fried barley and of grains, mixed with curds and ghee, with the (whole) Veda, verse by verse: thus say some (teachers).
4. Or with the first verses of the Sūktas and Anuvākas.²⁰⁶
5. With the first verses of the Adhyāyas and of the sections belonging to the (different) Rishis, according to Māndūkeya.
6. But Kaushītaki has said:
7. 'I praise Agni the Purohita' (Rig-veda I, 1, 1), this one verse,
8. 'The Kushumbhaka (mungoose?) has said it;' 'If thou criest, O bird, announce luck to us;' 'Sung by Gamadagni;' 'In thy abode the whole world rests;' 'Come to our sacrifice, O you that are worthy of sacrifice, with care;' 'Whosoever, be he ours, be he alien;' 'Look on, look about;' 'Come here, Agni, the Maruts' friend;' 'The oblation, O king, cooked for thee:' each time two verses,
9. 'That blessing and bliss we choose'²⁰⁷ — this one verse (the first and last verse of each Maṇḍala).
10. (Taking something) of the remnants of the sacrificed (food) they partake of that sacrificial food with this (verse), 'I praised Dadhikrāvan' (Rig-veda IV, 39, 6).
11. They sip water, sit down,
12. Recite the Mahāvyaḥritis, the Sāvitrī, and the auspicious hymns commencing from the beginning of the Veda,
13. And cause the teacher to pronounce auspicious wishes.
14. Of this (ceremony) it is also said,

²⁰⁵ The Nakṣatra Śravana is evidently considered as particularly fit for this occasion because of its name containing an allusion to sruti, &c.

²⁰⁶ I have followed Nārāyana, but perhaps I ought to have translated, 'Sūktas or Anuvākas,' and in the fifth Sūtra, 'Adhyāyas or the sections, &c.'

²⁰⁷ According to Kaushītaki, the oblations are made with the first and last rikas of each Maṇḍala. The last rik of the tenth Maṇḍala quoted here, *taccham yor ā vrinīmahe*, is different from the verse with which our Samhitā (the Sākala Samhitā of the Rig-veda) closes. It is well known that *taccham yor ā vrinīmahe* is the last verse in the Bāshkala Sākhā which was adopted by the Sāṅkhāyana school. It was also known long since that the Bāshkala Sākhā of the Rig-veda contains eight hymns more than the Sākala Sākhā. The Karanavyūha Bhāṣya known to me through the kindness of Professor Weber, tells which eight hymns these are. There it is said that in the Bāshkala Samhitā there followed after 8:48 the first two of the Vālakhilya hymns, after 8:94 the Vālakhilya hymns 3-7, and at the end of the whole collection the so-called samjñāna hymn (see Professor Max Müller's edition, vol. vi, p. 32), which ends with the very verse quoted in our Sūtra, *taccham yor ā vrinīmahe*.

15. 'Desirous (of acquiring) for the hymns inexhaustible vigour, reverence, and also soundness, the Rishis, by the power of their austerities, have discovered the Upākarman.

16. 'Therefore a constant performer of the six kinds of works²⁰⁸ should, in order that his Mantras might be successful, perform the Upākarman—so they say—if he wishes for success of his (holy) works.

17. 'At the time of the *Upākarman* and of the *Utsarga*²⁰⁹ an interruption (of the Veda-study) shall take place for (three days and) three nights, likewise at the Aṣṭhakās for one day and one night, and so on the last night of each season.'

KHANDA. 6.

1. On the first day of the bright fortnight of Māgha.²¹⁰
2. To the north-east,
3. In a place covered with herbs,
4. Having recited the hymns sacred to the Sun, 'Upwards that Jātavedas' (Rig-veda I, 50), 'The bright face of the gods' (I, 115), Adoration to Mitra's (eye)' (10:37), 'From the sky (where he dwells) may Sūrya protect us' (10:158),
5. And having thrown clods of earth (on the ground) to the different quarters (of the horizon), from the left to the right, with the hymn, 'A ruler indeed' (Rig-veda 10:152), verse by verse,
6. And having satiated (with water) the Rishis, the metres, the deities, faith and insight, and the fathers man by man.²¹¹
7. They interrupt (the study of) the hymns for six months and a half,
8. Or for five and a half.
9. But if they (wish to) recite them (nevertheless), let the recitation go on after a pause of one day and one night.

KHĀṆḌA 7.

1. Now the interruption (of the Veda recitation):—
2. In the case of prodigies until the same time (next day),

²⁰⁸ The six kinds of works are, performing sacrifices (*yajana*), officiating at the sacrifices of others (*yājana*), studying the Veda (*adhyayana*), teaching the Veda to others (*adhyāpana*), giving (*dāna*), and accepting gifts (*pratigraha*). Nārāyana.

²⁰⁹ Concerning the *Utsarga*, see chap. 6. This Sloka occurs also Manu IV, 119 with the reading *kṣepanam* instead of *kṣapanam* ('*kṣapanam chandasām virāma anadhyāyah*,' Nārāyana). *Kṣapanam* is correct

²¹⁰ This Khanda treats of the *Utsarga*, i.e. the ceremony performed at the end of the term.

²¹¹ On the tarpana, comp. chaps. 9 and 10.

3. And in the case of other miracles;
4. In the case of lightning, thunder, and rains (the recitation shall be interrupted) till the twilight has thrice passed;
5. At a Śrāddha-dinner for one day;
6. If a death (of relations) or birth has happened, for ten days.²¹²
7. On the fourteenth days (of the fortnights), the new moon days, and the Aṣṭhakā days.²¹³
8. And on misty days.²¹⁴
9. And when the teacher has died, for ten days;
10. When he has heard of it, for three days;
11. And (on the death) of those whose family-head he is.²¹⁵
12. On receiving (gifts) as at the Śrāddha.
13. On (the death of) a fellow-student;
14. When he has followed (the funeral of) a dead person,
15. And when he has laid down the balls of rice-flour to the fathers.
16. At night;
17. During twilight;
18. On the full and change of the moon;
19. After sunset;
20. In the presence of a Sūdra;
21. When the sound of a Sāman is heard;²¹⁶
22. On a burial ground;
23. In a wilderness which belongs to the village;²¹⁷

²¹² *Agham sapiṇḍasodakayor maranam.* Nārāyana.

²¹³ According to Nārāyana the ca at the end of this Sūtra would p. 116 be intended to convey the meaning that on the pratipad days of each fortnight the study should also be interrupted.

²¹⁴ The translation of *nabhya* is quite conjectural. Nārāyana gives a different meaning to this word.

²¹⁵ *Ācārya-putrādayah.* Nārāyana.

²¹⁶ The reason why the recitation of the Rig-veda is forbidden when the sound of a Sāman is heard, becomes manifest, for instance, from Āpastamba I, to, 7, where the discontinuance of the Veda-study is prescribed when the barking of dogs, the braying of asses, the cry of a wolf, &c., the sound of musical instruments, of weeping, and of a Sāman is heard. Loud sounds like these would disturb the recitation of Rik or Yajus texts. A very curious opinion has been recently brought forward by Professor Aufrecht that the incompatibility of the recitation of Rik hymns and of Sāmans 'beruht auf der Kenntniss von der Willkür and der zum Theil unwürdigen Weise, in welcher der alte Text des Rig-veda in diesem Gesangbuche (i.e. the Sāmavedārṅkika) behandelt ist.'

²¹⁷ *Grāmāranye grāmam (read, grāma?) evāranyam vanam tatra nādhīyāta.* Nārāyana.

24. In a village where a corpse is;
25. On seeing forbidden sights;
26. On hearing what is forbidden;
27. On smelling a foul smell;
28. If a high wind blows;
29. If a cloud emits (heavy) rain;²¹⁸
30. On a carriage road;
31. And while the sound of a lute is heard;
32. While being on a chariot;
33. (In the presence) of a dog as (in that) of a Sūdra;
34. Having climbed up a tree;
35. Having descended into a pit;
36. (Immersed) in water;
37. While anybody cries;
38. While suffering bodily pain;
39. While he is naked;
40. Whilst impure with the remnants of food
41. On a bridge;
42. On the occasion of the shaving of the hair and the beard until the bath;
43. While being rubbed;
44. While bathing;
45. When having sexual intercourse;
46. While being massaged;
47. (In the neighbourhood) of a man who has to touch corpses (a corpse-bearer, &c.), of a woman that has recently been confined, or that has her courses, as (in the neighbourhood) of a Sūdra;
48. With veiled hands;
49. In an army;
50. In presence of a Brāhmana who has not had his meal, and of cows (that have eaten nothing);
51. When (these impediments) have passed, let them (continue to) recite (the Veda).
52. Should any of these cases arise against his will, let him (continue to) recite after having held his breath and looked at the sun.

²¹⁸ Except during the rainy season. Nārāyana.

53. (The same rules hold good,) except (those regarding) lightning, thunder, and rain, for (the study of) the Kalpa. During the five months and a half (they have to behave) as while it rains.²¹⁹

54. Thereof it is also said,

55. 'Food, water, roots and fruits, and whatsoever else Śrāddha-food there may be: even when he has (only) accepted thereof, the study should be interrupted; the Brāhmana's hand is his mouth; so it is taught.'

KHĀṆḌA 8.

1. And to (students) who have been duly initiated he shall set forth (the Veda);²²⁰
2. The teacher sitting to the east or to the north, the other one to the south, with his face turned to the north.
3. Or two (students shall be so seated).
4. But more (than two) as there is room (for them).
5. He should not sit on a high seat in presence of a Guru,
6. Nor on the same seat (with him),
7. Nor with outstretched feet,
8. Nor stretching his arms under his knees,
9. Nor leaning his body (against a support), to. Nor forming with his feet a lap,
11. Nor holding his feet like an axe.²²¹
12. After (the student) has said, Recite, sir!' the teacher shall cause him to pronounce the syllable OM.²²²
13. 'OM,' replies the other.
14. Thereafter let him recite uninterruptedly.

²¹⁹ I think that this Sūtra contains two different rules which have to be separated, viz. 1. *Vidyut-stanayitnu-varṣa-vargam kalpe*; 2. *varṣavad arddhashaṣṭheshu*. The first of these rules would extend the cases of anadhyāya mentioned in this chapter to the study of the Kalpa-sūtra, except the cases of lightning, rain, &c. The second would refer to the five months and a half following on the Utsarga ceremony (comp. chap. 6, 8), and would imply that during this time the same texts are to be studied or not, according as their study is allowed or forbidden during rainfall: i.e. the study of the Samhitā is to be discontinued, while that of the Kalpa is allowed to go on. Rāmacandra and Nārāyana differ from this interpretation; see p. 151 of the German edition.

²²⁰ *Nyāyena śiṣyadharmena upetāh prāptās tebhyaḥ śiṣyebhyo vartayed adhyayanam ācāryaḥ pravartayet. Nārāyana.*

²²¹ *Karanam kuthārikā-rūpam kritvā na paṭhed ity arthah. Nārāyana.*

²²² The words *adhīhi bho* (recite, sir!) are pronounced by the student; this follows from the passages quoted in the note on 1I, 5, 10. Nārāyana states that those words are pronounced by the teacher (*ācāryo guruh śiṣyam adhyāpanārtham adhīhi bho 3 iti sabdam uktvā . . .*).

15. When he has recited, he embraces (his teacher's feet),
16. Says, 'We have finished, sir!' and (goes away) according to his business.
17. (He shall say,) 'Leave! Pause meanwhile!' according to some (teachers).
18. Let no one step between (a teacher and students) who study.
19. Let no one change his place during the recitation.²²³
20. Should any fault be committed, let him fast three days, or one day and one night, repeat the Sāvitrī as long as he can, and give something to the Brāhmanas; then after an interruption of one day and one night the study should go on.

KHĀṆḌA 9.

1. Having bathed.²²⁴
2. And having submerged himself at the time prescribed for the bath, he satiates the deities:
3. 'Agni may satiate himself; Vāyu may satiate himself; Sūrya may satiate himself; Vishnu may satiate himself; Prajāpati may satiate himself; Virūpākṣa may satiate himself; Sahaśrākṣa may satiate himself; Soma, Brahman, the Vedas, the gods, the Rishis, and all the metres, the word Om, the word VASHAT, the Mahāvyañhritis, the Sāvitrī, the sacrifices, heaven and earth, the Nakṣatras, the air, days and nights, the numbers, the twilights, the oceans, the rivers, the mountains, fields, herbs, trees, Gandharvas and Apsaras, the serpents, the birds, the Siddhas, the Sādhyas, the Vipras,

²²³ The translation of *ātmānam vipariharet* is conjectural; comp. also Nārāyana's note, p. 151 of the German edition.

²²⁴ It is not expressly stated in our text for what occasion the *tarpana* (i.e. satiating of deities, Rishis, &c. with water-offerings), which is treated of in chap. 9-10, shall be prescribed. The comparison of Baudhāyana II, 9 might perhaps lead us to believe that the ceremony in question is to be performed whenever the sacrificer takes a bath. But the two texts which are most closely connected with ours, the Sāmbavya and Āśvalāyana Grihyas, seem to point clearly to another conclusion. The Sāmbavya-sūtra transposes the rules about the tarpana to the place which would correspond to Sūtra II, 7, 28 of our text. The passage of the Sāmbavya-sūtra runs thus: *mūle kundam kritvā yathoktam adbhih parishūnkaty athemās (so the MS.) tarpayati Agnih Prajāpatir Virūpākṣah, &c. It ends: pītarah pītāmahāh prapītāmahāh Pailah Kaholah Kaushītakah (sic) Kaholāya Kaushītakaye svadhāstv iti pratipurushah (sic) pītrims tarpayivā.* The last words are taken from the Sūtra IV, 6, 6 of our text. Thus there can be no doubt that Sāmbavya intended to prescribe the tarpana for the conclusion of the vedādhyayana. The same can be said of Āśvalāyana, who also by the position which he assigns to the tarpana sections (III, 4) brings it into a similar connection with the vedādhyayana (see Nārāyana's commentary on Āsv., loc. cit.). We may also refer to the treatise about the study of the Āranyaka, which is appended to the Sāṅkhāyana-Grihya as its sixth book; there the tarpana is mentioned quite in the same connection (VI, 6, 10 seq.). I believe, therefore, that in our text, chapters 9 and 10 have found their place here as a sort of supplementary addition to chap. 6, 6, just as in the first book the list of Nakṣatras seems likewise appended to the Sūtra I, 25, 5.

According to Nārāyana, snātaḥ in the first Sūtra would refer to the bath which forms part of the Samāvartana ceremony (see III, 1, 1), so that it would be the Grihastha, who has taken the Samāvartana bath, to whom the following rules refer.

the Yakṣas, the Rakṣas, the beings that have these (Rakṣas, &c.) at their end, may satiate themselves.²²⁵

'I satiate the Sruti; I satiate the Smriti; I satiate the firmness; I satiate the delight; I satiate the success; I satiate the thought; I satiate belief and insight, and the memory, cows and Brāhmanas, movable and immovable things. All beings may satiate themselves!'—so far with the sacrificial cord suspended over the left shoulder.

KHĀṆḌA 10.

1. Now with the sacrificial cord suspended over the right shoulder,
2. Looking in the direction that belongs to the Manes (i.e. the south):
3. 'The (Rishis) of the hundred (Rikas), the (Rishis) of the middle (Maṇḍalas), Gritsamada, Visvāmitra, Gamadagni, Vāmadeva, Atri, Bharadvāja, Vasiṣṭha, the Prajāthas, the (Rishis) of the Pavamāna hymns, the (Rishis) of the short hymns and of the long hymns, Sumantu, Gaimini, Vaisampāyana, Paila, the Sūtras, the Bhāṣyas, Gārgya, Babhru, Bābhavya, Mandu, Māndavya, Gārgī Vākaknavī, Vadavā Prātithyī, Sulabhā Maitreyī (may satiate themselves).
- '(I satiate) Kahola Kaushītaki, Mahākaushītaki, Suyajña Sāṅkhāyana, Āśvalāyana, Aitareya, Mahaitareya, Bhāradvāja, Gātūkarnya, Paiṅgya, Mahāpaṅgya, Bāshkala, Gārgya, Sākalya, Māndūkeya, Mahādamatra, Audavāhi, Mahaudavāhi, Sauyāmi, Saunaki, Sākapūni, Gautami; and whatsoever other teachers there are, may they all satiate themselves.
4. 'The fathers man by man.
5. 'The ancestry of the father may satiate itself.
6. 'The ancestry of the mother may satiate itself.'

²²⁵ Comp. the similar lists of Āśvalāyana, Grihya III, 4; Sāmbavya, and Baudhāyana II, 9 (S.B.E., vol. xiv, pp. 252 seq.). The last seems to be the most modern.

It should be observed that the section of the list contained in this Sūtra, as well as that given below, chap. 10, 3, is divided into p. 122 two parts, in the first of which the name of the being to be worshipped is given in the nominative case, with the verb tripyatu, while in the second it stands in the accusative, with the verb tarpayāmi. The first part of this section contains the names of gods and of divine beings, such as the rivers, the mountains, &c.; in the second part are found abstract qualities or notions, such as mati, dhriti, sruti. Similarly in chapter 10, 3 the Vedic poets, a few ancient teachers, and wise women, such as Gārg or Sulabhā, form the first part of the list, and then follow, in the accusative case, the names of such doctors as Sāṅkhāyana, Āśvalāyana, Sākalya. In Āśvalāyana's Sūtra of the first of our two sections only the first part reoccurs, the second is omitted, while the second section is found there in its entirety, with the same difference of names given in the nominative and accusative cases. The conjectures, however, which I had once based on this difference (see my German edition, pp. 152, 153) as to the distinction of a more ancient part of the list, and of later supplements, are perhaps too hazardous.

KHĀṆḌA 11.

1. Let him²²⁶ not look at a naked woman, except during sexual intercourse,
2. Nor (look) at the sun while it rises or sets,
3. At an enemy,
4. At an evil-doer,
5. At a person that has to touch dead bodies.
6. Let him not talk with a woman who has recently been confined or who has her courses,
7. Nor with those (mentioned before).²²⁷
8. Let him not eat food from which its strength is taken away.
9. Let him not do his work with implements wasted by use.
10. Let him not eat together (with his wife),²²⁸
- 11 [11](#). Nor remnants (of food).
12. Remnants of (food belonging to the) Manes, gods, guests, and servants he may eat.
13. Gleaning ears of corn, receiving alms unasked for, or for which he has asked the good, performing sacrifices for others, are the means of livelihood;
14. (Of these) each preceding one is the more respectable.
15. Or if (his livelihood) cannot be gained (in one of the ways mentioned), let him follow the occupation of a Vaiśya.
16. (He shall be) careful about his duties towards Manes and gods.
17. In due time (he shall) have intercourse with his wife.
18. He shall not lie down (to sleep) in the day-time,
19. Nor during the first or the last watch of the night.
20. Let him not sit on the bare ground.
21. He shall constantly perform the prescribed duties regarding the use of water.
22. (And constantly) have his sacrificial cord suspended over his left shoulder.
23. Let him not abandon his teacher,
24. Except on (his teacher's) command,
25. Or with (his) permission.

²²⁶ Rules of conduct for a Snātaka, i.e. a man who has completed his studentship.

²²⁷ *Etaiḥ pūrvoktaiḥ anāptādibhir na samvadet.* Nārāyaṇa.

²²⁸ Nārāyaṇa states that 'with the wife' is to be added to this sūtra which is indeed probable through the comparison with Gautama 9:32; Manu 4:43 etc.

KHĀṆḌA 12.

1. Every day he shall respectfully salute his teacher,
2. And his Gurus,
3. A Srotriya when meeting him,
4. When he returns from a journey, (also) one who is not a Srotriya.
5. In the words, 'I am N.N., sir!' pronouncing his own name, crossing his hands (so as to seize with his right hand the right foot, and with his left hand the left of the other person).²²⁹
6. (The person who has been thus saluted, in reply addressing him with his name,) 'N.N.!' and seizing his hands, pronounces a wish to him.²³⁰
7. Let him not go to a sacrifice without being chosen (thereto).
8. And let him beware of (doing) wrong.
9. Let him not go to assemblies of people.
10. If he has come upon (such assemblies), let him not point out (anything evil) against (anybody).
11. He shall not be a reviler, nor slanderous, nor a wanderer from house to house, nor a prattler.
12. He shall not walk alone,
13. Nor naked,
14. Nor with veiled hands.
15. Temples (he shall walk round) keeping the right side turned to them.
16. Let him not run.²³¹
17. Let him not spit.
18. Let him not scratch himself.
19. Let him not look on urine and excrements.
20. Let him sit with veiled head,
21. Not on the bare (ground),
22. If he has only one garment, suspending his sacrificial cord on his ear,

²²⁹ Nārāyaṇa: 'As to how that respectful salutation (abhivādana) should be performed, he says . . . with his own right hand he touches the right foot of the Ācārya or other person (whom he salutes), and with his left hand the left foot (comp. Manu II, 72) (and says), "I am N.N. (amukasarman) of the Gotra N.N., sir! I offer my respectful salutation!"'

²³⁰ 'The Ācārya or other person seizes the hands of the saluting person,' &c. Nārāyaṇa.

²³¹ According to Nārāyaṇa we should have to supply, 'while it is raining,' which is countenanced by a number of parallel texts, for instance, Āsv.-Gṛihya III, 9, 6.

23. Not turning his face to the sun,
24. Nor his rump,
25. In the day-time with his face to the north, at night to the south.
26. He shall not (eject) phlegm into water, nor in the neighbourhood (of water).
27. He shall not climb up a tree.
28. He shall not look down into a well.
29. He shall not go to an execution-place,
30. And in no case to a cemetery.
31. Let him bathe day by day with his clothes on.
32. When he has bathed, let him put on another garment before he is dry.

KHĀṆḌA 13.

1. Under (the Nakṣatra) Rohini he shall have the ploughing done. 2. Before it is done, he shall offer at the eastern boundary of his field a Bali to Heaven and Earth.
3. With a verse sacred to Heaven and Earth and with the words, 'Adoration to Heaven and Earth!' (he performs his) worship (to Heaven and Earth).
4. When the plough is being put into motion first, let a Brahmana touch the plough reciting this (verse), 'For luck may us the plough-shares' (Rig-veda IV, 57, 8).
5. 'Through the lord of the field'— with (this hymn) (Rig-veda IV, 57), verse by verse, to the different directions (of the sky), from left to right, worship is done.

KHĀṆḌA 14.

1. When going to cross water, he performs the *Svastyayana* (ceremony for lucky progress).
2. He sacrifices thrice with his joined hands full of water into the waters, with the words, 'Adoration to the Sea, the child of the reed! Adoration to Varuna, the lord of righteousness! Adoration to all rivers!'—
3. Murmuring, 'May Viśvakarman, the father of them all, relish the food offered.' 4. Against the stream for flowing (waters); up into the air for standing ones.
5. Should he while crossing apprehend any danger, let him murmur the hymn of Vasiṣṭha, 'The eldest of which is the sea' (Rig-veda VII, 49); this (will serve to him as) a boat.

KHĀṆḌA 15.

1. The Sravana (oblation) he offers on the full moon day that falls under (the Nakṣatra)

Sraviṣṭhas, of the flour of fried barley, or of cooked food,

2. With (the words), 'To Vishnu svāhā! To (the Nakṣatra) Sravana svāhā! To the full moon of Sravana svāhā! To the rainy season svāhā!'

3. Having established the (sacred) domestic fire outside, and having mixed together fried grain and the flour of fried barley with butter, he sacrifices—

4. With (the words), 'To the Lord of the celestial Serpents svāhā! To the celestial Serpents svāhā!' 5. Having placed to the north of the fire a new water-pot on eastward-pointed, fresh Kuśa grass,

6. With (the words), 'May the Lord of the celestial Serpents wash himself! May the celestial Serpents wash themselves!'— he pours water into it.

7. With (the words), 'May the Lord of the celestial Serpents comb himself! May the celestial Serpents comb themselves!'— he makes movements with a comb.²³²

8. With (the words), 'May the Lord of the celestial Serpents paint himself! May the celestial Serpents paint themselves!'— he pours out portions of paint.

9. With (the words), 'May the Lord of the celestial Serpents tie (this) to (himself)! May the celestial Serpents tie (this) to themselves!'— he offers flowers.

10. With (the words), 'May the Lord of the celestial Serpents clothe himself! May the celestial Serpents clothe themselves!'— he offers a thread.

11. With (the words), 'May the Lord of the celestial Serpents anoint (his eyelashes)! May the celestial Serpents anoint (their eyelashes)!— he spirits out (small portions of collyrium) with a young Kuśa shoot.

12. With (the words), 'May the Lord of the celestial Serpents look (at himself)! May the celestial Serpents look (at themselves)!— he makes them look in a mirror.

13. With (the words), 'Lord of the celestial Serpents, this is thy Bali! Celestial Serpents, this is your Bali!'— he makes a Bali-offering.

14. In the same way for the aerial (Serpents).

15. For those dwelling in the directions (of the horizon).

16. For the terrestrial ones.

17. (He repeats these Mantras) thrice each time, the first (part) with higher voice each time,

18. The second (part) with lower voice each time.²³³

19. In this way he shall offer day by day with the spoon, in small portions, a Bali of the

²³² For this signification of *phana*, comp. *Kullavagga V, 2, 3*.

²³³ The text has *uccaistarām—uccaistarām*, and *nīcaistarām—nīcaistarām*. Nārāyana understands this in a different way; he says that in the water-pot mentioned in the fifth Sūtra two different sthānas are to be distinguished, a higher part of it and a lower (*uttarādharatayā*). Now when the sacrificer, for instance, as prescribed in Sūtra 6, invites the Lord of the celestial Serpents, and the celestial Serpents to wash themselves, the pouring out of water would have to be performed first thrice for the Lord of the celestial Serpents in the higher place, then thrice for the celestial Serpents in the lower place.

flour of fried barley with water, down to the *Pratyavarohana*²³⁴ (or the ceremony of the 'redescent'), at night, keeping silence.

20. And (his wife) shall put (it) down silently.²³⁵

21. The close of the ceremony is the same as the beginning.

22. With (the verse), 'The good protectress' (Rig-veda 10:63, 10), let him ascend the (high) couch.²³⁶

KHĀṆḌA 16.

1. On the full moon day of Aśvayuga a milk-rice oblation to Indra.

2. Having sacrificed Ājya with (the words), 'To the two Asvins svāhā! To the two Aśvayug svāhā! To the full moon of Aśvayuga svāhā! To the autumn svāhā! To Pasupati svāhā! To the tawny one svāhā!'—

3. He shall sacrifice a mixture of curds and butter with this hymn,²³⁷ 'The cows came hither' (Rig-veda VI, 28), verse by verse.

4. That night they let the calves join their mothers.

5. Then feeding of the Brahmanas.

KHĀṆḌA 17.

1. On the Agrahayani²³⁸ full moon day he shall redescend,

2. (Or) under (the Nakṣatra) Rohini, or under the Proṣṭhapadas.

3. In the morning, having taken a handfull of Sami leaves, Madhuka flowers, reeds, Apamarga plants, and of Sirisha, Udumbara, Kuśa shoots, and jujube fruits, and an earth-clod (taken) out of a furrow,

4. Having put (all that) into a water-pot,

5. And, after he has quickly repeated the Mahāvyaḥritis and the Savitri, having repeatedly immersed (it) therein with this hymn, 'May he burn away from us pain' (Rig-veda I, 97), he shall drive away the evil from the persons standing under his protection,

²³⁴ On the *Pratyavarohana* see chap. 17.

²³⁵ Nārāyana: *vāgyamayuktā yajamānapatnī evam balidravyādikam upasādayet.*

²³⁶ 'From the *Srāvaṇī* till the *Āgrahāyaṇī* (see chap. 17, 1) one shall not sleep on the ground out of fear of the snakes.' Nārāyana.

²³⁷ *Ghritamisram dadhi prishātakam.* Nārāyana. Comp. the *Grihya-samgraha* II, 59.

²³⁸ The *Pratyavarohana* (i.e. redescend) here described is the ceremony performed at the end of the time during which sleeping on high bedsteads is prescribed (chap. 15, 22). Beginning from the *Srāvaṇī* full moon till the *Pratyavarohana*, the offerings to the Serpents mentioned above have to be repeated every day (chap. 15, 19); the *Pratyavarohana* is the concluding ceremony of these rites devoted to the Serpents.

from left to right, and pour out (the water) to the north.²³⁹

6. A Madhuparka is the fee for the sacrifice.

KHĀṆḌA 18.

This chapter continues the description of the Pratyavarohaṇa begun in the preceding chapter.

1. 'May summer, winter and spring, autumn and rainy season be well-ordered to us. May we be under the safe protection of these seasons, and may they last (to us) through a hundred years. Svāhā!

Beat away, O white one, with thy foot, with the forefoot and with the hind-foot, these seven daughters of Varuna and all that belong to the king's tribe. Svāhā!

'To the white one, the son of Vidarva svāhā! To Vidarva svāhā! To Takṣaka Vaisaleya svāhā! To Visala svāhā!'— with (these words) he sacrifices (oblations) of Ājya.

2. 'May a good winter, a good spring, a good summer be bestowed (on us). May the rains be to us happy rains; may the autumns be blessed to us.'

3. With (the verse), 'Blessing on us, Mitra' (Rig-veda I, 90, 9), he sweeps (the floor) with a Palasa branch,

4. Sprinkles (it with water) with (the verse), 'From the sea the wave' (Rig-veda IV, 58, 1),

5. And spreads out a layer (of straw) with (the verse), 'Be soft, O earth' (Rig-veda I, 22, 15).

6. They then lie down on their sides, the eldest one to the right hand-

7. With (the words), 'In the Brahman I establish myself, in the Kṣatra,' on (their) right (sides);

8. With (the words), 'Among the horses I establish myself, among the cows,' on (their) left (sides);

9. With (the words), 'Among the cattle I establish myself, in prosperity,' on (their) right (sides);

10. With (the words), 'Among offspring I establish myself, in food,' on (their) left (sides).

11. With (the verse), 'Arise, the living' (Rig-veda I, 113, 16), they arise.

12. During that night they lie on that layer.

13. Afterwards where they like.

²³⁹ *Saranyebhyo grihebhyah (read, grihyebhyah) sarvebhyah sakāsāt, &c. Nārāyana.*

KHĀṆḌA 19.

1. On the full moon day of Caitra,
2. (Taking) jujube leaves, and making of meal (images) of couples of animals as it happens.
3. A figure with prominent navel to Indra and Agni.
4. Balls to Rudra.
5. According to custom the Nakṣatras and (their?) images (?). According to custom the Nakṣatras and (their?) images (?).²⁴⁰

Here ends the Fourth Adhyāya.

ADHYĀYA 5 KHĀṆḌA 1.

1. Now when he intends to set out on a journey, he makes (his sacred) fire enter into himself,²⁴¹ (or) into the two kindling sticks, or into (an ordinary) log of wood,
2. Once with (the text), 'Come, enter into my Pranas,' twice silently.²⁴²
3. Or with (the verse), 'This is thy womb' (Rig-veda III, 29, to) he warms the two kindling sticks,
4. Or an (ordinary log of) wood.
5. And before sunset the kindling (by attrition),²⁴³
6. And at the time of the Vaiśvadeva sacrifice.
7. Having carried a common fire to a place that has been smeared (with cowdung), which is elevated, and which has been sprinkled (with water), he makes (the sacred fire) redescend (from its receptacle, with the formula), 'Redescend!'
8. If the fire goes out, he sacrifices the two Sarvaprayaścitta oblations (oblations for general expiation) and (other oblations) with (the formulas), 'Protect us, Agni, that we may prosper. Svāhā! Protect us that we may obtain all wealth. Svāhā! The sacrifice

²⁴⁰ Several points in the translation of these Sūtras are uncertain

²⁴¹ The ceremony of Samārohana, by which the duties towards the sacred fire are suspended, by causing the fire to 'enter' into the sacrificer's body, or into the two *Aranis*, or into another piece of wood, is already mentioned in several passages of the Brāhmaṇa texts; comp. the quotations given by Professor Weber, *Indische Studien*, IX, 3r 1. Comp. besides *Āśvalāyana-Srauta-sūtra* III 10; *Sāṅkhāyana-Sraut.* II, 17. The Samārohana into the sacrificer's own body is done by warming the hands at the sacred fire; see *Āsv.*, loc. cit., Sūtra 6. In the *Sāṅkhāyana-Srauta-sūtra* the corresponding rule, which regards there of course the *Āhitāgni*, runs thus, 'If he performs the Samārohana, he warms his hands at the *Gārhapatya* fire, and then touches his *Prānas* with the words, "Come, enter into my *Prānas*.'" On the two other cases, see the Sūtras 3 and 4. Sūtras 2, 3, 5 are taken word for word from the *Srauta-sūtra*.

²⁴² This Sūtra refers only to the case where he causes the fire to enter into himself.

²⁴³ Comp. the commentary on *Āsv.-Sraut.*, loc. cit. 8. He makes the fire redescend from his body or from the *Aranis* by performing the *Manthana* (kindling the fire by attrition of the *Aranis*).

protect, O resplendent one! Svāhā! Protect everything, O hundredfold wise one. Svāhā!
 9. In the case of a breach of his vow let him fast and sacrifice (an oblation) of Ājya with (the verse), 'Thou, Agni, art the lord of the vow' (Rig-veda VIII, 11, 1).

KHĀṆḌA 2.

1. Now about (the consecration of) ponds, wells, and tanks.
2. In the bright fortnight, or on an auspicious Tithi,
3. Having cooked barley-grains with milk,
4. He shall sacrifice with the two (verses), 'Thou hast us, Agni' (Rig-veda IV, 1, 4. 5), (and with the verses), 'We propitiate thy wrath' (I, 24, 14), 'This my prayer, Varuna' (I, 25, 19), 'Loosen the highest, Varuna' (I, 24, 15), 'This prayer of the man who exercises himself' (VIII, 42, 3),
5. (And with the words), 'The domestic one, he who goes away from the house, the refreshing one, he who goes into the kennel, he who dwells in the kennel, he who comes out of it, the greedy one, the destroyer of enemies'²⁴⁴— to the different directions (of the horizon), beginning with that belonging to Varuna (i.e. the west), from left to right.
6. in the centre he makes oblations with milk with (the verses), 'Having eyes all around' (Rig-veda 10:81, 3), 'This has Vishnu' (Rig-veda I, 22, 17),
7. Plunging (into the water) with (the verse), 'Whatever here' (Rig-veda VII, 89, 5).²⁴⁵
8. A cow and a pair of clothes is the fee for the sacrifice.²⁴⁶
9. Then feeding of the Brahmanas.

KHĀṆḌA 3.

1. Now at (the consecration of) a garden: having established the (sacred) fire (in that garden).²⁴⁷
2. (And) having prepared a mess of cooked food,

²⁴⁴ These are names of Agni dwelling in the waters; see Pāraskara II, 6, 10; Mantrabrāhmana I, 7, 1. Several of the names are here misspelled; thus *Grihya*, *Apagrihya* should be, no doubt, *Gohya*, *Upagohya*, which is the reading given in Pāraskara, loc. cit.

²⁴⁵ The Mantra alluded to here is given in the Srauta-sūtra. It runs thus, 'Redescend, O *Jātavedas*; carry again offerings to the gods, knowing us. Long life, offspring, wealth bestow on us; uninjured shine in our dwelling!'

²⁴⁶ These Sūtras stand in no connection with the Samārohana treated of before. On the two Sarvaprāyaścitta oblations see above, I, 9, 12 and the note there.

The vow spoken of in Sūtra 9 Nārāyana refers to the restrictions regarding the food which the sacrificer and his wife are to eat on the Upavasatha days, connected with the festivals of the full and new moon.

²⁴⁷ Comp. Āśvalāyana-Parisiṣṭa IV, so. Nārāyana uses for the ceremony here described the expressions Ārāmapratīṣṭhā, Ārāmotsarga.

3. He shall sacrifice with (the formulas), 'To Vishnu svāhā! To Indra and Agni svāhā! To Viśvakarman svāhā!' (and with the verses), 'Whom the men' (Rig-veda III, 8, 6 seq.), verse by verse.
4. He recites over (the garden), 'O tree with thy hundred branches' (Rig-veda III, 8, 11).
5. The fee for the sacrifice is gold.

KHĀṆḌA 4.

1. Now if a half-monthly sacrifice has not been performed, one or the other of them, then a mess of rice (is to be offered as an expiation),
2. With (the words), 'To Agni Vaiśvanara svāhā! To Agni Tantumāt svāhā!'
3. In the case of an intermission of the (morning or evening) oblations—
4. (He shall make expiatory oblations), in the evening with (the formula), 'Enlightener of the darkness, adoration! Svāhā!'
5. In the morning with (the formula), 'Enlightener of the morning, adoration! Svāhā!'
6. After he has sacrificed as many oblations as there had been sacrifices (left out), the sacrifice (itself goes on) as (stated) above.²⁴⁸

KHĀṆḌA 5.

1. If a dove or an owl sits down (on his house),
2. Let him sacrifice with (the hymn), 'O gods, the dove' (Rig-veda 10:165), verse by verse.
3. If he has seen a bad dream or an occurrence boding misfortune,
4. Or when the cawing of a crow is heard in (the dead of) night,
5. And in the case of other prodigies,
6. Let him cook rice-grains with milk,
7. With the milk of a cow that has a calf of the same colour (with her own),
8. But in no case of a black (cow),
9. And let him sacrifice with the night-hymn (Rig-veda 10:127), verse by verse.
10. Having eaten the remnants of those oblations with the Mahāvyaḥritis,
11. And having recited over his ears (the verse), 'Blessing with our ears' (Rig-veda I, 89, 8),
12. And over himself (the verse), 'May a hundred autumns be before us, ye gods' (ibid).

²⁴⁸ Nārāyaṇa: 'After he has thus taken and sacrificed as many Sruvas full of Āgya as there were sacrifices omitted through his guilt, the morning and evening sacrifices have to be performed as (stated) above (I, 3, 10) with oblations of rice or barley.'

9),

13. He shall give something to the Brahmanas.

KHĀṆḌA 6.

1. When a disease has befallen him,
2. Let him offer boiled rice-grains with Gavedhuka-grass with (the hymn), 'These (prayers) to Rudra, the strong one, with braided hair' (Rig-veda I, 114), verse by verse.

KHĀṆḌA 7.

1. If (his wife) gives birth to a child, without the *Simantonnayana*²⁴⁹ having been performed,
2. (Or if) the *Jātakarman*²⁵⁰ has not been performed (for the child),
3. He places, when ten days²⁵¹ have elapsed since (the delivery), the little child in the mother's lap,
4. And after he has sacrificed with the Mahāvyaḥritis, the sacrifice (that had been omitted, is performed) as (stated) above.

KHĀṆḌA 8.

1. If a post puts forth shoots,
2. Let him prepare a mess of cooked food and offer the boiled rice with the two (verses), 'In that way bringing forth deeds' (Srauta-sutra III, 17, 1), 'Of tawny shape, weighty, a giver of vigour' (Rigveda II, 3, 9). A
3. Should the pot for the *Pranita*²⁵² water, the Ājya pot, any other earthen (vessel) be damaged and leak,
4. He sacrifices the two *Sarva-prayaścitta* oblations and recites the three verses, 'He who without' (Rig-veda VIII, I, 12 seq.), over the broken (vessel).
5. Should the two (Kuśa blades which are used as) strainers be spoiled before the completion of the sacrifice,
6. Let him sacrifice the *Sarva-prayaścitta* and make new ones with (the verse), 'In the water, Agni' (Rig-veda VIII, 43, 9).

²⁴⁹ On the *Sīmantonnayana*, see I, 22.

²⁵⁰ The *Jātakarman* has been described I, 24.

²⁵¹ On the ten days, comp. I, 25, 1 and the note there.

²⁵² On the *Pranītā* water, see above, I, 8, 8. 25.

KHĀṆḌA 9.

1. Now (follows) the Sap̄ṇḍikarana.²⁵³
2. Let him fill four water-pots²⁵⁴ (for the Manes) from the father upwards,
3. And prepare in the same way balls (of rice-flour),
4. And let him distribute the first lump on the (other) three with (the verses), They who commonly, concordantly (dwell) in Yama's realm, the fathers: for them be space, freedom, adoration, sacrifice established among the gods.
'They who commonly, harmoniously (dwell), the living among the living, mine: may their prosperity fall to my lot in this world through a hundred years'—
And with the two (verses), 'Equal the design' (Rig-veda 10:191, 3. 4).
5. In the same way the vessels with Argha water.²⁵⁵
6. In the same way for the mother, for a brother, and for a wife that has died before (her husband), adding (the lump belonging to that person) to those (other) balls.

KHĀṆḌA 10.

1. If the bees make honey in his house,
2. Let him fast and sacrifice a hundred and eight pieces of Udumbara wood, which are besmeared with curds, honey, and ghee, with the two (verses), 'No (harm) to us in our offspring' (Rig-veda I, 114, 8. 9).
3. And let him murmur the hymn, 'For welfare may Indra and Agni' (Rig-veda VII, 35); and (the same hymn should be used) at all (ceremonies), such as that of the sacrifice after assent has been declared (see above, I, 7, 1).²⁵⁶
4. After he has sacrificed seventeen one span long pieces of Palasa wood, he then seizes the Sruva.
5. Fifteen at the full and new moon sacrifices.
6. At the Aṣṭaka ceremony in the middle of the rainy season there may optionally be three (pieces of wood); the sacrifice as at the Pitriyagna.

²⁵³ Comp. above, IV, 3 and the notes there.

²⁵⁴ On these four vessels, see IV, 3, 4 seq.

²⁵⁵ These are the vessels mentioned in the second Sūtra.

²⁵⁶ This is a supplementary rule belonging to the exposition of the general type of sacrifice. On the 'Pratisruta' sacrifice, see I, 7, seq.; I, 9, 19.

KHĀṆḌA 11.

1. If an anthill arises in his house, the house should be abandoned.
2. Then, after having fasted three nights (and days), he should perform the great expiation.²⁵⁷

Here ends the Fifth Adhyāya.

²⁵⁷ Nārāyana understands the 'great expiation' as a rite directed to Ganesa and to the planets (comp. Yājñavalkya I, 276 seq., 292, &c.); that this ceremony was known already to the author of this Sūtra seems very doubtful. Another 'mahāsānti' is frequently mentioned in the Kausika-sūtra.