

Āśvalāyana Grihya Sūtra

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INTRODUCTION

MOST of the questions referring to the Grihya-sūtra of Āśvalāyana will be treated of more conveniently in connection with the different subjects which we shall have to discuss in our General Introduction to the Grihya-sūtras. Here I wish only to call attention to a well-known passage of Shadgurusishya, in which that commentator gives some statements on the works composed by Āśvalāyana and by his teacher Saunaka. As an important point in that passage has, as far as I can see, been misunderstood by several eminent scholars, I may perhaps be allowed here to try and correct that misunderstanding, though the point stands in a less direct connection with the Grihya-sūtra than with another side of the literary activity of Āśvalāyana.

Shadgurusishya¹ before speaking of Āśvalāyana, makes the following statements with regard to Āśvalāyana's teacher, Saunaka. 'There was,' he says, 'the Sākala Samhitā (of the Rig-veda), and the Bāshkala Samhitā; following these two Samhitās and the twenty-one Brāhmanas, adopting principally the Aitareyaka and supplementing it by the other texts, he who was revered by the whole number of great Rishis composed the first Kalpa-sūtra.' He then goes on to speak of Āśvalāyana—'Saunaka's pupil was the venerable Āśvalāyana. He who knew everything he had learnt from that teacher, composed a Sūtra and announced (to Saunaka that he had done so).² Saunaka then destroyed his own Sūtra, and determined that Āśvalāyana's Sūtra should be adopted by the students of that Vedic Sākhā. Thus, says Shadgurusishya, there were twelve works of Saunaka by which a correct knowledge of the Rig-veda was preserved, and three works of Āśvalāyana. Saunaka's *dasa granthās* were, the five Anukramanīs, the two Vidbānas, the Bārhadāivata, the Prātisākhya, and a Smārta work.³ Āśvalāyana, on the other hand, composed the Srauta-sūtra in twelve Adhyāyas, the Grihya in four Adhyāyas, and the fourth Āranyaka: this is Āśvalāyana's great Sūtra composition.⁴

Here we have an interesting and important statement by which the authorship of a part of the Aitareyāranyaka, which would thus be separated from the rest of that text, is ascribed, not to Mahidāsa Aitareya, but to an author of what may be called the historical period of Vedic antiquity, to Āśvalāyana.

But what is the fourth Āranyaka to which this passage refers? Is it the text which is now set down, for instance, in Dr. Rājendralāla Mitra's edition, as the fourth Āranyaka of the Aitareyinas?

¹ See Max Müller's History of Ancient Sanskrit Literature, pp. 230 seqq.; Indische Studien, I, 102.

² This seems to me to be the meaning of *sūtram kritvā nyavedayat*; p. 154 the case is similar to that where a pupil goes on his rounds for alms and announces (*nivedayati*) to his teacher what he has received. Prof. Max Müller translates these words differently; according to him they mean that Āśvalāyana 'made a Sūtra and taught it.'

³ Comp. Prof. Bühler's article in the Journal As. Soc. of Bengal, 1866, pp. 149 seqq.

⁴ *Dvādasādhyāyakam sūtram katushkam grihyam eva ka katurthāranyakam keti hy Āśvalāyanasūtrakam.*

Before we give an answer to this question, attention must be called to other passages referring, as it could seem, to another part, namely, the fifth part of the Āranyaka.

Sāyana, in his great commentary on the Rig-veda, very frequently quotes the pañkamāraṇyaka as belonging to Saunaka. Thus in vol. i, p. 112, ed. Max Müller, he says: *pañkamāraṇyaka aushnihatrikāśītir iti khande Saunakena sūtritam surūpakritnum ūtaya iti trīṇy endra sānasim rayim iti dve iti*. There is indeed in the fifth Āranyaka a chapter beginning with the words *aushnihi trikāsītih*, in which the words quoted by Sāyana occur.⁵ Similar quotations, in which the fifth Āranyaka is assigned to Saunaka, are found in Sāyana's commentary on the Āranyaka itself; see, for instance, p. 97, line 19, p. 116, line 3.

Thus it seems that the authorship of both the fourth and the fifth Āranyaka was ascribed to teachers belonging to the Sūtra period of Vedic literature, viz. to Saunaka and to Āśvalāyana respectively. And so we find the case stated by both Professor Weber and Dr. Rāgendralāla Mitra, in the Introduction to his edition of the Aitareya Āranyaka.⁶

But we must ask ourselves: Are the two books of the Āranyaka collection, ascribed to those two authors, really two different books? It is a surprising fact that Shadgurusishya, while speaking of Āśvalāyana's authorship of the fourth book, and while at the same time intending, as he evidently does, to give a complete list of Saunaka's compositions, does not mention the fifth Āranyaka among the works of that author. In order to account for this omission the conjecture seems to suggest itself that Shadgurusishya, when speaking of the fourth Āranyaka as belonging to Āśvalāyana, means the same work which Sāyana sets down as the fifth, and which he ascribes to Saunaka. At first sight this conjecture may seem perhaps rather hazardous or unnatural; however I believe that, if we compare the two texts themselves which are concerned, we shall find it very probable and even evident. What do those two Āranyaka books contain? The fourth is very short: it does not fill more than one page in the printed edition. Its contents consist exclusively of the text of the Mahānāmnī or Sakvarī verses, which seem to belong to a not less remote antiquity than the average of the Rig-veda hymns. They can indeed be considered as forming part of the Rig-veda Samhitā, and it is only on account of the peculiar mystical holiness ascribed to these verses, that they were not studied in the village but in the forest,⁷ and were consequently received not into the body of the Samhitā itself, but into the Āranyaka. They are referred to in all Brāhmana texts, and perhaps we can even go so far as to pronounce our opinion that some passages of the Rig-veda hymns themselves allude to the Sakvarī verses:

yak khakvarīshu brihatā ravenendre sushmam adadhātā Vasiṣṭhāh
(Rig-veda VII, 33, 4).

rikām tvah posham āste pupushvān jāyatram tvo jāyati sakvarīshu
(Rig-veda 10:71, 11).

⁵ See p. 448 of Dr. Rāgendralāla Mitra's edition in the Bibliotheca Indica.

⁶ P. 11: If this assumption be admitted, the proper conclusion to be arrived at would also be that the whole of the fifth Book belongs to Saunaka, and the whole of the fourth Book to Āśvalāyana. P. 12: The writings of both Āśvalāyana and Saunaka which occur in the Āranyaka, etc.

⁷ See Sāṅkhāyana-Grihya II, 12, 13.

So much for the fourth Āraṇyaka. The fifth contains a description of the Mahāvratā ceremony. To the same subject also the first book is devoted, with the difference that the first book is composed in the Brāhmaṇa style, the fifth in the Sūtra style.⁸

Now which of these two books can it be that Shadgurusishya reckons as belonging to the 'Āśvalāyanasūtrakā?' It is impossible that it should be the fourth, for the Mahānāmnī verses never were considered by Indian theologians as the work of a human author; they shared in the apaurusheyatva of the Veda, and to say that they have been composed by Āśvalāyana, would be inconsistent with the most firmly established principles of the literary history of the Veda both as conceived by the Indians and by ourselves. And even if we were to admit that the Mahānāmnī verses can have been assigned, by an author like Shadgurusishya, to Āśvalāyana,—and we cannot admit this,—there is no possibility whatever that he can have used the expression 'Āśvalāyanasūtrakam' with regard to the Mahānāmnīs; to apply the designation of a Sūtra to the Mahānāmnī hymn would be no less absurd than to apply it to any Sūkta whatever of the Rik-Samhitā. On the other hand, the fifth book of the Āraṇyaka is a Sūtra; it is the only part of the whole body of the Āraṇyaka collection which is composed in the Sūtra style. And it treats of a special part of the Rig-veda ritual the rest of which is embodied in its entirety, with the omission only of that very part, in the two great Sūtras of Āśvalāyana. There seems to me, therefore, to be little doubt as to the fifth Āraṇyaka really being the text referred to by Shadgurusishya, though I do not know how to explain his setting down this book as the fourth. And I may add that there is a passage, hitherto, as far as I know, unnoticed, in Sāyana's Sāma-veda commentary, in which that author directly assigns the fifth Āraṇyaka not, as in the Rig-veda commentary, to Saunaka, but to Āśvalāyana. Sāyana there says⁹:—*yathā bahvrikām adhyāpakā mahāvrataprayogapratipādakam Āśvalāyananirmitam kalpasūtram aranye'dhīyamānāh pañkamam āraṇyakam iti vedatvena vyavaharanti.*

Instead of asserting, therefore, that of the two last Āraṇyakas of the Aitareyinas the one is ascribed to Saunaka, the other to Āśvalāyana, we must state the case otherwise: not two Āraṇyakas were, according to Sāyana and Shadgurusishya, composed by those Sūtrakāras, but one, viz. the fifth, which forms a sort of supplement to the great body of the Sūtras of that Karana, and which is ascribed either to Saunaka or to Āśvalāyana. Perhaps further research will enable us to decide whether that Sūtra portion of the Āraṇyaka, or we may say quite as well, that Āraṇyaka portion of the Sūtra, belongs to the author of the Sruta-sūtra, or should be considered as a remnant of a more ancient composition, of which the portion studied in the forest has survived, while the portion which was taught in the village was superseded by the more recent Āśvalāyana-sūtra.

There would be still many questions with which an Introduction to Āśvalāyana would have to deal; thus the relation between Āśvalāyana and Saunaka, which we had intended to treat of here with reference to a special point, would have to be further

⁸ Thus Sāyana, in his note on V, 1, 1, says: *Nanu prathamāraṇyake'pi atha mahāvratam Indro vai Vriṭram hatvetyādinā mahāvrataprayogo'bhihitah, pañkame'pi tasyaivābhidhāne punaruktih syāt. nāyam dośah, sūtrabrāhmanarūpena tayor vibhedāt. pañkamāraṇyakam rishiproktam sūtram, prathamāraṇyakan tv apaurusheyam brāhmanam. ata eva tatrārthavādaprapañkena sahitā vidhayah srūyante, pañkame tu na ko py arthavādo'sti ... aranya evaitad adhyeyam ity abhipretyādhyetāra āraṇyakande'ntarbhāvvyādhīyate.*

⁹ Sāma-veda (Bibl. Indica), vol. i, p. 19.

discussed with regard to several other of its bearings, and the results which follow therefrom as to the position of Āśvalāyana in the history of Vedic literature would have to be stated. But we prefer to reserve the discussion of these questions for the General Introduction to the Grihya-sūtras.

ĀSVALĀYANA-GRIHYA-SUTRA.

ADHYĀYA I, KAṆḌIKĀ 1.

1. The (rites) based on the spreading (of the three sacred fires) have been declared; we shall declare the Grihya (rites).¹⁰

2. There are three (kinds of) Pākayajñas, the *hutās*, (i.e. the sacrifices) offered over the fire; over something that is not the fire, the *prahutās*; and at the feeding of Brāhmanas, those offered in the Brahman.¹¹

3. And they quote also Rikas, 'He who with a piece of wood or with an oblation, or with knowledge ("veda").'¹²

4. Even he who only puts a piece of wood (on the fire) full of belief, should think, 'Here I offer a sacrifice; adoration to that (deity)!'¹³

(The Rik quoted above then says), 'He who with an oblation'—and, 'He who with knowledge;' even by learning only satisfaction is produced (in the gods).

Seeing this the Rishi has said, 'To him who does not keep away from himself the cows, to him who longs for cows, who dwells in the sky, speak a wonderful word, sweeter than ghee and honey.' Thereby he means, 'This my word, sweeter than ghee and honey, is satisfaction (to the god); may it be sweeter.'

(And another Rishi says), 'To thee, O Agni, by this Rik we offer an oblation prepared by our heart; may these be oxen, bulls, and cows.' (Thereby he means), 'They are my oxen, bulls, and cows (which I offer to the god), they who study this text, reciting it for themselves (as their Svādhyāya).'

(And further on the Rik quoted above says), 'He who (worships Agni) with adoration, offering rich sacrifices.' 'Verily also by the performing of adoration (the gods may be worshipped); for the gods are not beyond the performing of adoration; adoration verily is sacrifice'—thus runs a Brāhmana.

¹⁰ The spreading (*vitāna* or, as it is also called, *vihāra* or *vistāra*) of the sacred fires is the taking of two of the three sacrificial fires, the *Āhavanīya* fire and the *Dakṣiṇāgni*, out of the *Gārhapatyā* fire (see, for instance, Weber's *Indische Studien*, IX, 216 seq.). The rites based on, or connected with the *vitāna*; are the rites forming the subject of the *Srauta* ritual, which are to be performed with the three fires.

¹¹ Comp. *Sāṅkhāyana-Grihya* I, 5, 1; I, 10, 7. The division here is somewhat different from that given by *Sāṅkhāyana*; what *Sāṅkhāyana* calls *ahuta*, is here *prahuta* ('sacrificed up'); the *prahutās* of *Sāṅkhāyana* form here no special category; the *prāsitas* of *Sāṅkhāyana* are the *brahmani hutās* of *Āśvalāyana*. Thus *Āśvalāyana* has three categories, while *Sāṅkhāyana* (and quite in the same way *Pāraskara* I, 4, 1) gives four. *Nārāyana* mentions as an example of *prahuta* sacrifices the *baliharana* prescribed below, I, 2, 3.

¹² *Rig-veda* VIII, 19, 5, 'The mortal who with a piece of wood, or with an oblation, or with knowledge worships Agni, who with adoration (worships him) offering rich sacrifices,' &c.

¹³ The words of the Rik, 'with an oblation,' are here repeated, the Vedic instrumental *āhutī* being replaced and explained by the regular form *āhutyā*.

The following Rik is taken from the eighth Mandala, 24, 20. The god compared there with a rutting bull is Indra.

The following verse is *Rig-veda* VI, 16, 47; we may doubt as to the correctness of the explanation given in our text, by which *te te* is referred to the persons studying the hymns of the Rishi. All these quotations of course are meant to show that the knowledge of the Veda and the performing of *namas* (adoration) is equivalent to a real sacrifice.

KAṆḌIKĀ. 2.

1. Now he should make oblations in the evening and in the morning of prepared sacrificial food,¹⁴
2. To the deities of the Agnihotra, to Soma Vanaspati, to Agni and Soma, to Indra and Agni, to Heaven and Earth, to Dhanvantari, to Indra, to the Viśve devās, to Brahman.¹⁵
3. He says Svāhā, and then he offers the Balis¹⁶:—
4. To those same deities, to the waters, to the herbs and trees, to the house, to the domestic deities, to the deities of the ground (on which the house stands),
5. To Indra and Indra's men, to Yama and Yama's men, to Varuna and Varuna's men, to Soma and Soma's men—these (oblations he makes) to the different quarters (of the horizon, of which those are the presiding deities).¹⁷
6. To Brahman and Brahman's men in the middle,
7. To the Viśve devās, to all day-walking beings—thus by day;
8. To the night-walking (beings)—thus at night.
9. To the Rakṣas—thus to the north.
10. Svadhā to the Ancestors (i.e. Manes)'—with these words he should pour out the remnants to the south, with the sacrificial cord suspended over the right shoulder.

KAṆḌIKĀ 3.

1. Now wherever he intends to perform a sacrifice, let him besmear (with cowdung) a surface of the dimension at least of an arrow on each side; let him draw six lines thereon, one turned to the north, to the west (of the spot on which the fire is to be placed); two (lines) turned to the east, at the two different ends (of the line mentioned first); three (lines) in the middle (of those two); let him sprinkle that (place with water), establish the (sacred) fire (thereon), put (two or three pieces of fuel) on it, wipe (the ground) round (the fire), strew (grass) round (it), to the east, to the south, to

¹⁴ This is the Vaisvadeva sacrifice; comp. Sāṅkhāyana-Grihya II, 14, &C.

¹⁵ The deities of the Agnihotra are Sūrya, Agni, and Prajāpati. On Soma Vanaspati see the quotations given in Böhtlingk-Roth's Dictionary s. v. vanaspati, 2.

¹⁶ I think the division of the Sūtras should be altered, so that svāheti would belong to Sūtra 2, and the third Sūtra would consist only of the words atha baliharanam. In this case we should have to translate,

(1) Now he should make oblations, &c.

(2) With the words, 'To the deities of the Agnihotra (i.e. to Agni, to Sūrya, to Prajāpati), to Soma Vanaspati, &c., svāhā!'

(3) Then (follows) the offering of the Balis.

Comp. Sāṅkh.-Grihya II, 14, 4. 5, which passage seems to confirm the view expressed here.

¹⁷ Manu III, 87.

the west, to the north, ending (each time) in the north. Then (follows) silently the sprinkling (of water) round (the fire).¹⁸

2. With two (Kuśa blades used as) strainers the purifying of the Ājya (is done).
3. Having taken two Kuśa blades with unbroken tops, which do not bear a young shoot in them, of the measure of a span, at their two ends with his thumbs and fourth fingers, with his hands turned with the inside upwards, he purifies (the Ājya, from the west) to the east, with (the words), 'By the impulse of Savitri I purify thee with this uninjured purifier, with the rays of the good sun'—once with this formula, twice silently.¹⁹
4. The strewing (of grass) round (the fire) may be done or not done in the Ājya offerings.²⁰
5. So also the two Ājya portions (may optionally be sacrificed) in the Pākayajñas.²¹
6. And the (assistance of a) Brahman (is optional), except at the sacrifice to Dhanvantari and at the sacrifice of the spit-ox (offered to Rudra).²²
7. Let him sacrifice with (the words), 'To such and such a deity svāhā!'²³
8. If there is no rule (as to the deities to whom the sacrifice belongs, they are) Agni, Indra, Prajāpati, the Viśve devās, Brahman.
9. (Different Pākayajñas, when) offered at the same time, should have the same Barhis (sacrificial grass), the same fuel, the same Ājya, and the same (oblation to Agni) Sviṣṭakrit.²⁴
10. With reference thereto the following sacrificial stanza is sung:
'He who has to perform (different) Pākayajñas, should offer them with the same Ājya, the same Barhis, and the same Sviṣṭakrit, even if the deity (of those sacrifices) is not the same.'

KAṆḌIKĀ 4.

1. During the northern course of the sun, in the time of the increasing moon, under an auspicious Nakṣatra the tonsure (of the child's head), the initiation (of a Brahmacārin), the cutting of the beard, and marriage (should be celebrated).²⁵
2. According to some (teachers), marriage (may be celebrated) at any time.
3. Before those (ceremonies) let him sacrifice four Ājya oblations—

¹⁸ Comp. Sāṅkh.-Grihya I, 7, 6 seq., where the statements regarding the lines to be drawn are somewhat different, and the note there.

¹⁹ Comp. the description of this act of purifying the Ājya, which is in some points more detailed, in Sāṅkh.-Grihya I, 8, 14-21.

²⁰ Comp. Sāṅkh.-Grihya I, 8, 12.

²¹ On the two Ājyabhāgas offered to Agni and Soma comp. below, chap. 50, 13; Sāṅkh.-Grihya I, 9, 5 seq.

²² Comp. on these exceptions the Sūtras below, I, 12, 7; IV, 8, 15.

²³ Comp. Sāṅkh.-Grihya I, 9, 18.

²⁴ On the oblation to Agni Sviṣṭakrit, see Indische Studien, IX, 257.

²⁵ . Sāṅkh.-Grihya I, 5, 2-5.

4. With the three (verses), 'Agni, thou purifiest life' (Rig-veda I:10:66, 10 seq.), and with (the one verse), 'Prajāpati, no other one than thou' (Rig-Veda 10:121, 10).
5. Or with the Vyāhritis.²⁶
6. According to some (teachers), the one and the other.²⁷
7. No such (oblations), according to some (teachers).²⁸
8. At the marriage the fourth oblation with the verse, 'Thou (O Agni) art Aryaman towards the girls' (Rig-veda V, 3, 2).

KAṆḌIKĀ 5.

1. Let him first examine the family (of the intended bride or bridegroom), as it has been said above, 'Those who on the mother's and on the father's side.'²⁹
2. Let him give the girl to a (young man) endowed with intelligence.
3. Let him marry a girl that shows the characteristics of intelligence, beauty, and moral conduct, and who is free from disease.
4. As the characteristics (mentioned in the preceding Sūtra) are difficult to discern, let him make eight lumps (of earth), recite over the lumps the following formula, 'Right has been born first, in the beginning; on the right truth is founded. For what (destiny) this girl is born, that may she attain here. What is true may that be seen,' and let him say to the girl, 'Take one of these.'³⁰
5. If she chooses the (lump of earth taken) from a field that yields two crops (in one year), he may know, 'Her offspring will be rich in food.' If from a cow-stable, rich in cattle. If from the earth of a Vedi (altar), rich in holy lustre. If from a pool which does not dry up, rich in everything. If from a gambling-place, addicted to gambling. If from a place where four roads meet, wandering to different directions. If from a barren spot, poor. If from a burial-ground, (she will) bring death to her husband.³¹

KAṆḌIKĀ 6.

1. (The father) may give away the girl, having decked her with ornaments, pouring out a libation of water: this is the wedding (called) Brāhma. A son born by her (after a

²⁶ With the words, bhūh, bhuvah, svah, and with the three words together.

²⁷ Thus eight oblations are offered, four with the four Rikas quoted in the fourth Sūtra, and four with the Vyāhritis.

²⁸ Neither the oblations with the Rikas nor those with the Vyāhritis.

²⁹ Srauta-sūtra IX, 3, 20, 'Who on their mother's as well as p. 165 on their father's side through ten generations are endowed with knowledge, austerity, and meritorious works,' &c.

³⁰ I prefer the reading of the Bibliotheca Indica edition, countenanced by Nārāyana's commentary, *durvijñeyāni lakṣanānīti*, &c. The lumps are to be taken from the eight places mentioned in Sūtra 5.

³¹ No doubt the correct reading is not that given by Nārāyana and accepted by Professor Stenzler, *dvipravṛāginī*, but *vipravṛāginī*, as four of Professor Stenzler's MSS. read (see his *Variae Lectiones*, p. 48, and the Petersburg Dictionary s. v. *vipravṛāgin*).

wedding of this kind) brings purification to twelve descendants and to twelve ancestors on both (the husband's and the wife's) sides.³²

2. He may give her, having decked her with ornaments, to an officiating priest, whilst a sacrifice with the three (Srauta) fires is going on: this (is the wedding called) Daiva. (A son) brings purification to ten descendants and to ten ancestors on both sides.³³

3. They fulfil the law together: this (is the wedding called) Prājāpatya. (A son) brings purification to eight descendants and to eight ancestors on both sides.³⁴

4. He may marry her after having given a bull and a cow (to the girl's father): this (is the wedding called) Ārsha. (A son) brings purification to seven descendants and to seven ancestors on both sides.³⁵

5. He may marry her, after a mutual agreement has been made (between the lover and the damsel): this (is the wedding called) Gāndharva.³⁶

6. He may marry her after gladdening (her father) by money: this (is the wedding called) Āsura.³⁷

7. He may carry her off while (her relatives) sleep or pay no attention: this (is the wedding called) Paisāca.³⁸

8. He may carry her off, killing (her relatives) and cleaving (their) heads, while she weeps and they weep: this (is the wedding called) Rākṣasa.³⁹

KAṆḌIKĀ 7.

1. Now various indeed are the customs of the (different) countries and the customs of the (different) villages: those one should observe at the wedding.

2. What, however, is commonly accepted, that we shall state.

3. Having placed to the west of the fire a mill-stone, to the north-east (of the fire) a water-pot, he should sacrifice, while she takes hold of him. Standing, with his face turned to the west, while she is sitting and turns her face to the east, he should with (the formula), 'I seize thy hand for the sake of happiness seize her thumb if he desires that only male children may be born to him';⁴⁰

4. Her other fingers, (if he is) desirous of female (children);

³² Comp. Vasiṣṭha I, 30; Āpastamba II, 11, 17; Baudhāyana I, 20, 2.

³³ Vasiṣṭha I, 31; Āpastamba II, 11, 19; Baudhāyana I, 20, 5.

³⁴ Baudhāyana I, 20, 3.

³⁵ Vasiṣṭha I, 32; Āpastamba II, 11, 18; Baudhāyana I, 20, 4.

³⁶ Vasiṣṭha I, 33; Āpastamba II, II, 20; Baudhāyana I, 20, 6.

³⁷ Vasiṣṭha I, 35 (where this rite is designated as Mānusha); Āpastamba II, 12, 1; Baudhāyana I, 20, 7.

³⁸ Baudhāyana I, 20, 9.

³⁹ Vasiṣṭha I, 34 (where this rite is called Kṣātra); Āpastamba II, a 1, 2; Baudhāyana I, 20, 8. The text of this Sūtra seems to be based on a hemistich *hatvā bhittvā ka sīrshāni rudadbhyo rudatīm haret*; comp. Manu III, 33.

⁴⁰ Professor Stenzler is evidently right in taking *asmānam* as in apposition to *drishadam*. Nārāyana says, *drishat prasiddhā asmā tatputrakah. tatrobhayoh pratiṣṭhāpanam siddham*.

The sacrifice is that prescribed in Sāṅkh.-Grihya I, 12, II. 12. Regarding the rite that follows, comp. Sāṅkh.-Grihya I, 13, 2.

5. The hand on the hair-side together with the thumb, (if) desirous of both (male and female children).
6. Leading her three times round the fire and the water-pot, so that their right sides are turned towards (the fire, &c.), he murmurs, 'This am I, that art thou; that art thou, this am I; the heaven I, the earth thou; the Sāman I, the Rik thou. Come! Let us here marry. Let us beget offspring. Loving, bright, with genial mind may we live a hundred autumns.'⁴¹
7. Each time after he has lead her (so) round, he makes her tread on the stone with (the words), 'Tread on this stone; like a stone be firm. Overcome the enemies; tread the foes down.'⁴²
8. Having 'spread under' (i.e. having first poured Ājya over her hands), her brother or a person acting in her brother's place pours fried grain twice over the wife's joined hands.⁴³
9. Three times for descendants of Jamadagni.⁴⁴
10. He pours again (Ājya) over (what has been left of) the sacrificial food,
11. And over what has been cut off.
12. This is the rule about the portions to be cut off.
13. 'To god Aryaman the girls have made sacrifice, to Agni; may he, god Aryaman, loosen her from this, and not from that place, Svāhā!⁴⁵
- 'To god Varuna the girls have made sacrifice, to Agni; may he, god Varuna, &c.
- 'To god Pūṣan the girls have made sacrifice, to Agni; may he, god Pūṣan, &c.'—with (these verses recited by the bridegroom) she should sacrifice (the fried grain) without opening her joined hands, as if (she did so) with the (spoon called) Sruk.
14. Without that leading round (the fire, she sacrifices grain) with the neb of a basket towards herself silently a fourth time.⁴⁶
15. Some lead the bride round each time after the fried grain has been poured out:—thus the two last oblations do not follow immediately on each other.

⁴¹ Sāṅkhāyana-Grihya I, 13, 4. 9. 13.

⁴² Sāṅkhāyana-Grihya I, 13, 12.

⁴³ Sāṅkhāyana-Grihya I, 13, 15. 16.

⁴⁴ The two portions of fried grain poured over the bride's hands, together with the first (upastarana) and the second (pratyabhighāra) pouring out of Ājya, constitute the four Avattas, or portions cut off from the Havis. The descendants of Jamadagni were pañkāvattinas, i.e. they used to cut off five such portions (see Kātyāyana I, 9, 3; Weber, Indische Studien, X, 95); so they had to pour out the fried grain three times.

⁴⁵ Sāṅkhāyana-Grihya I, 18, 3; 13, 17; 14, 1.

⁴⁶ According to those teachers whose opinion is related in Sūtras 6-14, the leading round the fire, the treading on the stone, and the offering of fried grain (with the three parts of the Mantra, Sūtra 1 3) are repeated thrice; then follows the offering prescribed in Sūtra 14, so that the last two offerings follow immediately on each other. This is not the case, if in the first three instances the order of the different rites is inverted, as stated in Sūtra 15.

In Sūtra 14 Nārāyana explains sūrpaṭa by kona.

16. He then loosens her two locks of hair, if they are made, (i.e. if) two tufts of wool are bound round her hair on the two sides,
17. With (the Rik), 'I release thee from the band of Varuna' (Rig-veda 10:85, 24).
18. The left one with the following (Rik).
19. He then causes her to step forward in a northeastern direction seven steps with (the words), 'For nourishment with one step, for health with two steps, for thriving of wealth with three steps, for consummate bliss with four steps, for offspring with five steps, for the seasons with six steps. Be friend with seven steps. So be thou devoted to me. Let us acquire many sons who may reach old age!¹⁴⁷
20. Joining together their two heads, (the bridegroom? the Ācārya?) sprinkles them (with water) from the water-pot.⁴⁸
21. And she should dwell that night in the house of an old Brāhmana woman whose husband is alive and whose children are alive.
22. When she sees the polar-star, the star Arundhatī, and the seven Rishis (ursa major), let her break the silence (and say), 'May my husband live and I get offspring.'¹⁴⁹

KAṆḌIKĀ 8.

1. If (the newly-married couple) have to make a journey (to their new home), let him cause her to mount the chariot with the (verse), 'May Pūṣan lead thee from here holding thy hand' (Rig-veda 10:85, 26).⁵⁰
2. With the hemistich, 'Carrying stones (the river) streams; hold fast each other' (Rig-veda 10:53, 8) let him cause her to ascend a ship.⁵¹
3. With the following (hemistich) let him make her descend (from it).
4. (He pronounces the verse), 'The living one they bewail' (Rig-veda 10:40, 10), if she weeps.⁵²
5. They constantly carry the nuptial fire in front.
6. At lovely places, trees, and cross-ways let him murmur (the verse), 'May no waylayers meet us' (Rig-veda 10:85, 32).⁵³
7. At every dwelling-place (on their way) let him look at the lookers on, with (the verse), 'Good luck brings this woman' (Rig-veda 10:85, 33).
8. With (the verse), 'Here may delight fulfil itself to thee through offspring' (Rig-veda 10:85, 27) he should make her enter the house.⁵⁴

⁴⁷ Sāṅkhāyana-Grihya I, 14, 5. 6; 13, 2; Pāraskara I, 8, 1.

⁴⁸ Sāṅkhāyana-Grihya I, 14, 9; Pāraskara I, 8, 5.

⁴⁹ Sāṅkhāyana-Grihya I, 17, 2 seq.; Pāraskara I, 8, 19.

⁵⁰ Sāṅkhāyana-Grihya I, 15, 13.

⁵¹ Sāṅkhāyana-Grihya I, 15, try. 18.

⁵² Sāṅkhāyana-Grihya I, 15, 2.

⁵³ Sāṅkhāyana-Grihya I, 15, 24.

⁵⁴ Sāṅkhāyana-Grihya I, 15, 22; 16, 12.

9. Having given its place to the nuptial fire, and having spread to the west of it a bull's hide with the neck to the east, with the hair outside, he makes oblations, while she is sitting on that (hide) and takes hold of him, with the four (verses), 'May Prajāpati create offspring to us' (Rig-veda 10:85, 43 seq.), verse by verse, and with (the verse), 'May all the gods unite' (Rig-veda 10:85, 47), he partakes of curds and gives (thereof) to her, or he besmears their two hearts with the rest of the Ājya (of which he has sacrificed).⁵⁵

10. From that time they should eat no saline food, they should be chaste, wear ornaments, sleep on the ground three nights or twelve nights;

11. Or one year, (according to) some (teachers); thus, they say, a Rishi will be born (as their son).

12. When he has fulfilled (this) observance (and has had intercourse with his wife), he should give the bride's shift to (the Brāhmana) who knows the Sūryā hymn (Rig-veda 10:85);⁵⁶

13. 'Food to the Brāhmanas;

14. Then he should cause them to pronounce auspicious words.

KAṆḌIKĀ 9.

1. Beginning from the seizing of (the bride's) hand (i.e. from the wedding), he should worship the domestic (fire) himself, or his wife, or also his son, or his daughter, or a pupil.⁵⁷

2. (The fire) should be kept constantly.

3. When it goes out, however, the wife should fast: thus (say) some (teachers).

4. The time for setting it in a blaze and for sacrificing in it has been explained by (the rules given with regard to) the Agnihotra,⁵⁸

5. And the sacrificial food, except meat.⁵⁹

6. But if he likes he may (perform the sacrifice) with rice, barley, or sesamum.

7. He should sacrifice in the evening with (the formula), 'To Agni svāhā!' in the morning with (the formula), 'To Sūrya svāhā!' Silently the second (oblations) both times.

⁵⁵ Sāṅkhāyana-Grihya I, 16, 1. 2.

⁵⁶ Sāṅkhāyana-Grihya I, 14, 12.

⁵⁷ Comp. Sāṅkhāyana-Grihya II, 17, 3.

⁵⁸ Sāṅkhāyana-Grihya I, I, 12; Āśvalāyana-Srauta II, 2.

⁵⁹ Āśvalāyana-Srauta II, 3, 1 seq. Nārāyana: By the prohibition of meat which is expressed in the words 'Except meat,' it is to be understood that the food to be sacrificed, as stated in other Sāstras, may likewise be chosen.

KANDIKĀ 10.

1. Now the oblations of cooked food on the (two) Parvan (i.e. the new and full moon) days.
2. The fasting (which takes place) thereat has been declared by (the corresponding rules regarding) the Darsapūrnāmāsa sacrifices.
3. And (so has been declared) the binding together of the fuel and of the Barhis,⁶⁰
4. And the deities (to whom those oblations belong), with the exception of the Upāmsuyāja (offerings at which the formulas are repeated with low voice), and of Indra and Mahendra.⁶¹
5. Other deities (may be worshipped) according to the wishes (which the sacrificer connects with his offerings).
6. For each single deity he pours out four handful (of rice, barley, &c.), placing two purifiers (i.e. Kuśa blades, on the vessel), with (the formula), 'Agreeable to such and such (a deity) I pour thee out.'
7. He then sprinkles them (those four portions of Havis with water) in the same way as he had poured them out, with (the formula), 'Agreeable to such and such (a deity) I sprinkle thee.'
8. When (the rice or barley grains) have been husked and cleansed from the husks three times, let him cook (the four portions) separately,
9. Or throwing (them) together.
10. If he cooks them separately, let him touch the grains, after he has separated them, (and say,) 'This to this god; this to this god.'
11. But if he (cooks the portions) throwing (them) together, he should (touch and) sacrifice them, after he has put (the single portions) into different vessels.
12. The portions of sacrificial food, when they have been cooked, he sprinkles (with Ājya, takes them from the fire towards the north, places them on the Barhis, and sprinkles the fuel with Ājya with the formula, 'This fuel is thy self, Jātavedas; thereby burn thou and increase, and, O burning One, make us increase and through offspring, cattle, holy lustre, and nourishment make us prosper. Svāhā!'⁶²
13. Having silently poured out the two Āghāras (or Ājya oblations poured out with the Sruva, the one from north-west to south-east, the other from south-west to north-east), he should sacrifice the two Ājya portions with (the formulas), 'To Agni svāhā! To Soma svāhā!'⁶³—
14. The northern one belonging to Agni, the southern one to Soma.⁶⁴

⁶⁰ See Āśvalāyana-Srauta I, 3, 28 Scholion; Kāty.-Srauta II, 7, 22.

⁶¹ See my note on Sāṅkhāyana-Grihya I, 3, 3.

⁶² In the Mantra we have a similar play upon words (iddha, p. 174 lit, or burning, and samedhaya, make us prosper) as in Sāṅkh.-Grihya II, 10, 4.

⁶³ Pāraskara I, 5, 3; Sāṅkh.-Grihya I, 9, 5 seq.

⁶⁴ Sāṅkh.-Grihya I, 9, 7.

15. It is understood (in the Sruti), The two eyes indeed of the sacrifice are the Ājya portions,⁶⁵
16. 'Therefore of a man who is sitting with his face to the west the southern (i.e. right) eye is northern, the northern (i.e. left) eye is southern.'⁶⁶
17. In the middle (of the two Ājya portions he sacrifices the other) Havis, or more to the west, finishing (the oblations) in the east or in the north.⁶⁷
18. To the north-east the oblation to (Agni) Sviṣṭakrit.
19. He cuts off (the Avadāna portions) from the Havis from the middle and from the eastern part;
20. From the middle, the eastern part and the western part (the portions have to be cut off) by those who make five Avadānas;⁶⁸
21. From the northern side the portion for Sviṣṭakrit.
22. Here he omits the second pouring (of Ājya) over (what is left of) the sacrificial food.⁶⁹
23. 'What I have done too much in this ceremony, or what I have done here too little, all that may Agni Sviṣṭakrit, he who knows it, make well sacrificed and well offered for me. To Agni Sviṣṭakrit, to him who offers the oblations for general expiation, so that they are well offered, to him who makes us succeed in what we desire! Make us in all that we desire successful! Svāhā!'⁷⁰
24. He pours out the full vessel on the Barhis.⁷¹
25. This is the *Avabhritha*.⁷²
26. This is the standard form of the Pākayajñas.
27. What has been left of the Havis is the fee for the sacrifice.

KAṆḌIKĀ 11.

1. Now (follows) the ritual of the animal sacrifice.
2. Having prepared to the north of the fire the place for the Sāmitra fire, having given drink (to the animal which he is going to sacrifice), having washed the animal, having

⁶⁵ Professor Stenzler here very pertinently refers to Satapatha Brāhmana I, 6, 3, 38.

⁶⁶ It is doubtful whether this paragraph should be considered as forming part of the quotation from the Sruti. The object of this passage is, in my opinion, to explain why the southern Ājyabhāga belongs to Soma, who is the presiding deity of the north, and the northern Ājyabhāga to Agni, the presiding deity of the south-east. Professor Stenzler's opinion about this paragraph is somewhat different.

⁶⁷ Sāṅkh.-Grihya I, 9, 8.

⁶⁸ See above, the note on I, 7, 9 about the Avadāna portions and the peculiar custom of the descendants of Jamadagni with regard to them.

⁶⁹ Comp. above, I, 7, 10. 'Here' means, at the Sviṣṭakrit oblation.

⁷⁰ Comp. Pāraskara I, 2, 11; Satapatha Brāhmana XIV, 9, 4, 24. On the oblations for general expiation (sarvaprāyaskittāhuti) comp. Sāṅkh.-Grihya I, 9, 12, and the note.

⁷¹ 'A full vessel which has been put down before, he should now pour out on the Barhis.' Nārāyana.

⁷² This pouring out of the vessel holds here the place of the Avabhritha bath at the end of the Soma sacrifice. See Weber, Indische Studien, X, 393 seq.

placed it to the east (of the fire) with its face to the west, having made oblations with the two Rikas, 'Agni as our messenger' (Rig-veda I, 12, 1 seq.), let him touch (the animal) from behind with a fresh branch on which there are leaves, with (the formula), 'Agreeable to such and such (a deity) I touch thee.'⁷³

3. He sprinkles it from before with water in which rice and barley are, with (the formula), 'Agreeable to such and such (a deity) I sprinkle thee.'

4. Having given (to the animal) to drink of that (water), he should pour out the rest (of it) along its right fore-foot.

5. Having carried fire round (it), performing that act only (without repeating a corresponding Mantra), they lead it to the north.

6. In front of it they carry a fire-brand.⁷⁴

7. This is the Sāmitra (fire).⁷⁵

8. With the two Vapāsrapanī ladles⁷⁶ the 'performer' touches the animal.

9. The sacrificer (touches) the performer.

10. To the west of the Sāmitra (fire) he (the Samitri) kills⁷⁷ (the animal), the head of which is turned to the east or to the west, the feet to the north; and having placed a grass-blade on his side of the (animal's) navel, (the 'performer') draws out the omentum, cuts off the omentum, seizes it with the two Agnisrapanīs, sprinkles it with water, warms it at the Sāmitra (fire), takes it before that fire, roasts it, being seated to the south, goes round (the two fires), and sacrifices it.

11. At the same fire⁷⁸ they cook a mess of food.

12. Having cut off the eleven Avadānas⁷⁹ (or portions which have to be cut off) from the animal, from all its limbs, having boiled them at the Sāmitra (fire), and having warmed the heart on a spit, let him sacrifice first from the mess of cooked food (mentioned in Sūtra 11);

13. Or together with the Avadāna portions.

⁷³ The Sāmitra fire (literally, the fire of the Samitri, who prepares the flesh of the immolated animal) is the one mentioned below in Sūtras 7 and 10. Comp. Indische Studien, X, 345. 'I touch thee' is upākaromi; comp. Kātyāyana-Srauta-sūtra VI, 3, 19. 26.

⁷⁴ It seems that this fire-brand is the same which had been carried round the animal, according to Sūtra 5. Comp. Kātyāyana-Srauta-sūtra VI, 5, 2-5.

⁷⁵ Comp. Sūtra 2.

⁷⁶ On the two Vapāsrapanīs, comp. Kātyāyana-Srauta-sūtra VI, 5, 7; Indische Studien, X, 345. The act which is here attributed to the kartri ('performer'), belongs in the Srauta ritual to the incumbencies of the Pratiprasthātri.

⁷⁷ On the way in which animals had to be killed at sacrifices, see Weber's Indische Studien, IX, 222 seq. On the position of the head and the feet of the victim, comp. Kātyāyana-Srauta-sūtra VI, 5, 16. 17. According to Kātyāyana VI, 6, 8 seq. a grass-blade is placed on the dead animal's body before the navel (agrena nābhim); through that grass-blade he cuts into the body and draws out the omentum. 'That fire' is, according to Nārāyana, not the Sāmitra but the Aupāsana fire. In the same way in the Srauta ritual the warming of the omentum is performed at the Sāmitra, the boiling at the Āhavanīya fire. Kātyāyana VI, 6, 13. 16.

⁷⁸ The Aupāsana fire is referred to.

⁷⁹ The eleven portions are indicated by Kātyāyana, Srauta-sūtra VI, 7, 6.

14. From each of the (eleven) Avadānas he cuts off two portions.⁸⁰
15. They perform the rites only (without corresponding Mantras) with the heart's spit⁸¹ (i.e. the spit on which the heart had been; see Sūtra 12).

KAṆḌIKĀ 12.

1. At a Caitya sacrifice he should before the Sviṣṭakrit (offering) offer a Bali to the Caitya.⁸²
2. If, however, (the Caitya) is distant, (he should send his Bali) through a leaf-messenger.⁸³
3. With the Rik, 'Where thou knowest, O tree' (Rig-veda V, 5, 10), let him make two lumps (of food), put them on a carrying-pole, hand them over to the messenger, and say to him, 'Carry this Bali to that (Caitya).'⁸⁴
4. (He gives him the lump) which is destined for the messenger, with (the words), 'This to thee.'
5. If there is anything dangerous between (them and the Caitya), (he gives him) some weapon also.
6. If a navigable river is between (them and the Caitya, he gives him) also something like a raft with (the words), 'Hereby thou shalt cross.'⁸⁵
7. At the Dhanvantari sacrifice let him offer first a Bali to the Purohita, between the Brahman and the fire.⁸⁶

KAṆḌIKĀ 13.

1. The Upanishad (treats of) the *Garbhalambhana*, the *Pumsavana*, and the *Anavalobhana* (i.e. the ceremonies for securing the conception of a child, the male

⁸⁰ 'A Pañcāvattin cuts off three portions. Having performed the Upastarana and the Pratyabhighārana (the first and second pouring out of Ājya) he sacrifices (the cut-off portions).' Nārāyana.

⁸¹ On the rites regarding the spit, see Kātyāyana VI, 10, 1 seq.; Indische Studien, X, 346.

⁸² There seems to be no doubt that Professor Stenzler is right in giving to caitya in this chapter its ordinary meaning of religious shrine ('Denkmal'). The text shows that the Caitya sacrifice was not offered like other sacrifices at the sacrificer's home, but that in some cases the offering would have to be sent, at least symbolically, to distant places. This confirms Professor Stenzler's translation of caitya. Nārāyana explains caitya by citte bhava, and says, 'If he makes a vow to a certain deity, saying, "If I obtain such and such a desire, I shall offer to thee an Ājya sacrifice, or a Sthālīpāka, or an animal"—and if he then obtains what he had wished for and 'performs that sacrifice to that deity: this is a caitya sacrifice.' I do not know anything that supports this statement as to the meaning of caitya.

⁸³ 'He should make of a leaf a messenger and a carrying-pole.' Nārāyana.

It is not clear whether besides this image of a messenger there was also a real messenger who had to carry the Bali to the Caitya, p. 179 or whether the whole rite was purely symbolical, and based on the principle: *In sacris ficta pro veris accipiuntur*.

⁸⁴ Comp. Pāraskara III, 11, 10.

⁸⁵ Pāraskara III, 11, 11,

⁸⁶ Comp. above, chap. 3, 6.

gender of the child, and for preventing disturbances which could endanger the embryo).⁸⁷

2. If he does not study (that Upanishad), he should in the third month of her pregnancy, under (the Nakṣatra) Tishya, give to eat (to the wife), after she has fasted, in curds from a cow which has a calf of the same colour (with herself), two beans and one barley grain for each handful of curds.⁸⁸

3. To his question, 'What dost thou drink? What dost thou drink?' she should thrice reply, 'Generation of a male child! Generation of a male child!'

4. Thus three handfuls (of curds).

5. He then inserts into her right nostril, in the shadow of a round apartment, (the sap of) an herb which is not faded,⁸⁹

6. According to some (teachers) with the Prajāvāt and Jīvaputra hymns.⁹⁰

7. Having sacrificed of a mess of cooked food sacred to Prajāpati, he should touch the place of her heart with the (verse,) 'What is hidden, O thou whose hair is well parted, in thy heart, in Prajāpati, that I know; such is my belief. May I not fall into distress that comes from sons.'

KANDĪKĀ 14.

1. In the fourth month of pregnancy the *Sīmantonayana* (or parting of the hair, is performed).

2. In the fortnight of the increasing moon, when the moon stands in conjunction with a Nakṣatra (that has a name) of masculine gender—

3. Then he gives its place to the fire, and having spread to the west of it a bull's hide with the neck to the east, with the hair outside, (he makes oblations,) while (his wife) is sitting on that (hide) and takes hold of him, with the two (verses), 'May Dhātri give to his worshipper,' with the two verses, 'I invoke Rākā' (Rig-veda II, 32, 4 seq.), and with (the texts), 'Negamesha,' and, 'Prajāpati, no other one than thou' (Rig-Veda 10:121, 10).⁹¹

⁸⁷ Nārāyana evidently did not know the Upanishad here referred to; he states that it belongs to another Sākhā. Comp. Professor Max Müller's note on Brihad Āranyaka VI, 4, 24 (S.B.E., vol. xv, p. 222).

⁸⁸ 'He should give her the two beans as a symbol of the testicles, and the barley grain as a symbol of the penis.' Nārāyana.

⁸⁹ Nārāyana (comp. also the Prayogaratna, folio 40; Āśvalāyanīya-Grihya-Parisiṣṭa I, 25; NIS. Chambers 667) separates this rite from the ceremony described in Sūtras 2-4. He says that Sūtras 2-4—as indeed is evidently the case—refer to the Pumsavana, and in Sūtra 5 begins the Anavalobhana (comp. garbharakṣana, Sāṅkh. I, 21). To me it seems more probable that the text describes one continuous ceremony. There is no difficulty in supposing that of the Anavalobhana, though it is mentioned in Sūtra 1, no description is given in the following Sūtras, the same being the case undoubtedly with regard to the Garbhalambhana, of which a description is found in the Āśv.-Parisiṣṭa I, 25.

⁹⁰ Two texts commencing *ā te garbho yonim etu and Agnir etu prathamah*. See Stenzler's Various Readings, p. 48, and the Bibliotheca Indica edition, p. 61.

⁹¹ Comp. above, chap. 8, 9. Regarding the two verses *Dhātā dadātu dāsushe*, see Sāṅkh.-Grihya I, 22, 7. The Nejaimesha hymn is Rig-veda Khailika sūkta, vol. vi, p. 31, ed. Max Muller.

4. He then three times parts her hair upwards (i.e. beginning from the front) with a bunch containing an even number of unripe fruits, and with a porcupine's quill that has three white spots, and with three bunches of Kuśa grass, with (the words), 'Bhūr bhuvah, svar, om!'
5. Or four times.
6. He gives orders to two lute-players, 'Sing king Soma.'
7. (They sing) 'May Soma our king bless the human race. Settled is the wheel of so-and-so.'—(here they name) the river near which they dwell.⁹²
8. And whatever aged Brāhmana woman, whose husbands and children are alive, tell them, that let them do.
9. A bull is the fee for the sacrifice.

KAṆḌIKĀ 15.

1. When a son has been born, (the father) should, before other people touch him, give him to eat from gold (i.e. from a golden vessel or with a golden spoon) butter and honey with which he has ground gold(-dust), with (the verse), 'I administer to thee the wisdom ('veda') of honey, of ghee, raised by Savitri the bountiful. Long-living, protected by the gods, live a hundred autumns in this world!'⁹³
2. Approaching (his mouth) to (the child's) two ears he murmurs the 'production of intelligence:' 'Intelligence may give to thee god Savitri, intelligence may goddess Sarasvatī, intelligence may give to thee the two divine Asvins, wreathed with lotus.'
3. He touches (the child's) two shoulders with (the verse), 'Be a stone, be an axe, be insuperable gold. Thou indeed art the Veda, called son; so live a hundred autumns'—and with (the verses), 'Indra, give the best treasures' (Rig-veda 2:21, 6), Bestow on us, O bountiful one, O speedy one' (Rig-veda 3: 36, 10).⁹⁴
4. And let them give him a name beginning with a sonant, with a semivowel in it, with the Visarga at its end, consisting of two syllables,
5. Or of four syllables;
6. Of two syllables, if he is desirous of firm position; of four syllables, if he is desirous of holy lustre;
7. But in every case with an even number (of syllables) for men, an uneven for women.
8. And let him also find out (for the child) a name to be used at respectful salutations (such as that due to the Ācārya at the ceremony of the initiation); that his mother and his father (alone) should know till his initiation.

⁹² Comp. Pāraskara I, 15, 8. The Gāthā there is somewhat different. I cannot see why in the Āśvalāyana redaction of it *niviṣṭakakrāsau* should not be explained, conformably to the p. 182 regular Sandhi laws, as *niviṣṭakakrā asau*. The wheel of course means the dominion.

⁹³ Comp. Āśv.-Grihya-Parisiṣṭa I, 26. I follow Professor Stenzler, who corrects *maghonām* into *maghonā*; comp. Sāṅkh.-Grihya I, 24, 4.

⁹⁴ Vedo may as well be the nominative of *veda* as that of *vedas* ('property').

9. When he returns from a journey, he embraces his son's head and murmurs, 'From limb by limb thou art produced; out of the heart thou art born. Thou indeed art the self called son; so live a hundred autumns!'—(thus) he kisses him three times on his head.
10. The rite only (without the Mantra is performed) for a girl.

KAṆḌIKĀ 16.

1. In the sixth month the Annaprāsana (i.e. the first feeding with solid food).⁹⁵
2. Goat's flesh, if he is desirous of nourishment,
3. Flesh of partridge, if desirous of holy lustre,
4. Boiled rice with ghee, if desirous of splendour:
5. (Such) food, mixed with curds, honey and ghee he should give (to the child) to eat with (the verse), 'Lord of food, give us food painless and strong; bring forward the giver; bestow power on us, on men and animals.'
6. The rite only (without the Mantra) for a girl.

KAṆḌIKĀ 17.

1. In the third year the *Caula* (i.e. the tonsure of the child's head), or according to the custom of the family.
2. To the north of the fire he places vessels which are filled respectively, with rice, barley, beans, and sesamum seeds;
3. To the west (the boy) for whom the ceremony shall be performed, in his mother's lap, bull-dung in a new vessel, and Samī leaves are placed.
4. To the south of the mother the father (is seated) holding twenty-one bunches of Kuśa grass.⁹⁶
5. Or the Brahman should hold them.
6. To the west of (the boy) for whom the ceremony is to be performed, (the father) stations himself and pours cold and warm water together with (the words), 'With warm water, O Vāyu, come hither!'
7. Taking of that (water), (and) fresh butter, or (some) drops of curds, he three times moistens (the boy's) head, from the left to the right, with (the formula), 'May Aditi cut thy hair; may the waters moisten thee for vigour!'
8. Into the right part (of the hair) he puts each time three Kuśa bunches, with the points towards (the boy) himself, with (the words), 'Herb! protect him!'⁹⁷

⁹⁵ Comp. Sāṅkh.-Grihya I, 27, 1 seq. The two texts are nearly word for word identical.

⁹⁶ He cuts off the hair four times on the right side (Sūtras 10-14), three times on the left side (Sūtra 15); each time three Kuśa bunches are required. This is the reason why twenty-one bunches are prescribed.

⁹⁷ Each of the four times and of the three times respectively that he cuts off the hair; see the preceding note.

9. (With the words,) 'Axe! do no harm to him!' he presses a copper razor (on the Kuśa blades),
10. And cuts (the hair) with (the verse), 'The razor with which in the beginning Savitri the knowing one has shaved (the beard) of king Soma and of Varuna, with that, ye Brāhmanas, shave now his (hair), that he may be blessed with long life, with old age.'
11. Each time that he has cut, he gives (the hairs) with their points to the east, together with Samī leaves, to the mother. She puts them down on the bull-dung.
12. 'With what Dhātri has shaven (the head) of Brihaspati, Agni and Indra, for the sake of long life, with that I shave thy (head) for the sake of long life, of glory, and of welfare'—thus a second time.
13. 'By what he may at night further see the sun, and see it long, with that I shave thy (head) for the sake of long life, of glory, and of welfare'—thus a third time.⁹⁸
14. With all (the indicated) Mantras a fourth time.
15. Thus three times on the left side (of the head).
16. Let him wipe off the edge of the razor with (the words), 'If thou shavest, as a shaver, his hair with the razor, the wounding, the well-shaped, purify his head, but do not take away his life.'⁹⁹
17. Let him give orders to the barber, 'With lukewarm water doing what has to be done with water, without doing harm to him, arrange (his hair) well.'
18. Let him have the arrangement of the hair made according to the custom of his family.¹⁰⁰
19. The rite only (without the Mantras) for a girl.

KAṆḌIKĀ 18.

1. Thereby the *Go-dāna-karman* (i.e. the ceremony of shaving the beard, is declared).
2. In the sixteenth year.
3. Instead of the word 'hair' he should (each time that it occurs in the Mantras) put the word 'beard.'
4. Here they moisten the beard.¹⁰¹
5. (The Mantra is), 'Purify his head and his face, but do not take away his life.'¹⁰²
6. He gives orders (to the barber with the words), 'Arrange his hair, his beard, the hair of his body, and his nails, ending in the north.'¹⁰³

⁹⁸ Instead of *yena bhūyas ca rātryām*, Pāraskara (II, 1, 16) has, *yena bhūris carā divam*.

⁹⁹ Comp. Pāraskara II, I, 19; Atharva-veda VIII, 2, 17.

¹⁰⁰ On these family customs, see Grihya-samgraha-pariśiṣṭa II, 40; Roth, Zur Literatur und Geschichte des Weda, p. 120; Max Müller, History of A. S. L., p. 54 seq.; Weber, Indische Studien, X, 95.

¹⁰¹ See above, chap. 17, 7.

¹⁰² See chap. 17, 16.

7. Having bathed and silently stood during the rest of the day, let him break his silence in the presence of his teacher, (saying to him,) 'I give an optional gift (to thee).'¹⁰⁴
8. An ox and a cow is the sacrificial fee.
9. Let (the teacher) impose (on the youth the observances declared below) for one year.¹⁰⁵

KAṆḌIKĀ 19.

1. In the eighth year let him initiate a Brāhmana,
2. Or in the eighth year after the conception;
3. In the eleventh a Kṣatriya;
4. In the twelfth a Vaiśya.
5. Until the sixteenth (year) the time has not passed for a Brāhmana;
6. Until the twenty-second for a Kṣatriya;
7. Until the twenty-fourth for a Vaiśya.
8. After that (time has passed), they become patitasāvitṛika (i.e. they have lost their right of learning the Sāvitṛī).
9. No one should initiate such men, nor teach them, nor perform sacrifices for them, nor have intercourse with them.
10. (Let him initiate) the youth who is adorned and whose (hair on the) head is arranged,¹⁰⁶ who wears a (new) garment that has not yet been washed, or an antelope-skin, if he is a Brāhmana, the skin of a spotted deer, if a Kṣatriya, a goat's skin, if a Vaiśya.
11. If they put on garments, they should put on dyed (garments): the Brāhmana a reddish yellow one, the Kṣatriya a light red one, the Vaiśya a yellow one.
12. Their girdles are: that of a Brāhmana made of Muñja grass, that of a Kṣatriya a bow-string, that of a Vaiśya woollen.
13. Their staffs are: that of a Brāhmana of Palāsa wood, that of a Kṣatriya of Udumbara wood, that of a Vaiśya of Bilva wood.

KAṆḌIKĀ 20.

1. Or all (sorts of staffs are to be used) by (lads of) all (castes).

¹⁰³ According to Nārāyana, he says to the barber (chap. 17, 17), 'With lukewarm water doing what has to be done with water, without doing harm to him, arrange his hair, his beard, the hair of his body, and his nails, ending in the north.'

¹⁰⁴ On restrictions like that contained in the eighth Sūtra as to the object in which the vara (optional gift) had to consist, see Weber, *Indische Studien*, V, 343.

¹⁰⁵ See below, chap. 22, 22

¹⁰⁶ By the 'arranging of the hair' the cutting of the hair is implied, as is seen from chap. 22, 22.

2. While (the student) takes hold of him, the teacher sacrifices¹⁰⁷ and then stations himself to the north of the fire, with his face turned to the east.
3. To the east (of the fire) with his face to the west the other one.
4. (The teacher then) fills the two hollows of (his own and the student's) joined hands with water, and with the verse, 'That we choose of Savitri' (Rig-veda V, 82, 1) he makes with the full (hollow of his own hands the water) flow down on the full (hollow of) his, (i.e. the student's hands.) Having (thus) poured (the water over his hands) he should with his (own) hand seize his (i.e. the student's) hand together with the thumb, with (the formula), 'By the impulse of the god Savitri, with the arms of the two Asvins, with Pūṣan's hands I seize thy hand, so-and-so.'
5. With (the words), 'Savitri has seized thy hand, so-and-so.' a second time.
6. With (the words), 'Agni is thy teacher, so-and-so.' a third time.
7. He should cause him to look at the sun while the teacher says, 'God Savitri, this is thy Brahmācārin; protect him; may he not die.'
8. (And further the teacher says), 'Whose Brahmācārin art thou? The breath's Brahmācārin art thou. Who does initiate thee, and whom (does he initiate)? To whom shall I give thee in charge?'
9. With the half verse, 'A youth, well attired, dressed came hither' (Rig-veda III, 8, 4) he should cause him to turn round from the left to the right.
10. Reaching with his two hands over his (i.e. the student's) shoulders (the teacher) should touch the place of his heart with the following (half verse).
11. Having wiped the ground round the fire,¹⁰⁸ the student should put on a piece of wood silently. 'Silence indeed is what belongs to Prajāpati. The student becomes belonging to Prajāpati'—this is understood (in the Sruti).

KAṆḌIKĀ 21.

1. Some (do this) with a Mantra:— 'To Agni I have brought a piece of wood, to the great Jātavedas. Through that piece of wood increase thou, O Agni; through the Brahman (may) we (increase). Svāhā!'
2. Having put the fuel (on the fire) and having touched the fire, he three times wipes off his face with (the words), 'With splendour I anoint myself.'
3. 'For with splendour does he anoint himself'—this is understood (in the Sruti).
4. 'On me may Agni bestow insight, on me offspring, on me splendour.'

¹⁰⁷ He offers the oblations prescribed above, chap. 1, 4, 3 seq.

¹⁰⁸ On the wiping of the ground round the fire, comp. above, chap. 3, 1; Sāṅkhāyana-Grihya I, 7, 11. Nārāyana here has the following remarks, which I can scarcely believe to express the real meaning of this Sūtra: 'Here the wiping of the ground round the fire is out of place, because the Samskāras for the fire have already been performed. As to that, it should be observed that the wiping is mentioned here in order that, when fuel is put on the fire in the evening and in the morning, the sprinkling of water and the wiping may be performed. But on this occasion (at the Upanayana) the student does not perform the wiping, &c., and silently puts a piece of wood on that fire.'

'On me may Indra bestow insight, on me offspring, on me strength (indriya).

'On me may Sūrya bestow insight, on me offspring, on me radiance.

'What thy splendour is, Agni, may I thereby become resplendent.

'What thy vigour is, Agni, may I thereby become vigorous.

'What thy consuming power is, Agni, may I thereby obtain consuming power'—with (these formulas) he should approach the fire, bend his knee, embrace (the teacher's feet), and say to him, 'Recite, sir! The Sāvitrī, sir, recite!'

5. Seizing with his (i.e. the student's) garment and with (his own) hands (the student's) hands (the teacher) recites the Sāvitrī, (firstly) Pāda by Pāda, (then) hemistich by hemistich, (and finally) the whole (verse).

6. He should make him recite (the Sāvitrī) as far as he is able.

7. On the place of his (i.e. the student's) heart (the teacher) lays his hand with the fingers upwards, with (the formula), 'Into my will I take thy heart; after my mind shall thy mind follow; in my word thou shalt rejoice with all thy will; may Brihaspati join thee to me.'

KAṆḌIKĀ 22.

1. Having tied the girdle round him and given him the staff, he should impose the (observances of the) Brahmacharya on him—

2. (With the words), 'A Brahmachārīn thou art. Eat water. Do the service. Do not sleep in the day-time. Devoted to the teacher study the Veda.'

3. Twelve years lasts the Brahmacharya for (each) Veda, or until he has learnt it.

4. Let him beg (food) in the evening and in the morning.

5. Let him put fuel on (the fire) in the evening and in the morning.

6. Let him beg first of a man who will not refuse,

7. Or of a woman who will not refuse.

8. (In begging he should use the words), 'Sir, give food!'

9. Or, '(Sir, give) Anupravakanīya (food).'¹⁰⁹

10. That (which he has received) he should announce to his teacher.¹¹⁰

11. He should stand the rest of the day.

12. After sunset (the student) should cook the Brāhmaudana (or boiled rice with which the Brāhmanas are to be fed) for the Anupravakanīya sacrifice (the sacrifice to be performed after a part of the Veda has been studied), and should announce to the teacher (that it is ready).¹¹¹

¹⁰⁹ Food for the Anupravakanīya offering; see Sūtra 12.

¹¹⁰ Sāṅkhāyana-Grihya II, 6, 7; Pāraskara II, 5, 8.

¹¹¹ 'The student should, according to the rules for the Pākayajñas, cook the Anupravakanīya food and announce it to the teacher in the words, "The food is cooked."' Nārāyana.

13. The teacher should sacrifice, while the student takes hold of him, with the verse, 'The wonderful lord of the abode' (Rig-Veda I, 18, 6).
14. A second time with the Sāvitrī—
15. And whatever else has been studied afterwards.¹¹²
16. A third time to the Rishis.
17. A fourth time (the oblation) to (Agni) Sviṣṭakrit.
18. Having given food to the Brāhmanas he should cause them to pronounce the end of the Veda (study).¹¹³
19. From that time (the student) should eat no saline food; he should observe chastity, and should sleep on the ground through three nights, or twelve nights, or one year.
20. When he has fulfilled those observances, (the teacher) performs (for him) the 'production of intelligence,' (in the following way):¹¹⁴
21. While (the student) towards an unobjectionable direction¹¹⁵ (of the horizon) sprinkles thrice (water) from the left to the right with a water-pot round a Palāsa (tree) with one root, or round a Kuśa bunch, if there is no Palāsa, (the teacher) causes him to say, 'O glorious one, thou art glorious.¹¹⁶ As thou, O glorious one, art glorious, thus, O glorious one, lead me to glory. As thou art the preserver of the treasure of sacrifice for the gods, thus may I become the preserver of the treasure of the Veda for men.'
22. Thereby, beginning with his having the hair cut, and ending with the giving in charge, the imposing of observances has been declared.¹¹⁷
23. Thus for one who has not been initiated before.
24. Now as regards one who has been initiated before:
25. The cutting of the hair is optional,¹¹⁸
26. And the 'production of intelligence.'¹¹⁹
27. On the giving in charge there are no express rules (in this case);¹²⁰
28. And on the time.¹²¹

¹¹² Nārāyana mentions as such texts especially those belonging to the Āranyaka, viz. the Mahānāmnyas, the Mahāvratā, and the Upanishad. But there is no reason why we should not think quite as well of the Rig-veda Samhitā itself.

¹¹³ 'He should say, "Sirs! Pronounce the end of the Veda (study)." And they should reply, "May an end of the Veda (study) be made." Nārāyana.

¹¹⁴ Comp. above, chap. 15, 2.

¹¹⁵ 'The objectionable directions are three, the south, the southeast, the south-west.' Nārāyana.

¹¹⁶ *Susravas*, which I have translated by 'glorious,' at the same time means, 'endowed with good hearing,' i.e. successful in study. The student therefore by the same word prays for glory and for success in Vedic learning.

¹¹⁷ The rules stated above for the Upanayana, beginning with the prescription regarding the cutting of the hair (given chap. 19, so in the words, 'whose [hair on the] head is arranged;' see the note there), and ending with the ceremony prescribed chap. 20, 8, are to be extended also to other cases of the imposing of a vow, such, for instance, as that mentioned chap. 18, 9.

¹¹⁸ See chap. 79, 10.

¹¹⁹ See above, Sūtra 20.

¹²⁰ See chap. 20, 8.

29. (He should recite to him) as the Sāvitrī (the Rik), 'That we choose of god Savitri' (Rig-veda V, 82, 1).¹²²

KAṆḌIKĀ 23.

1. He chooses priests (for officiating at a sacrifice) with neither deficient nor superfluous limbs, 'who on the mother's and on the father's side (&c.),' as it has been said above.¹²³
2. Let him choose young men as officiating priests: thus (declare) some (teachers).
3. He chooses first the Brahman, then the Hotri, then the Adhvaryu, then the Udgātri.
4. Or all who officiate at the Ahīna sacrifices¹²⁴ and at those lasting one day.
5. The Kauśītakinās prescribe the Sadasya¹²⁵ as the seventeenth, saying, 'He is the looker-on at the performances.'
6. This has been said in the two Rikas¹²⁶, 'He whom the officiating priests, performing (the sacrifice) in many ways' (Rig-veda VIII, 58, I. 2).
7. He chooses the Hotri first.¹²⁷
8. With (the formula), 'Agni is my Hotri; he is my Hotri; I choose thee so-and-so. as my Hotri' (he chooses) the Hotri.
9. With (the formula), 'Candramas (the moon) is my Brahman; he is my Brahman; I choose thee so-and-so. as my Brahman' (he chooses) the Brahman.
10. With (the formula), 'Āditya (the sun) is my Adhvaryu; (he is my Adhvaryu, &c.)'—the Adhvaryu.
11. With (the formula), 'Parjanya is my Udgātri; (he is my Udgātri, &c.)'—the Udgātri.
12. With (the formula), 'The waters are my reciters of what belongs to the Hotrakas'—the Hotrakas.¹²⁸
13. With (the formula), 'The rays are my camasādhvāryus'—the camasādhvāryus.¹²⁹

¹²¹ See chap. 4, 1.

¹²² Instead of the ordinary Sāvitrī, Rig-veda III, 62, 10.

¹²³ Comp. Srauta-sūtra IX, 3, 20; Grihya-sūtra I, 5, 1.

¹²⁴ The Ahīna sacrifices are those which last more than one day, but not more than twelve days. The priests officiating at such sacrifices are the sixteen stated in the Srauta-sūtra IV, 1, 6. 7. Those besides the sixteen, though they are chosen (*saty api varane*) for taking part in the sacred performances, have not the rank of ritvigas (officiating priests); such are the Sadasya, the Samitri, and the *Kamasādhvāryavah* (schol. Srautas. loc. cit.) As to the Sadasya, however, there was some difference of opinion (see the next Sūtra).

¹²⁵ On the office of the Sadasya, see Indische Studien, X, 136, 144.

¹²⁶ The two Rikas quoted here belong to the tenth among the Vālahilya hymns, a hymn omitted in many of the Rig-veda MSS. They give no special confirmation to the rules stated in our text, but contain only a general allusion to the unity of the sacrifice, which the various priests perform in many various ways.

¹²⁷ 'If the four (chief) priests have to be chosen, the choosing of the Brāhmana stands first in order (see above, Sūtra 3); if all (the sixteen), then the choosing of the Hotri stands first in order.' Nārāyana.

¹²⁸ The twelve priests of the sixteen (see § 4 note) who do not stand at the head of one of the four categories. Those at the head are enumerated in the Sūtras

14. With (the formula), 'The ether is my Sadasya'—the Sadasya.
15. He whom he has chosen should murmur, 'A great thing thou hast told me; splendour thou hast told me; fortune thou hast told me; glory thou hast told me; praise thou hast told me; success thou hast told me; enjoyment thou hast told me; satiating thou hast told me; everything thou hast told me.'
16. Having murmured (this formula), the Hotri declares his assent (in the words), 'Agni is thy Hotri; he is thy Hotri; thy human Hotri am I.'
17. 'Candramas (the moon) is thy Brahman; he is thy Brahman (&c.)'—thus the Brahman.
18. In the same way the others according to the prescriptions (given above).
19. And if (the priest who accepts the invitation) is going to perform the sacrifice (for the inviting person, he should add), 'May that bless me; may that enter upon me; may I thereby enjoy (bliss).'¹³⁰
20. The functions of an officiating priest are not to be exercised, if abandoned (by another priest), or at an Ahīna sacrifice with small sacrificial fee,¹³¹ or for a person that is sick, or suffering, or affected with consumption, or decried among the people in his village, or of despised extraction:¹³² for such persons (the functions of a Ritvig should not be exercised).
21. He (who is chosen as a Ritvig) should ask the Somapravāka, 'What sacrifice is it? Who are the priests officiating? What is the fee for the sacrifice?'¹³³
22. If (all the conditions) are favourable, he should accept.
23. Let (the officiating priests) eat no flesh nor have intercourse with a wife until the completion of the sacrifice.
24. 'By this prayer, O Agni, increase' (Rig-veda I, 31, 18)—with (this verse) let him offer (at the end of the sacrifice) an oblation of Ājya in (his own) Dakṣiṇāgni, and go away where he likes;

¹²⁹ See above, § 4 note.

¹³⁰ Priests who only perform the Agnyādheya for a person, are, according to Nārāyana's note on this Sūtra, not considered as p. 196 performing a sacrifice for him; consequently the formula given here is only to be used by priests who are elected for a Soma sacrifice. Stenzler translates, 'So spricht er, wenn er das Opfer durch sie vollziehen lassen will.' But this would be *yakṣyamānah*, not *yājayishyan*.

¹³¹ The tradition takes *nīca-dakṣiṇasya* as in apposition to *ahīnasya*, and I have translated accordingly. But I cannot help thinking that the two words should be separated, so that we should have to translate, 'or at an Ahīna, or for a person that gives small sacrificial fee.' Thus the Brāhmana quoted by Āpastamba (see the commentary on the Pañcavimsa Brāhmana, vol. i, p. 6, ed. Bibl. Indica) gives the following questions which the Ritvig to be chosen should ask, 'Is it no Ahīna sacrifice? Is the Ritvig office not abandoned by others? Is the sacrificial fee plentiful?' It is a very singular fact, that on the one hand the assistance of a number of Ritvigs was unanimously declared necessary for the performance of an Ahīna sacrifice, while on the other hand it was considered objectionable, at least among some of the Vedic schools, to officiate at such a sacrifice. See Weber's Indische Studien, X, 150, 151.

¹³² On *anudesyabhisasta* Nārāyana says, *sadesinābhisastasyaivam eke. anye tu srāddhe pratishiddhasyety āhuh*. It seems to me that *anudesya* (or rather *ānudesya*?) in Sāṅkhāyana-Sraut. V, 1, 10 (Indische Studien, X, 147) means the same, though the commentary on that Sūtra ascribes a different meaning to that word.

¹³³ The Somapravāka is the messenger who invites the priests on behalf of the sacrificer to officiate at his intended Soma sacrifice. Comp. Indische Studien, IX, 308.

25. In the same way one who has not set up the (Srauta) fires, in his (sacred) domestic fire with this Rik, 'Forgive us, O Agni, this sin' (Rig-veda I, 31, 16).

KANḌIKĀ 24.

1. When he has chosen the Ritviks, he should offer the Madhuparka¹³⁴ (i.e. honey-mixture) to them (in the way described in Sūtras 5 and following);
2. To a Snātaka, when he comes to his house;
3. And to a king;
4. And for a teacher, the father-in-law, a paternal uncle, and a maternal uncle.
5. He pours honey into curds,
6. Or butter, if he can get no honey.
7. A seat, the water for washing the feet, the Arghya water (i.e. perfumed water into which flowers have been thrown), the water for sipping, the honey-mixture, a cow: every one of these things they announce three times (to the guest).
8. With (the verse), 'I am the highest one among my people, as the sun among the thunderbolts. Here I tread on him whosoever infests me'—he should sit down on the seat (made of) northward-pointed (grass).
9. Or (he should do so) after he has trodden on it.
10. He should make (his host) wash his feet.
11. The right foot he should stretch out first to a Brāhmana,
12. The left to a Sūdra.
13. When his feet have been washed, he receives the Arghya water in the hollow of his joined hands and then sips the water destined thereto, with (the formula), 'Thou art the first layer for Ambrosia.'
14. He looks at the Madhuparka when it is brought to him, with (the formula), 'I look at thee with Mitra's eye.'
15. He accepts it with his joined hands with (the formula), 'By the impulse of the god Sāvitrī, with the arms of the two Asvins, with the hands of Pūṣan I accept thee.' He then takes it into his left hand, looks at it with the three verses, 'Honey the winds to the righteous one' (Rig-veda I, 90, 6 seqq.), stirs it about three times from left to right with the fourth finger and the thumb, and wipes (his fingers) with (the formula), 'May the Vasus eat thee with the Gāyatrī metre'—to the east;
16. With (the formula), 'May the Rudras eat thee with the Trishtubh metre'—to the south;

¹³⁴ Comp. Sāṅkhāyana-Grihya II, 15. The second Sūtra is paraphrased by Nārāyana thus, 'To a person that has performed the Samāvartana (see below, III, 8), when he comes on that day to his house with the intention of forming a matrimonial alliance.'

17. With (the formula), 'May the Ādityas eat thee with the Jagatī metre'—to the west;
18. With (the formula), 'May the Viśve devās eat thee with the Anushtubh metre'—to the north.
19. With (the formula), 'To the beings thee'—he three times takes (some of the Madhuparka substance) out of the middle of it.
20. With (the formula), 'The milk of Virāj art thou'—he should partake thereof the first time,
21. With, 'The milk of Virāj may I obtain'—the second time,
22. With, 'In me (may) the milk of Padyā Virāj¹³⁵ (dwell)'—the third time.
23. (He should) not (eat) the whole (Madhuparka).
24. He should not satiate himself.
25. To a Brāhmana, to the north, he should give the remainder.
26. If that cannot be done, (he should throw it) into water.
27. Or (he may eat) the whole (Madhuparka).
28. He then makes a rinsing of his mouth follow (on the eating of the Madhuparka) with the water destined thereto, with (the formula), 'Thou art the covering of Ambrosia.'¹³⁶
29. With (the formula), 'Truth! Glory! Fortune! May fortune rest on me!'—a second time.
30. When he has sipped water, they announce to him the cow.
31. Having murmured, 'Destroyed is my sin; my sin is destroyed,' (he says,) 'Om, do it,' if he chooses to have her killed.
32. Having murmured, 'The mother of the Rudras, the daughter of the Vasus' (Rig-veda VIII, 101, 15), (he says,) 'Om, let her loose,' if he chooses to let her loose.
33. The Madhuparka should not be without flesh, without flesh.¹³⁷

End of the First Adhyāya.

¹³⁵ On Padyā Virāj, see the note on Sāṅkhāyana-Grihya III, 7, 5.

¹³⁶ Comp. above, Sūtra 13.

¹³⁷ Comp. Sāṅkhāyana-Grihya II, 15, 2. The phrase 'without flesh' is repeated twice for stress.

ADHYĀYA 2

KAṆḌIKĀ 1.

1. On the full moon day of the Śrāvana month¹³⁸ the Śrāvana ceremony (is performed).
2. Having filled a new jug with flour of fried barley, he lays (this jug) and a spoon for offering the Balis on new strings of a carrying pole (and thus suspends them).
3. Having prepared fried barley grains, he smears half of them with butter.
4. After sunset he prepares a mess of cooked food and a cake in one dish and sacrifices (the cooked food) with the four verses, 'Agni, lead us on a good path to wealth' (Rig-veda I, 189, 1 seqq.), verse by verse, and with his hand the (cake) in one dish with (the formula), 'To the steady One, the earth-demon, svāhā!'
5. (The cake) should be (entirely) immersed (into the butter), or its back should be visible.
6. With (the verse), 'Agni, do not deliver us to evil' (Rig-veda I, 189, 5) he sacrifices over it (the butter) in which it had lain.
7. With (the verse), 'May the steeds at our invocation be for a blessing to us' (Rig-veda 7: 38, 7) (he sacrifices) the besmeared grains with his joined hands,
8. The other (grains) he should give to his people.¹³⁹
9. Out of the jug he fills the spoon with flour, goes out (of the house) to the east, pours water on the ground on a clean spot, sacrifices with (the formula), 'To the divine hosts of the serpents svāhā!' and does reverence to them with (the formula), 'The serpents which are terrestrial, which are aerial, which are celestial, which dwell in the directions (of the horizon)—to them I have brought this Bali; to them I give over this Bali.'
10. Having gone round (the Bali) from left to right, he sits down to the west of the Bali with (the words), 'The serpent art thou; the lord of the creeping serpents art thou; by food thou protectest men, by cake the serpents, by sacrifice the gods. To me, being in thee, the serpents being in thee should do no harm. I give over the firm one (i.e. the spoon) to thee.'
11. 'Firm one, (I give) so-and-so. (in charge) to thee! Firm one, (I give) so-and-so. (in charge) to thee!'—with (these words he gives) his people, man by man, (in charge to the serpent god);
12. 'Firm one, I give myself in charge to thee!'—with these words himself at the end.
13. Let no one step between it (i.e. the Bali, and the sacrificer), until the giving in charge has been performed.

¹³⁸ Nārāyana's observation that the Srāvana full moon can fall also under certain other Nakṣatras than Sravana itself, furnishes no reason why we should think here of solar months, as Prof. Stenzler proposes.

¹³⁹ See above, Sūtra 3. 9. See above, Sūtra 1.

14. With (the formula), 'To the divine hosts of the serpents svāhā!'—let him offer the Bali in the evening and in the morning, till the *Pratyavarohana* (i.e. the ceremony of the 'redescent').¹⁴⁰

15. Some count (the days till the *Pratyavarohana*) and offer the corresponding number of Balis already on that day (on which the *Sravanā* ceremony is performed).¹⁴¹

KAṆḌIKĀ 2.

1. On the full moon day of Āśvayuja the Āśvayujī ceremony (is performed).

2. Having decorated the house, having bathed and put on clean garments, they¹⁴² should pour out a mess of cooked food for Paśupati, and should sacrifice it with (the formula), To Paśupati, to Siva, to Samkara, to Prishātaka svāhā!'

3. He should sacrifice with his joined hands a mixture of curds and butter (prishātaka) with (the formula), 'May what is deficient be made full to me; may what is full not decay to me. To Prishātaka svāhā!'

4. 'United with the seasons, united with the manners, united with Indra and Agni, svāhā!¹⁴³

'United with the seasons, united with the manners, united with the Viśve devās, svāhā!

'United with the seasons, united with the manners, united with Heaven and Earth, svāhā!'—with (these formulas) a mess of cooked food is offered at the Āgrayana sacrifice by one who has set up the (sacred *Srauta*) fires.

5. Also by one who has not set up the (*Srauta*) fires (the same offering is performed) in the (sacred) domestic fire.

KAṆḌIKĀ 3.

1. On the full moon of Mārgasīrsha the 'redescent' (is performed)—on the fourteenth (Tithi),¹⁴⁴

2. Or on (the Tithi of) the full moon (itself).

3. Having again¹⁴⁵ renovated the house by (giving a new) coating (to the walls), by spreading out (a new roof), and by levelling (the floor), they should sacrifice after

¹⁴⁰ On the *Pratyavarohana*, see the third chapter of this *Adhyāya*.

¹⁴¹ I.e. two Bali offerings for each day, one for the morning and one for the evening.

¹⁴² 'The plural "They should sacrifice it" means, that while the sacrifice is performed by the householder, his sons and the other persons belonging to the house should touch him.' Nārāyana.

¹⁴³ The Āgrayana sacrifice, which is offered when the sacrificer is going to partake of the first-fruits of the harvest, is treated of, with relation to a sacrificer who keeps the *Srauta* fires, in the *Srauta-sūtra* II, q. This *Sūtra* in my opinion should be understood as a supplementary addition to that chapter. Nārāyana refers the rule here given to the case of any incident or danger (*āpad*) which prevents the sacrificer from performing the ceremony in its fuller form, as prescribed in the *Srauta-sūtra*.

¹⁴⁴ On the ceremony of 'redescent,' comp. *Sāṅkhāyana-Grihya* IV, 17; *Pāraskara* III, 2. The fourteenth Tithi of the bright fortnight, preceding the full moon, is referred to.

sunset (oblations) of milk-rice with (the texts), '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!

'Within the dominion of the white one no serpent has killed anything. To the white one, the son of Vidārva, adoration! Svāhā!'

4. Here no oblation to (Agni) Sviṣṭakrit (is made).
5. 'May we be secure from Prajāpati's sons'¹⁴⁶—thus he murmurs while looking at the fire.
6. (Saying), 'Be happy and friendly to us'—he should think in his mind of the winter.
7. To the west of the fire is a well-spread layer (of straw); on that he should sit down, murmur (the verse), 'Be soft, O earth' (Rig-veda I, 22, 15), and lie down (on that layer) with his people, with the head to the east and the face to the north.
8. The others, as there is room.
9. Or following on each other from the eldest to the youngest.
10. Those who know the Mantras, should murmur the Mantras.¹⁴⁷
11. Arising (they should) three times (murmur the verse), 'From that place may the gods bless us' (Rig-veda I, 22, 16).¹⁴⁸
12. The same (verse) a fourth time with their faces to the south, to the west, and to the north.¹⁴⁹
13. Having arisen, having murmured the hymns sacred to the Sun and the auspicious hymns, having prepared food and given to the Brāhmanas to eat, he should cause (them) to pronounce auspicious words.

KAṆḌIKĀ 4.

1. On the eighth days of the four dark fortnights of (the two seasons of) winter and Sisira the Aṣṭakās (are celebrated).¹⁵⁰
2. Or on one (of these days).¹⁵¹
3. The day before, he should offer to the Ancestors (i.e. Manes)—

¹⁴⁵ 'Again' refers to chap. 2, 2. As to the words 'they should sacrifice,' comp. the note on the same Sūtra. The first Mantra reoccurs in Sāṅkhāyana-Grihya IV, 18, 1. The text of the second should be, na vai śvetasyādhyācāre, &c.; comp. Pāraskara II, 14, 5.

¹⁴⁶ The serpents are the children of Kasyapa (i.e. Prajāpati) and Kadrū; see Mahābhārata I, 1074 seqq.

¹⁴⁷ 'The Mantras beginning from "Be soft, O earth" (Sūtra 7) down to the auspicious hymns (Sūtra 13).' Nārāyana.

¹⁴⁸ It follows from Sūtra 12 that they are to turn here their faces to the east.

¹⁴⁹ They mutter one Pāda of that verse, which is in the Gāyatrī metre, turned towards each of the three directions.

¹⁵⁰ Comp. Sāṅkhāyana-Grihya III, 12 seqq. The four p. 206 months of Hemanta and Sisira are Mārgasīrsha, Pausha, Māgha, and Phālguna.

¹⁵¹ The statement of the Prayogaratna that in case the sacrificer should celebrate only one Aṣṭakā festival, the Aṣṭakā of the Māgha month is to be selected, well agrees with the designation of this Aṣṭakā as 'the one Aṣṭakā' (ekāṣṭakā); see Weber, Naxatra II, 341 seq.; Indische Studien, XV, 145.

4. Boiled rice, boiled rice with sesamum seeds, rice-milk—
 5. Or cakes made of four Sarāvas (of ground grain)—
 6. Sacrificing with the eight (verses), 'May the lower (Ancestors) and the higher arise' (Rig-veda 10:15, 1 seqq.), or with as many (verses) as he likes.
 7. Then on the next day the Aṣṭakās (are celebrated) with an animal (sacrifice) and with a mess of cooked food.¹⁵²
 8. He may also give grass to an ox,
 9. Or he may burn down brushwood with fire—
 10. With (the words), 'This is my Aṣṭakā.'
 11. But he should not omit celebrating the Aṣṭakā.
 12. This (Aṣṭakā) some state to be sacred to the Viśve devās, some to Agni, some to the Sun, some to Prajāpati, some state that the Night is its deity, some that the Nakṣatras are, some that the Seasons are, some that the Ancestors are, some that cattle is.
 13. Having killed the animal according to the ritual of the animal sacrifice, omitting the sprinkling (with water) and the touching of the animal with a fresh branch, he should draw out the omentum and sacrifice it with (the verse), 'Carry the omentum, Jātavedas, to the Ancestors, where thou knowest them resting afar. May streams of fat flow to them; may all these wishes be fulfilled. Svāhā!'¹⁵³
 14. Then (follow oblations) of the Avadāna portions and the cooked food, two with (the two verses), 'Agni, lead us on a good path to wealth' (Rig-veda I, 189, 1 seq.), (and other oblations with the texts), 'May summer, winter, the seasons be happy to us, happy the rainy season, safe to us the autumn. The year be our lord who gives breath to us; may days and nights produce long life. Svāhā!'¹⁵⁴
- 'Peaceful be the earth, happy the air, may the goddess Heaven give us safety. Happy be the quarters (of the horizon), the intermediate quarters, the upper quarters; may the waters, the lightnings protect us from all sides. Svāhā!
- 'May the waters, the rays carry our prayers (to the gods); may the creator, may the ocean turn away evil; may the past and the future, (may) all be safe to me. Protected by Brahman may I pour forth songs. Svāhā!
- 'May all the Ādityas and the divine Vasus, the Rudras, the protectors, the Maruts sit down (here). May Prajāpati, the abounding one, the highest ruler, bestow vigour, offspring, immortality on me. Svāhā!
- 'Prajāpati, no other one than Thou (Rig-veda 10:121, 10).'
15. The eighth (oblation) is that to (Agni) Sviṣṭakrit.
 16. He should give to the Brāhmanas to eat: this has been said.¹⁵⁵

¹⁵² Comp. the nearly identical passage in Sāṅkhāyana-Grihya III, 14, 3 seqq. and the note there. Āśvalāyana evidently gives these rules not as regarding one special Aṣṭakā but all of them.

¹⁵³ Comp. above, I, 11, 1. 2. 10. As to the Mantra, comp. Sāṅkhāyana III, 13, 3.

¹⁵⁴ I read, as Prof. Stenzler and the Petersburg Dictionary do, svārā kṣarāni. Comp. Pāraskara III, 3, 6.

¹⁵⁵ See above, chap. 3, 13.

KAṆḌIKĀ 5.

1. On the following day the Anvaṣṭakya (i.e. the ceremony following the Aṣṭakā, is performed).
2. Having prepared (a portion) of that same meat,¹⁵⁶ having established the fire on a surface inclined towards the south, having fenced it in, and made a door on the north side of the enclosure, having strewn round (the fire) three times sacrificial grass with its roots, without tossing it, turning the left side towards the fire, he should put down the things to be offered, boiled rice, boiled rice with sesamum seeds, rice-milk, meal-pap with curds, and meal-pap with honey.
3. (The ceremony should be performed) according to the ritual of the Piṇḍa-pitriyajña.¹⁵⁷
4. Having sacrificed (of those sorts of food) with the exception of the meal-pap with honey, let him give (lumps of those substances) to the Ancestors.¹⁵⁸
5. And to (their) wives, with the addition of rum and the scum of boiled rice.
6. Some (place the lumps to be offered) into pits, into two or into six:
7. In those situated to the east he should give (the offerings) to the Ancestors.
8. In those to the west, to the wives.
9. Thereby the ceremony celebrated in the rainy season on the Māgha day, in the dark fortnight after the full moon of Prauṣṭhapada (has been declared).¹⁵⁹
10. And thus he should offer (a celebration like the Anvaṣṭakya) to the Ancestors every month, observing uneven numbers (i.e. selecting a day with an uneven number, inviting an uneven number of Brāhmanas, &c.).¹⁶⁰
11. He should give food at least to nine (Brāhmanas),
12. Or to an uneven number;
13. To an even number on auspicious occasions or on the performance of meritorious deeds (such as the consecration of ponds, &c.);¹⁶¹
14. To an uneven number on other (occasions).
15. The rite is performed from left to right. Barley is to be used instead of sesamum.¹⁶²

KAṆḌIKĀ 6.

¹⁵⁶ The meat is that of the animal killed on the Aṣṭakā day; see chap. 4, 53.

¹⁵⁷ This ritual is given in the Srāuta-sūtra II, 6 seq.

¹⁵⁸ He sacrifices the two oblations prescribed in the Srāuta-sūtra II, 6, 12, to Soma pitrimat and to Agni kavyavāhana.

¹⁵⁹ Comp. the note on Sāṅkhāyana-Grihya III, 13, 1.

¹⁶⁰ Comp. Sāṅkhāyana-Grihya IV, 1, 1.

¹⁶¹ Sāṅkhāyana-Grihya IV, 4, 4.

¹⁶² Sāṅkhāyana-Grihya IV, 4, 6. 9.

1. When going to mount a chariot he should touch the wheels with his two hands separately with (the words), 'I touch thy two fore-feet. Thy two wheels are the Brihat and the Rathantara (Sāmans).'¹⁶³
2. 'Thy axle is the Vāmadevyā'—with (these words he touches) the two (naves) in which the axle rests.¹⁶⁴
3. He should mount (the chariot) with the right foot first, with (the words), 'With Vāyu's strength I mount thee, with Indra's power and sovereignty.'
4. He should touch the reins, or if the horses have no reins, (he should touch) the horses with a staff, with (the words), 'With Brahman's splendour I seize you. With truth I seize you.'
5. When (the horses) put themselves in motion, he should murmur, 'Go forward to thousandfold successful vigour, divine chariot, carry us forward!'—(and the verse), 'Free, strong be thy limbs!' (Rig-veda VI, 47, 26.)
6. With this (verse he should touch also) other articles of wood.¹⁶⁵
7. 'May the two oxen be strong, the axle firm' (Rig-veda III, 53, i7)—with (this verse) he should touch (each) part of the chariot (alluded to in that verse).
8. With (the verse), 'The earth, the good protectress, the unattained heaven' (Rig-veda 10:63, 10) (he should ascend) a ship.
9. With a new chariot he should drive round a widely known tree or round a pool that does not dry up, with his right side turned towards it, and then should fetch branches which bear fruits,
10. Or something else that belongs to the household.
11. (He then) should drive (in that chariot) to an assembly.
12. Having murmured, while looking at the sun, (the verse), 'Make our renown highest' (Rig-veda IV, 31, 15), he should descend.
13. 'To the bull among my equals' (Rig-veda 10:166, 1)—(this verse he should murmur) while approaching (that assembly?).
14. 'May we be called to-day Indra's best friends' (Rig-veda I, 167, 10)—when the sun is setting.
15. 'Thus I address you, O daughters of heaven, while you arise' (Rig-veda IV, 51, 11)—when day appears.

KAṆḌIKĀ 7.

1. Now the examination of the ground (where he intends to build a house).

¹⁶³ 'He should touch at the same time the right wheel with his right hand, the left wheel with his left hand.' Nārāyana.

¹⁶⁴ On the Vedic form of the chariot and of the wheels, comp. Zimmer, *Altindisches Leben*, p. 247.

¹⁶⁵ According to Nārāyana this Sūtra would refer only to other vehicles of wood, which he is directed to touch with that Rik when going to mount them. Perhaps the commentator is right; the wording of the Rik is well in keeping with his explanation.

2. (It must be) non-salinous soil of undisputed property,
3. With herbs and trees,
4. On which much Kuśa and Vīrana grass grows.
5. Plants with thorns and with milky juice he should dig out with their roots and remove them—
6. And in the same way the following (sorts of plants), viz. Apāmārga, potherbs, Tilvaka, Parivyādha.
7. A spot where the waters, flowing together from all sides to the centre of it, flow round the resting-place, having it on their right side, and then flow off to the east without noise—that possesses all auspicious qualities.
8. Where the waters flow off, he should have the provision-room built.
9. Thus it becomes rich in food.
10. On a spot which is inclined towards the south, he should have the assembly-room constructed; thus there will be no gambling in it.
11. (But others say that) in such (an assembly-room) the young people become gamblers, quarrelsome, and die early.
12. Where the waters flow together from all directions, that assembly-room (situated on such a spot) brings luck and is free from gambling.

KAṆḌIKĀ 8.

1. Now he should examine the ground in the following ways.
2. He should dig a pit knee-deep and fill it again with the same earth (which he has taken out of it).
3. If (the earth) reaches out (of the pit, the ground is) excellent; if it is level, (it is) of middle quality; if it does not fill (the pit, it is) to be rejected.
4. After sunset he should fill (the pit) with water and leave it so through the night.
5. If (in the morning) there is water in it, (the ground is) excellent; if it is moist, (it is) of middle quality; if it is dry, (it is) to be rejected.
6. White (ground), of sweet taste, with sand on the surface, (should be elected) by a Brāhmana.
7. Red (ground) for a Kṣatriya.
8. Yellow (ground) for a Vaiśya.
9. He should draw a thousand furrows on it and should have it measured off as quadrangular, with equal sides to each (of the four) directions;
10. Or as an oblong quadrangle.

11. With a Samī branch or an Udumbara branch he sprinkles it (with water), going thrice round it, so that his right side is turned towards it, reciting the Santātīya hymn.¹⁶⁶

12. And (so he does again three times) pouring out water without interruption, with the three verses, 'O waters, ye are wholesome' (Rig-veda 10:9, 1 seqq.).

13. In the interstices between the bamboo staffs he should have the (single) rooms constructed.¹⁶⁷

14. Into the pits in which the posts are to stand, he should have an Avakā, i.e. (the water-plant called) Sīpāla put down; then fire will not befall him: thus it is understood (in the Sruti).

15. Having put (that plant) into the pit in which the middle-post is to stand, he should spread (on it) eastward-pointed and northward-pointed Kuśa grass and should sprinkle (on that grass) water into which rice and barley have been thrown, with (the words), 'To the steady one, the earth-demon, svāhā!'¹⁶⁸

16. He then should, when (the middle-post) is being erected, recite over it (the two verses), 'Stand here, fixed in the ground, prosperous, long-lasting (?), standing amid prosperity. May the malevolent ones not attain thee!'¹⁶⁹

'To thee (may) the young child (come), to thee the calf; to thee (may) the cup of Parisrut (come); (to thee) may they come with pots of curds.'

KAṆḌIKĀ 9.

1. (Over) the bamboo staff, when it is put on (the middle-post, he recites the hemistich),

2. 'Rightly ascend the post, O staff, bestowing on us long life henceforward.'

3. On four stones, on which Dūrvā grass has been spread, he should establish the water-barrel with (the words), 'Arise on the earth'—

4. Or with (the verse), 'The Araṅgara¹⁷⁰ sounds, three times bound with the strap. It praises the welfare; may it drive away ill.'

5. He then should pour water into it with (the verse), 'Hither may king Varuna come with the plentiful (waters); at this place may he stay contented; bringing welfare, dropping ghee may they lie down together with Mitra.'

6. He then 'appeases' it (in the following way).¹⁷¹

¹⁶⁶ The hymn of which all verses (except a few) commence with, and frequently contain, the word sam (Rig-veda VII, 35).

¹⁶⁷ The bamboo staffs (vamsa) rest on the chief posts (sthūnā); see chap. 9, 1. 2.

¹⁶⁸ Comp. chap. 1, 4.

¹⁶⁹ Comp. Sāṅkhāyana-Grihya III, 3, 1 and the note there. How stāmirāvatīm should be corrected and translated is quite uncertain. Instead of poshasva Prof. Stenzler proposes to read poshasya, as Sāṅkhāyana has; I have adopted this correction.—In the second verse jāyatām saha seems to be corrupt; comp. my note on Sāṅkhāyana III, 2, 9. Instead of parisritah we should read, as Sāṅkhāyana, Pāraskara, and the Atharva-veda (III, 12, 7) have, parisrutah.

¹⁷⁰ The meaning of Araṅgara is unknown to me; it seems to be a musical instrument. Comp. Atharva-veda 20:135, 13.

7. He puts gold into water into which rice and barley have been thrown, and (with that water) he sprinkles it three times, going round it with his right side turned towards it, with the Santātīya hymn.¹⁷²
8. And (so he does again three times) pouring out water without interruption, with the three verses, 'O waters, ye are wholesome' (Rig-veda 10:9, I seqq.).¹⁷³
9. In the middle of the house he should cook a mess of food, sacrifice (therefrom) with the four verses, 'Vāstoshpati, accept us' (Rig-veda 7: 54, 1 seqq.), verse by verse, should prepare food, should give to the Brāhmanas to eat, and should cause them to say, 'Lucky is the ground! Lucky is the ground!'¹⁷⁴

KAṆḌIKĀ 10.

1. It has been declared how he should enter the house (when returning from a journey).¹⁷⁵
2. The house, when he enters it, should be provided with seed-corn.
3. He should have his field ploughed under the Nakṣatras Uttarāh Proṣṭhapadās, (Uttarāh) Phālgunyas, or Rohinī.¹⁷⁶
4. In order that the wind may blow to him from the field, he should offer oblations with the hymn, 'Through the lord of the field' (Rig-veda 4: 57), verse by verse, or he should murmur (that hymn).
5. He should speak over the cows when they go away, the two verses, 'May refreshing wind blow over the cows' (Rig-veda 10: 169, I seqq.).¹⁷⁷
6. When they come back, (he should recite the following verses,)¹⁷⁸
 'May they whose udder with its four holes is full of honey and ghee, be milk-givers to us; (may they be) many in our stable, rich in ghee.
 'Come hither to me, giving refreshment, bringing vigour and strength. Giving inexhaustible milk, rest in my stable that I may become the highest one'
 And, 'They who have raised their body up to the gods'—the rest of the hymn (Rig-veda 10:169, 3. 4).
7. Some recite (instead of the texts stated in Sūtra 6) the Āgāvīya hymn.¹⁷⁹
8. He should approach their herds, if the cows do not belong to his Guru, with (the words), 'Prospering are ye; excellent are ye, beautiful, dear. May I become dear to you. May you see bliss in me.'¹⁸⁰

¹⁷¹ The ground on which the house is to be built.

¹⁷² On the Santātīya hymn, see above, chap. 8, 1r.

¹⁷³ This Sūtra is identical with chap. 8, 12.

¹⁷⁴ Comp. above, chap. 3, 13.

¹⁷⁵ See Srauta-sūtra II, 5, 17 seqq. It is there expressly stated that these rules refer also to an Anāhitāgni.

¹⁷⁶ Sāṅkhāyana IV, 13, 1.

¹⁷⁷ Sāṅkhāyana-Grihya III, 9.

¹⁷⁸ Sāṅkhāyana, loc. cit.—Should the reading *upa maitu* be corrected into *upa maita*?

¹⁷⁹ The hymn commencing *ā gāvo agman* (hither came the cows) is Rig-veda 6:28.

End of the Second Adhyāya.

¹⁸⁰ Perhaps the last words (which are repeated twice in order to mark the end of the Adhyāya) should be written *sam mayi gānīdhvam*, 'live with me in harmony together.'

ADHYĀYA 3, KAṆḌIKĀ 1.

1. Now (follow) the five sacrifices:
2. The sacrifice to the Gods, the sacrifice to the Beings, the sacrifice to the Ancestors, the sacrifice to Brahman, the sacrifice to men.
3. Here now, if he makes oblations over the (sacred) fire, this is the sacrifice to the Gods.
If he makes Bali offerings, this is the sacrifice to the Beings.
If he gives (Piṇḍa offerings) to the Ancestors, this is the sacrifice to the Ancestors.
If he studies (Vedic) texts, this is the sacrifice to Brahman.
If he gives to men, this is the sacrifice to men.
4. These (five kinds of) sacrifices he should perform every day.

KAṆḌIKĀ 2.

1. Now the rules how one should recite (the Vedic texts) for one's self.¹⁸¹
2. He should go out of the village to the east or to the north, bathe in water, sip water on a clean spot, clad with the sacrificial cord; he should spread out, his garment being not wet, a great quantity of Darbha grass, the tufts of which are directed towards the east, and should sit down thereon with his face turned to the east, making a lap, putting together his hands in which he holds purifiers (i.e. Kuśa blades), so that the right hand lies uppermost.
It is understood (in the Sruti), 'This is what Darbha grass is: it is the essence of waters and herbs. He thus makes the Brahman provided with essence.'
Looking at the point where heaven and earth touch each other, or shutting his eyes, or in whatever way he may deem himself apt (for reciting the Veda), thus adapting himself he should recite (the sacred texts) for himself.
3. The Vyāhritis preceded by (the syllable) Om (are pronounced first).
4. He (then) repeats the Sāvitrī (Rig-Veda III, 62, 10), (firstly) Pāda by Pāda, (then) hemistich by hemistich, thirdly the whole.

KAṆḌIKĀ 3.

1. He then should recite for himself (the following texts, viz.) the Rikas, the Yajus, the Sāmans, the Atharvan and Aṅgiras hymns, the Brāhmanas, the Kalpa (Sūtras), the Gāthās, the (texts in honour of kings and heroes, called) Nārāsamsīs, the Itihāsas and Purānas.¹⁸²

¹⁸¹ 1 seqq. Comp. Satapatha Brāhmana XI, 5, 6, 1 seqq.

¹⁸² On this and the following paragraphs comp. chiefly Satapatha Brāhmana XI, 5, 6. Other enumerations, contained in the Veda itself, of the texts that were considered as forming the Veda or as attached to the body of the Veda, are found in the Satapatha Brāhmana XIV, 5, 4, 10 (Sacred Books, XV, 111), and in the Khāndogya Upanishad VII, 1 (Sacred Books, I, 109)

2. In that he recites the Rikas, he thereby satiates the gods with oblations of milk — in that (he recites) the Yajus, with oblations of ghee — the Sāmans, with oblations of honey — the Atharvan and Aṅgiras hymns, with oblations of Soma — the Brāhmanas, Kalpas, Gāthās, Nārāsamsīs, Itihāsas and Purānas, with oblations of ambrosia.

3. In that he recites the Rikas, rivers of milk flow, as a funeral oblation, to his Ancestors. In that (he recites) the Yajus, rivers of ghee — the Sāmans, rivers of honey — the Atharvan and Aṅgiras hymns, rivers of Soma — the Brāhmanas, Kalpas, Gāthās, Nārāsamsīs, Itihāsas and Purānas, rivers of ambrosia.

4. After he has recited (those texts) as far as he thinks fit, he should finish with the following (verse),

'Adoration to Brahman! Adoration be to Agni! Adoration to the Earth! Adoration to the Herbs! Adoration to the Voice! Adoration to the Lord of the Voice! Adoration I bring to great Vishnu!'

KAṆḌIKĀ 4.

1. He satiates the deities: 'Prajāpati,¹⁸³ Brahman, the Vedas, the gods, the Rishis, all metres, the word Om, the word Vashat, the Vyāhritis, the Sāvitrī, the sacrifices, Heaven and Earth, the air, days and nights, the numbers, the Siddhas, the oceans, the rivers, the mountains, the fields, herbs, trees, Gandharvas and Apsaras, the snakes, the birds, the cows, the Sādhyas, the Vipras, the Yakṣas, the Rakṣas, the beings that have these (Rakṣas, &c.) at their end.'¹⁸⁴

2. Then the Rishis: 'The (Rishis) of the hundred (Rikas), the (Rishis) of the middle (Mandalas), Gritsamada, Visvāmitra, Vāmadeva, Atri, Bharadvāja, Vasiṣṭha, the Prajāthas, the Pavamāna hymns, the (Rishis) of the short hymns, and of the long hymns.'¹⁸⁵

3. (Then) with the sacrificial cord suspended over the right shoulder:

4. 'Sumantu, Gaimini, Vaisampāyana, Paila, the Sūtras, the Bhāshyas, the Bhārata, the Mahābhārata, the teachers of law, Gānanti, Bāhavi, Gārgya, Gautama, Sākalya, Bābhavya, Māndavya, Māndūkeya, Gārgī Vākaknavī, Vadavā Prātītheyī, Sulabhā Maitreyī, Kahola Kauśītaka, Mahā-Kauśītaka, Paiṅgya, Mahāpaiṅgya, Suyajña Sāṅkhāyana, Aitareya, Mahaitareya, the Sākala (text), the Bāshkala (text), Sugātavaktra, Audavāhi, Mahaudavāhi, Saugāmi, Saunaka, Āśvalāyana—and whatsoever other teachers there are, may they all satiate themselves.'¹⁸⁶

¹⁸³ Prajāpati and the following words stand in the nominative; the verb to be supplied is tripyatu (tripyantu), 'may he (they) satiate himself (themselves).'

¹⁸⁴ Comp. Sāṅkhāyana-Grihya IV, 9. Nārāyana: 'Having finished (the Svādhyāya) he satiates with water oblations these deities.'

¹⁸⁵ Sāṅkhāyana-Grihya IV, 10. Sāṅkhāyana has pāvamānāh, the (Rishis) of the Pavamāna hymns,' but pragāthāh as Āśvalāyana has, and not as we should expect, prājāthāh.

¹⁸⁶ The names from Kahola Kauśītaki down to Āśvalāyana stand in the accusative; tarpayāmi, 'I satiate so-and-so.' is to be supplied.

5. After he has satiated the Ancestors one by one,¹⁸⁷ and has returned to his house, what he gives (then), that is the sacrificial fee.
6. And it is also understood (in the Sruti), 'May he be standing, walking, sitting, or lying, (the texts belonging to) whatsoever sacrifice he repeats, that sacrifice indeed he has offered.'¹⁸⁸
7. It is understood (in the Sruti), 'Regarding this (Svādhyāya) there are two cases in which the study (of the sacred texts) is forbidden: when he is impure himself, and when the place is.'

KAṆḌIKĀ 5.

1. Now (follows) the Adhyāyopākaraṇa (i.e. the ceremony by which the annual course of study is opened);
2. When the herbs appear, (when the moon stands in conjunction) with Sravana, in the Śrāvana month,¹⁸⁹
3. Or on the fifth (Tithi of that month), under (the Nakṣatra) Hasta.
4. Having sacrificed the two Ājya portions, he should offer Ājya oblations (to the following deities, viz.) Sāvitrī, Brahman, Belief, Insight, Wisdom, Memory, Sadasaspati, Anumati, the metres, and the Rishis.¹⁹⁰
5. He then sacrifices grains with curds (with the following texts):
6. 'I praise Agni the Purohita'—this one verse (Rig-Veda I, 1, 1),
7. 'The *Kushumbhaka* (mungoose?) has said it'—'If thou criest, O bird, announce luck to us Sung by Jamadagni'—'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;¹⁹¹
8. 'United is your will' (Rig-veda 10:191, 4)—this one verse;
9. 'That blessing and bliss we choose'—this one verse.¹⁹²

¹⁸⁷ Nārāyana: 'He satiates his father, grandfather, and great-grandfather, and goes to his house. What he then gives, for instance, food offered to guests, or given as alms (to religious beggars), is considered as the sacrificial fee for the Brahmajñā.'

¹⁸⁸ Comp. Satapatha Brāhmana XI, 5, 7, 3, 4.

¹⁸⁹ Perhaps the division of these Sūtras should be altered, so that srāvanasya would belong to Sūtra 2. In this case we should have to translate, '2. When the herbs appear, (on a day on which the moon stands in conjunction) with Sravana. 3. Or on the fifth (Tithi) of the Śrāvana month, under (the Nakṣatra) Hasta.' Comp. srāvanasya pañkamīm, Par. II, 10, 2. If we count the month beginning with the bright fortnight, and assume that the full moon day of Śrāvana falls, as the name of the month implies, on Sravana, the fifth Tithi of that month will fall indeed on Hasta. Comp. on the dates of the Upākaraṇa, Prof. Weber's remarks, Die vedischen Nachrichten von den Naxatra II, 322, and on the special symbolical signification of the Nakṣatra Sravana in this connection, my note on Sāṅkhāyana IV, 5, 2.

¹⁹⁰ On the two Ājya portions, comp. above, I, 3, 5; 10, 13 seqq.

¹⁹¹ Comp. Sāṅkhāyana IV, 5, 8. The verses with which the oblations are performed, are the first and last verses of each Mandala.

¹⁹² This is the last verse of the Rik-Samhitā in the Bāshkala Sākhā. See my note on Sāṅkhāyana IV, 5, 9.

10. When he intends to study (the Veda together with pupils), he should, while the pupils take hold of him, sacrifice to those deities¹⁹³, and sacrifice to (Agni) Sviṣṭakrit, and partake of the grains with curds; then (follows) the 'cleaning.'
11. Sitting down to the west of the fire on Darbha grass, the tufts of which are directed towards the east, he should put Darbha blades into a water-pot, and making a Brahmāñjali¹⁹⁴ (i.e. joining his hands as a sign of veneration for the Brahman), he should murmur (the following texts):
12. The Vyāhritis preceded by (the syllable) Om (stand first); (these) and the Sāvitrī he should repeat three times and then recite the beginning of the Veda.
13. In the same way at the Utsarga (i.e. at the ceremony performed at the end of the term of Vedic study).
14. He should study six months.
15. One who has performed the Samāvartana¹⁹⁵ (should live during that time) according to the regulations for Brahmācārins.
16. The others according to the rules.¹⁹⁶
17. Some say that he should have intercourse with his wife.¹⁹⁷
18. That (is a practice) sacred to Prajāpati.
19. This (Upākarana) they call vārshika (i.e. belonging to the rainy season).
20. On the middle Aṣṭakā they offer food to those deities, and descend into water.¹⁹⁸
21. They satiate those same deities (with water oblations),
22. (And besides) the Ācāryas, the Rishis, and the Ancestors.
23. This is the Utsarjana.¹⁹⁹

KAṆḌIKĀ 6.

1. Instead of the Kāmya ceremonies (i.e. the ceremonies, prescribed in the Srauta-sūtra, by which special wishes are attained, oblations of) boiled (rice) grains, for the attainment of those wishes, (should be made by the Grihya sacrificer).²⁰⁰
2. He attains (thereby) those same wishes.

¹⁹³ The expression, 'Those deities' would, according to Nārāyana, refer not only to the deities stated in Sūtra 4, but also to the deities of the first and last verses of the Mandalas (Sūtras 6 seqq.). On the grains with curds, comp. Sūtra 5. The technical sense of the 'cleaning' is explained in the Srauta-sūtra I, 8, 2; The sacrificer covers his joined hands with the Kuśa grass spread out round the fire, and has water sprinkled on them.

¹⁹⁴ On the term brahmāñjali, comp. Manu II, 71.

¹⁹⁵ On the Samāvartana, see below, chap. 8 seq. The restrictions referred to consist in the interdiction of eating honey and meat, of having sexual intercourse, of sleeping in a bedstead and in the day-time, &c. Nārāyana.

¹⁹⁶ i.e. the Brahmācārins.

¹⁹⁷ I.e. one who has performed the Samāvartana.

¹⁹⁸ After the six months (Sūtra 14) have elapsed, on the Aṣṭakā of Māgha.

¹⁹⁹ Or Utsarga, see Sūtra 13.

²⁰⁰ Nārāyana divides this Sūtra into two: 1. *atha kāmyānām sthāne kāmyāḥ*; 2. *karavah*.

3. For a person that is sick, or suffering, or affected with consumption, a mess of boiled (rice) grains in six oblations (should he offered)—
4. With this (hymn), 'I loosen thee by sacrificial food, that thou mayst live' (Rig-veda 10:161).
5. If he has seen a bad dream, he should worship the sun with the two verses, 'To-day, god Savitri' (Rig-veda V, 82, 4, 5), and with the five verses, 'What bad dreams there are among the cows' (Rig-veda VIII, 47, 14 seqq.),
6. Or with (the verse), 'Whosoever, O king, be it a companion or a friend' (Rig-veda II, 28, 10).
7. When he has sneezed, yawned, seen a disagreeable sight, smelt a bad smell, when his eye palpitates, and when he hears noises in his ears, he should murmur, 'Well-eyed may I become with my eyes, well-vigoured with my face, well-hearing with my ears. May will and insight dwell in me!'
8. If he has gone to a wife to whom he ought not to go, or if he has performed a sacrifice for a person for whom he ought not to do so, or has eaten forbidden food, or accepted what he ought not to accept, or pushed against a piled-up (fire altar) or against a sacrificial post, he should sacrifice two Ājya oblations with (the verses),²⁰¹
'May my faculties return into me, may life return, may prosperity return; may my goods return to me; may the divine power return into me. Svāhā!
'These fires that are stationed on the (altars called) Dhishnyās, may they be here in good order, each on its right place. (Agni) Vaisvānara, grown strong, the standard of immortality, may he govern my mind in my heart. Svāhā!'²⁰²
9. Or (he may sacrifice) two pieces of wood,
10. Or murmur (the same two verses without any oblation).

KAṆḌIKĀ 7.

1. If the sun sets while he is sleeping without being sick, he should spend the rest of the night keeping silence, without sitting down, and should worship the sun (when it rises) with the five (verses), 'The light, O sun, by which thou destroyest darkness' (Rig-veda 10:37, 4 seq.).
2. If (the sun) rises (while he is sleeping without being sick), being fatigued without having done any work, or having done work that is not becoming, he should keep silence, &c., as before, and perform his worship (to the sun) with the following four (verses, Rig-veda 10:37, 9 seq.).²⁰³

²⁰¹ Nārāyana is evidently wrong in explaining *caityam yūpañ ka by agnikayanastham yūpam* (which is not, as Prof. Stenzler takes it, der Opferpfahl auf einem Bestattungsplatze). Comp. Gobhila III, 3, 34; Grihya-samgraha-pariśiṣṭa II, 4.

²⁰² I have translated the second verse in Sūtra 8, as if the text had kalpantām. The MSS. give kalpatām. Atharva-veda VII, 67 has kalpayantām.

²⁰³ Perhaps we should correct the text, *akarmasrāntam anabhirūpena karmanā vā vājyata iti*, &c.

3. Invested with the sacrificial cord, constantly fulfilling the prescribed duties regarding the use of water, he should perform the Sandhyā (or twilight devotion), observing silence.²⁰⁴
4. In the evening he should, turning his face to the north-west, to the region between the chief (west) point and the intermediate (north-western) point (of the horizon), murmur the Sāvitrī, (beginning) when the sun is half set, until the stars appear.
5. In the same way in the morning—
6. Standing, with his face turned to the east, until the disk (of the sun) appears.
7. If a dove flies against his house or towards it, he should sacrifice with (the hymn), 'O gods, the dove' (Rig-veda 10:165), verse by verse, or should murmur (that hymn).
8. 'We have thee, O Lord of the path' (Rig-veda 6:53)—if he is going out for doing some business.
9. 'Bring us together, Pūṣan, with a knowing one' (Rig-Veda 6:54)—if he wishes to find something lost, or if he has strayed.²⁰⁵
10. 'Journey over the ways, Pūṣan' (Rig-veda 1:42)—if he is going out on a long or dangerous way.

KAṆḌIKĀ 8.

1. Now when returning (home from his teacher) he should get the following things, viz. a jewel (to be tied round the neck), two ear-rings, a pair of garments, a parasol, a pair of shoes, a staff, a wreath, (pounded seed of the Karañja fruit) for rubbing with, ointment, eye salve, a turban; (all that) for himself and for the teacher.
2. If he cannot get it for both, only for the teacher.
3. He then should get a piece of wood of a tree which is sacrificially pure, in a north-eastern direction—
4. Sappy (wood) if he wishes for the enjoyment of food, or for prosperity, or for splendour; dry (wood), if for holy lustre,
5. (Wood) which is both (sappy and dry, in its different parts), if (he wishes) for both.
6. Having put the piece of wood on high,²⁰⁶ and having given a cow and food to the Brāhmanas, he should perform the ceremony of shaving the beard.
7. He should alter the texts so that they refer to himself.²⁰⁷
8. With *Ekaklītaka*²⁰⁸ (he should perform the rubbing).

²⁰⁴ See Sāṅkhāyana-Grihya II, 9. There the same word *anvaṣṭamadesa* occurs.

²⁰⁵ Mūlha may either mean, 'having lost his way,' or 'bewildered in his mind.' Nārāyana prefers the latter explanation ('prajñāhīnah').

²⁰⁶ 'On high' means 'not on the ground' (Nārāyana). On the *gaudānikam karma* (the shaving of the beard), comp. above, Adhyāya I, Kandikā 18. The word 'ceremony' would mean here, according to Nārāyana, that he should perform the rite alone, without observing such prescriptions as stated above, I, 18, 7.

²⁰⁷ Thus, instead of 'Herb! protect him!' (I, 17, 8) he is to say, 'Herb! protect me!' and so on.

9. Having washed himself with lukewarm water, and having put on two (new) garments which have not yet been washed, with (the verse), 'Garments with fat splendour you put on, (Mitra and Varuna)' (Rig-veda I, 152, 1); he should anoint his eyes with (the words), 'The sharpness of the stone art thou; protect my eye.'
10. With (the words), 'The sharpness of the stone art thou; protect my ear'—he should tie on the two ear-rings.
11. After having salved his two hands with ointment, a Brāhmana should salve his head first,
12. A Rājanya his two arms,
13. A Vaiśya the belly,
14. A woman her secret parts,
15. Persons who gain their livelihood by running, their thighs.
16. With (the formula), 'Free from pain art thou, free from pain may I become'—he should put on the wreath.
17. Not (such a wreath) which is called mālā.
18. If they call it mālā, he should cause them to call it srag.
19. With (the formula), 'The standing-places of the gods are you; protect me from all sides'—he steps into the shoes, and with (the formula), 'The heaven's covering art thou'—he takes the parasol.
20. With (the formula), 'Reed thou art; from the tree thou descendest; protect me from all sides'—(he takes) a staff of reed.
21. Having with the hymn 'Giving life' tied the jewel to his neck and arranged the turban (on his head), he should standing put the piece of wood (on the fire).²⁰⁹

KAṆḌIKĀ 9.

1. (He says), 'Memory and reproach²¹⁰ and knowledge, faith, and wisdom as the fifth, what is sacrificed, and what is given, and what is studied, and what is done, truth, learning, vow—

'The vow which belongs to Agni together with Indra, with Prajāpati, with the Rishis, with the royal ones among the Rishis, with the Ancestors, with the royal ones among the Ancestors, with the human beings, with the royal ones among the human beings,

²⁰⁸ Ekaklītaka is, according to Nārāyana and the Prayogaratna, the seed of such a Karañja fruit (Pongamia Glabra, Vent.) which contains only one grain of seed. Such grains are pounded before he rubs himself therewith.

²⁰⁹ On the hymn beginning with the words 'Giving life,' see Prof. Stenzler's note on this Sūtra. Its first verse is identical with Vājasaneyi Samhitā 34:50 (comp. also Sāṅkhāyana-Grihya III, 1, 7), and so are most of its verses found in that Samhitā or in the Atharva-veda; the whole of it occurs among the Rig-veda Khilas (vol. vi, p. 25, 2-12).

²¹⁰ "My memory and my non-memory, that is my double vow"—in this way the twelve (parts of which the first section of the Mantra consists) should be recited.' Nārāyana. I think the commentator is wrong here, and that section should rather be recited as it is given in the text without any alteration; it forms a regular Sloka. Agneh instead of Agne is a conjecture of Prof. Stenzler, which I have adopted.

with shine, over-shine, after-shine, counter-shine, with gods and men, with Gandharvas and Apsaras, with wild animals and domestic animals,—the vow, belonging to my own self, dwelling in my own self, that is my universal vow. Hereby, O Agni, I become addicted to the universal vow. Svāhā!

2. With (the hymn), 'Mine, Agni, be vigour' (Rig-veda 10:128, 1), verse by verse, he should put pieces of wood (on the fire).²¹¹
3. He should pass that night at a place where they will do honour to him.²¹²
4. When, after having finished his (task of) learning, he has offered something to the teacher,²¹³ or has received his permission, he should take a bath(which signifies the end of his studentship).
5. He (i.e. the Snātaka) has to keep the following observances:
6. He shall not bathe in the night-time; he shall not bathe naked; he shall not lie down naked; he shall not look at a naked woman, except during sexual intercourse; he shall not run during rain; he shall not climb up a tree; he shall not descend into a well; he shall not swim with his arms across a river; he shall not expose himself to danger. 'A great being indeed is a Snātaka'—thus it is understood (in the Sruti).

KANḌIKĀ 10.

1. If (a student) wishes to be dismissed (by his teacher),²¹⁴ he should pronounce before the teacher his (i.e. the teacher's?) name—
2. (And should say), 'Here we will dwell, sir!'²¹⁵
3. With a loud voice (the words) following after the name.
4. 'Of inhalation and exhalation'—(this he says) with a low voice,
5. And (the verse), 'Come hither, Indra, with thy lovely-sounding, fallow-coloured (horses)' (Rig-veda III, 45, 1).
6. The aged one then murmurs, 'To inhalation and exhalation I, the wide-extended one, resort with thee. To the god Savitri I give thee in charge'—and the verse.²¹⁶

²¹¹ According to Nārāyana the hymn should be recited including the Khila, so that ten pieces of wood are offered. Now the hymn consists of nine verses; there can be, consequently, only one Khailika verse, which is, I suppose, the first verse of the Khila quoted above, p. 228.

²¹² By a Madhuparka (Nārāyana). Compare Sāṅkhāyana-Grihya III, 1, 14.

²¹³ Nārāyana: He makes an offer to the teacher in the words, 'What is it that I can do for you?'—and what the teacher tells him, that he does.

²¹⁴ Nārāyana refers this rule to a student who has performed the Samāvartana and wishes to go away. But a comparison of Sāṅkhāyana-Grihya II, 18 seems to make it probable that the ceremony described here has nothing to do with the Samāvartana.

I take this chapter rather for a description of the way in which a student has to take leave of his teacher when setting out on a journey. 'His name' is the teacher's name, according to Nārāyana.

²¹⁵ Sāṅkhāyana II, 18, 1. Sāṅkh. has aham vatsyāmi; Āśvalāyana, idam vatsyānah. The commentator says that instead of idam the Āsrama is to be named which the student chooses to enter upon, for instance, Devadatta, we will dwell in the state of a householder, sir!

²¹⁶ I have translated, as Prof. Stenzler has also done, according to Sāṅkhāyana's reading, prānāpānā . . . tvayā. The 'aged one' is the teacher, the verse that which is quoted in Sūtra 5.

7. When he has finished (that verse), and has muttered, 'Om! Forwards! Blessing!' and recited (over the student the hymn), 'The great bliss of the three' (Rig-veda 10:185)—(he should dismiss him).
8. On one who has been thus dismissed, danger comes from no side—thus it is understood (in the Sruti).
9. If he hears (on his way) disagreeable voices of birds, he should murmur the two hymns, 'Shrieking, manifesting his being' (Rig-veda II, 42, 43), and (the verse), 'The divine voice have the gods created' (Rig-veda 8:100, 11).
10. 'Praise the renowned youth who sits on the war-chariot' (Rig-veda II, 33, 11)—if (he hears disagreeable voices) of deer.
11. From the direction, or from the (being) from which he expects danger, towards that direction he should throw a fire-brand, burning on both sides, or having twirled about a churning-stick from the right to the left, with (the words), 'Safety be to me, Mitra and Varuna; encounter the foes and burn them up with your flame. May they find none who knows them and no support; divided by discord may they go to death'—
12. He turns the churning-stick downwards with (the verse), 'The combined wealth of both, heaped together' (Rig-veda 10:84, 7).

KAṆḌIKĀ 11.

1. If unknown danger from all sides (menaces him), he should sacrifice eight Ājya oblations with (the formulas),²¹⁷
- 'Prithivī (the earth) is covered; she is covered by Agni. By her, the covered one, the covering one, I ward off the danger of which I am in fear. Svāhā!
- 'Antarikṣa (the air) is covered; it is covered by Vāyu. By it, the covered, the covering, I ward off the danger of which I am in fear. Svāhā!
- 'Dyaus (the heaven) is covered; she is covered by Āditya (the sun). By her, &c.
- 'The quarters (of the horizon) are covered; they are covered by Kandramas (the moon). By them, &c.
- 'The waters are covered; they are covered by Varuna. By them, &c.
- 'The creatures are covered; they are covered by Prāna (the breath). By them, &c.
- 'The Vedas are covered; they are covered by the metres. By them, &c.
- 'All is covered; it is covered by Brahman. By it, &c. Svāhā!'
2. Then, stationing himself towards the north, east, he murmurs the Svasti-Ātreya and, 'Of what we are in fear, Indra' (Rig-veda VIII, 61, 13 seqq.), down to the end of the hymn.²¹⁸

²¹⁷ 'Covered' is vrita; 'I ward off' is the causative of the same verb, vāraye.

²¹⁸ The Svasti-Ātreya is the part of the hymn V, 51, which very frequently contains the word svasti (vv. 11-15). There is a Khila appended to that hymn (Rig-veda, vol. iii, p. 30), which, according to Nārāyana, is also to be murmured on this occasion.

KAṆḌIKĀ 12.

1. When a battle is beginning, (the royal Purohita) should cause the king to put on his armour (in the following way).
2. (The Purohita) stations himself to the west of (the king's) chariot with (the hymn?), 'I have brought thee hither; be here' (Rig-veda 10:173).²¹⁹
3. With (the verse), 'Like a thunder-cloud is his countenance' (Rig-veda 6:75, 1), he should tender the coat of mail to him.
4. With the following (verse) the bow.
5. The following (verse) he should cause him to repeat.
6. He should murmur himself the fourth.
7. With the fifth he should tender the quiver to him.
8. When (the king) starts, the sixth.
9. The seventh (he recites) over the horses.
10. The eighth he should cause (the king) to repeat while looking at the arrows;
11. (The verse), 'Like a serpent it encircles the arm with its windings' (Rig-veda 6:75, 14), when he ties to his arm the leather (by which the arm is protected against the bow-string).
12. He then mounts up to (the king on his chariot), while he is driving, and causes him to repeat the Abhīvarta hymn (Rig-veda 10:174) and the two verses, 'He who, Mitra and Varuna' (Rig-veda 8:101, 3 seq.).²²⁰
13. He then should look at him with the Apratiratha, Sāsa, and Sauparna hymns.²²¹
14. The Sauparna is (the hymn), 'May the streams of honey and ghee flow forwards.'²²²
15. (The king) should drive (in his chariot successively) to all quarters (of the horizon).
16. He should commence the battle in the line of battle invented by Āditya or by Usanas.
17. He ²²³ should touch the drum with the three verses, 'Fill earth and heaven with thy roar' (Rig-veda VI, 47, 29 seqq.).

²¹⁹ According to Nārāyana the Pratīka here signifies not the verse, but the whole hymn, though a whole Pāda is given (comp. Srauta-sūtra I, 1, 17).

²²⁰ The Abhīvarta hymn begins with the word abhīvartena, and is ascribed to Abhīvarta Āṅgīrasa.

²²¹ The Apratiratha hymn is Rig-veda 10:103 (ascribed to Apratiratha Aindra); the Sāsa, 10:152 (ascribed to Sāsa Bhāradvāja). On the Sauparna, see the next Sūtra.

²²² This hymn is not found in any Vedic Samhitā, as far as I know, nor does it occur in the Suparnādhyāya. I have followed Prof. Stenzler's conjecture *pra dhārā yantu instead of pradhārayantu*, which is confirmed by Sāyana's note on Aitareya Brāhmana VI, 25, 7; VIII, 10, 4 (pp. 365, 399 ed. Aufrecht).

²²³ According to Nārāyana the subject is the king.

18. With (the verse), 'Shot off fall down' (Rig-veda VI, 75, 16), he should shoot off the arrows.
19. 'Where the arrows fly' (I.I. v. 17)—this (verse) he²²⁴ should murmur while they are fighting.
20. Or he should teach (the king the texts mentioned). Or he should teach (the king).

End of the Third Adhyāya.

ADHYĀYA 4, KAṆḌIKĀ 1.

1. If disease befalls one who has set up the (sacred Srauta) fires, he should leave his home (and go away) to the eastern, or northern, or north-eastern direction.²²⁵
2. 'The sacred fires are fond of the village'—thus it is said.
3. Longing for it, desirous of returning to the village they might restore him to health—thus it is understood (in the Sruti).²²⁶
4. Being restored to health, he should offer a Soma sacrifice, or an animal sacrifice, or an ordinary sacrifice, and take his dwelling (again in the village).²²⁷
5. Or without such a sacrifice.²²⁸
6. If he dies, one should have a piece of ground dug up to the south-east or to the south-west—
7. At a place which is inclined towards the south or towards the south-east.
8. According to some (teachers), inclined towards south-west.
9. (The piece of ground dug up should be) of the length of a man with upraised arms,
10. Of the breadth of one *Vyāma* (fathom),
11. Of the depth of one *Vitasti* (span).
12. The cemetery should be free from all sides.
13. It should be fertile in herbs.
14. But plants with thorns and with milky juice, &c., as stated above.²²⁹
15. From which the waters flow off to all sides: this is a characteristic required for the cemetery (*smasāna*)²³⁰ where the body is to be burned.²³¹

²²⁴ Here the subject is the Purohita.

²²⁵ Comp. Srauta-sūtra VI, 9, 1. The funeral rites according to the Grihya-sūtras have been treated of by Prof. Max Müller, Zeitschrift der Deutschen Morgenländischen Gesellschaft, vol. ix.

²²⁶ I.e. longing for the village. I here differ from Prof. Stenzler's translation, 'Indem sie, um nach dem Dorfe zu kommen, ihm Gutes wünschen.' Prof. Stenzler here follows Nārāyana, who has the following note, *grāmam āgantum ikkhanto'gnaya enam āhitāgnim āsamsante, ayam agado bhaved iti.*

²²⁷ Comp. Srauta-sūtra VI, 9, 7.

²²⁸ Srauta-sūtra VI, 10, 1.

²²⁹ See above, II, 7, 5.

16. 'They cut off (from the dead body) the hair, the beard, the hairs of the body, and the nails'— this has been stated above.²³²
17. (They should provide) plenty of sacrificial grass and of butter.²³³
18. They here²³⁴ pour clarified butter into curds.
19. This is the 'sprinkled butter' used for the Ancestors (i.e. Manes).

KAṆḌIKĀ 2.

1. (The relations of the dead person) now carry (his sacred) fires and (his) sacrificial vessels in that direction.²³⁵
2. After them aged persons forming an odd number, men and women not going together, (carry) the dead body.
3. Some (say) that (the dead body should be carried) in a cart with a seat, drawn by cows.
4. (Some prescribe) a she-animal for covering (the dead body with its limbs):²³⁶
5. A cow,
6. Or a she-goat of one colour.
7. Some (take) a black one.
8. They tie (a rope) to its left fore-foot and lead it behind (the dead body).
9. Then follow the relations (of the dead person), wearing their sacrificial cords below (round their body), with the hair-locks untied, the older ones first, the younger ones last.
10. When they have thus arrived at the place, the performer (of the rites) walks three times round the spot with his left side turned towards it, and with a Samī branch sprinkles water on it, with (the verse), 'Go away, withdraw, and depart from here' (Rig-veda 10:14, 9).²³⁷
11. To the south-east, on an elevated corner (of that place), he places the Āhavanīya fire,
12. To the north-west the Gārhapatyā fire,²³⁸

²³⁰ Nārāyana: By the word *smasāna* (cemetery) two different *smasānas* are designated here, because below (Sūtra 15) a distinction is added (to the word *smasāna*), in the words, 'This is a characteristic required for the *smasāna* where the body is to be burned.' Thus the place where the body is burned, and the place where the gathered bones are deposited, both are called *smasāna*.

²³¹ See the note on Sūtra 12.

²³² See the *Srauta-sūtra* VI, 10, 2.

²³³ *Dvigulpham barhir ājyañ ca*. Nārāyana explains *dvigulpha* by *prabhūta*. *Comp. bahulatrina*, *Kātyāyana* XXV, 7, 15.

²³⁴ 'Here' means, at a ceremony directed to the Manes. Nārāyana.

²³⁵ In the direction stated above, chap. 1, 6.

²³⁶ See chap. 3, 20-25.

²³⁷ *Kartodakena* (i.e. *kartā udakena*) is evidently the right reading, not *gartodakena*.

²³⁸ The words, 'on an elevated corner' (Sūtra 11) have to be supplied.

13. To the south-west the Dakṣina fire.
14. After that a person that knows (how to do it), piles up between the fires a pyre of fuel.²³⁹
15. After sacrificial grass and a black antelope's skin with the hair outside has been spread out there, they place the dead body thereon, which they have carried so as to pass by the Gārhapatya fire on its north-side, turning its head towards the Āhavanīya.
16. To the north (of the body they seat) the wife (of the deceased),²⁴⁰
17. And a bow for a Kṣatriya.
18. Her brother-in-law, being a representative of her husband, or a pupil (of her husband), or an aged servant, should cause her to rise (from that place) with (the verse), 'Arise, O wife, to the world of life' (Rig-veda 10:18, 8).²⁴¹
19. The performer (of the rites) should murmur (that verse), if a Sūdra²⁴² (makes her rise from the pyre).
20. With (the verse), 'Taking the bow out of the hand of the deceased' (Rig-veda 10:18, 9), (he takes away) the bow.
21. It has been stated (what is to be done) in case a Sūdra (should perform this act).
22. Having bent the bow, he should, before the piling up (of the things mentioned below, which are put on the dead body) is done, break it to pieces, and throw it (on the pyre).²⁴³

KAṆḌIKĀ 3.

1. He should then put the following (sacrificial) implements (on the dead body).²⁴⁴
2. Into the right hand the (spoon called) Juhū.
3. Into the left the (other spoon called) Upabhrit.
4. On his right side the (wooden sacrificial sword called) Sphya, on his left (side) the Agnihotrahavanī (i.e. the ladle with which the Agnihotra oblations are sacrificed).
5. On his chest the (big sacrificial ladle called) Dhruvā. On his head the dishes. On his teeth the pressing-stones.
6. On the two sides of his nose the two (smaller sacrificial ladles called) Sruvas.
7. Or, if there is only one (Sruva), breaking it (in two pieces).

²³⁹ As to the pronoun *enam*, which refers, with an irregular p. 239 construction, to the dead person, comp Satapatha Brāhmaṇa 12:5, 2, 7.

²⁴⁰ The wife is made to lie down on the pyre.

²⁴¹ Possibly the words *devarah* and *patisthānīyah* refer to two different persons, so that we should have to translate, 'Her brother-in-law, (or some other) representative of her husband, &c.'

²⁴² This refers to the case of the aged servant. The word for which we have put Sūdra here and in Sūtra 21, is *vrishala*.

²⁴³ See Sūtra 19.

²⁴⁴ On the different implements mentioned in the following Sūtras, comp. Prof. Max Müller's paper in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. ix, pp. vii seqq.; lxxviii seqq.

8. On his two ears the two *Prāsitraharanas* (i.e. the vessels into which the portion of the sacrificial food belonging to the Brahman is put).²⁴⁵
9. Or, if there is only one (*Prāsitraharana*), breaking it (in two pieces).
10. On his belly the (vessel called) *Pātrī*,
11. And the cup into which the cut-off portions (of the sacrificial food) are put.
12. On his secret parts the (staff called) *Samyā*.
13. On his thighs the two kindling woods.
14. On his legs the mortar and the pestle.
15. On his feet the two baskets.
16. Or, if there is only one (basket), tearing it (in two pieces).
17. Those (of the implements) which have a hollow (into which liquids can be poured), are filled with sprinkled butter.²⁴⁶
18. The son (of the deceased person) should take the lower and the upper mill-stone for himself.
19. And the implements made of copper, iron, and earthenware.²⁴⁷
20. Taking out the omentum of the she-animal [that has been sacrificed] he should cover therewith the head and the mouth (of the dead person) with the verse, 'Put on the armour (which will protect thee) against Agni, by (that which comes from) the cows' (Rig-veda 10:16, 7).²⁴⁸
21. Taking out the kidneys (of the animal) he should lay them into the hands (of the dead body) with the verse, 'Escape the two hounds, the sons of Saramā' (Rig-veda 10:14, 10), the right (kidney) into the right (hand), the left into the left.
22. The heart (of the animal he puts) on the heart (of the deceased).
23. And two lumps (of flour or rice), according to some (teachers).²⁴⁹
24. (Only) if there are no kidneys, according to some (teachers).²⁵⁰
25. Having distributed the whole (animal), limb by limb (placing its different limbs on the corresponding limbs of the deceased), and having covered it with its hide, he recites, when the *Pranīta* water is carried forward, (the verse), 'Agni, do not overturn this cup' (Rig-veda 10:16, 8).²⁵¹

²⁴⁵ On the *Prāsitra* and the *Prāsitraharanas*, comp. Hillebrandt, *Neu- and Vollmondsopfer*, pp. 119 (with note 6), 120, 131

²⁴⁶ Nārāyana explains *āsecanavanti* by *bilavanti*. On *prishadājya* ('sprinkled butter') comp. the two last *Sūtras* of the first chapter.

²⁴⁷ The statement in *Satapatha Brāhmana* XII, 5, 2, 14 is somewhat different.

²⁴⁸ *Anustaranī vapām*. See chap. 2, 4.

²⁴⁹ Nārāyana states that these lumps are not put, as one would be inclined to believe, on the heart, but into the hands of the deceased. *Sūtra* 24 shows that this interpretation is correct.

²⁵⁰ I.e. if there is no *Anustaranī* animal, which is considered as optional (see chap. 2, 4).

²⁵¹ Comp. *Kātyāyana* 25:7, 35.

26. Bending his left knee he should sacrifice Ājya oblations into the Dakṣina fire with (the formulas), 'To Agni svāhā! To Kāma svāhā! To the world svāhā! To Anumati svāhā!'

27. A fifth (oblation) on the chest of the deceased with (the formula), 'From this one verily thou hast been born. May he now be born out of thee,²⁵² so-and-so.! To the heaven-world svāhā!'

KAṆḌIKĀ 4.

1. He gives order, 'Light the fires together.'
2. If the Āhavanīya fire reaches (the body) first, he should know, 'It has reached him in the heaven-world. He will live there in prosperity, and so will this one, i.e. his son, in this world.'²⁵³
3. If the Gārhapatya fire reaches (the body) first, he should know, 'It has reached him in the air-world. He will live there in prosperity, and so will this one, i.e. his son, in this world.'²⁵⁴
4. If the Dakṣina fire reaches (the body) first, he should know, 'It has reached him in the world of men. He will live there in prosperity, and so will this one, i.e. his son, in this world.'²⁵⁵
5. If (the three fires) reach (the body) in the same moment, they say that this signifies the highest luck.²⁵⁶
6. While (the body) is burning, he recites over it the same texts, 'Go on, go on, on the ancient paths' (Rig-veda 10:14, 7).²⁵⁷
7. Being burnt by a person who knows this, he goes to the heaven-world together with the smoke (of the funeral pyre)—thus it is understood (in the Sruti).
8. To the north-east of the Āhavanīya fire he should have a knee-deep pit dug and should have an Avakā, i.e. (the water-plant called) Sīpāla put down into it. From that (pit) he (i.e. the deceased) goes out and together with the smoke he goes up to the heaven-world—thus it is understood (in the Sruti).²⁵⁸
9. After he has recited (the verse), 'These living ones have separated from the dead' (Rig-veda 10:18, 3), they turn round from right to left and go away without looking back.
10. When they have come to a place where standing water is, having once (plunged into it and) emerged from it, they pour out one handful (of water), pronounce the

²⁵² He who is born out of the deceased, is Agni. See Satapatha Brāhmana II, 3, 3, 5; and also XII, 5, 2, 15.

²⁵³ Satapatha Brāhmana XII, 5, 2, 10.

²⁵⁴ Satapatha Brāhmana I.I. § 9.

²⁵⁵ Satapatha Brāhmana I.I. § 11.

²⁵⁶ Satapatha Brāhmana I.I. § 12.

²⁵⁷ 'The same texts' means that the texts indicated in the Sruta-sūtra VI, 10, 19 (twenty-four verses taken from the hymns X, 14, 16, 17, 18, 154) have to be recited.

²⁵⁸ Comp. above, II, 8, 14.

Gotra name and the proper name (of the deceased), go out (of the water), put on other garments, wring out (the old garments) once, lay them away with their skirts to the north, and sit down until the stars appear.²⁵⁹

11. Or they may enter (their houses), when still (a part) of the sun-disk is seen,
12. The younger ones first, the older ones last.²⁶⁰
13. When they have come to the houses, they touch a stone, the fire, cow's dung, fried barley, sesamum seeds, and water.
14. Let them not cook food during that night.
15. Let them subsist on bought or ready-made food.²⁶¹
16. Let them eat no saline food for three nights.
17. Let them optionally for twelve nights avoid the distribution of gifts and the study (of Vedic texts), if one of the chief Gurus (has died).²⁶²
18. Ten days after (the death of) Sapindas,²⁶³
19. And of a Guru who is no Sapinda,
20. And of unmarried female relations.
21. Three nights after (the death of) other teachers,²⁶⁴
22. And of a relation who is no Sapinda,
23. And of married female relations,
24. Of a child that has no teeth,
25. And of a dead-born child.
26. One day, after (the death of) a fellow-pupil,
27. And of a Srotriya of the same village.

KAṆḌIKĀ 5.

1. The gathering (of the bones is performed) after the tenth (Tithi from the death), (on a Tithi) with an odd number, of the dark fortnight, under a single Nakṣatra.²⁶⁵

²⁵⁹ 'All the Samānodaka relations (see Manu V, 60), men and women, should pour out one handful of water each. Pronouncing p. 244 the Gotra name and the proper name of the deceased, saying, for instance, "Devadatta, belonging to the Gotra of the Kāsyapas, this water is for thee!"—they sprinkle it out, with southward-turned faces.' Nārāyana.

²⁶⁰ Possibly praviseyuh (they should enter) belongs to this Sūtra. In Prof. Stenzler's edition and in the commentary of Nārāyana it is taken as belonging to Sūtra 11.

²⁶¹ Vasiṣṭha IV, 15. Nārāyana here observes, 'Some authorities omit this Sūtra.'

²⁶² 'Father and mother and the teacher who, after having performed the Upanayana for him, has taught him the whole Veda, are the chief Gurus. When these have died, they should avoid giving gifts and studying the Veda either for twelve nights, or for ten nights, this rule standing in correlation with the following one.' Nārāyana.

²⁶³ The Sapinda relationship is generally defined as the relationship within six degrees, though the statements in the different p. 245 texts do not exactly agree. See Āpastamba II, 15, -2; Manu V, 60; Gautama XIV, 13 (with Prof. Bühler's note, Sacred Books, vol. ii, p. 247, &c.).

²⁶⁴ Comp. Sūtras 17, 19.

2. A man into a male urn²⁶⁶ without special marks, a woman into a female one without special marks.
3. Aged persons of an odd number, not men and women together (gather the bones).²⁶⁷
4. The performer of the ceremony walks three times round the spot with his left side turned towards it, and sprinkles on it with a Samī branch milk mixed with water, with the verse, 'O cool one, O thou that art full of coolness' (Rig-veda 10:16,14).²⁶⁸
5. With the thumb and the fourth finger they should put each single bone (into the, urn) without making a noise,
6. The feet first, the head last.
7. Having well gathered them and purified them with a winnowing basket,²⁶⁹ they should put (the urn) into a pit, at a place where the waters from the different sides do not flow together, except rain water, with (the verse), 'Go to thy mother Earth there' (Rig-veda 10:18, 10).
8. With the following (verse) he should throw earth (into the pit).
9. After he has done so, (he should repeat) the following (verse).
10. Having covered (the urn) with a lid with (the verse), 'I fasten to thee' (Rig-veda 10:18,13), they then should go away without looking back, should bathe in water, and perform a Śrāddha²⁷⁰ for the deceased.

KAṆḌIKĀ 6.

1. They who have lost a Guru by death, or are afflicted by other misfortune, should perform on the new-moon day an rectification ceremony.
2. Before sunrise they should carry their fire²⁷¹ together with its ashes and with its receptacle to the south with the half-verse, 'I send far away the flesh-devouring Agni' (Rig-veda 10:16,9).
3. Having thrown that (fire) down at a place where four roads meet or somewhere else, they walk round it three times, turning their left sides towards it, beating their left thighs with their left hands.²⁷²

²⁶⁵ Nārāyana (comp. the Āśvalāyana-Grihya-Parisiṣṭa III, 7) understands this Sūtra in a different way. 'After the tenth Tithi of the dark fortnight, on a Tithi with an odd number, is e. on the eleventh, thirteenth, or fifteenth.' The single Nakṣatras are those the name of which does not denote two Nakṣatras (as, for instance, the two Ashādhās). Comp. Kāty.-Sraut. XXV, 8, 1; Manu V, 59.

²⁶⁶ Urns, with or without protuberances like female breasts, are considered as female or male accordingly.

²⁶⁷ See chap. 2, 2.

²⁶⁸ Comp. chap. 2, 10.

²⁶⁹ Nārāyana explains *pavana* by *sūrpa*. He says that the 'performer' (kartri) repeats this and the following texts.

²⁷⁰ They should give a Śrāddha to the deceased exclusively, according to the Ekoddiṣṭa rite.' Nārāyana.

²⁷¹ According to Nārāyana the fire means here not the sacred domestic fire, but a common kitchen fire. I doubt whether thecommentator is right. The ceremonies described in the following Sūtras seem to point rather to a renewal of the sacred Grihya fire, the old one having proved unlucky to the sacrificer. In the same way, in the Srauta ritual, a sacrificer who, after having performed the Ādhāna, has bad luck, performs the Punarādheya.

4. They then should return home without looking back, bathe in water, have their hair, their beards the hair of their bodies, and their nails cut, and furnish themselves with new jars, pots, vessels for rinsing the mouth, wreathed with garlands of Samī flowers, with fuel of Samī wood, with two pieces of Samī wood for kindling fire, and with branches to be laid round the fire, with bull's dung and a bull's hide, fresh butter, a stone, and as many bunches of Kuśa grass as there are young women (in the house).
5. At the time of the Agni(-hotra)²⁷³ he should kindle fire with the hemistich, 'Here may this other Jātavedas' (Rig-veda 10:16, 9).
6. Keeping that (fire) burning, they sit till the silence of the night, repeating the tales of the aged, and getting stories of auspicious contents, Itihāsas and Purānas, told to them.
7. When all sounds have ceased, or when (the others) have gone to the house or the resting-place, (the performer of the ceremony)²⁷⁴ should pour out an uninterrupted stream of water, beginning at the south side of the door, with (the verse), 'Spinning the thread follow the light of the aerial space' (Rig-veda 10:53, 6), (going round the house), ending at the north side of the door.
8. Having then given its place to the fire,²⁷⁵ and having spread to the west of it a bull's hide with the neck to the east, with the hair outside, he should cause the people belonging to the house to step on that (hide) with (the verse), 'Arise to long life, choosing old age' (Rig-veda 10:18, 6).
9. With (the verse), 'This I lay round the living' (Rig-veda 10:18, 4), he should lay branches round (the fire).
10. After having with (the words), 'A mountain²⁷⁶ (i.e. a stone) they shall place between themselves and death,' placed a stone to the north of the fire, and having sacrificed with the four (verses), 'Go hence, O death, on another way' (Rig-veda 10:18, 1-4), verse by verse, he should look at his people with (the verse), 'As the days follow each other' (ibid. 5).
11. The young women (belonging to the house) should, with each hand separately, with their thumbs and fourth fingers, with young Darbha blades, salve their eyes with fresh butter, and throw (the Darbha blades) away, turning their faces away.

²⁷² Comp. Kātyāyana-Srauta-sūtra V, 10, r5.

²⁷³ The text has *agnivelāyām*, which Nārāyana explains by *agni-hotra-viharana-kāle aparāhne*. He states that the fire should be produced by attrition of two new kindling woods (arani), mentioned in Sūtra 4. The fire thus kindled is to be used, he says, as a kitchen-fire. Herein he seems to me to have misunderstood the meaning of the ceremony; see the note on Sūtra 2. The hemistich quoted in this Sūtra (which is the second half of the same verse of which the first half is prescribed in Sūtra 2) clearly points to the sacred quality of the fire in question; it runs thus, 'Here may this other Jātavedas carry the offerings to the gods, the knowing one.'

²⁷⁴ The person who pours out the water is, as Nārāyana says, the *kartri*, i.e. the performer of the whole ceremony. The word cannot be translated, as Prof. Stenzler does, *der Bestatter*, no funeral ceremonies being here treated of.

²⁷⁵ See above, I, 8, 9. Here Nārāyana sees that the fire is the sacred one. He says, *athasabdo'smin kāle'gnyantaram aupāsanam upasamādadhyaḍ iti jñāpanārtham*.

²⁷⁶ The words, 'A mountain,' &c., stand at the end of the verse quoted in Sūtra 9.

12. (The performer of the ceremony) should look at them, while they are salving themselves, with (the verse), 'These women, being no widows, having noble husbands' (Rig-veda 10:18, 7).
13. With (the verse), 'Carrying stones, (the river) streams forward; take hold of each other' (Rig-veda 10:53, 8)—the performer (of the ceremony) first should touch the stone.
14. After that, stationing himself to the northeast, while (the others) go round with the fire, with bull's dung, and with an uninterrupted stream of water, repeating the three verses, 'O waters, ye are wholesome' (Rig-veda 10:9, i seqq.), he should murmur the verse, 'These have led round the cow' (Rig-veda 10:155, 5).
15. A tawny-coloured bull should he lead round—thus they say.
16. They then sit down at a place where they intend to tarry, having put on garments that have not yet been washed.
17. (There) they sit, avoiding to sleep, till sunrise.
18. After sunrise, having murmured the hymns sacred to the sun and the auspicious hymns, having prepared food, having made oblations with (the hymn), 'May he drive evil away from us with his shine' (Rig-veda I, 97), verse by verse, having given to the Brāhmanas to eat, he should cause (them) to pronounce auspicious words.²⁷⁷
19. A cow, a cup of metal, and a garment that has not yet been washed, constitute the sacrificial fee.

KAṆḌIKĀ 7.

1. Now at a Śrāddha ceremony, at that which is celebrated on the Parvan day, or for the attainment of special wishes, or at the Ābhyudayika Śrāddha (i.e. the Śrāddha celebrated when some good luck has happened), or at the Ekoddiṣṭa Śrāddha (the Śrāddha directed to a single dead person).²⁷⁸
2. He causes Brāhmanas who are endowed with learning, moral character, and correct conduct, or with one of these (characteristics), who have been invited in time, who have taken a bath, washed their feet, and sipped water, to sit down, as representatives of the Ancestors, with their faces turned to the north, one for each one of the Ancestors, or two for each, or three for each.
3. The larger their number is, the greater is the reward (which the sacrificer is entitled to expect).
4. But in no case one (Brāhmana) for all (the Ancestors).
5. Optionally (he may invite only one Brāhmana) except at the first (Śrāddha).²⁷⁹

²⁷⁷ See above, II, 3, 13.

²⁷⁸ Comp. on the Śrāddha ceremonies in general the note on Sāṅkhāyana-Grihya IV, 1, 1, and the quotations given there. The Pārvana Śrāddha, which is celebrated on the new-moon day, is treated of by Sāṅkhāyana IV, 1, the Ābhyudayika Śrāddha, IV, 4, the Ekoddiṣṭa Śrāddha, IV, 2.

²⁷⁹ *Anādye*. Of the different interpretations of this word which Nārāyana gives, it may suffice here to quote two. The first Śrāddha may either mean the Pārvana Śrāddha, because this stands first among the different kinds of Śrāddha ceremonies enumerated in Sūtra 1; or it may mean the Sapindīkarana (see

6. By (the exposition of) the Piṇḍa sacrifice (the corresponding rules) have been declared (for the Śrāddha ceremonies also).²⁸⁰
7. Having given water (to the Brāhmanas),
8. Having given to them double-folded Darbha blades, and a seat,²⁸¹
9. Having (again) given water (to them),²⁸²
10. Having poured water into three vessels of metal, of stone, and of earthen-ware, or (into three vessels) made of the same substance, over which he has put Darbha grass, And having recited over (that water the verse), 'For luck and help the divine waters' (Rig-veda 10:9, 4), he pours sesamum seeds into it with (the formula), 'Sesamum art thou; Soma is thy deity; at the Gosava sacrifice thou hast been created by the gods. By the ancients thou hast been offered. Through the funeral oblation render the Ancestors and these worlds propitious to us. Svadhā! Adoration!'
12. (The different rites are performed) from the right to the left.²⁸³
13. With (the part) of the other (i.e. left) hand between the thumb (and the fore-finger), because he wears the sacrificial cord over his left shoulder, or with the right hand which he seizes with the left (he offers the Arghya water to the Ancestors with the words), 'Father, this is thy Arghya. Grandfather, this is thy Arghya. Great-grandfather, this is thy Arghya'—having first offered (ordinary) water (to the Ancestors).²⁸⁴
14. When he is going to hand over that (Arghya water to the Brāhmanas who represent the Ancestors, he says once each time), 'Svadhā! The Arghya water!'
15. Over (the Arghya water) which has been poured out, he should recite the verse, 'The celestial waters which have been produced on the earth, the aerial waters and the waters which are terrestrial, the gold-coloured ones, apt for sacrifice, may these waters bring us luck and be kind to us.' Pouring together²⁸⁵ what has been left (in the

Sāṅkhāyana IV, 3), for this is the first occasion on which a dead person receives Śrāddha oblations together with two others of the Ancestors.

²⁸⁰ The sacrifice to the Manes, as forming part of the Srauta ritual, is explained in the Srauta-sūtra II, 6 seq.

²⁸¹ Yājñavalkya I, 229.

²⁸² Yājñavalkya I, 230. The reading of several words of the Mantra is doubtful, and the parallel texts, as Prof. Stenzler has not failed to observe, differ; especially the words *pratnavadbhih prattah* seem to me to be corrupt. The word *pratnavat* is only known to the Petersburg Dictionary as having the meaning, 'containing the word *pratna*,' which will not do here. Thus, I think that the reading *pratnam adbhīh priktah* should be adopted; the translation would be, 'Anciently thou hast been mixed with water.'

²⁸³ Comp. Sāṅkhāyana-Grihya IV, 4, 6.

²⁸⁴ The part of the hand above the thumb is called the 'Tīrtha belonging to the Manes;' see, for instance, Baudhāyana's Dharma-sūtra I, 8, 16. The sacrificer is here understood to wear his sacrificial cord suspended over the left shoulder (he is 'yājñopavītin'). But as the oblation here treated of is directed to the Manes, it is required that he should be *prācīnāvītin*. Now he is considered as *prācīnāvītin*, according to Nārāyana, not only if the cord is suspended over his right shoulder (which is the ordinary meaning of *prācīnāvītin*), but also if the hand with which he performs the rites, and the shoulder over which he wears the sacred cord, are either both right or both left. Thus here, acting with the left-hand and wearing the cord over the left shoulder, he becomes *prācīnāvītin*.

The last word (*appūrvam*) is separated by Nārāyana from the rest, so that it forms a separate Sūtra.

²⁸⁵ The sacrificer gives the water to the Brāhmanas, and these pour it out. Instead of *prithivī sambabhūvuh* (*prithivī* being intended as a locative; see Lanman, Noun-inflection in the Veda, p. 389)

three Arghya vessels) he moistens his face with that water, if he desires that a son should be born to him.

16. 'He should not take up the first vessel, into which the Arghya water for the Ancestors has been poured. Hidden the Ancestors dwell therein: thus Saunaka has said.'²⁸⁶

17. In that moment the gifts of perfumes, garlands, incense, lights, and clothes are offered (to the Brāhmanas).²⁸⁷

18. Having taken some food (of the Sthālīpāka prepared for the Pinḍapitriyajña), and having besmeared it with ghee, he asks (the Brāhmanas) for their permission by saying, 'I shall offer it in the fire,' or, 'I will sacrifice my offering in the fire,' or, 'I will offer it in the fire.'

19. The permission (is given in the words), 'It may be offered,' or, 'Sacrifice thy offering,' or, Offer it.'

20. He then sacrifices in the fire as stated above.²⁸⁸

21. Or, if they give their permission, in the hands (of the Brāhmanas).²⁸⁹

22. 'The mouth of the gods verily is the fire, the mouth of the Ancestors is the hand'—thus says the Brāhmana.

23. If in the hands, he assigns to them other food, after they have sipped water.

24. The food (is put together) with the food.²⁹⁰

25. It is said, 'What is given away and offered, that brings prosperity.'²⁹¹

26. When he sees that they are satiated, he should recite (the verses) containing the word *madhu*, and (the verse), 'They have eaten, they have enjoyed themselves' (Rig-veda I, 82, 2).²⁹²

27. Having asked them, 'Relished?' and having taken the food, whatever food he has used, together with the Sthālīpāka, in order to make lumps thereof, he should offer the rest (to the Brāhmanas).²⁹³

we should read, no doubt, as the parallel texts have, *payasā sambabhūvuh*: 'The celestial waters which have united themselves with milk.'

²⁸⁶ This is a Sloka.

²⁸⁷ Manu III, 209; Yājñavalkya I, 231.

²⁸⁸ The oblations alluded to in this Sūtra are prescribed in the Srauta-sūtra, II, 6, 12. They are directed to Soma pitrimat and to Agni kavyavāhana.

²⁸⁹ According to Manu (III, 212) this is done only in case there is no fire. Possibly *abhyanuñjāyām* belongs to Sūtra 20, so that we should have to translate, 'He then sacrifices . . . if they give their permission. Or in the hands.'

²⁹⁰ 'The food which is left from the oblations he puts with the food (Sūtra 23) which is to be eaten by the Brāhmanas, and has been put into the vessels.' Nārāyana.

²⁹¹ Is *sriṣṭam* to be understood in the sense of *visriṣṭam*? Nārāyana explains it by *prabhūtam*.

²⁹² The verses containing the word *madhu* are Rig-veda I, 90, 6-8.

²⁹³ On the question, 'Relished?' compare Sāṅkhāyana-Grihya IV, 2, 5. For several kinds of Srāddha ceremonies a Sthālīpāka is prescribed, for others it is not; for the Srāddhas of the last kind the words 'Together with the Sthālīpāka' are not valid.

28. After they have either accepted (that rest of food), or left it (to him), and have finished eating, he should, before they have sipped water, put down the lumps for the Ancestors.

29. After they have sipped water, according to some (teachers).

30. Having strewn the food on the ground and suspended the sacrificial cord over his left shoulder, he should dismiss the Brāhmanas, (saying to them), 'Say Om! Svadhā!'²⁹⁴

31. Or, 'So be it! Svadhā!'

KAṆḌIKĀ 8.

1. Now the spit-ox²⁹⁵ (sacrificed to Rudra).
2. In autumn or in spring, under the (Nakṣatra) Ārdrā.
3. The best of his herd,
4. (An ox) which is neither leprous nor speckled;
5. One with black spots, according to some,²⁹⁶
6. If he likes, a black one, if its colour inclines to copper-colour.
7. He sprinkles it with water, into which he has thrown rice and barley,
8. From head to tail,
9. With (the formula), 'Grow up, agreeable to Rudra the great god.'
10. He should let it grow up. When it has cut its teeth, or when it has become a bull.²⁹⁷
11. To a quarter (of the horizon) which is sacrificially pure,²⁹⁸
12. At a place which cannot be seen from the village,
13. After midnight,
14. According to some, after sunrise.
15. Having caused a Brahman who is versed in learning and knows the practice (of this sacrifice), to sit down, having driven a fresh branch with leaves into the ground as a sacrificial post, (having taken) two creeping plants or two Kuśa ropes as two girdles, and having wound the one round the sacrificial post, and tied the other round the middle of the animal's head,²⁹⁹ he binds it to the sacrificial post or to the girdle (which he had tied to that post) with (the formula), 'Agreeable to him to whom adoration (is brought), I bind thee.

²⁹⁴ They reply, 'Om! Svadhā!'

²⁹⁵ According to Nārāyana, the 'spit-ox' sacrifice is so called because it is offered to Rudra the spit-wearer.

²⁹⁶ *Kalmāsho nāma krishnabindukitah.* Nārāyana.

²⁹⁷ This Sūtra should rather be divided into two.

²⁹⁸ I.e. to the east or the north.

²⁹⁹ Round the middle of the head means, between the two horns. Nārāyana.

16. The sprinkling with water and what follows is the same as at the animal sacrifice.³⁰⁰

17. We shall state what is different.

18. Let him sacrifice the omentum with the Pātrī or with a leaf—thus it is understood (in the Sruti)—

19. With (the formulas), 'To Hara, Mrida, Sarva, Siva, Bhava, Mahādeva, Ugra, Bhīma, Paśupati, Rudra, Saṅkara, Īsāna svāhā!'

20. Or with the last six (parts of that formula),

21. Or with (the formula), 'To Rudra svāhā!'

22. Let him make Bali offerings³⁰¹ towards the four quarters (of the horizon), to each on four rings of Kuśa net-work, with (the formulas), 'The hosts, Rudra, which thou hast towards the eastern direction, to them this (offering is brought). Adoration to thee! Do no harm to me!' In this way the assigning (of the offerings is performed) according to the different quarters (of the horizon).

23. With the following four hymns he should worship the four quarters, viz. 'What shall we to Rudra,' 'These prayers to Rudra,' 'To thee, O father,' 'These songs to Rudra with the strong bow' (Rig-veda I, 43, 114; II, 33; VII, 46).

24. (This) worship to the quarters (of the horizon) (is performed) at all sacrifices to Rudra.

25. The husks and chaff (of the rice), the tail, the skin, the head, the feet (of the sacrificial animal) he should throw into the fire.

26. He should turn the skin to some use, according to Sāmvatya.³⁰²

27. To the north of the fire, on rows of Darbha grass, or on rings of Kuśa net-work, he should pour out the blood (of the sacrificial animal) with (the formula), 'Hissing ones! Noisy ones! Searching ones! Seizing ones! Serpents! What here belongs to you, take that.'³⁰³

28. Then, turning to the north, (he assigns it) to the serpents (in the words), 'Hissing ones! Noisy ones! Searching ones! Seizing ones! Serpents! What here belongs to you, take that.'

Then the serpents take whatever has flowed down there of blood or of the contents of stomach and entrails.

29. All names, all hosts, all exaltations belong to him;—to a sacrificer who knows that, he gives joy.

30. Even to a man who only with words sets forth (some part) of that (ceremony), he will do no harm; thus it is understood (in the Sruti).

³⁰⁰ See above, I, 11.

³⁰¹ This Bali offering is performed, according to Nārāyana, before the Sviṣṭakrit oblation of the chief sacrifice. On kusaśūna the commentator has the note, 'Darbhastambais trinaiś ca kalpavad (or rather, as Prof. Stenzler writes, katakavad) *grathitvā sarveshām agram grihītvā, ekīkritya grathitāh kusaśūnā ukyante.*'

³⁰² Perhaps Sāmvatya is a mis-spelling of the name of the well-known Grihya teacher Sāmbavya.

³⁰³ Darbhavitā is explained in the commentary by darbharāji.

31. He should not partake of that (sacrifice).
32. They should not take anything belonging to it into the village. For this god will do harm to (human) creatures.³⁰⁴
33. He should keep away his people from the vicinity (of the place where he has sacrificed).
34. On an express injunction, however, he should partake (of that sacrificial food), for it will bring luck.
35. This spit-ox sacrifice procures wealth, (open) space, purity, sons, cattle, long life, splendour.
36. After he has sacrificed, he should let loose another (animal).³⁰⁵
37. He should not be without such an animal.
38. Then he will not be without cattle—thus it is understood (in the Sruti).
39. Muttering the Santātīya hymn, he should go to his house.³⁰⁶
40. If disease befalls his cattle, he should sacrifice to that same god in the midst of his cow-stable—
41. A mess of cooked food, which he sacrifices in its entirety.
42. Having thrown the sacrificial grass and the Ājya into the fire, he should lead his cows through the smoke.
43. Murmuring the Santātīya hymn, he should go in the midst of his cattle.
44. Adoration to Saunaka! Adoration to Saunaka!

End of the Fourth Adhyāya.

End of the Āśvalāyana-Grihya-sūtra.

³⁰⁴ Instead of *abhimāruka* we ought to read *abhimānuka*. See Aitareya Brāhmana III, 34, and the Petersburg Dictionary s. v. *abhimānuka*.

³⁰⁵ He should destine another young animal in the way stated above (Sūtras 7 seqq.) to a new Sūlagava sacrifice.

³⁰⁶ Rig-veda VII, 35. Comp. above, II, 8, 11.