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CONTENTS

Scientific Methodology in Human-Relations. Donald G. Marquis 411
Franklin Returns from France—1785. Charles F. Jenkins 417
Political Distortions of International Monetary Relations. Jeannette P. Nichols 433
The Horse-Sacrifice in the Taittiriya-Brâhmaṇa. Paul-Émile Dumont 447

Index to Volume 92. 504

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THE HORSE-SACRIFICE IN THE TAITTIRĪYA-BRĀhmaṇA

The Eighth and Ninth Prapāthakas of the Third Kanda of the Taittirīya-Brāhmaṇa

with Translation

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CONTENTS

| PAGE | 3.8.18 Other oblations offered during the night service (ambhādiṣṭi, nabhādiṣṭi, mahādiṣṭi, yavīḍi, gavrīḍi, samātiḥomāḥ, etc.)... | 468 |
| 3.8.19 The sacrificial stakes. On the second day of pressing, the assistants of the Adhvaryu make sacrificial portions of the blood of the horse. The tame animals are bound to the stakes; the wild animals are kept in the intermediate spaces... | 470 |
| 3.8.20 The 21 sacrificial stakes. The number of the victims on the second day of pressing. The place where the portions of the horse's flesh are cut. The portions of the three principal victims (the horse, the hornless he-goat and the gomgra) are arranged in order. The sacrificial portions of the three principal victims are thrown into the fire... | 471 |
| 3.8.21 The fire-altar must be the twenty-one-fold one; the Stoma, on the second day of pressing, must be the twenty-one-fold, and the number of the sacrificial stakes must be twenty-one... | 473 |
| 3.8.22 The Bhāsavadāṃ-Setra of the second day of pressing... | 474 |
| 3.8.23 The horse, the hornless he-goat and the gomgra are bound to the central stake. The pāryāṅgas are tied to the horse's body... | 474 |
| 3.9.1 Ten sets of eighteen victims each are bound to the twenty other stakes. The wild animals and the tame animals... | 476 |
| 3.9.2 The wild animals and the tame animals. The caturmāsya-victims. The eleven sets of ten (wild) animals... | 477 |
| 3.9.3 The tame animals and the wild animals. The oblation of the omentum of the tame animals. The wild animals are released... | 478 |
| 3.9.4 The sacrificial horse and two side horses are yoked to the chariot. Yajus recited by the Adhvaryu and the Sacrificer. The three first wives of the Sacrificer weave pears into the hair of the horse's mane and tail. They anoint the horse with melted butter; they cast down the remains of the food offerings to the horse. Yajus recited by the Adhvaryu. The Āpi-stanzas for the horse... | 478 |
| 3.9.5 Brahmodya of the Hotar and the Brahmr... | 481 |
| 3.9.6 Libations offered by the Adhvaryu while the horse is being killed. The wives of the Sacrificer walk round the dead horse and fan him. Formulas recited while the Mahiṣi lies down beside the dead horse. The three first wives of the Sacrificer mark out the lines for the dissection of the horse's body. Yajus recited by the Adhvaryu while the horse's hide is being cut... | 482 |
Stanzas recited while the Mahiṣi is lying down beside the horse. Recitation of the purifying stanza. The wives of the Sacrificer purify themselves with water. 483

Praise of the horse-sacrifice; its origin. Different kinds of victims (a man, a horse, cows, goats and sheep, and wild animals). The man and the wild animals are released. 485

The Caturṣoma; the Ekaviṅśa-Stotra; the Prāṣṭa-Stotras; the Ṣaṅkvi-verses. The victims immolated at the animal sacrifice of the third day of pressing. The Śatādhyayin. The duṣ Reidre. The three animals consecrated to Tvāṣṭar. Animal sacrifices offered to the Seasons, during the year that follows the performance of the horse-sacrifice. 485

The two Mahiman-draughts on the second day of pressing. 487

The Sarirāhomas. The three libations of blood offered to the Agni Śviṣṭakṛts. 487

The Āśvastomiya libations and the Dvipādas. 489

The ātt to Savitar and the Dhrī oblations that are offered on the day on which the horse is set free and every day during the following year. 489

Two lute-players, a Brāhmaṇa and a Rājānya, sing the praise of the Sacrificer. 490

The purificatory bath (asabhraka). Oblation to Death. Oblation to the Killing of an embryo. Oblation to Jumbaka. 491

Recitation of the formulas: "Homage to the king! Homage to Varuṇa! Homage to the horse! Homage to Prajāpati!" etc. Oblation "to him that has been driven near," etc. A he-goat consecrated to Agni, a he-goat consecrated to Indra and Agni, and a he-goat consecrated to the Āśvins are immolated on the third day of pressing. The mṛgāra-tīṭ. 492

Expiatory rites to be performed if disease or mishap befalls the sacrificial horse. 493

The twelve brahmanandanas offered to the priests during the twelve days that follow the three days of pressing. 495

Eulogy of the horse-sacrifice. 495

On the second day of pressing, the horse is killed on a tārpya-cloth and a blanket made of skin. The cushion wrought of gold. The golden plate. 496

The divine origin of the horse’s names. 497

Eulogy of the horse-sacrifice; its origin. Immolation of a hornless bull at the beginning of the horse-sacrifice. 499

Religious benefits imparted to the Sacrificer at the Agniubota and at the Full and New-moon-sacrifice, if he knows the mystic meaning of the two kinds of hair, the footprints, and the turning about, of the sacrificial horse. 499

Although the text of the Taittirīya-Brāhmaṇa was published in the Bibliotheca Indica more than fifty years ago, and has been studied by most of the scholars who were interested in the Vedic language or the Vedic ritual, we still do not have any translation of that important work of the Vedic literature.1 When I undertook, two years ago, to translate the Taittirīya-Brāhmaṇa, I was well aware of the difficulties of my task and that I might probably not be able to complete a translation of the whole work. Nevertheless I decided to translate at least some parts of it and, considering that, in order to translate a Brāhmaṇa text, it is necessary to have beforehand a good knowledge of the sacrificial rites that it explains, I first translated the chapters which deal with the sacrifice that I know best, i.e. the horse-sacrifice. And I do not think there is any disadvantage in publishing the translation of these chapters before that of the preceding parts of the work, for it is evident that the Taittirīya-Brāhmaṇa is a mere agglomeration of material, a composite work, whose different parts have been gathered and put one after the other without any logical order.

My translation is as literal as possible but, in order to make it more intelligible, I have put in parentheses not only the words that must be considered as understood in the text, but also short explanations; and I have put in brackets a few introductory notes and a few remarks that may help the reader to grasp the significance of the rites and to follow the phases of the sacrifice. Many passages of the eighth and ninth Prapāṭhakas of the third Kāṇḍa of the Taittirīya-Brāhmaṇa are very similar to the corresponding passages of the Śatapatha-Brāhmaṇa. Consequently, I have made ample use of the excellent translation of Eggeling (SBE XLIV), and I am also much indebted to Professor A. B. Keith whose translation of the Taittirīya-Samhitā has been very helpful.

For the convenience of the reader, the translation is accompanied by an annotated transliteration of the text. It is the text of the Āṇandāśrama Series, and the numbers enclosed in brackets in the transliterated text, [1], [2], [3], etc., correspond to the numbers which are inserted in the

1 Except the translation of 3.1.1-15 and 3.2.1-15 by Weber (Ind. St. 1.68), and the translation of 1.1.1-6 by Boehtlingk (BSGW 44.199).

I have just learned that in 1938 a translation of the first chapters of the first Kāṇḍa of the Taitt.-Br. has been printed in India, in the Mīmāṃsā and Dharmāśāstra Series, published under the authority of the Mīmāṃsā Grantha Prakāśaka-samiti of Poona. The title of the work is: Kṛṣṇa-Yajurveda, new edition, Part I (containing Ādhiṇa and Punarādhiṇa sections) ed. by Paṇḍit Vāmanāstrī Kinjavadekar, Engl. translation and critical notes by S. M. Katre, M.A.Ph.D. (London), 1938, Mīmāṃsā Prakāśaka-samiti, Poona (India).
text of the Indian edition; they indicate the subdivisions of each chapter (anuvāka). Only in a few instances have I corrected an evident misprint or ventured a conjecture.

ABBREVIATIONS

Āp. = Āpastamba-Śrautasūtra.
Baudh. = Baudhāyana-Śrautasūtra.
KS = Kāthaka-Saṁhitā.
MS = Maitrīyaṇi-Saṁhitā.
RV = Rgveda-Saṁhitā.
Saṭ.-Br. = Saṭapatha-Brāhmaṇa.
Tait.-Br. = Taṭṭṭirīya-Brāhmaṇa.
TS = Taṭṭṭirīya-Saṁhitā.
VS = Vaiṣṇasvēya-Saṁhitā.

Ind. St. = Indische Studien, herausgegeben von A. Weber.
SBE = Sacred Books of the East, Oxford.

INTRODUCTION

The Āsvamedha or horse-sacrifice is the most stately sacrifice of the whole Vedic cult. It is a sacrificial performance lasting three days, whose preliminary ceremonies begin one year before, and whose concluding ceremonies extend over the whole following year. That performance includes not only a Soma-sacrifice of three days (Agniṣṭoma, Ukhtha, and Atiṛātra), but also the Agnicayana or solemn building of the great fire-altar, and other important sacrifices.

The Āsvamedha has the character of a magical rite the scope of which is to insure to the Sacrificer, i.e. the king, victory and sovereignty. It is also the character of a magical rite performed in order to insure fecundity; and it is at the same time the manifestation of a solar cult.

According to Āpastamba, the sacrifice begins, on the day of the full moon of Cāitra (March-April), with the sāmghrahaṇi īṣṭi, i.e. the offering by which the Sacrificer obtains the power to keep the members of his clan under his authority. On the day of the new moon (i.e. on the fifteenth day of the dark fortnight) of the following month (Vaisākha), the four great officiating priests, i.e. the Adhvaryu (or manipulator), the Hotar (or reciting priest), the Brahman (or overseer), and the Udghātar (or head chanter), meet together; and, the next day, the Prātiprasthātār (the first assistant of the Adhvaryu), acting for the Sacrificer, gives them a dish of boiled rice, and gold. The sacrificial horse is brought to the sacrificial ground, and the Adhvaryu ties the horse with a rope twelve or thirteen cubits long and greased with clarified butter. A dog, which probably represents the Sacrificer's enemy, is brought to the sacrificial ground. The horse and the dog are brought to a pond, and when they have both entered the water, a man kills the dog and plunges him under the horse's feet. By means of the uddha, a sort of mat or besom made of reeds, the Adhvaryu (with the help of four hundred men, according to Āpastamba) pushes water towards the horse. The four officiating priests then sprinkle the horse from the east, the south, the west, and the north, and the Adhvaryu offers the Stokāya-oblations or oblations of drops. After these oblations, the Adhvaryu sprinkles the horse again. The Adhvaryu, or the Sacrificer, then whispers the horse's names in the right ear of the horse and, after having offered the Pārva-homas or First oblations, the Adhvaryu sets the horse free. He hands him over to four hundred young men who must protect him. These guardians are: one hundred royal princes, one hundred mighty lords who are not kings, one hundred Sūtras and Grāmaṇis (i.e. equerries and chiefs of villages), and one hundred Kṣattars and Saṃgrahitās (i.e. officials or servants of the king and charioteers). On the same day, the Adhvaryu offers three īṣṭi to Savitar: one in the morning, one at midday, and the third one in the afternoon. And in the evening he offers the Dhṛiti oblations (the oblations for the keeping back of the horse). After the first īṣṭi to Savitar in the morning, and during the performance of the Dhṛti oblations in the evening, a lute-player sings the praise of the Sacrificer. The lute-player who sings in the morning is a Brahman, the one who sings in the evening is a Kṣatriya. The day ends with the usual evening offering to Agni.

The greatest part of the rites of this day must be repeated for a year, while the sacred horse is roaming at will, and his guardians are fighting every one who attempts to capture him or to impede his triumphal progress.

When the year has expired and the horse has returned, the preparatory ceremonies prescribed for the building of the fire-altar are performed;
the Adhvaryu, for seven days, offers the Vaiśva-deva and the Audghaṇa oblations; and the Dīkṣā (the initiation of the Sācīficer) takes place. On the Upavasātha-day, i.e. on the day preceding the first day of Soma pressing, twenty-one sacrificial stakes are set up on the sacrificial ground.

There are three days of Soma-sacrifice. The sacrifice of the first day is an Agniṣṭoma Catuṣṭoma, that is a normal Soma-sacrifice, with some special modifications. Before sunrise the Hotar recites the morning prayer, which consists of a hundred stanzas of the Rgveda addressed to Agni (the Fire), Uṣas (the Dawn), and the Aśvins (the two riders, precursors of the Sun). The priests perform the morning-pressing, the mid-day-pressing, and the evening-pressing. The Adhvaryu, with the assistance of his acolytes, offers to the gods the omenta and portions of flesh from the immolated animals. He prepares and offers cakes to the gods. Cows are driven on to the sacrificial ground alongside the high altar, and distributed to the priests as a sacrificial fee. The Hotar recites hymns to the gods. The Udgātar and the other chanters sing long series of strophes. The Adhvaryu with his assistants pours into the fire oblations of clarified butter and libations of Soma, and he mutters the sacred formulas. The high officiating priests and the Sacrificer drink the remainder of each Soma-libation.

During the following night the Adhvaryu, with the help of his assistants, offers the Annahomas or food oblations. They continually pour clarified butter, honey, grains of rice, porridges of barley, fried barley grains, etc. into the fire, and mutter the prescribed formulas. The sacrifice of the second day of pressing is particularly interesting. When the Udgātar and the other chanters have to execute the great musical performance called Bahispaṃvāṇa-Śotra, mares are shown to the sacrificial horse. The horse neighs, and this neighing is considered as the song of the Udgātar. After the performance of the Bahispaṃvāṇa-Śotra, the victims are brought to the sacrificial ground. The three principal victims are the horse, a hornless goat, and a gomrka (i.e. a gayal or Bos Gavaeus). The assistants of the Adhvaryu bring up a war-chariot; they yoke to the chariot the sacrificial horse with two side horses; the Adhvaryu fixes the flag of the chariot, and the Sacrificer (i.e. the king) puts on his cuirass. The Sacrificer and the Adhvaryu then step into the chariot and drive to a pond. When they have returned, the three first wives of the Sacrificer, the Mahiṣā (i.e. the consecrated queen), the Vāvātā (i.e. the king’s favorite), and the Parivṛkti (the neglected one), weave pearls into the hair of the mane and the tail of the sacrificial horse, and anoint him. After that, they cast down to him the remains of the food offerings. The priests with their assistants then perform the great animal sacrifice. To the central stake they bind the three principal victims: the horse, the hornless he-goat, and the gomrka. A rope is wound round the horse’s body, and to this rope the victims called paryāṅyas are tied. To each of the other stakes they bind nine victims, and on the twenty spaces between the twenty-one stakes wild animals of every kind are placed. Many other victims are bound to the stakes. According to Āpastamba, the number of the animals brought to the stakes amounts to 519. But only the domesticated ones are immolated; the wild animals are released after the paryāṅga, i.e. after a firebrand has been carried around them. They kill the horse and the other tame animals by suffocating. After the killing of the horse the victims of the horse come up. Nine times they walk round the dead horse and fan him. Then the Mahiṣā, i.e. the first consort of the king, lies down beside the horse. The Adhvaryu covers the Mahiṣā and the horse with a cloth and, while the Mahiṣā and the horse are lying down, the other wives of the king, and possibly also the Adhvaryu and the Sacrificer, recite the enigmatic and obscure stanzas prescribed by the ritual. The Mahiṣā stands up and purifies herself with water. Then the Mahiṣā, the Vāvātā, and the Parivṛkti mark out, by means of needles, the lines for the dissection of the horse’s body. The Adhvaryu or one of his assistants then cuts the horse’s hide in order to take, for the oblation of the omenta, the fat that serves as a substitute for the omentum of the horse. The assistants of the priests then cut the other victims open, and pull out the omenta, which are to be offered into the fire. Just before the oblation of the omenta, the Adhvaryu offers the first of the two Soma-draughts that are called Mahīman-draughts (i.e. draughts of greatness). Immediately after the oblation of the omenta, he offers the second Mahīman-draught. After the oblation of the second Mahīman-draught, the Hotar and the Brahman engage in a brahmodya (i.e. a dialogue on theological matter). The Brahman is on the right side, the Hotar on the left side, of the central stake. The Śamitas then cut up the victims and cook their flesh. The priests carry...
THE HORSE-SACRIFICE

VOL. 92, NO. 6, 1948

on the animal sacrifice and the Soma-sacrifice;
and in the evening, after the libations called Śārīrahomas, the thirty-six libations called Āśavastomiyās, and the libations called Dvipādās have been performed, the Adhvaryu offers three libations of blood: he pours into the fire the blood of the horse, using for the first libation the gullet of the gomgra, for the second a hoof of the horse, and for the third a bronze cup.

The Soma-sacrifice of the third day is an Atriśra, i.e. a Soma-sacrifice amplified by the performance of an overnight ceremony. The Soma-sacrifice ends, the following day, with the Avabhāta (i.e. the final purificatory bath). On this occasion, the Adhvaryu offers three oblations of clarified butter: the first to Mṛtyu (Death), the second to Bhrūnāhatyā (the Killing of an enemy), and the third to Jambaka (i.e. Varuṇa). He offers this last oblation on the head of a bald-headed decrepit man. After the purificatory bath, nine anyābhavāyas (i.e. additional victims) are imolated. These victims must be white barren cows consecrated to Śūrya (the Sun).

After the conclusion of the horse-sacrifice, during the twelve days that follow the three days of Soma-pressing, the Sacrificer, every day, gives a porridge of boiled rice to the great officiating priests. And during the following year he offers animal sacrifices to the Seasons.

THE EIGHTH AND NINTH PRAPĀTTHAKAS OF THE THIRD KĀÑDA OF THE TAINTIRĪYA-BRĀhmaṇA

3.8.1

sāṃgrahāy eva 'ṣṭayā yajate, imaṁ janātāṁ sāṃgrhaṁ 'ti.—dvādaśarātī raśāna bhavati, dvādaśa māśaḥ saṃvatsaraḥ, saṃvatsaram eva 'varundhe. maunī bhavati, śṛg vā maunī, īryam eva 'varundhe.—citrā nākṣatram bhavati, citrām vā etāt kārma [1], yād aśvamedhāḥ, sāṃdāhīyāḥ.—pūnyanāma devayājanam adhyāvatsati, pūnyām eva tēnā kirtim ahūjayati.—āpadātin rtvijāḥ saṁvahanyāḥ ābrahmānīyaḥ, su vagāsya lokāsya sāmaśṭhayā.—keśaśmaśrī vapate, nakhāni ngraṁate, datō dhāvate, nāti, āhataṁ vāsaḥ pārīhatte, pāmāno 'pahaṁ tyai, vācaṁ yatvō 'pavasati, su vagāsya lokāsya gūpītyai. rātrīṁ jāgarāyanta āsate, su vagāsya lokāsya sāmaśṭhayai [2].

[Preliminary ceremony: the sāṃgrahānī iṣṭi. The rope used to tie the sacrificial horse. The date of celebration of the horse-sacrifice. The sacrificial ground. The arrival of the officiating priests. The toilet and dressing of the Sacrificer.]

He (the Sacrificer, i.e. the king) offers the sāṃgrahānī iṣṭi. (When he is about to offer that oblation, he says:) “I will keep this community together (under my authority).”

[According to Ap. 20.1.4, the Sacrificer offers the sāṃgrahānī iṣṭi on the day of the full moon of Caitra (March–April). This iṣṭi by which he obtains the power to keep the members of his clan under his authority is offered not on the sacrificial ground that is to be chosen for the Aśvamedha (the horse-sacrifice), but in the hut where the Sacrificer daily performs the oblations of the domestic ritual.]

The rope (which is used to tie the sacrificial horse) is twelve cubits long. The year consists of twelve months. (Thus, inasmuch as the rope is twelve cubits long,) he (the Sacrificer) obtains the year. It is made of maṇīja grass (Saccharum Munja). Maṇīja grass is strength forsooth. (Thus, inasmuch as the rope is made of maṇīja grass) he (the Sacrificer) obtains strength.

[The sacrifice must begin in the month Caitra (March–April).]

(At the beginning of the horse-sacrifice) the constellation (in which the moon stands) is Cita (the variegated one). Variegated indeed is that sacrifice which is the horse-sacrifice (for it consists of many different oblations). It is for the success (of the sacrifice) (that the constellation chosen is Cita).

He (the Sacrificer) chooses a sacrificial ground which has an unblemished (puṣyaya) name. He thus wins an unblemished fame.

[The Aśvamedha requires the collaboration of sixteen officiating priests. They are brought to the sacrificial ground in succession according to the needs of the sacrifice. According to Śāyaṇa, on the day of the sāṃgrahānī iṣṭi, i.e. on the day of the full moon of Caitra, the servants of the Sacrificer bring the Adhvaryu, the Brahman, the Hotar, and the Āgīdha; then, on the day of the full moon of Vaisākha (April–May), for the sacrifice of a hornless bull consecrated to Prajāpati, they bring the Maitrāvaruṇa and the Pratiprathātā; on the day of the new moon (i.e. on the fifteenth day of the dark fortnight) of the same month, for the performance of the brahmaudana-rite, they bring the Udgatā; then, a year later, on the day of the new moon of Vaisākha, for the dīkṣānyā iṣṭi (the oblation

of initiation), they bring the Prastotar, whose function is to sing the Sāman; then, for the Soma-sacrifice, they successively bring the eight other officiating priests, i.e. the Brāhmaṇačāhamsin, the Acchāvāka, the Neṣtar, the Prathīhartar, the Grāvastut, the Potar, the Unnetar, and the Subrahmāya. This last is the priest that must recite the subrahmāyā, the formula of good holiness. The recitation of this formula takes place on the day after the last day of Dīkṣā (initiation) for the Soma-sacrifice. On that day all the officiating priests must have been brought to the sacrificial ground.

Up to (the recitation of) the subrahmāyā (i.e. up to the day on which the Subrahmāya recites the formula of good holiness) they (the servants of the Sacrificer) bring the officiating priests to the sacrificial ground otherwise than on foot (i.e. either in chariots or on elephants). (This is done) in order to obtain the heavenly world (for the Sacrificer).

(C)On the eve preceding the day on which the brahmaudana, i.e. the boiled rice of the Brahman, is served to the four great officiating priests) he (the Sacrificer) shaves off his hair and his beard; he cuts his nails; he washes his teeth; he bathes; he puts on a new garment. (This is done) in order to ward off evil. Restraining his voice, he spends the night in the prescribed state of abstinence. (This is done) in order to protect the heavenly world. During the night they (his attendants, his companions) keep him awake. (This is done) in order to obtain the heavenly world (for him).

3.8.2

cātūṣṭaya āpo bhavanti, cātuvāspho vā śvaḥ prajāpatyāḥ, sāmṛdhyaḥ.—tā digbhāyā samābhītā bhavanti, dīksā vā apā, ānana vā apā, adbhuyā vā ānana jāyate, yād eva dībhuyā ānana jāyate, tād āvarundhe.—tā sa brahmaudanām pacati, rēta eva tād dadhāti [1].—cātuṣṭāvā bhavati, dīksy ēva prātisēthathā. ubhayāto rukmāv bhavataḥ, ubhayāta eva 'smin rūcan dadhāti. āūdhārati śātayā. sarṣvāh bhavati medhyayadvā. catvāra ārṣeyā prāṣānti, diśām ēva jyōtiṣi jihotu. catvāra hīrñanyāj dadāti, diśām ēva jyōtihṣay āvarundhe [2].—yād ājy am uciṣyate, tāśmin rāṣānām nyūnattā, prajāpati vā ananā, rēta ājy am, yād ājye rāṣānām nyūnattā, prajāpatim eva rētasā śārdhamayati.—darbhamāyā rāsanā bhavati, bahū vā eso kukcara medhyām āpagaçcāti, yād śvāṃ, pavītraṃ vāi darbhā [3] śyād, darbhamāyā rāsanā bhavati, punyā evāv nam, pūtām enam medhyam ālābate.—āśvaya vā ālābdhasya mahimō daKrāmat, sā mahārtvijā pravīśat, tān mahārtvijān mahārtvīkṣavān, yān mahārtvijā prāṃśānti, mahimānām eva 'smin tād dadhāti.—āśvaya vā ālābdhasya rēta udākrāmat, tāt suvārṇām hīrnyām abhavat; yāt suvārṇām hīrnyām dadāti, rēta eva tād dadhāti.—odaṇā dadāti, rēto vā odanā, rēto hīrnyām, rētasā 'vā 'smin rēto dadhāti [4].

[The brahmaudana (i.e. the porridge of boiled rice) is prepared and served. The rope which is to be used to tie the sacrificial horse is greased.]

The waters (to be used for the cooking of the brahmaudana) are of four kinds (rain waters, well waters, stagnant waters, and running waters). Four-hoofed indeed is the horse consecrated to Prajāpati. It is for the success (of the sacrifice) (that the waters to be used for the brahmaudana must be of four kinds).

The waters are brought together from the (four) quarters. (Now) the waters, forsooth, are in the (four) quarters; (and) the waters, forsooth, are food; (for) food, forsooth, is produced from the waters. (Therefore, by bringing these waters together from the four quarters) he (the Sacrificer) obtains that food which is produced from the waters.

In these (waters) he (the Pratiprasthātar) cooks the brahmaudana. By so doing, he produces seed (for the brahmaudana is seed).

The measure of it (the brahmaudana) is four sārāvas (four cups). Thus he (the Sacrificer) stands firm in the (four) quarters.

On both sides (i.e. below and above) there is a plate of precious metal. (By putting these two plates, one below and the other above the brahmaudana,) he (the Pratiprasthātar) gives it splendor from both sides.

[According to Ap. 20.2.4, the Pratiprasthātar pours the brahmaudana into a bowl after having placed in that bowl a silver plate; he then besprinkles the brahmaudana with butter, and finally puts a golden plate on top. Cf. Baudh. 15.3.]

He (the Pratiprasthātar) takes the brahmaudana away (from the fire) in order to ascertain that it is cooked. It is provided with butter, in order to make it fit for the oblation.

The four priests who are descendants of the Rṣis (i.e.: the Adhvaryu, the Hotar, the Brahman, and the Udghātar) eat (the brahmaudana). (Inasmuch as he makes these four priests eat the brahmaudana) he (the Pratiprasthātar, acting for the Sacrificer) gives...
the Sacrificer,) (symbolically) pours an oblation into the light of the (four) quarters.

He (the Pratiprasūṭhār, acting for the Sacrificer,) gives them four (nīkaṇas) (ornaments) of gold. (By so doing) he obtains the lights of the (four) quarters.

He (the Adhvaryu or the Pratiprasūṭhār) dips the rope into what is left over of melted butter (in the bowl of the brahmaudāna). The brahmaudāna is Prajāpati forsooth; (and) melted butter is seed. (Thus, by dipping the rope into that melted butter of the brahmaudāna,) he provides Prajāpati (the lord of creatures) with seed.

[According to Ṛg. 20.2.8, he greases the rope with the rest of the brahmaudāna.]

(According to some authorities) the rope is made of darbha grass (Saccharum Cylindricum). The horse, roaming about, meets with many impurities, forsooth. (Now) darbha grass is a means of purification. Inasmuch as the rope is made of darbha grass, (when the priest puts the rope over the horse,) he purifies him (the horse), (and thus) it is as a purified victim, fit for the sacrifice, that one immolates him (the horse).

[According to Baudh. 15.2; 15.4; 15.5, there are two ropes: one is made of muṣṇa grass, the other of kuṣa grass. The priest greases them both in the vessel which contains the butter, and puts both round the neck of the horse.]

(Formerly, at the time of the first sacrifice,) the greatness of the horse, when he was immolated, went away. It entered the great officiating priests. And that is the reason why the great officiating priests are the great officiating priests. Inasmuch as the great officiating priests eat (the brahmaudāna,) they put greatness into him (into the horse or the Sacrificer).

(Formerly, at the time of the first sacrifice,) the seed of the horse, when he was immolated, went away. It became gold, of beautiful color. Inasmuch as he (the Pratiprasūṭhār, acting for the Sacrificer,) gives gold, of beautiful color (to the priests), he puts seed into him (into the horse or the Sacrificer).

He gives (gold) along with the brahmaudāna; for the brahmaudāna is seed, and gold is seed. Thus, by means of seed, he puts seed into him (into the horse or the Sacrificer).

3.8.3

yó vá práhmane devēbhyaḥ praṇāpataye 'pratiprocyā śvāṁ médhyāṁ badhāntā, ā devatābyo vṛṣcyate, pāpiyān bhavati; yāḥ pratipracyā, nā devatābhyā vṛṣcyate, váśiyān bhavati.—yád āha, brāhmaṁ ásvam médhyam bhantsyāmi devēbhyaḥ praṇāpataye, tén ādhyāsam íti, brāhma vāi brahmā, brāhmaṇa eva devēbhyaḥ praṇāpataye pratipracyā śvāṁ médhyam baddhati [1]; ná devatābhyā vṛṣcyate, váśiyān bhavati.—devśaya tvá savītāḥ pascravita íti rāṣṭām ādītta prāsītāyā; ásvinor bāhūbyām íty aha, ásvīnaih íi devānam adhvaryād āṣtām; pūṇa kāstābhyaṁ íty aha yātīyā.—vydhānaḥ vā etad yajñāsya, yād ayājūśkaṇa kriyāte; imān agrāhībhih rāsanāṁ tṛtīyā ādhvadāti yājūśkṛtyā, yajñāsya sāmraddhyā [2].—tād āhuḥ, dvādaśātman rāsanā kartavyāḥ tṛṣṭrādaśātraṅi śrī ítī; rāṣṭābhiḥ vā eva tānūm, yād śaṃvatsaraḥ; tāsya tryodāśo māso viśīptām; rāṣṭābhā ēva yajñānam, yād ásvamedhāḥ; yāṭhā vā rāṣṭhābhiḥ viśīptām, evām etāsya viśīptām; tryodāśam aratnāṁ rāsanāyām upādāthā [3]; yāṭhā rāṣṭhābhiḥ viśīptām śaṁsvarūṣi, tádg eva tāt. [pūrvā yuṣṭi vidātheṣu kavyā ‘ty āha; āyur eva ‘smin dadhāti.—tāyā eva devī sutam abhābhūtvya íty aha; bhūtith eva ‘yāvatate.–tāsya sāaman sarām ārāpaṇi ‘ty aha; satyām vā tām, satyāni ‘vai ‘nam ‘tēnā rabadhe.–ahibhāda ‘aṣṭi ‘ty āha [4]; táṃsād āsvamedhayā ‘svarāi bhūtyān abhābhavati; bhūvanam ‘aṣṭi ‘ty āha; bhūmānam evā ‘paiti; yantā ‘sī ‘ty āha; yatāntām evā ‘nām karoti; dharā ‘sī ‘ty āha; dharātmā evā ‘nām karoti; sō ‘gnim vaiśvānaram íty āha; agnāv evā ‘nām vaiśvānaraḥ juhoti; sāpṛthasam íty āha [5]; praṇāyā ‘vai ‘nām paśūbhīḥ prathyāyā; svāhākṛtā íty āha; hōma evā ‘syai ‘śāḥ; prithivi-yām íty āha; āṣyām evā ‘nām prātiṣṭhāpayati; yantā, rād, yantā ‘syāman, dharā ‘sī dharūpa íty āha; rūpām evā ‘syai ‘tān māhinām vyācaṣṭe; kṣṛyā tvā, kṣṛmaya tvā, rāyeyā tvā, pūṣāya tvā ‘ty āha, ññāsam evā ‘tām āśaste.–svagā tvā devēbhyaḥ íty aha; devēbhya evā ‘naṁ svagā karoti; svāhā tvā praṇāpataya íty aha; praṇātayāvā ‘aṣṭvāb; yāyāv evā devātāyā ālaḥbhāyate, tāyā ‘vai ‘nām sāmardhāyati [6].

[The Adhvaryu binds the sacrificial horse.] He who binds the sacrificial horse without announcing it to the Brāhma (i.e. to the holiness, to the essence of priesthood), to the gods, to Prajāpati, he is separated from the deities, he becomes poor. (But) he who binds him after having announced it (to the Brāhma, to the gods, to Prajāpati) is not separated from the gods; he becomes rich.

(Now) when he (the Adhvaryu, acting for the Sacrificer,) says: "O Brāhma, I shall bind the sacrificial horse for the gods, for Prajāpati. By that, may I prosper," (VS. 22.4; MS. 3.12.1)
since the Brahmán (masculine) (the officiating priest called Brahmán, whom he thus addresses) is the Brāhmaṇ (neuter) (the holiness, the essence of priestthood)—it is forsooth after having announced it to the Brāhmaṇ (to the holiness, to the essence of priesthood), to the gods, to Prajāpati, that he sacrifices the sacrificial horse. (Thus) he (the Sacrificer) is not separated from the deities; he becomes rich.

He (the Adhvaryu) takes the rope, saying:

"On the impulse of god Savitar" (TS. 7.1.11).
(This he says) to effect the impulse (i.e. to set the sacrifice or the horse in motion). He says: "With the arms of the Ásvins" (ibid.). For the Ásvins were the two Adhvaryus of the gods (at the time of the first sacrifice). He says: "With the hands of Pūjan (I take thee)" (ibid.). (This he says) to effect the guidance (i.e. to guide the sacrifice or the horse).

Unfortunately indeed is that which, in the sacrifice, is done with a yajus (a sacrificial formula). He (the Adhvaryu) recites: "This rope of the Divine Order they grasped" (TS. 7.1.11). (This is said) in order to make a yajus. (This is done) for the success of the sacrifice.

Concerning this they say: "Is the rope to be made twelve cubits long or thirteen cubits long?" (Well) the year is the bull among the seasons, and the thirteenth month is its hump. (Now) the Ásvamedha (the horse-sacrifice) is the bull among the sacrifices. And just as the bull has a hump, so that (Ásvamedha) has a hump. He (the priest) adds on a thirteenth cubit to the rope. Just as the hump of the bull completes (a perfect bull) (samskarot), so is the case for that.

(Going on with his recitation) he (the Adhva- 
ryu) says: "The ancients, in the holy ceremonies, (grasped this rope of the Divine Order) with the intelligence of sages, for life," 8 (ibid.). (And thus) he puts life into him (i.e. into the Sacrificer).

(Going on with his recitation) he (the Adhva-
ryu) says: "With this rope (the gods attained 
(ababhsawuk) the pressed Soma" (ibid.). (And
thus) he (the Sacrificer) comes to prosperity (bhūtum).

(Going on with his recitation) he says: "(With this rope) that declares the stream (of the Soma) in the Sāman (the Chant) of the Divine Order" 4 (ibid.). The Divine Order forsooth is Reality. (And thus, by uttering these words,) he (the Adhvaryu, acting for the Sacrificer,) takes hold of that (Ásvamedha) by means of Reality, by means of the Divine Order.

(Then, the Adhvaryu puts the rope on the horse and, addressing the horse,) he says: "Thou art encompassing" (ibid.). And that is the reason why he who offers the horse-sacrifice, subjugates all beings. He says: "Thou art the world" (ibid.). (Thus) he (the Sacrificer) obtains the earth. He says: "Thou art a guide." (Thus) he makes him (the horse) a guide. He says: "Thou art a supporter." (Thus) he makes him a supporter. He says: "Do thou go to Agni Vaivśānara." (Thus) he offers him (the horse) as an oblation in Agni Vaivśānara (the Omnipresent Fire). He says: "In Agni Vaivśānara the wide extending one." (Thus) he causes him (the Sacrificer) to extend in offsprings and cattle. He says: "Do thou go being consecrated by svāhā (hail)!" This is the act of making obligation of that (horse).

He says: "On the earth" (TS. 7.1.11). (Thus) he makes him (the horse) stand firm on the earth. He says: "Thou art a guide, a ruler, a guide who does guide; thou art a supporter who does support." (ibid.). (Thus) he explains the character, the greatness, of him (i.e. of the horse).

He says: "For ploughing, (I bind thee)! For security, thee! For wealth, thee! For thriving, thee!" (ibid.). This he recites as a prayer.

He says: "Svagā (prosperous)! Thee for the gods (I tie)." (Thus) he makes him svagā for the gods. He says: "Svāhā (hail)! Thee for Prajāpati (I tie)." The horse forsooth is consecrated to Prajāpati. (Thus, by uttering these words,) he causes him (the horse) to be united with the deity to which he is sacrificed.

3.8.4

yāḥ pitūr anujāyāḥ putrāḥ, sā purāstān nayati;
yō mātūr anujāyāḥ putrāḥ, sā paścān nayati;
vyāṇaḥ eva śmaś pāpaṁ naṃ vivṝhataḥ.—
yō árvantam jīhāsati tām abhāyāmītā vāruṇa
iti śvānām caturākṣaṁ prāsauṭi. parō mārtāḥ
parāḥ śve 'tī śmaṇa caturākṣaṁ prāhantī; śve

4 Unless we admit an anacolouthon, árapanī must be considered as an instrumental singular.
They say that evil seeks to lay hold of him who offers the horse sacrifice. He (the man who has killed the dog) throws (the dog) under the feet of the horse. Possessed of a thunderbolt indeed is the dog that is consecrated to Prajapati. Thus (inasmuch as the dog is thrown under the feet of the horse) it is by means of a thunderbolt that one slays evil, the enemy, down.

He (the Adhvaryu or the man who has killed the dog) makes (the dead dog) float away (apopālāvaya) southwards. Thus he washes evil, impurity, away from him (from the Sacrificer).

The udāha (a sort of mat or besom used to push the horse out of the water) is made of reeds. The reeds are life forsooth. Thus (inasmuch as the udāha is made of reeds) they put life into him (i.e. into the Sacrificer). The reeds are immortality forsooth. Thus they put immortality into him. A stalk of rataṇ is tied (on the udāha). In the waters indeed the horse has his origin, and the rataṇ is born of the waters. Thus (inasmuch as one ties a stalk of rataṇ on the udāha) one makes the udāha out of that which is the origin of him (i.e. of the horse).

(By means of this udāha) he (the Adhvaryu) pushes (water) from the east towards him (the horse) who is facing the west. Thus from the east (from the past?) he puts immortality into him (into the horse or the Sacrificer) who is facing the west (the future?).

[According to Āp. 20.3.18, two hundred men, on the southern side, and two hundred men, on the northern side, hold the udāha by means of a strap. Cf. Baudh. 15.6.]

The Brahman takes the hand of the Sacrificer while reciting: “I and thou, O Vṛtra-slayor, (have been united to win spoils,)” etc. (TS. 7.4.15.b). Thus he unites the Brahman order and the Kṣatriya order (Brahmanhood and Kṣatriya-authority).

The Adhvaryu causes the Sacrificer to recite: “Thou hast conquered by power, O Indra, on earth,” etc. (TS. 7.4.15.c). (This is done) for the victory (of the Sacrificer).

3.8.5

catvāra ṛṭvijāḥ sāmukṣāti; abhyā evā 'naṃ cetasāḥ āhyā 'bhisāmājīyati. sātēna rājahātāḥ sahā dhvāyāḥ, purāṣṭāḥ pratyāḥ tiṣṭhan, prōksati; anēna śvenā mēdhēne śtā, ayāṁ rāja vrāṭām vadhāyāt īti. rājyaṁ vā
adhvaryuḥ, kṣattrāṇi rājaputrāḥ; rājyenaivā 'vā 'śmin kṣattrāṇi' dadhāti.—sātenā 'rājābhūr ugrāhī sahā brahmā [1], dáksinātā údānā śiṣṭānā prōkṣati; anēnā śvēna mēdhyye śtvā, ayāhī rājā prātiḥṛṣyo 'stv itī. bālam vāi bhramaḥ, bālam arājō grāḥ; bālenāvā 'śmin bālam dadhāti.—sātenā sūtraśāmanībhīḥ sahā hōtā, pāsāt prān śiṣṭānā, prōkṣati; anēnā śvēna mēdhyye śtvā, ayāhī rājā 'sāyī visāḥ [2], bahuṣvāi, bhavāsvāyai, bhavāvājīkāyai, bhavērvījaśbāyai, bhumā- satīlayai, bhuhirināyai, bahuhaśkāiyai, bahu-bāsuṣpūruśayai, rayāmityai, puṣṭimityai, bahu-vāyaspoṣayai rājā 'stv itī. bhūmā vāi hōtā, bhūmā sūtraśāmanīyāḥ; bhūmāvā 'śmin bhūmāmaṇām dadhāti.—sātenā kṣattasamgrahiṭibhīḥ sahā 'dvētā, uttaratā dáksināŚiṣṭānā, prōkṣati [3]; anēnā śvēna mēdhyye śtvā, ayāhī rājā sārvam āyur eva itī. āyur vā udgāṭa, āyūḥ kṣattasamgrhiṭtyāḥ; āyuṣāvā 'śmin āyur dadhāti.—sātenā-sātama bhavanti. śatāyuḥ puruṣaḥ sātenidināḥ; āyuṣy eva evē ndriyē prátiṣṭhītati.—cātuḥṣāṭ bhavanti. cātasro diṣṭaḥ; dīkṣev eva prátiṣṭhītati [4].

The four officiating priests (then) sprinkles (the horse) (from the east, the south, the west and the north). They thus set him in motion in the four quarters.

Accompanied by a hundred princes, the Adhvaryu, standing in the east, with his face turned westward, sprinkles (the horse), saying: "Having offered this horse which is fit for sacrifice, may this king kill the Vṛtra (the enemy, his enemy)"! Royal power indeed is the Adhvaryu; and the prince is Kṣatriya-authority. Thus (inasmuch as the Adhvaryu is accompanied by princes when he sprinkles the horse) he puts Kṣatriya-authority into him (into the Sacrificer) by means of Royal power.

Accompanied by a hundred mighty lords who are not kings (who have not the title of king), the Brahmā, standing in the south, with his face turned northward, sprinkles (the horse), saying: "Having offered this horse which is fit for sacrifice, may this king be irresistible." Force indeed is the Brahmā; and the mighty lord who is not a king is force. Thus (inasmuch as the Brahmā is accompanied by mighty lords who are not kings when he sprinkles the horse) he puts force into him (i.e. into the Sacrificer) by means of force.

Accompanied by a hundred Śütas and Grāmaṇis (equeries and chiefs of villages), the Hotar, standing in the west, with his face turned eastward, sprinkles (the horse), saying: "Having offered this horse which is fit for sacrifice, may this king be the king of a community rich in cows, in rich horses, in rich goats and sheep, rich in rice and barley, rich in beans and sesamum, rich in gold, rich in elephants, rich in slaves and servants, wealthy, prosperous, very wealthy and prosperous!" Wealth indeed is the Hotar; and the Śütas and Grāmaṇis are wealth. Thus (inasmuch as the Hotar is accompanied by Śütas and Grāmaṇis when he sprinkles the horse) he puts wealth into him (into the Sacrificer) by means of wealth.

Accompanied by a hundred Kṣattas (officials or servants of the king) and Saṃgrhotas (charioters), the Udgātā, standing in the north, (with his face) turned southward, sprinkles (the horse), saying: "Having offered this horse which is fit for sacrifice, may this king live in his full life (the complete duration of life)!" Life indeed is the Udgātā; and the Kṣattas and Saṃgrhotas when he sprinkles the horse he puts life into him (into the Sacrificer) by means of life.

In each case they are one hundred (each group which accompanies one of the four priests is composed of one hundred men). Man has a hundred vital powers and a hundred energies. Thus (inasmuch as each group is composed of a hundred men) he (the Sacrificer) firmly establishes himself in life and energy.

(Together) they are four hundred. Four indeed are the quarters. Thus (inasmuch as the men who accompany the priests when they sprinkle the horse are four hundred) he (the Sacrificer) firmly establishes himself in the (four) quarters.

3.8.6

yāhā vai ṣavī ṣagtāmsya skandāti, evaṃ vā etad āvasya skandati, yāṃ nīkām anālambham utsṛjāti. yāḥ stōkyā anvāvā, sarvahātāṃ evāni nāmaroṣaśaṃkānyā; āskanānaḥ hi tāt, yād dhutāsya skandāti.—saḥsāṃram āvānā, saḥsāṃmaḥāṃ sāravā ṭhokāḥ, sāravāṣaṃ lokāyā bhūjītyā [1].—yāt pārītīṣa anubṛyāḥ, pārītāṃ āvarānātha; āpārītāṃ ṭhokāḥ, āpārītāṃ sāravā lokāyā sāṃśātyāi. stōkyā juhoti; yā evā vāyāsya ṭhokā, tā āvarānātha. —asyaṃ juhoti; yām vāvāmāṅsaḥ sāṃvānārābhaḥ [2]; asyaṃ evā nāḥ prátiṣṭhāpayati.—uvacā ha praṣāpātiḥ, stōkyāsāvā aṃvāmedhaḥ sāṃśāhāpayati, tēṃ tātā sāṃśāhāpayati. sāṃśāhāpayati —
THE HORSE-SACRIFICE

When the horse has been thus sprinkled by the four officiating priests, the Adhvaryu performs the Stokyā-oblations, that is to say he offers to the gods the drops that are falling from the body of the horse, by reciting the Stokyā-formulas.

Just as part of the oblation which has been drawn (and not yet offered) is (sometimes) spilled, so also part of the horse is here spilled by reason of the fact that they loose the sprinkled horse before he has been immobilated. When he (the Adhvaryu) recites the Stokyā-formulas (the formulas for the oblations of drops), he makes that horse a completely offered oblation, for non-spilling (i.e. in order to atone for any spilling which may occur). For unspilled is any part of the oblation which is spilled after having been (regularly) offered (with a formula).

He (the Adhvaryu) recites a thousand (Stokyā-formulas). The heavenly world is equal in extent to a thousand. It is for the obtainment of the heavenly world (that he recites a thousand Stokyā-formulas).

(According to some authorities however,) if he should recite limited (i.e. a specified number of formulas), he would obtain something limited. He recites unlimited (i.e. an unlimited number of formulas). Unlimited is the heavenly world. It is for the obtainment of the heavenly world (that he recites an unlimited number of formulas).

He (the Adhvaryu, acting for the Sacrificer,) offers the Stokyā-oblations (the oblations of drops). (Thus) he (the Sacrificer) obtains those waters that are the rain waters. He offers them on this (earth) (for the drops fall on the earth). This (earth) indeed is Agni Vaivānara. Thus (by offering the Stokyā-oblations on this earth) he firmly establishes those (rain waters) on this (earth).

(Formerly) Prajāpati said: "I shall establish the completion of the horse-sacrifice upon the Stokyā-oblations; it is that sacrifice being (thus) completed which I shall then perform."

He (the Adhvaryu) says: "To Agni, svāhā!" (TS. 7.1.16). He thus offers him (the horse) to Agni. He says: "To Soma, svāhā!" (ibid.). He thus offers him to Soma. He says: "To Savitar, svāhā!" He thus offers him to Savitar. He says: "To Sarasvati, svāhā!" He thus offers him to Sarasvati. He says: "To Puṣan, svāhā!" He thus offers him to Puṣan. He says: "To Brhaspati, svāhā!" He thus offers him to Brhaspati. He says: "To the Joy of the Waters, svāhā!" He thus offers him to the Waters. He says: "To Vāyu, svāhā!" He thus offers him to Vāyu. He says: "To Mitra, svāhā!" He thus offers him to Mitra. He says: "To Varuṇa, svāhā!" He thus offers him to Varuṇa. To these deities indeed he offers him.

He offers (these oblations of drops) making, each time, the group of ten (formulas) complete (that is to say he repeats the formulas, reciting each time the complete series of ten formulas). The Virāj(-metre) is composed of ten syllables; and the Virāj is food. Thus (inasmuch as he recites each time the complete series of ten formulas) he obtains food by means of the Virāj.

Verily, he who offers oblations straightway (one after the other, without any repetition,) will fall from this world. Therefore he (the Adhvaryu) offers (the oblations of drops) repeating again and again (the ten formulas). Thus he (the Sacrificer) firmly establishes himself in this world.

This (i.e. these oblations of drops) indeed he (Prajāpati) has declared to be the completion (or the firm establishment) of the horse-sacrifice, so as to make good any spilling; for unspilled is what is spilled of a completed (or firmly established) sacrifice.

3.8.7

prajāpataye tvā jūṣṭam prōkṣāmī 'ti purātāt pratyān tiṣṭham prōkṣati; prajāpatir vai devānām annādā viryāvān; annādāv eva 'smin viryām dadhāti; tāśmād āśvah pāśūnām annādā viryāvat-tamaḥ.—indrāṅghibhyāṁ tvā 'ti daksinātathā; indrāṅghī vā de-vānām ojīṣṭham bālīṣṭhum; oja eva 'smin bālam dadhāti; tāśmād āśvah pāśūnām

vol. 92, no. 6, 1948
ojistho baliṣṭhaḥ.—vāyave tvē 'ti paścat; vāyūr vā devānām aśūḥ sārasārītamaḥ [1]; javām evā smin dadhāti; tāmsāvāḥ paśūnām aśūḥ sārasārītamaḥ.—vīśvēbhayas tva devēbhya īty uttaratāḥ; vīśvē vā devā devānām yāsasvātmaḥ; yāsā evā smin dadhāti; tāmsāvāḥ paśūnām yāsasvātmaḥ.—devēbhayas tvē 'ty adhāstāti; devā vā devānām āpacitataṁ; āpacitima evā smin dadhāti; tāmsāvāḥ paśūnām āpacitataṁ [2].—sārvēbhayas tva devēbhya īty upārīṣṭāti; sārve vā devā tvāsīman to harasvānīvah; tvāsīma evā 'smin hāro dadhāti; tāmsāvāḥ paśūnām tvāsīman harasvānīvah.—divē tvā 'ntārīkṣāya tvā, prthivyāvā tvē 'ty āha; ebhyā evāvā 'nam lokēbhyaḥ prōkṣati.—satē tvā 'sate tvā 'dhyās tvāvā 'sdhībhyaḥ tvāvā, vīśvēbhayas tva bhūtebhya īty āha; tāmsāvāḥ aśvamedhayājīnaṁ sārvāṇi bhūtvān āvacījanvānti.—brahmāvādino vānti, yāt prājapatī 'svāhā, ātha kāsmād enam ananyābhya devātābhē 'pi prōkṣaṅti 'ti. āśve vāvā sārvā devāvā avadāyaḥ; tām yād vīśvēbhayas tvā bhūtebhya īty prōkṣati, devēvā evāvā 'smin anavyātayati; tāmsāvā śvevā devāvā avadāyaḥ [3].

[After the oblations of drops, the Adhavyu sprinkles the horse.]

From the east, standing with his face turned westward, he (the Adhavyu) sprinkles the horse, saying: "I sprinkle thee (agreeable to Prajāpati)" (VS. 22.5). Prajāpati indeed is, among the gods, the (greatest) eater of food and the most vigorous. Thus (by reciting that formula) he (the Adhavyu) puts into him (into the horse) food and vigour. Therefore the horse is, among the animals, the (greatest) eater of food and the most vigorous.

From the south (he sprinkles the horse), saying: "I sprinkle thee (agreeable to Indra and Agni)" (ibid.). Indra and Agni indeed are, among the gods, the most powerful and the strongest. Thus (by reciting that formula) he puts power and strength into him (into the horse). Therefore the horse is, among the animals, the most powerful and the strongest.

From the west (he sprinkles the horse), saying: "I sprinkle thee (agreeable to Vāyu)" (ibid.). Vāyu indeed is, among the gods, the quickest, the best runner in a race. Thus (by reciting that formula) he puts swiftness into him (into the horse). Therefore the horse is, among the animals, the quickest, the best runner in a race.

From the north (he sprinkles the horse), saying: "I sprinkle thee (agreeable to the Viśve Devāḥ" (ibid.). The Viśve Devāḥ indeed are, among the gods, the most glorious. Thus (by reciting that formula) he puts glory into him (into the horse). Therefore the horse is, among the animals, the most glorious.

From below (he sprinkles the horse), saying: "(I sprinkle thee (agreeable to the gods). The gods indeed are, among the gods (among the divine beings), the most honored. Thus (by reciting that formula) he (the Adhavyu) puts honor into him (into the horse). Therefore the horse is, among the animals, the most honored.

From above (he sprinkles the horse), saying: "(I sprinkle thee (agreeable to all the gods) (VS. 22.5). All the gods (together) indeed are energetic (tvāsīmaṇiḥ) and fiery (harasvānīvah). Thus (by reciting that formula) he puts energy and fire into him (into the horse). Therefore the horse is, among the animals, the (most) energetic and the most fiery.

(Then) he says: "For the sky (I sprinkle thee)! For the atmosphere, thee! For the earth, thee!" (TS. 7.11.11f). Thus (by reciting that formula) he sprincles him for these (three) worlds.

(Then) he says: "For being (I sprinkle thee)! For not-being, thee! For the water, thee! For the plants, thee! For all beings, thee!" (ibid. g). That is the reason why all creatures depend, for their lives, upon him who offers the horse-sacrifice.

(Concerning this) the expounders of the Veda say: "Since the horse is consecrated to Prajāpati, wherefore does he (the Adhavyu) sprinkle the horse for other deities also?"—All deities indeed are dependent on the (sacrificial) horse. When he sprinkles him saying "For all beings (I sprinkle thee)!" he makes the deities dependent on that (sacrificial) horse. Therefore all deities are dependent on the (sacrificial) horse.
THE HORSE-SACRIFICE

459

Just as part of the oblation which has been drawn (and not yet offered) is (sometimes) spilled, so part of the horse is here spilled by reason of the fact that they loose the sprinkled horse before he has been immolated. When he (the Adhvaryu) offers the Carita-oblations, he makes that horse a completely offered oblation, for non-spilling (i.e. in order to tone for any spilling which might occur). For unspilled is any part of the oblation which is spilled after having been (regularly) offered (with a formula).

He recites: "To the īm-sound, svāhā! To the one who is consecrated by the īm-sound, svāhā!" etc. (TS. 7.1.19). These indeed are the formulas (for the oblations relating to the movements of the horse). Thus (by reciting these formulas) he provides him (the horse) with his movements.

Concerning this they say: "The oblations relating to the movements of the horse are (really) not oblations. They should not be offered." But indeed they also say: "They should be offered." Therein, indeed, he who thus knows, establishes the completion of the horse sacrifice, in that he offers the oblations relating to the movements of the horse. Therefore they should certainly be offered.

He (the Adhvaryu) puts him (the Sacrifice) out of his resting-place indeed, and (thus) raises a rival for him, if he offers him oblations in a place which is not a resting-place, i.e. elsewhere than in the fire. (Therefore) before the Śviṣṭakṛt of the oblation to Savitar, he offers the oblations relating to the movements of the horse in the Āhavanīya fire. He thus offers the oblations in the resting-place of him (of the Sacrifice) and raises no rival for him.

Concerning this they say: "They should be offered at the beginning of each particular sacrifice (i.e. at the beginning of the Dikṣaṇiya, Prāyaṇiya, Aṯithya, Pravargya, Upasad-, Agniṣṭomiya, Sutya, Avabhṛta-, Udayaniya, and Uddasaniya-offerings), for the perfect arrangement of the sacrifice, for the revealing of the heavenly world."

But indeed they also say: "If he (the Adhvaryu) should offer (these oblations) at the beginning of each particular sacrifice, he would deprive the Sacrifice of his of his cattle; and he (the Sacrifice) would be deprived of the heavenly world, and he would become poorer." These oblations (therefore) should be offered only once. (Thus) he (the Adhvaryu) does not deprive the Sacrifice of his cattle; he (the Sacrifice) conquers the heavenly world; he does not become poorer.

[Then the Adhvaryu offers the Ārūpa-oblations (i.e. the oblations relating to the forms of the horse).]

He (the Adhvaryu) offers forty-eight Ārūpa-oblations (with the formulas: "To the glossy and variegated one, svāhā!" etc.) (TS. 7.3.17-18 except the last formula). The Jagati consists of forty-eight syllables; and the horse that is consecrated to Prājāpati is of Jāgata (moving) nature. (Thus, when he offers these forty-eight oblations) it is for the success (of the sacrifice). He offers one additional oblation (with the last formula: "To all, svāhā!") (TS. 7.3.18 in fine). Thence he (the Sacrifice) alone prospers among (many) creatures.

3.8.9

vibhūḥ mātra prabhuḥ pīṭṛ 'ty āha; iyāṁ vai mātā, asū pitā; abhyām evā 'naṁ pārīdādāti. — āśvo 'sī háyo 'sī 'ty āha; āśā evā 'naṁ etāḥ; tāsmāc chīṣṭāḥ prajā jayante. — ātyo 'sī 'ty āha; tāsmād āśvaḥ sārvān paśūn ātyeti, tāsmād āśvaḥ sārvesām paśūnāḥ śraśīṣthām gacchati [1]. — prā yāsāḥ śraśīṣthām ānūti, yā evām veda. — nāro 'sy āryā 'si, sāpāt asī, vāy asī 'ty āha; rūpām evā 'sīvā 'tān mahimānam vyācaṣte. — yāyur nāmā 'sī 'ty āha; etād va śvasya priyām nāmadhyēm; priyēpāi 'va 'naṁ nāmadhyēnā bhivadātā; tāsmād āpy ā 'nītrau samāgyā, nāmā yād dhāvayete, mitrām evā bhavātā [2]. — ādityānāṁ pātvā 'nīhi 'ty āha; ādityān evā 'naṁ gamayati.—agnāyā svāhā, svāhe 'nārānānīnānāṁ īti pūrvahomāṁ juhoti, pūrva evā dvīṣāṁthaḥ bhṛtrītvām ātikrāmati.—bhūr asī, bhuvē
[Then the Adhvaryu offers the Pürvahomas (the First Oblations) (cf. Áp. 20.5.9).]

He offers the "First Oblations" saying: "To Agni, svāhā! Svāhā to Indra and Agni!" etc. (TS. 7.1.12.b). Thus, being first, he (the Sacrifice) overcomes the rival who hates him.

[Then the Adhvaryu lets the horse go.] He lets him go saying: "Thou art Being. To Being, thee! to what must be, thee! to what shall be, thee! (to all beings, thee!)") (TS. 7.1.12.d). (This is done for the universality of the sacrifice.

[Then the Adhvaryu hands over the horse to a hundred princes who must protect him.] He says: "O gods that protect the quarters, do ye guard, for the gods, this horse that has been bespangled for the sacrifice" (TS. 7.1.12.e). The gods that protect the quarters are indeed a hundred royal princes born in wedlock. It is to them that he commits the horse.

[The Adhvaryu then offers the Dhrithomas (the obligations for the keeping back of the horse.)]

The horse, when let loose, might indeed go to the remotest distance. He (the Adhvaryu) offers (four obligations) on the four feet (i.e. on the four footprints of the horse) saying: "Here is keeping back. Svāhā! Here is keeping apart. Svāhā! Here is pleasant staying. Svāhā! Here is pleasant rest. Svāhā!" (TS. 7.1.12.c). These (obligations) indeed are the tether of the horse. With them he tethers them. Therefore, when the horse is let loose, he returns to the place where he has been tethered. Therefore, when the horse is let loose, he does not (completely) leave the place where he has been tethered.

[There are four hundred guardians of the horse: one hundred royal princes, one hundred mighty lords who are not kings, one hundred Sūtas and Grāmaṇis, and one hundred Kṣattars and Sanmrahtis.]

Kingship indeed is the horse-sacrifice. It is for kingship indeed that these struggle who protect the sacrificial horse. Those of them who go to the end (in protecting the horse), do go from kingship to kingship; but those who do not go to the end (in protecting the horse), will be cut off from kingship. He who, without possessing power, offers the horse-sacrifice, is swept away. If enemies should seize the horse, his sacrifice would be destroyed. Four hundred men protect (the horse) in order that the sacrifice may not be destroyed.

And (if the horse be lost) they should fetch another horse and sprinkle him. This is the atonement in that case.

3.8.10

prajāpati akāmayaț śvamedhēṇa yajyē ‘ti; sā tāpo ‘tayata; tāsya tepānasya, saptā ‘tmānō
He offers \((7 \times 3)\) twenty-one Vaiśādava oblations. (For) there are twenty-one divine (superior) worlds: the (worlds of the) twelve months, the (worlds of the) five seasons, these three worlds (i.e. the earth, the atmosphere, and the sky), and yonder sun as the twenty-first. This is the heavenly world; this is the divine ruling power; this is glory; this is the summit of the ruddy one (the sun); this is called sovereignty.

He offers \((6 \times 4 + 6)\) thirty Audgraḥaṇa oblations (that is to say that, on each of the six first days of the Dikṣā, he offers the four Audgraḥaṇa oblations of the ordinary Soma-sacrifice, and, on the seventh day, the six special Audgraḥaṇa oblations of the Agnicayana: cf. Āp. 16.8.13). The Virāj (stanzas) consists of thirty syllables, and the Virāj is food. (Thus, inasmuch as he offers thirty Audgraḥaṇa oblations) he obtains food.

He offers the Vaiśādava oblations by dividing (each) deity into three parts (that is to say that, for each deity, there are three distinct invocations). Of three orders indeed are the gods, and of three orders are these worlds (earth, atmosphere, and heaven). (He offers the oblations in that way) in order to obtain these worlds (for the Sacrificer), in order to prepare these worlds (for the Sacrificer).

The vital breaths depart indeed from the Sacrificer who goes beyond the Dikṣā (i.e. who performs the rites of the Dikṣā more days than it is prescribed for the normal Dikṣā). Seven days they perform (the rites of the Dikṣā). Seven indeed are the vital breaths of the head, and the Dikṣā is the vital breaths. (Thus, inasmuch as for seven days they perform the rites) he (the Sacrificer) obtains the vital breaths, the Dikṣā, by means of the vital breaths.

Finally he (the Adhvaryu) offers a full-spoon oblation. A full-spoon oblation is everything. He thus obtains everything (for the Sacrificer). And a full-spoon oblation is this (earth). He (the Sacrificer) thus establishes himself on this (earth).

3.8.11

prajāpatir aṣvamedhām aṣrjata, tāṁ srṣṭam nā kinteṇa ‘dayacchat, tāṁ vaiśādavāṇy eva ‘dayaccham; yād vaiśādavāṇi jhūti, yajñāṣyō ‘dyatayā.—svāhā “dhim, ādhiṭṭaya svāhā, svāhā “dhitaṁ, mānase svāhā, svāhā māṇaṁ, prajāpataye svāhā; kāya svāhā, kāsmai svāhā, kataṁ māsai svāhā ‘ti; prajāpateye mukhye bhavataḥ; prajāpatimukhāṁ bhūv evā ‘naṁ devatābhihūd-
acchate [1].—ädityai svâhâ 'dityai mahâyâi svâhâ 'dityai sumrûlikâyâi svâhâ 'ty âhâ; iyâm vâ áditîb, asya evâ 'nâm prâthicâyô 'yadacchate.—sârasvatvai svâhâ, sârasvatvai bhrâtyâi svâhâ, sârasvatvai pâyâyâi svâhâ 'ty âhâ; vâg vâi sârasvatî, vâcâi 'vâi 'nâm úyadacchate.—pûśnâ svâhâ, pûśnâ prapathyâya svâhâ, pûśnâ naram-dhiçâya svâhâ 'ty âhâ; paśâvo vâ pûsâ, paśûbhîr evâ 'nâm úyadacchate.—tvâstro svâhâ, tvâstro turlâpa svâhâ, tvâstro pururûpâyâ svâhâ 'ty âhâ; tvâstâ vâi paśânâm mithunânâän rûpakîr tûpâm evâ paśûbhîr sattâhâti, átho rûparîr evâ 'nâm úyadacchate.—visçave svâhâ, visçave nikhurycâpaya svâhâ, visçave nîbhûçapaya svâhâ 'ty âhâ; yañçô vâi visçû, yañçâyai 'vâi 'nâm úyadacchate.—pûññhûtim uttâmân juhoti, pra-tyûttabdhiyai, sayâtavâya [2].

[Why does the Adhvaryu offer the Vaisvadeva oblations?]

Prajâpati created the horse-sacrifice. When it had been created, nothing lifted it up. The Vaisvadeva oblations lifted it up. It is in order to uplift the sacrifice that he (the Adhvaryu) offers the Vaisvadeva oblations.

[The formulas used for the Vaisvadeva oblations are the following (TS. 7.3.15):]

(The first day) he (the Adhvaryu) says: 1. "Svâhâ! Meditation (I offer). To that mediated upon, svâhâ!"—2. "Svâhâ! That mediated upon (I offer). To the mind, svâhâ!"—3. "Svâhâ! The mind (I offer). To Prajâpati, svâhâ!"

(And the second day he says:) 4. "To Ka (kôya), svâhâ!"—5. "To Whom (kasmai) svâhâ!"—6. "To Whomsoever (katacamai) svâhâ!"

The two first (groups of formulas) (the formulas of the two first days) are addressed to Prajâpati. (Having thus put Prajâpati at the head of the deities) it is by means of the deities having Prajâpati at their head, indeed, that he (the Adhvaryu) lifts the horse-sacrifice.

(The third day) he says: 7. "To Aditi, svâhâ!"—8. "To Aditi the great, svâhâ!"—9. "To Aditi the very gracious, svâhâ!"

Aditi, forsooth, is this (earth). It is from this (earth) indeed, that (by saying thus) he (the Adhvaryu), standing firm, lifts the horse-sacrifice.

(The fourth day) he says: 10. "To Sarasvatî, svâhâ!"—11. "To Sarasvatî the mighty, svâhâ!"—12. "To Sarasvatî the purifying, svâhâ!"

Sarasvatî, forsooth, is speech. It is by means of speech, indeed, that (by saying thus) he (the Adhvaryu) lifts the horse-sacrifice.

(The fifth day) he says: 13. "To Pûṣan, svâhâ!"—14. "To Pûṣan the protector of travellers, svâhâ!"—15. "To Pûṣan the watch of men, svâhâ!"

Pûṣan, forsooth, is cattle. It is by means of cattle, indeed, (that by saying thus) he (the Adhvaryu) lifts the horse-sacrifice.

(The sixth day) he says: 16. "To Tvaśtar, svâhâ!"—17. "To Tvaśtar the spermatic, svâhâ!"—18. "To Tvaśtar the multiform, svâhâ!"

Tvaśtar, forsooth, is the maker of the forms of cattle, of pairings. Verily he places form in cattle (he imparts form to cattle). And (therefore) it is by means of the forms indeed that (by saying thus) he (the Adhvaryu) lifts the horse-sacrifice.

(The seventh day) he says: 19. "To Visû, svâhâ!"—20. "To Visû nikhûçapaya (?), svâhâ!"—21. "To Visû nhûçapaya (?), svâhâ!"

Visû, forsooth, is the sacrifice. It is for the sacrifice indeed that (by saying thus) he (the Adhvaryu) lifts the horse-sacrifice.

Finally he offers a full-spoon obligation, for the support, for the fastening (of the horse-sacrifice).

3.8.12

sâvitrâm aśâkapâlam prâtar nirvapati; aśâ- kârâ gâyatrî, gâyêtâm prâtahsavânâm; prâ- tahsavânâ evâ 'nâm gâyatrigâ chândasô 'dhi nîrmîmite; átho prâtahsavânâm evâ têna "pnoi, gâyatrigî chândô.——sâvitrâ prasâvitrâ ekáda- sâkapâlam mahâyâmîde; ekádâsâsâkûtô triśûp, triśûbhaçâm mâyâmîdeân sâvanam; mâyâ- mîdeân evâ 'nâm sâvanât triśûbhasô chândasô 'dhi nîrmîmite [1]; átho mâyâmîdeân evâ sâvanâm têna "pnoi, triśûbham chândô.——sâvitrâ ekádāsâ kapâlam aparâhîne; ekâ- dâsâkapâlam prâtaparâvâtâm gânôhî; ihâ dîhîrî svâhê 'hâ vîrîçê hâ rântî svâhê 'hâ râmâtî svâhê 'cî cátarsa âhûtir juhoti; cátarsa dîsâh; dighîr evâ 'nâm pârijñâtê.——ásâvathô vrajâ bhavati; prajâpatî devêtêbhî nîlâyâtê; ásvo rûparîk ikrâv, sô çvâthô samyâvartâm atîshât; tâd ásâvathâyâ 'svâthâtvam; yâd ásâvathô vrajô bhavati, svâ evâ 'nâm yônân prâthicâyâmâyâtê [2].

[Every day, during the twelve months preceding the Dikṣa, i.e. during the twelve months in which the horse roams about, the Adhvaryu offers, on the sacrificial ground, three īśīs (offer-
ings): one to Savitar, in the morning; one to Savitar Prasavitari, at midday; and one to Savitar Asavitari, in the afternoon. Cf. Āp. 20.6.1 and 6."

In the morning he (the Adhvaryu) prepares (and offers) a cake to Savitar on eight potsherds. The Gāyatrī (-metre) consists of eight syllables, and the morning service of the Soma-sacrifice is connected with the Gāyatrī. (Inasmuch as he offers that cake on eight potsherds) it is out of the morning service indeed, out of the Gāyātrimetre, that he forms this (horse-sacrifice). And by means of that (offering) he obtains the morning service of the Soma-sacrifice, and the Gāyātrimetre.

At midday (he prepares and offers) a cake to Savitar Prasavitari on eleven potsherds. The Tristubh (-metre) consists of eleven syllables, and the midday service of the Soma-sacrifice is connected with the Tristubh. (Inasmuch as he offers that cake on eleven potsherds) it is out of the midday service indeed, out of the Tristubh-metre, that he forms this (horse-sacrifice). And by means of that (offering) he obtains the midday service of the Soma-sacrifice, and the Tristubh-metre.

In the afternoon (he prepares and offers) a cake to Savitar Asavitari on twelve potsherds. The Jagati (-metre) consists of twelve syllables, and the third service of the Soma-sacrifice is connected with the Jagati. (Inasmuch as he offers that cake on twelve potsherds) it is out of the third service indeed, out of the Jagati-metre, that he forms this (horse-sacrifice). And by means of that (offering) he obtains the midday service of the Soma-sacrifice, and the Jagati-metre.

[Every day, during the same period, after these three īṣṭas, the Adhvaryu offers (not, as previously, on the footprints of the horse, but probably in the Āhavanīya fire) the Dhṛtihomas (the oblations for the keeping back of the horse).] The horse, when let loose, might indeed go to the remotest distance. He (the Adhvaryu) offers four oblations, saying: "Here is keeping back. Svāhā! Here is keeping apart. Svāhā! Here is pleasant staying. Svāhā! Here is pleasant rest. Svāhā!" (TS. 7.1.12c.). The quarters are four. (Thus, inasmuch as the Adhvaryu offers four oblations) it is by means of the quarters that he takes hold of the horse.

[After the eleventh month, when the horse has come back, they bind the horse in an enclosure which is made of aśvatthā (Ficus Religiosa) wood. Cf. Āp. 20.7.7.]

The enclosure is made of aśvatthā wood. (Formerly) Prajāpati concealed himself from the gods. Having assumed the form of a horse (aśva), he stood for a year under an aśvatthā tree. That is the reason why the aśvatthā tree is called aśvatthā. Inasmuch as the enclosure is made of aśvatthā wood, it is indeed in the horse's own resting place that he (the Adhvaryu) establishes him (the horse).

3.8.13

a brāhman brāhmaṇa āśvavarchasi ājāyām īty āha; brāhmaṇa eva āśvavarchasam dadhāti; tasmāt purā brāhmaṇaḥ āśvavarchasya ājāyata. —ā 'smin rāṣṭre rājanyā īsavyāḥ śīro mahārathō ājāyām īty āha; rājanyā eva śauryām mahimmaṁ dadhāti; tasmāt purā rājanyā īsavyāḥ śīro mahārathō 'jāyata. —dāḍhri dhenūr īty āha; dhenūm eva pāyo dadhāti; tasmāt purā dāḍhri dhenūr ājāyata. —vūdhā 'nadvān īty āha [1]; anādhy ēva vīryaṁ dadhāti; tasmāt purā vūdhā 'nadvān ājāyata. —āśiḥ sāpīr īty āha; āśva eva ājāyām dadhāti; tasmāt purā 'āśva īty āha. —pūrṇadrhī yōṣe 'ty āha; yōṣi eva rūpāṁ dadhāti; tasmāt strī yuvoṭhī priyā bhūvaka. —jiśpū ratheṣṭhā īty āha; ā ha vái tātra jiśpū ratheṣṭhā ājāyate [2]; yatrāi 'tēna yajñēna yājante. —sabhīyo yōvve 'ty āha; yō vái pūrvavaṣyati; sá sabhīyo yuvā; tasmād yuvā pūmāṁ priy ū bhūvakaḥ. —ā 'syā yājamānasā vyō ājāyām īty āha; ā ha vái tātra yājamānasā vyō ājāyate, yatrāi 'tēna yajñēna yājante. —niśkāṃ niśkāme naḥ parjānyo varṣatī īty āha; niśkāṃ niśkāme ha vái tātra parjānyo varṣati, yatrāi 'tēna yajñēna yājante. —phiṇo na ̵sadhayaḥ pacyantām īty āha; phiṇo ha vái tātra 'sadhayaḥ pacyante, yatrāi 'tēna yajñēna yājante. —yogākṣeṇo naḥ kālpatām īty āha; kālpate ha vái tātra pra[jāhyyo yogākṣeṇāḥ, yatrāi 'tēna yajñēna yājante [3].

The rites of the Agnicayana or building of the fire-altar are obligatory for the performance of the horse-sacrifice. After the Dikṣā (the initiation of the Sacerdote), when the fire-altar has been placed on the Āhavanīya fire, as it is required for the horses of the Agnicayana, and fire has been born in the fire-altar (cf. Āp. 20.8.13), the Adhvaryu recites the following prayer (TS. 7.5.18.)

He says: "In the priesthood may the Brāhmaṇa be born endowed with spiritual lustre."

He thereby bestows spiritual lustre on the Brāhmaṇa. (For) it is because of that (formula) that formerly (when the Brāhmaṇa was first created)
the Brāhmaṇa was born endowed with spiritual lustre.

He says: "In this kingdom may the Rājanya (the Kṣatriya) be born an archer, a hero, a great carfisher." He thereby bestows heroism, greatness, on the Rājanya. (For) it is because of that (formula) that formerly (when the Rājanya was first created) the Rājanya was born an archer, a hero, a great carfisher.

He says: "(May) the cow (be born) a milch cow." He thereby bestows milk on the cow. (For) it is because of that (formula) that formerly (when the cow was first created) the cow was born a milch cow.

He says: "(May) the bull (be born) a draught bull." He thereby bestows strength on the bull. (For) it is because of that (formula) that formerly (when the bull was first created) the bull was born a draught bull.

He says: "(May) the racer (be born) swift." He thereby bestows swiftness on the horse. (For) it is because of that (formula) that formerly (when the horse was first created) the horse was born swift.

He says: "(May) the woman (be born) prolific." He thereby bestows beauty on the woman. It is because of that (formula) that the young woman becomes dear (to men).

He says: "(May) the warrior (be born) victorious." The warrior, indeed, will be born victorious, in the country where they offer this sacrifice (and use this formula).

He says: "(May) the young man (be born) bilsheful." The young man indeed is bilsheful who is in his prime of life. It is because of that (formula) that the young man becomes dear (to women).

He says: "(May) a hero be born to this Sacrificer." A hero will be born indeed to the Sacrificer, in the country where they offer this sacrifice (and use this formula).

He says: "(May) Parjanya rain for us whenever we desire." Parjanya will rain indeed whenever they desire, in the country where they offer this sacrifice (and use this formula).

He says: "May our plants ripen with fruit." The plants will ripen with fruit indeed in the country where they offer this sacrifice (and use this formula).

He says: "(May) acquisition and security (secure possession) be assured to us (kalpatām)." Acquisition and security (secure possession) are assured indeed to the people in the country where they offer this sacrifice (and use this formula).

3.8.14

prajāpati devēbhāyo yajñān vyuḍiṣat; sā atmānān āśvamedhādha; tām devā abrūvan, eṣā vāvā yajñāhā, yād āśvamedhāhā, āpy evā nō 'tra 'stv iti; tēbhya etān annahomān prāyacchata, tān ahuṭoh, tār vā sā devān apiṇāt; yād annahomānān juhōti [1], devān evā tā vājāmayānān piṇāt—āyena juhōti; agnīr etād rūpām, yād āyam; yād āyena juhōti, agnī evā tā pīṇāt—mādhunā juhōti; mahatvāyā etād devātāyā tā rūpām, yān māhunā; yān mādhunā juhōti [2]; mahatim evā tād devātām pīṇāt—
audūlār juhōti; vāsūnām etād rūpām, yāt taudūlāh; yāt taudūlār juhōti; vāsūnām etād rūpām, yāt taudūlāh; yāt taudūlār juhōti [3]; devān evā tā pīṇāt—pīthukār juhōti; rudrām etād rūpām, yāt pīthukāh; yāt pīthukār juhōti [3]; rudrān evā tā pīṇāt—
Labār juhōti; adītyānām etād rūpām, yāl lajāh; yāl lajār juhōti, adītyān evā tā pīṇāt—karāmbair juhōti; viṣvēṃ etād devānāṃ rūpām, yāt karām-bāh; yāt karāmbair juhōti [4]; visvān evā tād devātām pīṇāt—

[After the preliminary ceremonies, after the Dikṣa and the Upasad, the Soma-sacrifice of the Āśvamedha takes place. There are three days of pressing. The first is an Agniṣṭoma, that is a normal Soma-sacrifice, with some special modifications. During the following night, the Adhvarya, with the help of thirty-five assistants, according to the Śūtras, offers the Annahomas or food oblations. Cf. Ap. 20.10.5.]

Prajāpati distributed the sacrifices to the gods. He conferred the horse-sacrifice upon himself. The gods said to him: "This horse-sacrifice is indeed a sacrifice. Let us also have a share in it." He gave them those (well known) Annahomas (food oblations). He offered them. It is by means of them indeed that he pleased the gods.—Inasmuch as the Sacrificer (by the interposition of the Adhvarya and his assistants) offers the Annahomas, the Sacrificer, by means of these oblations, pleases the gods.
He offers clarified butter. Clarified butter is indeed a symbol (a form) of Agni. Inasmuch as he offers clarified butter, it is Agni indeed that he pleases.

He offers honey. Honey is indeed a symbol of the great deity (Rudra). Inasmuch as he offers honey, it is the great deity indeed that he pleases.

He offers grains (of rice). Grains (of rice) are indeed a symbol of the Vasu. Inasmuch as he offers grains (of rice), it is the Vasu indeed that he pleases.

He offers flattened grains (of rice). Flattened grains (of rice) are indeed a symbol of the Rudras. Inasmuch as he offers flattened grains (of rice), it is the Rudras indeed that he pleases.

He offers parched grains (of rice). Parched grains (of rice) are indeed a symbol of the Adityas. Inasmuch as he offers parched grains (of rice), it is the Adityas indeed that he pleases.

He offers karambas (porridges of barley). Karambas are indeed a symbol of the Viśve Devāḥ. Inasmuch as he offers karambas, it is the Viśve Devāḥ indeed that he pleases.

He offers fried barley grains. Fried barley grains are indeed a symbol of the Nakṣatras (the Constellations). Inasmuch as he offers fried barley grains, it is the Nakṣatras indeed that he pleases.

He offers groats of barley-meal. Groats of barley-meal are indeed a symbol of Prajāpati. Inasmuch as he offers groats of barley-meal, it is Prajāpati indeed that he pleases.

He offers masūṣya grains (?). Masūṣya grains are indeed a symbol of all deities. Inasmuch as he offers masūṣya grains, it is all deities indeed that he pleases.

He offers grains of priyāṅgu (panic seed). These are priyāṅga (loving the limbs) indeed by name. By means of these indeed the gods (formerly) joined the limbs of the horse together. Inasmuch as he offers grains of priyāṅgu, he joins the limbs of the horse together.

He offers ten different kinds of food. (For the Virāj (-metre) consists of ten syllables; and) the Virāj (-metre) (is used) for the sake of obtaining all food.

3.8.15

prajāpatitrī aśvamedhām asṛjata; tāṁ sṛṣṭaṁ rākṣaṁṣy ājighāṁs; sa etāṁ prajāpatitrī naktaṁhomān āpaśyat, tāṁ ajuhot, tāṁ vā sā yajñād rākṣaṁṣy āpāhaṁ; yān naktaṁhomāṁ jujhōti, yajñād evā tāṁ vājāmāno rākṣaṁṣy āpahanti.—

ājyena juhoti; vājro vā ājyam; vājreyati vā yajñād rākṣaṁṣy āpahanti [1]—ājyasa praṇāmaḥ karoti; prāṇo vā ājyam; mukhata eva 'sya praṇām dadhāti.—annahomā jujhōti; sārāvad eva 'varundhe—vayyāsāṁ jujhōti; ubhāyasā 'varuddhayai.—nāktam jujhōti, rākṣasāṁ āpahayai.—ājyena 'ntato jujhōti [2]; prāṇo vā ājyam; ubhāyatā eva 'sya praṇām dadhāti, pūrastac ca 'pārśṭāṁ ca.—ekasamai svāhē 'ty āha; asmin āvā eva lokē prātiṣṭhathā; dvābhyaṁ svāhē 'ty āha; amūśmin eva lokē prātiṣṭhathā; ubhāyor eva lokāyoḥ prātiṣṭhathā, amūśmiḥ ca 'mūśmiḥ ca.—

śatāya svāhē 'ty āha; śatāyur vā pūrṣaḥ śatāvīryah; āyur eva virāṁ āvarundhe; sahaśārāya svāhē 'ty āha, āyur vā sahāsram; āyur eva 'varundhe.—sārasvatai svāhē 'ty āha; āpārimiśām eva 'varundhe [3].

[The Annahomas must be offered during the night.]

Prajāpati created the horse-sacrifice. After it had been created, the Rākṣasas (the demons) wished to destroy it. Prajāpati then saw these night-oblations. He offered them, and by means of them he beat off the Rākṣasas from the sacrifice. Inasmuch as he (the Adhvaryu) offers night-oblations, the Sacrificer, by means of these oblations, beats off the Rākṣasas from the sacrifice.

He (the Adhvaryu) offers clarified butter. Clarified butter is indeed a thunderbolt. It is (consequently) by means of a thunderbolt that he (the Sacrificer) beats off the Rākṣasas from the sacrifice.

He (the Adhvaryu) gives priority to the clarified butter (he first offers clarified butter). Clarified butter is indeed the breath of life. From before (or in the beginning) he thus lays the breath of life into him (into the Sacrificer). He offers food oblations (Annahomas). He thus obtains (for the Sacrificer) what is corporeal.

He makes offering (with clarified butter and with food) alternately, in order to obtain both (clarified butter and food, i.e. the breath of life and what is corporeal).

[In the Taittirīya-Saṁhitā there are ten Anuvākas of formulas to be used for these oblations (TS. 7.2.11-20). According to Āp. 20.10.7, the Adhvaryus make offering with clarified butter while reciting the five odd numbered Anuvākas (11, 13, 15, 17, and 19), and they make offering with food (i.e. with the other substances) while reciting the five even numbered Anuvākas (12, 14, 16, 18, and 20). That is to say they first
offer clarified butter and use the formulas of the 11th Anuvāka; after that they offer food oblations and use the formulas of the 12th Anuvāka; they then offer clarified butter again and use the formulas of the 13th Anuvāka; and so on.)

He offers (these oblations) during the night in order to beat off the Rakṣasas.

He finally offers clarified butter. Clarified butter is indeed the breath of life. From both directions he thus lays the breath of life into him (into the Sacrificer), from before and from behind (at the beginning and at the end).

[The Adhvaryu recites the formulas TS. 7.2.11-20.]

He (the Adhvaryu) says: “To one, svāhā!” (TS. 7.2.11). (By means of that formula) he (the Sacrificer) establishes himself in this (territorial) world.

He (the Adhvaryu) says: “To two, svāhā!” (ibid.). (By means of that formula) he (the Sacrificer) establishes himself in yonder (heavenly) world. He establishes himself in both worlds, in this and in yonder world.

He (the Adhvaryu) says: “To a hundred, svāhā!” (TS. 7.2.20). Man has indeed a hundred vital powers and a hundred energies. It is vital power indeed and energy that he (the Sacrificer) thus obtains.

He (the Adhvaryu) says: “To a thousand, svāhā!” (TS. 7.2.20). A thousand is indeed vital power. It is vital power indeed that he (the Sacrificer) thus obtains.

He (the Adhvaryu) says: “To all, svāhā!” (ibid.). (By means of that formula) he (the Sacrificer) obtains that which is unlimited.

3.8.16

prajāpatiṁ vā esa ipsat ‘ty āhuḥ, yo ‘svame-dhēna yājata iti; āhuḥ āhuḥ, sārvaṁ bhūtāṁ ‘ti.—eksmāṁ svāhē ‘ty āha; prajāpatiṁ vā ēkāḥ; tāṁ eva ‘pnoti.—eksmāṁ svāhā, dvābhyyāṁ svāhē ‘ty abhipūrṇām ēhūtī jihotī; abhipūrṇāṁ eva svargāṁ lokāṁ eti.—ekottarāṁ jihotī [1]; ekavād eva svargāṁ lokāṁ eti.—sāmptatāṁ jihotī, svargāṣyā lokāṣyā sāmptatayī.—sātāyā svāhē ‘ty āha; sātāyā vāī pūrūṣāḥ sātāvīryāḥ; āyuṛvāṁ vyārundhe; sahāsṛāṁ svāhē ‘ty āha; āyuṛvāṁ sahāsram; āyuṛ eva ‘varundhe.—āyuṛāyā svāhā, nīyāyā svāhā, prāyāyā svāhē ‘ty āha [2]; trāya imē lokāḥ; imān eva lokān āvarundhe.—ārūkāyā svāhē ‘ty āha; vāg vā ārūbādam; vācā eva bhūmānām āvarundhe.—samu-

drāya svāhē ‘ty āha [3]; samudrām eva ‘pnoti; mādhyāya svāhē ‘ty āha; mādhym eva ‘pnoti; āntāya svāhē ‘ty āha; āntem eva ‘pnoti; parārddhāya svāhē ‘ty āha; parārddhm eva ‘pnoti.—usāse svāhā, vyūṣṭayā svāhē ‘ty āha; rātrī vā uṣāḥ, āhar vyuṣṭiḥ; ahaṁ trāya eva ‘varundhe; ādhyām eva ‘prātiṣṭhata.—tā yād udbhāyār divā vā nāktaṁ vā jihuyāt, ahaṁ trāyām eva ‘varundhe; usāse svāhā, vyūṣṭayā svāho ‘desyatē svāho ‘dyātē svāhē ‘ty ānudite jihotī; udītāya svāhā, svargāya svāhā, lokāya svāhē ‘ty uḍīte jihotī, ahaṁ trāyām eva ‘varundhe.

They say that whoever offers the horse-sacrifice wishes to obtain Prajāpati. But they also say that he wishes to obtain all beings.

He (the Adhvaryu) says: “To one, svāhā!” (TS. 7.2.11). One indeed is Prajāpati. It is Prajāpati indeed that he (the Sacrificer) thus obtains.

Saying: “To one, svāhā! To two, svāhā!” (and so on), he (the Adhvaryu) offers these oblations in regular succession. It is in regular succession (progressively) indeed that he (the Sacrificer) thus attains the heavenly world.

He (the Adhvaryu) offers these oblations successively increasing by one (the number expressed in the formula). It is by one (eksaṁ) indeed that he (the Sacrificer) thus attains the heavenly world.

He (the Adhvaryu) offers these oblations in a continuous way, in order to obtain (for the Sacrificer) the continuity (of the enjoyment) of the heavenly world.

He (the Adhvaryu) says: “To a hundred, svāhā!” (TS. 7.2.20). Man has indeed a hundred vital powers and a hundred energies. It is vital power indeed and energy that he (the Sacrificer) thus obtains.

He (the Adhvaryu) says: “To a thousand, svāhā!” (TS. 7.2.20). A thousand is indeed vital power. It is vital power indeed that he (the Sacrificer) thus obtains.

He (the Adhvaryu) says: “To ten thousand, svāhā!—To a hundred thousand, svāhā!—To a million, svāhā!” (ibid.). These worlds (earth, atmosphere and heaven) are three. (By means of these three formulas) he (the Sacrificer) obtains these three worlds.

He (the Adhvaryu) says: “To ten million, svāhā!” (ibid.). Ten million is indeed speech. It is speech indeed that he (the Sacrificer) thus obtains.

He (the Adhvaryu) says: “To a hundred million, svāhā!” (ibid.). A hundred million is
indeed the abundance of speech. It is the abundance of speech indeed that he (the Sacrificer) thus obtains.

He (the Adhvaryu) says: "To a thousand million, svāhā!" (ibid.). He (the Sacrificer) thus obtains a thousand million (goods). He (the Adhvaryu) says: "To ten thousand million, svāhā!" (ibid.). He (the Sacrificer) thus obtains ten thousand million (goods). He (the Adhvaryu) says: "To a hundred thousand million, svāhā!" (ibid.). He (the Sacrificer) thus obtains a hundred thousand million (goods). He (the Adhvaryu) says: "To ten hundred thousand million, svāhā!" (ibid.). He (the Sacrificer) thus obtains ten hundred thousand million (goods).

He (the Adhvaryu) says: "To Dawn, svāhā!—To Day-break, svāhā!" (ibid.). Dawn is (still) the night indeed. And day-break is (already) the day. He (the Sacrificer) thus obtains day and night. And he establishes himself in day and night.

With the formulas "To Dawn, svāhā!—To Day-break, svāhā!—To him that will rise, svāhā!" etc. (TS. 7.2.20), the Adhvaryu offers seven obligations.

If he (the Adhvaryu) were to offer these obligations, which are of two kinds, either (all) by day or (all) by night, he would confound day and night with one another. With "To Dawn, svāhā!—To Day-break, svāhā!—To him that will rise, svāhā!—To him that is rising, svāhā!" he offers before the sun has risen. With "To him that has risen, svāhā!—To Heaven, svāhā!—To the world, svāhā!" he offers when the sun has risen. (This is done) in order to avoid confusion between day and night.

3.8.17

vibhūr mātrā, prabhūḥ pitṛē 'ty aśvānāmāṇi juhoti; ubhāyor evā 'naṃ lokāyar nāmadhēyām gamayati.—āyāna svāhā, pṛayaṇāya svāhē 'ty uddrāvāṃ juhoti; sārvam evā 'naṃ āśkanām suvargām lokāṃ gamayati.—agnaye svāhā, sōmaya svāhē 'ti pūrvahomāṃ juhoti; pūrva evā dvīśāntam bhrātryyam ātikrāmati.—prthivīyā svāhā 'ntārikṣāya svāhē 'ty aha; yatathā-yajur evā 'tāt.—agnaye svāhā, sōmaya svāhē 'ti pūrvaddikṣā juhoti; pūrva evā dvīśāntam bhrātryyam ātikrāmati [1].—prthivīyā svāhā 'ntārikṣāya svāhē 'ty ekaviṇīśāṃ dhikṣā juhoti; ekaviṇīśaḥ śatir vā devalokāḥ, dādvāsa māsāḥ, pācica rtāvah, trāya imē lokāḥ, asāv ādīya ekaviṇīśāḥ, esē suvargō lokāḥ, suvargāsya lokāśya sāmaśātyai.—bhūvo devānāṃ kāraṇe 'ty rtudikṣā juhoti; rtūn evā 'smai kalpayati.—agnaye svāhā, vāyave svāhē 'ti juhoty ānanantaritvai [2].—arvād yajñān sāmkṛāmatvā ity āptīr juhoti, suvargāsyā lokāsā "ptāy. —bhūtām, bhāvyām, bhavisyād iti pāry- āptīr juhoti, suvargāsyā lokāsā pāryāptāy. —a me gṛhā bhavantvā ity abhūr juhoti, suvargāsyā lokāsā "bhūtāy. —agnīnā tāpō māvahavād ity anubhūr juhoti, suvargāsyā lokāsāyā "nubhūtāy. —svāhā "dhīm, ādītāya svāhē 'ti sāmāstān vaisvadevān juhoti; sāmāstām evā dvīśāntam bhrātryyam ātikrāmati [3].—daddhyāh svāhā, hānubhyāh svāhē 'ty aṅgahomāṃ juhoti; āṅge- ange vā pūrvasya pāpmo 'paśīṣṭaḥ; āṅgā- āṅgā evā 'naṃ pāpmānas tēna muṇcita.— ānīyetāya svāhā, kṛṣṇāya svāhā, śvetāya svāhē 'ty āsvarūpāṃ juhoti; rūpār evā 'naṃ sāmār- dhyayati.—osadhībhūyāḥ svāhā, mūlebhūyāḥ svāhē 'ty oṣadhīhomāṃ juhoti; dvāyō vā oṣadhāyāḥ, pūṣpebhīyo 'nyāḥ phālām grhāṇāt, mūlebhūyāḥ 'nyāḥ; tā evā 'bhāyīr āvarundhe [4].—vānaspāti- bhīyaḥ svāhē 'ti vanaspātihomāṃ juhoti, āraṇy- āṣāyā 'nādyasyā 'varuddhyai. —meṣās tvā paca- tārīr avatvā ity āpāvyāṃi juhoti; prānā vā āpāvyāḥ; prānān evā āvarundhe.—kapyābhāvyāḥ svāhē 'dbhyāḥ svāhē 'ty apānāḥ hōmāḥ juhoti; apsu vā āpāḥ; ānām vā āpāḥ; dhābhīyo vā ānām āyate; yād evā 'dbhyāh 'naṃ ānāṃ āyate, tād āvarundhe [5].

[During the night-service the Adhvaryu (along with his assistants) also offers obligations with formulas already used or to be used later, i.e. with the formulas of the following sections of the Taittirīya-Samhitā: 7.1.12.a; 7.1.13–18; 7.1.20; 7.3.11–20; 7.4.12–14; 7.4.16–17; 7.4.21–22; 7.5.11–12; 7.5.16–18; 7.5.20; 7.5.23; with the formula "To the Past, svāhā! To the Future, svāhā!" of Tait.-Br. 3.8.18.5; and with TS. 4.6.7–9. After that, during the last part of the night, he again uses the formulas of TS. 7.2.11–20 and repeats them until dawn when he offers with "To Dawn, svāhā!" and the six following formulas. Cf. Āp. 20.10.8; 20.11 and 20.12.]

With "Powerful by thy mother, mighty by thy father" (TS. 7.1.12.a) he (the Adhvaryu) offers the obligations called "the Names of the horse" (aśvānāmāṇi). He thus makes him (the Sacrificer) understand the names of both worlds (earth which is called the mother, and heaven which is called the father of the horse).

With "To the arrival, svāhā!—To the departure, svāhā!" etc. (TS. 7.1.13) he (the Adhvaryu) offers the obligations called "the Courses" (addṛava-ṇ). He thus causes him (the horse) to go to
heaven as a complete and unsplit (not lost) oblation.

With “To Agni, svāhā!—To Soma, svāhā!” etc. (TS. 7.1.14) he (the Adhvaryu) offers the obligations called “the First Obligations” (pūrva- ḍikṣāḥ). Being the first indeed, he (the Sacrificer) thus overcomes the rival who hates him.

He (the Adhvaryu) then recites: “To the Earth, svāhā!—To the Atmosphere, svāhā!” etc. (TS. 7.1.15). This (i.e. the meaning of this) is according to the text (of the TS.).

With “To Agni, svāhā!—To Soma, svāhā!” etc. (TS. 7.1.16) he (the Adhvaryu) offers the obligations called “the First Initiations” (pūrva- ḍikṣāḥ). Being the first indeed, he (the Sacrificer) thus overcomes the rival who hates him.

With “To the Earth, svāhā!—To the Atmosphere, svāhā!” etc. (TS. 7.1.17) he (the Adhvaryu) offers the obligations called “the Initiations composed of twenty-one parts” (ekavīṁśitaṁ ḍikṣāṁ). Twenty-one indeed are the divine (superior) worlds: the (worlds of the) twelve months, the (worlds of the) five seasons, these three worlds (i.e. the earth, the atmosphere and the sky), and yonder sun as the twenty-first. This heavenly world. It is in order to obtain the heavenly world (for the Sacrificer) that (the Adhvaryu) offers these obligations.

With “Thou hast come into being by the work of the gods,” etc. (TS. 7.1.18) he (the Adhvaryu) offers the obligations called “the Initiations by means of the seasons” (ṛtudākṣāḥ). He (the Adhvaryu) thus makes the seasons favorable to him (to the Sacrificer).

He (the Adhvaryu) then offers with: “To Agni, svāhā!—To Vāyu, svāhā!” etc. (TS. 7.1.19), for the non-interruption (of the sacrifice or of the Sacrificer’s prosperity).

With “Let the sacrifice come forward,” etc. (TS. 7.3.11) he (the Adhvaryu) then offers the obligations called “Obtainments” (āptāḥ), in order to obtain (for the Sacrificer) the heavenly world.

With “The past, the present, the future,” etc. (TS. 7.3.12) he then offers the obligations called “Acquisitions” (paryāptāḥ), in order to acquire (for the Sacrificer) the heavenly world.

With “May a house be mine,” etc. (TS. 7.3.13) he then offers the obligations called “Near Presences” (ābhāḥ), in order to obtain (for the Sacrificer) the near presence of the heavenly world.

With “By fire he-seized heat (tapas),” etc. (TS. 7.3.14) he then offers the obligations called “Seizures” (anuḥbāḥ), in order to seize (for the Sacrificer) the heavenly world.

With “Svāhā! Meditation!—To that meditated upon, svāhā!” etc. (TS. 7.3.15) he (the Adhvaryu) then offers “the united obligations to the Viśv Devāḥ” (samastāṁ viśvedevāṁ). Wholly (samastām) indeed he (the Sacrificer) thus overcomes the rival who hates him.

With “To the teeth, svāhā!—To the jaws, svāhā!” etc. (TS. 7.3.16) he then offers “the obligations to the parts of the (victim’s) body” (aṅgahomān). To every part of the body of man, indeed, evil clings. In every part of the body, indeed, he (the Adhvaryu), by means of these obligations, liberates him (the Sacrificer) from evil.

With “To the glossy and variegated one, svāhā!” etc. (TS. 7.3.17) and with “To the black one, svāhā!—To the white one, svāhā!” etc. (TS. 7.3.18) he offers “the (obligations to the) beautiful aspects of the horse” (ásvarupāyā). He (the Adhvaryu) thus provides him (the Sacrificer) with beautiful aspects with beauty.

With “To the plants, svāhā!—To the roots, svāhā!” etc. (TS. 7.3.19) he (the Adhvaryu) offers “the obligations to the plants” (oṣadhih- homān). Of two kinds indeed are the plants. One kind receives fruit from flowers, the other kind from roots. The plants of both kinds, indeed, he (the Adhvaryu) obtains (for the Sacrificer) by means of these obligations.

With “To the trees, svāhā!” etc. (TS. 7.3.20) he (the Adhvaryu) offers “the obligations to the trees” (vānaśpatihomān). (This is done) in order to obtain (for the Sacrificer) the food produced in the forest.

With “Let the ram aid (avatu) thee with cooked food,” etc. (TS. 7.4.12) he offers “the obligations to those who do not need any aid (?)” (aparāyāṁ). The gods that do not need any aid (?) (aparāyāḥ) are the vital breaths. He (the Adhvaryu) thus obtains the vital breaths (for the Sacrificer).

With “To the waters of wells, svāhā!” etc. (TS. 7.4.13) and with “To the waters, svāhā!” etc. (TS. 7.4.14) he offers “the obligations to the waters.” In the waters, indeed, are the waters; and the waters are food; and food is born of the waters. It is the food that is born of the waters, indeed, that he (the Adhvaryu) obtains (for the Sacrificer) (by means of these obligations).

3.8.18

āmbhāṁśi juhoti; ayām vā lokāḥ mbhāṁśi, tāsya vāśavo dhipatayaḥ, agnir jyotiḥ; yād āmbhāṁśi juhoti, imām evā lokām āvarundhe,
vásūnāṁ śayuyām gacchati, agnīṁ jyotir āvarundhe.—nābḥāṁsi juhoti; antārikṣam vā nābhāṁsi [1], tāśya rudrā ādhipatayā, vāyūr jyotīḥ; yānābhāṁsi juhoti, antārikṣam eva āvarundhe, rudrāṁśa śayuyām gacchati, vāyūṁ jyotīr āvarundhe.—māḥāṁsi juhoti; asāv vā lokō māhāṁsi, tāśya "dityā ādhipatayā, sūryo jyotīḥ [2], yān māhāṁsi juhoti, amūm eva lokām āvarundhe, ādityānāṁ śayuyām gacchati, sūryaṁ jyotir āvarundhe.—nāmo rājāṁ, nāmo vāruṇāyāṁ 'ti yavyāṇi juhoti, annādyaśyāṁ 'varudhaya. —mayohbhur vāto abhi vātā 'srā īti gavyāṇi juhoti, paśnāṁ āvarudhaya. —prāṇāya svāhā, vyāṇāya svāhā 'ti saṃstātihomāṁ juhoti, svagāya lokāsya sāṃtatyai [3].—sitāya svāhā 'sitāya svāhā 'ti prāmukṭe juhoti, svagāya lokāsya prāmuktyai.—prthivyāvāṁ svāhā 'nātikṣāya svāhā 'ty āha; yathā-yajur vāvā 'tāt.-datvāte svāhā 'dantākāya svāhā 'ti bhrāhmatanāṁ juhoti; pitrākām evā tāir yājāmānā āvarundhe—kās tvā yunakti, sā tvā yunaktv iti paridhīṁ yunakti; imē vā lokāh paridhīyāḥ; imēn ēvā 'smai lokān yunakti, svagāya lokāsya sāṃstāyai [4];—yāḥ prānapa, yāḥ ātmadā iti mahimānā juhoti; svagō vā lokō māhāḥ; svagām ēvā tābhāyām lokām yājāmānā āvarundhe.—ā brāhma brāhmaṇo bhrāma varaṃ iṣṭāyām iti sāṁstānī bhrāma varaṇasāṁ juhoti; bhrāma varaṇasāṁ evā tāir yājāmānā āvarundhe.—jājñi bhajā iti jhuhoty ānantisaryaī. —agnāye sāmanam, prthivyāvāṁ sāmanam iti sāṃstātihomāṁ juhoti, svagāya lokāsya sāṃstāyai. —bhūtaśya svāhā, bhūvishyāte svāhā 'ti bhūtābhīvanā hōma juhoti; ayām vā lokō bhūtām [5], asāv bhūvishyat; anayō evāvā lokāoḥ prātitiṣṭhati, sārvasyā 'ptai, sārvasyāvā 'varudhaya,—āyā kṛandabha prathamaṁ jāyaśā īty aśvastomtyām juhoti, sārvasyā 'ptai, sārvasyā jītyai.—sārvam ēvā teṇā 'pnoti, sārvam jayati, yō 'svamedēhānā yājate, yā ca 'nam evām vēda.—yajñāṁ rākṣāśā yajhīh naḥ, sē tēn prājāpaṭir naktāhyaṁ apayaḥ, sē añjúḥ, tāir vāi sē yajñāṁ rākṣāśā āpānāḥ; yō naktāhyaṁ jūhoti, yajñāṁ evā tāir yājāmānā rākṣāśā āpāhanti.—uṣāsā svāhā, vyuṣṭā yāvēvā 'ty antatō juhoti, svagāya lokāsya sāṃstāyai [6].

(With "ambhobhyaḥ svāhā" [TS. 7.4.14 in fine]) he (the Adhvaryu) offers the oblation to the waters of the earth (ambhāṁśi). The waters of the earth are this world forsooth; and the rulers of this world are the Vasus; and its light is Agni (the Fire). Inasmuch as he (the Adhvaryu) offers the oblation to the waters of the earth, he (the Sacrificer) obtains this world, and he attains intimate union with the Vasus, and he obtains Agni (the Fire) as light.

(With "mahobhyaḥ svāhā" [ibid.] he (the Adhvaryu) offers the oblation to the waters of the atmosphere (nābhāṁśi). The waters of the atmosphere are the atmosphere forsooth; and the rulers of the atmosphere are the Rudras; and its light is Vāyu (the Wind). Inasmuch as he (the Adhvaryu) offers the oblation to the waters of the atmosphere, he (the Sacrificer) obtains the atmosphere, he attains intimate union with the Rudras, and he obtains Vāyu (the Wind) as light.

(With "mahobhyaḥ svāhā" [ibid.] he (the Adhvaryu) offers the oblation to the waters of the sky (mahāhāṁśi). The waters of the sky are yonder world forsooth; and the rulers of yonder world are the Ādityas; and its light is Sūrya (the Sun). Inasmuch as he (the Adhvaryu) offers the oblation to the waters of the sky, he (the Sacrificer) obtains yonder world, he attains intimate union with the Ādityas, and he obtains Sūrya (the Sun) as light.

With "Hymn to the king!—Hymn to Varuṇa!" etc. (TS. 7.4.16) he (the Adhvaryu) offers "the oblations relating to barley" (yavyāṁ), in order to obtain food (for the Sacrificer).

With "Let the healing wind blow upon our cows," etc. (TS. 7.4.17) he (the Adhvaryu) offers "the oblations relating to the cows" (yavyāṁ), in order to obtain cattle (for the Sacrificer).

With "To the out-breath, svāhā!—To the middle breath, svāhā!" etc. (TS. 7.4.21) he (the Adhvaryu) offers "the oblations of continuity" (sāṃstātihomāṁ). (This is done) for the (eternal) continuity of the heavenly world.

With "To the bound one, svāhā!—To the unbound one, svāhā!" etc. (TS. 7.4.22) he (the Adhvaryu) offers (the oblations called) "the liberations" (prāmuktiḥ). (This is done) for the liberation of the heavenly world (i.e. for the liberation of the Sacrificer in the heavenly world).

He (the Adhvaryu) (then offers the following oblations, and) recites: "To the Earth, svāhā!—To the Atmosphere, svāhā!" etc. (TS. 7.5.11). This (i.e. the meaning of these oblations and these formulas) is according to the text (of the TS).

With "To the toothed, svāhā!—To the toothless, svāhā!" etc. (TS. 7.5.12) he (the Adhvaryu) then offers "the oblations to the body" (sarīrāhomāṁ). By means of these oblations the Sacrificer obtains the world of the Ancestors.

With "Who yokes thee?—Let him yoke thee," etc. (TS. 7.5.13) he (the Adhvaryu) yokes the
Paridhis (i.e. the three enclosing sticks of the sacred fire). (According to Sāyaṇa, he touches the Paridhis with the hand.) The Paridhis are these (three) worlds (earth, atmosphere, and heaven) forsooth. It is these (three) worlds indeed that (by means of these formulas) he (the Adhvaryu) yokes for him (for the Sacrificer), in order to obtain (for him) the heavenly world.

With "He who is the sole lord of the world which breathes," etc. (TS. 7.5.16) and with "He who is the giver of the soul," etc. (TS. 7.5.17) he (the Adhvaryu) then offers the two oblations called Mahimān (Greatness). Heaven is greatness forsooth. It is heaven indeed that by means of these two (oblations) the Sacrificer obtains.

With "In the priesthood may the Brāhmaṇa be endow ed with spiritual lustre," etc. (TS. 7.5.18), he (the Adhvaryu) offers the united oblations relating to spiritual lustre" (samastāṁ brāhmaṇavarastāṇī). It is spiritual lustre indeed that by means of these (oblations) the Sacrificer obtains.

With "May the seed be living," etc. (TS. 7.5.20) he (the Adhvaryu) offers oblations for the continuity (of the Sacrificer's prosperity).

With "To Agni he made obeisance," etc. (TS. 7.5.23), he (the Adhvaryu) offers "the obesiance oblations" (samnāthomān), in order to obtain the favor of the heavenly world (?) (svargasya lokasya samnātayai).

With "To the Past, svāhā!—To the Future, svāhā!" he (the Adhvaryu) offers the oblations to the Past and the Future. The Past is this world forsooth, and the Future is yonder world. It is in these two worlds indeed that (by means of these oblations) he (the Sacrificer) establishes himself. (This is done) in order to acquire everything, in order to obtain everything.

With "When first thou didst neigh at thy birth," etc. (TS. 4.6.7), he (the Adhvaryu) offers the oblations (called) "the praise of the horse" (asastāmonyam), in order to acquire everything, in order to acquire everything (for the Sacrificer). Whosoever offers the horse-sacrifice and thus knows it, he acquires everything indeed by means of that, he conquers everything.

After these oblations, during the rest of the night, the Adhvaryu, along with his assistants, again offers oblations with the formulas of TS. 7.2.11–20: "To one, svāhā! . . . To hundred thousand million, svāhā!" and repeats them until dawn.

The Rakṣasas (the demons) wished to destroy the sacrifice. Prajāpati then saw these night oblations. He offered them and, by means of them, he beat off the Rakṣasas. Inasmuch as he (the Adhvaryu) offers night oblations, the Sacrificer, by means of these oblations, beats off the Rakṣasas from the sacrifice.

Finally (at dawn) he (the Adhvaryu) offers oblations with the formulas: "To Dawn, svāhā!—To Day-break, svāhā!" (TS. 7.2.20, in fine) in order to obtain the heavenly world.

3.8.19

ekayūpō vai 'kādaśānī vā, anyēṣāṃ yajñāṇām yūpā bhavanti; ekaviṁśiṇyā avāmedhāsyā, suvargāsyā lokāsya 'bhūjīyai.—bailvō vā khādirō vā pālāśō vā, anyēṣāṃ yajñākratūnām yūpā bhavanti; rājjuḍāla ekaviṁśiṇyātaryānī avāmedhāsyā, suvargāsyā lokāsya sāmaśhyai.—nā 'nyēṣāṃ paśūnām tejanyā (?) (corr.: tadanā) avadyānti, āvadyānty āvāsyas [1], pāṃpā vā tejānti (?) (corr.: tadanā), pāṃpānam āvadyānti,

plakṣasākhyām anyēṣāṃ paśūnām avadyānti,

etvasasākhyām āvāsyas, apyapōnā vā śāvah, āpūjō vā tēsāḥ, svā evā 'syā yōūvā āvadyāti.—
yūpēṣa grāmyān paśūn nīyuṇjānti, ārōkēvār ārōyānān dhārayantī, paśūnānān vyātītyyai.—ā grāmyān paśūlābhan, prā 'rāvyāntō srjantī, pāṃpānam āvadyānti [2].

[On the Upavasatha-day, i.e. on the day preceding the first day of pressing, and consequently before the performance of the rites described in 3.8.14–18, the sacrificial stakes must be set up on the sacrificial ground.]

For the other sacrifices, the sacrificial stakes are either one sacrificial stake or a series of eleven. For the horse-sacrifice, there is a series of twenty-one (sacrificial stakes). The purpose of this is to conquer the heavenly world.

For the other sacrificial ceremonies, the sacrificial stakes are either a stake of bilva (Agelé Marmelos) wood, or a stake of khādīra (Acacia Catechu) wood, or a stake of palāśa (Butea Frondosa) wood. For the horse-sacrifice, the (central) sacrificial stake is a stake of rajjadāla (Cordia Latifolia) wood, twenty-one cubits long. (The purpose of this is) to obtain the heavenly world.

[On the second day of pressing, when the horse and the other animals have been killed, the assistants of the Adhvaryu take the blood of the horse and cook it. Of this blood they make sacrificial portions. After that, they cut the flesh of the victims into pieces.]

Of the blood (teṇāyāh) of the other animals they make no sacrificial portions. Of that of
the horse they make sacrificial portions. The blood (tedani) is evil forsooth. (They do this) in order to beat off evil.

Of (the flesh of) the other animals they make portions on a plakša (Ficus Inceptor) twig. Of (the flesh of) the horse they make portions on a ratta twig. The horse was produced from the womb of the waters forsooth. And the ratta is born of the waters. (Inasmuch as he cuts the flesh of the horse into pieces on a ratta twig) he (the carver) makes portions of him (i.e. of the horse) in (his) maternal womb.

[On the same day but, of course, before the performance of the rites which have just been referred to, the tame animals which must be immolated, and the wild animals which must be released, have been brought on the sacrificial ground.]

They bind the tame animals to the sacrificial stakes, (but) they keep the wild animals in the intermediate spaces (of the stakes). This is done for the purpose of distinguishing the animals.

They immolate the tame animals, (but) they release the wild animals. (This is done) in order to beat off evil.

3.8.20

rajjudālam anīśitām minoti, bhūrṇahatyāyā āpahatyaï.—pātuṭradavāb abhīto bhavatañ, pūnasya gandhaśyā 'varuddhyai; bhūrṇahatyām evā 'smād āpahatya, pūnyna gandheno 'bhavya- tā pārighṇātā.—sād bāvila bhavanti, brahamvarcasāyā 'varuddhyai.[1]—sāt kādhīrā, tējāsō 'varuddhyai [1].—sāt pālasāb, somapithāsāyā 'varuddhyai.—ekavimśatiḥ sāmpadyante, ekaviṁśatīr vāi devalokāḥ, dvādaśa māsāḥ, pāncia rtāvah, trāya ime lokāḥ, asāv ādityā ekaviṁśiśāḥ, eṣā suvargā lokāḥ, suvargasya lokasya sāmaṣṭyaï.

—sātām pāsāvo bhavanti [2], satāyuḥ pūruṣaḥ šatēndriyaḥ, āyusy evā 'ndriyē prātiṣṭhātī—. sāvraṃ āvāsamedhyā pūnati, āpamitāḥ bhavanti, āpamitāsāyā 'varuddhyai.—brahmavādino ṛvandi, kāmāt satyāt, daksināto 'nyēsam paśu- nām avadyānti, uttarato 'svasyē 'ti; vārunō vā āśva [3], eṣā vā vāruṇasyā dīk, svaṃ evā 'svaṃ dīṣy āvadyati; yād itaśeṃ paśuṇām ava- dyāti, śatadvatyaṃ tēnā 'varundhe.—cītē 'gnāv ādhi vaitasē kātē śvam cinoti; apsūryonir vā āśvaḥ, apṣujo vetasaḥ, sva evā 'naṃ yonau praṭīṣṭhāpayati.—purāṣṭāt prayātācāṃ tūparām cinoti, paścāt ācāraṃ goṃagām [4]; prāṇapi- nāv evā 'smītā sāmyācāu dādhāt—.āvsaṃ tūparāṃ goṃagām itī sarvahūta etāṃ juhoti, eṣāṃ lokānām abhiṣjiyati.—ātmānā 'bhūjohoti, sātmā na evāī 'naṃ sātānaṃ karoti.—sātmā 'mūṃśīl lokē bhavati, yā evāṃ vēda; ātō vāsor evā dvārāṃ tēnā 'varundhe.—iluvārśavā svāhā, baliuvārśavā svāhē 'ty āhā; saṃvatsaṛa vā iliuvārdhā, parivatsaṛa baliuvārdhā, saṃvatsaṛa evā parivātsaṛa āyur āvarundhe; āyur evā 'smītā sāmyācāu dādhāt; tāmād aśvamedhayā jāraśā visrāsa 'mūṃ lokām etī [5].

[On the Upavasatha-day, i.e. on the day preceding the first day of pressing, the sacrificial stakes must be set up on the sacrificial ground.]

One sets up the stake of rakkudāla wood near the fire (i.e. directly in front of the eastern side of the great fire-altar on which the Āhāvaniya fire has been placed). (This is done) in order to beat off (the evil produced by) the sin of killing an embryo.

Two stakes of pūtudu (Pinus Deodora) wood stand on both sides of this stake (i.e. one on the right and one on the left side). (This is done) in order to obtain pure fragrance (for the Sacrificer). Having beaten off from him (from the Sacrificer) (the evil produced by) the sin of killing an embryo, one (thus) surrounds him on both sides with pure fragrance.

Six stakes of bilva wood stand (on both sides of these first three stakes, i.e. three on the right and three on the left side). (This is done) in order to obtain spiritual lustre (for the Sacrificer). Six stakes of khadira wood (stand on both sides of the nine stakes already mentioned, i.e. three on the right and the three on the left side). (This is done) in order to obtain vital power (for the Sacrificer).

Six stakes of palāsa wood (stand on both sides of the fifteen stakes already mentioned, i.e. three on the right and three on the left side). (This is done) in order to obtain the drinking of Soma (for the Sacrificer).

They amount to twenty-one (stakes). Twenty-one indeed are the divine (superior) worlds; (they are:) the (worlds of the) twelve months, the (worlds of the) five seasons, these three worlds (i.e. the earth, the atmosphere, and the sky), and yonder sun as the twenty-first. This is the heavenly world. It is in order to obtain the heavenly world (for the Sacrificer) (that they set up twenty-one stakes).

[On the second day of pressing, the tame animals, which will be immolated, and the wild animals, which will be released, are brought to the sacrificial ground.]
Upon (the horse), he (the Adhvaryu) (symbolically) makes imposition of the (horse’s) Self (probably, by pouring clarified butter into the fire). He (thus) endows him (the horse) with the (horse’s) Self, with his own living body.—He (the Sacrifice), who thus knows, becomes enfolded with his own Self (with his own living body), in yonder world. And by that (by the performance of that rite) he obtains the stream of wealth.

He (the Adhvaryu) says: “To Iluvarda, sváhá!—To Balivarda, sváhá!” Iluvarda is the Samvatsara year forsooth. And Balivarda is the Parivatsara year. From the Samvatsara year and from the Parivatsara year he (the Adhvaryu) thus obtains vital power (for the Sacrifice). It is vital power he bestows on him. And therefore it is (only) in consequence of old age and decrepitude that he who offers the horse-sacrifice goes to yonder world.

A Note on Iluvarda and Balivarda. These two words are certainly Middle Indic words. According to the text of Tait.-Br. 3.8.20.5, Iluvarda is the name of the Samvatsara year, and Balivarda the name of the Parivatsara year, and I assume that Iluvarda is the Middle Indic word corresponding to Sanskrit tvarā “the revolution of the seasons,” and that balivarda is the Middle Indic word corresponding to Sanskrit parivarta “the revolving year.” Tvarā is not attested, but tvaritā is attested in lexicons, and tvarānu pariwarāḥ is attested in the Rāmāyana (2.105.23).

A. iluvarda = tvarārta.
1. Initial ι > i, as in (Artha-Māgadhī) idādi = riddhi; isi = esi.
2. ι > ι > d > i > l after ι, as in (Māgadhī) kola or kola = krito; mala or mala = metā (cf. Fischel, Grammatik der Prakrit-Sprachen, § 244). According to Dr. Tedesco, the cerebralization after ι is assured, and there are examples of ι from ι in the Satapatabrāhmaṇa, e.g. abidā = abiditā (cf. JAOS 67: 92b, 1947).
3. ri > i > d > rd. The sonorization of i normally occurs only when it is intervocalic. But, according to Dr. Tedesco’s suggestion, it is probable that -svita > -svita; that -svita > -svadā, with the germination of the feminine (cf. Language 22: 192, § 17, 1946, and JAOS 65: 97, 1945); and that -svārda is a Sanskritization of -svadā.

B. balivarda = pariwarā.  
1. Initial p > b. This seems difficult, for there is no example of initial p > b in Middle Indic. But, under a special condition, before internal dd, the sonorization of an initial consonant seems to be quite possible and even probable, for (Br.) garta “a hole” is certainly identical with (RV) garta “a hole.” The g of garta probably arose in kadda (= karta).
2. Medial r > l, as in (Māgadhī) dalidda = daridā; mukola = mukhara.

In Tait.-Br. 3.8.20.5, the identity of balivarda with pariwarā in the meaning “year, the Parivatsara year” seems indubitable. But balivarda also occurs in the Satapatabrāhmaṇa and in the Śāṅkhāyana Gṛhyasūtra; as its Pāli equivalent balivada occurs in the Buddhist
3.8.21

ekaviniśo 'gnir bhavati, ekaviniśāḥ stomaḥ, ekaviniśātir yūpah.—yathāḥ āśyā varṣabhā vā vṛṣṇaḥ saṁspuruṇaḥ, evām etat stomaḥ saṁspuruṇante, yād ekaviniśāḥ; tā yat samrcchāya, ranyetā 'syayajāh.—dvādāsa eva 'gnir syād ā́hūḥ, dvādāsaḥ stomaḥ [1], ekādaśa yūpah.—yād dvādaśo 'gnir bhavati, dvādaśa māśaḥ samvatsaraḥ, samvatsaraṁcāt 'vā 'smā ānām āvarandhē.—yād dāsā yūpābhavanti, dāsākṣaraḥ virāt, ānām virāt, virājai 'vā 'nādāyam āvarandhē; sā ekādaśah, stāna eva 'syā stāḥ [2], duhā eva 'nāṁ tēna.—tād ā́hūḥ, yād dvādaśo 'gnir syād, dvādaśaḥ stoma ekādaśa yūpah, yathā sthūrīṇa yāyat, tādṛk tāt.—ekaviśa eva 'gnir syād ity ā́hūḥ, ekaviśāḥ stomaḥ, ekaviniśātir yūpah; yathā prāṣṭhibhir yāti, tādṛk eva tāt [3].—yāvoc āśvamedhe tisaḥ kakūbhō vēda, kakūd hā rājaṁ bhavati; ekaviśo 'gnir bhavati, ekaviśāḥ stomaḥ, ekaviśātir yūpah; etāv āśvamedhe tisaḥ kakūbhōḥ; yā evaṁ vēda, kakūd hā rājaṁ bhavati; ekaviśo 'gnir bhavati, ekaviśāḥ stomaḥ, ekaviśātir yūpah; etāv āśvamedhe tisaḥ kakūbhōḥ; yā evaṁ vēda, śiro ha rājaṁ bhavati [4].

[For the performance of the horse-sacrifice: (1) the fire-altar that is built on the mahāvedi, must be the twenty-one-fold one, that is an altar which (with its two wings and its tail, but without the additional parts by which these wings and this tail are slightly increased,) measures twenty-one man's lengths, i.e. twelve man's lengths from north to south, and nine man's lengths from east to west; (2) on the second day of pressing, the Stoma, i.e. the form of the hymns that are to be sung, must be the twenty-one-fold one, that is the one that is composed on twenty-one stanzas; and (3) the number of the sacrificial staves must be twenty-one. But according to some authorities, the fire-altar must be the twelve-fold one, that is an altar measuring twelve man's lengths; the Stoma on the second day of pressing must be the twelve-fold one, that is the one that is composed on twelve stanzas; and the number of the sacrificial staves must be eleven.

(For the horse-sacrifice) the fire-altar is the twenty-one-fold one, the Stoma (on the second day of the Soma-sacrifice) is the twenty-one-fold one, and there are twenty-one sacrificial staves. (But some authorities object, saying:) "Even as male horses or bulls would clash, so here these Stomas (three of these means of praise: the twenty-one-fold Stoma, the twenty-one-fold fire-altar, and the set of twenty-one sacrificial staves) clash because they (all) are twenty-one-fold (like males?). (But) if they were to come into collision, the sacrifice of him (i.e. of the Sacrificer) would be destroyed. (Therefore) the fire-altar should be the twelve-fold one," they say, "the Stoma should be the twelve-fold one, and there should be eleven sacrificial staves. Inasmuch as the fire-altar is the twelve-fold one—the year being composed of twelve months—it is by means of the year indeed that one obtains food for him (for the Sacrificer). (And) inasmuch as there are ten sacrificial staves—the Virāj (-metre) consisting of ten syllables—it is by means of the Virāj indeed that one obtains food (for the Sacrificer). The eleventh (stage) is the want of it (i.e. of the Virāj). Thereby he (the Sacrificer) makes all (just as one would milk a cow)."

To this (our authorities reply,) they say: "If the fire-altar were the twelve-fold one, and the Stoma were the twelve-fold one, and if there were eleven sacrificial staves, it would be as if one would drive a cart drawn by one beast. The fire-altar," they say, "should be the twenty-one-fold one; the Stoma should be the twenty-one-fold one; and there should be twenty-one sacrificial staves. That is as when one drives with additional horses (side-horses)."

He who knows the three "summits" in the horse-sacrifice becomes the "summit" of kings. The fire-altar is the twenty-one-fold one, the Stoma is the twenty-one-fold one, and there is a set of twenty-one sacrificial staves. These indeed are the three "summits" in the horse-sacrifice.

He who thus knows becomes the "summit" of kings.
He who knows the three "heads" in the horse-sacrifice becomes the "head" of kings. The fire-altar is the twenty-one-fold one, the Stoma is the twenty-one-fold one, and there is a set of twenty-one sacrificial stakes. These indeed are the three "heads" in the horse-sacrifice. He who thus knows becomes the "head" of kings.

3.8.22

deva vá aśvamedhe pāvamāne suvagāṃ lokāṃ nā pṛjānān, tām āśvaḥ pṛjñānāḥ; yād aśvamedhe śvena māhyenā 'daṇco bahispaṃvamānāṃ śaṁpanti, suvagyasa lokāya pṛjñātītai; nā vā manusyaḥ suvagāṃ lokāṃ ānjasā veda, āśva vā suvagāṃ lokāṃ ānjasā veda.—yād udgātā 'dgāyey, yathā kṣetrajñō 'nyṛena pathā pratitiḍaṣṭā; udgātāram aparudṛdha, āśva udgāthā āvṛṣṭē; yathā kṣetrajñō 'fjasā nayati, evāṃ evā 'nam āśvaḥ suvagāṃ lokāṃ ānjasā nayati.—pūcham anvārbhante, suvagāṃ lokāya sāmaṣṭātai;—hiṁ karo, sāmaī vā 'khaḥ; hiṁ karo, udgāthā evā 'sya sāḥ [2].—vādaḷā uparundhanti, mithunatvāya, pṛjñātītai; ātho yathā 'pagāṭra upagāyanti, tādṛg evā tāt.—udgāśīd āśvā māhyā ity āha; pṛjñāpatyō vā āśvaḥ, pṛjñāpatir udgāthāḥ; udgāthām evā 'varundhe, ātho ṛṣāṁyav evā pratiṣṭhātai;—hiraṇyena 'pākaroti; jyotir vā hiraṇyam; jyotir evā mukhatō dādāti, yājāmāne ca pṛajāsu ca; ātho hiraṇyajyotir evā yājāmāneḥ suvagāṃ lokāṃ eti [3].

[On the second day of pressing of the horse-sacrifice, the Bāhispavamāṇa-Stotra, i.e. the first Stotra or musical performance of the morning service, must be executed outside the sadas, in a peculiar manner. The priests and the Sacrifice, noisily gliding and following the horse, reach the āśāna, i.e. the place where the Stotra is to be sung, and there the horse replaces the Udgaṅṭar or first chanter for the execution of the Udghāta, i.e. the principal part of the Stotra.]

(Formerly) the gods, at the horse-sacrifice, at the moment of the (Bahiṣ-)pavamāṇa (Stotra's performance) did not know (the way to) the heavenly world; but the horse knew it. When, at the horse-sacrifice, they (the priests and the Sacrifice) glide northwards, along with the horse, for the Bāhispavamāṇa (Stotra), it is in order to know (the way to) the heavenly world; for man does not straightway know (the way to) the heavenly world, but the horse does straightway know (the way to) the heavenly world.

If the Udgaṅṭar should sing the Udghāta, it would be just as if some one who does not know the country would lead by another way (than the right one). (But,) setting aside the Udgaṅṭar, he (the Sacrificer) chooses the horse for (the performance of) the Udghāta. (And) just as some one who knows the country leads straightway (to the desired place), thus the horse leads him (the Sacrificer) straightway to the heavenly world.

They (the priests and the Sacrificer) hold on to the horse's tail (i.e. the Adhvaryu holds on to the horse's tail, and each of the others—the Pratiprasthātar, the Prastotar, the Udgaṅṭar, the Prathitātora, the Brahman, and the Sacrificer—holds on to the garment of the one who precedes him). (This is done) in order to reach the heavenly world.

He (the horse) makes the sound "hiṁ." He thus has sung the Sāman (the sacred song). He makes the sound "hiṁ." This is the Udghāta of it (i.e. the principal part of the Sāman). They pen up mares. (This is done in order to produce the desire) for copulation, for procreation. And (when the mares, on hearing the whinnying of the stallion, answer him) it is as if the Upagātars (the chorists) would accompany the song of the Udghāta.

He (the Adhvaryu) says: "The sacrificial horse has sung the Udghāta." The horse is consecrated to Prajāpati forsooth. (And) the Udghāta is Prajāpati. It is the Udghāta indeed that he (the Sacrificer) thus obtains. And he establishes himself in the Rc and the Sāman (i.e. in the stanza and the song, which are the two elements of the Udghāta).

He (the Adhvaryu) introduces the (Bahiṣ-)pavamāṇa-Stotra by (giving to the Prastotar) gold (instead of grass, as in the other Soma-sacrifices). Gold is splendid forsooth. It is splendid indeed that he (the Adhvaryu) thus, in the beginning, puts into the Sacrificer and his subjects. And it is with the splendid of gold, indeed, that the Sacrificer will go to the heavenly world.

3.8.23

puṟuṣo vāi yajñāḥ, yajñāḥ prajāpatiḥ; yād āśve paśaṅ niyujanti, yajñāḥ evā tād yajñāḥ práyuṅkte.—āśvaṃ tūparāṃ gomṛgāṃ, tān āgniṣṭha śālbhahe; senāukhām evā tāt sāmśyi; tāmāḥ rājaukhumāh bhishmām bhavukām.—āgniyaṁ kṛṣṇagṛvāḥ purāṣṭā lalate; pūrvāṅgām evā tām kurute [1]; tāsmin pūrvāṅgām purāṣṭā sthāyaṇī.—puṣānāṁ anvāficam; ānnaṁ vāi puṣā; tāsmin pūrvāṅgāṁ ahāryāṁ ṣāharanti.—aṅṅaḥ vāi rājanyo 'nmaṇ
pūṣā; annaḍyenai 'vāi 'nam ubhayātāḥ pārī- 
graṇḥāt; tāsām rājanyo 'nnadō bhāvukāḥ.—
āgneyāu kṛṣṇāṛīvau bhāvōuḥ; bhāvōv eva 
viryām dhatte [2]; tāsām rājanyo bhāvabāl 
bhāvukāḥ.—tāvāśrī lomaśasaktāu sakthyōḥ; 
sakthyōv eva vyṛām dhatte; tāsām rājanyā 
ūrubāl bhāvukāḥ.—śītīparāśhau bārhapasyāu 
prṣṭhē; bhravardavasām evō 'parīśhād dhatte; 
ātho kavyaev evāi 'te abhiḥaṭā pāryūḥate; tāsām 
rājanyāh sāmnadṛīh vyṛām karoti.—dāhtra 
prṣodāram adhāṣāt; pratiśhām evāv 'tām ku- 
rute; ātho iyām vā dāhāt; asyām evā prati- 
ṭįṣhāti.—sauryān balakṣāṃ pūčche; utsedhām 
eva tām kurute; tāsām utsedhāṃ bhayē praḥ 
abhīṣaṃśrayantī [3].

[After the performance of the Bāhispavamān Stotra, the victims are brought to the sacrificial ground and, after the performance of a few other rites, they are bound to the sacrificial stakes. The horse, the hornless he-goat, and the gomṛga are bound to the central stake. Then the vic- 
tims called paryāṅgyās are tied to the horse's body.]

The sacrifice is the man (who offers the sacrifice) forsooth; (and) the sacrifice is Prajāpāti 
the lord of creatures. When they (the Adhva- 
ryu and his assistants) tie the victims (which 
represent the Sacrificer) to the horse (which 
represents Prajāpāti), it is from the sacrifice (repre-
sented by the horse) that he (the Adhvauryu) puts 
in motion the sacrifice (represented by the other 
victims).

The horse, a hornless he-goat, a gomṛga: these 
(three) he (the Adhvauryu, with the help of his 
assistants) binds to the central stake. He 
thereby sharpens (into a fearful wedge) the front 
(i.e. the front ranks of the Sacrificer's army. 
Therefore the front (or the face) of the king is 
terrible.

A black-necked (he-goat) consecrated to Agni 
(bind) in front (of the horse), to the horse's 
forehead. He (thus) makes it the front-fire (i.e. 
the Āhavaniya fire). Therefore they (the priests) 
establish the front-fire (i.e. the Āhavaniya fire) 
in front (i.e. in the East).

A he-goat consecrated to Pūṣā (he binds) 
behind (the black-necked he-goat consecrated to 
Agni). Pūṣā is food forsooth. Therefore (at 
the sacrifice) they (the priests) bring food to the 
front-fire (i.e. to the Āhavaniya fire).

A he-goat consecrated to Indra and Pūṣā (he 
binds) on the upper part (i.e. to the neck of the 
horse). The Rājanya (the Kṣatriya) is consec- 
rated to Indra forsooth, and Pūṣā is food. 
(Inasmuch as the Adhvauryu, with the help of 
his assistants, binds to the horse this he-goat 
consecrated to Indra and Pūṣā) he provides him 
(the Sacrificer), on both sides, with food. And 
therefore the Rājanya (the Kṣatriya) is an eater of 
food.

Two black-necked (he-goats) consecrated to 
Agni (he binds) to the front legs (of the horse). 
He thus puts strength into the arms (of the 
Sacrificer). And therefore the Rājanya is strong 
in his arms.

Two he-goats with shaggy hind legs and 
consecrated to Tvāṣṭar (he binds) to the hind legs 
(of the horse). He thus puts strength into the 
thighs (of the Sacrificer). And therefore the 
Rājanya is strong in his thighs.

Two white-backed (he-goats) consecrated to 
Bṛhaṣpati (he binds) to the back (of the horse). 
He thus, from above, puts spiritual lustre (into 
the Sacrificer). ...1 And he thus, on both sides, 
puts (on the Sacrificer) the two parts of his cuirass. 
And therefore the Rājanya (the Kṣatriya), clad 
in armor, performs heroic deeds. 

A (he-goat) having a white-spotted belly and 
consecrated to Dhātar (he binds) beneath 
the horse. He thus makes this one (i.e. this 
he-goat) a foothold. Now Dhātar is this (earth). 
It is on this (earth) indeed that (in consequence 
of the performance of this rite) he (the Sacrificer) 
establishes himself.

A white (he-goat) consecrated to Sūrya (he 
binds) to the tail (of the horse). He thus makes 
this one (i.e. this he-goat) an elevated place. 
And therefore people in danger betake themselves 
to an elevated place.

1 I am inclined to believe that there is a lacuna in our 
text and that, after "Śīṣṭeṣṭham bāharpasyam pṛṣṭhe, 
bhravardavasām evō 'parīśhād dhatte," we must add the 
words: "sauryāṃśvamā tām ca kṣṇam ca pārśvayoḥ" 
(two he-goats consecrated to Sūrya and Yama, a white one 
and a black one, he binds to the flanks of the horse)."

This hypothesis is based on the following considerations: 
(1) According to Ap. 20.13.12, there are 13 instead of 11 
paryāṅgyās; (2) in the text of Ap, we have: "Śīṣṭeṣṭham 
bāharpasyam pṛṣṭhe, sauryāṃśvamā tām ca pārśvayoḥ". 
(3) in Sat.-Br. 13.2.7, the explanation "kavacca eō 
te kurute, tasmad rājā samādhāḥ vyṛām karoti" cor-
responding, in our text, to "ātho kavace eō 'te abhihaḥ 
paryāṅghe, tasmad rājanyabh samādhāḥ vyṛām karoti" is 
preceded by the words: "sauryāṃśvamā tām ca kṣṇam 
ca pārśvayoḥ"; (4) this explanation is undoubtedly more 
appropriate if it refers to the two animals that are bound 
to the flanks of the horse, than if it is applied to the two 
victims that are tied to his back.—On the other hand, it is 
true that according to Baudh. (15.26) there are only eleven 
paryāṅgyās and that the two victims consecrated to Sūrya 
and Yama are not mentioned. 

The Horse—Sacrifice
To the central stake he (the Adhvaryu, with the help of his assistants,) brings the other victims. To the other stakes he brings the sets of eighteen victims. (This is done) in order to avoid uniformity (in the performance of the sacrifice).

They (these victims) are seized (and bound to the stakes) in groups of nine (i.e. nine of these one hundred eighty victims are bound to each of the twenty stakes which have been erected on the right and the left side of the central stake) (This is done) for manly vigor (i.e. in order to give manly vigor to the Sacrificer).

The one hundred eleven wild animals enumerated in TS. 5.5.11-21 were brought to the stakes. According to Baudh. 15.23, the eleven animals of the first set (TS. 5.5.11) are brought near the central stake, and the following ten sets of ten animals each are divided into groups of five and placed on each of the twenty spaces between the twenty-one stakes.)

If he (the Adhvaryu, acting for the Sacrificer,) were to perform (the sacrifice) with wild animals, father and son would part, the roads would run asunder, the village-boundaries of two villages would be far asunder, and carnivorous beasts, man-tigers, thieves, murderers, and robbers would be born in the forests.

Concerning this they say: "The wild animals are not (sacificial) animals. If he (the Adhvaryu, acting for the Sacrificer,) were to perform (the sacrifice) with wild animals, they would soon carry away the Sacrificer dead to the forest, for the wild animals have the forest for their home."

(But) if he were not to imitate animals, he would not obtain animals (i.e. cattle) for the Sacrificer; if he were to dismiss them after fire has been carried round, he would destroy the sacrifice. (On the contrary) if he (the Adhvaryu, acting for the Sacrificer,) does imitate (sacificial) animals, he thereby obtains animals (i.e. cattle) for the Sacrificer; and, if he dismisses (wild) animals, after fire has been carried round in order that the sacrifice might not be destroyed, he obtains animals (i.e. cattle) for the Sacrificer, and they (the wild animals) will not carry away the Sacrificer dead to the forest.

He (the Adhvaryu, acting for the Sacrificer,) performs (the sacrifice) with tame animals. (For) these animals are "security" by name. (And, if the Adhvaryu, acting for the Sacrificer, imitates them,) father and son settle together, the roads run together, the village-boundaries of
two villages are contiguous, and no carnivorous beasts, man-tigers, thieves, murderers, robbers, are born in the forests.

3.9.2.

prajāpati akāmayaṭo 'bhāu lokāvārundhīyē tī; sā etān ubhāyān paśānd apayat, grāmyānśā ca 'ranyāḥś ca; tān ālābha; tār vā tā ubhāu lokāvārundha; grāmyānś ātām eva paśūbhīm imāṃ lokām āvārundha, āranyāt ātām amūṃ; yād grāmyān paśūn ālābhate, ātām eva tār lokām āvārundhe; yād āranyān [1], ātām tāḥ—ānavarudhvo etāsya smāvatasaś ētī āhuḥ, yā itā-tāś ca cāturmarshāṇi smāvatasaśā prayuktaś ētī; etāvān vai smāvatasaśāḥ, yaś cāturmarshāṇi; yād etā cāturmarshāḥ paśāva ālābhyaṇe, pratyāksam ēva tāḥ smāvatasaśāḥ yājamanāv 'varundhe.—vī vā esā prajāya paśūbhī pradyate, yāh smāvatasaśāḥ prayuktaḥ; smāvatasaḥ suvargā lokāḥ [2]; suvargām tū lokām nā 'parādhgnoti; prajā vā paśāva ekādaśañī; yād etā ekādaśañāḥ paśāva ālābhyaṇe, sākṣāt eva prajām paśūn yājamanāv 'varundhe.—prajāpatī virājam arṣāta; sā saśā svamedhāṃ prāvīṣat; tāṃnām daśīḥ anū prāyuṅat; tāṃ ānput; tāṃ āptvē daśībhī avārundha; yād daśīna ālābhyaṇe [3], virāj evā vā tār āptvē yājamanāv 'varundhe.—ekādaśa daśāta ālābhyaṇe; ekādaśākṣara triṣṭūp, triṣṭūphāḥ paśāvāḥ, paśūn eva 'varundhe.—vaśvadevāvā vā āśvaḥ; nānadevatāvā paśāvo bhavanti, āśvasya sarvatvāvā; nānārūpā bhavanti, tāṃnām nānārūpāḥ paśāvāḥ, bhururūpā bhavanti, tāṃ tāmāhururūpāḥ paśāvāḥ, sāṃrādhyai [4].

Prajāpati desired: "I would take possession of both worlds." He saw these two kinds of animals, the tame ones and the wild ones. He seized them (for the sacrifice). By means of them he took possession of both worlds. By means of the tame ones he took possession of this (terrestrial) world; by means of the wild ones of yonder (celestial) world. (Thus,) when he (the Adhvaryu, acting for the Sacrificer,) seizes the tame animals (for the sacrifice), he thereby takes possession of this world, and, when (he seizes) the wild ones, he thereby (takes possession) of yonder world.

[The assistants of the Adhvaryu also bring to the stakes and bind the cāturmarshā-variants, i.e. the victims that are to be immolated for the benefit of those deities to whom the chief oblations are made at the Seasonal sacrifices (cf. Āp. 20.14.7—20.15.3). These victims are not mentioned in the TS.]

"The year is not taken possession of" they say, "by him who puts the Seasonal sacrifices, (i.e.) the year, in motion from here and from there (i.e. at any other time or in any other way than the regular time and the regular way)." (But) surely the year is what the Seasonal sacrifices are. (Therefore) when those cāturmarshā-variants (i.e. the victims related with the Seasonal sacrifices) are seized (for the sacrifice), the Sacrificer by means of those victims manifestly takes possession of the year.

[Moreover, according to Āp. 20.15.4, the assistants of the Adhvaryu bring two sets of eleven victims to the stakes. These are the two sets of eleven victims described in TS. 5.5.22 and 5.5.24.]

Surely, he who puts the year in motion (only by means of the cāturmarshā-variants) is deprived of offspring and cattle. (But) the year is the heavenly world. (Therefore) he does not fail, nevertheless, to reach the heavenly world. (Now) the set of eleven victims is offspring and cattle. (Therefore,) when the animals of that set of eleven (or those two sets of eleven?) are seized (for the sacrifice), the Sacrificer manifestly takes possession of offspring and cattle.

[Moreover the assistants of the Adhvaryu bring eleven sets of ten animals to the stakes. According to Āp. 20.14.4 and the commentary of Sāyaṇa, these are the eleven sets of wild animals described in TS. 5.5.11—21. This text however enumerates one set of eleven and ten sets of ten, i.e. not one hundred ten but one hundred eleven animals.]

Prajāpati produced the Virāj (-metre) (which consists of ten syllables). Having been produced, it entered the horse-sacrifice. He (Prajāpati) followed it up with sets of ten (animals). He reached it, and, having reached it, he took possession of it by means of these sets of ten (animals). (Therefore) when the sets of ten (animals) are seized (for the sacrifice), it is the Virāj indeed that the Sacrificer thereby attains and takes possession of.

Eleven sets of ten (animals) each are seized (and brought to the stakes). (Now) the Triṣṭūbha (-metre) consists of eleven syllables, and cattle is of Triṣṭūbha nature. (Thus, when the eleven sets of ten animals each are seized,) it is cattle indeed that he (the Sacrificer) takes possession of.

Surely the (sacrificial) horse is consecrated to all the gods. (And therefore) the animals (that are brought to the stakes, at the horse-sacrifice) are consecrated to various deities, for the com-
pleneness of the horse. They are of various forms (or colors); and consequently the animals (in the world) are of various forms (or colors). They are of many forms (or colors); and consequently the animals (in the world) are of many forms (or colors). It is for the success of the (sacrifice) (that the animals that are brought to the stakes, are of various and many forms).

3.9.3

asmái vái lokáya grámāyāh paśáva álabhyaante, amúmā áranyā; yád grámāyán paśá na álabhate, imám evá tāir lokám ávarundhe; yád áranyán, amúm tálḥ; ubhāyán paśá na álabhate, grámāyāhś ca "rayyānś ca, ubhāyor lokáyor ávarundhyai; ubhāyán paśá na álabhate [1], grámāyāhś ca "rayyānś ca, ubhāyasāy nāndasyāy varudhyai; ubhāyán paśá na álabhate, grámāyāhś ca "rayyānś ca, ubhāyesām paśánaṁ ávarundhyai. —trāyaś-trayo bhavati, trāya imé lokáḥ, esām lokānām āptyai. —brahmavādino vaddanti, tāmāt satyāt [2], asmīl lokē bahāvāḥ kāmā iti, yāt samāndhibhavo devātyabhayo 'naye-nya paśáva álabhyaante; asmāṁ evā tāl lokē kāmān dhaddati; tāmāt asmīl lokē bahāvāḥ kāmāḥ. —trayāṁ-trayāṁnah sahā vāpā juhoti, tryāvṛto vāi devāḥ, tryāvṛto imé lokāḥ, esām lokānām āptyai, esām lokānām kāptyai. —paryagnikṛtān áranyān utsrjānty ahīṁsāyai [3].

It is (the conquest of) this (terrestrial) world indeed that the tame animals are seized. It is (the conquest of) yonder (celestial world) that the wild ones are seized. (Thus) when he (the Adhvaryu, acting for the Sacrificer,) seizes the tame animals, he there by takes possession of this world; and when he seizes the wild ones, he thereby takes possession of yonder world.

He (the Adhvaryu, acting for the Sacrificer,) seizes two kinds of animals, tame ones and wild ones, in order to take possession of both worlds (for the Sacrificer.) He seizes two kinds of animals, tame ones and wild ones, in order to obtain food of two kinds. He seizes two kinds of animals, tame ones and wild ones, in order to obtain animals of two kinds (for the Sacrificer).

(In the ten groups of eighteen animals described in TS. 5.6.11-20) there are three (animals) for each (deity). These worlds (earth, atmosphere, and heaven) are three. It is in order to obtain these three worlds (that, in those groups, three animals are offered to each deity).

The expounders of the Veda declare: "The reason why there are many objects of desire in this world is that (at the horse-sacrifice) different animals are immolated to every single one deity. In that way one produces objects of desire in this world. And therefore there are many objects of desire in this world."

[After the imitation of the victims and the performance of many other rites, the omen of the victims are offered.]

He (the Adhvaryu, with the help of his assistants,) offers the omen of each group of three victims together. The gods consist of three groups. And these worlds consist of three parts (the terrestrial, the atmospheric, and the heavenly part). It is in order to obtain these (three) worlds, in order to prepare these (three) worlds (for the Sacrificer) (that the priests offer the omen three by three).

[Before the killing of the horse and the other tame animals, fire is carried round all the tame animals. It is the paryagnī. After the performance of that rite, the wild animals are released.]

After fire has been carried round the tame animals, they (the Adhvaryu and his assistants) release them. (This is done) for the sake of ahimsā (i.e. in order to avoid doing harm to life).

3.9.4

yuñjānti bradhānāṁ īty āha; asāv vā ṣadityā bradhānāḥ, ṣadityāṁ evā 'smāi yunakti; aruṣāṁ īty āha; agnīr vā aruṣāḥ, agnīn evā 'smāi yunakti; cārāntam īty āha; vāyuḥ vā cāraṇ, vāyuṁ evā 'smāi yunakti; pārī tāsthūṣa īty āha [1]; imā vā lokāḥ pārī tāsthaṁ, imān evā 'smāi lokān yunakti. —rocanē rocanā divī 'ty āha; nākṣatrāṇi vā rocanā divī; nākṣatrāṇi evā 'smāi rocayati. —yuñjāntī āsya kāmāy īty āha; kāmān evā 'smāi yunakti. —hārī vipaṇkas 'py īty āha; imā vā hārī vipaṇkas, imān evā 'smāi yunakti [2]. —sōna dhṛṣṭāṁ nyāhas 'ty āha; ahoṛtāṁ nyāhasā, ahoṛtār evā 'smāi yunakti. —etā evā 'smāi devātā yunakti, suvārgyāsa lokāsa śaṁṣātayati. —kṛtāṁ kṛṇvāṁ aketā īty dhvajāṁ pratiśūcāti, yāsā evāṁ 'nāṁ rājāṁ gamayati. —jimūtasye 'ya bhavati práṣṭikā īty āha; yathā-yajur īty 'tāt. —ye tān pāmtāṁ savitarā pruṣyāyā īty adhvaryūr yājamānām vācyatayā abhūjīyati [3]; pārā vā etāsā yajñā īty, yāsā paśūr upākṛto 'nyātra vedyā īty; etāt stotā etenā paśūr āśvam āvarṭayāi na īty āha; vāyuḥ vā sūtā, vāyuṁ evā 'sya parādāt daḥāty āvṛtīyāi. —yathā vā haviṣo gṛhitāsya skandati, evām vā etā āśvasya skandati, yād asyo pāktāsya lomāṁ śyante; yād vālēsa kācānāvāyantī.
THE HORSE-SACRIFICE

aváyanti, lómánya eva 'syā tát sámbharanti [4].—
bhūr bhūvah súvar iti prajápatyābhír aváyanti;—
prajápatyá vásávah, sváyai 'vá 'nám devátaya
sámardhayanti.—bhūt iti máhiśi, bhūva iti vā
váttá, súvar iti parivrttín, esám lokánam abhihityai.
—híranyáyāh káčá bhavanti; jyótí vá híranyam,
rástrám áśvamedhá [5], jyótiśi cai 'vá 'smái
rástra ca samčé dadháti.—sahásraḿha bhavanti,
sahásrasammitáh suvargó lokáh, suvargáya
lokásyá bhúhiyáti.—ápá va etámát tétá indryáṃ
pasáváh sríh kráamanti, yáo 'śvamedhéná yáate;
svásas tu 'níjantu gáyatré pásáváh 'ti máhíśy
abháyákamti; téjó va áyám, téjó gáyatré,
tétasi 'vá 'smái téjó 'varundhé [6]; rúdrás tu
'níjantu tráśubhena chándase 'ti váváttá; téjó
va áyám, indryáṃ triśúp, tétasi 'vá 'smái
indriyáṃ ávárdunhá; ádityás tu 'níjantu jágá-
tena chándase 'ti parivrttité; téjó va áyám,
pasávo jágáti, tétasi 'vá 'smái pasáváh ávárdunhá.
—pátnayo 'bhúyánti; súrya va etád rúpám [7],
yá tát pánaya, súryá eva 'maxi tát dadháti; ná
'smái tétá indryáṃ pasáváh srír ápakrámanti.
—lálájí chácíná ýáso mámuśáhá ity átirikta
ánam ásváyo 'páharanti; pra jám eva 'nádá murtvate;
etád vávána ánam átattá 'tad ánam adhí
prájapáta ity áhá; prájáyam év 'nádá dán dadháte.
yádyá ná 'vajáhíret, ágni' pasúr ásád
ity ávághrápayáte; ává hái 'vájáhíret.—ákrá
vájá krámam, átyakramíd vájá, áyáus te prátháṃ
práthvifh sadhásthíntá ity ásvámd animantrayáte,
esám lokánam abhihityai.—sádmadhá anján ká-
dáraḿ matínm ity ásvásáyá 'práyo bhavanti,
sárdátváya [8].

Before the páryagní, i.e. before fire has been
carried round the horse and the other animals,
the horse is yoked, with two side horses, to a
chariot; and the Adhvaryu, with the Sacrificer,
drives the chariot to a pond east of the sacrificial
ground.

While the assistants of the Adhvaryu yoke
the sacrificial horse to the chariot, the Adhvaryu
recites TS. 7.4.20.f.]

He (the Adhvaryu) says: "They yoke the
tawny one." The tawny one, surely, is yonder
sun. It is yonder sun, indeed, that he yokes for
him (for the Sacrificer). He says: "the ruddy
one." The ruddy one, surely, is Agni (the Fire).
It is Agni, indeed, that he yokes for him (for the
Sacrificer). He says: "the one who goes." The
one who goes, surely, is Váyu (the Wind). It is
Váyu, indeed, that he yokes for him (for the
Sacrificer). He says: "to those that stand around." Those
that stand around (parishástháh instead of
parilástháh), surely, are these (three
worlds (earth, atmosphere and heaven). It is
these (three) worlds, indeed, that he yokes for
him (for the Sacrificer). He says: "The lights
shine in the sky." The lights in the sky, surely,
are the stars. (Therefore, by so saying,) he
surely causes the stars to shine for him (for
the Sacrificer).

While the Adhvaryu and his assistants yoke
the two side horses, the Adhvaryu recites TS.
7.4.20.g.

He says: "They yoke his two desirable ones." (By so saying) he yokes the objects of desire for
him (for the Sacrificer). He says: "the steeds
on either side of the chariot." The steeds on
either side of the chariot, surely, are these two
(i.e. earth and heaven). It is these two, indeed,
that he (by so saying) yokes for him (for the
Sacrificer). He says: "the two dark ones, the
two strong ones, bearing heroes." The two that
bear heroes, surely, are day and night. It is day
and night, indeed, that he (by so saying) yokes
for him (for the Sacrificer).

These are the deities that he thus yokes for
him. (This is done) in order to obtain the
heavenly world (for the Sacrificer).

The Adhvaryu then fixes the flag of the
chariot, and recites TS. 7.4.20.h.

Saying: "Making a banner for that which has
no banner," he (i.e. the Adhvaryu) fixes the
flag. He thus causes him (i.e. the Sacrificer) to
attain glory among kings.

While the Sacrificer puts on his cuirass, the
Adhvaryu recites TS. 4.6.6.a.

He says: "His face is like that of a thunder-
cloud," etc. This (i.e. the meaning of this) is
according to the text (of the TS.).

When the Adhvaryu and the Sacrificer have
reached the pond, the Adhvaryu bids the
Sacrificer to recite TS. 7.5.24.a.

He makes the Sacrificer say: "Thine ancient
paths, O Savitar," etc., for victory (i.e. in order
to make him victorious).

After the sacrificial horse has tasted or smelled
the water of the pond, the Adhvaryu makes
him turn back and recites TS. 7.4.20.c.

Surely, the sacrifice goes away from him whose
sacrificial animal, when brought up for the
Sacrificer, goes elsewhere than the vedá (i.e.
the altar-ground). He (the Adhvaryu) says: "By
that path, O singer of praise, bring back to us
that horse." It is Váyu (the Wind) indeed who
is the singer of praise. (Consequently, by saying
that formula,) it is Váyu that he places
behind him (i.e. behind the horse) in order to
make him come back.
[The three first wives of the Sacrificer, the Mahiṣī (the consecrated queen), the Vāvātā (the king's favorite), and the Parivṛkṣī (the neglected one), weave pearls into the mane and the tail of the sacrificial horse, and they anoint it. According to the commentary of Sāyaṇa and, probably, according to Āp. 20.15.7—10, these rites take place before the yoking of the horse. But, according to our text, it seems that they must take place after the yoking of the horse. Cf. Baudh. 15.24—25; Sat.-Br. 13.2.6.4—8; and Kātyāyana-Śrautaśūtra 20.5.15—17.]

Just as some part of the offering that has been drawn (and not yet offered) gets spilled, so some part of the horse gets spilled inasmuch as, after he has been brought up to the sacrificial ground, his hair falls (before he is offered). When they (i.e. the three first wives of the Sacrificer) weave pearls into the hair (of his mane and tail), they thereby gather up his hair (in order that it may not fall).

They weave (these pearls) into the hair with the sacred formulas that belong to Prajāpati: "Bhūḥ (Earth)! Bhuvah (Atmosphere)! Svaḥ (Heaven)!"—Now the horse belongs to Prajāpati, soforth. (Consequently, by uttering these formulas) they cause him (i.e. the horse) to be united with his own deity. The Mahiṣī says: "Bhūḥ!" The Vāvātā says: "Bhuvah!" The Parivṛkṣī says: "Svaḥ!" It is in order to conquer these (three) worlds (for the Sacrificer) (that they utter these three formulas).

The pearls are made of gold. Gold is light forsooth; and the horse-sacrifice is royal authority. (Inasmuch as the Adhvaryu causes the wives of the king to use golden pearls for the performance of this rite at the horse sacrifice,) he bestows upon him (i.e. upon the Sacrificer) light and royal authority together. There are one thousand (pearls) (for each of the three wives of the Sacrificer) (cf. Āp. 20.15.8). The heavenly world is equal to one thousand. It is for the conquest of the heavenly world (that the prescribed number of the pearls is one thousand).

[After that, the three first wives of the Sacrificer anoint the horse with melted butter (cf. Āp. 20.15.12—13.)]

Surely, fiery energy, manly vigor, cattle and prosperity depart from him who offers the horse-sacrifice. With the formula "May the Vasus anoint thee with the Gāyatrī metre!" (TS. 7.4.20.b) the Mahiṣī anoints (the forepart of the horse). Melted butter is fiery energy forsooth, and the Gāyatrī is fiery energy. (Consequently) it is by means of fiery energy that she (the Mahiṣī) obtains fiery energy for him (for the Sacrificer).—With the formula "May the Rudras anoint thee with the Tristūthī metre!" (ibid.) the Vāvātā anoints (the middle part of the horse). Melted butter is fiery energy forsooth, and the Tristūthī is manly vigor. (Consequently) it is by means of fiery energy that she (the Vāvātā) obtains manly vigor for him (for the Sacrificer).

—With the formula "May the Ādityas anoint thee with the Jarati metre!" (ibid.) the Parivṛkṣī anoints (the hindpart of the horse). Melted butter is fiery energy forsooth, and the Jāratī is cattle. (Consequently) it is by means of fiery energy that she (the Parivṛkṣī) obtains cattle for him (for the Sacrificer). It is the wives (of the Sacrificer) that anoint (the horse). What wives are, that is a form (a symbol) of prosperity. (Consequently) it is prosperity that they bestow on him (the Sacrificer). And neither fiery energy, nor manly vigor, nor cattle, nor prosperity depart from him.

[The three wives then cast down the rest of the food offerings to the horse (cf. Āp. 20.16.19.)]

With the formula "O thou that hast barley, O thou that hast grain, O my glory!" (TS. 7.4.20.d), they offer the remaining food to the horse. They thereby make food-eaters of the (king's) subjects. He (the Adhvaryu) says: "Eat, O ye gods, this food; eat this food, O Prajāpati!" (TS. 7.4.20.e). They (the three wives) thus supply the (king's) subjects with food.

If he (the horse) does not smell (the food), he (the Adhvaryu), with the formulas "Agni was the victim," etc. (TS. 5.7.26), makes him smell. And he (the horse) smells (the food).

[According to Āp. 20.17.2 and Baudh. 15.26—27, the Adhvaryu pronounces these formulas when, after having sprinkled the horse, he makes him smell the sprinkling water. Cf. Sat.-Br. 13.2.7.12—15.]

He (the Adhvaryu) pronounces (the following formulas) over the horse: "With strides the courser has come," etc. (TS. 5.7.24); "The courser has come," etc. (TS. 7.5.19); and "Thy back is the sky; thy place the earth," etc. (TS. 7.5.25). It is in order to conquer (for the Sacrificer) these three worlds (that he thus recites).

[According to Āp. these formulas are recited by the Adhvaryu (1) when, along with the Sacrificer, he drives the chariot to the pond; (2) when he is about to bind the horse to the stake; and (3) when the horse, the hornless he-goat and the goat (the sacrificial horse) is yoked to the chariot.

The hoisting of the garland of the sacrificial horse (yamasūkta) is done after the yoking of the horse, and before the yoking of the chariot. This is a form of prayer (yajñapāramitā) (and of propitiation) of which the horse (the sacrificial horse) is the victim.}
the gomra is thrown on the fire (cf. Åp. 20.16.15; 20.17.1; 20.21.6).]

The Åpí-stanzas for the horse (i.e. the appeasing verses that are recited as offering-formulas after the victim has been bound to the stake, but before fire has been carried around it) are the following: “Enkindled, adorning the store-room of prayers,” etc. (TS. 5.1.11). It is for conformity (i.e. it is in order to have Åpí-stanzas which are in conformity with the character of the victim, and consequently helpful to the horse) (that these stanzas are chosen).

3.9.5

tējasā vā esā brahamvarcasēna vyādhyate, yō śvamedhēna yājate; hōta ca brahamā ca bhrahmodyaṁ vadataḥ; tējasā caitī vai 'nām brahamvarcasēna ca sāmardhayataḥ.—dakṣiṇātō bhramh bhavati; dakṣiṇātā-āyatano vāi brahamā, bārhaspatyō vāi brahamā, brahamvarcasēm eva 'syā dakṣiṇātō dadhāti; tāsām dākṣiṇō 'ṛdho brahamvarcasītaraḥ.—uttarataḥ hōta bhavati [1]; uttarata-āyatano vāi hōta; āgneyō vāi hōta, tējo vā agniḥ, tēja eva 'syō 'ṛtāratah dadhāti; tāsām ātara rōdhas tejasītārah.—ydpam abhīto vadataḥ; yajamānedāvyō vāi yūpaḥ, yājānam eva tējasā ca brahamvarcasēna ca sāmardhayataḥ.—kīṁ svid asīt pūrvacītīr ity āha; dyāur vāi vēṣṭī pūrvacītiḥ [2]; dvām eva vēṣṭīm āvam eva āvam eva varundhe.—kīṁ svid asīt bṛhāḥ bṛhāḥ vāya āha; āśo vāi bṛhāḥ bṛhāḥ; āśo eva āvam eva varundhe.—kīṁ svid asīt piśāngīlī 'ty āha; rātrir vāi piśāngīlī; rātrir eva āvam eva varundhe.—kīṁ svid asīt pili̇pīlī 'ty āha; śrīr vāi pili̇pīlī; annādym āvam eva āvam eva varundhe [3].—kāh svid ekākī caraṭī 'ty āha; asāu vāi ādītyā ekākī caraṭi; tēja eva āvam eva varundhe.—kā u svid jāyate pūnār ity āha; candrāmā vāi jāyate pūnāḥ; āyur eva āvam eva varundhe.—kīṁ svid dhimiṣyā bhēṣajaṁ āty āha; agnīr vāi himāsya bhēṣajaṁ; brahamvarcasēm eva āvam eva varundhe.—kīṁ svid āvāпанā mahād āty āha [4]; ayām vāi lokā āvāpanā mahāt; asmīnā eva āvam ārvätiṣṭhāti.—prçhāmi tvā pārām āntam prthivyā īty āha; vēdir vāi pāṛo 'ntaḥ prthivyāḥ; vēdir eva āvam eva varundhe.—prçhāmi tvā bhūvanasya nābhim īty āha; yajñō vāi bhūvanasya nābhim; yajjām eva āvam eva varundhe.—prçhāmi tvā vēṣṭō vēṣṭo āśvasya rēta īty āha; sōmō vāi vēṣṭō vēṣṭo āśvasya rētaḥ; somāpithām eva āvam eva varundhe.—prçhāmi vēcaḥ paramām vyōme 'ty āha; brāhma vēcaḥ paramām vyōma; brahamvarcasēm eva āvam eva varundhe [5].

[A]fter the horse has been killed, the Hotar and the Brahman-priest engage in a Brahamida (i.e. a dialogue on theological matter). According to Åp. 20.19.6, that Brahmodya takes place after the obliteration of the second Mahimmana draught; but, according to Baudh. 15.28, it takes place immediately after the immolation of the horse.]

Surely, he who offers the horse-sacrifice becomes deprived of fiery energy and spiritual lustre. The Hotar and the Brahman enter in a Brahamida. It is fiery energy and spiritual lustre indeed they thus bestow on him (i.e. on the Sacrificer).

The Brahman is on the right side (of the central stake). Surely, the Brahman has his resting place on the right side of the sacrificial ground, and the Brahman is relating to Bṛhaspati (the lord of prayer). (Consequently) he (the Brahman) bestows spiritual lustre on the right side of him (the Sacrificer). And therefore the right half (of a man’s body) is more endowed with spiritual lustre (than the left half).

The Hotar is on the left side (of the central stake). Surely, the Hotar has his resting place on the left side of the sacrificial ground; and the Hotar is relating to Agni (the Fire god); and Agni is fiery energy. (Consequently) he (the Hotar) bestows fiery energy on the left side of him (the Sacrificer). And therefore the left half (of a man’s body) is more endowed with fiery energy (than the right half).

They speak, (sitting) on both sides of the (central) stake. The stake, surely, has the Sacrificer as its deity (i.e. represents the Sacrificer). (Consequently) it is on the Sacrificer they thus bestow fiery energy and spiritual lustre.

He (the Hotar) says: “What was the first conception?" (TS. 7.4.18.a).—The first conception, certainly, was the sky, rain. It is the sky, indeed, rain, that he (the Sacrificer) thus obtains.

He (the Hotar) says: “What was the great vāyas (the great bird or the great vital energy)?"—The great vāyas, certainly, was the horse. It is the horse, indeed, that he (the Sacrificer) thus takes possession of.

He (the Hotar) says: “What was the tawny one?"—The tawny one, certainly, was the night. It is the night, indeed, that he (the Sacrificer) thus takes possession of.

He (the Hotar) says: “What was the pili̇pīlī (the smooth one? the oily one? the fat one?)” —The pili̇pīlī, certainly, is prosperity. It is food, indeed, that he (the Sacrificer) thus obtains.

He (the Hotar) says: “Who moves alone?" (ibid. c).—It is yonder sun, indeed, that moves
alone. (Consequently) it is fiery energy he (the Sacrificer) thus obtains.

He (the Hotar) says: "And who is born again?"—It is the moon, indeed, that is born again. (Consequently) it is vital power he (the Sacrificer) thus obtains.

He (the Hotar) says: "What is the remedy for the cold?"—The remedy for the cold, certainly, is Agni (Fire, the Fire god). (Consequently) it is spiritual lustre he (the Sacrificer) thus obtains.

He (the Hotar) says: "What is the great sowing place?"—The great sowing place, certainly, is this world (the earth). (Consequently) he (the Sacrificer) thus establishes himself firmly in this world.

He (the Hotar) says: "I ask thee what is the furthest end of the earth?" (ibid. e).—The furthest end of the earth, certainly, is the vedâ (the altar-ground). (Consequently) it is the vedâ, indeed, that he (the Sacrificer) thus takes possession of.

He (the Hotar) says: "I ask thee what is the navel of the world?"—The navel of the world, certainly, is the sacrifice. (Consequently) it is the sacrifice, indeed, he (the Sacrificer) thus takes possession of.

He (the Hotar) says: "I ask thee what is the seed of the male horse?"—The seed of the male horse (the sacrificial horse), certainly, is the Soma. (Consequently) it is Soma-drinking he (the Sacrificer) thus obtains.

He (the Hotar) says: "I ask thee what is the highest heaven of Speech?"—The highest heaven of Speech, certainly, is the Brâhman (the sacred word, the prayer, the divine spirit). (Consequently) it is spiritual lustre he (the Sacrificer) thus obtains.

### 3.9.6

ápa vá etásmāt prāṇāh kramantī, yo 'svame-
dhāna yājate; prāṇāyā svāhā, vyānāya svāhē 'ti samjñāpyāmāna āhutīr juhoti; prāṇān evā 'smin
dadhātī, nā 'smāt prāṇāh āpākrāmantī.—āvantī sthā 'vantis tvā 'vantu, priyām tvā priyānām, vārśītham āpyānam, nidhīnām tvā nidhipātī
havāmahe vaso mamē 'ty āhā; ápai vá 'smai
tād dhhuavate [1]; átho dhuvanty evā 'nam, átho
ny evā 'smai dhuvate.—trīṇ pāriyānti; trāya ime
dhātī, ebhyā evā 'nam lokēbhyo dhuvate.—
trīṇ pūrṇāh pāriyānti; sat śāmpadayante; sāvā
tāvāh, tātubh evā 'nam dhuvate.—ápa vá
etēbhyaḥ prāṇāh kramantī [2]; yā yajñē dhuv-
nām tanvate; navakṛtvāh pāriyānti; nāvā vá
pūrṣe prāṇāh, prāṇān evā 'tmān dadhate; nāi
'bhyā prāṇāh āpākrāmantī.—āṁbe ambāyā ámb-
bika iti pātīṃm udānayati; áhvatai 'vá 'nām.—
sūbhage kāṃplavāsīnī 'ty āhā; tāpā evāv 'nām
ūpanayati.—suvargha lokē sām prōṇpāthām ity
āhā [3]; suvargām evāv 'nām lokām gamayati.
—ā 'hām ājāni garbhadhām, ā tvām ājāi garbha-
dhām ēty āhā; pṛajām vāi paśāvo gārbaḥ, pṛajām
evā paśān ētmān dhatte.—devā vá āsvamedhē
dvāpamāne suvargām lokām nā pṛajānan; tām
āsavam prājāna; yāt śucībhir asipatthān kalpā-
yantī; suvargāsa lokāsya pṛajānti.—gāyatrī
triṣṭubh jāgatī 'ty āhā [4]; yathā-yajur evāv 'tāt.
—trayaḥ śucībhir bhavantī; ayasmāyāvo rajatā
hārīnyaḥ; asyā vá lokāsya rūpām ayasmāyaḥ,
antārikṣasya rajatā, dvīvā hārīnyaḥ; dīśo vá
ayasmāyaḥ, avāntaradiśa rajatā, urdhvā hārī-
yayaḥ; diśa evā 'smai kalpāyati.—kās tvā chyati,
kās tvā viśātkī 'ty āhā 'hinśāvayai [5].

[While the Šāmitars kill the sacrificial horse, the Adhvaryu offers fourteen libations of clarified butter and recites the fourteen formulas of TS. 7.4.21 (cf. Āp. 20.17.10.)]

Surely, the vital breaths depart from him who offers the horse-sacrifice. With the formulas: "To the out-breath, svāhā!—To the middle breath, svāhā!" etc. (TS. 7.4.21), he (the Adhvaryu) offers libations while he (the horse) is being killed. He (the Adhvaryu) thus puts the vital breaths into him (the Sacrificer). (Consequently) the vital breaths do not (prematurely) depart from him.

[AFTER the killing of the horse, the wives of the Sacrificer walk round the horse and fan him. Cf. Āp. 20.17.13 and Baudh. 15.29.]

She (the Mahāsī, i.e. the consecrated queen, addressing first the other wives of the king, and then the horse,) says: "Ye are helpers. Let the helpers help thee. Those who are dear among the dear ones, those who are the best among friends, thee, the treasure-lord of treasures, we invoke, O thou my radiant one." (TS. 7.12.1b.)

—They (the wives of the Sacrificer) thus excuse themselves to him (i.e. to the horse) for that (killing). And they also fan him. And they also make amends to him.

Three times they go round (sunwise). Three in number are these worlds (earth, atmosphere, and heaven). (Consequently) it is by means of these worlds that they fan him.

Three times again they go round (in the opposite way). That amounts to six. Six in number are the seasons. (Consequently) it is by means of the seasons that they fan him.
THE HORSE-SACRIFICE

But, surely, the vital breaths depart from those who perform the fanning at the sacrifice. Nine times they go round. Nine in number are the vital breaths in man. (Consequently) it is the vital breaths they thus put into their own bodies; and the vital breaths do not depart from them.

Reciting the formula: “O mother, little mother, dear little mother” (TS. 7.4.19.a), he (i.e. the Pratiprasthātar) leads the wife (i.e. the Mahiṣī, the consecrated queen,) up to the horse. (In fact) he thus has called her.

[According to Ap. 20.17.12, with this formula, the Pratiprasthātar leads the Mahiṣī and the other wives of the Sacrificer up to the horse; and this action takes place before the fanning of the horse.]

[The Mahiṣī lies down beside the horse.]

He (the Adhvaryu, addressing the Mahiṣī,) says: “O fair one, clad in kāmpila garment” (TS. 7.4.19.c.) He thereby brings her aridor (in heat).

He (the Adhvaryu) says: “Do ye both envelop yourselves in the heavenly world” (ibid.). He thus makes her (the Mahiṣī) go to the heavenly world.

[The Mahiṣī then puts the šeṣha (torōśa) of the horse on her lap. Cf. Ap. 20.18.4 and Baudh. 15.29.]

She (the Mahiṣī) says: “I will urge that which produces the embryo; urge thou that which produces the embryo” (TS. 7.4.19.d). The embryo, surely, means offspring and cattle. It is offspring and cattle she (in consequence of the uttering of that formula) bestows on herself (for the benefit of the Sacrificer).

[After the Mahiṣī has purified herself (cf. Baudh. 15.30 and Ap. 20.18.7), she, and the Vāvātā, and the Parivṛtā mark out the lines for the dissection of the horse’s body.]

(Formerly) the gods, at the horse-sacrifice, at the moment of the (Bahis-)pavamāna(-Stotra’s performance), did not know (the way to) the heavenly world; but the horse knew it. When they (the first three wives of the Sacrificer), by means of needles, prepare the knife-paths, it is in order to know (the way to) the heavenly world.

She (the Mahiṣī) recites: “May the Gāyatri, the Triśūthab, the Jagati,” etc. (‘pierce thee with needles’) (TS. 5.2.11.a-b).—This (i.e. the meaning of this) is according to the text (of the TS.).

The needles are of three kinds: made of bronze, of silver, and of gold. Those made of bronze are an image of this world (the earth); those made of silver an image of the atmosphere; those made of gold an image of the sky. (And furthermore) those made of bronze represent the (four) quarters; those made of silver the intermediate regions of the compass; those made of gold the regions above (i.e. the zenith). (Consequently) one (i.e. the wives or the Adhvaryu) makes (all) the regions of the compass favorable to him (to the Sacrificer).

[The Adhvaryu or the Śamitar (?) then cuts the horse’s hide in order to take, for the oblation of the omenta, the fat that serves as a substitute for the omentum of the horse. Cf. Ap. 20.18.9.]

(While the horse’s hide is being cut by the Adhvaryu, or the Śamitar, or the Sacrificer—cf. Baudh. 15.30)—he (the Adhvaryu) says: “Who cuts thee? Who does divide thee?” (which also means: “Prajāpati cuts thee. Prajāpati divides thee,” etc. (TS. 5.2.12.a–f). It is for ahimsā (in order to avoid doing harm) (that he thus recites).

3.9.7

āpa va etāsmāc chṛt rāṣṭrāṃ kramāti, yō ’śvamedhāṇa yājate; īrṇvāṁ naṁ ucchrayatād ity āha; śṛṣṭā vā rāṣṭrāṃ aśvamedhāḥ, śṛṣṭām eva ’śmae rāṣṭrāṃ īrṇvāṁ ucchrayati.—veṇuḥ-bhārāṁ girāv īvē ’ty āha; rāṣṭrāṁ vā bhārāḥ, rāṣṭrāṁ eva ’śmae pāryuhati.—āhā ’śyā maḥdyam edhatām ity āha; śṛṣṭā vā rāṣṭrāsyā mādhyam [1], śṛṣṭy eva ’vvardunde.—śiśe vāte punāṁ īvē ’ty āha; kṣemō vā rāṣṭrāsyā śitō vātāh, kṣemām eva ’vvardunde.—yād dhariṇī vyāvam āttī ’ty āha; vā vāh harīṇī, rāṣṭrāṃ vāyāvah; viśaṁ cai vā ’śmae rāṣṭrāṃ cai samcīc dadhāti.—nā puṁsām paśū manyata iva āha; tasmād rājā paśūn nā pusyāt [2].—śūndrā yād āryajñā, nā pōṣāya dhanāyati ’ty āha; tasmād vaiśiṣputrām nā bhaiṣajānte.—iyām yakā śakuntikā ’ty āha; vā vā śakuntikā, rāṣṭrāṃ aśvamedhāḥ; viśaṁ cai vā ’śmae rāṣṭrāṃ cai samcīc dadhāti.—āhālam iti sārpaṁ ’ty āha; tasmād rāṣṭrāyā viśaḥ sarpaṁ.—āhama gabhē pāsa īty āha; vā vā gābhāḥ [3], rāṣṭrāḥ pāsaḥ; rāṣṭrām eva viśaḥ āhanti; tasmād rāṣṭrām viśaḥ ghatukām.—mātā ca te pītā ca te āha āha; iyām vā mātā, asaḥ pītā; ābhayām eva ’naṁ pārīdātā. —agām vṛksāṣya rohata īty āha; śṛṣṭā vā vṛksāṣyā ’gram, śṛṣṭy eva ’vvardunde [4].—prāsūlam ’ti te pītā gabhē muṣṭim atāhanśayad īty āha; vā vā gābhāḥ, rāṣṭrām muṣṭih; rāṣṭrām eva viśaḥ āhanti; tasmād rāṣṭrām viśaṁ ghatukām.—āpa vā etēbhīḥ pṛṣaḥ kramānti, yē yajīte ’piṭaṁ vādanti; dadhikārvaḥ akāraśam iti surabhīmātih.
Before the performance of the rite of purification that has been mentioned in the preceding chapter, while the Mahisi is lying down beside the horse, the other wives of the Sacrificer, and possibly also the Adhvaryu and the Sacrificer, recite the enigmatic and obscene stanzas that form a part of that strange spell for fertility. Cf. Āp. 20.18.5-6 and Baudh. 15.29-30.

Surely glory, (i.e.) royal power, departs from him who offers the horse-sacrifice. One (of the wives or the Adhvaryu?) says (addressing the horse?): “Raise her up”—(TS. 7.4.19.i). (Now) the horse-sacrifice certainly is a symbol of glory, (i.e.) royal power. (Consequently) it is glory, royal power, that one raises up for him (the Sacrificer) by uttering these words.

One says: “(Raise her up)—just as (one carries) a burden of bamboo up a mountain”—(ibid.). (Now) the burden (here mentioned) certainly is royal power. (Consequently) it is royal power that one accumulates for him (the Sacrificer) by uttering these words.

One says (continuing): “—and may the central part of her prosperity”—(ibid.). (Now) the central part of royal power, certainly, is glory. (Consequently) it is glory that he (the Sacrificer) obtains (when one utters these words).

One says (continuing): “—just as somebody winnowing in a cool breeze”—(ibid.). (Now) the cool breeze of royal power, certainly, is security. (Consequently) it is security that he (the Sacrificer) acquires (when one utters these words).

One says (addressing the Mahisi): “When the deer eats the corn”—(TS. 7.4.19.l). The deer certainly is the people, and the corn is royal power. (Consequently) one provides him (the Sacrificer) with people and royal power united (in friendship) (when one utters these words).

One says: “—one thinks not of fat cattle”—(ibid.). Therefore (in consequence of the uttering of these words) the king does not feed cattle.

One says: “When a Śūdra woman is the mistress of an Aryan, she does not seek wealth for prosperity”—(ibid.). Therefore (in consequence of the uttering of these words) they (the priests) do not bestow royal consecration on the son of a Vaiśya woman.

One says (addressing the Mahisi): “That little bird”—(TS. 7.4.19.n). The little bird certainly is the people; and the horse-sacrifice is royal power. (Consequently) one provides him (the Sacrificer) with people and royal power united (in friendship) (when one utters these words).

One says (continuing): “—which gently moves with the sound ḍhalam”—(ibid.). Therefore (in consequence of the uttering of these words) the people gently move to benefit royal power.

One says: “—the pāsas (rō niś) has been thrusted into the slit”—(ibid.). The slit certainly is the people, and the pāsas is royal power. (Consequently, the meaning of the uttering of these words is that) royal power presses hard on the people. And therefore (in consequence of the uttering of these words) royal power (in this world) presses hard on the people.

One says (addressing the Mahisi): “Thy father and thy mother”—(TS. 7.4.19.p). The mother certainly is this (earth), and the father is yonder (sky). (Consequently) it is to these two (earth and sky) that one commits him (the Sacrificer) (when one utters these words).

One says (continuing): “—mount to the top of the tree”—(ibid.). The top of the tree certainly is glory. (Consequently) it is glory that he (the Sacrificer) obtains (when one utters these words).

One says: “Saying: ‘I thrust it,’ thy father has passed his fist (penis caput) in the slit”—(ibid.). The slit certainly is the people, and the fist is royal power. (Consequently, the meaning of these words is that) royal power presses hard on the people. And therefore (in consequence of the uttering of these words) royal power (in this world) presses hard on the people.

[After these formulas have been recited, the Mahisi rises, and all the wives of the Sacrificer, or all the men and women who have participated in the recitation of the impure verses, utter a purifying stanza. Cf. Āp. 20.18.7 and Baudh. 15.30.]

Surely the vital breaths depart from those who say impure words at the sacrifice. They (the wives of the Sacrificer and possibly also the Adhvaryu and the Sacrificer) recite the verse containing the word surabhī (fragrant): “I have sung the praises of Dadhikrāvan,” etc. (TS. 7.4.19.q). Fragrant indeed are the vital breaths. (Consequently) it is the vital breaths they establish in themselves (by uttering that verse); and the vital breaths do not depart from them.

[The Mahisi and the other wives then purify themselves with water. Cf. Āp. and Baudh. ibid.]
Reciting: "Ye waters are refreshing," etc. (TS. 7.4.19.r-t), they purify themselves with water. Water indeed are all the deities (since water is the origin of the universe and of all the deities. Cf. Taittiriya Aranyaka 10.22.1). Consequently it is by means of (all) the deities that they purify themselves (when they purify themselves with water).

3.9.8

prajāpatiḥ prajāḥ sṛṣṭā preṇā 'nuprāviśat; tābhyaḥ pūnāḥ sāmbhavītaḥ nā 'ṣaknot; sō 'bravit, rādhnāvad it āham, yō me 'tāḥ pūnāḥ sāmbhārad iti; tām devā aśvamedhēna 'vā sāma-bharan, tāto vā tā ārdrhnau. yō 'svamedhēna yājate, prajāpatīṁ eva sāmbharatī rādhōti.— pūrussaṁ abh laha[1]; vairājō vā pūrussaṁ, virāj eva 'labha, athō ānmaṁ vā virāt, ānnaṁ eva 'varundhe.—āśvaṁ abh laha; prajāpatyō vā āśvaḥ, prajāpatīṁ eva 'labha, athō śrīr vā ēkasāham, śriyam eva 'varundhe.—gām abh laha[2]; yajātō vā āhaṁ, yajām eva 'labha, athō ānmaṁ vā āhaṁ, ānnaṁ eva 'varundhe.—āṣvē abh laha bhūṁme; athō pūṣṭār vā bhūṁme, pūṣṭim eva 'varundhe.—pāryagnikṛtām pūrussā cā 'ranyādē cō 'tsrjanta āhūṁyāyai.—ubhāu vā etāu pāṣā ālabhyetē, yāś cā 'vamā yāś ca para-māḥ; tē 'syē 'bhaye yajē baddhāḥ, abhiṣṭā abhiḥritāb, abhiḥjita abhiḥutā bhavanti.—nāi 'nāma daṁkṣaṇāvaḥ paśāvō yajē baddhāḥ, abhiṣṭā abhiḥritāb, abhiḥjita abhiḥutā hiṣsanta, yō 'sva-mēnaṁ yājate, yā u cai 'nāma evāṁ vēda[3].

[Praise of the horse-sacrifice; its origin.]

After he had created the creatures, Prajāpati, through love, entered into them; but he could not disengage himself from them and reassemble his parts together. He said: "He shall prosper who shall disengage me from these, and restore me to unity." The gods, by means of the horse-sacrifice, restored him to unity. Then they prospered. Whosoever offers the horse-sacrifice, he restores Prajāpati to unity and (consequently) prospers.

3.9.9

prathāmēna vā esā stōmeṇa rāddhāvā, catuṣṭo- meṇa kṛtēṇā 'yānām, ṛttarē 'han, ekaviṁśe pratiṣṭhāyāṁ pratiṣṭithiṁ.—ekaviṁśat prati-ṣṭhāyā rāṇā anvārohati; rāṇā vā pratihānī, rāṇā vā sāṃvatsaraṁ, rāṇē eva sāṃvartsarē pratiṣṭhāyā, devātā abhiyārōhita; sākvarayaḥ pratihām bhavanti, anyā-anayāc chāndā, anyē-'nyē vā etē pāśāva ālabhyanta[1], utē vā grāmyāḥ, utē vā 'ranyāḥ, āhar evā rūpēṇa sāmardhyati, āthō āhaṁ evā 'sā balīr hriyate.—tād āhub, āpaśavō vētē, yād ājāvāyaṁ cā 'ranyācā; etē

(At the horse-sacrifice) he (the Adhvaryu) seizes a horse (and binds him to the sacrificial stake). The horse is consecrated to Prajāpati. (Consequently) he (the Sacrificer) thus gains (the favor of) Prajāpati. And the race of whole-hoofed animals (like the horse) certainly is prosperity. (Consequently) it is prosperity he (the Sacrificer) thus obtains.

(At the horse-sacrifice) he (the Adhvaryu) seizes (and binds) the cow (i.e. cows). The cow is the sacrifice. (Consequently) it is the sacrifice he (the Sacrificer) thus obtains. And the cow certainly is food. (Consequently) it is food he thus obtains.

(At the horse-sacrifice) he (the Adhvaryu) seizes goats and sheep in great abundance (and binds them to the sacrificial stakes). Abundance certainly is wealth. (Consequently) it is wealth he (the Sacrificer) thus obtains.

After fire has been carried round the man and the wild animals (i.e. after the performance of the paryagni), they (the Adhvaryu and his assistants) release them (i.e. the man and the wild animals). It is for abhiṁśa (i.e. in order to avoid doing harm) (that they release them).

(At the horse-sacrifice) these two victims: the lowest (a wild animal) and the highest (a man) are seized (and bound). (Consequently) at the sacrificial ceremony of him (i.e. of the king who offers the sacrifice), the animals of both kinds (the lowest and the highest, the wild and the tame), when they have been bound to the sacrificial stakes, are (all) desired and beloved (by the gods), conquered (by the gods), and offered (to the gods).

When they have been bound to the sacrificial stakes at the sacrifice, (and, consequently,) desired and beloved (by the gods), conquered (by the gods), and offered (to the gods), (even) the mordacious animals do not harm him who offers the horse-sacrifice and who thus knows it.
váí sárvé paśvā́h, yā́ gavyā́ fi; gavyā́n paśvón uttamé 'hann ālabhate [2]; ténai 'vó 'bháyán paśvón ávarundhe.—prájāpatyá bhavanti, ána-
bhijjtasya 'bhijjyaiti.—saúrīr náva śvetá váśa anúbandhyáh bhavanti; antáta évá brahmavara-
casám ávarundhe.—sómáya svarjáte 'nováháv
anadváháh íti dvanádiváh paśvón álabhate,
ahorátránám abhijjyaiti.—paśúbhir vá ésá vyr-
dhyate, yó 'svamedhéná yájate; chagalám kalma-
śam kikidivín vimágayáh íti tváśtrán paśvón
álabhate, paśúbhir évá 'tmánaíi sámarthayáti.
—rtúbhir vá ésá vyrádyhyate, yó 'svamedhéná
yájate; piśángás tráyo vásántá íty rtopaśuñ
álabhate, rtúbhir évá 'tmánaíi sámarthayáti.
—á vá ésá paśúbhyo vrścyate, yó 'svamedhéná
yájate; páryagniktrá útsrjanyo ánávrskPAYá [3].

[The horse-sacrifice is a Trirātra, i.e. a three
days' Soma-sacrifice.' It is composed of three
Sutyas (three days of pressing): (1) an Agniṣtoma,
i.e. a Soma-sacrifice including twelve Stotras
(chants) and twelve Śāstras (recitations); (2) an
Ukthya, i.e. a Soma-sacrifice including fifteen
Stotras and five Śāstras; and (3) an Ātriitra,
i.e. a Soma-sacrifice which includes both a day
and a night performance.

The Stoma (i.e. the hymn-form used in
the chanting of the Stotras) of the first day of pressing
is the Catsuṣoma, according to which the
different Stotras successively increase by four
verses: the Bahśavamāṇa-Stotra being composed
on four verses, the Ājya-Stotra on eight, the
Madhyāmīna-pavamāṇa-Stotra on twelve,
the Prśha-Stotra on sixteen, the Ārbyav-
pavamāṇa-Stotra on twenty, and the Agniṣtoma-
Stotra on twenty-four verses. But the Stoma
of the second day of pressing is the Ekaviśmā-
Stoma, and, according all the Stotras of that
day, which is called an Ekaviśma Ukthya, are
composed on twenty-one verses. The third
day of pressing is an Ātriitra sarvastoma, i.e. an
Ātriitra in which all the principal Stomas are
used.

Having been successful (on the first day
of pressing) with the first Stoma, the Catsuṣoma,
(which is like) the Krta (the best throw) among
the throws at the dice game, he (the Sacrifice),
on the next day, establishes himself on the
Ekaviśmā-(Stoma) as a firm foundation. From
the Ekaviśmā-(Stoma) as a firm foundation, he
ascends to the seasons; (for) the Prśhas (i.e. the
Prśha-Stotras of the second day of pressing) are
the (six) seasons (since the first Prśha-Stotra is
composed on the Śakvari-verses, i.e. on the
Mahānāmi-verses, which represent the six seas-
sons); and the seasons are the year. (Conse-
quently) it is after establishing himself in
the seasons, in the year, that he (the Sacrificer)
ascends to the deities. The Śakvari-verses are
the Prśha (the first Prśha-Stotra of the second
day of pressing); (and) there is a different metre
for each verse, (because) different kinds of ani-
mals, both domestic and wild, are seized (and
bound to the deities) on that day. (Conse-
quently, inasmuch as there is a different metre
for each of the Śakvari-verses used for the
Prśha-Stotra of that day,) he (the Sacrificer)
gives the day its own (real) form. And it is to
the day, indeed, that this gift (the Śakvari-
verses?) is presented.

[On the third day of pressing (i.e. the Ātriitra),
the victims which are immolated at the animal
sacrifice, must be bovine victims. Cf. Āp. 20.
22.4.]

Concerning this they say: "Those (animals),
i.e. goats and sheep and wild animals, are not
(the) animals (i.e. do not represent all kinds
of animals); but these (animals) i.e. bovine animals
are indeed all animals (i.e. really represent all
kinds of animals)." On the last day, one immo-
lates bovine victims. Thereby (inasmuch as
bovine animals represent all kinds of animals)
he (the Sacrificer) takes possession of both kinds
of animals (domestic and wild ones). They
(i.e. these bovine animals) are consecrated to
Prājāpata, for the conquest of that which has not
yet been conquered (by the Sacrificer).

[On the third day of pressing, after the Avas-
hrta (i.e. the purificatory bath), nine anúban-
dhýyas (i.e. additional victims) are immolated.
Cf. Āp. 20.22.10.]
The anúbandhýyas (the victims to be offered
afterwards) are nine white barren cows conse-
crated to Sūrya (TS. 5.6.22). (Thereby) he (the
Sacrificer), at the end of (the sacrifice), obtains
spiritual lustre.

[At the same time, the victims called dvandvins
are also immolated.]

He (the Adhvaryu, with the help of his assis-
tants,) seizes (and immolates) the animals that
are joined in couples, i.e. "for Soma, the self-
ruler, two oxen which drag the cart," etc. (TS.
5.6.21). (This is done) in order to conquer (for
the Sacrificer) the days and the nights.

[Then, three animals consecrated to Tvāṣṭar
are bound to the pativat-stake. Cf. Āp. 20.22.
13-14.]
Verily he who offers the horse-sacrifice is de-
prived of his cattle. He (the Adhvaryu, with

prajpati

it; så evam ágrhānta
yáh ká lú ašvés
etáv asvés
nāndō
rájā ma
pariṣñé
parigriñā
upārṣiṣṭā
mādhya
himñó
priñáti

[PROC. AMER. PHIL. SOC.]
the help of his assistants,) seizes (and binds to the stake) the three animals consecrated to Tvaṣṭar, i.e. “a he-goat with black spots, a blue jay, and a kikidivi (a white heron?)” (TS. 5.6.22). (Thereby) he (the Sacrificer) provides himself with cattle.

[During the year following the performance of the three days of pressing of the horse-sacrifice, the Sacrificer must offer animal sacrifices to the Seasons. Cf. Āp. 20.23.10–12 and Sat.-Br. 13. 5.4.28.]

Verily, he who offers the horse-sacrifice is deprived of the seasons. He (the Adhvaryu, with the help of his assistants,) seizes (and binds) the victims for the Seasons, i.e. “three reddish-brown (he-goats) for Spring,” etc. (TS. 5.6.23). (Thereby) he (the Sacrificer) provides himself with the seasons.

Verily, he who offers the horse-sacrifice is deprived of his cattle. They (the Adhvaryu and his assistants) release (the animals) after fire has been carried around (them) (i.e. after the performance of the paryagni). (This is done) in order that he (the Sacrificer) may not be deprived (of his cattle).

[The animals alluded to in this passage are certainly not the animals offered to the Seasons, since these must be actually immolated (cf. Āp. 20.23.10–12 and Baudh. 15.38). They probably are the wild animals which, on the second day of pressing, are placed in the spaces between the stakes. But they may be the three animals offered to Tvaṣṭar, since, according to Baudh. 15.37, these three animals must be released. In that case, we have to suppose that this passage is not in its right place, and that it originally followed immediately after the passage concerning the animals offered to the Tvaṣṭar.]

3.9.10

prajäpatir akāmaya mahān annādaḥ syām īti; sā etāv aśvamedhē mahimānāv apaśyat; tāv agraḥita; tāto vāi sā mahān annādo ’bhavat; yāḥ kāmāyeta mahān annādāḥ syām īti; sā etāv aśvamedhē mahimānāv grihyā, mahān eva’ nmadā bhavati.—yajamānadevateva vāi vapā; rājā mahimā; yād vapān mahinnō ’bhavatāb pariyājati, yajamānam eva rājyeva ’bhavatāb paritrāṇāti.—purāṭātāsāhākārā vā anye devāḥ, upārātāsāhākārā anye; tāvē ete ’sva eva médhyā ubhāye ’varuhdyante; yād vapān mahinnō ’bhavatāb pariyājati, tān eva ’bhāyān priṇāti [1].

[On the second day of pressing, in the morning, after the Soma-draught called Āgrāvyanga-graha has been drawn, the Adhvaryu draws the two Soma-draughts that are called Mahimandraughts (i.e. draughts of greatness). He draws the first one by a silver cup, and the second one by a golden cup. Of these two Mahimandraughts he offers the first one just before the obliteration of the omentum of the principal victims (i.e. the horse, the hornless he-goat, and the gomṛga), and he offers the second one immediately after the obliteration of the omentum. Cf. Āp. 20.13.2–3; 20.19.2–6.]

Prajāpati desired: “May I become a great eater of food.” He saw those two Mahimandraughts at the horse-sacrifice. He drew them. Then he, indeed, became a great eater of food. Whosoever should desire to become a great eater of food, should draw those two Mahimandraughts. And he, indeed, will become a great eater of food.

The omentum certainly has the Sacrificer for its deity (i.e. represents the Sacrificer). And the Mahimandraught (the draught of greatness) is the king (i.e. represents royal power). (Consequently) when he (the Adhvaryu) makes offering by means of the Mahimandraught on both sides of the omentum (i.e. before and after the obliteration of the omentum), he thus encompasses the Sacrificer, on both sides, with royal power.

[Just before offering the first Mahimandraught, the Adhvaryu offers the first ordinary Parivapya--libation with the formula “Svāhā to the gods!” (TS. 3.1.4.o, first half); and just before offering the second Mahimandraught, he offers the second ordinary Parivapya-libation with the formula: “To the gods, svāhā!” (TS. 3.1.4.o, second half). Cf. Āp. 7.20.9; 7.21.2.b. Cf. Tait.-Br. 3.1.5.2.]

Some gods have the svāhā-call in front, and some have the svāhā-call behind (i.e. some gods are invited by a formula beginning with svāhā, and some by a formula ending with svāhā). These two kinds of gods certainly are obtained (i.e. the favor of these two kinds of gods is obtained) in the sacrifice horse (i.e. at the horse-sacrifice). When he (the Adhvaryu) makes offering by means of the Mahimandraught on both sides of the omentum (i.e. before and after the obliteration of the omentum), he thus gratifies those two kinds of gods.

3.9.11

vaiśvadevō vā āsvah; tām yāt prajāpatyaṁ kuryāt, yā devātā āpihāgā, tā bhāgadhēyena
vyārdhayet, devātābhyaḥ samādam dadhyāt;
steṣan dāňñādbhyaṁ, maṇḍākāṁ jāmbhebhīr
īti, ājāy avadānaṁ krtvā pratīsāmyahām
āhūtaḥ juhōti; yā evā devātā āpihāgāḥ, tā
bhāgadhēyāḥ sāmārāhahāti; nā devātābhyaḥ
samādam dadāhāti [1].—cātūrāsaśai ’tān anuvākāṁ
juhōty ānantaṁryaḥ.—prāyāsya svāhā ’ti paśica-
dasaṁ; paśicadasaṁ vā ardhamaśasya rātryāṁ,
arhdhamassāḥ saṃvatsaraś āpyate.—devāsurasā
sāmyātā šāsan; tē ’bruvann aghanāya svīṣktastab,
āsvasa mēdhānaya vavām uddāhārām udha-
rāmalaia; āthai ’tān ahbhibhavanē ’ti; tē lōhitam
udharahanta; tāta deva ābhavan [2], pārā ’surāh;
vā svīṣkādbyō ho lōhitam juhōti, bhṛtṛyā-year
bhīḥḥūtayai; bhāvayi átmāna, pārā ’syā bhṛtṛyō
bhāvati.—gombrakaṇṭeṇa prathamām āhūtīm
juhōti; paśaō vā gombrāh, rudrō ’gīnī svīṣktē;
rudrā evā paśān antārdadhāti; ātho yātrai ’sā
"hūtīr hūyāte, nā tātā rudrāḥ paśān abhi-
malyate [3].—āsvaśapheṇā dvitiyām āhūtīm
juhōti; paśāo vā ēkaśapah, rudrō ’gīnī svī-
ṣktē; rudrā evā paśān antārdadhāti; ātho
yātrai ’sā "hūtīr hūyāte, nā tātā rudrāḥ paśān
abhimalyate.—ayāsmyaṇa kmaṇḍālunē trīt-
yām āhūtīm juhōty; āyāsyō vāi praǰāḥ, rudrō
’gīnī svīṣktē; rudrā evā praǰā antārdadhāti;
ātho yātrai ’sā "hūtīr hūyāte, nā tātā rudrāḥ
praǰā abhimalyate [4].

[After the principal olation, i.e. after the
bodies of the horse, the hornless he-goat, and the
gomrā have been thrown into the fire, the
Adhvaryu offers the Śarīrāhomas, i.e. the olations
of clarified butter by which he symbolically
offers the different parts of the horse's body to
various deities, each part being represented by a
olation of clarified butter. Cf. Ṛ. 20.21.9–10.]
Verily the horse belongs to all the gods. If
he (the Adhvaryu, acting for the Sacrificer,
should make him belong to Prajāpati (exclusi-
vely), he would deprive those deities who are
entitled to a share, of their portion; and he would
cause strife among the deities. With the (for-
mulas) “(I gratify) the flies with the two canine
teeth; the frogs with the molar teeth,” etc. (TS.
5.7.11–24), he (the Adhvaryu) offers olations
(to all the deities), taking up portions of clarified
butter, and mentioning (the deities) one by one.
He thus supplies those deities who are entitled
to a share, with their portion; and he does not
cause strife among the deities.

He offers (these olations) (with the formulas
of) those fourteen anuvākās (just mentioned
(TS. 5.7.11–24), in order to avoid any exclusion.

(He further offers them with the formulas of)
a fifteenth (anuvākā) beginning with: “To effort,
svāhā!” etc. (TS. 1.4.35). Fifteen, indeed, are
the nights of a half month. (Consequently,
when the Adhvaryu offers olations with the
formulas of this fifteenth anuvākā,) it is for
the half months indeed that the year is obtained
for the Sacrificer.

[After the Śarīrāhomas have been performed,
the thirty-six olations called Āsvātostimiyas
and the olations called Dvipādās are placed.
Then the Adhvaryu, acting for the Sacrificer,
offers, beside the ordinary Śvīṣktā olation of
the animal sacrifice, the three olations of blood
that constitute the special Śvīṣktā olation of
the horse-sacrifice. These blood-olations are
offered to the Agnis Śvīṣktārṣ, i.e. the sacred fires,
the makers of good olation. Cf. Ṛ. 20.21.15 and
20.22.1.]
The gods and the Asuras were contending
together. Then (among the gods) the Agnis
Śvīṣktārṣ (the makers of good olation) said:
‘Let us take for ourselves a special share of the
sacrificial horse. Then we will overcome them
(i.e. the Asuras).’ They took the blood for
themselves. Then the gods prospered, and the
Asuras were defeated. When he (the Sacrificer,
by the interposition of the Adhvaryu,) offers
the blood (of the horse) to the (Agnis) Śvīṣktārṣ,
it is in order to overcome his own rival. (Con-
sequently) he prospers himself, and his rival is
defeated.

He (the Adhvaryu, acting for the Sacrificer,)
offers the first olation (of blood) by means of
the gullet of the gomrā (that has been immo-
lated). The gomrā certainly is cattle, and the
Agni Śvīṣktārṣ is Rudra. (Consequently, when
the Adhvaryu offers this olation,) he thus shields
the cattle from Rudra. And, in the country
where this olation is offered, Rudra does not
attempt to injure the cattle.

He offers the second olation (of blood)
by means of a hoof of the horse. The race of whole-
hoofed animals certainly is cattle, and the Agni
Śvīṣktārṣ is Rudra. (Consequently, when
the Adhvaryu offers this olation,) he thus shields
the cattle from Rudra. And, in the country
where this olation is offered, Rudra does not
attempt to injure the cattle.

He offers the third olation (of blood) by means
of a bronze cup. The people (the subjects of
the king) certainly are of bronze (i.e. they are,
in comparison with the king, like bronze compared
with gold), and the Agni Śvīṣktārṣ is
Rudra. (Consequently, when the Adhvaryu offers this libation,) he this shields the people (the subjects of the king) from Rudra. And, in the country where this libation is offered, Rudra does not attempt to injure the people.

3.9.12

āsvasya vā ṛābdhasya médha údakrāmat; tād āsvastomlyam abhavat; yād āsvastomlyam juhoti, sā médham eva 'nām álabhate.—ājyena juhoti: médho vā ājyam; médho śvastomlyam; médhenai vā 'smin médham dadhāti.—sāṭtriṁśa-tam juhoti; sāṭtriṁśadakṣara ābhath [1], bārhathāḥ paśāvah, sā paśūnām mātrā, paśūn evā mātreyā śāmardhayati.—tā yād bhūyāsīr vā kāniyāsīr vā jhuyāt, paśūn mātreyā vyārdhayet; sāṭtriṁśa-tam juhoti; sāṭtriṁśadakṣara ābhath, bārhathāḥ paśāvah, sā paśūnām mātrā, paśūn evā mātreyā śāmardhayati [2].—āsvastomlyam huvā dvipādā juhoti; dvipād vā púrusso dvipātīḥ; ūdakrām vā dvipātīḥ; tād anām pratiśthayā śāmardhayati.

[1]—tād āhuḥ, āsvastomlyam pūrvaṁ hotavyāṁ dvipādāṁ śi; āśv āvām śvastomlyam, pūrvaṁ dvipādā; āsvastomlyam huvā, dvipādā juhoti; tasmād cātuśpadaṁ atti; ūdi dvipād cātuśpadaḥ pratiśthāpayati.—dvipādā huvā, nā 'nyām úttarāṁ āhūtiṁ jhuyāt; yād anyām úttarāṁ āhūtiṁ jhuyāt, prātiśthāyāṁ cya-veta; dvipādā atantō juhoti pratiśthītyai [3].

[3] On the second day of pressing, after the bodies of the horse, the hornless he-goat, and the gomraga have been thrown into the fire, but before the three libations of blood have been performed, the Adhvaryu offers, with clarified butter, the thirty-six Aśvastomiya libations. These libations are called Aśvastomiya because they are accompanied by the recitation of the thirty-five stanzas of the hymn that is called the Aśvastoma, i.e. "The Praise of the Horse": TS. 4.6.7–9. Cf. Āp. 20.21.10–13.]

When (formerly) the horse was immobilated (by the gods) his médha (i.e. his life-sap or sacrificial essence) went out; it became the Aśvastomiya libations (i.e. the set of Aśvastomiya libations). Inasmuch as he (the Adhvaryu) offers the Aśvastomiya (i.e. the set of Aśvastomiya libations), he thereby immolates him (i.e. the horse) as a victim fit for the sacrifice (i.e. endowed with life-sap or sacrificial essence).

He offers (these libations) with clarified butter. Clarified butter is médha (i.e. life-sap or sacrificial essence); and the Aśvastomiya is médha. (Consequently) it is by means of médha that he puts médha into him (i.e. into the horse or the Sacrificer).

He offers thirty-six (Aśvastomiya libations). The Brāhī (stanzas) consists of thirty-six syllables; and cattle are related with the Brāhī (or of Bārthā nature). That is the measure of cattle. (Consequently, inasmuch as he offers thirty-six libations,) he supplies them with their measure. If he should offer either more or less, he would deprive cattle of their (right) measure. He offers thirty-six (Aśvastomiya libations). The Brāhī (stanzas) consists of thirty-six syllables; and cattle are related with the Brāhī. That is the measure of cattle. (Consequently) he (thus) supplies them with their measure.

Having offered the Aśvastomiya (i.e. the set of Aśvastomiya libations), he offers the Dvipādās (i.e. the libations that are accompanied with the recitation of verses consisting of two pādās; cf. Āp. 20.21.14–15). Man is two-footed; he has two (feet) as his support. (Consequently, inasmuch as he offers the Dvipādās,) he (the Adhvaryu) supplies him (the Sacrificer) with a support.

Concerning this they say: "Is the Aśvastomiya to be offered first, or the Dvipādās?" The Aśvastomiya, surely, is the horse (who is four-footed), and the Dvipādās is man (who is two-footed).

He (the Adhvaryu) offers the Dvipādās after he has offered the Aśvastomiya. Therefore (in consequence of the fact that the Adhvaryu offers the Dvipādās after the Aśvastomiya), the two-footed (man) eats the four-footed (animals). And (on the other hand) he (the Adhvaryu) thus establishes the (dependence of the) four-footed (animals) on the two-footed (man) (who feeds and protects them).

Having offered the Dvipādās, he should offer no other as a final libation. If he (the Adhvaryu, acting for the Sacrificer,) should offer another as a final libation, he (the Sacrificer) would lose his support. He (the Adhvaryu) offers the Dvipādās last, for support (i.e. in order to obtain a firm support for the Sacrificer).

3.9.13

praṇāpati śavmentedham asčata; so 'smāt sṛṣṭō 'pārāmat; tām yajñakratūbhīr ānavaicchat, tām yajñakratūbhī nā 'nvavindat; tām śūṭihīr ānavaicchat, tām śūṭihīr ānavaicchat; tād śūṭiṁ śītvāt; yāt śaṃvatsarāṃ śūṭiṁ vijante, śavam eva tād ānivicchat.—sāvitrīva bhavati [1]; iyāṁ vā savitā; yā vā asyāṁ nāsyati, yā nīlāyate, asyāṁ vāvā tām vindanti; nā vā imāṁ kāscānē tṛ yahu, tiryānā nō 'rdhov 'tyetum arhati 'tī;
When, in the morning, he (the Adhvaryu, acting for the Sacrificer,) offers the īśīs, he thereby searches for the horse. And when, in the evening, he offers the Dṛṣṭi oblations, it is in order to stop the horse, to keep him back. Therefore it is in the evening that the creatures are resting.

When, in the evening, he (the Adhvaryu, acting for the Sacrificer,) offers the īśīs, he thereby searches for the horse. And therefore (in this world) it is in daytime that one goes to seek for what is lost.

Inasmuch as he (the Adhvaryu, acting for the Sacrificer,) offers the īśīs in the morning and the Dṛṣṭi oblations in the evening, it is by means of day and night that he searches for him (for the horse). And consequently it is by means of day and night that he (the Adhvaryu) brings about for him (for the Sacrificer) acquisition and security (secure possession).

3.9.14

āpa v ētāśmāc chṛṝṣṭrām kṝmāni, yō 'svamedhena yājate; brāhmaṇāu viṇāgāthinau gāyataḥ; śrīyā v etād rūpām, yād vāpā; śrīyam evā 'smin tād dhattaḥ; yād khaḍa v ēpuruṣaḥ śrīyam āsūtē, vīnā śmaś vāyate—tād āhuḥ, yād ubhāv brāhmaṇāu gāyetām [1], prabhṝṣṭamā ṣhukā 'smāc chṛṝṣṭu syāt, nā vā brāhmaṇē śrī ramata iti; brāhmaṇo 'nymā gāyet; rājanyō nyāḥ; brāhma vā brāhmaṇāḥ, kṣatrāḥ rajanyāḥ; tāthā hā 'sya brāhmaṇā ca kṣatrāṇa ca bhavatāḥ śrī pāyagṝhält bhavati—tād āhuḥ, yād ubhāvāv brāhmaṇāu gāyetām, āpa 'smād rāṣṭram kṝmēnt [2], nā vā brāhmaṇē rāṣṭrān ramata iti; yād khaḍu v ē rājā kāmāyate, āthå brāhmaṇām jināti; divā brāhmaṇo gāyet, nāktaṁ rājanyāḥ; brāhmaṇo vā rūpām āhuḥ, kṣatrāsya rātvāḥ; tāthā hā 'sya brāhmaṇā ca kṣatrāṇa ca bhavatāḥ pāyagṝhält bhavati—ity adādā ṣtīr̄yāt āhya iti vācān śrī brāhmaṇo gāyet; īśīsānāvām śrī brāhmaṇāya [3]; īśītpr̄tena vā 'naḥ sā sāmarthayati—ity aṁśāh ity ayudhyātā ity aṁśāh saṁgrāmām ahaṁ ēti rājanyāḥ; yād khaḍu vā rājānyāyaḥ; yuddhena vā 'naḥ sā sāmarthayati—ākṝptā v ē etāsya rtāvā ity āhuḥ, yō 'svamedhena yājata iti; tisro 'nūyā gāyati, tisro 'nūyāḥ; śāṭ śāṁsyaṅte, śād v ētāv; rtūn evā śmaś kalpayatāḥ—tābhāyāṁ saṁsārāyāṁ anuyuktē ca śatē ca dadāti; śatāḥ pūrūsaḥ śatēṁḍriyaḥ; ēhyus evē 'nṛvyē prātiṣṭhātāḥ [4].

[On the day on which the horse is set free, and every day, during the following year, two
lute-players, either two Brâhmaṇas or a Brâhmaṇa and a Râjânya (i.e. a Kâśtriya) sing the praise of the Sacrificer. The Brâhmaṇa sings in the morning, after the first īṣṭi to Savitar, and the Râjânya sings in the evening, during the performance of the Dhrīti oblations. Cf. Āp. 20.6.1–5; 20.6.14; 20.7.1–2. Cf. Bâdhu. 15.6–9.]

Surely glory, (i.e.) royal power, departs from him who offers the horse-sacrifice. Two Brâhmaṇa lute-players sing (the praise of the Sacrificer). What the lute is, is a symbol of glory. (Consequently) it is glory they thus bestow on him (the Sacrificer). As a matter of fact, when a man attains to glory, the lute is played for him.

Concerning this they say: “If two Brâhmaṇas should sing (i.e. if the two singers were Brâhmaṇas), glory would fall away from him (the Sacrificer), (for) verily, glory has no fondness for the Brâhmaṇa.” A Brâhmaṇa should sing, (and) a Râjânya (should sing). Surely, the Brâhmaṇa is (a symbol of) the priesthood, and the Râjânya is (a symbol of) Kâśtriya-authority. Thus (inasmuch as a Brâhmaṇa and a Râjânya sing the praise of the Sacrificer), the glory of him (the Sacrificer’s glory) is surrounded (and protected) on both sides, by the priesthood and the Kâśtriya-authority.

Concerning this they say: “If both should sing by day, royal power would depart from him (the Sacrificer), (for) verily, royal power has no fondness for the Brâhmaṇa.” As a matter of fact, when the king desires, he oppresses the Brâhmaṇa (he deprives him of his property). The Brâhmaṇa should sing by day, and the Râjânya by night; for the day is a symbol of the priesthood, and the night is a symbol of the Kâśtriya-authority. Thus (inasmuch as the Brâhmaṇa sings by day and the Râjânya by night) the royal power of him (the Sacrificer’s royal power) is surrounded (and protected) on both sides, by the priesthood and the Kâśtriya-authority.

The Brâhmaṇa should sing (about such topics as): “Thou hast given such presents; thou hast offered such sacrifices; thou hast cooked such meals (for the Brâhmaṇas).” Sacrificing and giving surely belong by right to the Brâhmaṇa. (Consequently, when the Brâhmaṇa sings in such a way,) he thus causes him (the Sacrificer) to prosper by sacrificing and giving.

The Râjânya (should sing about such topics as): “Thou hast overpowered (thine enemies) in such a way; thou hast fought such a battle; thou hast won such a war.” Fighting surely belongs to the Râjânya. (Consequently, when the Râjânya sings in such a way,) he thus causes him (the Sacrificer) to prosper by fighting.

They say that the seasons are not favorable to him who offers the horse-sacrifice. Three (stanzas) the one sings, and three (stanzas) the other. They amount to six. And six, indeed, are the seasons. (Consequently, inasmuch as the two lute-players sing six stanzas,) they thus make the seasons favorable to him (the Sacrificer).

At the conclusion (of this rite) (i.e. after the two lute-players have sung the praise of the Sacrificer every day during the whole year), he (the Sacrificer) gives them both two (cows) yoked (each) to a chariot, and two hundred (cows) (i.e. a hundred to each of the two lute-players). Man has a hundred vital powers and a hundred energies. (Consequently, by giving a hundred cows to each of the two lute-players), it is in vital power, indeed, and energy, that he (the Sacrificer) thus firmly establishes himself.

3.9.15

sârvesu vâ esu lokâsu mṛtyâvo 'nvâyattâh: têbhyo yad âhutîr ná jhuhyât, lokê-loka enâm mṛtyûr vindet; mṛtyâve svâhâ, mṛtyâve svâhê 'ty ahûpîrûrâm âhutî jhuhoti; lokî-lokâd evâ mṛtyûm âvâyajate; nài 'naṁ lokê-loke mṛtyûr vindati.—yad âmûsâm svâhê 'mûsmai svâhê 'ti jhuhot saṃcârîta, bâhum mṛtyûm amîtram kurvîta; mṛtyâve svâhê 'ty àksâmâ evâ 'kâm jhuhyât; éko vâ âmûsîl lokê mṛtyûh [1], aśaṇyâ-mṛtyûv evâ; tâm evâ 'mûsîl lokê 'vâyajate.—bhrûnâhayatâyâi svâhê 'ty avabhûtâh âhutîm jhuhoti; bhrûnâhayatây eva 'vâyajate.—

tâd âhû, yad bhrûnâhayat 'pâtrй 'tha kâsîmâd yajjê 'pi kriyata iê;—mṛtyur vâ anvî bhrûnâhayatâyâi ity 'ahu; bhrûnâhayatâyávâm 'vâm mṛtyûr iti;—yad bhrûnâhayatâtâyâi svâhê 'ty avabhûtâh âhutîm jhuhoti [2], mṛtyûm evâ 'hutyâ tarpayûta, parîpanam krtvâ, bhrûnâghne bheşajām karoti.—etām hi vâ muñçibhâ audanyavâh (=? corr. audanyavô) bhrûnâhayatâyai prâyaścitam vidâm cakâra; yô hâ 'sya 'pi prajjyâm brâhmarâmânâh hânti, sàrvasmai tâsmai bheşajām karoti.—jumbakâya svâhê 'ty avabhûta uttamâm âhuti jhuhoti; vârûgo vâ jumbakâh, antâta evâ vâraunâm âvâyajate.—khalâtê viklídhasya súklasya pingâkâsasya mûrdhân jhuhoti; etâd vâ vâraunasya rûpâm; rûpēnâi 'vâ vâraunâm âvâyajate [3].

[At the end of the Soma-sacrifice of the third day of pressing, the purificatory bath (avabhûtha)
takes place, and on this occasion, the Adhvaryu offers three oblations of clarified butter: the first to Mṛtyu (Death), the second to Bhṛṛṇaṭayā (the Killing of an embryo), and the third to Jumbaka (Varuṇa). Cf. Āp. 20.22.6.)

Verily, there are deaths connected with all these worlds. If he (the Adhvaryu, acting for the Sacrificer,) should not offer oblations to them, Death would seize him (the Sacrificer) in every world. (Therefore, according to some authorities,) he (the Adhvaryu, acting for the Sacrificer,) offers oblations, in succession, saying: “To Death, svāhā! To Death, svāhā!” (and so on). He thus wards off Death from every world by means of oblations. (And consequently) Death does not seize him (the Sacrificer) in every world.—(But) if, in offering, he (the Adhvaryu) should name the (different deaths) by saying: “To such (a death), svāhā! To such (a death), svāhā!” he (the Sacrificer) would make Death, his enemy, manifest. (Therefore) he (the Adhvaryu) should (rather) offer only one oblation to one (death), saying: “To Death, svāhā!” There is, indeed, only one death in yonder world: the death (that is) Hunger. (And) it is that death in yonder world that he wards off by means of an oblation.

At the purificatory bath, he (the Adhvaryu) offers an oblation, saying: “To the Killing of an embryo, svāhā!” He thus wards off the Killing of an embryo (and the evil caused by that sin) (from the Sacrificer).

Concerning this they (i.e. some authorities) say: “Since the Killing of an embryo is not worthy of receiving (any hommage or gift), why does one offer (an oblation to it) at the (horse-) sacrifice?” (In reply) they (i.e. our authorities) say: “Any other killing than the killing of an embryo is not Death. (But) the killing of an embryo certainly is Death. (Consequently) when he (the Adhvaryu), at the purificatory bath, offers an oblation, saying: “To the Killing of an embryo, svāhā!” it is Death indeed he satisfies with that oblation, and he thus makes a protection, and prepares a remedy, for the killer of an embryo. It was Munḍībha Audanyava who discovered that atonement for the killing of an embryo. And if anyone, in the family (or among the descendants) of him (who offers the horse-sacrifice), kills a Brāhmaṇa, he (the Adhvaryu) (by offering that oblation at the horse-sacrifice) prepares a remedy for that one.

At the purificatory bath, he (the Adhvaryu) offers a last oblation, saying: “To Jumbaka, svāhā!” Jumbaka certainly is Varuṇa. At the end (of the sacrifice), he thus wards off Varuṇa (from the Sacrificer) by means of an oblation. He offers it on the head of a bald-headed, decrepit (man), pale (or affected with white leprosy?), and having reddish brown eyes. This (Consequently) it is by the form of Varuṇa (that he wards off (the noose of) Varuṇa (from the Sacrificer), when he thus offers that oblation.

3.9.16

varuṇo vā āsvaḥ; tām devatāyā vyārhdhayati,
yāt prājaṭayām karotī; nāma rājnē, nāma
vārūṇyā vā ṣaḥ; varuṇo vā āsvaḥ, svayā vāi
’nām devatāyā sāmardhayati.—nām vāsya,
nāma prājaṭayata ity ṣaḥ; prājaṭayā vā āsvaḥ;
vāyā vāi ’nām devatāyā sāmardhayati.
—nāma ’dhipataya ity ṣaḥ [1]; dhārmava
ādhipatiḥ, dhārmam eva ’varundhe.—ādhipati
asy ādhipatim mā kurv ādhipatih ahār prāja
nāṃ bhūyāsam ity ṣaḥ; ādhipatim evāi ’nāhi
samānānāṃ karoti.—māṃ dhehi, māyi dhehi ’ty
ṣaḥ; āśīṃ evāi ’tām āśāste.—upākṛtasya svāhė
’ty upākṛte juho, ālabdhyā sahe śi niyute
juho; hūtya svāhė ’ti hūte juhoti, esām
lokānāṃ abhimājaya [2].—pra vṛ eva esēhā
lokēbhyaśa cyavate, yō śvamedheṇa yājate; āḷgēyam,
āimdrenām, āśīnām, tān paśān āḷabhate prātiśthityay.
—yād āgneya bhāvati, āgnīśa śa rava
devāth, devāth eva ’varundhe.—bhrāma vā
agnīḥ, kaśṭrāṁ indraḥ; yād aindhrēg bhāvāti
[3]; bhrāmakṣaṭrē eva ’varundhe.—yād āśīṃ
bhāvati, āśīṃ āvaruddhyā;—trāyo bhavanti;
trāya imē lokēḥ, eva śāvā lokēḥ śrātiśthayā;
agnaye ’ṭhūmōcē ’ṣṭākapāya ētē dāsāḥaśvā
śi īnāvāpā; āśāśārē virāṭ, ānāṃ virāṭ, vināvāj ‘vā ’nāyādām āvarundhe.—agnēr manve
prathamāyā prācetas ētē yājyāṇuvāyā bhāvanti sārvabhyā [4].

[On the second day of pressing, after the performance of the Bahisparavāmā-Stotra, the Adhvaryu brings the sacrificial horse, along with the hornless he-goat and the gomṛga, to the central stake, and recites: “Homage to the king! Homage to Varuṇa!” etc. (TS. 7.4.16) (cf. Āp. 20.13.11).]

Surely the horse is consecrated to Varuṇa. When he (the Adhvaryu) makes him (the horse) a victim consecrated to Prajaṭpati, he (thereby) deprives him (the horse) of his deity. He (the Adhvaryu) says: “Homage to the king! Homage to Varuṇa!” Surely the horse is consecrated to Varuṇa. (Consequently) he (the Adhvaryu)
(by uttering these words) provides him (the horse) with his own deity (causes him to be united with his own deity).

He says: "Homage to the horse! Homage to Prajāpati!" Surely the horse is (also) consecrated to Prajāpati (since he was born of Prajāpati). (Consequently) he (the Adhvaryu) (by uttering these words) provides him (the horse) with his own deity (causes him to be united with his own deity).

Addressing the horse, who represents Prajāpati, he says: "Homage to the overlord." Surely, the overlord is Dharma (religious law). (Consequently) it is Dharmasvamitya that he (the Adhvaryu) takes possession of (for the Sacrificer) (by uttering these words).

Addressing the horse, who represents Prajāpati, he says (speaking on behalf of the Sacrificer): "Thou art an overlord. May I be overlord of the creatures." He (the Adhvaryu, by uttering these words), makes him (the Sacrificer) an overlord of his equals.

He says (speaking on behalf of the Sacrificer): "Establish me (as an overlord?). Establish (overlordship?) in me." This he recites as a prayer.

[The Adhvaryu offers an oblation of clarified butter, when the horse has been driven near the stake; he offers a second oblation, when the horse has been bound to the stake; and he offers a third one, when the horse has been sacrificed (i.e. after his body has been thrown into the fire).

Cf. Āp. 20.15.6.]

When he (the horse) has been driven near (to the stake), he (the Adhvaryu) makes an oblation, saying: "To him that has been driven near, svāhā!" (TS. 7.4.16). When he (the horse) has been bound (to the stake), he makes an oblation, saying: "To him that has been seized, svāhā!" (ibid.). When he (the horse) has been sacrificed, he makes an oblation, saying: "To him that has been sacrificed, svāhā!" (ibid.). It is in order to conquer these (three) worlds (i.e. earth, atmosphere, and heaven, for the Sacrificer, that the Adhvaryu offers these three oblations.

[On the third day of pressing, after the purificatory bath (avabhṛtya), the immolation of the anubhṛtya victims, and the sacrifice to Tvāṣṭar, the Adhvaryu, with the help of his assistants, binds three victims to the great stake (visālāyupa): a he-goat for Agni, a he-goat for Indra and Agni, and a he-goat for the Aśvins (cf. Āp. 20.22.14; 20.23.1–7; Baudh. 15.37).]

Surely he who offers the horse-sacrifice is deprived of these (three) worlds (i.e. earth, atmosphere, and heaven). He (the Adhvaryu, acting for the Sacrificer,) seizes (and offers) these (three) animals: a he-goat consecrated to Agni, a he-goat consecrated to Indra and Agni, and a he-goat consecrated to the Aśvins. (This is done) in order to establish firmly (the Sacrificer) (in these three worlds). Inasmuch as there is a (first) victim consecrated to Agni,—Agni being (all) the deities,—it is all the deities, indeed, that he (the Sacrificer) takes possession of (when the Adhvaryu seizes that victim). Surely, Agni is priesthood, and Indra is of Kṣatriya-authority. (Consequently) inasmuch as there is a (second) victim consecrated to Indra and Agni, it is priesthood and Kṣatriya-authority that he (the Sacrificer) seizes (and offers) this victim. (Consequently, inasmuch as the Aśvins seize that victim) If there is a (third) victim consecrated to the Aśvins, it is in order to obtain (the fulfillment of) the prayers (of the Sacrificer). They (the victims) are three in number. And these worlds (i.e. earth, atmosphere, and heaven) are three. (Consequently, inasmuch as the Adhvaryu offers these three victims,) he (the Sacrificer) establishes himself firmly in these (three) worlds.

[After the offering of the cakes that are offered on the occasion of this sacrifice of three victims, the Adhvaryu offers and prepares the mṛgāra-ṛṣṭi, which is composed of ten oblations. Cf. Āp. 20.23.2.]

According to the prescription: "A cake on eight potsherds for Agni Atihomuc (i.e. Agni who delivers from distress)," etc. (TS. 7.5.22), he (the Adhvaryu) prepares (and offers) the ṛṣṭi that is composed of ten oblations. The Virāj (-metre) is composed of ten syllables, and the Virāj is food. (Consequently, inasmuch as the Adhvaryu offers this ṛṣṭi composed of ten oblations,) he (the Sacrificer) obtains food by means of the Virāj.

For the sake of completeness (i.e. for the sake of the Sacrificer's obtaining everything), the invitatory and offering formulas (for the performance of this ṛṣṭi) are (the stanzas that begin with the words): "On Agni first, the wise one, I meditate," etc. (TS. 4.7.15.a–u.).

3.9.17

yādā āśvam upatāpad vindet, āneyām aṣṭākapālaṃ nirvape, saumyam carum, saivtram aṣṭākapālam.—yād āneyo bhāvati, āgno sārvā devatāḥ, devatābhīr evai 'naṃ bhīṣajyatī.—yāt
saumyō bhāvati, sómo vā ōṣadhīnāṁ rājā, yābhaya evāō naṁ vīndāti [1], tābhīr evāō naṁ bhīṣajyati.–yāt sāvitrō bhāvati, savitṛprasūta evāō naṁ bhīṣajyati.–etābhīr evāō naṁ devatābhīṣajyati, agadō hai vā bhavati.—paunām carum nirvapeta, vādi śloṇaḥ stātaḥ; pūṣaḥ vā ślaṃgyasya bhīṣak: sā evāō naṁ bhīṣajyati, śaśloṇo hai vā bhavati [2].—raudrām carum nirvapeta, yādi mahatvā devatāḥ bhīṣajetaḥ; etad devatāvā vā śaśvā; svāyāvā vāi naṁ devatāvā bhīṣajyati, agadō hai vā bhavati.—vaśīvānām dvādāsakapālam nirvapen marākarē yādi nā "gācchēt; iyyām vā agnir vaśīvānārāḥ, iyām evāō naṁ arcībhīyāṁ parirodham ānayati, ā hai vāśūtyām āhar gagchati.—yādy adhyāt [3], aṅganeśaṃ ṣṭākappārale, saurāvāṃ pāvaya, vāvyavā āyābhāgaḥ.—yājamāno vā śāvāḥ; āśnāsaḥ vā esā grīthāya, vāsāyāvā śvō médhāya prōkṣito ḍhyēti; yād āśnāmocum nirvāpita, āśnāsaḥ evāō tēnā muciya—yājamāno vā śāvāḥ; rētasaḥ vā esā vṛtydhayate [4], vāsāyaśvō médhāya prōkṣito 'ḍhyēti; saurāvāṃ retaḥ; yāt saurāvāṃ pāvya bhāvati, rētasāḥ vāi naṅ sā sāṃrādhayati.—yājamāno vā śāvāḥ; gārbhāvā vā esā vṛtydhayate, vāsāyāvā śvō médhāya prōkṣito 'ḍhyēti; vāvyavā gārbhāḥ, vād vāvyavā āyābhāgō bhavati, gārbhāvā evāō naṅ sā sāṃrādhayati.—ātō yāsyāi sā 'śvamedhē prāyaścitiḥ kriyēte, īṣtēvāsāya bhavati [5]. [Expiatory rites to be performed if disease or mishap befall the sacrificial horse. Cf. Baudh. 15.8 and Sat-Bṛ. 13.3.8.]

If disease were to befall the horse, he (the Adhvarya, acting for the Sacrifice,) should prepare (and offer) a cake on eight potsherds for Agni, a caru (i.e. a pap) for Soma, and a cake on eight potsherds for Savitar.

Inasmuch as the first cake is for Agni,—and Agni is all deities,—it is by means of all (all) deities indeed that he (the Adhvarya) cures him (the horse). Inasmuch as the caru is for Soma,—and Soma is the king of plants,—it is by means of the plants wherefrom disease befalls him (the horse), that he (the Adhvarya) cures him (the horse). Inasmuch as the second cake is for Savitar, it is on the impulse of Savitar that he (the Adhvarya) cures him (the horse). It is by means of these (three) deities indeed that he cures him. (And consequently) he (the horse) becomes free from disease.

He (the Adhvarya) should prepare (and offer) a caru (i.e. a pap) for Pūṣan, if he (the horse) were to become lame. The healer of lameness surely is Pūṣan. He (Pūṣan) will cure him. And he (the horse) will become free from lameness.

He (the Adhvarya) should prepare (and offer) a caru (i.e. a pap) for Rudra, if the great deity (i.e. Rudra) were to injure him (the horse). The horse surely has that (deity) as his deity. (Consequently, inasmuch as the Adhvarya offers a caru to Rudra,) he (the Adhvarya) cures him (the horse) by means of his own deity. And he (the horse) becomes free from disease.

He (the Adhvarya) should prepare (and offer), in the lair of a wild animal, a cake on twelve potsherds for (Agni) Vaśīvānara, if he (the horse) were not to come to back (before the first day of pressing). Agni Vaśīvānara surely is this (earth). (Consequently, when the Adhvarya offers that cake to Agni Vaśīvānara,) this (earth), enclosing him (the horse) with two flames, leads him back. (And) he comes back on the day of pressing.

If he (the horse) should leap upon (a mare),

[u] A note on adhy-eti (Tait.-Br. 3.9.17.3-5).

According to the P.W. and the dictionary of Monier-Williams, adhy-eti means: to turn the mind towards, to observe, to understand, to remember, to care for, to long for; to know, to know by heart; to go over, to study; to learn. Furthermore, Sāyaṇa, in his commentary on Tait.-Br. 3.9.17.3-5, explains the word adhy-eti by ivadāvām garābhām vā smaṛet "he thinks of a mare or a she-ass," and he adds: tac ca smarāṇam ṭrākṣitaḥ dhāyāḥ vā ṣāṃśaṃjñātāḥ nāma-dāśātām ("and this thought is to be inferred from his indifference, etc., when he gets grass, food, etc."). Nevertheless I am convinced that in this passage adhy-eti does not mean "he thinks of, he longs for," but "he leaps upon, he covers, he copulates with (a mare)." This conviction is based on the following considerations:

(1) In the parallel passage of the Sat-Bṛ. 13.3.8.1, we read: yādy asaḥ ivadāvām skandet, ādhuḥ skandet certain means "leaps upon, covers." Egglest has translated: "If the sacrificial horse were to couple with a mare." Cf. adhi-skandeti "to cover in copulation." (2) adhy-eti may be considered as a synonym of adhi-gacchati, and, in the Sukruta, adhi-gacchati means "inire feminam." Cf. adhi-gacchata "marriage, copulation." (3) adhy-eti occurs in an interesting passage of the Sat-Bṛ. (4.6.7.11-12): tad vā ādayaḥ sāma yāsā iṣṭāma ca sa da adhyāyati tasām mihunā indro jāto ... ahāv yadvā yāsā iṣṭāma yāsā apō hāvīrdhām dhāyēti tasām mihunān ca druṣāma jāto. ... Egglest has translated: "Now there, in the Sadas, that male, the Sāman, longs after the female, the Rc. From that generation Indra was produced. ... And there, in the Hāvīrdhāna, that male, the Soma, longs after the female, the Water. From that generation the moon was produced." But it is evident that if we translate adhy-eti by "leaps upon, covers, copulates with," we will obtain a much better and more plausible meaning, for the mere longing of the male after the female is not a mihunā (a copulation), and it would be rather absurd to imagine that the mere longing of the male Sāman after the female Rc was sufficient to produce the birth of Indra, or that the mere longing of the male Soma after the female Water was sufficient to produce the birth of the moon.

Note: This page was transcribed by the author from a Sanskrit manuscript during the period of preparation of his book "Brahmagītā". The original manuscript was written in the orthodox script of the period, as follows: 15.38;
THE HORSE-SACRIFICE

a cake prepared on eight potsherds for Agni Aṣṭāhomuc (i.e. for Agni who delivers from distress), an oblation of milk for Sūrya, and a portion of clarified butter for Vāyu (should be offered by the Adhvaryu).

The horse certainly is the Sacrificer. And certainly he is seized by distress whose horse, after he has been sprinkled for the sacrifice, leaps upon (a mare). (But) inasmuch as he (the Adhvaryu, acting for the Sacrificer,) offers (that cake) to (Agni) Aṣṭāhomuc, he (the Sacrificer) is delivered from distress.

The horse certainly is the Sacrificer. And certainly he is deprived of his seminal fluid whose horse, after he has been sprinkled for the sacrifice, leaps upon (a mare). (But) seminal fluid is of Sūrya’s nature. (Consequently) inasmuch as the milk-oblation is for Sūrya, he (the Adhvarya) provides him (the Sacrificer) with seminal fluid.

The horse certainly is the Sacrificer. And certainly he is deprived of embryos whose horse, after he has been sprinkled for the sacrifice, leaps upon (a mare). (But) embryos are of Vāyu’s nature. (Consequently) inasmuch as the portion of clarified butter is for Vāyu, he (the Adhvarya) provides him (the Sacrificer) with embryos.

And he for whom, at the horse-sacrifice, these expiatory rites are performed, becomes very rich, after he has offered the sacrifice.

Concerning this they say: “After the conclusion (of the horse-sacrifice), he (the Sacrificer or the Adhvarya, acting for the Sacrificer,) should prepare twelve porridges of boiled rice for the priests, or he should offer twelve istsis.” (On the other hand:) “If he should offer āṣṭiṣṭ, the sacrifice (certainly) would bend towards (i.e. favor) him, but he would become worse off; for, surely, the Metres (i.e. the offering formulas) of him who has offered the sacrifice have come to their end (i.e. have been used completely). Who could make use of them again so soon? Surely, after the conclusion of the sacrifice, the whole sacred speech comes to its end. And having come to its end (i.e. having been used completely), it is exhausted in strength; for it is as if it were wounded and sore. (Therefore) one should not make use of it again.” That is what they say.

After the conclusion (of the sacrifice), he (the Sacrificer or the Adhvarya, acting for the Sacrificer,) should prepare twelve porridges of boiled rice for the priests. The porridge of boiled rice surely is Prajāpati, and Prajāpati is the sacrifice. (Inasmuch as the Sacrificer prepares these porridges for the priests) the sacrifice bends towards him, (and) he does not become worse off.

They are twelve in number. (Now) the year is composed of twelve months. (Consequently, by preparing these twelve porridges and presenting them to the priests,) he (the Sacrificer) establishes himself in the year.

3.9.18

tād āhuḥ, dvādaśa brahmādaṇaṁ sānkṣhite nirvapet, dvādaśaḥbhīr vē ṣṭiḥbir vajeyet ’ti,—
yād iṣṭiḥbir yājeya, upānāmaka enam yajñih sāyān, pāpiyāṁs tu sāyāt; āptāṁ vī ētāyā chāndānsi, yā iṣānāh; tāṁ k’etāvādāśu pūṇāḥ prāyūjita ’ni; sāvā vā sāṅkṣhite yajñē vāg āpyate [1]; sā ’ptā bhavati yātāyānāṁ, kūrīṛkṛte ’va hī bhavatvā āruskṛtā; sā nā pūṇāḥ prāyūjye ’ty āhuḥ.—dvādaśa ’vā brahmādaṇaṁ sāṅkṣhite nirvapet; prajāpatir ēn ēdānāḥ; yajñih prajāpatiḥ; upānāmaka enam yajñih bhavati, nā pāpiyān bhavati.—dvādaśa bhavanti; dvādaśa māsāḥ saṁvatsaraḥ; saṁvatsara eva práśarīṭiṣṭhāti [2].

[After the conclusion of the horse-sacrifice, during the following days that follow the three days of pressing, the Sacrificer, every day, offers a brahmādaṇa (i.e. a porridge of boiled rice) to the officiating priests. Cf. Āp. 20.23.8–9; Baudh. 15.38; Sat.-Br. 13.3.6.6–7.]
nāma yajñāḥ; āha váí tátra rājanyo 'tivyādhī jáyate, yātrai 'tēna yajñēna yajñante.—ēṣa vái dīrgho nāma yajñāḥ; dīrghāyuso há váí tátra manasvat bhavanti, yātrai 'tēna yajñēna yajñante.—ēṣa vái kptō nāma yajñāḥ; kālpate há váí tátra prajābhyo yogakṣemāḥ, yātrai 'tēna yajñēna yajñante [3].

[Eulogy of the horse-sacrifice.]
This, forsooth, is the sacrifice called the Powerful one; verily, wherever they offer this sacrifice, everything indeed becomes powerful.
This, forsooth, is the sacrifice called the Mighty one; verily, wherever they offer this sacrifice, everything indeed becomes mighty.
This, forsooth, is the sacrifice called the Food-abounding one; verily, wherever they offer this sacrifice, everything indeed becomes abounding in food.
This, forsooth, is the sacrifice called the Sap-abounding one; verily, wherever they offer this sacrifice, everything indeed becomes abounding in sap.
This, forsooth, is the sacrifice called the Separated one; verily, wherever they offer this sacrifice, everything indeed becomes (well) separated.
This, forsooth, is the sacrifice called the Distinct one; verily, wherever they offer this sacrifice, everything indeed becomes distinct.
This, forsooth, is the sacrifice called the Firmly-established one; verily, wherever they offer this sacrifice, everything indeed becomes firmly established.
This, forsooth, is the sacrifice called the Energetic one; verily, wherever they offer this sacrifice, everything indeed becomes full of fiery energy (full of vital power).
This, forsooth, is the sacrifice called Abounding in holiness; verily, wherever they offer this sacrifice, the Brāhmaṇa is born as one rich in holiness.
This, forsooth, is the sacrifice called the Transpiercing one; verily, wherever they offer this sacrifice, the Rājanya (the Kṣatriya) is born as a strong archer (as one who pierces through his enemy).
This, forsooth, is the sacrifice called the Long one; verily, wherever they offer this sacrifice, the men live long.
This, forsooth, is the sacrifice called the Well-prepared one (kīpta); verily, wherever they offer this sacrifice, acquisition and security are assured to (are well prepared for) the people.

3.9.20
tārpyēṇa 'svaṭi śāṃjñāpayaṭanti; yajnō vái tārpyām, yajñēna vái 'naś śāṃjndhāyanti.—yāmēna sāmā prastotā 'nūpātiṣṭhate, yama- lokām eva 'naś gamayati.—tārpyē ca kṛttyadhīvāse cā 'svaṭi śāṃjñāpayaṭanti; etād vá paśuṇāṁ rūpām, rūpēpāi 'vā paśuṇ āvarundhe.—hīranyakaśipū bhavati, tejasō 'varuddhyai [1].—rūkmo bhavati, suvargasya lokāsyā 'nukhyāyai.—āśvo bhavati, prajāpate āṣtai.—āśya vá lokāsya rūpām tārpyām, antārīkṣasya kṛttyadhīvēsāh, divaḥ hīranyakaśipū, ādityaśa rukmā, prajāpate āṣvah; imām eva lokām tārpyēṇa 'nānti, antārīkṣam kṛttyadhīvēsān, divaṁ hīranyakaśipūnā, ādityaṁ rukmēna, āśvēna 'vā médhyena prajāpate śāvyuṣaṁ salokātām āṇoti.—etāsām eva devātām śāvyuṣam, sāṣṭiṁ saṁśānamokātām āṇoti, yō śvamedhēna yājate, yā u cai 'nam evaṁ vēda [2].

[On the second day of pressing, the immolation of the horse, the hornless he-goat, the gomrā, and many other victims takes place. After the immolation of the horse, the assistants of the Adhvaryu spread out on the stalk of a rata, a large cloth called tārpya, a blanket made of a skin, a cushion wrought of gold, and a golden plate. The slaughterers then smother the horse lying on these objects by means of the tārpya; and the Prastotar worships the horse by singing the Yama-Sāman. Cf. Āp. 20.17.8–11; Baudh. 15.28 in fine.]

They (the Śāmitars, the slaughterers) kill the horse (literally: cause the horse to acquiesce) by means of the tārpya-cloth. The tārpya-cloth surely is the sacrifice. (Consequently) they thus abundantly provide him with (the essence of) the sacrifice.
The Prastotar (during or immediately after the killing of the horse) worships the horse (by singing the Sāman that belongs to Yama (i.e. the grāmageyagaya 2.2.6 or 2.2.7; Sāmveda 1.71, or the grāmageyagāna 8.2.14; ibid. 1.320). He thus makes him go to the world of Yama.
They (the Śāmitars) kill the horse on a tārpya-cloth and on a blanket made of a skin. This is a symbol of cattle. He (the Sacrificer) thus obtains cattle by means of their symbol.
There is a cushion wrought of gold, in order to obtain vital power (for the Sacrificer). There is a golden plate, in order to reveal the heavenly world (to the Sacrificer). There is a horse (the victim is a horse), in order to obtain (the favor of) Prajāpati (for the Sacrificer).
The tärpya-cloth surely is an image of this world (i.e. the earth); the blanket made of a skin, (an image) of the atmosphere; the cushion wrought of gold, (an image) of the sky; the golden plate, (an image) of the sun; the horse, (an image) of Prajāpati. (Consequently by means of the tärpya-cloth, he (the Sacrificer) obtains this world (i.e. the earth); by means of the blanket made of a skin, the atmosphere; by means of the cushion wrought of gold, the sky; by means of the golden plate, the sun; and by means of the sacrificial horse, he obtains intimate union with Prajāpati, and residence in the same world with him.

Surely he who offers the horse-sacrifice and who thus knows it obtains intimate union with (all) those deities (the Earth, the Atmosphere, the Sky, the Sun, and Prajāpati), equality in power with them, and residence in the same world with them.

3.9.21

ādityās cā 'īgirasa ca suvargé lokē 'spar-dhanta; tē 'īgirasa ādityēbhayaḥ, amūm (?) (corr. ādityēbhyaḥ 'mūm) ādityām āśvaḥ śvetām bhū-tām daksīṇām anayan; tē 'bruvan, yām no 'neṣta, sā vāryo bhūd iti; tasmād āśvaḥ śavārye 'ty āhvayanti, tasmād yajña vāro diyate.—yāt pra-jāpatir ālabhdhō 'svō bhavat, tasmād āśvo nāma [1].—yāc chvāyad ārūr āsīt, tasmād ārūvā nāma. —yāt sadyā vājānt samajaya, tasmād vājī nāma.—yād āsurānām lokān ādatta, tasmād ādityō nāma.—agnir v āsvamedhāsya yōnir āyātanam; sūryo 'gnir yōnir āyātanam; yād āsvamedhé 'gnāu cītya uttaraśadām upaṇvātā, yōniman evā 'nam āyātanavān karoti [2].—yōnimān āyātanavān bhavati, sā (?) (corr. yā) evām vēda.—prāṇāpānāv u etāu devānam, yād ākṣvamedhāv; prāṇāpānāv evā 'varundhe.—ōjo bālam u etāu devānam, yād ākṣvamedhāv; ēo bālam evā 'varundhe, āgnir v āsvamedhāsya yōnir āyātanam; sūryo 'gnir yōnir āyātanam; yād āsvamedhé 'gnāu cītya uttarvedēm cinōtī, tāv arkaśvamedhāv; arkaśvamedhāv evā 'varundhe; átho arkaśvamedhāyor evā prātitīṣṭhati [3].

The divine origin of the horse's names.

The Ādityas and the Āgirases were contending together for the heavenly world. (After the Ādityas, by means of their sacrifice, had obtained the heavenly world,) the Āgirases brought to the Ādityas, as a sacrificial fee, yonder sun, that had become a white horse. They (the Ādityas) said (to the Āgirases): "The one you have brought us as a sacrificial fee, he has become excellent (sa varya 'bhūti)." Therefore people call the horse savarya (the one who is endowed with excellent qualities). (And) therefore, at the sacrifice, the vara (a boon, the most excellent thing,) is given (as a sacrificial fee).

Inasmuch as Prajāpati, having been seized (for the sacrifice) became the āśva (i.e. the horse, or the one who obtains?), —that is the origin of the name āśva (horse). Inasmuch as he (Prajāpati or the horse) swelled (svayat) and was ārus (sore),—that is the origin of the name arvan (courser, horse).”

Inasmuch as he (Prajāpati or the horse) immediately conquered booty (vājān), —that is the origin of the name vājān (the spirited one, the one who conquers booty, the horse).

Inasmuch as he (Prajāpati) seized (ādatta) the worlds of the Asuras,—that is the origin of the name Āditya (the sun, the divine courser, with whom the sacrificial horse is identified).

[The horse-sacrifice and the building of the fire-altar.]

For the performance of the horse sacrifice, a great fire-altar is to be built on the eastern part of the mahāvedi during the twelve Upasad-days that precede the three days of the Soma-pressing. In the middle of this great fire-altar, an uttaravedi (a high altar) is prepared.

The wom (the resting place), the support, of the horse-sacrifice is Agni (the Fire) forsooth; and Śūrya (the Sun) is the wom (the resting place), the support, of Agni. When, at the horse sacrifice, the great fire-altar, he (the Adhvaryu, with the help of his assistants,) bestrews the uttaravedi (the high altar) with earth, he thereby provides that (sacrifice) with its wom (its resting place), its support. (And) whosoever thus knows, is provided with a wom (a resting place), a support.

The Arka (the sacrificial fire that flames on the great fire-altar) and the Āsvamedha (the horse-sacrifice, that is identified with the sun)...

1) Instead of "yāt pra-jāpatir ālabhdhō 'svō bhavat, tasmād āśvo nāma.—yāc chvāyad ārūr āsīt, tasmād ārūvā nāma," we probably must read: "yāt pra-jāpatir ālabhīdo 'svō 'bhavat, tasmād āśvo nāma, yāc chvāyad (or rather yād dāsyaṇ); yād ārūr āsīt, tasmād ārūvā nāma." And in that case, we should translate: "When Prajāpati was seized (for the sacrifice), he became an āśva (a horse). The origin of the name āśva (horse) (the reason why the horse is called āśva) is that he (Prajāpati or the horse) swelled (svayat or dāsyaṇ). Inasmuch as he was ārus (sore),—that is the origin of the name arvan (courser, horse)." Cf. Śat.-Br. 13.3.1.1.
are the out-breathing and the in-breathing of the gods. (Consequently) he (the Sacrificer who thus knows, and performs the rites for the building of the fire-altar and the rites of the horse-sacrifice,) gains for himself the out-breath and the in-breath.

The Arka and the Áśvamedha are the vigor and the strength of the gods. (Consequently) he (the Sacrificer who thus knows, and performs the rites for the building of the fire-altar and the rites of the horse-sacrifice) obtains vigor and strength.

The womb (the resting place), the support, of the horse-sacrifice is Agni (the Fire) forsooth; and Sūrya (the Sun) is the womb (the resting place), the support, of Agni. When, at the horse-sacrifice, on the great fire-altar, he (the Adhvaryu, with the help of his assistants,) builds up the uttaraśāda (the high altar),—(inasmuch as these are the two great fire-altars)—the Arka and the Áśvamedha,—he (the Sacrificer) thereby takes possession of the Arka and the Áśvamedha, and he establishes himself in the Arka and the Áśvamedha.

3.9.22

prajāpatiṁ vāi devāḥ pīṭāram, paśaṁ bhūtam médhāyā "labhanta; tāṁ álābhyaḥ 'pañvasan; prātār yātāśmāh ńiti; ēkaṁ vā etād devānāṁ áhaḥ, yaḥ sampvaṁśaraḥ; tāsmād áśvaḥ purāstāt samvatsaraḥ álabhyate.—yāt prajāpatiḥ álabhdhō 'svō 'bhavat, tāsmād áśvah; yāt sadyo médhō 'bhavat [1], tāsmād ásvamedhāh, —vedukō 'svam áśaṁ bhavati, yā evām vēda.—yād vāi tāt prajāpatiḥ álabhdhō 'svō 'bhavat, tāsmād áśvah prajāpatiḥ paśaṁ nānurūpatāmaḥ.—ā 'sya puṭrāḥ prātirūpa jyate, yā evām vēda.—sārvāṇi bhūttān śaṁbīṝyā "labhate, sāṃ evaṁ devās tejāse brahmavacāsya śo bhāranti, yō 'svamedhēṇa yājate [2], yā u cai 'nam evām vēda.—etād vāi tād devā etād devātāṁ paśaṁ bhūtam médhāyā "labhanta, yajñāṁ eva; yajñēṇa yajñāṁ ayajanta devāḥ; kāmapramaṁ yajñāṁ akurvata; tē 'mṛtavām akāmayaṁ, tē 'mṛtavām agacchan.

[3.8.4.2]

(Formerly) the gods seized, for the sacrifice, their father Prajāpati, who became an animal (for the sacrifice). Having seized him, they fasted. They said: "To-morrow we shall sacrifice." (Now) a year to (us) is one day to the gods. Consequently, the horse (at the horse-sacrifice) is seized (for the sacrifice) a year before (the immolation of the horse).

Since Prajāpati, having been seized (for the sacrifice), became an áśva (i.e. a horse, or one who obtains?), therefore it is an áśva (a horse) (that is sacrificed); since he immediately became a médha (an animal fit for the sacrifice) therefore (that sacrifice is called) the Áśvamedha. He will obtain a speedy horse, who thus knows.

Since Prajāpati, having been seized (for the sacrifice), became a horse, therefore of (all) the victims that are offered to Prajāpati, the horse is the one that most resembles him. To him who thus knows, a son who resembles him will be born.

(Formerly as much as the sacrificial horse represents all beings,) he who offers the horse-sacrifice thus knows it, immolates all beings, after having made them ready for the sacrifice, and (consequently) the gods make him ready for (the acquisition of) vital power and spiritual lustre.

(Similarly) the gods, for the sacrifice (i.e. for the horse-sacrifice), seized (as a victim) a deity (i.e. Prajāpati) that became an animal fit for the sacrifice. It was the sacrifice (itself). (Consequently) it was the sacrifice (itself) that the gods offered (as a victim) to the sacrifice. They (thus) caused the sacrifice to be the fulfillment of desire. They (then) desired immortality, and they reached immortality. He who offers the horse-sacrifice, goes the way of the gods. The sacrifice he offers is the sacrifice that is the sacrifice of Prajāpati's (nature), the sacrifice which is the fulfillment of desire. (And, consequently,) he reaches the place where there is no repeated dying.

At the beginning (of the horse-sacrifice) (i.e. probably after the offering of the sāµgrahāni-tāsī), he (the Adhvaryu, acting for the Sacrificer, with the help of his assistants,) seizes (and immolates) a many-colored, hornless bull, with the aspect of that (Prajāpati) (i.e. that is an image of Prajāpati). (This is done) for (the fulfillment of) all desires, in order to obtain everything, in order to conquer everything. Everything, indeed, he thereby obtains, everything he conquers, he who offers the horse-sacrifice and thus knows it.
3.9.23

yó vásāsvyayā médhyaśya lómanī védā, ásvasyayā vámédhyaśya lómal-lómañ juhoti; ahohtrātē vámédhyaśya médhyaśya lómanī védā, yát sāyām prātār juhoti, ásvasyayā vámédhyaśya lómal-lómañ juhoti; étad-anukṛti ha sma vá purā, ásvasyayā (?)(corr.: purā 'śvasya) médhyaśya lómal-lómañ juhvati—yó vásāsvyayā médhyaśya padé védā, ásvasyayā vámédhyaśya padé-pade juhoti; darśapūrṇamāsā vásāsvyayā médhyaśya padé [1]; yát darśapūrṇamāsā yājate, ásvasyayā vámédhyaśya padé-pade juhoti; étad-anukṛti ha sma vá purā, ásvasyayā (?)(corr.: purā 'śvasya) médhyaśya padé-pade juhvati—yó vásāsvyayā médhyaśya vīvārtanām védā, ásvasyayā vámédhyaśya vīvārtanē-vīvārtanē juhoti, asāu vā adityā śvah; sā āhavanīyam āgacchati; tād vīvārtate; yād āgnihiṭra juhoti, ásvasyayā vámédhyaśya vīvārtanē-vīvārtanē juhoti; étad-anukṛti ha sma vá purā, ásvasyayā (?)(corr.: purā 'śvasya) médhyaśya vīvārtanē-vīvārtanē juhvati [2].

[Religious benefits imparted to the Sacrificer at the Āgnihotra and at the Full and New-moon-sacrifice, if he knows the mystic meaning of the two kinds of hair, the two (double) footprints, and the turning about, of the sacrificial horse.]

Surely, he who knows (the mystic meaning of) the two kinds of hair of the sacrificial horse (i.e. the light and the dark hair, or the hair of the right side and the hair of the left side), makes an oblation in every single hair of the sacrificial horse. (Now) the two kinds of hair of the sacrificial horse surely are day and night. (Consequently) when he (who thus knows) offers the Full and New-moon-sacrifice, he makes an oblation in every footprint of the sacrificial horse. (For) it is conformably to that (identity of the horse's feet with the sun and the moon), that formerly (at the primordial horse-sacrifice) they (the gods) made oblation in every single hair of the sacrificial horse.

Surely, he who knows (the mystic meaning of) the turn-about of the sacrificial horse, makes an oblation in every turn-about of the sacrificial horse. (Now) the horse in yonder sun. (And) this (the sun) enters into the Āhavanīya fire (every evening, at the Āgnihostra); then it turns about. (Consequently) when he (who thus knows) offers the Āgnihostra, he makes an oblation in every turn-about of the sacrificial horse. (For) it is conformably to that (identity of the horse's feet with the sun and the moon), that formerly (at the primordial horse-sacrifice) they (the gods) made an oblation in every turn-about of the sacrificial horse.

PARALLEL PASSAGES OF THE TAIIITIRIYA-phasisa and the satapatha-brāhmaṇa

<table>
<thead>
<tr>
<th>Tait.-Br.</th>
<th>Cf. Śat.-Br.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.8.1.1</td>
<td>13.1.2.1</td>
</tr>
<tr>
<td>3.8.2.1</td>
<td>1.1.4</td>
</tr>
<tr>
<td>2.2</td>
<td>1.1.1</td>
</tr>
<tr>
<td>2.3</td>
<td>1.1.2</td>
</tr>
<tr>
<td>2.4</td>
<td>1.1.4</td>
</tr>
<tr>
<td>3.3</td>
<td>1.1.4</td>
</tr>
<tr>
<td>3.4</td>
<td>1.2.4</td>
</tr>
<tr>
<td>3.4-6</td>
<td>1.2.1</td>
</tr>
<tr>
<td>3.8.4.2</td>
<td>1.2.3</td>
</tr>
<tr>
<td>pāpām vihīt āmṛtaḥ 'ty āha.</td>
<td>1.2.9</td>
</tr>
</tbody>
</table>
3.8.6.1 yathā vai haviṣṭaḥ grīhīṣṭasya skandati .................................................. 1.3.1
6.2 yat parimitaḥ anubṛtyat ................................................................. 1.3.2
6.3 uvāca ha prajāpatiḥ, stokyāṣu vā aham ........................................... 1.3.2
6.3-5 agnaye svāhe 'ty aha; agnaya evai 'nam ...................................... 1.3.3
6.5 pra vā esō 'śmā lokāc cyavate, yāḥ ............................................... 1.3.4
3.8.7.1-2 prajāpateye tvā juṣṭaṁ praksamā ti ........................................ 1.2.5-8
7.3 brahmavādino vadanti, yat prajāpato 'śvāḥ ................................... 1.2.9
3.8.8.1 yathā vai haviṣṭaḥ grīhīṣṭasya skandati .................................... 1.3.5
8.2 tad āhuḥ, anāhutayo vā avacaritāni ............................................. 1.3.6
8.2-3 bahirdhā vā enam etad āyatanād ................................................ 1.3.7
8.3-4 tad āhuḥ, yaṃamukhe-yaṃamukhe .............................................. 1.3.8
3.8.9.1-2 vibhūr mātrā prabhūh pitre 'ty aha ........................................ 1.6.1
9.3 ādityānāṁ patvā 'nvīhi 'ty aha ....................................................... 1.6.2
9.3 devā āśāplā etam devebhyo 'śvāṁ ................................................. 1.6.2
9.3-4 īśvaro vā āśvah pramuktaḥ parām ............................................. 1.6.2
9.4 raṣṭram vā āśvedaḥ; raṣṭre ātalam vā .......................................... 1.6.3
3.8.10.1 prajāpatis akāmāyati 'śvamedhena jaye 'ti ................................ 1.7.1
10.2 sapta juhoti, sapta hi tā devatā .................................................. 1.7.1
10.2 trīṇi vaiśvadevāni juhoti, catvāry .............................................. 1.7.4
10.3 ekaviṃśataṁ vaiśvadevāni juhoti ................................................. 1.7.3
10.4 triṇaśatam audgraṅgāni juhoti .................................................... 1.7.3
10.4 tredhā vibhajya devatām juhoti ................................................. 1.7.2
10.4-5 apa vā etasmāt prāṇāḥ krāmānti, yo ......................................... 1.7.2
10.5 pūraḥ hātum uttamaṁ juhoti ....................................................... 1.7.5
3.8.11.1 prajāpatis aśvamedham aśrāta, taḥi śṛṣṭaṁ ................................... 1.8.1
11.1 svāhā 'dhīm, ādhiśāya svāhā ......................................................... 1.8.3
11.1 kāya svāhā, ksmāi svāhā, kathamasmāi ...................................... 1.8.2
11.2 adityai svāhā 'dityai mahayai svāhā .......................................... 1.8.4
11.2 sarasvatyi svāhā, sarasvatyi brhhayai ........................................ 1.8.5
11.2 puṣṇe svāhā, puṣṇe prapatthaya ................................................. 1.8.6
11.2 tvāṣṛtvā svāhā, tvāṣṛtvā turīpāya ............................................. 1.8.7
11.2 viṣṇave svāhā, viṣṇave nihkuryapāya ....................................... 1.8.8
11.2 pūraḥhātum uttamaṁ juhoti ....................................................... 1.8.8
3.8.13.1 ā brahmaṁ brahmaṇo brahmavarcasi ....................................... 1.9.1
13.1 'ā smin rāṣṭre rājanya iṣavayaḥ .................................................. 1.9.2
13.1 doghdhi dhenur ity aha ............................................................. 1.9.3
13.1-2 vodha 'naḍvān ity aha ............................................................. 1.9.4
13.2 āśuḥ sapār ity aha; aśva eva ...................................................... 1.9.5
13.2 purandhir yeṣe 'ty aha ............................................................... 1.9.6
13.2-3 jīṣṇū ratheshāḥ ity aha ............................................................ 1.9.7
13.3 sabheyo yuva 'ty aha; yo vai ...................................................... 1.9.8
13.3 'ā 'tyāya vajyamānaśya vīra jayatat ........................................ 1.9.9
13.3 nikāme-nikāme naḥ parjano ....................................................... 1.9.10
13.3 phalinyo na oṣadhayaḥ .............................................................. 1.9.10
13.3 yogakṣemā naḥ kalpatāṁ ity aha ............................................... 1.9.10
3.8.14.1-2 prajāpatis devedhyo yaṣān vyādīṣat ..................................... 13.2.1.1
14.2-6 aśīyena juhoti; agner vā etad rupam ...................................... 2.1.2-5
14.5 dhānābhīr juhoti, naksātrapām vā etad ........................................ 2.1.5
3.8.15.1 ekasmāi svāhā, dvābhyyāṁ svāhe 'ty abhipūrvam .................... 2.1.5
16.1-2 ekottaraṁ juhoti; ekavad eva suvargāṇa .................................. 2.1.5
16.4 uṣase svāhā, vyūṣṭayai svāhe 'ty aha; raṭtrir ................................ 2.1.6
16.4 tā yad ubhayāṁ divā vā naktam vā juguṇāt ................................ 2.1.7
3.8.19.1 rājjudāla ekaviṃśatayatratnir aśvamedhasya ......................... 13.4.4.5
THE HORSE-SACRIFICE

3.8.19.1-2 nā 'nyeṣaṁ paśuṇaṁ tedanyā avadyanti
19.2 plakṣaśakāyaṁ anyeṣaṁ paśuṇām
3.8.20.1-2 rājjudalam agniṣṭhaṁ minoti
20.3-4 daksinato 'nyeṣaṁ paśuṇām avadyanti
13.5.3.8
20.4 cīte 'gnāv adhi vaitase kaṭe 'śvaṁ cinoṭi
13.3.1.3
3.8.21.1 ekaviṅśo 'gnir bhavati, ekaviṅśaḥ stomaḥ
21.1-3 dvādaśa eva 'gnih syād ity āhuḥ
21.3 tad āhuḥ, yad dvādaśa 'gnih syād
21.4 yo vā aśvamedhe tisraḥ kakubho veda
3.3.10
3.8.22.1 deva vā aśvamedhe pavamane suvargaṁ
22.1-2 yad udgāto 'dgāyet, yathā 'kṣetraṇaḥ
23.2 pucchaṁ anvārābante, suvargaṣya
23.1 hiṁ karoti, sāmā 'vā 'khaḥ
23.2 vādāva upardinhi, mithunātvaṁ
23.3
3.8.23.1 puruṣo vai yajñaḥ
3.8.21.2 asvam tūparmaṁ gomṛgam, tān agniṣṭha
23.1-2 āgneyaṁ kṛṣṇagriṇaṁ purastāl laḷāte
23.2 tvāsti rau laṁāsasakthau sakthyoḥ
23.3 atih kavace evai 'te abhitāḥ paryūhate
23.2 sauryaṁ balakṣaṁ pucche
23.3
3.9.1.1 prajāpati aśvamedhaṁ asṛjata; so 'smāṭ.
1.2-3 yad āranyaiḥ saṁsthāpayet, vyavasayetām
23.4, 23.5, 23.6, 23.7, 23.8, 23.9, 23.10
1.3-4 tad āhuḥ, apasaṭo vā ete, yad āranyaiḥ, yad
23.4 grāmyaiḥ saṁsthāpayati; ete vai kṣema nāma
23.4
3.9.2.1-2 prajāpati akāmayato 'bhau lokāv avarundhiye
2.2 anavaruḍḍo vā etasya sanvatsara ity āhuḥ
23.2 vi vā eṣa prajāya paśubhir ṛdhyate, yah
23.2 prajāpati virājam asṛjata; sā srṣṭaḥ
23.2 ekādaśa daśata alabhyante; ekādaśaśaṁra
23.4 vaiśvadevo vā asvah; nānādevatayāḥ paśavo
23.4
3.9.4.1 yuṇjanti bradham ity āha; asau vā ādityo
2.6.1 paṛa vā etasya yajña eti, yasya paśur
26.2 yathā vai haviṣo gṛhitasya skandati, evaṁ
23.5 apa vā etamāṁ teja indriyaṁ paśavaḥ śṛīṁ
26.3 vasavas tvā 'nijantu gatiyaṛṇaṇa
23.6 rudrās tvā 'nijantu traiṣṭubhena
23.7 ūdāyīṁ tvā 'nijantu gatiyaṛṇaṇa
26.6 patnayo 'bhyaṅjanti; śrīyā vā etad rūpam
23.8 lajñīṁ chāciṛṇa yaśo mamāṁśi ity atīrīktaṁ
23.8 yadi nā 'vajīghet, anīti paśur āsīt ity
23.7-15 samiddho aṅgan krīḍaṁ maṅmāṁṁaṁ
23.14
12.5-5 tejasā vā eṣa brahmanvarcasena vyrdhante
26.9 kiṁ śvīd āśīt pūrvacittūry ity āha.
13.2.6.14
5.2-3 kiṁ śvīd āśīt pūrvacittūry ity āha.
13.5.2.17
5.3 kiṁ śvīd āśīt pūrvacittūry ity āha.
13.2.6.15
5.3 kiṁ śvīd āśīt pūrvacittūry ity āha.
13.2.6.17
5.3 kiṁ śvīd āśīt pūrvacittūry ity āha.
13.2.6.18
5.3 kiṁ śvīd āśīt pūrvacittūry ity āha.
PAUL—EMILE DUMONT

Tait.-Br. 3.9.5.4 kaḥ śvid ekāki carati 'ty āha ........................................ [13.2.6.10]
3.9.5.4 ka u svij jāyate punar ity āha ........................................ [13.2.6.11]
5.4 kiṁ śvid dhimasya bheṣajam ity āha ........................................ 2.6.12
5.4—5 kiṁ śvid āvapanam mahad ity āha ........................................ 2.6.13
5.5 prchāmi tvā param antaṁ prthivyā ity āha ................................. 13.5.2.21
5.5 prchāmi tvā bhuvanasya nābhim ity āha .................................... 5.2.20

3.9.6.1 apā vā etasmāt prāṇāḥ kṛśmanti .................................... 13.2.8.2
6.1—2 avanti śthā 'vantis tvā 'vantu, priyaṁ ................................. 2.8.4
6.2 triḥ paryaṇtī; traya ime lokāḥ ............................................. 2.8.4
6.2—3 apā vā etebhāya prāṇāḥ kṛśmanti .................................... 2.8.5
6.3 ambe ambā ṣtiḥ ambika iti patniṁ udānayati ......................... 2.8.3
6.3—4 suvarga loke sam pronyāvāḥ ity āha ................................. 2.8.5
6.4 ā 'ham ajāni garbhadhama, ā tvam ..................................... 2.8.5
6.4 devā vā aśvamedhe pavamāne suvargāṇ ................................. [13.2.3.1]
6.5 trayyāḥ sūcyo bhavanti, ayaṁmayyo ................................. 13.2.10.3

3.9.7.1 apā vā etasmāc chṛi rāṣṭram kṛśmati, yo ......................... 13.2.9.1
7.1 ārđhṛvam enām ucchrayatād ity āha .................................... 2.9.2
7.1 veṇūbhāraṁ girīve 'ty āha; rāṣṭram vai ................................ 2.9.3
7.1—2 aṭhā 'svā madhyam edhātām ity āha ................................. 2.9.4
7.2 śite vāte punannive 'ty āha .............................................. 2.9.5
7.2—3 yad dhārinī yavam atti 'ty āha ....................................... 2.9.8
7.3—4 iyāṁ yākā śakuntike 'ty āha ........................................ 2.9.6

6.4 13.2.10.1
7.5 apā vā etebhāyaḥ prāṇāḥ kṛśmanti, ye yajne .......................... 2.9.7
3.9.9.1 prathamena vā eśa stomaṇā rāddhvā .................. 13.3.2.1
9.1 śakvarayaḥ prithaṁ bhavanty anyad-anvacy .......................... 3.2.2
9.1—2 tad āhūḥ, apaśaṅvo vā ete, yad ajāvayaś .......................... 3.2.3

3.9.10.1 prajāpatir akāmayata mahān annādaḥ ........................... 13.2.11.1
10.1 yajamānadevatāyā vai vapā; rājā mahimā ............................ 2.11.2
10.1 puratātstvāḥākārā vā ane devāḥ ..................................... 2.11.2

3.9.11.1 vaśvadevo vā aśvaḥ; taṁ yat prājāpatyaṁ ........................ 13.3.4.1
11.2—3 devāsurāḥ sapyattā āsan; te 'bruvan .............................. 3.4.1—2
11.3 gomgakaṇṭhena prathamaṁ āhuṭim juhoti ......................... 3.4.3
11.4 aśvāsaṇaḥ dvītīyāṁ āhuṭim juhoti .................................. 3.4.4
11.4 ayasmayena kamaṇḍalunā śṛtyāṁ āhuṭim ......................... 3.4.5

3.9.12.1 aśvasya vā alabdhasya medha udakrāmat .................. 13.3.6.1
12.1 aṭ cyna juhoti; mediho vā aṭ cynam; medho ......................... 3.6.2
12.1—2 śatṛṭīśatāṁ juhoti; śatṛṭīśadakṣarā .............................. 3.6.5
12.3 aśvastomiyaḥ huvī duvipada juhoti; dvīpad ........................ 3.6.3
12.3 tad āhūḥ, aśvastomiyaṁ pūrvaṁ hotaviyāṁ ........................ 3.6.4
12.3 dvīpadā huvī, nā 'nyāṁ uttarāṁ āhuṭim .......................... 3.6.5

3.9.13.1 prajāpatir aśvamedham asrjata; so 'smāt ................. 13.1.4.1
13.1—2 sāvitiyo bhavanti; iyāṁ vāi savitāḥ; yo ........................ 1.4.2
13.2 iśvara vā uśvaḥ pramuktaḥ parām parāvatam ..................... 1.4.3
13.3 yat prātārāt śītāṁ vajajate, aśvam eva tad ..................... 1.4.3

3.9.14.1 apā vā etasmāc chṛi rāṣṭram kṛśmati, yo ................. 13.1.5.1
14.1—2 tad āhūḥ, yad ubhau brahmāṇau gāyetām ................... 1.5.2—5
14.2—3 ity adaddā ity ayajāthā ity apaca iti .......................... 1.5.6
14.3 ity ajinā ity ayudhāthā ity amūṁ ................................. 1.5.6
14.3 tisro 'no gāyati, tisro 'nyāḥ ...................................... 1.5.6
14.3 tābhyaṁ sāṃsthāyaṁ anoyukté ca śate ......................... 1.5.6

Cf. Śat.-Br.
### THE HORSE-SACRIFICE

<table>
<thead>
<tr>
<th>Page</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>503</td>
<td>Cf. Śat.-Br.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>13.3.5.1</td>
<td>sarvesu va esu lokeṣu mṛtyavo 'nvāyattāh</td>
</tr>
<tr>
<td>3.5.2</td>
<td>yad amuṣmai svāhā 'muṣmai svāhe 'ti juhvat</td>
</tr>
<tr>
<td>3.5.3</td>
<td>bhrūṇahatayāi svāhe 'ty avabhṛta āhutim</td>
</tr>
<tr>
<td>3.5.4</td>
<td>etāṁ ha vai munḍībha audanyavo bhrūṇahatayāyai</td>
</tr>
<tr>
<td>13.3.6.5</td>
<td>jumbakāya svāhe 'ty avabhṛta uttamām</td>
</tr>
<tr>
<td>13.3.8.1-6</td>
<td>yady aśvam upatapad vindet, āghneṣam</td>
</tr>
<tr>
<td>13.3.6.6-7</td>
<td>tad āhuḥ, dvādāṣa brahmāudanānt sarṇṣhite</td>
</tr>
<tr>
<td>13.3.7.1-12</td>
<td>eṣa vai vibhūr nāma yajñāḥ; sarvaḥḥa vai</td>
</tr>
<tr>
<td>3.7.2</td>
<td>eṣa vai vibhūr nāma</td>
</tr>
<tr>
<td>3.7.1</td>
<td>eṣa vai prabhūr nāma</td>
</tr>
<tr>
<td>3.7.6</td>
<td>eṣa vā ūrjasvān nāma</td>
</tr>
<tr>
<td>3.7.7</td>
<td>eṣa vai payasvān nāma</td>
</tr>
<tr>
<td>3.7.4</td>
<td>eṣa vai vidhrto nāma</td>
</tr>
<tr>
<td>3.7.5</td>
<td>eṣa vai vyāvṛtto nāma</td>
</tr>
<tr>
<td>3.7.12</td>
<td>eṣa vai pratīṣṭhito nāma</td>
</tr>
<tr>
<td>3.7.8</td>
<td>eṣa vai brahmavarcasi nāma</td>
</tr>
<tr>
<td>3.7.9</td>
<td>eṣa vā ativyādhi nāma</td>
</tr>
<tr>
<td>3.7.10</td>
<td>eṣa vai dirgho nāma</td>
</tr>
<tr>
<td>3.7.11</td>
<td>eṣa vai klpto nāma</td>
</tr>
<tr>
<td>13.3.1.1</td>
<td>yat praṇāpatīr ālabdho 'śvo 'bhavat, tasmād</td>
</tr>
</tbody>
</table>
PROCEEDINGS

OF THE

American Philosophical Society

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VOLUME 95, NUMBER 6

DECEMBER 21, 1951

CONTENTS

The Impact of Man upon Nature in New Zealand.
   ROBERT CUSHMAN MURPHY 569

The Ancient Near East and Modern Philosophies of History.
   EPHRAIM A. SPEISER 583

George Logan and the Agricultural Revolution.
   FREDERICK B. TOLLES 589

   HOWARD C. RICE, JR. 597

The Special Kinds of Agnicayana (or Special Methods of Building the Fire-
   Altar) According to the Kathas in the Taittiriya-Brâhmaṇa.
   PAUL-ÉMILE DUMONT 628

Index to Volume 95 676

THE AMERICAN PHILOSOPHICAL SOCIETY
INDEPENDENCE SQUARE
PHILADELPHIA 6
1951
THE SPECIAL KINDS OF AGNICAYANA
(OR SPECIAL METHODS OF BUILDING THE FIRE-ALTAR)
ACCORDING TO THE KĀTHAS
IN THE TAITTIRĪYA- BRĀHMĀNA

The Tenth, Eleventh, and Twelfth Prapāṭhakas of the Third Kāṇḍa of the Taittirīya-Brāhmaṇa with Translation

PAUL-EMILE DUMONT
Professor of Sanskrit and Indology, Johns Hopkins University

CONTENTS

Preface ........................................ 629
Abbreviations ................................ 630
Introduction ................................ 630

The Sāvita-cayana ................................ 630

3.10.1 The 185 formulas which the Adhvaryu recites when he places the 185 bricks of the fire-altar, and the eight formulas which he recites when he puts sand on one of the lines of the ground for the altar .......................................................... 631

3.10.2 The four formulas which the Adhvaryu recites when he places the four naturally perforated bricks .......................................................... 634

3.10.3 The formulas which the Adhvaryu recites when he worships the fire-altar .......................................................... 635

3.10.4 The formulas which the Sacrificer recites when he worships the fire-altar .......................................................... 635

3.10.5 The formulas which the Hotar recites for the fire-altar that has been completely built up .......................................................... 636

3.10.6 The formulas which the Sacrificer recites when he anoints his face with clarified butter .......................................................... 636

3.10.7 The twenty-one formulas which the Adhvaryu recites when he makes twenty-one oblations after the anointment of the Sacrificer .......................................................... 636

3.10.8 The formulas which the Adhvaryu recites when, at the animal sacrifice, he draws for Mṛtyu (Death) a draught of broth from the victim, and sits it down on the high altar. The two verses which he recites when he pours the libation into the fire. The formula which the Sacrificer or the Adhvaryu recites when he drinks the rest of that draught. The formulas by which the Sacrificer firmly establishes the vital breaths in himself .......................................................... 637

3.10.9 Mystic explanations of some of the formulas used for the building of the Sāvita fire-altar, and reflections concerning the Sāvita fire-altar in general. Dialogue between a young student and Plakṣa Dāvīmpātī. Examples of Janaka, Ahīnas Āśvattthya, Devabhāga Śrautasṛṣa, and Śūta Vārṣāya .......................................................... 639

3.10.10 Mystic explanations pertaining to the formulas of 3.10.1 .......................................................... 642

3.10.11 Mystic speculations concerning the Sāvita fire and the Sāvita fire-altar. Story of Bharadvāja. The reason why the Sāvita fire-altar is called Sāvita .......................................................... 643


Bharadvāja. The reason why the Sāvita fire-altar is called Sāvita .......................................................... 643

3.11.1 The twenty-one formulas which the Adhvaryu recites when he places the twenty-one bricks of the fire-altar .......................................................... 645

3.11.2 The formulas which the Adhvaryu recites for the Satarudrīya-oblation .......................................................... 647

3.11.3 The formulas recited by the Adhvaryu for the oblation which is called "Stream of wealth" .......................................................... 649

3.11.4 The formulas recited by the Adhvaryu for the oblation which is called "Food-oblation" .......................................................... 649

3.11.5 The formulas recited by the Adhvaryu for the Viśvapri-oblations .......................................................... 649

3.11.6 The formulas which the Adhvaryu, acting for the Sacrificer, recites when he touches the fire-altar. The two formulas which he recites when he deposits the space-filler bricks. The five formulas which he recites when he touches the fire-altar. The formula which he recites when he spreads loose earth on the layer of bricks .......................................................... 650

3.11.7 Symbolical interpretations and theological explanations of the Nāciketa fire-altar .......................................................... 650

3.11.8 Story of Nāciketas. Theological explanation of the reason why gold is the dearest of all valued objects, and theological explanation of the word daśaṇā .......................................................... 652

3.11.9 The Nāciketa fire-altar should be built on the occasion of a Soma-sacrifice. Special rites that should be performed if the Sacrificer wishes to be endowed with fiery energy, glory, and preeminence in sacred lore. The four libations that should be performed at the end of the ceremony .......................................................... 653

3.11.10 Rewards obtained by the Sacrificer who builds the Nāciketa fire-altar. The Nāciketa fire-altar is identified with the year .......................................................... 655

The Caturhotra-cayana ................................ 656

3.12.1 The puro 'nārāyānas (invitation-verses) and the pāyādās (oblation-verses) of the seven śiṣyas called Divāb-śyenas .......................................................... 658

3.12.2 Theological explanations of the origin, the mystic import and the high value of the Divāb-śyenas .......................................................... 660

3.12.3 .......................................................... 662

3.12.4 .......................................................... 662

3.12.5 .......................................................... 662

The Vaiśnava-fire-altar ................................ 3.12.6–8

3.12.9 .......................................................... 3.12.9

In Dāmasaṃgīti, the translator describes a process for the construction of the Śravaṇa-yajña as a fire-altar, which is not in the normal Agnicayana. 

1 Cf. Dasmāṅgīti 19.1–16. Other Agni-sūtras call this method Vaiśnava-yajña, but in the Vaiśnava Agnicayana it is only stated for the Sātvāna and Śrāvaka-yajñas. 

THE SPECIAL KINDS OF AGNICAYANA

3.12.3 The puro ‘nundikāya and the yējvās of the five 
tis called Apāghās. ...................... 663
3.12.4 Theological explanations of the origin, the 
mystic import and the high value of the 
Apāghās. .............................. 664
3.12.5 Theological reflections upon the formulas 
called “the Four Hotars.” Description 
of the way the bricks that represent the formulas 
are to be placed for the building of the 
Cāturhotra fire-altar. Prescriptions 
concerning the size of that fire-altar, the sacrificial 
fee, the size of the vedi, the bricks to be used 
for the building of the altar, and the sacri 
ces that must be offered after the comple 
tion of the building. Remarks concerning the 
rewards obtained by the Sacrificer who 
has built the Cāturhotra fire-altar. ......... 666

The Vaiṣāvajra-cayana ................. 669
3.12.6-8 The (14+15+9=) forty-two formulas that 
the Adhvaryu recites when he places the 
fourty-two golden bricks or anointed pebbles 
of the Vaiṣāvajra fire-altar. .............. 670
3.12.9 The eighteen mantras that the Hotar has to 
repeat as Sāstra for the fire-altar that has been 
completely built up. Remarks on the great 
Soma-sacrifice connected with the building of 
the Vaiṣāvajra fire-altar. This great Soma-
sacrifice, when it was performed by the cre 
ators of the universe, lasted one thousand 
years. The men who perform it, those who 
teach it, and those to whom it is taught, will 
obtain divine rewards .................. 672

PREFACE

In December 1948 I published, in the Proceedings of the American Philosophical Society, 
the translation of the two Prapāṭhakas of the Third Kaṇḍa of the Taittirīya-Bṛāhmaṇa that 
deal with the horse-sacrifice. The three following 
Prapāṭhakas, the translation of which I am 
now publishing, are dedicated to the special kinds of Agnicayana or building of the fire-altar. The 
normal form of the Agnicayana is well known. 
Weber, Eggeling, and Keith have given us good 
descriptions of it.1 But our knowledge of the 
special kinds of Agnicayana, i.e., the special 
methods of building the fire-altar according to the 
school of the Kaṭhas, is very limited. Our 
only sources of information are Āpastamba-
Śrautasūtra 19.11–15, Baudhāyana-Śrautasūtra 
19.1–10, Taittirīya-Bṛāhmaṇa 3.10–12, and Tait 
tirīya-Aranyakā 1; and of these texts only the 
text of Āpastamba has been translated.2 The

These descriptions are based not upon the Taittirīya texts, but on the texts of the White Yajurveda.
2 Das Śrautasūtra des Āpastamba, aus dem Sanskrit übersetzt von W. Caland. Verhandelingen der koninglijke

the creators of the universe; and the Aruṇaketucayana or building of the fire-altar as it was built by the sage Aruṇaketu. The first four of these special kinds of Agnicayana are the subject of the three last Prapāthakas of the Taittirīya-Brāhmaṇa.

The text of these Prapāthakas is rather difficult, and many passages would be unintelligible without the help of the Sūtras and Sāyaṇa’s commentary. But it contains very interesting material, especially among the mantras and among the mystic speculations, some of which have a quite upanishadic character.

My translation is as literal as possible but, in order to make it more intelligible, I have put in parentheses not only the words that must be considered as understood in the text, but also short explanations; and I have put in brackets a few introductory notes and a few remarks that may help the reader to grasp the significance of the rites and to follow the phases of each of the four ceremonies.

For the convenience of the reader, the translation is accompanied by an accented transliteration of the text. It is the text of the Anandaśrama Series, and the numbers enclosed in brackets in the transliterated text, [1], [2], [3], etc., correspond to the numbers which are inserted in the text of the Indian edition; they indicate the subdivisions of each chapter (anuvāka). Only in a few instances have I corrected an evident misprint or ventured a conjecture.

ABBREVIATIONS

Baudh. = Baudhāyana-Srautasūtra.
RV. = Rgveda-Saṃhitā.
Tait.-Br. = Taittirīya-Brāhmaṇa.
TS. = Taittirīya-Saṃhitā.
TĀ. = Taittirīya-Āraṇyaka.
Ind. St. = Indische Studien, herausgegeben von A. Weber.
SBE. = Sacred Books of the East, Oxford.

INTRODUCTION

The prakṛti (i.e., the normal form) of the Agnicayana or building of the fire-altar is extensively dealt with in the Taittirīya-Saṃhitā, which contains not only the mantras (verses and formulas) to be used at that great religious performance, but also the brāhmaṇas (i.e., ritual and theological explanations) referring to that ceremony. Consequently the Taittirīya-Brāhmaṇa only deals with some special kinds of Agnicayana.

According to an old Indian tradition, the five special methods of building the fire-altar which are dealt with in Taittirīya-Brāhmaṇa 3.10-12 and in Taittirīya-Āraṇyaka 1 are based on texts of the school of the Kāthas, and this tradition, as Caland has pointed out in his introduction to Āpastamba-Srautasūtra 19.11-15, seems to be confirmed by the fact that in the Kāpiṣṭhala-Saṃhitā, which in the main agrees with the Kāthaka edited by Schroeder, there is a long fragment that is almost identical with Tait.-Br. 3.12.4 and 3.12.3. We may consequently assume that these special methods of building the fire-altar were originally taught by the Kāthas.

These special kinds of Agnicayana are: 1. the Sāvitra-cayana (Tait.-Br. 3.10); 2. the Nāriketa-cayana (Tait.-Br. 3.11); 3. the Caturhotra-cayana (Tait.-Br. 3.12.1-5); 4. the Vaśavāja-cayana (Tait.-Br. 3.12.6-9); and 5. the Aruṇaketucayana (TĀ. 1).

THE SĀVITRA-CAYANA

[According to Āpastamba (Āp. 19.11), he who wants to attain to the heavenly world should perform the Sāvitra-cayana (i.e., the building of the fire-altar in the form of the sun). This building of the fire-altar takes place in connection with an animal sacrifice.

In addition to the objects required for the normal building of the fire-altar, the Sacrificer should provide himself 1. with 185 golden bricks (i.e., small pieces of gold) as large as the last phalanx of the finger, or with an equal number of pebbles anointed with clarified butter; 2. with four naturally perforated bricks; and 3. with an unlimited number of space-filler bricks.

The Adhvaryu then, acting for the Sacrificer, performs the rites of the animal sacrifice that begin with the recitation of the formula of the six Hotars (cf. Āp. 7.1.1). According to the sacred tradition, he performs the sacrifice "on the third part of the vedi." This seems to mean that the sacrifice should be performed on a vedi which is one third the size of the vedi of the Soma-sacrifice (cf. Baudh. 19.1).]

1 The vedi or sacrificial bed is a spot of ground excavated two or three inches deep and covered with straw. The form of the vedi is a trapezium, the eastern and western sides of which are parallel. In the case of the vedi of the Soma-sacrifice, the eastern side is 72 feet long, the western side is 90 feet long, and the distance between the middle point of the eastern side and the middle point of the western side is 108 feet.

2 Consequently, in this case, the eastern side of the vedi would be 24 feet long, the western side would be 30 feet long, and the length of each side
performed the rites of the animal sacrifice as far as the second drawing of the enclosing line of the *vedi* (cf. Ṛg. 7.3.10), he thrusts down a peg into the ground, in the middle of that part of the *vedi* that is destined for the high altar (*uttaravedi*); and around that peg, he draws a line of the measure of a chariot wheel, for the building of the fire-altar in the form of the sun.

He then takes a green bunch of Darbha-grass furnished with roots, buries it in the middle of the area where the Āhavanīya-fire place is to be built, draws five spura-spoonfuls of clarified butter from the juhū-ladle, and makes five libations with that clarified butter on the bunch of Darbha-grass, reciting the verses of which begins with “The year, in unison with the dark fortnights,” etc. (TS. 5.6.4).

The Adhvaryu then prepares the *vedi* by digging the ground with the wooden spoon, sprinkling the *vedi*, and performing the other rites which relate to it and which end with pouring of clarified butter.

Then, inside the (above-mentioned) line (of the measure of a chariot wheel), he draws nine circular lines, strews the whole with sand, covers it with Darbha-grass, fills the external line with sour milk that has been mixed with honey, fills it also with pebbles, and leaves the whole in that state, for the night.

On the next day, the Adhvaryu, acting for the Sacrificer, offers the morning Agnihotra. He then touches the high altar (*uttaravedi*) with the formula “May Prajāpati seat thee. With that deity, in the manner of the Agiāras, do thou sit firm” (TS. 5.5.2.4); and, after having fired the fire into himself with the two verses “In me I take first Agni,” etc., “The immortal fire,” etc. (TS. 5.7.9.a, b), he touches the high altar again with the verse that is called Self-Building: “Thy kindling sticks, O Agni,” etc. (TS. 5.7.8.a).

Then he spreads sand over the place destined for the building of the fire-altar, with the formula “Thou art the ash of Agni,” etc. (TS. 4.2.4.b), and he spreads salty earth over it, with the formula “Thou art accord,” etc. (TS. 4.2.4.c). Whilst he spreads that sand and that salty earth, he thinks in his heart: “That which is black in the moon, may that be here.”

Then, after having mixed together the salty long, and the distance between the middle point of the eastern side and the middle point of the western side would be 36 feet.

The *uttaravedi* or high altar is a four-cornered mound, each side of which is 7½ feet long.
(k) arunō 'runārañjā puṇḍāriko viśvajñē abhi-
    jītā, ādhrā pīnāmānō 'nnāvān rāsavān īrāvān;
    sahañ pīnāmahā sāmbharo mahāvān.

(l) ejatākā jovatākā, kṣullakā śipīvīštakāh,
    sarisarañhā susērañhā, ājirāo gamiñśañhā.

(m) idāniñm tādhīnī mārī kṣīprām ajirām,
    āśūr nimesāh phaṅo drāvān atidrāvān, tvārañhī
tvārañmā āśūr āśīyāñhī jayañ (corr.: ājaya).

(n) agnistomā ukthyō 'tirārō divirārēs tirā-
    rāśi catūrāṭrāś; agnī rūhī śūryā rūhī candrāmā
    rūhī.

(o) prajāpatiḥ saṃvatsaro mahān kāh (corr.:
    kāh) [4].

This chapter contains the 185 formulas which the
Adhvaryu recites when he places the 185 bricks of the fire-altar, and the 8 formulas which he
recites when he puts sand on one of the lines of the
ground of that altar.

According to Āpastamba (Āp. 19.12), after the
Adhvaryu has put the vessel full of water on the
western part of the ground destined for the
building of the fire-altar, he places, on the ninth
or outermost line of that ground, the fifteen
bricks that represent the 15 days of the bright
fortnight of the month, with the 15 formulas
"Saṃjñāna, Viṣṇāna, " etc. These formulas con-
sist of the names of the 15 days of the bright
fortnight:

1. Saṃjñāna (consciousness).—2. Viṣṇāna
(understanding).—3. Prajñāna (knowledge).—
4. Jānat (the knowing one).—5. Abhijñānat (the
recognizing one).—6. Saṃkālamāna (the wishing
one).—7. Prakālamāna (the one that becomes
fit).—8. Upakālamāna (the one that is
preparing itself).—9. Upakāpta (the one that
has been prepared).—10. Kipta (the one that is
ready).—11. Śreyas (the more splendid one).

12. Vāsīya (the more wealthy one).—13. Āyat
(the one that is coming).—14. Saṃbhūta (the
one that has been developed).—15. Bhūta (the
one that has come into being).

In the intervals of these bricks, he places the
fifteen bricks that represent the 15 mukhūras, or
periods of 48 minutes, of each of the 15 nights
of the bright fortnight, with the 15 formulas
"Dātar, Prādātar," etc. These formulas con-
sist of the names of these 15 mukhūras:

1. Citra (the bright-colored one).—2. Ketu
(the banner).—3. Prabhānt (the one that begins
to become light).—4. Abhānt (the blazing one).

5. Saṃbhānt (the very bright).—6. Jyotismitat
the luminous one).—7. Tejasvat (the splendid
one).—8. Atapant (the one that radiates heat).

9. Tapant (the burning one).—10. Abhitapant
(the one that heats).—11. Rocana (the bright
one).—12. Rocamāna (the shining one).—13.
Śobhana (the beautiful one).—14. Śobhamāna
(the one that beautifies itself).—15. Kalyaṇa
(the auspicious one).

Then, on the next line toward the center (i.e.,
the seventh line), he places the fifteen bricks that represent the 15 nights of the bright fortnight of the month, with the 15 formulas "Dātar, Prādātar," etc. These formulas consist of the names of the 15 nights of the bright fortnight:

1. Dātar (the one in which the moon is just
becoming visible).—2. Prādātar (the one in which
the moon is perceived).—3. Darśāt (the one in
which the moon is conspicuous).—4. Viśvārūpā
(the one in which the moon is many-colored).

5. Sudarśanā (the one in which the moon is
lovely).—6. Āpyāyamānā (the one in which the
moon is beginning to swell).—7. Prāyāyamānā
(the one in which the moon is swelling).—8. Prāyā
(the one in which the moon is swollen).—9. Saṃrūtā
(the one in which the moon is friendly).—10. Īrā
(the one in which the moon is enjoyment).—11. Āpyāy-
maṇā (the one in which the moon is beginning
to become full).—12. Pūryamānā (the one in
which the moon is becoming full).—13. Pūr-
rayantī (the one in which the moon is filling).

14. Pūrūṇa (the one in which the moon is full).

15. PaurṇamāṣI (the one that has the full
moon).

In the intervals of these bricks, he places the
fifteen bricks that represent the 15 mukhūras, or
periods of 48 minutes, of each of the 15 nights
of the bright fortnight, with the 15 formulas
"Dātar, Prādātar," etc. These formulas con-
sist of the names of these 15 mukhūras:

1. Dātar (the giver).—2. Prādātar (the
bestower).—3. Ānanda (joy).—4. Moda (glad-
ness).—5. Pramodā (delight).—6. Āvēśayant
(the one that causes the creatures to go home).

7. Nīveśayant (the one that causes the crea-
tures to lie down).—8. Saṃveśayant (the one
that causes the creatures to rest).—9. Saṃveśa
rest).—10. Saṃśāntā (the one that is thoroughly
calm).—11. Ābhavant (the one that is begin-
ing to exist).—12. Prabhavant (the one that is
arising).—13. Saṃbhavant (the one that is
developing).—14. Saṃbhūta (the one that has
developed).—15. Bhūta (the one that has come
into being).

Then, on the next line toward the center (i.e.,
on the seventh line), he places the fifteen bricks
that represent the 15 nights of the bright
fortnight of the month, with the 15 formulas
"Dātar, Prādātar," etc. These formulas con-
sist of the names of these 15 mukhūras:

1. Dātar (the giver).—2. Prādātar (the
bestower).—3. Ānanda (joy).—4. Moda (glad-
ness).—5. Pramodā (delight).—6. Āvēśayant
(the one that causes the creatures to go home).

7. Nīveśayant (the one that causes the crea-
tures to lie down).—8. Saṃveśayant (the one
that causes the creatures to rest).—9. Saṃveśa
rest).—10. Saṃśāntā (the one that is thoroughly
calm).—11. Ābhavant (the one that is begin-
ing to exist).—12. Prabhavant (the one that is
arising).—13. Saṃbhavant (the one that is
developing).—14. Saṃbhūta (the one that has
developed).—15. Bhūta (the one that has come
into being).

Then, on the next line toward the center (i.e.,
the seventh line), he places the fifteen bricks
that represent the 15 nights of the bright
fortnight of the month, with the 15 formulas
"Dātar, Prādātar," etc. These formulas con-
sist of the names of these 15 mukhūras:

1. Dātar (the giver).—2. Prādātar (the
bestower).—3. Ānanda (joy).—4. Moda (glad-
ness).—5. Pramodā (delight).—6. Āvēśayant
(the one that causes the creatures to go home).

7. Nīveśayant (the one that causes the crea-
tures to lie down).—8. Saṃveśayant (the one
that causes the creatures to rest).—9. Saṃveśa
rest).—10. Saṃśāntā (the one that is thoroughly
calm).—11. Ābhavant (the one that is begin-
ing to exist).—12. Prabhavant (the one that is
arising).—13. Saṃbhavant (the one that is
developing).—14. Saṃbhūta (the one that has
developed).—15. Bhūta (the one that has come
into being).

Then, on the next line toward the center (i.e.,
THE SPECIAL KINDS OF AGNICAYANA

633

on the seventh line by counting from the center), the Adhvaryu places the fifteen bricks that represent the 15 days of the dark fortnight of the month, with the 15 formulas "Prasuta, Viṣṭuta," etc. These formulas consist of the names of the 15 days of the dark fortnight.

1. Prasuta (the praised one).—2. Viṣṭuta (the highly praised one).—3. Saffistuta (the ex-tolled one).—4. Kalyaṇa (the auspicious one).—5. Viśvarūpa (the many-colored one).—6. Sukra (the pure one).—7. Amṛta (the immortal one).—8. Tejasvin (the splendid one).—9. Tejas (splendor).—10. Samiddha (the inflamed one).—11. Arūpa (the red one).—12. Bhānumat (the bright one).—13. Maricimat (the radiant one).—14. Abhitapta (the one that heats).—15. Tapasvat (the burning one).

[In the intervals of these bricks, he places the fifteen bricks that represent the 15 mukhāras of each of the 15 days of the dark fortnight, with the 15 formulas "Savitār, Prasavitar," etc. These formulas consist of the names of these 15 mukhāras.]

1. Savitar (the impelling one).—2. Prasavitar (the inciting one).—3. Dīpta (the flaming one).—4. Dipayant (the inflaming one).—5. Dipyamāna (the luminous one).—6. Jvalant (the blazing one).—7. Jvalat (the one that causes to blaze).—8. Tapant (the burning one).—9. Vitapant (the one that penetrates with heat).—10. Saṃtapant (the one that heats thoroughly).—11. Rocana (the bright one).—12. Rocamāna (the shining one).—13. Sumbhā (the beautiful one).—14. Sumbhamāna (the one that beautifies itself).—15. Vāma (the lovely one).

[Then, on the next line toward the center, the Adhvaryu places the fifteen bricks that represent the 15 nights of the dark fortnight of the month, with the 15 formulas "Sutā, Sunvati," etc. These formulas consist of the names of the 15 nights of the dark fortnight.]

1. Sutā (the one that has been pressed out).—2. Sunvati (the one that is pressing out).—3. Prasuta (the one that has been pressed out continu-ally).—4. Sūyamāna (the one that is being pressed out).—5. Abhiśūyamāna (the one that is prepared by being pressed out).—6. Piti (drinking).—7. Prapā (giving drink).—8. Sampa (drinking together).—9. Trpti (satisfaction).—10. Tarpayanti (the one that satisfies).—11. Kāntā (the desired one).—12. Kāmyā (the desire-able one).—13. Kāmajātā (the daughter of desire).—14. Āyusmati (the one that is possessed of vital power).—15. Kāmadūghā (the one that yields objects of desire just as the cow yields milk).

[In the intervals of these bricks, he places the fifteen bricks that represent the 15 mukhāras of each of the 15 nights of the dark fortnight, with the 15 formulas "Abhiśāstar, Anumantā," etc. These formulas consist of the names of these 15 mukhāras.]

1. Abhiśāstar (the one that assigns).—2. Anumantā (the one that permits).—3. Ānanda (joy).—4. Moda (gladness).—5. Pramoda (delight).—6. Āsādayant (the one that causes the creatures to sit down).—7. Niṣādayant (the one that causes the creatures to rest).—8. Saṃsādana (the one that causes the creatures to settle down).—9. Saṃśānana (the one that has settled down).—10. Sanna (the one that has sat down).—11. Ābhū (the helper).—12. Viṣñu (the all-pervading one).—13. Prabhū (the powerful one).—14. Saṃbhū (the beneficent one).—15. Bhūva (the existent).

[Then, on the next line toward the center (i.e., on the fifth line by counting from the center), the Adhvaryu places the twelve bricks that represent the 12 bright fortnights of the year, with the 12 formulas "Pavitā, Pavayāsant," etc. These formulas consist of the names of the 12 bright fortnights.]

1. Pavitā (the one that is a means of purifi-cation).—2. Pavayāsant (the one that will purify).—3. Pita (the one that has been purified).—4. Medhya (the one that is pure and fit for sacrifice).—5. Yaśas (glory).—6. Yaśasvānt (the glorious one).—7. Āyus (vital power).—8. Amṛta (the immortal one).—9. Jīva (life).—10. Jīvayāsant (the one that will live).—11. Svaṃga (heaven).—12. Loka (space).

[Then, on the next line toward the center, he places the twelve bricks that represent the 12 dark fortnights of the year, with the 12 formulas "Sahasvant, Sahīyāns," etc. These formulas consist of the names of the 12 dark fortnights.]

1. Sahasvant (the powerful one).—2. Sahīyāns (the more powerful one).—3. Ojasvant (the vigorous one).—4. Sahamāna (the conquering one).—5. Jayant (the victorious one).—6. Abhijayant (the one that conquers completely).—7. Sudraviṣa (the one that has splendid riches).—8. Dravindrā (the one that has grants riches).—9. Ādrāpravītra (the one that has a wet strainer).—10. Harikeśa (the fair-haired one).—11. Moda (gladness).—12. Pramoda (delight).

[Then, on the next line toward the center (i.e., on the third line by counting from the center),
the Adhvaryu places the thirteen bricks that bear the names of the 13 months of the year, with the 13 formulas “Aruna, Aruṇa-rajas,” etc. These formulas consist of the names of the 13 months."

1. Aruna (the red one).—2. Aruṇa-rajas ([the month of red dust]).—3. Puṇḍarika (the lotus-flower).—4. Viśvajit (the all-conquering one).—5. Abhijit (the victorious one).—6. Ārda (the wet one).—7. Pinvamāṇa (the swelling one).—8. Annavat (the one that is full of food).—9. Rasavat (the one that is full of juice).—10. Iravat (the one giving enjoyment).—11. Sarvāśadha (the one that produces all plants).—12. Sambhara (the bestower).—13. Mahasvant (the powerful one).

[Then, on the same line, he puts sand, with the eight formulas “Ejatka, Jovatka,” etc. It seems that these formulas consist of the names of eight different kinds of sand.]


[Then, on the next line toward the center (i.e., on the second line by counting from the center), he places the fifteen bricks that represent the 15 mukhāras of mukhārās (i.e., the 15 kṣudra-mukhārās or 15 moments of 3 and 12 seconds of each mukhāra of 48 minutes), with the 15 formulas “Idānim, Tadānim,” etc. These formulas consist of the names of the 15 kṣudra-mukhārās.]


[Then, on the next line toward the center (i.e., on the first line by counting from the center), the Adhvaryu places the six bricks that represent the six Kṛtaus or great sacrifices, with the six formulas “Agniṣṭoma, Ukthya,” etc., and the three bricks that bear the names of the three seasons, with the three formulas consist of the names of the three seasons. The six first formulas consist of the mystical names of the three seasons.]
et al. Phil. Soc.

The Special Kinds of Agnicayana

vol. 95, no. 6, 1931

635

3.10.3

tvām eva tvām vettva; yô 'si só 'si; tvām eva tvām acaiśīh; citās cā 'si sāmciśā cā 'sy agne; etavāhīś cā 'si bhūtyaśī cā 'sy agne; yāt te agne nyūnaṁ yad u tē 'tiriktam, ādityasya tād āṅgirasas cintavat; visē te devāvā citim āpūyavat; citās cā 'si sāmciśā cā 'sy agne; mā te agne cayēna mā 'ticayenā 'yur āvṛṣī; sārveṣṣaṁ jyotiṣam jyotā yād adav udevē, tāpasā jātām ānibhṛtaṁ ojaṁ, tāt te jyotīṁ ēṣake; tēna te tapa, tēna te jvala, tēna te didhiḥ, yāvad devāv, yāvad asāti sūryāḥ, yāvad utaḥ 'pi brāhma [1].

[When this layer of bricks of the fire-altar has been completed, the Adhvaryu mutters the formula for the mounting of the fire-altar (TS. 5.5.9.g) and the formula for the descending from the fire-altar. — Then he worships the fire-altar with the formulas "Thou knowst thyself," etc. Cf. Āp. 19.12.20—21.]

Thou knowst thyself (but nobody else knoweth thee). Thou art who thou art. Thou hast built up thyself. Thou art built up, thou art completely built up, O Agni (O fire-altar)! Thou art so great, and thou art greater, O Agni. What of thee, O Agni (O fire-altar), is too little, and what of thee is too much, may the Āditya and the Āṅgirasas (correctly) build up. May all the gods fill up the layer of thee. Thou art built up, thou art completely built up, O Agni (O fire-altar)! Thou art so great, and thou art greater, O Agni.—May I not, by building up thee (too little), O Agni,—may I not, by building up thee too much, tear off (my) vital power.—That light of all lights, that yonder rises up, that unabated power, born of the heat, that is thy light, O brick! By that light, do thou give out heat for me; by that light, do thou burn brightly for me; by that light, do thou shine for me, as long as the gods (will be), as long as the sun will be, and as long as the Brahman (will be).

*See my note on this unusual form, p. 674.

3.10.4

saṃvatsarā 'si parivatsarā 'si, idāvatsarā 'si, duvatsarā 'si, idvatsarā 'si, vatsarā 'si; tāṣṭa ye vasantaḥ śīrāḥ, grīmō dākṣiṇaḥ pākṣaḥ, varṣaḥ pūcham, śārad uttarāḥ pākṣaḥ, hematō mādhyam; pūrvapakṣaḥ citayaḥ, aparapakṣaḥ pūrīṣaṁ [1], ahorātraṁ 'ṣṭakāḥ; 'ṛṣabho 'si svargō lokāḥ; yāsyām dīśī mahāyasa, tāto no māha āvah; vāyuḥ hūtvā sārva dīśā āvahī, sārva dīśa 'nu-vīvahī, sārva dīśa 'nu-sāṃvahī; cītīya citim āpṛṇa, ācītīya citim āpṛṇa; cid asi samudrāvyoniḥ [2], indur dākṣaḥ śyenā tāvā, hīranya-pakṣaḥ śukuno bhuranyūḥ, mahānt sadhāṛsthe dhruvā ā nīṣattabh; nāmas te astu, mā mā hiṁsiḥ; e 'ti 'prē 'ti vṛ 'ti sām ity (corr.: īty) ūd īti; dīśaḥ me yaccha, antārikṣaṁ me yaccha, pṛthivīṁ me yaccha; pṛthivīṁ me yaccha, antārikṣaṁ me yaccha, dīśaḥ me yaccha; dhīnaḥ pṛāsāraya, rātryā śāmaca; rātryā pṛāsāraya, ṛhīnaḥ śāmaca, kāmaṁ pṛāsāraya, kāmaṁ śāmaca [3].

[When the Sacrificer, by reciting the required formula "These bricks, O Agni, will be my milch cows," has made the bricks his milch cows in the other world, he worships the fire-altar with the formulas "Thou art the Saṃvatsara year, thou art the Parivatsara year," etc.—According to Āpastamba, the first part of this chapter is called saṃhāra (collection), and the second part, beginning with "Unto (ā), forward (pra)," is called vīhāra (distribution). Cf. Āp. 19.12.23.]

Thou art the Saṃvatsara year; thou art the Parivatsara year; thou art the year (called) Ādāvatsara; thou art the year (called) Idvatsara; thou art the year (called) Idvatsara; thou art the year (called) Vatsara.—Thy head is the Spring; thy right wing is the Summer; thy tail is the Rainy Season; thy left wing is the Autumn; the middle part of thy body is the Winter. Thy layers of bricks are the bright fornoights of the months; the layers of mud (used to fill up the interstices of the layers of bricks) are the dark fornoights of the months; thy bricks are the days and nights.—Thou art the bull Heaven. From that region where thou art glorified bring us glory. Having become the Wind, do thou blow towards all the quarters; do thou blow while passing through all the different quarters; do thou blow while passing through all the quarters together. Do thou fill up the layer that has been made without understanding. —Thou art thought. (Thou art) the
PAUL-ÉMILE DUMONT

3.10.6
räjñī virājñī, samrājñī svarājñī; arčī śocī;
tāpo hāro bhā; agnī śroṭapāthī, viśve
deva bhūvanasya gopāḥ, tē mā sārve yāsāsa
śāñcīrjantu [1].

[According to Āpastamba, the Adhvaryu then,
in conformity with the normal pattern of the
animal sacrifice, performs the rites of that sacri-
fice, beginning with the act of bringing the fire
to the high altar, and ending with the obligations
of liberation. Having made these obligations of
liberation, he draws clarified butter from the
jūhā-ladde four times with the sruva-spoon,
and offers that clarified butter. On this occasion,
the chapter that begins with “Thou, O Agni, art
Rudra, the Asura of the great sky” (Tait.-Br.
3.11.2) is used for the Śatarudriya-oblation.
—Then he again draws clarified butter from the
jūhā-ladde four times; and the chapter that begins
with “Agni and Viṣṇu” (Tait.-Br. 3.11.3) is
used for the obligation that is called “Stream of
wealth.”—He again draws clarified butter from
the jūhā-ladde four times; and the chapter that
begins with “Lord of food, give us food” (Tait.-
Br. 3.11.4) is used for the Food-oblation.—He
again draws clarified butter from the jūhā-ladde
four times, and offers the Viśvapi-oblations (i.e.,
the all-delighting oblations), reciting the chapter
that begins with “Seven, O Agni, are thy
kindling-sticks, seven thy tongues” (Tait.-Br.
3.11.5; cf. Tait.-Br. 3.11.9).—He then again draws clarified
butter from the jūhā-ladde four times, and
offers the oblation with the formulas “With the
thought of the Vasus, with the wave of the
Rudras, with the light of the Śādyas, with the
intelligence of the Viśve Devāḥ, with the course
of the Maruts, I offer thee. Svāhā!” (Tait.-
Br. 2.5.7.1).—Then, with the rest of the clarified
butter of these oblations, the Sacrificer anoints
his face, reciting the chapter that begins with
“The queen; the queen who rules far and wide.”
(Cf. Āp. 19.13.1-8.)

The queen; the queen who rules far and wide;
the overruling (sovereign) queen; the self-ruling
queen. Flame, radiance. Heat, fiery energy,
splendor.—Agni, Indra, Bhṛṣpati, the Viśve
Devāḥ, the protectors of the world, may they
call me with glory!

3.10.7
āsave svāhā, vāsave svāhā, viḥhuve svāhā,
vivasvate svāhā, abhibhūve svāhā, 'chipataye
svāhā, divām, sāhraya svāhā, cākṣusmatāh svāhā,
svāhā, virātāh svāhā, svāhā, śūśāvāh,
svāhā, jyotisya svāhā, trīṇāya svāhā, a
The Adhvaryu recites the
oblations with the
words “Svāhā!”

To Life, svāhā! To
powerful one, svāhā!
To the sovereign,
skies (i.e., the world),
svāhā!—To the
overruling (sovereign)
king, svāhā! To
the Sun, svāhā!—To
the propitious one,
vipaścīte pūrvocastamā
'ty ānṭho arhaṇaścam;
āyamāghrīto yājñasam
esā te yonin kṣudham.
āpitto bhūvīta
āvahā rāyasam
ayutām pāsā
yajñasyāsā yājñacakṣa
'vy amṛtabhāva
vatah, svagati
'pahūto bhāva
yajñānāṁ vratā
śāvāv āḥ; bhavu
arhatostvā
(apādāsā mā
śāvāv āḥ [3]
amḍō mār
śāvāv āḥ; āhā
hṛdayaṁ mā
vāyūṁ me purat
yāṁ māyā,
śīrṇo me cāl
māyā, aham
me mānasi
vāyūṁ me purat
yāṁ māyā,
śīrṇo me cāl
māyā, aham
me mānasi
vāyūṁ me purat
yāṁ māyā,
śīrṇo me cāl
māyā, aham
me mānasi
The special kinds of Agnicayana

The Adhvaryu then makes twenty-one obligations with the 21 formulas of the chapter that begins with "To Life, svāhā!—To Wealth, svāhā!" Cf. Ap. 19.13.9.

[To Life, svāhā!—To Wealth, svāhā!—To the powerful one, svāhā!—To the other who shines afar, svāhā!—To the overpowering one, svāhā!—To the sovereign, svāhā!—To the lord of the skies (i.e., the lord of the heavenly regions), svāhā!—To the power over distress, svāhā!—To that (power) which belongs to those who are endowed with the faculty of seeing, svāhā!—To that (power) which belongs to those who are luminous, svāhā!—To the king, svāhā!—To the king who rules far and wide, svāhā!—To the overruling (sovereign) king, svāhā!—To the self-ruling king, svāhā!—To Vital Energy, svāhā!—To the Sun, svāhā!—To the Moon, svāhā!—To Light, svāhā!—To the glider, svāhā!—To the propitious one, svāhā!—To the white one, svāhā!]

3.10.8

vipaścīte pāvamānīya gāyata; mahī nā dhāraśtyāry arṣaṭi; āhir ha jīraṃ ātisaspati tvāc-am: atyā no kṛdān asasad vṣaḥ hāriḥ; upa-yāmārgaḥ śi, mṛtye tvā jśaṃ gaṃghā; esa te yonir mṛtye tvā—apa mṛtyuṃ āpa kṣuddhaṃ, āpe taḥ śaṭpaṭhaṃ jahi; ādā na agna āvahā rāyāśpasaṃ sahasraṃ [1]; ye te sahasraṃ ayutma pāśaḥ, mṛtyo mṛtye hāntaṃ, tāν yajñasya māyāyā, sārvaṃ āvayājāmahe—bhaṣṣo 'y amṛṭabhaṣṣāḥ; tāṣya te mṛtyupātasyā 'mṛtaṃ vataḥ, svagākṛtasya mādhunatma, ūpahūraḥ pahūto bhaṣṣaṇai;—manda bhaḥbhiḥ ketir yajñānāṃ vāk, āsav āhi [2]; ahadh jāgriḥ prāṇa, āsav āhi; bhadhirā ākrandayitar apāna, āsav āhi; ahastostva (corr.: ahastō 'sta) cākṣuḥ, āsav āhi; apādāsā mānaḥ, āsav āhi; kāve viparicītā strīrā, āsav āhi [3]; suhasā tuvaṣaṃ, śuṣo nāmā 'y amṛto mārtyuṣu: tāṃ tvā hāṃ tāḥ veda, āsav āhi; agnīr na vāc śrītaḥ, vāg āhrde, hṛdayaṃ māyā, āham amṛto, amṛtaṃ bhrāmaṇi; vāyūr me prāne śrītaḥ [4], prāṇo hṛdaye, hṛdayaṃ māyā, āham amṛto, amṛtaṃ bhrāmaṇi; sūryo me cākṣuṣi śrītaḥ, cākṣaṭ hṛdaye, hṛdayaṃ māyā, āham amṛto, amṛtaṃ bhrāmaṇi; candrāma me mānasī śrītaḥ [5], māna hṛdaye, hṛdayaṃ
This is thy resting place. To Death, thee! [Before pouring the draught (into the fire), the Adhvaryu touches water with the formula "Thou art lightning (vidyul); release me (vidyā) from evil" (Taitt.-Br. 3.10.9.2). He then pours the libation (into the fire) with the two verses "Beat off Death," etc., "Those thousand, ten thousand, nooses of thee," etc. Cf. Āp. 19.13.19-20.]

Beat off Death; beat off Hunger; beat off from here the curse (of the enemy). Then, O Agni, bring us thousandfold increasing prosperity.

Those thousand, ten thousand, nooses of thee, O Death, that are for killing the mortal,—all those nooses we remove by means of the supernatural power of the sacrifice.

[After he has poured the libation (into the fire), the Adhvaryu touches water with the formula "Thou art rain (prayā); cut off (prāya) my evil" (Taitt.-Br. 3.10.9.2). Cf. Āp. 19.13.21.]

The act of drinking (of the rest of that draught takes place after the Īdā (i.e., after the rite that consists in eating the Īdā of the animal sacrifice; cf. Āp. 7.26.5).—The Sacrificer (or the Adhvaryu acting for the Sacrificer) drinks of that draught with the formula "Thou art (O Draught) the beverage, the beverage of immortality," etc. Cf. Āp. 19.13.22-23.]

Thou art (O Draught) the beverage, the beverage of immortality. Of thee, the immortal (beverage), that has been drunk by Death, of thee, the sweet beverage over which the exclamation "svāga" has been pronounced, of thee that hast been invited, I, having been invited, shall drink.

[After he has drunk, the Sacrificer (or the Adhvaryu acting for the Sacrificer) firmly establishes the vital breaths in himself, by calling them, with the formulas of the rest of the chapter, i.e., with "(Thou art) the gentle superior power," etc. Cf. Āp. 19.13.24.]

(Thou art) the gentle superior power, the banner of the sacrifices, the speech. O thou, such a one, come hither.—(Thou art) blind (and) watchful, O out-breath! O thou, such a one, come hither.—(Thou art) deaf, O roaring one! O in-breath! O thou, such a one, come hither.—A thrower (?) without hands, (thou art) the eye. O thou, such a one, come hither.—

7 Garbe’s edition of Āpastamba-Srautasūtra (19.13.24) has prāmanāsadbhāms kṣitīkṣāh pratiṣṭhāpaya. Two Ms. have prānāmānāsadbhāms pratiṣṭhāpaya. Hiranyakashipu (Ānandārama ed.) has prāmanāsadbhāms kṣitīkṣāh pratiṣṭhāpaya. Considering the context of the formulas, I am inclined to believe that we should read: prānān prāṇa-nivasenā "śatam pratiṣṭhāpaya."

without feet, (thou art) the mind. O thou, such a one, come hither.—O sage, O sagacious one, O hearing! O thou, such a one, come hither.—Having beautiful hands, having beautiful garments, thou art Śūṣa (the energetic one) by name, immortal among mortals. If I know thee thus, O thou, such a one, come hither.

Agni (the Fire) is depending on my speech, my speech on my heart, my heart on me. I am depending on immortality, and immortality is depending on the Brāhmaṇ (the holy power of the sacred word, the divine essence).

Vāyu (the Wind) is depending on my breath, my breath on my heart, my heart on me. I am depending on immortality, and immortality is depending on the Brāhmaṇ.

Sūrya (the Sun) is depending on my seeing, my seeing on my heart, my heart on me. I am depending on immortality, and immortality is depending on the Brāhmaṇ.

Candramās (the Moon) is depending on my mind, my mind on my heart, my heart on me. I am depending on immortality, and immortality is depending on the Brāhmaṇ.

The Quarters are depending on my hearing, my hearing on my heart, my heart on me. I am depending on immortality, and immortality is depending on the Brāhmaṇ.

The Waters are depending on my seed, my seed on my heart, my heart on me. I am depending on immortality, and immortality is depending on the Brāhmaṇ.

The Earth is depending on my body, my body on my heart, my heart on me. I am depending on immortality, and immortality is depending on the Brāhmaṇ.

The plants and the trees are depending on my hair, my hair on my heart, my heart on me. I am depending on immortality, and immortality is depending on the Brāhmaṇ.

Indra is depending on my strength, my strength on my heart, my heart on me. I am depending on immortality, and immortality is depending on the Brāhmaṇ.

Parjanya is depending on my skull, my skull on my heart, my heart on me. I am depending on immortality, and immortality is depending on the Brāhmaṇ.

The Lord (Rudra) is depending on my wrath, my wrath on my heart, my heart on me. I am depending on immortality, and immortality is depending on the Brāhmaṇ.

The (supreme) Ātman is depending on my heart, my heart on me. I am depending on immortality, and immortality is depending on the Brāhmaṇ.
my heart, my heart on me. I am depending on immortality, and immortality is depending on the Brähman.

May my Àtman (my soul) come back. May my vital power come back. May my vital breath come back; may my will come back. May Agni Vaisvānara, growing up with his flames, abide within (me) as the protector of immortality!

[After the recitation of these formulas, all the rites of the sacrifice are the same as in the normal form of the animal sacrifice, i.e., the same as the rites described in Ṛg. 7.26.8–7.27.16. Cf. Ṛg. 19.13.25.]

3.10.9

prajāpatīr devān asrājata; tē pāpmānām sāmīta jāyanta; tē vāydyata, tēsamā vīdyut; tēm avrścata, tēm avrścata, tēsamā vīṣṭih; tēmāyātrai tē devāte abhiprāṇutaḥ, ví ca hāvā śāya tātra pāpmaṇāṃ dyātaḥ [1], vṛscāta ca. —saśā sāmīmāṃś śāgnoṭrā eva sāpamnā (corr.: sāmpamnā); athā āhūvā, sārvesu yajñakratvāyaḥ. —hūyann apā ūpaprasn, vīdyut asī vidyata me pāpmaṇāṃ iti, āhā hūtavī 'paprasn, vīṣṭih asī vīcāca me pāpmaṇām iti, yaksyāmāṃye ve śvēvā; vē ca haiś śāya tē devāte pāpmaṇām dyātaḥ [2], vṛscāta ca.

atyāhīḥ hō 'ruṇihā, brahmācārīṇe prasādnā prōcyā prajīghāya, pārehi, plaksāṃ dámyāpāstitrāṃ prācchā, vēttārāvīrāṅ nā vētthāṣi iti; tēghātā papṛcchā, acācāryā mā prā hā śīt, vēttārāvīrāṅ nā vētthāṣi iti; sā hāvā vēdē ti [3]. —saśā kāśmin prātīṣhita iti; parārajasī 'ti; kāś tē yāt tēpati; esāvē vē sa parāraja iti ho vēcā; vē esā tṛpāti, esāvē tṛpōjāti; sā kāśmin tv esā; sātā iti; kīmā tēśamā iti; tāpa iti [4]; kāśmin nū tāpa iti; bāla iti, kīmā tē bāla iti; prāṇā iti; mā smā pāṇām ātiprāchā iti mā 'cāryā brāvīt iti ho vēcā brahmācārī. —so hāvā plaksām dāmyāpāstitvā, yād killer brahmācārin prāṇām ātyaprapākṣyā (corr.: ātyaprapākṣyā); mūrdhā ve vyāpāstitvā (corr.: vyāpāstitvā); ahūtam acācāyāc śreyān bhaviṣyāmi, yā mā śāvirā samāvādīśe ti [5]; tāsamā śāvirā nā sāṃvādeta.

sā yō ho vā śāvirām vidūṣa śāvirā samvādate, sā hā śmiṃ cṛhiṃ cṛhariṃ cṛhāti; ānu ha vā asāma asāma pāṇām manyahe, ānu asāma śrīs tápā manyahe, ānu asāma tápo bālama manyahe, ānu asāma bālama prāṇām manyahe.

sā yād ha, samājānānaṃ vējānānam ārāsā drēte 'ti, esā evā tāti [6]. ātā yād ha, prāstutiṃ vēṣṭutaṃ suṣṭiṃ suvat vēti, esā evā tāti. —esā ha ēvā tāny āhāni, esā rātrayā. —ātā yād ha, ciraṭāḥ ketūr dātā prādātā savāt prasaṃtvā 'bhīṣastā 'numanāti 'ti, esā evā tāt; esā hy evā tē 'hno muhūrtaḥ, esā rāṭreḥ [7]. —ātā yād ha, pavītṛaṃ pavāyāṣyāṃ sāhāṣventi sāhāyān arunō 'rupūrājā 'ti, esā evā tā; esā hy evā tē 'rīhaṃsāḥ, esā māṣāḥ. —ātā yād ha, agniṣṭomāḥ uktōyā 'gūnī tṛtūḥ prajāpatīṃ samvatsaraśāti 'ti, esā evā tāt; esā hy evā tē 'yajñakratavāḥ, esā tṛtāvā [8], esā samvatsaraśāti. —ātā yād ha, idānāṃ tadānām iti, esā evā tāt; esā hy evā tē muhūrtanāṃ muhūrtātā.

janakā hā vā dehēha, ahorātīrthaṃ samājāgāma; tāṃḥ ho 'cuca, yō ṣa avāṃ vēdā, vējāhāḥ pāpmaṇāṃ eti [9], sārvam āyur eti, abhi śāvirāṃ lokāṃ jayati, nā 'ṣya 'mūṣmil lokē 'nāṃṣiṣya iti. —vējaihāḥ jāhā vā pāpmaṇāṃ eti, sārvam āyur eti, abhi śāvirāṃ lokāṃ jayati, nā 'ṣya 'mūṣmil lokē 'nāṃṣiṣya iti, yāvēṃ vēdā.

āhīnā hā 'śvāthyāḥ (corr.: 'śvāthyāḥ), śāvirāṃ vīdcāmakaara [10]; sā haṁsī hiramāyo bhūtvā, śāvirāṃ lokāṃ iyāya, ādityāsyā savyayum. —haṁsīḥ ho vā hiramāyoy bhūtvā, śāvirāṃ lokāṃ eti, ādityāsyā savyayum, yāvēṃ vēdā.

devabhāgo hā śrautasrāḥ, śāvirāṃ vīdcāmakaara, tāṃḥ ho vāg ādīsyaṃmā 'bhuvāca [11], sārvam bata gautamaḥ vēda, yā śāvirāṃ vēdē 'ti; sā ho vēcā, kāi 'ṣa vēcā asī 'ti; ayām ahāṁ śāvirāḥ, devāmnā umatām lokāḥ, gūhyān māho bibhrad iti; etāvatī ha gautamaḥ, yājñipavātīm kṛtā 'dhō nipāpata, nāmo nāma iti [12]; sā ho vēcā, mā bhaṁśrī gautama, jītō vē ta lokā 'iti. —tāsaṃ dēya yē kē ca śāvirāṃ vēdihū, sārve tē jītāloksaḥ.

sā yō ho vā śāvirāsyā 'ṣṭākṣaraṃ padāmī śrīyā 'bhīṣketam vēda, śrīyā hai 'vā 'bhīṣcyate; hōפיל iti dvē (corr.: iti dvē) aṣkāre, sūryā iti triṇī, ādityā iti triṇī [13], etād vā śāvirāsyā 'ṣṭākṣaraṃ padāmī śrīyā 'bhīṣketam; yā evām vēda, śrīyā hai 'vā 'bhīṣcyate.—tād etād rāca 'bhīyuktam, rōc aṣkāre prameṃ vyōman, yāsīn devā adhi visve niśedhā, yās tām (corr.: tām) nā vēda kīm rā ca kariṣyati, yā it tād vidūs tā imē sāṃmasata iti.—nā ha vē etasya rōc nā yājūṣa nā sāṁṣa 'rētho 'sti, yāśāvām vēdā [14].—tād etād partially devacakram, ārām vīnaṃmahān śāvirā locā eti, vējāhāḥ vēsā bhūtāni sāṃpīṣayam.—ārām ho vā vīnaṃmahān, sāvē locā eti, vējāhāḥ vēsā bhūtāni sāṃpīṣayam, yāvēṃ vēda.

śūṣo ha vā vārṣpyāḥ, ādityēna samājagāma; tāṃḥ ho 'vēcā, ēhi śāvirāṃ viddhi; ayām vā śāvyō 'gūnī, pārayiṣṇūr amītēt sām-bhūtā iti;
esā vává sā sāvitrāh, yā esā tápati; ēhi māṃ viddhi, itī hai vai 'nam tād uvāca [15].

[This chapter contains the mystic explanations of some of the formulas used for the building of the Śāvitrā fire-altar, and also mystic reflections concerning the Śāvitrā fire-altar in general.]

[A. Why should one touch water with the formula "Thou art lightning; release me from evil" before pouring the draught for Marthvṛtyu (Death) into the fire? And why should one touch water with the formula "Thou art rain; cut off my evil" after that libation? (Cf. 3.10.8.)]

Prajāpati created the gods. When they were born, they were fastened together by evil. He (Prajāpati) released them. From the fact that he released them (vyādyat) lightning (vyāyut) was produced. He cut it off (he cut off evil). From the fact that he cut it off (avṛścat), rain (avṛśca) was produced. Consequently wherever (in whatever sacrifice) those two deities (Lightning and Rain) are present, they do release him (i.e., the Sacrificer) from evil, and they cut off evil. This mystic explanation is fitting in the case of the Agnihrtra (cf. Āp. 6.9.3.3a and 6.11.4c). Moreover they say (some teachers say) that it is fitting in the case of all sacrificial ceremonies.

Before pouring the libation into the fire (according to the āhuhoti-rituval), the (Adhvaryu) should touch water, saying: "Thou art lightning (vyāyut); release me (vyāya) from evil." And after he has poured the libation into the fire (according to the āhuhoti-rituval), he should touch water, saying: "Thou art rain (avṛśca); cut off (avṛścat) my evil." Or he should also pronounce the first formula before he offers an oblation (according to the yajāti-rituval), and (he should also pronounce the second formula) after he has offered an oblation (according to the yajāti-rituval). And those two deities (Lightning and Rain) will release him (i.e., the Sacrificer) from evil, and they will cut off evil.

[B. Whereon is the Śāvitrā fire established? What is its foundation? That is the form of the names that formerly was asked by the pupil of Atyāśa, Aruṇī and answered by Plākṣa Dagāyāmpāti.]

Atyaśa, Aruṇī (the son of Aruna), having expounded (some) questions to (his pupil) a young student of the Veda, ordered him: "Go and ask Plākṣa Dagāyāmpāti (the son of Dāyāmpāti) whether he knows the Śāvitrā (fire) or not."—When he came to him, he (the student) asked (Plākṣa): "My teacher has sent me (to you). Do you know the Śāvitrā (fire) or do you not know it?"—And he (Plākṣa) said: "I know it."—"Whereon is it established?" (said the student.)—"On that one that is beyond the Rājas (the region between heaven and earth)," (answered Plākṣa.)—"What is that one that is beyond the Rājas?" (said the student.)—"This one indeed (i.e., the sun) is the one that is beyond the Rājas," said he (Plākṣa).—"This one that here shines (i.e., the sun) is on this side of the Rājas," (said the student; "but whereon is this one (i.e., the Śāvitrā fire) established?"

On Reality," (said Plākṣa).—"What is that Reality?" (said the student.)—"It is Tapas (heat, asceticism)," (answered Plākṣa.)—"Now, whereon is Tapas (established)?" (said the student.)—"On Strength," (said Plākṣa).—"What is that Strength?" (said the student.)—"It is the Prāṇa (the vital breath, life)," (said Plākṣa).—"My teacher told me that I should not ask beyond the Prāṇa," said the student. Plākṣa Dagāyāmpāti then said: "If you had asked beyond the Prāṇa, O young student, your head would have burst asunder. And I shall (always) excel your teacher, who has challenged me to converse about the Śāvitrā (fire)."

Therefore one should not converse about the Śāvitrā (fire). [C. One should not converse about the Śāvitrā fire with a man who knows it. Why?]

Verily he who converses about the Śāvitrā (fire) with a man who knows the Śāvitrā (fire), gives (his own) prosperity to this man. Practicing asceticism, he certainly grants (his own) prosperity (i.e., the prosperity which is the fruit of his asceticism) to this man. (His own) prosperity (the source of which is his asceticism) grants (his asceticism) to this man. (His own) asceticism (the source of which is his strength) grants (his strength) to this man. (His own) strength (the source of which is his vital breath) grants (his vital breath) to this man. (His own)

[D. Why does the Adhvaryu, when he places the bricks of the Śāvitrā fire-altar (cf. 3.10.1), recite the names of the days and nights, the names of the mūhrātas of the days and the names of the mūhrātas of the nights, the names of the half-months and the names of the months, the names of the great sacrifices and the names of the seasons, the names of the year, and the names of the kṣudra-mūhrātas (or mūhrātas of mūhrātas)?—It is because all these days and nights, and mūhrātras, and half-months, and months, and great sacrifices, and the seasons,
and the year, and the kṣudra-muhūrtas, all are the Sāvitrī fire. And he who thus knows will conquer the heavenly world, just as king Janaka did conquer it.]

And when (reciting the names of the days and of the bright fortnight of the month) he (the Adhvaryu) says: "Śaṁjñāna, Viṣṇuana," etc. (3.10.1a), “Darṣā, Drṣṭā," etc. (3.10.1.c), that is this (Sāvitrī fire); and when (reciting the names of the days and nights of the dark fortnight of the month) he says: "Prastuta, Viṣṭuta," etc. (3.10.1.e), "Sūtā, Sunvati," etc. (3.10.1.g),—that is this (Sāvitrī fire); for, indeed, the days are this (Sāvitrī fire), and the nights are this (Sāvitrī fire).

And when (reciting the names of the muhūrtas of the days and nights of the bright fortnight) he says: "Citra, Ketu," etc. (3.10.1.b), "Dātar, Pradātar," etc. (3.10.1.d), "Savitar, Prasavitar," etc. (3.10.1.f), "Abhiśāstar, Anumantar," etc. (3.10.1.h),—that is this (Sāvitrī fire); for, indeed, the muhūrtas of the days are this (Sāvitrī fire), and the muhūrtas of the nights are this (Sāvitrī fire).

And when (reciting the names of the half-months and the names of the months) he says: "Pavitra, Pavaisyant," etc. (3.10.1.i), "Sahasavant, Sahiṣṭāṇa," etc. (3.10.1.j), "Aruṇa, Aruṇarajas," etc. (3.10.1.k), that is this (Sāvitrī fire); for, indeed, the half-months are this (Sāvitrī fire), and the months are this (Sāvitrī fire).

And when (reciting the names of the great sacrifices, the names of the seasons, and the names of the year) he says: "Agniṣṭoma, Ukṣhya," etc. (3.10.1.n), "Agni, the season," etc. (3.10.1.n), "Prajāpati, Śāṃvatasa," etc. (3.10.1.o),—that is this (Sāvitrī fire); for, indeed, the great sacrifices are this (Sāvitrī fire), the seasons are this (Sāvitrī fire), the year is this (Sāvitrī fire).

And when (reciting the names of the kṣudra-
muhūrtas or muhūrtas of mukhulas) he says: "Idānim, Tadānim," etc. (3.10.1.m),—that is this (Sāvitrī fire); for, indeed, the mukhulas of mukhulas are this (Sāvitrī fire).

Janaka, the king of Videha, met the Days and the Nights. They (these deities, the Days and the Nights) said to him: "Verily, he who knows us will go on living, free from evil; he will attain the full measure of life, he will conquer the heavenly world, and for him food will not waste away in the yonder world."

[E. Like Ahīnas Āśvatthya, he who knows the Sāvitrī fire will become a golden swan, go to the heavenly world and obtain intimate union with Āditya (the sun).]

Ahīnas Āśvatthya (the son of Āśvatthya) succeeded in knowing the Sāvitrī (fire). Then, having become a golden swan (hākaśa), he went to the heavenly world; and (he) obtained intimate union with Āditya (the sun). Verily, having become a golden swan, he goes to the heavenly world, (and) he obtains intimate union with Āditya, he who thus knows.

[F. Like Devabhāga Śrutārtha, he who knows the Sāvitrī fire, knows everything, and will conquer the heavenly world.]

Devabhāga Śrutārtha (the son of Śrūtārtha) succeeded in knowing the Sāvitrī (fire). Then, an invisible (divine) voice said to him: "Ah! Gautama (i.e., Devabhāga) knows everything, he who knows the Sāvitrī (fire)."

And he (Devabhāga) then said: "What is this voice?" (The voice answered:) "I am the Sāvitrī (fire), the highest abode of the gods, (the Sāvitrī fire) that holds (possesses) a secret might." Thereupon Gautama (i.e., Devabhāga), having put on his garment in the manner prescribed for the sacrifice, threw himself down to the ground, saying: "Homa, homage (to thee)!" And he (the Sāvitrī fire) said to him: "Do not fear, O Gautama; you have conquered your world (i.e., the world you wished for, the heavenly world)."—That is the reason why all those who know the Sāvitrī (fire), conquer the (heavenly) world.

[G. He who knows Sāvitrī's octosyllabic verse will be sprinkled (consecrated) with glory. Like the sun, fresh and invigorating, he will move in the heavenly world, leaving afar all beings and still surveying them.]

Verily he who knows Sāvitrī's octosyllabic verse (i.e., the verse which expresses the meaning of the Sāvitrī fire), the verse which has been sprinkled (consecrated) with glory,—he will be sprinkled (consecrated) with glory.——Grni (the light) is two syllables; Sūrya (the sun) is three syllables; Āditya (the sun) is three syllables. That is Sāvitrī's octosyllabic verse, the verse which has been sprinkled (consecrated) with glory. He who thus knows, will indeed be sprinkled (consecrated) with glory.—That is alluded to in a Rc (a stanza of the Rgveda):
The (holy) syllable of the Rc, in the highest firmament, on which all the gods are sitting down,—he who does not know that, what will he do with the Rc? Those who know that are sitting here together." (RV. 1.164.39) He has no need of the Rc, no need of the Yajus, no need of the Sáman, he who knows the Sávita (fire).

That divine wheel that goes around, fresh and invigorating (producing rain and vegetation), moves in the heavenly world, leaving afar all beings, (and still) surveying them.—Verily, fresh and invigorating, he will move in the heavenly world, leaving afar all beings, (and still) surveying them, he who thus knows.

[H. Áditya (the sun) is the Sávita fire.]

Suša Vāršaeh (the son of Vṛṣi) met Áditya (the sun). He (Áditya) said to him: "Come and know the Sávita (fire). Here is the heavenly fire, that brings (the soul) to the other shore, and is born of immortality. Verily this that here shines (i.e., the sun) is the Sávita (fire). Come and know me (for I am the sun and the Sávita fire)." That is what he (Áditya) said to him.

3.10.10
iyāṁ vává sarághaḥ; tásya agnir eva sáraghám mádhù; yá etáh púrvapakṣaparapakṣayá rátra-yáḥ, tá madhukhaṭaḥ; yáh áháni, té madhuvrśaḥ; sá yó ha vá etá madhukhaṭa ca madhuvrśaḥ ca védá, kurvánti há śyaí tá agná mádhú, ná 'syé 'stáṣūrtaṁ dhayanti; áttha yó nó védá [1], ná há 'syé tá agná mádhú kurvanti, dháyanty asye 'stáṣūrtaṁ.—yó ha vá ahorátrántam náma-dhāyáni védá, ná 'horatréśv ārtim árccáti.—sámvája na vijñánaṁ dásra drśte 'ti, etá anuváka púrvapakṣayá 'horatréśv náma-dhāyáni; prástutam viṣútatá súta sunvát 'ti, etá anuváka púrvapakṣaya 'horatréśv náma-dhāyáni; ná 'horatréśv ārtim árccáti, yá evám védá...—yó ha vá muhúrtántam náma-dhāyáni védá, ná muhúrtésy ārtim árccáti...—citráh ketúr dátá pradáta sávitt prásaváti 'bhésestá 'numante 'ti, etá 'nuváka muhúrtántam náma-dhāyáni; ná muhúrtésy ārtim árccáti, yá evám védá—yó ha vá ardhamásañām ca máśanām ca námadhyáni védá, ná 'rdhamásañá máśeṣy ārtim árccáti...—pávitraṁ paváysiánt sahásvant sáhiyán arupó 'runarája 'ti, etá 'nuváka ardhamásañām ca máśanām ca námadhyáni [3]; ná 'rdhamásañá máśeṣy ārtim árccáti, yá evám védá...—yó ha vá yájñakratānam ca rútnām ca sámvatasa-rasya ca námadhyáni védá, yá yájñakratānam ca rútnām ca sámvatasa-rasya ca námadhyáni védá, yá evám védá—yó ha vá yájñakratānam ca rútnām ca sámvatasa-rasya ca námadhyáni védá, yá yájñakratānam ca rútnām ca sámvatasa-rasya ca námadhyáni védá, yá evám védá...—agnisóstamá ukthó 'gnir 'rtúḥ prajápati śaṃsvatara āti, eté 'nuváka yájñakratånam ca rútnām ca sámvatasa-rasya ca námadhyáni; ná yájñakratånam ná rútnā ná śaṃsvatara ārtim árccáti, yá evám védá... yó ha vá muhúrtántam muhúrtánt védá, ná muhúrtántam muhúrtésy ārtim árccáti.—idániṁ tadániṁ iti, eté vá muhúrtántam muhúrtánt... ná muhúrtántam muhúrtésy ārtim árccáti, yá evám védá...—átho yáthá kṣetrajñó bhuva 'nuvápiśyá 'numati, etén vává tán kṣetrajñó bhuva 'nuvápiśyá 'numati; tá etáśam evá salokátaṁ śāyuyam äsnte, ápa punarjñyaṁ jyati, yá evám védá [4].

[This chapter contains mystical explanations pertaining to 3.10.1.]

This (earth) verily is a bee. Agni (the Fire) is its honey. The nights of the bright and dark fortnights are the (female) makers of honey; the days are the (male) producers of honey. Verily, for him who knows those (female) makers of honey and (male) producers of honey, they make honey in his (sacrificial) fire, (and) they do not suck (the essence of the fruit of) his sacrifices and pious gifts. But, for him who does not know them, they do not make honey in his (sacrificial) fire, (and) they do suck (the essence of the fruit of) his sacrifices and pious gifts.

Verily he who knows the names of the days and nights, does not fall into misfortune during the days and nights.

"Saṁjñána, Viṣájana," (etc.), "Darśa, Drśta," (etc.), these two anuvákas (3.10.1.a and c) are (composed of) the names of the days and the nights of the bright fortnight of the month. "Prastuta, Viṣṭuta," (etc.), "Suta, Sunvāti," (etc.), these two anuvákas (3.10.1.e and g) are (composed of) the names of the days and the nights of the dark fortnight of the month. He does not fall into misfortune during the days and nights, he who thus knows.

Verily he who knows the names of the muhúrta (or periods of 48 minutes) does not fall into misfortune during the muhúrta.

"Citra, Ketu," (etc.), "Datar, Pradatár," (etc.), "Savitara, Prasavitar," (etc.), "Abhiśasta, Anumantar," (etc.) these (four) anuvákas (3.10.1.b, d, f and h) are (composed of) the names of the muhúrta. He does not fall into misfortune during the muhúrta, he who thus knows.

Verily he who knows the names of the half-months and (the names of the months) does not fall into misfortune during the half-months, and does not fall into misfortune during the months.
THE SPECIAL KINDS OF AGNICAYANA

“Pavitra, Pavayasyant,” (etc.), “Sahasvant, Sahiyāṁ,” (etc.), “Arupa, Aruparajas,” (etc.) these (three) anuvākas (3.10.1.i, j and k) are (composed of) the names of the half-months and months. He does not fall into misfortune during the half-months, he does not fall into misfortune during the months, he who thus knows.

Verily he who knows the names of the great sacrifices, and (the names) of the seasons, and (the names) of the year, does not fall into misfortune during (the performance of) the great sacrifices, nor during the seasons, nor during the year.

“Agniśoma, Ukhtha,” (etc.), “Agni, the season,” (etc.), “Prajāpati, Śaṃvatsara,” (etc.), these (three) anuvākas (3.10.1.n, o and p) are (composed of) the names of the great sacrifices, the seasons and the year. He does not fall into misfortune during (the performance of) the great sacrifices, nor during the seasons, nor during the year, he who thus knows.

Verily he who knows the names of the mukhāras of mukhāras (i.e., the names of the kṣudra-mukhāras or moments of 3 minutes and 12 seconds) does not fall into misfortune during the munāras of mukhāras.

“Idānīṁ, Tādānīṁ,” (etc.) (3.10.1.m) these are the names of the mukhāras of mukhāras, he who thus knows.

And just as one who knows a field, enters into it and eats the food (that it has produced), thus indeed he who knows the fields (of those deities: the days, the nights, etc.) enters into them and eats the food (that they produce). He obtains residence in the same world with those deities and intimate union with them, and he wards off repeated death, he who thus knows.

3.10.11

kāscid dha vā asmāl lokāt pratyā, ātmānaṁ vedā, ayām ahāṁ asmī tī; kāscit svāṁ lokāṁ nā prātiṣṭhāṇāti; ātmānaṁ vedā, ayām ahāṁ asmī tī [1]: svāṁ lokāṁ nā prātiṣṭhāṇāti; āthā yō hai vā tām āgniṁ sāvitrāṁ vēda, sa evā sāmā lokāt pratyā, ātmānaṁ vedā, ayām ahāṁ asmī tī [2]: svāṁ lokāṁ nā prātiṣṭhāṇāti; ēṣa u cai vāi nām tāt sāvitrāṁ svāṁ lokāṁ abhivahati.

-aḥorātrār u ādāṁ ṣayugbhīṁ kriyate; iti rātrāya dīkṣiṣata, iti rātrāya vratām upeṣṭu iti; tāni hā ṣevaṁ viduṣaṁ, āmūṣīṁ lokē śevadhīṁ dhayanti, dhītaṁ hai vā sa śevadhīṁ ānu pāraṁ; āthā yō hai vāi tām āgniṁ sāvitrāṁ vēda [2],

tāśya hai vā 'horāṭraṁ, amūṣīṁ lokē śevadhīṁ nā dhayanti, ādhītaṁ hai vā sa śevadhīṁ ānu pāraṁ.—bhārāvājō ha tribhir āyurbir bhramacaryam uvaśa; tāṁ hi ḫraṁ sthāvīrāṁ sāyānaṁ, īndra upavāryaṁ vāca; bhārāvājā, yāt te caturthāṁ āyur dādaṁ, kīm enena kuryā ṣaṁ.

bhramacaryam evā 'nena careyāṁ iti ho vāca [3]; tāṁ hi trīṁ girīṛpāṁ avījaṁānā iva dārayāṁ ca kākāra; tēṣāṁ hi 'kaikasmā muṣṭiṁ ādaṁ; sa ho vāca bhārāvāje 'ī ty ṣaṁāṇa, vēdā vā ṣaṁāṇa, anantā vāi vēdāḥ; ēṭā vāi etās tribhir āyurbir ānvavocatāḥ, āṭha tā itarād ānāṇīktam evā; ēḥī 'māṁ viddhi, ayām vāi sarvavidye tī [4]; tāśaṁ hai tāṁ āgniṁ sāvitrāṁ uvaśa; tāṁ sa śidvīt, amūtō bhūtva, svargamā lokāṁ iyāya, adityāsya sāyuṣyaṁ.—amūtō hai vā bhūtva, svargamā lokāṁ eti, adityāsya sāyuṣyaṁ, yā evāṁ vēda.—ēsō evā trāyī vidye [5]; vyāntāṁ ha vāi trāyī vidye vāyāṁ lokāṁ jayati, vyāntāṁ lokāṁ jayati yāvāṁ vēda.—agnī vāi etāṁ nāmādyāyaṁ, agnī evā sāyuṣyaṁ salokātaṁ āṇiṭtī, yāvāṁ vēda; vāyū vāi etāṁ nāmādyāyaṁ, vāyū evā sāyuṣyaṁ salokātaṁ āṇiṭtī, yāvāṁ vēda; abhāṣpātā vāi etāṁ nāmādyāyaṁ, abhāṣpātā evā sāyuṣyaṁ salokātaṁ āṇiṭtī, yāvāṁ vēda; prajāpātā vāi etāṁ nāmādyāyaṁ, prajāpātā evā sāyuṣyaṁ salokātaṁ āṇiṭtī, yāvāṁ vēda; bhāmaṇo vāi etāṁ nāmādyāyaṁ, bhāmaṇo evā sāyuṣyaṁ salokātaṁ āṇiṭtī, yāvāṁ vēda.—sō vāi esō 'ignīpa ṣaṁpuṣṭcuḥ vāyū vēda, tāsya 'ignī paṁkham, sa>a adityāṁ śiṁ; sā yāt eté devate āntareṇa, tā (corr. tāṁ) sārvāṁ śiṣyaṁ, tāṁ sāvitrāṛá [7].

[This chapter contains mystic speculations concerning the Sāvitrī fire and the Sāvitrī fire-altar.]

[A. He who knows the Sāvitrī fire will recog- nize, after death, his own world, i.e., the world from which he originally came, and the Sāvitrī fire will carry him to the heavenly world.]

Verily some one, after death (having left this world), knows the Ātman (the self, i.e., his soul or the universal soul) (saying): “This I am.” — Another one does not recognize his own world (i.e., the world from which he originally came). Bewilded by the fire (of the funeral pyre), choked by smoke, he does not recognize his own world. — But who he knows this Sāvitrī fire, who, indeed after death (having left this world), knows the Ātman (the self, i.e., his soul or the universal soul) (saying): “This I am.” And he recognizes
his own world (i.e., the world from which he originally came). And then the Sāvitra (fire) carries him to the heavenly world.

[B. If a man knows the Śāvitrī fire-altar, the days and nights will not suck and lessen the treasure of his good works in yonder world.]

Verily this (rite, the building of the Śāvitrī fire-altar) is performed with the days and nights as companions. (For they say:) “For such a (day or) night they have consecrated themselves; for such a (day or) night they have taken the religious vow.”—If a man does not know them thus, they (the days and nights) suck his treasure (i.e., the treasure of his meritorious deeds) in yonder world, and he finds a treasure that has been sucked. But if a man does know the Śāvitrī (fire-altar), the days and nights do not suck his treasure (i.e., the treasure of his meritorious deeds) in yonder world, and he finds a treasure that has not been sucked.

[C. The knowledge of the Śāvitrī fire-altar is equal to the knowledge of the three Vedas. Like Bharadvāja, he who knows the Śāvitrī fire-altar will become immortal; he will go to the heavenly world and obtain intimate union with Āditya (the sun).]

Bharadvāja practiced the study of the Veda during life-times (i.e., during three hundred years). As he, now an old, venerable man, was lying down, Indra, having approached him, said: “O Bharadvāja, if I should give you a fourth life-time, what would you do with it?”—“I should practice the study of the Veda,” (said Bharadvāja.) Then he (Indra) showed him the almost unknowable (Vedas) in the shape of three mountains. From each one of these mountains he took a handful (of sand). Then, addressing (the sage), he said: “O Bharadvāja, verify these are the Vedas. Endless indeed are the Vedas. So much indeed (as these three handfuls) you have studied during these three life-times (i.e., during three hundred years); but you have not studied the rest. Come and know this one (i.e., the Śāvitrī fire-altar). This indeed is the whole of science.” Then he taught him this Śāvitrī fire-altar. And he (Bharadvāja), having known it and having become immortal, went to the heavenly world and obtained intimate union with Āditya (the sun). Verily, having become immortal, he goes to the heavenly world and obtains intimate union with Āditya, he who thus knows. And this (knowledge of the Śāvitrī fire-altar) is (equal to the knowledge of) the three Vedas. Verily, as great as the world one conquers by the knowledge of the three Vedas, so great a world he conquers, he who thus knows (the Śāvitrī fire-altar).

[D. The names that have been listed in 3.10.1 are the names of Agni, Vāyu, Indra, Bṛhaspati, Prajāpāti and the Brāhmaṇ; and consequently he who knows them will obtain intimate union and residence in the same world with those deities.]

Verily those names that have been listed in 3.10.1: Śaṃjñāna, etc., are the names of Agni (the Fire). (Consequently) he obtains intimate union and residence in the same world with Agni, he who thus knows (them).

Verily those names are the names of Vāyu (the Wind). (Consequently) he obtains intimate union and residence in the same world with Vāyu, he who thus knows (them).

Verily those names are the names of Indra. (Consequently) he obtains intimate union and residence in the same world with Indra, he who thus knows (them).

Verily those names are the names of Bṛhaspati. (Consequently) he obtains intimate union and residence in the same world with Bṛhaspati, he who thus knows (them).

Verily those names are the names of Prajāpāti. (Consequently) he obtains intimate union and residence in the same world with Prajāpāti, he who thus knows (them).

Verily those names are the names of the Brāhmaṇ (the holy power of the sacred word, the divine essence). (Consequently) he obtains intimate union and residence in the same world with the Brāhmaṇ, he who thus knows (them).

[E. Why is the Śāvitrī fire-altar called Śāvitrī?]

Verily this (Śāvitrī) fire-altar, without wings and tail, is Vāyu (the Wind). Its mouth is Agni (the Fire); its head is yonder sun (Āditya). It stitches together (śāyati) everything that is between those two deities. That is the reason why it is (called) Śāvitrī.

THE NĀCIKETA-CAYANA

[According to Āpastamba (Āp. 19.14.1), the Nāciketa-cayana (i.e., the building of the fire-altar of the sage Nāciketas) is explained by the Śāvitrī-cayana, that is to say that it resembles the Śāvitrī-cayana, and that most of the rites are the same.]

The Nāciketa fire-altar may be built 1. at an animal sacrifice; 2. at a Soma-sacrifice; 3. at a...
THE SPECIAL KINDS OF AGNICAYANA

Sattrā (i.e., at a great Soma-sacrifice lasting from thirteen to one hundred days and performed by many officiating priests); 4. at a Soma-sacrifice for which the Sacrificer gives as a sacrificial fee a thousand cows or everything he possesses; 5. at the sacrifice in which the most numerous oblations are offered (i.e., at the Gavāmayana) (Āp. 19.14.6).

3.11.1

lokō 'si svargā 'si, anantō 'sy aparō 'si, ākṣito 'sy ākṣayyō 'si, tāpasaḥ pratiṣṭhā; tvāyī 'dām antāḥ, vīśvaṃ yakṣāṃ vīśvaṃ bhūtaṃ vīśvaṃ subhūtaṃ; vīśvaṃ bharāti vīśvaṃ janayitī; tām tvā 'padadhe kāmadūghāṃ āksitāṃ; prajāpatis tvā .. dvruvā sīḍa [1].

tāpō 'si lokē śritam, tējasā pratiṣṭhā; tvāyī 'dām antāḥ, vīśvaṃ yakṣāṃ vīśvaṃ bhūtaṃ vīśvaṃ subhūtaṃ; vīśvaṃ bharāti vīśvaṃ janayitī; tāt tvā 'padadhe kāmadūghāṃ āksitāṃ; prajāpatis tvā sādavidantāt, tāyā devatāyā 'aṅgirāsuvā dvruvā sīḍa [2].

tējo 'si tāpasi śritam, samudrasya pratiṣṭhā; tvāyī 'dām antāḥ, ...; vīśvaṃ bharāti vīśvaṃ janayitī; tāt tvā .. padadhe ...; prajāpatis ... dvruvā sīḍa [3].

samudrā 'si tējasā śritam, apām pratiṣṭhā; tvāyī 'dām antāḥ, ...; vīśvaṃ bharāti vīśvaṃ janayitī; tāt tvā .. padadhe ...; prajāpatis ... dvruvā sīḍa [4].

āpaḥ stha samudrā śritam, prthivyā pratiṣṭhā (yusmāv, idām (cory.: yusmāv idām) antāḥ, vīśvaṃ yakṣāṃ ...; vīśvaṃ bharātī vīśvaṃ janayitī; tā va 'padadhe kāmadūghāṃ āksitāṃ; prajāpatis tvā sādavidantāt, tāyā devatāyā ... dvruvā sīḍa [5].

prthivyā asy apurā śritam, agnē pratiṣṭhā; tvāyī 'dām antāḥ, vīśvaṃ yakṣāṃ ...; vīśvaṃ bharātī vīśvaṃ janayitī; tāt tvā .. padadhe .. kāmadūghāṃ āksitāṃ; prajāpatis tvā sādavidantāt, tāyā devatāyā ... dvruvā sīḍa [6].

agnīr asy prthivyā śritam, antārikṣaya pratiṣṭhā; tvāyī 'dām antāḥ, vīśvaṃ yakṣāṃ ...; vīśvaṃ bharātī vīśvaṃ janayitī; tāt tvā .. padadhe .. kāmadūghāṃ āksitāṃ; prajāpatis tvā ... dvruvā sīḍa [7].

antarikṣaṃ asy agrānū śritam, vāyō pratiṣṭhā; tvāyī 'dām antāḥ, vīśvaṃ yakṣāṃ ...; vīśvaṃ bharātī vīśvaṃ janayitī; tāt tvā .. padadhe .. kāmadūghāṃ āksitāṃ; prajāpatis tvā ... dvruvā sīḍa [8].

vāyuḥ asy antārikṣa śritam, divā pratiṣṭhā; tvāyī 'dām antāḥ, vīśvaṃ yakṣāṃ ...; vīśvaṃ bharātī vīśvaṃ janayitī; tāt tvā .. padadhe .. kāmadūghāṃ āksitāṃ; prajāpatis tvā ... dvruvā sīḍa [9].

dyāraḥ asy vāyuḥ śritam, adityāsya pratiṣṭhā; tvāyī 'dām antāḥ, ..; vīśvaṃ bharāti vīśvaṃ janayitī; tāt tvā .. padadhe .. kāmadūghāṃ āksitāṃ; prajāpatis tvā ... dvruvā sīḍa [10].

adityāḥ 'si divā śritam, candrāsasayā pratiṣṭhā; tvāyī 'dām antāḥ, ..; vīśvaṃ bharāti vīśvaṃ janayitī; tāt tvā .. padadhe .. kāmadūghāṃ āksitāṃ; prajāpatis tvā ... dvruvā sīḍa [11].

candrāmā asy adityā śritam, nākṣatrāṇaṁ pratiṣṭhā; tvāyī 'dām antāḥ, ..; vīśvaṃ bharāti ..; vīśvaṃ ..; vīśvaṃ bharāti ..; tāt tvā .. padadhe ..; prajāpatis tvā ... dvruvā sīḍa [12].

nākṣatrāṇi stha candramāśi śritam, samvatsaraśrā pratiṣṭhā (yusmāv, idām (cory.: yusmāv idām) antāḥ, vīśvaṃ ...; vīśvaṃ bharātī vīśvaṃ janayitī; tāt tvā .. padadhe ..; prajāpatis tvā ... dvruvā sīḍa [13].

samvatsaro 'si nākṣatrāṇaśī śritam, rūṇān pratiṣṭhā; tvāyī 'dām antāḥ, ..; vīśvaṃ bharāti ..; vīśvaṃ bharātī vīśvaṃ janayitī; tāt tvā .. padadhe .. kāmadūghāṃ āksitāṃ; prajāpatis tvā ... dvruvā sīḍa [14].

rūvāḥ stha samvatsarā śritam, māsānām pratiṣṭhā (yusmāv, idām (cory.: yusmāv idām) antāḥ, ..; vīśvaṃ ..; vīśvaṃ bharātī vīśvaṃ janayitī; tāt tvā .. padadhe .. kāmadūghāṃ āksitāṃ; prajāpatis tvā ... dvruvā sīḍa [15].

māsāḥ stha rtūṣi śṛñthā, ardhamāśān pratiṣṭhā (yusmāv, idām (cory.: yusmāv idām) antāḥ, ..; vīśvaṃ ..; vīśvaṃ bharātī ..; tāt tvā .. padadhe ..; prajāpatis tvā ... dvruvā sīḍa [16].

ardhamāśāḥ stha māsī śṛñthā, ahorātṛyāḥ pratiṣṭhā (yusmāv, idām (cory.: yusmāv idām) antāḥ, ..; vīśvaṃ ..; vīśvaṃ bharātī ..; tāt tvā .. padadhe .. kāmadūghāṃ āksitāṃ; prajāpatis tvā ... dvruvā sīḍa [17].

ahorātṛsṛtho dharmāsū śṛñthā, bāhvyāsya pratiṣṭhā; yuvāyor idām antāḥ, ..; vīśvaṃ ..; vīśvaṃ bharātī vīśvaṃ jana- nyitī; tāt tvā .. padadhe .. kāmadūghāṃ āksitāṃ; prajāpatis tvā ... dvruvā sīḍa [18].

paurnāmasyā asūkṣa 'māsāvā, annādāḥ stha 'nādūgho (cory.: 'nādūghā); yusmāv, idām (cory.: yusmāv idām) antāḥ, ..; vīśvaṃ ..; vīśvaṃ bharātī vīśvaṃ janyitī; tāt tvā .. padadhe .. kāmadūghāṃ āksitāṃ; prajāpatis tvā ... dvruvā sīḍa [19].
rado asi hrat śiśr asi 'ndrapati dhārmapatni, vīśvaṃ bhūtām anu-prābhūtā; tvāyi 'dām antāḥ, vīśvaṃ yaksāṃ ... ; vīśvasya bhartri vīśvasya janayitrī; tām tvā 'padadhe kāmadūghāṁ āksitām; praḻāpatis tvā ... dhruvā sīḍa [20].

ōjo 'si śaḥo 'si, bālam asi bhrājo 'si, devānām dhāmā mṛtaṁ, āmātaya asa tapojā; tvāyi 'dām antāḥ, vīśvaṃ yaksāṃ ... ; vīśvasya bhartri vīśvasya janayitrī; tām tvā 'padadhe kāmadūghāṁ āksitām, praḻāpatis tvā sādayātu, tāyā devātavā īgirasvād dhruvā sīḍa [21].

[The first rites of the Nāciketa-cayana are the same as those of the Sāvitra-cayana; but, for the Nāciketa, one does not draw internal lines in the space destined for the fire-altar; only the external line of that space must be drawn (Āp. 19.14.2). After the performance of the first rites, when the time to place the bricks has come, twenty-one golden bricks (i.e., twenty-one small pieces of gold), or an equal number of pebbles anointed with clarified butter are placed on the navel (i.e., on the center) of the space destined for the fire-altar, in such a way that they form a square or a circle; and each brick is placed with one of the twenty-one formulas of the chapter that begins with "Thou art Space," etc. (Āp. 19.14.3).]

(The twenty-one formulas are:

1. Thou art Space; thou art heaven; thou art the infinite one; thou art the boundless one; thou art the inexhaustible one; thou art the undecaying one. (Thou art) the support of Tapas (creative heat). In thee is (all) this (world): every spirit, every being, every well-being. (Thou art Space) the supporter of the universe, the procreator of the universe. Thee. ... I place. May Prajalpati ... With that deity do thou sit firm.

2. Thou art Tapas (creative heat), that depends on Space. (Thou art) the support of Tejas (light or fiery energy). In thee is (all) this (world): every spirit, every being, every well-being. (Thou art Tapas) the supporter of the universe, the procreator of the universe. Thee. ... I place. May Prajalpati ... With that deity do thou sit firm.

3. Thou art Tejas (light or fiery energy), that depends on Tapas. (Thou art) the support of the Ocean. In thee is (all) this (world): ... (Thou art Tejas) the supporter of the universe, the procreator of the universe. Thee. ... I place. May Prajalpati ... With that deity do thou sit firm.

4. Thou art the Ocean, that depends on Tejas. (Thou art) the support of the Waters. In thee is (all) this (world): ... (Thou art the Ocean) the supporter of the universe, the procreator of the universe. Thee. ... I place. May Prajalpati ... With that deity do thou sit firm.

5. You are the Waters, that depend on the Ocean. (You are) the supporter of the Earth. In thee is (all) this (world): ... (You are the Waters) the supporters of the universe, the mothers of the universe. You, the inexhaustible bestowers of the objects of desire, I place. May Prajalpati seat thee (O brick)! With that deity, in the manner of the Āgirasves, do thou sit firm.

6. Thou art the Earth, that depends on the Waters. (Thou art) the support of Agni (the Fire). In thee is (all) this (world): ... (Thou art the Earth) the supporter of the universe, the mother of the universe. Thee. ... I place. Thee. ... I place. May Prajalpati seat thee! With that deity do thou sit firm.

7. Thou art Agni (the Fire), that depends on the Earth. (Thou art) the support of the Atmosphere. In thee is (all) this (world): ... (Thou art Agni) the supporter of the universe, the procreator of the universe. Thee. ... I place. May Prajalpati ... With that deity do thou sit firm.

8. Thou art the Atmosphere, that depends on Agni. (Thou art) the support of Vāyu (the Wind). In thee is (all) this (world): ... (Thou art the Atmosphere) the supporter of the universe, the procreator of the universe. Thee. ... I place. May Prajalpati ... With that deity do thou sit firm.

9. Thou art Vāyu (the Wind), that depends on the Atmosphere. (Thou art) the support of the Sky. In thee is (all) this (world): ... (Thou art Vāyu) the supporter of the universe, the procreator of the universe. Thee. ... I place. May Prajalpati ... With that deity do thou sit firm.

10. Thou art the Sky, that depends on Vāyu. (Thou art) the support of Āditya (the Sun). In thee is (all) this (world): ... (Thou art the Sky) the supporter of the universe, the mother of the universe. Thee. ... I place. May Prajalpati ... With that deity do thou sit firm.

11. Thou art, on the Śiva. In thee is (all) this (world). May Prajalpati seat thee (O brick)!

12. Thou art Āditya, the Sun. In thee is (all) this (world). May Prajalpati seat thee (O brick)!

13. Thou art the Moon. In thee is (all) this (world). May Prajalpati seat thee (O brick)!

14. Thou art the Nakṣatras. In thee is (all) this (world). May Prajalpati seat thee (O brick)!

15. Thou art the Year. In thee is (all) this (world). May Prajalpati seat thee (O brick)!

16. Thou art Agni, the Fire. In thee is (all) this (world). May Prajalpati seat thee (O brick)!

17. Thou art Kubera, the King of the Night. In thee is (all) this (world). May Prajalpati seat thee (O brick)!
11. Thou art Āditya (the Sun), that depends on the Sky. (Thou art) the support of the Moon. In thee is (all) this (world). . . . (Thou art Āditya) the supporter of the universe, the procreator of the universe. Thee. . . . I place. May Prajāpati. . . . With that deity . . . do thou sit firm.

12. Thou art the Moon, that depends on Āditya. (Thou art) the support of the Nakṣatras (the constellations or lunar mansions). In thee is (all) this (world). . . . (Thou art the Moon) the supporter of the universe. . . . Thee. . . . I place. May Prajāpati. . . . With that deity . . . do thou sit firm.

13. You are the Nakṣatras (the constellations or lunar mansions), that depend on the Moon. (You are) the support of the Year. In you is (all) this (world). . . . (You are the Nakṣatras) the supporters of the universe, the procreators of the universe. You, the inexhaustible bestowers of the objects of desire, I place. May Prajāpati seat thee (O brick)! With that deity . . . do thou sit firm.

14. Thou art the Year, that depends on the Nakṣatras. (Thou art) the support of the Seasons. In thee is (all) this (world). . . . (Thou art the Year) the supporter of the universe, the procreator of the universe. Thee, the inexhaustible bestower of the objects of desire, I place. May Prajāpati seat thee! With that deity . . . do thou sit firm.

15. You are the Seasons, that depend on the Year. (You are) the support of the Months. In you is (all) this (world). . . . (You are the Seasons) the supporters of the universe, the procreators of the universe. You, the inexhaustible bestowers of the objects of desire, I place. May Prajāpati seat thee (O brick)! With that deity . . . do thou sit firm.

16. You are the Months, that depend on the Seasons. (You are) the support of the Fortnights. In you is (all) this (world). . . . (You are the Months) the supporters of the universe, the procreators of the universe. You, the inexhaustible bestowers . . . I place. May Prajāpati seat thee (O brick)! With that deity . . . do thou sit firm.

17. You are the Fortnights, that depend on the Months. (You are) the support of Day and Night. In you is (all) this (world). . . . (You are the Fortnights) the supporters of the universe, the procreators of the universe. You, the inexhaustible bestowers . . . I place. May Prajāpati seat thee (O brick)! With that deity . . . do thou sit firm.

18. You are Day and Night, that depend on the Fortnights. (You are) the two supports of the Past, the two supports of the Future. In you is (all) this (world). . . . (You are Day and Night) the two supporters of the universe, the two procreators of the universe. You two, the inexhaustible bestowers of the objects of desire, I place. May Prajāpati seat thee (O brick)! With that deity . . . do thou sit firm.

19. You are the night of the full moon, the eighth night after the full moon, and the night of the new moon; (you are) eaters of food and bestowers of food. In you is (all) this (world). . . . (You are) the supporters of the universe, the mothers of the universe. You, the inexhaustible bestowers of the objects of desire, I place. May Prajāpati seat thee (O brick)! With that deity . . . do thou sit firm.

20. Thou art the Queen, the mighty one, the consort of Indra, the consort of Dharma (religious law), ruling over every being. In thee is (all) this (world). . . . (Thou art) the supporter of the universe, the mother of the universe. Thee, the inexhaustible bestower of the objects of desire, I place. May Prajāpati seat thee! With that deity . . . do thou sit firm.

21. Thou art strength; thou art vigor; thou art force; thou art splendor. (Thou art) the immortal abode of the gods. (Thou art) the immortal one that has been born from Tapas (creative heat). In thee is (all) this (world): every spirit, every being, every well-being. (Thou art) the supporter of the universe, the procreator of the universe. Thee, the inexhaustible bestower of the objects of desire, I place. May Prajāpati seat thee! With that deity, in the manner of the Āṅgiras, do thou sit firm.

3.11.2

tvām agne rudrö āsuro mahā divā, tvāṁ sārdho mārunaṁ prksā isīse, tvāṁ vātār aruṇār yāsi śāṅgaẏyā, tvāṁ pūṣā vidhatāḥ pāṣii nū tmānā, dēvā devēsu śrāyadhavam, práthāmā dvitīye śrāyadhavam, dviṭiṣyāḥ tṛtīye śrāyadhavam, tṛtīyaḥ caturthēśa śrāyadhavam, caturthāḥ pācāmeśa śrāyadhavam, pācāmeśa śaṣṭheśa śrāyadhavam [1], śaṣṭheḥ saptameśu śrāyadhavam, saptameśa aṣṭameśa śrāyadhavam, aṣṭameśa navameśa śrāyadhavam, navameśa dāsamēśa śrāyadhavam, dāsaṃa ekādaśeśa śrā, ekādaśa dvādaśeśa śrā, dvādaśa travodaśeśa śrā, travodaśa caturdaśeśa śrā, caturdaśa pācadasēśa śrā, pācadasēśa aṣṭādaśeśa śrā, aṣṭādaśa śrāyadhavam [2], aṣṭādaśa saptadasēśa śrāyadhavam, saptadasēśa aṣṭādaśeśa śrā.
ekānnāvīṁśeṣu śrā., ekānnāvīṁśeṣu śrā.,
viṁśa ekavīṁśeṣu śrā., ekavīṁśeṣu dvāvīṁśeṣu śrā.,
dvāvīṁśeṣa trayovīṁśeṣu śrā., trayovīṁśeṣa
caturīṁśeṣa śrā., caturīṁśeṣa paṇcavīṁśeṣa śrā.,
pañcavīṁśa ṣaḍvīṁśeṣa śrayadhvam [3],
ṣaḍvīṁśa saptaśvīṁśa śrayadhvam, sapta-
śvīṁśa astaśvīṁśeṣa śrā., astaśvīṁśa ekāṇnāvīṁ-
śeṣeṣu śrā., ekāṇnāvīṁśeṣa triṣṇeṣu śrā., triṣṇeṣa
ekatriṣṇeṣa śrā., ekatriṣṇeṣa dvātriṣṇeṣa śrā.,
dvātriṣṇeṣa trāyatriṣṇeṣa śrayadhvam; dēvās
tir-ekādaśas trīs-trayatriṣṇeṣhā, āttare bhava-
ḍa, āttāvartmāna āttarasattvānāh; yāttāma idām
juhāmi, tān me sāmṛṣyati, vāyāfi syāma
pātio raviṇām; bhūh bhūvah svāh, svāhā [4].

[The rites that follow the placing of the first
bricks are the same as those that have been de-
scribed in Tait.-Br. 3.10.2–6 (cf. Āp. 19.12.16–26
and 19.13.1). The Adhvaryu then performs
the rites of the animal sacrifice beginning with
the act of bringing the fire to the high altar and
ending with the obligations of liberation. After
these obligations, he draws clarified butter from
the juhl-ladel four times with the sruva-spoon, and
offers it. And on this occasion, he uses, for
the Śatarudriya-oblation, the chapter that begins
13.2–3a.]

Thou, O Agni, art Rudra, the Asura of
the great sky. Thou, being the host of the Maruts,
rulest over food. Thou farwest with the rugged
winds, bringing happiness to the household.
Thou, being Pūṣan, protectest the worshippers
with thyself, indeed.

O ye gods, do ye lean upon the gods. Ye the
first (gods), do ye lean upon the second (gods).8
Ye the second (gods), do ye lean upon the third.
Ye the third (gods), do ye lean upon the fourth.
(Ye are) the fourth (gods): do ye lean upon the
fifth (gods). (Ye are) the fifth (gods): do ye lean
upon the sixth (gods). (Ye are) the sixth
(gods): do ye lean upon the seventh. (Ye are)
the seventh (gods): do ye lean upon the eighth.
(Ye are) the eighth (gods): do ye lean
upon the tenth. (Ye are) the tenth (gods): do ye
lean upon the eleventh. (Ye are) the ele-
venth (gods): do ye lean upon the twelfth. (Ye are)
the twelfth (gods): do ye lean upon the

8 Ye the first (gods) . . . the second (gods) . . . etc.
According to Sāyana, we have here the plural instead
of the singular because each god, having three aspects, is
threefold. And consequently the thirty-three gods are
also ninety-nine in number.

thirteenth. (Ye are) the thirteenth (gods): do
ye lean upon the fourteenth. (Ye are) the
fourteenth (gods): do ye lean upon the fifteenth.
(Ye are) the fifteenth (gods): do ye lean upon
the sixteenth. (Ye are) the sixteenth (gods): do ye
lean upon the seventeenth. (Ye are) the
seventeenth (gods): do ye lean upon the eight-
teenth. (Ye are) the eighteenth (gods): do ye
lean upon the nineteenth. (Ye are) the
nineteenth (gods): do ye lean upon the twenty-
thirt. (Ye are) the twentieth (gods): do ye
lean upon the twenty-first. (Ye are) the
twenty-first (gods): do ye lean upon the

The meaning of uṭtarasattvānah is doubtful. Sāyana,
in his commentary on this passage, explains uṭtarasattvānah
by “uṭtarasattvānah sattvānah sātikamārtiśeṣeṣeṣaṃ yojan te”
and quotes a passage of the Rudrābhya (1.9) “dīko yā
yoṣya sātvāna kāmā tābhāh kāmaṃ nāmāh.” But in his
commentary on the passage of the Rudrābhya, he
explains the word sātvānah by “bhṛtyajāṣaḥ prāṣaṇah.”
The word sātvānāḥ does not occur elsewhere, and we
probably must assume that sātvānāḥ = sātvān, just as kṣātra =
kṣātra (cf. Taittiriya-Prātiśākhyā 14.1). Sātvān, from the
root san, means “warrior, attendant, follower”; and this
is probably the meaning of sātvān in the passage of
the Rudrābhya. But it seems difficult to accept that meaning
in the compound uṭtarasattvānāḥ of the text of the
Tait.-Br., and to translate “having higher warriors” or
“having higher attendants.” I am inclined to believe
that uṭtarasattvān or uṭtarasattvānāḥ means “having a higher
existence.” The place of the accent does not allow us to
assume that uṭtarasattvān = uṭtarā-sādi (higher existence) +
(possessive secondary suffix) -āsan. But, although the
primary suffix -āsan is chiefly used for masculine
words (cf. Whitney, Sanskrit Grammar, 1169), we may
assume that there was a word ādi-āsan with the same
meaning as sāt-tā (existence) (cf. the neuters pāraṇ and

The Adhvaryu brings in the oblation from the
sruva-spoon, and says, “Stream of food, stream of
the Āraṇīya ritual.

Agni and Rudra, being seen both together
from the sky, are the strength—indomitable
and wide-ruling, the self-ruling. From energy, the
Sīve Deity has emitted these, congealed by my
Atmosphere— 

āṇapanaṁ, pāda-pādaṁ pādaṁ pāde cātu
nāb, pāda pāde cātu pata, tvā pāde cātu
pate, mītra pāde cātu pate [1]. Jāyān
yā, rūdrān ca vā yas Śaṅkara
jaśāṃ pāte, tvā pāde
ra rocè hāṃ
dāvūkṣe nyā
dāvūkṣe nyā
prājāye
bhūvah svāhā svāhā svāhā svāhā svāhā svāhā.

The Adhvaryu brings in the oblation from the
sruva-spoon, and says, “Food-oblation brings in
the oblation.” Āp. 19.13.4.
I am offering this oblation, may that desire of mine be fulfilled. May we become lords of riches! Earth! Atmosphere! Heaven! Svāhā! [3.11.3]

agnāvisū sajósāsā, imā vardhantu vāṁ gīrāh; dyumnār vājēbhir āgatān; rājāṅi virājñi, sam-rājñi svarājñi; archi śocī, tápo hāro bhābh; aagnī, sómā bṛhaspātiḥ, vīśve devā bhūvanasya gopāḥ, té sārve saṃgātya, idāṁ me prāvatā vācāḥ; vayaṁ syāma pātayo rayāṁ, bhūr bhūvaḥ svāhā [1].

[The Adhvaryu again draws clarified butter from the jhum-ladle four times with the sruva-spoon, and for the oblation which is called “Stream of wealth,” he recites the chapter that begins with “Agni and Viṣṇu.” Cf. Āp. 19.13. 3.b. Cf. Tait.-Br. 3.10.6.]

Agni and Viṣṇu, may these songs gladden you both together! Come hither with splendor and strength.—The queen; the queen who rules far and wide; the overruling (sovereign) queen; the self-ruling queen. Fame, radiance. Heat, fiery energy, splendor.—Agni, Soma, Bṛhaspati, the Viśve Devāḥ, the protectors of the world; these, coming together,—do ye further this speech of mine.—May we become lords of riches! Earth! Atmosphere! Heaven! Svāhā! [3.11.5]

saptā te agne samīdhaḥ, saptā jihvāḥ, saptā rṣayaḥ, saptā dhāma priyāṇi; saptā hōtra anuvadān, saptā yōnīr āprśasya gṛhtēna.—prācī dīk, agnir devātā, agnī̄ni sā diśṁ devāṁ devātānāṁ rchatu, yō ma tāsāya diśo 'bhādāsāti; daksīnā dīk, indro devātā [1], indrāṇi sā diśṁ devāṁ devātānāṁ rchatu, yō ma tāsāya diśo 'bhādāsāti; pratīcī dīk, somā devātā, somāṁ sā diśṁ devāṁ devātānāṁ rchatu, yō ma tāsāya diśo 'bhādāsāti; udīcī dīk, mitrā-vaṁrūnau devātā, mitrā-vaṁrūnau sā diśṁ devāvātānāṁ rchatu, yō ma tāsāya diśo 'bhādāsāti [2]; uṛdvā dīk, bṛhaspāti devātā, bṛhaspātīni sā diśṁ devāvātānāṁ rchatu, yō ma tāsāya diśo 'bhādāsāti; iyāṁ dīk, aditīr devātā, aditīni sā diśṁ devāvātānāṁ rchatu, yō ma tāsāya diśo 'bhādāsāti; pūrūrō dīk, pūrūrō me kāṁmāt sāmādhayatu; anhipā jñāṅavī prṛṇa, āsāv ēhi, badhirā ākrāndayītār apāna, āsāv ēhi, usāsām-uṣhasam aṣīya, ahām āso[10] pō 'śīya; vayaḥ syāma pātayo rayayāṁ, bhūr bhūvaḥ svāhā [3].

[The Adhvaryu again draws clarified butter from the jhum-ladle four times with the sruva-spoon, and for the oblations which are called the Viśvapri-oblations (i.e., the all-delighting oblations), he recites the chapter that begins with “Seven, O Agni, are thy kindling-sticks.” Cf. Āp. 19.13.6. Cf. Tait.-Br. 3.10.6.]

Seven, O Agni, are thy kindling-sticks, seven thy tongues, seven thy rśis, seven thy dear abodes. Knowing the seven offices of the chief

[1] dhāman, and that iti sarvasatman is a Bauhuvri compound like the preceding word iti sarvasartman, and means “having a higher existence.”
priests, do thou fill up thy seven wombs with clarified butter.

The eastern direction. Agni is its deity. May he meet the god Agni, among the deities of the directions, who from that direction wishes to attack me.

The southern direction. Indra is its deity. May he meet the god Indra, among the deities of the directions, who from that direction wishes to attack me.

The western direction. Soma is its deity. May he meet the god Soma, among the deities of the directions, who from that direction wishes to attack me.

The northern direction. Mitra and Varuṇa are its two deities. May he meet the gods Mitra and Varuṇa, among the deities of the directions, who from that direction wishes to attack me.

The upper direction. Brāhaspati is its deity. May he meet the god Brāhaspati, among the deities of the directions, who from that direction wishes to attack me.

This direction (under my feet). Aditi is its deity. May he meet the goddess Aditi, among the deities of the directions, who from that direction wishes to attack me.

The direction (that is) the (all-pervading) Spirit. May the (all-pervading) Spirit fulfill (all) my wishes. (Thou art) blind (and) watchful, O outbreath! O (thou) such a one, come hither. (Thou art) deaf, O roaring one! O in-breath! O (thou) such a one, come hither. May I obtain every dawn again and again (in perpetuity).—May I, O Life, obtain light! May I, O Life, obtain water. May we become lords of riches! Earth! Atmosphere! Heaven! Svāhā!

3.11.6

yāt tē 'cītaṃ yād u cītaṃ te agne, yāt ta ūnāṃ yad u te 'tirikā, ādityās tad (corr.: tād) ṛgīraṣaś cīvaṇantu. viśe te devāś cītīm ājīraṇyantu. cīta[cā 'sī] sāṃcīta[cā 'sy] agne; etavāṃśicā cā 'bhūyāṁśicā cā 'sy agne.—lokāṃ pṛṇa cchidrāṃ pṛṇa, ātō sīda śīva tvām; indragñī tvā brāhaspatiḥ, asmīn ēōnaś asiśadan [1]. tāyā devāyā ṛgīravādhravā sīda.—tā āśya sūda-dohasāḥ, sōmaṃ śriṃjanti pāsnavabh, jāmānaṃ vīšaḥ, triśā ē rocanaṇa divāḥ.—tāyā devāyā ṛgīravādhravā sīda.—āgne devāñiḥ iha 'vaha, jājānaṃ vyktārbahiṣe; āsi hōtā na fdyāḥ.—āgama mahā śaṃsāḥ yāviśṭham [2], yō didāya sāmīdha śve dūreṇā, citrābhānāḥ rōdasaḥ antār urvī, svāhutaṃ viśvātaḥ pratyāṃ-

[After the Visvapri-oblations and after the placing of the four naturally perforated bricks (cf. Tait.-Br. 3.10.2), all the rites of the Nāciketa-cayana are the same as those of the Śāvitra (cf. Āp. 19.14.16.).]

When the fire-altar has been built up, the Adhvaryu, acting for the Sacrificer, touches the fire-altar, and recites the formulas "What of thee, O Agni, has not been built up," etc. Cf. Baudh. 19.4.421.5, where, however, the rite and the formulas are prescribed for the Śāvitra.

What of thee, O Agni (O fire-altar), has not been built up, and what of thee has been built up; what of thee is too little, and what of thee is too much;—may the Ādityas and the Āṅgiras (correctly) build up. May all the gods fill up the layers of thee. Thou art built up, and thou art completely built up, O Agni (O fire-altar)! Thou art so great, and thou art greater, O Agni!

[When the Adhvaryu deposits the space-filler bricks (cf. 3.10.2), he recites the two formulas: "(O brick,) fill the space, fill the hole," etc.; and "Those ones, that are abundantly yielding milk for him," etc. This rite, however, probably takes place not after, but before the rite that is performed with the recitation of the formula "What of thee, O Agni, has not been built up," etc. (cf. Āp. 16.33.7-16.34.4; 17.10.10-11; Baudh. 19.4.420.16-421.6.)]

(O brick,) fill the space, fill the hole. And do thou sit down, auspicious. Indra and Agni, and Brāhaspati have seated thee on this resting place. With that deity, in the manner of the Āṅgiras, do thou sit firm. Those ones, that are those ones, that are abundantly yielding milk for him, the spotted ones, are mixing the Soma, at his birth, (those ones,) the subjects of the gods, in the three luminous spheres of the sky (RV. 8.69.31). With that deity, in the manner of the Āṅgiras, do thou sit firm.

[According to Sāyaṇa, the five following stanzas]
“O Agni, as soon as born, do thou bring the gods hither,” etc. are recited by the Adhvaryu, acting for the Sacrificer, when he touches the layer of bricks. According to him, in the case of a fire-altar of five layers, there is one stanza for every layer; but, since in this case there is only one layer (iha tu citer ekatva), the Adhvaryu recites the five stanzas for this one layer.

O Agni, as soon as born, do thou bring the gods hither for him who has strewed the sacrificial grass. Thou art our Hotar, worthy of being praised (RV. 1.12.3).

We have come with great reverence to the youngest (god) who, having been引起的 in his own dwelling, shines forth, with brilliant splendor, between the two worlds (earth and heaven), (to him who is) well honored with oblations, (to him who is) facing all directions (RV. 7.12.1).

The god who creates mental power, the god who brings about divine worship, Agni, the Hotar, the god who best governs thought, thee, (O Agni,) at small and great offerings alike, do men elect, and none other than thee (RV. 10.9.18).

May we lay thee down as Manu did. May we kindle thee as Manu did. O Agni, as Manu did, O Aigiras, do thou sacrifice to the gods for the worshipper of the gods (RV. 5.21.1).

Agni, indeed, the god who dwells among all men, gives a victorious horse to the clan; Agni (gives a victorious horse) that is ready at hand for (the conquest of) wealth. Being well pleased, he (Agni) will attain precious gain (for us). Bring food, (O Agni,) to those who praise thee (RV. 5.6.3).

[After the recitation of these five stanzas, the Adhvaryu, having taken loose earth from the cātvāla-pit, spreads it on the layer with the verse “Agni, who has been sought for in the sky,” etc. Cf. Baudh. 19.4: 421.9. Cf. Ap. 19.12.18.]

Agni, who has been sought for in the sky, who has been sought for on earth,—he who has been sought for, has entered all the herbs. May Agni Vaśśānarā, who has been eagerly sought for, protect us from harm by day and by night.

3.11.7

ayām vāvā yāh pāvate, sō ’gnfr nāciketāh, sā yāt prāh pāvate, tād asya śraṇa, ātha yād daksinā, sā daksinā pāksā, ātha yāt pratyāk, tāt pūchcham, yād údha, sā uttarā pāksā [1], ātha yāt samvāti, tād asya samāsānaṃ ca prasāraṇaṃ ca, ātho sampad eva ’syasā—sāṁ ha va

[This chapter contains symbolic interpretations and theological explanations of the Nāciketa fire-altar: A. the Nāciketa is identified with the wind. He who builds the Nāciketa and thus knows it will obtain the fulfillment of all his desires. B. The firm foundation of the Nāciketa is gold. He who thus knows will obtain a firm foundation. C. The body of the Nāciketa is gold. He who thus knows will go to the heavenly world with his body. D. He who builds the Nāciketa and knows it will conquer a world beyond the sun, an unlimited, boundless, and imperishable world.]

Verily this one that purifies (blowing) (i.e., the wind) is that Nāciketa fire-altar. When it purifies (blowing) eastward, it is the head of that (fire-altar). And when (it purifies blowing) southward, it is its right wing. And when (it purifies blowing) westward, it is its tail. And when it blows in all directions, that is its contraction and its extension. And that is indeed its perfection.

Verily, whatsoever may be the desire with which one sacrifices, that desire will be fulfilled, if he builds the Nāciketa fire-altar, and if he thus knows it.

Verily, he who knows the support, the firm
foundation of the Nāciketa fire-altar, he becomes a man who has a support, he obtains a firm foundation. (Now) the support, the firm foundation of the Nāciketa fire-altar is certainly gold. He who thus knows becomes a man who has a support, and he obtains a firm foundation.

Verily, who knows the body (the central part) of the Nāciketa fire-altar, he goes to the heavenly world with his body. (Now) the body of the Nāciketa fire-altar is certainly gold. He who thus knows, surely goes to the heavenly world with his body. And just as a golden plate will shine when it is red hot, thus indeed he shines by his fiery power and his glory, in this world and in yonder world.

Wide indeed are these worlds that are below the sun; and wider indeed are those worlds that are beyond the sun. Verily he conquers a world that is limited and perishable, he who (conquers the worlds) below the sun. But he conquers a world that is unlimited, boundless, and imperishable, he who (conquers the worlds) beyond the sun. Certainly he conquers a world that is unlimited, boundless, and imperishable, he who builds the Nāciketa fire-altar, and who thus knows it. And just as one standing on a chariot looks down at the two wings (i.e., the two wheels) while they are rolling, thus he looks at day and night—and day and night do not reach the world of him who builds the Nāciketa fire-altar, and thus knows it.

3.11.8

usān ha vai vājaśravasāḥ sarvavedasāṃ dadāu, tasya ha nāciketa nāma putrā āsā, tām ha kumārāṁ santé, dākiṣṇaṁ niyāmanāṣu, śraddhā "viveśa, sā ho 'vāca, tātā kāśmaī mām dasyāsti 'dvītyāṃ tryājan, tām ha pārīta uvacā, mṛtye vā daśāmi 'ti. tām ha smó 'tītīmā vāg abhivadati [1], gautama kumārāṁ īti, sā ho 'vāca, pārehi mṛtyoṛ āgra, mṛtye vāvā ti dāmā ti. tām vai prāvasantāṃ gantāśā 'ti ho 'vāca, tasya sma tisro rātrī ānāśvān grhē vaisātā, sā yādī tvā prēchē, kūmāra kātā rātrī avāśā īti, tisra īti prárbhūtāt, kim prathamaṁ rātrī śāsa īti [2], prājāmaī īti, kim dvītyām īti, pasūhā īti, kim tītrīyā īti, sādhukṛtyāṃ īti. tām vai prāvasantāṃ jagāma, tasya ha tisro rātrī ānāśvān grhē uacā, tām āgātya paprachcha, kūmāra kātā rātrī avāśā īti, tisra īti prátyuacā [3], kim prathamaṁ rātrī śāsa īti, prājāma īti, kim dvītyām īti, pasūhā īti, kim tītrīyā īti, sādhukṛtyāṃ īti. nāmas te astu bhagava īti ho 'vāca, vāraṃ vrñṣve 'ti.

—pitāram evā jyvān ayāni 'ti. dvītyām vrñṣve 'ti [4] śāptpyāyāvāmē 'kiṣṭim brūhi 'ti ho 'vāca, tāsmaī vai 'tām agnīm nāciketām uvacā, tātā vai tāsye 'śāptpyātā nā kṣyate. nā 'sye 'śāptpyātā kṣyate, yō 'gīṅm nāciketām cinute, yā u caim evām vēda. —tṛtyām vrñṣve 'ti, punāmṛtyor evā 'pacitum brūhi 'ti ho 'vāca, tāsmaī hai 'tām agnīm nāciketām uvacā, tātā vai sō 'pa punāmṛtyom ajayāt [5], āpa punāmṛtyom jayati, yō 'gīṅm nāciketām cinute, yā u caim evām vēda. —prajāpaṭāt vā prajākāmāsā tōpā tryāpatā, sā hīrānāṃ tūṣyate, tād agnau prasāyat, tād asmai nā 'chhadyate, tād dvītyāṃ prasāyat, tād asmai nāi 'vā 'chhadyate, tāt tṛtyāṃ prasāyat [6], tād asmai nāi 'vā 'chhadyate, tāt atīmān evā hṛdaye 'grnā vaiśvānarē prasāyat, tād asmai achchadayat, tātāmā hīrānāṃ kāniṣṭham dhānānāṃ, bhūntāt priyātām, hṛdayaḥā hi, sā vai tām evā 'vīndate, yāsamā tām dākiṣṇam āneṣate, tām svāyā 'vā hāstāya dākiṣṇayā 'nayat, tāt prātyagṛhṇāt [7], dākiṣṇā vāvā dākiṣṇam prāṭiḥṛṣīṛ 'tī, sō 'dākiṣṭa dākiṣṇam pratiṣṭhiṣa, dākiṣṭa he vai dākiṣṇam pratiṣṭhiṣa, yā evām vēda.—etad dha sma vai tāvīdvaṁśa vājahrasva gōtamā, āpy anūḍesyaṁ dākiṣṇam prāṭiḥṛṣīṛ, ubhāyena vaiyām dasākṛṣṭyāma eva dākiṣṇam pratiṣṭhiṣa, te 'dākiṣanta dākiṣṇam pratiṣṭhiṣa, dākiṣṭate he vai dākiṣṇam pratiṣṭhiṣa, yā evām vēda, prā naḥ 'nyām vīnāṭī [8].

[The first part of this chapter relates the story of the young boy Nāciketas, who was given by his father to the god of death, and obtained from this god the secret of the Nāciketa fire-altar. This story is the original source of the Kāthaka-Upanisad. The second part of the chapter contains a theological explanation of the reason why gold is the dearest of all valued objects, and a theological explanation of the word dākiṣṇa (the sacrificial gift).]

Usānta Vājaśravasā (the son of Vājaśravasā) gave away all his possession (for a sacrifice). He had a son, Nāciketas by name. While the sacrificial gifts (i.e., the cows) were brought (to the priests), faith (i.e., faith in the efficiency of the sacrifice) took possession of him although he was a young boy. He said (to his father):  

"Father, to whom will you give me?" Thus (he said) a second time, (and) a third time. He (the father), seized (by anger), said: "I give you..."
to Death."—As he (the father) stood up (at the end of the sacrifice), a (divine) voice said to him: "O Gautama! (you have given) the boy (to Death)!"—He (the father) said (to the boy): "Go to the house of Death, for I have given you to Death." He (the father, then) added: "You will arrive while he is absent from home. You will stay in his house three nights without eating. Then, if he asks you: 'O boy, how many nights have you waited?' you will answer: 'Three.' (If he asks you:) 'What have you eaten the first night?' (you will answer:) 'Your offspring.' (If he asks you:) 'What (have you eaten) the second night?' (you will answer:) 'Your cattie.' (If he asks you:) 'What (have you eaten) the third night?' (you will answer:) 'Your good actions.'—He (Naciketas) arrived while he (Death, the god of death) was absent from home. He stayed in his house three nights without eating. When he (Death) came back, he asked him: "O boy, how many nights have you waited?"—(Naciketas answered:) "Three."—(Death asked the boy:) "What have you eaten the first night?"—(Naciketas answered:) "Your offspring."—(Death asked:) "What (have you eaten) the second (night)?"—(Naciketas answered:) "Your cattie."—(Death asked:) "What (have you eaten) the third (night)?"—(Naciketas answered:) "Your good actions."—"Homage to you, O venerable Brahman," said he (the god of death), "choose a boon."—(Naciketas said:) "May I go (back) alive to my father."—(Death said:) "Choose a second boon."—He (Naciketas) said: "Teach me (the way to obtain) the imperishability (of the reward of sacrifices and pious gifts) (i.e., the way of making the reward of sacrifices and gifts imperishable)."—Then he (the god of death) taught him (the building of) the Naciketa fire-altar. By that, (the rewards of) his sacrifices and pious gifts did not perish. Verily, his sacrifices did not perish. Verily, he builds the Naciketa fire-altar and thus knows it, wards off repeated dying. Naciketa, desiring offspring, practiced asceticism. He emitted gold. He threw it into the (sacrificial) fire. That (gold) did not please it (the fire). He threw it a second time. That did not please it indeed. He threw it a third time. That did not please it indeed.—Then he threw it (the gold) into himself, into his heart, into the omnipresent fire (that abides in everybody) (Agni Vaiśvānara). That pleased it. Therefore gold is the smallest of (all) valued objects; (and) being of service, it is the dearest (of all valued objects), for it is born of the heart. —He (Prajāpati) indeed did not find anybody to whom he would bring the sacrificial gift (dakṣiṇa) (i.e., that gold). He brought it to his own right (dakṣiṇa) hand. He took it (saying): "For ability (dakṣa) I take thee, the sacrificial gift." And having taken the sacrificial gift (dakṣiṇa), he became able (adakṣata). Verily, he becomes able, he who, taking the sacrificial gift, thus knows.—That is what the Vajrāirasvasas (the sons of Vajrāirasva), the Gautamas (the sons of Gotama) know, and therefore they also take the sacrificial gift which is to be assigned (to the deities) (and not only that which is actually given to the priests). "In two ways," they say, "we shall become able indeed, by taking the sacrificial gift (i.e., by taking that which is actually given to the priests, and that which is assigned to the deities)." And (thus) taking the sacrificial gift, they became able. Verily, taking the sacrificial gift, he becomes able, he who thus knows. He overwhelds the other (i.e., his competitor, his enemy).

3.11.9

tāṁ hai 'tāṁ ēke paśubandhā evō 'ttaravedāyam cinvate, uttaravedissamita eso 'gñir īti vādantaḥ; tāṁ nā tāthā kuryāt, etāṃ agniṁ kāmena vyārdhayat, sā enam kāmena vyājīdhaṁ, kāmena vyārdhayat; samyā vāvai 'nam adhvarā cinvita, yātra vā bhūṣyītha āhutayo hūyēraḥ; etāṁ agniṁ kāmena śāmrdhaḥ [1], kāmena śāmrdhadhaiḥ. —ātha hai 'nam purā rṣayaḥ, uttaraveddhatam evā satīyaṁ (corr.: sattrīyaṁ) acinvata: tāto vai tē 'vindata praṇām, abhiś vargam lokāṃ ājayan; vindātā eva praṇām, abhiś vargam ārājaṁ jayati, yo 'gñiṁ nāciketaṁ cinutē, yā u cai 'nam evām vēda.—ātha hai 'nam vāyur ṛddhikāmā [2], yathāṇyutātā evō 'padade, tāto vai sā etām ṛddhythā ārthotāt, yām idāṁ vāyur ṛddhaḥ; etām ṛddhim rddhatī, yām idāṁ vāyur ṛddhaḥ, yo 'gñiṁ nāciketaṁ cinutē, yā u cai 'nam evām vēda.—ātha hai 'nam govalo vārṣṇaḥ paśūkāmaḥ, prāṅktaṁ evā cīcye, pāñca purástāt [3], pāñca daśiṁatē, pāñca pācaḥ, pāñca 'taraṭātē, ekāṁ mādhye, tāto vai sā sahasram paśūn prāp-
not; prá sahāsram paśū ṣāṅjoti, yō 'gnum nāci-
ketām cinute, yā u cai 'nam evāṁ veda.—ātha hai 'nam prajāpati jāvaiṣṭhyakāmō yāsakāmāḥ prajānanākamāḥ, prāvṛttam evā cikye [4], saaptā purastā, tisro daksinatāḥ, tisra pāscat, tisra uttaratāḥ, ēkam mādhye, tāto vai sā prā yāso jāvaiṣṭhyam ānnot, etām prājātiṃ prajāyata, yām idām prajā prajāyante, trīvṛtt prajānanam, upastho yōniṛ madhyamāḥ; prā yāso jāvaiṣṭhyam ānnoti, etām prājātiṃ prajāyante, yām idām prajā prajāyante, yō 'gnum nāciṅketām cinute, yā u cai 'nam evāṁ veda.—ātha hai 'nam indro jāvaiṣṭhyakāmāḥ, ērdhvā evō 'padade; tāto vai sā jāvaiṣṭhyam agacchat [6]; jāvaiṣṭhyam agacchat, yō 'gnum nāciṅketām cinute, yā u cai 'nam evāṁ veda.—ātha hai 'nam asaṭ śādiyāḥ svargākāmāḥ, prācīr evō 'padade; tāto vai sō 'bhi svargām lokām ajāyat; abhi svargām lokām jayati, yō 'gnum nāciṅketām cinute, yā u cai 'nam evāṁ veda.—ātha hai 'nam idro jāvaiṣṭhyakāmāḥ, ērdhvā evō 'padade; tāto vai sā jāvaiṣṭhyam agacchat [6]; jāvaiṣṭhyam agacchat, yō 'gnum nāciṅketām cinute, yā u cai 'nam evāṁ veda.—ātha hai 'nam asaṭ śādiyāḥ svargākāmāḥ, prācīr evō 'padade; tāto vai sō 'bhi svargām lokām ajāyat; abhi svargām lokām jayati, yō 'gnum nāciṅketām cinute, yā u cai 'nam evāṁ veda.—ātha hai 'nam asaṭ śādiyāḥ svargākāmāḥ, prācīr evō 'padade; tāto vai sō 'bhi svargām lokām ajāyat; abhi svargām lokām jayati, yō 'gnum nāciṅketām cinute, yā u cai 'nam evāṁ veda.—ātha hai 'nam asaṭ śādiyāḥ svargākāmāḥ, prācīr evō 'padade; tāto vai sō 'bhi svargām lokām ajāyat; abhi svargām lokām jayati, yō 'gnum nāciṅketām cinute, yā u cai 'nam evāṁ veda.—ātha hai 'nam asaṭ śādiyāḥ svargākāmāḥ, prācīr evō 'padade; tāto vai sā jāvaiṣṭhyam agacchat [6]; jāvaiṣṭhyam agacchat, yō 'gnum nāciṅketām cinute, yā u cai 'nam evāṁ veda.—ātha hai 'nam asaṭ śādiyāḥ svargākāmāḥ, prācīr evō 'padade; tāto vai sā jāvaiṣṭhyam agacchat [6]; jāvaiṣṭhyam agacchat, yō 'gnum nāciṅketām cinute, yā u cai 'nam evāṁ veda.—ātha hai 'nam asaṭ śādiyāḥ svargākāmāḥ, prācīr evō 'padade; tāto vai sā jāvaiṣṭhyam agacchat [6]; jāvaiṣṭhyam agacchat, yō 'gnum nāciṅketām cinute, yā u cai 'nam evāṁ veda.—ātha hai 'nam asaṭ śādiyāḥ svargākāmāḥ, prācīr evō 'padade; tāto vai sā jāvaiṣṭhyam agacchat [6]; jāvaiṣṭhyam agacchat, yō 'gnum nāciṅketām cinute, yā u cai 'nam evāṁ veda.—ātha hai 'nam asaṭ śādiyāḥ svargākāmāḥ, prācīr evō 'padade; tāto vai sā jāvaiṣṭhyam agacchat [6]; jāvaiṣṭhyam agacchat, yō 'gnum nāciṅketām cinute, yā u cai 'nam evāṁ veda.—ātha hai 'nam asaṭ śādiyāḥ svargākāmāḥ, prācīr evō 'padade; tāto vai sā jāvaiṣṭhyam agacchat [6]; jāvaiṣṭhyam agacchat, yō 'gnum nāciṅketām cinute, yā u cai 'nam evāṁ veda.—ātha hai 'nam asaṭ śādiyāḥ svargākāmāḥ, prācīr evō 'padade; tāto vai sā jāvaiṣṭhyam agacchat [6]; jāvaiṣṭhyam agacchat, yō 'gnum nāciṅketām cinute, yā u cai 'nam evāṁ veda.—ātha hai 'nam asaṭ śādiyāḥ svargākāmāḥ, prācīr evō 'padade; tāto vai sā jāvaiṣṭhyam agacchat [6]; jāvaiṣṭhyam agacchat, yō 'gnum nāciṅketām cinute, yā u cai 'nam evāṁ veda. [According to some authorities, the Nāciṅketa fire-altar should be built on the occasion of an animal sacrifice. One should not do so. One should build it on the occasion of a Soma-sacrifice. Thus did formerly the R āṣ, and Vāyu, and Gobala, and Prājāpati, and Īnda, and the Sun. Special rites should be performed if the Sacrificer desires to be endowed with fiery energy, glory, and preeminence in sacred lore, or if he desires that the people should have the greatest faith in him.—At the end of the ceremony one should perform four libations which are accompanied by the four formulas called the Śataret internally, the Vaiśvarāhī, the prayer for the food-offerings, and the Viśvāparī.]

Some (authorities) build that (Nāciṅketa) fire-altar on the uttaravedi (i.e., on the high vedī or high sacrificial mound), on the occasion of an animal sacrifice, saying that that fire-altar is equal in size to the uttaravedi (of the animal sacrifice). He (the Adhvaryu, acting for the Sacrificer,) should not do so. For (by doing so) he would deprive that fire-altar of the object of its desire. And being deprived of the object of its desire, it would deprive him (the Sacrificer) of the object of his desire.—He (the Adhvaryu, acting for the Sacrificer,) should build that (Nāciṅketa fire-altar) on the occasion of a Soma-sacrifice where indeed many obligations should be offered. (By doing so) he will furnish that fire-altar with the object of its desire. And that (fire-altar), being furnished with the object of its desire, will furnish him (the Sacrificer) with the object of his desire.

Now, formerly, the Rāṣ built that (Nāciṅketa fire-altar) on the uttaravedi (the high vedī) on the occasion of a Sattrā (a great Soma sacrifice). Then they obtained progeny, and they conquered the heavenly world. He certainly obtains progeny, and he conquers the heavenly world, who builds the Nāciṅketa fire-altar and who thus knows it.

And Vāyu (the god of wind), desiring prosperity, placed that (Nāciṅketa fire-altar) according to the filling up of the (uttaravedi) of the Soma-sacrifice. Then Vāyu obtained that prosperity that now he is enjoying. He obtains that prosperity that now Vāyu is enjoying, he who builds the Nāciṅketa fire-altar and who thus knows it.

And Gobala Vārṣa (the son of Vṛṣṇi), desiring cattle, built that (Nāciṅketa fire-altar) (so that it would be) fivefold. (He placed) five (bricks) on the eastern side, five on the southern, five on the western, five on the northern side, and one in the middle. Then he obtained a thousand cattle. He obtains a thousand cattle, he who builds the Nāciṅketa fire-altar and who thus knows it.

And Prājāpati, desiring preeminence, desiring glory, desiring procreative power, built that (Nāciṅketa fire-altar) (so that it would be) threefold. (He placed) seven (bricks) on the eastern side, three on the southern, seven on the western, three on the northern side, and one in the middle. Then he obtained glory and preeminence; and he brought forth that procreative power that now the creatures bring forth. Threecold is preeminence: the mother, the father, the son. Threecold is the procreative power: the upastha (the male organ of generation), the yōni (the female organ of generation), and the madhyamā (the womb, the brick) that men construct. The preeminent one is the (brick) that the Sacrificer builds. He who builds will thus know the glory and the cattle.

And Indra, when (Nāciṅketa fire-altar) was above (eastward), spoketh to the middle (Nāciṅketa fire-altar) overlapping the outer (Nāciṅketa fire-altar) of the attained portion; and he who builds will thus know the glory and the cattle.

And you (built) that (Nāciṅketa fire-altar) in fire; and you (built) that (brick) and proceedeth towards the eastward. If this (deity) be compared with other deities and the sacred knowledge of the Sacrificer), then glory and cattle.

And if he desires that (the brick) may they (the bricks) may be (bricks) of the sacred knowledge (i.e., of the Soma-sacrifice) to be brought forth. The bricks are brought forth by the bricks. The bricks of the bricks of the bricks, the bricks of the bricks.

Having been satisfied with the having taken the bricks, reciting the formulas of the four bricks (to the altar), the (the Adhvaryu, acting for the Sacrificer,) should not do so.
womb, the seat of the embryo?). He obtains preeminence and glory, he brings forth that procreative power that now the creatures bring forth, he who builds the Nāciketa fire-altar and who thus knows it.

And Indra, desiring preeminence, (built) that (Nāciketa fire-altar); and he placed (the bricks) above (each other) (i.e., in such a way that, in the middle of the altar, the second brick was overlapping the first one, the third one was overlapping the second one, and so on). Then he attained preeminence. He attains preeminence, he who builds the Nāciketa fire-altar and who thus knows it.

And yonder sun, desiring the heavenly world, (built) that (Nāciketa fire-altar); and he placed (the bricks) eastward (i.e., starting from west and proceeding towards the east). Then he conquered the heavenly world. He conquers the heavenly world, he who builds the Nāciketa fire-altar and who thus knows it.

If he (the Sacrifice) should desire to be endowed with fiery energy, glory, and preeminence in sacred knowledge, he should move slowly from the dhīṣya (i.e., the special altar) of the Hotar eastwards (to the āhāvaniya fire), reciting: “May this (deity) who has advanced gloriously, cover me with fiery energy, glory, and preeminence in sacred knowledge!” Verily (by doing so) he (the Sacrifice) will become endowed with fiery energy, glory and preeminence in sacred knowledge.

And if he (the Sacrifice) should desire: “May they (the people) have the greatest faith in me; may they bring the most abundant sacrificial gifts (i.e., cows),” he should, (at the time of the sacrifice) when the sacrificial gifts (i.e., the cows) are brought, draw out (clarified butter) with the sruva spoon, and pour a libation into the āhāvaniya fire, saying: “With thy face turned forward, come hither (O goddess)! With thy face turned forward, come hither!”—With her face turned forward, delighted, let her enjoy the clarified butter. Svāhā!” Verily, (as a result of the performance of this rite) they (the people) will have the greatest faith in him (the Sacrifice), and they will bring the most abundant sacrificial gifts.

Having put loose earth (purīṣa) (on the bricks), having touched (the layer) (with the hand), while reciting the stanzas prescribed for the arrangement of the layer (?), having brought the fire (to the altar), and having added fuel to it, he (the Adhvaryu, acting for the Sacrifice,) offers the four (prescribed) libations. (When he re-
quers the world of the atmosphere, and he obtains intimate union, and residence in the same sphere, with the deities who are in the world of the atmosphere.—By means of the third (brick) that he (the Adhvaryu) places, he (the Sacrificer) conquers yonder (heavenly) world, and he obtains intimate union, and residence in the same sphere, with the deities who are in yonder (heavenly) world.—And by means of the eighteen other bricks that he (the Adhvaryu) places, he (the Sacrificer) conquers those worlds that are wide and wider.—Unrestrained motion (i.e., absolute independence of action) in the wide and wider worlds belongs to him who builds the Nāciketa fire-altar and who knows it thus (as it has been explained).

The Nāciketa fire-altar is indeed the year. Its head is the spring, its right wing is the summer, its left wing is the rainy season, its tail is the autumn. The workers (i.e., the priests who build it) are the months. The Sāturdrivaiti (TS. 4.5.1-11) is day and night. The Vasodhārā obligations (i.e., the obligation that is called “Stream of wealth”) (cf. TS. 4.7.1-11) is Parjanya (the god of rain). Just as Parjanya, showering down good rain, fulfills all desires for the creatures, thus this (Nāciketa fire-altar) fulfills all the desires of him who builds the Nāciketa fire-altar and who thus knows it.

The Nāciketa fire-altar is indeed the year. Its head is the spring, its right wing is the summer, its tail is the rainy season, its left wing is the autumn, the central part of its body is the winter; its layers of bricks are the bright fort-nights of the months, its layers of mud (used to cement together the bricks) are the dark fortnights of the months; its bricks are the days and nights.

Such is this (Nāciketa) fire-altar, that is made of fire and is restored to youth again and again. Being made of fire and being restored to youth again and again, he attains the heavenly world and intimate union with the sun, he who builds the Nāciketa fire-altar and who thus knows it.

THE CĀTURHOTRA-CAYANA

[According to Āpāstamba (Āp. 19.14.18), the Cāturhotra-cayana (i.e., the building of the fire-altar with the formulas that symbolize the four Hotars or chief officiating priests) is explained by the Nāciketa-cayana, that is to say, it resembles the Nāciketa-cayana, and most of the rites are the same. For the Cāturhotra-cayana there are eighty-eight golden bricks, or pebbles anointed with clarified butter. When the time for placing the bricks has come, the Adhvaryu, acting for the Sacrificer, places first, on the eastern side of the banch of Darbhagras that lies in the middle of the ground where the altar is to be built, ten bricks that represent the ten formulas symbolizing the ten Hotars, i.e., the ten parts of the sacrifice considered as ten officiating priests (TĀ. 3.1.a); proceeding towards the north, he places each of these ten bricks with one of these formulas; then, to the north of these ten bricks, he places one brick that represents the group of formulas called “the heart,” and recites TĀ. 3.11.1-2 as far as śīma janānam; to the north of this, he places one brick that represents the group of formulas called “the graha,” and recites TĀ. 3.1.b; to the north of this, he places one brick that represents the group of formulas called “the heart,” and recites TĀ. 3.10 as far as pratiṣṭhātvu; to the north of this, he places one brick that represents the group of formulas called “the wives of the gods,” and recites TĀ. 3.9 as far as bṛhaspatēḥ.

In the same way, on the southern side of the bunch of Darbhagras, the Adhvaryu, proceeding towards the east, places the four bricks that represent the formulas symbolizing the four Hotars or chief officiating priests, and recites these formulas (TĀ. 3.2.a); then, to the east of these four bricks, he places one brick that represents “the heart,” and recites TĀ. 3.11.2-3.3 as far as nīcyuḥ; to the east of this, he places one brick that represents “the graha,” and recites TĀ. 3.2.b; to the east of this, he places one brick that represents the group of formulas called “the wives of the gods,” and recites TĀ. 3.3.a. In the same way, for the north side and the south side, the Adhvaryu places bricks and recites the formulas that represent the four Hotars, and recites the formulas that represent the four Hotars and the three wives of the gods.

In the case where the Adhvaryu is alone, he places the bricks in a similar manner, but recites the formulas that represent the four Hotars and the three wives of the gods, and recites the formulas that represent the four Hotars and the three wives of the gods. The order of the bricks and the order of the formulas are the same as when the Sacrificer is present.]

12 According to this passage of the Brāhmaṇa, it seems that the Nāciketa fire-altar is an altar of several layers of bricks. But, according to Sāyana’s commentary on 3.11.6.2, there is only one layer, for he says: “In this case, however, since there is only one layer, one should touch this one layer, reciting the five stanzas (tā tu citer ekadāṁ pānakabhiḥ aṣṭi ekam eva bhimete).” And this opinion of Sāyana is probably based on the fact that neither in the Sātra of Apastamba nor in that of Bau-dhāyana is there any allusion to several layers for the building of the Nāciketa fire-altar. Nevertheless, as there are, according to Sāyana’s commentary on Tait.-Br. 3.12.1, two kinds of Cāturhotra-cayana: the Vyāsa (the simple one) and the Samāsta (the combined one), we may assume that there are also two kinds of Sāvitrī-cayana: a simple one with only one layer of bricks, and another one composed of five layers.
THE SPECIAL KINDS OF AGNICAYANA

that represents "the pratigraha," and recites TĀ. 3.10 as far as somāya vāsah; to the east of this, he places four of the bricks that represent the words of the Sāṃbhāra-formulas, and recites TĀ. 3.8 as far as barhiṣṭa; and to the east of these four bricks, he places two of the bricks that represent the formulas called "the wives of the gods," and recites TĀ. 3.9 as far as agneb.]

In the same way, on the western side of the bunch of Darbha-grass, the Adhvaryu, proceeding towards the north, places the five bricks that represent the formulas symbolizing the five Hotars, i.e., the five officiating priests, and recites these formulas (TĀ. 3.3.a); then, to the north of these five bricks, he places one brick that represents "the heart," and recites TĀ. 3.11.3–4 as far as ahām asmi; to the north of this, he places one brick that represents "the graha," and recites TĀ. 3.3.b; to the north of this, he places one brick that represents "the pratigraha," and recites TĀ. 3.10 as far as rudrasyā gām; to the north of this, he places four of the bricks that represent the words of the Sāṃbhāra-formulas, and recites TĀ. 3.8 as far as yajñena; to the north of these four bricks, he places two of the bricks that represent the formulas called "the wives of the gods," and recites TĀ. 3.9 as far as triṣṭup.

In the same way, on the northern side of the bunch of Darbha-grass, the Adhvaryu, proceeding towards the east, places the six bricks that represent the formulas symbolizing the six Hotars, i.e., the six officiating priests, and recites these formulas (TĀ. 3.6.a); then, to the east of these six bricks, he places one brick that represents "the heart," and recites TĀ. 3.11.4–5 as far as carantam; to the east of this, he places one brick that represents "the graha," and recites TĀ. 3.6.b; to the east of this, he places one brick that represents "the pratigraha," and recites TĀ. 3.10 as far as varuṇāya 'svam; to the east of this, he places four of the bricks that represent the words of the Sāṃbhāra-formulas, and recites TĀ. 3.8 as far as svagākārenā; to the east of these four bricks, he places two of the bricks that represent the formulas called "the wives of the gods," and recites TĀ. 3.9 as far as anustup.

Then, probably also on the northern side of the bunch of Darbha-grass, but in the space between that bunch and the bricks that have just been placed, the Adhvaryu, proceeding towards the east, places the seven bricks that represent the formulas symbolizing the seven Hotars, i.e., the seven officiating priests, and recites these formulas (TĀ. 3.5.a); then to the east of these seven bricks, he places one brick that represents "the heart," and recites TĀ. 3.11.6–12; to the east of this, he places one brick that represents "the graha," and recites TĀ. 3.5.b; to the east of this, he places one brick that represents "the pratigraha," and recites TĀ. 3.10 as far as prajāpatiḥ puruṣam; to the east of this, he places five of the bricks that represent the words of the Sāṃbhāra-formulas, and recites TĀ. 3.8 to the end; and to the east of these five bricks, he places the last twelve of the bricks that represent the formulas called "the wives of the gods," and recites TĀ. 3.9 from ādityānām jagati to catasra dīṣak.

The rites that follow the placing of these bricks are the same as those that have been described in Tait.-Br. 3.10.2–6 and 3.11.2–6; and after the placing of the naturally perforated bricks (cf. Tait.-Br. 3.10.2), all the rites of the Cāturhotra-cayana are the same as those of the Śāvitra (cf. Āp. 19.14.27).

The Cāturhotra-cayana thus described by Āpastamba (Āp. 19.14.18–27) is the simple (vyāsta) Cāturhotra-cayana, that is called Brahmācīt by Baudhāyana. But according to Śaiva’s commentary on Tait.-Br. 3.12.1, there are two kinds of the Cāturhotra-cayana: the Vyāsta (the simple one) and the Samasta (the combined one) (tac ca devīdham: vyāstam samastam ca). According to Baudhāyana (Baudh. 19.8), the Samasta fire-altar is a combination of the Śāvitra, the Nāciketa, and the Brahmācīt (i.e., the Vyāsta Cāturhotra). It is composed of five layers of bricks. The first layer is the Śāvitra; the second is made of space-filler bricks; the third is the Nāciketa; the fourth is made of space-filler bricks; and the fifth is the Brahmācīt (i.e., the Vyāsta Cāturhotra). If one should pile up the Samasta (the combined Cāturhotra fire-altar) on the occasion of a Soma-sacrifice, one should perform the īṣīs (oblations) called Divāś-śyenis (the heaven’s eagles) and the īṣīs called Apāghās (the destroyers of obstacles).14 The Divāś-śyenis should be offered before the dīkṣānyā īṣī (i.e., the oblation of initiation) of the Soma sacrifice; and the Apāghās should be offered before the udavasānīyā īṣī (i.e., the oblation of departure) of that sacrifice.

14 This is undoubtedly the name of these īṣīs. Āpāyō is a wrong reading. Cf. Caland: Z.D.M.G. 57, p. 742.
3.12.1

túbhyanāṁ tā añgirastamā, 'śyāma tāṁ kāmam āgne; āśāṁ ām tvā, viśvā āśāḥ; ānu no 'dyā 'numātir, ānu ād anumate tvām; kāmo bhūtāsya, kāmas tād āgrem; brāhmaṇa jāghānam, pitā virājām; yajñā rāyā, 'yām yajñāḥ; āpo bhadrā, ād āt paśyāmi; túbhyanāṁ bhūranti, āyo dehaḥ; párvama deva āpāreṇa, prāṇāpāṇau; havyāvahaṁ, sviṣṭaṁ [1].

[This chapter contains the praśkas (i.e., the initial words), the puruśa-nuṣṭhānāyās (invocation-verse) and the yājñīs (oblation-verses) of the Dīwāh-yenī iṣṭīs. These iṣṭīs are considered to be a part of the ritual of the Cāturhotra-cayana, because they are to be performed if the combined Cāturhotra fire-altar (Samasta Cāturhotra) is piled up on the occasion of a Soma-sacrifice. They are to be performed before the dīkasānyāasi (i.e., the oblation of initiation) of that sacrifice. There are seven Dīwāh-yenī iṣṭīs, and each of them comprises three havi-oablations. The first havi-oblation of each iṣṭī is the oblation of a sacrificial cake to Agni Kāma; and the third havi-oblation of each iṣṭī is the oblation of a pap (cara) to Anumati (Divine Approval). But the second havi-oblation is different in each iṣṭī. In the first iṣṭī, it is the oblation of a pap to Āśā (Hope); in the second iṣṭī, it is the oblation of a pap to Kāma (Desire); in the third iṣṭī, it is the oblation of a pap to Brāhmaṇ (the Holy Power of the Sacred Word); in the fourth iṣṭī, it is the oblation of a pap to Yajña (the Sacrifice); in the fifth iṣṭī, it is the oblation of a pap to Waters; in the sixth iṣṭī, it is the oblation of a pap to Agni Ballīmat (Agni, the receiver of propitiatory offerings); in the seventh iṣṭī, it is the oblation of a pap to Anuvittī (Discovery). In conclusion of each of the seven Dīwāh-yenī iṣṭīs the usual oblation to Agni Sviṣṭakṛt takes place.]

(The puruśa-nuṣṭhānāyās, used in each of the seven iṣṭīs, for the oblation of a sacrificial cake to Agni Kāma, is the verse beginning with) túbhyanāṁ tā añgirastamā (= RV. 8.43.18: túbhyanāṁ tā añgirastamā víśvā sukṣīdayah śṝṭak, āko kāmāya yemere: "Toward thee, O best of Aṅgirasas, all people with fair dwellings, severally, O Agni, have made effort to gain their wish.")—

(The yājñī used for that oblation is the verse beginning with) aśyāma tāṁ kāmam āgne (= RV. 6.5.7: aśyāma tāṁ kāmam āgne ādīva 'it aśyāma rayāṁ rayāvaḥ swetram, aśyāma vāyām abhi vājā-yanīo 'śyāma dyumnam ajarā 'jāraṁ te: "May we, O Agni, by thy help, obtain our wish; may we obtain wealth with manly sons, O wealthy one; may we win bootly, who are seeking for bootly; may we obtain, O decaying one, thine decaying glory.")—

(The puruṣa-nuṣṭhānāyās used, in the first of the seven iṣṭīs, for the oblation of a pap to Āśā [Hope] is the verse beginning with) aśangīm tā (= Tait.-Br. 2.3.3.3.b: aśangīm tā 'sāpālēbhyās cātuṁbhīyo amśīkebhyaḥ, tādām bhūtāsya ḍhyākṣeṣabhya vīdēhāna kavṛśās vavām: "Thee [we offer] to the four immortal region-guardians of the regions; to the overseers of the world we now pay worship with obligation.")—

(The yājñī used for that oblation is the verse beginning with) vīśvā āśāḥ (= Tait.-Br. 2.5.3.3.c: vīśvā āśā mādhunā sāṁśrjām, anamved āpo āya- ḍhaya bhavantu, āyaṁ yajñāmā moḍha vāyaśayām, āgrhādāt pāśāvaḥ sāntu sāve: "To all regions I give honey; may the waters and the herbs be wholesome; may this Sacrificer destroy his enemies; may all his cattle be free from being stolen.")—

(The puruṣa-nuṣṭhānāyās, used in each of the seven iṣṭīs, for the oblation of a pap to Anumati [Divine Approval] is the verse beginning with) ānu no 'dyā 'numātir (= TS. 3.3.11: ānu no 'dyā 'numātir yajñām dēvayā maniyātām, āgni ca havyāvahā bhavātām dāśīse māyaḥ: "May Anumati today, among the gods, be pleased with our sacrifice; may she and Agni, the bearers of the oblation, be a joy to the pious man.")—

(The yājñī used for that oblation is the verse beginning with) ānu ād anumate tvām (= TS. 3.3.11.3.m: ānu ād anumate tvām mānyāsāśs āśa na kha ṇā krāte, krāte dāśāya no hina prāṣāyaṃ tāreṣā: "Be pleased [with us], O Anumati, and grant us prosperity; for inspiration, for insight, impel us; lengthen our lives.")—

(The puruṣa-nuṣṭhānāyās, used in each of the seven iṣṭīs, for the oblation of a pap to Kāma [Desire] is the verse beginning with) kāmo bhūtāsya (= Tait.-Br. 2.4.1.9–10: kāmo bhūtāsya bhāvyāsya, samrād ēko vi rājāt, sā ādīvā prāti-
papratke, rtum ujirjate vaś: "Kāma [Desire], the one universal ruler, rules over what is and is to be. He has extended this [world]; he, the controlling one, sends out the seasons."—

(The yājñya used for that oblation is the verse beginning with) kāmas tåd āgrem (= Tait.-Br. 2.4.1.10 = RV. 10.129.4: kāmas tåd āgrem sām avaratā 'dhi, mānasā rāth prahāmām yād āsti, satō bāndhum asati nār avindan, kṛtā prātisya kādyo manasi: "Desire, in the beginning, took possession of that; Desire, that was the first seed of mind. The sages, seeking with insight in their hearts, found out the bond of the existent in the non-existent."—

(The puro 'nuvākyā used, in the fifth of the seven iṣīṣis, for the oblation of a pap to Brāhmaṇ [the Holy Power of theSacred Word] is the verse beginning with) brāhma jajñanām (= TS. 4.2.8.2 = Tait.-Br. 2.8.8.8: brāhma jajñanām pratha-mām purāstā viṣmatāḥ surācaḥ veda āvaḥ, sā bhedāyam upamā asya viśiṣṭaḥ sattā ca yonim asatā ca vi vah: "The brāhmaṇ [the holy power of the sacred word], that was first born in the east, Vena has revealed from the shining boundary; he has revealed its fundamental first forms, the womb of the existent and the non-existent."—

(The yājñya used for that oblation is the verse beginning with) pitā virājām (= Tait.-Br. 2.8.8.9: pitā virājām sāhābho raṣṭāṁ antārikṣam viśiṣṭa-vāpa ā viveśa, tam arkār abhāvārcanāt vatsām brāhma-saṁtaṁ brāhmaṇaṁ vardhāyantaḥ: "The father of the splendid ones, the bull of richness, has entered, ornamented, the atmosphere; with songs they sing unto the young bull, strengthening him, who is brāhmaṇ [holy power], with brāhmaṇ."—

(The puro 'nuvākyā used, in the fourth of the seven iṣīṣis, for the oblation of a pap to Yajñā (the Sacrifice) is the verse beginning with) yajñā rājō (= Tait.-Br. 2.5.5.a: yajñā rājō yajñāḥ śe vāssānāṁ, yajñāḥ sasyānāṁ uṣyāntāṁ, yajñāḥ iṣṭāḥ pārveṇāṁ dādāhān, yajñāḥ bhrāmāvahāḥ āpyetva devn: "The Sacrifice rules over wealth, the Sacrifice rules over goods; the Sacrifice rules over crops, and also over good dwellings. Let the Sacrifice, having been worshipped, create the first notion [the first thought, i.e., heaven, cf. Tait.-Br. 3.9.5.2]; let the Sacrifice, possessing the brāhmaṇ [the holy power of the sacred word], go to the gods."—

(The yājñya used for that oblation is the verse beginning with) ayām yajñāḥ (= Tait.-Br. 2.5.5.b: ayām yajñāḥ vardhātaṁ gōbhīr dāsaṁ, ayām vēdīh savatyāh swarāṁ, idām barhīr āti barhīkṣy anyā, imām yajñāṁ vīśvē avantu devāḥ: "Let this sacrificial prosperity with cattle, with horses; may this vedā [this sacrificial ground] be rich in good offspring, rich in many sons; may this layer of sacrificial grass surpass all other layers of sacrificial grass. Let all the gods favor this sacrifice."—

(The puro 'nuvākyā used, in the fifth of the seven iṣīṣis, for the oblation of a pap to the Waters is the verse beginning with) āpo bhadrā (= TS. 5.6.1.3.i: āpo bhadrā hṛtām id āpo āsūr agniṣomau bhārata apā ā tāh, ivrā mādāvupucām aramgāmā a mā prāśeṇa sahā vṛścāsā: "The waters are auspicious, the waters were clarified butter. These waters bear Agni and Soma; may the strong sap of those which are dispensing honey, come to me, satisfying, with life and radiance."—

(The yājñya used for that oblation is the verse beginning with) dā tā paśyāmi (= TS. 5.6.1.4.k: dā tā paśyāmi uta va śrīmy uta mā ghoṣo gacchati vah na āsām, māne bhejāntaṁ amāśyā tārī hiranya-varjām ārpaṇaṁ yāh vah: "Then, indeed, I see, or I hear; to me comes the noise, to us the voice of them; I consider then that I have received my share of the beverage of immortality, when, O ye of golden color, I have enjoyed you."—

(The puro 'nuvākyā used, in the sixth of the seven iṣīṣis, for the oblation of a pap to Agni Balimant [the receiver of propitiatory offerings] is the verse beginning with) tūbhyaṁ bhārantī (= Tait.-Br. 2.4.7.9 = RV. 5.1.10: tūbhyaṁ bha-rantī kṣīrīya vaśiṣṭhaḥ balim agne āntī utā dātār, dhānāyāntaṁ samatāṁ cākidāki bhṛtā te agne māti śārma bhadrām: "To thee, O most youthful god, the people bring their tribute [their propitiatory offering], O Agni, from near and far. Do thou take notice of the prayer of him who most loudly praises [thee]. Powerful, O Agni, is thy great, auspicious shelter."—

(The yājñya used for that oblation is the verse beginning with) yō dehyā (= Tait.-Br. 2.4.7.9 = RV. 7.6.5: yō dehyā ānayaṃ vadhāṃ vadhāṃ yō ardhāyānti uśāsā cakrā, sā nirūkhyā nāhūṣo yahoh agniḥ vaśiṣṭha caṅkī bhrāhyāmāhī śāhābhik: "He who overthrew the walls with destructive weapons, and gave the Dawns a noble lord; he, young Agni, subduing the tribes of Nahus, has made them bring their tribute, by force."—

(The puro 'nuvākyā used, in the last of the seven iṣīṣis, for the oblation of a pap to Anuvitti (Discovery) is the verse beginning with) pāruṇaṁ devā āpārenā (= Tait.-Br. 2.5.6.5: pāruṇaṁ devā
The page contains a noun list that is not extracted correctly. The text seems to be a part of a larger narrative or story, possibly in a religious or philosophical context. However, due to the fragmented nature of the text, it is difficult to provide a coherent translation. The text appears to be discussing a list of names or concepts related to divinity or spiritual entities, and there are references to various deities and their attributes. The content is rich with cultural or religious significance, likely from a scriptural or sacred text.
animal sacrifices or Soma sacrifices) he searched for it, (but) by means of yajñakratus he did not find it. By means of īṣīs (i.e., obligations consisting of butter, cakes, pops, etc.) he searched for it (anuvicchat, imperfect of anuv-īs), (and) by means of īṣīs he found it. That is the reason why īṣīs are called īṣīs. Ėṣī (seeking) truly is their name. They (the priests) mysteriously call them īṣīs, for the gods like what is mysterious.

Hope said to him (Prajāpati): “O Prajāpati, thou art making effort with hope. And I am Hope. Now do thou sacrifice to me, and thy hope will become effectual; and thou wilt find the heavenly world.” He (Prajāpati) then offered that well known sacrificial cake, served on eight potsherds, to Agni Kāma (Agni, the Desire), and a pap (caru) to Hope, and a pap to Anumati (Divine Approval). Consequently his hope became effectual, and he found the heavenly world. Verily, his hope becomes effectual, and he finds the heavenly world, he who offers that obligation and who thus knows it. (Therefore) he (the Adhvaryu, acting for the Sacrificer,) here (on the occasion of the building of the fire-altar) offers the obligation, saying: “To Agni Kāma, svāhā!—To Hope, svāhā!—To Anumati, svāhā!—To Prajāpati, svāhā!—To the Heavenly World, svāhā!—To Agni Śvistakṣṭ (the maker of good offering), svāhā!”

Desire said to him (Prajāpati): “O Prajāpati, thou art making effort with desire. And I am Desire. Now do thou sacrifice to me, and thy desire will become effectual, and thou wilt find the heavenly world.” He (Prajāpati) then offered that well known sacrificial cake, served on eight potsherds, to Agni Kāma, and a pap to Desire, and a pap to Anumati (Divine Approval). Consequently his desire became effectual, and he found the heavenly world. Verily, his desire becomes effectual, and he finds the heavenly world, he who offers that obligation and who thus knows it. (Therefore) he (the Adhvaryu, acting for the Sacrificer,) here (on this occasion) offers the obligation, saying: “To Agni Kāma, svāhā!—To Desire, svāhā!—To Anumati, svāhā!—To Prajāpati, svāhā!—To the Heavenly World, svāhā!—To Agni Śvistakṣṭ (the maker of good offering), svāhā!”
He (Prajāpati) then offered that well known sacrificial cake, served on eight potsherd{s, to Agni Kāma, and a pop to Brāhma{n, and a pop to Anumati. Consequently his sacrifice became endowed with brāhma{, and he found the heavenly world. Verily, his sacrifice becomes endowed with brāhma{n (the holy power of the sacred word), and he finds the heavenly world, who offers that obligation and who thus knows it. (Therefore) he (the Adhvaryu, acting for the Sacrificer,) here (on this occasion) offers the obligation, saying: “To Agni Kāma, svāhā!—To Brāhma{n, svāhā!—To Anumati, svāhā!—To Prajāpati, svāhā!—To the Heavenly World, svāhā!—To Agni Sviṣṭaṅkṛt, svāhā!”

The Sacrifice said to him: “O Prajāpati, thou art making effort with the sacrifice. And I am the Sacrifice. Now do thou sacrifice to me, and thy sacrifice will become effectual, and thou wilt find the heavenly world.” He (Prajāpati) then offered that well known sacrificial cake, served on eight potsherd{s, to Agni Kāma, and a pop to the Sacrifice, and a pop to Anumati. Consequently his sacrifice became effectual, and he found the heavenly world. Verily, his sacrifice becomes effectual, and he finds the heavenly world, who offers that obligation and who thus knows it. (Therefore) he (the Adhvaryu, acting for the Sacrificer,) here (on this occasion) offers the obligation, saying: “To Agni Kāma, svāhā!—To the Sacrifice, svāhā!—To Anumati, svāhā!—To Prajāpati, svāhā!—To the Heavenly World, svāhā!—To Agni Sviṣṭaṅkṛt, svāhā!”

The Waters said to him: “O Prajāpati, all objects of desire depend on the waters. And we are the Waters. Now do thou sacrifice to us, and all objects of desire will depend on thee, and thou wilt find the heavenly world.” He (Prajāpati) then offered that well known sacrificial cake, served on eight potsherd{s, to Agni Kāma, and a pop to the Waters, and a pop to Anumati (Divine Approval). Consequently all objects of desire depend on him, and he found the heavenly world. Verily, all objects of desire depend on him, and he finds the heavenly world, who offers that obligation and who thus knows it. (Therefore) he (the Adhvaryu, acting for the Sacrificer,) here (on the occasion of the building of the fire-altar) offers the obligation, saying: “To Agni Kāma, svāhā!—To the Waters, svāhā!—To Anumati, svāhā!—To Prajāpati, svāhā!—To the Heavenly World, svāhā!—To Agni Sviṣṭaṅkṛt, svāhā!”

Agni Balimant (Agni, the receiver of propitiation offerings, the receiver of tribute,) said to him: “O Prajāpati, all beings bring propitiatory offerings to Agni Balimant, And I am Agni Balimant. Now do thou sacrifice to me, and all beings will bring propitiatory offerings to thee, and thou wilt find the heavenly world.” He (Prajāpati) then offered that well known sacrificial cake, served on eight potsherd{s, to Agni Kāma, and a pop to Agni Balimant, and a pop to Anumati. Consequently all beings brought propitiatory offerings to him, and he found the heavenly world. Verily, all beings bring propitiatory offerings (or tribute) to him, and he finds the heavenly world, who offers that obligation and who thus knows it. (Therefore) he (the Adhvaryu, acting for the Sacrificer,) here (on this occasion) offers the obligation, saying: “To Agni Kāma, svāhā!—To Agni Balimant, svāhā!—To Anumati, svāhā!—To Prajāpati, svāhā!—To the Heavenly World, svāhā!—To Agni Sviṣṭaṅkṛt, svāhā!”

Discovery said to him (Prajāpati): “O Prajāpati, thou wishest to discover the heavenly world. And I am Discovery. Now do thou sacrifice to me, and thy discovery will become effectual, and thou wilt find the heavenly world.” He (Prajāpati) then offered that well known sacrificial cake, served on eight potsherd{s, to Agni Kāma, and a pop to Discovery, and a pop to Anumati (Divine Approval). Consequently his discovery became effectual, and he found the heavenly world. Verily, his discovery becomes effectual, and he finds the heavenly world, who offers that obligation and who thus knows it. (Therefore) he (the Adhvaryu, acting for the Sacrificer,) offers the obligation, saying: “To Agni Kāma, svāhā!—To Discovery, svāhā!—To Anumati, svāhā!—To Prajāpati, svāhā!—To the Heavenly World, svāhā!—To Agni Sviṣṭaṅkṛt, svāhā!”

These seven (iṣṭis) are the (seven) gates of the heavenly worlds. They are called “the Discov- eries (that are) the Heaven’s eagles (divah- sīyano ’nvittayaḥ).” Hope protects the first one, Desire the second, Brāhma{n (the Holy Power of the Sacred Word) the third, the Sacrifice the fourth; The Waters protect the fifth; Agni Balimant protects the sixth, Discovery the seventh. Verily, he finds the heavenly world, and he enjoys unrestrained motion (i.e., absolute independence of action) in the heavenly world, who offers these obligations and who thus knows them. During the performance of these (seven) iṣṭis, after each iṣṭi, he (the Sacrificer) should...
THE SPECIAL KINDS OF AGNICAYANA

3.12.3
tapasā devā devatām āgra āya, tapasā rṣeyaḥ svār ānnavindan, tapasā sapattān prāṇudāmā ‘rāthe, yene ‘dāva svāeva pārībhūtaṁ yād āsti.—
prathamaṁ devāḥ haviṣa vidhema, svayamabhā brāhma paramām tāpa yāt, sā eva putrāh sā pitā sā mātā, tāpa ha yaksam prathamānīṁ sāmbhāvīva.—śraddhāyāṁ devā devatvāṁ aṁvote, śraddhā pratiṣṭhā lokāsyā devi [1], sā no juśāno ‘pa yajñāṁ āga, kāmaṇavā ‘māṁstām duḥhānā.—śraddhā devi prathamaṁ rtasya, visvasa bhartī rtatā pratiṣṭhā, tāṁ śraddhāṁ haviṣa yajñāṁhe, sā no lokām amṛtām dadhātu, fāna devī bhūvanasya ‘dhipati.—āgaḥ satyāṁ haviḥ idām juśānām, yāsmād devā jājīre bhūvaṁ ca tāve, tāsmai vidhema haviṣaḥ gṛhṭena [2], yāḥ devāḥ sadhamaṁ madama.—yāsa pratiṣṭhā ‘rv antārikṣaṁ, yāsmād devā jājīre bhūvanam ca sārve, tāt satyāṁ ardha uṣpa yajñāṁ na āga, brāhmaḥ ‘hurtir uṣpa mōdamānām.

mānasā vāsa sārvam idām bābhuva, nā ‘nyāsaḥ māno vāsam ānviyāya, bhīṣmō hi devāḥ sāhasaṁ sāhiyaṁ, sā no juśānā uṣpa yajñāṁ āga.—ukūnāṁ ādhipatiṁ cētasāṁ ca [3], samkālpajītiṁ devāṁ vipaścīṁ, māno rājaṁ iha vardhāyantaḥ, upahāvä ‘ya sumatāu svāma.—cāraṇaṁ pavitraṁ vītataṁ purānāṁ, yēna pūrtaṁ tāraṁ dukṣtrāṁy, tēna pavitraṇa svudhēna pūtāḥ, āti pāpamānām āraṁtā samrāṁ.—lokāsyā dvāraṁ arcīmāt pavītraṁ, jyotiṣmad bhrājānaṁ māhavat, amṛtaśya śudhbhā vābdhānamām, cāraṇa no lokē śudhītam dadhātu.—agnir mūrdhā, bhūvāḥ.—ānāno ‘yā vumatiṁ, ānā id anumāte, ānā no pavitraṁ, ānā pavitraṁ [4].

[This chapter contains the puro ‘nuvākya (invitation-verses) and the yājīs (oblation-verses) of the Pāgāha iṣṭis (the iṣṭis that destroy the obstacles). Like the Divah-ṣyenaḥ, they are considered to be a part of the Cāturhotra-cayana, because they are to be performed if the combined Cāturhotra fire-altar is piled up on the occasion of a Soma-sacrifice. They are to be performed before the udānasāṁyā iṣṭi (i.e., the oblation of departure) of that sacrifice. There are five Pāgāhas, and each of these iṣṭis comprises three haviś-oblations. The first haviś-oblation of each iṣṭi is the oblation of a sacrificial cake to Agni, and the third haviś-oblation of each iṣṭi is the oblation of a pop to Anumati. But the haviś-oblation is different in each iṣṭi. In the first iṣṭi, it is the oblation of a pop to Tapas (Aṣṭacism); in the second, it is the oblation of a pop to Śraddhā (Faith); in the third, it is the oblation of a pop to Satya (Truth); in the fourth, it is the oblation of a pop to Manas (Mind); and in the fifth, it is the oblation of a pop to Caranā (Good Behavior). In conclusion of each of the five Pāgāhas the usual oblation to Agni Śviṣṭakṛt takes place.]

(The puro ‘nuvākya used for the oblation of a pop to Tapas is the following verse: “It is by Asceticism that, in the beginning, the gods attained godhood. By Asceticism may we drive away our rivals, our enemies.—by that (Asceticism) by which this universe, whatever exists, is subdued.”)

(The yājīs used for that oblation is the verse: “Let us honor with an oblation the firstborn god, Asceticism, that is the highest self-existing Brāhma. He is the father, he is the son, he is the mother. Asceticism indeed became the first divine spirit.”)

(The puro ‘nuvākya used for the oblation of a pop to Śraddhā is the verse: “It is by Faith that a god attains godhood. The goddess Faith is the foundation of the world. May she, being delighted, come to our sacrifice, she who, having the wish for her calf, yields the milk of immortality.”)

(The yājīs used for that oblation is the verse: “The goddess Faith is the firstborn (child) of the Divine Order, she is the supporter of the universe, the foundation of the world. We honor her with an oblation. May she grant us the immortal world, she, the powerful goddess, the ruler of the universe.”)

(The puro ‘nuvākya used for the oblation of a pop to Satya is the verse: “May Truth, being delighted, come to this oblation. That Truth wherefrom all the gods and the universe have originated, let us honor it with an oblation, with melted butter, that we may feast with the gods.”)

(The yājīs used for that oblation is the verse: “May that Truth, the foundation of which is the wide atmosphere, and wherefrom all the gods and the universe have originated,—may that Truth, the Brāhma (the Holy Power of the Sacred Word, the Divine Essence), gladly approaching our oblations, come, shining, to our sacrifice.”)
devēhīyo vāi svarga lokās tīro bhavat, tē praṣātātām abrūvān, praṇāpate svarga vā no lokās tīro bhūt, tām ānvičē ti, tām yājñakra-tūbhīr ānvaicchat, tām yājñakratūbhīr nā nāvindat, tām īṣṭibhīr ānvaicchat, tām īṣṭibhīr ānvaicchat, tād iṣṭānām iṣṭītvām, iṣṭāyā ha vāi nāma, tā iṣṭāyā ity ācakaśe parōkṣenā, parōkṣai-viyā iha devāḥ [1]—tām tāpō bhravat, praṇāpate tāpāsā vāi śṛāmyaśi, ahām u vāi tāpo ṣmī, māṃ nū yajasvā, āthā te satyān tāpo bhaviṣyati, ānu svārgaṃ lokām vṛṣṭyāsī ti, sā etām āgneyaṃ aṭākāpālaṃ niraṇavat, tāpāsā carūm, ānātuṣṭaḥ carūm, tātō vāi tāsa satyaṃ tāpo bhavat, ānu svārgaṃ lokām vṛṣṭyāsī, satyānāḥ ha vā asya tāpo bhavati, ānu svārgaṃ lokām vṛṣṭyā sinti, vā vētaṃ haṃśī yājate, vā u cai 'nā evam vēda, sō' tra juhoti, agnae śvāhā tāpase śvāhā, ānāmuṣṭā śvēhā praṣātātāyā śvēhā, svārīgya lokāya śvāhā 'nā te śvākṣṭā dhrēśvī yājate [2]—tātō śraddhā bhavat, praṇāpate śraddhāyā vāi śṛāmysi, ahām u vāi śraddhā śmī, māṃ nū yajasvā, āthā te satyā śraddhā bhaviṣyati, ānu svārgaṃ lokām vṛṣṭyāsī, satyānāḥ vāi asya tāpo bhavati, ānu svārgaṃ lokām vṛṣṭyāsī, satyānāḥ ha vā asya tāpo bhavati, ānu svārgaṃ lokām vṛṣṭyā sinti, vā vētaṃ haṃśī yājate, vā u cai 'nā evam vēda, sō' tra juhoti, agnae śvāhā tāpase śvāhā, ānāmuṣṭā śvēhā praṣātātāyā śvēhā, svārīgya lokāya śvāhā 'nā te śvākṣṭā dhrēśvī yājate [3]—tātō śaṭyaṃ abravat, praṇāpate satyānāḥ vāi śṛāmysi, ahām u vāi satyāṃ asmi, māṃ nū yajasvā, āthā te satyāṃ satyāṃ bhaviṣyati, ānu svārgaṃ lokām vṛṣṭyāsī, sā etām āgneyaṃ aṭākāpālaṃ niraṇavat, śraddhāyā carūm, ānātuṣṭaḥ carūm, tātō vāi tāsa satyā śraddhā bhavat, ānu svārgaṃ lokām vṛṣṭyā sinti, vā vētaṃ haṃśī yājate, vā u cai 'nā evam vēda, sō' tra juhoti, agnae śvāhā tāpase śvāhā, ānāmuṣṭā śvēhā praṣātātāyā śvēhā, svārīgya lokāya śvāhā 'nā te śvākṣṭā dhrēśvī yājate [4]—tāma māno 'bhavat, praṇāpate mānasā mānaṃ bhaviṣyati, ānu svārgaṃ lokām vṛṣṭyāsī, sā etām āgneyaṃ aṭākāpālaṃ niraṇavat, mānasā carūm, ānātuṣṭaḥ carūm, tātō vāi tāsa satyāṃ
máno 'bhavat, ánú svargaṁ lokāṁ avindat, satyaṁ ha va asya máno bhavati, ánú svargaṁ lokāṁ vindati, yā etena haviśā yājate, yā u cai 'nad evāṁ vēda, só 'tra juhoti, agnaye svāhā mánaṁ svāhā, ánunayati svāhā prajāpataye svāhā, svargaṁ lokāya svāhā 'gnaye svijātkête svāhē 'ti [5],—tām cáraṇām abravat, prajāpate cáraṇena vái śrāmyasi, ahāṁ u vái cáraṇam asmi, māṁ nū yajvasva, átha te satyām cáraṇaṁ bhaviṣyati, ánú svargaṁ lokāṁ vētysā 'ti, sā etām aggneyām aśṭākapālam nirvānapat, cáraṇaya ca, ánumatai ca, táto vái tasya satyaṁ cáraṇaṁ abhavat, ánú svargaṁ lokāṁ avindat, satyāṁ ha va asya cáraṇaṁ bhavati, ánú svargaṁ lokāṁ vindati, yā etena haviśā yājate, yā u cai 'nad evāṁ vēda, só 'tra juhoti, agnaye svāhā cáraṇāya svāhā, ánunayati svāhā prajāpataye svāhā, svargaṁ lokāya svāhā 'gnaye svijātkête svāhē 'ti [6],—tā vá etāb pānca svargaṁ lokāya dvarāḥ, ápadyā (corr.: ápāghā) ánunvittayo nāma, tāpaṁ prathamaṁ rākṣati, śraddhā dvitīyām, satyaṁ trītyām, mānas ca, cárgam paścāt, cáraṇaṁ paścāt, ánū ha vái svargaṁ lokāṁ vindati, kāmacāro 'syā svargē lokē bhavati, yā etābih śīthibhir yājate, yā u cai 'nā evāṁ vēda, tasya vārāṇi, pāthaḥvīrāṁ dadyāt kañcām ca, strīyai ca 'bhārāṁ śārāḍhyai [7].

[This chapter contains theological explanations of the origin, the mystic import, and the high value of the five isis called apāghā anuvittayā (the Discoveries that destroy the obstacles.)]

The heavenly world was hiding itself from the gods. They said ... for the gods like what is mysterious. (This passage is exactly the same as 3.12.2.1.)

Asceticism said to him (Prajāpati): “O Prajāpati, thou art making effort with asceticism. And I am Asceticism. Now do thou sacrifice to me, and thy asceticism will become effectual; and thou will find the heavenly world.” He (Prajāpati) then offered that well-known sacrificial cake, served on eight potsherds, to Agni, and a pap (cara) to Asceticism, and a pap to Anumati (Divine Approval). Consequently his asceticism became effectual, and he found the heavenly world. Verily his asceticism becomes effectual, and he finds the heavenly world, he who offers that oblation and who thus knows it. (Therefore) he (the Adhvaryu, acting for the Sacrificer,) here (on the occasion of the building of the fire-altar) offers the oblation, saying: “To Agni, svāhā!”—To Asceticism, svāhā!”—To Anumati, svāhā!”—To the Heavenly World, svāhā!”—To the maker of offering, svāhā!”

Faith said to him (Prajāpati): “O Prajāpati, thou art making effort with faith. And I am Faith. Now do thou sacrifice to me, and thy faith will become effectual; and thou wilt find the heavenly world.” He (Prajāpati) then offered ... and a pap (cara) to Faith, and a pap to Anumati. Consequently his faith became effectual, and he found the heavenly world. Verily his faith becomes effectual, ... who offers ... and who thus knows it. (Therefore) he (the Adhvaryu) ... offers the oblation, saying: “To Agni, svāhā!”—To Faith, svāhā!”—To Anumati, svāhā!”—To Agni Sviṣṭakṛt, svāhā!”

Truth said to him (Prajāpati): “O Prajāpati, thou art making effort with truth. And I am Truth. Now do thou sacrifice to me, and thy truth will become effectual; and thou wilt find the heavenly world.” He (Prajāpati) then offered ... and a pap to Truth, and a pap to Anumati. Consequently his truth became effectual, and he found the heavenly world. Verily his truth becomes effectual, ... who offers ... and who thus knows it. (Therefore) he (the Adhvaryu) ... offers the oblation, saying: “To Agni, svāhā!”—To Truth, svāhā!”—To Anumati, svāhā!”—To Agni Sviṣṭakṛt, svāhā!”

Mind said to him (Prajāpati): “O Prajāpati, thou art making effort with mind. And I am Mind. Now do thou sacrifice to me, and thy mind will become effectual; and thou wilt find the heavenly world.” He (Prajāpati) then offered ... and a pap to Mind, and a pap to Anumati. Consequently his mind became effectual, and he found the heavenly world. Verily his mind becomes effectual, ... who offers ... and who thus knows it. (Therefore) he (the Adhvaryu) ... offers the oblation, saying: “To Agni, svāhā!”—To Mind, svāhā!”—To Anumati, svāhā!”—To Agni Sviṣṭakṛt, svāhā!”

Good Behavior said to him (Prajāpati): “O Prajāpati, thou art making effort with good behavior. And I am Good Behavior. Now do thou sacrifice to me, and thy good behavior will become effectual; and thou wilt find the heavenly world.” He (Prajāpati) then offered ... and a pap to Good Behavior, and a pap to Anumati. Consequently his good behavior became effectual, and he found the heavenly world. Verily his good behavior becomes effectual, and he finds the heavenly world, he who offers that oblation and who thus knows it. (Therefore)
he (the Adhvaryu, acting for the Sacrificer,) here (on the occasion of the building of the fire-altar) offers the oblation, saying: "To Agni, svāhā!—To Good Behavior, svāhā!—To Anumati, svāhā!—To Prajāpati, svāhā!—To the Heavenly Woman, svāhā!—To Agni Śvaśṭakṛt, svāhā!

These five (ṣṭis) are the five gates of the heavenly world. They are called "the Discoveries that destroy the obstacles (apāghā 'nuvitta-yaḥ)." Asceticism protects the first one, Faith the second, Truth the third, Mind the fourth, Good Behavior the fifth. Verily he finds the heavenly world, and he enjoys unrestrained motion (i.e., absolute independence of action) in the heavenly world who offers these oblations and who thus knows them. During the performance of these (five) ṣṭis, after each ṣṭi, he (the Sacrificer) should give (as a sacrificial fee) a heifer four years old and a drinking vessel made of metal; and (he should) also (give) a jewel to a woman; (all that) for the success of (the sacrifice).

3.12.5

brāhma vā cāturhotārāb, cāturhotṛbhāyo 'dhi yajñō nirmitāb, nā 'naṁ śaṣṭām, nā 'bhāzitaṁ āgacchati, yā evāṁ vēdā.—yō ha vā cāturhotṛṇām cāturhotṛtvāṁ vēdā, ātō pācahotṛtvām, sārva hā 'smai dīṣā kalpante, vācāsātīr hōtā dāsaḥotṛṇām, pṛthvī hōtā cāturhotṛṇaṁ [1], agnī hōtā pācaḥhotṛṇāṁ, vāg hōtā śādṛṇāṁ, mahāhāvīr hōtā sāptaḥotṛṇām, etād vā cāturhotṛṇaṁ cāturhotṛtvām, ātō pācaḥhotṛtvām; sārva hā 'smai dīṣā kalpante, yā evāṁ vēdā.—esā vā sarvāvaddvāya, etād bṛgataṁ, esā pākṣiṁ svārnychāya lokasya 'jñāsa 'yāniṁ svātṛṣā [2]; etān yō ḍhyātī ācchādiri rāṣṭīr yāvat taraṁ, svār eti, aparaśvāya svārṇām āyur eti, vīcante āṣṭmā, ṛṣvāśpāya āṣṭamvāya, bṛhavacarasa bhavati.—etān yō 'dhyātī, ṛṣyotāt ātmānām, prajām pitṛṇa—etān vā arūpāva vṛṣevīr vīmākāra bhavati, etān yō 'dhyātī, ṛṣyotāt ātmānām, prajām pitṛṇa—etān vā arūpāva vṛṣevīr vīmākāra bhavati, etān yō 'dhyātī, ṛṣyotāt ātmānām, prajām pitṛṇa—etān vā arūpāva vṛṣevīr vīmākāra bhavati.

purāstā dāsaḥotāraṁ udāmcuṁ udāpadāti yāvapadiṁ, hṛdayaṁ yājyuś pātanyau ca; dāsaṁntaḥ prācāṁ cāturhotāraṁ, udāmcuṁ pācaḥotāraṁ, udāpaścathā prācācaṁ śaḥcā ṣaṭcā ṣaṭcāḥ, upāriṣṭaḥ prācācaṁ sāptaḥotāraṁ, hṛdayaṁ yājyuś pātanyau ca; yathāvākṣāya grāhān, yathāvākṣāya pratīṛgṛhāl lokaṁ pṛṣṭha ca; sārva hā 'svaiṁ 'tā devāṁ prāti abhīṣṭa bhavanti [5]; sā dévāṁ (corr.: sādevam) agnīṁ cinute.—rathāsamitaṁ cetavyāṁ, vērō vā ráthāḥ, vāyurāṇāḥ vērō pāmmanāṁ bhṛtritvayaṁ śrūte; pākṣamaṁ cetavyāṁ, etāvān vā ráthāḥ, vēyurāṇāḥ pākṣaṁ, rathāsamitaṁ eva cinute.—imām eva lokaṁ pāsaḥ bhūtanāṁ 'bhījayaţi, atō agnīsamsaṁ [6], antāriṣṭaṁ ukhyetaṁ, svār atātīrāṁ, svārālo lokaṁ aṁnā, ātō satṛnte.—vārō dāśīṁ, vāreṇa vā vārāṁ śrūte, ātō há vārāṁ śrūte, avā vārāṁ śrūte, avā vārāṁ śrūte;—śrūte viśvām, viśvāṁ pūrṣuḥ śaṁtendrīyā, ayusy eva 'nidiyē prātiśthitaṛī.—satām dāśī, satāyē pūrṣuḥ śaṅtendrīyā, ayusy eva 'nidiyē prātiśthitaṛī.—śrūte viśvām, viśvāṁ pūrṣuḥ śaṁtendrīyā, ayusy eva 'nidiyē prātiśthitaṛī.—śrūte viśvām, viśvāṁ pūrṣuḥ śaṁtendrīyā, ayusy eva 'nidiyē prātiśthitaṛī.

Verily (the Śvetāṣṭāra, i.e., "the four chief officiating priests", Brahmā, Viṣṇu, Ātman, the word, the essence of the universe) is the sacrifice or incarnation, nor shall anyone adore them.

Verily all those who know who the four Hotars" are called the Brahmā, Viṣṇu, Ātman, the word, the essence of the universe. Who are the four chief officiating priests? The first is the Hotar, who is the Hotar among the ten reigning priests of the sacrifice, who is named in the foremost of the formulas of the sacrifice [1]; the second is the Earth among the four chief officiating priests. The third is the "four Hotars" among the five chief formulas called the "four Hotars", i.e., a Hotar named in the foremost of the formulas of the sacrifice [1]. The fourth is the reciting priest, who is the Hotar among the seven chief formulas called the "seven Hotars" (i.e., a Hotar named in the foremost of the formulas of the sacrifice). The reasons why they are so called are the reasons why the four Hotars" are so called, and verily all those who know them are not ignorant of who they are.

12 This nominae form is here used as if indeclinable, just as satāṁ in satāṁ pārśvēṁ (with a hundred strong-holds), and satāsram in satāsram ēṣṭibhī (with a thousand rīs). Cf. Whitney, Sanskrit Grammar, 486 c.
represent the formulas are to be placed for the building of the Câturhotra fire-altar; 3. prescriptions concerning the size of that fire-altar, the sacrificial fee to be given to the priests, the size of the vedas, the bricks that are to be used for the building of the fire-altar, and the sacrifices that must be offered after the completion of the building; 4. remarks concerning the rewards obtained by the Sacrificer who has built the Câturhotra fire-altar.

Verily (the formulas called) "the Four Hotars" (i.e., "the four chief officiating priests") are the Brâhmaṇs (i.e., the sacred power of the holy word, the essence of the sacrifice, and the essence of the universe). (For) out of "the Four Hotars" the sacrifice has been created. Neither curse nor incantation reaches him who thus knows.

Verily all the quarters are favorable to him who knows why (the formulas called) "the Four Hotars" are called "the Four Hotars," and also why they are called "the Five Hotars."—(1) Vacaspati is the Hotar (the reciting priest) among the ten Hotars (i.e., among the ten officiating priests or the ten elements of the sacrifice named in the formulas called "the Ten Hotars").—(2) The Earth is the Hotar (the reciting priest) among the four Hotars (i.e., among the four officiating priests named in the formulas called "the Four Hotars").—(3) Agni is the Hotar (the reciting priest) among the five Hotars (i.e., among the five officiating priests named in the formulas called "the Five Hotars").—(4) Speech is the Hotar (the reciting priest) among the six Hotars (i.e., among the six officiating priests named in the formulas called "the Six Hotars").—(5) The Great Oblation is the Hotar (the reciting priest) among the seven Hotars (i.e., among the seven officiating priests named in the formulas called "the Seven Hotars").—That indeed is the reason why (the formulas called) "the Four Hotars" are called "the Four Hotars," and why they are also called "the Five Hotars." And verily all the quarters are favorable to him who thus knows.

This (i.e., the knowledge of these formulas) is universal knowledge; this is medicine; this is the fivefold path going straight to the heavenly world.—He who recites these (formulas), according to his strength (i.e., as loudly as he can), in a place where no house can be seen, he goes to heaven. Blameless, he attains the full measure of life. He obtains progeny, increase of wealth, possession of cattle. And he becomes endowed with spiritual lustre. He who recites these (formulas) saves himself, and his progeny, and his ancestors.

Aruna, the son of Upaveśi, knew these (formulas). By them he warded off the offensive words (that are thrown at him), and also every evil. And he went to heaven. He who recites these formulas, conquers the offensive words (thrown at him), and also every evil. And he goes to heaven.

With these (formulas) one should build the fire-altar if he is desirous of heaven; with these (formulas) he should build it if he is desirous of long life, or if he is desirous of progeny and cattle. (The Adhvaryu, acting for the Sacrificer, places the bricks for the building of the Câturhotra fire-altar.) In the east, proceeding towards the north, he places (the bricks that represent) the group of formulas symbolizing the ten Hotars (TĀ. 3.1.a), according to the number of the portions (of this group of formulas) (i.e., ten bricks). (Then, he places one of the bricks that represent the group of formulas called) hṛdaya (the heart) (TĀ. 3.11), two (of the bricks that represent the formulas called) yajusas (TĀ. 3.8), and two (of the bricks that represent the formulas called) painis (the wives of the gods) (TĀ. 3.9).

In the south, proceeding towards the east (he places the bricks that represent) the group of formulas symbolizing the four Hotars (TĀ. 3.2.a). In the west, proceeding towards the north (he places the five bricks that represent) the group of formulas symbolizing the five Hotars (TĀ. 3.3.a). In the north, proceeding towards the east (he places the six bricks that represent) the group of formulas symbolizing the six Hotars (TĀ. 3.6.a). Behind (?) (behind these six bricks?), proceeding towards the east (he places the seven bricks that represent) the group of formulas symbolizing the seven Hotars (TĀ. 3.5.a). (And he places the bricks that represent the group of formulas called) the hṛdaya (the heart).
The fire-altar should be built of the size of a war-chariot. The war-chariot is a thunderbolt indeed. (If the fire-altar is built of the size of a war-chariot,) it is with a thunderbolt indeed that he (the Sacrificer) will overthrow evil, his enemy. The fire-altar should be built of the size of the wheel (of the war-chariot). (For) the war-chariot is as great as its wheel. (And thus) one builds the fire-altar of the size of a war-chariot.

If the sacrifice he offers is combined with the building of the fire-altar, the Sacrificer will conquer one of the three worlds, or even all the worlds. He will conquer this world (i.e., the earth) by an animal sacrifice, and also by an Agniśṭoma; (he will conquer) the atmosphere by an Ukthya; (he will conquer) heaven by an Atirātra; (he will conquer) all the worlds by an Ahīna, and also by a Sattrā.

The sacrificial fee (for the building of the fire-altar) is a boon. By means of what is most precious indeed, he (the Sacrificer) (thus) saves what is most precious. For the Atman (the self, the soul) is (what is) most precious.—(Or) he (the Sacrificer) gives as a sacrificial fee twenty-one (cows). From hence (of all the divine worlds) the heavenly world is the twenty-first indeed. (And thus, by giving twenty-one cows as a sacrificial fee) he (the Sacrificer) obtains the heavenly world. Yonder sun is the twenty-first (world). It is yonder sun indeed that he thus obtains.—(Or) he (the Sacrificer) gives (as a sacrificial fee) one hundred (cows). Man has indeed a hundred vital powers and a hundred energies. (And thus, by giving a hundred cows,) he (the Sacrificer) firmly establishes himself in vital power and energy.—(Or) he gives a thousand (cows). The heavenly world is equal to one thousand. It is in order to conquer the heavenly world (that he gives a thousand cows).

(Or) he gives, as a sacrificial fee, as many cows as there are bricks (in the fire-altar). (These cows are) all the life powers. It is in order to obtain everything, in order to acquire everything (that he gives as many cows as there are bricks in the fire-altar).

If he (the Sacrificer) should not (be able to) procure (as many cows as there are bricks in the fire-altar), he should give either as many manthas (i.e., mixed beverages, usually made of parched barley-meal stirred round in milk) or as many odanas (i.e., porridges). (By doing so) he obtains that object of desire for which the fire-altar is being built.

But (instead of that) he may give a pregnant four-year-old cow. For such a cow, indeed, is all the life powers. It is in order to obtain everything, in order to acquire everything (that he gives such a cow).

(Or) he gives gold (as a sacrificial fee). (And consequently) endowed with the splendor of gold, he will go to the heavenly world.—(Or) he gives a garment. By doing so, he prolongs his life.

He (the Sacrificer) should perform the sacrifice on the third part of the vedī (i.e., on a vedī which is one third of the vedī of the normal Soma-sacrifice). Trebly truthful are the gods (i.e., truthful in thought, word, and deed). (Consequently, by performing the sacrifice, in connection with the building of the fire-altar, on the third part of the vedī,) one builds a fire-altar that is truthful (i.e., efficient).

This (rule) one should declare to be the Brahmanical doctrine (the Brahmanical rule) in the case of an animal sacrifice (i.e., if one builds the fire-altar on the occasion of an animal sacrifice); not in the case of other sacrifices (i.e., if one builds the fire-altar for the purpose of building the fire-altar).
builds the fire-altar on the occasion of a Soma-sacrifice.

He who knows that "the Four Hotars" (i.e., the deities that are represented by that group of formulas which is called "the Four Hotars," i.e., the four chief officiating priests) are to be gratified at every pressing of Soma (i.e., at the morning service, the midday service, and the evening service, of the Soma-sacrifice), he will be gratified with progeny and cattle; the draught of Soma comes to him (and belongs to him). Those "Four Hotars" (those four officiating priests) who are to be gratified at every pressing of Soma, are very learned Brāhmaṇas. If he (the Sacrificer) should not give them sacrificial fees, his sacrifice would be badly offered. They would destroy his fire-altar. (Therefore) he should give them (sacrificial fees) according to his faith. (Then) his sacrifice would be correctly offered. They would not destroy his fire-altar.

This (fire-altar) is made of golden bricks. (The size of each brick) is as large as the last phalanx of the finger, (that is considered as) equal in size to a joint of (i.e., interval in) the sacrifice (?). Gold is fiery power. If he should not (be able to) procure gold, he should place (for the building of the fire-altar) (instead of golden bricks) pebbles anointed (with clarified butter). Clarified butter is fiery power. (By placing, for the building of the fire-altar, golden bricks or pebbles anointed with clarified butter) he builds a fire-altar that is endowed with fiery power.

Having built the fire-altar, he (the Sacrificer) should offer the Sautramani or the Maitravaṇu. Verily, he who builds the fire-altar is deprived of his manly vigor. (By offering one of those two sacrifices after the building of the fire-altar) he (the priest who performs the sacrifice) puts into him (i.e., into the Sacrificer) as much manly vigor (as he has lost).

He obtains intimate union with the Brāhmaṇa (the divine essence) and residence in the same world with it, and he obtains intimate union with those deities (who are named in the formulas) and equality in power with them, and residence in the same world with them,—he who builds this fire-altar (the Cāturhotra fire-altar), and who knows it.

This (i.e., this Brāhmaṇa, this theological commentary) is the theological commentary on the Sāvitra (-cayana), and also on the Nāciketa (-cayana) (just as it is the theological commentary on the Cāturhotra-cayana)\(^{38}\).

THE VAIŚVASJĀ-CAYANA

[According to Āpastamba (Āp. 19.15.1), the Vaśvasjā-cayana (i.e., the building of the fire-altar as it was originally built by the creators of the universe) is explained by the Cāturhotra-cayana, that is to say that it resembles the Cāturhotra-cayana and that most of the rites are the same.

One is allowed to build the Vaśvasjā fire-altar only on the occasion of Soma sacrificial sessions that last more than twelve days and that include a Mahāvratara day, or on the occasion of a few other long and rare sacrifices (cf. Āp. 19.15.7).

For the Vaśvasjā-cayana, there are as many golden bricks, or pebbles anointed with clarified butter, as there are formulas for the purpose in the holy text (Tait.-Br. 3.12.6-8), i.e., forty-two.

When the time for placing the bricks has come, the Adhvaryu, acting for the Sacrificer, starts to build the fire-altar. Beginning on the eastern side of the uttaranāḍhi (the four-cornered small eminence in the middle of the uttaravedi), and proceeding to the right, he places the 42 bricks in a circular way, reciting the 42 formulas of the three chapters of the Tait.-Br., the first of which begins with "Whatever is immortal and whatever is mortal." Or he places the 42 bricks in three layers, using, successively, for each layer, the formulas of one of the three chapters. Cf. Āp. 19.15.2-4.

The rites that follow the placing of the bricks are the same as those that have been described in Tait.-Br. 3.10.2-6 and 3.11.2-6; and, after the placing of the naturally perforated bricks (cf. Tait.-Br. 3.10.2), all the rites of the Vaśvasjā-cayana are the same as those of the Cāturhotra, with the exception of the recitation of the Hotar.

\[^{38}\] Sāyaṇa’s explanation: tasc ca yajña-puruṣasya parvān svadisthān bhanam is not clear. I suppose that the term yajña-puruṣa, like the term puruṣa, designates the height of the Sacrificer’s body taken as basis for the measurement of the sacrificial ground, the fire-altar, etc. According to some texts, the puruṣa, as a measure, equals 5 arāṇīs (cubits), or 10 pedas (feet), or 120 aṅgulas (fingers).

\[^{38}\] The Sautramani is a sacrifice, the chief characteristic of which is the offering of Surā (a spiritual liquor). The Maitravaṇu is probably the obliteration of a mixture of boiled and coagulated milk offered to Mitra and Varuṇa.
Instead of reciting Tait.-Br. 3.10.5 ("Earth! Atmosphere! Heaven!—Energy, strength," etc.), the Hotar recites the chapter that begins with "The eastern region is called the great region of the Rgveda" as far as "is not defiled (even) by evil action" (= Tait.-Br. 3.12.9.1–8 as far as pāpakāna). Cf. Āp. 19.15.5–6.] 3.12.6

yāc cā ṃṭtam yāc ca mātrayā, yāc ca prāṇini yāc ca nā, sārvāḥ tā āstakāḥ krtvā, ūpa kāma-dūghāh dadhe, tēnā rṣīnā tēna brāhmaṇā, tāyā devatāyā 'higirasvat dhrūva sida.—sārvāḥ sṛṣṭyaṁ sārvāḥ puṁsāḥ, sārvāḥ nāstrīpumāṁ ca yāt, sārvāḥ tāḥ—yāvantā pāṁśavā bhūmeḥ [1], sāṁkyatā devamāyāyā, sārvāḥ tāḥ—yāvantā āṣāṁ paśānāṁ, prthivyām pūṣṭir hitāḥ, sārvāḥ tāḥ—yāvantā śākataḥ sārvāḥ, apsv āntas ā ca yāḥ āṁritāḥ, sārvāḥ tāḥ—yāvante śākaraḥ dhītyāvai, asyāṁ prthivyāṁ adhi [2], sārvāḥ tāḥ—yāvantā 'śrnamo 'sīyam prthivyām, prātiṣṭhāsu prātiṣṭhāḥ, sārvāḥ tāḥ—yāvatar vīrūdhāḥ sārvāḥ, viṣṭhitāḥ prthivim āṇuḥ, sārvāḥ tāḥ—yāvatar āsādhīḥ sārvāḥ, viṣṭhitāḥ prthivim āṇuḥ, sārvāḥ tāḥ [3].—yāvantā vānsāpatayāḥ, asyāṁ prthivyāṁ adhi, sārvāḥ tāḥ—yāvantā grāmyāḥ paśāvāḥ sārvē, āranyaya ca yā, sārvāḥ tāḥ—yē dvipaṁsā catuṣpādaḥ, apāda udaraspāpaṁ, sārvāḥ tāḥ—yēvad āṇjanam ucyate [4], devatār yāc ca mānuṣāṁ, sārvāḥ tāḥ—yēvat kṛṣṇayasaṁ sārvam, devatār yāc ca mānuṣāṁ, sārvāḥ tāḥ—yēval lohāyaśasāṁ sārvam, devatār yāc ca mānuṣāṁ, sārvāḥ tāḥ—sārvāḥ śaśaṁ sārvam trāpu, devatār yāc ca mānuṣām [5], sārvāḥ tāḥ—sārvāḥ hṛānyasaṁ rajatām, devatār yāc ca mānuṣāṁ, sārvāḥ tāḥ—sārvāḥ śāvāraṁ hāritām, devatār yāc ca mānuṣāṁ, sārvāḥ tāḥ āśrōkāh krtvā, ūpa kāma-dūghāh dadhe, tēnā rṣīnā tēna brāhmaṇā, tāyā devatāyā 'higirasvād dhrūva sida [6].

[This and the two following chapters contain the (18 + 15 + 9 =) forty-two formulas that the Adhvaryu recites when he places the forty-two golden bricks, or anointed pebbles, of the Vaiśvāṣṭa fire-altar.]

1. Whatever is mortal and whatever is mortal, whatever does breathe and whatever does not (breathe),—having made all that into bricks, I place these bricks so that they will yield the objects of desire (just as cows yield milk).—(O brick!) with that Rṣi (who has seen the holy formula), with that brāhma (i.e., with that holy formula), with that deity (that is now invoking),—in the manner of the Aṅgiras, do thou sit firm.

2. All the females, all the males, and whatever is neither female nor male,—having made all that (into bricks).

3. As many as there are grains of sand on earth, counted up (only) by divine magic power,—having made all that (into bricks).

4. As many as there are (grains of salt in) salt grounds laid upon the earth as the fatness of cattle,—having made all that (into bricks).

5. All the grains of gravel, as many as they are, laid (upon the earth) and in the waters,—having made all that (into bricks).

6. As many as there are pebbles, (laid) for hardness upon this earth (i.e., giving hardness to this earth),—having made all that (into bricks).

7. As many as there are stones on this earth, standing firm on the firm foundations of this earth,—having made all that (into bricks).

8. All the plants, as many as they are, spread all over the earth,—having made all that (into bricks).

9. All the herbs, as many as they are, spread all over the earth,—having made all that (into bricks).

10. As many as there are trees on this earth,—(having made all that) (into bricks).

11. All the domestic animals, and the wild animals,—having made all that (into bricks).

12. The two-footed and the four-footed animals, and the footless animals, that creep on their bellies,—(having made all that) (into bricks).

13. All that is called ointment among the gods and among men,—(having made all that) (into bricks).

14. All that is iron among the gods and among men,—(having made all that) (into bricks).

15. All that is copper among the gods and among men,—(having made all that) (into bricks).

16. All the lead, and (all) the tin there is among the gods and among men,—(having made all that) (into bricks).

17. All the silver there is among the gods and among men,—(having made all that) (into bricks).

18. All the gold there is among the gods and among men,—(having made all that) (into bricks).

19. All the copper there is among the gods and among men,—(having made all that) (into bricks).
THE SPECIAL KINDS OF AGNICAYANA

671

1. The quarters, and (all) that is firmly established in them (contained in them),—having made all that into bricks. I place these bricks so that they will yield the objects of desire (just as cows yield milk).—(O brick!) with that Rṣi (who has seen the holy formula), with that brāhmaṇ (i.e., with that holy formula), with that deity (that I am now invoking), in the manner of the Aṅgiras, do thou sit firm.

6. Every roaring river, and all the waterfalls (?), and all that (water) that falls as snow,—(having made) all that (into bricks) . . .

7. All the rays of light that are spread out (in the air), and all that falls as mist,—(having made) all that (into bricks) . . .

8. All the lightnings and all the thunders, and all that falls as hail,—(having made) all that (into bricks) . . .

9. All the flowing rivers, and all that is moving in the waters,—(having made) all that (into bricks) . . .

10. And the waters of the wells, and the waters of the rivers, and the waters of the seas, and the waters of the tanks, and the waters that are congealed (?),—(having made) all that (into bricks) . . .

11. And the clouds that rise (in the sky), and the rains that fall (on the earth),—(having made) all that (into bricks) . . .

12. The heat, the light, the space, and all that is established in the space,—(having made) all that (into bricks) . . .

13. The wind, all the birds, and all that moves in the atmosphere,—(having made) all that (into bricks) . . .

14. The fire, the sun, the moon, Mitra, Varuṇa, (and) Bhaga,—(having made) all that (into bricks) . . .

15. Truth, faith, asceticism, (and) self-control, and name and form (i.e., that which produces the individuality) of the beings,—having made all that into bricks, I place these bricks so that they will yield the objects of desire (just as cows yield milk).—(O brick!) with that Rṣi (who has seen the holy formula), with that brāhmaṇ (i.e., with that holy formula), with that deity (that I am now invoking), in the manner of the Aṅgiras, do thou sit firm.

3.12.7

sārvā dīśo dikṣā yāc cā 'ntār bhūtāṃ prātiṣṭhitam, sārvās tā īṣṭakāḥ kṛtvā, ūpa kāmadūghā dadhe, tēnā riśīna tēna brāhmaṇā, tāyā devatāyā 'ṅigirasvād drhuvā sīda.—antārikṣaṃ ca kēvalam, yāc cā 'śmīna antarāḥitam, sārvās tāḥ.—antarākṣyās ca yāḥ prajāḥ [1], gandharvābāṣāsaḥ ca yē, sārvās tāḥ.—sārvān udārānt salilāṃ, antārikṣa prātiṣṭhitān, sārvās tāḥ.—sārvān udārānt salilāṃ, atūhāvahā prosyāṣ ca yē, sārvās tāḥ.—sārvāṃ dhūninī sārvān dhvajaṃ, hīmō yāc ca śīyate [2], sārvās tāḥ.—sārvān māriciṃ vitātāṃ, nikhāro yāc ca śīyate, sārvās tāḥ.—sārvā vidyutāḥ sārvānt stanayītmān, hṛdūṇir yāc ca śīyate, sārvās tāḥ.—sārvāḥ sāvaṃtiḥ saritaḥ, sārvam apsucaṛāṃ ca yāt, sārvās tāḥ [3].—yās ca kāpyā yās ca nādyāḥ samudrīyāḥ, yās ca vāsantitr utā prāsaṣcprāh, sārvās tāḥ.—yē ca 'tīṣṭhantī jīmūtāḥ, yās ca vārānti vrśṭyāḥ, sārvās tāḥ.—tāpas tēja ikāsāṃ, yāc ca 'kāśē prātiṣṭhitam, sārvās tāḥ.—vāyūṃ vāyūṃśi sārvāṃ [4], antarikṣaṛāṃ ca yāt, sārvās tāḥ.—agnīṃ sārvam candrām, mitrāṃ vārūṇaṃ bhāgam, sārvās tāḥ.—saṭyāṃ śraddhām tāpā dāmam, nāma rūpāṃ ca bhūtānām, sārvās tā īṣṭakāḥ kṛtvā, ūpa kāmadūghā dadhe, tēnā riśīna tēna brāhmaṇā, tāyā devatāyā 'ṅigirasvād drhuvā sīda [5].

1. And the quarters, and (all) that is firmly established in them (contained in them),—having made all that into bricks. I place these bricks so that they will yield the objects of desire (just as cows yield milk).—(O brick!) with that Rṣi (who has seen the holy formula), with that brāhmaṇ (i.e., with that holy formula), with that deity (that I am now invoking), in the manner of the Aṅgiras, do thou sit firm.

2. And the atmosphere, that stands by itself, and (all) that that is contained in it,—(having made) all that (into bricks) . . .

3. And the creatures that are living in the atmosphere, and the Gandharvas and the Apsaras,—(having made) all that (into bricks) . . .

4. All the vapors (?), and (all) the waters, that are established in the atmosphere,—(having made) all that (into bricks) . . .

5. All the vapors (?), and (all) the waters, that are established in the atmosphere,—(having made) all that (into bricks) . . .
vâni, ardhamâsaś ca kévalân, sârâvâ tâb.—sârâvâ tâbâ<sought sic> sârâvâ mânâb, sâmvatsârân ca kévalân, sârâvâ tâb.—sârâvâ bhûtaññi (corr.: bhûtaññi) sârâvâ bhâvyam, yâc c'a 'to dhâbhavâ<

1. The whole sky, all the gods in the sky, and all that is established in the sky,—having made all that into bricks, I place these bricks so that they will yield the objects of desire (just as cows yield milk).—(O brick!) with that Rûsi (who has seen the holy formula), with that <b rähman</b> (i.e., with that holy formula), with that deity (that I am now invoking), in the manner of the Anûgiras, do thou sit firm.

3.12.9

rcăm práci mahatî dig ucayate, dâksâjñâm ahur yâjañâm apâram, âtharvânam ângirasân pratcî, sâmân údici mahatî dig ucayate.—<b righbhi</b> prâvâhâni divi devâ iyate, yajurvedë tiçâti màdhye abhâh, sâmavedanâ 'stamâyâmi mahâyate (corr.: mahîyate [?]), vêdiranâyâsas têbhir eti sôrâyâ, —righbhi játâm mâyâyam vâpram abhâh, yajurvedân kṣa<

2. All the stars, as many as they are, spread out in the bright sky,—having made all that (into bricks). . . .

3. The stanzas of the Rgveda, the formulas of the Yajurveda, the songs of the Sâmaveda, the holy and the hostile formulas of the Atharvaveda,—(having made) all that (into bricks). . . .

4. And the epic narratives and legends, and (the sciences dealing with) the serpents and the genii,—(having made) all that (into bricks). . . .

5. And the worlds and the not-worlds (i.e., the spaces that are beyond the worlds [?]), (and) that is established in them,—(having made) all that (into bricks). . . .

6. And that which is the Brahmân (i.e., the sacred power of the holy word, the sacred power of the Veda), and that which is not the Brahmân, (and) that is established in the Brahmân,71—(having made) all that (into bricks). . . .

7. And all the days and nights, and the fortnights, that stand by themselves,—(having made) all that (into bricks). . . .

8. All the seasons, all the months, and the year, that stands by itself,—(having made) all that (into bricks). . . .

9. All the past, all the present, and what will be after that,—having made all that into bricks, I place these bricks so that they will yield the objects of desire (just as cows yield milk).—(O brick!) with that Rûsi (who has seen the holy formula), with that <b brähman</b> (i.e., with that holy formula), with that deity (that I am now invoking).

71 If we accept the accentuation of the two editions, we must translate: "that that is established in the Brahmân priest"; but I think that we should read: <i>antar brahmân prâtişāthām</i>.—Sàṣya explains: <i>antar brahmân vedamâdyà prâtişāthām karmanâdham</i>.
[This last chapter contains: 1. the eighteen mantras that the Hotar has to recite as Šastra for the fire-altar that has been completely built up (cf. Āp. 19.15.6 and 19.12.26); 2. a few final remarks on the great Soma-sacrifice connected with the building of the Vaišvāraṇa fire-altar; this Soma-sacrifice, when it was originally performed by the creators of the universe, lasted one thousand years; the men who perform it, those who teach it, and those to whom it is taught, will obtain divine rewards.]

1. The eastern region is called the great region of the Rgveda; they say that the southern region is the boundless region of the Yajurveda; the western region is that of the Atharvans and the Āṅgiras (i.e., the region of the Atharvaveda); the northern region is called the great region of the Sāmaveda.

2. In the morning the god (i.e., the sun god) wanders in the sky with the R- verses; in the middle of the day he stands in the Yajurveda; in the evening (at the time of his setting) he is magnified by the Sāmaveda. (Thus) not deprived of (but accompanied by) the three Vedas, the sun god wanders (in the sky).

3. They say that the manifestation of (a god) is always produced by the R- verses. Every movement (of a god) is always produced by the Yajus-formulas. Every energy (of a god) is always produced by the Sāman-chants. All this universe indeed has been produced by the Brāhmaṇ (i.e., by the sacred power of the holy word, by the sacred power of the Veda).

4. They say that the Vaiśvāya is born of the Rgveda; they say that the origin of the Kṣatriya is the Yajurveda. The procreator of the Brāhmans is the Sāmaveda. That is what the ancient Rṣis told to the ancient Rṣis (their pupils).

5. Building the fire-altar (as) an image (of Agni, the fire-god), the ancient creators of the universe, the immortal ones, having been initiated (having accomplished the rites of the Dīkṣā), performed a Sattra (a great Soma-sacrifice) for one hundred thousand years.

6. Tapas (Asceticism) was the householder (i.e., the Sacrificer); Brāhmaṇ (the Sacred Power of the Holy Word) itself was the Brahmāṇ priest; and Satya (Truth) was their Hotar, when the creators of the universe performed (that great Soma-sacrifice).

7. Amṛta (Immortality, or the Beverage of immortality) (as their Udgātā) sang the udgīthā for them, for a thousand years; Bhūta (the Past) was their Pratistotar, and Bhavīyāt (the Future) (as their Prathīṭhāta) joined in the singing of the Sāmana hymns.

8. Prāṇa (the Out-breath) was the Adhvaryu of those (immortal ones) who wished to possess all this world; Apāna (the In-breath), knowing (the rites), having been chosen, held the office of the Pratiprasthātar (the assistant of the Adhvaryu) at the sacrifice.

9. The Ārta (the Seasonal Periods) were the Upaṅgātā (the choristers); the Seasons were the Sādas yas (the priests who sit in the sacrificial shed called sadas); the Fortnights and the Months were the Camaśādīvyārus (the attendants who manage the Soma cups).

10. Fiery Energy (acting as the Brāhmaṇāccharṣaṇ) recited after the Brāhmaṇ (that was holding the office of the Brahmāṇ priest); Glory was the Acchāvāka (the inviter); and Rta (Divine Order) was the Prāṣṭātar (the director), when they (the creators of the universe) performed (that great Soma-sacrifice).

11. Ūṛj (Strength) carried up the king (Soma); Sahas (Force) was the protector of the Dhruvagraha (the Soma-draught called Dhruva); Ojas (Vital Power) (holding the office of the Grāvantat) praised the pressing stones, when the creators of the universe performed (the great Soma-sacrifice).

12. Apaciti (Reverence) (holding the office of the Potar or Purifier) recited the offering prayer of the Potar; Tviṣi (Impetuosity) (holding the office of the Neṣṭar or Leader) recited the offering prayer of the Neṣṭar; and, on account of the fact that it was holding the office of the Agni (i.e., the Kindler), Faith itself, knowing the efficacy of the sacrifice, recited the offering prayer (of the Agni).
13. Irā (Food) was (i.e., played the part of) the consort of the creators of the universe; Aṅkūti (Wish) ground the oblation (the sacrificial food); both Hunger and Thirst, the powerful ones, brought to them (i.e., to the creators of the universe) the fuel for the sacrifice.

14. Speech (holding the office of the priest called Subhramanyā), knowing the different uses of the metres, and displaying fully the principal rules of the ritual, and the essential liturgical forms of the sacrificial days, was their Subhramanyā (their formula of good holiness).

15. Day and Night were the two guardians of the victims; the Muhūrtas (the Hours) were the servants (at that sacrifice); Death then was the Dhātar (the Arranger); the powerful Lord of the creatures (Death) was the Śamitār (the slaughterer of the victims).

16. The creators of the universe, for the first time, performed a Sattra (a great Soma-sacrifice), that lasted a thousand years, continually going on with the pressing of the Soma. Therefrom, at the sacrifice, arose the protector of the world, the golden bird, Brāhmaṇ by name.

17. Lighted by that light, the sun shines; (and) the father, through his son, is united with his Fathers (with his ancestors) in each generation. He who does not know the Veda, does not perceive, after death, the all-perceiving great Ātman.

18. (But) such is the eternal greatness of the Brāhmaṇ (i.e., of him who knows the Brāhmaṇ): it does neither increase nor diminish by action. Being familiar with it (i.e., with this greatness), the Ātman (the soul), by knowing it, is not defiled (even) by evil action.

The Trivṛt-Stomas (of that great Soma-sacrifice of the creators of the universe) were (performed during) two hundred and fifty years; the Paṇḍadaś-Stomas (during) two hundred and fifty years; the Saptadaś-Stomas (during) two hundred and fifty years; the Ekavṛt-Stomas (during) two hundred and fifty years. (Thus the great Soma-sacrifice) of the creators of the universe (was) a Soma-sacrifice that lasted a thousand years.

By that (great Soma-sacrifice) the creators of the universe created this universe; (and) because they created this universe, therefore they are called the creators of the universe.

Everything is born agreeably to them, they obtain intimate union and residence in the same place with the Brāhmaṇ, and they obtain intimate union, equality in power, and residence in the same place with those deities (i.e., with the deities who were the first creators of the universe)—those who perform that (great Soma-sacrifice), and also those who teach it, and also those to whom they teach it.

Om!

A NOTE ON ADĀU
(TAITTIRĪYA-BRĀHMĀNA 3.10.13.1)

adāu. This unusual or rather unique form, which the commentary explains by adas, is the Nom. Acc. Sing. Neuter of the demonstrative pronoun, and corresponds to the Nom. Sing. Masc. and Fem. āsāu. I believe that adāu and ad-ō are older than ad-ās, which probably is a new formation due to the influence of the Sandhi rules (cf. Wackernagel, Altind. Gr. 3: 529–530).

In June 1947, Dr. Tedesco published, in Language, a very interesting article on the demonstrative āsāu, āsāu, adāu. When I read it, I had already written the following note on adāk, adā, adāu, and I was glad to see that, independently, we both had come to about the same conclusion, although Dr. Tedesco had not considered the form adāu.

According to traditional grammar, the nominative-accusative neuter singular of the demonstrative āsāu is adās. This strange form has never been explained satisfactorily. We must first observe the remarkable fact that, with the exception of the nominative masculine plural āmt and the forms that are derived from it (āmthī, āmtīhyas, āmtīya, āmīt), and with the exception of ādās, all the forms of the declension of this demonstrative contain the element u, either under its simple form (as in āmūm), or under its strengthened form (as in āmūm), or under its strengthened form (as in āsāu). Scholars as early as Benfey have regarded this u element as the particle u, and explained the forms that contain it in a way nearly corresponding to the way the forms of the Greek demonstrative oβrō, oβr, oβrō had been explained. Consequently, I think that it is legitimate to suppose that originally the nominative-accusative neuter singular also contained that u element. Therefore...
I believe that the primitive form of this nominative-accusative neuter was not *adåś* but *adó*, and that it was by analogy, under the influence of the systematic application of Sandhi, that the form *adåś* was created. In other words I believe that the form *adó*, which we find before voiced consonants, is the primitive form, whereas the form *adåś*, which we find before *i*, and the form *adåḥ*, which we find before the other voiceless consonants, replaced *adó* by analogy, because of the influence of the Sandhi rules: *adó tiśṭhāti* was replaced by *adåś tiśṭhāti*. Moreover this substitution may have been facilitated by the fact that *adó* was often used as an adverb. The people who were accustomed to say *tato bhavati* and *tatas tiśṭhāti* were naturally inclined to say *ado bhavati* and *adad tiśṭhāti*.

It seems to me that this hypothesis is confirmed by a passage of the Rgveda. We read in the Rgveda the following stanza (RV. 1.187.7): *ydd adó piśo ájagán niśváva právataśnám, árā cír no madhá piśo 'ram bhakṣāya gamyāh*—"When there the light of the mountains, O beverage, has come, then, O sweet beverage, thou shouldst come here, well prepared for our enjoyment." In that stanza we have the form *adó* before *pišo*, that is before the voiceless consonant *ś*. Oldenberg, however, tried to explain this anomaly of the Sandhi by the fact that, in this stanza, the poet accumulated words ending in *o*. It seems that, according to him, the poet substituted the form *adó* for the form *adåḥ* in order to produce a particular poetical impression, i.e., in order to add one more *o* in a stanza where he already had accumulated *o* sounds. This explanation does not seem satisfactory to me. On the contrary, I believe that *adó* is the original form, and that probably, because of its poetical value in the verse, the compilers and revisers of the Veda did not dare to replace it by *adåḥ*.

If *adó* is the original form of the nominative-accusative neuter singular of the demonstrative, we have in that form the *u* element under its strengthened *vṛddhi*-form. But, beside *adó*, there was another form, which contained the *u* element under its strengthened *vṛddhi*-form, namely *addu*, the form which we meet in Tait.-Br. 3.10.3.1. This form, which till now has never been reported by Western scholars, and which Sāyana, in his commentary, translates by *adåś*, corresponds exactly to the nominative masculine and feminine *asåu*, and contains the *u* element under its strengthened *vṛddhi*-form. It seems to me that it is impossible to derive that form *addu* from the traditional *adåś*. On the contrary, I see in the existence of that form a good argument in favor of the hypothesis according to which *adåś* was not the original form of the nominative-accusative neuter singular.

The nominative masculine singular is *asåu*; and I see in that form the masculine singular stem *a-sa* with the addition of the *u* element under its strengthened *guṇa*-form *o*, or under its strengthened *vṛddhi*-form *au*. The nominative feminine singular is also *asåu*; and I see in that form the feminine singular stem *a-sà* with the addition of the *u* element under its strengthened *guṇa*-form *o*, or under its strengthened *vṛddhi*-form *au*. In my opinion the two forms of the nominative-accusative neutral singular corresponding to those forms of the masculine and feminine were: *adó*, i.e., the neuter singular stem *ad* with the addition of the *u* element under its strengthened *vṛddhi*-form *au*.

Dr. Tedesco however, as it appears from a personal letter, does not admit the possibility of an old *vṛddhi* of *u*. According to him, the full grade (*guṇa*) *o* is the older stage of *u*, and therefore must have existed at some time, and may continue to exist beside every weak grade *u*, whereas *vṛddhi* *au* appears only in a few definite categories, as in forms like *autsukya* and *autpvasaktya*, which are regular abstract nouns and adjectives respectively of *utsukha* and *upavasatha*, with *vṛddhi* in the first syllable. If we accept this objection as legitimate, we shall have to consider *addu* as an analogical form which was substituted for *adó* because of the influence of *asåu*. 


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VOLUME 98, NUMBER 3

CONTENTS

Archival and Editorial Enterprise in 1850 and in 1950: Some Comparisons and Contrasts. 
LYMAN H. BUTTERFIELD 159

History and Problems of the Control of Manuscripts in the United States. 
FRANCIS L. BERKELEY, JR. 171

Photographic and Other Scientific Aids to the Editor and Curator. 
VERNON D. TATE 179

Comments on the Symposium on the Manuscript Sources of American History: 
Problems of their Control, Use, and Publication. 
DAVID C. MEARNS 185

RALPH E. CLELAND 189

The Iṣṭis to the Nakṣatras (or Oblations to the Lunar Mansions) in the 
Taittiriya-Brāhmaṇa. 
PAUL-ÉMILE DUMONT 204

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THE IŚṬIS TO THE NAKŚATRAS
(OR OBLATIONS TO THE LUNAR MANSIONS)
IN THE TAITTIRĪYA-BRĀHMAṆA

The First Prapāṭhaka of the Third Kāṇḍa
of the Taittirīya-Brāhmaṇa
with Translation

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CONTENTS

Preface ................................. 204
Abbreviations ........................... 205
Introduction ............................. 205

The Iśṭis to the Nakśatras

3.1.1 The 14 puro ‘nuvākāya (invitation-verses) and
the 14 yājya (oblation-verses) used for the 14
iśṭis offered to the 14 Deva-Nakśatras; the puro
‘nuvākāya and the yājya used for the oblation to
the Full Moon ................................... 207

3.1.2 The 14 puro ‘nuvākāya and the 14 yājya used
for the 14 iśṭis offered to the 14 Yama-Nakśatras;
the puro ‘nuvākāya and the yājya used for
the oblation to the New Moon .................... 210

3.1.3 The puro ‘nuvākāya and the yājya used for
the oblation to the Moon and the Reflection of
the Moon, for the oblation to Day and Night, for
the oblation to the Dawn, for the oblation to
this Nakśatra, for the oblation to Sūrya, for
the oblation to Aditi, and for the oblation to
Viṣṇu. The puro ‘nuvākāya and yājya that are
to be recited for the supplementary oblations
on the occasion of each iśṭi. The stanzas
that are to be recited for the oblation to Agni
Sviniśatrī ........................................... 213

3.1.4 Theological explanations of the origin of each
of the 14 iśṭis offered to the Deva-Nakśatras;
prescriptions concerning the sacrificial substance
to be offered for each of these 14 iśṭis
and for the oblation to the Full Moon: sacrifi-
cial formulas to be used, in each case, for
the additional oblations .......................... 215

3.1.5 Theological explanations of the origin of each
of the 14 iśṭis offered to the Yama-Nakśatras;
prescriptions concerning the sacrificial substance
to be offered for each of these 14 iśṭis,
and for the oblation to the New Moon; sacrifi-
cial formulas to be used, in each case, for
the additional oblations .......................... 218

3.1.6 Theological explanations concerning the origin
of the oblation to the Moon and the Reflection of
the Moon, the origin of the oblation to Day and
Night, the origin of the oblation to the Dawn,
the origin of the oblation to Sūrya; prescrip-
tions concerning the sacrificial substance
to be offered for each of these oblations,

for the oblation to “this Nakśatra,” for the
oblation to Aditi, and for the oblation to Viṣṇu.
Sacrificial formulas to be used, in each case,
for the additional oblations ......................... 221

PREFACE

The First Prapāṭhaka of the Third Kāṇḍa of the Taittirīya-Brāhmaṇa, the translation of which I am now publishing, is the only Brāhmaṇa text that deals with the iśṭis offered to the Nakśatras, i.e. with the oblations to the Lunar Mansions, and our only other sources of information about these iśṭis are the short commentary of Sāyaṇa on that text, and two chapters of the Baudhāyana-Śrautasūtra (Baudh. 28.3 and 4). Unfortunately some passages of these two chapters of Baudhāyana are not quite clear because the manuscript tradition is defective.

In 1847, A. Weber published, in the Indische Studien (1, 90–97), a German translation of Tait.-Br. 3.1.1 and 2, but the rest of the Prapāṭhaka has never been translated.

My translation is as literal as possible but, in order to make it more intelligible, I have put in parentheses not only the words that must be considered as understood in the text, but also short explanations; and I have put in brackets a few introductory notes and a few remarks that may help the reader to grasp the significance of the rites and to follow the phases of the ceremon-

ies.

For the convenience of the reader, the translation is accompanied by an accented transliteration of the text. It is the text of the Ānandārama Series, and the numbers enclosed in brackets in the transliterated text, [1], [2], [3], etc., correspond to the numbers which are inserted in the text of the Indian edition; they indicate the subdivisions of each chapter (anuśāsa). Only in a few instances have I corrected an evident misprint or ventured a conjecture.

PROCEEDINGS OF THE AMERICAN PHILOSOPHICAL SOCIETY, VOL. 98, NO. 3, JUNE, 1954

204
THE IŚTIS TO THE NAKŚATRAS

ABBREVIATIONS

Baudh. = Baudhāyana-Śrutāsūtra.
RV. = Rgveda-Saṃhitā.
Tait.-Br. = Taittirīya-Brāhmaṇa.
TS. = Taittirīya-Saṃhitā.

INTRODUCTION

According to the author of Tait.-Br. 3.1.1–6, there are 28 Nakṣatras, namely: 1. the Kṛttikās (fem. plur.), who are sacred to Agni; 2. Rohiṇī (the ruddy one), who is sacred to Prajāpati; 3. Mrgaśirṣa (the antelope’s head?), which is sacred to Soma; 4. Ārdra (the moist one), who is sacred to Rudra; 5. the two Punarvasus (the two who give wealth again), who are sacred to Aditi; 6. Tisyā (masc.), who is sacred to Brahmā; 7. the Āśrēṣās (fem. plur.) (the embracers), who are sacred to the Serpents; 8. the Maghās (fem. plur.) (the bounties), who are sacred to the Fathers (the deceased ancestors); 9. the (First) Phalgunīs (the red ones), who are sacred to Aryaman; 10. the (Second) Phalgunīs, who are sacred to Bhaga; 11. Hasta (the hand), which is sacred to Savitar; 12. Citrā (the bright one), who is sacred to Tvāṣṭar; 13. Niṣṭyā (the external one), who is sacred to Vāyu; 14. the two Viśākhās (the two forked ones?), who are sacred to Indra and Agni; 15. the Anūrādhās (the propitious ones), who are sacred to the Waters; 16. Jyeṣṭhā (the chief one), who is sacred to Indra; 17. Mūlā (the root), which is sacred to Nṛṣī; 18. the (First) Aṣādhās (fem. plur.) (the unconquered ones), who are sacred to the Waters; 19. the (Second) Aṣādhās, who are sacred to the Viśve Devaḥ; 20. Abhijit (the victorious one), who is sacred to the Brāhmaṇa; 21. Śrōṇā (the limping one?), who is sacred to Viṣṇu; 22. the Śravīṣṭhās (fem. plur.) (the most famous ones), who are sacred to the Vasus; 23. Śatabhiṣaj (the one who has a hundred physicians), who is sacred to Varuṇa; 24. the (First) Proṣṭhāpadas (masc. plur.) (the feet of a stool), who are sacred to Aja Ekapād; 25. the (Second) Proṣṭhāpadas, who are sacred to Ahi Budhniya; 26. Revati (the wealthy one) who is sacred to Pūṣan; 27. the two Aśvayujas (aśvayujas) (the two horse-harnessers), who are sacred to the two Aśvinis; 28. the Bharaniṣ (fem. plur.) (the bearers), who are sacred to Yama.

This list of the Nakṣatras differs from the certainly older list given in the Taittirīya-Saṃhitā (TS. 4.4.10.1–3) by the fact that it contains 28 Nakṣatras instead of 27, Abhijit having been inserted between the Second Aṣādhās and Śrōṇā. Furthermore the 13th Nakṣatra is called Niṣṭyā instead of Śvāti, the 16th is called Jyeṣṭhā instead of Rohiṇī, and the last one is called the Bharaniṣ instead of the Apabhraṃśī.

The 28 Nakṣatras enumerated in Tait.-Br. 3.1.1–2 are divided into two sets: the Deva-Nakṣatras (1–14) and the Yama-Nakṣatras (15–28). In the list, the full moon has been inserted after the 14th Nakṣatra, and the new moon after the 28th. These additions were possibly made as an attempt to bring the lunar month into accordance with the solar month of 30 days (cf. Macdonell and Keith, Vedic Index of Names and Subjects 1: 414, London, John Murray, 1912).

According to Baudhāyana (Baudh. 28.3.1), it seems—the text is not quite clear—that, normally, one should begin the series of the iṣṭis offered to the Nakṣatras on that new moon’s day that precedes the full moon’s day of the month Vaiśākhā (April–May).

On the eve of that new moon’s day, the Adhvaryu, acting for the Sacrificer, symbolically deposits the sacred fires in the two arāṇis (the two pieces of wood used for kindling fire by attrition); he then produces fire by means of the two arāṇis, and disposes the three sacred fires. The Sacrificer then spends the night fasting.

On the next day, for the iṣṭi to the first Nakṣatra, the Adhvaryu, acting for the Sacrificer, prepares the chief oblation, saying: “I prepare the oblation agreeable to Agni, to the Kṛttikās.”

But he adds, as supplementary oblations, to be offered in the middle of the chief oblation to the Nakṣatra, a cake prepared on eight potsherds for Agni, and a pap for Anumati. Having heated the oblations, he puts them down. For the iṣṭi to the Nakṣatra, the sāmbhīnavi-verses (i.e. the verses recited while the sacrificial fire is caused to flame) are seventeen; (for) between the verses recited for the sticks that are being kindled and the verses recited for the sticks that have been kindled, two additional verses called śrimatayau (fortunate) are inserted, namely: svāruhā yasye śrīyō dṛṣṭe, etc. (Tait.-Br. 2.4.8.1) and adābhvaḥ pūrvaeta, etc. (Tait.-Br. 2.4.8.1; cf. RV. 3.11.5).

The Adhvaryu offers the two portions of clarified butter that are called rayimantau (full of riches) or puṣṭimantau (full of prosperity) with the formulas: āgninā rayim aśnavat, etc. (TS. 4.3.13.5.p = RV. 1.1.3) and gajasphāno amśayoh, etc. (TS. 4.3.13.5.q = RV. 1.9.12). Then he offers the supplementary oblations and the chief oblation. For the supplementary oblations (i.e. the cake
offered to Agni and the pop offered to Anumati), the puro 'nūdākyās (invitation-verses) and the yājyās (oblation-verses) are: agnir mūrdhā, etc. (TS. 4.4.4.1.a = RV. 8.44.16), bhuvā, etc. (TS. 4.4.4.1.d = RV. 10.8.6), annu no 'dyā 'numatī, etc. (TS. 3.3.11.l), and ann id anumate vam, etc. (TS. 3.3.11.m). For the chief oblation to the Nakṣatra, the puro 'nūdākyā is agnir naḥ pātu kṛtikā, etc. (Tait.-Br. 3.1.1) and the yājyā is yasya bhānti raśmayā, etc. (ibidem). Then, before the usual oblation to Agni Śviṣṭakrt (Agni who makes the sacrifice correct), the Adhvaryu, acting for the Saccifer, offers additional oblations with the sruva-spoon, saying: “To Agni, svāhā!”—To the Kṛtikās, svāhā!” The two samyājyās (i.e. the puro 'nūdākyā and the yājyā) recited for the oblation to Agni Śviṣṭakṛt are: haryavāham, etc. (Tait.-Br. 2.4.1.4.a) and svīṣṭam, etc. (Tait.-Br. 2.4.1.4.b). The istsi ends with the rites called pūrṇapātra and visvukrama.

In the same manner, on each following day, one should offer an istsi to each following Nakṣatra. Of course, the puro 'nūdākyās and the yājyās for the chief oblations, and the formulas used for the additional oblations, are different for each Nakṣatra; but most of the rites of the istsi, and especially the supplementary oblations of a cake to Agni and a pop to Anumati, and the oblation to Agni Śviṣṭakṛt, are the same.

Baudhāyana (Baudh. 28.4) notes the following peculiarities: 1. (On the second day,) the name of Prajāpati, and (on the eleventh day,) the name of Savitar should be pronounced in a low voice.—2. (On the seventh day,) to the Serpents and the Āśeṣās, who are their Nakṣatra, one should offer a karambhā (a porridge) in clarified butter. This karambhā, like all karambhas, is made of barley.—3. (On the eighth day,) to the Fathers and the Maghas, who are their Nakṣatra, one should offer a sacrificial cake, served on six potsherd s. The different acts of preparation for the oblation (pouring out, sprinkling, mixing, etc.) are explained by the ritual of the third savana of the Soma-sacrifice.—4. (On the thirteenth day,) to Vāyu and Nīṣṭā, who is his Nakṣatra, one should offer the milk of a cow who has given birth to only one calf. The preparation of this oblation is made according to the rite of morn milking.—5. (On the fourteenth day,) after having offered the istsi to Agni and Indra, and the two Viśākkhas, who are their Nakṣatra, one should offer, on the same day, an oblation of clarified butter to the Full Moon; and then, on the following day (i.e. on the fifteenth day), one should offer a sacrificial pop to Mitra and the Anurādhās, who are his Nakṣatra.—6. (On the nineteenth day,) after having offered the istsi to the Viśve Devāh and the Second Aṣāḍhās, who are their Nakṣatra, one should offer, on the same day, the istsi to (the Brāhmaḥ and) Abhijit (who is the Nakṣatra sacred to the Brāhmans); and then, on the next day (i.e. on the twentieth day), one should offer to Viṣṇu and Śrōpā, who is his Nakṣatra, a sacrificial cake served on three potsherd s.—7. (On the twenty-fourth day,) when one has to offer the istsi to Ahi Budhniya and the Second Prōṣṭhopadas, who are his Nakṣatra, one should offer, as a sacrificial cake that has the earth as sacrificial vessel. Having drawn on the earth a circle of the size of the usual sacrificial potsherd, one moves over it a heated charcoal; and the preparation for this oblation is just as for an oblation served on one potsherd.—8. (On the twenty-seventh day,) after having offered the istsi to Yama and the Aparaśānta (= Bharaṇi, who are his Nakṣatra, one should offer, on the same day, an oblation of clarified butter to the New Moon. Then, on the next day (i.e. on the twenty-eighth day), one offers a sacrificial cake, served on fifteen potsherd s, to the Moon and the Reflection of the Moon. Having fetched the necessary material, one should prepare the oblation during the day, and perform it when the moon has risen.—Then the oblation to Day and Night takes place. In conformity with the text of the Brāhmaṇa (3.1.6.2), one should offer to Day and Night a sacrificial pop made of two kinds of rice grains, white ones and black ones, in the milk of two cows born from one and the same mother, and one of which is white and the other black. Having fetched the necessary material, one should prepare the oblation during the day, and perform it after sunset. Or one should prepare the oblation at twilight, and one should perform it also at twilight.—Then one offers a sacrificial oblation to the Dawn. Having fetched the necessary material for that oblation, one should prepare the oblation at night, and one should perform it at dawn.—Then, according to the text of the Brāhmaṇa, one offers a sacrificial pop to "this Nakṣatra." On this occasion, sitting on the seat which the Saccifer occupies, the oblation, after having been offered to the gods, so much the better is the sacrifice, the necessary material, and the preparation thereof, should prepare the oblation to the Nakṣatra. The text of the oblation to Śrōpā and the necessity of being prepared, so that the oblation should be prepared before the oblation to Śrōpā, is indeed. The oblation to Ahi Budhniya and the Second Prōṣṭhopadas, who are his Nakṣatra, is, according to the authority of the śrātras, an oblation to the Nakṣatra, i.e. the Nakṣatra, of which the istsi calls the name.

It is for this reason that the oblation is performed on the istsi and at the istsi, and, offering, the sacrificer says: "Haviṁṃ, yātāh, Svāhā!" 1 expressing his unison to the Nakṣatra, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nīṣṭā, however, the oblation to Śrōpā and Nī�
THE ĪŚTIS TO THE NAKŚATRAS

THE SACRIFICE mentioned in the oblation (and then, in the next day), and then, in the Īśta and the twenty-first (the oblation), after the Īśita, on the twenty-third (the oblation) Abhijit (the oblation), i.e., the tenth, the twentieth and the twenty-third, who were on the tenth, on the twentieth, on the twenty-third, when they were on the tenth, on the twentieth, on the twenty-third, one should make the oblation, when the evening drawing the shadow (as the oblation is made on the occasion of the sacrifice), and the oblation of the oblation is made on the occasion of the oblation. It is not clarified.

The sacrifice (for the īśita to the Nakśatras) is a boon: thus it is prescribed by the authorities. Or it is just as in the case of the īśita called apāgāhā (cf. Tait.-Br. 3.12.4 in fine).

It is for the eternity of light that, after having performed an īśita to Agni Pathikṛṭ, one should offer, along with the Full and New Moon sacrifice, the sacrifice to the Nakṣatras.

"Having sacrificed to the course of the heavenly bodies, driving evil away, one produces luminousness, and conquers repeated dying." Thus spoke Baudhāyana (Baudh. 28.4).

From the text of Baudhāyana it does not appear clearly on what days the oblation to Day and Night, the oblation to the Dawn, the oblation to Nakṣatra, and the oblation to Sūrya and the Nakṣatras take place. I believe, however, that the oblation to Day and Night takes place after the oblation to the Moon and the Reflection of the Moon, but on the same day, i.e., on the twenty-eighth; that the oblation to the Dawn and the oblation to "this Nakṣatra" take place on the twenty-ninth; and that the oblation to Sūrya and the Nakṣatras, with the following oblations to Aditi and to Viṣṇu, takes place on the thirtieth day.

3.1.1

(1.ā) agnir naḥ pātu kṛttākāḥ, nākṣatram devām indriyām, idam āsāṁ vicākṣaṇām, havir āsāṁ juhotana.

(1.β) yāṣya bhānti raśmāya yāsya ketāvāḥ, yāsyē 'mā viśvā bhūvanāni sārvā, sā kṛttākbhir abhi saṃvāsānā, agnir no devāḥ suviτe dadhātu.

(2.ā) prajāpate rohinī vetu pātī, viśvārūpā bṛhatī citrābhānuḥ [1], sā no yajñāsya suvitē dadhātu, yāthā jīvemā śarādaḥ sāvīrā.

(2.β) rohinī devy udāgat purastāt, viśā rūpāni pratimōdāmanā, prajāpatīṁ haviśā vardhāyānti, priyā devānāṁ āpūatāḥ yajītām.

(3.ā) śārō rājā mahiṣāśīrṇaṁ āgaṇ, śivāṁ nākṣatram priyām asya dhāma, āpyāyaṃma bahū-dhā jāneu, rētaḥ prajām yājāmāne dadhātu [2].

(3.β) yā te nākṣatram mahiṣāśīrṇāḥ āṭi, priyāṁ rājā priyātaṁ priyānam, tāśmā te soma haviśā vidhema, śām na edhi dviṣāde śām ca tāśpade.

(4.ā) ārdrāyā ruddhrā prathamaṁ eti, śreṣṭho devānāṁ pātīr aghniyāṇām, nākṣatram asya haviśā vidhema, mā naḥ prajāṁ rīśiṇām mo tā virāṁ.

(4.β) heti ruddrāya pariṇo ṛṇāvatā, ārdrā nākṣatram juṣṭāṁ haviṁ naḥ [3], pramuṇāmāna durutiṇā viśvā, āpā ṣāḥṣaśīmaḥ nudaṭām ārāmā.

(5.ā) pūnar no devy āditiḥ śṛṇṭuḥ, pūnarsva naḥ pūnar ētāṁ yajyām, pūnar no devy abhīyantu śārve, pūnaṁ-punar vo haviśā yajyāmaḥ.

(5.β) evā nā (corr.: evā nā) devy āditiḥ anarvā, viśvasya bharotī jāgītāṁ pratiṣṭhā, pūnarsva haviśā vardhāyānti, priyāṁ devānāṁ āpūtē pāthaḥ [4].

(6.ā) bhāspātiḥ prathamāṁ jāymanāṁ, tīṣyāṁ nākṣatram abhi sambabūhā, śrēṣṭho devānāṁ pṛtāṇāṁ jīṣguḥ, dīṣo 'nu sārvā abhayaṁ no astu.

(6.β) tīṣyāḥ purāstād utā madhyatā naḥ, bhāspaṭiḥ naḥ pāpaṭāpu pācaṭ, bādhetāṁ dveṣē abhayaṁ knṛtāṁ, suvṛtyāya pātāyaḥ syāma.

(7.ā) idāṁ sarpaśī ṛṇāvaḥ astu jūṣṭa, āśreṣṭa yēṣāṁ anuyānti cētāḥ [5], yē antārīkṣaṁ prthiviṁ kṣyānti, tē naḥ sarpaśī hāvam āgaṁśīśṭaḥ.
(7.b) yé rocané súryasyá 'pi sarpāḥ, yé divam devim anu samcaranti, yesam àśreṣṭa anuvānti kāmam, tebhyaḥ sarpabhya mādhumaj juhomi.

(8.a) upahāṭhē pitāro yé mahāsū, mājōvāsā vaktā suktāḥ sukṛtyāḥ, tē no nākṣatrē hāvam āgamisṭhāḥ, svabhāvāḥ yajñāḥṃ prāyataṃ juṣṭam tām [6].

(8.b) yē agnidagdhaḥ yē 'agnidagdhaḥ, yē 'mūṃ lokāṃ pitārāḥ kṣiyantī, yāṃ ca vidmā yāḥ u ca nā pravidmā, mahāsū yajñāḥṃ sukṛtya juṣṭantāṃ.

(9.a) gāvāṃ pātiḥ phālunānīṃ aṣi tvām, tād aryan anuvāṇa mitra cărū, tāṃ tvā yāvāṃ sansaṃjā nanīṃ, jīva jīvantam upa sansvīmaṃ.

(9.b) yēne 'ma vīśā bhūvānānī Sansāt, yāsvā da anuvāṃṭiṃ cātaḥ [7], aryanā rājā jāras tūvismāḥ, phālunānīṃ rṣabho rorativī.

(10.a) śreṣṭho devām bhagavo bhagā 'śi, tāt tvā vidvū phālunīṃ tāsya vīttat, asmābhāṃ kṣatrāṃ (corr.: kṣatrām) ajāraṇī svuśvīṃ, gomad āśvavād upa śamūreṃ āhā.

(10.b) bhāga ho dāta bhāga it pradāta, bhāga devī phālunī āvīvesā, bhāgāyē t' tām prasaṃvān samagme, āytra devāiḥ sadhaṃdāmaṃ madamaṃ [8].

(11.a) āyūtya devāḥ savito 'payatu, hiranyāyaṃ svuśtā rāthena, vārana hāstāṃ bhuhgāṃ vidmānāpaṃ samagme, prayācchāntaṃ pāpurūṃ pūṃ parāṃ ācchā.

(11.b) hāstāṃ prayācchatv amśtaṃ vāṣiyāḥ, dākṣiṃna prātigṛbhāṃma enat, dātām adyā savita videya, yo no hāstāṃ prasuṃvī yajñāṃ.

(12.a) tvāstā nākṣatram abhyeti citrām, subhāṃ tāṃs vṛvuṭtiḥ rōcamaṇāṃ [9], niśeṣaṃ anāṃ mārtyāṃśca, rūpāṃ piśāṃ bhūvaṇāṃ vīśā.

(12.b) tān nas tvāstā tād u citrā vīcāṣṭāṃ, tān nākṣatram bhūridā astu māhyāṃ, tāṃ naḥ prajāṃ vīvāṭiṃ saṃnotu, gōbhir no āsāṃ saṃnaktaṃ yajjāṃ.

(13.a) vāyūr nākṣatram abhyéti nisīṭāṃ, tiṃśāṃgo vrṣabhā rōvūvaṇaḥ, samārīyāṃ bhūvaṇa mātarīśāḥ, āpa dvēśaṃ vīṣu nūtām ārāṭīḥ [10].

(13.b) tān no vāyūs tād u nisīṭāṃ śṛṇu, tān nākṣatram bhūridā astu māhyāṃ, tān ko devāv anuvānantā kāmāṃ, yāḥāṃ tāraṃ durūtani vīśā.

(14.a) dūrāṃ asmā chāṭrava yantu bhāṭā, tād ināṛṇiṃ kṛṇataṃ tād viśakhe, tān no devā anumadantu yajjāṃ, pācaṭ purāṣṭād abhayāṃ no astu.

(14.b) nākṣatramāṃ ādhipattīni viśakhe, śreṣṭhāv indraṃ bhūvanasya gopāḥ [11], viśvēca śātrun āpādhaṃmānau, āpa kṣudhaṃ nūtām ārāṭīṃ.

(15.a) pūrṇa paścād uta pūrṇa purāṣṭād, ún madhyatāh paunraṃmaś jīgayā, tāṣyāṃ devā śamvāantaṃ, uttame nākā āhā mādayantām.

(15.b) pṛthvī suvārća yuvatiḥ sajāṣaḥ, paunraṃmaś ādaṅgāc chōhāmāṃ, āpīyāyantī purūtaṃ viśā, urūṃ dūhaṃ (corr.: duḥaṃ) yajmaṃtāya yajjāṃ [12].

This chapter contains the puro 'nuvākyās (invitation-verses) and the yājīṣaḥ (oblation-verses) used for the 14 īṣṭīs to the 14 Nakṣatras that are called the Deva-Nakṣatras, and, finally, the puro 'nuvākyā and the yājāya used for the oblation to the Full Moon. In each case, the puro 'nuvākyā is indicated by a, and the yājāya by b. The first īṣṭā takes place on the first day, the second, on the second day, and so on. According to Baudh., however, the oblation to the Full Moon takes place after the īṣṭī offered to the two Viśākhās, but on the same date, i.e. the fourteenth.

The puro 'nuvākyās and yājāyas used for the 14 īṣṭīs to the 14 Deva-Nakṣatras are:

(1.a) Let Agni protect us, let (the) Kṛttikās, the Nakṣatra (of Agni), the divine manly power, protect us. (Pūrṇa priests) this radiant oblation into their mouth.

(1.b) Let him, whose rays, whose banners, shine, to whom all these beings, all, the one, who wraps himself in the Kṛttikas, let god Agni establish us in welfare.

(2.a) Let Prajāpati's wife, Rohini (who is his Nakṣatra), the many-colored one, the great one, of bright appearance, enjoy this oblation. Let her establish us in the welfare of the sacrifice, that we may live (many) autumns, with manly sons.

(2.b) The divine Rohini has come in the east, greeting with joy all appearances. Gladdening Prajāpati with the oblation, let her, who is dear to the gods, come to the sacrifice.

(3.a) King Soma has come with Mr̥gāśṛṣa (his Nakṣatra). The auspicious Nakṣatra is his beloved dwelling place. Becoming strong in many ways among the creatures, let him give seed and offspring to the Sacrificer.

(3.b) To that one which is thy Nakṣatra, Mr̥gāśṛṣa, the dear one, O king, the closest of the dear ones,—to that (Nakṣatra) of thee, O Soma, we would offer worship with oblation. Be beneficent to our biped (i.e. our men), beneficent to our quadruped (i.e. our animals).

(4.a) Along with Ardā (his Nakṣatra), Rudra, spreading himself, goes,—the best of the gods, the lord of cows. To his Nakṣatra we would
offer worship with oblation. May he not harm our offspring, may he not harm our men.

(4.b) Let the dart of Rudra pass us by. Let Árdra, the Nakṣatra (of Rudra), enjoy our oblation. Shaking off all evils, let them both (Rudra and Árdra) drive away the wicked, the enemy.

(5.a) Again (punar) let the goddess Aditi deliver us (from evil); again (punar) let the two Punarvasus (who are her Nakṣatra) come to our sacrifice. Again let all the gods come to us. Again and again we honor you (O gods) with oblation.

(5.b) Like a swift mare (?),² let the goddess Aditi, the irresistible one, the supporter of the universe, the foundation of the world,—gladdening the two Punarvasus with the oblation—come to the place that is dear to the gods.

(6.a) Brhaspati, when first born, went to Tisyā, his Nakṣatra, he, the best of the gods, the one who is victorious in battles. Let it be security for us in all quarters.

(6.b) Let Tisyā protect us in front, and also in the middle; let Brhaspati protect us in the rear. Let them both (Brhaspati and Tisyā) drive away hostility. Let them give us security. May we become lords of a host of brave men.

² The meaning of ṣa is doubtful. Although the two Indian editions of the Taitt.-Br. have ṣa, it is certain that we have to read a, as in the quotation of this passage in the dictionary of Böhtlingk and Roth. According to the dictionary of Grassmann, a means: 1. "elends, rasch"; 2. "Rasch"; 3. "Lauf, Gang"; 4. "Handlungswise, Gewohnheit, Sitte, Weise"; and a means "in gewohnter Weise." But Neisser, in his work "Zum Wörterbuch des Rgveda," denies that a may mean "elends, rasch," or "Rasch." According to him, a, in the Rgveda, has only the meaning of an abstract noun. It seems to me, however, that in two passages of the Rgveda, namely: 1.138.3 and 1.66.4, a probably means "horse" or "swift horse." Moreover, since we have the compound a-yā "swift-going" (cf. asū-gā "swift-going"), and since it is more natural to consider the first element of this compound as an adjective used adverbially than to consider it as an abstract noun meaning "haste," the meaning "swift," for a, seems also probable. In our stanza of the Taitt.-Br., a is undoubtedly a feminine noun or a feminine adjective used as a noun. Since a cannot be the negative particle, and certainly is the particle of comparison, it seems impossible to consider a as an adverb or as an abstract noun. Consequently I think that a must be translated by "like a swift mare," or, possibly, by "like one who is swift," or "like one who is haste,." But, in a comparison, the noun is more probable than the adjective. According to Sāyaṇa's commentary on this passage, a means dagama-rā "one who is accustomed to come." Although this interpretation may fit the context, it is very improbable, for the corresponding masculine a never has that meaning in the passages where it occurs. Weber translated a by "Stute," i.e. "mare."

(7.a) Let this oblation be agreeable to the Serpents, whose will the Árṣṛṣa (who are their Nakṣatra) obey. Let the Serpents who inhabit the atmosphere, (and) the earth, come quickly at our invitation.

(7.b) And to the Serpents who are in the luminous sphere of the sun, to those who follow the goddess Sky, to those whose desire the Árṣṛṣa (their Nakṣatra) obey,—to those Serpents I offer a sweet oblation.

(8.a) Let the Fathers who are invoked beside the Maghās (their Nakṣatra),-(the Fathers) who are as swift as thought, doing good, and performing their duties,—let them, beside their Nakṣatra, quickly come at our invitation; let them freely enjoy the well-prepared sacrifice.

(8.b) Let the Fathers who are burnt by the (funeral) fire, and those who are not burnt by the (funeral) fire, those who inhabit yonder (heavenly) world, those whom we know and those we do not know,—let them, beside the Maghās (their Nakṣatra), enjoy the well-prepared sacrifice.

(9.a) Thou art the lord of cows, (the lord of) the Phalguns (the red ones) (i.e. the First Phalguns, who are thy Nakṣatra). That, O Aryaman, O Varuṇa, O Mitra, is dear (to thee). May we, alive, sit down near thee, the living one, the bestower of gifts.

(9.b) He by whom all these beings have been conquered, whose will the gods obey,—Aryaman, the king, the undecaying one, the powerful one, the bull of the Phalguns, bellows loudly.

(10.a) Thou art the best of the gods, O blessed Bhaga. So the Phalguns (i.e. the Second Phalguns, who are thy Nakṣatra) know thee. Do thou know it. Bring us here undecaying kṣatriya-power, and a host of brave men, with cows, and with horses.

(10.b) Bhaga is the giver, Bhaga is the bestower; Bhaga has taken possession of the divine Phalguns (who are his Nakṣatra). May we obtain the impulse of Bhaga, so that we may feast with the gods.

(11.a) Let the god come, let Savitar approach with his golden, well-rolling, chariot, carrying hither Hasta (his Nakṣatra), the lovely one, who works skillfully, who liberally gives, and is holy.

(11.b) Let Hasta give us immortal, excellent, wealth. We take it with the right hand. May I reach today the giver Savitar, who will further our sacrifice for the benefit of Hasta (his Nakṣatra).

(12.a) Tvaṣṭar unites with Citrā, his Nakṣatra,
the splendid young woman with beautiful hips,—
he (Tvastrar) who brings to rest immortals and
mortals, and fashions all beings into shapes.
(12.a) So let Tvastr, and so let Cirtā (his
Nakṣatra), look at us. So let this Nakṣatra be
liberal to me. So let it procure us a progeny
abounding in manly sons. Let it beautify our
sacrifice with cows and horses.
(13.a) Vāyu unites with Niṣṭyā, his Nakṣatra,
—he, the sharp-horned bull, loudly bellowing.
Shaking the worlds, let Mātariśvan (i.e. Vāyu)
drive away hatreds and hostilities.
(13.b) So let Vāyu, and so let Niṣṭyā (his
Nakṣatra), hear us. So let this Nakṣatra be
liberal to me. So let the gods grant us the object
of our desire, that we may overcome all miseries.
(14.a) Let our enemies, terrified, flee far away
from us. Let Indra and Agni, let the two Viśākhās
(who are their Nakṣatra), accomplish that
(for us). So let the gods rejoice over our
sacrifice. Let security be ours in the rear and
in front.
(14.b) The two Viśākhās are the sovereign
queens of the Nakṣatras; the most excellent Indra
and Agni are the protectors of the world.
Driving away the enemies in all directions, let them expel
hunger, the foe.
(The puro 'nuvākya and the yājya used for the
oblation offered to the Full Moon are)
(15.a) Full in the west (i.e. in the western
part of her body), and full in the east (i.e. in the
eastern part of her body) (full on both sides),
Paurnāmāsī (the Full Moon) has risen in the
middle (of the sky). Dwelling together with
her, let the gods rejoice in the highest heaven,
and here (at our sacrifice).
(15.b) Broad, glorious, the young girl, in
harmony (with us and with the gods), Paurnāmāsī
(the Full Moon) has risen, lovely, bringing
success in all miseries. Let her give to the
Sacrificer a broad sacrifice.

3.1.2
(1.a) Ṛdhyaśma havyāir nāmaśa paśādyā, mi-
trām devān mitradhēyām no astu, anūrdhān
haviṣā vardhāyantaḥ, sātāṁ jīvema sārādaśa
śavirāṁ.
(1.b) citrām nākṣatram ūdagāt purāstāt, anū-
rādhasa iti yād vādantā, tān mātrā eti pathibhir
devayānāṁ, hiranyāyair vītattār antārikṣe.
(2.a) Indro jyeṣṭham ānu nākṣatram eti, yās-
min vr̥trām vr̥tratīr̥tre tatāra [1], tāmin vāyam
amṛtaṁ dūḥānāṁ, kūṣhadha tarema dūrīṁ
đūrīštīṁ.
(2.b) purāṇdarāya vṛṣabhāya dhrṣṭapāye, āśa-
gāya sāhāmanāya mādhūse, śrīrāja jyeṣṭhā
dhūmarudā mūdhāṁ, urūṁ kṛpto yājāmanāya
lokām.
(3.a) mālam prajām vīrāvatim vīdeya, pāracy
etvā nṛtiṁ parācā, gōbbhir nākṣatramaṁ paśūṁ
śamkāṁ, āhar bhuyād yājāmanāya māhyam
[2].
(3.b) āhar no adya suvīte dadhātū, mālaṁ
nākṣatram ity yād vādantā, pārācim vācā nṛtiṁ
nudāmi, śvām prajāyai śvām astu māhyam.
(4.a) yā dvīva āpaḥ pāyaśa sambhūvūvē, yā
antārikṣta uta pārthīvīr yāh, yāsāṁ asādha
anuṇāti kāmam, tā na āpaḥ śaṁ syona bhavantu.
(4.b) yā ca kūpya yās ca nādyāṁ samudrīyaḥ,
yā ca vaivāntār utr prāsamcīr yāḥ [3], yāsāṁ
asādha mādhu bhakṣāyantī, tā na āpaḥ śaṁ syona
bhavantu.
(5.a) tān no viśe āpāṛṇavantu devāḥ, tād
asādha abhi sāmyantu yaṇāṁ, tān nākṣatraṁ
prathātām paśūṁ bhūrhyāṁ, kṛṣṇa vṛṣṭ vṛṣṭam yājāmanāya
calpatām.
(5.b) subhṛhaṁ kanyā yuvatāyaṁ suṣpasahā,
karmākataḥ sukto virvāryāva, viśvān devān
haviṣā vardhāyantī, asādhaḥ kāmam āpūyantu
yaṇāṁ [4].
(6.a) yāsāṁ brāhmāṁ 'bhāyaśayat sārvam etāt,
amuṁ ca lokāṁ idāṁ u ca sārvam, tān no nākṣa-
tram abhiḥ vidītā, śrīyam dhaṁdhīv anrūṣya-
mānam.
(6.b) ubhāau lokāu brāhmaṇaṁ sānjitē 'māu, tān
no nākṣatraṁ abhiḥ vīcāstam, tāmin vāyam
pṛtanāḥ sāmjāyena, tām no devāno ānujānantu
kāmam.
(7.a) śrīyantī śroṇāṁ amṛtas ca yopam, pūn-
yāṁ asya āpāṣṭoṁ vācam [5], maṁḥ devāṁ
viśvāparāṁ aturīyāṁ, pratīcitī enāṁ haviṣā ya-
janāṁ.
(7.b) tṛdhā viṣpur urugyāṁ vićakrame, maṁḥ
dvaṁ prāvīṁ antārikṣaṁ, tāc chropāî ti śrāva
ichchāmānā, pūnyāṁ ślokām yājāmanāya kṛpāvī.
(8.a) aṣṭāu devā vāsaṁ somyasā, cātasro
devr ājārā śrāviṣṭhāḥ, tā yaṇāṁ pāntu rājaśā
parāstāt, saṃjñatāraṁ amṛtaṁ svastī [6].
(8.b) yaṇāṁ naḥ pāntu vāsaṁ purāstāt,
dakṣinaṁ 'bhīyantu śrāviṣṭhāḥ, pūnyām nākṣa-
tram abhi śānviṣā, mā na ārātrī agraḥāsaṁ
'gan.
(9.a) kṣatratrya (corr.: kṣatrya) rāja vāraṇo
'dhīrajā, nākṣatraṁ āśābhīṣag vāsīṣṭhāḥ, tāu
devēhyāṁ kṛpto dirghāṁ āyuḥ, śatāṁ sahaṣā
bhēṣajāṁ dhatāṁ.
(9.b) yaṇāṁ no rāja vāraṇa ṛpaṁyūtu, tāṁ no
dviśe abhi śāmyantu devāḥ [7], tāṁ no nākṣatraṁ
śābhīṣag j jajāṇī.
(10.a) aje
tāṁ prām yanti sārne,
(10.b) vā nānām
(11.a) e
(12.a) e
taṁ stuvā,
(12.b) c
(13.a) b
jaṁ
(13.b) yā
vi
(14.a) e
(14.b) e
(15.a) n
(15.b) y
[This chart is
the yēdūs
Nakṣatra
and, finally
used for the
selected
first year
fifteenth day
or so on. Ask
to Abhijī to
but on the
Aṣādhas is
and the obtai
after the its
rajas, but
seventh.]
THE İŞTİS TO THE NAKŞATRAS

(1.a) May we prosper, respectfully approaching god Mitra with oblations, with homage. Let a covenant of friendship (with him) be ours. Gladdening the Anūrdhās (who are Mitra’s Nakṣatra) with our oblation, may we live a hundred autumns with many sons.

(1.b) The bright Nakṣatra which they call the Anūrdhās, has risen in the east. Mitra goes to it by the ways that are the ways of the gods, the golden ways, extended in the atmosphere.

(2.a) Indra follows Jyeṣṭhā, the Nakṣatra. Under this Nakṣatra (this constellation), under which in his fight with Vṛtrā, he overcame Vṛtrā, may we, milking the beverage of immortality, overcome hunger, misery, and failure in the sacrifice.

(2.b) Let Jyeṣṭhā, who is milking the sweet oblation for Indra, the destroyer of strongholds, the invincible one, the victorious one, the bountiful one,—give broad free space to the Sacrificer.

(3.a) May I obtain (the favor of) Mūla (Root) (the Nakṣatra of Nirṛti), (and) a progeny abounding in manly sons. Let Nirṛti (the goddess of destruction) go away by a far away path. May the Nakṣatra, united with cows and (other) domestic animals, be day (i.e. as bright as day light) for me, the Sacrificer.

(3.b) (Being) day (i.e. as bright as day light), let the Nakṣatra which they call Mūla, establish us today in welfare. With my voice, I drive away Nirṛti. Let prosperity be for my progeny, let prosperity be for me.

(4.a) Let the heavenly Waters, who have united with milk (i.e. with invigorating sap), those who are in the atmosphere, and those who are coming from the earth, let those Waters whose wish the Aṣādhas (i.e. the First Aṣādhas, their Nakṣatra) obey, be pleasant, agreeable to us.

(4.b) The Waters of the wells, of the rivers, of the sea, and of the ponds, and those Waters which are congealed,—let those Waters, whose sweetness the Aṣādhas (i.e. the First Aṣādhas, their Nakṣatra) enjoy, be pleasant, agreeable, to us.

(5.a) So let the Viśe Devāh listen to us. So let the Aṣādhas (i.e. the Second Aṣādhas, who are their Nakṣatra) come to our sacrifice. So let the Nakṣatra spread itself (i.e. spread its light) for the benefit of the domestic animals.

(6.a) [This chapter contains the puro 'nuvākyās and the yājya used for the 14 iṣṭis offered to the 14 Nakṣatras that are called the Yama-Nakṣatras, and, finally, the puro 'nuviçyā and the yājya used for the oblation to the New Moon. The first iṣṭi of this second series takes place on the fifteenth day, the second on the sixteenth, and so on. According to Baudh., however, the iṣṭi to Abhijit takes place, not on the twentieth day, but on the same day as the iṣṭi to the Second Aṣādhas is offered, i.e. on the nineteenth day, and the oblation to the New Moon takes place after the iṣṭi offered to the Apabhraṇa (= Brahman), but on the same day, i.e. on the twenty-seventh.]
Let agriculture and rain be favorable to the Sacrificer.

(5.b) Let the beautiful girls, the well-shaped young women, the powerful ones, who perform their work, and skilfully perform their work, let the Aśādhās (i.e. the Second Aśādhā), gladdening the Viśve Devā with the oblation, come to the object of their desire, the sacrifice.

(6.a) Let the Nakṣatra (the constellation) under which the Brāhmaṇ (the Holy Power of the Sacred Word, the Divine Essence) conquered all this (universe): yonder world and all this world,—let this Nakṣatra, Abhijit, having conquered, give us prosperity ungrudgingly.

(6.b) The two worlds (heaven and earth) have been conquered by the Brāhmaṇ (the Holy Power of the Sacred Word, the Divine Essence). Let the Nakṣatra (Brāhmaṇ’s Nakṣatra) Abhijit proclaim it to us. Under this (Nakṣatra) may we conquer in battles. Let the gods grant us this wish.

(7.a) They (the people, or the holy men) hear Śrṇa, the guardian of the beverage of immortality. I hear her holy voice. To the great goddess (Śrṇa), Viṣṇu’s wife, who is not subject to old age, we offer the oblation, as she is turned towards us.

(7.b) Triply wide-paced Viṣṇu strode through the great sky, the earth, and the atmosphere. So Śrṇa (who is his wife and his Nakṣatra) goes, wishing for fame, creating pure glory for the Sacrificer.

(8.a) Let the eight divine, soma-loving, Vasus, and the four divine, undecaying, Śrāvīṣṭhās (who are their Nakṣatra) protect, far away from dust, the sacrifice, (that is) yearly, imperishable prosperity.

(8.b) Let the Vasus protect our sacrifice in the east; let the Śrāvīṣṭhās (who are their Nakṣatra) come from the south. Let us meet the pure Nakṣatra. May wicked hostility not reach us.

(9.a) The king of the Kṣatriyas, the sovereign king Varuṇa, and Śatabhīṣaj (who is his Nakṣatra), the best of the Nakṣatras,—these two create long life for the gods; (for) they give (them) one hundred thousand medicines.

(9.b) Let the king Varuṇa come to our sacrifice; let all the gods come together to our sacrifice. May the Nakṣatra Śatabhīṣaj, pleased with it, give us life and medicines.

(10.a) Aja Ekapā (the one-footed he-goat, i.e. the Sun) has risen in the east, greeting with joy all beings. All the gods, (and) the Proṣṭhapadas (i.e. the First Proṣṭhapadas, who are his Nakṣatra), the guardians of the beverage of immortality, follow his impulse.

(10.b) Shining, flaming, powerful, he has mounted the atmosphere, and has reached the sky. All the Proṣṭhapadas (i.e. the First Proṣṭhapadas, who are his Nakṣatra) follow him, the Sun god, Aja Ekapā.

(11.a) Ahi Budhiya (the Serpent of the depth) wanders, spreading himself, he, the best of the gods and of men. The Brahmans, who drink the soma and who love the soma, and all the Proṣṭhapadas (i.e. the Second Proṣṭhapadas, who are Ahi Budhiya’s Nakṣatra) protect him.

(11.b) The four gods, whom the people call the Proṣṭhapadas (i.e. the Second Proṣṭhapadas), go to one and the same place. Praising Ahi Budhiya, who is worthy of worship, they protect him, herently approaching him with reverence.

(12.a) Pūṣaṇ and Revatī (who is his Nakṣatra) follow the path (leading to our sacrifice),—(they are) the two sovereigns of prosperity, the protectors of domestic animals, the possessors of dwellings full of wealth. Pleased with these offered oblations, let them come to our sacrifice by easy ways.

(12.b) Let Revatī protect our small domestic animals; let Pūṣaṇ follow (i.e. look after) our cows and horses. Protecting food, which is various in many ways, let them both grant us to the Sacrificer wealth, and the sacrifice.

(13.a) So, along with Aśvayuj (i.e. with the two Aśvayujes, who are their Nakṣatra), let the two Aśvins, swiftly driving on their shining path, come (to us) with their tractable horses,—(let them come) offering the oblation to their Nakṣatra, after having been satiated with honey, and adorned with the sacrificial formula.

(13.b) Those two who are the physicians of the gods, the bearers of the oblation, the messengers of the universe, and the protectors of the beverage of immortality,—let them both, delighting in their Nakṣatra, come (to us). We pay homage to the two Aśvins, (and) to the Aśvayujes (their Nakṣatra).

(14.a) Let the Bharaniṣṭ (who are the Nakṣatra of Yama) take away our evil; let the blessed king Yama look after that, for he is the great king of the great world. Let him make our way easy and safe.

(14.b) To that Nakṣatra under which king Yama wanders, to that Nakṣatra under which the gods did consecrate him, to that bright Nakṣatra of him, May the Bharaniṣṭ take all the offerings.

(The puruṣottamāṇuḥ, to the New Moon, vāṣūnām vīśvaye vāsūnām vīśvaye, posāhi subhāgāhām, dāna: "A prosperity, promising all the following good fortune, one, granting prosperity, come to us, unto our sacrifice."

(The yāyādeva: Moon is the puruṣottamāṇuḥ, adadakur, bhāgadikaram, nāyām uṣjīn swatram. "The Moon, together with gods, the Moon,—with offerings, O thou, it is fortunate one."

|See the note 16 on page 220. |
THE IŚTIS TO THE NAKŚATRAS

3.1.3

návō-navō bhavati jāyamāno.—yām ādityā
aṁśām āpāyāyanti.—yē vīrupe sāmanasā
sāmvāyanti, sāmanāṁ tāntum pārītāntate, vihīn
prabhū anubhū viśvāto huve, tē no nākaṣṭre
hāvam āgatam.—vāyam devī brāhmaṇā saṁ-
vīdāṇāḥ, surāntaṇa devavāti dādāhānāḥ, ahojāte
haviṣā vardhāyantah, ātī pāṃmaiṃ atimukティ
gamena.—pratī uv adṛṣṭo ayat [1], vyucaṭhāti
duhiṭa divā, apō mahī vrūnte cākuṣa.—tāma
yotis-kropi sūnārī, ud vīryāḥ sacate sūryāḥ,
sācā udvā yānāt pramāṇam arcīm, tāvē 'du śo vuṣi
sūryasya ca.—sām bhaktēna gamemahi, tāno
nākaṣṭram arcīm, bhūnātmū teja uccārat, ṛpa
yajñām ihā 'gataṃ [2].—prā nākaṣṭraya devāya,
indrīye 'nudau ṣavahāme, sā naḥ savitāi sva
tāmā, prasūṃ prajāmatam.—ud u tyaṃ.
citrām.—adīrī na urusyatu.—mahīm ū śu mā
mārām.—idām viṣṇu.—prā tād viṣṇu.—agnir
mūrthih—bhūvaḥ.—ānu no 'duṇa 'numatim.—ānu
id ānute vāmū.—havayānāḥ.—śviṣṭam [3].

This chapter contains the purū 'navaṇyās and the
yājyaḥ used for the seven obligations that take
place after the 14 īṣīṣ to the Deva-Nakṣatras,
the obligation to the Full Moon, the 14 īṣīṣ to the
Yama-Nakṣatras, and the obligation to the New
Moon have been performed, namely: an obligation
to the Moon and the Reflection of the Moon; an
obligation to Day and Night; an obligation to the
Dawn; an obligation to "this Nakṣatra"; an obligation
to Sūrya (the Sun); an obligation to Āditi;
and an obligation to Viṣṇu.—At the end of the
chapter, the author gives us the pratikas of the
purū 'navaṇyās and yājyaḥ that are to be recited
for the supplementary obligations (i.e. for the
oblation of a cake to Agni and the obligation of a
pap to Anumati, on the occasion of each īṣīṣ).
Finally he gives us the pratikas of the Nakṣatras
to be recited for the usual obligation to Agni
Śvīṣṭakṛt.]

(The purū 'navaṇyās used for the obligation to the
Moon and the Reflection of the Moon is the
stanzas beginning with) nāvō-navō bhavati jāyamā-
nāḥ (= TS. 2.4.14.a: nāvō-navō bhavati jāyamānō
'nāḥ ketur uṣāsām ety āgre, bhāgaṃ dēbhēho vi
dādāhī byam prā candrāmās tirati dāṛghāṃ ābhū:
"Being born [again and again] he [the Moon] is
ever new; the banner of the days, he goes in front
of the days; he appoints their share to the gods,
as he comes; the Moon extends a long life-time."

(The yājyaḥ used for that obligation is the stanza
beginning with) yām ādityā aṁśām āpāyāyanti
(SEC. 2.4.14.b: yām ādityā aṁśām āpāyāyanti
yām ādityā aṁśām āpāyāyanti tēna no rājā
urāṇo bhāṣpāṭīr paṣyāntai bhāṣanasya gopāḥ:
"The Soma [i.e. the Moon] which the Ādityas make
swell, the imperishable [Soma] which the
imperishable ones drink,—therewith let the King
[i.e. Indra], Varuṇa, Bṛhaspati, the guardians of
the world, make us swell."

(The purū 'navaṇyās used for the obligation to
Day and Night is the stanza:) "You two who,
being of different color but of the same mind,
clothing yourselves (in white and black), spin
out, all around, one and the same warp (i.e. the
warp of the year), the two who are (all-) pervad-
ing, powerful, and (all-) perceiving, you two I
invoke everywhere. So may you (O Day and
NIGHT), under our Nakṣatra, come at our
invocation."

(The yājyaḥ used for that obligation is the stanza:)
"United with the Brāhmaṇa (i.e. the holy power
of the sacred word), provided with rich treasures,
presenting a feast to the gods, gladdening the
two goddesses Day and Night with the offering,
may we overcome evil by final liberation."

(The purū 'navaṇyās used for the obligation to
the Dawn is the stanza:) "Coming, shining,
the daughter of the Sky has been seen. The mighty
one covers (i.e. protects) the work (i.e. our work,
our sacrifice) with her gaze."

(CF. RV. 7.81.1.a, b, c.
(CF. RV. 10.87.9.)
"The beautiful woman illumines the darkness. The Sun, ascending, accompanies the red cows.7 Along (with them), ascending, the Nakṣatras (is) shining, at the shining forth of thee, O Dawn, and of the Sun."8

(The puro 'nuvaṇyā used for the obligation to "this Nakṣatra" is the stanza:)

"May we obtain our share." This (is) our shining Nakṣatra; the radiant light, rising, has come here to our sacrifice."9

(The yājya used for that obligation is the stanza:)

"For the benefit of the divine Nakṣatra, for the benefit of Indra, we invoke Indu (the Moon). May he, the impeller, bring forth for us acquisition that will give us prosperity, and will be very rich in manly sons."

(The puro 'nuvaṇyā used for the obligation to Sūrya is the stanza beginning with) ād u tyāṃ (= TS. 1.2.8.2: ād u tyāṃ jātavedasam devaṁ vahanti ketāvā, drṣṭe viśvasya sūryam: "His rays bear him upwards, the all-knowing god, Sūrya the Sun, that all may look at him.")

(The yājya used for that obligation is the stanza beginning with) citrām (= TS. 1.4.43: citrām devānām ād ugaḍ āndikam cāsīṣ mūtrāya vārunasya 'gnēḥ, d prā dyāvad-prthivit antārikṣatāṁ sūrya atma jāgasat tāyasya ca: "The radiant face of the gods has risen, the eye of Mītra, Varuṇa, and Agni. He has filled the sky and the earth, and the atmosphere,—Sūrya the Sun, the soul of all that moves and stands.")

(The puro 'nuvaṇyā used for the obligation to Aditi is the stanza beginning with) dātir na uruyastu (= TS. 1.5.11: dātir na uruyastu ādītiḥ śārma yacchatu, ādītiḥ pāte ābhāsak: "Let Aditi save us, let Aditi give us protection, let Aditi guard us from distress.")

(The yājya used for that obligation is the stanza beginning with) maktam u ši mātāram (= TS. 1.5.11: maktam u ši mātāram svanādāṃ tāsya parīṁ dvaye huve, tvīkṣatram ajāranīṁ uruḥiḥ suṣaṃvām ādītiḥ suprāntiṁ: "Let us invoke to aid us the great mother of those who are righteous, the spouse of Holy Order, the powerful one, who does not grow old, the wide-spreading Aditi, who gives good protection and good guidance.")

(The puro 'nuvaṇyā used for the obligation to Viṣṇu is the stanza beginning with) iddāṃ viṣṇuḥ (= TS. 1.2.13.1 = RV. 1.22.17: iddāṃ viṣṇuḥ nī cakraṁ, treṇāḥ nī dādhe padām, sāmādham asya pātimurā: "Viṣṇu strode through this [i.e. this world]; thrice he has made a footstep. In the dust of it [i.e. in the dust of these three footsteps], this [i.e. all this world] is gathered together.")

(The yājya used for that obligation is the stanza beginning with) prā tāṅ viṣṇuḥ (= RV. 1.154.2: prā tāṅ viṣṇuḥ stannām viśvāya, mṛgāḥ nā bhīmat kuncāh kirīṣṭāḥ, yāsyo rūṣi triṣu vikramāneṣu, adhiṣṭhami bhuvanāṁ viṣṇā: "So, by reason of his heroism, Viṣṇu is praised, he who, like a dread beast, wanders at will, haunting the mountains, he in whose three wide strides all beings dwell.")

(The puro 'nuvaṇyā used for the supplementary obligation of a cake to Agni, on the occasion of each īṣṭi, is the stanza beginning with) agnir mūrdhā (= TS. 4.4.4.1a = RV. 8.44.16: agnir mūrdhā mātrāḥ kakāḥ patīḥ prthivīyā aṣyām, apāṭiḥ rēttāṁ jitvatā: "Agni is the head, the summit of the sky; here, he is the lord of the earth; he quickens the seeds of the waters.")

(The yājya used for that supplementary obligation is the stanza beginning with) bhūjaḥ (= TS. 4.4.4.1d = RV. 10.8: bhūja yaṣojaya rājasajya ca netāḥ yāṁ niyuktāhā sāsce śudbhāhī, dīvi mūrdhānaḥ dādhaśe svuṣvāṁ jīvham agne caḥ caṁya haṁadvaham: "Thus hast become the leader of the sacrifice and of the region of the place where thou art accompanied by thy auspicious teams of horses; thou hast placed thy light-winning head in the sky, and thou hast made, O Agni, thy tongue to be the bearer of the obligation.")

(The puro 'nuvaṇyā used for the supplementary obligation of a pop to Anumati, on the occasion of each īṣṭi, is the stanza beginning with) ānu no 'dyā numatāḥ (= TS. 3.3.11: ānu no 'dyā numatāḥ yaṣojayā devēśe mānyāmaṁ, agnir ca haṁadvham bhāvaṁ dādāye māyā: "May Anumati today, among the gods, be pleased with our sacrifice; may she and Agni, the bearer of the obligation, be a joy to the pious man.")

(The yājya used for that supplementary obligation is the stanza beginning with) ānu ādum anumataṁ tevām (= TS. 3.3.11: ānu ādum anumataṁ tevām mānyasaisū dām ca naḥ krāhī, krāte dāksyam na hīnu prā na āyāṁśi tāryāṁ: "Be pleased [with us], O Anumati, and grant us prosperity; for inspiration, for insight, impel us; lengthen our lives.")

(The puro 'nuvaṇyā used for the obligation to Agni Śvātakṛt at the end of each īṣṭi is the stanza beginning with) haṁadvham (= Tait.-Br. 2.4.1.4: haṁadvham abhimānasahām, rakṣoḥāyam pītanāsa jīvām, jyotiṣṭhamānām ādyatamat pūran-
THE İSTİS TO THE NAKŞATRAS

aginır và akāmayata, annādo devānāṁ syām īti, să etām āgnaye kṣīttikābhyaṁ puruṣaśām asṭākāpalaṁ nirvapat, tātō vā so 'naddā devānāṁ abhavat, āgnir vā devānāṁ annādā. —
yāthā ha vā āgnir devānāṁ annādā, evaṁ ha vā eṣa manaśyāṁ bhavati, yātēna haviśā yājate, yā u cai 'nad evāṁ vēda.—sō 'tra juhoti, āgnaye svāhā kṣīttikābhyaṁ svāhā, abhayāṁ svāhā du-
lāyai svāhā, nītanayāi svāhā 'bhārānayāi svāhā, meghānayāi svāhā varṣaṅayāi svāhā, cupu-
kīkāi svāhā 'ti [1].

prajāpatiḥ prajā asajata, tā asamāt śṛṣṭi pārācir āyai, tāsāṁ rohiniṁ abhyādbhyaṁ, sō 'kāma-
yata, úpa mā 'varteta, sāṁ enaya gacchey 'ti, să etām prajāpataye rohinyāi carūṁ nirvapat, tātō vā sa śūdhaṁ tā tām upāvartata, sām enayā gacchata. —úpa ha vā eṇaṁ priyām avartate, sām priyeṇa gacchate, yātēna haviśā jāyate, yā u cai 'nad evāṁ vēda.—sō 'tra juhoti, prajāpataye svāhā rohinyāi svāhā, rōcāmaṇāyai svāhā prajābhyaṁ svāhē 'ti [2].

sōmo vā akāmayata, oṣadhināṁ rājyām abhi-
yājeyayai īti, să etāṁ sōmāya mrgasaṁśaya śa-
mākāṁ carūṁ pāyai nirvapat, tātō vā sa oṣadhināṁ rājyām abhyājayayai.—sāmānāṁ stā na vāi rājyām abhījayati, yāteṇa haviśā yājate, yā u cai 'nad evāṁ vēda.—sō 'tra juhoti, sōyāna svāhā mrgasaṁśaya svāhā, invakābhyaṁ svāhā 'ṣadhibhyaṁ svāhā, rājyaṁ svāhā 'bhujitayi svāhē 'ti [3].

rūdrō vā akāmayata, pāsūṁant syāṁ īti, să etāṁ rūdrāyai 'rūdrayai prāyaṁgaṁvaṁ carūṁ pāyai nirvapat, tātō vā sa pāsūṁant abhavat. —pāsūṁant ha vā bhavati, yā etēna haviśā yājate, yā u cai 'nad evāṁ vēda.—sō 'tra juhoti, rūdrāya svāhā 'rūdrayai svāhā, pīrvamānāyai svāhā pāsūṁbhyaṁ svāhē 'ti [4].

rkṣā vā iyām aloṃkā 'śit, sō 'kāmayata, oṣadhibhir vānāpāthishitā prajāyeyai 'ti, să 'tām ādityai pūravaṁsvuhiṁ ca arūṁ nirvapat, tātō vā iyām oṣadhibhir vānāpāthishitā prajāyata.—
prajāyata ha vāi prajāyai pāsūṁbhī, yā etēna haviśā yājate, yā u cai 'nad evāṁ vēda.—sō 'tra juhoti, ādityai svāhā pūravaṁsvuhiṁ, svāhī (corr.: pūravaṁsvuhiṁ svāhī) 'bhūtyai svāhā prajāyai svāhē 'ti [5].

bṛhaspatīr vā akāmayata, brāhmaṇacarai syāṁ īti, să etāṁ bṛhaspataye tiṣyāyai maṅgāvaṁ ca arūṁ pāyai nirvapat, tātō vāi sō brāhmaṇacaryai abhavat.—brāhmaṇacarai ha vāi bhavati, yā etēna haviśā yājate, yā u cai 'nad evāṁ vēda.—sō 'tra juhoti, bṛhaspataye svāhā tiṣyāyai svāhā, brāhmaṇacaryai svāhē 'ti [6].

devaṁsūtaṁ sāṃyattā 'śan, tē devāṁ sarpaṁbhya āśreṣṭhya ājye kāraṁbhāṁ nirvapat, tēn etā-

bhī eva devātbhīr āpānaya.—etābhir ha vāi devātbhīr dvīśaṁbhāṁ bhūtṛṣaṁ āpānaya, yā etēna haviśā yājate, yā u cai 'nad evāṁ vēda.—sō 'tra juhoti, devāṁbhyaṁ svāhā 'śreṣṭhyaṁ svāhā, dandaṁkēbhyaṁ svāhē 'ti [7].

piṭāro vā akāmayata, piṭkōlo ādhunyām 'ti, să etāṁ piṭkōlo mahābhūthyāṁ pūrvaśānte piṭkā-
pālaṁ nirvapat, tātō vāi tē piṭkōlo ādhunyām:
—piṭkōlo ha vāi ādhunyai, yā etēna haviśai yājate, yā u cai 'nad evāṁ vēda.—sō 'tra juhoti, piṭkō-

bhī svāhā mahābhūthyāṁ svāhā 'nābhūthyāṁ svāhā 'gadābhyaṁ svāhā 'rūndhatbhyaṁ svāhē 'ti [8].

aryamā vā akāmayata, paśūṁant syāṁ ītī, să etām aryamāḥ paṅguṁbhīyāṁ ca arūṁ nirvapat, tātō vā sa paśūṁant abhavat.—paśūṁant ha vāi bhavati, yā etēna haviśai yājate, yā u cai 'nad evāṁ vēda.—sō 'tra juhoti, aryamāḥ svāhā paṅguṁ-

bhīyāṁ svāhā, paśūṁbhīyāṁ svāhē 'ti [9].

bhāgā vā akāmayata, bhāgai śreṣṭhi devānāṁ syāṁ īti, să etāṁ bhāgāya paṅguṁbhīyāṁ ca arūṁ nirvapat, tātō vāi sa bhāgai śreṣṭhi devānāṁ abhavat.—bhāgai ha vāi śreṣṭhi samānāṁ bha-

vādai, yā etēna haviśai yājate, yā u cai 'nad evāṁ vēda.—sō 'tra juhoti, bhāgāya svāhā paṅguṁ-

bhīyāṁ svāhā, śārśṭhyai svāhē 'ti [10].

savītā vā akāmayata, śrān me devā dādhiṁ, savītā syāṁ īti, să etāṁ savītiv hāstāya pu-
avāṁśāṁ dvādaśakāpālaṁ nirvapaṁ āśīnaṁ vihri-

nāṁ, tātō vāi tāśai śrād devā ādadhata, savītiv 'bhavat.—śrād dha vā asi manuṣyaṁ ādadhate, savītiv samānāṁ bhavati, yā etēna haviśai yājate, yā u cai 'nad evāṁ vēda.—sō 'tra juhoti, savītiv svāhā hāstāya, svāhā (corr.: hāstāya svāhā,) dadaté svāhā (corr.: dādate svāhā)

tvātā va kāmāyata, citrāṃ prajāṃ vindeyē 'ti, sā etām tvāstrei citrāyai purodāsam āṣṭakā-
pālam nirvāpata, tāto vā sā citrāṃ prajām avind-
data.—citrāha vā hā prajām vandante, yā eteṇa
haviśā yājate, yā u cai 'nad evāṃ vēda.—sō 'tra
juhoti, tvāstrei svāhā citrāyai svāhā, cātriāya
svāhā, prajāyai svāhā 'ti [12].

vāyūr va kāmāyata, kāmācāram esī lokēśv
ebbhājeyām tāi, sā etād vāyāvā nṛṣṭāyai grystāyai
dugdhām pāyo nirvāpata, tāto vā sā kāmācāram
esī lokēśv abhyājaya—kāmācārai ha vā esī
lokēśv abhyājaya, yā etēnə havišā yājate, yā u
cai 'nad evāṃ vēda.—sō 'tra juhoti, vāyāvā
svāhā nṛṣṭāyai svāhā, kāmācāraya svāhā 'bhujī-
tyai svāhā 'ti [13].

indrāṇī va kāmāyatem, śrāṣṭhyam devā-
nām abhiyayev 'ti, tāv etām indrāṇībhyaṃ
viśākhābhyaṃ purodāsam ēkādaśakāpalam nir-
vapatam, tāv vā tāu śrāṣṭhyam devānām
abhyājaya—śrāṣṭhyhā vā va samānānām
abhyājaya, yā etēna havišā yājate, yā u cai 'nad
evāṃ vēda.—sō 'tra juhoti, indrāṇībhyaṃ niśvāhā
viśākhābhyaṃ svāhā, śrāṣṭhyāya svāhā 'bhujî-
tyai svāhā 'ti [14].

āthai 'tāt paurānṃāsāyā ājyaṃ nirvāpatai—
kāmo vā paurānṃāsi, kāmo ājya, kāmenai
vā kāmañi śāmardhahe—Śiṣṭram eṣa niśvāhā
kāmām āpamantarī, yena kāmāna yājate.—sō 'tra
juhoti, paurānṃāsyai svāhā kāmāya svāhā "ga-
tyai svāhā 'ti [15].

[This chapter contains: 1. theological explanations of the origin of each of the 14 .eclipse offered to the 14 Deva-Nakṣatras; 2. prescriptions concerning the sacrificial substance to be offered for each of these 14  eclipse; and 3. the sacrificial formulas to be used, in each case, for the additional oblations.]

1. Agni desired: "May I be an eater of food among the gods." He offered that well known sacrificial cake, served on eight potsherds, to Agni (i.e. to himself) and to the Kṛttikās (who are his Nakṣatras). Consequently he became an eater of food among the gods. Agni indeed is an eater of food among the gods. And just as Agni became an eater of food among the gods, so he becomes an eater of food among men, he who offers that obligation, and who thus knows it.—So, on this occasion (after the chief obligation) he (the Sacrificer) offers the (additional) obligations, saying: "To Agni, svāhā!—To the Kṛttikās, svāhā!—To Ambā, svāhā!—To Dūlā, svāhā!

—To Nātīṅi, svāhā!—To Abhirayanti, svāhā!—
To Meghayanti, svāhā!—To Varṣayanti, svāhā!—
To Cūrṇi, svāhā!" [10]

2. Prajāpati emitted from himself the creations. Having been emitted from him, they went away. Among them he longed for Rohini. He desired: "May she come back to me. May I unite with her." He offered that well known sacrificial oblation to Prajāpati (i.e. to himself) and to Rohini (who is his Nakṣatra). Consequently she came back to him, and he united with her. What is dear to one, that comes back to him, and with what is dear to him, he unites, he who offers that obligation, and who thus knows it.—So, on this occasion, (after the chief obligation) he (the Sacrificer) offers the (additional) obligations, saying: "To Prajāpati, svāhā! To Rohini, svāhā! To the bright one, svāhā! To the creations, svāhā!" [16]

3. Soma desired: "May I conquer sovereignty over the plants." He offered, in milk, that well known sacrificial oblation, made of śyāmaka (i.e. milklet), to Soma (i.e. to himself) and to Mrgaśīra (who is his Nakṣatra). Consequently he conquered sovereignty over the plants. He conquers sovereignty over his equals, he who offers that obligation and who thus knows it.—So, on this occasion, (after the chief obligation) he (the Sacrificer) offers the (additional) obligations, saying: "To Soma, svāhā!—To Mrgaśīra, svāhā!—
To the Invākās,11 svāhā!—To the Plants, svāhā!—
To Sovereignty, svāhā!—To Conquest, svāhā!" [17]

4. Rudra desired: "May I be rich in cattle." He offered, in milk, that well known sacrificial cake, prepared from priyamgu (i.e. panic grass), to Rudra (i.e. to himself) and to Ardā (who is his Nakṣatra). Consequently he became rich in cattle. He indeed becomes rich in cattle, he who offers that obligation and who thus knows it. So, on this occasion, (after the chief obligation) he (the Sacrificer) offers the (additional) obligations, saying: "To Rudra, svāhā!—To Ardā, svāhā!—
To the swelling one, svāhā!—To Cattle, svāhā!" [18]

5. This (Earth) (formerly) was bald, hairless. She desired: "May I produce plants and trees." She offered that well known sacrificial oblation to Aditi (i.e. to the Earth, to herself) and to the

10 Ambā (the mother), Dulā (the shaking one), Nītāni (the penetrating one), Abhirayanti (the one who forms clouds), Meghayanti (the one that makes the weather cloudy), Varṣayanti (the one that causes rain), and Cūrṇi (?) are the names of the seven stars of the constellation that is called the Kṛttikās (i.e. the Pleiades).

11 This name of the stars of the constellation Mrgaśīra probably means "the invigorating ones."
two Punarvasus (who are her Nakṣatra). Consequently this (Earth) produced plants and trees. He indeed will have offspring and cattle, he who offers that obligation and who thus knows it.—So, on this occasion, (after the chief obligation,) he (the Sacrificer) offers the (additional) obligations, saying: “To Aditi, svāhā!—To the two Punarvasus, svāhā!—To Power, svāhā!—To Generating Power, svāhā!”

6. Bṛhaspati desired: “May I be eminent in sacred lore.” He offered, in milk, that well known sacrificial pop, made of wild rice, to Bṛhaspati (i.e. to himself) and to Tisyā (who is his Nakṣatra). He indeed became eminent in sacred lore. He indeed becomes eminent in sacred lore, he who offers that obligation and who thus knows it.—So, on this occasion, (after the chief obligation,) he (the Sacrificer) offers the (additional) obligations, saying: “To Bṛhaspati, svāhā!—To Tisyā, svāhā! To Pre-eminence in Sacred Lore, svāhā!”

7. The gods and the Asuras were engaged in contest. The gods offered, in clarified butter, a karambha (i.e. a porridge of barley) to the Serpents and to the Āsṛṣas (who are their Nakṣatra). With (the help of) those deities (i.e. the Serpents and the Āsṛṣas), they (the gods) brought them (i.e. the Asuras) into subjection. He indeed, with (the help of) those deities, brings the rival who hates him into subjection, he who offers that obligation and who thus knows it.—So, on this occasion, (after the chief obligation,) he (the Sacrificer) offers the (additional) obligations, saying: “To the Serpents, svāhā!—To the Āsṛṣas, svāhā! To the Dandāśūkas (the mendacious serpents), svāhā!”

8. The Fathers (i.e. the deceased ancestors) desired: “May we prosper in the world of the Fathers.” They offered that well known sacrificial cake, served on six potsherds, to the Fathers (i.e. to themselves) and to the Mahāṣas (who are their Nakṣatra). Consequently they prospered in the world of the Fathers. He indeed will prosper in the world of the Fathers, he who offers that obligation and who thus knows it.—So, on this occasion, (after the chief obligation,) he (the Sacrificer) offers the (additional) obligations, saying: “To the Fathers, svāhā!—To the Mahāṣas, svāhā!—To the sinless ones, svāhā!—To the ones who are free from disease, svāhā!—To the ones who do not obstruct, svāhā!”

9. Aryanman desired: “May I be rich in cattle.” He offered that well known sacrificial pop to Aryanman (i.e. to himself) and to the two Phalgunis (i.e. the First Phalgunis, who are his Nakṣatra). Consequently he became rich in cattle. He indeed becomes rich in cattle, he who offers that obligation and who thus knows it.—So, on this occasion, (after the chief obligation,) he (the Sacrificer) offers the (additional) obligations, saying: “To Aryanman, svāhā!—To the two Phalgunis, svāhā!—To Cattle, svāhā!”

10. Bhaga desired: “May I be fortunate (bhoga- gīn) and most eminent among the gods.” He offered that well known sacrificial pop to Bhaga (i.e. to himself) and to the two Phalgunis (i.e. the Second Phalgunis, who is his Nakṣatra). Consequently he became fortunate and most eminent among the gods. He indeed becomes fortunate and most eminent among his equals, he who offers that obligation and who thus knows it.—So, on this occasion, (after the chief obligation,) he (the Sacrificer) offers the (additional) obligations, saying: “To Bhaga, svāhā!—To the two Phalgunis, svāhā!—To Pre-eminence, svāhā!”

11. Savitar desired: “May the gods have faith in me, and may I be the impeller (of them).” He offered that well known sacrificial cake, served on twelve potsherds, and made of rice grains that are ripening quickly in the rainy season, to Savitar (i.e. to himself) and to Hasta (who is his Nakṣatra). Consequently the gods had faith in him, and he became the impeller (of them). In him men have faith indeed, and he becomes the impeller of his equals, he who offers that obligation and who thus knows it.—So, on this occasion, (after the chief obligation,) he (the Sacrificer) offers the (additional) obligations, saying: “To Savitar, svāhā!—To Hasta, svāhā!—To the one who gives, svāhā!—To the one who fills, svāhā!—To the one who bestows, svāhā!—To the one who takes, svāhā!”

12. Tvāṣṭar desired: “May I obtain an offspring (that would be) a thing of brightness (a marvel).” He offered that well known sacrificial cake, served on eight potsherds, to Tvāṣṭar (i.e. to himself) and to Cīrā (the bright one) (who is his Nakṣatra). Consequently he obtained an offspring (that was) a thing of brightness. He indeed obtains an offspring (that is) a thing of brightness, he who offers that obligation and who thus knows it.—So, on this occasion, (after the chief obligation,) he (the Sacrificer) offers the (ad-

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13 This name of the Nakṣatra means “the Hand.”
ditional) oblations, saying: “To Tvāṣṭar, svāhā!—To Citrra (the bright one), svāhā!—To Brightness, svāhā!—To Offspring, svāhā!”

13. Vāyu (the Wind) desired: “May I acquire the faculty of moving at will in these worlds.” He offered that well known oblation of the milk of a cow which has had only one calf, to Vāyu (i.e. to himself) and to Niṣṭya (who is also called Svāti, and who is his Nakṣatra). Consequently he acquired the faculty of moving at will in these worlds. He indeed acquires the faculty of moving at will in these worlds, who offers that oblation and who thus knows it. —So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: “To Vāyu, svāhā!—To Niṣṭya, svāhā!—To the faculty of moving at will, svāhā!—To Conquest, svāhā!”

14. Indra and Agni desired: “May we both conquer pre-eminence among the gods.” They offered that well known sacrificial cake, served on eleven potsherds, to Indra and Agni (i.e. to themselves) and to the two Viśākhās (who are their Nakṣatra). Consequently they conquered pre-eminence among the gods. He indeed conquers pre-eminence among his equals, who offers that oblation and who thus knows it. —So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: “To Indra and Agni, svāhā!—To the two Viśākhās, svāhā!—To Pre-eminence, svāhā!—To Conquest, svāhā!”

15. Then he (the Sacrificer) offers that well known oblation of clarified butter to the Full Moon. The Full Moon is object of desire; clarified butter is object of desire. (Consequently) he (the Sacrificer) causes the object of his desire to succeed by the object of his desire (i.e. fulfills his desire by the object of his desire). With whatever desire he offers the oblation, the object of that desire quickly comes to him. —So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: “To the Full Moon, svāhā!—To Desire, svāhā!—To Coming, svāhā!”

3.1.5

mītrā vā akāmayata, mitradhāyam esū lokēv abhijayeyam iti, sā etām mītrāya ‘nīrādēbhhyāḥ carūṃ niravapat, tāto vāi sā mitradhāyam esū lokēv abhijayayat.—mitradhǎyaṇaḥ ha vā esū lokēv abhijayati, yā etena haviṣā yajate, yā u cai ’nad evāṃ vēda.—sō ‘tra juhoti, mītrāya svāhā ‘nīrādēbhhyāḥ svāhā, mitradhāyāya svāhā ‘bhijiyai svāhē ‘ti [1].

Indro vā akāmayata, jāyatiṣṭham devānām abhijayeyam iti, sā etām indīra ya ēṣṭhāyam puroḍāṣaṃ ekādaśakapālaṃ niravapat mahāvṛihiṇāṃ, tāto vāi sā jāyatiṣṭham devānām abhjavaya. —jāyatiṣṭham ha vāi samānāṃ abhjavaya, yā etāna haviṣā yajate, yā u cai ’nad evāṃ vēda.—sō ‘tra juhoti, ēṇāya svāhē ‘bhijiyai svāhē ‘ti [2].

prajāpati vā akāmayata, mīlam prājām vintey ‘ti, sā etām prajāpateye mīlāya carūṃ niravapat, tāto vāi sā mīlam prājām avindata.—mīlam ha vāi prājām vindata, yā etena haviṣā yajate, yā u cai ’nad evāṃ vēda.—sō ‘tra juhoti, prajāpateye svāhā, mīlāya svāhā, prajāyayai svāhē ‘ti [3].

āpo vā akāmayata, samudraṃ kāmaṃ abhijayem ‘ti, tā etām adbhyo ‘ṣāḍhābhyaḥ carūṃ niravapat, tāto vāi tāh samudraṃ kāmaṃ abhjavayay. —samudraḥ ha vāi kāmaṃ abhjavayai, yā etena haviṣā yajate, yā u cai ’nad evāṃ vēda.—sō ‘tra juhoti, adbhhyāḥ svāhā ‘ṣāḍhābhyaḥ svāhā, samudraṃ svāhā kāmāya svāhā, abhijayayai svāhē ‘ti [4].

viṣye vāi devā akāmayata, anapajayayem ‘ti, tā etām viṣvebhyo devbhyaḥ ‘ṣāḍhābhyaḥ carūṃ niravapat, tāto vāi tē ‘napajayayem ajayay. —anapajayayam ha vāi jayay, yā etena haviṣā yajate, yā u cai ’nad evāṃ vēda.—sō ‘tra juhoti, viṣvebhyo devbhyaḥ svāhā ‘ṣāḍhābhyaḥ svāhā, anapajāyayai svāhā ‘jītayai svāhē ‘ti [5].

brāhma vā akāmayata, brahmālokam abhijayeyam ‘ti, tāt etām brāhmaḥ ‘bhijite carūṃ niravapat, tāto vāi tād brahmālokam abhjavayay. —brahmālokah ha vāi abhjavayai, yā etena haviṣā yajate, yā u cai ’nad evāṃ vēda.—sō ‘tra juhoti, brāhmaḥ svāhā ‘bhijite svāhā, brahmālokāya svāhā ‘bhijitai svāhē ‘ti [6].

viṣṇur vā akāmayata, pūṇyaṃ ślokāṃ śrīpya, vā mā pāṃ kītīr āgacons ‘ti, yātām vāi śrīnāye puroḍāṣam trikāpālaṃ niravapat, tāto vāi sā pūṇyaṃ ślokāṃ śrīpya, nā ‘nām pāṃ kītīr āgaccha.—pūṇyaḥ ha vāi ślokāṃ śrītaye, nā ‘nām pāṃ kītīr āgaccha, yā etena haviṣā yajate, yā u cai ’nad evāṃ vēda.—sō ‘tra juhoti, viṣṇve svāhā śrīnāyai svāhā, ślokāya svāhā śrutāya svāhē ‘ti [7].

vāsavo vā akāmayanta, āgriṃ devānāṃ pāryāyay ‘ti, tā etām vāsuvbhaya śrāvīṣṭhābhayaḥ puroḍāṣāṃ aṣṭakapālaṃ niravapat, tāto vāi tē ēgram devānāṃ pāryāyay.—āgriḥ ha vāi samānānam pāryayeyi, yā etena haviṣā yajate, yā u cai ’nad evāṃ vēda.—sō ‘tra juhoti, vāsuvbhaya svāhā ‘)[1].

āṭhai vā akāmayanta, agraṃ devānāṃ pāryāyay ‘ti, tā etām vāsuvbhaya śrāvīṣṭhābhayaḥ puroḍāṣāṃ aṣṭakapālaṃ niravapat, tāto vāi tē ēgram devānāṃ pāryāyay.—āgriḥ ha vāi samānānam pāryayeyi, yā etena haviṣā yajate, yā u cai ’nad evāṃ vēda.—sō ‘tra juhoti, vāsuvbhaya svāhā ‘)[1].

svāhā śrāvīṣṭhābhayaḥ puroḍāṣāṃ aṣṭakapālaṃ niravapat, tāto vāi ēgram devānāṃ pāryāyay.—āgriḥ ha vāi samānānam pāryayeyi, yā etena haviṣā yajate, yā u cai ’nad evāṃ vēda.—sō ‘tra juhoti, vāsuvbhaya svāhā ‘)[1].

āṭhai vā akāmayanta, agraṃ devānāṃ pāryāyay ‘ti, tā etām vāsuvbhaya śrāvīṣṭhābhayaḥ puroḍāṣāṃ aṣṭakapālaṃ niravapat, tāto vāi tē ēgram devānāṃ pāryāyay.—āgriḥ ha vāi samānānam pāryayeyi, yā etena haviṣā yajate, yā u cai ’nad evāṃ vēda.—sō ‘tra juhoti, vāsuvbhaya svāhā ‘)[1].

āṭhai vā akāmayanta, agraṃ devānāṃ pāryāyay ‘ti, tā etām vāsuvbhaya śrāvīṣṭhābhayaḥ puroḍāṣāṃ aṣṭakapālaṃ niravapat, tāto vāi tē ēgram devānāṃ pāryāyay.—āgriḥ ha vāi samānānam pāryayeyi, yā etena haviṣā yajate, yā u cai ’nad evāṃ vēda.—sō ‘tra juhoti, vāsuvbhaya svāhā ‘)[1].

The reader who is interested in the traditional context of the Sanskrit text and the various translations can refer to the sources mentioned in [1] and [2].
svāhā śrāviśṭhābhyāḥ svāhā, āgṛya svāhā pārī-
tyai svāhē 'ti [8].

Indro vakāmacyata, dr̥ḍho 'śīthiḥ saṃ i, sa etām vāraṇāya śatābhiṣihe bhesejābhyāḥ puro
dāsaṃ dāsakapālaṁ nīrapat kṛṣṇānām vṛih-
ṇām, tāt vā etāḥ dr̥ḍho 'śīthiḥ bhavate.—dr̥ḍho ha vā 'śīthiḥ bhavate, yā etēna haviśā yājate, yā u cai 'nad evām vēda.—so 'tra juhoti, vāru-
ṇāya svāhā śatābhiṣihe bhesejābhyāḥ svāhā, bhesejābhyāḥ svāhē 'ti [9].

ajo vā ekāpād akāmacyata, tejasv brahma-
varcasya svāhē 'ti, sa etām ayāyai 'kapade pro-
thapadēbhyāḥ carūm nīrapat, tāt vāi vāi tejasv
brahmavarcasya ābhavate.—tejasv ha vai brahm-
avarcas bhavate, yātēna haviśā yājate, tā u cai 'nad evām vēda.—so 'tra juhoti, ayāyai 'kapade svāhā prothapadēbhyāḥ svāhā, tējase
svāhā brahmavarcasāya svāhē 'ti [10].

ahir vāi budhiyo 'kāmacyata, imām prātiṣṭhām vin
deyey 'ti, sa etām āhaye budhiyāya protha-
padēbhyāḥ purodāsaṃ bhūmikapālaṁ nīrapat,
tāt vāi imām prātiṣṭhām avindata.—imām
ha vāi prātiṣṭhāṃ vindate, yātēna haviśā yājate,
yā u cai 'nad evām vēda.—so 'tra juhoti, āhaye
budhiyāya svāhā prothapadēbhyāḥ svāhā, prāti-

pūṣā vāi akāmacyata, pāsūmānt svāhē 'ti, sa etām
pūesvē revatāi carūm nīrapat, tāt vāi sā paśūmān abhavate.—pāsūmānt ha vāi bhavati,
yātēna haviśā yājate, tā u cai 'nad evām vēda.
—so 'tra juhoti, pūsē svāhā revatāi svāhā, pa-
śūbhāḥ svāhē 'ti [12].

asvīnā vāi akāmacyetām, śrotraśavināv āba-
dhiraṁ svāvē 'ti, tāv etām asvībhāya asvāyug-
bhyāṁ purodāsaṁ dvīkapālaṁ nīrapatām, tāt vāi tāv śrotrasvināv abadhiraṁ abhavatām.
—śrotrasv ha vāi ābadhira bhavati, yātēna havi-
śā yājate, tā u cai 'nad evām vēda.—so 'tra juhoti,
asvībhāṁ svāhā 'svāyugbhāṁ svāhā, śrōtrāya
svāhā śrūtyai svāhē 'ti [13].

yamā vāi akāmacyata, pītraṁ 'rājyām abhi-
Jayeyam i, sa etām yamāya 'pābhrāniṁbhīya-
ḥ carūm nīrapat, tāt vāi sā pītraṁ rājyām abhyā-
Jayayatām.—samānāhīn āh vāi rājyām abhyā-
yatā, yātēna haviśā yājate, tā u cai 'nad evām
vēda.—so 'tra juhoti, yamāya svāhā 'pābhrāni-
bhīyaḥ svāhā, rājyāya svāhā 'bhūjīyai svāhē 'ti [14].

ātha 'tād amāvāsyāyā ayām nīrapati—
kāmo vāi amāvāsyā, kāma āyam, kāmena vāi kāma-
śāmāśāmārayayati.—kṣiprām enāṁ sā kāma
upanamati, yēna kāmena yājate.—so 'tra juhoti,
amāvāsyāyāi svāhā, kāmāya svāhā 'gatyai svāhē
' ti [15].

This chapter contains: 1. theological explanations of the origin of each of the 14 īṣṭis offered to the 14 Yama-Nakṣatras; 2. prescriptions concerning the sacrificial substance to be offered for each of these 14 īṣtis, and for the obligation to the New Moon; 3. the sacrificial formulas to be used, in each case, for the additional obligations.

1. Mitra desired: "May I conquer the establishment of friendship in these worlds." He offered that well known sacrificial pap to Mitra (i.e. to himself) and to the Anūrādhas (who are his Nakṣatra). Consequently he conquered the establishment of friendship in these worlds. He indeed conquers the establishment of friendship in these worlds, who offers that obligation and who thus knows it.—So, on this occasion, (after the chief obligation,) he (the Sacrificer) offers the (additional) obligations, saying: "To Mitra, svāhā!—To the Anūrādhas, svāhā!—To the Establishment of Friendship, svāhā!—To Conquest, svāhā!"

2. Intra desired: "May I conquer pre-eminence among the gods." He offered that well known sacrificial cake, served on eleven potsherds, and made of great rice grins, to Indra (i.e. to himself) and to Yēṣṭhā (the pre-eminent one) (who is his Nakṣatra). Consequently he conquered pre-eminence among the gods. He indeed conquers pre-eminence among his equals, who he offers that obligation and who thus knows it.—So, on this occasion, (after the chief obligation,) he (the Sacrificer) offers the (additional) obligations, saying: "To Indra, svāhā!—To Yēṣṭhā, svāhā!—To Pre-eminence, svāhā!—To Conquest, svāhā!"

3. Prajāpāti desired: "May I obtain an off-
spring (that would be) a root (i.e. as firmly fixed and as productive as a root)." He offered that well known sacrificial pap to Prajāpāti (i.e. to himself) and to Mūla (Root) (who is his Nakṣatra). Consequently he obtained an offspring (that was) a root. He indeed obtains an offspring (that is) a root, he who offers that obligation and who thus knows it.—So, on this occasion, (after the chief obligation,) he (the Sacrificer) offers the (additional) obligations, saying: "To Prajāpāti, svāhā!—To Mūla, svāhā!—To Offspring, svāhā!"15

15In this passage, Nirṛti, the goddess of destruction, who is the deity to whom the Nakṣatra called Mūla is sacred (cf. Taitt.-Br. 3.1.2.2), has been replaced by, or
4. The Waters desired: "May we conquer the object of our desire, the ocean." They offered that well known sacrificial pop to the Waters (i.e. to themselves) and to the Aṣṭādha (i.e. to the First Aṣṭādha, who are their Nakṣatra). Consequently they conquered the object of their desire, the ocean. He indeed conquers the object of his desire, (even if it is as great as) the ocean, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To the Waters, svāhā!—To the Ocean, svāhā!—To Desire, svāhā!—To Victory, svāhā!"

5. The Viśve Devāḥ desired: "May we conquer invincibility." They offered that well known sacrificial pop to the Viśve Devāḥ (i.e. to themselves) and to the Aṣṭādha (i.e. to the Second Aṣṭādha, who are their Nakṣatra). Consequently they conquered invincibility. He indeed conquers invincibility, he who offers oblation and who thus knows it. So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To the Viśve Devāḥ, svāhā!—To the Aṣṭādha, svāhā!—To Invincibility, svāhā!—To Victory, svāhā!"

6. The Brāhmaṇ (the Holy Power of the Sacred Word, the Divine Essence) desired: "May I conquer the world of the Brāhmaṇ." It offered that well known sacrificial pop to the Brāhmaṇ (i.e. to itself) and to Abhijit (who is its Nakṣatra). Consequently it conquered the world of the Brāhmaṇ. He indeed conquers the world of the Brāhmaṇ, he who offers oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To the Brāhmaṇ, svāhā!—To Abhijit, svāhā!—To the World of the Brāhmaṇ, svāhā!—To Victory, svāhā!"

7. Viṣṇu desired: "May I hear good praise. May bad fame not reach me." He offered that well known sacrificial cake, served on three potsherd, to Viṣṇu (i.e. to himself) and to Śrōṇā (who is his Nakṣatra). Consequently he heard good praise, and bad fame did not reach him. He indeed hears good praise, and bad fame does not reach him, who offers oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Viṣṇu, svāhā!—To Śrōṇā, svāhā!—To Fame, svāhā!—To that which has been heard, svāhā!"

8. The Vasus desired: "May we attain supremacy among the deities." They offered that well known sacrificial cake, served on eight potsherd, to the Vasus (i.e. to themselves) and to the Śraviśṭās (who are their Nakṣatra). Consequently they attained supremacy among the deities. He indeed attains supremacy among his equals, who he offers oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To the Vasus, svāhā!—To the Śraviśṭās, svāhā!—To Supremacy, svāhā!—To Atainment, svāhā!"

9. Indra desired: "May I be strong and firm." He offered that well known sacrificial cake, served on ten potsherd, and made of black rice grains, to Varuṇa, Šatalbiṣa (who is Varuṇa's Nakṣatra), and to the Medicines. Consequently he became strong and firm. He indeed becomes strong and firm, he who offers oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Varuṇa, svāhā!—To Šatalbiṣa, svāhā!—To the Medicines, svāhā!"

10. Aja Ekapāḍ desired: "May I be splendid and eminent in sacred lore." He offered that well known sacrificial pop to Aja Ekapāḍ (i.e. to himself) and to the Proṣṭhapaṇas (i.e. to the First Proṣṭhapaṇas, who are his Nakṣatra). Consequently he became splendid, and eminent in sacred lore. He indeed becomes splendid, and eminent in sacred lore, he who offers oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Aja Ekapāḍ, svāhā!—To the Proṣṭhapaṇa, svāhā!—To Splendor, svāhā!—To Pre-eminence in Sacred Lore, svāhā!"

11. Ahi Budhniya desired: "May I obtain this 18 Although Śrōṇā means "the limping one" or "the lame one," the author of the Tait.-Br. evidently thinks that this name is related with the root śru "to hear," and that it is the equivalent of śravana "fame" or "good reputation."
THE İSTİS TO THE NAKŞATRAS

clarified butter is object of desire. Thus he (the Sacrificer) causes the object of his desire to succeed by the object of his desire (i.e. fulfills his desire by the object of his desire). With whatever desire he offers the obligation, the object of that desire quickly comes to him.—So, on this occasion, (after the chief obligation,) he (the Sacrificer) offers the (additional) obligations, saying: “To the New Moon, svāhā!—To Desire, svāhā!—To Coming, svāhā!”

3.1.6

candrāmaḥ vā akāmaya, ahorātrān ardhamā-
sān māsan ṛtuṁ saṃvatsarām āptvā, candrāma-
saḥ sāyujaṁśa saḷokātām āptnām ētām, sā etām
candrāmaṁ pratidṛśyaye puruṣoṭaṁ padačāsa-
kapalam nirvapati, tātō vāi soḥ horātrān arha-
māsan māsan ṛtuṁ saṃvatsarām āptvā, candrā-
saḥ sāyujaṁśa saḷokātām āptot—ahorātrān
eraḥ saṃvatsarān māsan ṛtuṁ saṃvatsarām āptvā,
candrāmaṁ sāyujaṁśa saḷokātām āptot, yā etēna
caviśa jāyate, yā u cai 'nāv evām vēda.
—soḥ 'tra jhuto, candrāmaṁ svāha pratidṛśyaye
candrāmaṁ svāha; ahorātrēbhyaḥ svāha
dr̥hamāsēbhyaḥ svāha, māsēbhyaḥ svāha śātvā
tūbhyaḥ svāha, saṃvatsarāya svāhe 'ti [1].

ahorātre vā akāmaya, āty ahorātre muce-
vahī, nāv ahorātre āpṇātām ētām, tē etām
dr̥hamāsēbhyaḥ carūm nirvapatām, dvayāmānē
vrihiṃnām, śuklānām ca kṛṣṇām ca, svātātvye
dugdhā, śvetāyai ca kṛṣṇāyai ca, tātō vāī tē āty
ahorātre āmucyate, nāi 'nē ahorātre āpṇātum—
ātyaḥ hāvēsā jāyate, yā u cai 'nāv evām vēda.
—soḥ 'tra jhuto, āhē śātvā rātrīyai svāha,
ātikyate svāhe 'ti [2].

usā vā akāmaya, priyā 'dityāya subhāgā
dvām ētī, sāi 'tām uṣāe carūm nirvapati, tātō
vāī soḥ priyā 'dityāya subhāgā bhavate—prīyā
evē sāi sāvāmānānā subhāgā bhavati, yā etēna
kaviśa jāyate, yā u cai 'nāv evām vēda.
—soḥ 'tra jhuto, uṣāe svāha vyūṣṭyai svāhā,
vyūṣṭyai svāhā vyūṣchāntyai svāhā, vyūṣṭyai svāhe 'ti
[3].

āthy 'tāsmāi nākṣatryāya carūm nirvapati,
yātāh tvām devāmām ēti, avēm ēhaḥ manu-
ṣyām bhūyasām ēti—yātāh ēti vē etād devā-
ṃēm, evēnī hā vē śā manuṣyāpām bhavati, yā
etēna kaviśa jāyate, yā u cai 'nāv evām vēda.
—soḥ 'tra jhuto, nākṣatryāya svāhā 'deshyate svāhā,
udatē svāhā 'ditāya svāhā, hārāse svāhā bhā-
rase svāhā, br̥hjāse svāhā tējase svāhā, tāpase
svāhā, brahma invoking svāhe 'ti [4].
suryo vá akāmayata, náksatraṁ pratișṭḥā svām iti, sā etāti sūryāya nāksatrebyaśa caruṁ nirvapat, táto vá sá náksatraṁ pratișṭḥā 'bhavat.—pratișṭhā ha vá samānnām bhavati, vá etēna haviśa yājate, vá u cai 'nad evaṁ vēda.—só 'tra juhoti, sūryaya svāhā nāksatrebyaḥ svāhā, pratișṭhayai svāhē 'ti [5].

āthai 'tām ādityai caruṁ nirvapatī, iyām vá āditiḥ, asyām eva prátișṭhati.—só 'tra juhoti, ādityai svāhā pratișṭhayai svāhē 'ti [6].

āthai 'tām viṣṇave caruṁ nirvapatī; yajñō vá viṣṇuḥ, yajñā eva 'nataḥ prátișṭhati.—só 'tra juhoti, viṣṇave svāhā yajñāya svāhā, pratișṭhāyai svāhē 'ti [7].

[This chapter deals with the seven obligations that take place after the 14 īśaś to the Deva-Nakṣatras, the obligation to the Full Moon, the 14 īśaś to the Yama-Nakṣatras, and the obligation to the New Moon have been performed, namely: the obligation to the Moon and the Reflection of the Moon; the obligation to Day and Night; the obligation to the Dawn; the obligation to “this Nakṣatra”; the obligation to Śūrya; the obligation to Aditi; and the obligation to Viṣṇu. It contains: 1. theological explanations of the origin of four of these seven obligations; 2. prescriptions concerning the sacrificial substance to be offered for each of these seven obligations; 3. the sacrificial formulas to be used, in each case, for the additional obligations.]

1. The Moon desired: “May I, after having taken possession of the days and nights, the half months, the months, the seasons, and the year, (still) obtain intimate union and residence in the same world with the Moon (i.e. with myself).” He offered that well known sacrificial cake, served on fifteen potsherds, to the Moon (i.e. to himself) and to the Reflection of the Moon. Consequently, after having taken possession of the days and nights, the half months, the months, the seasons, and the year, he (still) obtained intimate union and residence in the same world with the Moon (i.e. with himself).—He indeed takes possession of the days and nights, the half months, the months, the seasons, and the year, and obtains intimate union and residence in the same world with the Moon, who offers that obligation and who thus knows it.—So, on this occasion, (after the chief obligation,) he (the Sacrificer) offers the (additional) obligations, saying: “To the Moon, svāhā!—To the Reflection (of the Moon), svāhā!—To the Days and Nights, svāhā!—To the Half Months, svāhā!—To the Months, svāhā!—To the Seasons, svāhā!—To the Year, svāhā!”

2. Day and Night desired: “May we be released from Day and Night (i.e. from ourselves, i.e. from that power of ourselves that gradually destroys everything). May Day and Night (i.e. that power) not take possession of us.” They offered to Day and Night (i.e. to themselves) that well known sacrificial pap, made of two kinds of rice grains, white ones and black ones, in the milk of two cows that were born from one and the same mother, and one of which was white and the other black. Consequently they were released from Day and Night (i.e. from that power of themselves that gradually destroys everything). Day and Night (i.e. that power), did not take possession of them.—He indeed is released from Day and Night (i.e. from that power), and Day and Night do not take possession of him, who offers that obligation and who thus knows it.—So, on this occasion, (after the chief obligation,) he (the Sacrificer) offers the (additional) obligations, saying: “To Day, svāhā!—To Night, svāhā!—To Release, svāhā!”

3. The Dawn desired: “May I be the happy beloved of the Sun.” She offered that well known sacrificial pap to the Dawn (i.e. to herself). Consequently she became the happy beloved of the Sun. He indeed becomes the happy beloved of his equals, he who offers that obligation and who thus knows it.—So, on this occasion, (after the chief obligation,) he (the Sacrificer) offers the (additional) obligations, saying: “To the Dawn, svāhā!—To the first gleam of the dawn, svāhā!—To her who has shone forth, svāhā!—To her who is shining, svāhā!—To her who is alight, svāhā!”

4. Then he (the Sacrificer) offers a sacrificial pap to “this Nakṣatra,” (muttering:) “Just as thou art among the gods, so may I be among men.”—(And) just as this (Nakṣatra) is among the gods, so he becomes among men, he who offers that obligation and who thus knows it.—So, on this occasion, (after the chief obligation,) he (the Sacrificer) offers the (additional) obligations, saying: “To this Nakṣatra, svāhā!—To this (Nakṣatra) which is about to rise, svāhā!—To this (Nakṣatra) which is rising, svāhā!—To this (Nakṣatra) which has risen, svāhā!—To the seizing force (of it), svāhā!—To the holding force (of it), svāhā!—To the brilliance (of it), svāhā!—To the fiery energy (of it), svāhā!—To Tapas, (i.e. to the heat of it, or to Asceticism), svāhā!—To Brahmavarcas (i.e. to the splendor of the
Brāhman, or to pre-eminence in sacred lore), svāhā!

5. Sūrya (the Sun) desired: "May I be the support of the Nakṣatras." He offered that well known sacrificial pop to Sūrya (i.e. to himself) and to the Nakṣatras. Consequently he became the support of the Nakṣatras. He indeed becomes the support of his equals, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Sūrya, svāhā!—To the Nakṣatras, svāhā!—To Support, svāhā!"

6. Then he (the Sacrificer) offers that well known sacrificial pop to Aditi. Aditi indeed is this (earth). (Consequently, by offering this sacrificial pop to Aditi,) he (the Sacrificer) establishes himself firmly on this (earth).—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Aditi, svāhā!—To Support, svāhā!"

7. Then he (the Sacrificer) offers that well known sacrificial pop to Viṣṇu. Viṣṇu indeed is the Sacrifice. (Consequently, by offering this sacrificial pop to Viṣṇu,) he (the Sacrificer) finally (at the end of the whole series of oblations) establishes himself firmly on the Sacrifice.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Viṣṇu, svāhā!—To the Sacrifice, svāhā!—To Support, svāhā!"
PROCEEDINGS
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VOLUME 101, NUMBER 2

CONTENTS

Woodrow Wilson: A Political Balance Sheet. CHARLES SEYMOUR 135
National Volunteer Health Agencies: Development of the Voluntary Health Movement in America as Illustrated in the Pioneer National Tuberculosis Association. ESMOND R. LONG, M.D. 142
The Voluntary Agency and the Health Department. GAYLORD W. ANDERSON 149
The Volunteer, the Professional Executive, and the Scientist in the National Volunteer Health Agencies. JOHN M. RUSSELL 153
Discussion of National Volunteer Health Agencies. THOMAS PARRAN, M.D. 156
The International Geophysical Year, 1957–1958: A Pattern for International Cooperation in Research. LLOYD VIEL BERNER 159
Ocular Implantation of the Mammalian Ovum. HERBERT SHAPIRO AND THOMAS S. HARVEY, M.D. 164
Maurilio's Attitude Toward Copernicus. EDWARD ROSEN 177
Channing and German Thought. SIGFRIED B. PUKNAT 195
William Camden’s “Discourse Concerning the Prerogative of the Crown.” FRANK SMITH FUSSNER 204
The Full-Moon and New-Moon Sacrifices in the Taittiriya-Brâhmana (First Part). PAUL-EMILE DUMONT 216

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THE FULL-MOON AND NEW-MOON SACRIFICES IN THE TAITTIRIYA-BRÄHMANA

(FIRST PART)

The Second Prapâtha of the Third Kândâ of the Taittirîya-Brâhmana with Translation

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CONTENTS

Preface ............................................. 217
Abbreviations ................................... 217
Introduction ..................................... 217

The full-moon and new-moon sacrifices

3.2.1 The cutting of the branch of pāruṣa to drive the calves from the cows that will furnish the milk for the sâmânyya-offering; the driving of the calves and the driving of the cows with that branch .......................................................... 218

3.2.2 The Adhvaryu takes the horse's rib in order to cut the sacrificial grass; he addresses the Gârhapatyâ fire; he heats the horse's rib; he grasps the sacrificial grass; he cuts it; he gathers it; he ties it; he puts it on his head; he carries it and places it .................................................. 220

3.2.3 The Adhvaryu prepares the fuel and the litter of sacrificial grass; he puts the two ukhás to be used for the milk of the sâmânyya-offering on the sacrificial ground; he sprinkles the vessels that are needed for that offering; he addresses the ukhā that will be used for heating the milk; he addresses the strainer; he puts it on the ukhā; the milking of the cows takes place; the Adhvaryu pours the milk into the ukhā that is covered with the strainer; he addresses the man who has milked the cows; water is poured into the milk pail; the fresh milk is curdled; the Adhvaryu covers the milk of the sâmânyya-offering, and deposits it .......................................................... 223

3.2.4 The Adhvaryu washes his hands, and spreads an uninterrupted line of sacrificial grass from the Gârhapatyâ fire to the Āhavanîya; he brings the pârâjita-waters forward; he takes the winnowing basket; he touches the yoke of the cart which holds the rice; he touches the pole of the cart; he ascends the cart; he takes away the grass that covers the rice, and looks at the rice; he takes a handful of rice, and pours it out into the winnowing basket; he touches the rice that has been poured out and the rice that has been left in the cart; he descends from the cart, and looks at the Sacrifice's house; he carries the rice to be used for the oblation and deposits it .......................................................... 226

3.2.5 The Adhvaryu purifies the sprinkling waters; he sprinkles the sacrificial vessels; he takes the black antelope skin, and shakes it; he spreads it on the ground; he threshes it on the ground and on the winnowing basket into the mortar; he takes the pestle; he beats the grains; he calls the Haviškrt. The Âgñidhra beats the two millstones. The Adhvaryu takes the winnowing basket, winnows the rice, and throws the husks on the ukara; he separates the husked grains from the unhusked. He orders the Sacrifice's wife to cleanse the grains .......................................................... 229

3.2.6 The Adhvaryu takes again the black antelope skin, shakes it, and spreads it on the ground; on the skin he puts the peg, on the peg the lower millstone, and on this, the upper millstone; he pours out the grains of rice from the mortar on the lower millstone, and starts to grind them; then, he orders the Sacrifice's wife to grind .......................................................... 232

3.2.7 The rites which deal with the placing of the potsherds on the sacrificial cake, and with the preparation of the cakes will be baked; the rite that consists in separating these potsherds at the conclusion of the sacrifice .......................................................... 233

3.2.8 The preparation of the sacrificial cakes. The Adhvaryu stirs the ground rice in water; he makes a ball of dough; he spreads the ball of dough on the potsherds; he puts the sacrificial cake; he pours water on it; he carries a fire brand round it; he heats the upper side of the cake; he holds burning Darbha grass over it; he orders the Âgñidhra to bake it; he puts ashes upon it.—The rites that consist in drawing, with the wooden sword, three lines inside the place where the vedî will be prepared, and in pouring over them the water libations called Apyas .......................................................... 235

3.2.9 The preparation of the vedî. The Adhvaryu takes the wooden sword, and sharpens it. The ceremony called stambäyäjas. The Adhvaryu puts Darbha grass inside the place where the vedî is to be prepared, and strikes it with the sword. Along with the Darbha grass that has thus been cut, he takes up the loose earth that

PROCEEDINGS OF THE AMERICAN PHILOSOPHICAL SOCIETY, VOL. 101, NO. 2, APRIL, 1957

216
has been dug up by the sword, he carries it away, and throws it on the uikara. This rite is repeated three times. — The two enclosing lines of the vedā are drawn; the vedā is dug out, and smoothed with the wooden sword. — The Adhvaryu orders the Āgnidhra to put down sprinkling water, fuel and sacrificial grass on the vedā, to wipe the sacrificial spoons, to gird the Sacrificer’s wife, and to bring clarified butter. He throws the wooden sword on the uikara.

3.2.10 The Adhvaryu, standing on the eastern part of the vedā, should hold the wooden sword transversally, and then throw it on the uikara, wash his hands, and wash the wooden sword. When the Āgnidhra puts down the fuel and the sacrificial grass on the vedā, he should put down the fuel in the south, and the sacrificial grass in the north.

PREFACE

The full-moon and new-moon sacrifices are of great importance for the study of the Vedic ritual because they form the model of all sacrifices called iṣṭis. The Taïtirīya-Saṃhitā contains the mantras (verses and formulas) to be used at the full-moon and new-moon sacrifices, and also some brāhmaṇas (ritual and theological explanations) referring to those ceremonies, namely: TS. 1.6.7-11; 1.7.1-6; 2.5.1-11; 2.6.1-10; 3.5.1. But the most important ritual and theological explanations of the full-moon and new-moon sacrifices according to the Taïtirīya school are contained in the second, third, and seventh Prāpṭhakas of the Third Kāṇḍa of the Taïtirīya-Brāhmaṇa.

I am now publishing the translation of the first of these three Prāpṭhakas, which have never been translated before. My translation is as literal as possible but, in order to make it more intelligible, I have put in parentheses not only the words that must be considered as understood in the text, but also a short explanation; and I have put in brackets a few introductory notes and a few remarks that may help the reader to grasp the significance of the rites and to follow the phases of the ceremonies. In these introductory notes and in these remarks, the rites are described according to the Śrautastra of Āpastamba, although it is probable, that, in some details, the description given by Āpastamba does not exactly correspond to the rites commented upon by the author of the Brāhmaṇa.

For the convenience of the reader, the translation is accompanied by an accented transliteration of the text. It is the text of the Ānandā-śrama Series, and the numbers enclosed in brackets in the transliterated text, [1], [2], [3], etc., correspond to the numbers which are inserted in the text of the Indian edition; they indicate the subdivisions of each chapter (anuvāka). Only in a few instances have I corrected an evident misprint or ventured a conjecture. I hope that very soon I shall be able to publish the third Prāpṭhaka of this Kāṇḍa.

ABBREVIATIONS

Āp. = Āpastamba-Śrautasūtra.
RV. = Ṛgveda-Saṃhitā.
Tait.-Br. = Taïtirīya-Brāhmaṇa.
TS. = Taïtirīya-Saṃhitā.
Śat.-Br. = Śatapatha-Brāhmaṇa.

INTRODUCTION

The essential act of the full-moon sacrifice is the offering of a cake for Agni and Soma; and the essential act of the new-moon sacrifice is the offering of a cake for Agni and Indra; but at the new-moon sacrifice, if the Sacrificer is a Soma Sacrificer, the sāmnāya (i.e. a mixture made of sweet and sour milk) is offered to Indra or Mahendra.

Here is a summary of the ceremonies according to Āpastamba (Āp. 1–3).

On the day before the day of the chief offerings, some preparatory rites are performed. Fuel is put on the three sacred fires; sacrificial grass is cut off and deposited inside the place where the vedā1 is to be prepared; the Adhvaryu makes the veda (i.e. the bunch of strong grass that is used for sweeping the sacred fires, etc.), and the upaveṣa (i.e. the poking stick); then, the sacred fires are enclosed with sacrificial grass. But, if the sāmnāya is to be offered, a branch of Palāśa wood is cut to drive the calves from the three cows that will furnish the milk for that offering, and these three cows are milked.

On the next day, other preparatory rites are performed. The various implements to be used for the sacrifice are put together and arranged; the praṇīta waters are brought forward; the sacrificial substance, i.e. the rice, is prepared: it is sprinkled with water, threshed, husked, winnowed, and ground; the potsherds for the sacrificial cakes are arranged, and the sacrificial cakes

1 The vedā or sacrificial bed is a spot of ground excavated two, three or four inches deep and covered with sacrificial grass.
are cooked. The vedi is prepared; the sacrificial spoons are cleaned; the Sacrificer’s wife is girded; the butter to be used for the sacrifice is prepared and clarified; the fuel, the vedi, and the sacrificial grass are sprinkled with water; the vedi is covered with sacrificial grass; the three paridhis (i.e. the three enclosing sticks) are placed around the Āhavaniya fire; the sacrificial spoons, which have been filled with clarified butter, are placed on the prastara (i.e. the bunch of sacrificial grass that represents the Sacrificer); the cakes of rice are anointed with clarified butter, and placed on the vedi. 

After these preliminaries, the real sacrifice begins. Fifteen sāmīdhēni stanzas accompanying the laying on of kindling wood are recited. Two libations of clarified butter are poured into the fire. Then comes the choosing of the Hotar by the Adhvaryu. Then come the five fore-offerings, which consist of five libations of clarified butter offered to the kindling-sticks, the god Tanūnapāt, the sacrificial food, the sacrificial grass, and the gods who have been invited to the sacrifice. Then come the two ājyabhagās, i.e. the two butter-portions, offered to Agni and Soma. Then the chief offerings take place, namely: the oblation of a cake for Agni, a libation of clarified butter made in low tone, either for Viṣṇu, or Agni and Soma, or Prajāpati, and the oblation of a cake for Agni and Soma at the full moon, for Agni and Indra, with or without the sāṃnīyāy offering for Indra, at the new moon. After that, at the full moon, comes an oblation to the Full Moon, and at the new moon, an oblation to the New Moon. And the chief offerings conclude with the oblation to Agni Svīṣṭākṛt, i.e. Agni who makes the sacrifice correct.

Then the prāśira, i.e. the fore-portion that belongs to the Brahmān priest, is cut off from the two cakes, of which only some parts have been offered; and the four or five portions that constitute the ādā, are cut off from all the offerings that have been prepared. The ādā is invoked; and the four priests (i.e. the Hotar, the Adhvaryu, the Brahman, and the Āgniḍhra), together with the Sacrificer, eat it. The Adhvaryu then divides the first cake, i.e. the cake that had been prepared for Agni, into four parts, and lays it on the sacrificial grass that covers the vedi; and each of the priests eats his quarter of the cake. The Adhvaryu then cooks the anvāhārya porridge on the Daksināgni (the southern fire), and the Sacrificer gives it as sacrificial food to the four priests. Then come the three anvāvājīs or after-offerings, i.e. an offering to the Barhis, the sacrificial grass strewed over the vedi, an offering to Nārāsāmpa, and an offering to Agni Svīṣṭākṛt. The Hotar recites the sāktvākā, “the good words”; and while he is reciting, the Adhvaryu throws the prastara, i.e. the bunch of grass that represents the Sacrificer, into the Āhavaniya fire.

The Hotar then recites the sāmyvākā, i.e. the invocation of prosperity, and the Adhvaryu throws the enclosing sticks into the Āhavaniya fire. The remains of the offerings are then put into the fire. After that, the patnīsvātyājās take place. They consist in four offerings: an offering to Soma, an offering to Tvāṣṭar, an offering to the wives of the gods, and an offering to Agni Grhapati. They are all offerings of clarified butter and made in the Gārhapatya fire. Then the chaff produced in the husking of the rice is offered in the Daksināgni, and a libation of clarified butter is offered to Sarasvatī in the same fire. The veda (the bunch of strong grass) is united, and the Hotar strews it from the Gārhapatya fire as far as the Āhavaniya. The wife of the Sacrificer loosens her girdle. The Adhvaryu then performs the offerings, the object of which is to make good the defects of the sacrifice. The oblation that is called sāṃśayayaus and is offered to Vātā (the Wind), may be considered as the conclusive ceremony. After that, the potsherd is separated and put aside; and the poking stick is thrown away.

3.2.1

(a) tṛṭtyasyām ito divī soma śāsit, tāṃ gājatry āharat, tāsya parśām achedyata, tāt parśām ‘bhavat, tāt parśas abhavatāt; bhāma vā parṇāh, yāt parṇaśākhāyā vatsān apākarotī, bhāmaṇāi vā ‘nān apākarotī; gāyatrī vā parṇāh, gāyatrīḥ paśāvāḥ [1], tāsmaṁ trīṇīṃ parśās palasāṇi, trīpādā gāyatriḥ; yāt parṇaśākhāyā gāḥ prāparyati, svāyai ‘vā ‘nā devatayā prāparyati.

(b) yāṃ kāmāyetā paśū syād iti, aparaṇām tāsmaṁ 逖kagavām āharat, aparāñ eva ‘bhavatī; yāṃ kāmāyeta paśuṃant syād iti, bhuparaṇām tāsmaṁ bahuśākhāṁ āharat, paśuṃantām evā ‘nam karotī [2]; yāt práciṃ āhāret, devalokām abhilayet; yād ‘uḍīcīmanuṣyaloṣokām; práciṃ ‘uḍīcīma āharati, ubhāyā lokāyā abhilijjai.

(c) iṣṭe tvā ‘rjeye tvā ‘yā āha, iṣṭam evō ‘ṛjam yāyasāṃe dadhāti; yāvāvāḥ ssthē ‘yā āha, yāvēr vā antarikṣasyā ‘dhyāsaḥ, antarikṣādevatāḥ bhālu vā paśāvāḥ [3], yāvāva evā ‘nān pādādāti, prā vā enān etād ākarotī, yād āha,
vāyāval śthe 'ty; upāyāva śthe 'ty aha, yāj- 
manaya vā paśaṇa upanahyate; devō vaḥ 
savitā prāparvat ity āha prāṣutyai; śrṣṭhāma-
yā kārmaṇa ity āha, yajñō hi śrṣṭhatamaṁ 
kārma; tāsmād evāma āha.

(d) āpyāyadhavam aghnīya devabhāgām ity 
āha [4]; vatsābhīva ca ca evātaṃ puraṃ manuṣyē-
bhīva ca "pyāyanta; devēbhya evāi 'nā īndrāyā 
"pyāyayati; īrjasvatiḥ pāyasvatīr āha; īrjaṁ hi 
pāyāḥ sambhāranti; prajāvatār anamivā ayakṣmā 
ity āha prājātai; mā ca stēna 
iśāta mā 'ghāśaṁśa ity āha guṇtyai; rudrasya 
hetē pāi vo vṛṇaktv āha, rudrād evāi 'nās 
trāyate; dhrudvā āsmīn gopātāya ayāta bahvīr āha; 
pratāp evāi 'smīn bahvīḥ karoti; yājmanā- 
asya paśaṇ pāḥi 'ty āha, paśaṇāṁ gopāthāya; 
tāsmāt sāyaṁ paśāva āpa samāvartante.

(e) ānādhā śādayatī, gārbdhāṁ dhītyā 
āprāpaḍāya; tāsmād gārbdhā prajānām āprāpa-
dukhaḥ; upāri 'va nādaḥāti; upāri 'va hi suvarga 
lokāḥ; suvargaśā lokalāya sāmaṣṭyai [5].

[This chapter contains ritual and theological explanations referring to the cutting of the branch of pārna (= pālsā) to drive the calves out of the cows that will nourish the sacred well for the sāmanāyaka-offering and also ritual and theological explanations referring to the driving of the calves and the driving of the cows with that branch.]

(a) The soma (i.e. the soma plant) was in the third heaven from here. The Gāyatrī stanza (in the form of an eagle) seized it. A leaf (pārna) of it (i.e. of the soma plant) was cut off. That (leaf) became the pārna tree. That is the reason why the pārna tree is called pārna. 

The pārna tree is the Brāhmaṇa (the holy power of the sacred word). Inasmuch as he (the Adhvaryu) drives the calves away (from the cows) by means of a branch of pārna tree, he drives them away by means of the Brāhmaṇa.—Verily the pārna tree is connected with the Gāyatrī stanza (since the leaf that became the pārna tree was cut off when the Gāyatrī stanza seized the soma), and cattle are connected with the Gāyatrī stanza. Therefore, the leaves of the pārna tree are in groups of three, and the Gāyatrī stanza is com-
posed of three verses. Inasmuch as he (the Adhvaryu) sets the cows in motion (toward the pasture ground) by means of a branch of pārna tree, he sets them in motion by means of their own deity (i.e. the Gāyatrī stanza). Therefore, the object of the soma (i.e. the soma plant) was in the third heaven from here. The Gāyatrī stanzas (in the form of an eagle) seized it. A leaf (pārna) of it (i.e. of the soma plant) was cut off. That (leaf) became the pārna tree. That is the reason why the pārna tree is called pārna. The pārna tree is the Brāhmaṇa (the holy power of the sacred word). Inasmuch as he (the Adhvaryu) drives the calves away (from the cows) by means of a branch of pārna tree, he drives them away by means of the Brāhmaṇa.—Verily the pārna tree is connected with the Gāyatrī stanza (since the leaf that became the pārna tree was cut off when the Gāyatrī stanza seized the soma), and cattle are connected with the Gāyatrī stanza. Therefore, the leaves of the pārna tree are in groups of three, and the Gāyatrī stanza is comprised of three verses. Inasmuch as he (the Adhvaryu) sets the cows in motion (toward the pasture ground) by means of a branch of pārna tree, he sets them in motion by means of their own deity (i.e. the Gāyatrī stanza).

(b) If he (the Adhvaryu) should wish that he (the Sacrifice) should be deprived of cattle, he should fetch for him a branch without leaves and with a dry tip; and he (the Sacrificer) will be deprived of cattle. If he (the Adhvaryu) should wish that he (the Sacrificer) should be rich in cattle, he should fetch for him a branch furnished with many leaves and many twigs. (Thus) he makes him rich in cattle.—If he should fetch a branch with the point turned eastward, he would conquer (for the Sacrificer) the world of the gods; if he should fetch with a branch with the point turned northward, he would conquer (for him) the world of men. He fetches a branch the point of which is turned toward northeast, for the conquest of both worlds.

(c) (Cutting the branch) he (the Adhvaryu) says: “For sap, thee; for strength, thee.” (Thus) he gives sap and strength to the Sacrificer.—(Driving the calves away from the cows) he says: “You are winds.” Vāyu (the Wind) verily is the overseer of the atmosphere; and cattle have the atmosphere as their deity. He (the Adhvaryu) gives them (i.e. the calves) to Vāyu, and (he) drives them away, by the fact that he says: “You are winds.” (Then) he says: “You are approaching.” (Thus) he invites the cows to come to the Sacrificer.—(Driving the cows to the pasture ground,) he says (to them): “Let the god Savitar impel you.” (Thus he says) for impulsion. He says: “to the most excellent work.” Verily the most excellent work is the sacrifice. That is the reason why he thus says.

(d) He says: “Make, O cows, the share of the gods to swell.” Formerly, they (i.e. the cows) did swell for the benefit of their calves and for the benefit of men. (With that formula) he (the Adhvaryu) makes them swell for the benefit of the gods, for the benefit of Indra. He says: “(for you are) rich in strength, rich in milk,” for, indeed, they produce strength, milk.

2 In a note on Āp. 1.1.8, Caland has translated this passage of the Taitt.-Br.: “1hn holte die (als Adler gedachte) Gāyatrī. Von ihr wurde (von den Wächen des Soma) ein Figth (pārna) abgebrochen.” This translation is inadmissible, for tāṣya (gen. masc. sing.) certainly means “of the soma.” And therefore I think that Śāya is right in explaining somaḥ by somaśā (the soma plant), and that tāṣya parsidām means “a leaf of the soma plant.”

2 TS. 1.1.1.4.
3 TS. 1.1.1.5.
4 TS. 1.1.1.7.
5 TS. ibidem.
6 TS. 1.1.1.8.
says: "rich in offspring, free from sickness, free from disease." He says: "May no thief, no evil worker, have control over you." (Thus he says) for their protection. He says: "May Rudra's dart avoid you." (Thus) he protects them from Rudra.—(Turning to the right, in the direction of the house of the Sacrificer,) he says: "May you be staying numerous with this lord of cattle." (Thus saying) he makes them stay numerous with him.—(When he hides the branch of pārṇa tree in the west, either in the cart that is there, or in the little house where the sacred fires are kept,) he says (addressing the branch): "Do thou protect the cattle of the Sacrificer." (Thus he says) for the protection of the cattle. That is the reason why, in the evening, cattle come back (to the stable).

(e) He places it (i.e. the branch) in a place that is not low. (This is done) for the firmness (the holding fast) of the embryos, for non-abortiveness. Therefore, the embryos of the (Sacrificer's) children will not be abortive. He (the Adhvaryu) places it (i.e. the branch) above as it were. The heavenly world is above as it were. (This is done) in order to obtain the heavenly world for the (Sacrificer).

3.2.2

(a) devāsya tvā savitṛḥ prasavā ity aśvaparāśam ādāte prastuṣṭai; aśvīnō bāhūbhīyam ity āha, aśvinau hi devānām adhvaryō āstāṃ; puṣṭo hastābhīyam ity āha yātaya; yō vā oṣadhiḥ parvaṣo vēda, nāh niḥ sā hinaśti; prajāpatīr vā oṣadhiḥ parvaṣo veda, sā enā nā hinaśti; aśva-parvasya bharīḥ ācchāti; prajāpatīto vā aśvāḥ sayoniṃvāya [1]; oṣadhiṇām āhīṃśaḥ.

(b) yajñīṣṭā ghoṣād asī 'ty āha, yājāmāna eva rayim dādhāti; prātyuṣṭāṁ rākṣaḥ prātyuṣṭā arātāya ity āha, rākṣaṁ āpahatayā; prē yām agad dihaṇāḥ bharīḥ acchē 'ty āha; vidyā vā dihaṇāḥ, vidyāya vāi 'nad ācchāti; mānunuṅ kṛtā svadhāḥ vītaṣṭhe 'ty āha; mānāvī hi pārṣuḥ svadhā-krātā [2].

(c) tā āvahāti kāvayāḥ purātād ity āha; suśravāḥiśo vāi kāvayāḥ; yajñāḥ purātāt, mukhatā eva yajñāṁ ārabhate; āthō yād etād uktvā yātāḥ kūtaś cāhārati, tāt prātya eva diśo bhavati; devēbhyo jūṣtam iha bharīḥ āśāda ity āha, bharīṣaḥ sāmṛddhyai, kārmanō 'napa-rādhāya; devānāṁ pariṣṭum asī 'ty āha [3]; yōd vā idām kīṁ ca, tād devānāṁ pariṣṭum; āthō yāthā vāsyaṃ pratiṣṭhāyā 'he 'dām kariṣyāmi tī, evaṃ eva tād adhvarvī devēbhyaḥ pratiṣṭhāyā praharī dāti, ātmānoḥ 'hiṃśsaiya.

(d) yāvātaḥ stambāṁ prādiriṣṭō, tāt tēṣāṁ ucchā̤śiṣṭā; āthā tād yajñāṣaḥ recayet; ēkām stambāṁ pārīdiriṣṭō, tām śārvaṃ dāyē [4]; yajñāṣaḥ nātrekṣaḥ; varṣāvratāṁḥ 'ty āha; varṣāvratāḥ vā oṣadhiḥ; devā bharī ity, devēbhyaḥ evāvī 'nāt karōti; mā tvā 'nvān mā tīrīgy āty āha 'hiṃśsaiya; pārva te rādhāyām āty āha 'rādhīyā; ācchāttā te mā 'rīsam āty āha; nā 'syā 'tmāno mīyate, yā evām vēda [5].

(e) devā bharīḥ stāvalāḥ vīroḥ 'ty āha; prajāvāvī bharīḥ, prajānaṃ prajānaṇāya; sa-hāśraśaṅāḥ vī vāyaṁ ruhemē 'ty āha; āśiṣam evāvī 'tām āśāste; pṛthivyāḥ sampācāḥ pāthī 'ty āha prāṭitiṃvāya, āyum gāyum āṃ (corr.: āyugīyūgē) muṣṭīl lūntuḥ, mithunatvāya prajātyāyā.

(f) susambhūta tvā sāmbhārām āty 'ty āha; brāhmaṇaīi vāi 'nāt sāmbhāratī [6]; adētīyā rānā 'st 'ty āha; iyām vā ādītī; asyā vīvā 'nāt rānāṃ karoti; indrāyāiṃ samānānām āty āha; indrāvāvī āga devātānāṃ sanāṃvāya, sā 'rdhnot; ēdhyāiṃ sanāṃvāya; prajāvāvī bharīḥ; prajānaṃ prāpāvāpaṇā; tāmāt śnāsāṃtātāḥ prajā jāyantē [7].

(g) puṣā te grāntīṁ grānthaṝvī ity āha, pūṣīṁ eva yājāmē dādāhti; sā te mā 'sthaṉ āty āha 'hiṃśsaiya; pāṣāt prāṇamām upāṇghati, pāṣād vā prāčārāṇī reto dhiyātā, pāṣād evāvī 'smai prāṇinaḥ reto dādhāti.—indrāya tvā bāhūbhīyam údyaṅca ity āha, indrīya eva yājāmē dādāhti; bhaḥspāṭer mūrdhṇā hāraṁ 'ty āha, brāhma āvī devānām bhaḥspāṭī [8].

(bh) brāhmaṇaīi vāi 'nād dharati; urvāntākṣāṃ śnāṁ 'ty āha gāyē; devāvāmām asī 'ty āha, devān āvī 'nād gāyantē.

(h) ānāḍhaḥ sādāyāti, gābhāṉām dhītyā āḥprāpāḍāya; tāmāt gābhāḥ prajānaṃ āḥprāpāḍākūḥ; upārī 'vā nidadhāti, upārī 'vā hi suvargō lokāḥ, suvargāsya lokāsā sāmasyāt [9].

[This chapter contains ritual and theological explanations referring to the following rites which the Adhvaryu performs. He takes the horse's rib in order to cut the sacrificial grass; he addresses the Gārhapataya fire; he heats the horse's rib on the Āhavaniya fire; he grasps the sacrificial grass; he cuts it, he gathers it, he ties it, he puts it on the place to be sacrificial.]

(a) prajārāṣṭhānī aṣṭāṅgah iṣṭaṃ devaja ev' asī 'st varṇa sahasritāṃ apunarāṣṭhā; ev'm ev' āhyānāh, asī 'st jātmānuṣyaḥ; prajāya āpsanāh, āhyām āhyām āṣāh; mā tīrīgy āty āḥa 'hiṃśsaiya; pārva te rādhāyām āty āḥa 'rādhīyā; ācchāttā te mā 'rīsam āty āḥa; nā 'syā 'tmāno mīyate, yā evām vēda.

(b) prajāya evam āpsanāḥ; aṣṭāṅgah iṣṭaṃ devaja ev' asī 'st varṇa sahasritāṃ apunarāṣṭhā; ev'm ev' āhyānāh, asī 'st jātmānuṣyaḥ; prajāya āpsanāh, āhyām āhyām āṣāh; mā tīrīgy āty āḥa 'hiṃśsaiya; pārva te rādhāyām āty āḥa 'rādhīyā; ācchāttā te mā 'rīsam āty āḥa; nā 'syā 'tmāno mīyate, yā evām vēda.
it on his head, he carries it, and places it in a place that is not low.]  

(a) He (the Adhvaryu) (in order to cut the sacrificial grass) takes a horse’s rib, saying: “At the impulse of the god Savitār.” (He says that) in order to give impulse (to his action). He says: “With the arms of the two Aśvins.” The two Aśvins, indeed, were the two Adhvaryus of the gods. He says: “With the hands of Pūṣan.” (He says that) for the guidance (of his action).—He who knows the plants limb by limb, does not injure them. Prajāpati indeed knows the plants limb by limb; he does not injure them. He (the Adhvaryu) approaches the sacrificial grass with a horse’s rib (in hand). (Now) the horse is of Prajāpati’s nature, indeed. (When the Adhvaryu approaches the sacrificial grass with a horse’s rib in hand,) it is for identity of origin (i.e. in order to give to the tool used for cutting the sacrificial grass, identity of origin with Prajāpati). (And it is) in order not to injure the plants (for the horse’s rib represents Prajāpati, and Prajāpati does not injure the plants).  

(b) He (the Adhvaryu) (addressing the Gārhapataya fire) says: “Thou art the cattle provider (ghoṣādāḥ) of the sacrifice.” (Thus saying) he gives wealth to the Sacrificer. Then (when he heats the horse’s rib on the Aḥāvaniya fire), he says: “The Rakṣas is burned up, the evil spirits are burned up.” He says: “This dhīṣānā (i.e. this divine power or this divine powerful tool?) has gone towards the sacrificial grass.” The dhīṣānā is intelligence indeed. So it is with intelligence that he (the Adhvaryu) approaches that sacrificial grass. He says: “(the dhīṣānā) made by Manu, (the dhīṣānā) fashioned with the svaḍhā call.” For the rib used by Manu was made with the svaḍhā call.  

(c) (Going to fetch the sacrificial grass,) he says: “The sages fetch it (i.e. the sacrificial grass) from in front (i.e. from the east)”. The sages are the learned men. In front (i.e. in the east) is the sacrifice. (So) from in front (i.e. from the east) he (the Adhvaryu, acting for the Sacrificer) seizes the sacrifice. And by the fact that he says that, from whatever place he does fetch it (i.e. the sacrificial grass), that is from the eastern direction. He says: “The delightful sacrificial grass for the gods to sit on here.” (Thus he says) for the welfare of the sacrificial grass, for the faultlessness of the work (i.e. of the sacrifice).—(When he grasps the grass) he says: “Thou art grasped by the gods.” Verily, whatever there is here (in this world), that is grasped by the gods. And just as, announcing (something) to a better one (to a superior), one says: “I shall do this,” thus the Adhvaryu, having announced it to the gods, cuts off the sacrificial grass. It is in order not to injure himself (that he says that formula).  

(d) If, of the tufts of the sacrificial grass he has pointed out, he should leave a part as a remnant, he would cause a part of the sacrifice to be left with a surplus. (Therefore,) he should

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11 I think that ghoṣādā is an irregular nominative singular masculine of the stem gossaḥ- with a transfer of the aspiration to the consonant of a preceding syllable, and that gosaddh- means “cattle provider.” See my note on the meaning of the Vedic word gossad in JAOS, 75: 117. After this note had been published, Dr. Lokesh Chandra drew my attention to the fact that the word gossad also occurs in the Kapišṭhala-Katha-Sambhāta (1.2). See Prof. Raghu Vira’s note thereon in his edition of the Kapišṭhala.  

12 In Vol. 76 (p. 185) of JAOS, Prof. T. Burrow has proposed another interpretation of gossaḥ. According to him, the original stem gossaḥ- is not connected with the root sādh- “to procure,” but with the root sad- “to sit down”; and, considering that in the stems sādhis- and sādhishka-, which are both to be referred to the root sad-, the aspiration is to be explained by an original laryngeal suffix, he explains the aspiration in the stem gossaḥ- by the same original laryngeal suffix. Consequently he proposes to translate yājñasya gossaḥ asī by “thou art the home of the sacrifice.” This interpretation is interesting and possible. Nevertheless, I prefer to maintain the interpretation I have proposed: first, because it is more in accordance with the explanation of the Brāhmaṇa “(Thus saying) he gives wealth to the Sacrificer;” second, because the text of RV. 3.1.23 (lām agne puruṣaṃ samān gōh, sahasratam kāmaṇḍāya sādha) confirms my interpretation. On the other hand, I think that, if gossaḥ is not to be translated by “sitting among the cows,” it should be translated by “cow-stable” and not simply by “abode” or “home.”
point out only one tuft, and that he should cut off completely. (He should do so) in order to avoid excess (overdoing) in the sacrifice. He says: "Thou art made to grow by the rains." Verily, the plants are made to grow by the rains.—(Grasping the grass with the left hand) he says: "O divine grass." (By thus saying) he makes it (fit) for the gods. He says: "Let me not hit thee either along or across." (Thus he says) in order to avoid injury. (Putting the horse's rib on the joints of the grass) he says: "Let me hit thy joints." (Thus he says) for success.—(Cutting off the grass) he says: "In cutting thee, let me come to no harm." He will not be harmed in his own self (in his body), who he thus knows.

(e) (Touching the stubble of the grass he has cut off) he says: "O divine grass, rise with a hundred shoots." The sacrificial grass is offspring spring.—(Thus he says) for procreation of offspring. (Touching himself) he says: "Let us rise with a thousand shoots." This he says as a prayer.—(The first handful of sacrificial grass he has cut off, is the prastara. That handful of grass represents the Sacrificer.) (Depositing the prastara, after he has put some grass on the ground,) he says: "Guard from the contact of the earth." (Thus he says) in order to obtain a firm stand (a firm foundation) (for the Sacrificer). (After he has deposited the prastara,) let him, each time, cut off an odd number of handfuls of sacrificial grass. (He should do that) for copulation, for procreation (for an odd number of handfuls of sacrificial grass added to the prastara yields an even number of handfuls, and an even number is for copulation.)

(f) (Gathering the sacrificial grass) he says: "I gather thee with good gathering." It is with the Brâhmaṇ indeed (i.e. with the holy power of the sacred word) that he gathers it.— (Addressing the cord which he will use for tying the grass) he says: "Thou are the girdle of Aditi." Verily Aditi is this earth. (By the fact that he utters these words) he makes it (i.e. the cord) to be the girdle of the earth. (Tying the grass with the cord) he says: "(Thou art) the cord of Indra." Verily Indra was tied in front of the deities, (and) he prospered. It is for prosperity that he ties (the sacrificial grass with the cord). Verily the sacrificial grass is offspring. It is in order that offspring may not be scattered away (that he ties the sacrificial grass). And that is the reason why creatures, when they are born, are held together with tendons (i.e. have the limbs of their body held together with tendons).

(g) (Making the knot) he says: "Let Puṣan tie the knot for thee." (Thus saying) he gives prosperity to the Sacrificer. (Then he hides the knot under the cord from west to east, and doing that,) he says "May this not hurt thee." (Thus he says) in order to avoid injury. He hides it (i.e. the knot) from west to east. The seminal fluid is put in from behind toward the front, indeed. (When the Adhvaryu hides the knot from west to east, by that) he places the seminal fluid of him (i.e. of the Sacrificer) so that it is directed from behind toward the front. (Holding up the sacrificial grass) he says: "With the arms of Indra, I hold thee up." (By the fact that he thus says) he puts virile power into the Sacrificer. (Putting the sacrificial grass on his head) he says: "With the head of Bṛhaspati, I carry thee." Verily, Bṛhaspati is the Brâhmaṇ (the holy power of the sacred word) of the gods. It is indeed with the Brâhmaṇ that he (the Adhvaryu) carries it (i.e. the grass).—(Walking to the sacrificial ground) he says (addressing the sacrificial ground): "Fare along the wide atmosphere." (Thus he says) for going. He says: "Thou art going to the gods." To the gods indeed he causes it to go.

(h) (He (the Adhvaryu) places it (i.e. the sacrificial grass) in a place that is not low (i.e. not directly on the ground). This is done) for the firmness (the holding fast) of the embryos, for non-abortiveness. Therefore, the embryos of the (Sacrificer's) children will not be abortive. He (the Adhvaryu) places it (i.e. the sacrificial grass) above as it were. The heavenly world is above as it were. (This is done) in order to obtain the heavenly world (for the Sacrificer).

24 TS. 1.1.2.e.
25 TS. 1.1.2.f.
26 TS. ibidem.
27 TS. 1.1.2.g.
28 TS. 1.1.2.h.
29 TS. 1.1.2.i.
30 TS. ibidem.
31 TS. 1.1.2.k.
32 TS. 1.1.2.l.
33 TS. 1.1.2.m.
34 TS. ibidem.
35 TS. 1.1.2.n.
36 TS. ibidem.
37 TS. 1.1.2.o.
38 TS. ibidem.
39 TS. 1.1.2.p.
40 TS. ibidem.
41 TS. ibidem.
42 TS. ibidem.
3.2.3

(a) pūrvedyūr idhmābarhiḥ karoti, yajñāṁ eva "rābhya gṛhitvā 'pavasati; pra[japati rāj-]
ñāṁ arjata, tāsya 'khē asramaśeṣtaṁ; yajño vai pra- 
ja[patiḥ; yat sāṃśayokhē bhāvataḥ, yajñāṣayai 
vā tād ukhē ūpadaḍhāty āprasrīṣaṁśa.[1]

(b) sūndhaḍhvam ādīvyāya kāmaṇe devayaj- 
yāya ity āha, devayajyāya evāṁ nāni śūndhati; 
mātārīśvano gharṁo 'sfl 'ty āha [1], antārīkṣam 
vai mūtārīśvano gharmaṁ, esāṁ lokānāṁ vidhṛ- 
tyai; dyāur asī prīthvyā asī 'ty āha, divās ca hy 
ēṣā prīthvyā ca sāmbhrē, yād ukhē, tasmād 
evāṁ āha; viśvādhyāya asī paramēṇa dhāṁne 
'ty āha, vṛṣṭi viśvādhyāv, vṛṣṭi evāṁ va- 
rundhe; drīḍhaṣvam mā ṣvār ity āha dhyāya [2].

(c) vāsūnaṁ pavītram asī 'ty āha, prāṇā vā 
vāsavaḥ, tāsāṁ ca etad bhāhaghyam, yāt pavī- 
tram, tēbhya evāṁ 'net karoti; śātādhāraṁ sahā- 
sṛśrādham ity āha, prāṇēvā eva "yur dāhah 
śvāmavatvā, tīvṛt palāśābhāyāṁ darbhamāyam 
bhavati, tīvṛd vā prāṇāṁ, tīvṛt eva prāṇām 
madhyatō yājāmannē sūnām [3], saumyōb 
parrāḥ sayonitvāya, sākṣāt pavītram darbhaḥ.

(d) prāk sāyāṁ ādīniḥdhanam, tēt prāpṇān- 
āyō rūpāṁ, tirāyā prāṝṭb, tād dāsāṁvya rūpāṁ, 
dāṣyāṁ hy etad āhaḥ, ānāṁ vā candrāmabh, 
ānāṁ prāṇāḥ, ubhāyāṁ evāṁ paity āṣāmivā 
[4], tasmād ayāṁ śvāmavatā pavaṁ.

(e) hutōḥ stōkoḥ hutō drāpās ity āha prāṣṭhit- 
tyai, haviṣo 'skandaya, nāḥ ā hutaṁ svāhākṛtaṁ 
kāndati; divi niśaḥ śāmā 'gniḥ, tāsya viṣṛṣo 
ḥāhaghyam, agnaye bhṛte nākāye 'ty āha, nākam eva 'gniṁ bhāhaghyam śaśmārdayati;

svāḥa dyāvāpṛtiḥbhīyāṁ ity āha, dyāvāpṛti- 
vyōvāv eva 'net prāṣṭhitvāya [5], pavītramātya 
ānāyayati, apāṁ cāu 'ṣādhnāṁ ca rāṣāṁ śāḥ- 
sṛjati, ātō ṣāḍhisyeva pāṁ prāṣṭhitvāya.

(f) anvārābhya vācaṁ vyaçıati, yajñāṣayai 
adhityai, dāhārayanā astē, dāhārayantā iva hi 
duhāntī, kām adhukṣa ity āhaḥ 'ṭṛtyasā; trāya īmē 
lōkahā, imān eva lokān yājāmāno duhe 
[6]; amūm iti nāma grhyati, bhadraṁ eva 
'sāṁ kāṁrā 'viśkaroti, sā viśvāyāḥ sā viśvā- 
vyaçaḥ sā viśvākarmē 'ty āha, iyāṁ vāi viś- 
vāyāḥ, antārīkṣam viśvāvyācāḥ, asā viśvā- 
karmē, imān evāvī tābhīr lokān yathāprāprān vā duhe; ātō yāḥā prādātṛ tūnām āāṣe, 
evāṁ evāvī 'net etād upāstāti, tasmāt praddāt īty 
unnyā vāṃdamaṁ upastuvantāḥ pāṁ duhanī 
[7].

(g) bhāhū durgā 'ndrayā devēbhyyo havīr īti 
vācaṁ vyacri, yathādevatām evā prāsauti, 
dāvīyasa ca māṇusānya ca vyāṣytyai, trīr āha, 

trīṣatyaḥ ĥ devāh, avācaṁvyam ānaubhāvyo 
'ttarabh, aparamītaṁ evā 'varundhe.

(h) nā dārupāṭreṇa duhyāt, aṅṅivād vāi 
dārupāṭrām, yād dārupāṭreṇa duhyātt [8], 
āṭatāyamānā havīyaḥ yajeta; ātō khāvāu āhuḥ, 
puroḍaśaṃkhnānā vāi havīṣi, nē 'tāaṭaḥ puro- 
ḍaśaḥ havīyaḥ yāmo 'sfl 'ti, kāmām evā 
dārupāṭreṇa duhyāt; śūdra evāvā duhyāt, āsavo 
vā ēvaṃ sāṃbhūtāḥ, yāc chūdrāḥ; āḥivār evāvā īty 
aubh, yāc chūdrō dūghdhi 'ti [9]; anihotraṁ 
evāvā duhyāc chūdrāḥ, tād dhi nō 'ṭpūnānti; 
yādā khālu vā pavītrim atyēti; ābhā ēa dhaṁvār īti.

(i) sāmprcaydhvam ṛṭavārīṁ ity āha, apāṁ 
cāv 'vau 'ṣādhnāṁ ca rāṣāṁ śāfiśrjati, tasmād 
apāṁ cāu 'ṣādhnāṁ ca rāṣām upajiwāmabh; 
mandrā dhānasya sātāya ity āha, pūṣṭiv āevam 
yājāmanā dadvāt; sōmena tvā 'tancamī 'nḍrayā 
ṛddhi 'ty āha [10], sōmen āevā 'net karoti, yō 
vāi sōmaṁ bhaṅghaytvā, sāṃvatśarāṇī sōmaṁ 
ā piḥati, punabhāyko 'yā sāmpatho bhav- 
āti; sōmaḥ khālu vā sāṃṛṇāyām, yā evām 
vīdvānt sāṃṛṇāyām piḥati, apunabhāyko 'yā 
sāmpatho bhavati.

(j) nā mṛṃmāyenā 'piddhyyāt, yān mṛṃmāy- 
enā 'piddhyyāt, pīrdvayātāṁ syāt [11], ay- 
spāṛṭeṇa vā dārupāṭreṇa vā 'piddhyyāt, tād ēī 
sādevam, udānṣvā bhavati, āpo vāi rākṣoṅghīṛh, 
rākṣasām āpahatī, āḍatam āsī viṣṇave tvē 
'ty āha, yajñō vāi viśuḥ, yajñāyāvī 'vāi 'nad 
āḍatam karoti; viṣṇo havīyaḥ raṅgavēvē 'ty āha 
gūtyayī.

(k) ānādaḥ sādayati, gāṛbhāḥm āddṛtyā āṇāpāḍāyā, 
tasmād gāṛbhāḥ prājānam āṇāpāḍukāḥ, upārī 'va niśādhātī, upārī 'va hi suvargō lokāḥ, 
suvargāya lokāśa sāmasṛtīyā [12].

[This chapter contains explanations referring to the following rites which are also performed on the day before the day of the main offerings. The Adhvaryu prepares the fuel and the litter of sacrificial grass; he puts the two ukhās (the two vessels) to be used for the milk of the sāṃnāya- 
offering on the sacrificial ground; he sprinkles with water all the vessels that are needed for that offering, and addresses them; he addresses the ukhā that will be used for heating the milk; he addresses the strainer; he puts it on the ukhā; 
the milking of the cows takes place; and while they are milked, the Adhvaryu pronounces formulations over the drops of milk; he pours the milk into the ukhā that is covered with the strainer; he addresses the man who has milked the cows; water is poured into the milk pail; the]
fresh milk is curdled; the Adhvaryu covers the milk of the sāmnāyya-offering, and deposits it in a place that is not low."

(a) On the day before (i.e. on the day before the day of the main offerings) he (the Adhvaryu) prepares the fuel and the litter of sacrificial grass. (So) it is only after having (thus) seized and taken hold of the sacrifice, that he (the Sacrificer) spends the night fasting.—Prajāpati created the sacrifice. (As two parts) of him, the two ukhās (the two vessels called ukhās) fell asunder. (Now) verily Prajāpati is the sacrifice. Inasmuch as (at the new-moon sacrifice) there are the two ukhās to be used for (the milk of the) sāmnāyya-offering (i.e. the offering of sweet milk mixed with sour milk), (since sāmnāyya is a word derived from the verb sammayati, which means to bring together,) it is in order that the sacrifice may not fall asunder that he (the Adhvaryu) puts the two ukhās (of the sāmnāyya-offering) (on the sacrificial ground).41

(b) Sprinkling the sacrificial vessels with water, he (the Adhvaryu) says: "Be ye pure for the divine rite, for the sacrifice to the gods."42 (Thus saying) he purifies these (vessels). (Addressing the ukhā that will be used for heating the milk) he says: "Thou art the cauldron of Mātrārīvan."43 Verily the cauldron of Mātrārīvan (i.e. of the wind god) is the atmosphere. It is in order to hold these (three) worlds (earth, atmosphere, heaven) separated (that he utters that formula). He says: "Thou art the heaven, thou art the earth."44 It is from heaven and from the earth that the ukhā has been brought together. That is the reason why he thus says. (Then) he says: "Thou art the all-supporting one with the highest support."45 Verily the all-supporting one is the rain. (Thus saying) he obtains rain (for the Sacrificer). He says: "Be firm, waver not."46 (Thus he says) for firmness (i.e. in order to make the ukhā firm).

(c) Then, addressing the strainer he says: "Thou art the strainer of the Vasus."47 Verily the Vasus are the vital breaths. That which is a means of purification is their share indeed. (By the fact that he utters that formula,) it is for them that he makes the strainer. He says: "(thou art the strainer) with a hundred streams, with a thousand streams."48 (By saying that,) he puts life in the vital breaths (of the Sacrificer), for totality (i.e. in order to give the Sacrificer the totality of human lifetime).—It is (i.e. the strainer) threefold, (it is) fastened to a branch of pālāsa (i.e. pārṇa), and (it is) made of Darbha grass.—(It is threefold.) Threefold indeed is the vital breath (for it is composed of prāṇa "outbreath," apāna "inbreath," and tyāna "the pervading vital breath"). (By making the strainer threefold,) it is the threefold vital breath that he (the Adhvaryu) puts, centrally, into the Sacrificer.—(It is fastened to a branch of pārṇa.) The pārṇa tree is connected with the soma (for, when the soma plant was seized by the Gāyatri, and one of its leaves was cut off, that leaf became the pārṇa tree). It is for identity of origin (i.e. in order to give the branch to which the strainer is fastened, identity of origin with the soma, that branch must be a branch of the pārṇa tree).

—(It is made of Darbha grass.) Darbha grass is evidently a means of purification.

(d) In the evening, he (the Adhvaryu) puts it (i.e. the strainer) (on the ukhā) eastward (prāk) (i.e. with the tops of the grass stems directed towards east and the low ends of the grass stems directed towards west). This is an image of the outbreath and inbreath.49 (In the morning,) he puts it transversally (i.e. with the extremities of the grass stems towards north and south, instead of turned towards east and west). This is an image of the new moon.50 (And) that day (the day of the sacrifice) is the new moon's day.—The moon is food, and the vital breaths are food. (By the fact that the Adhvaryu puts the strainer with the extremities of the grass stems turned towards east and west in the evening, and turned towards north and south in the morning,) he obtains both (the moon which is food, and the vital breaths which are food). (This is done) in order to avoid uniformity. (And therefore) because of this absence of uniformity (this one (i.e. the wind)) (like the strainer) purifies everywhere.

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41 One of the two ukhās is used for the milking in the evening, the other for the milking in the morning.
42 TS. 1.1.3.a.
43 TS. 1.1.3.b.
44 TS. 1.1.3.c.
45 TS. 1.1.3.d.
46 TS. 1.1.3.e.
47 TS. 1.1.3.f.
48 TS. 1.1.3.g.
49 Appertain because the outbreath is directed forward (prāk), and the inbreath is directed backward (pratyāk).
50 According to Śāyaṇa, it is an image of the new moon because, after the day of the new moon, as soon as the crescent of the moon becomes visible in the west, the moon appears with two horns that are directed towards north and south.
(e) (Over the drops of milk, while the cows are milked,) he (the Adhvaryu) says: "The droplet has been offered, the drop has been offered." Thus he says (in order to obtain a firm stand, and for not-spilling (i.e. in order to atone for a possible spilling) of the sacrificial substance, for which has been offered and consecrated with "svāhā," is not spilt.—Agni (the Fire) in heaven is called the Firmament. The drops are his (sacrificial) share. He (the Adhvaryu) says (over the drops of milk): "To Agni, to the Firmament." Thus he gives to Agni, to the Firmament, his share. He says: "Svāhā to Heaven and Earth!" (By saying that) he firmly establishes that (share) in heaven and on earth.—He (the Adhvaryu) pours (the milk) into the vessel that is covered with the strainer. (By doing that) he mixes the sap of the waters and the sap of the plants (for the Darbha grasses of the strainer, having been produced by rain, are the sap of the waters, and the milk, having been produced by the plants that have been eaten by the cows, is the sap of plants). And he firmly establishes the cows in the plants (for the milk represents the cows, and the Darbha grass represents the plants).

(f) (At the time of milking,) touching (the vessel), he restrains his speech (he remains silent), for the firm support of the sacrifice. He sits holding (the vessel), for people do milk, holding (the vessel by the hand).—Up to the third (cow) (i.e. each time after one of the three cows has been milked,) he (the Adhvaryu) asks (the man who has milked the cow): "Which hast thou milked?" The worlds are three. (So, by the fact that three cows are milked) the Sacrificer milks these three worlds. He (the man who has been asked) names (the cow), saying: "She is such and such a one." (And by naming the cows) he reveals their good work. He says: "This is the one who contains all life; this is the all-encompassing one; this is the all-creating one." Verily the one who contains all life is this (earth); the all-encompassing one is the atmosphere; and the all-creating one is yonder (heavenly world). Thus, by means of these (three) cows he milks these (three) worlds, one after the other. And just as to a generous one says something auspicious as a benediction, thus he praises the cows with that (formula).

And therefore (in ordinary life), after they have ascertained: "she (i.e. this or that cow) has abundantly given," people milk the cows, lauding and praising (them).

(g) (Then) he (the Adhvaryu) releases his speech (breaks silence), saying (to the milker): "Do milk an abundant oblation for Indra, (and) for the (other) deities." (Thus) he urges (him) to act (i.e. to milk) for deity after deity; (and thus he says) in order to establish the distinction between what belongs to the gods and what belongs to men. He says it three times, for the gods are trebly truthful (i.e. in thought, word, and deed).—Without restraining his speech and without touching the vessel, the Adhvaryu makes the milker milk (the other cows). (And as he does not utter any formula,) he obtains (for the Sacrifice) that which is unlimited.

(h) He (the milker) should not milk in a wooden vessel. A wooden vessel contains fire (for fire is produced by rotating a wooden stick in another wooden stick). If he (the milker) should milk in a wooden vessel, he (the Sacrificer) would offer an exhausted (already used) oblation. But they (i.e. some authorities) say: "The (chief) oblations certainly have at their head (the oblation of) the sacrificial cake (i.e. the oblation of the sacrificial cake is the first of chief oblations); and all the way down from this side (of the oblation) of the sacrificial cake (i.e. in the whole series of the oblations that are less than the oblation of the sacrificial cake, for example an oblation of milk), there is no going of the sacrificial substance (into the fire) (i.e. there is no loss of the sacrificial substance before the oblation is made)." Therefore one may at will milk in a wooden vessel.—No Śūdra should perform the milking, for the Śūdra has been born of evil, and they say that that which a Śūdra milks, is not fit to be offered as an oblation. (Some authorities, however, say:) "It is only

 *(ituk with the accusative must be considered as a preposition, just like ukhayituk, which is used with the accusative, and means "on both sides of." Cf. Macdonell: A Vedic grammar for students, 303. I think that *ituk means "from this side of," and *ituk- ituk means "all the way down from this side of." )

* 45 na tu purodāsām avāminyā yugād bhāvāvya khaśśi ca āśā utī yo evam evam kāryate (Śāyaṇa’s commentary).

* 46 Following Śāyaṇa, Čānd, in a note on Ṛg. 1.12.15, has translated: "Der Śūdra ist ja aus dem Minderwertigen (nl aus den Füssen der Prajāpati) entstanden." This interpretation is possible. asat, however, does not mean "minderwertig," but "bad," or "evil," and therefore I am not inclined to believe that the word may designate the feet of Prajāpati.

44 TS. I.1.3.g.
45 TS. I.1.3.h.
46 TS. I.1.3.i.
47 TS. I.1.3.e.
the milk used for the Agnihotra-sacrifice that a Śūdra should not milk, for they do not purify it (with a strainer); but, when the milk flows through a strainer (as in the case of the sāmnāyā-offering), then it is (fit to be offered as) an oblation (even if it has been milked by a Śūdra).

(f) (After the milking has been performed) he (the Adhvaryu), (pouring water into the milk pail,) says: “Be ye united, O ye who follow the Sacred Order.” 47 (By saying that) he mixes the sap of the waters and the sap of the plants. And therefore we are living on the sap of the waters and the sap of the plants. He says: “O delightful ones, (be ye united) for the acquisition of wealth.” 48 (By saying that) he gives prosperity to the Sacrificer.—(Then, curdling the fresh milk by means of the curds that have been prepared one, two or three days before, and that are used as rennet) he says: “With soma I curdle thee, curds for Indra.” 49 (By saying that) he makes it (i.e. the milk) to become soma.—Verily, for him who, having drunk the soma (i.e. having offered the Soma-sacrifice), does not drink the soma for a year, the draught of soma is to be drunk again (i.e. he obligated must offer the Soma-sacrifice again). But, verily, the milk of the sāmnāyā-oblation is the soma. (Consequently) for him who, knowing thus, drinks the milk of the sāmnāyā-oblation (at the New-Moon sacrifice) the soma-draught is not to be drunk again (i.e. he is not obliged to offer the Soma-sacrience again).

(j) (The Adhvaryu) should not cover (the milk of the sāmnāyā-oblation) with an earthen vessel. If he should cover it with an earthen vessel, it would be sacred to the Fathers (the deceased ancestors). He (the Adhvaryu) covers it either with an iron vessel or with a wooden vessel; for that is protected by the gods. It is (i.e. this vessel, used as a lid, is) provided with water (i.e. the Adhvaryu pours water in it before using it). It is in order to ward off the demons (indeed). It is provided with water (i.e. it is provided with water).—(Then the Adhvaryu) says: “Thou art inexhaustible (O sāmnāyā-oblation)! For Viṣṇu, (I cover thee).” Verily Viṣṇu is the sacrifice. (Consequently, by saying that,) it is for the sacrifice that he makes it inexhaustible. (Then he deposits the milk of the sāmnāyā-oblation, but not on the ground, and) he says: “Viṣṇu, protect the oblation.” 50 (Thus he says) for the protection of the oblation.

(k) (He) (the Adhvaryu) places it (i.e. the milk of the sāmnāyā-oblation) in a place that is not low (i.e. not directly on the ground). This is done (for the firmness (the holding fast) of the embryos, for non-abortiveness. Therefore, the embryos of the (Sacrificer’s) children will not be abortive. He (the Adhvaryu) places it (i.e. the milk) above as it were. (This is done) in order to obtain the heavenly world above as it were. (This is done) in order to obtain the heavenly world for (the Sacrificer).

3.2.4

(a) kār♠ma vāṃ devēbhyaḥ śākeyam ity āha śāktai; yajñāsya vāi sāṃtātim ānu praĵaḥ paśāvo yājāmānasya sāṃtāyante, yajñāsya vīchitrīnīn ānu praĵaḥ paśāvo yājāmānasya vīchitrīyante; yajñāsya sāṃtātir asi yajñāsya tvā sāṃtātayānīn śrūpām śāṃtātayi tvā yajñāsye tvī yā hvanfyāt sāṃtānoti, yājāmānasya prajāyai paśuṇāḥ śāmtātayi.

(b) āpāḥ paṛṇayati, śraddhā vā āpaḥ, śraddhām eva “rābhya praṇīṭā prācārati; āpāḥ prāṇayati, yajñō vā āpaḥ [1], yajñām ēvā “rābhya praṇīṭā prācārati; āpāḥ prāṇayati, vājro vā āpaḥ, vāyam eva bhṛtṛvevyābhyā praṇīṭya prāṇīṭi prācārati; āpāḥ prāṇayati, āpo vā rākṣogñhi, rākṣasām āpahayati; āpāḥ prāṇayati, āpo vāi devānām priyāṃ dhāma, devānām eva priyāṃ dhāma praṇīṭa prācārati [2]; āpāḥ prāṇayati, āpo vāi sārvā devāttāḥ, devāttā eva “rābhya praṇīṭā prācārati.

(c) vēśāya tvī “tī āha, vēśāya hy ēnād adāt; prātyuṣṭaṁ rākṣaṁ prātyuṣṭaṁ ārātāyā ity āha, rākṣāsaṁ āpahayati; dhūrī ētī āha, ēśā vāi dhūryo ‘gniḥ, tāṃ ētī ‘anupāsṛṣṭaṁ ‘tiyāt [3], adhvaryūṁ ca yājāmānasya ca prādaḥ; upaṇyāśaḥ ‘tye, adhvaryoś ca yājāmānasya ca prādaḥ; dhūrīvān (corr.: dhūrvā) tāṃ yō ‘smān dhūrīvā, tāṃ dhūrvā yām vāyām dhūrvāma ity āha, dvāu vāvā pūruṣaḥ, yām cai ‘dvārīvāt, yās cai ‘naḥ dhūrīvāt, tām ubhāu śuc ‘rparyatī.

(d) tvāṃ devānām asi sāṃnītam pārītamaṁ jūṣṭataṁ vānītataṁ devahātataṁ ity āha, yathāyājūḥ evā ‘tāt [4], āhurtaṁ asī āhurdhānam ity āha ‘naṛtyaṁ; dhūrīṣaḥ maḥaṁ dhūrī ity āha dhūrīyaḥ; mātrāsyā tvā cākṣasū prēkṣā ity āha mitrātvāya; mā bhēr maṁ sam vikāha maṭ tvā hiṁsīsaṁ ity āha ‘hiṁṣāyai; yād

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47 TS. 1.1.3.1.
48 TS. 1.1.3.1.
49 TS. 1.1.3.1.
50 TS. 1.1.3.1.
vai kinc ca vata na 'bhivati, tata sarva varun-
advatyam; uru vatayey 'ty aha, avaram eva
'nat karoti.

(c) devasya tvā savitur prasavā ity aha prá-
sūtaya; āsvina bhūbhāmy īty aha [5], āsvinau
hi devānām adhvaryuḥ āstām; pūsga hāstābhāmy
īty aha yātaya; āgnaye jūṣṭam nirvapāmi 'ty
āha, āgnaye eva 'nam jūṣṭam nirvapati; trir
yājuṣā, traya imē lokāh, esam lokānām āptaya;
tūṣṭam cathurstām, aparimitam eva 'varunde;
sa evaṁ eva 'nupūrvaṁ havīṁśi nirvapati [6].

(f) idāṁ devānām idāṁ u naḥ sahe 'ty aha
vyādvṛtyaya; sphātyāv tvā nā 'rātyā īty aha
gūptya; tāmasa 'va va esō 'ntās carati, yah
parīnāhi; suvar abhi vikhyeṣaṁ vaisvānaraṁ
jótiṁ ity aha, suvar eva 'bhī vīpaṣyaṁ vaisvā-
naraṁ jyotiḥ.

(g) dyāvāpṛthivī havisi gṛhitā udavepetām,
dhīhanām duryādyāvāpṛthivyār īty aha,
ghānaṁ dyāvāpṛthivyār dhītya; urv antārīk-
sandāniḥ 'ty aha gātaya; ādityas tvā pāstre
sādāyāṁ 'ty aha, iyāṁ va ādītiḥ, asyā eva 'nād
upāstre sādasyati; āgne havyāṁ raksasve 'ty
aḥ gūptya [7].

This chapter deals with the following rites
which the Adhvaryu performs the next morning.
He washes his hands, and spreads an uninter-
rupted line of sacrificial grass from the Gārhap-
ayati fire place to the Āhavanīya; he brings the
prayita-waters forwards; he takes the winnowing
basket; he touches the yoke of the cart which
holds the rice to be used for the obliteration of
the sacrificial cakes; he touches the pole of the
cart; he ascends the cart; he takes away the grass
that covers the rice, and looks at the rice; he takes
a handful of rice, puts it in the Agnihoтра-havanī
ladle, and pours it out into the winnowing basket;
he touches the rice that has been poured out
and the rice that has been left in the cart; he de-
scends from the cart, and looks at the Sacrificer's
house; he carries in the winnowing basket the
rice to be used for the obliteration, and deposits it
near the Gārhapatyā or the Āhavanīya fire.

(a) (Washing his hands) he (the Adhvaryu)
says: "For the rite, you two (I wash); for the
gods, may I be able (to perform the rite)"[8].
(Thus he says) in order to be able.—Verily,
it is in consequence of the continuity of the sacrifi-
cing that the progeny and the cattle of the Sacrificer
continuously propagate; and it is in consequence
of the interruption of the sacrifice that the prog-
eny and the cattle of the Sacrificer are inter-
rupted (in their propagation).—"Thou art the
continuity of the sacrifice. For the continuity
of the sacrifice, I spread thee; for the continuity
of the sacrifice, thee." Thus saying, he (the
Adhvaryu) spreads (an uninterrupted line of
sacrificial grass from the Gārhapatyā fire place)
to the Āhavanīya fire place. (He does that)
for the continuous propagation of the progeny
and of the cattle of the Sacrificer.

(b) He (the Adhvaryu) brings the waters
forward (i.e. the waters that are called the
prayita-waters). Verily, the waters are faith.
So, it is after having taken hold of faith, and
having brought it forward, that he performs the
rite.—He brings the waters forward. Verily,
the waters are the sacrifice. So, it is after having
taken hold of the sacrifice, and having brought
it forward, that he performs the rite.—He brings
the waters forward. Verily, the waters are a
thunderbolt. So, it is after having hurled a
thunderbolt at the enemies (of the Sacrificer),
and having brought it forward, that he performs
the rite.—He brings the waters forward. Verily,
the waters destroy the Raksasas. It is in order to
drive the Raksasas back (that he brings the
waters forward).—He brings the waters forward.
Verily, the waters are the beloved dwelling place
of the gods. So, it is after having brought the
beloved dwelling place of the gods forward,
that he performs the rite.—He brings the waters
forward. Verily, the waters are all the deities.
So, it is after having taken hold of all the deities,
and having brought them forward, that he per-
forms the rite.

(c) (Taking the winnowing basket) he says:
"For accomplishment, thee (I take)."[8] For
accomplishment, indeed, he takes it.—(Heating
the Agnihotra-havanī ladle and the winnowing
basket on the Gārhapatyā fire or on the Āhav-
ānīya fire,) he says: "The Raksas is burnt up,
the evil spirits are burnt up."[8] (Thus he says)
in order to drive the Raksasas back.—(Touching
the yoke of the cart which holds the rice for
the offering, and which is behind the Gārhapatyā
fire,) he says: "Thou art the yoke."[8] Verily
Agni (the fire god), who is in the yoke, is that
one (whom he thus addresses). If he (the Adh-
varyu) should pass him by without having
touched him, he (Agni) would burn the Adh-
varyu and the Sacrificer. He passes him by after

having touched him, in order that the Adhvaryu
and the Sacrificer may not be burnt. He (the
Ardhavaryu) says: "Injure him who injures us;
injure him whom we injure." He are two
persons: the one whom he (the Sacrificer) injures,
and the one whom he injures. (By uttering
this formula) he (the Adhvaryu) gives pain to
both.

(d) (Touching the pole of the cart, and ad-
ressing the cart,) he says: " Thou are the gods
(i.e. thou belongest to the gods), thou are the
most bountiful one, the most richly filled, the most
agreeable (to the gods), the best of carriers, the
caller of the gods." (The meaning of) this
is according to the text of the formula.—(As-
cending the cart) he says: "Thou art the ob-
server-holding that does not stumble." (Thus he
says) in order to avoid painful occurrence. He
says: " Be firm, waver not." Thus he says for
firmness.—(Having taken away the grass
that covered the rice to be used for the sacrifi-
cial cakes, he looks at the rice, and) he says: "I gaze
on thee with the eye of Mitra." (Thus he says)
for friendship (in order to obtain friendship).
He says: " Be not afraid, be not troubled, let me
not harm thee." (Thus he says) in order to
avoid injury. Verily, everything upon which
the wind does not blow, has Varuna as its deity
(i.e. is under Varuna's sway). (When he takes
away the grass that covers the rice) he says:
"Wide open (be thou) to the filled." (By
saying that) he makes it (i.e. the rice) not belong
to Varuna (i.e. free from Varuna's sway).

(e) (The Adhvaryu then takes a handful of
rice, and puts it in the Agnihotra-havanī ladle;
and pouring it into the winnowing basket,) he
says: "On the impulse of god Savitar." (Thus
he says) in order to give impulse (to his action).
He says: "With the arms of the two Āśvinís." (For
the two Āśvinís, indeed, were the two Adh-
varyus of the gods. He says: "With the hands
of Puṣan." (He says that) for the guidance
(of his action). He says: "I pour thee out agree-
able to Agni that he pours out these (grains
of rice) into the winnowing basket). Three
times (he pours the rice out) with a formula.
These worlds are three. It is in order to obtain
these (three) worlds (that he does that). The
fourth time, (he pours the rice out) silently
(without a formula). (By doing thus) he ob-
tains which is unlimited.—So he pours the
oblations out one after the other.

(f) (Having thus poured the four handfuls
of rice, he touches first what has been poured out,
and then what has been left in the cart, and) he
says (first): " This (is the share of) the gods:" (and
then:) "and this (is the share of) us too." (Thus he
says) in order to establish the distinction.—(Addressing
the rice that has been poured
out) he says: "For prosperity, thee; not for
niggardliness."—Verily he moves in darkness
as it were, he who is in an enclosed (and covered)
place. (Seated in the cart, and looking towards
east at the Āhavaniya fire,) he (the Adhvaryu)
says: "May I behold the sun, the light that
shines for all men." It is the sun, indeed, the
light that shines for all men, that he beholds
(when he looks at the Āhavaniya fire).

(g) (Formerly) when the sacrificial substance
had been taken (i.e. when the oblation had been
prepared), Heaven and Earth (not knowing
what would happen) trembled. (Descending
from the cart, and looking at the Sacrificer's
house,) he (the Adhvaryu) says: "May those
that have doors (i.e. the houses) stand firm in
heaven and on earth." (Thus he says) for the
firmness of the houses (in order that they may
stand firm) in heaven and on earth.—(Then,
carrying the rice for the oblation, and walking
forward,) he says: "Move along the wide atmos-
phere." (Thus he says) for (the welfare of)
going.—(Depositing the winnowing basket with
the rice at the west side of the Gārhapatya fire,
and at the west side of the Āhavaniya fire,) he
says: "I place thee in the lap of Aditi." Verily
Aditi is this (earth). It is indeed in the lap
of this (earth) that he places it (i.e. the sacrificial
substance for the oblation). (Then) he says:
"O Agni, guard the offering." (Thus he says)
for protection.

[TS. 1.1.4.e.
66 TS. 1.1.4.f.
67 TS. 1.1.4.g.
68 TS. 1.1.4.h.
69 TS. 1.1.4.i.
70 TS. 1.1.4.k.
71 TS. 1.1.4.l.
72 TS. 1.1.4.m.
73 TS. ibidem.
74 TS. ibidem.
75 TS. ibidem.
76 TS. 1.1.4.n.
77 TS. 1.1.4.o.
78 TS. 1.1.4.p.
79 TS. 1.1.4.q.
80 TS. 1.1.4.r.
81 TS. 1.1.4.s.
82 TS. 1.1.4.t.}
(a) ċindro vṛtrāṁ ahaṁ, sō 'pāh, abhyāṁriyata (corr.: sō 'pō 'bhāṁriyata), tāsāṁ yān mēdhyāṁ yajñīyāṁ sādevaṁ āśīt, tād āpōdaṅkrān, yā ārāḥ maṁ sādāvā āpah, tābhūvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvाँ vāpi utpānātī; dvābhāṁ yājāmānāḥ, prātiśthītayi.—devō vāb savitō 'tपुवित्तः ity āha; savitīprasūta ity 'nā utpānātī.—ācchitreṇa pavītrenē 'tρυ 'āha; asāv vā ādityo 'cchīdaṁ pavītraṁ; tēnā 'tī 'nā utpānātī.—vāsōḥ sūrasya rāṣṭhīṁ bhīṁ ity āha; pānā vā āpah, pānā vā sāvāṁ, pānā rāṣṭhīya [2], pānār ēva prāṇānt śāmāni; sāvīrīye rcā.—savīrīyaśūtām me kārma 'sad iti, savīrīyaśūtam evā sva kārma bhavati; pacchō gāyatriyā śūMichārduḥṛtvāya.

(b) āpo devīr āgṝpu eva āgṝpu eva ity āha, rūpāṁ evā 'sāṃ ētaṁ mahīmaṁ vāyac̄aṣṭe; āgra imaṁ yajñāṁ vagatā 'gre yajñāpataṁ ity āha; āgra evā yajñāṁ yuyāti, āgra yajñāpata [3]—yānāṁ īnān ānānta vṛtratīre yuvāṁ ēndrām arvīauḥvam vṛtratīryā ity āha; vṛtrāṇā ha hariyānāṁ ānāṁ āpo vavre, āpo lie 'nīrām vavre; sājanīṁ evā 'sāṃ ētaṁ sājanīṁ vāyac̄aṣṭe; prōkṣitāh sthe 'ty āha; tēnā 'paḥ prōkṣitāh.

(c) agnaye vo juśtaṁ prōkṣāmy angaṁōmābhīyāṁ ity āha, yathādevatāvā evāvā 'nān prōkṣati, tri pūkhāt, tryvṛd hi yajñā [4], āhō rākṣasam āpahatayi.—śūndhadham dāivyāya kārmaṇē devasyāyā ity āha, devasyāyā evāvā 'nāṇi śundati; tri pūkhāt, tryvṛd hi yajñāḥ, āhō medhātvāya.—āvādhuṭaṁ rākṣo 'vadhuṭaṁ ārātyā ity āha, rākṣasam āpahatayi.—ādityās tvāg tvā 'ś āha, iyaṁ vā ādityā [5], asāv evāvā 'nāvācām karotī; prāti tvā prītvā (corr.: vēttvā)93 ity āha prātiśthītaiy.—purātāt pratīcānagītvām uttarāmone 'paṇṭhītvā medhātvāya; tāsaṁ purātāt pratīcānagītvām paś̄avo médham upaṭṭhaṇa; tāsaṁ prajāś miyām grāhydro.—yajñāvēdevyā nīlāya, kṛṣṇo rūpāṁ krtvā; yāt kṛṣṇīnē devyāvahānti, yajñāḥ evāvā 'nāyām prāyuṣkte, haviṣo 'skandāya [6].

(d) adhīśvaṇām asī vānaspātyām ity āha, adhīśvaṇām evāvā 'nāvākarotī; prāti tvā 'dītyās tvāg vēttvā (corr.: vēttvā) ity āha sahyātvā; agnēs tānūr asī 'ty āha, agnēr vētē 'nāvā, yād ōṣadvāyāḥ; vētē visārjanām ity āha; yādā hī prajā ōṣadhinām asāṃti, āhā vācām visṛjante;

93 Here and everywhere the reading of the Ts. in the Weber's edition and in the edition of the Bibliotheca Indica is vēttvā.
(a) [With two strainers, which consist of two blades of Darbha grass, the Adhvaryu purifies the waters that will be used for sprinkling the sacrificial food.]

Indra slew Vṛtra; he (Vṛtra) died upon the waters (and defiled them); what of them was pure, fit for sacrifice, and divine, that ran away; that became Darbha grass.—By the fact that he (the Adhvaryu) purifies the (sprinkling) waters with Darbha grass, it is with those waters which were pure, fit for sacrifice, and divine, that he purifies these waters.—He purifies them with two blades of Darbha grass. The Sacrificer is two-footed. It is for his firm stand (that the Adhvaryu purifies the sprinkling waters with two blades of Darbha grass). He (the Adhvaryu) says: "Let the god Savitar purify you."63 It is impelled by Savitar indeed that he (the Adhvaryu) purifies them.—He says: "with a flawless purifier."64 A flawless purifier is yonder sun. It is with him indeed that he purifies them.—He says: "with the rays of the beneficient sun."65 The waters are vital breaths (i.e. life), the beneficient ones are vital breaths, and the rays (of the sun) are vital breaths. Consequently, by reciting that formula for the purification of the waters, he (the Adhvaryu) unites vital breaths with vital breaths (i.e. life with life).—(He performs the rite with a stanza that refers to Savitar, (thinking:) "May my work be impelled by Savitar." (For) indeed his work is impelled by Savitar. (He performs the rite) with a Gāyatrī-stanza (which is composed of three pādas), pāda by pāda, in order that the performance may be thrice successful.66

(b) (Addressing the sprinkling waters) he says: "O divine Waters, that purify in front, that go in front."67 By saying that, he declares the aspect of them, their glory.—He says: "Lead this sacrifice in front, the lord of the sacrifice in front."68 In front, indeed, they lead the sacrifice; in front, the lord of the sacrifice.—He says: "Indra chose you for the contest with Vṛtra; you chose Indra for the contest with Vṛtra."69 (In fact) Indra, when he was about to slay Vṛtra, chose the Waters (as helpers), and the Waters chose Indra (as helper). By saying that, he

(c) (The Adhvaryu then sprinkles the sacrificial food, i.e. the grains of rice.) He says: "I sprinkle you as something agreeable to Agni, to Agni and Soma."70 For each deity (in due order) indeed he sprinkles these (grains of rice). He sprinkles them three times, for the sacrifice is threefold. And it is also in order to drive the Rakṣasas back (that he sprinkles the grains of rice three times).—(The Adhvaryu then sprinkles the sacrificial vessels.) He says: "Be ye pure for the divine rites, for the sacrifice to the gods."71 It is indeed for the sacrifice to the gods that he purifies these (vessels). He sprinkles them three times, for the sacrifice is threefold. And it is also in order to make these (vessels) fit for the sacrifice (that he sprinkles them).

(The Adhvaryu then takes the black antelope skin, and, shaking it,) he says: "The Rakṣas is shaken off, the evil spirits are shaken off."72 (Thus he says) in order to drive the Rakṣasas back.—(The Adhvaryu then spreads the black antelope skin on the ground, and) he says: "Thou art the skin of Aditi. Aditi is this (earth) indeed. (Consequently, by saying that formula,) he makes it (i.e. he makes the black antelope skin) the skin of this (earth). He says: "Let the Earth acknowledge thee."73 (He says that) in order to give (the skin) a firm stand.—He spreads it in the east (on the east side of the sacrificial ground) with its neckpart turned to the west, and with the hairy side upwards, in order to make it fit for the sacrifice. Therefore, it is in the east, and turned to the west that the domestic animals (when they are bound to the sacrificial post) attend upon the sacrifice. And therefore (since the domestic animals attend upon the sacrifice) people seize (not a domestic animal, but) a wild animal (i.e. an antelope) (in order to use its skin for the sacrifice).—(It is upon the black antelope skin that the Adhvaryu threshes the grains of rice for the oblation.) (Formerly) the sacrifice, having assumed the

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63 TS. 1.1.5.a.
64 TS. ibidem.
65 TS. ibidem.
66 The formula devo vai...raśmibhiḥ is a Gāyatrī-stanza.
67 TS. 1.1.5.b.
68 TS. ibidem.
69 TS. 1.1.5.c.
70 TS. 1.1.5.d.
71 TS. 1.1.5.e.
72 TS. 1.1.5.g.
73 TS. 1.1.5.g.
74 TS. ibidem.

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Although I agree that the meaning of his explanation of samay is impossible
form of a black antelope, hid itself from the gods. By the fact that he (the Adhvaryu) thrusts the sacrificial substance (i.e. the grains of rice) upon the black antelope skin, it is from the sacrifice indeed that he puts the sacrifice in motion. (And it is done) for the non-spilling of the sacrificial substance (i.e. in order that nothing of the sacrificial substance may be spilled).

(d) (The Adhvaryu then takes the mortar, and puts it on the black antelope skin; and addressing the mortar,) he says: "Thou art the adhiṣṭavaṇa of wood (i.e. the plank that is used for pressing out the soma in the Soma-sacrifice)."

(Thus he says) for joining (i.e. in order to join the mortar and the black antelope skin together).—(Then, pouring the grains from the winnowing basket into the mortar) he says: "Thou art the body of Agni." Verily the plants (and consequently the grains of rice) are the body of Agni (for they are eaten by Agni). He says: ("Thou art the releaser of speech.") For certainly, when people eat plants (i.e. vegetables), (being pleased) they release their speech. (Then he) says: "For the pleasure of the gods I seize thee." (By saying that) he causes the deities to increase the obligation. (Then, taking the pestle,) he says: "Thou art the wooden stone." (By saying that) he makes it the stone that is used for pressing out the soma. (Then he) says: "As such do thou, with good labor, elaborate the obligation for the gods." (Thus he says) for appeasement (i.e. in order to appease the sacrificial food which, being crushed, may react with hostility, and thus make the sacrifice ineffective).

(e) (The Adhvaryu then beats the grains of rice, and calls the Haviṣḵṛt, i.e. the preparer of the sacrificial food.) He says: "O Haviṣḵṛt, come." (By saying that) he calls those who are for the Haviṣḵṛts of the gods. Three times he calls, for the gods are trebly truthful (i.e. in thought, word and deed). (The Āgniḥdra then beats the two millstones with the wedge, and) he says: "Sap do thou call hither, strength do thou call hither." (By saying that) he gives sap and strength to the Sacrificer. (Addressing the millstones) he says: "Make ye clear sounds. May we be victorious in contest." (Thus he says) in order to overpower the enemy (of the Sacrificer).—The voice of the faithful Manu, while he was sacrificing, was destroying the Asuras (the enemies of the gods); it entered the utensils employed at the sacrifice; (and) all the Asuras who heard those sacrificial utensils raising their voice, were destroyed. Therefore, he (the Sacrificer) should offer the sacrifice after having taken his place in the middle of his kinsmen; and (among those kinsmen) all his enemies who hear the sacrificial utensils raising their voice, will be destroyed. (This is the reason why) he (the Adhvaryu) orders (the Āgniḥdra) to strike loudly (the millstones) for victory (i.e. in order to give the Sacrificer victory over his enemies). So he (the Sacrificer) keeps away from them (i.e. from his enemies) manly vigour and valour. He becomes superior to them.

(f) (The Adhvaryu then takes the winnowing basket.) He says: "Rain-grown art thou."

(Then, pouring out the threshed rice from the mortar into the winnowing basket, and addressing the rice, he says:) "May the rain-grow acknowledge thee." Verily the plants (i.e. the rice plants) are rain-grown, and the reeds (i.e. the reeds of which the winnowing basket has been made) are rain-grown. It is for the success (of the rite) (that he utters these formulas).

(The Adhvaryu then winnows the rice, and throws the husks on the ukara, i.e. on the heap of rubbish, which is situated on the north side of the sacrificial ground.)

(Formerly, while the gods, or holy men, were performing a sacrifice,) the Rākṣasas attacked the sacrifice; they (the gods, or the holy men,) warded them off from the cattle by satisfying them with the blood (of the victims), (and they warded them off) from the plants (by satisfying them) with the husks (of the vegetable oblations).—(Throwing the husks on the ukara) he (the Adhvaryu) says: "The Rākṣas is cleared away, the evil spirits are cleared away."
ays) in order to ward off the Rakṣasas. (Then) he says: "Thou art the share of the Rakṣasas."108 (By saying that) he satisfies the Rakṣasas with the husks. (Then) he touches water (i.e. he dips his hand into water) for ritual purity.

(g) (The Adhvaryu then separates the husked grains from the unhoused, and) he says: "Let the wind separate you."109 Verily the wind is a purifier. (By saying that formula) he (the Adhvaryu) purifies them (i.e. the grains of rice).—(The Adhvaryu then makes the husked grains fall from the winnowing basket into a pot.) These (grains) that (fall) from the winnowing basket, fall from the atmosphere as it were. (Addressing the grains that have fallen into the pot,) he says: "Let the god Savitar, of golden hands, seize you."110 (Thus he says) for the firm establishment (of the grains in the pot), in order that the sacrificial substance may not be spilled.—(Then) he orders (the Sacrificer's wife) to cleanse (the grains) three times, for the sacrifice is threefold. And it is also for ritual purity (i.e. in order to make the grains fit for the sacrifice) (that he gives that order).

3.2.6

(a) ávadhūtaṁ rákṣo 'vadhūtā árātā ity āha, rákṣasām ápahatvai; ádítyās tvāg asi 'ty āha, iyām và áditi, asyā evāi 'nāt tvācak maroti; práti tvā prthivī vētv (corr.: vētv) ity āha prátiṣṭhityai; puraṣṭrā pratiṣṭhāvīravum úttaralamó 'pastānāt mediḥyātva, tāmāt puraṣṭrāt pratyāṅcāṁ paśavo médhim úpatishtai, tāmāt prájā mṛgaṁ grāhukaḥ; yajñō devēbhyo nīlāya [1], kṣaṇo rūpam krtvā: yat kṣaṇāṁ eva harāv adhipiṇā, yajñāv ēd tā yajñāṁ práyuṅkte, haviso 'skandāya.

(b) dyāvaprthiḥvah saha 'stām, té śāmyāmātram ēkam āhar vyāitiśā śāmyāmātram ēkam āhāb; divāḥ skambhanār asi práti tvā 'dityās tvāg vētv (corr.: vētv) ity āha, dyāvaprthivyōrvītvai; dhiśānā śi parvatiyā práti tvā divāḥ skambhanār vētv (corr.: vētv) ity āha, dyāvaprthivyōrvītvai [2]; dhiśānā śi pārva-teyā práti tvā pravatiyā vētv (corr.: vētv) ity āha, dyāvaprthivyōrvītvai.

(c) devāya tvā savituvā prasavā ity āha prá-sūtyai; ásvino bāhūbhīyaṁ ity āha, áśvinau hi devānām adhvaryū āstām; pūṣpō hástabhīyāṁ ity āha yātai; ádhivapāṁ 'ty āha, yathā-de

108 TS. 1.1.5.u. 109 TS. 1.1.5.v. 110 TS. 1.1.5.s.w.

[This chapter contains explanations referring to the following rites. The Adhvaryu takes again the black antelope skin, shakes it, and spreads it on the ground; on the skin he puts the peg, on the peg the lower millstone, and on this, the upper millstone; then, he pours out the grains of rice from the mortar on the lower millstone, and starts to grind them; then, he orders the Sacrificer's wife to grind.]

(a) (When the grains of rice have been cleansed and washed, the Adhvaryu takes the black antelope skin again, and shaking it) he says: "The Rakṣas is shaken off, the evil spirits are shaken off."111 (Thus he says) in order to drive the Rakṣasas back.—(The Adhvaryu then spreads the black antelope skin on the ground, and) he says: "Thou art the skin of Aditi."112 Aditi is this (earth) indeed. (Consequently, by saying that formula,) he makes it (he makes the black antelope skin) the skin of Aditi. (He says: "Let the Earth acknowledge thee."113 (He says that) in order to give (the skin) a firm stand.—He spreads it in the east (i.e. on the east side of the sacrificial ground), with its neckpart turned to the west, and with the hairy side upwards, in order to make it fit for the sacrifice. Therefore, it is in the east and turned to the west that the domestic animals (when they are bound to the sacrificial post) attend upon the sacrifice. And therefore (since the domestic animals attend upon the sacrifice) people seize (not a domestic animal, but) a wild animal (i.e. an antelope) (in order to use its skin for the sacrifice).—(It is upon the black antelope skin that the Adhvaryu grinds the grains of rice for the obligation.) (Formerly) the sacrifice, having assumed the form of a black antelope, hid itself from the sūrya vṛkṣa (sacred fig tree). The Adhvarya 114 farms the grains from the tree, and when the harvest is completed, the Adhvarya, in most cases, sacrifices nothing, nothing is spilled.

(b) The piece of land used for the low and high millstones was not the same as the piece (joined substance of the low and high millstone). They were, however, "joined substance of Aditi" (symbol of Aditi).-Adhismiti, the low millstone: a sāmyaṁ. The Adhismiti and a sāmyaṁ is not the same as the piece of land. They were "Thou art the skin of Aditi."112 Aditi is this (earth) indeed. (Consequently, by saying that formula,) he makes it (he makes the black antelope skin) the skin of Aditi. (He says: "Let the Earth acknowledge thee."113 (He says that) in order to give (the skin) a firm stand.—He spreads it in the east (i.e. on the east side of the sacrificial ground), with its neckpart turned to the west, and with the hairy side upwards, in order to make it fit for the sacrifice. Therefore, it is in the east and turned to the west that the domestic animals (when they are bound to the sacrificial post) attend upon the sacrifice. And therefore (since the domestic animals attend upon the sacrifice) people seize (not a domestic animal, but) a wild animal (i.e. an antelope) (in order to use its skin for the sacrifice).—(It is upon the black antelope skin that the Adhvaryu grinds the grains of rice for the obligation.) (Formerly) the sacrifice, having assumed the form of a black antelope, hid itself

111 TS. 1.1.6.a. 112 TS. 1.1.6.b. 113 TS. 1.1.6.c. 114 TS. 1.1.6.d.
from the gods. By the fact that he (the Adhvaryu) grinds the sacrificial substance (i.e. the grains of rice) upon the black antelope skin, it is from the sacrifice indeed that he puts the sacrifice in motion. (And it is done) for the non-spilling of the sacrificial substance (i.e. in order that nothing of the sacrificial substance may be spilled).

(b) (The Adhvaryu then puts the śamyā, i.e. the peg, on the black antelope skin; then he puts the lower millstone on the śamyā, and the upper millstone on the lower one.)—(Formerly, when they were created,) the sky and the earth were (joined) together. They went apart the distance of a śamyā one day, and the distance of a śamyā one day (i.e. they went apart the distance of a śamyā every day). (Putting the śamyā, i.e. the peg, on the black antelope skin, and addressing it,) he (the Adhvaryu) says: "Thou art the supporter of the sky; let the skin of Aditi acknowledge thee."115 (Thus he says) in order to separate the sky and the earth. (Putting the lower millstone on the śamyā, and addressing the lower millstone,) he says: "Thou art the dhīṣaṇā (the divine power of the mountain. Let the supporter of the sky acknowledge thee."118 (Thus he says) in order to keep apart the sky and the earth. (Putting the upper millstone on the lower one, and addressing the upper millstone,) he says: "Thou art the dhīṣaṇā (the divine power of the rock. Let the mountain acknowledge thee."117 (Thus he says) for the firmness of the sky and the earth (in order to make firm the sky and the earth).

(c) (The Adhvaryu then pours out the grains of rice from the mortar on the lower millstone.) He says: "On the impulse of the god Savitar."118 (Thus he says) in order to give impulse (to his action). He says: "With the arms of the two Aśvins."119 (For) the two Aśvins indeed were the two Adhvaryus of the gods. He says: "With the hands of Pūṣan."120 (He says that) for the guidance of (his action). He says: "I pour thee out."121 For each deity (in due order) indeed he pours out these (grains of rice).—He says:

"Thou art grain; do satisfy the gods."122 By the power of this formula, as much as each deity desires, so much does the obligation increase; for whatever he (the Adhvaryu) (really) offers, that is not as much as that should be (which each deity desires).

(d) (The Adhvaryu then, pushing the upper millstone on the lower millstone, first eastward and then westward, grinds the grains of rice, and doing so,) he says: "For out-breathing thee, for in-breathing thee (I grind)."123 (By saying that) he puts the vital breaths into the Sacrificer (he gives the vital breaths to the Sacrificer). He says: "May I impart long extension to the life (of the Sacrificer)."124 (By saying that) he gives him (long) life. (Then he pours the ground rice on the black antelope skin.) Verily these (grains) that fall from the lower millstone, fall from the atmosphere as it were. (Pouring these grains on the black antelope skin,) he says: "Let the god Savitar, of golden hands, seize you."125 (Thus he says) for the firm establishment (of the grains on the black antelope skin), in order that the sacrificial substance may not be spilled.—(Then, addressing the Sacrificer’s wife,) he says: "Without pouring in (more grains) do thou grind, make them fine." (Thus he says) in order to make (the grains of rice) fit for the sacrifice.

3.2.7

(a) dhṛṣṭiḥ asī brāhma yacchē 'ty āha dhṛṣṭi, āpā 'gne 'gnim āmādaṁ jahi nīś krvadādhaṁ sedhā" devayājām vahē 'ty āha, yā evāmākramyaḥ (corr.: evā 'māt krvadāḥ), tām apahātya, medhya 'gnau kapalam upadadhāti; nirágadhaṁ rākṣo nirágadhā ārātaya ity āha, rākṣaṁsy evā nirágadhaṁ, aṇiváty upadadhāti, asmin eva lokē jyōtir dhatte, āṅgāram ádhivartaya[1], antārīkṣa evā jyōtir dhatte, ádiyām evā mūṃśilo lokē jyōtir dhatte, jyōtisanto 'smā imē lokā bhavanti, yā evām veda; dhūrvām asī prītvim dhṛṣṭe 'ty āha, prītvim evāi 'tēna dhṛṣṭiḥ.

(b) dhārtrām asī antārīkṣaṁ dhṛṣṭe 'ty āha, antārīkṣam evāi 'tēna dhṛṣṭiḥ; dhūrvām asī divāgam dhṛṣṭe 'ty āha, divām evāi 'tēna dhṛṣṭiḥ[2]; dhārmā 'si dīso dhṛṣṭe 'ty āha, dīsa evāi...
'tēna dṛṅhati, imān evā 'tāir lokān dṛṅhati, dṛṅhante 'smā imē lokāḥ prajāyā paśūbhīḥ, yā evām vēda.
(e) trīyā āgṛ kapālāṇy upadāhāti, trāya imē lokāḥ, esēm lokānām āptāyai; ēkām āgṛ kapālāṇa upadāhāti, ēkām vā āgṛ kapālāṇa pūrāsasya sambhāvatī [3], āthā dvē, āthā trīṇī, āthā catvāri, āthā 'ṣṭau, tāśmā āstēkapālāṃ pūrāsasya śrāb, yā evām kapālāṇa upadāhāti, yajñī vā prajāpatiḥ, yajñāṃ evā prajāpatiḥ sāṁskaroti, ātmānām evā tāt sāṁskaroti, tātī sāṁskṛtam ātmānām [4] amūṣmīl lokē nu pārait.
(d) yād aṣṭāv upadāhāti, gāyatīrayā tāt sāṁmitam; yān nāva, trīvītā tāt; yād āsā virājā tāt; yād ākāsā, triṣṭūbhā tāt; yād dvādaśa [5], jāgatyā tāt; chāndāsāsammitiḥ sā upadāhāt kapaḷāṇi, imāl lokān anupūrvaṁ diśo vihṛtyai dṛṅhati; āthā "yuvā prāṇān prajām āsā viyāmāne dādāhī, sajātān asmā abhīto bhūlān karoti.
(c) ciṭāḥ stē 'ty āha, yahāvājuvā evāi 'tāt; bhṛgūṇām āṅgirasām tāpās tāpādhvam iṣṭā āha, devāstānām evāi 'nāi tāpās tapati; tānī tātaḥ sāṁśhite, yāni ghrmā kapālāṇy upacīnānti, vedāsā iṣṭā cātuṣpadaya rca vīmūnicatī, cātuṣpadāyā ṣāvāvā, paśuv evā pāriṣṭhāḥ pratiṭiṣṭhāti [6].

This chapter contains ritual and theological explanations referring to the rites which deal with the placing of the potsherds on the hearth where the sacrificial cakes will be baked, and also with the rite that consists in separating these potsherds at the conclusion of the sacrifice.

(a) (The Adhvaryu then takes the pooking-stick, and addressing it) he says: "The bold one art thou; support the Brāhman (the holy power of the sacred word)."\textsuperscript{124} (Thus he says) for support (i.e. in order to support the sacrifice). (With the pooking-stick he then removes two burning coals from the Gārhapataya fire; he throws away one of them in the northwest direction, and he puts the other one on that spot of the hearth where the sacrificial cakes will be baked.) He says: "O Agni, drive off the fire that eats raw flesh; send away the corpse-eating one; bring hither the fire that makes offerings to the gods."\textsuperscript{125} Having (thus) driven away the fire that eats raw flesh, the fire that eats corpses, it is on a fire that is fit for the sacrifice that he puts the potsherd (i.e. the central potsherd). (Having placed the central potsherd, he puts a burning coal on it, and) he says: "The Rākṣasa is burnt, the evil spirits are burnt."\textsuperscript{126} (By saying that) he burns Rākṣasa. He places the central potsherd (i.e. the central potsherd) on a burning coal. (By doing that) he puts light into this world (i.e. on the earth). (Over the central potsherd) he rolls a burning coal (i.e. another burning coal). (By doing that) he puts light into the atmosphere. It is the sun, indeed, he puts as light into yonder (heavenly) worlds. These (three) worlds (the earth, the atmosphere, and the heaven) become luminous for him who thus knows.—(Placing the central potsherd on the burning coal) he (the Adhvaryu) says: "Thou art firm; make firm the earth."\textsuperscript{127} With that formula he makes the earth firm.

(b) (Placing a second potsherd eastwards of the central one) he says: "Thou art a supporter, make firm the atmosphere."\textsuperscript{128} With that formula he makes the atmosphere firm. (Placing a third potsherd westwards of the central one) he says: "Thou art supporting, make firm the heaven."\textsuperscript{129} With that formula (he makes) the heaven firm. (Placing a fourth potsherd southwards of the central one)\textsuperscript{130} he says: "Thou art a support, make firm the quarters."\textsuperscript{131} With that formula (he makes) he makes the quarters firm. With those (four formulas) he makes the three (three) worlds firm. For him who thus knows, these worlds are strong with (i.e. rich in) cattle and offspring.

(c) First he places three potsherds. These worlds are three (i.e. earth, atmosphere, and heaven). It is in order to obtain these (three) worlds (that he first places three potsherds).—First he places only one potsherd (kapāla). Verily, at first, only one skull-bone (kapāla) of man is produced (when man, as an embryo, is in the womb of the mother); then, two (are produced); then, three; then, four; then, eight. Therefore, the skull of man is composed of eight skull-bones (just as the potsherds placed by the Adhvaryu are eight). When he (the Adhvaryu, acting for the Sacrificer,) thus places the potsherds,—verily, Prajāpati is the sacrifice,—it is

\textsuperscript{124} TS. 1.1.7.c.
\textsuperscript{125} TS. 1.1.7.d.
\textsuperscript{126} TS. 1.1.7.e.
\textsuperscript{127} TS. 1.1.7.f.
\textsuperscript{128} The order in which the potsherds are placed is uncertain for Āpastamba and Baudhāyana do not agree.
\textsuperscript{129} TS. 1.1.7.g.
the sacrifice, Prajāpati, that he makes perfect, (and) it is his body (i.e. the body of the Sacrificer) that, by that, he makes perfect; and (it) is this body, which has been (thus) made perfect, that he (Prajāpati) accompanies in yonder world.

(d) When he (the Adhvaryu) places eight (potsherds), that is equal to the Gāyatrī-metre (which consists of eight syllables); when (he places) nine (potsherds), that is equal to the Trīvrt-stoma (which consists of three times three verses); when (he places) ten (potsherds), that is equal to the Virāj-metre (which consists of ten syllables); when (he places) eleven (potsherds), that is equal to the Triśūlbh-metre (which consists of eleven syllables); when (he places) twelve (potsherds), that is equal to the Jagati-metre (which consists of twelve syllables). Placing the potsherds (in such a way that they are) equal to the (various) metres, he (the Adhvaryu) makes firm, in regular order, these (three) worlds, and the quarters, in order that they stand apart; and he gives long life, vital breaths, offspring and cattle to the Sacrificer; and he surrounds him with many kinsmen.

(e) (Placing the last potsherd, and addressing them all) he says: ‘You are forming a layer.’ This (i.e. the meaning of this) is according to the text (of the TS.).—(The Adhvaryu then puts some burning coals on the potsherds, in order to make them very hot for the baking of the sacrificial cakes, and doing so) he says: ‘Be ye heated with the heat of the Bhrigus and the Āṅgiras.’ Verily it is with the heat of the deities that he heats these (potsherds).—Then (i.e. later), at the conclusion of the (sacrifice), he separates these potsherds with the stanza which consists of four pādas, (namely:) “The potsherds which wise men gather together (to form a layer) on the heat of the fire, (these are in Pūṣan’s guardianship. Let Indra and Vāyu set them free).” Cattle are four-footed (just as this stanza is consisting of four pādas). (Consequently, when this stanza is recited,) it is on cattle that he (the Sacrificer), afterwards, establishes himself (i.e. establishes his prosperity).

3.2.8

(a) devāsayā tvā savitūḥ prasavā ity āha praśātyai, aśvinor bāhūbhīyām ity āha, aśvinuḥ hi devānām adhvaryo āstām, pūṣṇo hāstābhīyām īty āha yātayai, sāṃvāpāmī ‘ty āha, yathādevatām evāi ‘nāmi sāṃvaprāti.

(b) sām āpo adbhīr agnata sām ọṣadhayo rāṣeṇ ‘ty āha, āpo vā ọṣadhiḥ jīvanant, ọṣadhayo ‘pō jīvant, anvār vyāsām anvā jīvant [1], tāṃśad evām āha; sām revāṭīr jāgayītāṁ mādhvamātītīḥ sṛjyaḥdham ity āha, āpo vā revāṭīḥ, pāsāvo jāgatiḥ, ọṣadhayā mādhvamātīḥ, āpa ọṣadhiḥ paśān, tān evā ‘ṃ evā ekāhā saṁsańjya, mādhvamātīḥ karotī; ādhibhyāḥ pāri prājāyaḥ stā sām adbhīr pracyadhav īty paryāplāvayati, yāthā sūvrtaimatām anuvātīṣṭā [2], āpa ọṣadhir mahāyantī, tāṭy evā tāt; jānayanītvā tvā sāṃyāmu ‘ty āha, prajā evāvā ‘tēna dādāhāra; anagāye tvā gū朗诵gābhīyām īty āha vyāśṛtyayati; makhaśya śīro ‘st ‘ty āha, yājñā vā makhaḥ, tāsyāvā ‘tāc chīnab, yāt puroḍaśāḥ, tāṃśad evām āha [3].

(c) gharma ‘ś svāvyār īty āha, svāvyāv evā ‘yur yājāmāne dadhāti, urū prathahāv ro ‘tē jayāmāṇiḥ prathatāṁ ity āha, yājāmāṇa evām prajāya paśūbhī prathayati; tvācmaṃ gnāṁv śtvā ‘ty āha, sārvām īty ‘naṁ śantuṃ karotī; āthā pā ‘ānya pāṁrāṃstī, māṃśa evāvā tētvāc dadhāti, tāṃśad tracā māṃśasā channām.

(d) gharma vā esō śantuṣ [4], ardhamasēndhāṃ prāvijayate, yat puroḍasāḥ, sā śśarṣā vāyāmānaṁ śucā praddahāḥ (corr.: śucā praddahāḥ), paryagni karotī, pāsām īty ‘nam akāıkā, śāntyā apradhāhā, triḥ paryagni karotī, tvāvṛt dhī yajñāḥ, āthā rākṣasam āpahayati; antārātaḥ rākṣə ṛntārātā ārātāya īty āha [5], rākṣasam antāṁhitayai; puroḍasam vā advāriṣṭaṁ rākṣasasya ajīghāṃsān, divi nāma nāma ‘ṅgī rākshoḥ, sā evāvā śām rākṣasan āpahān; devās tvā savitūḥ āśrayatī īty āha, savitṛprāṣūta evāvā ‘naṁ śṛṇatā, vārśiṣṭe ‘ādāhā īty āha, rākṣasam āpahayati; aṅgīn te teṇādivāvā ‘mā tīdhaṅ īty āha ‘nātiṅdāhāya; āṅgī havyāṅk rākṣasvē ‘ty āha, gūpāyai [6]; avidhantakaḥ śṛṇapayā ‘ti vācmaṃ vīrjate; yajñām īty evāvā āśvāñs abhivyāḥṣṭya prātanute; puroroçam āvīdāhāya śṛṇayi karotī.

(e) māṣṭikā vā puroḍasāḥ, tāṃ yān na ‘bhivāsaya, ‘āvīr māṣṭikāṁ syāt; abhivāsaya, tāṃśad gūṁ gūṁ māṣṭikā; bhāsaṁca ‘bhivāsaya, tāṃśad māṁśa ‘stī chānnam [7]; vedena ‘bhivāsaya, tāṃśad kāśaṁ śrāś chānnam, ākhalatibhāvukā bhavati, yā evāvā vēda.—paśāv vā prātīma puroḍasāḥ, sā na ‘yañjukama abhivāsya, vyāśa ‘vā syāt, śśarṣā yājāmānaśa paśāvaḥ prāmeśoḥ; sām brāhmanā prcyasvē ‘ty āha, prāṇā vā brāhma [8], prāṇāḥ paśāvaḥ, prāṇāir evāvā paśān sāṃprāṇaksi, nā pramāṇukā.
bhavanti; yājamaṇo vāi purodāsab, prajā paśa-vaḥ pūrṣam; yād evām abhivāsaya, yājamaṇaṁ eva prajāya paśaḥbhīṁ sāmaṁdaḥayaḥ.

(f) deva vāi hāvī hṛtvā (corr. mātvā) "bruvan, kāsmin idām maṛksyaṁmahī iti; so 'gnīr abravit [9], máyā taniḥ sāṁ naiddhāvatvā, ahāṁ vas tāṁ janaiśyāmi, yāsim maṛksyāḥdha iti; tē devā agnānu taniḥ sāṁ nyādhadhāta, tās-mād āhū, agnī sāvatvā devāti iti; so 'ṛgārene 'pāḥ, abhyāpataya (corr. pō 'bhyāpata-yāt), tāta ekāt jāyata; sā dvitiya māhāpatayat [10], tātā dvitī jāyata; sā trītīya māhāpata-aya, tātas trītī jāyata; yād adbhyo jāyanta, tād āpyānām āpyātvām; yād ātmābhīyā jāyanta, tād ātmānām ātmātvām. tē devā āpy-ēsv amṛtaja, āpyā amṛtaja sūryābhyaude, sūryābhyaude na sūryābhinnam kūthāna, kūthān śvādāna, śvādānān āgradhiśāu, āgradhiśāu parivittā, parivittā vīrahāṁ, vīrahā brahmāḥ, tad brahmānāṁ na 'tyacayāvata-antarvedi niṁnayā śvāraddhiyāḥ; ūllumkenā 'bhirhṛṇāti śvātvāya, śvātāmāṁ iha devā [12]."

[This chapter contains ritual and theological explanations referring to the preparation of the sacrificial cakes. The Adhvaryu stirs the ground rice in water; he makes a ball of dough; he spreads the ball of dough on the potsherds; he shapes the sacrificial cake; he pours water on it; he carries a fire brand round it; it heasts the upper side of the cake; he holds burning Darbha grass over it; he orders the Āgnidhra to bake it; he puts ashes upon it.—The last part of the chapter deals with the rites that consist in drawing, with the wooden sword, three lines inside the place where the vedī will be prepared, and in pouring over them the water libations called Apyas.]

(a) (The Adhvaryu then pours the ground grains of rice into a dish on which he has laid the two strainers, and doing so) he says: "On the impulse of the god Savitara."

(b) (The Adhvaryu then pours, together on the ground grains of rice, the prapti-waters, and the madantika-waters, i.e. the waters that were previously heated; and doing so) he says: "The waters have joined with the waters, the plants with sap." Verily the waters quicken the plants, and the plants quicken the waters. The ones quicken the others (they quicken each other). That is the reason why he thus says. (Then) he says: "Join ye rich ones with the moving ones, sweet ones with the sweet." Verily the rich ones are the waters, the moving ones are the cows, and the sweet ones are the plants. (So, with that formula, joining together the waters, the plants and the cows for him (i.e. for the Sacrificer), he (the Adhvaryu) makes them (all) sweet.—(Then) with the formula: "From the waters ye are born, be united with the waters," he stirs (the ground grains of rice in the water). Just as, when there is a good rain, the waters, streaming over these (grains), make the plants grow, just like that is that (which the Adhvaryu does).—(Then, addressing the mixture, i.e. the dough that will become the sacrificial cake,) he says: "For generation I unite thee.",

(c) (The Adhvaryu then makes a ball with the dough, he divides it into two balls, and touches them; and addressing first one ball, and then the other,) he says: "For Agni thee; for Agni and Soma (thee)."

(d) (The Adhvaryu then puts one of the two balls, i.e. the one which belongs to Agni, on the eight potsherds, on the fire, and doing so,) he says: "Thou art the head of Makha."

For each deity (in due order), indeed, he pours together these (ground grains of rice).

\footnotesize


114 TS. 1.1.8.b. 115 TS. 1.1.8.c. 116 TS. 1.1.8.d. 117 TS. 1.1.8.e. 118 TS. 1.1.8.f. 119 TS. 1.1.8.g. 120 TS. 1.1.8.h.
the lord of the sacrifice spread widely.'\textsuperscript{148} (With that formula) he causes the Sacrificer to spread (i.e. to prosper) with offspring and cattle.—

(The Adhvaryu then shapes the sacrificial cake into the form of a tortoise, of the size of a horse's hoof, but not too broad, and) he says: "Take a skin."\textsuperscript{149} (By saying that) he gives a body to the whole of it (i.e. of the cake). Then, pouring water (on it), he washes it. By that he puts a skin on the flesh (of it). That is the reason why (in this world) the flesh is covered with the skin.

(\textit{d}) Verily this one (namely the sacrificial cake) is heat, unabated, (for) it is put on the fire every fortnight,—this sacrificial cake. It is liable to burn the Sacrificer with its heat. He (the Adhvaryu) carries a firebrand round it. Verily, (by doing that) he has made it a sacrificial animal (for this rite, the \textit{paryagni}, is performed for the victim at the animal sacrifice). (He does that) for appeasement, for not burning (i.e. in order that the Sacrificer may not be burnt). Three times he carries the firebrand round it, for the sacrifice is threefold. And (he does that) also in order to drive away the Rakṣasas. He says: "The Rakṣas is expelled, the evil spirits are expelled."\textsuperscript{150} (Thus he says) for the disappearance of the Rakṣasas.—(The Adhvaryu then heats the upper side of the sacrificial cake with firebrands, and holds burning Darbha grass over it.) (Formerly) the Rakṣasas wished to destroy the sacrificial cake that had already been put on the fire. (Now) the fire that is in heaven and that is called the Firmament, is the destroyer of the Rakṣasas. That (fire) drove the Rakṣasas away from this (sacrificial cake).—(Heating the upper side of the sacrificial cake with firebrands) he (the Adhvaryu) says: "Let the god Savitar bake thee."\textsuperscript{151} Verily he (the Adhvaryu) bakes that sacrificial cake as one impelled by Savitar. He says: "In the highest firmament."\textsuperscript{152} (Thus he says) in order to drive away the Rakṣasas (for the firmament is the destroyer of the Rakṣasas). (Then, holding burning Darbha grass over the sacrificial cake,) he says: "May Agni not burn too much thy body."\textsuperscript{153} (Thus he says) in order that the fire may not burn too much (the sacrificial cake). Then he says: "O Agni, guard the offering."\textsuperscript{154} (Thus he says) for the protection (of the sacrificial cake). (Then, addressing the Ágniḍhra and his assistants, and) saying: "Do ye bake it without burning it," he releases his voice. (The Ágniḍhra then bakes thoroughly the sacrificial cake.) By addressing the offerings he (the Adhvaryu) spreads out (displays the sacrifice). He makes the injunction (addressed to the Ágniḍhra and his assistants) in order that the cake may not be burnt, (and) in order that it may be thorougly baked.

(\textit{e}) (The Adhvaryu then puts ashes mixed with hot coals upon the sacrificial cake.) Verily the sacrificial cake is the brain. If he (the Adhvaryu) should not cover it (i.e. the cake), the brain would be visible. He (the Adhvaryu) covers it (i.e. the cake). That is the reason why the brain is hidden. He covers it (i.e. the cake) with ashes. That is the reason why the bone (i.e. the bony frame of the head) is covered with flesh. He covers (the sacrificial cake with ashes) by means of the \textit{veda} (i.e. the tuft of strong grass used to sweep the fire place). That is the reason why the head is covered with hair. He is not liable to become bald-headed, he who thus knows.—Verily the sacrificial cake is an image of the sacrificial animal (for a firebrand is carried round it just as a firebrand is carried round the sacrificial animal). It should not be covered (with ashes) without a formula, (for then) it would be (offered) in vain as it were, (and) the cattle of the Sacrificer would be liable to be destroyed. He (the Adhvaryu, addressing the sacrificial cake,) says: "Be united with the Brāhmaṇ (the holy power of the sacred word)."\textsuperscript{155} Verily the Brāhmaṇ is life, and cattle (represented by the sacrificial cake) are life. (Consequently, by uttering that formula,) he (the Adhvaryu) unites cattle with life, and the cattle (of the Sacrificer) are not liable to destruction (i.e. do not die away). (Further) the sacrificial cake is (i.e represents) the Sacrificer, and the ashes are (i.e. represent) his offspring and his cattle. When he (the Adhvaryu) thus covers (the sacrificial cake with ashes), he indeed furnishes the Sacrificer with offspring and cattle.

(\textit{f}) (The Adhvaryu then pours together the water with which the dish has been rinsed and the water in which he has washed his fingers; and he draws, with the wooden sword, three lines, from west to east, inside the \textit{vedi}, or rather inside the place where the \textit{vedi} will be later prepared.)
Then, he pours out the water over each of the three lines; the first time with the formula: "To Ekata, svāhā!" the second time, with: "To Dvita, svāhā!" the third time, with: "To Trita, svāhā!" These three deities are called the Āpāyas."

(Formerly) the gods having crushed (?) the sacrificial substance (i.e. grains of rice or other grains) (and having, by doing so, committed a sin) said: "Upon whom shall we now wipe off (the sin) from ourselves?" Agni then said: "Put your bodies together into me. I shall produce for you that one upon whom you will wipe off (the sin) from yourselves." The gods then put their bodies together into Agni. And that is the reason why people say that Agni is all the deities. He (Agni) threw a burning coal upon the waters; therefrom Ekata was born. He threw a (burning coal) a second time (upon the waters); therefrom Dvita was born. He threw a (burning coal) a third time (upon the waters); therefrom Trita was born. Since they (i.e. those three) were born from the waters (apā-), therefore they are called Āpāyas. Since they were born from the bodies (ātman-) (of the gods), therefore they are called Ātmanas. The gods wiped off (the sin) from themselves upon the Āpāyas. The Āpāyas wiped it off upon the man upon whom (while he is still sleeping) the sun has risen. The man upon whom (while he is still sleeping) the sun has risen, wiped it off upon the man upon whom (while he is already sleeping) the sun has set. The man upon whom

(while he is already sleeping) the sun has set, wiped it off upon the man who has ugly (or sickly) nails. The man who has ugly nails wiped it off upon the man who has brown teeth. The man who has brown teeth, wiped it off upon the man who has taken as a wife a woman whose elder sister is not yet married. The man who has taken as a wife a woman whose elder sister is not yet married, wiped it off upon the man who is not married while his younger brother is already married. The man who is not married while his younger brother is already married, wiped it off upon the murderer of a man. The murderer of a man wiped it off upon the murderer of a Brāhmaṇa. Beyond the murderer of a Brāhmaṇa that (i.e. the sin) did not go.

(When the Adhvaryu makes the three obligations of water to Ekata, Dvita, and Trita,) he pours out (the water) inside the vedā, for the best way (i.e. in order to obtain, for the Sacrificer, the beneficent effect of that purifying water. He takes hold of that water by means of a fire-brand (i.e. he holds a firebrand over that water that has been poured out), in order to bestow on it the quality of that which has been boiled, for the gods of food that has been boiled is.

3.2.9

(a) devāsya tvā savitūṭī prasāvatah śramathā prāṣṭuryaḥ; aśvinā hī devāvahārādhyārāśām; pūṣṇo hāstābhyām ity āha yātaye, ādāda āndrasya (corr. : ādāde; āndrasya) bāhūr asa dákgṣaṇa ity āha, indriyām eva yājamāne dādhāti; sahāra- bhrāṭi śatātey āha, rūpām āyām śayānāṃ yavācaṣṭa; vāyur asa tīgmatēy āha ity āha, tējo vā vai vāyūḥ [1], tēja eva śmin dādhāti. (b) vyāga vādā namāṣāra (read : nāmā "surā") āṣit, sō bhiḥbhet, yajñēna mā devā abhīhavisyantī ti, sā prathīvīṃ abhyāvamita, sā médhyā bhavat, ātho yād indro vṛtrān āhān, tāśya lōhitāṃ prathīvīṃ āṇu vyādāyaḥ, sā médhyā bhavat; prithīvī devayajany āhān [2], médhyām evām nām devayajāniṃ karoti; oṣadhyās te mālam mā hīṃśaṃ ity āha, oṣadhimāṃ hīṃśaṃśa āhāya. (c) vṛjāṇa vṛcchā gacchānām ity āha, chāndāṇāśi vā vṛjā vṛggaḥ, chāndāṇāśi evāśma vṛjāṃ gacchānāṃ karoti; vāśru tē dyāuḥ ity āha, vēṣṭir tē kāmāḥ, vēṣṭir evā varundhe, bhāhāna deva savitām prampāyām ūrādyātvyā āhā [3], dvāu vāvā pūrusau, yām ēśa vā vēṣṭī, yāś ēśa nām ēṃśī tē, tāv bhāhāna bhūntī paramāyām ūrādyāt; śatēna pāṣāḥ,
yō 'sman dvēṣṭi yāṃ ca vayāṃ dvīṣmās, tāṃ ātō maug ity āhā 'nimruktyai (corr.: 'nimrubuyai').

(d) arurū vāv nāmāsurā (read: nāmā "surā") āṣit, sā prthivyāṃ upamālupto 'savyā, tāṃ devā āpahaṇā rāruḥ prthivyā iti prthivyā āpāgaṇā, bhārtyāro vā arurū, āpahaṇā rāruḥ prthivyā iti yād āha[4], bhārtyāyam prthivyā āpahaṇi; tē 'manyanta, dīvaṃ vāv ayāṃ itāḥ pātīśyatī ti, tām ārasū te dīvaṃ mā skān īti dīvaḥ pāryābādhanta, bhārtyāro vā arurū, arurūs te dīvaṃ mā skān īti yād āha, bhārtyāyam eva dīvaḥ pārībāddhanta, stambayājūr harati, prthivyā eva bhārtyāyam āpahaṇi, dīvyāyaḥ harati[5], antārikṣad evāv 'nām āpahaṇi, tṛtīyāḥ harati, dīvaṃ eva 'nām āpahaṇi, tūṣṇīṃ caturthāḥ harati, āpamāritaeva 'nām āpahaṇi.

(e) āṣūrāṃ vāv iyāṃ āgra āṣit; yāvāv āsinaḥ parāpāsyaiti, tāvāv devānāṃ; tē devā abravān, āṣtvā eva no 'syaṃ āpi 'ti[6], kyāṃ no dāsyaḥti; yāvāv sāvāyaḥ parīhṛnāhīti 'ti; tē svāsasāvāv tē 'dakeśiḥāyaḥ pāryāgṛhaḥ; rūdrāsāvāv tē 'pāsctā; adītīyāsāvāv tē 'uttarātāhā; tē 'gānī śrāhācāhā; yāvāvāv 'vāṃ vidūḥ śvām parīghṛntāhā, bhadāvāhā ātmāṇā, pārāv 'sya bhārtyāro bhavāti.

(f) devāya savitūṭā vāvāv ity āha prāṣṭāyāvai: kārma kṛṇantā vṛdhāsā ity āha, iṣītaṁ hi kārma kriyātā; prthivyāṃ mādyāṃ ca 'medhāṃ ca vyūdakāraṃ, pratiṣṭhānām udičeṇām mādyāṃ, pratiṣṭhānām kāsāṇām 'medhāṃ; pratiṣṭhānām udičeṇām kaṇṭi, mādyāṃ evāv 'nām devāyājanīṃ karoti[8]; pārācāvalka vṛdāḥśvānāv śuṇayā, āhavyāntaḥ pārīghṛntāhā, pratiṣṭhānāḥ, gāhrapatyāsaḥ pārīghṛntāhā, ātāḥ mithunātaḥvāya.

(g) udbhanti, yād eva 'svā' ameḥyām, tāṃ āpahaṇā; udbhanti, tāṃśād ōṣadhyāh pravrābhavantī[9]; mālām chinnti, bhārtyāyayaśī vā mālām chinnti; mālām vā atitēṣhād rākṣāśāyānā itri'īpipte; yād dhāstena chindāya, kunakhinīḥ prajāḥ sūbā, sphyēna chinnti, vājro vā sphyē, vēreṇāvāv 'vā yajñād rākṣāśāyā āpahaṇi; pāṭrdeyātāvatī, iyānti khaṇntī[10], prajapatiṇāmāvāvāyāmāvā namāntām; vēdār devēbhō yavāyā, tām caturangulē 'nvōvāndinām, tāmśād caturangulē kheya; caturangulē khaṇnti, caturangulē hy ōṣadhyāḥ pratiṣṭhānti, ā pratiṣṭhāyā khaṇnti, yāyāmām evāv pratiṣṭhām gamayāti; dākṣināto vārśyāsāb karoti, devāyājasāyā vā vṛūpām aśakā[11].

(h) pūrāśavatīṁ karoti, prajā vāi pāṣāvāḥ pūrīsām, prajāyai 'vāi 'nām pāsūbhīḥ pūrīsāvantaḥ karoti; ūttaṃ pragāthāṃ pārīghnāti; ētāvāi vā prthīvī, yātāvī vēdiḥ; tāsāyā eva bhārtyāyam nirbhāya, ātmāna ūttaṃ pragāthāṃ pārīghnāti.

(i) ōṣēvāy asēvādānam asēvāsra asēvā 'tyāhā, yathāyājūr evāv tātā[12]; krūrām ēvā vā etāt karoti, yād vēdiṃ karoti; dāhā asēvā asēvā ti yooyunyan śaṇtyā, urvī ca sī vāsīv ca sī 'tyāhā, urvī evāv 'nām vāsīv karoti; pura krūrāya visēgo virapśiṃnā ity āha mēhyāyāvā; udādā prthīvī ājīrādrām yām ārāyaanīṃ cāndrāsānīṃ svadābhīḥ ity āha, yād eva 'svā' ameḥyām, tāṃ āpahaṇā, mādyāṃ pragtāṇiṃ kṛtvā[13], yād adās cāndrāsāṃ mēhyām, tād asāṃ ērāvātā; tām dhrāsō anudīsyā yajjanta ity āha 'nāhūkhyāyātā.

(j) prōkṣanānārīs āsāyā, idhmābhārī ūpāsāyā, sūrvām ca sūryās ca sāmṛdhāṃ, pātinaṁ śnāhya, ājeyo dēhi 'ty āha 'nupūrātvātāyā; prōkṣanānārīs āsāyā, āpō vāi rakṣōgśhī[14], rakṣōgśhī āpahāyā; sphyēyāsā vātrtntā smāyāti, yajjāyāsā śmātāyāti; urvācā hā 'sito dāvālā, ētāvātāv vā vēmsūlī lokā āpa āsān, yāvātvī prōkṣanānī ṣiti, tāmām bahvīr āσāyāḥ; sphyēya udiśyān, yām dēvīyām tām dhyāyēt, sučāv 'vai 'nām āraptāyā[15].

This chapter deals with the preparation of the vedī. It contains ritual and theological explanations referring to the following rites. The Adhавyar takes the wooden sword, and sharpens it. Then the ceremony called stambhayajus takes place. The Adhavyar puts Darbha grass inside the place where the vedī is to be prepared, and strikes it with the sword. Along with the Darbha grass that has thus been cut, he takes up the loose earth that has been dug up by the sword, he carries it away, and throws it on the ukarta (i.e. the heap of rubbish). This rite is repeated three times. After that, the two enclosing lines of the vedī are drawn; the vedī is dug, and smoothed with the wooden sword. The Adhavyan then orders the Āgīṇdhyā to put down sprinkling-water, fuel and sacrificial grass on the ukarta, to wipe the sacrificial spoons, to gird her husband's girdle, and to bring clarified butter. Finally, he throws the wooden sword on the ukarta.

(k) He (the Adhavyar) takes the wooden sword, saying: "On the impulse of the god Saviyāt." (He says that) in order to give impulse (to his action). He says: "With the arms of the two Āśvins, indeed, were the
two Adhvaryus of the gods. He says: "With the hands of Pusan." (He says that) for the guidance (of his action). He says: "I take (thee)."117 (Addressing the wooden sword) he says: "Thou art Indra's right arm."118 (By saying that) he gives virile power to the Sacrificer. He says: "(Thou art Indra's right arm) with a thousand spikes, with a hundred edges."118 By saying that he declares the aspect, the greatness of it (i.e. of the wooden sword). (The Adhvaryu then sharpens the wooden sword with Darbha grass, and so doing) he says: "Thou art the sharp-edged wind."118 Verily the wind is a sharp edge. (So, by uttering that formula,) he (the Adhvaryu) gives it (i.e. the wooden sword) a sharp edge.

(b) (The Adhvaryu then puts Darbha grass inside the place where the vedī will be prepared, and strikes it with the wooden sword.)—There was an Asura, Viṣṇu by name. He was afraid, thinking: "By means of the sacrifice the gods will overcome me." He spat upon the earth. It became impure (i.e. unfit for the performance of the sacrifice). And when Indra slew Vītra, the blood of this one flowed along the earth, (and) the earth become impure. (When the Adhvaryu strikes the Darbha grass that he has put on the ground,) he says: "O earth, whereon the sacrifice is to be offered to the gods."119 (By saying that) he makes this (earth) wherein the sacrifice is to be offered, fit for the performance of the sacrifice. He says: "Let me not harm the root of thy plant."119 (Thus he says) in order to avoid harming the plants.

(c) (The Adhvaryu then takes up, along with the Darbha grass that has been cut, the loose earth that has been dug up by the wooden sword, and carrying it away,) he says: "Go to the fold where the cows are."119 Verily the fold where the cows are, is the sacred metres.120 (And by saying that formula) he (the Adhvaryu) causes the fold where the cows are, to be the sacred metres for the benefit of him (i.e. the Sacrificer).—(The Adhvaryu then looks at the place where the vedī is to be prepared, or at the Sacrificer, and) he says: "May the sky rain for thee."119 Verily the sky is rain. (So, by saying that formula) he obtains rain. (He then throws on the ukara, i.e. the heap of rubbish that lies on the north side of the sacrificial ground, the loose earth that has been dug up by the wooden sword, and so doing,) he says: "Bind thou, O god Savitar, in the furthest distance,—"119 Verily there are two persons: he whom he (the Sacrificer) hates, and he who hates him (i.e. the Sacrificer). (By saying that formula) he (the Adhvaryu) binds them both in the furthest distance. He says: "with a hundred fetters, him who hates us, and him whom we hate; do not release him from there."119 (Thus he says) in order to prevent the release (of them both).

(d) (When the Adhvaryu takes up the Darbha grass and the loose earth that has been dug out by the wooden sword, he recites a formula referring to the Asura Araru.)

There was an Asura, Araru by name. He lay hidden on the earth. By saying: "Araru is driven away from the earth," the gods drove him away from the earth. Verily Araru is the enemy. (Consequently) when he (the Adhvaryu) says: "Araru is driven away from the earth,"123 it is the enemy (of the Sacrificer) that he (the Adhvaryu) drives away from the earth.—They (the gods) thought: "He (i.e. Araru) will fly from here to heaven." By saying: "Let not Araru jump to heaven for thy sake," they excluded him from heaven. Verily Araru is the enemy. (Consequently,) when he (the Agnīdhra, covering with both hands the loose earth that has been thrown on the ukara,) says: "Let not Araru jump to heaven for thy sake,"123 it is the enemy (of the Sacrificer) that he (the Agnīdhra) excludes from heaven.—He (the Adhvaryu) takes up the (first) stambayajus (i.e. the first grass-bush).124 So he drives the enemy (of the Sacrificer) away from the earth. He takes up a second one. So he drives him away from the atmosphere. He takes up a third one. So he drives him away from heaven. Silently (i.e. without a formula) he takes up a fourth one. So he drives him away from which is unlimited.

(e) [The closing lines] The closing line is: "He (i.e. the sword, to which he (the Sacrificer) south he draws it towards,) draws it towards it towards the Rudra.

In the thirteenth he (i.e. the Asuras. He... (of it). The gods have (a sword) to give to use much as (much). (Then) their side, by... (the Rudra.)"

(f) (By saying (with the sword) the north; by the east; by the west; by the north.—I. (The Adhvaryu... vedī, he puts it; it perishes.)

He (the god Siva) gives impure,Give wise ones the sword, it has been (Formerly) the sacrifice a sacrifice separate is in the south, and west (and) a sacrifice. He (the vedī) slopes in the north. On wherein is fit for the east) for the earth. In order that sacrificial.

117 TS. 1.1.9.a.
118 TS. 1.1.9.b.
119 TS. ibidem.
120 TS. 1.1.9.c.
121 TS. 1.1.9.d.
122 TS. ibidem.
123 TS. 1.1.9.f.
124 For gothāna "serving as an abode for the cows" may also mean "serving as an abode for the prayers."
(e) [The Adhvaryu then draws the first enclosing line of the vedī by means of the wooden sword, to the accompaniment of formulas; in the south he draws the line towards east; in the west, he draws it towards north; in the north, he draws it towards east.]

In the beginning, this (earth) belonged to the Asuras. As much as someone, when he is sitting, sees (of it), (only) so much belonged to the gods.

The gods said (to the Asuras): “Let us also have (a share) in this (earth). What will you give to us?”—(And the Asuras answered:) “As much as you yourselves will enclose (of it).”—(Then) they (the gods) enclosed it on the south side, by saying: “Let the Vasus (enclose) thee (with the Gāyatrī metre).”171 (By saying:) “Let the Rudras (enclose) thee (with the Trishtub metre).”172 (they enclosed it) on the west side. By saying: “Let the Ādityas (enclose) thee (with the Jagati metre),”173 (they enclosed it) on the north side. (So) by Agni they conquered in the east; by the Vasus (they conquered) in the south; by the Rudras (they conquered) in the west; by the Ādityas (they conquered) in the north.—He for whom, if he thus knows, they (the Adhvaryu and his assistants) enclose the vedī, he prospers in his own self, (and) his enemy perishes.

(f) [The Adhvaryu then, with his assistants, digs out the vedī with the wooden sword.]

He (the Adhvaryu) says: “On the impulse of the god Savitar.”174 (He says that) in order to give impulse (to his action). He says: “The wise ones perform the rite.”175 Verily it is after it has been impelled that the rite is performed.—(Formerly) the part of the earth that is fit for sacrifice and the part of it that is unfit for sacrifice separated. What is in the east (and) what is in the north, is fit for sacrifice; what is in the west (and) what is in the south, is unfit for sacrifice. He (the Adhvaryu) makes it (i.e. the vedī) sloping towards east and sloping towards north. (So) he makes that (i.e. the vedī) whereon the sacrifice is to be offered to the gods, fit for the performance of the sacrifice.—Towards the east he extends the two shoulders of the vedī for the embracing of the Ahavaniya fire (i.e. in order that the vedī, who is a female, may embrace that sacred fire, who is a male). Towards the west he extends the two hips (of the vedī) for the clasping of the Gārhapatyā fire (i.e. in order that the vedī, like a female with her thighs, may clasp the Gārhapatyā); and also for copulation (i.e. in order to produce the copulation of the vedī with the sacred fire).”

(g) He turns up (the earth). (By doing that) he removes what is impure (of it). He turns up (the earth). Thereby the herbs perish. He cuts off the root (of them). (By doing that) he cuts off the root (i.e. the support) of the (Sacrifice’s) enemy.—Verily, upon the root that juts out, the Rakṣakes rush with animosity. If he (the Adhvaryu) should cut off (the roots of the herbs) with his hand, the children (of the Sacrificer) would have diseased nails. He cuts off (the roots) with the wooden sword. Verily the wooden sword is a thunderbolt. So it is with a thunderbolt that he drives away the Rakṣakes. (If the vedī should be) excessively (i.e. too deeply) excavated, it would belong to the Fathers (i.e. the deceased ancestors) (and it would not be fit for the sacrifice to the gods). He (the Adhvaryu) excavates it to such an extent that it is equal to Prajāpāti, the mouth of the sacrifice.—(Formerly) the vedī hid itself from the gods. They found it four angulas deep (in the earth). That is the reason why it should be excavated four angulas deep. Verily the herbs are firmly established (i.e. rooted) four angulas deep. He (the Adhvaryu) excavated as deep as their firm foundation (i.e. their root) is. (By doing so) he gives a firm foundation to the Sacrificer.—In the south he makes it (i.e. the vedī) higher. (Thus) it has assumed the form of a place fit for the sacrifice to the gods.

(h) He (the Adhvaryu) covers (the vedī) with loose earth. Loose earth is (i.e. represents) offspring and cattle. (So) it is with offspring and with cattle that he (the Adhvaryu) endows him (i.e. the Sacrificer) with loose earth.—(Then) he draws the second enclosing line (of the vedī). Verily the earth is as large as the vedī is. Excluding his enemy from so much of it, he (the Sacrificer, by the interposition of the Adhvaryu) draws the second enclosing line (of the vedī) for himself (i.e. for his own exclusive benefit).

(i) (The Adhvaryu draws the second enclosing line of the vedī with the wooden sword, in the south, in the west, and in the north; and doing so,) he says: “Thou art the Divine Order; thou art the seat of the Divine Order; thou art the
glory of the Divine Order."  

By the fact that he (the Adhvaryu) makes the vedi, he makes something cruel as it were (since he wounds the earth as it were). Saying: "Thou art the holder, thou art the self-holder," he smooths (the vedi), for appeasement (i.e. in order to appease it). He says: "And thou art broad, and thou art wealthy."  

By saying thus he makes it broad and wealthy. He says: "Before the sneaking away of the cruel one, O mighty one," (Thus he says) for ritual purity (i.e. in order to make the vedi fit for the performance of the sacrifice). He says: "Having taken up the earth, rich in quick streams (?), the earth which they raised to the moon by their svadhā-oblations," (Thus he says because, by saying thus,) beating off what is impure of it (i.e. of the earth), and making (the vedi) a place pure and fit for the sacrifice of the gods, he obtains for this one (i.e. for the vedi) that which is pure there in the moon. He says: "—that one, the wise men worship, looking at it."  

(He, the Adhvaryu) then orders the Āgni-dhara. He says: "Put the sprinkling-waters down (on the vedi); put fuel and sacrificial grass beside them; wipe the dipping-spoon (stūram) and the offering-spoons (stūcas); gird the (sacrificer’s) wife, and come hither with the clarified butter." (Thus he says) for the regular order (of the actions to be performed by the Āgni-dhara).  

He (the Āgni-dhara) puts the sprinkling-waters down (on the vedi). Verily the waters destroy the Rakṣases. It is in order to destroy the Rakṣases (that he puts the sprinkling-waters down on the vedi). He puts them down on the track of the wooden sword, for the continuity of the sacrifice (i.e. in order to maintain the continuity of the sacrifice).—Āśita Daivala has said: "As abundant, indeed, were the waters in yonder world, as the sprinkling-waters (of the sacrifice) are." Therefore, they (i.e. the sprinkling-waters) should be put down (on the vedi) in great quantity.—Throwing away the wooden sword (on the utkara), he (the Adhvaryu, acting for the Sacrificer,) should think of that one whom he (the Sacrificer) may hate. (Thus) he gives him pain.  

3.2.10  

(a) vajrō vāi sphyād, yād anvānca māhāryet, vājre dhvāvarāh kṣapita; purāstāt tiryānca māhāryet; vajrō vāi sphyād, vājrepi vā yajñāsa dukṣitaḥ rāksaṁśya apahanti, agnibhyām praccas ca praccas ca, sphyenō dīcaś ca dharācaś ca; sphyenā vā eṣā vājrepi 'śāyā pāpmānām bhrātrvyaṁ apahātya, utkarē' dhi prāvṛscati [1], yātho 'padhāya varṣcānti evām.  

(b) hastāv āvānenikte, ātmānam evā pavayate; sphyām prākṣālayati medhyatvāya, ātho pāpmāna evā bhrātṛvyasaṁ nāghaṁ chintati; idhmā-barhīr upāsādayati yūktēy, yajñāsya mithunatyā, ātho purorūcām evā 'tām daṅdhāti, uttarāsya kāmarō 'nukhyāttayā.  

(c) nā purāstāt pratyāg upāsādayet [2]; yāt prābhrastāt pratyāgāv upāsādayet, anātā "huti-pathād idhmā prātpādayet; prajā vā barhī, āparādhyāyā barhīṣ ṣajānāṁ prajānām; paścāt prāg upāsādayati, āhuti-pathāne 'dhmā prātpādayati, sampratty evā barhīṣ ṣajānāṁ prajānām upaśi; dākṣiṁaṁ idhmā, uttaram barhī, ātmaṁ vā ātmaṁ prajāḥ barhī ṣajāṁ, prajāḥ ātmaṁ uttarataṁ tirthē; tāto mādham upanāya, yathā-devatāṁ evā 'nat pratiṣṭhāpayati, prati-tiṣṭhati prajāyaḥ paścābhīr yājāmānaṁ [3].  

[In this chapter the author explains why the Adhvaryu, standing on the eastern part of the vedi, should hold the wooden sword transversally, and then throw it on the utkara, wash his hands, and wash the wooden sword. He then explains why the Āgni-dhāra should put down, on the vedi, the fuel in the south, and the sacrificial grass in the north.]  

(a) Verily the wooden sword is a thunderbolt. If he should hold it right straight in front of himself (i.e. directed with the ends towards east and west), the Adhvaryu would injure himself on that thunderbolt. (Standing) in the east (i.e. on the eastern part of the vedi), he should hold it (i.e. the wooden sword) transversally (i.e. directed with the ends towards north and south). Verily the wooden sword is a thunderbolt. By means of a thunderbolt he beats off the Rakṣases on the southern side of the sacrifice. By means of the two sacred fires (i.e. the Āhavaniya that stands in the east, and the Gārhapatiya that stands in the east and west), the Adhvaryu holds his sword here in the south, and throws it up. The wooden sword is beaten off, therefore, by means of the vedi, by the inches up to pieces (i.e. to pieces of support).
stands in the west) he beats off those who are in the east and in the west; by means of the wooden sword he beats off those who are in the north and in the south. 182—(The Adhvaryu then throws the wooden sword on the utkara.) So, after having beaten off the wicked enemy of this one (i.e. of the vedī) by means of the wooden sword (i.e.) by means of a thunderbolt, he (the Sacrificer, by the interposition of the Adhvaryu,) cuts him to pieces on the utkara, just as people cut (wood) to pieces after having placed (the wood on a support).

(b) (Then) he (the Adhvaryu) washes his hands. (By doing thus) he purifies himself. He washes the wooden sword for purity (i.e. in order to make it fit for sacrificial rites). And (by doing so) he also destroys the mark of the wicked enemy (i.e. the mark that the wicked enemy has left on it)—He (the Aṅgīdhra, according to the order of the Adhvaryu,) puts down fuel and sacrificial grass (on the vedī, beside the sprinkling-waters). (He does that) for their (mutual) union, (and) for the pairing of the sacrifice (i.e. for their pairing with the sacrifice [?]). And (by doing so) he also makes that one (i.e. the vedī) shining in front, for the revealing of the following work (i.e. in order to announce the following rites of the sacrifice).

(c) He (the Aṅgīdhra) should not put down

182 Prācīna, praśīcaḥ, śāsticaḥ, aśāsticaḥ are accusative plural masculine forms, although they almost certainly designate the Rākṣasīs (neuter). The neuter plural forms prāśīcī, prāśīcī, etc. are not to be found in the Rgveda, and are very rarely used in the Brāhmaṇas. Sāyaṇa, however, supposes that aṣurāṇ (accusative plural masculine) is understood.

(182) I think that this explanation is based on the double meaning of uttaratārt “further north” and “posterior.”
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VOLUME 103, NUMBER 4     AUGUST 15, 1959

CONTENTS
The Significance of Sexual Differences in Size among Birds. DEAN AMADON 531
The Prediction of Sex: Folklore and Science. THOMAS R. FORBES 537
Karyolysus sonomae n.sp., a Blood Parasite from the California Yellow-legged Frog, Rana boylii boylii. DONALD L. LEHMANN 545
Numerical Solution of Flood Wave and River Regulation Problems. J. J. STOKER 548
Philosophical Implications of the Pelagian Controversy. HARRY A. WOLFSON 554
History of the Yiddish Language: the Problems and their Implications. MAX WEINREICH 563
Takano Fusataro: A Study in Early Japanese Trades-unionism. HYMAN KUBLIN 571
The Full-Moon and New-Moon Sacrifices in the Taittiriya-Brāhmaṇa (Second Part). PAUL-ÉMILE DUMONT 584

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THE FULL-MOON AND NEW-MOON SACRIFICES IN THE TAITTIRIYA-BRÄHMANA (SECOND PART)

The Third Prapâthaka of the Third Kânda of the Taittirîya-Brâhmaṇa with Translation

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CONTENTS

Prefatory note .......................................................... 585
Abbreviations .......................................................... 585
The full-moon and new-moon sacrifices (second part)
3.3.1 The cleaning of the sacrificial spoons. The Āgnidhra heats the spoons and brushes them... 585
3.3.2 The Āgnidhra throws the grass-stems that have been used for the cleaning of the sacrificial spoons either into the fire or on the ukitara... 586
3.3.3 Explanations referring to the place where the Sacrificer's wife should be seated, and to her girding. The formula used by the Adhvaryu when he addresses the butter that will be offered to the gods... 588
3.3.4 The Sacrificer's wife looks down upon the butter; the Adhvaryu puts the pot that contains the butter on the Gârhapatya fire, and then on the Āhavanîya; he deposits it on the track of the wooden sword; he addresses the butter; he purifies it with the strawers; he purifies the waters with the strawers; he puts melted butter into the juhâ, the upabhët and the dhravâ... 589
3.3.5 The Sacrificer or the Adhvaryu looks down upon the melted butter; the Adhvaryu, with the srawa, takes melted butter from the pot that contains it, and pours it into the juhâ, the upabhët and the dhravâ... 591
3.3.6 The Adhvaryu addresses the sprinkling-water; he sprinkles the firewood, the sêdi, the sacrificial grass, and the knot that ties the bunch of sacrificial grass; he addresses the Fathers, and pours the rest of the sprinkling-water, in an uninterrupted jet, from the southwestern corner of the sêdi to the northwestern corner of it; he unties the knot of the bunch of sacrificial grass; he places the strawers on the prastara, he spreads the sacrificial grass on the sêdi, he places the enclosing-sticks; he places the kindling-sticks; he places the vidhëtis; he puts the prastara on the vidhëtis; on the prastara he puts the sacrificial spoons, and he addresses them... 592
3.3.7 The Adhvaryu invites the Hotar to recite the sâmichêni stanzas; he puts fifteen kindling-sticks on the Āhavanîya fire; he puts the three enclosing-sticks around the fire; he puts up-right two sticks for the two āgharas; he leaves remaining one kindling-stick for the after-offerings; he fans the Āhavanîya fire; he makes the first āghara. The Āgnidhra sweeps the enclosing-sticks. The Adhvaryu lays his joined hands on the sêdi; he takes the juhâ in his right hand, and the upabhët in his left hand; he addresses Agni and Viṣṇu; he takes his place at the southwestern corner of the Āhavanîya fire; he makes the second āghara; he lifts up the juhâ; he walks back northwards, avoiding bringing the two spoons into contact; he addresses a prayer to Agni; he pours out the rest of the melted butter from the juhâ into the dhravâ... 595
3.3.8 The Adhvaryu walks about in order to give a portion of the sêdi to the four priests and the Sacrificer, and he avoids going between them; he puts the avastërêdha in the hand of the Hotar; the Hotar calls the sêdi; the Adhvaryu recites a formula; he places separately the share of the Sacrificer; he puts the sacrificial cake on the sacrificial grass; he divides the sacrificial cake into four parts; the Sacrificer touches the four parts of the sacrificial cake, assigning one to each of the four priests; the Adhvaryu gives to the Āgnidhra his share first; he puts the share of the Brahman on the sêdi, and carries it to him; he gives to the Hotar his share, and finally to himself his share; he orders the Āgnidhra to sweep the enclosing-sticks. After the anuvâjagas, he addresses the Hotar, and the Hotar recites the sêkstësaka. The Adhvaryu orders the Hotar to recite the sâmâyuvâdha... 598
3.3.9 The Adhvaryu separates the juhâ and the upabhët; by means of the juhâ he anoints the three enclosing-sticks; he anoints the prastara; he throws the prastara into the Āhavanîya fire; he touches the earth. While the Hotar recites the sâmâyuvâdha, the Adhvaryu throws the enclosing-sticks into the Āhavanîya fire; he pours into the juhâ the remainder of the oblation left in the upabhët; he pours the remaining of the oblation into the fire, on the enclosing-sticks, and he addresses the Viṣṇu Devâ; he puts the juhâ and the upabhët on the yoke of the cart; he offers, in the Dakṣinâgni, the chaff produced by the hippopotamus in the encircling the great fire of Hôtar. The Adhvaryu anoints the Âvânyaka. The Adhvaryu calls the sêkstësaka... 599
3.3.10 Ritual anointing the rite the oblation with which the second offering is poured into the sacrificial fire... 600
3.3.11 The Adhvaryu anoints the sêkstësaka... 600
Postscript.....................

Additional notes...

The Taittirîya Brâhmaṇa is a major work of the full-moon sacrifices and new-moon sacrifices, and it is included in the 3rd Kanda of the Taittirîya Brâhmaṇa. The text describes the ritual and the specific actions performed during the sacrifices, including the preparation of the sacrificial offerings, the anointing of the sacrificial implements, and the offering of the oblations to various deities. The text is accompanied by detailed explanations and instructions for the performance of the sacrifices, ensuring that the ritual is carried out correctly. The full-moon and new-moon sacrifices are significant in Hinduism as they are dedicated to the worship of various deities, particularly Agni, who is the god of fire and sacrifice.
by the husking of the rice. The Hotar throws the veda in the lap of the Sacrifice’s wife; strewing the grass-stems that compose the veda, the Hotar walks from the Gṛhapatiya to the Ahavanīya. The Adhvaryu offers to Vātā the oblation called samitiṣayaajas

3.3.10 Ritual and theological explanations referring to the rite that consists in loosening the cord with which the Sacrifice’s wife has been girded. After the loosening of the cord, the Hotar pours water into the joined and hollowed hands of the Sacrifice’s wife.

3.3.11 The Adhvaryu hides the poking-stick in the ukara.

Postscript.

Additional notes on the translation of Tait.-Br. 3.2.. 608

PREFATORY NOTE

The Taittiriya-Brāhmaṇa deals with the full-moon and new-moon sacrifices in four Prāpṭhaka of the Third Kānda, namely 3.2, 3.3, 3.5, and 3.7. In April, 1957, I published the translation of the first of these four Prāpṭhakas in Vol. 101 of the Proceedings of the American Philosophical Society, and now I am publishing the second one (3.3). This Prāpṭhaka begins with the explanations referring to the rites that follow the preparation of the vedi, and ends with those referring to the last rites of the ceremony. The translation sometimes was a difficult task because of the conciseness of the text, which, in a few instances, is quite unintelligible without the help of Sāyāyaṇa’s commentary and Āpastamba’s Śrutasūtra.

Just as it was done for my other translations of the Taittiriya-Brāhmaṇa, my translation of this Prāpṭhaka is accompanied by an annotated transliteration of the text. It is the text of the Ānandāśrama Series, and the numbers enclosed in brackets in the transliterated text, [1], [2], [3], etc., correspond to the numbers which are inserted in the text of the Indian edition; they indicate the subdivisions of each chapter (anuvāka). But, as these subdivisions are quite arbitrary, I added the letters (a), (b), (c), etc. in order to indicate more rational subdivisions. Only in a few cases have I corrected an evident misprint or ventured a conjecture.

The reader will find a summary of the rites of the full-moon and new-moon sacrifices, according to Āpastamba, in the introduction to my translation of Tait.-Br. 3.2 (Proc. Amer. Philos. Soc. 101: 217, 1957).

ABBREVIATIONS

Āp. = Āpastamba-Śrutasūtra.
RV. =Ṛgveda-Saṁhitā.
Tait.-Br. = Taittiriya-Brāhmaṇa.
TS. = Taittiriya-Saṁhitā.
Śat.-Br. = Śatapatha-Brāhmaṇa.

3.3.1

(a) pratyuṣṭaṁ rākṣaḥ pratyuṣṭaṁ ārātaya Īty āha, rākṣaṁ āpahatya; agnī vās tējīṣṭhena tējaṁ niṣṭāpamī ’ty āha medhyatvāya; srucāḥ sāṃmṛṣṭi, sruvāṁ āgre, pūmāṁśam eva "bhyaḥ
dāhīṣṭyaṁ mithunatvāya, ātha juhūṁ, ātha ‘pa-
hūṣam, ātha dhruvām, āsā vā juhūḥ [1], antārkṣam upabhṛṭ, prthivī dhruvā, ēvām vā lokāṁ srucāḥ, vṛṣṭiṁ sammāranāṁ, vṛṣṭiṁ ēvām vā lokāṁ anupūrvām kalpayati, tē tātāk kāptāṁ sāmedhante, sāmedhante śām ēvām lokāḥ prajāyā paśūḥīḥ, yā evām vēda.

(b) yādi kāmāyēta vārṣuṣaṁ parjāyē vātē īti, āgrātāḥ sāṃmṛṣṭi)[2], vṛṣṭiṁ evā niyacchati, avrācīrṇīraḥ hi vṛṣṭiḥ; yādi kāmāyēta vārṣuṣaṁ parjāyē īti, mūlātāḥ sāṃmṛṣṭi, vṛṣṭiṁ evē ‘d-
yacchati, ēvāṁ vā āhuḥ, āgratā evē pāriṣṭāt
sāṃmṛṣṭi, mūlātā ‘dhāstāt, tēt anupūrvām kalpayet, vārṣuṣaḥ bhavatī ti [3].

(c) prācīn abhyākāraṁ, āgrair antarataḥ, evām ēva hi ānāṁ adyāte, ātha āgrād vā ēṣā
āduṁ ārām āprajā āpurjāvīnti, ārām ēva ‘nā

dāyasyā ‘varuddhayai, adhāṣāvat pratificūm, daṇḍām uttamatāṁ, mūlāna mūlaṁ prāpiṣṭhyātā, tāsāṁ
arānām prācīcī upāṣṭitā lomāni, prātyācīcī adhāṣātāt [4], sṛggy ēṣa.

(d) prānō vā sruvā, juhūr dākṣiṇo hāṣṭā, upabhṛṭ savyā, ātmā dhruvā, ānaṁ sammāra-
nāṁ, mukhatā vā prānō ‘pānō bhūtvā, ātmanām ānām praviṣāya, bāhyatās tanuvāya śubhayati, tāsāṁ sruvā eva ‘gre sāmārṣti; mukhatā hi prānō ‘pānō bhūtvā, ātmanām ānām āvīṣāti; tāu prānāpanānu; avyārtukā prānāpanābhavyām bhavatī, yā evām vēda [5].

[This chapter and the following one contain ritual and theological explanations referring to the cleaning, i.e. the heating and brushing, of the sacrificial spoons. The Āgnīdhra heats the spoons either on the Āhavanīya and the Gṛhapatiya fire, and brushes them.]

(a) (When the Āgnīdhra heats the spoons) he says: “The Rākṣas is burnt up, the evil spirits
are burnt up." (Thus he says) in order to drive the Rakṣases back. He says: "With Agni's keenest flame I heat you thoroughly." (Thus he says) for ritual purity (i.e. in order to make the spoons pure for the sacrifice). He brushes the spoons. First the śrava (the dipping-spoon). (By doing so) he makes a male (i.e. the śrava, which, being masculine, is considered as a male) ready for them (i.e. for the other spoons, which are considered as females), for copulation. Then he (brushes) (the offering-spoon called) the jukā; then (the offering-spoon called) the upabhṛt; then the largest offering-spoon called the ḍhrvāṇa. The jukā, indeed, is yonder (heavenly world); the upabhṛt is the atmosphere; the ḍhrvāṇa is the earth. Verily the sacrificial spoons are these (three) worlds, and the grass-stems used for the cleaning (of the spoons) are verily, (when the Agniṛdha brushes the spoons with the grass-stems of the bunch of grass called vedā,) it is rain indeed that makes these (three) worlds fit, in regular succession; and having been made fit, they then thrive. These worlds will thrive with offspring and cline for him who thus knows.

(b) If he should wish: "May Parjanaya (the god of rain) be raining," he should brush (the spoons) with the (grass-) tops (the grass-stems being turned downwards). (By doing so) he brings down rain, for rain has its points turned downwards. If he should wish: "May he (Parjanaya) not be raining," he should brush (the spoons) with the lower (grass-) ends (the grass-stems being turned upwards). (By doing so) he holds up rain. And on this point they say: "On the upper part of the spoons (i.e. inside), he should brush with the (grass-) tops; on the lower part (of the spoons) (i.e. outside), with the lower (grass-) ends (so that the grass-tops, just as when he brushes the spoons, are turned downwards). That (i.e. that double rite), (performed) in regular order, is fit (for producing rain), and he (Parjanaya) will rain." (c) In a forward (eastward) direction (towards the spoon's tip), (the Agniṛdha) repeatedly (brushes the spoon) inside (i.e. on the upper part of the spoon) with the (grass-) tops (of the vedā); for it is thus, as it were, that food is eaten.¹

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¹ TS. 1.10.9a.
² TS. 1.10.1b.
³ According to Śāyaṇa's commentary, it is said that "it is thus, as it were, that food is eaten," because when a man is eating, he stretches his hand forward to the plate, and then draws the food from all sides towards himself, and puts it into his mouth. The interpretation of this passage of the Tait.-Br. is difficult because of the conciseness of the And it is (by taking it) from the top that creatures live upon the invigorating sap of plants. (This is done) in order to obtain invigorating sap, (i.e.e.) food (for the Sacrificer). On the lower part of the spoon, he brushes the spoons in the opposite (i.e. westward) direction. (But) the handle (he brushes) on the upper part with the base (i.e. the lower part) of the grass-stems. (But) the base (i.e. the lower part of it) (he brushes) with the base (i.e. the lower part) of the grass-stems, in order to obtain a firm stand (for the Sacrificer). It is because of that (i.e. because he brushes the upper part of the spoon and the handle in a forward direction, and the lower part of them in the opposite direction,) that, on the forearm, the hairs above are pointing forward, and those below are pointing backward. For such is the sacrificial spoon.⁴

(d) Verily the śrava is the prāṇa (outbreathing); the jukā is the right hand; the upabhṛt is the left (hand); the ḍhrvāṇa is the trunk of the body; the implements used for the brushing of the spoons are the food. Verily, from the mouth, the prāṇa (outbreathing), having become the apāṇa (inbreathing), and having (then) entered the trunk of the body and the food (inside the body), beautifies the body externally. Therefore, he (the Agniṛdha) brushes the śrava first, for, from the mouth, the prāṇa, having become the apāṇa, enters the trunk of the body and the food (inside the body). Such are the prāṇa and the apāṇa. He is not deprived of the prāṇa and the apāṇa (i.e. of life), he who thus knows.⁵

3.3.2

(a) divāḥ śīlam āvataṁ, prthivyāḥ kakūḥśī ṣrītām, tēna vāyāṁ sahasra-valaśena, sa-prātānām text. Here is the commentary of Śāyaṇa: bīlābhāśa paścimopākārom prāgau-vanām sa-kṣet sarman-mānā-jāy kim eva bīlābhisāya bhayantara saṁ-tāta ākṛtya-saṁ-tāta-yātāt-puṇamāhāṁ puṇaṭaḥ pātre pṛasāyāh bhiśo bhogayāt ākṛtya mukhābhyo prakṛtyo tāvadhuto. —The meaning of the rare word abhyākāram "repeatedly" seems to be well established. Cf. Rudradatta's commentary on Āp. 2.4.4, abhyākāram ity abhikṣya-yena namu, abhyākāram sarman-marṣi puṇaḥ puṇaḥ sarman-marṣi ty orbit.

⁴ The interpretation of this passage is difficult because of the conciseness of the text and because the meaning of the hapax legomenon uttamataḥ is doubtful. Śāyaṇa explains it by utamaṃ sarba-abhāṅga, and I think he is right, although other parts of his explanation of the passage do not seem satisfactory. On the other hand, since the cleaning of every spoon probably ends with the cleaning of the handle (cf. Āp. 2.4.4–6), uttamataḥ possibly should be translated by "finally."

⁵ See my note on the meaning of prāṇa and apāṇa in the Tait.-Br., in JAOS 77: 46. See also JAOS 78: 51–57.
nāsāyāmasi svāhē 'ti, sruksmāṃjārājanī agnāu prāharati, āpo vā darbhā, rūpām evā śām etān mahānāṃ vyācāra, anuṣṭubha rača, anuṣṭubha prajāpatiḥ, prajāpatyō vedāḥ, vedāsya 'graṁ sruksmāṃjanīni [1], svēnai 'vā niṇi chāndasā, svāyā devatāyā māryādhyāyati: ātē hī vāvā yōṣā, darbhā vṛṣā, tán mithunām, mithunām evā 'vā yād yajñe karoti prajā
nanāya, prajāyate prajāyā paśubbhīr yājāmānaḥ.

(b) tānē ēke vṛtī 'vā 'pāvyanti, tē tātāhā nā kāryām, ārabdhasya yajāyasya kārmaṇā sa vidhōha[2], yād enāni paśāvo 'bhūtisṛṣṭhuyah, nā tāt paśūbhya kām, adbhī mārjayītvā 'tīkārē nyāsya, yād yājāyasya kārmaṇo 'nyātraitra 'hūtibhyāḥ samṛṣṭhate, utkāro vāvā tāsya pratisētha, etām hī tāsma pratisēthām devāh samābharaḥ; yād adbhī mārjayati, tēna śāntām, yād utkāra nyāsyati, pratisēthām evā 'nīni tāt gama
yati [3], pratisēṭhātā prajāyā prajāyā paśubbhīr yājā
mānaḥ.

(c) ātē stambāsya vā etād rūpām, yāt sru
ksmāṃjānāni, stambāsā vā ṛṣadhayaḥ, tāsām jāratakṣa paśāvo nā ramante, āpiyorī hy eṣām jāratakṣāh, āvadaṣṭiḥ pa ha vā ājāratakṣāh paśūmān, tāvadaṣṭiḥ paśūmān bhavati, yasyai tāna anyātā 'grē dādāhi, navadāvyaū vā ṛṣadhīṣu paśāvo ramante [4], navadāvhyo hy eṣām priyāḥ, yāvadāpra pa ha vāvā navadāvahum, tāvadāpra paśūmān bhavati, yasyai tāna śāntu prahāranti, tāsma ṛṣānē ṛṣānē evā praharet, yataṁśeṣaṃ samṛṣṭhāt, paśūmān dhītyai.

(d) yō bhūtāṁ tādāhiṣṭaḥ, rudrās tantiṣṭa vṛṣā, paśūn anuṣmākāṃ mā hiṃsē, etād astu hu
tām tāva svāhē 'ty agnīsamṛṣṭhaṃ agnāu prāharati, eṣā vā eteṣāṃ yōṇīḥ, eṣā pratisēthā, svām evā 'nīni yōṇīḥ, svām pratisēṭhām gama
yati, pratisēṭhātā prajāyā paśubbhīr yājāmānaḥ [5].

[Having sprinkled with water the grass-stems that have been used for the cleaning of the sacrificial spoons, the Āgnīdhra throws them either into the fire on which the spoons have been heated or on the utkāra (i.e., the heap of rubbish which is situated on the north side of the sacrificial ground).]

(a) “From heaven the decoration has been stretched down; on the summit of the earth it is lying; with this thousand-sprouted one we destroy the rival. Svāhā!” (With this stanza) he (the Āgnīdhra) throws the grass-stems that have been used for the cleaning of the sacrificial spoons, into the fire. Verily Darbha grass-stems are water. (By reciting that stanza) he explains their beauty, their glory. (He does it) with an Anuṣṭubh stanza. Prajāpati is related with the Anuṣṭubh metre; (the bunch of grass called) the vedā belongs to Prajāpati; (and) the grass-stems used for the cleaning of the sacrificial spoons are the top of the vedā. (Consequently, by reciting that stanza,) he (the Āgnīdhra) furnishes them (i.e. the grass-stems) with their own metre and with their own deity. And certainly theṛ (the stanza) is a female, and the Darbha grass is a male. That is copulation. It is copulation, indeed, that he (the Āgnīdhra) effects for him (i.e. for the Sacrificer), in the sacrifice, for the sake of procreation. (And consequently) the Sacrificer propagates himself with offspring and cattle.

(b) Some throw those (grass-stems) away at random. That should not be done. That (would be) a wrong milking of the sacrificial performance that has been undertaken (i.e. that would be drawing and using wrongly the power of the sacrificial performance). If cattle should tread upon those (grass-stems), that would not be good for the cattle. One should throw (those grass-stems) on the utkāra, after having purified them with water. With the exception of the oblations, the firm resting place of whatever belongs to a sacrificial performance, is indeed the utkāra; for that is what the gods have prepared for it as its firm resting place. By the fact that he (the Āgnīdhra) purifies (the grass-stems) with water, there is appeasement (i.e. the dangerous power which is in the grass-stems is appeased, and evil is evaded). By the fact that he throws them on the utkāra, he brings them to their firm resting place. (Consequently) the Sacrificer is firmly established (i.e. prosper) with offspring and cattle.

(c) But the grass-stems used for the cleaning of the sacrificial spoons are the image of a tuft (they have the appearance of a tuft); for herbs are (growing) by tufts.—Cattle do not delight in their old brambles, for old brambles are disagreeable to them. Verily, just as old brambles are disagreeable to cattle, so is he (the Sacrificer) disagreeable to cattle for whom he (the Āgnīdhra) puts those (grass-stems) anywhere else than into the fire.—Cattle delight in herbs growing on a recently burnt pasture land; (for) a recently burnt pasture land is agreeable to them. Verily, just as a recently burnt pasture land is agreeable to cattle, so is he agreeable to cattle for whom they throw those (grass-stems) into the fire. Therefore, he (the Āgnīdhra) should

self (i.e. the Sacrificer's wife is the half of the Sacrificer). It is for the firmness of the sacrifice, it is in order that it may not become loose (that the girding of the Sacrificer's wife is performed). She (the Sacrificer's wife) says: "Having good offspring, having a good husband, we have come to thee [O Agni, to thee that injurest the foe, to thee the uninjured one, we that are not injured]."9 (By saying that,) she causes the Sacrifice to copulate (with her). "Into that which is in want may that which is superabundant be placed." Thus (she says) for generation.

(d) (Addressing the butter that will be offered to the gods) he (the Adhvaryu) says: "Of the great ones (i.e. the cows) thou art the milk, of plants the sap." (By saying that) he explains the aspect, the greatness of this (oblation). He says: "Of thee that art undiminished, I pour out for the sacrifice to the gods."10 This he says as a prayer.

3.3.4

(a) ghṛṭkam ca vai maḥdu ca praṇāpātir āśi, yāto mādhv āśi (corr.: āśi) tātaḥ praṇā rṣajaya, tāsmān maṇḍuṣa praṇānam iṣvā 'ati, tāsmān maṇḍuṣa nā praṇāranti, yātāyāma hi, yājena praṇāranti, yajñō vā yājāṃ, yajñēnāṃ vā yajñāṃ praṇāranti āyātayāṃvatvā ya.

(b) pānty āveksate [1], mithunatvāya praṇājaya, yād vai pānti yajñēsya karōti, mithunām tāt, ātho pāntiyā evā 'śa yajñēsya 'nvārambhō navavchittāya, amudhyāya vā etāt karōti, yāt pānty āveksate, gārhapatyā 'dhiśrayati medhatvāya.

(c) āhavanīyam abhyudravati, yajñēsya sām-

(d) tāt vā yājā praṇāpānām evō 'tpunāti, yājāmāno vā, praṇāpānā vā, rṣajaya, praṇāmā evō praṇāpānāvā daddhāti, punarāhāram, evām iṣvā hi praṇāpānāi saṃcārataḥ, śukrām asyājōtir asī tējō 'śi 'ty āhā, rūpām evāvāvāyā tān mahimānāṃ vyācāste, trīr yājusā, trāya imē lokā [4], ēśām lokānām āpyatai, triḥ, triyvrdh dhi yajñāyā, ātho medhatvāya.

(e) athā "jyavatiśīvyām apāy, rūpām evāvāvāyā tān mahimānāṃ vyācāste, trīr yājusā, trāya imē lokā [4], ēśām lokānām āpyatai, triḥ, triyvrdh dhi yajñāyā, ātho medhatvāya.

This chapter contains ritual and theological explanations referring to the following rites: the Sacrificer's wife looks down upon the butter; the Adhvaryu puts the pot that contains the butter on the Gārhapatyā fire, and then on the Āhavanīya fire; he deposits it on the track of the wooden sword; he addresses the butter; he purifies the butter with the two striainers; he purifies the sprinkling-waters with the striainers; he puts melted butter into the jukā, the upabhrā, and the dhrvā.

(a) Verily Praṇāpāti was melted butter and honey. Inasmuch as he was honey he procreated offspring. That is the reason why it is in sweetness, as it were, that procreation takes place. (And) that is the reason why people do not perform sacrifices with honey; for it is of weakened strength (since it has been used by Praṇāpāti for procreation). They perform sacrifices with melted butter. Verily melted butter is the sacrifice. (Consequently, by performing the sacrifice with melted butter,) they perform the sacrifice with the sacrifice itself, in order to obtain weakened strength (for the sacrifice).

(b) The (Sacrificer's) wife looks down upon the butter. (She does that) for copulation, for procreation. (For) whatever part of the sacrifice the (Sacrificer's) wife does perform, that is copulation. And this is also the rite by which the (Sacrificer's) wife takes hold of the sacrifice after (the Sacrificer), in order that there may not be separation (i.e. in order that she may not be separated from the Sacrificer and the Sacrificer, or that the sacrifice may not be split).—Verily the (Sacrificer's) wife makes that upon which she looks down, unfit for the sacrifice. (Therefore, after he has made her to look down upon the
butter,) he (the Adhvaryu) puts (the pot that contains the butter) on the Gārhapatyā fire, for ritual purity (i.e. in order to make the butter fit for the sacrifice).

(c) (Then) he runs up to the Ahāvaniya fire. (He does that) for the continuity of the sacrifice (i.e. in order to maintain the continuity of the sacrifice). (Carrying the pot that contains the butter away from the Gārhapatyā to the Ahāvaniya) he says (addressing the butter): “Thou art brilliance; follow the brilliance.”11 Agni (the Fire) is brilliance indeed; (and) the butter is brilliance. (By saying that formula) he (the Adhvaryu) causes the brilliance (of the butter) to be abundantly furnished with the brilliance (of the fire). (Putting the pot on the Ahāvaniya fire) he says: “May Agni not take away thy brilliance.”12 (Thus he says) in order not to injure (the butter). He deposits it on the track of the wooden sword, for the continuation of the sacrifice (i.e. in order to maintain the continuity of the sacrifice). He says: “Thou art Agni’s tongue, the strength of the gods.”13 This (i.e. the meaning of this) is according to the text of the formula. He says: “Be thou (at hand) for the gods, for every sacrificial place, for every sacrificial formula.”14 This he says as a prayer.

(d) That (butter) he then purifies with the two strainiers (i.e. with the two blades of Kuśa grass used as strainiers). Verily the butter is (i.e. represents) the Sacrificer; (and) the two strainiers are (i.e. represent) the outboard and the inboard. (Consequently, as he purifies the butter with the two strainiers,) he puts outboard and inboard (i.e. life) into the Sacrificer. (He purifies the butter with the two strainiers) (pushing them forwards and) drawing them back towards himself repeatedly; for it is thus that the outboard and the inboard move. (Addressing the butter) he says: “Thou art brightness; thou art light; thou art brilliance.”15 By saying that he explains the aspect, the greatness of it. (He thus purifies the butter) three times

with a formula. These worlds are three (earth, atmosphere, and heaven). It is in order to obtain these (three) worlds (that he thus acts three times). (He does that) three times, for the sacrifice is threefold. And (he does that) for ritual purity (i.e. in order to make the butter fit for the sacrifice).

(e) Then (he purifies) the (sprinkling-) waters with the two (strainiers, i.e. the two blades of Kuśa grass) that are covered with melted butter.16 (Thereby) that (butter) imparts to them (i.e. to the) waters their beauty, their color. And moreover they say (i.e. some authorities say): “Just as a woman, bearing a lovely golden ornament of beautiful color, sits in splendors,17 even thus are those waters (now) after they have been purified with the strainiers covered with butter.” Verily the waters are all the deities, (and) that which is the melted butter, certainly is the body (the form, the manifestation) of all the gods. On that point there is the (following) consideration concerning those two (the waters and the melted butter). There would be repetition if he (the Adhvaryu) should purify the butter with a formula (in prose), and the waters with a formula (in prose). He purifies the waters (not with a formula in prose, but) with a text composed in metre (i.e. with a stanza), in order to avoid repetition. And also for copulation (i.e. in order to produce the union of the butter and the waters, considered as forming a pair). (He purifies the waters) with a stanza that refers to Savitar (thinking): “May mv work be impelled by Savitar.” (He purifies) with a Gāyatri stanza (which is composed of three pādas), pāda by pāda, in order that the performance may be thrice successful.18 (As he purifies the waters with the two strainiers, i.e. with the two blades of Kuśa grass,) he joins the plants with the plants, and the plants —

11 TS. 1.1.10.1a.
12 TS. 1.1.10.1b.
13 TS. 1.1.10.1m.—The meaning of subhār desānām is doubtful. Keith translated “the good one of the gods.” Caland translated “den Göttern willkommen.” As an adjective subhā means “good” or “strong.” I think that here, just as in RV. 1.52.1, subhā is a noun, and means “strength.” Cf. Oldenberg’s Commentary on RV. 1.52.1 and Geldner’s translation.
14 TS. 1.1.10.n.
15 TS. 1.1.10.o.
16 The form ājyavatābhāyām is strange for it certainly designates the two strainiers, and we should expect ājyavatābhāyām. Śāyaṇa explains: yābhāyām paurābhāyām ājyam utṣītām lābhāyām eva “Hūpbāḥyām apā utpūṇāḥyāt. And he adds: evātyaśyāya srūṅgaṇavatam.
17 Quoting this passage of the Taitt.-Br., Śāyaṇa, in his commentary, reads: rūpaṇa “ste” instead of rūpāṣya āste. The reading rūpāṣya āste, however, is certainly the correct one, for āste is sometimes used with the accusative in the meaning of “to sit on,” “to sit in,” “to dwell among.” Cf. RV. 3.4.11 and Pāṇini 1.45.51, Vārttika 2, Schol. kurūṇ āste.
18 This stanza devū tab savitō īpuntāt dādhērā ṛtāvinya, vādō śravasya rāmībhājā “May the god Savitar purify you with a flawless purifier, with the rays of the beneficent sun.” (TS. 1.1.10.p) is a Gāyatri stanza.
FULL-MOON AND NEW-MOON SACRIFICES

Sacrificer with cattle (i.e. he furnishes the Sacrificer with cattle).

(f) (The Adhvaryu then, in due order, puts melted butter, with the srwā, into the juhā, the upabhṛt and the dhrvā, and) he says: "(I take) thee, the shining one, in the shining one [for the gods, for every place, for every formula]. (I take) thee, the light, in the light; (I take) thee, the flame, in the flame [for the gods, for every place, for every formula]." 19 (Thus he acts and says) for completeness, for fulness, for flawless-ness (i.e. in order to make the obligations of melted butter complete, abundant and flawless).

3.3.5

(a) devaśurāḥ sāmyattā āśan, sā étam āndra ājyasya vakṣādām apasāya, tāno 'valkṣata, tāto devā ṣabhāvan, pārā 'ṣuraḥ; yā evaṁ vidvān ājyam avēksate, bhāvaty ātmānā, pārā 'ṣya bhṛtāvye bhavati; brahmaṇāvādino vadvantā, yādā "jyañā nañā haviṣya abhiḥgharayati [1], ātha kēnā "jyaṁ iti, satyēnē 'ti śhrūyaṁ, cākṣur vāj satyēm, satyēnaiṁ 'vāi 'nad abhiḥgharayati.

(b) īśvaro vā eso 'ndhō bhāvitoḥ, yās cākṣṣāḥ "jyaṁ avēksate, nimlyā 'vekṣeta, dādārā "tmān cākaṁ, abhy ājyam ghārayati.

(c) ājyam grhaṇāti [2], chāndaṁśi vā ājyam, chāndaṁśi eva prināti; catūr ājuhām grhaṇāti, cātūrāpābhṛt, pānāṁ eva 'varundhe; aṣṭāv upabhṛt, aṣṭākarā gāyatrī, gāyatrā prāṇāḥ, prāṇāṁ eva pānūṣu dādāh, catūr dhrvāyām [3], cātūrāpābhṛt, pānāv eva 'pārṣṇā pārā tīraṭhitā; yajāmnādevatyā vājuhāh, bhṛtāvye bhṛtāvye pābhṛt, catūr ājuhāṁ grhaṇāṁ bhāyō grhaṇīyāt, aṣṭāv upabhṛt, tāmād aṣṭāpāhā; catūr dhrvāyām, tāmāc cātūstānā; gāṁ eva tāṁ stāṁ karoti, sā 'smāi stāṁ 'ṣam ċārām duhe.

(d) yāj juhāṁ grhaṇāti, prājāhbhyas tāt; yād upabhṛt, pravayānāyājhbhyās tāt; sāyāṁśāṁ vā etād yajñāya grhyate, yād dhrvāyām ājyam [5].

[This chapter contains ritual and theological explanations referring to the following rites: the Sacrificer, or the Adhvaryu acting for the Sacrificer, looks down upon the melted butter; the Adhvaryu, with the srwā, takes melted butter from the pot that contains it, and pours it into the juhā, the upabhṛt, and the dhrvā.]

According to the gods and the Asuras were in conflict. Indra then perceived this formula which is to be recited while fixing the eyes on the melted butter. 10 With this formula he looked down (upon the melted butter). Then the gods were successful, (and) the Asuras were defeated. He who, thus knowing, looks down upon the melted butter, is successful by himself, (and) his rival is defeated.—The expounders of the Veda say: "When the other sacrificial substances are sprinkled with melted butter, then with what is the melted butter sprinkled?" (To that question) one should answer: "With the truth." Truth is the eye indeed. (Inasmuch as one looks down upon the melted butter) it is with truth indeed that one sprinkles that (butter).

(b) Verily he who looks down upon the melted butter with his eyes, is liable to become blind. He (the Sacrificer, or the Adhvaryu, acting for the Sacrificer) should look upon it after closing his eyes. (By doing that) he holds his faculty of seeing in himself (and consequently he does not become blind). (By looking upon the melted butter) he sprinkles the melted butter (with the truth).

(c) He (the Adhvaryu) (with the srwā) takes melted butter (from the pot, and pours it into the other sacrificial spoons). Verily the melted butter is the metres. (By taking the melted butter for the obligations) he propitiates the metres. Four times he takes (melted butter) in the juhā. Cattle are four-footed. (By the fact that he takes melted butter four times in the juhā) he obtains cattle (for the Sacrificer). Eight times (he takes melted butter) in the upabhṛt. The Gāyatrī verse is of eight syllables; (and) the vital breath is connected with the Gāyatrī verse. (By the fact that he takes melted butter eight times in the upabhṛt) he puts the vital breath (i.e. life) into cattle. Four times (he takes melted butter)

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19 According to Sāyana’s commentary on this passage of the Tait.-Br., this formula is TS. 1.1.10.m-o: “Thou art Agni’s tongue, the strength of the gods,” etc.; but according to Āp. 2.6.6, this formula is TS. 1.6.1.b: “Thou art butter, thou art truth, thou art the overseer of truth; thou art the oblation offered to Vaśivānara, to the Viśve Devāh, (the oblation) of purified strength, of true might; thou art power, thou art overpowering; do thou overpower the evil spirits, do thou overpower those who are evil-minded; be victorious in battles, vanquish those who attack; thou art of a thousandfold strength; do thou quicken me; thou art of butter the butter; thou art of truth the truth; thou hast true life; thou hast true strength; with truth I besprinkle thee; may I partake of the gift that art such.”

20 According to Āp. 2.6.6, both the Sacrificer and the Adhvaryu look upon the butter after closing their eyes.
in the dhruva. Cattle are four-footed. (By the fact that the Adhvaryu takes melted butter four times in the dhruva) he (the Sacrifice) becomes firmly established above (his) cattle.—Verily the jukha has the Sacrifice for its deity, (and) the upabhrty has the rival (of the Sacrifice) for its deity. Taking (melted butter) four times in the jukha, he (the Adhvaryu) should take more (than) in the upabhrty. Taking (melted butter) eight times in the upabhrty, (he should take) less (than) in the jukha. (By doing thus) he makes the (Sacrifice’s) rival submissive to the Sacrifice.—Verily the sacrificial spoons are (i.e. represent) the cow. Four times he (the Adhvaryu) takes (melted butter) in the jukha. That is the reason why she (the cow) has four feet. Eight times (he takes melted butter) in the upabhrty. That is the reason why she (the cow) has eight hooves (i.e. four cloven hoofs). Four times (he takes melted butter) in the dhruva. That is the reason why she (the cow) has four nipples. (By the fact that he thus takes melted butter in these three sacrificial spoons) he makes the cow perfect. And she, having been made perfect, yields food and strength for him (i.e. for the Sacrifice).

(d) That (melted butter) which he (the Adhvaryu) takes in the jukha, that is for the fore-offerings; that which he takes in the upabhrty, that is for the fore-offerings and the after-offerings; that melted butter which he takes in the dhruva, that is for the whole sacrifice.

3.3.6

(a) ṛg̥a devir agrupuvo agrugrva hita aha, ṛpam eva 'sām etān mahimāmaṃ vyācagte, āgra imām yajñām nanatā 'gre yajñāpitam ity aha; āgra eva yajñām yajante, āgra yajñāpitam; yuṣman indro 'vrīta vṛtrātūt yeṣuṇ āndram avṛdhvam vṛtrātūta ity aha; vṛtrāh haniṣyāṇ āndra ṛpam vartre, ṛpam he 'indram vartre; saṃjñām eva 'sām etāt sāmanan vyācagte; prōktiṣṭhāh stē 'ty aha [1]; tēnā 'pah prōktiṣṭhāh. (b) agnir devēbyo nilayata, kṛṣṇo rūpāṃ kṛtvā, sā vānaspātin prāvīṣar, kṛṣṇo 'sy akha-reṣṭō 'gnāye tvā svāhē 'ty aha, agnaya evai 'nam jūṣṭiṃ karoti, ātho agnir eva śāhām āvarundhe, vēdir asī barhiṣe tvā svāhē 'ty aha, prajā vā barhiṣe, prthivī vēdir [2], prajā eva prēhvīyaṃ prātiṣṭhāpayati; barhir asī sṛguhyas tvā svāhē 'ty aha, prajā vā barhiṣe, yajāmaneḥ svṛcchā, yajāmaneḥ evai prāpiṣṭhāpayati.

(c) divē tvā 'ntārikṣaya tvā prēhvīyaṃ tvē ti barhiṣ āsādyā prōktiṣṭhā, ebhāya evai 'nal lokē

(bhyaḥ prōktiṣṭhā, ātha tātāḥ saha śucra purāstāt pratyāṅgam grāntih pratyuktiḥ, prajā vā barhiṣe, yathā svētyāt kāla āpāḥ purāstāt yānti [3], tādṛg eva tāt.

(d) svadhā pṛthivīyaḥ ity aha, svadhākārō hi pṛtiṃ, ārghvīva barhiṣādvyā iti ādhiśnāaya śrōner OTH tarsaye ninyaya śāṃtayaḥ, māśā vē pitāro barhiṣādaḥ, māśā eva pṛpiṇāḥ, māśā vē oṣadhīr vardhāyantā, māśāḥ pacante śāṃdhrīyā, ānatikandan ha prayāno varṣatā, yātrai 'tād evaiṃ kriyate [4], ūrjā prēthvīṃ gacchate 'ty aha, prēthvīyaṃ evaiṃ dadhātāh, tāṃst prēthivīvād ūrjā bhūjie.

(e) grāntih vīsrāṇayati, prājanayatvā evai tāt, ārdhvāṃ prēṣcāma udūgdhāṃ pratyāṅgam āyacchati, tāṃst prēcānāh reto dhīyati, praiṭcīḥ prajā jayante, visvop stūpo 'sī 'ty aha, yajñā vā visvē [5], yajñāsya dhṛyatā.

(f) prāstāt prastarāmaṃ grhpāti, mūkhyaṃ evai 'nam karotī, yamānagṛhpāti, jyāpāpatī yajamānakēnā śāṃtayati, praiṭcīḥ grhpāti, yajāpiṣṭā śāṃtayati, yamānagṛhpāti, etavād vē pūrūrāṃ vyāṃ, vyāśasaṃmit [6], āparimitaṃ grhpāti, āparimitaśā vṛtrabhī, tāsmin pavitro āśiṣita, yājāmāna vā prastarāh, prānāpanā pavitro, yājāmāna evaiṃ prānāpanā purātāt.

(g) ūrjāṃradasaṃ tvā śṛṇāmi 'ty aha, yathāyajr evai 'tāt, svāsasthāvīm evaiṃ dhvē 'tya aha, devēbhīvī evai 'na svāsasthām karotī [7], barhiṣ prōktiṣṭhā, prajā vā barhiṣe, prthivī vēdir, prajā evaiṃ prēhvīyaṃ prātiṣṭhāpayati, ānādīdṛṣṭaṃ prōktiṣṭhā, prajayāvai 'vaiṃ paśchār dhvē prānāpanā karotī.

(h) dhārāyaṇa prastarāṃ paridhāṃ purādadhāti, yajāmāna vā prastarāh, yajāmāna evaiṃ tāt svāyām paridhāṃ purādadadhāti, gandharvā 'si visvam vāsuvr ity aha [8], visvam evaiṃ 'yur yajāmāne haṃreytā, indrayāna bhūr asī daśkiṇa ity aha, indrāyā evaiṃ yajāmāne dadhāti, mītraṇāruṇa tvā tātāh prādadhām ity aha, prānāpanā mītraṇāruṇa, prānāpanav evaiṃ smin dadhāti, sṛṣṣāva tvā prāstāt pātv ity aha, rākṣayaṃ apāhatai, kāsayaṃ cid abhīsāya tvā ity aha, apārimitād evaiṃ 'nam pātī [9].

(i) vīthotram tvā kava ity aha, agnὶm evaiṃ hotreṇa sāmrāhdhaya, dyumāntaṃ śāṁdīmahaṃ 'tya aha śāmīdhāyi, āgne brāhmaṃ adhvarā ity aha vṛddhiyā.

(j) viśo yantrē stha ity aha, viśoṃ yātya, udīṅcāya nīrādhāti prātiṣṭhātaya, vāśunāṃ ruḍrāmaṇādādhiṃ sādasi sde 'ty aha, devāstānām evaiṃ sādane prastarāṃ sādayati.

(k) jūhrā asī ghtāci nāmiṃ 'tya aha [10], asāu

vai jūhrā, anādīdṛṣṭaṃ udvānāndhā prātiṣṭhātaya, tāsam etād evaiṃ uṣṭaṃ udvānāndhā prātiṣṭhātaya, yād ghtācī, tāt ādhārā sādāya, etād evaiṃ udvānāndhā prātiṣṭhātaya, sādāya sthyāna uṣṭaṃ udvānāndhā prātiṣṭhātaya, sādāya evaiṃ udvānāndhā prātiṣṭhātaya, prātiṣṭhātaya, yajñā vā visvā, praiṭcīḥ prēthvī vēdir, praiṭcīḥ prēthvī prēthvī bathāyati, prēthvīyaṃ evaiṃ prēthvīyaṃ purātāt, yajñā evaiṃ prēthvīyaṃ prēthvīyaṃ purātāt.

[This chapter describes the explanations of the Adhvaryu about the sacrificial prayers. He sprinkles the sacrificial spoons and the sacrificial spoons the bunces of the Fathers pours the rest. He sprinkles the sacrificial spoons uninterrupted. He says of the vedō to the members of the tribe that he he takes the first the two strings on the vedō; he says to the Ahavanīya that he he takes the first the two strings on the vedō; and places the sacrificial spoons on these two strings.]

On the prastāt pāṇi he and he addressed...
váy juhóh, antáríkṣam upabhft, práthív dhruvá, tásám etád evá priyáṁ náma, yád ghtác 'ti, yád ghtáci 'ty áha, priyágai 'vái 'ná námáná sádayati, tá asadan sukrtasya loká ity áha, satyám vái sukrtasya lokáh, satyá evái 'náh sukrtasya loké sádayati, tá viśño pabh 'ty áha, yajño vái viśñúh, yajñasya dhétýai, pabhí yajñaṁ pabhí yajñápatíṁ pabhí mám yajñántyám ity áha, yajñáya yajmanáyá "tmáne, tétbya evá "śśam áśásté nártvai [11].

This chapter contains ritual and theological explanations referring to the following rites: the Adhvaryu addresses the sprinkling-water; he sprinkles the firewood; he sprinkles the vedá and the sacrificial grass; he sprinkles the knot that ties the bunch of sacrificial grass; he addresses the Fathers (i.e. the deceased ancestors), and pours the rest of the sprinkling-water, in an uninterrupted jet, from the southwestern corner of the vedá to the northwestern corner of it; he unites the knot of the bunch of sacrificial grass; he takes the prástara; on the prástara he places the two strainers; he spreads the sacrificial strew on the vedá; he places the enclosing-sticks around the Áhavanyá fire; he places the kindling-sticks; he takes the two stalks of grass called vidhitik and places them in the middle of the vedá; On these two stalks of grass he puts the prástara. On the prástara he puts the sacrificial spoons, and he addresses them.

(a) (Addressing the sprinklingwaters) he (the Adhvaryu) says: "O divine Waters, that purify in front, that go in front." By saying that, he declares the aspect of them, their glory.—He says: "Lead this sacrifice in front, the lord of the sacrifice in front." In front, indeed, they lead the sacrifice; in front, the lord of the sacrifice.—He says: "Indra chose you for the contest with Vṛtra; you chose Indra for the contest with Vṛtra." (In fact) Indra, when he was about to slay Vṛtra, chose the Waters (as helpers), and the Waters chose Indra (as helper). By saying that, he (the Adhvaryu) declares the understanding of them (with Indra), their agreement (with him). (Addressing the sprinklingwaters) he says: "You are sprinkled." With that formula the waters are sprinkled (i.e. consecrated by sprinkling and consequently fit to be used for sprinkling).

(b) (The Adhvaryu then sprinkles the firewood.) (Formerly) the fire hid itself from the gods. Having assumed the form of a black antelope, it entered the trees. (Sprinkling the firewood, and addressing the fire that is hidden in it,) he (the Adhvaryu) says: "Thou art the black antelope, living in the lair. For Agni (I sprinkle) thee. Sváhá!" (By saying that) he makes that one (i.e. the black antelope, i.e. the fire that is hidden in the firewood) agreeable to Agni. And he obtains the sacrificial essence of the fire.—(Then, sprinkling the vedá, and addressing it,) he says: "Thou art the vedá. For the sacrificial grass (I sprinkle) thee. Sváhá!" Verily the sacrificial grass is (i.e. represents) the offspring (of the Sacrificer), and the vedá is the earth. (By saying that formula) he firmly establishes the offspring (of the Sacrificer) on the earth.—(Then, sprinkling the sacrificial grass, and addressing it,) he says: "Thou art the sacrificial grass. For the sacrificial spoons (I sprinkle) thee. Sváhá!" Verily the sacrificial grass is (i.e. represents) the offspring (of the Sacrificer), and the sacrificial spoons are (i.e. represent) the Sacrificer. (By saying that formula) he (the Adhvaryu) firmly establishes the Sacrificer on his offspring.

(c) Having put the sacrificial grass (inside the vedá), he sprinkles it, saying: "For the Sky (I sprinkle) thee; for the Atmosphere (I sprinkle) thee; for the Earth (I sprinkle) thee." It is for these (three) worlds, indeed, that he sprinkles it.—And then, with the spoon (i.e. holding the spoon that contains the sprinkling-waters), he sprinkles (with the rest of the sprinkling-waters) the knot (that ties the bunch of sacrificial grass) from the front (of the bunch) backwards (i.e. from east towards west, and in such a way that the waters first flow in front of the bunch and then moisten the bunch and its knot). Verily the sacrificial grass is (i.e. represents) offspring. Just as, at the time of parturition, waters flow in front (i.e. before the offspring is delivered), that (i.e. that sprinkling) is just like that.

(d) (He (the Adhvaryu) says: "Sváhá! to the Fathers!" For the exclamation "sváhá" belongs to the Fathers (the deceased ancestors). And with the words: "Be thou invigorating sap (or refreshment) to those who sit on the sacrifi-
sificial strew,” he pours (the rest of the sprinklingwaters, in an uninterrupted jet,) from the southern
hip (of the vedi) to the northern one (of it)
(i.e. from the southwestern corner of the vedi to
the northwestern corner of it). (He does that)
for continuity (i.e. for the continuous propag-ation
of the Sacrificer’s progeny). Verily the
Sacrificer then spreads the sacrificial
strew on the vedi. He says: “Soft as wool
I strew thee, —” This (i.e. the meaning of this)
is according to the text of the formula. He
says: “—as a good seat for the gods.” By
saying that, it is for the gods indeed that he
makes a good seat. He spreads the sacrificial
strew. Verily the sacrificial strew is (i.e.
represents) offspring; (and the vedi is (i.e.
represents) the earth. (Consequently, by
spreading the strew on the vedi,) he firmly establishes
the offspring (of the Sacrificer) on the earth.
He spreads it not thin (literally not transparent)
i.e. in such a way that the ground underneath
cannot be seen). By doing thus he makes it
(i.e. the Sacrificer) not thin (literally not
transparent) (i.e. not poor, but rich) in offspring and cattle.

(h) Holding the prastara (in his hand), he (the
Sacrificer) places the enclosing-sticks around
the Ahavanīya fire. Verily the prastara is (i.e.
represents) the Sacrificer. Consequently, it is
the Sacrificer himself who places the enclosing-
sticks around (the fire). (Placing first the middle
stick on the west side of the fire) he (the
Sacrificer) says: “Thou art the Gandharva Viśvavasu,
possessing all wealth) (the force of the

37 TS. 1.1.11.h.
38 TS. ibidem.
39 Keith translated the parallel passage of the TS.
(2.6.5.2): “He strews it as not to be very discernible;
verily he makes him not very discernible by offspring
and cattle.” In my opinion this translation is unacceptable.
In his commentary on Taitt.-Br. 3.3.6.8, Sāyaṇa says:
bhāvanāraśām aitvābhāvanā yathā na deṣṭye tathā bahuḥ
strṣyāt. bahupratřasadavem yanmamā ‘pi vaidetākkhir
ādhvaḥ prabhuḥ bhavati. And in his commentary on
TS. 2.6.5.2, he explains: aitvābhāvanā rājan aitvābhāvanā
tad yathā na bhavati tathā strṣyāt. tene yajamānam
prajyā paśubhī ca sarvate vajjatūbdhi tī sṛṣṭaṃ draṣṭum
aṣṭurm karaṇo. I do not think however that anatidāna
means “not very discernible”; but with Caland, I think
that anatidāna means “not through差距,” “not
transparent,” i.e. “not thin.” On the other hand, I don’t
think that prajyā vai nām paśubhī anatidānaṃ karaṇo
means “he makes him not very discernible by the fact
that he is surrounded by offspring and cattle”; but I think
that it means “he makes him not thin (i.e. not poor, but
rich) in offspring and cattle.” Cf. bahup hasa prajjyā
paśubhir bhavati (Sat.-Br. 1.6.3.30).

ficial strew,” he pours (the rest of the sprinkling-

21 TS. ibidem.
22 Cf. Taitt.-Br. 3.2.4.a.
23 TS. 1.1.11.f.
24 Cf. Taitt.-Br. 3.2.2.g.
25 TS. 1.1.11.g.
26 Cf. Taitt.-Br. 3.12.5.12.
Sacrificer, from every attacker, (thou who art) worthy of praise and (art) praised.]"*40 (By saying that) he puts all vital power into the Sacrificer. (Placing the second stick on the south side of the fire) he says: "Thou art the right arm of Indra [the fence of the Sacrificer, (thou who art) worthy of praise and (art) praised]."*41 (By saying that) he puts manly vigor (indriyam) into the Sacrificer. (Placing the third stick on the north side of the fire) he says: "May Mitra and Varuṇa lay thee around in the north with firm law [(thou art) the fence of the Sacrificer, (thou who art) worthy of praise and (art) praised]."*42 Mitra and Varuṇa are the outbreath and the inbreath. (Consequently, by uttering that formula,) he (the Adhvaryu) puts the outbreath and the inbreath (i.e. life) into the Sacrificer. (Then) he says: "May the Sun in the east protect thee from any whatsoever curse."*43 (By saying that,) he protects him (i.e. the Sacrificer) from all (evil).

(i) (The Adhvaryu then places the kindling-sticks.) (Placing the southern kindling-stick,) he says: "Thee to whom the oblation is a feast, O wise one, —"*44 (By saying that) he furnishes Agni with (the benefit of) the oblation. He says: "— (thee) the radiant one may we kindle, —"*45 (Thus he says) for kindling. He says: "— O Agni, thee, the mighty one, at the sacrifice."*46 (Thus he says) for growth (i.e. in order to cause the fire to grow).

(j) (The Adhvaryu then takes the two stalks of Darbha grass which are called vihīṇaṇī and are used for separating the sacrificial strew from the prastara; and, placing them in the middle of the vedī,) he says: "Ye two are the barriers of the common people."*47 (Thus he says) for the restraint of the common people (i.e. in order that the Sacrificer may restrain and control the common people).*48 He places them (i.e. the two stalks of Darbha grass) on the sacrificial strew with the tops to the north, for firm standing. (On these two stalks of grass he puts the prastara with its top to the east, and) he says: "Sit on the seat of the Vasus, Rudras, and Adityas."*49 (By saying that) it is indeed on the seat of the deities that he seats the prastara.

(k) (On the prastara he puts the sacrificial spoons, which have been filled with butter, and) he says: "Thou art the jhūḥ, the one abounding in butter" by name. [*Sit on thy favorite seat with thy favorite name.]—[Thou art the upābhṛt, the one abounding in butter] by name. Sit on thy favorite seat with thy favorite name.—Thou art the dhrvā, the one abounding in butter by name. Sit on thy favorite seat with thy favorite name.]*50 Verily the jhūḥ is yonder (heavenly world); the upābhṛt is the atmosphere; the dhrvā is the earth. When he says: "the one abounding in butter," that is the favorite name of those (three spoons). (Consequently) when he says: "the one abounding in butter," he puts them (on the prastara) with their favorite name. He says: "These ones have sat down in the world of good action."*51 Verily the world of good action is truth. (Consequently) it is in truth, in the world of good action, that he puts these (three spoons). He says: "Protect them, O Viṣṇu!" Verily Viṣṇu is the sacrifice. It is for the firmness of the sacrifice (i.e. in order to make it firm) (that he recites that formula). (Then) he says: "Protect the sacrifice, protect the lord of the sacrifice, protect me, the leader of the sacrifice."*52 It is for the sacrifice, for the Sacrificer, and for himself, it is for these (three) indeed that he (the Adhvaryu) says that as a prayer, in order to avoid painful occurrence.

3.3.7

(a) agnīṁ vāi hōtrā devā āsūrān abhyābhavaṃ; agnaye samidhyāmaṇāya 'nubhrīḥ 'ty āha, bhṛṛttyābhībhūtaya; ekaviśāntim idhmādārṇī bhavanti, ekaviśāṁ vā pūrṣaḥ, pūrṣasyaś "pṛtyai; pācitādāsa 'dhamādārṇy abhyādadhāti, pācitādāsa vā or ārhadāṃsāya rātayaḥ, ārhadāṃsāya...

* Ts. 1.1.11.i.
* Ts. 1.1.11.k.
* Ts. 1.1.11.l.
* Ts. 1.1.11.m.
* Ts. 1.1.11.n.—Caland translated vihīṇam as "den zum Mahle einladen..." and Keith translated "that dost invite to the sacrifice." But, according to Sāyana's commentary, vihīṇam means "samreḵya hotraṃ homo yasya tam vihīṇam," and according to the text of the following sentence of the Brahmāṇa: aṣaṁ eva hōtraṇa sāmrādhyayati, it is evident that the second element of the compound is hotra "oblation" and not hōtra "invitation." I translated vihīṇam "to whom the oblation is a feast," but other interpretations of the compound are possible. It may mean: "whose oblation (offered to the gods) is for (their) enjoyment," or "whose oblation (offered to the gods) is a feast (to them)."

* Ts. 1.1.11.o.
* Ts. 1.1.11.p.
* Ts. 1.1.11.q.
* Ts. 1.1.11.r.
* Ts. 1.1.11.s.
* Ts. 1.1.11.t.

* Cf. Sat.-Br. 1.3.4.10.
(b) vedénó 'padávayati, praśāṭpātode vādā, praśāṭpātāḥ prāṇāḥ, yājāmaṇāḥ āvahavyāḥ, yājāmaṇā eva prāṇāḥ dadhāti [2], trir āpāvayati, trāyo vā prāṇāḥ, prāṇām eva 'śīn dadhāti.

(c) vedeno 'payatā svuṛveṇā praśāṭpātāḥ āghārām āgāravai, yajñō vā praśāṭpātāḥ, yājñām eva praśāṭpātāḥ mukhaḥ ārābhate, ato praśāṭpātāḥ sāvīvāyāḥ, sāvīvā evaśīn vādā.

(d) agnīm agnīī prāś-trīḥ sāmāṛddhi 'ty āha, tryāvṛdā dhī yajñāḥ [5], ātō rākṣasām āpāhatai; parīdhīn sāmāṛśiḥ, prāśāyāyāḥ evaśīn 'nān; trīś-trīḥ sāmāṛśiḥ, tryāvṛdā dhī yajñāḥ, ātō mehyāvaya; ātō ete vā devāśīvā, devāśvā evaśīt sāmāṛśiḥ, sāvīvāyāyāḥ lokāya sāmāṛśiḥ. āśino 'nyām āghārām āgārāyāt [4], tisṛṭhan any-am; yātāhā no vā rátham vā yuṣyāvait, evaṁ evaśīt adhavāy jāṛum yunakiti sāvīvāyāyāḥ lokāyaśī 'bhyūbhāyai; vahāh anyaṃ grāmyāḥ paśāvā, yāvā evám vēda.

(e) bhūvanam asi vīprathāvseś 'ty āha, yajñō vā bhūvanām, yajñā eva yajāmanāḥ praśāṭpātāḥ paśūbhī prathayati; āgne āṣṭarān idāṁ nāma ity āha [5], agnīm vā devāṇām yāṣṭā, yā eva devāṇām yāṣṭā, tāśā eva māmāṣaturyā. jyūva vy āgnīm vā havyātī devayāvajyāyāvā āupabhrē hi devāsvā tāvā savitā havyātī devayāvajyāyāvā ity āha, āgnīvā yāviḥūvā, sāvīτrīyā pabhīvā, tābhūva evaśīn 'ne prāṣātā ādāte; āgnaśiṃṣu mā 'vām āvakraṃ-

(f) vispoḥ sthānam asī 'ty āha, yajnō vā vispoḥ, etāt khalu vā devāṇām āparājatām āyā-
thānam, yā yajñāḥ, devāṇām evaśīn 'parāśīta āyā-
tane śīḥati; itā indro akrpo viryāṇi 'ty āha [7], āndhritī evā yajāmanā dadhātī; smārā-
bhyo 'rdvoḥ adhvarō divispāvamaś ity āha vē-
dhyai; āghārām āghārāyāmāmaṇān ānu samābhāya, etāṁ kāśām devāśīvām lokām āyān; sākṣād eva yajāmanāḥ sāvīvām lokām eti, ātō samś-dhenai 'vyā yajñāmnāḥ sāvīvām lokām eti, āhurō yajñō yajñāpater ity āha 'nātīty, indrāvāṃ svahi 'ty āha, āndhritī evā yajāmanā dadhātī; brāḥd bhāḥ ity āha [8], sāvīvā vā lokō bhād bhāḥ, sāvīvāyāyā lokāyā sāmāṛśiḥ.

(g) yajāmanāyāyāvā vā jhūḥā, bhṛtvqvade-
vatvō 'pabhīv, prāṇā āghārāḥ, yāt saḥsarpayet, bhṛtvqvve 'sya prāṇām dadhāyāt, saḥsarpasāryāvā atyākraṃmati, yajāmanā eva prāṇām dadhātī; pāḥī mā 'gne dvāraśītāt, ā mā sātārane bhajā 'ty āha [9], agnīm vāvā devāśīvā, vṛjīnām anṛtaṃ dvāraśītām, tajkaṃārām satyāḥ sātārana, agnīm evaśīt vṛjīnām anṛtaṃ dvāraśītāt pāti, tajkaṃā satyā sātārane bhajati, tāśā evaśīn āśāste, atiṃnā gośītā.

(2) śīro vā etād yajñāyā, yād āghārāḥ, ātma dhruva [10], āghārām āghāryā dhruvām sāmānāt, ātmānā eva yajñāyā śīrah prātiḍhadaḥ, dvīvā sāmānāt, dvāvā hi prāṇāpanāu, tād āhuḥ, trī evaśīmāñjñāvā, trīdāthuhi hi sīrā iti, śīrō ivai tād yajñāyā, ātō trāyo vā prāṇāḥ, prāṇā evaśīn 'śīn dadhātī; mākhāya śīro 'si sām jyūtisā jyūtī aniktām ity āha, jyūtī evaśīmā 'mā upāśīṣat dadhātī, sāvīvāyāyā lokāyaśī 'nukhyātīyāi [11].

[This chapter contains ritual and theological explanations referring to the following rites: the Adhvaryu invites the Hotar to recite the śāmi-
dhenā śīvans, i.e. the śīvans relating to the kindling of the fire; he puts the fifteen kindling-
sticks on the āhāvaniya fire; he puts three sticks as enclosing-sticks around the fire; he puts four right two sticks that are to be used for the two āg-dhāraś (the two libations of butter); he leaves remaining one kindling-stick for the after-offer-
ings; he fans the āhāvaniya fire with the dhruva; he makes the first āghāra. —The Āgnirāh sweeps the three enclosing-sticks. The Adhvaryu lays his joined hands on the vēdi before the jukūh and the upabhīr; he takes the jukūh in his right hand; he takes the upabhīr in his left hand. He is about to walk northwards, he addresses Agni and Viśu. He takes his place at the southwestern corner of the āhāvaniya fire; he pours the second libation of butter into the fire; he lifts up the jukūh; he walks northwards, avoiding bringing the two spoons into contact; he addresses a prayer to Agni. He pours the rest of the melted butter from the jukūh into the dhruva.]

(a) Verily it was with Agni as Hotar that the gods defeated the Asuras. He (the Adhvaryu, addressing the Hotar) says: "Recite to Agni (the Fire) as he is kindled." (Thus he says) for the defeat of the (Sacrificer)'s enemy.—The kindling-sticks are twenty-one.44 Verily the man (who represents the sacrifice)45 consists of twenty

44 The accusative ekavihatāsīm is strange. I suppose that it is used adverbially. Cf. Whitney's Grammar 276, a-b. 45 Cf. Śat.-Br. 1.3.2.1.
ty-one parts. It is in order to obtain the man (i.e. the sacrifice) that the kindling-sticks are twenty-one. He (the Adhvaryu) puts fifteen kindling-sticks on the fire. The nights of a half month are fifteen. (Consequently, by the fact that the Adhvaryu puts fifteen kindling-sticks on the fire,) the year (which consists of 360 nights) is obtained by means of the (twenty-four) half months (of fifteen nights each).—He (the Adhvaryu) lays three (sticks as) enclosing-sticks around the (fire). He puts two kindling-sticks upright.⁵⁶ He leaves remaining one kindling-stick for the after-offerings. (Together) they amount to six. The Seasons are six. (Consequently, by doing so,) he gratifies the Seasons.

(b) With the ṣeṣa (i.e. the bunch of strong grass that is used for sweeping the sacred fires) he fans the Āḥavanīya fire. Verily the ṣeṣa is of Prajāpati’s nature (for it was created by Prajāpati), (and) the vital breath is of Prajāpati’s nature (for it was created by Prajāpati), (and) the Āḥavanīya fire (is) (i.e. represents) the Sacrificer. (By the fact that he fans the Āḥavanīya fire with the ṣeṣa) he (the Adhvaryu) puts the vital breath into the Sacrificer. He fans (the fire) three times. The vital breaths are three indeed. (By the fact that he fans the fire three times) he puts the (three) vital breaths (i.e. praṇa, apana, and vyāna, i.e. life) into the Sacrificer.

(c) Holding the ṣeṣa under (i.e. the sipping-spoon), he (the Adhvaryu), with the ṣeṣa, makes the (first) āghāra (i.e. the first libation of butter), which is offered to Prajāpati. Verily Prajāpati is the sacrifice. (Consequently, by the fact that he offers the first libation of butter to Prajāpati) he (the Adhvaryu, acting for the Sacrificer,) takes hold of the sacrifice, (i.e.) of Prajāpati, at the very opening of the (sacrifice). And Prajāpati is all deities. (Consequently) he (the Adhvaryu) (by that libation) gratifies all deities.

(d) (Then, addressing the Āgnidhra) he says: “Āgnidh, sweep the fire (i.e. the three enclosing-sticks of the fire) times three each.”⁵⁷ For the "NEGATIVE"

⁵⁶ These two kindling-sticks are to be used for the two āghāras, the two libations of butter (cf. Ap. 2.9.9). They are put upright in order to smite away the Raksases upwards (cf. TS. 2.6.6.3).

⁵⁷ The text of the samprāṣa (the order) of the Adhvaryu is the same in Taittīrīya, see Baudh. 20.12, but it is different in Baudh. 1.13, 1.3, 2.12.10, Hiranyakasipu, and Aupamanyava (see Baudh. 20.12), and in the Māṇava Srautastra. In Baudh., it is: agnīd agnīm triṣṭīṣīḥ samṛddhīḥ. In Āp., Hiranyakasipu, Aupamanyava, sacrifice is threefold. (And the Āgnidhra does that) also in order to drive away the Raksases. He (the Āgnidhra) sweeps the (three) enclosing-sticks. (By doing that) he cleans them. He sweeps them three times each, for the sacrifice is threefold. (And he does that) also in order to make them fit for the sacrifice. And verily these (enclosing-sticks) are the horses of the gods. Consequently (by the fact that he sweeps the enclosing-sticks) he rubs the horses of the gods in order that they may reach the heavenly world.—Sitting, (he the Adhvaryu) makes one libation of butter (i.e. the first āghāra). Standing, (he will make) the other.—Just as one would yoke a cart or a chariot, just so the Adhvaryu yokes the sacrifice in order that it may be conveyed to the heavenly world. Domestic animals (i.e. oxen and horses) convey him who thus knows.

(e) (After the first āghāra, the Adhvaryu lays his joined hands on the ṣeṣa before the ājñā and the uṣāpāhṛt, and) he says: “Thou art the world. Be extended.”⁵⁸ Verily the sacrifice is the world. (And it is the sacrifice that causes the Sacrificer to extend with progeny and cattle. He says: “O Agni, sacrificer, (to thee) this reverence.”⁵⁹ Verily Agni is the sacrificer of the gods. It is to him, who is the sacrificer of the gods, that he (the Adhvaryu) makes reverence.—(Taking the ājñā in his right hand) he says: “O ājñā, come hither; Agni summons thee for the sacrifice to the gods.”⁶⁰ (And taking the uṣāpāhṛt in his left hand, he says:) “O uṣāpāhṛt, come hither; the god Savitar summons thee for the sacrifice to the gods.”⁶¹ Verily the ājñā belongs to Agni, (and) the uṣāpāhṛt belongs to Savitar. It is with these

and Māṇava, it is agnīd paridhāmāvā yag naḥ ca triṣṭīṣīḥ samṛddhīḥ. I think, however, that the text of the Taittīrīya, is the original one, and that it was changed because of the anomaly of triṣṭīṣīḥ used with the singular agnī. My interpretation is based on the following facts: (1) all texts agree in stating that, after the samprāṣa of the Adhvaryu, the Āgnidhra sweeps the three enclosing sticks; (2) the TS. (2.5.11.6) does not mention the sweeping of the fire; (3) it seems difficult to imagine how one could really sweep the blazing fire; (4) the iterative compound, which has a distributive meaning, clearly indicates that the real object of samṛddhī is a plural, i.e., I think, paridhāmāvā.—According to Baudhāyana, the samprāṣa of the Adhvaryu is agnīd agnīṁ triṣṭīṣīḥ samṛddhīḥ, and after that, the Āgnidhra sweeps three times each of the paridhāmāvā, and fans (but does not sweep) three times the Āḥavanīya fire.⁶² ⁶³ TS. 1.12.a.

⁶⁴ TS. 1.12.b.
⁶⁵ TS. 1.12.c.
⁶⁶ TS. 1.12.d.
two (formulas) that he (the Adhvaryu), having been impelled (by those two deities, Agni and Savitar), takes these two (offering-spoons).—
(When he is about to step southwards in front of the offering-spoons and behind the middle enclosuring-stick, which is on the west side of the Āhavaniya ēre, he) (the Adhvaryu) says: "O Agni and Viṣṇu, let me not step down upon you."45 Agni (who is represented by the Āhavaniya ēre) is in front (i.e. in the east). Viṣṇu, the sacrifice, (who is represented by the offering-spoons) is behind (i.e. in the west). It is after having announced it to those two that he walks over (southwards, between them). He says: "Be ye parted, scorch me not."46 (Thus he says) in order to avoid injury. He says: "Make ye two a place for me, ye place-makers."44 This he says as a prayer.

(f) (Taking his place at the southwestern corner of the Āhavaniya ēre, and standing,) he says: "Thou art the abode of Viṣṇu."45 Verily Viṣṇu is the sacrifice; and certainly the sacrifice is the unconquered power of the gods. (Consequently) it is on the unconquered power of the gods that he stands. He says: "Hence Indra wrought heroic deeds."46 (By saying) that he bestows manly power (indhriyam) on the Sacrificer. (Then, standing erect, he pours out, with the āhuḥ, the libation of butter into the ēre, and) he says: "Standing erect, the religious service, having grasped that which touches heaven,—"47 (This he says) for success. (Formerly) having taken fast hold of the libation of butter, while it was offered, the gods, at that point of time (i.e. immediately) went to the heavenly world. Evidently indeed the Sacrificer (also) goes to the heavenly world, and it is by means of the successful sacrifice that the Sacrificer does not stumble.—46 (Thus he says) in order to avoid painful occurrence. And he says: "—being adorned by Indra. Svāhā!"46 (By saying that) he bestows manly power on the Sacrificer. (Lifting up the āhuḥ) he says: "The great light."46 Verily the great light is the heavenly world. (Thus he says) in order to obtain the heavenly world (for the Sacrificer).

(g) (Then he walks back northwards, carefully avoiding bringing the two spoons into contact.) Verily the āhuḥ has the Sacrificer for its deity, the upābhṛt has his rival for its deity, (and) the butter libation is the vital breath. If he (the Adhvaryu) should bring (the āhuḥ and the upābhṛt) into contact, he would put the vital breath of this one (i.e. of the Sacrificer) into his rival. He walks over (northwards) without bringing the two spoons into contact. (By doing thus) he puts the vital breath into the Sacrificer. (Speaking for the Sacrificer,) he (the Adhvaryu) says: "Guard me, O Agni, from evil action; give me a share in good action."71 Verily Agni is a means of purification. Evil action is deceit, falsehood. Good action is upright action, truthfulness. It is Agni, indeed, who guards him (the Sacrificer) from deceit, falsehood, bad action, (and) gives him a share in upright action, truthfulness, good action. That is the reason why he thus prays. It is in order to protect himself (i.e. the Sacrificer).

(h) (The Adhvaryu then anoints the dhrvā, the largest offering-spoon, i.e. he pours the rest of the melted butter from the āhuḥ into the dhrvā.) Verily the āghāra (the butter libation) is the head of the sacrifice, (and) the dhrvā is the trunk of its body. Having offered the libation of butter, he (the Adhvaryu) anoints the dhrvā. (By doing that) he puts the head of the sacrifice on the trunk of its body. He anoints (the dhrvā) twice, for (the vital breaths, the) práṇa (outbreath) and the apāṇa (inbreath) are two. On this subject (however) they say (i.e. some authorities say): "He should anoint (the dhrvā) three times, for the head consists of three parts; (and) this (i.e. the libation of butter) is the head of the sacrifice as it were; and verily the vital breaths are three (práṇa, apáṇa, and vāyū)." (Consequently, by anointing the dhrvā three times,) he puts the (three) vital breaths into him (i.e. into the Sacrificer). (Anointing the dhrvā) he says: "Thou art the head of Makha. Let the light anoint itself with light." (By saying that) he bestows light upon him (the Sacrificer) from above. (And he says that) for the revealing of the heavenly world.

3.3.8
(a) dhīṣṇiyyā vē ete nyūpyante, yād brahmā, yād dhōtā, yād adhvaryūḥ, yād agnī, yād yāja—

44 TS. 1.1.12.e.
45 TS. 1.1.12.f.
46 TS. 1.1.12.g.
47 TS. 1.1.12.h.
48 TS. 1.1.12.i.
49 TS. 1.1.12.k.
50 TS. 1.1.12.l.
51 TS. 1.1.12.m.
52 TS. 1.1.12.n.
53 TS. 1.1.12.o.
FULL-MOON AND NEW-MOON SACRIFICES

(Literary and Theological Explanations referring to the following rites: the Adhvaryu walks about in order to give a portion of the īḍā to the four priests and the Sacrificer, and he avoids going between them; he puts the arāṇa-tārēḍā in the hand of the Hotar; the Hotar gives the īḍā; the Adhvaryu recites a formula; the Adhvaryu places separately the share of the Sacrificer; he puts the sacrificial cake on the sacrificial grass; he divides the sacrificial cake into four parts; the Sacrificer takes the four parts of the sacrificial cake, assigning a part to each of the four priests; the Adhvaryu gives it to the Āgnidhra his share first; he puts the share of the Brahman on the veda and carries it to him; he gives it to the Hotar his share, and finally to himself his share; he orders the Āgnidhra to sweep the enclosing-sticks. After the ānuyājas, he addresses the Hotar and the Adhvaryu the sikāvāka. The Adhvaryu orders the Hotar to recite the sāmyoh, i.e. the invocation of health and wealth.)

(a) Verily these ones, namely the Brahman, the Hotar, the Adhvaryu, the Āgnidhra, and the Sacrificer (who are about to receive a portion of the īḍā) are the Dhiṣṇiṣyas (the altars) that are blessed (with sand). If the Adhvaryu (walking with...
about in order to give a portion of the idā to those five, i.e. the four priests and the Sacrificer,) were to go between them, he would shrill the vital breaths of the Sacrificer, and he (the Sacrificer) would be liable to die. The Adhvaryu walks about after having taken away the sacrificial cake. By doing so, he leaves an open place for the Sacrificer. He does not shrill his vital breaths. (And) he (the Sacrificer) is not liable to die. 

(b) Sitting in front (of the idā), with his face turned westwards, he (the Adhvaryu) puts the idā of the (i.e. the avāntareśa, which is a portion of the idā) in the hand of the Hotar. Verily the idā is cattle, (and) the man (i.e. the Hotar) is cattle. (Consequently) he (the Adhvaryu, by putting the avāntareśa in the hand of the Hotar,) firmly establishes cattle in cattle. This (i.e. the avāntareśa) is the offspring of the (common) idā. As a consequence of this procession, the Sacrificer procreates offspring. Twice he (the Adhvaryu) anoints the (Hotar's) (fore)finger, (i.e. he separately anoints) the two joints (of it). The Sacrificer has two feet. It is in order that he may have a firm stand (that the Adhvaryu does that).—Once he (the Adhvaryu) pours out clarified butter so as to form a lower layer. Twice he puts a portion of the idā in the hand of the Hotar. Once he pours a libation of butter (on it). This amounts to four (operations). Verily the feet of cattle are four. (Consequently, when the Hotar calls the idā, which is identified with cattle,) he calls the cattle just as they are (just as great as they are). He (the Hotar) should call (the idā, which is in his hand,) towards his mouth as it were. (In doing that) he is indeed calling the cattle that are facing him.

which are covered with sand. And the Dhiśiṣyas are identified with the vital breaths, for it is said in TS. (6.3.1.5.): "The Dhiśiṣyas are the vital breaths."

In his commentary on this passage, Sāyaṇa says:  

| Te ca dhiṣiṣyāḥ somayāge vedhāsāde māmayāga kriyante  
| teṣaṁ ca dhiṣiṣyāṇām atikramanām tatraṁ 'va niṣṭhāham  
| kedātraṁ . . . taddāvān at 'pi 'dābhāgah-pārāśārām vedyā  
| uttarābhāge sātābāhi māmādābhāntām dābhāgam apacchedāya  
| tehyā praddābyān āsakṣa-śantām iśvarakām avāsāyati,  
| iha loke prāṇādhiḥ na bhavati. |

The meaning of the passage is not clear. Its source certainly is TS. 6.3.1.5, which deals with the Soma sacrifice: yād adhvaryuḥ prāṇyāh dhiśiṣyāṁ atśarṣe prāṇāṁ śanōrte, pārāśāraḥ śvāyāḥ.

The text is obscure because of its conciseness.—Cf. Āp. 24.14.14. Cf. Āsvalayana Śrutasūtra 1.7.6 and Śatkhāyana Śrutasūtra 1.10.7.

(c) Verily the idā is cattle. Therefore it should be seized from behind by the Adhvaryu and the Sacrificer. He (the Adhvaryu) says: "Having been called, may I be rich in cattle." Verily, the Hotar calls (also) those two (the Adhvaryu and the Sacrificer) when he calls the deities of the idā. Having been called, he becomes rich in cattle, he (the Sacrificer) who thus knows. Verily the idā that he (the Adhvaryu) puts in the hand of the Hotar is the share of Speech. The one he (the Hotar) calls is (the share) of the vital breaths. (Consequently) he (the Sacrificer) speaks off and life.

(d) And now, a reflection concerning the sacrificial cake that is put on the sacrificial grass after the idā has been called.—The gods said to the Sacrificer: "Offer us the oblation." He said: "If I do not receive a share (of it), I shall not offer it." The Speech said: "If I do not receive a share of it, you will not be invited by me." The puro 'nvākyā (the invitation-verse) said: "If I do not receive a share (of it), I shall not be the puro 'nvākyā (for you)." The yājya (the oblation-verse) said: "If I do not receive a share (of it), I shall not be the yājya (for you)." The vaṣṭākāra (the exclamation vaṣṭā) said: "If I do not receive a share (of it), I shall not utter the vaṣṭākāra for you."—When he (the Adhvaryu) places (separately) the share of the Sacrificer, and puts the sacrificial cake on the sacrificial grass, he (by doing that) causes these ones (i.e. the Sacrificer, the Speech, the puro 'nvākyā, the yājya, and the vaṣṭākāra) to have a share (of the oblation).

(e) He divides (the sacrificial cake) into four parts. The quarters are four. (Consequently, by the fact that the cake is divided into four parts,) he (the Sacrificer) is firmly established in the (four) quarters. He (the Adhvaryu) puts (the sacrificial cake) on the sacrificial grass. Verily the sacrificial cake is (i.e. represents) the Sacrificer, (and) the sacrificial grass is (i.e. represents) the offspring (of the Sacrificer). (Consequently) he (the Adhvaryu, by putting the cake on the sacrificial grass,) firmly establishes the (authority of the) Sacrificer over his children. (And) therefore (i.e. because the cake, which is hard, is placed on the sacrificial grass, which is soft,) some children stand firm on account of their bones, And they say: "What when he (the Hotar) puts on the sacrificial grass (i.e. the oblation) (inside the four fees) for the offer of the oblation is divided (the offering priest, the Sacrificer, Brahman, the Adhvaryu, Agni, the four parts)

"This is the (share) of the Hotar; this, the Sacrificer. Just as it is after they (the four priests,) that is just like that one (the oblation).

(f) He (the Hotar) (his share) for the oblation.

(And consequently, thus,) the Śrāvyāṇa says: that begins with a libation of clarified butter cake in the three poured (again) a lower layer. This amount is divided (the Seasons are) and he gratifies the Agni.

(g) By means of the (the Adhvaryu) (the share of the) Prajaṇatōśa (of the Prajaṇatōśa's) means of sacrifice he brings to each (he gives) to the Hotar is therefore, by means of the sacrifice (he) (the Sacrificer) (he gives) to the Hotar. Verily he

73 adālam is the western side of the Agni.

74 The mean of the word is Brahman's share of the sacrifice. This is the western side of the Agni.

75 This interpretation of the text.
there their bones, and some on account of their flesh.—
And they say (i.e. some authorities say): "Verily, when he (the Adhvaryu) puts the sacrificial cake on the sacrificial grass (inside the vedi), these ones (i.e. the four parts of the cake) are secluded inside the vedi as the daksśīnas (the sacrificial fees) for the āhavājīna (i.e. for the offering of the oblation of the cake)." He (the Adhvaryu) divides (the cake) into four parts, for the officiating priests of the āhavājīna are four: the Brahmā, the Hotar, the Ādhyāvyu, and the Āgniđhra. He (the Sacrificer) should touch (the four parts of) this (sacrificial cake), saying: "This is the (share of the) Brahmā; this, of the Hotar; this, of the Āgniđhra; this, of the Āgniđhra." Just as, there, at the Soma festival, it is after they have been assigned to the officiating priests, that the daksśīnas are brought forward, just like that is that (which is done here)."77

(f) He (the Adhvaryu) gives to the Āgniđhra (his share) first. For success begins with Agni. And consequently, when the Adhvaryu is doing thus, the Sacrificer accomplishes the success that begins with Agni. Having poured out clarified butter once, in order to form a lower layer, he (the Adhvaryu) puts twice (a portion of the cake in the hand of the Āgniđhra); and having poured (again) clarified butter in order to form a lower layer, he pours twice a libation of butter. This amounts to six (operations). Verily the Seasons are six. (Consequently, by doing so,) he gratifies the Seasons.

(g) By means of the veda (i.e. on the veda) he (the Adhvaryu) carries around to the Brahmā the share of the Brahmā.78 Verily the veda is of Prajāpati's nature, and the Brahmā is of Prajāpati's nature. He is the impeller for the impulsion to be given to the sacrifice.—And by means of something else (i.e. not on the veda, but probably in a vessel), at will (the Adhvaryu brings to each of the others his share).79 Then (he gives) to the Hotar (his share). Verily the Hotar is the middle of the sacrifice. Consequently, by giving to the Hotar his share, he gratifies the sacrifice in the middle. Then (he gives) to the Adhvaryu (i.e. to himself) (his share). Verily the Adhvaryu is the final sup-

77 addālam is an interesting example of the gerund in am.
78 The meaning of this is that, in order to bring the Brahmā's share to the Brahmā, who sits on the southern side of the Āhavājyā fire, the Adhvaryu, coming from the western side of it, walks around, passing in front of it.
79 This interpretation is doubtful because of the conciseness of the text.

3.3.9

(a) Ātha śrūcāv anuṣṭūghbhyaṃ vājvatībhhyāṃ vyūhāti; pratiṣṭhāt vā anuṣṭūk, ānām vājāh pratiṣṭhītāya, anādāyāsāya 'varuddhīya; prācīm juhūṃ ū�hāti, jātān eva bhātṛvrajān práṇudate; prācīm upaḥbhāt, janisāyāmān eva práṇu
date; sā viśūcā eva 'pōhya sāpātānā yājāmānāh, asmīl lokē pratiṣṭhītāh [1]; dvābhāyām, dviprati
tāhī.

(b) vāsūbhāyas tvā rudrāhāyas tvā "dītyēbhhyas tvē 'ty āha; yathāyājūr evāi 'tāt; sruṣkā prastāram anakti; imē vā lokāh śrūcah, yājāmānāh

80 According to Śāyana pratiṣṭhā here means samāpti (conclusion).
81 Cf. note on 3.3.7.d.
82 For the mantras of the ūhuṣkā see Tait.-Br. 3.5.11.1 and 3.5.12.1. For the legend of Śaṃyu Bārhaspatya see TS 2.6.10.
Anuṣṭubh is firm spirit, and is food for firm stomachs. The food (for the Sacrificer) is mentioned in this two upābhṛt (and the juhā forwards the puṣṭah, tojuhā, so) he pushes away the food. (b) The upābhṛt (Sacrificer's) future (by the interposition of) this pushed away his eating. (b) The upābhravat (Sacrificer) is two-liters.

(b) The Adhavat (with water, and pushed away) by means of the juhā closing-sticks of the Arṣu, “To the Vasus the Adityas thee”!

This chapter contains explanations referring to the following rites: The Adhavat separates the juhā and the upābhṛt; by means of the juhā he anoints the three enclosing-sticks; he anoints the prastara; he throws the prastara into the Āhāniyā fire; he touches the earth. While the Hotar recites the sāmvavāka, the Adhavat throws the enclosing-sticks into the Āhāniyā fire; he pours into the juhā the remainder of the obligation left in the upābhṛt; he pours the remainders of the obligation into the fire on the enclosing-sticks, and addresses the Viśve Devāh; he puts the juhā and the upābhṛt on the yoke of the cart; he offers, in the Dakṣināgni, the chaff produced by the husking of the rice. The Hotar throws the veda in the lap of the Sacrificer's wife; stairs the grass-stems that compose the veda, the Hotar walks from the Gārhapatyā to the Āhāniyā. The Adhvarya offers to Vāta the obligation called sāmīṣṭajyājus.

(a) Then he (the Adhvarya) separates the two sacrificial spoons (i.e. the juhā and the upābhṛt) with the two Anuṣṭubh stanzas that contain the word vāja (strength). Verily the
Anūṣṭubh is firm standing; (and) vāja (strength) is food for firm standing. It is in order to obtain food (for the Sacrificer) that the Adhvaryu recites these two Anūṣṭubh stanzas. He moves the jukha forwards (i.e. eastwards). (By doing so) he pushes away the (Sacrificer’s) present enemies. He moves the upabhrt backwords (i.e. westwards). (By doing so) he pushes back the (Sacrificer’s) future enemies. (The) Adhvaryu having pushed away his enemies on every side, is firmly established in this world. (The Adhvaryu separates the spoons with two (stanzas), for he (the Sacrificer) is two-legged.

(5) (The Adhvaryu then sprinkles the upabhrt with water, and puts it in its former place; then, by means of the jukha, he anoints the three enclosing-sticks of the fire, and doing so) he says: “To the Vasus thee, to the Rudras thee, to the Adityas thee!” 85 This (i.e. the meaning of this) is according to the text of the formula.—(Then) he anoints the prastara in the (three) spoons. Verily the sacrificial spoons are these (three) worlds. (And) the prastara (in this case) is the Sacrificer. (Consequently, by anointing the prastara,) he anoints the Sacrificer with fiery energy. He anoints it (i.e. the prastara) three times. These worlds are three. (Consequently, inasmuch as the Adhvaryu anoints the prastara three times,) he anoints him (i.e. the Sacrificer) for these (three) worlds. He anoints it (i.e. the prastara) in regular order (i.e. first the tip of it in the jukha, then the middle of it in the upabhrt, and finally the lower part of it in the dhurās). (Consequently) he anoints the Sacrificer with fiery energy (for the three worlds) in regular order. (As he thus anoints the prastara three times,) he says (first): “Licking the anointed one,—” 86 Verily clarified butter is fiery energy. (And) the prastara (in this case) is the Sacrificer. (Consequently, by anointing the prastara with clarified butter, and by saying these words,) he (the Adhvaryu) anoints the Sacrificer with fiery energy. (And) he says: “—let the birds enjoy it.” 87 (By saying that) he makes him (i.e. the Sacrificer) a bird, and makes him go to the heavenly world. (Second) he says: “May I not brush away offspring and its source.” 88

Thus he says for the protection of the Sacrificer’s offspring. (Thirdly) he says: “Let waters and plants swell.” 89 (By saying that) he causes waters and plants to swell.

(c) (The Adhvaryu then throws the prastara into the Āhavaniya fire, and, addressing the grass-stems that constitute the prastara,) he says: “Ye are the spotted steeds of the Maruts.” 90 Verily the Maruts are masters of the rain. (Consequently, by saying that,) he obtains rain (for the Sacrificer). He says: “Go to the sky; thence bring us rain.” 91 Verily the sky is rain. (Consequently, by saying that,) he obtains rain. Verily, as far as the Adhvaryu throws the prastara, so far his life is diminished. (Therefore) he says: “Thou art the protector of life, O Agni, protect my life.” 92 (By saying that) he puts life in himself.—Verily, as far as the Adhvaryu throws the prastara, so far his faculty of seeing is diminished. (Therefore) he says: “Thou art the protector of the eye, O Agni, protect my eye.” 93 (By saying that) he puts the faculty of seeing in himself.

(d) (Touching the earth inside the vedā) he (the Adhvaryu) says: “Thou art firm.” 94 (He says that) in order to obtain a firm stand (for the Sacrificer). (Then, while the Hotar recites the Šāmyavāka, the Adhvaryu throws the enclosing-sticks into the Āhavaniya fire.) (Throwing the middle one,) he says: “The fence which thou didst put around thee,—” 95 This (i.e. the meaning of this) is according to the text of the formula. He says: “—when, O god Agni, thou wast beset by the Paṇis.” 96 (By saying that) he makes that (fence) agreeable to Agni. He says: “—that do I bring here to thee according to thy wish.” 97 (By saying that) he makes the kinsmen (of the Sacrificer) subordinate to him. He says: “It should not divert its thought from thee (it should not abandon thee).” 98 (Thus he says) for the revealing (of the fire by the enclosing-sticks [?]). (Throwing the two other enclosing-sticks into the fire) he says: “Go ye two together to the place of the sacrifice (i.e. there where the
sacrifice goes)."  

(6) (Then) he causes the two spoons to shed together the remainders of the oblation into the fire. By doing that he appeases whatever cruelty there is there. (First, he pours out the remainder left in the upabhṛt into the juhū. Verily the juhū has the Sacrificer as its deity; the upabhṛt has its rival as its deity. Consequently, by pouring the remainder left in the upabhṛt into the juhū,) he (the Adhvaryu) makes the (Sacrificer’s) rival submissive to the Sacrificer. (Then,) pouring the remainders of the oblation into the fire, on the enclosing-sticks, he says (addressing the Viśve Devāḥ): ‘‘You are the sharers in the remainders of the oblation [, the gods (who are) strong by the invigorating sap of the oblation], (who are) sitting on the prastara, (who are) sitting on the sacrificial strewn. Accepting these words, do ye all, seated on the strewn, enjoy yourselves.’’

Verily the sharers of the remainders are the Vasus, the Rudras, and the Ādiytas. The remainders are their share. (Consequently) by that (i.e. by offering them the remainders of the oblation, and by offering that formula,) it is these indeed he gratifies. (He addresses them with a stanza which (inasmuch as it contains the word vīśe and the word devāḥ) is sacred to the Viśve Devāḥ. For these ones (the Vasus, the Rudras, and the Ādiytas) are the Viśve Devāḥ (the All-Gods). It is a Triṣṭubh stanza. Verily the Triṣṭubh (which is sacred to Indra) is manly power (ṇādiyam). (By the fact that he recites a Triṣṭubh stanza) he (the Adhvaryu) puts manly power into the Sacrificer.

(7) (Being about to perform the pātisāmyāyājjas, which consist in an offering to Soma, an offering to Tvaṃṣtar, an offering to the gods of the gods, and an offering to Agni Grhapati, the Adhvaryu, the Hotar, and the Āgniḍrha betake themselves to the Grhaṇapatiya fire.) The Adhvaryu then puts the juhū and the upabhṛt on the yoke of the cart which stands behind the Grhaṇapatiya, and, doing that,) he says: ‘‘I set you both in the seat of Agni (the Fire), whose abode is firm.’’ Verily Agni (the Fire) whose abode is firm is this (earth). (Consequently) it is in the seat of this (earth) that he sets these two (spoons). He says: ‘‘For cheerfulness, O ye two cheerful ones, place me in cheerfulness.’’ Verily cheerfulness is offspring and cattle. (Consequently, by the fact that the Adhvaryu, speaking for the Sacrificer, utter these words,) he (the Sacrificer) bestows on himself offspring and cattle. (Addressing the two spoons) he (the Adhvaryu) says: ‘‘At the yoke, protect ye two the two who bear the yoke.’’ Thus he says for the protection of the husband and his wife.

(8) (After the pātisāmyāyājjas have been performed, the Adhvaryu offers, in the Daksīṇāgni, the chaff produced by the husking of the rice, and) he says: ‘‘O Agni, whose life is unhurt, whose body is never cold, —’’ This (i.e. the meaning of this) is according to the text of the formula. (Speaking for the Sacrificer,) he says: ‘‘—protect me today from the sky, protect (me) from bondage, protect (me) from error in the sacrifice, protect (me) from bad food, protect (me) from ill deed.’’ This he says as a prayer. He says: ‘‘Make our drink free from poison, (make for us) a resting place with a pleasant seat.’’ With these words, he (the Adhvaryu), having put the splinters of the kindling-sticks on the Anvāhāryapacana (i.e. the Daksīṇāgni or southern fire), offers (there) the oblation of the chaff. Verily the splinters of the kindling-sticks are a surplus, (and) the chaff (produced by the husking of the rice) is a surplus, and the remainder of the clarified butter is a surplus. (Consequently, when the Adhvaryu offers that oblation of the chaff in the Daksīṇāgni, on the splinters that have been first put in the clarified butter,) he puts a surplus into a surplus, and having obtained a surplus (of reward) by a surplus (of oblation), he takes possession of it.

(h) [After the offering of the chaff, the Adhvaryu offers a libation of clarified butter to Sarasvati (cf. Āp. 3.10.2). After that the Hotar throws the veda in the lap of the Sacrificer’s wife.—Being about to speak of that rite, the author of the Brāhmaṇa mentions another rite that concerns the veda and that has been per-

—TS. 1.1.13.q.
—TS. 1.1.13.r.
—TS. 1.1.13.s.
—TS. 1.1.13.t.
—TS. 1.1.13.u.
—TS. 1.1.13.v.

100 TS. 1.1.13.q.
101 TS. 1.1.13.r.
102 TS. 1.1.13.s.
103 TS. 1.1.13.t.
104 TS. 1.1.13.u.
105 TS. 1.1.13.v.
106 TS. 1.1.13.w.
107 TS. 1.1.13.x.
108 TS. 1.1.13.y.
109 TS. 1.1.13.z.
110 TS. 1.1.13.α.
formed before the stambhayajus ceremony (cf. Āp. 2.1.3). And he begins his explanation of this rite by saying:"

(formerly) the vedi hid itself from the gods. By means of the veda they discovered it. (And it is said in a Triṣṭubha stanza:) "By means of the veda they found the vedi, the Earth. This one, the Earth, extended the earthly things. Inside the creatures she bears the fetus. From that the all-giving Sacrifice is born." With this formula he (the Adhvaryu), before the stambhayajus ceremony, touches the vedi with the veda. It is for the finding (i.e. in order to find the vedi) (that he says this formula). And since the two are the veda (which, being masculine, is a male), and the vedi (which, being feminine, is a female), it is for copulation, for procreation (that this rite that consists in touching the vedi with the veda is performed).—(After the libation to Sarasvatī, the Hotar throws the veda in the lap of the Sacrificer's wife.) Verily that which is the vedi is the beard of Prajāpati. He (the Hotar) throws it in the lap of the Sacrificer's wife. (Consequently) he produces copulation. (And consequently) he obtains progeny (for the Sacrificer).

(i) The Hotar (then), strewing the vedi (i.e. the grass-stems that compose the veda), walks (from the Gārhapatya) as far as the Āhavaniya fire. By doing so he extends the sacrifice as far as the following fortnight; and (he) (the Sacrificer) takes hold of that extended (sacrifice) in the following fortnight; and (again) and again, when the right time has come, he offers that (sacrifice).

(j) [The Adhvaryu then, standing inside the vedi, offers to Vāṇa (the wind-god) the oblation called samiṣṭayajus (the oblation with the formula that marks the completion of the sacrifice).] The expounders of the Veda say: "That one is verily an Adhvaryu who concludes the sacrifice there where he puts it in motion." Certainly the Adhvaryu puts it in motion from the wind. 108 (Now) he says: "O ye gods who know the way, having found the way, go ye the way (back). [O lord of mind, this sacrifice for us place among the gods, O god, svāhā!—in speech, svāhā!—in the wind, svāhā!""] 109 With this formula he brings that (sacrifice) to a firmly established conclusion just where he put it in motion. (And consequently) he (the Sacrificer) is firmly established (i.e. prosperous) with offspring and cattle.

3.3.10

(a) yó vā ayathādevatam yajñān upacārati, ā devātābhyo vrṣcyate, pāpyān bhavati; yó yathādevatām, nā devātābhya āvrṣcyate, vāsīyān bhavati; vāruṇo vā pāsāḥ; imām visyāmi vāruṇasya pāsāṁ ity āha; varuṇapāśad evā' nām muñcita; savitṛprasūto yathādevatām [1], nā devātābhya āvrṣcyate, vāsīyān bhavati.

(b) dhatūs ca yōnau sukrūṣṭasya lokā ity āha, agnir vā dhatā, pūnaṃ kārma sukrūṣṭasya lokāḥ, agnir evā' nām dhatā pūne kārmaṇi sukrūṣṭasya lokē dadhāti; syānoṁ me sahā pātya karomi (ty āha, atmānaś ca yajamānasya cāṇāyai (corr.: ca 'nāṭayai ?) samvāya; sāyāyañ śām prajāyē ty āha [2], āśīṣam evā' tāṃ āśaste pūṇapātṛē; antatō 'nuṣṭūbhā, cātuspadā v etāc chāndā prātiṣṭhitam pātiyai pūṇapātṛē bhavati; asmiḥ lokē prātiṣṭhitēni 'ti, asmiṁ evā lokē prātiṣṭhitēni; āthā vāg vā anuṣṭūk, vān mithunām, āpo rēṭā prajānanam, etasmād vā mintunād vidyōtāmaṇas tanāyaṃ varṣati, rēṭā śiścān [3], prajā prajānyān.

(c) yād vā yajñāyasya brāhmaṇā yujyāte, brāhmaṇā vā tāsyā vimokāh; adbhīḥ śāntih; vīmukaṁ vā etārī yōkṛtam brāhmaṇā; ādāya 'nāt pāti sahā 'pā āpaghṛnte śāntyai; ajaḷalā pūṇapāṭrām ānayati, rēṭa evā' syāṃ prajām dadhāti, prajāyā hi manusyaḥ pūṇāḥ; mūkhaṃ vīṁśte, avabhīṣṭhāyai vā rūpāṃ kṛtvā 'tiṣṭhāti [4].

[This chapter contains ritual and theological explanations referring to the rite that consists in loosen ing the cord with which the Sacrificer's wife has been girded (cf. 3.3.3.a-c). According to Āpastamba, this rite takes place after the libation to Sarasvatī, but before the samiṣṭayajus ceremony. After the loosening of the cord, the Hotar pours water into the joined and hollowed hands of the Sacrificer's wife.]

(a) Verily he who performs the sacrifice not according to each deity, is separated from the deities; he becomes worse; (but) he who (performs the sacrifice) according to each deity, is not separated from the deities; he becomes better.—Verily the bond (that binds the Sacrificer's wife) is (the bond) of Varuṇa. He (the Adhvaryu, speaking to the Sacrificer's wife,) says: "I loosen this bond of Varuṇa [which Savitar the beneficent has bound]." 110 By saying that it is indeed from the bond of Varuṇa that he liberates her. (And by the fact that he utters that formula, in which the names of the
two deities Varuna and Savitar are mentioned, the Adhvaryu (performs the sacrifice) according to each deity. (And consequently) he (the Sacrificer, for whom the Adhvaryu performs the sacrifice,) is not separated from the deities; he becomes better.

(b) (And he) the Adhvaryu, speaking for the Sacrificer's wife,) says: "And, in the home of the creator, in the place of good action, —"111 Verily the creator is Agni. (And the place of good action is holy work. (Consequently) it is Agni, the creator, who puts her (the Sacrificer's wife) in the holy work, in the place of good action.—(Speaking for her) he (the Adhvaryu) says: "—I make a soft couch for me with my husband."112 (Thus she says, by the intermission of the Adhvaryu for the non-separation, for the union, of herself and the Sacrificer.113—(Speaking for her) he (the Adhvaryu) says: "With life, with offspring [, O Agni, with vital power, again, as wife with my husband I am united. United is the spirit with my body."114 (Speaking for her,) he says that as a prayer over the full vessel of the Sacrificer's wife. (Speaking for her) he (the Adhvaryu) says: "May I be firmly established in this world." (Consequently) she is firmly established in this world. And verily the Anustubh is voice; (and) voice is copulation; (and) water is seed, (and) procreation. (Consequently, inasmuch as this Anustubh stanza is recited while water is poured by the Hotar in the joined and hollowed hands of the Sacrificer's wife, who holds the cord with which she had been girded and which has just been loosened,)—because of that copulation, he (the god of rain), flashing and thundering, sheds rain, emitting the seed, and procreating offspring.115

(c) Verily the unbinding of that, in which the sacrifice, is bound with a sacred formula, is (effecting) with a sacred formula. (Consequently, the cord with which the Sacrificer's wife has been girded with a sacred formula, must be loosened with a sacred formula.) (On the other hand,) appeasement (of the pain possibly caused by the cord) is effecting by water. The cord now has been loosened with a sacred formula. Having taken it (in her hands), the Sacrificer's wife, along with that, takes hold of the water, for appeasement. He (the Hotar) pours out into her joined and hollowed hands the full vessel (of water). It is seed and offspring that (doing so) he puts in her. For it is by offspring that man is (made) complete. Having thus made an imitation of the final bath of purification, she stands up.

3.3.11

(a) pariveṣa vā esā vānaśāpātinām, yād upaveṣaḥ; yā evāṃ vēdā, vinītā paiveṣṭāram; tām uktarē, yām devā manusyasya, upaveṣam ādārayan, yē asmād āpateṣām, tān asmābyam ihā "kuru, upaveṣaḥ 'pavēṭhī ahaḥ [1], praṣam pūṣṭim ātero dhānam, dvipāda naś cātuspadāha, dhruvān anapagānar kury iti purāṣṭāh pratyāśiccam upeṣṭhāḥ; tasmāt purāṣṭā pratyāśicca śūdrā āvasyanti, sthavimātā upeṣṭhāḥ, āpavāśād evaśvānaśāhārāhāraḥ.

(b) dhūṣṭīr vā upaveṣaḥ; sucā rtō vajra brāhmaṇā sāmśūṭah, yō 'paveṣeśa śāk, sā 'mūm ruchatu

111 TS. 1.1.10.3
112 TS. 1.1.10.2
113 The interpretation of this sentence is difficult because the text is not well established. The reading of the Anandārama edition is amātan śa yājamanasya cānātyai samātāya. The reading of the edition of the Bibliotheca Indica is the same with the exception of samātāya instead of samātāya. The reading of Sākyan sāntam (samātāya), we might translate: "for the painlessness, for the happiness, of myself and the Sacrificer." But, according to the Vaidika-Padānukeśvaramahādeo of Viśvabandhu Śāstri (the Brāhmaṇas and the Āryakas), we should read anātāya and samātāya, and anātāya, being analyzed: an-ā, should be considered as derived from the root dā "to divide," "to separate." If we accept that reading, we may translate: "for the non-separation, for the union, of myself and the Sacrificer." In the context, that would certainly be better than "for the painlessness, for the happiness." The word samātāya is a hapax legomenon, but it probably means "union"; and if samātāya means "union," it is probable that the preceding word is a synonym of "union." On the other hand, an-ātāya, meaning "non-division," "non-separation," is quite possible; but it is also a hapax legomenon, and consequently its meaning, as well as its derivation, is uncertain.
114 TS. 1.1.10.2

[This chapter's notes and explanations are not provided in the text.]

(a) Verily the unbinding of that, in which the sacrifice, is bound with a sacred formula, is (effecting) with a sacred formula. (Consequently, the cord with which the Sacrificer's wife has been girded with a sacred formula, must be loosened with a sacred formula.) (On the other hand,) appeasement (of the pain possibly caused by the cord) is effecting by water. The cord now has been loosened with a sacred formula. Having taken it (in her hands), the Sacrificer's wife, along with that, takes hold of the water, for appeasement. He (the Hotar) pours out into her joined and hollowed hands the full vessel (of water). It is seed and offspring that (doing so) he puts in her. For it is by offspring that man is (made) complete. Having thus made an imitation of the final bath of purification, she stands up.

In a private communication (Proc. Amer. Phil. Soc.)

The following references are cited:

p. 219, col. a, l. 9, a line of verse.

p. 220, col. a, l. 1, a line of verse.

p. 220, col. b, l. 9, a line of verse.

p. 221, col. b, l. 10, a line of verse.

p. 226, col. a, l. 8, a line of verse.

p. 227, col. a, l. 6, a line of verse.
(b) Bold, indeed, is the poking-stick. Having been afflicted by the heat (the pain caused by the fire), it is a thunderbolt sharpened by the sacred formula. (If the Sacrificer wants to harm his enemy, the Adhvaryu, speaking for the Sacrificer, should say:) “Let that heat (that pain) which is in the poking-stick, go to that so and so whom we hate.” And naming that so and so (i.e. replacing the words so and so by the name of the Sacrificer’s enemy) he (the Adhvaryu) throws (that heat which is in the poking-stick) at that one (i.e. the Sacrificer’s enemy). He says: “I expel that so and so from his home, the rival who fights us. By means of the oblation that has the power to expel, Indra has crushed him.—Go to the three distances; go away beyond the five peoples; go away beyond the three luminous spheres,—so long as the sun will be in the sky.—Let Indra, the slayer of Vṛtra, lead thee to the farthest distance, from which thou shalt not come back, for endless years.”

(c) Verily, this thunderbolt, which has been sharpened by the sacred formula, is threefold. (Consequently, by uttering that formula,) he (the Adhvaryu, acting for the Sacrificer,) having affected that one (i.e. the Sacrificer’s enemy) with pain, expels him from these (three) worlds, and overthrows him by means of that thunderbolt, by means of that sacred formula. “That so and so has been slain; we have slain that so and so.” Thus he says in order to overthrow him. (And saying that,) he should think of him whom he (the Sacrificer) hates. (And by saying that) he (the Adhvaryu) gives him pain.

———

Cf. Atharva Veda 6.75.

POSTSCRIPT

In a private letter Professor Edgerton has drawn my attention to some misprints and mistakes in my paper: The Full-Moon and New-Moon Sacrifices in the Taîttrīyā-Brāhmaṇa (First Part) (Proc. Amer. Philos. Soc. 102 (2) : 216–243, 1957).

The following misprints and mistakes should be corrected:

p. 219, col. a, line 3: śrēṣṭhamāya; corr.: śrēṣṭḥamāya.

p. 220, col. a, line 42: viṭāṣṭē; corr.: viṭāṭē.

p. 220, b, line 31: ṣuṣṭā; corr.: ṣuṣṭi.

p. 221, col. b, line 2: The translation of rākṣasāṃ ṣaḍḥatayai has been omitted and should be added: (Thus he says) in order to ward off the Rakṣases.

p. 226, col. a, line 13: Corr.: He says: “(Be united,) delightful, for the acquisition of wealth.” —manḍrā is not a vocative.

p. 227, col. a, line 10: cāturīḍām; corr.: cāturīthām.
p. 228, col. b, line 19: The translation of gúptyai has been omitted and should be added: (Thus he says) for protection.

p. 231, col. b, line 41: The Rákṣases attacked the sacrifice. Corr.: The Rákṣases penetrated into the sacrifice.

p. 232, col. a, line 44: paravatir; corr.: paravatir.

p. 236, col. b, line 23: over these (grains); corr.: over this (earth).

p. 238, col. a, footnote, line 6: mṛyuṭe; corr.: mṛyuṭe.

p. 239, col. a, line 20: kyām no; corr.: kyān no.—kyān = kyāt = kīyat.

p. 241, col. a, line 11: What will you give to us? Corr.: How much will you give to us?

p. 241, col. b, line 19: he drives away the Rákṣases. Corr.: he drives away the Rákṣases from the sacrifice.

ADDITIONAL NOTES ON THE TRANSLATION OF TAIT.-BR. 3.2

3.2.2.g (p. 222):

"May this not hurt thee."—Professor Edgerton objects to this translation of the formula sá te mā "sthād because he does not find any evidence that ā-sthā may mean "to hurt," and he thinks that Keith's translation "that (knot) shall mount me" is much more likely. I want to maintain my translation for the following reasons. mā "sthād may be for mā āsthād but may be also for mā āsthād. Caland translated: "Nicht treffe dieser dich." Keith did not translate te. It is true that ā-sthā means "to mount, to ascend, to step into"; but I think that "to befall, to fall upon, to hurt" is a secondary meaning. According to BR, āsthītam means "was krank ist" (cf. AV. 6.14.1), and Whitney translated tena te mṛjma āsthītam (AV. 4.17.8) "with it we wipe off what has befallen thee."

Furthermore, according to BR, the causative of ā-sthā means "Jemandem (gen.) Etwas antun." Cf. RV. 1.162.20: mā svādhītes tamo ā tiṣṭhīpat te; "Nicht soll das Beil deinem Körper dauernden Schaden tun" (Geldner). Cf. Śat.-Br. 3.8.2.8: tad yat krūṛkuraniti, yad āsthīpayanti . . .: "Thus wherever they wound it, wherever they hurt it . . ." (Eggeling). I think that it is very probable that ā-ṭiṣṭhāti sometimes had the same secondary meaning as the causative. Cf. the meaning of the participle ā-sthitam. On the other hand, the explanation of the Brāhmaṇa, ākīṃśāyai, seems to indicate that the author of the Brāhmaṇa understood the mā of the formula in the sense of the negative particle.

3.2.3.f (p. 225):

"He (the Ādhyātma) asks (the man who has milked the cow)."—As it has just been said that the Ādhyātma remains silent (at the time of milking), and as it is later said that he breaks silence by saying: "Do milk an abundant obligation for Indra," Professor Edgerton suggests that it is not the Ādhyātma, but the Śacrificer or the Āgniḍhara, who asks the milkers. There is no doubt, however, that, according to Sāyana's commentary on Tait.-Br. 3.7.4.16 and according to Rudradatta's commentary on Āp. 1.13.3, it is the Ādhyātma who asks the milkers. I think that the words addressed to the milkers by the Ādhyātma on this occasion were not considered as profane, and that consequently, according to the ritual rule, the Ādhyātma, by uttering them, was not breaking the vāgyamana.

3.2.8.d (p. 237, col. b):

"He makes the injunction."—This translation of purorucam karoti is too free. "He pronounces the puroruc formula" would be better. In this case, however, the puroruc formula "Do ye bake it without burning it" is an injunction.

3.2.8.e (p. 237, col. b, line 42):

"and the ashes are (i.e. represent) his offspring and his cattle."—purisha means "rubble, loose earth," but, according to the context, the word here certainly designates the ashes with which the Ādhyātma covers the cake, which represents the Śacrificer.
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CONTENTS

The Full-Moon and New-Moon Sacrifices in the Taittirīya-Brāhmaṇa (Third Part).
PAUL-ÉMILE DUMONT 1

The Amir of Mecca al-Ḥusayn ibn-ʿAli and the Origin of the Arab Revolt.
C. ERNEST DAWN 11

William Penn and James II.
VINCENT BURANELLI 35

BEatrice F. HYSLOP 54

Some Biographical Sidelights on Thomas Nuttall, 1786–1859.
RICHARD G. BIDLEMAN 86

BERNADOTTE E. SCHMITT 101

An Attempt to Classify Occupations in Ten Task Groups According to Physical Exertion or According to the Amount of Physical Exertion Demanded.
EUGENE F. DUBoIS 111

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THE FULL-MOON AND NEW-MOON SACRIFICES IN THE TAITTIRIYA-BRĀHMAṆA

(THIRD PART)

The Part of the Hotar in the Full-Moon and New-Moon Sacrifices

The Fifth Prapāṭhaka of the Third Kāṇḍa of the Taittirīya-Brāhmaṇa
with Translation

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CONTENTS

Prefatory note............................................................................................. 1
Abbreviations.............................................................................................. 2
The part of the Hotar in the full-moon and new-moon sacrifices
3.5.1. The formulas muttered by the Hotar when he is about to recite the kindling verses....................................................... 2
3.5.2. The kindling verses........................................................................ 2
3.5.3. The formulas uttered by the Hotar after he has recited the kindling verses................................................................. 3
3.5.4. The formulas recited by the Hotar before the five prayajñas (fore-offerings)................................................................. 3
3.5.5. The yājyaṣ (offering-verses) recited by the Hotar for the five prayajyas................................................................. 4
3.5.6. The puro 'nuukṣyāṣ (invitation-verses) and the yājyaṣ (offering-verses) recited by the Hotar for the two aśyabhāgās (the two butter-portions)......................................................................................... 4
3.5.7. The puro 'nuukṣyāṣ and the yājyaṣ recited by the Hotar for the principal oblations and for the oblation to Agni Śvāṣṭaka................................................................. 4
3.5.8. 1. The formulas muttered by the Hotar before the calling of the idā.—2. The seven formulas which are to be recited by him for the calling of the idā........................................................................... 6
3.5.9. The formulas which the Hotar should recite as yājyaṣ for the three ānuyidyās (after-offerings)....................................................... 7
3.5.10. The formulas which are to be recited by the Hotar after the anuyidyās, and which constitute the sāktāvāka....................................................... 8
3.5.11. The formulas which constitute the āmsīvyāka, and which are to be recited by the Hotar after the sāktāvāka....................................................... 9
3.5.12. The formulas which the Hotar should recite as puro 'nuukṣyāṣ and as yājyaṣ for the patnisāmydyājas....................................................... 9
3.5.13. 1. The formulas which are to be muttered by the Hotar before the calling of the idā.—2. The seven formulas which are to be recited by him for the calling of the idā at the idā ceremony that concludes the patnisāmydyājas.............................. 10

PREFATORY NOTE

The Taittirīya-Brāhmaṇa deals with the full-moon and new-moon sacrifices in four Prapāṭhakas of the Third Kāṇḍa, namely 3.2, 3.3, 3.5, and 3.7. I have published the translation of the first and second of these four Prapāṭhakas in Vol. 101 and Vol. 103 of the Proceedings of the American Philosophical Society, and now I am publishing the third one, i.e. 3.5. This Prapāṭhaka contains the formulas and stanzas which the Hotar should recite at those sacrifices. It is remarkable that these formulas and stanzas are found in the Taitt.-Br., while the brāhmaṇas (ritual and theological explanations) referring to some of them are to be found not in the Taitt.-Br. but in the Taittirīya-Saṁhitā (TS. 2.5.7–11; 2.6.7–10).

Just as in the case of my other translations of the Taitt.-Br., my translation of this Prapāṭhaka is accompanied by an accented transliteration of the text. It is the text of the Āṇandārāma Series, and the numbers enclosed in brackets in the transliterated text, [1], [2], [3], etc., correspond to the numbers which are inserted in the text of the Indian edition; they indicate the subdivisions of each chapter (ānuvāda). Only in a few cases have I corrected an evident misprint or ventured a conjecture. In some cases, the punctuation of the text of the formulas in the Taitt.-Br. is different from the punctuation of the text of the same formulas in the Rgveda and the Śāṅkha-yana-Srautasūtra. I have maintained the punctuation of the text of the Taitt.-Br.

The reader will find a summary of the rites of the full-moon and new-moon sacrifices, according to Āpastamba, in the introduction to my translation of Taitt.-Br. 3.2 (Proc. Amer. Philos. Soc. 101: 217).
ABBRIDIATIONS

Āp. = Āpastamba-Srutasūtra.
RV. =Ṛgveda-SAṁhitā.
Tait.-Br. = Taitiriya-Bṛāhmaṇa.
TS. = Taitiriya-Saṁhitā.
Śat.-Br. =Śatapatha-Bṛāhmaṇa.
Sāṅkh.-Śr. = Sāṅkhya-Yana-Srutasūtra.
AV. = Atharvaveda-SAṁhitā.

3.5.1

satyāṁ prāpadye, rtam prāpadye, amitaṁ prāpadye, prajāpateḥ priyām tanuvaṁ ānātāṁ prāpadye—idām ahāṁ pañcadasena vājreṇa dvīṣtāṃ brahmaṇyāvākrami, yo 'smān dvēṣṭi, yām ca vayaṁ dvīṣmāḥ—bhūr bhūvaḥ sūvaḥ.—him [1].

[This chapter contains the kindling verses which have to be recited by the Hotar, i.e. 1. the eleven usual kindling verses (RV. 3.27.1; 6.16.10–12; 3.27.13–15; 1.12.1; 3.27.4; 5.28.5–6), which are said to amount to fifteen because the first and the last one are to be recited three times; 2. the verse tvām varūṇa uta mītṛo etc. (RV. 7.12.3), which is to be recited as last kindling verse if the Sacrifice belongs to the family of the Vāsiṣṭhas or if he is a Kṣatriya. Cf. Āp. 24.11.15.]

(The Hotar should recite:)

"Forth go your invigorating powers, (O priests,) towards heaven, rich in sacrificial food, with the buttered (spoon). Piously, he (the Sacrifice) approaches the gods." [3]

"O Agni, being invoked, come to the feast, to the presentation of oblations. As Hotar sits down on the sacrificial strew." [4]

"We cause thee to grow, O Āṅgiras, with kindling-sticks, with clarified butter. Do thou flame high, O Most youthful (god)!"

"Being broad, O god Agni, thou obtainest for us a praiseworthy, high host of many sons." [5]

"He who is to be worshipped, who is visible through darkness, Agni, the bull, is kindled." [6]

"Agni, the bull, is kindled, he who, like a horse, carries the gods. Offering the oblations, they (the priests) magnify him." [7]

"Thee, the bull, we who are bulls, O bull we kindle, thee who flameth high, O Agni!"

"Agni we choose for messenger, for Hotar of this sacrifice, him the all-knowing one, the intelligent one." [8]

"Kindled at the sacrifice, Agni, the pure one, the flame-haired one, is to be magnified. To him we go!" [9]

1 The uktara is the heap of rubbish that lies on the north side of the sacrificial ground.
2 The vedī or sacrificial bed is a spot of ground excavated two, three, or four inches deep and covered with sacrificial grass.
“Being kindled, O Agni, thou to whom oblations are made, do thou sacrifice to the gods, O good sacrificer. Thou art indeed the oblation-bearer.”

“Make offerings! Do reverence! While the sacrifice proceeds, choose Agni for your oblation-bearer.”

(If the Sacrificer belongs to the family of the Vasiṣṭhas, or if he is a Kṣatriya, the Hotar should recite as last kindling verse:)

“Thou art Varuṇa and Mitra, O Agni. The Vasiṣṭhas invigorate thee with prayers. With thee may wealth be easy to be won. Protect us always (O gods!) with blessings!”

3.5.3

águe mahāṁ asi brāhmaṇa bhārata, āsāv āsau.—devéddho máṇividhāb, ēṣṭūto vīprānumaditaḥ, kavāśastō brāhmaṇaṁśito gṛhāhavanāb, praśī yajñānām, rathīr adhvāraṇām, atānto hōta, tāṁpi havyāvāt, āśāpāram juhār devānām [1], camasō devāpāhān.—arāṁ iṇa ‘gne nemīr devāśīn tvām paribhāṣā asi.—āvahā devān yājāmāṇāya.—agnīm agna āvahā,—sōmam āvahā.—agnīm āvahā.—prajāpatim āvahā.—agnilśomāvahā.—indāṅgī āvahā.—śānḍam āvahā.—mahendrām āvahā.—devāṁ ājyapāṁ āvahā.—agnīm hotrāyā “vaha.—svāṁ māhīmānām āvahā.—ā cā ‘gne devān vāhā, sūyāja ca yaja jātavedāḥ [2].

[This chapter contains the formulas which are to be uttered by the Hotar after he has recited the kindling verses.]

(The Hotar should say:) “O Agni, thou art great, thou who belong to Brāhmaṇa, thou who belong to Bharata, O such and such a one!”

—“(Thou) kindled by the gods, kindled by Manu, praised by the Rṣis, rejoiced at by the sages, celebrated by the poets, sharpened by the Brāhmaṇa (the holy power of the sacred word), (thou) to whom the butter oblations belong, (thou) the leader of sacrifices, the charioteer of the holy rites, the unsurpassed Hotar, the swifter bearer of oblations, (thou art) the mouth-vessel, the ladle, of the gods, (thou) the cup from which the gods drink.” —“O Agni, like a felly the spokes, thou dost encompass the gods.”

(As after he has uttered these formulas, the Hotar makes a pause. Then he summons the deities, making a pause after each summons. He should say:) “Bring hither the gods to the Sacrificer.—Bring Agni hither, O Agni.—Bring Soma hither.—Bring Agni hither.—Bring Prajāpati hither.—Bring Agni and Soma hither.14—Bring Indra and Agni hither.”17—(As the case may be) “Bring Indra hither.” (Or) “Bring the Great Indra hither.”—“Bring hither the gods who drink the clarified butter.—Bring hither Agni for the function of Hotar.—Bring hither thy own greatness.—Bring hither the gods, O Agni, and do thou sacrifice with a good sacrifice, O Jātavedas (O thou who knowest the beings)!”

3.5.4

agnīr hōtā vētty (corr.: hōtā, vēty) agnih, hotrām vettu (corr.: vetu) prāvitrām.—smō vayām.—sādhū te yajāmāna devātā.—gṛhtāvān samhāravi rśaṁ āsāvya, devāyūvāṁ viśvā-vārām.—idāmāhī devāṁ iđē ’nyān (corr.: ůdēnān), namasyāma namasyān, yājāma ya-jāiśyān [1].

[This chapter contains the formulas which are to be muttered by the Hotar before the five prajāyas (the five fore-offerings) which are to be performed by the Adhvaryu.]

(The Hotar should say:) “Agni is the Hotar. May Agni graciously accept (the function of Hotar). May he graciously accept the function of Hotar that promotes (the sacrifice).” —“We are (i.e. we really exist).”18—“A benefit to thee, O Sacrificer, may the deity be!”

(Then he should address the Adhvaryu, and say:) “Take up, O Adhvaryu, the spoon which is full of butter, which is devoted to the gods, which is possessed of all boons.”—“Let us praise the gods, who are worthy of praise. Let us pay homage to those who are worthy of homage. Let us worship those who are worthy of worship.”

12 = RV. 5.28.5.
13 = RV. 5.28.6.
14 = RV. 7.12.3.
15 The words dānัง dāsā “O such and such a one” are to be replaced by the names of three rṣi-ancestors of the Sacrificer from the remote times. They are adjectival derivatives, put in the vocative. Cf. Sāṅkh.-Śr女星ātra 1.4.14.
16 This summons should be uttered by the Hotar at the full-moon sacrifice, but not at the new-moon sacrifice.
17 This summons should be uttered by the Hotar at the new-moon sacrifice, but not at the full-moon sacrifice.
18 Cf. Śāṅkh.-Śr女星ātra 1.6.14.
19 Cf. TS. 2.5.3.3: “We are,” he says; verily (by saying that) he makes himself attain reality.
3.5.5

This chapter contains the pūro ṃavākyās (invitation-verses) and the yājñās (offering-verses) which are to be recited by the Hotar for the two ājyabhaga (the two butter-portions), at the full-moon sacrifice and the new-moon sacrifice.

(At the full-moon sacrifice, the Hotar should recite as pūro ṃavākyā for the first ājyabhaga:) "May Agni, eager for wealth, wonderfully slay the foes, he who, having been kindled, is bright when sprinkled (with butter)."—(And as yājñā for this first ājyabhaga, he should recite:) "Being pleased, may Agni graciously accept the butter-offering."

(At the full-moon sacrifice, the Hotar should recite as pūro ṃavākyā for the second ājyabhaga:) "Thou, O Soma, art a mighty lord; thou art a king and a slayer of foes; thou art good strength."

(And as yājñā for this second ājyabhaga, he should recite:) "Being pleased, may Soma graciously accept the butter-offering."

(At the new-moon sacrifice, the Hotar should recite as pūro ṃavākyā for the first ājyabhaga:) "Agni who, by his ancient (i.e. from ancient time always renewed) generation, beautifies his own body, is, the wise one, has been increased by the inspired (priest)."

(And as yājñā for this first ājyabhaga he should recite:) "Being pleased, may Agni graciously accept the butter-offering."

(At the new-moon sacrifice, the Hotar should recite as pūro ṃavākyā for the second ājyabhaga:) "We cause thee to grow, O Soma, with (our) songs, we who are skillful in speech. Being favorable, do thou enter into us."—(And as yājñā for this second ājyabhaga he should recite:) "Being pleased, may Soma graciously accept the butter-offering."

3.5.6

This formula should be uttered by the Hotar at the full-moon sacrifice, but not at the new-moon sacrifice.

This formula should be uttered by the Hotar at the new-moon sacrifice, but not at the full-moon sacrifice.

pūnām, suvaḥ, agnir, devatā mānana, caṇāñi, yuvāṅgaḥ, ātmikaṁ, pārī ṛtāṁ, agnir saha bhūreṇa, sānasīḥ, vārṣiṁ, hūta śāhīndrā dhūnāṁ, parājyā, dhīhe, nātū dvasūtā, vārūdhāḥ, bhūḥ, pāṭi ṛtāṁ, sviṣṭāḥ, ayāt śāhīndrāḥ, priyā dvasūtā, mānāni, āvād ātṛtaṁ, dharma sāh, prāvṛtī, drasya priyā dhasū, dhamānāṁ, yākṣāṁ, ṛtāṁ, iṣāḥ, krūraḥ, haviḥ, pāvakaśāḥ, mahānī vā, adyā [6].

3.5.7

This formula should be uttered by the Hotar at the full-moon sacrifice, but not at the new-moon sacrifice.

(At the new-moon sacrifice, the Hotar should recite:) "Agni who, being leader of the lords of the waters,"—Agni, he of the ṛtāṁ, pāṭi āvād

28 = RV. 6.16.34.
29 = RV. 1.91.5.
30 = RV. 8.44.12, where the first pāda is agniḥ prātiṁe mānanaṁ instead of agniḥ prātiṁe jātānamanā.
31 = RV. 1.91.11.
pūnarmaghāḥ, sā dyām ārūṇa antārikṣaṃ sā sūvah, sā viśva bhūvam abhavat sā abhavat.—
āgniṣomā śāvedasa, sāhūti vanataṁ gihā, sām devatā bhūvathuḥ.—yuvām etāni dīvi ro-
canāni, agnīś ca soma saktatā adhātām [2], yuvāṁ śindhūrāḥ abhiśaṭaḥ avadyaḥ, agnīṣomāv
āmucātām gṛbhitān.—indradhi rocanā divāḥ, pāri vajēṣu bhūṣathab, tād vām ceti ṣrā viryam.
—āṇaḥdha vṛtrām utā saṃti vājam, indra yo
gni śahurā sparavīd, irajyantā vasavasya bhūreḥ, sāhastamā sāhastā vājayaṃtā.—e 'ndra
sānasaṁ rāyām [3], sājivānāṁ tadāsahasam,
vārṣāṭham uṭāye bharā.—prā saṣasāḥ śpuru-
hūta śatrūn, jyēṣhatas te ūṣma hā rātīr astu,
indra "bhara dákṣiṇenā vāṣunī, pāti śind-
ānām asi revānām.—mahan śindro yā ūjaa
parjanyo vṛṣṭimāṃ iṃ, stāmīr vatsasya vāv-
dhe.—mahan śindro nīyād ā cāraṇāśīśāh [4],
udvābāh śāmināḥ sāhobhī, āmsadṛyaḥ vāvṛdhī
śyāyāṃ, urūḥ pṛthūb sūkyāḥ kartābhār
bhūṭ.—πρηκόθα δειμosite yavastam, ἱδμανάθ
τποτερν ἰαε λα, ἦ ἐαυτίνα ττιναν τεθή
agie, ταιν αἱντρήμ ασ ἀγηνίατηλα, ἀγνίν
vāsīktam.—āyād agnir agnir priyā dhāmāni.
—āyād sāmāsa priyā dhāmāni [5].—āyād agnir
priyā dhāmāni.—āyāt prajāpateḥ priyā dhā-
māni.—āyād agnirvānāṣa priyā dhāmāni.—
āyād śaṃfaniyōhi priyā dhāmāni.—āyād in-
tryāsa priyā dhāmāni.—āyān mahendrasya
priyā dhāmāni.—āyād devānām ayāpānāṃ priyā
dhāmāni.—yaksadagnir houtu priyā dhāmāni.
—yaksad svām mahinānam.—āyajātan āyā
dhā, krṇo so adhvarā jātadēh, jūṣatam
haviḥ.—āgī yād adya viso adhvarasya hotaḥ,
pāvakasoe ves tvāni hi yāyā, ṛta yajās
mahinā vi yad bhīh, havyā vaha yavisthā ya te
adya [6].

This chapter contains the puro 'nāvams and the yājya which are to be recited by the Hotar for the principal oblations and for the ob-
lations to Agni Śviśakṛt at the full-moon and the new-moon sacrifices.

(The full-moon and the new-moon sacrifices, the Hotar should recite as puro 'nāvams for the obligation of the sacrificial cake to Agni:) "Agni
is the head, the summit, of the sky; here, he is the lord of the earth; he quickens the seeds of the waters."[27] (And as yājya for this obligation to Agni, he should recite:) "Thou hast become the leader of the sacrifice and of the region where thou art accompanied by thy auspicious teams

of horses; thou hast placed thy light-winning head in the sky; thou hast made, O Agni, thy
tongue to be the bearer of the obligation."[27]

(The at the full-moon sacrifice, for the whispered oblation of clarified butter offered to Prajāpati, he should recite as puro 'nāvams:) "O Prajāpati,
none other than thou encompasses all these creatures; for whatever object of desire we sacrifice to thee, let that be ours. May we be lords of riches."[28] (And as yājya for this obligation to Prajāpati, he should recite:) "He, as a son,
who art a son, knows his father; he (knows) his mother; he has become a son; he has become one who grants gifts in return; he has enveloped the sky, the atmosphere; he (has enveloped) the heaven; he has become all the worlds; he has come to be here."[29]

(The at the full-moon sacrifice, the Hotar should recite as puro 'nāvams for the obligation of the sacrificial cake to Agni and Soma:) "O Agni and
Soma, having one and the same common knowledge, according to one and the same common
invocation, do you accept our prayers. We were born together among the gods."[30] (And as yājya for this obligation to Agni and Soma, he should recite:) "Ye two, Agni and Soma, having one and the same common will, have placed these lights in the sky; ye two, O Agni and Soma, released the rivers from disgrace and shame, when they were fast held."[31]

(The at the new-moon sacrifice, the Hotar should recite as puro 'nāvams for the obligation of the sacrificial cake to Indra and Agni:) "O Indra
and Agni, the lights of the sky you do embrace among your invigorating powers. This heroic
deed of yours is well known."[32] (And as yājya for this obligation to Indra and Agni, he should recite:) "He shall slay the foe, and he does win
invigorating power, he who worships Indra and Agni, the strong ones who rule over much wealth,
the most strong ones who, with strength, make use of their invigorating powers."[33]

(If the Sacrificer has already performed a Soma-sacrifice, the Adhvaryu, acting for the Sacrificer, should offer at the new-moon sacrifice,
the sāṃnaya-offering to Indra or to Mahendra. The sāṃnaya-offering is an offering of

27 = RV. 10.8.6.
28 = RV. 10.121.10.
29 Cf. AV. 7.1.2.
30 = RV. 1.93.9.
31 = RV. 1.93.5.
32 = RV. 3.12.9.
33 = RV. 6.60.1.
sweet milk mixed with sour milk.—As puro 'nunākyaḥ for this offering to Indra, the Hotar should recite:) "Hither, O Indra, do thou bring gain-bringing wealth, victorious (wealth), always enduring, uppermost for help." And as yājyaḥ for this offering to Indra, he should recite:) "O thou who art much invoked, thou hast conquered the foes; thy valor is the best; let thy gift be here. O Indra, bring hither riches with thy right hand. Thou art the lord of rich rivers." 

(If the sāmnāyya-offering is offered to Mahendra, the Hotar should recite as puro 'nunākyaḥ for this offering:) "Great is Indra who, through his might, is like the raining Parjanya. He has waxed strong with the praises of Vatsa." And as yājyaḥ for this offering to Mahendra, he should recite:) "Great is Indra, like a hero, gladening the people, (he) of double power, and of unimpaired strength. For our sake he has waxed strong for heroic deeds. Broad and wide he has been well adorned by the performers (of the sacrifice)."

(As puro 'nunākyaḥ for the offering to Agni Sviṣṭākṛta, at the full-moon and new-moon sacrifices, the Hotar should recite:) "Do thou satisfy the eager gods, O thou most youthful (god). Knowing the seasons, O lord of the seasons, do thou sacrifice here. With the priests divine, O Agni, thou art, among the Hotars, the one who procures most through offerings." 

(If the puro 'nunākyaḥ, he should recite the formula:) "(We who sacrifice) to Agni Sviṣṭākṛta." (And then he should recite:) "Agni has worshipped the abodes dear to Agni." "He has worshipped the abodes dear to Soma." "He has worshipped the abodes dear to Agniand Soma." "He has worshipped the abodes dear to Prajāpatī." "He has worshipped the abodes dear to Agni and Soma." "He has worshipped the abodes dear to Indra and Agni." 

3.5.8 

ūpahūtaḥ rathaṃtarāḥ saḥ prthivyā, ūpā mā rathaṃtarāḥ saḥ prthivyā hvatyāt—ūpahūtaṃ vāmadevyāḥ saḥ nārīkṣaṇāḥ, ūpā mā vāmadevyāḥ saḥ nārīkṣaṇāḥ hvatyāt—ūpahūtaṃ bhṛtā saḥ divā, ūpā mā bhṛtā saḥ divā hvatyāt—ūpahūtaḥ saptā hṛtā, ūpā mā saptā hṛtā hvatyānt—ūpahūtaḥ dhenūḥ saḥ rāṣbāḥ, ūpā mā dhenūḥ saḥ rāṣbāḥ hvatyāt [1]—ūpahūtaḥ bhakṣāḥ sākḥā, ūpā mā bhakṣāḥ sākḥā hvatyāt—ūpahūtaḥ saḥ hīḥ ho—idā 'pahūtaḥ, 'pahūte 'ḍā, ūpā smāṁ nā ḍā hvatyānt—idā 'pahūtaḥ, 'pahūte 'ḍā, mānavi gṛḥaṃ padī maitrāvarṇum.—brahma devaṁkṛtaṃ upahūtaṃ [2]—dāyīvā adhāvṛya 'pahūtaḥ, 'pahūtaḥ manusyāḥ, yā imāṁ yajāṁ avān, yā yajāpatim vārāḥ.——ūpahūtaḥ dhvāmārthe, pāruvā ṛtāvāri, devī devaprāte.——ūpahūtaḥ yān yājāmatāḥ, uttarasyān devāyahāyām 'pahūtaḥ, bhūsāni hāvīkāraṇān 'pahūtaḥ, divēyā dhāṁmān 'pahūtaḥ, idām me devā havīr jujantām iti tāśmin 'pahūtaḥ.——ūpāvama asya priyām upahūtaṃ; viśvasyā priyāṣyā 'pahūtasāryo 'pahūtaḥ [3].

[With this the oblation to Agni Sviṣṭākṛta is completed; the sacrificer now should perform the oblation to Indra, the Hotar should recite:) "O Agni, when today, O Hotar of the sacrifice, O pure and radiant one, thou comest to the people, (then) thou indeed art the sacrificer. (And) thou shalt sacrifice according to the Divine Order, when thou hast become powerful with greatness. Carry the oblations that are thine, today, O most youthful (god)!"]

Hillebrandt (Das Altindische Neu-und Völlemendopfer, p. 118) translated: "er mache darbringenswerth die Speisen; er, der Wesenkenner, nehme beim Opfer das havis an." And Caland (Sānkhyāya-Srautasūtra, p. 13) translated: "May he make by sacrifice the food worthy of sacrifice. May he, Jātaveda, graciously accept through sacrifices the offering." But, since in the text of the Taitt.-Br., there is a dayā before krṣṇuḥ, and krṣṇuḥ is accented, it is clear that a new sentence begins with krṣṇuḥ and that ēyā ṣaḥ is to be construed not with krṣṇuḥ but with ēyājātām. Eggeling (S.B.E., XII, p. 240) translated: "... May he, the knower of beings, (perform) the sacred cult ..., putting "perform" in parentheses because krṣṇuḥ is missing in the text of the Sat.-Br.—adharaḥ is, I think, an instrumental singular.

[This chapter contains: 1. the formulas which are to be muttered by the Hotar before the calling of the īḍā, and 2. the seven formulas which are to be recited by him for the calling of the īḍā.]

(Before the calling of the īḍā, the Hotar should mutter:) “The Rathaṁtara is called together with the Earth. May the Rathaṁtara together with the Earth call me.—The Vāmadevya is called together with the Atmosphere. May the Vāmadevya together with the Atmosphere call me.—The Brhat is called together with the Sky. May the Brhat together with the Sky call me.—The seven Hotrās (i.e. the seven formulas which are to be recited by the Hotar) are called. May the seven Hotrās call me.—The milch-cow together with the bull is called. May the milch-cow together with the bull call me.—The food, the friend, is called. May the food, the friend, call me.—It is called—Ho!”

(Then, calling the īḍā, the Hotar should recite:) “The īḍā is called; called is the īḍā; and may the īḍā call us.”—“The īḍā is called; called is the īḍā, who belongs to Manu, who is butter-pathed, who belongs to Mitra and Varuṇa.”

“The Brāhmaṇ (the holy power of the sacred word), that was made by the gods, is called.”

“The divine Adhvaryus are called; called are the human ones, that they may promote this sacrifice, that they may cause the lord of the sacrifice to prosper.”—“Called are Heaven and Earth, the primeval, the law-abiding, the divine, whose sons are gods.”

“Called is this Sacrificer, called unto subsequent godworship, called unto a more abundant preparation of oblations, called unto the heavenly abode, called unto saying: ‘May the gods here accept the obligation graciously.’”—“All that is dear to him is called. By all that is dear (to him) and that is called hither, he is called.”

3.5.9
devāṃ barhiḥ, vasuvāne vasmudhāyasva vetu. —dev̄o nārāśaḥsa, vasuvāne vasmudhāyasva vetu.—dev̄o agniḥ svistakt, sudrāvīṇa mandrāḥ kaviḥ, satyāmanam “yajñī hōta, hōtura hōtu mora yajajīyān.—agnye yān (corr.: āgne yān) devāṃ āyaṭ, yāṃ apireb, yē te hotre āmatatsa, tān saṇaṇūṣīṁ hōtraṁ devamgamām, divī devēṣu jajnām eraye ‘mām, svistakc cā’ gne hōta ‘bhūḥ, vasuvane vasuvānevasa navākē vīhi [1].

[This chapter contains the formulas which the Hotar should recite as yājya as for the three anuvajya or after-offerings, i.e. for an offering to the sacrificial straw, an offering to Narāśaṁsa, and an offering to Agni Śvistakṛt.]

(As yājya for the first anvajya, the Hotar should recite:) “Divine is the sacrificial strew. For the benefit of the desirer of wealth (i.e. for the benefit of the Sacrificer) may it graciously accept (a share) of the gift of wealth.”

(As yājya for the second anvajya, he should recite:) “Divine is Narāśaṁsa. For the benefit of the desirer of wealth, may he graciously accept (a share) of the gift of wealth.”

(As yājya for the third anvajya, he should recite:) “Divine is Agni Śvistakṛt, he who has splendid riches, he the charming sage, the true-thinking one, the Hotar who procures (riches) by offering, he who, better than any Hotar, procures (riches) by offering. O Agni, among the gods that thou hast worshipped, that thou hast gladened, and who have rejoiced in thy office of Hotar,—among those gods, do thou cause this Hotar’s formula, which is bountiful and which reaches to the gods, to raise into heaven this sacrifice. And as thou hast been here, O Agni, the Hotar Śvistakṛt (i.e. the Hotar who makes the good oblation), do thou, (O Agni,) for the benefit of the desirer of wealth, graciously accept (a share) of the gift of wealth, at the navāka (i.e. at the proclamation of homage).”

These formulas are quoted, with a different punctuation and without accents, in the Śāṅkhyāśa-Śrutiśatra, and Caland (Śāṅkhyāśa-Śrutiśatra, p. 13) translated: “The divine barhis may accept (the offering) of abundant obtainment, of abundant gift.”—“The divine Narāśaṁsa may accept (the offering) of abundant obtainment, of abundant gift.” But vasuvane certainly is a dative. It may be the dative sing. of an abstract noun, and may be translated “for the (Sacrificer’s) obtainment of wealth (i.e. in order that the Sacrificer may obtain wealth).” Cf. Sāyasāna’s commentary on VS, 21, 48: vasuvane vasuvānārya ḍhanalābhāyaḥ. . . . I think, however, that vasuvane is the dative masc. sing. of an agent noun meaning “the desirer of wealth” or “the obtainer of wealth,” and that vasuvānārya is a participative genitive depending on vetu (cf. pūta sudāyā).—Caland translated svistako cā’ gne hōtā ‘bhūḥ, “And Agni Śvistakṛt, as thou hast been our hotr . . . .” But, in the text of the Taitt.-Br., the accent of svistakc shows that it is not a vocative; it is a nominative.
by Heaven, on earth and in heaven. 45—May Heaven and Earth be propitious to thee. O sacrificer, at this sacrifice,—(Heaven and Earth) they who both are propitious to the household and rich in quick streams of gifts, they who both are fearless and unknowable, 46 they who both have wide domains and afford security, they who both are connected with the rain-cloud, and are streaming with waters, they who both are beneficient and causing delight, they who both are rich in sap and rich in invigorating juice, they who both are of easy access and affording good abodes. With the knowledge (i.e. with the approval) of those two, Agni has enjoyed this oblation; he has grown; he has made his power greater.—Soma has enjoyed this oblation; he has grown; he has made his power greater.—Agni has enjoyed this oblation; he has grown; he has made his power greater.—Prâjapati has enjoyed this oblation; he has grown; he has made his power greater.—Agni and Soma have enjoyed this oblation; they have grown; they have made their power greater. 46—Indra and Agni have enjoyed this oblation; he has grown; he has made his power greater. 47—Mahendra has enjoyed this oblation; he has grown; he has made his power greater.—The gods who drink the clarified butter have enjoyed the clarified butter; they have grown; they have made their power greater.—Agni, by virtue of his office of Hotar, has enjoyed this oblation; he has grown; he has made his power greater. May he be successful in (the recitation of) this Hotar's formula, 48 which goes

tác oratory, gâtûm or invocation, svastir or well-being or good, sam no a it is to be recited.

(The formula should be recited three times; which is equivalent to the sacrifice of every single drdha sacrifice to us. (heaven, earth, and the fire etc.)

âyâyâyam, bhûyam, bhûyasmi sam yam taila mâtishhâ, srâvâsma, rîma, sau or in the fire, mâyam a the blessing that will be derived from each and every sacrifice we will dedicate to the gods, and that has been dedicated to the gods). (Svasti-vradi-gâm or invocation).

[This chapter contains the formulas which are to be recited by the Hotar after the anuvâyâs, and which constitute the sūktâvâka, i.e. 'the utterance of good words'. 44]

(The Hotar should recite:) "This, O Heaven and Earth, has been lucky. We have been successful in (composing the) sūktâvâka ('the utterance of good words') and the namâvâka ('the proclamation of homage'). May we have success with that which is to be expressed in the 'good words', 44 O Agni! Thou art the utterer of the 'good words'; thou hast been established,

44 These formulas of the sūktâvâka are to be found, with a few variants, in Sat.-Br. 1.9.14–23 and in Sânkhyâ–Sûtrasûtra 1.14.1–19; but I believe that the text of the Tait.-Br. is better.

45 sâktyocam: scyam, the second element of the compound, is a gerundive.
to the gods.—This Sacrificer, such and such a one, does pray. He prays for long life; he prays for abundant offspring; he prays for dominion over his kinsmen; he prays for subsequent godworth; he prays for more abundant preparation of oblations; he prays for a heavenly abode; he prays for all that is dear to him. —What he prays for through this oblation, may he obtain; may he be successful in that; may the gods grant him that. The god Agni obtains that from the gods, and we obtain (it) from Agni.—What has been offered (by us) and accepted (by the gods), (may that,) and may also Heaven and Earth guard us from anguish. —Here is the acquisition of what is good, (here) and right now, —Homage to the gods!’’

3.5.11

tác chaṇyōry āvrṇimahe, gātum yajñāya, gātum yajñāpataye; dāvi svastir astu naḥ, svastir māṇusebhyāḥ; īrṇavam jīgatu bheṣajam; sāṁ no astu dvipāde, sāṁ cātuspaḍe [1].

[This chapter contains the formulas which the Hotar should recite as puru ‘nuvākya and yājyā for the patrīṣamyājas. The patrīṣamyājas consist of four offerings, i.e. an offering to Soma, an offering to Tvaṣṭar, an offering to the wives of the gods, and an offering to Agni Gṛhapati.]

(As puru ‘nuvākya for the offering to Soma, the Hotar should recite:) “Swell up; let thy manly power concentrate from all sides, O Soma. Be thou in (the centre of) the gathering place of the invigorating powers.” And as yājyā for that offering, he should recite:) “Let thy invigorating saps unite; let thy invigorating powers unite; let thy manly powers that overcome the foes, unite. Swelling for immortality, O Soma, place in heaven thy highest glories.”

(As puru ‘nuvākya for the offering to Tvaṣṭar, he should recite:) “Hither I call Tvaṣṭar, the first, (the god) who wears all forms. May he be ours only.” And as yājyā for that offering, he should recite:) “Do thou, for us, O god Tvaṣṭar, liberally let loose that seminal fluid that causes (the offspring) to thrive; whence a hero will be born, (a hero) skillful in work, (and) very able, who will set the pressing-stones in motion (for the soma sacrifice), and love the gods.”

3.5.12

āpyāyasva [sāṁ etu te viśvātaḥ soma viṣṇu, bhava vājasya saṃgatḥ]—sāṁ te [pāyāsmi sāṁ u yantu vājāḥ sāṁ viṣṇu abhi-maṭiṣāḥ, āpyāyamāno amṛtāya soma divi śrāvaṁṣy uttamāṁ diḥṣa.—ihā tvāstāram agriyam [viśvārapaḥ ṣva ṣvaḥ, asmākam astu kevalaḥ]—tān nas turpam [ādaḥ poṣayitvā dēva tvāṣṭar vi rānāḥ syasa, yāto

53 The word asāva “such and such a one” is to be replaced by the name (or the two names) of the Sacrificer. Cf. Sāṅkha-Sratusātra 1.14.16.

54 idām ca, nāma devābhikṣyāḥ: If we maintain the punctuation of the text of the Taitt.-Br., and I think we should, idām is to be separated from nāma and should be considered as an adverb.—iḥḥ . . . idām ca: “here” and right now.”

55 = RV. 1.91.16.
56 = RV. 1.91.18.
57 = RV. 1.11.10.
58 = RV. 3.4.9.
59 = RV. 5.46.7.
women whose husbands are gods, graciously accept (the oblation): Indra, Agni, Svarsha, the queen; let Rodasi, let Varuṣaṇi, listen; let the goddesses, at that time that is the right time for women, accept (the oblation)."

(As puruṣaṇyā for the offering to Agni Gṛhapati, he should recite:) "Agni is the Hotar, the lord of the house, the king; he knows all creatures, he, the knower of beings. Let him who, for gods and men, sacrifice best according to the Divine Order." (And as yājya for that offering, he should recite:) "And we, O lord of the houses of men, Agni, with fuel, have made thee great. May our households not be single-horsed. Do thou sharpen us (i.e. do thou sharpen our strength) with the sharp point of thy flame."

3.5.13

ūpahūtaṁ rathaṁtaraṁ saha prthivyā, upa må rathaṁtaraṁ saha prthivyā hvayaṁ.—upaḥūtaṁ vāśāhvayaṁ saha 'ntāriksena, upa må vāśāhvayaṁ saha 'ntāriksena hvayaṁ.—upaḥūtaṁ brhāt saha divā, upa må brhāt saha divā hvayaṁ.—upaḥūtaḥ saptā hotrā, upa må saptā hotrā hvayaṁ.—upaḥūta dhenub saha rṣabhā, upa må dhenub saha rṣabhā hvayaṁ [1].—upaḥūte bhaksā śākha, upa må bhaksā śākha hvayaṁ.—upaḥūtaṁ ho,—idō 'pahūta, upahūte 'da, upo asmāṁ idā hvaayaṁ.—idō 'pahūta, upahūte 'da, mānuśvī ghrāpadi maitrāvaruṇi.—brāhma devākṛtaṁ upahūtaṁ [2].—dāivyā advāravaya upahūtaḥ, upahūta manuṣyāḥ, yā imām yajñāṁ avān, yē yajñāpatīṁvārdhan.—upahūte dvāvāprthvī, pūrvajā rtavāri, devī devāpūtre.—upahūte yām yājamanāṁ, indraṁ 'vā vidhavā, āditir iva supuṭrā, ʿuttarasyāṁ devaṃ devaḥvaṇāṁ upahūtaḥ, bhāyāṃ havijkāraṇā upahūtaḥ, dvīyā dhāmān upahūtaḥ, idāṁ me devā havir juṣaṁtaṁ iti tāsmiṁ

ūpahūta.—viṣvam asyaḥ priyām upahūtaṁ; viṣvasya priyāsyāḥ 'pahūtasya 'pahūta [3].

[This chapter contains: 1. the formulas which are to be muttered by the Hotar before the calling of the idā, and 2. the seven formulas which are to be recited by him for the calling of the idā, at the idā-ceremony which, with special reference to the wife of the Sacrificer, concludes the painisamyāyās.]

(Before the calling of the idā, the Hotar should mutter:) "The Rathāṃtara is called together with the Earth. May the Rathāṃtara together with the Earth call me.—The Vāmādevyā is called together with the Atmosphere. May the Vāmādevyā together with the Atmosphere call me.—The Brāhmaṇa is called together with the Sky. May the Brāhmaṇa together with the Sky call me.—The seven Hotrās (i.e. the seven formulas which are to be recited by the Hotar) are called. May the seven Hotrās call me.—The milk-cow together with the bull is called. May the milk-cow together with the bull call me.—The food, the friend, is called. May the food, the friend, call me.—It is called!—Ho!"

(Then, calling the idā, the Hotar should recite:) "The idā is called; called is the idā; and may the idā call us."—The idā is called; called is the idā, who belongs to Manu, who is buttered, who belongs to Mitra and Varuṇa.—"The Brāhmaṇa (the holy power of the sacred word), that was made by the gods, is called."—

"The divine Advāvarūṇa are called; called are the human ones, that they may promote this sacrifice, that they may cause the wife of the Sacrificer to prosper."—"Called are Heaven and Earth, the primaeval, the law-abiding, the divine, whose sons are gods."—"Called is this wife of the Sacrificer, she who, like Indrāni, is not a widow, she who, like Aditi, has excellent sons; called unto subsequent godworship, called unto more abundant preparation of oblations, called unto the divine abode, called unto saying: 'May the gods here accept the oblation graciously'."—"All that is dear to her is called. By all that is dear (to her) and that is called hither, she is called."

One of the prevalent theories, has given to the religious system of the people of the Middle East, a growth of systems and a development of cultures, which is attributed to the Mohammedans. Perhaps the most significant and most fruitful theory of this old order is the one which says that the Arabic language, developed by the Jews, is the root of many of the Arabic languages. The Arabic language has been developed by the Jews, and the Jewish people have been the most influential in the development of the Arabic language.

As the Arab Revolutions moved on, the movement which preceded the profession of the Prophet, Amir Ḥusayn. The revolt of the Prophet, Amir Ḥusayn, after the fact of the execution of renaissance
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February 28, 1961

CONTENTS

Emergency Archaeology: Salvage in Advance of Technological Progress.
J. O. Brew 1

The Full-Moon and New-Moon Sacrifices in the Taśtimātriya-Brāhmaṇa (Fourth Part).
Paul-Émile Dumont 11

Kourion: The Theater.
Richard Stillwell 37

Karl Jettmar 79

Bronze Axes from the Karakoram. Results of the 1958 Expedition in Azad Kashmir.
Karl Jettmar 98

Basic Data on the Emergence of Permanent Teeth in the Rhesus Monkey (Macaca mulatta).
V. O. Hurme and G. van Wagenen 105

THE AMERICAN PHILOSOPHICAL SOCIETY
INDEPENDENCE SQUARE
PHILADELPHIA 6

1961
THE FULL-MOON AND NEW-MOON SACRIFICES IN THE TAIMITIRĪYA-BRĀHMAṆA

(FOURTH PART)

The Anuvākas 1–6 and 11 of
The Seventh Prapāṭhaka of the Third Kāṇḍa
of the Taittirīya-Brāhmaṇa
with Translation

PAUL-EMILE DUMONT

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CONTENTS

Prefatory note .................................................. 11
Abbreviations .................................................... 12
The full-moon and new-moon sacrifices (fourth part)
3.7.1 Ritual and theological explanations referring to the atonement-rites for mistakes and mishaps that may occur at the full-moon and new-moon sacrifices .................................................. 12
3.7.2 Idem ....................................................... 15
3.7.3 Idem ....................................................... 16
3.7.4 Stanzas and sacrificial formulas that should be recited at the full-moon and new-moon sacrifices. All these stanzas and formulas should be recited by the Sacrificer or by the Adhvaryu, except the three formulas (jj, kk, and oo), which should be uttered by the man who milks the cows that yield the milk for the śaṃnāyās offering .................................................. 18
3.7.5 Stanzas and sacrificial formulas that should be recited at the full-moon and new-moon sacrifices. All these stanzas and formulas should be recited by the Sacrificer or by the Adhvaryu, except the formula (o), which should be recited by the Hotar, the Adhvaryu, the Brahmān, the Āgnīdrā, and the Sacrificer, and the formula (s), which should be recited by the wife of the Sacrificer .................................................. 24
3.7.6 Stanzas and sacrificial formulas that should be recited at the full-moon and new-moon sacrifices. All these stanzas and formulas should be recited by the Sacrificer or by the Adhvaryu, except the formula (c), which should be recited by the Brahmān, and the two formulas (y and cc), which should be recited by the Āgnīdrā .................................................. 28
3.7.11 The twenty-eight stanzas and formulas which the Adhvaryu should recite when, at the end of the sacrifice, he offers the sāraṇpṛāyāscitātāni, i.e., the libations of atonement for everything .................................................. 34

PREFATORY NOTE

The Taittirīya-Brāhmaṇa deals with the full-moon and new-moon sacrifices in four Prapāṭha-

kas of the Third Kāṇḍa, namely 3.2, 3.3, 3.5, and 3.7. The Prapāṭhaka 3.2 and 3.3 contain, presented in chronological order, theological and ritual explanations referring to the principal rites of these sacrifices; and the Prapāṭhaka 3.5 contains, presented in chronological order, the stanzas and formulas that should be recited by the Hotar in the course of these sacrifices. I have already published the translation of these three Prapāṭhakas in Vol. 101, 103, and 104 of the Proceedings of the American Philosophical Society, and now I am publishing the translation of the seven anuvākas of the seventh Prapāṭhaka that deal with the full-moon and new-moon sacrifices. The first three anuvākas of this Prapāṭhaka contain theological and ritual explanations referring to the atonement-rites for mistakes and mishaps that may occur at these sacrifices. The three following ones constitute a collection of mantras (stanzas and formulas) that should be recited at the full-moon and new-moon sacrifices. This collection is interesting because most of these mantras are to be found only in the Tait.-Br. and in the Śrutasūtra of Āpastamba. But this collection is presented in a strange way. There is no chronological order, and apparently no rational order. Most of the stanzas and formulas of this collection should be recited by the Sacrificer or the Adhvaryu, but some of them are to be recited by the Āgnīdrā or other priests, and some by the wife of the Sacrificer. The last of the anuvākas that deal with the full-moon and new-moon sacrifices is 3.7.11. It contains the twenty-eight mantras which the Adhvaryu should recite when, at the end of the sacrifice, he offers the sāraṇpṛāyāscitātāni, i.e., the libations of atonement for everything. My translation is as literal as possible. Some passages of the text are difficult. For my
interpretation of these passages, Caland’s excellent translation of the Śrautasūtra of Āpastamba has been very helpful, although in a few cases I do not agree with him. I have also used with profit the first volume of the Śrautakośa published by the Vaidika Sāṃśodhana Mandala (Poona, 1958).

Just as in the case of my other translations of the Taïtirīya-Brāhmaṇa, my translation of these seven anusvākas of the seventh Prapāṭhaka is accompanied by an accented pronunciation of the text. It is the text of the Ānandārama Series, and the numbers enclosed in brackets in the transliterated text [1], [2], [3], etc., correspond to the numbers which are inserted in the text of the Indian edition; they indicate the subdivisions of each anusvāka. But, as these subdivisions are quite arbitrary, I added the letters (a), (b), (c), etc., in order to indicate more rational subdivisions. Only in a few cases have I corrected an evident misprint or ventured a conjecture.

The reader will find a summary of the rites of the full-moon and new-moon sacrifices, according to Āpastamba, in my translation of Taït.-Br. 3.2 (Proc. Amer. Philos. Soc. 101: 217).

ABBREVIATIONS

Āp. = Āpastamba-Śrautasūtra.  
Āsv. = Āsvālayana-Śrautasūtra.  
AV. = Atharvaveda-Saṃhitā.  
Baudh. = Baudhayana-Śrautasūtra.  
RV. = Rgveda-Saṃhitā.  
Tait.-Br. = Taïtirīya-Brāhmaṇa.  
TS. = Taïtirīya-Saṃhitā.  
Śat.-Br. = Śatapatha-Brāhmaṇa.  
Śāṅkh.-Śr. = Śāṅkhāyana-Śrautasūtra.  
Caland = Das Śrautasūtra des Āpastamba aus dem Sanskrit übersetzt.  

3.7.1

(a) sārvān eva 'gnānā kāmān prāveśayati, yō 'gnān anvādhāya vratām upāti; sā yād ānīstvā pravyāyāt, ākāmapritā enāṃ kāmā nā 'nu prā- 

(b) sāmātīrī vā esā yajñāsya, yō 'gnān anvā-
FULL-MOON AND NEW-MOON SACRIFICES

(a) Verily he causes all his desires to enter into Agni (the Fire), he who, after having added fuel to the sacred fires, enters on the religious vow. (Consequently,) if he should go out on a journey (after having added fuel to the sacred fires, but) without having offered the sacrifice, his desires, not being fulfilled with their objects of desire, would not accompany him on his journey; he would be without fiery energy, without manly power. (Therefore, through the mediation of the Adhvaryu,) he should enter into an oblation with the formula: “To thee, O best of Angirasas, all people with fair dwellings, severally, O Agni, have turned, in order to gain their wish.” 

(b) This is indeed the continuity of the sacrifice if, after having added fuel to the sacred fires, one enters on the religious vow. (But) if that one (i.e., the Āhavaniya fire) becomes extinguished, that is an interruption of this (i.e., of the sacrifice). (Therefore, in that case,), having carried (again) that (fire) forwards, he (the Adhvaryu, acting for the Sacrificer,) should worship it with the mind. Verily Prajāpati is the mind, and the sacrifice is derived from Prajāpati. (Consequently,) by worshipping the fire with the mind, (he) re-establishes the continuity of the sacrifice by means of the mind. He says: “Existence (bhāt).” Verily Prajāpati is the one who has come into (real) existence (bhātāta). (Consequently,) he (the Sacrificer) obtains prosperity (bhātīm).

(c) Verily an Āhītāgni (i.e., a Sacrificer who has performed the rite of the establishment of the sacred fires) is deprived of his manly power, of his manly energy, if his fire (i.e., his Āhavaniya fire) falls down while burning. If it should fall down, while burning, at such a distance (from its original fire place) that one could hit it with the sāmya (the wooden peg) (i.e., by throwing the sāmya on it), he (the Adhvaryu) should collect that fire with the formula: “Here is one (light) for thee; beyond is one (light) for thee; do thou unite with the third light. Causing this union of thy body (with that light), be lovely in the beloved highest birthplace of the gods.” (And after that, the Adhvaryu should put that fire back on its fire place.) By reciting that formula it is indeed with the Brāhman (i.e., with the holy power of the sacred word) that he collects that fire. This is the atonement-rite for that.

(d) If it (i.e., the fire) should fall, while burning, at a greater distance, he (the Sacrificer) should go after that, and settle (there where the fire has fallen). This indeed is the atonement-rite for that.

(e) Verily milk enters into the plants and into the cows of that one for the oblation of whom the calves are driven away (from the cows) and (still) suck (the cows). If he (the Adhvaryu, acting for the Sacrificer,) should milk them (i.e., the cows) (in order to get the milk for the sāmndya-offering of the new-moon sacrifice), he would sacrifice with a sacrificial substance which has already been used (since the calves have sucked the cows). (On the other hand) if he should not milk them, he would omit a portion of the sacrifice. (Therefore) he should offer a rice-gruel to Vāyu. Verily the provider of milk is Vāyu. It is he who gives the milk to him (i.e., to the Sacrificer). (And) the plants are milk, (and) milk is milk. (Consequently, by offering to Vāyu a rice-gruel, which is made of the product of rice-plants and of milk) it is by means of milk that he (the Adhvaryu) obtains milk for him (i.e., for the Sacrificer). Then (the next day), he should (again) drive the calves

1. RF. 8.43.18. Cf. TS. 1.3.14.3.
4. Cf. RV. 10.56.1 and AV. 18.1.7.
5. The interpretation of this text is difficult because of its conciseness. My interpretation, which follows that of Caland, is based on the examination of the parallel texts (Baudh. 29.10; Ap. 9.1.17-18; Āv. 3.10.9). From these texts it appears that this atonement-rite and the following one should be performed when an Āhītāgni, leaving his home, carries away with him his sacred fires, and it happens that, during the transportation, the fire (the Āhavaniya fire according to Āvāśa) falls down.—These two atonement-rites are connected with the agniḥotra. But it seems that, for the author of the Tait.-Br., they are considered as being also connected with the new-moon sacrifice because the sāmndya-offering of the new-moon sacrifice is connected with the performance of the agniḥotra.
6. According to Ap. 9.1.18-19, the Adhvaryu, acting for the Sacrificer, should offer, there where the fire has fallen, a sacrificial cake on eight potsheers to Agni Pathikṛt (i.e., Agni who prepares the way).
away (from the cows) for the subsequent oblation (i.e., for the sāmānyya-offering of the subsequent normal new-moon sacrifice). This is the atonement-rite for that.7

(f) Verily, of the two groups of gods (namely those who come in the evening and those who come in the morning), he deprives of their share those gods who come to the house of the Sacrificer in the evening, he whose sacrificial substance (i.e., the milk), after it has been milked in the evening, undergoes damage (i.e., is spoilt). (Consequently, if the milk that has been milked in the evening for the sāmānyya-offering, which is to be offered to Indra, the next day, is spoilt,) he (the Sacrificer, through the mediation of the Adhvaryu,) should scatter grains of rice (for a cake) for Indra, and then spend the night fasting near the sacred fire. Verily the plants (which produce the grains of rice) are milk. (Consequently) it is after having taken hold of milk, after having seized it, that he spends the night fasting near the sacred fire. The milk that should be (milked) in the morning, one should cook. And the sacrificial cake prepared for Indra should be the other (milk) (i.e., should be a substitute for the milked milk in the evening). (Thus) he (the Adhvaryu) puts together for him (i.e., for the Sacrificer) the two (portions of sacrificial substance) that belong to Indra. (For) verily the plants (that produce the grains of rice) are milk, and (milk) is milk. (Consequently, by offering a cake made of the product of plants,) it is by means of milk that he (the Adhvaryu) obtains milk for him (i.e., for the Sacrificer). Then (the next day), he should (again) drive the calves away (from the cows) for the subsequent oblation (i.e., for the sāmānyya-offering of the subsequent normal new-moon sacrifice). This is the atonement-rite for that.8

(g) Verily he deprives of their share both (groups of gods), (namely) those who come to the house of the Sacrificer in the evening and those who come in the morning, he of whom the two sacrificial substances (i.e., the two kinds of milk used for the preparation of the sāmānyya-offering) undergo damage (i.e., are spoilt). (Therefore, in this case,) he (the Adhvaryu, acting for the Sacrificer,) should offer a porridge of rice, of five sārdhas,9 to Indra. (And, first,) he should offer an oblation to Agni, the first of the deities. (By doing so) he gladdens the deities who have Agni at their head. Verily some deities follow Agni, and some follow Indra. (By offering an oblation to Agni and a porridge of rice to Indra,) he gladdens both (groups of deities).—Verily the plants (that produce the grains of rice) are milk, and (milk) is milk. (Consequently, by offering to Indra, instead of the two kinds of milk, a porridge made of rice, the product of plants, and milk,) it is by means of milk that he (the Adhvaryu) obtains milk for him (i.e., for the Sacrificer). Then (the next day), he should (again) drive the calves away (from the cows) for the subsequent oblation (i.e., for the sāmānyya-offering of the subsequent normal new-moon sacrifice). This is the atonement-rite for that.10

(h) Verily one-half is lost of the sacrifice of that one whose wife, on the day of the religious vow (i.e., on the day before the performance of the sacrifice) is untouched (because she is menstruating). (Consequently, in that case,) he (the Sacrificer) should perform the sacrifice (only) after having kept her away (from the place of the sacrifice). (Nevertheless) he performs the whole sacrifice. (For that purpose) he should invite her to come to him (with this formula): "I am that one (i.e., the Sky), thou art this one (i.e., the Earth)."11 I am the Sky, thou art the Earth. I am the Sāman, thou art the Rc. Come! As such, let us unite. Let us put together our seed, in order to obtain a male child, a son, prosperity, good offspring, and abundance of brave men." (By reciting this formula,) he invites her to the half (of the sacrifice) (and the sacrifice becomes whole). This is the atonement-rite for that.12

7 Cf. Ṛg. 9.1.23–24
8 Cf. Ṛg. 9.1.25–28.
9 The sārdha is a measure of capacity. The word may be translated by "panful."
10 Cf. Ṛg. 9.1.31. According to Ṛg. 9.1.31, the oblation offered to Agni is a sacrificial cake offered on eight potsherds. According to Baudh. 27.13, one should proceed with the offering to Indra after having first offered the oblation to Agni.
11 The reading āmū hām is well established, but it is difficult to explain it satisfactorily. The reading of the Atharvaveda is āmū 'hām. I think that āmū, like āhū, has the value of āsū, the nominative singular masculine of the demonstrative pronoun, the accusative of which is āmīm, and that it means "that one." My interpretation is based on the fact that the following sentence of the formula is "I am the Sky, thou art the Earth." It is uncertain, however, because the demonstrative pronoun that designates the earth is usually āyām and not ād.
(a) yād viṣṭaṇṇena (corr.: viṣyaṇṇena) juhuyat, āpraja āpasūr yājāmānaḥ syat; yād anāyatane ninayet, anāyatanaḥ syat; prājapatyā rā valmikapavāpyām āvanayet; prājapatyā yājāmānaḥ syat; prajapati eva yajñāṃ prātiṣṭhapayati; bhār ity āhā; bhūtō vā prajapatiḥ [1]; bhūtō eva 'paiti; tāt kṛtvā, anyāṃ durgdhaḥ pūnāḥ hotavyam; sā vā tātāḥ prāyaścittih.

(b) yāt kṛtyāvanānena juhuyat, āpraja āpasūr yājāmānaḥ syat; yād anāyatane ninayet, anāyatanaḥ syat; madhyamānaḥ parṇena dyāvā- prathivyā ra c'ntaḥparidhi ninayet; dyāvā- prathivyāvat eva 'nat prātiṣṭhapayati [2]; tāt kṛtvā, anyāṃ durgdhaḥ pūnāḥ hotavyam; sā vā tātāḥ prāyaścittih.

(c) yād avārṣṭena juhuyat, āparāpayam asya "tāṁ jāyeta, kilāsā syād arāsā vā; yāt práty eyat, yajñāṃ vichhindayet; sā juhuyat, mitrā jānālān kāparī prajānān [3], mitrā dāhārā prathivām utā dyām, mitrāh krṣṭir ānimśiṣa 'bhicaste, satyāva havyām gharāvat vahotet 'ti; mitrēni vāi 'nat kāparī prathivām; tāt kṛtvā, anyāṃ durgdhaḥ pūnāḥ hotavyam; sā vā tātāḥ prāyaścittih.

(d) yāt pūrvasyañ āhutyañ āhutyaṃuttārā 'hūḥī skāntet, dvipādiḥ paśūbhīr yājāmāno vyāhyeya; yād uttarāya bhī juhuyāt [4], cātuṣpādiḥ paśūbhīr yājāmāno vyāhyeya; yātā vētthā vanaspate dvānam gūhāṃ nāmāni, tātra havyām gāmāyā 'ti, vanaspateya ra cā samidham ādāhā, tūṣām eva pūnāḥ juhuyat; vānaspatinai vāi 'yajñāyāya lyāt cā 'nārtām cā 'hūī vidādāhā; tāt kṛtvā, anyāṃ durgdhaḥ pūnāḥ hotavyam; sā vā tātāḥ prāyaścittih.

(e) yāt pūrā prājāyēhyāḥ prāñ āṅgarāḥ skāntet, adhvaryave ca yājāmānā ca 'kāfī syat [5], yād dāsīnā, brāhmaṇe ca yājāmānā ca 'kāfī syat; yāt pratyākā, hōtre ca pātīyāh ca yājāmānā ca 'kāfī syat; yāt ūdā, agnihe ca paśūbhīṣa ca yājāmānā ca 'kāfī syat; yād abhijhuyat, ruddya 'sya pāsun ghatukāh syat; yān nā 'bhījuhuyat, 'sāntāhāḥ prāhryeta [6]; sruvyāya būdhānena 'bhījāddhāyāt, mā tamo mā yajñās taman mā yājāmānas taman, nāmās te astv āyatē, nāmā rudra parāyatē, nāmā nātra nisīdasi, amām mā hiśīr amām mā hiśīr īti yēna skāntet, tām prāhrēt; sahāsārīgō vṛṣabho ītāvēdāhā, stūmpaṛṣṭho gharāvāntr upātkārhā mā no hāsin mēthōtī nēt tvā jāhāma, go-poṣam no vīrapoṣom ca yacchē 'ti, brāhmaṇai vāi 'naṁ prāhrēt; sāi vā tātāḥ prāyaścittih [7].

(a) If he (the Adhavyu, acting for the Sacrifice) should perform the sacrifice with an offering (of milk) that (when cooked.) has flowed out (of the vessel), the Sacrifice would be without offspring and without cattle. If he (the Adhavyu) should pour it out in a place that is not its proper resting place, he (the Sacrifice) would be without a proper resting place (i.e., homeless). (Therefore, in that case,) he (the Adhavyu) should, with the stanza that is addressed to Prajāpāti,13 pour it out on an ant-hill. The ant-hill belongs to Prajāpāti.14 (And) Prajāpāti is the sacrifice. (Consequently, by doing thus,) he puts the sacrifice into Prajāpāti (i.e., in its proper place).—He (the Adhavyu, acting for the Sacrifice,) says: "Existence (bhūtā)." Verily Prajāpāti is the one who has come into real existence (bhūtā). (Consequently) he (the Adhavyu) obtains prosperity (bhūtīm) (for the Sacrifice). Having done that, and having milked another (cow) (i.e., having caused another cow to be milked), he should offer the oblation anew (i.e., recommence the sacrifice). This is the atonement-rite for that.

(b) If he (the Adhavyu, acting for the Sacrifice,) should perform the sacrifice with an offering (of milk) in which a worm (or an insect) has dropped, the Sacrifice would be without offspring and without cattle. If he (the Adhavyu) should pour it out in a place that is not its proper resting place, he (the Sacrifice) would be without a proper resting place (i.e., homeless). (Therefore, in that case,) he (the Adhavyu) should, with the stanza that is addressed to Heaven and Earth,15 pour it out, by means of the middle part of a ( trifoliolate) paśās leaf, within the enclosing sticks. (By doing thus,) he puts it in Heaven and Earth (i.e., in its proper place). Having done that, and having milked another (cow) (i.e.,

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13 The stanza that is addressed to Prajāpāti is RV. 10.121.10: "O Prajāpāti, none other than thou encompasseth all these creatures; for whatever object of desire we sacrifice to thee, let that be ours. May we be lords of riches."  
14 According to TS. 5.1.2.5, Prajāpāti is this earth, and the ant-hill is its ear.  
15 Cf. Āp. 9.2.4.—This atonement-rite and the following ones are connected with the agnikotra. But it seems that, for the author of the Tait.-Br., they are also considered as being connected with the new-moon sacrifice because the preparation of the sāmnasya-offering of the new-moon sacrifice is connected with the performance of the agnikotra.  
16 The stanza that is addressed to Heaven and Earth is RV. 1.22.13 = TS. 3.3.10.h: "May the great Heaven and the Earth mingle (i.e., prepare) for us the sacrifice. May they further us with their support."
having caused another cow to be milked), he should offer the oblation anew (i.e., recommence the sacrifice). This is the atonement-rite for that.\(^{17}\)

(c) If he (the Adhvaryu, acting for the Sacrificer,) should perform the sacrifice with an offering (of milk) on which drops of rain have fallen, deformity would be produced on the body of the Sacrificer; he would be leprous or afflicted with hemorrhoids. (On the other hand,) if he (the Adhvaryu) should go back (to the Gārhapatya fire place, in order to fetch another portion of milk), he would interrupt the sacrifice. (Therefore, in that case,) he should offer an oblation with (this formula): "Mitra, he who knows, causes men to be fit; Mitra regards men with unwinking eyes. To the true one do you offer an oblation rich in clarified butter."\(^{18}\) (By doing thus,) thanks to Mitra, he (the Adhvaryu) causes that (offering) to be fit for (oblation). Having done that, and having milked another (cow) (i.e., having caused another cow to be milked), he should offer the oblation anew (i.e., recommence the sacrifice). This is the atonement-rite for that.\(^{19}\)

(d) (For the performance of the agnihotra, the Adhvaryu, acting for the Sacrificer, should pour out two libations of milk on the kindling-stick that he has put on the Ahāvanīya fire.)

If, after the first libation has been poured out, the second libation should be split (i.e., lost), the Sacrificer would be deprived of his two-footed domestic animals (i.e., his servants). If he (the Adhvaryu) should pour out the second libation upon the first one, the Sacrificer would be deprived of his four-footed domestic animals (i.e., his cattle). (In both cases) he (the Adhvaryu) should put a kindling-stick (on the Ahāvanīya fire) with the stanza that is addressed to the lord of the forest (i.e., the tree) {namely}: "There where thou knowest, O lord of the forest, the secret names of the gods, there do thou bring our oblations;"\(^{20}\) and then he should silently (i.e., without any formula) offer again (i.e., offer the second libation). (By doing so) it is by means of the lord of the forest (i.e., by means of the kindling-stick) that he supports separately the two libations of the sacrifice, the one that has undergone damage and the one that is undamaged. Having done that, and having milked another (cow) (i.e., having caused another cow to be milked), he should offer the oblation anew (i.e., recommence the sacrifice). This is the atonement-rite for that.\(^{21}\)

(e) If, before the prayājās (the fore-offerings), a glowing charcoal should fall (outside the enclosing-sticks) towards the east, that would be unwholesome for the Adhvaryu, and for the Sacrificer; if (it should fall) towards the south, it would be unwholesome for the Brahman, and for the Sacrificer; if (it should fall) towards the west, it would be unwholesome for the Hotar, for the (Sacrificer's) wife, and for the Sacrificer; if (it should fall) towards the north, it would be unwholesome for the Āgnidhara, for the cattle (of the Sacrificer), and for the cattle of the Sacrificer.—If he (the Adhvaryu, acting for the Sacrificer,) should make an oblation upon it (i.e., upon that glowing charcoal), Rudra would kill his cattle (i.e., the cattle of the Sacrificer). (But) if he (the Adhvaryu, acting for the Sacrificer,) should not make an oblation on it, that glowing charcoal would be thrown away without having been appeased. (Therefore, in those cases,) he (the Adhvaryu) should cover it (i.e., the charcoal) with the lowest part of the srava spoon, saying: "Be thou not suffocated; let the sacrifice not be suffocated; let the Sacrificer not be suffocated." —"Homage to thee, (O Rudra,) when thou art coming: homage to thee, (O Rudra,) when thou art going away. Homage (to thee) there where thou art sitting down." (Then) with (the words) "Do not hurt that one; do not hurt that one!" etc.,\(^{22}\) he should throw the charcoal in that direction wherefrom it would have fallen. He throws it (back) (into the fire) with this formula: "The bull with a thousand horns, the god who knows all creatures, and whose back is a song of praise, who is endowed with clarified butter, and who has a beautiful face,—let him not leave us after having been united (with us), (and) let us not leave thee!—Give us thy crêving of cattle and thriving of manly sons." This is the atonement-rite for that.\(^{23}\)

3.7.3

(a) vi vā esā indriyēṇa viryēṇa rdhyate, yāsyā "hitāgner agnir mathyāmāno nā jáyate; yātā
\(^{17}\) Cf. Āp. 9.2.5.
\(^{18}\) Cf. Ts. 3.4.11.q = RV. 3.59.1.
\(^{19}\) Cf. Āp. 9.2.6.
\(^{20}\) = RV. 5.5.10.
\(^{21}\) Cf. Āp. 9.2.7.
\(^{22}\) i.e., according to the case: "Do not hurt the Adhvaryu; do not hurt the Brahman; do not hurt the Sacrificer."—"Do not hurt the Hotar; do not hurt the Sacrificer's wife; do not hurt the Sacrificer."—"Do not hurt the Agnir; do not hurt the cattle (of the Sacrificer); do not hurt the Sacrificer." Cf. Āp. 9.2.9.
\(^{23}\) Cf. Āp. 9.2.9 and 9.3.1.
'nyām pāsyet, tāta áḥtya hotavyām; agnāv evā 'syā 'gīnhotráhī hotum bhavati.
(b) yādy anaym nā vindet, ajāyām hotavyām; āgneyvā vāśa, yād ājā; agnāv evā 'syā 'gīnhotráhī hotum bhavati [1].
(c) ajāsya tū nā 'śnīyāt; yād ajāsya 'śnīyāt, yām evā 'gīn āhu tīm jhuyāt, tām adyāt; tāsadm ājāsya nā 'śyam.
(d) yādy ājām nā vindet, brāhmaṇāsya dākṣīne āhaste hotavyām; evā vā agnī vairvānārāh, yād brāhmaṇāh; agnāv evā 'syā 'gīnhotráhī hotum bhavati [2]; brāhmaṇām tū vasatāyī nā 'parunhīyāt; yād brāhmaṇām vasatāyā aparunhīyāt, yāsmin evā 'gīn āhu tīm jhuyāt, tāṃ bhāgadhyeyena vyārdhāvat; tāsadm brāhmaṇām vasatāyā nā 'parudhīyāt.
(e) yādy brāhmaṇām nā vindet, darbhastambė hotavyām; agnīvā vā darbhastambāh; agnāv evā 'syā 'gīnhotráhī hotum bhavati; darbhāhīs tū nā 'dhīyāśītā [3]; yād darbhāh adhīyāśītā, yām evā 'gīn āhu tīm jhuyāt, tām adhīyāśītā; tāsadm darbhā nā 'dhīyāśītavāh.
(f) yādy darbhā nā vindet, apā hotavyām; āpā vā sārvā devātāh; devātās evā 'syā 'gīnhotráhī hotum bhavati; āpās tū nā pāricākṣātā; yāpā vyāpārā pāricākṣātā [4], yām evā 'psv āhu tīm jhuyāt, tāṃ pāricākṣātā; tāsadm āpā nā pāricākṣāyah.
(g) médhya ca vā etāsyā 'medhya ca tanvāvā tu śāḥśrīyete, yāsya 'hitāgner anyār āgnībhīr āgnāyāh saṃśrīyante; āgnaye vīvicae putrājām astakapālam nīrvapt; médhyeyam ca vā 'syā 'medhyaḥ ca tanvāvā vyāvartatayāt.
(h) āgnaye vratāpatayā purodāsām astakapālam nīrvapt; āgnīm evā vratāpātiṃ svēna bhāgadhyeyēnā padhēvāt; sā evā 'nām vṛtām āmabhāytā [5].
(i) gāṛbhāhī śrāvantam agadām akāh, āgnīm evā 'nām vṛtām adhāhīyām; āgnīm evā 'nām vṛtām adhāhīyām; āgnīm evā 'nām vṛtām adhāhīyām.
(j) āgnīm evā 'nām vṛtām adhāhīyām; āgnīm evā 'nām vṛtām adhāhīyām; āgnīm evā 'nām vṛtām adhāhīyām; āgnīm evā 'nām vṛtām adhāhīyām.
(k) prthivyeym āvucūcsotai 'tād ity āha, asyām evā 'nāt pratiṣṭhāpayati.

(i) nā 'bhi prāṇotī niśr̥tīm parācāir ity āha, rākṣasām āpaḥayatī [7].

(a) Verily an Āhītāgni (i.e., a Sacrificer who has performed the rite of the establishment of the sacred fires) is deprived of his manly power, of his manly energy, if the fire is not produced while it is churned (i.e., while the churning takes place). (Therefore, in that case,) he (the Adhāvrayu, acting for the Sacrificer,) should look for (whatsoever) another (fire), and having fetched (that other fire), he should offer the oblation on it. (If that is done,) it is on the fire, indeed, (as it is prescribed,) that his agnihoṭra (i.e., the agnihoṭra of the Sacrificer) is offered. [24]

(b) If he (the Adhāvrayu) should not find another (fire), he should offer the oblation on a she-goat (i.e., according to Āpastamba, on the right ear of a she-goat). Verily this one, the she-goat, is of Agni’s (the fire’s) nature. (Consequently, when the oblation is offered on a she-goat,) it is on the fire, indeed, (as it is prescribed,) that his agnihoṭra (i.e., the agnihoṭra of the Sacrificer) is offered. [25]

(c) But (thereafter) he (the Sacrificer) should not eat goat’s flesh (nor drink goat’s milk). If he should eat goat’s flesh (or drink goat’s milk), he would eat the oblation that he (through the mediation of the Adhāvrayu) would offer on the fire. Therefore he should not eat goat’s flesh (nor drink goat’s milk). [26]

(d) If he (the Adhāvrayu, acting for the Sacrificer,) should not find a she-goat, he should offer the oblation on the right hand of a Brāhmaṇa. Verily this one, the Brāhmaṇa, is Agni Vaiśvānara. (Consequently, when the oblation is offered on the right hand of a Brāhmaṇa,) it is on the fire, indeed, (as it is prescribed,) that his agnihoṭra (i.e., the agnihoṭra of the Sacrificer) is offered. But (thereafter) he (the Sacrificer) should not refuse lodging to a Brāhmaṇa. If he should refuse lodging to a Brāhmaṇa, he would deprive from its share the fire on which he (through the mediation of the Adhāvrayu) would offer the oblation. Therefore, he should not refuse lodging to a Brāhmaṇa. [27]

(e) If he (the Adhāvrayu, acting for the Sacrificer,) should not find a she-goat, he should offer the oblation on the right hand of a Brāhmaṇa. Verily this one, the Brāhmaṇa, is Agni Vaiśvānara. (Consequently, when the oblation is offered on the right hand of a Brāhmaṇa,) it is on the fire, indeed, (as it is prescribed,) that his agnihoṭra (i.e., the agnihoṭra of the Sacrificer) is offered. But (thereafter) he (the Sacrificer) should not refuse lodging to a Brāhmaṇa. If he should refuse lodging to a Brāhmaṇa, he would deprive from its share the fire on which he (through the mediation of the Adhāvrayu) would offer the oblation. Therefore, he should not refuse lodging to a Brāhmaṇa. [27]
(f) If he (the Adhvaryu, acting for the Sacerdote) should not find Darbha grass, he should offer the oblation on a bunch of Darbha grass. Verily the bunch of Darbha grass is fiery (i.e., containing fire). (Consequently, when the oblation is offered on a bunch of Darbha grass,) it is on the fire, indeed (as it is prescribed,) that his agnihotra (i.e. the agnihotra of the Sacerdote) is offered. But (thereafter) he (the Sacerdote) should not sit on Darbha grass. If he should sit on Darbha grass, he would sit on the very oblation which he (through the mediation of the Adhvaryu) would offer on the fire. Therefore, he should not sit on Darbha grass. 28

(g) Verily the two selves of an Āhitāgni, namely, the one that is fit for the performance of the rites, and the one that is not fit for the performance of the rites, mix together if his sacred fires mix together with other fires. (Therefore, in that case,) he (the Adhvaryu, acting for the Sacerdote) should offer to Agni Vivici (Agni, the Divider,) a sacrificial cake on eight potsherds. (By doing so,) he separates the two bodies of him (i.e., of the Āhitāgni), namely, the one that is fit for the performance of the rites, and the one that is not fit for that. 29

(h) He (the Sacerdote, through the mediation of the Adhvaryu,) should offer to Agni Vratapati (Agni, the lord of religious vows,) a sacrificial cake on eight potsherds. (By doing so,) he approaches (for assistance) Agni Vratapati with his own share, (and) he (Agni Vratapati) makes him take hold of his vow. 30

28 Cf. Āp. 9.3.9-10.
29 Cf. Āp. 9.3.11-14.
30 i.e., a Sacerdote who has performed the rite of the establishment of the sacred fires.
31 Cf. Āp. 9.3.18.
32 Cf. Āp. 9.3.16.—According to Sāyana, the Sacerdote should offer this cake to Agni Vratapati if he has vowed not to eat goat's flesh, or not to refuse lodging to a Brāhmaṇa, or not to sit on Darbha grass, or not to censure the waters.

(i) (The Adhvaryu says:) "They have made free from injury the down-flowing embryo (i.e., the down-flowing seminal fluid),—(the gods) Agni, Indra, Vṛṣaṭa, Bṛhaspati. This (i.e., the sacrificial substance) has flowed down on the earth; (but) it does not reach Nirṛti (the goddess of destruction), beyond." 32 Verily the agnihotra (i.e., the sacrificial substance to be offered at the agnihotra) is the seminal fluid, the manly power, of the Āhitāgni (i.e., the Sacerdote). If that should flow out, the seminal fluid, the manly power, of him (i.e., of the Āhitāgni) would flow out. (Therefore, if the sacrificial substance to be offered at the agnihotra flows out,) he (the Adhvaryu) says: "They have made free from injury the down-flowing embryo." (By saying that) he puts seminal fluid, manly strength, into him (i.e., into the Sacerdote).

(j) He says: "Agni." Verily the giver of seminal fluid is Agni. (Consequently, by saying that,) he gives seminal fluid (to the Sacerdote). He says: "Indra." (By saying that,) he gives manly power (indriyam) to him (i.e., to the Sacerdote). He says: "Vṛṣaṭa." Verily the god who gives forms to the pairs of domestic animals is Vṛṣaṭa. (Consequently, by saying that,) he (the Adhvaryu) gives forms to the domestic animals. He says: "Bṛhaspati." Verily Bṛhaspati, among the gods, is the Brāhmaṇa (the holy power of the sacred word). (Consequently, by saying that,) it is by means of the Brāhmaṇa that he (the Adhvaryu), for the benefit of him (i.e., of the Sacerdote), causes the creatures to procreate.

(k) He says: "This has flowed down on the earth." (By saying that,) he firmly establishes this (i.e., the sacrificial substance of the agnihotra, i.e., the seminal fluid, i.e., the offspring, of the Sacerdote) on this (earth).

(l) He says: "(But) it does not reach Nirṛti (the goddess of destruction), beyond." (He says that) in order to drive the Rākṣases away.

3.7.4

(a) yāh purātata prasārvānti, upāśāt taraśva

taṣa ca yāh, tābhi raśmipavitrābhiḥ, śraddhām

(b) devā gātūvīdāḥ, gātūm yajñāya vinda
tām, mānasā pātādeva, vātād tayjñā pravajyata

tām. 33

tṛtyasayai divāḥ, gāyatrīyā soma āḥṛtah

33 According to Āp. 9.4.1, this formula should be recited over the agnihotraftādī (the kettle that contains the milk of the agnihotra) if it begins to leak.


(d) āpo deviḥ suḍhaya stha; imā pātṛaṁ sūndhata; upatāntikāya devānām, parṇavalkām uta sūndhata.

(e) pāyō grhēṣu pāyō aghnīyāsu, pāyō vatsēsū; pāyā īndraḥ āvijaya hiṣhryaya; gāyatrī parṇavalkēña, páyāṁ sōmaṁ karotv imāṃ [2].

(f) agnim grhṇāmī surātham yō mayohōḥ, yā udvāntam ārohaḥ sūryaḥ āhne, ādityāṁ jyotisāṁ jyotisāṁ uttamām; śvō yajnāya rāmatam devātābhyaḥ.

(g) vāsūn rudrān ādityān, īndraḥ saḥa devātāḥ, tāḥ pūrvāḥ parigṛhṇāmī, svā āyātane maniṣāya.

(h) imām urjāṁ paṇcādaśāṁ yē právīṣṭāḥ, tāṃ devān parigṛhṇāmī pūrvāḥ [3]; āgnim havyavād ihā tāvāhathā; paurṇamāṃśah hāvīr īdām ēśamāmī yāy. —āmāvāsāyaḥ hāvīr īdām ēśamāmī yāyī.

(i) antarā 'gni paśāvah, devaśaṁśādām āga-man; tāḥ pūrvāḥ parigṛhṇāmī, svā āyātane maniṣāya.

(j) īhā prayā viśvārūpā rāmantām, āgnim grhāpatim abhi saṁsārānāḥ; tāḥ pūrvāḥ parigṛhṇāmī [4], svā āyātane maniṣāya.

(k) īhā pasāvā viśvārūpā rāmantām, āgnim grhāpatim abhi saṁsārānāḥ; tāḥ pūrvāḥ parigṛhṇāmī; īhā āyātane maniṣāya.

(l) ayām pīṭñarām agnī, āvād dhāvī yā tīṭhyā ä; tām pūrvāḥ parigṛhṇāmī; āvīṣaṁ naḥ pīṭñarām karat.

(m) ājāraṁ tvāṁ sābhāpālaḥ [5], vyajyā-bhāgaṁ sūndhāta; āgnee didāya me sahībha, vijītayai sarādā satām.

(n) āṇām āvasathaḥ, abhihaṁśi śarāдают satām; āvasathāh śrī́ṁ śaṁtranām, āhir budhnīyo nīyacchathu.

(o) idām ahāṁ agnīyēṣṭēḥbhyaḥ, vāsuvbhaya yajñāṁ prāravāvī.—idām ahāṁ īndraiṣṭēṣṭēbhyaḥ [6], rūdhrēbhaya yajñāṁ prāravāvī.—idām ahāṁ vārupaiṣṭēḥbhyaḥ, ādīṭeyēbhaya yajñāṁ prāravāvī.

(p) pāyasaṁvāt rīṣadhaḥ, pāyasya vīruḍhām pāyāḥ; āpaṁ pāyaso yāt pāyaḥ, tēna māṁ indra śaṁsāya.

(q) āgnee vrataṁ vratams carisyāṁ, tāc chākeyaṁ tāṁ me rādhyātām.—vāyō vrataṁ (corr.: vrataṁ.—) āditya vrataṁ [7].—vratāṁṅaṁ vrataṁ vratams carisyāṁ, tāc chākeyaṁ tāṁ me rādhyātām.

(r) imāṁ prācinām udīcīṁ, īśam urjāṁ abhi saṁśkritāṁ, bahupurṇāṁ aśukāgraṁ, hārāmi paśuṇām ahāṁ.

(s) yāt kṛṣṇo rūpāṁ krtvā, prāviṣas tvāṁ vānaspaṁ, tātas tvāṁ ekavīṁśaśatdāh, sāmbhārāṁi surāthāṁ śa.[8].

(t) trīṇ paridhiṁ tṛśāḥ samiṁdāḥ, yajñāyur anusaṁcaṛān, upaveṣaṁ mēṣakaṁ dhēṣṭīṁ, sāmbhārāṁi surāthāṁ śa.[9].

(u) yā jāṭā śaḍadhāya, devēbhyaṁ trīyugāṁ purā, tāsāṁ pārvaḥ rādhyāsam, parīṣṭāṁ ahāram.

(v) apāṁ mēdhīyam yajñīyam, sādevaṁ śivāṁ astu me [9]; āchettā vo mā riṣam, jīvāṁ sarādaḥ satām.

(w) aparimītaṁ pārīmītaḥ, sāṁnaye suktāya kām, ēno mā nīśam kāmāc canā 'hām; pūnār utthāya hāvīr bhavantu.

(x) sakṛdācchānāṁ barhir ūrāṁdu, syanāṁ pīṭbhyas tvā bhārāyī ahām; asmitā mehitu satī pītraṁ soṁyāḥ, pītāmahāḥ prāpūtāmahāḥ cā 'nuṛīgī ṣaḥā [10].

(y) trīvṛt pālāśe darbhāḥ, ṣāḍyā pādēsāsamītaḥ, yajñē pāvitrāṃ pōṭṭamām, pāyō hāvīyaḥ karotu me.

(z) imāu prānāpānau, yajñāyaya 'īgāi sarvasāḥ, āpyāyāyantāu sāṃcaratām, pāvitrāv hāvāṣodhāne.

(aa) pāvitrā stho vaisṇavī; vāyū váṁ mānāsā punātu [11].

(bb) ayām prāṅsā cā' pānās ca, yājāmnām āpyācchhatām, yajné hy abhūtām pōṭṭārau, pāvitrāv hāvāṣodhāne.

(cc) tvāyā vēṁ vīvidūḥ pṛthivīṁ, tvāyā yajnō jāyate vīṣvāddhāṁ; ācchidṛm yajñam ānveṣi vidvā; tvāyā hōṭā sāṃtanto dhāmasān.

(dd) trayavātṛñhāsā sī tāntuṃnām; pāvitrān saḥa 'gahi [12]; śivē 'yāṁ rājju abhūdhāṁ; agnīnīyam uṃpasevātām.

(ee) āprasaṁśaṁya yajñāyaya, ukhe ṣaḍadhyām ahām; paśuḥbhī mēṣṇītaṁ bibhṛtaṁ, īndrāya śrīṁ dādhi.

(ff) upaveṣo 'sī yajñāyaya, tvāṁ parivesaṁ adhārayāṁ, īndrāya hāvīḥ kṛṇāntāv; śivē ṣagmō bhavāsi naḥ [13].

(gg) āmṛṣamayaṁ devapātrām, yajñāyaya 'yuiṣ prāvyūyamatā; tīrāvaṭivārām āṭitaṁ, āpo dhāraya mā 'tīgūb.

(hh) devēna savītrō 'ṛptāḥ, vāsōḥ śāṣyasya rāṁbhīḥ, gām dohpavītrē rājjuṁ, sārva pāṭṛaṁ śundhata.

(ii) etā ācarantī mādhunam duḥānāḥ, prājāvatīra yaśāso viśvārūpāḥ [14]; bahvīr bhāvantīr ūpa jāyāmanāḥ, ihā va īndro ramayataī gāvāḥ.

(jj) pūṣā stha.
(kk) ayaksha vaḥ praṣāya saṃādṛṣṭi, rāyā pōṣeṇa baḥula bhāvantīḥ; ārjaṃ pāyāḥ pīṇva-
mānaṃ gṛhatāṃ ca, jīvō jīvantī upa vaḥ sadevyam. (ll) dyauḥ ce 'māṃ yaṁ jayām prthivī ca saṃ-
dhātām; dhātā somaḥ saha vātana vāyūḥ; yaṃ jayānāya drāviṇaṃ daṇḍāt [15].

(mm) utṣaṃ duḥanti kalāśāṃ cāturbilamb, idāṃ devānām mahānīmatiṣu suvarṇidām, tād in-
āṁgī jinvaṁ (cor.: jinvaṁ) sāṃtāvat, tād yaṃ jayānāya anatvāt daṇḍātv.

(nn) kām adhuḥkṣaḥ prā ṣro brūhi, indraśya havir indriyām.

(oo) amūṃ yasyaṃ devānām, manusyaṃ pāyo hitam.

(pp) baḥu durgīḥ 'ndraya devēbhyāḥ, havayām āpyātāṃ pūnaḥ [16], vatsēbhya manusyē-
bhyāḥ, punardhāya kalpatām.

(qq) yajānāya sāmātār asi, yajānāya tāv śaśātāmī amātāmī.

(rr) ādāsam asi viṣṇave tāv, yajānāya 'pida-
ḍhāyam ahām, adhāb āriktaṇa pātraṇa, yaḥ pūtāḥ pariṣārāte.

(ss) ayām pāyaṃ sōmaṃ kṛtvā, svām yōnim āpi garṇam [17], parṇavākša pavātraṁ, saum-
āmāvād dhi nirmataḥ.

(tt) imau pāṇam ca darbhum ā, devānāṁ havayāsāhāvam, prāṭarveṣyā vaṃpā, viṣṇu
havyām hi rākṣaśi.

(uu) uḥhaṛ agnaṃ upatrapate, devātā upava-
santu me, ahāṃ gṛmyāṃ upavasaṃ, māhyāṃ gopātaye paśu [18].

[This chapter and the two following ones contain stanzas and formulas that should be recited at the full-moon and new-moon sacrifices. Most of these stanzas and formulas are to be recited by the Sacrificer or the Adhvaryu.]

(a) "With these (waters) which flow forth in front, from above, and from everywhere, which are purified by rays of light, I take hold of faith, (I take hold of the sacrifice.)"

(b) "O ye gods who know the ways, find the way for the sacrifice. From the wind, let the sacrifice be put in motion by the divine lord of the mind."

(c) "From the third heaven the soma was brought hither by the Gāyatrī stanza (which had assumed the form of an eagle). In order to make the mixture (of sweet and sour milk) for the drinking of soma, I seize the inner bast (of a branch of the parṇa tree)."

(d) "O divine Waters, you are purified. Do you purify these vessels; and, for the rennet (that coagulates the milk) of the gods, purify also the bast of the parṇa tree."

(e) "The milk (be) in the houses, the milk (be) in the cows, the milk (be) in the calves. O milk, be firm for the oblation offered to Indra. Let the Gāyatrī stanza, by means of the bast of the parṇa tree, make the milk into this soma here."

(f) "I seize Agni, (the god) who has a good character, who causes pleasure, who, for the day, mounts the rising sun, the son of Aditi, the best light of all lights. Let him (i.e., Agni) stay here for the sacrifice of tomorrow, for the benefit of the deities."

(g) "First (i.e., before all other Sacrificers), with my prayer, I take hold of the Vasus. The Rudras, the Adityas, (all) the deities together with Indra, in their own abode."

(h) "First (i.e., before all other Sacrificers), I take hold of the gods who have come to this refreshment of the fifteenth day. Let Agni, the conveyer of the oblations, bring them (i.e., the

24 According to Ap. 1.6.8, this formula should be uttered by the Adhvaryu when he takes a splint among the shavings of that branch of parṇa tree that has been cut off, and deposits it. This splint, i.e., a piece of the bast of the parṇa tree, is to be used as rennet in order to obtain the sour milk for the sāṁyāya-offering. This offering, a mixture of sweet and sour milk, is identified with the soma. Cf. Tait.-Br. 3.2.1.4 and 3.2.3.1.

25 According to Ap. 1.11.10, this is the first of the two formulas which the Sacrificer should recite when, on the day before the day of the chief offerings of the new-moon sacrifice, the Adhvaryu sprinkles with water the vessels that are needed for the sāṁyāya-offering. Cf. Tait.-Br. 3.2.3.6.

26 Cf. Aitāraṇya-Brāhmaṇa 5.2.8.

27 This formula is called by Śāyaṇa the tātāścana-mantra. It is probable that it should be recited by the Sacrificer when the bast of the parṇa tree is put into the sweet milk in order to produce the sour milk for the sāṁyāya-offering. The word pāyas that stands in front of the words gṛhā, oghāyā, and saṣṭā may be vocative, but I think that it is a nominative. On the other hand, I think that a new sentence begins with pāyas ināṛṣya; and here pāyas certainly is a vocative.

28 According to Ap. 4.1.8, this formula and the two following ones are the formulas which the Sacrificer should recite when, on the day before the day of the chief offerings, fuel is put on the Śāyaṇa fire. Cf. Ap. 1.1.2.

29 According to Ap. 4.1.4, this formula should be muttered by the Adhvaryu when, on the day before the day of the chief offerings, he is about to put fuel on the three sacred fires.

30 According to Ap. 4.4.4, this formula should be muttered by the Sacrificer when the Adhvaryu brings the pāntā-
waters forward. Cf. Tait.-Br. 3.2.4.4. But, according to Baudh. 2.1: 34.3, this formula and the following one should be muttered by the Sacrificer at the beginning of every sacrifice, just before he pronounces his intention to sacrifice.
FULL-MOON AND NEW-MOON SACRIFICES

sacrifice to the Rudras, of whom the best is Indra,—Now I announce the sacrifice to the Agityas, of whom the best is Varuṇa.”

(p) “Rich in sap are the plants. Rich in sap is the sap of the plants. With that which is the sap (i.e., the essence) of the sap of the waters, do thou, O Indra, unite me.”

(q) "O Agni, lord of the vow, I shall observe the vow; may I be able to observe it; may I succeed in it."—"O Vāyu, lord of the vow [, I shall observe the vow; may I be able to observe it; may I succeed in it].”—"O Agitya, lord of the vow [, I shall observe the vow; may I be able to observe it; may I succeed in it].”—"O lord of the vows, I shall observe the vow; may I be able to observe it; may I succeed in it."

(r) "This (branch of the pārṇa tree), the point of which is turned toward northeast, which has been made into sap and strength, which is furnished with many leaves, and which has not a dry tip, I fetch as a protector of the cattle."—"Since, (O Agni), having assumed the form of a black antelope, thou didst enter the trees, out of them I gather thee twenty-one-fold with good gathering."

(l) “The three enclosing-sticks, the three kindling-sticks, the pokering stick called śpavaṇa, the stirring stick, the pokering stick, called dhrṣṭi, (all)

These are the last words of the formula when it is recited at the full-moon sacrifice. At the new-moon sacrifice, they are replaced by the following ones.

According to Ap. 4.2.2, the Sacrificer should recite this formula when fuel has been put on all the sacred fires.

According to Ap. 4.2.3, this formula should be recited by the Sacrificer when, and his wife when, on the day before the day of the chief offerings, their meal. At the full-moon sacrifice they take it before the sacrificial grass at the new-moon sacrifice they take it before the calves are driven from the cows that will furnish the milk for the sāmnāya-offering. Cf. Tait.-Br. 3.2.2 and 3.2.1.

According to Ap. 4.3.2, the first of these formulas should be muttered by the Sacrificer when, on the day before the day of the chief offerings, he takes the vow,—if he is a Brāhmaṇa; the second one, if he is a Kasitriya; the third one, if he is a Vaiśya. I suppose that the fourth formula is muttered by the Sacrificer in each case—vratānām vratāpate. In the text of the Tait.-Br., a genitive depending on an unaccented vocative is usually accented.

According to Ap. 1.2.1, this formula should be recited by the Adhvaryu when, on the day before the day of the chief offerings, he brings to the sacrificial ground the branch of pārṇa tree he has cut in order to drive the calves from the cows that will furnish the milk for the sāmnāya-offering. Cf. Tait.-Br. 3.2.1.

According to Ap. 1.6.1, this formula and the following one should be recited by the Adhvaryu when, on the day before the day of the chief offerings, he gathers sticks, and puts them on the cord he has prepared for them. Cf. Tait.-Br. 3.3.6.
these (sticks) that accompany the life of the sacrifice, I gather with good gathering." 85

(a) "Of these plants, which were born three generations before the gods, may I successfully hit the joints, when I fetch the sacrificial strew." 86

(v) "What of the waters is pure, fit for sacrifice, and divine, may that be propitious to me. When I cut you off, (O stems of Darbha grass,) may I not receive harm. May I live a hundred autumns." 84

(w) "Of the ones that are unlimited in number I tie the ones that are limited in number together, for the good work (i.e., for the sacrifice). Let them (i.e., the stems of Darbha grass) rise again, and multiply." 85

(x) "Thee, the sacrificial strew, which has been cut with one stroke, and which is soft as wool, thee I bring as a comfortable seat for the Fathers (i.e., the deceased ancestors). Let my dear fathers, grandfathers, and great-grandfathers sit on it with their followers." 86

(y) "Let the Darbha grass, (which is) threefold, (which is) fastened to (a branch of) the palāsa tree, (and which is) so long, (i.e., measuring a span,—(let the Darbha grass,) as a strainer, most purifying at the sacrifice, make, for me the milk, fit for obliteration." 87

85 The twenty-one sticks alluded to in the first formula (v) are: (1) the fifteen kindling-sticks which the Adhvaryu will put on the Āhavanīya fire when the Hotar will recite the śāmīṣhini verses; (2) the three enclosing-sticks; (3) the two sticks to be used for the two āgarhānas; (4) the one kindling-stick to be used for the after-offerings. But, according to the second formula (v), the Adhvaryu also gathers: one stick to be used as upāmat, one stick to be used as stirring stick, and one stick to be used as dṛṣṭī. Cf. Tait.-Br. 3.3.7.

86 According to Ap. 1.5.5, this formula should be recited by the Adhvaryu when, on the day before the day of the chief offerings, he puts, on the joints of the sacrificial grass, the horse's rib with which he will cut it. Cf. Tait.-Br. 3.2.2.

87 According to Ap. 1.5.5, this formula should be recited by the Adhvaryu when he cuts the sacrificial grass that will be used as sacrificial strew.

88 According to Ap. 1.5.5, this formula should be recited by the Adhvaryu when he ties together the stems of Darbha grass that will be used for the sacrificial strew.

89 According to Ap. 1.7.13, this formula should be recited by the Adhvaryu when, on the day before the chief offerings of the new-moon sacrifice, he spreads sacrificial grass on the vedis for the offering of rice balls to the Fathers (pindaprpitēyaṁ). It is probable, however, that originally this formula, or the last part of it, was recited by the Sacrificer himself.

90 According to Ap. 1.6.10, this formula and the following one should be recited by the Sacrificer while, on the day before the day of the chief offerings, the Adhvaryu makes the ṭakāḥapāvitra, i.e., the strainer which is fastened to a branch of parna (= palāsa) tree, and will be used for the purification of the milk of the śāmīṣhini-offering. Cf. Tait.-Br. 3.2.3.3.

91 According to Ap. 1.1.17, this formula should be recited by the Adhvaryu when, on the day before the day of the chief offerings, he cuts the two blades of Darbha grass which will be used as strainers for the purification of the sprinkling waters. Cf. Tait.-Br. 3.2.5.1.

92 According to Ap. 2.8.6, this formula should be recited by the Adhvaryu when, on the day of the chief offerings, he deposits the two strainers, i.e., two blades of Darbha grass, near the prastaya, i.e., the handful of sacrificial grass that represents the Sacrificer. Cf. Tait.-Br. 3.3.6.7.

93 The vedā, which consists of a bunch of strong grass, is addressed.

94 The vedā is the sacrificial bed; it is covered with sacrificial grass.

95 According to Ap. 1.6.4, this formula should be recited by the Adhvaryu when, on the day before the day of the chief offerings, he makes the bunch of strong grass called vedā. Cf. Tait.-Br. 3.3.9.11.

96 According to Ap. 1.1.28, this formula should be muttered by the Sacrificer when, on the evening of the day before the day of the chief offerings of the new-moon sacrifice, and on the morning of the day of the chief offerings, the man who is about to milk one of the cows which will furnish milk for the śāmīṣhini-offering, takes the halter in order to put it on the calf of that cow. It is said that the halter consists of thirty-three threads probably because there are thirty-three gods.

97 According to Ap. 1.12.2, this formula should be recited by the Adhvaryu when, on the day before the day of the sacrifice, the priest will milk the calf, i.e., the cow. It is said that the cow consists of thirty-three parts, i.e., three cows, three calves, three bull-calves, three cows, three calves, three bull-calves, and so on.
(ff) "Thou art the poking stick. Preparing the sacrificial food for Indra, they (the gods or the priests) brought thee as a (means of) service for the sacrifice. Mayest thou be gracious and helpful to us." 65

(gg) "Let the vessel of the gods, which is not made of clay, be used for the long life of the sacrifice. The waters are poured through a strainer. Hold them back. May they not flow off." 66

(hh) "Purified by the god Savitar by means of the rays of the good sun, do ye purify, O Waters, the cow, the two strainers used for the milk, the rope, and all the vessels." 67

(ii) "They are coming hither (the cows), yielding sweet milk, rich in offspring, beautiful, many-colored. Let Indra make you stay here, numerous and increasing in number, O Cows." 68

(jj) "Ye are Puṣan." 69

(kk) "You, who are without disease, I unite with your offspring, you who are becoming numerous by the increase of wealth. Living, may I sit near to you, the living ones, who are

chiefs of the new-moon sacrifice, he puts on the fire the two ukhās which are used for the milk of the sāṃdṛṣṭiya-offering. One of the two ukhās is used for the milking in the evening, the other for the milking in the morning.

64 According to Ṛ. 1.6.7, this formula should be recited by the Adhvaryu when, on the day before the day of the chief offerings, having cut the branch of the pānī tree, he makes of the lower part of it the poking stick.

65 According to Ṛ. 1.14.1.3, this formula should be muttered by the Sacrifice when, on the day before the day of the chief offerings of the new-moon sacrifice, the Adhvaryu pours water into the iron or wooden vessel with which he will cover the milk of the sāṃdṛṣṭiya-offering. Cf. Tait.-Br. 3.2.3.1.

66 According to Ṛ. 1.11.10, this is the second of the two formulas which the Sacrifice should recite when, on the day before the day of the chief offerings of the new-moon sacrifice, the Adhvaryu sprinkles with water the vessels that are needed for the sāṃdṛṣṭiya-offering. Cf. 3.7.4.d.

67 According to Ṛ. 1.11.10.b, this formula should be muttered by the Sacrifice when, on the evening of the day before the day of the chief offerings of the new-moon sacrifice, and on the morning of the day of the chief offerings, the cows which will furnish the milk for the sāṃdṛṣṭiya-offering come from the stable.

68 According to Ṛ. 1.12.9, the formula "Thou art Puṣan" is uttered by the man who is about to milk the cows which will furnish the milk for the sāṃdṛṣṭiya-offering, when he puts the halter on the neck of the calf of one of the cows, and binds the hind legs of that cow with two cords. And according to Sāyana's commentary on Tait.-Br. 3.7.4.15, the calf, i.e., one calf, is addressed. It is remarkable, however, that, in the text of the Tait.-Br., we have the plural śāla instead of the singular asi. I suppose that with the formula "Ye are Puṣan" the man who is about to milk the three cows addresses their three calves together.

overflowing with invigorating sap, milk, and butter." 70

(ll) "Let Heaven and Earth together yield (i.e., grant us) this sacrifice. Let Dhātār with Soma, let Vāyu with Vāta, bestow wealth on the Sacrifice." 71

(mm) "They milk the fountain, the pot with the four openings, the divine idā, the sweet one, that acquires heaven.—Let Indra and Agni quicken that joyous one (i.e., the flowing milk); let it put the Sacrifice into immortality." 77

(oo) "Which hast thou milked? Do thou announce to Indra our oblation, (which is the oblation) that belongs to Indra." 72

(pp) "Do thou milk abundantly for Indra. Let the sacrificial food swell again for the gods. For the calves, for the men, let her (i.e., the cow) submit herself again to milking." 73

(qq) "Thou art the continuity of the sacrifice. As the continuity of the sacrifice, I unite thee (with this milk)." 74

(rr) "Thou art inexhaustible. For Viṣṇu, for the sacrifice, I cover thee with a vessel not void of (i.e., full of) waters that remain pure." 77
(32) "Let this bast of the parṇa tree, a means of purification, making the milk into soma, go back to its place of origin; for the gentle one (saumyād) (i.e., this bast of the parṇa tree) has been made out of the soma (i.e., the soma plant)."

(33) These two, the parṇa (branch) and the Darbha grass, which both purify the oblation offered to the gods, do thou guard (! O Viṣṇu!) for the work of the morning. O Viṣṇu, thou protectest the oblation.79

(34) For the benefit of me who now surround (with sacrificial grass) both fires (the Āhavaniya and the Gārhapatya), let the deities spend the night near (the sacred fires). I spend the night near the domestic animals, in order that I may become the lord of cattle.80

3.7.5

(a) dévā deveśu pāraKaradhammad, práthamā dvitiyéuṣu, dvitiyás trityeyuṣa, tritékadaśā īhā mā vata; idāṃ śekaye ya dādīm karomi, ātmā karotv ātmāne; idāṃ kariye bheṣajam; idāṃ me viṣabheṣajā; āśvinā pravataṃ yuvam.

(b) idāṃ ahaṁ sēnaya abhītvayai [1] mukham āpohāmi.

(c) sūryajotir vībhāhi, mahatā indriyāya.

(d) apyāyatam gṛhgyaṇoḥ, agnir havyā 'numayatam, kham aṁkṣa tvacā aṁkṣa, surātāṃ tvā vasuvatam, paśuṇāṃ tējasā, āgnaye jūṣṭam abhīgyāryai.

(e) sironāṃ te sādanaṃ karomi [2], gṛhgyaṇa dīhārāyā susēvaṃ kalyayai.

(f) tāṃśint sidā 'mṛte pratiṇiṣṭha, vrīhiṃ pārthaśu meda sūmanasyaṃahām.

79 According to Ap. 1.13.15, this formula should be recited by the Adhvaryu when, on the day before the day of the chief offerings of the new-moon sacrifice, he puts a piece of the bast of the parṇa tree into the sweet milk-offering in order to obtain the sour milk for the sāṃ ānaya-offering. Cf. Tait.-Br. 3.2.1.a; 3.2.3.3; 3.7.4.c.

78 According to Ap. 1.14.6, this formula should be recited by the Adhvaryu when, on the day before the day of the chief offerings of the new-moon sacrifice, he deposits in a place of which he takes good note, the strainer which is made of Darbha grass and fastened to a branch of the parṇa tree, and which will be used the next morning at the milking of the cows for the sāṃ ānaya-offering.

80 According to Ap. 4.3.6, this formula should be recited by the Sacrificer when in the evening, on the day before the chief offerings, the Adhvaryu surrounds the sacred fires with sacrificial grass. Cf. Ap. 1.14.14.—Caland translated: "In der Nähe von mir, der ich die beiden Feuer umstrüe, sollen die Götter die Nacht zubringen." But upastraṇa is a dative.—mādhyam gīpalaye literally means "for me the lord of cattle."
násya yuktáu dhurávab abhútám, samjánánánu jávahátam árati, divyá jyóti jájaram abháte.

(a) dása te tanvá yajña yajñihá, táh priñáto jáyamaño ghtána, náriñtáho praśisñ Jáñána, devánañ dívvyé pi jáyamaño 'máho bhút.

(v) yám ván devá ákálapáyan [11], úrjó bhágáni sákatráti, evá téná téná priñáni, téná trpyátaṁ añ financed (corr.: añ financed). 

(w) áhám devánañ suktáṁ asmi loke, máme 'dám ištám ná mithur bhaváti, áhám náriñtá ánuvajámi vidván, yád ábhóry indro ádadád háhágháháyam.

(x) dádsarás bhaváta (corr.: bhavátu) deva soma, asmin yajáñé maruto mrdátá nah, má no vidad abhi bhámo ásáti [12], má no vidad vijáñá dvéśyá ya.

(y) råbháñm váginá vayám, púrnamáman yajámahe, sá no dohántá sváryáman, ráyás pósáñ sváhasá, práyá upárdhá, púrnamásmá sváhasa.

(aa) amaváysyá subhágá susévá, dhenúriva bhúyá ayáyámaná, sá no dohántá sváryáman, ráyás pósáñ sváhasá, apánya upárdhá, amaváysáyá sváhasa.

(b) abhiñátripi páridhevi vidém, jaimi má hiññári amuyá áyañá, hóçádaná háritá hárváñá, nisá imé jáyámanásvya bradhné [13].

(a) "O gods, go to the (eleven) first ones, to the (eleven) second ones; you, the (eleven) second ones, to the (eleven) third ones. You, the thirty-three ones, help me here.—Here may I be able to do this that I am doing. Let the self do it for the self. —Here I shall use a means of healing. Here, O all-healing ones! O Asvins! help me." 81

(b) "Here I push away the front of the attacking army." 82

(c) "O thou who hast the splendor of the sun, shine brightly for manly power (i.e., in order to give us manly power)." 83

81 According to Áp. 4.4.1, these formulas should be recited by the Sacrificer just before he chooses the Brahman:priest: and according to Kátyáyana 2.1.18, the choosing of the Brahman:priest takes place, on the day of the chief offerings, immediately after the morning agnihotra.

82 According to Áp. 1.24.6, this formula should be uttered by the Adhvaryu when, on the day of the chief offerings, he pushes away, by means of the veda, the burning embers which he has placed on the potsherd in order to heat them for the baking of the sacrificial cake. Cf. Áp. 1.23.6.

83 According to Áp. 2.10.4, the Adhvaryu should recite this formula over the sacrificial cake assigned to Agni, just before sprinkling it with melted butter. — Caland translated: "O Sonne, verbreite dein Licht zu großer Lebens-

(kraft." But, since yjotir is not accented, we must consider it as the second element of the Bauhúvári compound sáryajotis. Sánya explains sáryajotis by sáryasamánatádáptáh sam. I believe, however, that it is not a nominative but a vocative.

According to Áp. 2.10.4, this formula should be recited by the Adhvaryu while he sprinkles the sacrificial cake with melted butter.

According to Áp. 2.10.6, this formula should be recited by the Adhvaryu when he sprinkles the sacrificial cake in the pan where he will put the sacrificial cake assigned to Agni.

According to Áp. 2.11.1, this formula should be recited by the Adhvaryu when he sprinkles the sacrificial cake in the pan. —Caland’s translation “Sitze und become festen Fuss in diesem Ambrosia, dem Opfer von Reis” is unacceptable, for medhá certainly is a vocative.—víchánám medhá. In the text of the Tait. Br. a genitive depending on an unaccented vocative is usually accented. Cf. Tait. Br. 3.7.4.9: víchánám etinápe. 

87 According to Áp. 2.10.6, this formula should be uttered by the Adhvaryu when he removes the sacrificial cake from the fire.—The meaning of prathaśnur, which is a hapax legomenon, is uncertain. The word is not accented in the text. We probably should read prathaśnájr.

According to Áp. 2.10.5, the Adhvaryu, speaking for the Sacrificer, should recite this formula when, at the new-moon sacrifice, he adds melted butter to the milk of the sámáyá offering, after the milk has been cooked.

According to Áp. 2.11.3, the Adhvaryu, attending to this formula, should spread out clarified butter, by means of the sruva, over each of the potsherd, which have been arranged for the sacrificial cake.
one to whom I belong (i.e., my father).—I have offered that which is mine; I have given (to the gods) that which is mine; I have bestowed (on the priests) that which is mine; I have made the penance which is mine; I have poured as an oblation (into the fire) that which is mine.—Of this (sacrifice) of mine, Agni is the one (i.e., the witness) who sees it; Vāyu, the one (i.e., the witness) who hears it; Aditya, the one (i.e., the witness) who proclaims it.—The father is the Sky; the mother is the Earth; the kinsman is Prajāpati.—Being indeed the one I am, I sacrifice.” 83

(k) “Do not be afraid, do not be terrified. I will not hurt thee. May thy fiery energy not go away. Do thou raise Bharata (i.e., Agni); do thou sprinkle him (with melted butter). Portions of thee I shall cut out again. Homage to thee! Do not hurt me.” 84

(l) “If, while cutting the portions of thee, I have done anything that is, for thyself, contrary to the proper course, I besmear that with clarified butter. Let that (part) of thee swell again.” 85

(m) “A piece not greater than a barley corn should be cut off here from that spot that has been pierced. (By doing so) may we not break off somewhat of the sacrifice. This oblation (will be) pure (i.e., complete) and well offered.” 86

83 According to Āp. 4.9.6, these formulas should be muttered by the Sacrificer while the first pravara is performed by the Hotar, and also while the second pravara is performed by the Adhavryu. The pravara is a rite that chiefly consists of the enumeration of the Sacrificer’s ancestors. It is called pravara because it is connected with the “choosing” of the Hotar. At the full-moon and new-moon sacrifices, there are two pravaras. The first one takes place after the first aghāra (the first libation of butter); the second one takes place after the second aghāra.

84 According to Āp. 2.18.9, these formulas should be recited by the Adhavryu when he cuts out four or five portions from the sacrificial cake assigned to Agni. The meaning of pratyāsadoṣāyīmi is uncertain. According to the dictionary of Monier-Williams, pratyāsadoṣāyīmi means “to divide again,” and Caland translated avadānāmi te pratyāsadoṣāyāmi “deine, abgeschnittenen Teile werde ich wieder abschneiden.” But Sāyana explains: tadyāvany avadānāmi pratyāsadoṣāyāmi pratyekam avadānam karīgyāmi. If we accept this interpretation, we may translate: “I shall cut out the portions of thee one by one.”

85 According to Āp. 2.19.6, this formula should be recited by the Adhavryu when he pours out clarified butter over the sacrificial cake from which he has cut out the four or five portions.

86 According to Āp. 3.1.2, this formula should be uttered by the Adhavryu when, after the oblation to Agni Śivātakṛt, he cuts off from the sacrificial cake assigned to Agni the prāśitra, i.e., the little piece of cake that is to be eaten by the Brahman before the idā ceremony. The meaning of mā rūrpāma yajñāyā is doubtful. Caland translated: “wir wollen das Opfer in Ordnung bringen.” I do not think that this translation is acceptable. Sāyana explains: mā rūrpāma roṣapam vimohanam . . . na karaṇāma. But I do not think that the causative of rup means “to cause confusion.” I think that here the causative of rup means “to break off,” and that yajñāyā is a partitive genitive. Cf. avatā with the genitive “to cut off some of.”

87 According to Āp. 3.1.7, this formula should be uttered by the Adhavryu when he cuts off the first portion of the idā from the southern half of the sacrificial cake assigned to Agni.

88 According to Āp. 3.2.11, this formula should be muttered by the Hotar, the Adhavryu, the Brahman, the Agnida, and the Sacrificer, when they are about to eat the idā.

89 According to Āp. 4.10.9, these formulas should be uttered by the Sacrificer when he touches the sacrificial cake assigned to Agni, after it has been placed on the sacrificial strew.
four-footed ones;[97] procure (us) rain from the sky. This is the obligation for the Brāhmaṇas who offer the soma, who drink the soma. He who is not a Brāhmaṇa is excluded from the sharing. For him who is not a Brāhmaṇa there is nothing here.[98]

(7) "Let the sacrificial strew anoint itself with the sacrificial substance, with the clarified butter. Let it anoint itself with the Ādyas, with the Vasus, with the Maruts, with Indra, with the Viśve Devas. Let it go to that (light) which is the sky divine. Śvāhā!"[99]

(4) "Like Indra, may I be not a widow; like Aditi, may I have excellent sons. Not single-horned, I sit down near thee, O Gārhapatiya, in order that I may have many children."[100]

(i) "With the husband, let the wife partake of the good deed. Having been yoked, they (i.e., husband and wife) have become fit for the drawing of the sacrifice. Being of the same mind, let them both get rid of their enemies. May they attain undecaying light in heaven."[101]

(u) "Ten are they forms worthy of worship, O Sacrifice. Let the Sacrificer rejoice them with clarified butter. Praising the order of the two Nāriṣṭhas (the two mainiStebs), the Sacrificer has become immortal in the divine (abode) of the gods."

(10)

97 doṣāpā and catuṣpāpā are acc. sing. neuter used collectively.
98 According to Ṛp. 4.11.1, these formulas should be uttered after the Sacrificer separates, according to the four quarters, the four parts of the sacrificial cake assigned to Agni.
99 According to Ṛp. 4.12.3, this formula should be recited by the Sacrificer when he separates, according to the three sacrificial spoons, the Sacrificer, who is anointed by the Adhvaryu in the Agni. From Ṛp. 3.3.9.b—Caland translated: "zum Himmelsgeöwie gehe sie, die (mit) Śvāhā (ruf) (grapebran)."
"But it seems difficult to admit that humum or samāpitam should be understood. On the other hand, it is remarkable that, according to Ṛp. 3.6.7, when the Adhvaryu throws the prastara into the śhavanīya fire, he does not utter the exclamation śvāhā.
100 According to Ṛp. 2.5.9, this formula should be uttered by the wife of the Sacrificer when she sits down near the Gārhapatiya fire. From Ṛp. 3.3.9.a.
101 According to Ṛp. 3.9.10, this formula should be uttered by the Adhvaryu when, after the pataṣṭa, he offers the sapatīnaya-oblation while the Sacrificer’s wife is touching him.
102 According to Ṛp. 2.20.6, this formula and the three following ones should be recited by the Adhvaryu when, after the pāwanahāma-oblation (i.e., the oblation relating to the day of the change of the moon), but before the oblation to Agni Śvāṣṭakṛt, he offers the oblations to the two Nāriṣṭhas.—I think that nāriṣṭha is the superlative of nāma "manly," and that the two deities called Nāriṣṭhas are the prāṇa and the apāṇa. Śāyaṇa explains: nāriṣṭha agniyā jāhārghni prāṇāyās cā tīṣyaṇena nareṇa samkidādhau.
103 As Caland suggested, we should probably read aṭhōhau.
104 It is probable that, instead of bhavatā, we should read bhavatā (cf. AV. 1.20.1). Caland translated: "Wir sollen nicht in eine Spalte (d.h. ins Unglück) geraten." I think, however, that the subject of bhavatā is yōjamanah understood.
105 According to Ṛp. 2.20.5, this formula should be recited by the Adhvaryu when, at the full-moon sacrifice, after the chief offerings, he offers the pāwanahāma, i.e., the oblation relating to the day of the change of the moon.
106 According to Ṛp. 2.20.5, this formula should be recited by the Adhvaryu when, at the new-moon sacrifice, after the chief offerings, he offers the pāwanahāma.
107 According to Śāyaṇa, these words are addressed to the sacrificial grass.
108 According to Ṛp. 3.13.5, this formula should be recited by the Adhvaryu when, after the oblation called sāmīṣṭa, which has been offered to Vāra (cf. Ṛp. 3.9.9.), he spreads the sacrificial grass of the seat of the Hotar over the vedī. The meaning of amāyād śāyaṇā is uncertain. Caland translated: "inden du zwecklos liegen bleibest."
(a) párístřita párídhatā 'gnīm; párihitos 'gnir yājāmanām bhunakto; apāhi rasa ñoñadrońìñ súvrñatba; niñkā iny yājāmanāsyā santho kāmdūğhā; ñññātma 'mśumīl lokē.

(b) bhūpate bhūvanapate, māhatō bhūñatasya pate, bhrahmanām tvā vṛgīmaṇa.

(c) ahām bhūptar ahām bhūvanapatiḥ, ahām māhatō bhūṣṭāya pātīḥ [1], devēna savitrā prāṣūta ārtīviṣam kāriṣṭe, devā savitrā etām tvā vṛṣate, bhūṣṭaṃ dāviṃya bhrahmanāṃ; tād ahām mānaṃ prābrāvīma, māno gāyatriyā, gāyatri triṣṭūbe, triṣṭūb jāgatayi, jāgaty anuṣṭūbe, anuṣṭūk pañktyā, pañktyaṃ prajāpataye [2], prajāpati vīvaṃbhya devēbhya, visve devē bhūṣṭaṃya, bhūṣṭaṃ bhrahmaṃ; brahmaḥ bhūd sūvaḥ; bhūṣṭaṃ devānaṃ brahmaṃ, ahām manuṣyāṃgaṃ; bhūṣṭe yajñāṃ goñaya.

(d) idāṃ tasmāi harmyāṃ karōmi, yō vo devē ca ārjī bhrahmacāryam; medhāvī dīśkī mānasā tapasivā [3], antārt dūta ca matrāniśu.

(e) cātubhiñkhaṇḍa yuvatiṣupāṣē, gīrtaprātiḥ bhūvanasā mādhye; mārgīyāmanā mahāte sādhabhāgaya, māhāmya dūkṣha yājāmanākaṇā kāmnā.

(f) bhūmiḥ bhūvaṃ mahāmanāṃ pūpoṣa, tāto devī vardhaye pāyaṉṣi; yajñīyā yajñāṃ vī ca yānti śaṃ ca, āyadhir āpa iha śākvarisī ca.

(g) yō mā hrādā mānasā yās ca vāca [4], yō brāhaṃ tārā kāmnā dvēštī devēḥ, yē śruṭenā hṛdayeṇe śaṭā ca, tāsyā nārā vājrenā śīraṣ chināmī.

(h) ūṇāṃdruḥ prāthāmanāṃ śyanāṃ, devēbhya jūṣṭāḥ sādānāya bhariḥ; suṣvargē lokē yājāmanāḥ hi dēhehi, māmī nākasya prṛṣṭhe paramē pravāṃmanāṃ.

(i) cātubhiñkhaṇḍa yuvatiṣupāṣē, gīrtaprātiḥ vayānī vaste; sā stīrāmānā mahāte sādhabhāgaya [5], sā de ma dūkṣha yājāmanākā kāmnā; śāva ca de śaṃga cai 'dhī; sōnā ca de susāda cai 'dhī; ārjasvā ca de ṣāpvasvā cai 'dhī; ṣāmī ṣāṃjanī ma pīnvasvā; brāhma ṭejo me pīnvasvā; kṣatrāmā dīśo me pīnvasvā; viṣama pūṣīṃ me pīnvasvā; āyur annāṃnaṃ me pīnvasvā, prajāṃ pāsān me pīnvasvā [6].

(j) asmīn yajñā ūpa bhūya ṭnī me, āvikṣoḥbhāḥ pariḥdhiḥ daḥhām; dhārā dhāranoḥ dhāryāṃ, agirnv devēṅsīmi nītītī yuddātā.

(k) vicchinnadhiṃ viddhṛtyūbhīṃ sapatnān, jātān bhṛtrtvāṃ yē ca janīṣyāmāṃḥ; visvaṃ yātrāṃ visvāṃṃpamānāṃ amētāṃ durmarāṣyāṃ [7], siddantī devī sukaṇṭṣaya lokē, dhūtī stho vidhṛti svādhṛtiḥ; prāṇānāḥ bhāryataṃ, prajāī māyā bhāryataṃ, pāsānānāḥ bhāryataṃ.

(l) ayāṃ prastārāḥ ubhāvasya dharatāḥ, dharatā bhṛtyājāṃ naḥ tāḥ nāyājāṃ; sā dāhāraṃ samīduḥ visvāraṇāḥ; tāṃśaśūdṛaṃ sākṣe ṣādāṃ vaṃ ṣādāṃ.

(m) aroha pathā juhu devēyānān [8], yātra rṣayāḥ prathannā yē prāṇāḥ; hīrāyāpakṣa jīrā sāmbhrātigāḥ, vāhāi mā suktām yātra lokāḥ.

(n) āvā hām bādāḥ upahīṭtā sapatnān, jātān bhṛtrtvāṃ yē ca janīṣyāmāṃḥ; dōham yajñāḥ sudūghāṃ ṭaṃ dēhūṃ; ahām ūttaro bhūyāṣamaṃ, ādhae makṣaṃ sapatnānāṃ.

(o) yō mā vācā mānasā durmarāṣyāḥ, hrādā rātiḥyād abhadhaḥ agne [9], idāṃ asya cittāma ṣādhaṃ hṛuvāyāḥ; ahām ūttaro bhūyāṣamaṃ, ādhae makṣaṃ sapatnānāṃ.

(p) ṣābhō 'i śākvaritā, gīrtācānaṃ sūṇāḥ; prāyāyaṃ nāmī prāyē ṣādasi sīda.

(q) sōno me sīda sūḍāḏaḥ prṛthivyaṃ; prāthāyai prāyaṃ paḥubhiḥ suṣvargē lokē, divī sīda prṛthivyaṃ antārīkaṃ; ahām ūttaro bhūyāṣamaṃ [10], ādhae makṣaṃ sapatnāḥ.

(r) iyāṃ sthāḥ gīrtāyaṃ pūnṛa, acchinnāpyayaṃ satāḥaḥ hṛtaḥsū, mārutēna śārmaṇā dāvyāṇa.

(s) yājñō 'i sarvātāḥ śīṛṭāḥ; sarvātma māṃ bhūtāṃ bhaviṣyaḥ cchāyaṭayam; satām me santvā āśīṣaḥ, saḥāsṛmaṃ me santu sūṛīṇāḥ, śīṛṭāḥ paṇumāṭaṃ; prajāpati asī sarvātāḥ śīṛṭāḥ [11]; sarvātma māṃ bhūtāṃ bhaviṣyaḥ cchāyaṭayam, satām me santvā āśīṣaḥ, saḥāsṛmaṃ me santu sūṛīṇāḥ śīṛṭāḥ paṇumāṭaṃ.

(t) idiṃ indriyāṃ aṃmāṃ vīryāṃ; anēnē 'ndṛyaḥ paḥāvī 'cchāyāt; tēna devē 'pa mām, ihē śam (corr.: mām ihā; ṣāṃ) 'ṅrāmī yāsāḥ śaḥ ojaḥ saneyam; tēna śāmī śāryātām.

(u) yāt prṛthvīṃ acarāt tāt prāvīṣāṃ [12], yēnṛ 'siṅcālāmānā indā prṛthvīpatiḥ, idāṃ tāc cchāyāṃ māduḥ vājñīvat, yēnṛ 'prāśitaḥ adhīnā mahendeh; dādī mānum dēhōtānām.

(v) ayām vedāḥ prṛthvīṃ anvavindāt, gūḥā satīṃ gāhane gāvareṣu; sā vīnaṭām yājāmanāṃ lokāṃ; acchīrām yajñāṃ bhūriṃkarā karotu.

(w) ayām yajñāḥ sāmasadad devaḥvīṃ, rcā sāmā yājūṣā devātābhīḥ [13]; tēna lokāntī sōryavato jayema; ṣāndrāṣa sakhyaṃ amṛtaṃtvām aṣāṃ.
(x) yô naḥ kâniya ihâ kâmâyâtai, aṣmin yaijâ yâjamânya máhyam, àpa tám īñrágni bhûvanân nûdetam; ahâm prâyâṃ virâvatì videya.

(y) āgne vâjajit, vâjam tâva sarsiyanâtama, vâjam jeyajitam, vâjajanâm vâjajitam [14], vâjajitâya sâmârjîmi, aṅgam annâdâm annâdyâyâ.

(z) ùpahûto dyâub pitâ, úpa mâm dâuah pitâ hvyâvatam; aṅgrînî nîrâcara hâvyê, áyuṣ vârçâca jîvâtvâm pûnyâya; úpahûta prithivî mâtâ, úpa mâm mâtâ prithivî hvyâvatam; aṅgrînî [15], áyuṣ vârçâca, jîvâtvâm pûnyâya.

(aa) mâmô jîyarjâ sâmâm âjyam; vichînnâm yajñâm sâm imâmîn dâdâm; bhaşapatîs tanâm tâm imâmâm na; vîṣve deva ihâ mâyâyantam.

(bb) yâm te anâ gîrûcâmi, aḥâm vâ kṣiptâs cårân, prâyâm ca tâsya múlam ca, nîcâr deva nîrvîcata [16]; āgne yô nô bhidâsati, samấnô yâs ca nîṣṭyâna, idhmâsyâ 'va prakṣyatâna, mâtâyô cîcîsha kîm cana; yô mâm dveshî jîtave-dâb, yâm ca 'hâm dveshî yâs ca mâm, sârvâhîs tâm agne sâmâda, yañâm c' 'hâm dveshî yê ca mâm.

(cc) āgne vâjajit, vâjam tâva sâsvânîsam [17], vâjam jîvâvînîsam, vâjajinâm vâjajıtâm, vâjajitâyai saṃmârjîmi, aṅgam annâdâm annâdyâyâ.

(dd) vîdîr bâhîh sîritânî hávîh, idhmâh pari- dhâyâh súrucah, âjyam yajña ōca yâjyam, yâjyam ca vâsâktâkah, sâm me saṃmatayo namatâm, idhmâsaṃmânhane huté [18].

(ee) divâh khîlo vâtatah, prthivyâdâh úûthi-tah; têna sahâsKarâkêne, dviśântânî sçacayâmasi; dviśan me bahûh sçocatu; osâdhe mô ahâhû śucam.

(ff) yâjña nâmâm te yajña, nâmô nâmâm ca te yajña; sîvêna me saṁsthîthasvâm; syonêna me saṁsthîthasa [19]; subhûtêna me saṁsthîthasvâm; bhrâmahvarcâsa me saṁsthîthasvâm; yajñasvâyâ rdhîm anû saṁsthîthasvâm; âpa te yajña nâmâm, âpa te nâmâm, ùpâ te nâmâm.

(gg) trîś phal-kriyâmanañâm, yô nangô avâsââyate, râkṣasâm bhâgadhéyam; âpas tât prâvahatâd itâ [20].

(hh) ulâkhâle músaile yâc ca śûpe, aśiśeśa drâgâyâ yaktâpâle, avâpursâ prâpshâ sâmyâ-jîmi; vîṣve deva hâvîh idâm jîsantam; yajñê yâ prâpshâ sânti bahûvîh, agnûn tâh sârvâ svîštâm sûhútâm jhumérê.

(ii) udâynî adâyâ mitramahâh, sâpañtânî me anînsah; divâi nân vîdyûtâ jahi; nimôcann âdharân kṛdhî [21].

(jj) udâynî adâyâ vî no bhaja, pitâ pitrébhyo yâthâ; dirghâyutvâya he 'siše, tâsya no dehi sûryâ.

(kk) udâynî adâyâ mitramahâh, ârôhân úttarâm divâm, hṛdâgâm máma sûryâ, harîmānam ca násayâ.

(ll) súkeṣu me harîmânam, rôpaṇâkāsû dadhâm, [22], átho hāridravâsu me, harîmânam nîdhamasî.

( mm) ùdâgad ayâm âdîyâh, vîśevâ sahâsasahâ; dviśântâm máma randhâyam, mô ahâm dviśâtô radham.

(nn) yô naḥ sâ̄pâm âsâpatah, yâs ca naḥ sâpatah sâpât, uñãs ca tâsmaî nirâk ca, sârvâm pâpânî sâmhatam.

(oo) yô naḥ sapatâno yô râqa, márto 'bhidâsati devâh, idhmâsyâ 'va prakshyatâna, mâ tâsyo cîcîsha kîm cana.

(pp) ávasâsta pârâpata, sâro brahmassaṅgîṣṭha; gacchâh 'mitrân prâvîsâ; mais 'sâm kâm canô 'chîṣha [23].

(a) "Do ye spread (blades of Darbha grass) around the fire, and surround it with them."

Let the fire, having been surrounded, profit the Sacrificer. The sap of the waters and the herbs is of beautiful color. Let these (blades of Darbha grass) be the nîkâs (the golden ornaments) of the Sacrificer, yielding, like milk, the objects of his desire, there, in yonder (heavenly) world.

(b) "O lord of the earth, O lord of the world, O lord of the great creation! thee we choose as our Brahman."

(c) "I am the lord of the earth; I am the lord of the world; I am the lord of the great creation. Impelled by the god Savitar, I shall accomplish the duties of the priest-function.—O god Savitar, thee they choose here as Brhaspati, as the divine Brahmân. This I announce to the Mind; the Mind announces it to the Gâyatri; the Gâyatri to the Trisūth; the Trisūth to the Jagatî; the Jagatî to the Anûstûbha; the Anûstûbha to the Pañkti; the Pañkti to Prajâpati; Prajâpati to..."

109 According to Śāyana, these words are addressed to the blades of Darbha grass; but they may be an order given by the Adhivaryu to his assistants. Aṣpatamba says that this mantra is a prâsa.

110 According to Śāyana, this formula should be recited by the Adhivaryu when, at the new-moon sacrifice, on the day before the day of the chief offerings, after the milking of the cow that yields the milk for the sâmâyâ offering, he spreads sacrificial grass around the three sacred fires.

111 According to Śāyana, this formula that the Sacrificer formally chooses the priest called Brahmân. According to Kâtyâyana 2.1.18, the choosing of the Brahmán takes place immediately after the morning agnîhoṭra has been offered, on the day of the chief obligations.
the Viśve Devāḥ; the Viśve Devāḥ to Brhaspati; 
Brhaspati to the Brāhmaṇ (the Holy Power of the 
Sacred Word).—(The three exclamations:) 
Brāhmaṇ, Bhūvaḥ, Suvāṣ are (i.e., represent) 
the Brāhmaṇ.—Brhaspati is the Brāhmaṇ (i.e., the 
priest called Brāhmaṇ) of the gods. I am (the 
Brāhmaṇ) of men. O Brhaspati, protect the 
sacrifice." 112

d) "Here I make a dwelling place for that 
who one for you, O gods, practices chastity. 
The wise one, the one who, in his heart, practices 
auterities, wanders as a messenger within the 
regions of men." 113

e) "Four-tufted, well adorned, the young girl, 
with her face brilliant with clarified butter, (is) 
in the middle of the world. So, being adorned 
for great happiness, (O vedi,) do thou give to 
me, the Sacrificer, the objects of my desire." 114

(f) "Having become the earth, she (i.e., the 
vedī considered as a goddess) has increased her 
greatness; consequently the goddess causes the 
saps to grow. Fit for the sacrifice, they diffusely 
pervade the sacrifice and (increase) prosperity; 
and the powerful waters here (diffusively 
pervade) the plants." 115

(g) "Of that one who, with his heart, with his 
mind, and with his speech, who, with the power 
of the sacred word of his payer, and with his 

112 According to Ap. 3.18.3-4, these formulas should be 
muttered by the Brāhmaṇ immediately after he has been 
chosen by the Sacrificer.

113 According to Ap. 4.5.3 (cf. Ap. 2.1.8), this formula 
should be uttered by the Sacrificer when, at the time of 
the preparation of the vedi, the Āgnidhra, with both 
hands, presses, on the tukara, the loose earth that he has received 
from the Adhavryu.—The exact meaning of the formula 
is not clear. I suppose that the words “that one who 
practices chastity, . . . the wise one,” etc. designate the 
Āgnidhra, whose seat is situated near the tukara.

114 According to Ap. 4.5.1, this formula should be 
recited by the Sacrificer when, before the stambhayāja ceremony 
(cf. Tait.-Br. 3.2.9), the Adhavryu touches three times, 
with the vedi, the place where the vedi is to be prepared 
(cf. Ap. 2.1.3).

115 According to Ap. 4.5.5, this formula should be recited 
by the Sacrificer while the vedi is being prepared.—Caland 
translated yaṣṭiṣṭī yaṣṭiṇā vī ca yaṃnī “die zum Opfer 
tauglichen Männer lesen das Opfer aus,” as if we should 
read vicayānti. But the reading of the Tait.-Br. is vī ca 
yanti, and that is also the reading of Sāyana’s commentary.

116 The terms are used in the prastāna, A Vedic Grammar for Students, 468; and the Sacrificer 
recited by the Adhvarya (cf. Tait.-Br. 3.2.9,d).—ṣapti: This is the instr. sing. of the pres. part. of ṯa “to desire” conjugated 
according to the nā class. Cf. RV. 6.1.13 and 10.6.15.—
Sāyana explains: ṭapane ṭapata ṭasātāne ḍam ḍhānāḥ-
كرة mamai ‘va bhāyābh ‘i lay evaṃśvānaḥ ṭapane.

117 According to Ap. 4.5.5, this formula should be recited 
by the Sacrificer over the sacrificial grass when the 
Āgnidhra (or the Adhvarya) puts it down, along with fuel, 
3.2.10.c.

118 Cf. Pischel und Geldner, Vedische Studien, 1.305.

119 According to Ap. 4.6.2, these formulas should be 
recited over the vedi by the Sacrificer when it is spread over 
with sacrificial grass. Cf. Tait.-Br. 3.3.6.g.

120 According to Ap. 4.6.3, this formula should be recited 
by the Sacrificer when the three enclosing-sticks have been 
put around the Āhavaniya fire. Cf. Tait.-Br. 3.3.7.a and 
Ap. 2.9.5.
(k) "By means of the two vidhrits\(^{121}\) I destroy my rivals, the rivals who have already been born and the ones who will be born. By means of the two supports of the order of the Vaiśyas I dispense those (rivals); and I shall be at the head of my people, O gods!—Being the two supports of the order of the Vaiśyas, driving away hostility, every evil, and want, which is difficult to be destroyed,—being two goddesses sitting in the world of good action, (O vidhritis,) you support (dṛṣṭi), separations (vidhriti), and self-supports (svadṛṣṭi). Do support the vital breaths in me; do support offspring around me; do support cattle around me."\(^{122}\)

(l) "This prastara is the supporter of both, the supporter of the fore-offerings and of the after-offerings. It supports the multiform kindling sticks. On it I lay the sacrificial spoons."\(^{123}\)

(m) "Ascend, O jukā, the ways that lead to the gods, (the ways) whereon the firstborn ancient Rṣis (have gone).—Golden-winged, swift, and having a well-fed body, do thou bring me there where the wide spaces that belong to the pious men are."\(^{124}\)

(n) "With the upabhrīt I keep off my rivals, the rivals who have already been born and the ones who will be born. I will milk the sacrifice like a milch cow that yields much milk. May I be higher (than my rivals), and may my rivals be lower than myself."\(^{125}\)

(o) "Of that one who,—being difficult to be put to death,—with his speech, with his mind, with his heart, will be hostile to me, and will try to harm me, O Agni,—of that one the (bad) intent is here, underneath the dhruved. May I be higher (than my rivals), and may my rivals be lower than myself."\(^{126}\)

(p) "Thou art the mighty bull, the son of the ones who abound in butter. With thy favorite name sit on thy favorite seat."

(q) "Kind to me, do thou sit down, comfortably seated, on the earth. Let me spread with offspring and cattle in the heavenly world. Do thou sit down in heaven, on earth, and in the atmosphere. May I be higher (than my rivals), and may my rivals be lower than myself."\(^{128}\)

(r) "This śhālu (this earthen vessel), full of clarified butter, is a spring with an uninterrupted (flowing of) fluid, and with a hundred streams, thanks to the protection of the Maruts."\(^{129}\)

(s) "Thou art the sacrifice, supported from all sides. Let the past and the future support me from all sides. Let me have a hundred wishes, and let me have a thousand joys in food and in cattle.—Thou art Prajāpati, supported from all sides. Let the past and the future support me from all sides. Let me have a hundred wishes, and let me have a thousand joys in food and in cattle."\(^{130}\)

(t) "This is manly strength, (it is) the beverage of immortality, (it is) manly power. With this, the cows attended Indra. With this, O gods, do you help me here. May I acquire invigorating sap and strength, and glory, and power, and vigor. Let the cooked (milk) abide in me."\(^{131}\)

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\(^{121}\) According to Āp. 2.10.3, this formula should be uttered by the Adhvaryu when he places the srava south or north of the jukā, after he has put the jukā, the upabhrīt and the dhruved on the prastara. The srava is addressed. The favorite name of the srava probably is "son of the ones who abound in butter." Cf. Tait.-Br. 3.3.6.k.

\(^{122}\) According to Āp. 4.7.2, this formula should be recited by the Sacrificer when the Adhvaryu places the srava on the prastara. Cf. Āp. 2.10.3.—The exact meaning of prābya praśjātikā pāśhāḥ is doubtful because prābya is an irregular form. It may be an irregular form of the third pers. sing. injunctive passive of prābyātī, and in that case the literal translation would be "let it be spread with offspring and cattle," i.e., "let spreading with offspring and cattle take place (for me)." But I think that it is to be considered as a form of the first person sing. injunctive middle of prābyāt. Sāyaṇa explains prābyāti by prābyātha śyām. Cf. TS. 2.1.2.3: prābyātikā pāśhāḥ.

\(^{123}\) According to Āp. 4.7.2 and the commentary of Rudradatta, this formula should be recited over the āyāśhālu by the Sacrificer when the Adhvaryu places it near the sacrificial spoons.

\(^{124}\) According to Āp. 4.8.2, with these formulas, the Sacrificer should touch the sacrificial cake which is assigned to Agni, and which has been placed within the sravi by the Adhvaryu; or, with the same formulas, he should touch all the oblations.

\(^{125}\) According to Āp. 4.8.3, with this formula, the Sacrificer should touch the cooked sweet milk of the sāmaṇḍya-offering when that sweet milk is placed by the Adhvaryu, along with the sour milk of that offering, north of the sacrificial spoons. Cf. Āp. 2.11.8.
(u) "Here is that bright honey, rich in invigorating power, which went to the earth, (and) entered it,—(that bright honey) by means of which Prajāpati poured strength into Indra, by means of which, from above, he nourished (and strengthened) the Great Indra. (So) let the sour milk nourish (and strengthen) me." 112

(v) "This vedā found out the earth, that was hidden in an inaccessible place, in the lowest depths. Let it find a free space for the Sacrificer. Let the very busy one (i.e., the vedā) make the sacrifice free from defect." 113

(w) "This sacrifice, rich in offerings, has sat down in readiness together with the Ṛc (the stanza), the Śāman (the melody), the Yajus (the sacrificial formula), and the deities. By it may we conquer free spaces. May I obtain the friendship of Indra, and immortality." 114

(x) "That one who to us, to me, the Sacrificer, would wish deficiency here at this sacrifice,—that one let Indra and Agni drive away from the world. May I obtain progeny rich in manly sons." 115

(y) "O Agni, conqueror of invigorating power, thee who art about to hasten towards invigorating power, and who art about to conquer invigorating power, thee who art rich in invigorating power, thee the conqueror of invigorating power, thee I sweep for the conquest of invigorating power, thee Agni, the eater of food,—for food (i.e., in order that I may obtain food)." 116

(z) "Father Heaven is called hither: may Father Heaven call me. Agni (is called hither) on account of his function of Āgniḥdra, (and may he call me,) for long life, for vital power, for life, for merit (i.e., in order that I may obtain long life, vital power, life, and merit).—Mother Earth is called hither; may Mother Earth call me. Agni (is called hither) on account of his function of Āgniḥdra, (and may he call me,) for long life, for vital power, for life, for merit.

(1a) "Let the mind enjoy the light, (let it enjoy) the clarified butter. Let it unite (the parts of) the sacrifice (if it is interrupted). Let Bhṛṣapati perform this (sacrifice) of ours. Let the Viśvē Devāḥ rejoice here." 118

(bb) "Of that one whom I cut off from thee, O Agni, or (by whom) I was abused while I was engaged (in the sacrifice) (?).—of that one, O gods, do you cut down the offspring and the foundation.—O Agni, of that one who is hostile to us,—whether he be a man of our own kin or a foreigner,—of that one, just as of fuel that burns up, may nothing be left.—The one who hates me, O Jātavedas, the one whom I hate and who

power," and that this original meaning should be maintained here in as many other passages. My opinion is based on the following reasons: (1) it is certain that śajas is etymologically related with Sk. sgrā and sjas, and with Lat. augeo and viger; (2) in most of the commentaries śajas is explained by the word śman, and this explanation is already to be found in the TS (2.5.7.2) and in the Sat.-Br. (1.4.1.9); (3) it seems to me that when Agni, the eater of food, is invoked in order to obtain food, it is more natural to call him "the conqueror of invigorating power" than "the conqueror of the prize of victory." Cf. Gonda, Epistēs in the Rgveda, 145.

117 According to Ṛ. 4.11.2, the Sacrificer should recite these two formulas, as special formulas, when he touches that part of the sacrificial cake which is assigned to the Āgniḥdra (and which is called the saddāra). Cf. Tait.-Br. 3.3.8.e and 1—agni Āgniḥdra. Caland translated: "Agni (bin ich) aus Kraft des Āgniḥdra-dienst." And Eggeling translated the corresponding passage of the Śat.-Br.: "Agni (am I) by virtue of my Āgniḥdra-servant." But it seems difficult to admit that the most important words of the sentence, namely "I am," should be omitted by ellipsis, and I prefer to believe, with Sāyanā, that the words śapakāhā and śapakāhātāṁ of the preceding sentence are understood. In a rite that concerns the Āgniḥdra, it is quite natural that Agni should be invoked, and that it should be said that he is called because he is the Āgniḥdra (of the gods). Cf. RV. 2.1.2 and 10.91.10.

118 According to Ṛ. 3.3.2, this formula should be recited when, after eating the śajas, the Hotar, the Advhavyu, the Brahman, the Āgniḥdra, and the Sacrificer purify themselves with water inside the vedā. According to Baudh. 3.18, only the Sacrificer should recite the formula.
hates me, those whom I hate and who hate me, do thou burn them all up, O Agni.

(cc) "O Agni, conqueror of invigorating power, thee who hast hastened towards invigorating power, and who hast conquered invigorating power, thee who art rich in invigorating power, thee the conqueror of invigorating power, thee, Agni, the eater of food,—for food (i.e., in order that I may obtain food)."

(dd) "Let the vedi, the sacrificial strew, the cooked sacrificial substance, the fuel, the enclosing-sticks, the sacrificial spoons, the clarified butter, the sacrifice, the stanzas, the sacrificial formulas, and the exclamations saśat,—(and) the bowings (i.e., the favorable dispositions) (of all those things) bow to me, after the cord used for fastening the fuel together has been offered (i.e., thrown on the āhāvaniya fire)."

(ee) "From heaven a post has been stretched down; out of the earth it has risen. By means of that, which consists of a thousand parts, we cause the one who hate us to suffer pain. Let the one who hates me suffer much pain. (But) I, O plant, may I not suffer (any) pain."

(ff) "O sacrifice! Homage to thee, O sacrifice! Homage and homage to thee, O sacrifice!—Do thou come to a conclusion, for me, with that which is propitious. Do thou come to a conclusion, for me, with that which is pleasant. Do thou come to a conclusion, for me, with preeminence in holiness. Do thou come to a conclusion after complete success of the sacrifice.—"

Let homage to thee come, O sacrifice; let homage to thee come; let homage to thee come!"

(gg) "That which, of the thrice cleansed grains, remains adhering, let the waters carry that off from here as the share of the Rākṣases."

(hh) "That which has stuck to the mortar, to the pestle, and to the winnowing basket, to the lower mill-stone, and to the potsherds, the dropped particles (of flour), the dropped and scattered particles (of flour), (all that) I offer together. Let the Viśve Devāḥ enjoy this obligation. The many dropped and scattered particles, (dropped) in (the course of) the sacrifice, I offer them all, well offered, well presented as an obligation, in the fire."

(ii) "Rising today, O thou who hast the might of Mitra, thou hast destroyed my rivals. By day, do thou beat them with thy flashing light. Going down, put them down (i.e., cause them to fall down)."

(jj) "Rising today, do thou distribute (thy gifts) to us like a father to his sons. Thou certainly disposest of long-livedness; give us thereof, O Sun!"

(kk) "Rising today, O thou who hast the might of Mitra, (and) ascending the higher sky, do thou drive away my heart-disease and my jaundice."

(ll) "Into the parrots and into the ropanākās"

148 According to Āp. 4.12.10, these formulas should be uttered by the Sacrificer while the Hotar recites the śāṃvyuḍā, i.e., the invocation of health and wealth. Cf. Tait.-Br. 3.3.8.1 and 3.5.11.

149 According to Āp. 4.12.2, this formula should be recited by the Adhvaryu when, after having washed the cleansed rice-grains for the preparation of the sacrificial cakes, he pours out the wash-water on the sthāra (i.e., on the heap of rubbish).—Since āpah may be a nominative or a vocative, it is impossible to decide whether the imperative prā vahatād should be interpreted as a second or a third person plural. Caland translated it as a third person plural, but, according to Śāyāna it is a second person; he explains: ke, āpah . . . pravahatād prakarṣaṇād 'nyatra nāyatā. Cf. āpah . . . devēsāh saḥ suktāḥ brāttāt: "ye waters, announce us to the gods as well-doers."

150 According to Āp. 3.10.1, these formulas should be recited by the Adhvaryu when, immediately after or before offering the chaff produced by the husking of the rice, he offers, with clarified butter, in the Dakṣināgni, some of the particles of flour which remained stuck to the implements of the sacrifice.

151 According to Āp. 4.15.1, this stanza and the five following ones should be recited by the Sacrificer when, after the ceremony of the Viṣų-steps, at the end of the sacrifice, he pays reverence to the sun. Before reciting these stanzas he should recite TS. 1.6.6.a-e.
we lay my jaundice; and also into the hāriṇḍrasa
we lay my jaundice down." 147

(mm) "The sun here has risen with all his
might, delivering my enemy into my hands.
May I not fall into the hands of my enemy."

(nn) "Whoever shall curse us when we do not
curse (him), and whoever shall curse us when we
curse (him), to him let Morning and Evening
bring every evil."

(oo) "Of that one who is our rival, who, (as) a
fighter, a mortal, tries to harm us, O gods,—of
that one, just as of fuel that burns up, may
nothing be left."

(pp) "Having been let loose, fly forward, (like)
an arrow, sharpened by the Brahman (i.e., by,
the holy power of the sacred word). Go to our
enemies and enter them. Do not spare anyone
of them." 148

3.7.11

(a) brāhma pratiṣṭhā mānasā brāhma vācāb,
brāhma yajñānāṁ haviṣyām āśā; ātiriktaṁ
kāraṇo yāc ca hiñāṁ, yajñāḥ pārvāni prātrān
eti kalpāyān; svāhākṛtā "hūrit etu devān."

(b) āsāsīt vām āsāsīt, vāsātvatan āt-
ānātām ca yajñā, ātiriktaṁ kāraṇo yāc ca
hiñāṁ, yajñāḥ pārvāni prātrān eti kalpāyān;
svāhākṛtā "hūrit etu devān [1]."

(c) yād vo devā atipādāyāni, vācā cit prāya-
tām devalādānām, arāyā asmāṁ (corr.: ārāvā
yō 'smāṁ) 149 abhi ducchunāyate, anyātra 'smā
marutas tān nidhetana.

(d) tatām ma ā pas tād u tāyā pūnaḥ,
svādīśā dhītrī ucāthāya śasyate; ayāṁ sa-
mudrā uti vāsvābheṣājaḥ; svāhākṛtāsa śām u
trpuṇa bhūvaḥ.

(e) ūd vayāṁ tāmasās pāri [jyōtiṣ pāya-
tām uttāmān, devalā devatrā śārīra āgāna jyōtī
uttatām].

(f) ūd u tvāṁ [jātāvedām devalām vahānta
ketāvaḥ, dēśāvā vāśāyā].

(g) citrām [devaṇāṁ ūd agād ānīkām cākṣaṁ
mitrāyāḥ vārusāyā 'gnē, āpā dyāvāpṛthīvī
antārīkaṁ śārīra ātmā jātatas tathāsāca ca
[2].

147 The ropanākās and the hāriṇḍrasa are birds.
148 According to Āp. 4.16.1, this stanza should be recited
by the Sacrificer when, after having paid reverence to the
Sun, he pays reverence to the Aḥavanīya fire. Before
reciting this stanza, however, he should recite TS. 1.6.6.k.
149 According to Āp. 3.14.3, this stanza may be recited
by the Adhvaryu instead of the formulas "I expel that and
so and so from his home," etc. (Tait.-Br. 3.3.11.3-4), when
he hides the poking-stick in the uṭhākara. Cf. Tait.-Br.
3.3.11. and b.

(h) imāṁ me varuṇa [śṛūdhī hāvam adya ca
mṛdya, tvām avasāyā ā cake].

(i) tā tvā yāmi [brāhmaṇā vāndaṁnaḥ tād
āsāte ājumānaṁ hāvīrbohiḥ, āheḍaṁnaṁ varuṇe
hāḥ bodhiḥ uryaṇsmaḥ ma na athyāvā prāmōṣiḥ].

(j) tvām na aṣṭā [vārunṣaiva bhūva dēdō
va vāpīṣṭhāḥ, vāpīṣṭhāḥ vābhārnavāmaḥ śo-
śucāno vīvā dvēsāṁi śārīrā dvīmugdhyā asmāt].

(k) sā tvām na agne [vamō bhavō 'tī nē-
dīṣṭhō asyā uṣāsā vuṣṭāu, āva yavṣa na
vāruṇaṁ rārāpō viṁ mṛdikāṁ uṣāvḥo na edhi].

(l) tvām agne ayā 'si, [ayā śān mānasaḥ hitaḥ,
ayā śān havyāṁ uhiṣe, ayāno dēhi bheṣaṣaṇā].

(m) prajāpaṭe [nā tvād etān anvō vīvā
jaṭāni pārī tā babhūva, yātākāmaṁ te jhumānaṁ
tān no astu vayāṁ vāma pātyo rāvīṇmānt].

(n) imāṁ jīvēbhyāḥ parāhīṁ dādhami, mā
śām nū gād āparā dardam etām, sātāṁ jivantu
śārāduḥ puriṭā, tīrī mṛtyum dādhamāṁ pārt-
vatena.

(o) iṣṭēbhyāḥ svāhā, vāsaḥ anśiṣebhyāḥ svāhā,
bheṣṇaṁ dūrdāyaṁ svāhā, niśkṛtyāṁ svāhā,
dādurādhyāṁ svāhā, vābhāryāṁ tanśebhyāṁ
svāhā [3], ḍhādhyāṁ svāhā, sāmorādkhyāṁ svāhā.

(p) yātā inda bhāyāṁ, tāto no ahāyaṁ
krēḥi, māghaṁ vajrāḥ tāvā tān na itāye, vi
vīśo vi ṁdho jahi.

(q) svastād viśāṁ pātiṁ, vrtrāṁ viṁdho
vaś, vṛṣe ṃdṛāḥ puraḥ etu naḥ, svastād abha-
yamkarāḥ.

(r) ābhīr gībhīr yād ātō na ūnām [4],
pāyāyaṁ hariyo vārdaṁnaṁ, yadā stōfhyo
māḥi gotā rujāsā, bhūvīsthābhaḥ ādha te
sāma.

(s) āṇājātam yād ājātām, yajāyaṁ kriyā
mīthu, āgē tād asa kalaya, tvāṁ hi vēthā
yathāthāthām.

(t) pūrūṣāsaṁmito yajñāḥ, yajñāḥ pūrūṣa-
asammitaḥ, āgē tād asa kalaya, tvāṁ hi
vēthā yathāthāthām.

(u) yāt pākātra mānasā dinādaḵaṇa, yaj-
jaṣaṁ manvatē mārtaṇaṁ, agniś tād dhōtā
kratuvi vījānāṁ, yājūṣho devalī ṛtuṣo yajāti
[5].

[This chapter contains the formulars which the
Adhvaryu should recite when, after the
oblation which is called samśīṣṭāyāju, and which
may be considered as the conclusive ceremony
of the sacrifice, he offers the libations called
sāṁprāyajñiṣṭātmā (aotements for the sacrifice). According
to Sāyana's commentary, the number of
these formulars is 28. In the corresponding
passage of Āpāstamba (Āp. 3.11.2-3.13.1.a),

147 Cf. RV. 10.37.12.
however, the number of the formulas to be
recited on this occasion is 38.]  
(a) "The Brāhmaṅ (the holy power of the
sacred word) is the foundation of the mind; the
Brāhmaṅ is the foundation of speech; the Brāhmaṅ
is the foundation of sacrifices, of oblations, and
of the clarified butter (offered to the gods).
That which of the religious performance is super-
fluous, and that which is insufficient,—the sacri-
fice, extending its joints, sets that in order.
Let the oblation offered with the exclamation svāhā go to the gods."

(b) "The call (i.e., the call addressed to
the Agniḥdrā by the Adhvaryu), (if it is)
excessively lengthened, and the exclamation vaṣṭ (i.e.,
the exclamation vaṣṭ uttered by the Hotar at
the end of the oblation-formula), (if it is)
excessively loud, at the sacrifice,—that which of the
religious performance is superfluous, and that which is
insufficient,—the sacrifice, extending its joints,
sets that in order. Let the oblation offered with
the exclamation svāhā go to the gods."  

(c) "If I do commit an offense against you,
O gods, an offense against the gods, caused by
any word, do you put that, O Maruts, on another
than ourselves, on the one who, being envious,
wishes to harm us."  

(d) "My work has been accomplished; it will
be accomplished again. The sweetest pious
thought is expressed for praise. This is an
ocean, and it contains all remedies. Refresh
yourselves, O Śrīṇas, with the oblation that is
offered with the exclamation svāhā."

(e) "Gazing on the higher light, on Śrīra
(the Sun), a god among the gods, we, from dark-
ness, have come to the highest light."  

(f) "His rays bear him upwards, the all-know-
ing god, Śrīra (the Sun), that all may look at him."

(g) "The radiant face of the gods has risen,
the eye of Mitra, Varuṇa, and Agni. He has
filled the sky and the earth, and the atmosphere,
—Śrīra (the Sun), the soul of all that moves
and stands."  

(h) "Hear this my call, O Varuṇa, and be
merciful today. Desirous of help, I long for thee."

(i) "This I implore of thee, worshipping thee
with the holy power of the sacred word. For

138 Cf. RV. 1.100.1.
139 = RV. 1.50.10.
140 = RV. 1.50.1.
141 = RV. 1.115.1.
142 = RV. 1.25.19.
143 = RV. 1.24.11.
144 = RV. 4.1.4.
145 = RV. 4.1.5.
146 = RV. 10.121.10.
147 Cf. RV. 10.18.4; AV. 12.2.23; Śat.-Br. 1.3.8.4.
148 Cf. AV. 19.15.1.
these songs. When, for thy praisers, thou breakest open the great stables, then may we receive the greatest share."

(5) "Whatever of the sacrifice, unknowingly or knowingly, is performed in the wrong way, that of this (sacrifice), O Agni, do thou set in order, for thou knowest what is right."

(7) "As great as the man is, is the sacrifice. The sacrifice is as great as the man is. (What-
ever of this sacrifice is performed in the wrong way,) that of this (sacrifice), O Agni, do thou set in order, for thou knowest what is right."

(10) "What of the sacrifice, men, in their simplicity, being weak-minded, do not understand, Agni, the wise Hotar, knowing that, (and being) most skilled to offer, will duly offer to the gods." 163

163 = RV. 10.2.5.
PROCEEDINGS
OF THE
American Philosophical Society
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VOLUME 106, NUMBER 3
CONTENTS

Metropolitan Planning:
Economic Aspects of Metropolitan Planning. BRITTON HARRIS 165
Transportation Problems and Their Solution. ROBERT B. MITCHELL 170
The Legal Basis for Reorganizing Metropolitan Areas in a Free Society. CHARLES ABRAMS 177
Urban Form. G. HOLMES PERKINS 190

On the Concept of Continuity in History. ALEXANDER GERSHENKRON 195
On the Use of the Balance in Chemistry. ROBERT P. MULTHAUF 210
Mary Gove Nichols, Prophetess of Health. JOHN B. BLAKE 219
The Scientific Establishment. DON K. PRICE 235
The Animal Sacrifice in the Taittirlya-Brāhmaṇa. PAUL-ÉMILE DUMONT 246
Thābit ben Qurra "On the Solar Year" and "On the Motion of the Eighth Sphere." O. NEUGEBAUER 264

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THE ANIMAL SACRIFICE IN THE TAITTIRĪYA-BRĀHMAṆA
IN THE ANIMAL SACRIFICE

The Sixth Prāpṭhaka of the Third Kāṇḍa
of the Taittirīya-Brāhmaṇa
with Translation

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CONTENTS

Prefatory note ........................................ 246
Abbreviations ....................................... 247
Introduction ........................................ 247
The part of the Hotar and the part of the Maitrāvaruna in the animal sacrifice
3.6.1 (1) The stanzas recited by the Hotar for the anointment, the erection and the girdling of the sacrificial post. (2) The two additional kindling-verses ........................................ 248
3.6.2 The prompting-formulas recited by the Maitrāvaruna for the seven offering-verses ...... 249
3.6.3 The yājyaś (offering-verses) recited by the Hotar for the seven offering-verses .......... 251
3.6.4 The three stanzas recited by the Maitrāvaruna when the Āgnidhra carries a fire-brand round the victim ........................................ 251
3.6.5 The formula uttered by the Maitrāvaruna in order to prompt the Hotar to recite the ādhiru-litany .......................... 254
3.6.6 The ādhiru-litany recited by the Hotar ........................................ 254
3.6.7 The six stanzas recited by the Maitrāvaruna for the drops of fat that fall from the omentum of the victim ........................................ 255
3.6.8 (1) The puro 'nuvākyāsa (invocation-verses) recited by the Maitrāvaruna for the oblation of the omentum, the oblation of the sacrificial cake, and the oblation to Agni Śvistakṛt.— (2) The formulas uttered by the Maitrāvaruna in order to prompt the Hotar to recite the yājyaś for these three oblations ........................................ 255
3.6.9 The yājyaś recited by the Hotar for the oblation of the omentum, the oblation of the sacrificial cake, and the oblation to Agni Śvistakṛt ........................................ 256
3.6.10 The thirteen stanzas of the manatā-hymn recited by the Maitrāvaruna ...................... 257
3.6.11 (1) The puro 'nuvākyāsa recited by the Maitrāvaruna for the oblations of the chief offerings.— (2) The formulas uttered by the Maitrāvaruna in order to prompt the Hotar to recite the yājyaś for these oblations ........................................ 258

3.6.12 The yājyaś recited by the Hotar for the oblations of the chief offerings ................. 259
3.6.13 The formulas uttered by the Maitrāvaruna in order to prompt the Hotar to recite the yājyaś for the eleven offering-verses .......... 260
3.6.14 The yājyaś recited by the Hotar for the eleven offering-verses ........................................ 262
3.6.15 The formulas recited by the Maitrāvaruna in order to prompt the Hotar to recite the śaktanīkā (the utterance of the good words) ........................................ 263

PREFATORY NOTE

There are in the Taittirīya-Brāhmaṇa two groups of texts pertaining to the animal sacrifice, namely, 2.8.1–9 and 3.6.1–15. The first of these two groups contains the mantras (invocation-verses and offering-verses) for the kāmyāḥ paśavah (i.e., the animal sacrifices performed through the desire for special objects). The second (3.6.1–15), the translation of which I am now publishing, contains the mantras (invocation-verses, prompting formulas, and offering-verses) which the Hotar and the Maitrāvaruna must recite at the nirūṣḥka-paśubandha (i.e., the independent animal sacrifice). This group of texts is more important than the first one because the nirūṣha-paśubandha is usually considered as the prakṛti (i.e., the archetype) of all animal sacrifices—although it is certainly a modification of the agniśimśya paśubandha (i.e., the animal sacrifice connected with the soma-sacrifice).

Just as in the case of my other translations of the Taitt.-Br., my translation of this sixth Prāpṭhaka of the Third Kāṇḍa is accompanied by an accented transliteration of the text. It is the text of the Ānandāśrama Series, and the numbers enclosed in brackets in the transliterated text [1], [2], [3], etc., correspond to the numbers which are inserted in the text of the

246
Indian edition; they indicate the subdivisions of each chapter (anuvāka). But, as these subdivisions are quite arbitrary, I added the letters (a), (b), (c), etc., in order to indicate more rational subdivisions. Only in a few cases have I corrected an evident misprint or ventured a conjecture. In many cases the punctuation of the text of the verses in the Tait.-Br. is different from the punctuation of the text of the same verses in the Śrāvastīya. I have usually maintained the punctuation of the Tait.-Br.

My translation is as literal as possible but, in order to make it more intelligible, I have put in parentheses short explanations; and I have put in brackets or in parentheses introductory notes indicating, according to the Śrāvastīya of Āpastamba and the commentary of Sāyaṇa, for what rite each formula or group of formulas is to be recited by the Hotar or the Maitrāvaraṇa.

ABBREVIATIONS

Ait.-Br. = Aitareya-Brāhmaṇa.
Āp. = Āpastamba-Śrāvastīya.
AV. = Atharvaveda-Saṁhitā.
Caland = Sāňkhāyana-Śrāvastīya translated into English by Prof. W. Caland, edited by Lokesh Chandra (International Academy of Indian Culture. Nagpur, 1953).
Mayrhofer = M. Mayrhofer, Kurzgefasstes etymologisches Wörterbuch des Altindischen (Heidelberg, 1953).
R.V. = Rgveda-Saṁhitā.
Sāňkh.-Sr. = Sāňkhāyana-Śrāvastīya.
Tait.-Br. = Taittiriya-Brāhmaṇa.

INTRODUCTION

There is in the Vedic ritual a great variety of animal sacrifices, but the prakṛti (i.e., the archetype) of all animal sacrifices is the nīrūḍha-paśubandha (i.e., the independent animal sacrifice) or, according to some authorities, the agniṣomṛtya paśubandha (i.e., the animal sacrifice as connected with the soma sacrifice). At the agniṣomṛtya the victim is a he-goat offered to Agni and Soma; at the nīrūḍha-paśubandha the victim is a he-goat offered to Agni and Indra, or to Śuṣya, or to Prajapati. The form of the animal sacrifice is that of the new-moon sacrifice, the victim taking the place of the milk offered, as the saṁnāyya-offering, to Indra or Mahendra. One of the essential features of the animal sacrifice, as compared with the new-moon sacrifice, is the presence of the priest called Maitrāvaraṇa, whose duty is to recite the invitation-formulas and to prompt the Hotar to recite the offering-verses.

Here is a summary of the ceremonies according to the Śrāvastīya of Āpastamba (Āp. 7).

After the performance of the preliminary rites, i.e., the offering of a sacrificial cake to Agni and Viṣṇu, and the oblation of clarified butter called yajñāṅkṣa (i.e., the oblation for the sacrificial post), the Adhvaryu, accompanied by the Sacrificer and a carpenter holding an axe, goes to a place where trees grow, and selects the tree that will furnish the sacrificial post. According to the rewards which the Sacrificer desires, the sacrificial post is to be made of a palāśa, a khadira, a bilva, or a rohitaka tree. The tree is cut with the axe, and falls. It should fall to the east or north or northeast. The yūpa (the sacrificial post) is chiseled. Out of the top portion of the tree that remains after making the yūpa the carpenter prepares a wooden head-piece (caśāla), which is to be put on the top of the yūpa. The vedi (the sacrificial bed) is prepared to the east of the usual Áhavanīya fire-place. On the vedi an uttaravedi (a high altar) is measured and prepared. On this uttaravedi the Adhvaryu makes a square hole called the uttaranābhi, and sprinkles it with water. Around the uttaranābhi, in the west, south, and north, he places the three enclosing-sticks. Then, having kindled some sticks at the Áhavanīya fire, he carries them to the uttaravedi, and places them on the uttaranābhi. The fire placed there becomes the Áhavanīya fire while the original Áhavanīya serves as Gārhapata. The Adhvaryu then digs the hole where the sacrificial post is to be inserted. This hole is half within and half without the vedi. The Sacrificer anoints the yūpa with clarified butter, and the Hotar, having been summoned by the Adhvaryu, recites the verse for the yūpa that is being anointed. Then the caśāla is anointed and placed on the top of the yūpa. The yūpa is raised up and placed in the hole. A rope is put round
the yāpa in three coils, and the wooden chip called svara is inserted in the coils. The animal to be sacrificed is bathed outside the sacrificial ground. Then it is brought in front of the sacrificial post, it is tied to it, it is sprinkled, and it is given a drink.

After these preliminaries the real sacrifice begins. Seventeen sāmīdham-stanzas accompanying the laying of the kindling wood are recited by the Hotar, and the victim is anointed with clarified butter. The Adhvaryu then offers the fore-offerings, which are eleven, while in the full-moon and new-moon sacrifices they are only five. After the tenth of these fore-offerings the Adhvaryu anoints with clarified butter the svara and one edge of the slaughterer's knife. The Āgniḍra lights a fire-brand at the Āhāvaniya fire, and carries it thence round the victim while the Maitrāvāraṇa recites three stanzas of the Rgveda. The Adhvaryu orders the Maitrāvāraṇa to prompt the Hotar to recite for the offerings to the gods, and the Hotar recites the adhrigu-litany, which is an invocation to the divine and the human slaughterers. Then the victim, with its head facing west and its feet north, is strangled by the Samîтарs (i.e., the slaughterers). The cord by which the victim was tied is removed. Then the wife of the Sacrifice is brought up, and the Adhvaryu or the wife of the Sacrifice pours water over the members of the victim, and washes them. The omentum of the victim is taken out and placed on a spit. It is heated on the Āhāvaniya fire. When drops of fat begin to drip from the omentum, the Adhvaryu orders the Maitrāvāraṇa to recite for the drops. After the recitation come the eleventh fore-offering, the two butter portions, and the offering of the omentum. Then come the preparation of the sacrificial cake, and the cutting up of the victim. After the cake has been offered, and the victim's heart, pierced on a spit, has been roasted, and the other portions of the victim have been cooked, the Adhvaryu orders the Maitrāvāraṇa to recite the manotā-hymn for the cutting of the portions of the victim. When, after the recitation of this hymn, the various parts of the victim have been cut, they are offered to the gods. Then come the oblation to the lord of the forest and the oblation to Agni Śvīṭakṛt. The īḍā that has been prepared, is invoked and eaten by the priests and the Sacrificer. Then come the eleven upāyājās (additional offerings) and the eleven anuṣṭānas (after-offerings). After the

3.6.1

(a) aṇājānti tvām adhāravā devayāntaḥ, vānaprate madhuṇa dāivyena, yād urdhvagvīśaṁ tiṣṭhād (corr.: tiṣṭhā) draviṁ ḫā dhattā, yād vā kṣāyo mātrur asyār upāṣte.
(b) uccaḥrayasva vānaspate, vārman prthivyāvādhi; sūmīti miyāmnānaḥ, vārco dhā jayāvāhase.
(c) cāmīdhcyasva śārmanām purātā, brāhma vānvaṇa jārāmaṁ suvṛtam [1], ārya asmāṁ āmatiṁ bādhmaṁaḥ, uccaḥrayasva mahatā śaṁbhagāya.
(d) urdhvā u śu u na uṭāye, tiṣṭhā devaṁ nā saṁvītā, urdhvā vājasaṁ saṁśīta yād aṇājībhī, vāghādhbhā vīvḥāyāmaḥ.
(e) urdhvā naḥ pāḥy aṇīhaso nī ketūnā, vīvaṁ sām ātraṇaṁ dāha; kṛdhī na urdhvān carāṭhāya jīvāse, vidh devēṣu no dūvha [2].
(f) jātō jāyate sudinatvē āhṇām, sā maryā (corr.: samara) a viḍāthe vārdhamānaḥ; punānti dhrā ṣaṁ ṣaṇaṁ, devayā vīpra ṛdiyarti vācām.
(g) yūvaṁ suvaṁ śā pāvīta ṣaṇa; sā u śrēyān bhavati jāyamaṇaḥ; tām dhrārhā kadvāvā ṛnaṇantī, śrīvā ṣaṇaṁ maṇasā devayāntaḥ.
(h) prthupāja ṣaṁtaraḥ, ṛghānīṁ jvāḥaṁ; svāhāṁ ṣaṁtaraḥ, agnir yajñasya havāyaḥ.
(i) tāṁ sābādho yātārucaḥ, itthā dhiyaṁ yajñavāntaḥ, ṛcakram agnil ṣaṇaḥ.
(j) tvāṁ vārpaṁ utā vitṛṅ ṣaṇa; tvāṁ vārpaṁ ṛtanti matbiṁ cājvaiṅ Šā śiṅtai; tvā śausanānāṁ santu; yūyaṁ pāṭaḥ svastiḥ sād sād ṣaṇa [3].

[This chapter contains (1) the stanzas which the Hotar should recite for the anointment, the erection, and the girdling of the sacrificial post; (2) the verses he should recite as additional verses to the usual kindling-verses.

(a) (For the anointment of the sacrificial post the Hotar, having been summoned by the Adhvaryu, should recite:)]
THE ANIMAL SACRIFICE

"Pious men anoint thee at the sacrifice, O lord of the forest, with the divine honey. When thou dost stand erect, give us wealth here, or when thou dost repose in the lap of this mother (the earth)."

(b) (For the erection of the sacrificial post the Hotar, having been summoned by the Adhvaryu, should recite:"

"Raise thyself up, O lord of the forest, on the summit of the earth. Being set up with good setting, do thou bestow radiance on the performer of the sacrifice." 2

(c) "Standing in front of the kindled (fire), winning the Brâhman (the holy power of the sacred word), which is undecaying and procures very manly sons, driving away poverty far from us, do thou rise erect for great good fortune (i.e., in order to bring us great good fortune)."

(d) "Erect, to our aid, do thou stand right well, like the god Savitar,—erect, as the winner of invigorating power,—when, with the (other) radiant performers (of the sacrifice), we vie in invoking (the gods)."

(e) "Erect, do thou protect us from distress with thy banner; do thou consume every Atrin (i.e., every devouring demon). Make us erect for motion, for life. Find our worship among the gods." 5

(f) "Having been born, he is born (again) in the auspicious day of days, he who grows strong in the assembly at the sacrifice. Wise and skillful men consecrate him with prayer. Going to the gods (i.e., addressing the gods), the inspired priest raises his voice."

(g) (For the girdling of the sacrificial post the Hotar, having been summoned by the Adhvaryu, should recite:)"

"Youthful, well dressed, girdled, he has come; and being born (anew), he becomes more beautiful. Pious in mind, worshipping the gods, the wise sages upraise him." 7

(h) (At the full-moon and new-moon sacrifices, the Hotar should recite fifteen kindling-verses, namely: RV. 3.27.1 repeated thrice; 6.16.10–12; 3.27.13–15; 1.12.1; 3.27.4; 5.28.5; and 5.28.6 repeated thrice. At the animal sacrifice, he should recite the same verses and two additional verses, namely:"

"Broadly shining, immortal, clothed in clarified butter, well served with oblations, Agni is the carrier of the offerings at the sacrifice." 8

(i) "Holding the sacrificial ladles, performing the sacrifice with true devotion, they (the priests) have eagerly brought Agni hither for help." 9

(j) (If the Sacrificer belongs to the family of the Vasiṣṭhas, or if he is a Ksatriya, the Hotar should recite, as last kindling-verse, RV. 7.12.3, namely:"

"Thou art Varuṇa and Mitra, O Agni. The Vasiṣṭhas strengthen thee with their prayers. With thee let riches be easy to acquire. O ye (gods), protect us always with blessings." 10

3.6.2

(a) hōtā yakṣaṇa devī samidhā suṣumāndhā śāntikāḥ nābhā pṛthivyāḥ samagatha vāṃṣakaḥ, vāṣmaṇa divā idān padē.—vētv ājīysāya.—hōtā yāja.

(b) hōtā yakṣat tānānjāpatam āditer gāharī bhuvaṇasya gopām; mādhva dūry devābhya devayānāṃ patho anakto.—vētv ājīysāya.—hōtā yāja.

(c) hōtā yakṣaṇ nārāyānāṁ nṛṣastrāṁ nīṁbho prāṇaṁ; gōhiḥ vaśyāntaḥ saṃbhāriḥ śātvān rāthah śrāvīḥ prathamāvāya hīraṇyaṁ kannī.—vētv ājīysāya.—hōtā yāja.

(d) hōtā yakṣaṇ devīma devāv āvaktā vāyavād amūrāḥ; āpā măn yājñām āpā măn devāvāhīṃ atu.—vētv ājīysāya.—hōtā yāja.

(e) hōtā yakṣaṇa bharhiḥ; suṣṭārīm rāṇamadā asmin yajñē vī ca prā ca prathataḥ āṃśaṃ devābhyaḥ; ē 'm enad adyā vāsavāna rūdrā ādityāṃ sadantu; priyām ēndraśī yātu.—vētv ājīysāya.—hōtā yāja [1].

(f) hōtā yakṣaṇa dūrē rasyā kavasyo koṣaḥvāṇir; ūd étābhīr jihataṁ vī pākṣobhitāṁ

[1] RV. 3.8.1.—The reading tiṣṭhā cannot be maintained. We must correct the text according to the reading of the RV.


[3] RV. 3.8.2.—bṛāhma ... svārām. Geldner translated: "die hohe Rede ... zu Meister machende." I do not think that this interpretation is acceptable.

[4] RV. 3.13.1.—The meaning of anāhṭhir vāgādāḥ is uncertain. Geldner translated: "mit (anderen) salbungs- vollen Priestern." There is possibly here an allusion to the pious men who anoint (anāhṭa) the sacrificial post.

[5] RV. 3.14.1.—The meaning of virdā devēṣu na devāḥ is not quite clear; but I do not think that Geldner's translation "fände Vorliebe für uns unter den Göttern" is acceptable, for devāḥ certainly does not mean "Vorliebe."

[6] RV. 3.8.5.—The reading śa moryaḥ cannot be maintained. We must correct the text according to the reading of the RV.


[8] RV. 3.27.5.


"Let the Hotar worship Tanūnapāt, the offspring of Aditi, the protector of the world. Let the god (Tanūnapāt), today, for the gods, anoint with honey the paths which serve them as heavenly ways.—Let him graciously accept the butter offering.—O Hotar, recite the offering-verse."

(c) (But, if the Sacrificer belongs to the family of the Vasiṣṭhas or if he is a Kṣatriya, the Maitrāvaruṇa, for the performance of the second fore-offering, should prompt the Hotar by saying:)  

"Let the Hotar worship Narāśaṃsā, the praise of men, the leader of men. By cows may he be well furnished with an omentum (i.e., fattened); by heroes (may he be) powerful; by chariots (may he be) the one who goes first (i.e., the leader), shining with golden ornaments.—Let him graciously accept the butter offering.—O Hotar, recite the offering-verse."

(d) (For the performance of the third fore-offering the Maitrāvaruṇa should prompt the Hotar by saying:)  

"Let the Hotar worship Agni, (who is) nourishments. Having been magnified let the god bring the gods hither, he the messenger, the conveyer of the oblation, the intelligent one. Let the god further this sacrifice, let him further this invocation of the gods.—Let him graciously accept the butter offering.—O Hotar, recite the offering-verse."

(e) (For the performance of the fourth fore-offering the Maitrāvaruṇa should prompt the Hotar by saying:)  

"Let the Hotar worship the sacrificial strew. Well spread, soft as wool, let it extend in all directions, at this sacrifice, granting a comfortable seat for the gods. Let the Vasus, the Rudras, the Ādityas, sit down on it today. Let it be dear to Indra.—Let it graciously accept the butter offering.—O Hotar, recite the offering-verse."

(f) (For the performance of the fifth fore-offering the Maitrāvaruṇa should prompt the Hotar by saying:)  

"Let the Hotar worship the doors, the lofty

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11 The meaning of gāhir vāpāvānī syād is uncertain. Caland (Śankhyāṇa -Srautasūtra, 129) translated: "may he be enveloped by cows." I do not think that this translation is admissible. I think that vāpāvānī has the same meaning as vāpādara. Cf. RV. 8.17.8.

12 Caland (ibidem) translated idāḥ by "refreshments" and idāhāḥ by "refreshed" as if we had to read idāhāḥ, and idāhā were the past passive participle of a verb idāti "to refresh," which is not attested.
ones, that creak without coming out of their frame. Let them open their frame; let them be loosened from their side-posts. Let them be opened, at this sacrifice, granting a good entrance, fostering the Sacred Order.—Let them graciously accept the butter offering.—O Hotar, recite the offering-verse."

(g) (For the performance of the sixth foreoffering the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship Dawn and Night, the great ones, the well adorned ones, who procure abode to the lords of men. Smiling at Indra, (smiling) at the gods, let them sit down on this sacrificial strew.—Let them graciously accept the butter offering.—O Hotar, recite the offering-verse."

(h) (For the performance of the seventh foreoffering the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship the two divine Hotars, the charmingly speaking ones, the purifiers, the attentive sages. Let the one today make our sacrifice well-offered through invigorating sap; let the other (make it) well-approved through strength. Let the two strong ones bring the sacrifice into heaven to the gods.—Let them both graciously accept the butter offering.—O Hotar, recite the offering-verse."

(i) (For the performance of the eighth foreoffering the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship the three goddesses (Idā, Sarasvatī, and Bhāratī), the most active of the active ones. Let them today perform this work (so that it may) not (be) interrupted; (let) the goddesses, for the gods, (perform) the godly work.—Let them graciously accept the butter offering.—O Hotar, recite the offering-verse."

(j) (For the performance of the ninth foreoffering the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship Tvaṣṭar, the firm one, the wise one, the impregnator, the renowned one, the bestower of glory, the multiform, the one who does not disappoint desires. May he be well-thriving by prosperity, rich in many sons by many sons.—Let him graciously accept the butter offering.—O Hotar, recite the offering-verse."

(k) (For the performance of the tenth foreoffering the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship the lord of the forest (i.e., the sacrificial post). Let him (i.e., the lord of the forest) let loose the one who cherishes the animal (i.e., let him let loose the victim, the animal which is to be slaughtered); let the man (i.e., the sāmīrī, the slaughterer) quiet (the victim). Let the axe (i.e., the sacrificial post) make (the offerings) tasteful; let the god today, at the proper time, convey the offerings to the gods.—Let him graciously accept the butter offering.—O Hotar, recite the offering-verse."

(l) (For the performance of the eleventh foreoffering the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship Agni.—Śvāhā! (for the performance of the clarified butter).—Śvāhā! (for the offering) of the fat.—Śvāhā! (for the offering) of the drops.—Śvāhā! (for the offering) of the consecrations with the śvāhā-call.—Śvāhā! (for the offering) of the sacrificial good words.—Śvāhā! to the gods who drink the clarified butter.—Śvāhā! to Agni.—Because of the act of making oblations, they (the gods) have been pleased.—O Agni, may they graciously accept the butter offering.—O Hotar, recite the offering-verse."

3.6.3

(a) sāmīdha advā dānuṣo duroṇē, devō devān yājasa jātavedāh, ā ca vāha mitramahaś cikītvān; tvām dūtaṁ kavir asī práctetā.

Sāyana explains: aciṣṭum ceṣṭanaratiṁ cācaḥyaaratiṁ sthīram ûṣ yasy arthaḥ.—The meaning of āpākam is doubtful. There is a word āpāka that means "coming from far." But it seems to me that here this meaning does not fit the context, and I am inclined to believe that Sāyana's explanation āpākam abhām prājñam ûṣ arthaḥ is quite acceptable. Cf. pāka "simple," "ignorant."

14 Cf. RV. 1.13.11; 1.142.11; 3.4.10; 10.110.10—
sāṣāman nāraḥ. Caland (ibidem) translated: "he who quieting the manly" as if we had to read sāṣāmanarān as one word.—I think that sāṣāman (= sāṣāmat) is the third person injunctive of the causative of sāṃ.—Instead of sāṃ in the reduplicating syllable of the reduplicated aorist is not unusual in the Veda.—svedhīs "the axe." This word certainly designates the sacrificial post. The sacrificial post is a thunderbolt (cf. Ait.-Br. 2.1 and Kausīt.-Br. 10.1), and the svedhīs is a thunderbolt. This is probably the reason why the sacrificial post is called svedhīs; and svedhīs svedhīthi is probably a pun.

15 The meaning of the genitives dāyasya, médasah, etc. is not quite clear. Caland (ibidem, 133) translated: "from the butter," "from the fat," etc.
(b) tāṇūnapāt pathāṁ rtāsya yānāṁ, mādva samaṅjānt svadāyā suhiha, māṁśāṁ dhihīṁ uta yajñāṁ rūdhāṁ, devatrā ca krūryah adhvāram naḥ.

(c) nāraśaṅsasya mahimānam ēsāṁ, upaśaṁ yajātasya yajñāḥ [1]; tē sukrtavā̄h śucayo dhiyamdhāḥ, svādāntu devaṁ ubhāyāṁ havyāḥ (corr.: havyā).

(d) ājūhāvāṁ /yyyy vandya ca, āyāhy agne vasubhiḥ sajōṣāḥ; tvaṁ devānāṁ asa yahā (corr.: yahvā) hōtā, sā ēnān yaksī ‘iṣṭō yājīyān.

(e) prācanāṁ barīḥ pradīśā prthivyāḥ, vāsār asyā vṛjyate āgṛ āhmnāḥ; vyā práthate vitarāṁ vārīyaḥ, devēbhvō aditaye sonyānā [2].

(f) vyācasaṅtāḥ vṛṣrayāṁ vā vṛṣrayāṁ pātibhō na jānayaḥ śūmbhāmaṇāḥ; dévār brahmaḥ vāsāmīrāvaḥ, devēbhvō bhavatā suprayaṅyāḥ.

(g) śuṣyāyāṁ yajāte āpāke, uṣāsā-nāktā sadatāṁ nī yonau, divyō yōsāṁ bhrat svūṣremē, ādhī śrīyāṁ śukraśāṁ dādāhāne.

(h) dāivyāḥ hōtārā prayāmā svācāḥ, mīmānā yajñāṁ mānuso yājadhāvay [3], pracodāyantā vidāthēṣu kārā, prācīṁ prājyōtiḥ pradīśā diśāntā.

(i) ā no yajñāṁ bhārati tāyam etu, idā manuṣvād ētā cētāyā; tīrō devr barīr ē ‘dārī sonyān, sārasvatiḥ svāpasaḥ sadantu.

(j) yā ētē dyāvaprāṛthiḥ jāṅitri, rūpār āpīṁśhad bhūvānāṁ vīśā, tām adyā hotar iṣṭō yājīyān, devāṁ vāṣṭāram ētā yaksī vīśān.

(k) upāsvajr̥ tmānāyā samaṅjānā, devānām pātha rtūṭhā haviśā; vānaspātiḥ śāmītā devō agniḥ, svādāntu havyāṃ madhunā gṛtēṇā.

(l) sadyō jātō vṛymimita yajnāṁ, agnīr devānām abhavat purōghā; asyā hōtō pradīśyṛ rtāsya vāc, svāhākṛtaḥ havī adantu devāḥ [4].

[This chapter contains the yājyās (offering-verses) which the Hotar should recite for the eleven fore-offerings.]

(a) (For the first fore-offering the Hotar should recite:)

“When, kindled today in the house of a man, thou, a god, dost sacrifice to the gods, O Jātavedas, do thou also, attentive, bring them hither, O thou who hast the might of Mitra. Thou art the messenger, the wise, the intelligent one.”

(b) (For the second fore-offering the Hotar should recite:)

“O Taṅṇapāt, anointing with honey the ways that lead to the Sacred Order, do thou sweeten them, O bright-tongued one; promoting with (thy) pious thoughts the prayers and the sacrifice, do thou also bring our sacrifice to the gods.”

(c) (But, if the Sacrificer belongs to the family of the Vasiṣṭhas, or if he is a Kṣatriya, the Hotar, for the second fore-offering, should recite:)

“By the sacrifices of these ones (i.e., the officiating priests) let us celebrate the greatness of Narāśampa, (who is) worthy of sacrifices. Let the gods, the skillful ones, the pure ones, who give pious thoughts, sweeten the two kinds of oblations (i.e., the sacrificial foods and the prayers).”

(d) (For the third fore-offering the Hotar should recite:)

“Being worshiped with oblations, (being) to be praised and to be honored, O Agni, in accord with the Vasus. Thou art the Hotar of the gods, O youthful one. As such, having been summoned, do thou sacrifice to them, as the best sacrificer.”

(e) (For the fourth fore-offering the Hotar should recite:)

“The sacrificial steed is turned eastward by the command of the Earth, at this dawn, at the beginning of the days. It spreads out further, more widely, (as) a comfortable seat for the gods, for Aditi.”

(f) (For the fifth fore-offering the Hotar should recite:)

“Let the expansive ones (i.e., the large doors) open widely like wives who adorn themselves for
Vol. 106, No. 3, 1962]

THE ANIMAL SACRIFICE

253

their husbands. O divine doors, great, furthering everything, do ye afford a favorable entrance to the gods?" 21

(g) (For the sixth fore-offering he should recite):

"Let Dawn and Night, the two fecund ones, worthy of worship, closely joined, sit down here, in their birthplace,—the two heavenly, great, well-shining women, putting on radiantly adorned beauty." 22

(k) (For the seventh fore-offering he should recite):

"(Let) the two divine Hotars (sit down here), the first (of the Hotars), the well-voiced ones, who shape the sacrifice for man to sacrifice,—the two poets who urge (the priests) in the religious assemblies, pointing out, by their indication, the light in the east." 23

(i) (For the eighth fore-offering he should recite):

"Let Bhārati come quickly to our sacrifice; (let) Iḍā (come), instructing (us) here like Manu; let the three goddesses, the (three) Sarasvatis (i.e., Bhārati, Iḍā and Sarasvati), the well-working ones, sit down on the sacrificial strew, (which is) a comfortable seat." 24

(j) (For the ninth fore-offering he should recite):

"To him who adorned with forms these two parents (Father) Heaven and (Mother) Earth, and all beings,—to god Tvaśtar, do thou today, O Hotar, having been urged, (as) the best sacrificer, offer the sacrifice here, knowing (it)." 25

21 = RV. 10.110.5.
22 = RV. 10.110.6; AV. 5.12.6.—The meaning of sāvityaṃśa is doubtful. Whitney translated by "dripping." Geldner translated by "die fruchtbaren." I am inclined to believe that he is right, and that the word is derived from the root su "to generate." Cf. Weber, Ind. St. 18.209.
23 = RV. 10.110.7; AV. 5.12.7.—Whitney translated pradīti by "through the fore-region." Geldner translated: "die mit ihrer Weisung auf das östliche Licht hinweisen." I think that he is right. See my note on 3.6.3.e.
24 = RV. 10.110.8.—The text of the RV. has sāravati (singular). I think that the reading sāravatik (plural) in the text of the Tait.-Br. should be maintained, and that we have here an interesting example of the inclusive plural, Cf. Macdonell, A Vedic grammar for students, 193.3.a.
25 = RV. 10.110.9; AV. 5.12.9.—imē dyādāyātprādhīni jānāti: Whitney translated: "these two generatresses, heaven and earth"; and Geldner translated: "diese beiden Erzeugerinnen, Himmel und Erde." I think that jānāti, just like médā, when the word designates Heaven and Earth, does not mean "the two mothers" or "the two generatresses," but "father and mother." According to Renou (k) (For the tenth fore-offering he should recite):

"Let him (the lord of the forest, i.e., the sacrificial post), anointing them, spontaneously let go the oblations (i.e., the victim and the other oblations), in due season, to the abode of the gods. Let the lord of the forest, the slayer, (and) god Agni sweeten the offering with honey, with clarified butter." 26

(l) (For the eleventh fore-offering the Hotar should recite):

"At once, when born, he (Agni) ordained the sacrifice. Agni (then) became the leader of the gods. At the direction of the Hotar, at the voice of the Sacred Order, let the gods eat the oblation which is offered with the exclamation svāhā." 27

3.6.4.

(a)agnir hótā no adhvaré, vājī sān pāripiyate, devéṣu yajāyāḥ.

(b) pāri trivāṣṭy ādhvarām, yāty agnir rathfr ivā, ā devéṣu prāyo dādhat.

(c) pāri vājapatiḥ kaviḥ, agnir havyāna akramaṁ, dādhat rātāṁ dāsume [1].

[This chapter contains the three stanzas which the Māitrāvuruṇa should recite when, after the tenth of the eleven fore-offerings, the Āgnihūtra thrice carries a fire brand round the victim.]

(a) "Agni, the Hotar, at our sacrifice, being endowed with invigorating power, is carried around, (he) the god (who is) worthy of worship among the gods." 28

(b) "Thrice around the sacrifice Agni goes

(Études védiques et pāṇinéennes 4: 87), "Le nom du ciel associé à la terre est grammaticalement féminin, mais conceptuellement masculin." He is certainly right.

26 = RV. 10.110.10.—The text of the RV. has upāvāṣya (second person imperative). I think that the reading of the Tait.-Br. upāvāṣyāt (third person injunctive) can be maintained, and is even better than that of the RV. (Cf. Tait.-Br. 3.6.2.k.). It seems to me that the meaning of upāvāṣyāt "to let loose" is well established (cf. RV. 1.142.11); but I think that Geldner’s translation "Entlassung, freilassen, sie salbend, punktlich die Opferspenden in die Ohbuit der Götter" is not acceptable, for pāthas almost certainly does not mean "Obhut" or "protection."

27 = RV. 10.110.11.
28 = RV. 4.15.1.—vājī sān. Assuming that sān introduces a comparison, Geldner translated "als Siegesross." It is certainly possible that Agni here is compared with a horse (cf. RV. 3.2.7). I prefer, however, to translate, according to the etymology, "endowed with invigorating power." See my note on Tait.-Br. 3.7.6.y.
like a charioteer, bringing pleasant food to the gods."\(^{29}\)

(c) "The lord of invigorating power, Agni, the sage, has gone around the offerings, bestowing treasurers on the worshiper."\(^{30}\)

### 3.6.5

(a) ájaid agniḥ, ásanad vájaṃ ni, (corr.: vájam; ni) devō devēbhya havyā vāt, prá 'ñjobhir hinānāḥ, dhēnābhī kālpamānāḥ, yajñāsyā "yuvḥ pratirān; úpaprṛṣya hataḥ, havyā devēbhyaḥ [1].

This chapter contains the formula which the Maitrāvārṇa should utter in order to prompt the Hotar to recite the adhrigu-litany for the slaying of the victim.

"Agni has conquered; he has acquired invigorating power. Let him, the god, bring to the gods the sacrificial gifts—rushing on quickly, being in accordance with the utterances (of the Hotar) (?), (and) extending the life of the sacrifice.—Do thou give the supplementary direction, O Hotar, for the obligations to the gods."\(^{31}\)

### 3.6.6

(a) dáivyāḥ śāmitāra uta manuṣyaś ārabhadhāvam; úpanayata médhyā dáruḥ, ṣāṣāṅā médhayāpatibhyām médham.

(b) prá 'smā agniḥ bharaṇa; strīṇāḥ barhiḥ; ánv enām mātā manyatāṃ, ánv īṭā, ánv bhṛtā sāgarbhīyaḥ, ánv sākhā sāyūthāyāḥ.

(c) udichānti asya padō nāvādhatāḥ [1]; sūryaṃ cāksūṃ gamyātāt, vātāṃ prāṇāṃ anvāsrayātāt, dīṣāḥ śrōtram, antārākṣaṃ āśam, prthīvīḥ śārirom.

(d) ekādhaḥ śāryāḥ ca vācam acchāyatāḥ; purā nābhāya apiśaśo vāpam utkhiḍhatāḥ; antār evō 'śmaṇāḥ vārayātāḥ.

(e) śyenāḥ asya vákṣaḥ kṛṣṇaḥ, praśāṣaśa bāhū [2], śalā dosanī, kāṣyāpe 'vā 'bhāṣā, acchidre śrōṇi, kavāṣo 'rā srekaparṇā śthīvāntā.

\(^{29}\) RV. 4.15.2.

\(^{30}\) RV. 4.15.3.—vājapatīḥ. Geldner translated: "der Herr des Siegespreises."

\(^{31}\) Caland (Śāṅkhāyana-Sūtrasūtra, 5.16.9) translated: "Agni has vanquished; he has gained the booty; he, the god, has brought....I think that we should read havyā vāt, and that vāt is the third pers. sing. injunctive—dīṣāḥ is a hāpak legomenon, but it is probably equal to dīṣas. —The meaning of dhēnābhī kālpamānāḥ is doubtful. I think that dhēnābhī designates the words of the invitation-formula uttered by the Hotar.—For the meaning of úpaprṛṣya see Caland (ibidem, 5.16.9).

(f) śaḍvīṃśatīr asya váṅkrayaḥ, tá anuṣṭhyō 'cavyatyāt (corr.: 'cavyāvyatāt), gātrām-gātrām asya 'nuṇam kṛṣṇat.

(g) úvādhyaḥgoḥām pārthīvam khanatāt.

(h) árṣā rākṣaḥ sārṣīṣatāt.

(i) vanīṣṭhām asya mā rāviṣta [3], úrukaṃ māṃyaṃmānī, nē 'd vas tokē tānu ye rávita rávac chāmitārāḥ.

(j) ádhṛgu śāmīdhvam, susāmi śāmīdhvam, śāmīdhvam adhrigu.

(k) adhriguḥ ca 'pāpaḥ ca, ubhāḥ devānāsī śaṅkarṣam; táv imāṃ pāsūṃ śrāpayātām pravid-vāṃsau, yāthā-yathā 'sya śrāpayāṃ tāthātāḥ.

This chapter contains: (1) the ten formulas of the adhrigu-litany, i.e., the formulas which the Hotar should recite for the slaying of the victim; (2) the formula he should mutter after this recitation.

(The Hotar should recite:)

(a) "O divine slaughterers, and (you) the human ones, commencement! Lead the victim to the doors of the sacrifice, assigning it to the two lords of the sacrifice."\(^{32}\)

(b) "Carry the fire forwards for it. Spread the sacrificial stew. Let the mother of the victim, let the father (of it), let its brother born of the same womb, let its companion of the same flock, assent."\(^{33}\)

(c) "Lay down its feet towards the north. Make its eye go to the sun; let its breath go to the wind, its hearing to the quarters, its life to the atmosphere, its body to the earth."\(^{34}\)

(d) "Strip off its skin in one piece. Before ripping up the navel, extract the omentum. Keep the breath of the victim within."\(^{35}\)

(e) "Make its breast (like) an eagle, the two upper parts of its fore-legs (like) two hatchets, the two lower parts of its fore-legs (like) two staffs, its two shoulder-blades (like) two tortoises as it were; make (i.e., leave) its two buttocks uncut (i.e., entire); (make) its two thighs (like) the two leaves of a door, its two knees (like) two ooleander leaves."\(^{36}\)

(f) "Twenty-six are its ribs. Loosen them

\(^{29}\) Caland (Śāṅkhāyana-Sūtrasūtra, 5.16.7) translated: "commending it to the two lords of the sacrifice."—I think that the two lords of the sacrifice are the two deities to whom the victim is slaughtered. Cf. Aitareya-Brāhmaṇa 2.6.

\(^{30}\) Caland (Śāṅkhāyana-Sūtrasūtra, 5.16.9) translated: "commending it to the two lords of the sacrifice."—I think that the two lords of the sacrifice are the two deities to whom the victim is slaughtered. Cf. Aitareya-Brāhmaṇa 2.6.

\(^{32}\) The meaning of kavāṣo 'rā is doubtful. Sāyaṇa explains: kavāṣa kapāłaṛkārau.
in due order (one after the other). Make each limb entire.”

(g) “Dig in the earth a hole for the undigestible food which is in the stomach and the bowels.”

(h) “Present the Raksas with the blood.”

(i) “Do not cut its rectum, deeming it an owl, lest in your offspring and family a howler may howl, O slaughterers.”

(j) “O Adhrigu!—Exert yourselves, (O slaughterers); exert yourselves diligently; exert yourselves!—O Adhrigu!”

(Having recited these ten formulas, the Hotar should mutter:)

(k) “Adhrigu and Apāpa are the two slaughterers (of victims) for the gods. Let them both cook this victim, knowing well in whatever manner the cooking of it (should be done).”

3.6.7

(a) jūsāya sapratūṣṭātasma, vāco devāpsarasatamam, hayāya jūhāvāsa āsāni.

(b) imām no yajāyām aṃṣeṣu dheī, imā hayāya jātavedo jūsāva; stokānām agne médaso ghrātasa, hōtāḥ prāśāna prathamom niśādya.

(c) gṛtvāntaḥ pāvaka te, stokāḥ ścotonāt médasaḥ; svādharmaṃ devāvītaye [1], śreṣṭhaṃ no dheī āryamaṃ.

(d) tūbyaḥḥ stokā ghrātācūtaḥ, āgne vīpṛya santaḥ; śiṣṭ śreṣṭhaḥ sāmīdhyaṣe; yajnāya prāavita bhava.

(e) tūbyaḥḥ ścotonāt adhrigo saccāvaḥ, stokāsa agne médaso ghrātāva; kaviśasthō bṛhatā bhāṇānā "gāḥ; hayāya jūhāvāsa medhāra.

(f) jīṣṭhaṃ te madhyato médā ud bhṛtaṃ; prá te vayāṃ dadāmaha; ścotonā te vaso stokā ādhi tvacī, práti tāṃ (corr.: tān) devāvī vihi [2].

This chapter contains the six stanzas which the Maitrāvarūṇa should recite for the drops of fat that fall from the omentum of the victim when it is being roasted.

(Having been summoned by the Adhvaryu, the Maitrāvarūṇa should recite:)

(a) “Rejoice, (O Agni,) in the most extending speech, the most pleasing to the gods, (while thou art) offering the oblalations in thy mouth.”

(b) “Place this our sacrifice among the Immortals. Rejoice in these oblations, O Jātavedas. Of the drops, O Agni, of the fat, of the clarified butter, O Hotar, eat first, having sat down.”

(c) “Rich in clarified butter, O purifying one, for thee the drops of fat are dropped. According to thine own law, for the enjoyment of the gods, do thou, for us, that which is the best, that which is to be preferred.”

(d) “For thee, the inspired sage, the drops are dropping clarified butter, O Agni, O bountiful one. As the best Rṣi, thou art kindled. Be the furtherer of the sacrifice.”

(e) “For thee they drop, O irresistible one, O mighty one, the drops of fat, O Agni, of melted butter. Praised by the poet, with great splendor thou hast come. Rejoice in the oblations, O wise one.”

(f) “For thee, from the middle (of the body of the victim) the best (literally the strongest, the mightiest,) fat is taken out. We give it to thee. For thee, O bright one, the drops drip on thy skin. Graciously accept them for each deity.”

3.6.8

(a) ā vṛtrahaṇa vṛtrahābhiḥ śūṣmaṁ, indra yātām nāmobbhir agne arvāk; yuvāḥ rādhibhir ākavebhīr indra, āgne asame bhavatam ute mābhiḥ.

(b) hōtā yakṣad indragni; chāgasya vāpāya médasaḥ, jūṣṭaṁ (corr.: médaso jūṣṭaṁ) haviḥ—hōtā yāya.

(c) vī hy ákhyam mānāsā vāyā icchān, indragnī jānā sau to vā sajātān [1]; nā nāyāvāt prāmatār asti māhyam; sa vāṃ dhīyaṃ vājyāntim atakām.

(d) hōtā yakṣad indragni; purodāsasya jūṣṭaṁ haviḥ—hōtā yāya.

(e) tvām ējate ajirāṃ dūtyāya, hāvīmantaḥ sādam in mānuṣṇāḥ; yāsya devār åsado bahrīr agne, āhāra asmāi sudāna bhavantu.

(f) hōtā yakṣad agnīṃ; purodāsasya jūṣṭaṁ haviḥ—hōtā yāya [2].
[This chapter contains: (1) the pūra 'nuvākyās (invitation-verses) which the Maitrāvāruṇa should recite for the oblation of the omentum of the victim, for the oblation of the sacrificial cake, and for the immediately following oblation to Agni Sviṣṭakṛt; (2) the formulas which he should utter in order to prompt the Hotar to recite the yājyās (offering-verses) for these three oblations.]

(a) (For the oblation of the omentum the Maitrāvāruṇa should recite as invitation-verses—)

"Come hither ye both, O slayers of the enemies, with your enemy-slaying energies, O Indra, O Agni,—for the sake of our adornments. Stay ye both by us with perfect, excellent gifts, O Indra, O Agni." 42

(b) (In order to prompt the Hotar to recite the offering-verse for the same oblation, the Maitrāvāruṇa should say:)

"Let the Hotar worship Indra and Agni. Let them both enjoy the sacrificial substance of the fat of the he-goat's omentum.—O Hotar, recite the offering formula."

(c) (For the oblation of the sacrificial cake the Maitrāvāruṇa should recite as invitation-verses—)

"Longing in my heart, for my welfare, I have looked around about near relatives or kinsmen. For me there is no other protection than you, (O Indra and Agni). Therefore I composed a prayer that displays its invigorating power." 43

(d) (In order to prompt the Hotar to recite the offering-verse for the same oblation, the Maitrāvāruṇa should say:)

"Let the Hotar worship Indra and Agni. Let them both enjoy the sacrificial substance of the sacrificial cake.—O Hotar, recite the offering formula."

(e) (For the oblation to Agni Sviṣṭakṛt the Maitrāvāruṇa should recite as invitation-verses—)

"The men who offer oblations, always praise thee, the quick one, (O Agni,) for thine acting as a messenger (i.e., in order that thou wouldest be their messenger).—To this one (i.e., the Sacrificer), on whose sacrificial stew thou hast sat down with the gods,—to this one, may the days be happy days." 44

(f) (In order to prompt the Hotar to recite the offering-verse for the same oblation, the Maitrāvāruṇa should say:)

"Let the Hotar worship Agni. Let him (i.e., Agni) enjoy the sacrificial substance of the sacrificial cake.—O Hotar, recite the offering formula."

3.6.9

(a) gībhār vīprah prāmatim ichāmānaḥ, ṣṭe rayim yaśasam pūrvabhājam; indragni vṛtrahān suvaṇar, pra no navyehebs tiratam despāiḥ.

(b) mā chedma raśmiṁ īti nādhamānāḥ, pītānav śaktiṁ anuyācchamānāḥ, indragniṁ bhām kām vṛsāṇo madanti, tā hy ādri dhiṣānāyāṁ upāsthe.

(c) agniṁ sūditaṁ sūditaṁ grāntaṁ, namsyāmas tvē ṭiyam jātavedaṁ; tvāṁ dātām aratīṁ havyaṇaṁ, devā akṛyam anīśasya nābhim 11.

[This chapter contains the yājyās (offering-verses) which the Hotar should recite for the oblation of the omentum of the victim to Indra and Agni, for the oblation of the sacrificial cake to the same deities, and for the immediately following oblation to Agni Sviṣṭakṛt.]

(a) (For the oblation of the omentum the Hotar should recite:)

"With songs, the inspired man, desiring protection, praises (you both, O Indra and Agni,) (asking) for wealth, which is glorious, and receives preference. O Indra and Agni, O slayers of enemies, O holders of excellent thunderbolts, do ye both further us with new gifts." 45

(b) (For the oblation of the sacrificial cake he should recite:)

"May we not break the reins! thus imploring, (and) holding back, according to their example, the capabilities of the ancestors, the mighty ones (i.e., the officiating priests and the Sacrificer) (in drinking the soma) with Indra and Agni; for these two are (like) the two pressing stones at the bottom of the dhiṣāṇa (i.e., the soma-bowl called dhiṣāṇa)." 46

42 = RV. 6.60.3.—nāmōbhīr arād. Geldner translated: "unter Verbeugungen hierher (gerufen)." I think that, in its causal sense, the instrumental here expresses the reason or motive of the action. Cf. Macdannell, A Vedic grammar for students, 199 A.3.

43 = RV. 1.109.1.—dhiṣāṇam vājaśvītam. Geldner translated: "ein lohnbringendes Lied."

44 = RV. 7.93.4.

45 = RV. 1.109.3.—The meaning of this stanza is doubtful.—I think that indragniṁ bhām is an instrumental expressing accompaniment, but it may be a dative.—I think that vṛsāṇo designates the officiating priests and

46 = Cf. RV. 7.11.2.—The text of the RV. has bhavanti instead of bhavantu. I think, however, that the reading of the Tait. Br. is better.

47 = Oldenberg translated almost
3.6.10

(a) tvāṁ hy āgna prathamō manotā, asyā dhiyō ṛbhavo dasma hōtā; tvāṁ sīṁ vrṣann aṅkror duṣṭāritu, sāho viśvasmai sāhasā sāhādhyai.

(b) ādā hōtā nyāśiḍo yājīyān, idā padā isāyann iḍyāh sān; tām tvā nārāḥ prathamām devayāntah, mahō rāyē citāyanto ānuṃgan.

(c) vrēte vā yāntam bahūbhīr vasavāyīḥ, tvē rāyēn jāṛvāṃśo ānuṃgan [1], rūṣantam aṅṭin darśantām bṛhāntam, pavāpantām viśvāḥ di-divāntām.

(d) padām devāyā nāmasa viyāntah, śravavyāvah śravā śrāpan āṃkṣtam; nāmaṇ cid dadihare jāyāyān, bhadhāyāṃ te raṇayānta sāṃstāt.

(e) tvāṁ vardhati kṣatyaḥ pṛthivyām, tvāṁ ráya ubhāyāso jānānām, tvām tṛtā tarape cēteyo bhūh, pitaṁ mātā sadam in mānuṣānām [2].

(f) sā paryeyāh (corr.: saparyeyāh) sā priyō viṣav āgniḥ; hōtā mandrō niṣāsadā yājīyān; tām tvā vāyām dāma di-divāntām, āpajju bāḍho (corr.: ūpa jūbāṭho) nāmasa sadema.

(g) tām tvā vāyāṃ sudhiḥo nāvyāṃ agne, summaṇya imahe devayāntah; tvām viśo anayo didyānāh, divō agne bṛhatā rocanēna.

(h) viśam kaviṃ viśpātiṃ sāsvatināṃ, niţōsām vṛṣabhām carṣāṇām [3], prēṭaṇām iṣāyantām pāvākām, rājantām aṅṇiṃ jayaṭāṇiṃ rayāṇām.

(i) śo asa āja ije šaṃsā ca mārtāḥ, yās tā anāt samidhā havyādūtim; yā āḥutiṃ pāri vēdā nāmbhīr, viśve 't sā vāmā dadihate tvōtaḥ.

(j) asaḥ u te māhi mahe viddhema, nāmbhīr agne samidho 'tā havyāḥ, vēdi śūno sahāso

the Sacrifice.—ī ṛ is nominative dual. Geldner thinks that we have here an example of attraction, and that ī ṛ, which has taken the place of ī ṛ because of ṛḍi, designates the ṛṣṭaṇā. I do not believe it.—Indra and Agni, who abundantly drink the soma, are compared with the two pressing stones that are overthrown with the soma juice.

47 = RV. 3.17.4.—The meaning of araṭī is uncertain. Oldenberg translated the word by "steward." Geldner translated it by "Rosenleken." It seems that araṭī is almost a synonym of duṅād. girbhī ukthāhi; ā te bhadrāyāṃi sumatā yatemā [4].

(k) ā yā tātānāh rōḍasī vī bhāsā śrāvobhiḥ ca śravasyāś rātraṭah, bhṛdahrāvājīh śrāvobhiḥ asmē, revādhir bhagē vītārāṃ vībhrāḥ.

(l) nṛvād vaso sādām ēdheh asmē, bhūri tokāya tāṇayāya paśvāḥ, pūrṇvīr āṭhreatār āṛēghāḥ; asmē bhradā sausaṅvēsānī santu.

(m) purūṇī agne purudhā tvāyā, vāsūni rājaṃ vasūṭā te asyāṃ, purūṇī hī tvē puruvārā sānti, āgne vāsu vidhāte (corr.: vidhatē) rājani tvē [5].

[This chapter contains the thirteen stanzas of the manāśa-hymn, i.e., the thirteen stanzas which the Māitrāvaruṇa should recite for the cutting off of the victim's body.]

(Having been sung by the Adhavyu, the Māitrāvaruṇa should recite:)

(a) "Thou indeed, O Agni, wert the first thinker, the (first) offering priest, of this prayer, O accomplisher of wonderful deeds. Thou, O bull, made it an invincible power to overcome every power." 48

(b) "Then thou, the best sacrificing Hotar, didst sit down in the footstep of invigorating sap, displaying thy vigor, (and) being to be magnified. As such, as the most excellent one, the pious men, being intent on (the acquisition of) power for the sake of wealth, have followed thee." 49

(c) "Being intent on (the acquisition of) wealth (to be found) in thee, they have followed (thee) just as (men follow) one who, with a troop of soldiers, is marching with many treasures; they have followed thee (the bright Agni), the beautiful one, the great one, well furnished with an omentum (i.e., fat-bellied), always shining." 50

(d) "Approaching with reverence the footstep of the god, desiring fame, they have obtained unimpaired fame. They have even obtained names worthy of worship. They delighted in the auspicious sight of thee (O Agni)."

(e) "The peoples on earth make thee to grow strong. Thou art the twofold riches of the people. Thou hast become, O helpful one, the
visible protector, the father and mother of men, for ever." 55

(f) "Agni, dear to the peoples, is to be worshiped. The charming Hotar, the best sacrificing (Hotar), has sat down. Bending the knees, with reverence, (O Agni,) we would approach thee, who, as such, art shining in the house." 55

(g) "To thee as such, O Agni, we, with good thoughts, with good minds, we go anew, worshiping the gods. Thou, O Agni, shining with the high light of heaven, didst lead the people." 54

(h) "To the wise lord of the clans,—of all the clans,—to the (wealth-) distributing bull of the peoples, to him who incites to (the people) to proceed (with their work), to him who displays his vigor, to him (who is) pure, to Agni who rules over wealth, to him (who is) worthy of worship (we go)." 55

(i) "He has sacrificed, O Agni, and he has toiled (in performing the sacrifice), the mortal who, for thee, with fuel, has obtained the sacrificial gift (i.e., the oblation). He who thoroughly knows the oblation, with the reverential obeisances (that accompany it),—he, with thy help, receives all goods." 56

(j) "Thee, the great one, we would worship greatly,—with reverential obeisances, O Agni, with fuel, and with oblations on the vedē, O Son of strength,—with songs and elegies. May we abide in thy kind benevolence." 57

(k) "Thou who penetратest the two worlds (i.e., heaven and earth) with thy splendor, and (who), glorious with thy glories, (art) victorious,—do thou shine more broadly upon us, O Agni, with they great, strong, wealthy, invigorating powers." 58

(l) "Give us always, O good one, abundant (wealth) consisting in manly sons, for the sake of offspring, propagating the family,—(and give us) cattle, (and) many great vital powers, capable of removing evil far away. May good renown be ours." 59

(m) "Many goods, O Agni, in many ways, because of my devotion to thee, O king, I would obtain through thy goodness; for there are many goods in thee (i.e., in thy possession), O bountiful one, in thee, the king, O Agni,—for him who worships (thee)." 60

3.6.11

(a) ábharratuḥ śikṣatām vajrabāhūḥ; asmaṁ indrāgni avataḥ śacibhib; imē nu tē raśmāyā śūryasya, yēbhīḥ sapitvāṁ pitāro na āyān.

(b) hōtā yakṣad indrāgni; chāgasya haviṣā ṣāṭām adyā, madhyatō médha dūḥbhaṁ, purā dvēśobhaṁ, purā pāuruṣeyaṁ gṛhāḥ; ghāstām nūnāṁ [1], ghasē-ajrānāṁ yavasapratthāmaṁ, sumātēṣaṁadhānī śatārudiyaṁ, agniśvāmānāṁ pīvaevasaṁānāṁ, pārśvaṁ śrītvatāḥ śīvamātā ātēdātāṁ, āṉādē-āṉādē āvattāṁāṁ; kārāvē 'ndrāgni; juśētāṁ hāvīḥ; hōtār, yāja.

(c) devēbhīyo vanaspate haviṁśi, hīrānaparā pradīvas te ārtham, pradaṃśiṇī āśānaṁ yītiya, rēṣīya vakṣī pathēbhī ṛājīṣṭhāi [2].

(d) hōtā yakṣad vānaspātim abhi hi, piśṭātamaya (corr.: vānaspātim; abhi hi piśṭātamaya) rābhīṣatayā (corr.: rābhīṣṭhayā) āśānaṁ yāḥtā; yātre 'ndrāgniyoś chāgasya haviṣāḥ priyā dhāmāṁ, yātra vānaspateḥ priyā pāthāhiṁ, yātra devēnām ājyāpanāṁ priyā dhāmāṁ, yātra 'ngēr hōtū bhī priyā dhāmāṁ; tātra tām prastūte 'vo 'pastūte 'vo 'pāvrasakṣaḥ, rābhīyaṁ āsamaḥ ēva kṛtvā [3]; kārāvē evāṁ devō vānaspāṭiḥ; juśētāṁ hāvīḥ; hōtār, yāja.

(e) pīrīphī devēṁī uṣatō yāviśā; vidvāṃ rtēṁ rūpate yāye 'hā; yē dāvīyā rtvīsā tebhīr agne, tvāṁ ṛōṁīn asy ayājīṣṭhāḥ.

(f) hōtā yakṣad agnīm śvīṣtaṁkṣatāṁ; 'yād āgnī indrāgniyoś chāgasya haviṣāḥ priyā dhāmāṁ; 'yād vānaspateḥ priyā pāthāhiṁ; 'yād devēnām ājyāpanāṁ priyā dhāmāṁ; 'yādēn āgnī ājyāpanāṁ priyā dhāmāṁ; yēkṣāt śām mahīmānāṁ; āyaṭātēṁ mahīmānāṁ; kṛtvātō ṛājīṣṭhāḥ; juśētāṁ hāvīḥ; hōtār, yāja [4].

This chapter contains: (1) the puro 'nūrvākyās (invitation-verses) which the Maitrāravupaṇa should recite for the oblations of the chief

[This chapter contains: (1) the puro 'nūrvākyās (invitation-verses) which the Maitrāravupaṇa should recite for the oblations of the chief

55 Cf. RV. 6.1.5.—In the second pāda of this stanza, the reading of the RV. is nūrī instead of nūtī. 56 = RV. 6.1.6.
57 = RV. 6.1.7.
58 = RV. 6.1.8.—The accusatives kāvīm, viśpāthī, etc., are certainly dependent on śmahe of the preceding stanza.—nīśīṭam. Geldner translated: "den (mit Gaben) überstüttenden."—piśīṭam. Geldner translated: "(den) der das Auftreten (des Opferpriests) wünscht."—iśvāyantam. Geldner translated: "den (Opfer) geniessenden."
59 = RV. 6.1.9. 60 = RV. 6.1.10.
offerings, i.e., for the oblation of the sacrificial substance of the victim's body offered to Agni and Indra, for the oblation to the lord of the forest, and for the immediately following oblation to Agni Śvistakṛt; (2) the formulas which he should utter in order to prompt the Hotar to recite the yājyā ś (offering-verses) for these three obligations.

(a) (For the oblation of the sacrificial substance of the victim's body, the Māitrāvaruṇa should recite as invitation-verse):

"Bring hither (your gifts), be helpful, O you both who have the thunderbolt in the hand. Help us, O Indra and Agni, with your powers. These are the same sun's rays under which our fathers used to go to drink (the soma) together (?)". 61

(b) (In order to prompt the Hotar to recite the offering-verse for the same obligation, the Māitrāvaruṇa should say):

"Let the Hotar worship Indra and Agni. Let them both today eat of the sacrificial substance of the he-goat, the fat that has been taken out from the middle of the (victim's body); (let them both eat it) before the enemies (i.e., the demons) (may seize it), before men may grasp it. Let them both now eat of these (offerings) that excite the appetite, (that are) produced by good pastures, juicy, as strong as one hundred Rudras (?), seasoned by the fire, covered with fat, cut off from the ribs (of the victim), from the hips, from the liver (?), from the rectum, limb after limb. Let Indra and Agni do (their work). Let them enjoy the offering.—O Hotar, recite the offering-verse." 62

(c) (For the obligation to the lord of the forest, the Māitrāvaruṇa should recite as invitation-verse):

"To the gods, O gold-leaved lord of the forest, convey the offerings,—always thine aim,—girding thyself, from left to right, with the rope,—along the straight paths of the Sacred Order." 63

(d) (In order to prompt the Hotar to recite the offering-verse for the same obligation, the Māitrāvaruṇa should say):

"Let the Hotar worship the lord of the forest. Since he (i.e., the lord of the forest) has girded himself with the most beautiful and most strong rope, let him let go this one (i.e., this he-goat) there where the abodes dear to the sacrificial substance of the he-goat assigned to Indra and Agni are, there where the places dear to the lord of the forest are, where the abodes dear to Agni, the Hotar, are; (let him let go this he-goat there) praising him as it were, accompanying him with praise as it were, (and) making him stronger as it were. Let the god, the lord of the forest, do thus (his work). Let him enjoy the offering.—O Hotar, recite the offering-verse." 64

(e) (For the following obligation to Agni Śvistakṛt, the Māitrāvaruṇa should recite as invitation-verse):

"Do thou satisfy the eager gods, O thou most youthful (god). Knowing the seasons, O lord of the seasons, do thou sacrifice here. With the priests divine, O Agni, thou art, among the Hotars, the one who procurest most through offerings." 65

(f) (In order to prompt the Hotar to recite the offering-verse for the same obligation, the Māitrāvaruṇa should say):

"Let the Hotar worship Agni Śvistakṛt.—Agni has worshiped the abodes dear to the sacrificial substance of the he-goat assigned to Indra and Agni. He has worshiped the places dear to the lord of the forest. He has worshiped the abodes dear to the gods who drink the clarified butter. Let him worship the abodes dear to Agni, the Hotar. Let him worship his own greatness."—"By sacrifice may he obtain for himself food worthy of sacrifice."—"May he, the knower of beings, perform (his task) by the sacrifice. Let him enjoy the offering.—O Hotar, recite the offering-verse." 66

3.6.12

(a) úpo ha yadvidadām vājīno gūḍh, gībhivrā prāmatim icchāmanābh, arvánto nā kāṣṭham nākṣamānābh, indraṣṭī jñāvatu nārā bhā.

61 Cf. RV. 1.109.7.—The text of the RV. has aśaṁ instead of āṣaṁ, but I think that āṣaṁ is a better reading.—śiksataṁ. Geldner translated: "strengthen each an."

62 The meaning of the words yāvasaipraṭhamānām, saśruti-rājyaṁ, agnivatitānām, śiśatāṭaṁ and uśatāṭaṁ is uncertain.

63 The meaning of prastāvas te dārthā is not quite clear.

64 prostāvasopastāvasopasraksat. The accentuation of this text shows that the pāda-text should be: prostāvas, upastāvas, upasraksat, but the value of iṁ and the exact meaning of prostāvas and upastāvas are not clear.

65 = RV. 10.2.1.—Cf. Tait.-Br. 3.5.7.5.

66 dūṣyasāṁ ēṣaṁ ēṣah. See my note on Tait.-Br. 3.5.7.6 (Proc. Amer. Philos. Soc. 104: 6, 1960).
(b) vánapaste rašanāya 'bhidihiya, piśātamayā vayunāni vidvān, váha devatrā didhiśo havihiṣi, prá ca datārām amśetes vocab.

(c) agnīni svistakṛtam; ayād agnī indrāngiśo chāgasya haviṣaḥ priya dhāmāni [1]; ayād vánapaste priya pāthamaḥ; ayād devanām ajyapānam priya dhāmāni; yāksaś agnī hōtuḥ priya dhāmāni; yāksaś svāmā mahānām, ayajatām eyā fṣaḥ; kṣṇoṣu so adhvarā jātāvedāḥ; jujāṭām haviḥ.

(d) ágne yād adyā viso adhvarasya hotaḥ, pāvakaśoçe vēś tvaś hi yājyaḥ; rta yajāṣi mahān vī yād bhūḥ; havyā vaha yaviṣṭaḥ yā te adyā [2].

[This chapter contains the offering-verses which the Hotar should recite for the obligations of the chief offerings.]

(a) (For the obligation of the sacrificial substance of the victim's body to Agni and Indra, the Hotar should recite as offering verse:)

"When, endowed with vigor, the inspired priests, with their pious thoughts, desiring protection, go to the sacrifice, like horses approaching the race-ground,—these men invoke Indra and Agni." 67

(b) (For the obligation to the lord of the forest, the Hotar should recite as offering-verse:)

"O lord of the forest, girding thyself with the most beautiful rope, knowing the rules, do thou convey the offerings, O thou who art anxious to take hold (of them), 68 unto the gods, and do thou announce the giver among the immortals."

(c) (For the obligation to Agni Svistakṛt, the Hotar should recite as offering-verse: 'O Agni, when today,' etc. But before that stanza he should recite:)

"(We worship) Agni Svistakṛt.—Agni has worshiped the abodes dear to the sacrificial substance of the he-goat assigned to Indra and Agni. He has worshiped the places dear to the lord of the forest. He has worshiped the abodes dear to the gods who drink the clarified butter.—Let him worship the abodes dear to Agni, the Hotar. Let him worship his own greatness.—By sacrifice may he obtain for himself food worthy of sacrifice. May he, the knower of beings, perform (his task) by the sacrifice. Let him enjoy the offering." 69

(d) (Having recited these formulas, the Hotar should recite as offering-verse:)

"O Agni, when today, O Hotar of the sacrifice, O thou of pure radiance, thou comest to the people, (then) thou indeed art the sacrificer. (And) thou shalt sacrifice according to the Divine Order, when thou hast become powerful with greatness. Carry the obligations that are thine, today, O most youthful (carry the) dhēyasasya" 70

3.6.13

(a) devāṃ barhiḥ sudevaṃ devāḥ syat suvraṃ virār víśvar vṛjyeta 'ktoḥ prabhāryeta ṣy anyān rāyaḥ barhiṃmatāḥ madema; vasvāne vasudhēyasayya vetu; yājya.

(b) devī dvāraḥ samghatē vidvīr yānāṁ cētāśā hṛtāh dhrāvapi dvāhutā; vatsāṁ śrīnām tāraṇa anāmipā kumārō vā nāvajāto māyā āvraṇā rūhpākāṭaḥ ṛnā (corr.: ṛnāk); vasvāne vasudhēyasayya viyantu; yājya.

(c) devī uśāsā-nāktā 'dyā smin (corr.: uśāsā- nāktā 'dyā smin) yajñē pratyayā āhvetām āpi nāman dāvīr vīṣāḥ prāyasātī (corr.: prāyasātī) sūrte sudhīte; vasvāne vasudhē- yasaya vitāṃ; yājya.

(d) devī jöstṛī vāsudhiḥi vāyōri anyā 'gha dvēsānīsīsī yīyāvad ā āvraṇa vāsā vṛvānī vājāmanāya; vasvāne vasudhēyasayya vitāṃ; yājya.

(e) devī ūrjāhuti śaṃ ūrjām anyā 'vakṣat sāgdihiṃ sāpītīm anyā; nāvēna pārveṃ dāmaṇānāṃ svāma puṣpānena nāvam; tām ūrjām ūrjāhuti ūrjāyāmanā adhātāṃ; vasvāne vasudhēyasayya vitāṃ; yājya.

(f) devī dāvīyā hōtārā nēṣṭārā pōtārā hōtāhūsaṃsāv abhārādvāsi; vasvāne vasudhēyasayya vitāṃ; yājya.

(g) devīś śirsā śirsā devīr iḍā sārasyati bhārati, dyāmām hārātādīyārās aprkṣat, sārasyati māṃ karaṇāh yājāyām āvīśī 'vē tājāvā vāsumatāyā sadhāmāma madema; vasvāne vasudhēyasayya viyantu; yājya.

(h) devīvā nārāśaṃsāsā triśrīsa śaṭakṣāḥ; satām śrī emā śīśṣāāṣā śādāhāti, sahasāṃ śrī prāvāhāti; mitrāvunā 'ḍ asya hotām ārtaḥ bhāpāṭhī stotrām aśvānī 'dhvaryaṃ; vasvāne vasudhēyasayya vetu; yājya.

67 = RV 7.93.3, but the text of the RV. has gūr instead of gāub.—Gelder translated: "Wenn die Preiskämpfer zum Opfer schreiten, die redenduden, mit ihren Gedanken eure Fürsorge wünschen, ..."

68 didhiśo is a vocative. The meaning is not quite clear.

69 Cf. Tait.-Br. 3.6.11.f and my note.

70 = RV. 6.15.14.—ṛtā. I think that ṛtā is either an instrumental (= ṛtēna) or a dative (= ṛtēya) with adverbial value. Cf. Neisser, Zum Wörterbuch des Rigveda, 191.
THE ANIMAL SACRIFICE

(c) devó vánapśāitīr varśāpravā ghṛṭánīrgan dyām ágroṇā śprkṣad ā 'ntārikṣān mādhyanā 'prāh prthvim āpārē 'dhih (corr.: 'dhitī) vasuvāna vasudhēsya se vētu; yāja.

(d) devāṃ bharhū vārītnāṃ nidhē dāsī (corr.: 'dhiyāi) āpracyutām āpracyutaṃ nīkāmā dhārāṃ purusparāhāṃ yāsasvād; enā bharhīsā 'ṁhī bhruhīsā abhīśyāma; vasuvāna vasudhēsya vētu; yāja.

(e) devō agarhisūṣṭakaśtī sudrāvinā mandrāh kaviḥ satyāmanā "yajī hōtā, hōtur-hōtur āyajyaśā; āgne yān devān āyād yāṁh āpīrer yē te hotē āmatsatā tāṁ sasanātīh hōtrām demaṃgamām divi āvesu yajītaṁ ērēyā 'māṁhī svīṣṭakṣ cā" gī hētā 'bhūr vasuvāna vasudhēsya namovākē vihī; yāja [1].

[This chapter contains the prompting-formulas which the Mātrārvaruṇa should utter in order to prompt the Hotar to recite the offering-formulas for the eleven after-offerings.]

(a) (For the first after-offering, the Mātrārvaruṇa should say:) "May the divine sacrificial strew be most godly through the gods, most manly through men. In the morning may it be gathered; at night may it be brought forward. May we, through wealth, rejoice more than others who spread the sacrificial strew.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let it graciously accept (a share) of the gift of wealth.
—Recite the offering formula."

(b) (For the second after-offering, he should say:) "The divine doors (are) firm at closing (i.e., when they are shut), loose at going (i.e., when people come in or go out), immovable at the invocation of the gods (i.e., when the gods are invoked). A young calf could displace them (i.e., push them), or a new-born child; (but) let a cowherd, whirling up dust, not reach them.71—For the benefit of the desirer of wealth, let them graciously accept (a share) of the gift of wealth.
—Recite the offering formula."

(c) (For the third after-offering, he should say:) "The divine Dawn and Night, today, in the course of the sacrifice, have both invoked (the gods). And now, well-pleased, well disposed, they both have advanced towards the divine clans (i.e., the clans of the gods).—For the benefit of the desirer of wealth, let them both graciously accept (a share) of the gift of wealth.—Recite the offering formula."

The exact meaning of some details of this formula is not clear.

(d) (For the fourth after-offering, he should say:) "The two divine cherishing ones (are) wealth-bestowing, one of whom has driven away the evil enemies (i.e., the demons), the other of whom has conveyed desirable goods to the Sacrificer.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them both graciously accept (a share) of the gift of wealth.—Recite the offering formula."

(e) (For the fifth after-offering, he should say:) "The two divine ones, Urjā (the strong one) and Āhuṭi (the Oblation)—One of them has brought hitherto invigorating sap and strength; the other one, common meal and common drinking. May we possess the old together with the new, the new together with the old. Being strong, Urjā and Āhuṭi have given this strength.—For the benefit of the desirer of wealth, let them both graciously accept (a share) of the gift of wealth.—Recite the offering formula."

(f) (For the sixth after-offering, he should say:) "The two divine ones, the two divine Hotars, (who are also) two Nēṣṭāras, (and) two Potars,—(these two) by whom the enemies are destroyed, (are) wealth-bestowing.—For the benefit of the desirer of wealth, let them both graciously accept (a share) of the gift of wealth.—Recite the offering formula."

(g) (For the seventh after-offering, he should say:) "The goddesses (who are) three, the three goddesses, Iḍā, Sarasvatī, and Bhārati. Bhārati, with the Ādiyās, has reached the sky; Sarasvatī, with the Rudras, has favored this sacrifice; may we here feast with Iḍā, who is attended by the Vasus.—For the benefit of the desirer of wealth, let them graciously accept (a share) of the gift of wealth.—Recite the offering formula."

(h) (For the eighth after-offering, he should say:) "The divine Narāśāṃsa (is) three-headed, (and) six-eyed. A hundred white-backed (cows) establish him; a thousand carry him forwards. Mitra and Varuṇa are entitled to perform the Hotar-function for him, Bhṛṣpati to perform the Chanter-function (for him), the two Aśvins to perform the Adhvaryu-function (for him).—For the benefit of the desirer of wealth, let him
graciously accept (a share) of the gift of wealth.
—Recite the offering formula."

(i) (For the ninth after-offering, he should say:)

"The divine lord of the forest, who has a garment of clarified butter, is a giver of rain. With his top he has touched the sky; with his middle part he has filled the atmosphere; with his lower part he has made firm the earth.—For the benefit of the desirer of wealth, let him graciously accept (a share) of the gift of wealth.—Recite the offering formula."

(k) (For the eleventh after-offering, the Maitrāvaruṇa should say:)

"The divine Agni Śvīṣṭakṛt is very wealthy, he the charming sage, the true-thinking one, the Hotar who procures (riches) by offering, he who, better than any Hotar, procures (riches) by offering.—O Agni, among the gods that thou hast worshiped, that thou hast gladdened, and

who have rejoiced in thy office of Hotar,—among those gods, do thou cause this Hotar's formula which is bountiful and which reaches to the gods, to raise into heaven this sacrifice. And as thou hast been here, O Agni, the Hotar Śvīṣṭakṛt (i.e., the Hotar who makes the good obligation), do thou, (O Agni), for the benefit of the desirer of wealth, graciously accept (a share) of the gift of wealth, at the namovāka (i.e., at the proclamation of homage).—Recite the offering formula."

3.6.14

(a) devāṁ barhīḥ, vasuvāne vasudhēyasasya vetu.
(b) devāṁ dvārāḥ, vasuvāne vasudhēyasasya viyantu.
(c) devā uṣāsā-nāktā, vasuvāne vasudhēyasasya viyām.
(d) devā jñānistri, vasuvāne vasudhēyasasya viyām.
(e) devā ērāhumti, vasuvāne vasudhēyasasya viyām [1].
(f) devā daivīyā hōtārā, vasuvāne vasudhēyasasya viyām.
(g) devās tirsās tirsā devāḥ, vasuvāne vasudhēyasasya viyām.
(h) devā nārāśāchsā, vasuvāne vasudhēyasasya vetu.
(i) devā vánapātiḥ, vasuvāne vasudhēyasasya vetu.
(j) devāṁ barhīr vāritinām, vasuvāne vasudhēyasasya vetu [2].
(k) devā ṣvīṣṭakṛt, sudrāvinā mandarā kaviḥ, satyāmamā "yajī hōtā, hōtūr-hōtur āyajīyān; āgne yān devān āyāt, yānā śiṣyāpi, yē te hotre āmatsata, tāṁ āsānāgamāṁ hōtāṁ devāngamām, devā devesu yajīhām āryaye 'māṁ; svīṣṭakṛt cā' 'ghe hōtā bhūḥ, vasuvāne vasudhēyasasya namovākē vīhī [3].

This chapter contains the yājyaś (offering-formulas) which the Hotar should recite for the eleven after-offerings.

(a) (For the first after-offering the Hotar should recite as yājyaś:)

"Divine is the sacrificical strew.—For the benefit of the desirer of wealth (i.e., the S sacrificer), let it graciously accept (a share) of the gift of wealth."

(b) (For the second after-offering he should recite:)

"Divine are the doors.—For the benefit of the desirer of wealth, let them graciously accept (a share) of the gift of wealth."
(c) (For the third after-offering he should recite):
"Divine are Dawn and Night.—For the benefit of the desirer of wealth let them accept (a share) of the gift of wealth."

(d) (For the fourth after-offering he should recite):
"Divine are the two cherishing ones.—For the benefit of the desirer of wealth let them graciously accept (a share) of the gift of wealth."

(e) (For the fifth after-offering he should recite):
"Divine are Ūrjā (the strong one) and Āhuti (the Oblation).—For the benefit of the desirer of wealth let them graciously accept (a share) of the gift of wealth."

(f) (For the sixth after-offering he should recite):
"Divine are the two divine Hotars.—For the benefit of the desirer of wealth let them graciously accept (a share) of the gift of wealth."

(g) (For the seventh after-offering he should recite):
"Divine are the three, the three goddesses.—For the benefit of the desirer of wealth let them graciously accept (a share) of the gift of wealth."

(h) (For the eighth after-offering he should recite):
"Divine is Narāśamsa.—For the benefit of the desirer of wealth let him graciously accept (a share) of the gift of wealth."

(i) (For the ninth after-offering he should recite):
"Divine is the lord of the forest.—For the benefit of the desirer of wealth let him graciously accept (a share) of the gift of wealth."

(j) (For the tenth after-offering he should recite):
"Divine is the sacrificial strew of water plants.—For the benefit of the desirer of wealth let it graciously accept (a share) of the gift of wealth."

(k) (For the eleventh after-offering he should recite):
"Divine is Agni Śviṣṭakṛt, he who has splendid riches, he the charming sage, the true-thinking one, the Hotar who procures (riches) by offering, he who, better than any Hotar, procures (riches) by offering.—O Agni, among the gods that thou hast worshiped, that thou hast gladdened, and who have rejoiced in thy office of Hotar,—among those gods, do thou cause this Hotar’s formula, which is bountiful and which reaches to the gods, to raise into heaven this sacrifice. And as thou hast been here, O Agni, the Hotar Śviṣṭakṛt, do thou, (O Agni) for the benefit of the desirer of wealth (i.e., the Sacrificer), graciously accept (a share) of the gift of wealth, at the namōvāka (i.e., at the proclamation of homage)."

3.6.15

agním adyā hōtāram avṛṇītā ’yām yājāmāṇāḥ pācān paktīḥ pācān puroḍāśam badhnāṁ ind्रāṇībhīyāṁ chāgāṁ (corr.: chāgam; sūposthā adyā devō vānasūtir abhavād ind्रāṇībhīyāṁ chāgēnā ’ghastūm (corr.: chāgēna; āghastūm) tām medastāḥ; prāti pacatā ’grahīṣtaṁ āvīrydhētām puroḍāśena (corr.: puroḍāśena;) tvām adyā ’rṣa ārṣeya rṣīṇām naśāt avṛṇītā ’yām yājāmāṇo bahūbhya śāṃgatebhya āsa me devēṣu vāsu vāry āyaksyata iti (corr.: iti;) tā ya devē devadānāny ādus tāṁ asmā ā ca śāsvā” ca gurasva ’ṣitā ca (corr.: gurasva; ’ṣitā ca) hotar āśi bhadravacāya prēṣito mānuṣaḥ sūktāvāka sūktā brāhī [1].

[This chapter contains the formulas which the Māitrāvaruṇa should say in order to prompt the Hotar to recite the sūktāvāka (the utterance of the good words).]

"Today this Sacrificer has chosen Agni as his Hotar,—he who cooked the offerings that were to be cooked, who cooked the sacrificial cake, (and) who fettered (to the sacrificial post) (and) slaughtered a he-goat for Indra and Agni.—Today the lord of the forest (i.e., the sacrificial post) became, through the he-goat, a good resting place for Indra and Agni. These two (Indra and Agni) have eaten it (i.e., the he-goat) beginning with the fat (of the omentum). They both have accepted the cooked offerings; they both have delighted in the sacrificial cake.—Today this Sacrificer, O Rśi of Rśi-descent, O grandson of Rśis, has chosen thee out of many who had come,—thinking “this one (as Hotar) will, by his worship, acquire for me precious goods among the gods.”—The divine gifts that the gods have given, do thou wish them (O Hotar,) for this Sacrificer, and approve them.—When thou art urged, O Hotar, to (utter) the auspicious words, (when thou art) prompted, as a human (Hotar), to (say) ‘the good words,’ say ‘the good words.’" 74

74 ’ṣitā ca hotar āśi. The accentuation shows that this clause is a subordinate clause.—The reader will find the text and my translation of the sūktāvāka in Tait.-Br. 3.3.10 (Proc. Amer. Philos. Soc. 104: 8–9).
THE HUMAN SACRIFICE IN THE TAITTIRIYA-BRĀhmaṇA

The Fourth Prapāṭhaka of the Third Kāṇḍa of the Taittirīya-Brāhmaṇa with Translation

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INTRODUCTION

Of the older texts dealing with the Vedic ritual only the Śatapatha-Brāhmaṇa and the Śāṅkhāyana-Śrautasūtra give us a description of the Puruṣamedha or human sacrifice. The sacrifice is not alluded to in the Taittirīya-Samhitā, and the Taittirīya-Brāhmaṇa only enumerates the symbolic human victims, which are let free after fire has been carried round them.

The ritual of the human sacrifice, which is only briefly described in the Śatapatha-Brāhmaṇa, is given in detail in five of the Śrautasūtras, namely the Śrautasūtras of Śāṅkhāyana, Āpastamba, Hiranyakṣiṇ, Kātyāyana, and Vaiśāṇa. According to Śāṅkhāyana (16.10.2), the rite of the human sacrifice is similar to that of the horse-sacrifice, but while in the horse-sacrifice the chief victim is a horse, here it is a man, and this man must be a Brāhmaṇ or a Kṣatriya. According to Āpastamba (20.24.2–3), the Sacrificer also should be a Brāhmaṇ or a Kṣatriya, who, by that sacrifice, obtains strength and manly power. According to Śāṅkhāyana (16.10.9), the man who is to be the chief victim, and who has been bought for a thousand cows and a hundred horses, is let loose for a year. He may then gratify all his desires with the exception of sexual intercourse; and he is guarded in the same manner as the horse-sacrifice.

According to Āpastamba (20.24.1), the Puruṣamedha is a Soma-sacrifice of five days, and these five days are: an Agniṣṭoma, three different Utkhyas, and an Atirātra; or: an Agniṣṭoma, two different Utkhyas, an Agniṣṭoma, and an Atirātra; but, according to the Śatapatha-Brāhmaṇa, and according to Hiraṇyakesin, the five days are: an Agniṣṭoma, an Utkhya, an Atirātra, an Utkhya, and an Agniṣṭoma. Of these five days the third one is the most important. According to Āpastamba (20.24.6–7), on that day, after three offerings to Savitar, the victims are brought forward, and after two series of eleven animal victims have been brought forward, the symbolic human victims are brought up just as they are enumerated in Taittirīya-Brāhmaṇa 3.4. According to Śāṅkhāyana (16.12.1–5), there are twenty-five sacrificial posts, each twenty-five cubits long; and according to Āpastamba (20.24.9), the human victims should stand in the intervals of the posts. When they have been brought up, the Brahmāṇ priest, seated in the south, recites the Puruṣa-Nārāyaṇa-hymn (i.e., RV. 10.90); and after the paryagni, i.e., after fire has been carried round the victims, the human victims are let free (cf. Satapatha-Brāhmaṇa 13.6.1.12–13). According to Śāṅkhāyana (16.12.21–16.13.1–9), the man who has been chosen as the chief victim is killed (by suffocating), and “when he is quieted (i.e., killed), the Udgātā sings over him, standing near him, the Sāman which is addressed to Yama (the god of death),” and “the Hotar recites over him the Puruṣa-Nārāyaṇa-hymn.” Then, “when the man has been quieted, they cause the first consort of the Sacrificer to lie down near him,” and “the Sacrificer addresses these two in the same manner (as in the horse-sacrifice).” Most of the rites that follow are similar to the rites of the horse-sacrifice. As to the sacrificial fees, according to Satapatha-Brāhmaṇa 13.6.2.18–19, “what there is towards the middle of the kingdom other than the land and property of the Brāhmaṇas,—of that the easter quarter belongs to the Hotar, the southern to the Brahmāṇ priest, the western to the Adhvaryu, and the northern to the Udgātā,” “and if the Sacrificer is a Brāhmaṇ, he should bestow all his property.”

We have good reason to believe that the human sacrifice as it is described in the Śāṅkhāyana and the Vaiśāṇa Śrautasūtras, with the actual killing of a man, was never performed, and that it is a mere priestly invention, which was imagined, as a complement to the theory of the sacrifice, by priests who saw an anomaly in the omission of man from the victims to be offered to the gods. It is remarkable that neither in the
Desire, a harlot.—10. To Excessive Crying, a panegyrist from the Magadha country (?).

3.4.2


3.4.3


21. To Exertion, a potter.—22. To Craft, a mechanic.—23. To Lovely Appearance, a jeweller.—24. To Beauty, a barber.—25. To Arrow-shoot, an arrow-maker.—26. To Weapon, a bow-maker.—27. To Work, a bowstring-maker.—28. To Fate, a rope-maker.—29. To Death, a huntsman.—30. To Antaka (the Finisher, i.e., Yama, the king of the deceased), a dog-keeper.

3.4.4

31. sapadhyāye járām.—32. gehāyo 'papatīm.—33. nṛṣṭīya parivītām.—34. ārtīya parivivi-dānām.—35. ārdhāya didhīśpātam.—36. pavi-trāya bhīṣājam.—37. prajātāya naksatradarśām.—38. niṣκṛtya peṣaskāram.—39. bālāyo 'padām.—40. vārāpya 'nūrdham.

31. To Intercourse, a lover.—32. To the House, a paramour.—33. To Calamity, an unmarried man whose younger brother is married.—34. To Trouble, a younger brother who married before an elder brother.—35. To Mischance, the husband of an elder sister that ayogī designates a tradesman of the country whose king was called the Ayogava king (cf. Sat.-Br. 13.5.4.6). 'svanīnam is the reading of the Vājasaneyi-Samhitā.

**ABBREVIATIONS**

AV. = Atharvaveda-Samhitā.
RV. = Rgveda-Samhitā.
Sát.-Br. = Sātāpatha-Brāhmaṇa.

3.4.1


1. To the Power of the Order of the Brāhmaṇa he (i.e., the Sacrificer, or the Advaryu acting for the Sacrificer) offers as a victim a Brāhmaṇa.—2. To the Power of the Order of the Kṣatriyas, a Kṣatriya.—3. To the Maruts, a Vaiśya (i.e., a member of the third Order).—4. To Hardship, a Śudra (i.e., a member of the fourth Order).—5. To Darkness, a thief.—6. To Hell, the killer of a man.—7. To Misfortune, a eunuch.—8. To Trade, an Ayogī (?).—9. To

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1. The meaning of ayogī is very uncertain. Weber translated "an unchaste woman." I am inclined to believe
THE HUMAN SACRIFICE

41. nadāhībhyaḥ pauṇiṣṭṭhām.—42. ṛṣīkāḥbhyaḥ nāśādām.—43. purośavāvshrāhya durāmām.—44. prayōdhībhyaḥ ūmattām.—45. gandharvāvpaśrābhyām vrātyām.—46. sarpadevāvanebhyaḥ prati-padām.—47. āvēbhībhyaḥ (corr.: āvēbhīhāya?) kita-vām.—48. iryātyā ākitavam.—49. piśācēbhībhya bidalakārām.—50. yātudhānēbhībhyaḥ kaṇṭaka-kārām.

41. To the Rivers, a fisherman.—42. To the Ṛṣīkās,4 a Nāṣīdā (i.e., man of the aboriginal wild tribe of Nīśāda).—43. To the Man-Tiger,5 a madman.—44. To Fighters, an insane man.—45. To the Gandharvas and Apsaras, a Vṛātya.6 —46. To the Serpents and Demons, an untrustworthy man.—47. To the Dice-throwers (?), a gambler.—48. To Watchfulness,7 a non-gambler (i.e., an umpire).—49. To the Piśācas, a man employed in splitting bamboo (?).—50. To the Yātudhānas,4 a man who makespins (?).

51. Ustyādhībhyaḥ kubjām.—52. pramūde vāmanām.—53. dvārābhībhāḥ śrāmām.—54. svāp- nāyā 'ndhām.—55. ādharṁyaḥ badhirām.—56. samjāntānya śmarakahāṃfr.—57. prakāmādyāyo 'pasādam.—58. āksīṣyāya praśānīnām.—59. upa- śīṣyāya abhipraśānām.—60. maryādāyāi praśnavivākām.

51. To Elevations (?),8 a hunchback.—52. To Merriment, a dwarf.—53. To the Doors, a lame man.—54. To Sleep, a blind man.—55. To

3 diṣṭaḥpunāī. Eggeling translated: "the husband of a younger sister whose older sister is unmarried." According to Sāyaṇa, the diṣṭaḥpunāī is the husband of a woman who married a second time.

4 The Ṛṣīkās are evil spirits (cf. AV. 12.1.45).

5 purośavāvshrāhaḥ: the man-tiger, a terrible demon.

6 śṛṣṭi: a man of the vagrant class, a tramp, an outcaste.

7 śṛṣṭi: watchfulness. According to Gonda (Epiket in the Rgveda, 108), śṛṣṭi means "watchful."

8 The Piśācas and the Yātudhānas are two classes of demons.

9 ustūḍēbhīyaḥ. The meaning of ustūḍēbhīyaḥ is doubtful. Eggeling translated "To excrecences." ustūḍē might mean "removal," "abolition."

Injustice, a deaf man.—56. To Agreement, a woman who deals in love-charms.—57. To Garrulity, an attendant.—58. To the Desire of Learning, a questioner.—59. To the Desire of Additional Learning, an inquisitive man.—60. To (the goddess) Boundary, an arbitrator.

61. ṛtyai stenahārram.—62. vāirahatyāya pāṇunām.—63. vivityai kṣattāram.—64. āupadraṣṭāya (corr.: āupadraṣṭryāya) samgrahitāram.—65. bālānā 'nuca-rām.—66. bhūmē parāśka-dām.—67. ārōṣyā priyavādānam.—68. ārōṣyā aśvasādām.—69. mēdhiāya vāsāpālpulīf.—70. prakāmāya rajayitrīm.

61. To Assault, a robber at heart (a man whose congenital disposition is that of a robber).—62. To Manslaughter, a calumniator.—63. To Finding out, a doorkeeper.—64. To Supervision, a charioteer.—65. To Strength, an attendant.—66. To Plenty, a servant.—67. To Kindness, a kindly speaking man.—68. To Security, a horseman.—69. To the Sacrifice, a washer-woman.—70. To Pleasure, a female dyer.

71. bhāyai dārvāhāram.—72. prabhāyā ag-nendhām.—73. nākasya prṣṭhāya 'bhiṣektre.—74. bradhnāya viśptāyā pāmrinirnegām.—75. devvālākāya peśṭāram.—76. manusyalokāya prakaritāram.—77. sārvebhībhya lokēbhīya upasēkāram.—78. ārvāyai vadhāyā 'namanthitāram.—79. suvargāya lokāya bhāgadvāham.—80. vārśīṭhāya nākāya pariveśtāram.

71. To Light, a gatherer of fire-wood.—72. To Brightness, a fire-kindler.—73. To the Vault of Heaven, a sprinkler.—74. To the Highest Station of the Sun, a cleanser of vessels.—75. To the World of the Gods, a carver (of portions).—76. To the World of Men, a man whose office is to sprinkle (i.e., to season the food).—77. To All the Worlds, a man whose office is to pour out (the drinks).—78. To the Destruction of Poverty, a churner (of butter).10.—79. To the Celestial World, a man whose office is to distribute the portions.—80. To the Highest Firmament, a man whose office is to serve the meals.

10 avṛṣṭa nice vadhāyā 'pamanthitāram. Eggeling translated: "To decay and murder, a churner." Griffith translated: "For Poverty, Affliction, a stirrer up of strife." I think that avṛṣṭa is not a dative but a genitive depending on vadhāyā. Cf. Macdonell, A Vedic grammar for students, 98 B.a. p. 82.
3.4.9


81. To Ruins, an elephant-driver. — 82. To Swiftness, a groom. — 83. To Thirst, an ox herder. — 84. To Fiery Energy, a goatherd. — 85. To Manly Vigor, a shepherd. — 86. To Food, a cultivator of the soil. — 87. To Kīlā (the sweet beverage of the gods), a distiller of spirituous liquor. — 88. To Happiness, the guardian of a house. — 89. To Prosperity, a guardian of riches. — 90. To Superintendence, a doorkeeper's attendant.

3.4.10


91. To Wrath, a man who makes iron red-hot (i.e., an ironsmith). — 92. To Anger, an intruder (?). — 93. To Grief, an assailant. — 94. To Uphills and Downhills, a man who has a threefold footing (i.e., a man with a staff as a third leg, or a man of firm character?). — 95. To Exertion, a yoker. — 96. To Peaceful Dwelling, an unyoker. — 97. To Beautiful Figure, a conceited man (?). — 98. To Good Behavior, a man who prepares unguments. — 99. To Destruction, a woman who makes scabbards. — 100. To Yama (the god of death), a barren woman.

3.4.11


101. To Yami (the twin-sister of Yama), a woman who has brought forth twins. — 102. To the Atharvans, a woman who has miscarried. — 103. To the Saṃvatsara (the first year of the five years’ cycle), a woman who has brought forth offspring only after an excessively long time (?). — 104. To the Parivatsara (the second year of the five years’ cycle), a woman who has not brought forth. — 105. To the Idāvatsara (the third year of the five years’ cycle), a woman who refuses to submit to sexual intercourse (?). — 106. To the Idāvatsara (the fourth year of the five years’ cycle), a woman who transgresses (her matrimonial duties). — 107. To the Vatsara (the fifth year of the five years’ cycle), a woman who is worn out. — 108. To the Year, a gray-haired woman. — 109. To the Forest, a forest guard. — 110. To the Partly-wooded Land, a forest fire guard.

3.4.12


111. To the Lakes, a fisherman. — 112. To the Ponds, a boatsman. — 113. To the Waters that are running near trees (?), a man of the wild tribe of the Bānidas. — 114. To the Reed-marshes, a Śaṣkāla (i.e., a man who lives on dried fish) (?). — 115. To the Opposite Bank (of the River), a Kaivarta fisherman (?). — 116. To the Near Bank (of the River), a fisherman who catches fish with his hands (?). — 117. To the Fords, a fisherman who makes strings (?). — 118. To Uneven Places (of the River), a Maināla (i.e., a fisherman who catches fish with nets) (?). — 119. To the Roaring Waters (?), a Parpyaka (?). — 120. To the Caverns, a Kīrāta (i.e., a woodman who lives by hunting). — 121. To the Mountains—ridges, a Jambaka (i.e., a man of the flesh-eating wild tribe of the Jambakas). — 122. To the mountains, a Kimpūrṣa (i.e., a mountain wild man).

3.4.13

123. pratiśrūtyāyā titālām (corr.: artanām). — 124. ghoṣāya bhasām. — 125. āntāya bahuva-...
THE HUMAN SACRIFICE

3.4.16

153. aksarājāya kitavām.—154. kṛtāya sabhāvina.—155. trēttāyā ādinavadarsām.—156. dvāparāya bahiśadām.—157. kālaye sabhāsthānām.—158. duṣkṛtāya carākācāryam.—159. ādhvane brahmacārīnam.—160. piśācbhāyaḥ sailagām.—161. pipāśāya goyavacchām (corr.: goyadhām? ).—162. nīrtyai goghaitām.—163. kṣudhe govikartām.—164. kṣuttrābhāyān tām, yō gām viṅkāntarā maṁśāṁ bhūkṣamaṇa upatśhate.

153. To the King of Dice, a gambler.—154. To Kṛta (the best throw at diceing), the keeper of a gambling-house.—155. To Tretā (the second best throw at diceing), a man who, at diceing, sees and takes advantage of his adversary's ill luck (?).—156. To Dvāpara (the throw that is better than Kali but worse than Tretā), an outsider (i.e., a man who plays only occasionally) (?).—157. To Kali (the worst of the four throws at diceing), a gambling-house pillar (i.e., an habitual frequenter of the gambling-house).—158. To Evildoing, a Caraka-teacher.—159. To Travel, a Brahmacārīn (i.e., a wandering religious student).—160. To the Piśacās (the demons called Piśácas), a robber.—161. To Thirst, a man who wounds cows (?).—162. To Nirṛti (the goddess of destruction), a cow-killer.—163. To Hunger, a cow-slaughterer.—164. To Hunger and Thirst, a man who goes begging for flesh to a man who is cutting up a cow.

3.4.17

165. bhāmyai piṭhasarpipāma ālabhate.—166. agnaye ṭīsālām.—167. vāyave cāṇḍālām.—168. antārikṣaya va śaṁantarān.—169. divē khalaṭim.—170. sūryāya haryakṣām.—171. candramāsa mirmirām.—172. nāksātrebhāyaḥ kilāsām.—173. āhine śuklāṁ piṅgalām.—174. rātriya kṛṣṇam piṅgākṣām.

165. To the Earth he offers as a victim a cripple.—166. To Agni (the Fire), a stout man.—167. To Vāyu (the Wind), a Cāṇḍāla (i.e., a man of the lowest tribe).—168. To the Atmosphere, a staff-dancer (i.e., a man who practices dancing by means of a bamboo-staff) (?).—169. To Heaven, a bald-headed man.—170. To the Sun, 

14 The meaning of goyacchām is very uncertain. Weber translated "einen Kuhschinder." Eggeling translated "one who 'approaches' a cow." Monier Williams, "one who torments a cow." — I am inclined to believe that we should read goyadhām instead of goyacchām.
a yellow-eyed man.—171. To the Moon, a man who is blinking (?) —172. To the Lunar Mansions, a leprous man.—173. To the Day, a man of white complexion with yellow eyes.—174. To the Night, a man of black complexion with yellow eyes.

3.4.18

175. vācē pūrṣam ālabhate; prāṇām āpānām vyāṇām udānāṁ samānāṁ tāṁ vāyāve; sūryāya cáṣuṛ ālabhate, mánaś candrāmase, digbhyaḥ śrótram, prajāpataye pūrṣam.

175. To Speech he offers as victim a man (i.e., the whole body of a man); to Vāyu (the Wind), (his vital breaths, i.e.), the prāṇa (the out-breath), the āpāna (the in-breath), the vyāna, the udāna, and the samāṇa; to Sūrya (the Sun) he offers his seeing; to Candramas (the Moon), his mind; to the Quarters, his hearing; to Prajāpati, the man (the man himself, i.e., his soul).

16 The exact meaning of the three last vital breaths vyāna, udāna, and samāṇa is uncertain.

3.4.19

176-187. áthai 'tāṁ árūpebhya ōlabhate: átihrasvam átīdirgham, átīkṛṣṇam átyayīśalam, átisuklam átikṛṣṇam, átiśakṣam átiśamaṁ, átikirītam átīdanturam, átīmirmiram átīmēśam.—188. āśāyai jāmīm.—189. pratikṣāyai kuṁārīṁ.

176-187. He then offers as victims to the Bodily Deformities these: a man who is too short and a man who is too tall, a man who is too lean and a man who is too stout, a man who is too light-complexioned and a man who is too dark, a man who is too smooth (i.e., whose skin is too smooth) and a man who is too hairy, a man whose teeth are too small and a man whose teeth are too prominent, a man who blinks too much and a man who stares (i.e., who opens the eyes) too much.—188. (And he then offers as a victim) to Hope, a daughter-in-law (?) —189. (And he offers as a victim) to Expectation, a young (unmarried) girl.
TAITTIRĪYA-BRĀHMAṆA 3.7.7-10 AND 3.7.12-14

Seven Anuvākas
of the Seventh Prapāthiska of the Third Kāṇḍa
of the Taittirīya-Brāhmaṇa
with Translation

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PREFATORY NOTE

With the translation of these seven anuvākas, 3.7.7-10 and 3.7.12-14, I have brought to completion my translation of the Third Kāṇḍa of the Taittirīya-Brāhmaṇa. These seven anuvākas contain stanzas and formulas which should be recited at the Soma-sacrifice or at the animal sacrifice, considered as a part of the Soma-sacrifice, and stanzas and formulas which should accompany the atonement obligations to be performed when some mishaps have occurred at the Soma-sacrifice; and it is clear that these seven anuvākas (as well as Tait.-Br. 1.1.1; 1.4.1; 1.4.5-7; 1.4.8; 1.5.4; and 1.5.9-12) are only supplements to the parts of the Taittirīya-Saṁhitā which deal with the Soma-sacrifice. Just as in the case of my other translations of the Taittirīya-Brāhmaṇa, my translation of these seven anuvākas of the Seventh Prapāthiska of the Third Kāṇḍa, is accompanied by an accentual transiteration of the text. It is the text of the Ānandāśrama Series, and the numbers enclosed in brackets in the transiterated text [1], [2], [3], etc. correspond to the numbers which are inserted in the text of the Indian edition; they indicate the subdivisions of each chapter (anuvāka). But, as these subdivisions are quite arbitrary, I added the letters (a), (b), (c), etc. in order to indicate more rational subdivisions. Only in a few cases have I corrected an evident misprint or ventured a conjecture.

My translation is as literal as possible but, in order to make it more intelligible, I have put in parentheses short explanations, I have put in brackets an introductory summary in front of each chapter, and I have indicated in the footnotes for what rite, according to the Śrautasūtra of Āpastamba and the commentary of Sāyaṇa, each formula or group of formulas is to be recited.

ABBREVIATIONS

Āp. = Āpastamba-Śrautasūtra.
AV. = Atharvaveda-Saṁhitā.
RV. = Rgveda-Saṁhitā.
Śat.-Br. = Satapatha-Brāhmaṇa.
Tait.-Br. = Taittirīya-Brāhmaṇa.
TS. = Taittirīya-Saṁhitā.

3.7.7

(a) sākṣe 'dām paśa; vidhatar idām paśa; nāke 'dām paśa; ramāṭhā pānīṣṭhā, ṛtāṁ vārṣiṣṭham, amṛta yāṇy āhūḥ;—sūryo vāriṣṭho aksābhīr vibhāti, ānu dyāvāprthivīl devāpatre.
(b) dīkṣā 'si tāpaso yōnī; tāpo 'si brāhmaṇo yōnīḥ [1]; brāhmaṇa 'si kṣatrasya yōnīḥ; kṣatrāṁ asy rtāya yōnīḥ; rtām asī bhūr ārābhe, śraddāṁ mānasā, (corr.: rtām asī; bhūh; ārābhe śraddāḥ mānasā), dīkṣāṁ tāpasa, viśvasya bhūvanasya 'dhipatnī.—sārve kāmā yājaṁānasya santu.
(c) vṛtām prāṇāṁ mānasā 'nvārabhāmahe, ṭṭajāpāṁ yō bhūvanasya gopāh; sāno mṛtyōṣ trāyatām, pātāv āṁhasāḥ [2]; jyōg jīvā jārāh asimāḥ.
(d) āndra śākvara gāyatrīṁ prāpāde, tāṁ te yūnajīṁ;—āndra śākvara triśūbham carpāde, tāṁ te yūnajīṁ;—āndra śākvara jāgatiṁ prāpāde, tāṁ te yūnajīṁ;—āndra śākvara 'nusṭūbham prāpāde, tāṁ te yūnajīṁ;—āndra śākvara paṁktim prāpāde [3], tāṁ te yūnajīṁ.

1 My translation of Tait.-Br. 3.1-6; 3.7.1-6; 3.7.11; and 3.8-12 was published in the Proceedings of the American Philosophical Society, Vol. 98, No. 3; Vol. 101, No. 2; Vol. 103, No. 4; Vol. 107, No. 2; Vol. 104, No. 1; Vol. 106, No. 3; Vol. 105, No. 1; Vol. 92, No. 6; and Vol. 95, No. 6.
(e) á hám dikṣām aruham ṛtasya pátīnām, gāyatṛśeṇa chāndase bṛāḥmaṇaḥ ca; tāṁ satyē ḍhāyē; satyāṁ ṛtē ḍhāyē; tāṁ ca me satyāṁ ca bhūtām; jyotīṣ abhūvaṁ sūvar agamam; suvargāṁ lokāṁ nākasya prāṣṭham, brahmanāya viṣṭāpam agamam.

(ḥ) pṛthivī dikṣā [4]; tāyā 'girī dikṣāyā dikṣi-tāḥ; yāyā 'girī dikṣāyā dikṣiṭāḥ, tāyā tvā dikṣāyā dikṣiṣyāmi.—āntārīkṣaṁ dikṣā; tāyā vāyuḥ dikṣāyā dikṣiṣyāmi.—yāyā vāyuḥ dikṣāyā dikṣiṣṭāḥ, tāyā tvā dikṣāyā dikṣiṣyāmi.—dyāur dikṣa; tāyā 'dirūyā dikṣāyā dikṣiṣṭāḥ; yāyā 'dirīyā dikṣāyā dikṣiṣṭāḥ [5], tāyā tvā dikṣāyā dikṣiṣyāmi.—bhrāmā dikṣā; tāyā candrāmā dikṣāyā dikṣiṣṭāḥ; yāyā candrāmā dikṣāyā dikṣiṣṭāḥ, tāyā tvā dikṣāyā dikṣiṣyāmi.—āpo dikṣā; tāyā vārūṇa rājā dikṣāyā dikṣiṣṭāḥ; yāyā vārūṇa rājā dikṣāyā dikṣiṣṭāḥ, tāyā tvā dikṣāyā dikṣiṣyāmi.—śaḍhaya dikṣā [6]; tāyā sōmo rājā dikṣāyā dikṣiṣṭāḥ; yāyā sōmo rājā dikṣāyā dikṣiṣṭāḥ, tāyā tvā dikṣāyā dikṣiṣyāmi.—vāg dikṣā; tāyā prāṇō dikṣāyā dikṣiṣṭāḥ; yāyā prāṇō dikṣāyā dikṣiṣṭāḥ, tāyā tvā dikṣāyā dikṣiṣyāmi.—pṛthivī tvā dikṣa-maṇam ānu dikṣaṭām.—āntārīkṣaṁ tvā dikṣa-maṇam ānu dikṣaṭām.—yādāu tvā dikṣa-maṇam ānu dikṣaṭām [7];—dīsas tvā dikṣa-maṇam ānu dikṣaṭām.—āntārīkṣaṁ tvā dikṣa-maṇam ānu dikṣaṭām.—yādāu tvā dikṣa-maṇam ānu dikṣaṭām.—āntārīkṣaṁ tvā dikṣa-maṇam ānu dikṣaṭām.—yādāu tvā dikṣa-maṇam ānu dikṣaṭām.—āntārīkṣaṁ tvā dikṣa-maṇam ānu dikṣaṭām.—yādāu tvā dikṣa-maṇam ānu dikṣaṭām.—āntārīkṣaṁ tvā dikṣa-maṇam ānu dikṣaṭām.—yādāu tvā dikṣa-maṇam ānu dikṣaṭām.—āntārīkṣaṁ tvā dikṣa-maṇam ānu dikṣaṭām.—yādāu tvā dikṣa-maṇam ānu dikṣaṭām.—āntārīkṣaṁ tvā dikṣa-maṇam ānu dikṣaṭām.—yādāu tvā dikṣa-maṇam ānu dikṣaṭām.—āntārīkṣaṁ tvā dikṣa-maṇam ānu dikṣaṭām.—yādāu tvā dikṣa-maṇam ānu dikṣaṭām.—āntārīkṣaṁ tvā dikṣa-maṇam ānu dikṣaṭām.—yādāu tvā dikṣa-maṇam ānu dikṣaṭām.—āntārīkṣaṁ tvā dikṣa-maṇam ānu dikṣaṭām.—yādāu tvā dikṣa-maṇam ānu dikṣaṭām.—āntārīkṣaṁ tvā dikṣa-maṇam ānu dikṣaṭām.—yādāu tvā dikṣa-maṇam ānu dikṣaṭām.—āntārīkṣaṁ tvā dikṣa-maṇam ānu dikṣaṭām.—yādāu tvā dikṣa-maṇam ānu dikṣaṭām.—āntārīkṣaṁ tvā dikṣa-maṇam ānu dikṣaṭām.—yādāu tvā dikṣa-maṇam ānu dikṣaṭām.—āntārīkṣaṁ tvā dikṣa-maṇam ānu dikṣaṭām.—yādāu tvā dikṣa-maṇam ānu dikṣaṭām.—āntārīkṣaṁ tvā dikṣa-maṇam ānu dikṣaṭām.—yādāu tvā dikṣa-maṇam ānu dikṣaṭām.—āntārīkṣaṁ tvā dikṣa-

(k) sākhāyaṁ saṁpathād abhūma; sakhyaṁ te gameyam [11]; sakhyaṁ te mā yoṣam; sakhyaṁ me mā yoṣṭhāḥ.

(l) sā 'si subrahmaye, tāsyās te pṛthivī pādāḥ; sā 'si subrahmaye, tāsyās te naṭārīkṣam pādāḥ; sā 'si subrahmaye, tāsyās te dyāuḥ pādāḥ; sā 'si subrahmaye, tāsyās te dīsāḥ pādāḥ [12]; parorājas te paścāmāḥ pādāḥ; sā na iṣām ārāmā dhūkṣaṇa, tēja indriyām, brahmavacrasām annaṁyam.

(m) vīmiṁe (corr.: vīmiṁe) tvā pāyasvatīm, devānaṁ dhenuḥ sudūghāṁ ānapasphurantīm.—indraḥ sōmaṁ pībatu.—kṣema astu naḥ.

(n) imāṁ narāḥ kṛpuṣa vēdīṁ etya, vāsūmaṁ ruddrāvatīm ādītyāvatīm [13], vārśmaṁ divāḥ, nābhāḥ pṛthivyāḥ, yāthā yām yājamāno nā riṣyet, devāsya svātītī savē.

(o) cātuḥśkhaṇḍa yuvatiḥ supēśāḥ, ghirātikā bhūvanasya mādhye; tāsāṁ suparṇāv adhi yāv nīvīṣṭa, tāyor devānaṁ adhi bhāga-dheyaṁ.

(p) ṣa jāyaṁ bhāyaṁ nuda; ṣa cakṛāṁ vartaya.—grhāṁ sāmasya gacchataṁ.

(q) nā vā uv etān mriyāse nā riṣyasi; devāṁ īd ēśi pathībhiḥ sugēbhī; yātra yānti sūktī nā 'pi duṣṭātā, tātra tvā devāḥ savīṭā dadhātū [14].

[This chapter contains stanzas and formulas which should be recited at the Soma-sacrifice: (a) formulas which should be recited when the sacrificial ground has been chosen; (b–g) stanzas and formulas which should be recited at the ceremony of the Sacrificer’s consecration; (h–i) stanzas which should be recited just before the introductory oblation; (j–k) formulas which should be recited at the ceremony of the purchase of soma; (l) formulas which should be recited by the Sacrificer at the time of the Subrahmanyā-invocation; (m–p) stanzas and formulas for the rites concerning the preparation of the mahāveda; (g) the stanza which should be recited by the Sacrificer, at the animal sacrifice, just after the victim has been killed.]

(a) “O overpowering one, look at this; O Distributor, look at this; O Firmament, look at this.—The resting place is most wonderful. The sacred order (of the sacrifice) is most powerful. (Most powerful are) the things which they call immortal.—The most expanding Śūrya (i.e., the Sun) shines far and wide, with
his eyes, over Heaven and Earth, who have
gods as children." 3

(b) "Thou art the Consecration, the womb of
asceticism; thou art asceticism, the womb of
the sacred power of the order of the Brāhmaṇas;
thou art the sacred power of the order of the
Brāhmaṇas, the womb of the power of the order
of the Kṣatriyas; thou art the power of the order
of the Kṣatriyas, the womb of the Law; thou
art the Law.—Bhūḥ!—With the mind I take
hold of the faith; with asceticism I take hold
of the Consecration, the sovereign of the
whole world.—Let all the desires of the Sacrificer be
fulfilled." 4

(c) "With the mind we take hold of the wind,
of the vital breath, of Prajāpati, who is the
protector of the world. Let him save us from
death; let him protect us from distress. Living
long, may we attain old age." 5

(d) "O mighty Indra, I go to the Gāyatri;
I yoke her to thee.—O mighty Indra, I go to the
Tristhūb; I yoke her to thee.—O mighty Indra,
I go to the Jagati; I yoke her to thee.—O mighty
Indra, I go to the Anuṣṭhūb; I yoke her to thee.
—O mighty Indra, I go to the Pañkti; I yoke
her to thee." 6

(e) "I have mounted the Consecration, the
spouse of the Sacred Order, through the Gāyatri-
metre and the holy power of the sacred word.
The Sacred Order has been established on
Truth. Truth has been established on the
Sacred Order. The Sacred Order and Truth
have been produced in me. I have become
splendor; I have reached Heaven; I have come
to the heavenly world, to the back of the

3 It is probable that these formulas should be recited by
the Sacrificer immediately after the sacrificial ground
which is to be used for the performance of the Soma-
sacrifice, has been chosen (cf. Ap. 10.3.2).—According to
Śāyana, saṃkṣa (the overpowering one) designates Agni,
sadhāraṇa (the distributor) designates Vāyu, and idam
(this) designates devasyajana, i.e., the sacrificial ground.

4 According to Ap. 10.6.5, these formulas should be
recited by the Sacrificer when he receives the linen garment
which the Adhvaryu gives him for his consecration.

5 According to Ap. 10.8.9, this formula should be recited
by the Sacrificer when the Adhvaryu, having offered five
oblations for the consecration of the Sacrificer, offers as
a sixth oblation an oblation made with the full ladle.

6 According to Ap. 10.9.1, with these five formulas, the
Sacrificer, at the ceremony of his consecration, should
successively touch the eastern, southern, western, and
northern parts, and finally the middle, of the black
antelope’s skin where he will sit down.

7 According to Ap. 10.9.4, these formulas should be
muttered by the Sacrificer when he has seated himself on
the antelope’s skin.
being consecrated.—Let the Voice be consecrated after thee, who art being consecrated.—Let the Stanzas (of the Rgveda) be consecrated after thee, who art being consecrated.—Let the Melodies (of the Sāmaveda) be consecrated after thee, who art being consecrated.—Let the Sacrificial Formulas (of the Yajurveda) be consecrated after thee, who art being consecrated.—Let Day and Night, Cultivation and Rain, Splendor and Reverence, the Waters and the Plants, Food and Joy,—let (all) these be consecrated after thee, who art being consecrated.8

(g) “(Being) one whose father is Skilful Strength, do thou sit here in thine own skilful strength,—benevolent,—for the great delight of the gods. Sitting on a good seat, do thou sit (here) with thy body. Be kindly (to me) as a father to his son.—Truth is my soul, faith is my imperishableness; asceticism is my firm support. Let the Quarters, impelled by Savitar, consecrate me. I am the Truth.” 9

(h) “I am (born) from thee. Here, thou art (born) from me. Thou art my womb. I am thy womb. Being mine, do thou carry the offerings, O Agni, making free space (for me), as a son (does) for his father, O Jātavedas.” 10

(i) “Being worshiped with oblations, having a beautiful face, O Agni, do thou sit in front, rightly, in thine own birthplace. In this very high place, O Viśvē Devaḥ, do ye sit with the Sacrificer.”

(j) “One (footsteps) for food; let Viṣṇu accompany thee.—Two (footsteps) for strength; let Viṣṇu accompany thee.—Three (footsteps) for the religious vow; let Viṣṇu accompany thee.—Four (footsteps) for well-being; let Viṣṇu accompany thee.—Five (footsteps) for cattle; let Viṣṇu accompany thee.—Six (footsteps) for prosperity; let Viṣṇu accompany thee.—Seven (footsteps) for the seven hotrās (i.e., the seven formulas to be recited by the Hotar); let Viṣṇu accompany thee.” 11

(k) “With seven footsteps we have become friends. May I obtain thy friendship. May I not be separated from thy friendship. Mayest thou not be separated from my friendship.”

(l) “This thou art, O Subrahmanyā. One foot of thee is the earth.—This thou art, O Subrahmanyā. One foot of thee is the atmosphere.—This thou art, O Subrahmanyā. One foot of thee is the sky.—This thou art, O Subrahmanyā. One foot of thee is the quarters.—The region that is beyond the region of mist is thy fifth foot.—Do thou yield for us invigorating sap and strength, fiery power and manly vigor, pre-eminence in holiness, and food.” 12

(m) “I measure thee out, (thee who art) rich in sap, (thee) the beautiful milch-cow of the gods, that never kicks (when it is milked). Let Indra drink the soma. Let peace be ours.” 13

(n) “Come, O men, and prepare this vedī, where the Vasu, the Rudras, the Ādiyās, will assemble,—on the summit of the sky, on the navel of the earth,—so that this Sacrifice may not suffer damage;—(come and prepare the vedī) on the impulse of the god Savitar.” 14

(o) “Four-tufted, well adorned, the young girl (i.e., the vedī), with her face brilliant with clarified butter, (is) in the middle of the world. From the two eagles that have alighted on her, (comes) the share of the gods.” 15

(p) “Do thou drive away the danger that comes from foreign people. Do thou turn away soma, the Adhvaryu puts his right foot on each of the seven footprints of the right forefront of the somakrṣayāṇi (i.e., the cow which serves as price for the soma plant), and, doing so, recites the six formulas of TS. 1.2.5.a.—According to Sāyana, the seven hotrās are seven priests, namely: the Hotar, the Mātrāravuṇa, the Brāhmaṇaṁcchāṁs, the Potar, the Nēṣṭar, the Aścāvāka, and the Aṅgīdhra. This interpretation seems to me very doubtful, and I am inclined to believe that here, as in Ap. 24.2.3, the word hotrā (which is a feminine noun) does not designate a priest but a formula to be recited by the Hotar. Cf. Tait.-Br. 3.5.8.1.

According to Ap. 10.10.7–10.11.1, it is with these formulas that the Adhvaryu consecrates the Sacrificer.

According to Ap. 10.3.8, with this stanza and these formulas the Sacrificer should stand, paying reverence to the Āhavanīya fire just before the dīkṣatārṇā-laṅki (the oblation for the consecration) takes place.

According to Ap. 10.20.19, with this stanza and the following one the Sacrificer should, standing, pay reverence to the Āhavanīya fire just before the prāṇa-laṅki (the introductory oblation) takes place.

According to Ap. 10.22.12 and 10.23.1, these seven formulas and the following one should be muttered by the Sacrificer when, at the ceremony of the purchase of the mahāvedī (the great sacrificial bed).

According to Ap. 11.5.1, the Adhvaryu, with this formula, orders his assistants to prepare the mahāvedī.

According to Ap. 11.5.3, the Adhvaryu should recite this stanza over the mahāvedī after he has performed all the rites concerning it as far as the drawing of the second enclosing line.—According to Sāyana’s commentary, the two eagles mentioned in this stanza are Agni and Viṣṇu.
the wheels (of the enemies' chariots). Do ye both (O soma carts,) go to the house of Soma."

(q) "Thou dost not really die; thou art not injured. On easy paths thou goest to the gods. Let the god Savitar bring thee there where those who are virtuous go, but not the evil-doers." 17

3.7.8

(a) yâd asyâ pârê râjasa, šukrâm jyôtir ājâyata, tân nāḥ parśad âti divâsâ, âgne vaisvânara svâhâ.

(b) yâsmâd bhiṣâ 'vâśîthâbh, tâto no âbhayaṃ krdhî, prajâbhyâbh sârvâbhhyo mṛḍa, nâmô rudrâya mîdhûse.

(c) yâsmâd bhiṣâ nyâsâdâ, tâto no âbhayaṃ krdhî [1], prajâbhyâbh sârvâbhhyo mṛḍa, nâmô rudrâya mîdhûse.

(d) ud usra tiṣṭha pratitîṣṭha mā riśa, mē 'mām yajjāmānaṃ ca rîrîṣa, suvarγe lokē yajjāmaṇâhi hî dhehi, ū made edhu dvipāde ūmade cātuśpadē.

(e) yâsmâd bhiṣâ 'vepiśṭhâbh palâyîṣṭhâ bhâ samâjnâthâbh, tâto no âbhayaṃ krdhî, prajâbhyâbh sârvâbhhyo mṛḍa, nâmô rudrâya mîdhûse [2].

(f) yā ida ōkâ, tāsmâi nāmō, tāsmâi svâhā.

(g) nâ vâ vâ etân mriyase [nâ riśyasi devâhī id ēṣi pathibhi sugêbhi, yâtra yânti sūkēta nā 'pi duśkēta, tâtra tvâ devâh savîtā dadhātāu].—

āśānâm tvâ ["sâpaśîbhâh, catûrḥî bhûmī amrte-bhyāh, idâm bhūtasyâ 'dhyaṅkeśbhyāh vidhēma haviśa vayâm].—visāhā [mādhunā saṃśrījâmi, anamivā āpa śadāyô bhavantu, avyâ yajjāmaṇô mḍhô vyâsāyât, āgrbhitbhā paśâvah santu sârve].

(h) yAjñâṣa āh sthâ rtvîyau, īndrâni cētanasya ca; hutâhutasya trptayaṃ, āhutasya huṭasya ca.—hutâṣya ça huṭasâ ca, āhutasya huṭasya ca, īndrâni asyâ sōmasya, vitâm pibātānaṃ juṣēthām.

(i) mā yâjamânaṃ tâmo vidat, mā rtvîyo mō imâm prajâbh, mā yâm somaṃ imâm pibât, saṃśrītām ubhâyaṃ krtam [3].

[This chapter contains: 1. (a–g) the stanzas that should accompany the atonement-oblations which should be offered if, at the animal sacrifice, some mishaps have occurred; 2. (h–i) the three stanzas that should accompany the atonement-rite which should be performed if, at the Soma-sacrifice, the remainder of a soma cup, which has been offered, has been mixed, by carelessness, with the soma of a cup of soma which has not been offered.]

(a) "May that bright light which has been born beyond the region of mist, convey us beyond our enemies. O Agni Vaisvânara, svâhâ!"

(b) "From fear of what thou hast cried, from that give us security. Be gracious to all creatures. Homage to Rudra the bountiful."

(c) "From fear of what thou hast sat down, from that give us security. Be gracious to all creatures. Homage to Rudra the bountiful." 19

(d) "Stand up, O bull, stand firm. Do thou not suffer any damage. Do thou not damage this sacrifice nor the Sacrifcr. Do thou bring the Sacrifcr to the heavenly world. For welfare to the two-footed ones and to the four-footed ones of ours." 20

(e) "From fear of what thou hast trembled [, from that give us security. Be gracious to all creatures. Homage to Rudra the bountiful].—

"From fear of what thou hast run away [, from that give us security. Be gracious to all creatures. Homage to Rudra the bountiful."

(f) "From fear of what thou hast consented to die, from that give us security. Be gracious to all creatures. Homage to Rudra the bountiful."

16 According to Áp. 11.7.2, when the soma carts have been moved forward, the Adhvarya, or the Hotar, or the Brahmana, or the Maitrâvariṣṭa, should recite this stanza in order to drive away the danger that comes from foreign people; and doing so, he may, with his foot, push a clod (westward) out of the makkâvati. Cf. Kausâlakâ-Brahmanda 9.4. The text of Áp. referring to this rite is not quite clear.

17 At the animal sacrifice, which is connected with the Soma-sacrifice, this stanza should be recited by the Sacrificer just after the victim has been killed by the Śamitāra. Cf. Áp. 7.16.7.
(f) "HOMAGE TO HIM WHO HAS DONE THIS.
Svāhā to him!"

(g) "Thou dost not really die [thou art not injured. On easy paths thou goest to the gods. Let the god Savitar bring thee there where those who are virtuous go but not the evil-doers] — To the protectors of the quarters, [to the four immortal ones (we would offer)] thee[. Here to the (four) supervisors of the world we would offer (thee as an) obligation] — All the regions of the world [I endow with honey. Let the waters and the plants be salubrious (for us). Let this Sacrifice dispense his enemies. Let all his cattle be preserved from being stolen]."

(h) "You both belong to the sacrifice as its two regular (deities), O Indra and Agni, and to its conspicuousness. Satisfy yourselves with that which is offered and that which is not offered, with that which is not offered and that which is offered. — Do you both, O Indra and Agni, take of this soma, that which is offered and that which is not offered, that which is not offered and that which is offered, (and) drink it, (and) enjoy it."

(i) "May darkness not reach the Sacrifice, nor the officiating priests, nor these creatures here. May it not reach him who will drink this soma, which has been prepared as mixture of both (that which is offered and that which is not offered)."

offers, for atonement,—after a first oblation accompanied by the recitation of the stanza (a) "May that bright light," etc.,—a second oblation of clarified butter in the Ahavanīya fire.

According to Āp. 9.18.7, this formula should be uttered by the Adhvaryu when, in any of the five cases which have just been mentioned, he offers, for atonement, a third oblation of clarified butter.

According to Āp. 9.18.8, if the victim should die by itself (before being immolated), the Adhvaryu should throw the dead victim into water, and should perform the sacrifice with another victim of the same shape, the same color, the same age, and sacred to the same deity. But, before throwing the dead victim into water, he should recite the three stanzas which are mentioned here, plus TS. 4.1.5.b, i.e., "O waters, you are healing; as such further us to strength, so that we may see great joy."

According to Āp. 14.30.2-3, if (at the soma-sacrifice) the (remainder of) soma (of a cup of soma) which has been offered, and the soma (of a cup of soma) which has not been offered, have been mixed (by carelessness), the Adhvaryu, for atonement, should pull a burning coal out of the Ahavanīya fire, and offer on that coal an oblation of the mixed soma with these two stanzas: "You both belong," etc. and "Do you both, O Indra and Agni," etc. Then he should hand the cup (of this mixed soma) to the man who is entitled to it, and this one should drink it after reciting the following stanza, i.e., "May darkness not reach the Sacrifice," etc.
bhaksāṃ bhakṣayāmi; vāg jujñā sōmasya trpyatū.

(ṇ) prajāpatir viśvākarmā; tāsya māno devāṁ yajñēṇa rādhīyäsam; arthe gā asyā jahiṭā (corr.: artheṅa asyā ājahīṭaḥ); avasānapate `vasānaṁ me vindā.

(o) nāmo rudrāya vāstospātaye; āyane vi-

|dāraṇe [7], udāye yāt parāyaṇe, āvārtane vi-

|vārtane, yö goṇāyāti tām hve.

(p) yāṇy apāṃtyāṇy āpāṭītāṇy (corr.: āp-

|āṭītāṇy) āṣmi, yamāṣya (corr.: yēna yamāṣya)

|balānā cārām, ihā `vā sāntaḥ prāti tād yā-

|tāḥ, jīvā jīvēhāyo niharāma ena.

(q) anṛṇ āsmīn anṛṇā pāraṁ sam, trītye

|lokē anṛṇā syāma; yē devayaṁ utā pīṛyāṅaṁ

|[8], sārvaṁ patho anṛṇā ḍikṣīya.

(r) idām ā nū śreya `vasānaṁ āgāmaṇa; sīve

|no dyāvaprithivī ubhe im; gomād dhānavad

|āśvaved ūrjasvat, suvrāvir ānu sāṃcarema.

(s) arkāḥ pavitraṁ rājaṁ vimānaḥ, punāti
devāṁ bhūvanāni viśvā; dyāvaprithivi pāyāsa

|samvidānē, ghṛtām duḥate aimtaṁ prāpine.

(t) pavitram arkā rājaṁ vimānaḥ, punāti
devāṁ bhūvanāni viśvā; sūvar jyotīr yāsā

|mahāt, āśmāhi gādhām utā pratīṣṭhām [9].

[This chapter contains stanzas and formulas which should be recited at a Soma-sacrifice. The three first ones (a–c) concern the pressing of the soma, and the pressing-stones; the four

|next ones (d–g) concern the dādhiḥkarma-

|oblation; the six next ones (h–m) concern the

|sōdaśin cup of the Sōdaśin Soma-sacrifice; the

|next one (n) is a stanza which should accompany the

|oblation of clarified butter to be offered, at

|the Soma-sacrifice, in case of danger; the next

|one (o) should be recited just before the con-

|clusive bath (aṇābaṁhita); the two next ones

|(p–q) should be recited when the Sacrificer and

|the priests go back to the sacrificial ground; the

|next one (r) concerns the oblation of departure

|(udavasānīyā -iṣṭiḥ); the two last ones should be

|recited at the mahāvrata-day of the Gag-

|māyanaya.]

(a) “Being sinless we have been impelled (to come) to thee (, O Soma,) by Indra.—Let Vāyu have a share of thee; let Mitra have a share of thee; Let Varuṇa have a share of thee.”

(b) “O ye abodes of the Waters, ye offsprings of the Divine Order, ye protectors of the world,

|ye eagles, ye guests, ye summits of the moun-

|tains, ye sons of Frayut (the Stirring One (?)),—

|do ye call Indra by your roar, do ye frighten

|away the evil spirits of diseases by your noise.—

|You are yoked; do you draw.”

(c) “The divine pressing-stones have said: ‘Indra is the Soma.’ They have caused Indra to come from the farthest distance, from this region here, from the wide atmosphere.

|They have pressed out welfare; they have pressed out, for me, pre-eminence in sacred knowledge. They have beaten in battle the evil spirits. Beaten off (is) (the attack) of the oppressor of the Bṛāhmapās.”

(d) “Let Speech and Mind cook thee; let Outbreath and Inbreath cook thee; let Long Life and Old Age cook thee; let Soul and Body cook thee. Thou art cooked, thoroughly cooked.

|—To the cooked one, thee; to the cooked ones, thee!”

(e) “To him whom they call Indra, whom they call Varuṇa, whom they call Mitra, and whom they call the true one,—who is the most godly of the gods, who is born from the heat,—to him (i.e., to Agni) (I offer) thee (, O Da-

|dhīgharma, O warm oblation of coagulated milk); to them (i.e., to Indra and the other gods) (I offer) thee.”

(f) “In me, that great virile power; in me, the skill; in me, the intelligence; in me let manly

|vigor be put. Let the gharma (the warm oblation of coagulated milk), of triple light,

|shine for me. By the wish together with the mind, by the virāj together with the light, by the sacrifice together with the milk, may we obtain the milking of that (grhma), may we obtain the favor of it, may we obtain the drinking of it.

28 According to Ap. 12.3.2, this stanza and this formula should be recited by the Adhvaryu over the four pressing-stones when these stones have been placed on the skin which is used for extracting the soma juice.—The meaning of prayādo nāpāḍāraḥ is uncertain, but nāpāḍāraḥ must certainly be considered as a vocative plural of nāpīt.

27 According to Ap. 13.1.11, with these formulas the Prātiprathātār, i.e., the first assistant of the Adhvaryu, should greet the pressing-stones when, at the midday service of the Soma-sacrifice, the last pressing for that service has been performed.

26 According to Ap. 13.3.3, these formulas should be recited by the Prātiprathātār when, at the midday service of the Soma-sacrifice, he puts over the fire on the Agnīdhra, in the hut of the Agnīdhra, the sour milk for the dādhiḥkarma-oblation.

25 According to Ap. 13.4.2.4, this stanza should be recited by the Prātiprathātār when he pours the first portion of the dādhiḥkarma-oblation into the fire.

—May they make me useful (to be) the earliest oblation, the fruits of their food,—

|may they possess it or possess nothing neither.

(k) he who holds the united objects of the third order.

(l) “Indra, the six deities, the pleasant one.”

(m) “The six deities (of the priests) which pours clarified butter. To the yellow

|pālādu.”

These are the principal deities of the priestly and the gharma-officiant; the two are called Sat.-Br.

24 = R., P., M., R.B., with these two passages.

23 According to Ap. 13.1.11, the gharma-o.

|bodies.—I do not remember what this saying

|passage was; however, probably it is named, ca.


22 According to Ap. 13.3.3, the Sōdaśin

|threefold has been planned receiving.

21 Cf. R., P., M., R.B., the saying

|“der unspeisbare Mist.”
—May (the goddess) Speech, taking delight, he satisfied with soma." 30

(g) "Mitra [causes] men [to unite (i.e., to make mutual agreements), proclaiming himself (to be Mitra) (by doing so). Mitra supports the earth and the sky. Mitra regards men with unwinking eye. To Mitra do ye offer an oblation rich in clarified butter].—Let that mortal be in front, O Mitra [6], and be rich in food,—(that mortal) who, O Aditya, seeks to follow thy law. Aided by thee, he is not slain or oppressed. Affliction does not come to him, neither from near nor from afar]." 31

(h) "He above whom there is no other being, he who has penetrated all beings, Prajñāpati, united with his offspring, associates himself with the three lights, he to whom the sōdaśin (the sixteenth cup of soma) belongs." 32

(i) "This one here is the right Brahmán-priest, Indra by name, famous in the troop (of the deities)."

(j) "I shall praise thy bay steeds in the great assembly; of thee, the conquerer, I conquer the pleasant intoxicating drink, which is the right one." 33

(k) "Indra by name, famous in the troop (of the deities) is he who, with the bay ones, pours out that which is lovely like clarified butter. Let the songs penetrate thee who hast a yellow appearance." 34

30 These stanzas should be recited by the Sacrificer and the priests when they drink the remains of the daddhi-vartma-oblation. Cf. Sākhāyana-Srautastra 7.16.8 and Sat.-Br. 14.3.1, 31.
31 = RV. 3.59.1 and 3.59.2.—According to Áp. 13.4.6, these two stanzas should be recited by the Sacrificer and the priests when, after drinking the remains of the daddhi-vartma-oblation, they touch the navel region of their bodies.—brūdha. Since I have not found in the RV. any passage where brūdha has undoubtedly a passive meaning, I do not think that it has that meaning here. It is possible however, and if it has a passive meaning, we should probably translate as Paul Thieme did: "Mitra, when named, causes people to make mutual agreements." Cf. Thieme, Mitra and Aryanman, p. 39.
32 According to Áp. 14.2.13, if the Soma-sacrifice is a Sōdaśin, the Adhvaryu should recite this stanza and the three following ones when the sōdaśin-cup of soma has been placed on the khara, i.e., the mound of earth for receiving the sacrificial vessels.
33 Cf. RV. 10.96.1.
34 ghelām nd yāh . . . cāru stēcate. Caland translated: "der uns das liebliche Schmalz . . . ausgiest." It is a mistake, for nd is accented. nd is here the particle of comparison.—ndi (thee). According to Sāyana, nd designates Indra. I am inclined to believe that nd hārīvāpasam designates the soma.

(l) "O sovereign Indra, thou art the sovereign of the gods. Make me a sovereign, healthy and vigorous, among men." 35

(m) "Indra the sovereign and Varuṇa the king, these two have, at the beginning, made this beverage for thee. After their partaking of the beverage do I partake of it. May (the goddess) Speech, taking delight, be satisfied with soma."

(n) "Prajñāpati is the creator of all things. May I, by the sacrifice, propitiate his divine mind.—Thou goest to the goal, being not prevented (from attaining it). O lord of the resting-places, do thou procure for me a resting-place." 36

(o) "Homage to Rudra, the lord of the house. Him who watches over coming and going, over going out and going away, over turning back and turning away,—him I invoke." 37

(p) "The debts which I am (guilty of having not paid back, the tribute due to Yama with which I am going about,—that, being still here (on earth), we require; (that), being (still) alive, we offer to the living." 38

35 According to Áp. 14.3.5, the Adhvaryu should recite this formula when he makes oblation of the sōdaśin-cup of soma; and he should recite the following stanza and the following formula when he is about to partake of that cup.
36 According to Áp. 9.16.7, with this stanza, the Sacrificer should offer, for atonement, a libation of clarified butter in the Āhavanīya fire if, on the sacrificial ground or outside that ground, a danger is threatening him.
37 According to Áp. 13.19.10 and 13.20.1, when, at the end of the Soma-sacrifice, the Sacrificer, the Adhvaryu, and the other priests are about to go to the conclusive bath, the Adhvaryu should offer two oblations of clarified butter with two stanzas of the TS., namely "Giving life, O Agni," etc. (TS. 3.3.8) and "O bath, O flood, thou glidest," etc. (TS. 1.4.45.1); and then he should offer a third oblation of clarified butter with the formula of our text: "Homage to Rudra, the lord of the house," etc.
38 According to Áp. 13.22.5, when, at the end of the Soma-sacrifice, the Sacrificer, his wife, the Adhvaryu and the other priests have come out of the water of the conclusive bath, and have worshiped the sun, they go back to the sacrificial ground, and then, after reciting the stanza of the TS.: "We have drunk the soma," etc. (TS. 3.2.5.m), they recite the two stanzas of our text: "The debts which I am," etc., and "May we be free from debt," etc.—The interpretation of the first of these two stanzas is difficult. In the corresponding stanza of the AV. (AV. 6.17), Whitney proposed to read dāmi (I eat) instead of dāmi (I am). I do not think that we should accept this emendation, but I confess that the expression apīrattilām dāmi for "I am guilty of having not paid back" is strange and quite unusual.—Considering the metre of the stanza, I think that, in the second pāda, we should read, in the text of the Tait.-Br., ēna yāmara, which is the reading of the AV.
(q) "May we be free from debt in this world, free from debt in the other, free from debt in the third world. May we, free from debt, take possession of all the ways, the ways of the gods, and the ways of the Fathers."

(r) "Here now we have come to the best resting-place. These two here, Heaven and Earth, are gracious to us. Rich in manly sons with manly sons, may we attain to a riches abundant in cattle, abundant in treasures, abundant in horses, abundant in food."

(s) "The Sun, the purifier among the gods, traversing the region of mist and clouds, purifies all creatures. Heaven and Earth, being united with the invigorating sap, and being swollen up, yield melted butter, the beverage of immortality."

(t) "The purifier among the gods, the Sun, traversing the region of mist and clouds, purifies all creatures. May we obtain heaven, light, great glory, a ford, and a firm standing-place."

3.7.10

(a) úd āstāpsit (corr.: astāmpsīt) savītā mitrō aryamā; sārvān amitṛān avadhād yugēna, brhāntaṃ mām akarad virāvātam. -rathamañ-cē śrayasva svāhā prīthvēm; vāmavedēy śrayasva svāhā "ntārike; bhṛati śrayasva svāhā divi; bhṛata tāv 'pastabhnmī.

(b) ā tā vādē yāsāsa virāyā ca; āsāmā agniyī na yāhī na dadhatē 'diriyām pāyām.

(c) yās te ātropsā yās ta udārās [1], dāivyaśa katā vīvām bhūvanam āvīvēsa; sāh nhāyā āśrayā svāhā.

(d) ānu mā śarvo yājīn 'yām etu, vīvē deva maratāh sāmā 'rkāh, āpriyās chāndamīs nividō yājīnī, asvāy prīthvēyā yād yājīnām.

(e) prajāpater vartanām ānuvartasvam; ānu vīrār ānurādhīyama gōbhih, ānv āśavā ānu sārvān u puṣṭāb, ānu prajāyā 'nv indriyēna [2]; deva no yājīnām tāndhē nayāntu.

(f) prāti kṣatē prātītiṣṭhāmi rāstrē, prāty āśeṣu prātītiṣṭhāmi gōṣu, prāti prajāyāṃ prāti-

 tiṣṭhāmi bhāvye.—vīvām anyā bhiśavṛdhē, tād anyāyām ādhi śrītām; divē ca vīvākarmāna, prīthvēyā cā 'karaṃ nāyām.

(g) āskān dāvūḥ prīthvēm, āskān śṛśbhō yuvā gāh [3], skannē 'mā vīvā bhūvanā; skannē yajnā prājanayatu.—āskān ājan prājan; āskān śṛśbhō vṛśē; skannē prājanīṣmahī.

(h) yē devā yēsēm idāṃ bhāgadēyām babhēva, yēsēm prājāyā utā 'nūyājē, āndrīyeṣṭḥēhīs vārṇuṣārājāhīvāh, agniḥotṛbhyo de-vēbhēva svāhā.

(i) utā tyā no dīvā matī [4], ādīrī tiyā "gamat; sā śāntacī (corr.: śāmtacī) māyas karat, apā āridehā.

(j) utā tyā dāivyaḥ bhisējē, śān na karat aśvēna, yūyātēm asmād rāpāh, apā āridehā.

(k) śām agnī bhūvanam; sām nā tapatū sārē; śām vātō vātē arapāh [5], apā āridehā.

(l) tād it padām nā viciketa vīvān, yān mṛtē pīnār apy ētī jīvān, trīvē yād bhūva-nasya rathēvē; jūvē gārbhō nā mṛtē sā jīvē.

(m) prāty prahā māpiṣe, vīvānī viṣē bhara, arāmābhēva jāmvē, āpasācēdadhīvē nāre.

(n) indur īnām āvēgāt; indur īnām pāt; tāsyā ta indav āndrapāsyā mādhūmā, āulpāhatyō pahēto bhākṣayāmī [6].

This chapter contains the stanzas and formulas which should accompany several atonement-rites for mistakes and mishaps that may occur at the Soma-sacrifice.

(a) "Savitā has propped (it) up; (with him) Mitra and Aryaman (have propped it up); he (Savitār) with his team (i.e., with Mitra and Aryaman) has killed all the enemies; he has made me great, and rich in manly sons.—Do thou lean upon the Rathamañ-cē (sāman),—svāhā!—on the devyā;— Do thou lean upon the Vāmavedē (sāman),—svāhā!—in the atmosphere.—Do thou lean upon the Brhāt (sāman),—svāhā!—in the sky.—With the Brhāt (sāman) I prop thee up."

40 According to Āp. 13.25.3, this stanza should be recited (by the Sacrificer or by the Adhvaryu acting for the Sacrificer) when, at the end of the Soma-sacrifice, the Sacrificer, having left the sacrificial ground of that sacrifice, with the Adhvaryu and the other priests, settles on the already chosen sacrificial ground where the uddāvāntyā-sātī (the obligation of departure) is to be performed.

41 According to Āp. 21.20.7, this stanza and the following one should be recited by the Adhvaryu as a response to the recitation of the āstra of the Hotar on the mahākara-day, i.e., the day before the last day of the Gavāmayana, the great Soma-sacrifice of one year's duration.

42 According to Āp. 14.31.3-7, this stanza and these formulas should accompany the obligations of clarified butter which the Adhvaryu, acting for the Sacrificer, should offer for atonement if, at the Soma-sacrifice, the hāvārāhdā (i.e., the shed for the soma-carts), or the shed called sādas, or the hut of the āgīhirā, or the pārgāmās (i.e., the hut which has its supporting beams turned eastward) has fallen down.—If the hāvārāhdā has fallen down, he should offer the obligation in the Ābavāna fire, and recite the stanza úd āstāmpsīt . . . virāvātam and the formula ratāmārā . . . prīthvēm; if the sādas has fallen down, he should offer the obligation in the fire on the dīṣṣa (i.e., the hearth) of the Hotar, and recite the same stanzas as above (i.e., stanzas 3, 4, 5, 6).

43 According to Āp. 14.31.3-7, the same stanzas as above (i.e., stanzas 3, 4, 5, 6) should be recited also with the sacrifice of the soma-stick in the Śāṇī sacrificial ground (shehetva) if all these stābhnmīs, which form these four stanzas, are recited.

44 According to Āp. 14.31.3-7, if the soma-stick is consumed by the fire, what should be recited in the soma-stick (i.e., the soma-stick should be consumed by the fire) and the same sacrificial substances, should sacrificed in the same manner as above with this same atonement, he (with Mitra and Aryaman) has killed all the enemies; he has made me great, and rich in manly sons.—Do thou lean upon the Rathamañ-cē (sāman),—svāhā!—on the devyā;— Do thou lean upon the Vāmavedē (sāman),—svāhā!—in the atmosphere.—Do thou lean upon the Brhāt (sāman),—svāhā!—in the sky.—With the Brhāt (sāman) I prop thee up."

44 According to Āp. 14.31.3-7, this stanza and these formulas should accompany the obligations of clarified butter which the Adhvaryu, acting for the Sacrificer, should offer for atonement if, at the Soma-sacrifice, the hāvārāhdā (i.e., the shed for the soma-carts), or the shed called sādas, or the hut of the āgīhirā, or the pārgāmās (i.e., the hut which has its supporting beams turned eastward) has fallen down.—If the hāvārāhdā has fallen down, he should offer the obligation in the Ābavāna fire, and recite the stanza úd āstāmpsīt . . . virāvātam and the formula ratāmārā . . . prīthvēm; if the sādas has fallen down, he should offer the obligation in the fire on the dīṣṣa (i.e., the hearth) of the Hotar, and recite the same stanzas as above (i.e., stanzas 3, 4, 5, 6).

44 According to Āp. 14.31.3-7, this stanza and these formulas should accompany the obligations of clarified butter which the Adhvaryu, acting for the Sacrificer, should offer for atonement if, at the Soma-sacrifice, the hāvārāhdā (i.e., the shed for the soma-carts), or the shed called sādas, or the hut of the āgīhirā, or the pārgāmās (i.e., the hut which has its supporting beams turned eastward) has fallen down.—If the hāvārāhdā has fallen down, he should offer the obligation in the Ābavāna fire, and recite the stanza úd āstāmpsīt . . . virāvātam and the formula ratāmārā . . . prīthvēm; if the sādas has fallen down, he should offer the obligation in the fire on the dīṣṣa (i.e., the hearth) of the Hotar, and recite the same stanzas as above (i.e., stanzas 3, 4, 5, 6).
(b) "I seize thee for glory and for might. Do you put into us, O cows, manly vigor and invigorating sap."

(c) "The drop of thee, the overflow of thee, the divine brightness (of thee) has penetrated the whole world. As such do thou protect us so that we may remain unharmed. Svāhā!"

(d) "Let this whole sacrifice follow me: the Viśve Devāh, the Maruts, the Sāman, the Sun, the Āpī-verses, the Metres, the Nīv-ιν-ικανιν-, the Sacrificial Formulas, (and) everything that, on this earth, is suitable for the sacrifice."

(e) "Do thou follow the way of Prajāpāti. Let us prosper with manly sons and cattle, and with horses, and with all properties, and with offspring, and with manly vigor. Let the gods lead our sacrifice on the right way."

(f) "I am firmly established in the Order of the Kṣatriyas, in the kingship; I am firmly established in horses and in cows; I am firmly established in offspring and in existence.—The one (i.e., the sky) extends over the universe; on the other (i.e., the earth) that (universe) does rest. To the Sky, the creator of all, and to the Earth, I have paid homage."

same stanza and the formula vāmadyē . . . antārīkṣe; if the hut of the Agnādhrā has fallen down, he should offer the oblation in the fire of the Agnādhrā, and recite the same stanza and the formula bhrājat . . . dīśe, and if the prāgānaṃtī has fallen down, he should offer the oblation in the Śālāmukhiya fire, and recite the same stanza and all these formulas.—The last formula bhrājat tvā 'pa-stābhnomi should be recited for the re-erection of any of these four sheds.

According to Ṛp. 9.18.15, if, at the animal sacrifice, the omen of the victim, or a piece of the sacrificial substance of the victim, should be spilled, the Adhvaryu should seize it (and put it back in the sacrificial spoon) with this stanza (ā tvā dade, etc.). And then, for atonement, he should offer an oblation of clarified butter in the Āhavanīya fire, and recite the following stanza, i.e., yās te drāpsā, etc.

According to Ṛp. 14. 31.9, the recitation of this stanza should accompany the oblation that one should offer, for atonement, in the fire of the Agnādhrā, if one has excluded from the sacrifice somebody who had previously been chosen for the function of an officiating priest (at that sacrifice).

According to Ṛp. 9.14.1–2, if the sacrificial cake that has been put on only one potsherd, should fall out from that potsherd, or should be turned (i.e., displaced), the Adhvaryu should put it back in its right place, and recite this stanza (e). The Sacrifice then should recite the two following stanzas, i.e., (f) prēś kṣaṭrē, etc. and viśam anyd, etc.; and after that, the Adhvaryu should offer, for atonement, two oblations of clarified butter in the Āhavanīya fire, and recite the two following stanzas, i.e., (g) dskām dyuṣah, etc., and dskām ājani, etc.

(g) "The sky has covered (and impregnated) the earth; the young bull has covered (and impregnated) the cows; all these worlds have been covered (and impregnated). Let the Sacrifice, having been covered (and impregnated), propagate offspring (for us).—It has covered (and impregnated); it has been born (again), it has propagated. From the emitted (semen) the bull is born. From the emitted (semen) let us propagate."

(h) "To the gods to whom this share belongs, to whom the fore-offerings and the after-offerings (belong), to the gods whose chief is Indra, whose king is Varuṇa, and whose Hotar is Agni, svāhā!"

(i) "And this is our prayer by day: Let Aditi come (to us) with her help. Let her procure us beneficient joy, (and let her drive) our enemies away."

(j) "And let these two divine physicians, the two Ādivins, bring us happiness, and keep disease away from us; (and let them drive) our enemies away."

(k) "Let Agni (the fire-god), with the (sacred) fires, bring us happiness. For happiness let Sūrya (the sun) shine for us. For happiness let Vāta (the wind) blow, without hurting (us); (and let him drive) our enemies away."

(l) "(Even) he who knows, does not perceive the track on which a dead man comes back to the living men, (and) which is the threefold highroad (to) of existence. Let that dead man live like a living embryo."

According to Āp. 14.32.5, if, during the Soma-sacrifice, a danger should arise that would make the performance of the sacrifice impossible, the Adhvaryu should take a portion of all the sacrificial substances and of all the soma cups, put these portions together in the Droga-bucket, and then make oblation from the Droga-bucket with this stanza (k).

According to Āp. 14.39.1, if, at the Soma-sacrifice, the Adhvaryu should introduce a stotra (i.e., a song of praise to be sung by the chanters) when a goblet of soma, which was to be drunk, has not yet been drunk, he should say to the chanters: "Stop there," and he should offer, for atonement, in the fire of the Agnādhrā, three oblations with this stanza (l) and the two following ones (j and k).

Then, after the priest who should have drunk that goblet of soma before, has drunk it in the saidas, the Adhvaryu should wash it, bring it in the hauvedhana-mandapa, and put it down near the other goblets, with the following stanza, i.e., (l) tād ut podām, etc.—It seems impossible to maintain the reading lāmācī. I think that we should read lāmādā, which is the reading of RV. 8.18.7. Cf. Whitney’s Grammar 1238.

The meaning of rākaśavat is doubtful, and I confess that my translation of trīvēd yād bhuśvanasya rākaśavat is un-
(m) "To this one who wishes to drink, to him who knows all things, do thou present (the drink),—to him who comes at the right time, to him who comes in haste, to the hero who never stays behind." 48

(n) "The drop (of rain) has gone to the drop (of soma). Of the drop, Indra has drunk. Of thee, O drop, that hast been drunk by Indra, of (thee) the sweet drink, of thee that has been invited, I, having been invited, partake."

3.7.12

(a) yad deva devahēdanam, devāsa ca kārmā vayām, ādityās tāṃsan mā muñcata, rtāsa rtēna mām utā.
(b) devā jivanakāmyā yāt, vācā 'ntam ūdīma, āgnī mā tāṃsm ēnasā, gāhareptāyā pāmuścātā; durītā yāni cākṛmā, kārōtu mām anēnasām [1].
(c) rēna dyāvāprthīvi, rēna tvām śarisvartī, rtēnā mā muñcata 'tīhasā [corr.: kṛtān mā muñcata] 'nasād', yād anākyāram ērīmā.
(d) sajātasamād utā vā jāmisamāt, jayāsām śāmād utā vā kāṃyasa, ānājātām devākṛta yād ēnasā, tāṃsāt tvām asmān jātavedo muṃgūdī.
(e) yād vācā yānānasā, bāhbūhyāṁ urūbhyāṁ asthīvabhīyām [2], śīnārā yād āntam kārma vayām, āgnī mā tāṃsm ēnasā.
(f) yād dāhstbāhyām kārā kālībāgī, aksāmāṁ vānāvapihāmānāṁ, āpēsāyām āpēsāyāc ca rāstrabhāc ca, tāṅy apāsārāvā ānuḍattām rāṇī. 49
(g) ādirvānā rsām yād ahām kārāca, yād vā vādsant samajgarā jānebhāyā, āgnī mā tāṃsāt ēnasā.
(h) yānī māyā mātā gāhrē satī [3], ēnas kārāca yātītā, āgnī mā tāṃsm ēnasā.
(i) yād āpīpēsā māṭaṁ pītām, putraḥ pārmudito dhāyam, āhiṁsātā pītāvū māyā tāt, tād āgna an̄pū bhavāmi.
(j) yād antēkśam pr̄thivīm utā dyām, yān māṭaṁ pītraṁ vā jihīsām, āgnī mā tāṃsāt ēnasā.

(k) yād āśāsā niśāsā yāt parāśāsā [4], yād ēnas kārmā nūtanaṁ yāt purāṇam, āgnī mā tāṃsm ēnasāe.
(l) ātikārāmām duritāṁ yād ēnasā; jāhāmī riprāmā paramē sadhāste; vāyā yānti sukātā nā pī duṣkṛtaṁ, tām ārohāmi sukātāṁ nū lokām.
(m) trītī devā āmṛatait 'tād ēnasā, trītī etān manuṣyeu māmṛte; tātō māyā kāmpicē ānāsē, āgnī mā tāṃsm ēnasā [5], gāhareptāyā pāmuścātā; durītā yāni cākṛmā, kārōtu mām anēnasām.
(n) divī jattā apṣa jātā, yā jātā osadhibhyā, āthō yāy yānī jāpa, tā naḥ sunḍhantuḥ sān-dhanīn.
(o) yād āpo (corr.: āpo) nāktāṁ durītā cārāmā, yād vā dvī nūtanaṁ yāt purāṇam, hīranyāvārpaṁ tātā ṛπāyinaḥ nāb.
(p) imām me varuṇa [śraddhāhāvam adyā ca mṛḍaya; tvām avasyāṣār ācakā].
(q) tāt tvā yāmi [brāhmaṇā vāṃdaṁānā tād āśāye yājamāno āhārhitāh; āhājāmāna varuṇe 'hā bodhy ūrāśāsa mā na āyuḥ prāmaśiḥ].
(r) tvām no agne [vārṇaḥ bhojaḥ dvārāya hēdo 'va yāśiṣṭhāḥ; yājīṣṭhō vāhīnātmāḥ sōcucāno viśvā dvēśaṇī prā muṃgudīh asmāt].
(s) sā tvām no agne [vāmō bhavo 'tī nēdiṣṭho asya uśaṁ vṛīṣṭhau; āva ḍāka na vṛīṣṭhau rārāpo vilī mṛukūṁ śīhāva na edhī].
(t) tvām agne ayā 'si [aya śān mānasā hitāh, ayā śān hāviyāh ōhiṣe, ayā no dēhi beśaṁjām] [6].

This chapter contains the twenty stanzas which the Sacrifice should mutter immediately after he has been purified by the Advahury, by means of Darbha grass, for his consecration.

(a) "O gods, from the offense that we have committed against the gods, O gods, do ye deliver me, O Ādityas, and by the Sacred Order of the Sacred Order (deliver me)"
(b) "O gods, if, by the desire of living, we have said untruth in our speech, let Agni Gāhareptāyā deliver me from that sin; if we have done evil, let him make me sinless.
(c) "By the Sacred Order, O Heaven and Earth, by the Sacred Order, O Sarasvatī, do ye deliver me from the sin that has been committed, (from the sin) that has been committed by another, and into which we have fallen."
(d) "From the curse uttered by our kinsmen or from the curse uttered by our near relatives,

48 According to Ṛp. 14.29.2, if rain has fallen on a cup of soma, the Advahury should recite this stanza (m) over that cup. Then he should drink it, and recite the following stanza (i.e., n).

49 I think that we should accept the emendation proposed by Caland in his translation of Ṛp. 10.7.14.3, and read kṛtān mā muñcata 'nasā.
from the more powerful or from the less powerful curse, from the sin which we unknowingly committed against the gods,—from that do thou deliver us, O Jātavedas."

(f) "From the wrong which we have done with words, with the mind, with the arms, with the thighs, with the knees, with the male organ,—from that sin let Agni deliver me."

(g) "If, with my hands, I have done unfair deeds, impeding (thereby) the call of the dice (at the game with dice), let the two Apsarasas, (the one called) the far-seeing one, and (the one called) the one who maintains dominion, remit these debts (i.e., pardon these offenses)."

(h) "If, not gambling (i.e., not at the game with dice), I have made a debt, or if I have promised something to the people, with the intention not to give it,—from that sin let Agni deliver me."

(k) "From the sin which my mother has committed, which my father (has committed), when I was still in my mother’s womb,—from that sin let Agni deliver me."

(i) "If, as a child, joyfully sucking, I bruised my mother and my father, let my parents not be harmed by me because of that, and may I be freed from that debt (i.e., from that sin), O Agni."

(j) "If we have injured the atmosphere, the sky, and the earth, if we have injured mother or father,—from that sin let Agni deliver me."

(m) "The gods wiped off this sin upon Trita; Trita wiped it off upon men. If then something of this sin should reach me, let Agni Gārhapayata deliver me from that. If we committed faults, let him make me sinless."

(n) "The waters which were born in the sky, the ones which were born in the waters, the ones which were born from the plants, and also the ones which were born from the fire,—let these purifying waters purify us."

(o) "If, O Waters, we have committed a sin at night or by day, today or formerly, do ye purify us from that, O ye golden-colored ones."

(p) "Hear this my call, O Varuṇa [, and be merciful today. Desirous of help, I long for thee]."

(q) "This I implore of thee [, worshipping thee with the holy power of the sacred word. For this, the Sacrificer prays with his offerings. Be here, not angry, O Varuṇa. O far-ruling one, do thou not take away our life."

(r) "Mayest thou, O Agni [, knowing (how to do it), avert from us the wrath of the god Varuṇa. Being the best worshiper, the best carrier (of the oblations), do thou, flaming brightly, free us from all hostilities."

(s) "So, O Agni [, be nearest to us with thy help, nearest (to us) at the (first) gleam of this dawn. Do thou, for us, appease Varuṇa by sacrifice, bestowing (thy gifts) (on him). Show compassion. Be thou for us, easily to be won by invocation."

(t) "Thou art agile, O Agni. [Being agile, (thou art) impelled by the mind. Being agile, thou carriest the oblation. (Being) agile, do thou give us remedy.]"

3.7.13

(a) yāt te grāvā cichidūḥ soma rājan, priyāyā āṅgāṇī svādhiṣṭā pariṇiṣṭīṃ, tāt sāṁdharṣṭāḥ "jyeno 'tā vardhavaśva; anāgāsā ādham it sanśāsyām."

(b) yāt te grāvā bāhūcyuto ácucyavuḥ (corr.: ácucyavat), nā ro te de duadhūrī dáśiṇena, tāt ta ápyāyatāṃ tāt te, nīṣṭhyāyatāṃ (corr.: nīṣṭyāyatāṃ) deva soma."

(c) yāt te tvācāṃ bibhīdūr yāc ca yōmin, yād āsthānāt prācyuto vēnaśi tmānā [1], tvāyā tāt soma guptām astu nāḥ; sā nāḥ sāṃdhā 'sat paramē vyoīmān."

(d) āhāc cārīraṃ pāyasā sametya; anyō 'nyo bhavati vārṇa asya; tāmin vayāṃ úpahūtās tāvāsmaḥ; ā no bhaja sādasi viśvārūpe.

(e) nṛcākṣāḥ sōma utā suśūrg astu; mā no vihāśūdī gīrā ávṛṇāḥ; ānāgās tāṅgu vāvṛdhānāḥ; ā no rūpām vahatu jāyāmamān [2].

(f) úpakāraṇaṃ jhuvō gḥṛtāṇī, priyāyā āṅgāṇī tāvā vardhāṃyaḥ; tāṃsai te soma nāma id vāṣāt ca; úpa mā rājant sukṛtē hṛṣyaśvaṃ.

(g) sāṃ prāṇāpānābhyāsā śāṃ (corr.: śām) u cākuṣāḥ tvām, sāṃ śrōtrēna gacchasva soma rājan; yāt ta śāhīta śām u tāt te astu;

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[2] = Tait.-Br. 3.7.11.i. = RV. 1.24.11.
jānitām (corr.: jānite) naḥ saṃgāmane pañhīnām.

(i) etām jānītaḥ parame vyūhan; vṛkṣaḥ (corr.: vṛṣṇyaḥ) sadhasthā vidā rūpāmya asya [3]; yād āgacchāt pathibhir devayānaṁ, iṣṭāyūtā kṛṇataḥ avīrām.

(j) ārīstā rājanaṁ agadā pārehi; nāmas te astu cākṣase rāghuṣyate; nākam aroha saha vājamānena; sūryaḥ gacchatat parame vyūhan.

(k) abhūd devaṁ savitā vāndyo nū naḥ, idānim āhna upaścayo nṛbhiḥ, vī yō rāṅa bhājati manavēbhayaḥ; sreṣṭhaṁ na ātra rāvināṁ yatā dādhat.

(l) āpā na mātrarunaṁ ihā 'vatam; annavā tādātthāṁ ihā naḥ sahkhāyaḥ; ādityānam prāsīrīi heḥtiḥ, ugrā satāpaśaḥ gha viśa pāri no vṛpaktu.

(m) saṁte [pāyāṁsī sā u yantu vājā sām vṛṣṇyaṁ abhimāṁśah; pāyāyamāno amṛṭya saṁ divi śrāvāñśy uttamāṁ dhiśva] [4].

This chapter contains the thirteen stanzas which the Adhavṛyu should recite when, at the ceremony of the Avahṛta (i.e., the concluding bath of the Soma-sacrifice), he sprinkles with sour milk the residues of soma. Cf. Āp. 13.20.8.

(a) “If, with the pressing-stone, O king Soma, they have cut thy dear limbs, thy firm joints, do thou heal that with the melted butter, and do thou cause it to grow (again); and then may we, sinless, dwell together.”

(b) “What of thee the pressing-stone, moved by the arm, has caused to fall,—what of thee the men, with the right hand, have milked out,—let that swell up (again) for thee, let that grow firm (again) for thee, O god Soma.”

(c) “If they have torn up thy skin, and if they have torn up thy womb (i.e., thy birth place),—if, expelled from thy (resting-)place, thou art longing for it, let that be hidden to us by thee, O Soma. And so let intimate union (with thee) in the highest heaven be ours.”

(d) “Having united with milk, he has abandoned his body. Each time, his color becomes different. To this (feast) we have been invited by thee. Give us a share in thy many-colored abode.”

(e) “Let Soma be looking at men and listening (to them). Desiring songs of praise, let him not abandon us. Harmless, strengthening his bodily forms, let him bring to us (his) beautiful appearance, as soon as he is born.”

(f) “The sacrificial spoons are pouring melted butter (on thee), strengthening thy dear limbs. To thee, O Soma, the homage and the rāṣṭra-call! Do thou invite me, O king, to the meritorious act.”

(g) “Do thou unite, O king Soma, with the outbreak and the inbreath, with sight and hearing. What of thee has been damaged, let that be (a cause of) happiness to thee. Do thou recognize us at the junction of the paths.”

(h) “Recognize this one (i.e., the Sacrificer) (O gods), in the highest firmament. O ye mighty ones (ṛṣṇyaḥ) who are present here, ye know the shape of this one. When he shall come by the paths which are the paths of the gods, do ye reveal46 to him what has been sacrificed and what has been bestowed (by him) (i.e., the reward of his sacrifices and gifts).”

(i) “Unhurt, O king, free from disease, go thou (to thy own abode). Homage be to thee, to thy rapidly moving radiance! Ascend the celestial vault along with the Sacrificer. Go to the sun, in the highest firmament.”

(j) “The god Sāvitār should be celebrated by us now,—he who is to be praised by men at this time of the day,—he who distributes treasures to the descendants of Manu,—so that we would here bestow on us the best riches.”

(k) “Come and protect us here, O Mitra and Varuṇa. Think of us here, O friends. Let the weapon of the Ādītvas, the terrible hundred-barbed, poisonous missile, avoid us.”

(l) “Swell up [; let thy manly power concentrate from all sides, O Soma. Be thou in (the center of) the gathering place of the invigorating powers].”

(m) “Let thy [invigorating saps unite; let thy invigorating powers unite; let thy manly powers that overcome the foes, unite. Swelling for immortality, O Soma, place in heaven thy highest glories].”

3.7.14

(a) yād didikṣe mānasā yāc ca vācā, yād vā prāpaṁ ca kāṣṭaḥ yāc ca śrūtena, yād rētasā mithunēḻaḥ py ātmānaḥ, abhiyā lokā dādhire

46 It seems impossible to maintain the reading ṛkṣaḥ (O wolves). The reading of the verse in the TS. is dākṣaḥ (O gods). I propose to read ṛṣṇyaḥ, an epithet which designates the gods.

47 = RV. 4.54.1.

48 = RV. 1.91.16.

49 = RV. 1.91.18.
tejā indriyām; śukrā diśkṣayai tápasam vivómanih, āpo vîomkṛṝmp máyā tejā indriyām.
(b) yād rçu sāmānā vājasya, paśīnṭam cārman haviṣā śikṣyē, yāc cāndobhir ṣaadībhībhīr vānaspātā, adhyā lokā dādhire teja indriyām [1]; śukrā diśkṣayai tápasam vivómanih, āpo vîomkṛṝṁ máyā tejā indriyām.
(c) yena brāhma yena kṣatrām, yene 'ndrágñi prajāpāti śūnma vārūṇo yena rāja, viśve devā śayo yena prāṇā, adhyā lokā dādhire teja indriyām, śukrā diśkṣayai tápasam vivómanih, āpo vîomkṛṝṁ máyā tejā indriyām.
(d) apāṃ pūsmap asy oṣadhināṁ rā́śaḥ, sōmasya priyāṁ dhāma [2], aṅgēḥ priyātamāṁ haviḥ svāhā.
(e) apāṃ pūsmap asy oṣadhirāṁ rā́śaḥ, sōmasya priyāṁ dhāma, indrasya priyātamāṁ haviḥ svāhā.
(f) apāṃ pūsmap asy oṣadhirāṁ rā́śaḥ, sōmasya priyāṁ dhāma, viśveśaṁ devāṁ priyātamāṁ haviḥ svāhā.
(g) vayaṁ soma vratē táva, mánaṁ tanḍuṣu piprataḥ (corr.: bibhrataḥ), prajāvanto aśimahī [3].
(h) devēbhyaḥ pitṛbhyaḥ svāhā, somyēbhyaḥ pitṛbhyaḥ svāhā, kavyābhyaḥ pitṛbhyaḥ svāhā.
(i) devāṣa iḥ mādyadhvam, somyēsa iḥ mādyadhvam, kavyāsa iḥ mādyadhvam.
(j) anantarāḥ pitārāḥ somyēḥ somāpitāḥ.
(k) apaitu mṛtyuḥ amāṃṣa na āgan; vaivasvatō no ābhayaṁ kṛṇu; parṇāṁ vānaspātē ivā [4], abhi naḥ śiyātaṁ rayīḥ; sācatāṁ naḥ śicāpiṭāḥ.
(l) pārāṃ mṛtyo ānu-pārehi pāṅthēm, yāś te svā ītara devayānāḥ; cākṣumaṁ śṛṇvate te braviṃ, mā naḥ prajāṁ riśi mo 'tā virāṁ.
(m) idāṃ ū nū śreīyō 'vasānam āganma, yād gojīd dhanājād aśvajīd yāt; parṇāṁ vānaspātē ivā, abhi naḥ śiyātaṁ rayīḥ; sācatāṁ naḥ śicāpiṭāḥ [5].

This chapter contains three groups of stanzas and formulas. The three first stanzas (a–c) are stanzas which the Sáкрificer should recite at the conclusive bath of the Soma-sacrifice; the seven following stanzas and formulas (d–j) concern the atonement oblation called paribhakṣa; the last three stanzas (k–m) belong to the ritual of the Dvādāsāhā, i.e., the Soma-sacrifice of twelve days' duration.

"Because I have been consecrated by means of the mind, and because (I have been consecrated) by means of the voice, or because (I have been consecrated) by means of the vital breaths, by means of sight and by means of hearing, because (I have been consecrated) by means of the seminal fluid and copulation, by means of my own self,—(because of that) the worlds have obtained from the Waters fiery energy and manly vigor. The pure ones who release from the bodily mortification of the consecration, the releasing Waters, (have put) fiery energy and manly vigor in me." 80

(b) "Because I have been consecrated by means of the Stanza, by means of the Song, by means of the Sacrificial Formula, and by means of the Oblation, on the skin of animals; because (I have been consecrated) by means of the Metres, and by means of the Plants in the case of the tree (i.e., when the staff, as the staff of a consecrated Sáкрificer, has been given to me) (cf. Ap. 10.10.4),—(because of that) the worlds have obtained from the Waters fiery energy and manly vigor. The pure ones who release from the bodily mortification of the consecration, the releasing Waters, (have put) fiery energy and manly vigor in me."

(c) "By that by which the Order of the Brāhmaṇas, by which the Order of the Kṣatriyas, by which Indra and Agni, Prājāpati and Soma, by which the king Varuṇa, by which the Viśve Devā, the Ṛṣis, and the Vital Breaths, (by which) the worlds have obtained from the Waters fiery energy and manly vigor,—(by that) the pure ones who release from the bodily mortification of the consecration, the releasing Waters, (have put) fiery energy and manly vigor in me."

(d) "Thou art the blossom of the Waters, the sap of the plants, the dear dwelling-place of Soma, the offering that is the dearest to Agni. Svāhā!"

(e) "Thou art the blossom of the Waters, the sap of the plants, the dear dwelling-place of Soma, the offering that is the dearest to Indra. Svāhā!"

80 According to Ap. 13.21.3, this stanza and the two following ones should be recited by the Sáкрificer when, at the ceremony of the Āvabhrāta, i.e., the conclusive bath of the Soma-sacrifice, he pours water three times on his head with his joined hands.

81 According to Ap. 14.31.9–14.32.1, this formula and the two following ones should be uttered by the Sáкрificer when, with clarified butter, he offers, in the Áhavanīya fire, to his own three sacred fires, the threefold oblation that is called the paribhakṣa, i.e., the oblation that should be offered (as atonement) if he has drunk the soma at the sacrifice of another man (and by doing so has offended his own sacred fires).
"Thou art the blossom of the Waters, the sap of the plants, the dear dwelling-place of Soma, the offering that is the dearest to the Viśe Devas. Svāhā!"

"May we, O Soma, attain to thy law, keeping the mind in our bodies, rich in offspring."

"To the Fathers (who are) gods, svāhā!—To the Fathers (who are) somyas (i.e., entitled to the soma), svāhā!—To the Fathers (who are) kavyas, svāhā!"

"O ye (Fathers) gods, rejoice here.—O ye (Fathers) somyas, rejoice here.—O ye (Fathers) kavyas, rejoice here."

"The Fathers somyas (i.e., the Fathers who are entitled to the soma) are not excluded from the drinking of the soma."

According to Āp. 14.32.2, this stanza should be recited by the Sacrificer when he drinks the rest of the pariḥakṣa oblation.

According to Āp. 14.32.2, these three formulas should be uttered by the Sacrificer when, after having drunk the rest of the pariḥakṣa oblation, he pours three oblations (of clarified butter) into the Dakṣipāgni (i.e., the southern fire).

According to Āp. 14.32.3, these three formulas should be uttered by the Sacrificer when, after having poured the three oblations of clarified butter into the Dakṣipāgni, and after having strewn stalks of Darbha grass behind that fire, so that their points are turned toward southeast, he pours sour milk on them.

According to Āp. 14.32.4, the Sacrificer should also, reverently standing, pronounce this last formula, after he

"Let Death go away (from us). Let Immortality come to us. Let Vaivasvata (i.e., Yama, the son of Vivasvat) give us security. Like the leaf of a tree, let wealth fall down upon us. Let (Indra) the Lord of might accompany us."

"Go away, O Death, and follow another way, (the way) which is thy own, and which is different from the way of the gods. To thee, who hast eyes and who hearest, I say: "Do not injure our offspring nor our men."

"Here now we have come to the best resting-place, a resting-place which procures cattle, procures riches, procures horses. Like the leaf of a tree, let wealth fall down upon us. Let (Indra) the Lord of might accompany us."

has poured sour milk on the stalks of Darbha grass behind the Dakṣipāgni.

According to Āp. 21.3.11–21.4.1 and 2, this stanza and the two following ones belong to the ritual of the Dwādaśa, i.e., the Soma-sacrifice of twelve days’ duration; and these three stanzas should be recited by the Adhvaryu at the end of the last day of consecration (dīkṣā): the first one when he offers an oblation of clarified butter in the Gārhapatya fire; the second one when he offers an oblation of clarified butter in the Dakṣipāgni; and the third one when he offers an oblation of clarified butter in the Āḥavaniya fire. In the first case, he should be touched from behind by the consecrated Sacrificers, who are touched from behind by their wives; in the second and third cases, he should be touched from behind by the consecrated Sacrificers while these are not touched by their wives.
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Contents

Implications of Mechanical Translation Research. Victor H. Yngve 275
Computers and Perception. Herman H. Goldstine 282
Computing Machines as Research Assistants. Philip M. Morse 291
Nicole Oresme and Medieval Scientific Thought. Marshall Clagett 298
Traditional Storyknife Tales of Yuk Girls. Wendell H. Oswalt 310
The Agnihotra (or Fire-god Oblation) in the Taittiriya-Brähmaṇa. Paul-Emile Dumont 337
THE AGNIHOTRA (OR FIRE-GOD OBLATION) IN THE TAITTIRIYA-BRÄHMAṆA
The First Prapâṭhaka of the Second Kânda of the Taittirîya-Brâhmaṇa
with Translation

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PREFATORY NOTE

The Taittirîya-Saṁhitā does not deal with the Agnihotra, the Fire-God oblation, but it is the subject of the First Prapâṭhaka of the Second Kânda of the Taittirîya-Brâhmaṇa. This Prapâṭhaka, the translation of which I am now publishing, contains theological and mystical explanations of most of the rites of the Agnihotra.

Just as in the case of my other translations of the Taittirîya-Brâhmaṇa, my translation of this Prapâṭhaka is accompanied by an accentuated transliteration of the text. It is the text of the Anandâśrama Series, and the numbers enclosed in brackets in the transliterated text [1], [2], [3], etc., correspond to the numbers which are inserted in the text of the Indian edition; they indicate the subdivisions of each chapter (anuvāka).

But, as these subdivisions are quite arbitrary, I added the letters (a), (b), (c), etc., in order to indicate more rational subdivisions. Only in a few cases have I corrected an evident misprint or ventured a conjecture.

My translation is as literal as possible but, in order to make it more intelligible, I have put in parentheses short explanations, and I have put in brackets introductory notes in front of each chapter.

ABBREVIATIONS

Āp. = Āpastamba-Śrautasūtra.
Baudh. = Baudhāyana-Śrutasūtra.
Śat.-Br. = Śatapatha-Brâhmaṇa.
Tait.-Br. = Taittirîya-Brâhmaṇa.
TS. = Taittirîya-Saṁhitā.

INTRODUCTION

The Agnihotra, the Fire-God oblation, is one of the most important sacrifices of the Vedic ritual, for it is a sacrifice that every Brâhmaṇa and every Vaiśya must offer every day, in the evening and in the morning.

The First Prapâṭhaka of the Second Kânda of the Taittirîya-Brâhmaṇa contains theological and mystical explanations of most of the rites of the Agnihotra, but it does not describe the rites of that sacrifice. As it would be difficult to understand these explanations without knowing the details of the rites to which they refer, and the course of the sacrifice, I shall here briefly describe the Agnihotra according to the Śrutasūtras, and especially according to the Śrutasūtra of Āpastamba.

The Agnihotra should be offered daily, in the evening and in the morning. The precise time of the offering is a subject of controversy. According to some, the offering in the evening should take place just after sunset; according to others, after the appearance of the first star.—According to some, the offering in the morning should take place just before sunrise; according to others, just after sunrise.

The persons who participate in the performance of the Agnihotra are: (1) the Sacrificer (who may be a Brâhmaṇa or a Vaiśya, but not a Kṣatriya); (2) his wife; (3) the Adhvaryu; (4) the man whose duty is to milk the cow that yields the milk for the oblation.

The utensils used for the rites of the Agnihotra are: the poking stick, the earthen pot called agnihotraṣṭhālī, the small spoon called śruva, and the great ladle called agnihotraḥkavāsī.

Usually the sacrificial substance (kavis) is the milk of one cow; but, in some particular cases, one may offer the milk of two cows, or clarified butter, or sour milk, or a gruel of rice.

According to the order given by the Sacrificer, the Adhvaryu takes a firebrand from the Gārhapataya fire, and places it on the hearth of the Ṭhavaniya fire. Fuel is put on all the sacred fires. The Sacrificer then addresses the cow that
will yield the milk of the Agnihotra. The milker brings the calf to the right side of its mother, and milks the cow. The Adhvaryu pours water round the three sacred fires (Áhavanía, Gárhapatya and Daksína). Then he draws some glowing coals from the Gárhapatya, and on these coals he puts the agnihotrastráháli that contains the sacrificial substance (havis), i.e., the milk. According to the desire of the Sacerdote, the Adhvaryu may or may not sprinkle the milk with water. While the milk is being cooked, the Adhvaryu looks at it, and illuminates it with a flaming grass-blade. The Adhvaryu then performs the paryagni, i.e., he carries a firebrand three times round the agnihotrastráháli that contains the milk.

Having removed the agnihotrastráháli northwards, or eastwards, or northeastwards, the Adhvaryu pushes the glowing coals back into the Gárhapatya fire. He takes the agnihotrahawaní and the srusa, and he heats them both on the fire. Then, by means of the srusa, he draws milk from the agnihotrastráháli four times, and pours it into the agnihotrahawaní. After the milk has been drawn, the Adhvaryu touches together the milk which is in the agnihotrahawaní and that which is in the agnihotrastráháli. He holds the agnihotrahawaní and a stick of palásha wood over the Gárhapatya fire. Then, holding the agnihotrahawaní and the stick on a level with his nose, he walks towards the Áhavaniya fire. Midway he puts down the agnihotrahawaní, saying: "Sváhá! to Agni Vaishvánara," and then he lifts it up again, saying: "To Váta (the Wind), thee." When he has arrived near the Áhavaniya fire, he deposits the agnihotrahawaní on Darbha grass, he puts the stick of palásha wood on the fire, and, on the stick he pours out the two libations of the Agnihotra, the first form the second, silently.

After the first libation the Adhvaryu wipes off the agnihotrahawaní with his finger, and wipes off the milk that adheres to his finger on the grass of the sacrificial strew, saying: "To the Plants, thee!" Then he deposits the agnihotrahawaní behind the Áhavaniya fire, and looks at the Gárhapatya fire.

After the second libation he wipes off the agnihotrahawaní in the same manner with his finger, but he wipes off the milk that adheres to his finger on the earth, and says: "Svadhá to the Fathers!"

Twice the Adhvaryu takes a little milk from the agnihotrahawaní with his ring finger, sucks it, and after that sips a little water. Then he licks the agnihotrahawaní twice, fills it with water, and pours the water away. He cleans the agnihotrahawaní with Darbha grass. He fills it again with water, he pours waters towards the quarters and on the earth, and finally pours the rest of the water into the joined hands of the Sacrificer's wife. Then he heats the agnihotrahawaní on the Áhavaniya fire, and with that ladle he points out the northern region, saying: "To the seven Rśis, thee!" He causes the sacred fires to blaze. He pours water on the ground inside the space reserved to the vedi, and he pours water around each of the three sacred fires (the Áhavanía, the Gárhapatya, and the Daksína).—According to some authorities, he should then take a grass-blade of the sacrificial strew, dip it in the agnihotrastráháli, and throw it in the Áhavaniya fire; but, according to the Taittiríya-Bráhma, this rite should not be performed.—Finally the Adhvaryu washes the agnihotrastráháli.

The Sacrificer sips a little water, and says: "From the Sacred Order I have come to the Truth." Then he pours water on his head.

The rites of the Morning-Agnihotra are almost the same as the rites of the Evening-Agnihotra; but, in many instances, the formulæ uttered by the Adhvaryu or the Sacrificer are different. In order to glorify the Agnihotra, the author of the Bráhma, in some passages of his mysterious explanations, identifies the Agnihotra with a Soma-sacrifice.

2.1.1

(a) Ángirasó vái satrám (corr.: sattrám) ásata; tēṣaṁ pṛśit årnahadvá ṛṣit; sá ríśépá ājivat; tē bruvaṇa; kāsmaí nu sattrámsāme, yé syā śaḍhard ná janayaṁ iti. té dívā vṛṣṭé tāṁjānta; yāvantaṁ tukāvārādantā, tāvitra śaḍharāy ājanyānta.

(b) tā jātāḥ pitaro vṛśēpā 'limpa [1]: tasaṁ jagdhá rūpantá āit; tē bruvaṇa: kā idām it-thām akar āit vaiyāṃ bhāgadvéyam icchamānā iti pitārō bruvaṇa; kuṁ vo bhāgadvéyam iti; agnihotrā eva no 'py asvīm ity abruvaṇa. tēbhāya etāḥ bhāgadvéyam prāyacchana, yād dhuṭvā nimārśi; táto vā tā śaḍhard avasadayāna, yā evāṃ vēda [2], svándante 'smā śaḍhardhaṇaḥ.

(c) té vātsám upāśvarjānt; idām no havyamā prāḍāpayé 'ti; sō 'bravid vāmaḥ vṛṣaip; dāsa mā

1 The reader will find a detailed and complete description of the Agnihotra in my work: P.-E. Dumont, 'L'Agnihotra, Description de l'Agnihotra dans le rite vedique d'après les Śrautasūtras' (Baltimore, The Johns Hopkins Press, 1939).
rātri jātām ná dohan; aśamgavām mātra sahā caraṇī 'ti; tasmād vatsām jātām dāṣa rātri nā duhanī; aśamgavām mātra sahā caraṇī, vāre✈

[In this chapter the author of the Brāhmaṇa explains: (1) the origin of the rite that consists in offering to the Fathers the milk (or grease) that adheres to the finger of the Adhvaryu when, after the second libation of the Agnihotra, he wipes off that milk (or grease) on the earth; (2) the origin of the prescription according to which, for ten days, one should not milk the cow of a newborn calf, and should allow the calf to go about with its mother till the time when the cows are collected (for milking), but not after that time.]

(a) The Aṅgirases performed a sattra (i.e., a great sacrificial session). A spotted cow belonging to them was the cow that milks for the gharma-oblation. She (i.e., that cow) lived upon the residue of the soma(-plant). They said: "Wherefore shall we perform a sattra if we do not produce plants for her?" They produced the rain of the sky. As many drops fell down, so many plants were born.

(b) When these (plants) were born, the Fathers (i.e., the deceased ancestors) smeared them with poison. Having eaten of them, she (i.e., that cow) came suffering violent pain (in the abdomen). They (i.e., the Aṅgirases) said: "Who did this, in this manner?" The Fathers said: "We (did it), desiring (to have) a share."—"What share should be yours?" (the Aṅgirases).—"Let a share in the Agnihotra (sacrifice) be ours," said the Fathers. Then they (i.e., the Aṅgirases) gave them, as their share, that which (at the Agnihotra) he (i.e., the Adhvaryu), having offered the (second) libation, wipes off (on the earth, south of the space reserved to the vedī, i.e., the milk or grease that adheres to his finger).—Verily, then, they (i.e., the Fathers) (having received that share) made the plants palatable.—For him who thus knows, the plants become palatable.

(c) They (i.e., the Aṅgirases) let the calf go towards its mother. They said: "Do thou cause (thy mother) to give this sacrificial food (i.e., the milk) for us." It said: "I will choose a boon. For ten nights, they shall not milk me, a newborn calf (i.e., they shall not, by milking my mother, take from me the milk that belongs to me). And I shall go about with my mother till the time when the cows are collected (for milking)." Therefore, for ten nights, they (i.e., the priests of today) do not milk a newborn calf (i.e., they do not, by milking its mother, take from a calf the milk that belongs to it). And it goes about with its mother till the time when the cows are collected (for milking). For that is what it chose. And therefore Rudra will kill the calf that has been left with (its mother) and is sucking (after that time); for (in that case) it suks beyond the agreement.

2.1.2

(a) prajāpatir āgniṁ asrjata, tām prajā ānv asrjyanta; tām abhāgā āpasta. so 'syā pra:jābhir āpākramat; tām avarūrtasamāno 'nvait; tām avarūdhanā 'awkot; tām tāpo 'tapyata. so 'gnir āpāramata 'tāpi vā syā prajāpatir iti. sā raṭēd ādamṛsta [1]; tād gaṛṭam abhavat.—tasmād yāsya daksinatā kēsā īṃnastā, tām yēṣṭhalakṣitī prajāpatye 'ty āhu; yād raṭēd udāmṛsta, tāsmād raṭate kēsā nā santi.—tād agnau prāṛghnāt; tād vyācikītast a: jhāvānī mā hauśāṁ iti; tād vicikītaẏayā jānma. yā evām vidvān vicikītaś [2], vāsya evā cetaẏate.

(b) tām vāg abhyāvadat jhūduḥ 'ti.—so 'bravīt: kās tvām aśi 'ti; svā́ 'vā te vāg ity abravīt: so 'jhuḥ svāhē 'ti. tāt svāhākārasya jānma.—yā evāṁ svāhākārasya jānma vēda, karōti svāhākārēṇa viryām; yāsaya 'vān viduśaḥ svāhākārēṇa jhūvati [3], bhogayā vā 'syā hūtām bhavati.

(c) tāsyā āhutaiyā pūruṣān asrjata. dvitiyaṁ āhuyoh, so śavām asṛjata; tṛtiyaṁ āhuyoh, sā gāṃ asṛjata; caturthāṁ āhuyoh, so 'vim asṛjata; pācaśām āhuyoh, so 'jām asṛjata [4].—so 'gnir abhibh; āhūtibhir vai mā 'pnot 'ti. sā pra—

6 Sāyana, in his commentary, supposes that mā jātm is the object of dasṭa understood, and that the object of doṣa is gām understood. This hypothesis is inadmissible. It is certain that the object of doṣa is mā jātm, just as, in the other sentence of the same paragraph, the object of duḥanti is dvāṣma jātm.—dah means "to milk," but it also means "to take advantage of," "to frustrate," and consequently "to take from somebody that which rightly belongs to him."
In this chapter the author of the Brähmana explains: (1) why there is no hair on the forehead of men; (2) the origin of hesitation; (3) the origin of the holy exclamation svāhā; (4) why the Agni-hatra is called Agni-hatra; (5) why the Agni-hatra is offered to Agni in the evening, and to Śūrya in the morning; (6) why one offers the Morning-Agni-hatra when the sun has already risen; (7) why the Agni-hatra procures offerings to the Sacrificers; (8) why one should offer the Agni-hatra in the evening with the formula "Agni is the light; the light is Śūrya. Svāhā!" and in the morning with the formula "Śūrya is the light; the light is Agni. Svāhā!" (9) why, according to some authorities, one should offer the Morning-Agni-hatra before the sun has risen, i.e., at dawn.

(a) Prajāpati created Agni. After him, the (other) creatures were created. He (i.e., Agni) waited upon him (i.e., Prajāpati), without receiving any share. (Then) he went away (from Prajāpati) with the creatures of him. Wishing to hold him back, he (i.e., Prajāpati) went after him. (But) he was not able to hold him back. He became hot. (Then) thinking this Prajāpati has become hot indeed, Agni stopped. He (i.e., Prajāpati) wiped upwards (the sweat) from his forehead (with his right hand). That (i.e., the sweat) became clarified butter. Therefore, if the hair of a man is wiped upwards (i.e., erect) on the right side (of his head), they say that is the excellent auspicious mark of Prajāpati. (And) because he (i.e., Prajāpati) wiped upwards (the sweat) from his forehead, therefore there is no hair on the forehead (of men).—That (i.e., the sweat that had become clarified butter) he (i.e., Prajāpati) held on the fire. He hesitated: "Shall I offer it? Shall I not offer it?" That is the origin of hesitation. He who, thus knowing, hesitates, will certainly understand what is better.

(b) To him (i.e., to Prajāpati) a voice said: "Do thou offer (the oblation)." He said: "Who art thou?"—She (i.e., the voice) said: "I am thine own (sū) voice." (Then) he offered the oblation, saying: "Svāhā" (i.e., "she said thine own"). That is the origin of the exclamation svāhā. He who thus knows the origin of the exclamation svāhā, produces, by the exclamation svāhā, manly vigor. (And) if they (the priests) offer, with the exclamation svāhā, the obligation of him who thus knows, it is certainly offered for his benefit.

"Created" or rather "emitted from himself."
(c) From that (first) oblation\(^8\) (i.e., from the oblation of his sweat that had become clarified butter), he (i.e., Prajāpāti) created man. He offered oblation a second time, and (thus) he created the horse. He offered oblation a third time, (and thus) he created the cow. He offered oblation a fourth time, (and thus) he created the sheep. He offered oblation a fifth time, (and thus) he created the goat.—Agni then was afraid, thinking: "By means of oblations he will catch me (he will take hold of me)." (Then) he (who previously had been emitted by Prajāpāti) re-entered Prajāpāti. Prajāpāti said to him: "Be born (again)." He (i.e., Agni) said: "For what share (that would be given to me) shall I be born?"—He (i.e., Prajāpāti) said: "Let this (oblation) be offered\(^9\) to thee!" (Consequently) he (i.e., Agni) was born (again) for that share, which is the Agnihotra. That is the reason why that oblation is called the Agnihotra (i.e., the oblation offered to Agni).

(d) About this (oblation), as it was about to be offered (by Prajāpāti),\(^9\) Āditya (the Sun) said (to Prajāpāti): "Do not offer it. This (oblation) belongs to us both (Agni and me)."—Agni said: "How will they (i.e., the priests) offer it to us both?"—Let them offer it to thee in the evening, and to me in the morning," said he (i.e., Āditya, the Sun). That is the reason why this oblation (i.e., the Agnihotra) is offered to Agni in the evening, and to Sūrya (the Sun) in the morning.

(e) Verily the night belongs to Agni, (and) the day, to Indra.\(^11\) If one should offer (the Morning-Agnihotra) when the sun has not yet risen, both (Agnihotras, the Evening-Agnihotra and the Morning-Agnihotra) would belong to Agni. (Therefore) one offers (the Morning-Agnihotra) in the morning, when the sun has already risen. Thus one offers the Agnihotra to Agni in the evening, and to Sūrya (the Sun) in the morning.

(f) Verily creatures are procreated by night, (and) they firmly establish themselves by day. By the fact that he (the Sacrificer, through the mediation of the Adhvaryu) offers (the Agnihotra) in the evening, he propagates offspring.

(On the other hand) he offers (the Agnihotra) in the morning after the sun has risen. (And) by doing that, he firmly establishes himself.

(g) Prajāpāti desired: "May I propagate offspring." He saw this pair, (namely) the Agnihotra (which is composed of two libations). He offered it (i.e., the Agnihotra) after the sun had risen, offering one (libation) with a sacrificial formula, the other silent (i.e., without any formula). By doing so he propagates offspring.\(^{12}\) (Consequently) if they (the priests) offer, after the sun has risen, the Agnihotra of a man who thus knows, he certainly propagates offspring. And just as one walks by day, knowing (the way),—it is just like that (i.e., the performance of the Agnihotra of a man who thus knows, is just like the walking of a man who walks by day, and knows the way).

(h) But they (i.e., some authorities) say: "If two holy men dwell in the house of a man, and if he propitiates one of them, but not the other, he certainly offends both."—Verily Āditya (the Sun) enters Agni in the evening; (and) that is the reason why, by night, Agni is seen from afar, for the two lights (the light of the Sun and the light of Agni) are united.—(On the other hand) verily Agni rises along with Āditya (the Sun) when the sun rises; (and) that is the reason why, by day, only the smoke of Agni is seen (from afar).—If he (i.e., the Sacrificer, through the mediation of the Adhvaryu) should offer (the Agnihotra) in the evening (only) to Agni, he would be cut off from the Sun; (and) if he should offer (the Agnihotra) in the morning (only) to Sūrya (the Sun), he would be cut off from Agni; (and) he would bring strife to the deities. One should offer (the Agnihotra) in the evening with the formula: "Agni is the light; the light is Sūrya. Svāhā!" (And) one should offer (the Agnihotra) in the evening with the formula: "Sūrya is the light; the light is Agni. Svāhā!" Thus the Agnihotra is offered to both (Agni and Sūrya) in the evening; and it is offered to both in the morning. (And) he (the Sacrificer) does not bring strife to the deities.

(i) (When he offers the Evening-Agnihotra,) he (the Adhvaryu) says: "Agni is the light." Agni verily is the impregnanator. (By saying that) he

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\(^{8}\) dhvayai is an ablative.

\(^{9}\) hāyātā. This is a very rare verbal form; it is the third person sing. subjunctive passive of hāyāt.

\(^{10}\) According to Sāyana tād dhāyāmānam is the object of dṛṣṭa understood. This is not admissible. Tād dhāyāmānam is the object of abhāstā—brū with the accusative often means "to speak about something."

\(^{11}\) It is remarkable that in this paragraph the author of the Brāhmaṇa identifies Indra with Sūrya (the Sun).

\(^{12}\) A pair (māyukṣam) means sexual intercourse, and consequently propagation of offspring.
says: "Offspring is light." (And by saying that he causes (Agni) to procreate offspring for him (i.e., for the Sacrificer).—(When he offers the Morning-Agnihoṭra,) he (the Adhvaryu) says: "Śūrya (the Sun) is the light." (By saying that he puts seminal fluid (i.e., procreative power) in the offspring that has been born. And he says: "The light is Agni. Svāhā!" (And by saying that) he firmly establishes on this (earth) the offspring that has been born.

(i) In the evening and in the morning he offers a second libation silently (i.e., without any formula). (He does that) in order to produce a pair, for the propagation of offspring.

(k) If he (the Sacrificer, through the mediation of the Adhvaryu,) should offer (the Morning-Agnihoṭra) after the sun has risen—just as they (would) bring food to a guest who has already gone away, (i.e.,) to his empty night's lodging,—it is just like that.—"How is it then with that?" they say (i.e., some authorities say), "since he to whom they bring that, does not know about it?"—Therefore, when one offers (the Morning-Agnihoṭra) at dawn, that is (done) at the right time.14—And just as it is at dawn that one waits on somebody who is ready to set out on a journey,—it is just like that.

2.1.3

(a) rudrā vā esāḥ, yād agnir; pātnī sthālī; yān mādhye 'gnér adhīṣṭrayet, rūṛāya pātnīm āpi dadhyāt, pramāyukā syāt; udičō 'ngāraṁ nirāhyā 'dhiṣṭrayati, pātnīyai gopīthāya.—vyāntān karoti; tāthā pātny āpramāyukā bhavati [1].

(b) gharām vā esāḥ 'sāntāḥ; āha-āhā prāvṛjate, yād agnihotrām; prātiṣiṣṭaḥ prāsūkāmasya, śāntām iha hī paśāvām.

(c) nā prātiṣiṣṭaḥ brahmavārcaśākāmasya, sāmīdhah iha hī brahmavārcaśām.—ātō khalu, prātiṣiṣṭām evā; yāt prātiṣiṣṭātī [2], tāt paśāvāya; yāt juhoti, tād brahmavārcaḥ; ubhāyaṁ evā 'kaḥ.

(d) prācyutam vā etād asmāl lokāt, āgatām devalokām, yāc chṛtāṁ havīr ānabhīghāritam; abhīdyotayati, abhy evā 'nād ghārayati, ātō devatār 'vājī 'nād gamayati [3].

(e) pārāgni karoti, rākṣasām apāhaṭayati. trīḥ pārāgni karoti, tryāvṛd dhī yajñāḥ, ātō me dhayatvāya.

14 According to the opinion expressed in this paragraph (k), the Morning-Agnihoṭra should be offered at dawn, before sunrise. This opinion is in contradiction with the opinion expressed in the preceding paragraphs (a, e, f), according to which the Morning-Agnihoṭra should be offered after sunrise.

(f) yāt prācānma udvāsaṇy, yajñāmaṇaṁ śucā 'ṛpayet; yāt daksinā, pṛtdevatāṁ syāt; yāt pratyāk [4], pātiniṁ 'ṛpayet; udičōn udvāsyaṇi, esāṁ vā devamanyuṣyāni śāntā dīk, tām evā 'nād udvāsyaṇi śāntāyai.

(g) vārtma karoti, yajñāsya śāntatvāya.

(h) niśṭapati, āpi 'vā tāt śṛṇāti.

(i) catūr ūnnavayati, cātūsputaḥ paśāvā [5], paśānu evā 'varundhē,—sāvān pūrṇān ūnnavayati, sāvē hi pūrṇā rāddhāḥ,—āntā ūnnavayati, prāja-hā anuśātvāya; anūcy eva 'sva prajaṇī 'ṛdhukā bhavati.

(j) sāmprāti vyāvṛttayati.

(k) nā 'hosiṇ āpasādāyayet; yād ahoṣyān upasādāyayet, yātā 'nyāsma upaṁdihāya [6], anyāsma prāyačchatī, tadēg evā tāt; 'ē smeı svṛcyete, yād eva gāhapatye dhīṣṭrayati, tēna gāhapatyaṁ prāṉīyaḥ.

(l) agnir abhihit, āhuṭayo mā 'tvēṣyantī 'ti, sē tātēṁ samīdhah apasyat; tām ādhatā; tātō āgnaḥ āhuṭayo 'dhiṣṭrayaṇa [7]; yēd enaṁ samāyačchatī, tāt samīdhah stāmmāvē; samīdhah ādadhāti, sām evā 'naṁ yacchatī; āhuṭināṁ dhīṣyati; ātho agnihotrām eva 'dhamvāv karo, āhuṭināṁ prātiṣṭhityayat.

(m) brahmavādīno vadhantā, yēd ēkkāṁ samīdhah ādhyāya dvē āhuṭi juhoti, ātho kāṣāyē samīdhī dhvītyam āhuṭiṁ juhoti 'ti [8]; yēd dvē samīdhav ādhyāt, āhrāṛtyam asmai janayet; ēkkāṁ samīdhah ādhyāya, yāsūṁ 'nyām āhuṭināṁ juhoti; ubhē eva samīdvai samīdvai juhoti; nā 'smaī bhṛtrāṛtyam janayet.

(n) ādipāyāṁ juhoti, samīdhah iha hī brahmavārcaśām, ātō yātā 'tīthin jyōtiṁ kṛtvā parīvēvēsti, tadēg evā tāt.

(o) catūr ūnnavayati, dvīr juhoti; tāsmaṁ dvirov cātūspādam attī, ātho dvipāyēvā eva cātūspādah prātiṣṭhāpayati.
Gārhapatya fire the sthālī that contains the sacrificial substance of the Agnihotra, towards the northern region; (7) why, by doing that, he should drag the sthālī on the ground; (8) why he should thoroughly heat the two sacrificial spoons; (9) why he should draw the sacrificial substance from the sthālī four times, and pour it into the agnihotrakavanī, and why he should draw the draughts in uninterrupted succession; (10) why he should touch together the sacrificial substance which is in the agnihotrakavanī and that which is in the sthālī; (11) why the Adhvaryu should not deposit the agnihotrakavanī that contains the sacrificial substance, near the Gārhapatya fire, but should hold it over that fire; (12) why the stick which is put on the fire is called samidh; (13) why the Adhvaryu, having put on the fire only one stick, pours on that stick the two libations of the Agnihotra; (14) why he pours the libations on the stick when it is flaming; (15) why the Adhvaryu draws the sacrificial substance from the sthālī four times, and pours it twice, as a libation, into the fire.]

(a) Verily Agni (the Fire) is Rudra; (and) the sthālī (the earthen pot that contains the sacrificial substance of the Agnihotra) is (i.e. represents) the (Sacrificer’s) wife. If he (the Adhvaryu, acting for the Sacrificer) should put it (i.e., the sthālī) in the middle of the fire, he would give the (Sacrificer’s) wife to Rudra, (and) she would be liable to die prematurely. Having drawn out, towards north, some glowing coals (from the Gārhapatya fire), he puts it (i.e., the sthālī) on them. (He does that) for the protection of the (Sacrificer’s) wife. He separates them (i.e., the glowing coals) (from the Gārhapatya fire). Consequently the (Sacrificer’s) wife is not liable to die prematurely.

(b) Verily the Agnihotra (oblation) is the unappeased (not cooled) gharma-oblation (of the pravargya). (Like the gharma-oblation,) it is put on the fire day by day.—For a man who is desirous of possessing cattle one should sprinkle it (with water), for that which is suitable for cattle is appeased (i.e., cooled) as it were.

(c) One should not sprinkle it (with water) for a man who is desirous of pre-eminence in holiness, for pre-eminence in holiness is blazing as it were. —Or (according to some authorities) one should sprinkle it (with water). By the fact that one sprinkles it one has made it suitable for cattle; by the fact that one pours it into the fire one has made it holy; (consequently) one has made it both (suitable for cattle and holy).

(d) Verily the sacrificial substance which, having been cooked, has not been sprinkled (with clarified butter), has gone from this world, and (yet) has not gone to the world of the gods. He (the Adhvaryu) illuminates it (with a flaming grass-blade). (By doing that) he (really) sprinkles it (with clarified butter), and (consequently) causes it to go to the gods.

(e) He performs the paryagni (i.e., he carries a firebrand round the havis, i.e., the sacrificial substance contained in the sthālī) in order to drive away the Rakṣasas. Three times he performs the paryagni, for the sacrifice is threefold. And (he does that) also in order to make (the havis) fit for oblation.

(f) (The Adhvaryu removes from the Gārhapatya fire the havis, i.e., the sacrificial substance, which is contained in the sthālī.) If he should remove it (i.e., the havis) eastwards, he would cause the Sacrificer to meet with pain (for the Sacrificer’s seat is on the east side of the Gārhapatya fire); if (he should remove it) southwards, it would be sacred to the Fathers (for the southern region is the region of the Fathers); if (he should remove it) westwards, he would cause the (Sacrificer’s) wife to meet with pain (for her seat is on the west side of the Gārhapatya fire). (Therefore) he removes it towards the northern region. Verily that region is the appeased region (i.e., the cooler and more comfortable region) for gods and men. He removes it towards that region for appeasement (i.e., in order to soothe the hurting heat of the fire).

(g) (When the Adhvaryu removes the sthālī from the Gārhapatya fire,) he makes a path (i.e., he drags the sthālī on the ground, and does not lift it). (He does that) for the continuity of the sacrifice.

(h) (Then) he heats thoroughly (the two spoons, i.e., the agnihotrakavanī and the sruva). By doing that, he puts a substratum (in the two spoons).

(i) Four times (by means of the sruva) he draws (sacrificial substance from the sthālī, and pours it into the agnihotrakavanī). Cattle are four-footed. (By doing that) he obtains cattle (for the Sacrificer). He draws all (draughts) full (i.e., each time the sruva should be full). (Consequently) all virtuous men become fortunate. He draws (the draughts) in uninterrupted succession for the uninterrupted succession of the (Sacrificer’s) offspring. (Consequently) in uninterrupted succession the offspring of him (i.e., of the Sacrificer) becomes prosperous.
(a) uttarāvatim vái devá áhutim ájuhavuh; áváčim ásuruh; táto devá ábhavan, pára 'suruh. yám kámâyeta váśyán syád iti, kániyás tásey párvāh huvā, úttaram bhūyo juhuyat; esá vá uttarāvaya áhutih; tám devá ájuhavuh, tátas te 'bhavan [1]; yásyai vá júhavat, bhāvyat eva. (b) yám kámâyeta pápiyánt syád iti, bhūyas tásey párvāh huvā, úttaram kániyó juhuyat; esá vá ávácy áhuti, tám ásurá ájuhavuh, tátas te párábhavan; yásyai vá júhavat, párai vá bhāvati [2].

(c) huvó 'pasádayaty ájāmitvāya, átho vyāvṛttyai.

(d) gārhatpayaṁ prátkṣāte, ānuñdhāvyāyin evái 'nam karoti.

(e) agnihotrāsya vái sthānūr asti; tám vá cchāc, yajñasthānám rcchet; esá vá agnihotrasya sthānūh, yát párvā 'hutih; tám yád úttaraya 'bhi juhuyat [3]; yajñasthānham rcchet; atithāya párvām áhutím juhoti, yajñasthañúm eva pápīrṇakīti, átho bhraṇṛtyam eva 'ptvā 'tikramati.

(f) avācmanī śayám úpāmārṣī; réta eva tád dadhāti; úrdhvāma prañā, prañānavaty eva táti.

(g) brahmavādīnā vadanti, catūr unnyātay [4], dvír juhoti, áthā kva dvé áhuti bhavata iti; agnau váśvānārati iti brūyati; esá vá agnī váśvānārhit, yād brāhmanāḥ; huvā dvīr prāṇāti, agnō eva váśvānārati dvé áhuti juhoti.

(h) dvír jūhoti, dvír nimbārī, dvīr prāṇāti [5], sāt sāmpadyante; sād vá tāvaḥ, tān eva prīṇāti.

(i) brahmavādīnā vadanti, kimpadevatāṁ agnihotram iti; váśvāvedvām iti brūyat; yād yājùśa juhoti, tád aṁdrāṅgām; yād tūṣām, tát prāṇātayam [6]; yán nimārṣī, tád ájāmi; yadh dvityam, tát pirtām, tát prāṇāt, tád gābhāṃ, tasmād gābhā ānaśato vardhantā; yād ácāmati, tán manuvāitām.

(j) udān paryāvṛtya 'cāmati [7], átmano gopālītyā. (k) nīṛpenekti śūddhyai. (l) nīśpatek svāgārtyai; udīśati, saptarṣin eva prīṇāti.

(o) He (the Adhvaryu) draws (the sacrificial substance from the shālī) four times, (and) twice he pours (it as) a libation into the fire. That is the reason why the two-footed one (i.e., man) eats the four-footed ones (i.e., cattle). And he (the Adhvaryu) (by doing so) causes the four-footed ones to be dependent on the two-footed one.

### 2.1.4

In the text that follows, the speaker explains that the Agni is afraid thinking: “The libations will pass me by.” He saw this (well-known) stick of palāsā wood. He put it on the fire. Then the libations were kept in the fire (for Agni). The fact that (having been put on the fire) it restrained (samayacchā) this one (i.e., the fire), is the reason why the stick is called samīdham. He (the Adhvaryu) puts the stick on the fire. (By doing that) he restrains this one (i.e., the fire). (He does that) in order to keep (for Agni) the libations. And (by doing that) he also provides the Agni with fuel, for the firm establishment of the libations.

The expounders of the Veda say: “If, having put on the fire only one stick, he (the Adhvaryu) pours out two libations, on what stick does he then pour out the second libation?”—If (for the two libations) he should put on the fire two sticks, he would bring forth a rival to him (i.e., to the Sacrificer). (Therefore) having put on the fire only one stick, he pours one of the two libations with a formula (and the other silently). (By doing so) he pours the other two libations as endowed with a stick (i.e., as poured on a stick), (and) he does not bring forth a rival to him (i.e., to the Sacrificer).

He (the Adhvaryu) pours the libations on the stick when it is flaming, for pre-eminence in holiness is blazing as it were. And just as one waits on a guest after having brought a light, —it is just like that.

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THE AGNIHOTRA (OR FIRE-GOD OBLATION)

(m) daksiṇā paryāvartate, svām evā viryām ānu paryāvartate; tāmād daksiṇā rdha ātmāno viryāvattarab; ātho ādityasāvā vā "vṛtam ānu paryāvartate.

(n) huvā̀ pasāmīnde [8], brahmavarcasasya sāmīdhāyai.

(o) nā bahir ānu prāharet; āṣaṃśthito vā īśā yajñāb, yād āgniḥotram; yād anuprahāaret; yajyāṁ vicchindṛat; tāmān nā 'nuprahṛtyam, yajñāsya sāṃtātayai.

(p) apō nānaṅgyati, avahṛthāyayi vā rūpām ākah [9].

[In this chapter the author of the Brāhmaṇa explains: (1) how and why the Adhvaryu should pour out the two libations of the Agnihotra if he desires that the Saccficiary may become richer, and how and why he should pour them out if he desires that the Sacrifice may become poorer; (2) why the Adhvaryu, after the first libation, should deposit the āgniḥotrahaṇati; (3) why, after the first libation, he should look at the Gārhapatya fire; (4) why, when he pours out the second libation, he should pass over the spot where the first libation has been poured; (5) why, in the evening, he should wipe off the āgniḥotrahaṇati downwards, and why, in the morning, he should wipe it off upwards; (6) why, after he has poured the two libations into the fire, the Adhvaryu should suck his ring-finger twice; (7) why the Adhvaryu does pour the sacrificial substance into the fire twice, wipes off the āgniḥotrahaṇati twice, and sucks his ring-finger twice; (8) to what deities the Agnihotra belongs; (9) why the Adhvaryu spits what remains in the āgniḥotrahaṇati; (10) why he cleans the āgniḥotrahaṇati; (11) why he heats it on the Āhavaniya fire, and why he points out the northern direction; (12) why, when he has to turn round, he should turn to the right; (13) why, after he has poured out the libations, he should cause the fires to blaze; (14) why he should not pour sacrificial grass into the fire; (15) why, at the end of the Agnihotra, he should pour water on the ground.]

(a) (When they offered the Agnihotra,) the gods poured into the fire a higher (i.e., a greater) libation; the Asuras, a lower (i.e., a smaller) one. Then the gods were successful, (and) the Asuras were defeated.—If he (the Adhvaryu) should desire: “May he (the Sacrificer) be richer,” he should pour for him (i.e., for the Sacrificer) first a smaller quantity (of āvīs) and thereafter (as a second libation) a greater quantity (of āvīs). This, indeed, is the higher (i.e., the greater)
the Brähmana (i.e., the officiating priest, the Adhvaryu) is Agni Vaśvanāra. After he has poured into the fire (the two libations of the Agni-hatra), he (the Adhvaryu) eats (i.e., sucks) twice (the sacrificial substance that sticks to his ring-finger, after he has put it in the agni-hotrāvasāta). (By doing so) he verily purrs into Agni Vaśvānāra the two libations (which he has not poured into the fire).

(h) Twice he pours (the sacrificial substance) into the fire; twice he wipes off (the agni-hotrāvasāta); twice he eats (i.e., he sucks the sacrificial substance that sticks to his ring-finger after he has put it in the agni-hotrāvasāta). That amounts to six. And verily the Seasons are six. (By doing so) he propitiates the Seasons.

(i) The expounders of the Veda say: "To what deity does the Agnihora belong?" One should answer: "It belongs to all the deities." What (the Adhvaryu) offers with a sacrificial formula, that belongs to Agni and Indra (i.e., to Agni and Śūrya). What he offers silently (without a formula), that belongs to Prajāpāti. What he wipes off (the first time), that belongs to the Plants. What he wipes off the second time, that belongs to the Fathers. What he eats (i.e., what he sucks from his ring-finger after he has dipped it in the sacrificial substance contained in the agni-hotrāvasāta), that belongs to the Embryos. And that is the reason why embryos grow without eating. What he sips (i.e., the water that he sips for purification), that belongs to men.

(j) Having turned round towards the north, he (the Adhvaryu) sips (what remains in the agni-hotrāvasāta). (He does that) for the protection of himself.

(k) He cleanses (the agni-hotrāvasāta) (with Darbha grass) for purification.

(l) He thoroughly heats (the agni-hotrāvasāta) (on the Āhavanīya fire) for the utterance of the exclamation svāgā. He points out (the northern direction). (By doing so) he propitiates the seven Rāṣis.

(m) (When he has to turn round,) he (the Adhvaryu) turns to the right. (By doing so) he turns around his own strength in the same way (i.e., to the right). And that is the reason why the right half of the body is stronger (than the left half), and the course of the sun follows the same way round (from the left to the right).

(n) After he has poured libations (into the sacred fires), he (the Adhvaryu) causes the fires to blaze. (He does that) for the blazing of preminence in holiness.

(o) He does not throw sacrificial grass (into the fire) (as it is to be done at the end of the full-moon and new-moon sacrifices). Verily this sacrifice, the Agnihora, is a sacrifice which is not concluded. If he should throw (sacrificial grass) (into the fire), he would interrupt the sacrifice. Therefore, for the continuity of the sacrifice, one should not throw (sacrificial grass) into the fire.

(p) (After he has washed the agni-hotrāvasāta) he (the Adhvaryu) pours water (either there where he has drawn the sacrificial substance from the agni-hotrāvasāta, or inside the space reserved to the vedi). (By doing that) he has made a representation of the Avahṛtha (the conclusive bath of the Soma-sacrifice).

2.1.5

(a) brāhmavādīno vadanti, agnihotrápāyaṇa yañāṇah; kimpṛāyanam agnihotráṃ iti; vatsō vā agnihotrāsya práyaṇam, agnihotráṃ yañāṇām.

(b) tāsya prthivī sadāḥ, antārtikam āghirham, dyāur havirdhānam, divyā āpaḥ prakṣaṇaṇāya, ōçadhayo barhiḥ [1], vānapātaya idhmāḥ, dīśā paridhāyāḥ, ādityo yuḥpā, yājāmānaḥ paśūḥ, samudrō vabhrāt, samvatsaḥ svagākārāḥ; tasmād āśītāṃ śārvam evam barhyasāṃ datām bhavati; yāt sāyaṃ juhoti, rātrī eva tāna daksīṇyeṇ kurute; yāt pratāḥ [2], āhar eva tāna daksīnyān kurute; yāt tādātāṁ sā daksīṇāḥ.

(c) yāvanto vā devā āhutam ādan, tē pārabhavan; tā etād agnihotraḥ śārvasyā vā sambādāya ‘juhavūḥ; tasmād āhūḥ, agnihotráṃ vā devā āhārāṃ nīṣkṛtim āpasāyani iti; yāt sāyaṃ juhoti, rātrīyā eva tād dhutāyāya [3], yājāmānasāya ‘parībhāyāya, yāt pratāḥ, āhā eva tād dhutāyāya, yājāmānasāya ‘parībhāyāya; yāt tāto ‘snātī, humā eva tāt.

(d) dvāyoḥ pāyasā juhuyāt pasūkāmasyā, etād vā agnihotrāṃ mithunārim yā evam vēda, pra‘prajāya pasūbhīr mithunārim jāyate [4], imām evā pūrvavā dūhē, amūm āttarāyā; adhīrytō ‘ttaram ānayati, yōnāv evā tād rētaḥ śīcati prajānane.

[In this portion the explanation begins with the beginning of the Agnihora, which is not mentioned in any of the Srātrasūtras. I am inclined to believe that, in the opinion of the author of the Taittirīya-Brāhmaṇa, the formula uttered by the Adhvaryu when, having heated the agnihotrāvasāta, he points out the northern direction with that ladle, i.e., the formula saptāsīhaḥ tā, saptārīṇī jīvaṃ “to the seven Rāṣis, thee; do thou quicken the seven Rāṣis,” was preceded or followed by the exclamation svāgā.
(e) ājyena juhuṣṭaṁ tējastakāṁsya, tējō va ājyam, tejasy eva bhavati; pāyasā paśūkāṁsya, etādā va paśūnaṁ rūpāṁ, rūpēna va 'smai paśān āvarundhe [5], pāsūṁ eva bhavati; dadhē 'ndriyākāṁsya, indriyāṁ va dādhī, indriyāvy ēva bhavati; yavāvā ṣramaṇāsya 'ṣadhā va manvāyaḥ, ṣadvādhya eva sajātaṁ āvarundhe, grāmyā ēva bhavati.

(f) āyājñō eva vā, yo 'sāmā [6]; catuṅ ēyāyati, catuṅkāraṁ rathāmarāṁ, rathāmaraṁ-syai 'sā vārṇaḥ; upārī 'va harati, antārīkṣaṁ vāmadevyaṁ, vāmadevyaśai 'sā vārṇaḥ; dvī juhoti, dvī vādāraṁ bhrātṛ, bhrātā esā vārṇaḥ; agnihotro vā tāt sāmanvat karoti [7].

(g) yō va agnihotroṣyā 'pāśādo vēda, ēyā nam upāsado namantu, vīdrāt ēyāsātāram; unnyō 'pāsāyati, prthivī eva priṅati; hoṣyāṁ upāsāyati, antārīkṣam eva priṅati; hutvō 'pāsāyati, dvāma eva priṅati; etā vā agnihotroṣyā 'pāśādah [8]; vā ēyām vēda, ēyā nam upāsado namantu, vīdrāt ēyāsātāram.

(h) yō va agnihotroṣyā 'śrāvitaṁ pratyāśrāvitaṁ hōtāram brahmāṇam vaṣṭākāram vēda, tāsya tv ēvāt ēyām, prāṅo vā agnihotroṣyā 'śrāvitaṁ; apāṅaṁ pratyāśrāvitaṁ; māṇo hōtā; cākṣuṣ brahmā; nīmeśo vaṣṭākāraḥ [9]; vā ēyām vēda, tāsya tv ēvāt ēyām.

(i) sāmāyāvānaṁ ca vā devāḥ prātyaṛyāvānaḥ ca 'gniḥrotro gẖaṁ āgacchanti; tān yān nā tārāyaṇaṁ, prajāyā 'ṣya pasūṭhṛ bhīṣṭhenaṁ; yāt tārāyaṇaṁ, tṛtām enaṁ prajāyaṁ pasūṭhṛ tārāyaṇaṁ.

(j) sajūr devāṁ śāyāṁ yāvabhīr iti śāyāṁ sāṃpratītā; sajūr prāṁ prāṁ yāvabhīr iti prāṁtāḥ; yē cā devāḥ śāyāṁvānaṁ yē ca prātāyāvānaḥ [10], tēvō bhāvyāṁ tārāyaṇaṁ; tēm tṛtaḥ prajāyaṁ pasūṭhṛ tārāyaṇaṁ.

(k) ārumā haṁ 'haṁ 'pāveśīva; agnihotra eva haṁ śāyāṁ-prāṁ prāṁ bhrātvyaṁbhīvhaṁ prāhārāṁ, tāsmaṁ māt pāyāmaṁsa bhrātvyaṁ bhrātvyaṁ iti; catuṅ ēyāyati, dvī juhoti, samit saṃpāḍa, saṃpāḍa saṅkvarī, saṅkvarī vāraḥ; agnihotro eva tāt saṅkvarī vāraṁ yājamāno bhrātvyaṁ prāhārati; bhāvati ātmaṁ, pāraṁ 'ṣya bhrātvyaṁ bhavati [11].

In this chapter the author of the Brāhmaṇa explains: (1) what rite the Agnihotra has as its beginning; (2) how the Agnihotra is to be identified with a Soma-sacrifice; (3) why everything that is given by the Sacrifice who offers the Agnihotra, is considered as a sacrificial gift; (4) why what the Sacrifice eats after the oblation, at night or by day, should be considered as having been offered; (5) why and how, for a man who is desirous of cattle, the Adhvaryu should offer the milk of two cows; (6) what sacrificial substance the Adhvaryu should offer for a man who is desirous of fiery energy, for a man who is desirous of cattle, for a man who is desirous of manly power, or for a man who is desirous of possessing a village; (7) how the Agnihotra is to be considered as being endowed with Sāmans, like a Soma-sacrifice; (8) how it is to be considered as having Upasads, like a Soma-sacrifice; (9) how it is to be considered as having the āśrāvaṇa, the prayāśrāvaṇa, the Ṣtāra, the Brahman-priest, and the vajra-exclamation, like a Soma-sacrifice; (10) why the Adhvaryu should say: "With the gods who come in the evening," at the Evening-Agnihotra, and "With the gods who come in the morning," at the Morning-Agnihotra; (11) why the Agnihotra may be considered as a thunderbolt that the Sacrifice hurls at his rival, in the evening and in the morning.

(a) The expounders of the Veda say: "The sacrifices have as their beginning the Agnihotra. What has the Agnihotra as its beginning?" (One should answer:) "The beginning of the Agnihotra is the calf (i.e., the calf that is admitted to its mother, the cow, when this cow, which gives the milk for the Agnihotra, is about to be milked); (and) the Agnihotra is the beginning of the sacrifices."
Adhvaryu) he (the Sacrificer) offers (the Agnihotra) in the evening, he thereby makes the night fit for (the giving of) the sacramental gift. When (he offers it) in the morning, he thereby makes the day fit for (the giving of) the sacramental gift. Consequentley whatever he gives (after the Agnihotra) (in the evening or during the morning), that is a sacramental gift.

(c) Verily all the gods who ate that which had not been offered, were defeated (i.e., were unsuccessful). (But) they offered this Agnihotra after they had made a division of the whole of it (i.e., after they had divided it into the Evening-Agnihotra and the Morning-Agnihotra). (They were successful.) Therefore they (i.e., some authorities) say: “Verily the gods saw that the Agnihotra was the restoration of their houses.” —What he (the Adhvaryu, acting for the Sacrificer,) offers in the evening, that (i.e., the rest of that) is for what is to be eaten of the oblation at night,—in order that there may be no defeat of the Sacrificer (i.e., in order that he may not be unsuccessful).—What (the Adhvaryu) offers in the evening, that (i.e., the rest of that) is for what is to be eaten of the oblation during the day,—in order that there may be no defeat of the Sacrificer (i.e., in order that he may not be unsuccessful). (For) what he then eats (after the oblation, at night or during the day,) that has been offered.

(d) For a man who is desirous of cattle, he (the Adhvaryu) should offer the milk of two (cows). Verily this Agnihotra is a pair (for it consists of the Evening-Agnihotra and the Morning-Agnihotra). He who thus knows, propagates himself with offspring and with cattle by means of pairs. By the first (cow) (i.e., by milking the first cow,) he milks this (earth). (By milking) the second (cow), (he milks) yonder (sky). Having put on the fire (the milk of the first cow,) he pours (into it) the other (milk). By doing so, he pours seminal fluid into a womb that produces.

(e) For a man who is desirous of fiery energy, he (the Adhvaryu) should offer clarified butter. Verily clarified butter is fiery energy. (Consequently, when the Adhvaryu offers clarified butter,) he (the Sacrificer) is endowed with fiery energy.—For a man who is desirous of cattle, (the Adhvaryu should offer) milk. Verily milk is a representation of cattle. (Consequently) by means of that representation he (the Adhvaryu) obtains cattle for him (i.e., for the Sacrificer). (Consequently) he (the Sacrificer) is furnished with cattle. — For a man who is desirous of manly power, (the Adhvaryu should offer) sour milk. Verily sour milk is manly power. (Consequently, when the Adhvaryu offers sour milk,) he (the Sacrificer) is endowed with manly power. — For a man who is desirous of possessing a village, (the Adhvaryu should offer) a gourd of rice. Verily, men live on plants. (Consequently, when he offers a gourd of rice,) it is by means of (the food which is) their share that he (the Adhvaryu) obtains for him (i.e., for the Sacrificer) (dominion over) his kinsmen. (And) he (the Sacrificer) becomes the possessor of a village.

(f) Verily that (sacrifice) which is without Sāmans (i.e., without sacred melodies) is not a sacrifice. (At the Agnihotra) he (the Adhvaryu) draws out (the sacramental substance) four times. (The name) Rathāṃtara consists of four syllables. (Consequently, when the Adhvaryu draws out the sacramental substance four times,) that is a representation of the Rathāṃtara (-Sāman).—When the Adhvaryu carries the agnihotraḥavastī that contains the sacramental substance, towards the Āhavaniya fire, he (the Adhvaryu) holds it upwards as it were. The Vāmadeva (-Sāman) is the atmosphere. (Consequently, when the Adhvaryu holds the agnihotraḥavastī upwards, in the air,) that is a representation of the Vāmadeva (-Sāman).—He (the Adhvaryu) pours a libation into the fire twice. (The name) Bhṛt consists of two syllables. (Consequently, when the Adhvaryu pours a libation into the fire twice,) that is a representation of the Bhṛt (-Sāman). Verily, by these actions, he (the Adhvaryu) endows the Agnihotra with Sāmans.

(g) Verily to him who knows the Upasads (the homage-ceremonies) of the Agnihotra, the Upasads bow, (and) he finds a devoted attendant (upasattāram).—(At the Agnihotra) he (the Adhvaryu) after he has drawn it out, deposits (upasādayati) (the sacramental substance) near the Gārhapatya fire. (By doing so) he propitiates the Earth. —When he is about to offer the libations, he deposits (the sacramental substance) near the Āhavaniya fire. (By doing so) he propitiates the Atmosphere. —After he has offered the libations, he deposits (the agnihotraḥavastī, in which the sacramental substance was contained,) (behind the Āhavaniya fire). (By doing so) he propitiates the Sky.—Verily these are the (three)

13 The dhāraṇī, or the acceptance by the gods of the oblation. The answer of the gods is given by the words "kāmśeṣaḥ" (my wish is fulfilled) by means of the dhāraṇī. When a man is desirous of a sacrifice to the gods, he must invoke the dhāraṇī, which is often the subject of the prayer (e.g., the Mahādeva dhāraṇī). Upon hearing the dhāraṇī, the gods are pleased and accept the sacrifice. The dhāraṇī takes the form of a formula that is recited or sung by the sacrificer after the oblation has been offered to the gods. The dhāraṇī is a way for the sacrificer to connect with the divine and to ensure that the offering is accepted. The dhāraṇī is an important element of many Hindu rituals and is often recited in temples and at home during worship.
Upasads of the Agnihotra. To him who thus knows, the Upasads bow, (and) he finds a devoted attendant.

(h) (The āśraśvai, the pratyaśravai, the Hatar, the Brahman-priest, and the vasāñj-exclamation belong to the ritual of the Soma-sacrifice, and not to the ritual of the Agnihotra. But the Agnihotra is to be identified with the Soma-sacrifice, and consequently the symbols of these five elements of the Soma-sacrifice are to be found in the Agnihotra.)

Verily the obligation of him who knows the āśraśvai of the Agnihotra, its pratyaśravai, its Hotar, its Brahman-priest, and its vasāñj-exclamation, is a real obligation. The āśraśvai of the Agnihotra is the out-breathing (of the Adhvaryu); its pratyaśravai is his in-breathing; his Hotar is his mind; his Brahman-priest is his sight; his vasāñj-exclamation is the shutting of his eyes (while he is thinking of the desire of the Sacrificer) (cf. Ap. 6.10.1.).—Verily the obligation of him who thus knows, is a real obligation.

(i) Verily the gods who come in the evening, and those who come in the morning, come to the house of the man who regularly offers the Agnihotra. If he should not satisfy them, they would stand away from his offspring and from his cattle. If he should satisfy them, they, being satisfied, would satisfy him with offspring and cattle.

(j) In the evening, the (Adhvaryu) touches together, at the same time, (the sacrificial substance which is in the agnihotrahavanī and that which is in the agnihotraśāhā), saying: “With the gods who come in the evening.”—In the morning, (he does it) saying: “With the gods who come in the morning.”—(By uttering these two formulas) he satisfies the gods who come in the evening, and those who come in the morning, and they, being satisfied, satisfy him with offspring and cattle.

(k) Aruṇa, the son of Upaveśa, used to say: “When I offer the Agnihotra, I hurl a thunderbolt at my rivals in the evening and in the morning; (and) therefore my rivals are less fortunate than myself.”—One draws (the sacrificial substance of the Agnihotra) four times; one offers (it) twice; and (consequently) the stick (on which the two libations are poured) is seventh. The Śakvari-stanza (the mighty one) consists of seven verses; (and) the thunderbolt is of the same nature as the Śakvari. (Consequently) when he offers the Agnihotra, the Sacrificer hurls it as a thunderbolt at his rival, in the evening and in the morning. He prospers himself, (and) his rival is defeated.

2.1.6

(a) praṇāpatir akāmayaṭa "tmanvān me jāyeteti 'ti. sō 'jhuhot. tasya "tmanvād ajayata, agnir vāyūr ādityāḥ. tē 'bruvan: praṇāpatir āhauṣīd ātmanvān me jāyeteti 'ti, tasya vayām ajanismahī; jāyatēm na ātmanvād itī. tē 'jhuavahū, prāṇānam agnihī, tanuvā vāyūh [1], caksusā ādityāḥ. tēṣām utad ajayata gaur evā.

(b) tasyai pāysi vyāsacchanta, māma utad ajanī mamē 'tī; tē praṇāpatīm praṇānam āyman; sā ādityo 'gnim ābravīt, yatarūrō nau jāyīt, tān nau sahā 'sād itī. kāsāyē kō 'hauṣīd (i.e., kāsāyē 'kō 'hauṣīd) itī praṇāpatir abravīt kāsāyē ka itī (i.e., kāsāyē 'ka itī). prāṇānam ahām itī agnihī [2]; tanuvā ahām itī vāyūh; caksusū 'hām ity ādityāḥ. yēv evā praṇānam āhauṣīt, tasyā utad ajanī 'ti; agnir utad ajanī 'ti; tād agnihotrasyā 'gnihotravām. gaur vā gaurihoṭrām, yēvām vēda gaur agnihotrām itī, prāṇāpaṇābhāyām evā 'gnīmā samadhaya; avyārthaḥ prāṇāpaṇābhāyām bhavati [3], yēvām vēda.

(c) tāū vāyūr abravīt: anū mań bhaṭajātītī. yēv evā gāṛhapatye 'dhiśṛṣṭyā "havanīyam abhyūdāvā, tēna tvām prāṇām ity abrutīt; tāmām yād gāṛhapatye 'dhiśṛṣṭyā "havanīyam abhyūdāvati, vāyūm evā tēna prāṇātītī.

(d) praṇāpatir devātāḥ sajahāmāḥ, agnīm evā devātāṁ prathamāṁ asṛjata; sō 'nyād abhyūdo bhāyām abhyūdāvāvā, tēna tvām prāṇām ity abrutā; tāmām yād gāṛhapatye 'dhiśṛṣṭyā "havanīyam abhyūdāvati, vāyūm evā tēna prāṇātītī.

(e) tēmād yāsāi 'vām vidūsāṁ, ṛtā 'kāham utād vṛṇhām nā jūhvati, hutām evā 'syā bhavati, aṣān hy ādityo 'gnihotrām [5].

[In this chapter the author of the Brāhmaṇa explains: (1) how the cow was born from the oblations offered by Agni, Vayu, and Āditya (the Sun); (2) how these three deities contended about her milk, and asked Prajnāpati for a decision; (3) why Prajnāpati decided that the cow was born from the oblation of Agni, and why, because of that decision, the Agnihotra is called Agnihotra, i.e., the oblation of Agni; (4), why, in con-
sequence of an agreement between Agni and Āditya (the Sun), the Agnihotra is offered to these two deities; (5) how Vāyu obtained a share in the Agnihotra, and what share; (6) how Prajāpati warded off death by offering the sun as an oblation; (7) why, if the Agnihotra of a man who thus knows, has not been offered one day or even two days, this Agnihotra should however be considered as having been offered.]

(a) Prajāpati desired: "May a being endowed with a living soul be born to me." He offered oblations. A being endowed with a living soul was born to him, (namely) Agni (the Fire), Vāyu (the Wind), and Āditya (the Sun). They said: "Prajāpati has offered oblations, saying: 'May a being endowed with a living soul be born to me,' and we have been born to him." They offered oblations, saying: "Let a being endowed with a living soul be born to us." Agni offered his vital breaths; Vāyu, his body; the Sun, his seeing power. From their oblations the cow was born.

(b) They contended about her milk, saying: "She was born from my oblation."—"She was born from my oblation."—They laid the question before Prajāpati for decision.—Āditya (the Sun) said to Agni: "Whoever of us both may be the winner, let that (milk) be in common to us both."—Prajāpati said: "What has one (of you) offered as an oblation?"—"What has another (of you) (offered as an oblation)?"—"I have offered my vital breaths," said Agni. "I (have offered) my body," said Vāyu. "I (have offered) my seeing power," said Āditya (the Sun).—(Prajāpati said:) "She (the cow) has been born from the oblation of him who has offered his vital breaths. She has been born from the oblation of Agni."—That is the reason why the Agnihotra is called Agnihotra (i.e., the oblation of Agni). Verily the Agnihotra is the cow. He who thus knows the Agnihotra is the cow, he endows Agni with outbreath and inbreath. (And) he will not be deprived of outbreath and inbreath, he who thus knows.

(c) To those two (i.e., Agni and Āditya), Vāyu said: "Give me a share (in this sacrifice) along with you."—They said: "When, after having put (the āhāra, i.e., the milk) on the Gārhapatya fire, they (i.e., the priests) (carrying the milk) will quickly go towards the Āhavanīya fire (and say: 'to the Wind, thee'), by doing that they will gratify thee."—Therefore, when, after having put (the milk) on the Gārhapatya fire, he (the Adhvaryu) quickly goes towards the Āhavanīya fire (and says: 'to the Wind, thee'), verily, by doing that he gratifies Vāyu (the Wind).

(d) When Prajāpati created the deities, he created Agni the first of the deities. He (i.e., Agni), having not found anything else that could be seized and immolated (as a victim), turned back towards Prajāpati. He (i.e., Prajāpati) was afraid of death. (Then) of his own self he made out yonder sun. Having offered him (i.e. the sun) as an oblation, he turned away. Consequently he warded off death. He wards off death, he who thus knows.

(e) Therefore, for a man who thus knows, they (i.e., the priests), one day and (even) two days, do not offer (the Agnihotra), it has been offered for him indeed, for yonder sun is the Agnihotra.

2.1.7

(a) raudrām gāvi, vāavyayām úpārṣṭam, āśvināṁ duhyāmānam, saumyāṁ duṣṭḥām, vāruṇāṁ ādhiśrītam, vaśvadevaṁ bhadhāvam, puspām idāntam, sārasvatām viśyāmānam, maitrāṁ śārāṁ, dhātūr udvāsātam, bhisāpāter Ānātam, savātāṁ prākāntam, ñyāvāp̥rthīvaṁ hriyāyānam, aśīrām āpānānam, agnēḥ pārvaḥ "hutih, prajāpateḥ uttarāṁ, aśīrām hūmām [1].

[In this chapter the author of the Brāhmaṇa explains why the sacrificial substance, i.e., the milk, of the Agnihotra belongs to all deities, according to the succession of the rites concerning that sacrificial substance of the course of the sacrifice.]

(a) (The sacrificial substance, i.e., the milk, of the Agnihotra belongs to all deities.) When it is (still) in the cow, it belongs to Rudra. When it is approached (by the calf, which has been admitted to it), it belongs to Vāyu. While

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19 According to Śāśvata's commentary: (1) in the sentence kāsyākṣo ṛauṣṭūrd, kāsyāṁ kāsyāṁ (i.e., kāsyāṁ is understood); (2) in the sentence kāsyākṣo tit, kā (kāk) is the nom. masc. sing. of the interrogative pronoun (but kā is not accented); (3) prāṇāṁ prāṇāṁ arthe (i.e., arthe is understood); (4) ānanda = ānandaḥ = cakṣurārtham, and cakṣuṣaḥ = cakṣurārtham. These explanations are unacceptable. —My translation is based on the following observations: (1) kāsyākṣo "orous; (2) kāsyākṣo tit = kāsyākṣo tit; (3) ku- (jukāti), like yaj- (yajati), is used with the genitive of the thing which is offered as an oblation. —For the fact that in the sentence kāsyākṣo kā "orous = kāsyākṣo kā (kā (kāk) kāsyākṣo), kāsyākṣo is accented, see Macdonell, A Vedic Grammar for Students, Appendix III, 20, B,8 (page 468).
it is being milked, it belongs to the Aśvins. When it has been milked, it belongs to Soma. When it is put on the fire, it belongs to Varuṇa. Its bubbles (when it is boiling) belong to the Viśve Devāḥ. When (boiling) it reaches the border of the vessel, it belongs to Pūṣan. When it overflows, it belongs to Sarasvati. The film (which is produced on it when it is boiling) belongs to Mitrā. When it has been removed (from the fire), it belongs to Dhātar. When it has been drawn (from the agnihotraṣṭhālī), it belongs to Bṛhaspati. When it has set out (towards the Āhavanīya fire), it belongs to Savitṛ. When it is brought (to the Āhavanīya fire), it belongs to Heaven and Agni. When it has sat down (i.e., when it has been placed) (near the Āhavanīya fire), it belongs to Indra and Agni. The first libation (of it) belongs to Agni; the second one belongs to Bṛhaspati. When it has been offered (i.e., when the sacrificial substance of the Agnihotra has been offered), it belongs to Indra.

2.1.8

(a) daksīṇatā Ṿāpaṛśataṁ, pitṛlokaṁ eva tēna jayaṁ; praśītā āvaratya, devaloke eva tēna jayaṁ; udācin āvṛtya (corr.: āvratya) doṇghī, manusya-lokaṁ eva tēna jayaṁ.

(b) pārvau duhyāj yeyśṭhaṁ yajaiśṭhineyyasya, yō ṣa' gatiśriḥ syāt; āparau duhyāt kaniśṭhaṁ kaniśṭhinīyyasya, yō yō būhūṣet [1].

(c) nā sāmrśatā, pāpavaśasyasya vyāvṛttyai.

(d) vāyaavāyaṁ vā etād Ṿāpaṛśataṁ, āśvīnām duhyāyāmānām, mātirām duḥghām, aryamā duvasvāyāmānām, tvārśāṁ unniyāmānām, bhās-pāter ūṇntam, savitṛḥ pākrāntam, dāvā- pṛthivyāḥ hriyāyāmām [2], aindragnām ūpa-sādītām; sārvabhyaḥ vasy ādevātābhyaḥ juhoti yō 'gihotrām juhotī.[

(e) yāthā khālu vái dhenūṁ tāṁhē tarpāyati, evām agnihotrī yayānāmānām tarpāyati; tpyati prajāyā pāsūñbhī, prá svargāṁ lokāṁ jāntā, pāsyaṁ putram, pāsyaṁ pāutram, prá prajāyā pāsūñbhī mithunāṁ jāyate, yāsyai 'vāṁ vidūṣo 'gihotrām jīvati, yā u cai 'nād evāṁ vēda [3].

[In this chapter the author of the Brāhmaṇa explains: (1) why, at the Agnihotra, the milker brings the calf of the cow on the southern side of her, causes her to turn eastwards, and milks her after he has caused her to turn northwards; (2) how he should milk the cow in four special cases; (3) how it is that the milk of the Agnihotra belongs to all deities, namely Vāyu, the Aśvins, Mitra, Aryaman, Tauṣṭara, Bṛhaspati, Savitṛ, Heaven and Earth, and Indra and Agni.]

(a) (For the milking of the cow who will yield the milk of the Agnihotra) he (the milker) brings (the calf) on the southern side (of the cow). Thereby he wins (for the Sacrificer) the world of the Fathers.—He causes (the cow) to turn eastwards. Thereby he wins (for the Sacrificer) the world of the gods.—He milks (the cow) after he has caused her to turn northwards.30 Thereby he wins (for the Sacrificer) the world of men.

(b) For a man who is the eldest son of the eldest wife of his father, or for a man who has obtained prosperity, he should milk from the two teats in front.—For a man who is the youngest son of the youngest wife of his father, or for a man who desires (more) prosperity, he should milk from the two teats in the back.

(c) In order to avoid confusion (i.e., in order to avoid a mistake), he should not touch (two teats) together (i.e., he should not touch more than one teat at the same time).31

(d) (The milk of the Agnihotra belongs to all deities.) Verily when it is approached (by the calf, which has been admitted to the cow), it belongs to Vāyu. While it is being milked, it belongs to the Aśvins. When it has been milked, it belongs to Mitra. While it is removed (from the fire), it belongs to Aryaman. While it is drawn (from the agnihotraśthālī), it belongs to Tauṣṭara. When it has been drawn (from the agnihotraśthālī), it belongs to Bṛhaspati. When it has set out (towards the Āhavanīya fire), it belongs to Savitṛ. When it is brought (to the Āhavanīya fire), it belongs to Heaven and Earth. While it has been placed (near the Āhavanīya fire), it belongs to Indra and Agni. Verily he sacrifices to all deities, he who offers the Agnihotra.

(e) Just as he (the Sacrificer) satisfies the cow in a bathing place (i.e., by bringing her to a bathing place), just so the cow who yields the milk of the Agnihotra satisfies the Sacrificer. He is satisfied with offspring and with cattle, he discors the celestial world, he sees his son, he sees his grandson, he propagates offspring and cattle by pairings, he for whom, as he thus knows, they (i.e., the priests) offer the Agnihotra,—and also he who thus knows this (i.e., the Agnihotra).

30 We should read āvṛtya instead of āvṛtya. Cf. Baudh. 3.4.11: udēcāṁ sthāpayinā.
2.1.9
(a) tráyó vái prayamedhā āsan; tēṣāṁ trīr éko 'gnihoṭrām ājuhot, dvīr ēkaḥ, sakād ēkaḥ; tēṣāṁ yās trīr ājuhot, sā ṛcā 'juhot; yó dvī, sā yājuśā; yāb sakē, sā tūṣīm [1]; yās ca yājuśā 'juhot yās ca tūṣīm, táv ubhāv ārdhnutam; tāmād yājuśā "hutiḥ pūrva hotavyā, tūṣīm ʿūtarā; ubhē eva rddhi āvarundhē.

(b) agnir jyotir jyotir agnir svāhē 'ti sāyām juhotī, rēta eva tád dadhāti; sūryo jyotir jyotir svāhē 'ti prātāh, rēta eva hitām prājanayati.

(c) réto vā etāsya hitām nā prājaye [2], yāsya 'gnihoṭrām āhutaḥ sūryo 'bhy ūdēti; yādā ánte syāt, unnīya prān udādravat; sā upāsāyā támitor āśīta; sā yādā támyet, átha bhūḥ svāhē 'ti jhūhvat; prajāpati ví bhūtah, tám eva 'pāsar, sā eva 'nām táta ṣūnayati; nā "rtim ārčchatī yājamānāḥ [3].

In this chapter the author of the Brāhmaṇa explains: (1) why the first libation of the Agnihoṭra should be offered with a sacrificial formula, and the second one should be offered silently; (2) why, in the evening, the first libation of the Agnihoṭra should be offered with the formula "Agni is the light; the light is Agni. Svāhā!" and why, in the morning, it should be offered with "Sūrya is the light; the light is Sūrya. Svāhā!"—Then he states what the Sacrifice should do if, in the morning, the sun has risen before his Agnihoṭra has been offered.]

(a) There were three sons of Priyamedha. One of them offered the Agnihoṭra three times (every day). One of them (offered it) twice (every day). One of them (offered it) only once (every day). He who offered it three times, offered it with a rc (a stanza of the Ṛgveda). He who offered it twice, offered it with a yajus (a sacrificial formula of the Yajurveda). He who offered it only once, offered it silently (without any formula).—He who offered it with a yajus, and he who offered it silently, both were successful. Therefore the first libation (of the Agnihoṭra) should be poured into the fire with a yajus, and the second should be poured silently. (By doing so) one obtains double success.

(b) In the evening, he (the Adhvaṛyya) offers (the first libation of the Agnihoṭra) with the formula "Agni is the light; the light is Agni. Svāhā!" By doing so he produces seminal fluid (for the Sacrifice). In the morning, (he offers it) with the formula "Sūrya is the light; the light is Sūrya. Svāhā!" (By doing so) he causes the seminal fluid that has been produced to propagate offspring.

(c) Verily, if the sun rises over the not yet offered Agnihoṭra of the Sacrifice (i.e., if the sun rises before his Agnihoṭra has been offered), his seminal fluid which has been produced, does not propagate offspring. If (then) he should be in the proximity (of his house), he should draw out (the sacrificial substance) and run (towards the Ṭhvanīya fire). (And) having deposited (the sacrificial substance) (near that fire), he should sit (restraining his breath) till exhaustion. Then, as soon as he feels exhausted, he should offer a libation, saying: "Existence (bhūḥ) Svāhā!"—Verily Prajāpati is the one who has come into (real) existence (bhūtah). Consequently, by offering that libation, he (the Sacrifice) has approached (and propitiated) him (i.e., Prajāpati). (And) he (Prajāpati) delivers him from that (fault). (And) the Sacrifice does not fall into calamity.

2.1.10
(a) yādagnim uddhārati, vāsava tārhy agnih, tásmín yāsya tāthāvidhe jūhvati, vāsuv eva 'syā 'gnihoṭraḥh hutām bhavati.

(b) nihiśto dhūpāyāṁ chete, rudrās tārhy agnih, tásmín yāsya tāthāvidhe jūhvati, rudrēṣv eva 'syā 'gnihoṭraḥh hutām bhavati.

(c) prathamām idhmām arcir ālbhate, ādityas tārhy agnih [1], tásmín yāsya tāthāvidhe jūhvati, ādityāṣv eva 'syā 'gnihoṭraḥh hutām bhavati.

(d) sārva eva sarvasa idhmā ādīpto bhavati, vīśv devās tārhy agnih, tásmín yāsya tāthāvidhe jūhvati, vīśvēṣv eva 'syā devēṣv agnihotraḥh hutām bhavati.

(e) nītarām arcir upāvāti lohinke 'va bhavati, índraś tārhy agnih, tāsmín yāsya tāthāvidhe jūhvati, índra eva 'syā 'gnihoṭraḥh hutām bhavati [2].

(f) áṅgāra bhavanti, tēbhīyā 'ṅgārebhyo ṛcrū ūdeśī, prajāpatiś tārhy agnih, tásmín yāsya tāthāvidhe jūhvati, prajāpatiś eva 'syā 'gnihoṭraḥh hutām bhavati.

(g) sārā 'ṅgāra ādhyāhante, brāhma tārhy agnih, tásmín yāsya tāthāvidhe jūhvati, brāhman eva 'syā 'gnihoṭraḥh hutām bhavati.

(h) vāsuvu rudrēṣv ādityāṣv vīśvēṣv eva, índra prajāpatau brāhmaṇ, āparāvargam eva

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[1] Cf. Sat.-Br. 2.4.2.21.
THE AGNIHOTRA (OR FIRE-GOD OBLATION)

(a) When he (the Adhvaryu) takes away the fire (from the Gārhapatya fire place) (in order to put it on the Āhavanīya fire place) (cf. Āp. 6.1.6), then the fire is the Vāsas. Verily the Agnihotra of him for whom they (i.e., the priests) pour the libations in such a fire, is offered to the Vāsas.

(b) (When,) having been placed (on the Āhavanīya fire-place), the fire is smoking, then the fire is the Rudras. Verily the Agnihotra of him for whom they pour the libations in such a fire, is offered to the Rudras.

(c) (When) the flame, for the first time, seizes the fuel, then the fire is the Ādityas. Verily the Agnihotra of him for whom they pour the libations in such a fire, is offered to the Ādityas.

(d) (When) all the fuel, on all sides, is flaming, then the fire is the Viśve Devāḥ. Verily the Agnihotra of him for whom they pour the libations in such a fire, is offered to the Viśve Devāḥ.

(e) (When) the flame comes down, and there is a red glow as it were, then the fire is Indra. Verily the Agnihotra of him for whom they pour the libations in such a fire, is offered to Indra.

(f) (When) there are glowing coals and from these glowing coals a flame arises, then the fire is Prājāpāti. Verily the Agnihotra of him for whom they pour the libations in such a fire, is offered to Prājāpāti.

(g) (When) the glowing coals put on a film of ashes, then the fire is the Brāhman (the divine essence). Verily the Agnihotra of him for whom they pour the libations in such a fire, is offered to the Brāhman.

(h) Verily it is to the Vāsus, to the Rudras, to the Ādityas, to the Viśve Devāḥ, to Prājāpāti, to the Brāhman, to (all) these deities, without exception, that oblations are offered by him (the Sacrificer) for whom, as he thus knows, they (i.e., the priests) offer the Agnihotra,—and who thus knows this (i.e., the Agnihotra).

2.1.11

(a) rtam tvā satyena parisjnicāmi 'ti sayaṃ parisjnicati, satyam tvā rtēna parisjnicāmi 'ti prātāḥ; agnir vā rtam, asāv ādityāḥ satyam; agnir evā tād ādityēnā sayaṃ parisjnicati; agnina "dittām prātāh sāḥ; yāvad ahoritrē bhāvataḥ, tāvad asya lokāsya, nā 'rtrī na rśīh, nā 'rtrī na paryantā 'sti, yāsai 'vām vidūśo 'gnihotram jūhvatī, yā u cai 'nad evām vēda.

[In this chapter the author of the Brāhmaṇa explains how, according to the different positions and the different aspects of the fire, the Agnihotra is offered to the Vāsus, the Rudras, to the Ādityas, to the Viśve Devāḥ, to Prājāpāti, and to the Brāhman.]
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CONTENTS

The Kaukili-Sautrāmani in the Taittirīya-Brāhmaṇa.  PAUL-ÉMILE DUMONT 309


Evidence for Echolocation in the Tenrecidae of Madagascar.  EDWIN GOULD 352

A Greek Theme and Its Survivals: The Ruler's Shield (Tondo Image) in Tomb and Temple.  CORNELIUS C. VEMUREL III 361

The Plains Farmer and the Prairie Province Frontier, 1897–1914.  KAREL DENIS BICHÁ 398

Index to Volume 109 441

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THE KAUHKLI-SAUTRÂMAŅI IN THE TAITITRĪYA-BRÂHMAŅA

The Sixth Prapâṭhaka of the Second Kânda of the Taittirîya-Brâhmaṇa
with Translation

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PREFATORY NOTE

The Sautrâmaṇi is a sacrificial ceremony the principal elements of which are: (1) an animal sacrifice that consists in offering a he-goat to the Aśvins, a ram to Sarasvatī, and a bull to Indra; (2) libations of melted butter, of milk, and of the spirituous liquor called Surā. There are two kinds of the Sautrâmaṇi, namely the Caraka-Sautrâmaṇi and the Kaukili-Sautrâmaṇi. The Caraka-Sautrâmaṇi should be performed after the Rājasya (the royal consecration) or after the Agnicayana (the building of the fire-altar), and is considered as a part of these ceremonies; but the Kaukili-Sautrâmaṇi is an independent sacrifice. The Taittirīya-SAṁhitā deals very briefly with the Caraka-Sautrâmaṇi in 1.8.21, and does not at all deal with the Kaukili-Sautrâmaṇi; but the Kaukili-Sautrâmaṇi is the subject of the sixth Prapâṭhaka of the Second Kânda of the Taittirīya-Brâhmaṇa. This Prapâṭhaka, the translation of which I am now publishing, contains most of the mantras (stanzas and sacrificial formulas) of the rites of the Kaukili-Sautrâmaṇi, but no theological explanations.

Just as in the case of my other translations of the Taittirīya-Brâhmaṇa, my translation of this Prapâṭhaka is accompanied by an accented transliteration of the text. It is the text of the Āṇandāśrama Series, and the numbers enclosed in brackets in the transliterated text [1], [2], [3], etc., correspond to the numbers which are inserted in the text of the Indian edition; they indicate the subdivisions of each chapter (anuvāka). But, as these subdivisions are quite arbitrary, I added the letters (a), (b), (c), etc., in order to indicate more rational subdivisions. Only in a few cases have I corrected an evident misprint or ventured a conjecture.

My translation is as literal as possible but, in order to make it more intelligible, I have put in parentheses short explanations, and I have put in brackets introductory notes in front of each chapter.

ABBREVIATIONS

Āp. = Āpastamba-Śrautasūtra.
RV. = Rgveda-SAṁhitā.
Śat.-Br. = Śatapatha-Brâhmaṇa.
Tait.-Br. = Taittirīya-Brâhmaṇa.
TS. = Taittirīya-SAṁhitā.
VS. = Vājasaneyi-SAṁhitā.

INTRODUCTION

The Sautrâmaṇi is a sacrificial ceremony that was originally instituted to atone for excess in Soma drinking. It is called Sautrâmaṇi because, in its rites, Indra is worshiped as Indra Sutrâman, i.e., Indra, the good protector. Its chief characteristics are: the offering of libations of the spirituous liquor called Surā, and the offering of a triple animal sacrifice, namely the offering of a he-goat to the Aśvins, a ram to Sarasvatī, and a bull to Indra. The whole performance of the Sautrâmaṇi takes four days. During the first three days the Surā is prepared and matured. The main sacrifice takes place on the fourth day.

Here is a summary of the rites of the Kaukili-Sautrâmaṇi according to the Śrāutasūtra of Āpastamba.

The actual performance of the Kaukili-Sautrâmaṇi begins with the preparation of the spirituous liquor called Surā. But, before that preparation, one should purchase from a eunuch the materials necessary for that preparation, namely: rice, barley, and millet. One should roll up the rice in a piece of linen cloth, and let it germinate; one should parch the barley, crush it into flour, put the flour into sour milk, and stir the mixture with Darbha grass; that mixture is called māṣara; and one should sprinkle the coarse part of the parched barley grains with water; this is called nāgahaku; and one should also parch the millet, and crush it into flour.
And, on the day on which these materials are purchased, one should offer an animal sacrifice to Indra, and a dish of cooked rice to Aditi.

The preparation of the Surā is a complicated process. One should mix together the material rice, the māsara, and the nāghana. One should scatter upon that mixture one third of the millet-flour, and one should pour upon it the milk of one cow. After one night has passed, one should again scatter upon the mixture another third of the millet-flour, and add to it another third of the milk of two cows. After the second night has passed, one should scatter upon the mixture the remaining third of the millet-flour, and add to it the milk of three cows. One should thus allow the mixture to remain and mature for three nights. The pitcher that contains the mixture should be kept in a pit that has been dug in front of the Gārhapatya fire, and one should put in the mixture the melted barley grains which have been bought from a eunuch.

On the day of the principal offerings, i.e., on the fourth day, one should prepare, on the sacrificial ground, two kharas, i.e., two mounds of earth, one towards the south of the uttaravedi, and another towards the east of the ākṣaṇa fire, for placing the cups of Surā. At the same time of the placing utensils, the Adhvaryu should place three cups for the milk that will be offered to the Āśvins, to Sarasvati, and to Indra Sutrāman, and three cups for the Surā that will be offered to the same deities. After having purified the melted butter, the Adhvaryu should purify the milk by means of a filter made of hair; and the Prātiprasthātar should purify the Surā by means of a filter made of the hair of the tail of a cow or a horse. The Adhvaryu should draw the first draught of milk, pour barrel-flour into it, and deposit it on the khara; he should then draw the second draught of milk, put wheat-flour into it, and deposit it on the khara; he should then draw the third draught of milk, put Indra-grain-flour into it, and deposit it on the khara. He should then pay reverence to the three deities that he has deposited.—On the other hand, the Prātiprasthātar should draw three draughts of Surā streaming down through his filter, and deposit them on the khara. One should add to the three cups of Surā respectively the fruits of three different kinds of the jujube tree, and three kinds of hair, namely: lion's hair, tiger's hair, and wolf's hair.

After the Adhvaryu and the Sacrificer have paid reverence to the draughts of Surā, the Adhvaryu should pour the libations of milk into the Āhavaniya fire, and he should drink the rest of the draught of milk offered to the Āśvins. On the other hand, the Prātiprasthātar should pour the libations of Surā into the Āhavaniya fire or the Daksīṇa fire, and he and the Āgniḍhri should drink the rest of the draught of milk offered to Sarasvati. The Sacrificer then should pour down on the earth the rest of the draughts of milk, for his ancestors, and pay reverence to them. The rest of the Surā is poured out on an ant-hill; and the Brahman priest drinks the rest of the draught of milk that has been offered to Indra.

Near the end of the triple animal sacrifice, but before the oblation to Āgni Svīṣṭaktar, the Adhvaryu should offer, as Upahomas, i.e., as additional offerings, oblations of the three broths that have been made with the flesh of the three victims, i.e., the he-goat sacred to the Āśvins, the ram sacred to Sarasvati, and the bull sacred to Indra.

Then one should place, east of the Āhavaniya fire, a throne-seat for the Sacrificer. On that throne-seat, the Adhvaryu spreads a black antelope skin; he sprinkles the Sacrificer with the fat gravy of the three victims, and touches the Sacrificer's hands. The Sacrificer calls three of his attendants with auspicious names; he touches the different parts of his body; he descends from his throne-seat, offers the libation of fat gravy to the gods, and touches again the different parts of his body.

After the anuyājas (i.e., the after-offerings) of the triple animal sacrifice, the Hotar, having been prompted by the Maitrāvariṇa, recites the sūktavāka (the utterance of the good words).

After that, the ceremony of the Avavārtha (the conclusive bath) takes place. The Adhvaryu offers five libations of melted butter in the water. The Sacrificer immerses himself in the water of the Avavārtha, and pays homage to the sun. He and his wife put a kindle-stick on the Āhavaniya fire, and pay reverence to that fire. Then the Sacrificer should perform a sacrifice to the Fathers (i.e., to his deceased ancestors), and finally he should offer an animal sacrifice to Indra Vayohdas (i.e., Indra the bestower of vital strength), and a dish of cooked rice to Aditi.

The reader will find a detailed description of the Caraka-Saūtrāmanī and the Kaukili-Saūtrāmanī according to the Śrāvastīs of Baudhāyana, Āpastamba, Manu, Vārāha, Kātyāyana,

1I think there is a reading of B.
THE KAUKIL–SAUTRAMANI

Lātyāyana, and Drāhyāyana in Volume I (English Section) Part II of the Śrautakosa (Vaidika Śāṃśodhana Maṇḍala, Poona, 1962) p. 899–942. This detailed description, however, does not give the translation of the mantras that should be recited at the Sautramani ceremony.

2.6.1

(a) svādvīṁ tvā svādūnā, tīvṛāṃ tīvṛeṇa, amāṭmām amāṭena, mādhumaṇatā mādhumaṃ, sṛjāṃ sāṁ sōmena; sōmo 'sy (corr. : sōmo 'si) asvābhāya pacyasva, sārasvatya pacyasva, īndrāya sutrāmen pacyasva.
(b) pārī 'to śiṇatā sātām, sōmo yā uttamāna haviḥ [1], dadhānva 1 yō nāryo apsv antā ā; susvāvas sōmam ārdhibh.
(c) punātu te parisūtāṃ, sōmaṃ sūryasā duhitā, vāreṇa sāsvatā tānā.
(d) vāyuḥ pūtāḥ pavṛteṇa; prāṇo sōmo āṭidrutāḥ, īndrāya yujyā sākhaḥ.
(e) vāyuḥ pūtāḥ pavṛteṇa; pratyāṇo sōmo āṭidrutāḥ [2], īndrāya yujyā sākhaḥ.
(f) brahma kṣatrāṃ pavate tēja indriyām, sūryā sōmaḥ sūtaḥ asuto mādāya, śukrēṇa deva devāṭāḥ pīṇḍgdhi, rāsenā 'naṃ vājamānya dhei.
(g) kuvād aṅgā yāvamanto yāvaṃ cit, yāṭhā dānty anupūrvām vyāyaḥ, ihē 'hai 'ṣāṃ kṛputa bhōjāṇāṇi, yē barhiṣo nāmovṛtīṃ nā jagmūḥ.
(h) upayāmāghrito 'sy asvābhāya tvā jūṣṭāṃ grhāṇāmi [3], sārasvatya īndrāya sutrāmenē.
(i) eṣā te yonīs tējase tvā, viryāya tvā bālāya tvā.
(j) tejo 'si tejo māyī dhei, vinyām asi vinyām māyī dhei, bālām asi bālām māyī dhei.
(k) nānā hi vam devāhitāṃ sādaḥ kṛtāṃ, mā sāṁśrāṣṭḥam paramē vyōman, sūrā tvām asi sūmaṇī sōma esāḥ, mā mā hiṃsāṃ svāṃ yōnīm avāsān [4].
(l) upayāmāghrito 'sy āsvēmānām tējāḥ, sārasvatiṃ vṛte, aṁdāya bālam.
(m) eṣā te yonīr mādāya tvā, āṇandāya tvā māhase tvā.
(n) oṣo 'sy oṣo māyī dhei, manyūr asi manyūr māyī dhei, māo 'si māo māyī dhei, sāho 'si sāho māyī dhei.
(o) yā vyāgraḥ vṛṣukā, ubhāu vīkāṃ ca rākṣati, śyenām patrītiṃ śiṅhām, se 'māṃ pāt āśiḥasaḥ.
(p) sāmpcā ca sthā sām mā bhadrēṇa prāktā; vipśca sthā vi mā pāṃmānā prāktā [5].

[This chapter contains: (1) the formulas that should be recited by the Adhvaryu and by the Pratiprasthātar for the preparation and purification of the draughts of milk and the draughts of Surā at the Sautramani ceremony; (2) the formulas that should be recited by them when they draw the draughts of milk and the draughts of Surā, and deposit them on the khaṇa; (3) the six formulas that should be recited when the Adhvaryu and the Sacrificer are paying reverence to the draughts which have been deposited on the khaṇa.]

(a) "Thee the sweet one with the sweet one, (thee) the strong one with the strong one, (thee) the immortal one with the immortal one, (thee) the honeyed one with the honeyed one, (thee) with the Soma I unite. Thou art the Soma. Be prepared (literally be cooked) for the Āśvinis; be prepared for Sārasvatī; be prepared for Indra, the good protector." 2

(b) "From hence do ye abundantly pour out the outspread Soma-juice, the Soma, which is the best oblation, the manly one, which has rushed into the waters. I have pressed out the Soma by means of the pressing stones." 2

(c) "Let the daughter of the Sun purify for thee the Soma that flows abundantly through the hair-sieve, in perpetual continuation." 4

(d) "Vāyu (the Wind) has been purified by the purifier. Forward the Soma has run away,—the faithful companion of Indra." 5

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1 According to Āp. 19.1.9, with this formula the Adhvaryu mixes the Surā (i.e., the mixture that will become the Surā) with the malted barley grains which he has bought from a eunuch.

2 Cf. RV. 9.107.1.—According to Āp. 19.5.11, the Adhvaryu should recite this stanza three times. After he has made a gruel of milk, and has added one third of that gruel to the mixture he has made for the preparation of the Surā, he pours, on the whole, the milk of one cow, and recites this stanza; then, (after one night has passed,) he adds the second third of the gruel of milk to the mixture, pours on it the milk of two cows, and recites the same stanza; finally, (after the second night has passed,) he adds the last third of the gruel to the mixture, pours on it the milk of three cows, and recites again the same stanza.

3 Cf. RV. 9.1.6.—This stanza is not quoted by Āpastamba in his description of the Kaukili-Sautramani, but only in his description of the Caraka-Sautramani. It is probably, however, that, in the Kaukili-Sautramani, it should be recited by the Adhvaryu when, with his hair-sieve, he purifies the milk, out of which he will draw the draughts for the libations of milk.

4 According to Āp. 19.6.11–12, the Adhvaryu should recite this stanza (probably after the preceding one) when, with his hair-sieve, he purifies the milk out of which he

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1 I think that we should read dadhameṇ, which is the reading of RV. 9.107.1, or dadhaneṇ.
not mingle in the highest heaven. Thou art the impetuous Sūrā; this one is the Soma. Harm me not, (O Soma,) when entering thine own birthplace.

11 (l) "Thou art taken with a support, (thou) the fiery energy of the Aśvins.—(Thou art taken with a support, thou) the manly power of Sarasvatī. (I take thee agreeable to Sarasvatī.)—(Thou art taken with a support, thou) the strength of Indra. (I take thee agreeable to Indra.)"

12 (m) "This is thy birthplace. For delight, (I deposit) thee.—(This is thy birthplace.) For joy, (I deposit) thee.—(This is thy birthplace.) For gladness, (I deposit) thee."

13 (n) "Thou art vigor; give me vigor.—Thou art passion; give me passion.—Thou art gladness; give me gladness.—Thou art conquering might; give me conquering might.

14 (o) "Let Viṣṇucīkā (the deity of cholera), who protects (i.e., who spares) these two, the tiger and the wolf, (and also) the winged hawk and the lion, protect this one (i.e., the Sacrificer) from distress."

15 (p) "Uniting ye are; unite me with happiness. —Disunity ye are; disunite me from evil."

2.6.2
(a) sóma rājā mṛtaṁ sutāḥ, ṛṣiṇāḥ jahān mṛtyum; rtēna satyān indriyān, vipānāḥ śukrām āndhāsas; indrasye 'ndriyām, idam pāyo mṛtaṁ mādhū.
(b) sómaṁ adbhūyō vyāpibat, chāndasāḥ haṁsāḥ śucisāt; rtēna satyām indriyām.
(c) adbhāyāḥ kṣirām vyāpibat [1]. krūni aṅgirasāḥ dihyā; rtēna satyām indriyām.
(d) ānātt pariśūto rāsam, brāhmaṇāḥ vyāpi- bat kṣaṭrām; rtēna satyām indriyām.

11 According to Āp. 19.7.3, this stanza should be recited as pruruc-formula (i.e., as "shining-in-front" formula) for all the draughts of milk, be it recited, for all draughts of milk, before the uttering of the upāyāma-formula, the formula that accompanies the drawing.

12 Accordingly to Āp. 19.7.4-6, these are the three formulas that accompany the drawing of the three draughts of Sūrā.

13 According to Āp. 19.7.4-6, with the first of these three formulas, the Pratipradhāta deposits the draught of Sūrā for the Aśvins on the khaṭra; with the second, he deposits the draught of Sūrā for Sarasvatī; with the third, the draught of milk for Indra, the good protector.

According to Āp. 19.7.8, with these formulas, with the two following formulas of the rest of this chapter, and with the nine stanzas of the next chapter, the Adhvaryu and the Sacrificer should, standing, pay reverence to each of the three draughts of milk he has deposited on the khaṭra.
(e) réto mūtraṁ vījaḥātī, yōṇīṁ pravīśāṁ
    indriyāṁ; gāṛhā bhājānāṁ "vṛtaḥ, ṿuṣṭaṁ
    jāhanāṁ; ṛtēna satyāṁ indriyāṁ [2].

(f) vēdāna rūpā vyākarot, satāsati praajāpatiḥ;
    ṛtēna satyāṁ indriyāṁ.

(g) sōmenā sómaṁ vyāpibat, satāsati praajāpatiḥ;
    ṛtēna satyāṁ indriyāṁ.

(h) dr̥ṣṭvā rūp̥a vyākarot satāyānte praajāpatiḥ,
    áśṛddham ānāre `dad̥hāt, śraddhāṁ
    satyāḥ praajāpatiḥ; ṛtēna satyāṁ indriyāṁ.

(i) dr̥ṣṭvā pariṣrōtī rāśam, šukrēṇa šukrāṁ
    vyāpibat, pāyāḥ sómaṁ praajāpatiḥ;
    ṛtēna satyāṁ indriyāṁ, vīpānaṁ šukrāṁ āndhaṣāḥ;
    iñdāsyē `indriyāṁ, iñḍām pāyo `mītāṁ mādhu
    [3].

This chapter contains the nine stanzas that
should be recited by the Adhvaryu when he and
the Sacrificer, and probably also the Prati-
prasthātar, pay reverence to the draughts
of Sūrā which have been deposited on the khara.

(a) "King Soma, the beverage of immortality,
having been pressed out, left Death behind
with the Soma-dregs. By the Divine Order, true
manly power (has been produced), the pure
drinking-off of the Soma-juice. This liquor, the
sweet beverage of immortality, is the manly
power of Indra."

(b) "By means of the metre (i.e., by means
of hymns), the hamsa (the wild goose), sitting in
the light, drank up the Soma from the waters.
By the Divine Order, true manly power (has been
produced)."

(c) "By means of the prayer, the snipe of
the Angiras drank up the milk from the waters.
By the Divine Order, true manly power (has been
produced)."

(d) "By means of the Brāhman (i.e., by
means of the holy power of the sacred word),
the power of the order of the Kṣatriyas drank up
the sap from the foaming food. By the Divine
Order, true manly power (has been produced)."

(e) "Entering the vulva, the manly power,
(i.e.,) the seminal fluid, leaves the urine behind.
The embryo, enveloped in the caul, leaves, by
its birth, the enveloping membrane. By
the Divine Order, true manly power (has been
produced)."

(f) "By means of the Veda, Prajāpati sep-
parated the two appearances, the real one and
the unreal one. By the Divine Order, true
manly power (has been produced)."

(g) "By means of the (only one) Soma,
Prajāpati drank up the two Somas: the Soma
that had been pressed out, and the Soma that
had not been pressed out. By the Divine Order,
true manly power (has been produced)."

(h) "Having seen the two appearances, the
true one and the untrue one, Prajāpati separated
them. Into falsehood Prajāpati put lack of
faith; into truth, (he put) faith. By the Divine
Order, true manly power (has been produced)."

(i) "Having seen the sap of the foaming
(liqour), Prajāpati, with the bright one (i.e.,
with the milk), drank up the bright one (i.e., the
Soma-juice),—(he drank up) the milk and the
Soma-juice. By the Divine Order, true manly
power (has been produced), the pure
drinking-off of the Soma-juice. This liquor, the
sweet beverage of immortality, is the manly
power of Indra."

2.6.3

(a) sūrāvantaṁ barhiśadaṁ suvīram, yajñāṁ
    hinvantaṁ mahiśā nāmobihiḥ, dādāhāṁ
    sómaṁ dīvi devatāsū, mādēmē nāraṁ āyamānāṁ
    svākāh.

(b) yās te rāśaḥ sāṁbhrīta ṣadhiśu, sāmasya
    sūrāyā suṣṭāsya, tēna jinva yājāmaṁ
    mādēna, sāravatīṁ asvināṁ āndram āgīm.

(c) yām asvinā nāmuc clubs āśrād ādhi, sāra-
    svaty āsanod indriyāya [1], imām tāṁ ṣukrām
    mādhumantam āndum, sōmaṁ rājānem iḥa
    bhakṣayāmi.

(d) yād aṭra riptāṁ raśināṁ suṣṭāya, yād
    āḍrō apibc chācībhiḥ, āḥāṁ tasya mānasaṁ
    śivaṇa, sōmaṁ rājānem iḥa bhakṣayāmi.

(e) pitṛbhyaṁ svadhāvībhyaṁ svadhā nāmaḥ;
    pitṛmahēbhyaṁ svadhāvībhyaṁ svadhā nāmaḥ;
    prāpitāmahaṁ svadhāvībhyaṁ svadhā nāmaḥ;
    ākṣan pitāmahaḥ [2], ānimandana pitāraḥ,
    ṣīttṛpantān pitāraḥ, āmūmṛanta pitāraḥ;
    pitarāḥ sūndhadhamv.

(f) punāntu mā pitāraḥ sonyāśah, punāntu
    mā pitāmahaḥ, punāntu prāpitāmahaḥ, pavī-
    treṇa śatāyaśa.

(g) punāntu mā pitāmahaḥ, punāntu prāpi-
    tāmahaḥ [3], pavītreṇa śatāyaśa, viśvam āyur
    vyāśnavai.

(h) āgna āyuṁśa pavaṣa [ā suvo `ṛjamaṁ
    ca naḥ, āre bādhasva duchūnaṁ].

(i) āgna pavaṣva [svāpaṁ asme vēraṁ
    svāyaṁ, dādād ṽaṁraṁ raṁyāṁ máyā].

(j) pāvmanāḥ sūvar-jānaḥ [pavītreṇa vi-
    carṣiṇiḥ, yāḥ pōtaṁ sa punātu mā].

(k) punāntu mā devajānāḥ [punāntu mána
    dhiya, punāntu viśvaa āyavah].
(l) játavedah pavitravat [pavitrenā punahī mā, sukrēga deva diyāt, āgne krātva krātunhri ānu].

(m) yāte te pavitram arciṣya [āgne vitatam antār ā, brāhma tēna punimāhe].

(n) ubhāhīyaṃ deva savitaḥ [pavitrenā savēna ca, idām brāhma punimāhe].

(o) vaśvadevi punat [devy āgat, yāsyaibahvīs tanuvo vitāṃṣṭhāṃ, tāyā mādatāṃḥ sadhāmadāyeṣu, vayāṃ svāma pātayo rayānāṃ].

(p) yē samānāḥ sāmanasah, pitāro yamarājye, tēsāṃ lokāḥ svadhā nāmaḥ, yajñō devēsā kalpatām [4].

(q) yē sajāṭāḥ sāmanasah, jivā jivēsu māma-kāḥ, tēsāṃ śirīśāyā kalpatām, asmi lokē satāṃ śamāḥ.

(r) dvē struti āṣṭroṣṇaṃ pitṛnām, ahāṃ devanām uta mārtyānām, yābhṛyam (corr.: tābhṛyam) idām vīśvaṃ ējat śamēti, yād antarāḥ pitarāṃ mātārāṃ ca.

(s) idām haviḥ prajānanaṃ me astu, dāsāviraḥ sarvāgapant bhūstāye, ātmasāni prajāṣāni, paśusāny abhayasaṇi lokāsāni, aṅgūḥ prajāṃ bahuḥśam me karotu, ānandaṃ pāyo rēto āśmusu dhatta; rāyaḥ pōṣam āṣaṃ śriṃ asmāsu di-dharat svadhā [5].

This chapter contains: the stanza that the Adhvaryu should recite when he pours the libations of milk into the Āhavaniya fire, and the stanza that he should recite when, after the libations, he drinks the rest of the draught of milk prepared for the Aśvins; (2) the stanza that the Pratiprasthātar should recite when he pours the libations of Surā into the fire, and the stanza that he and the Āgniḍhra should recite when, after the libations, they drink the rest of the draught of milk prepared for Sarasvatī; (3) the formulas that the Sacrificer should recite when he gives to his ancestors the rest of the draughts of milk poured on it, and the ten stanzas that he should recite when he pays reverence to his ancestors; (4) the stanzas that the Adhvaryu and the Pratiprasthātar should recite when, after the Sacrificer has paid reverence to his ancestors, they offer two libations of melted butter; (5) the stanza that should be recited when, after the libations, the rest of the Surā is poured out on an ant-hill; (6) the stanza that should be recited by the Brahman priest and the Sacrificer when, after the libations, they drink the rest of the draught of milk prepared for Indra.]

(a) “The sacrifice which is supplied with Surā, which is seated on the sacrificial strew, which procures manly sons,—(that sacrifice) the mighty ones (i.e., the officiating priests) impel by their devotions, putting the Soma in heaven among the deities. May we enjoy ourselves, worshiping Indra with beautiful hymns of praise.”

(b) “That which is thy sap, collected in the plants, the impetuous strength of the Soma, which has been pressed out along with the Surā,—by that intoxicating drink, (O Surā,) do thou quicken the Sacrificer, Sarasvatī, the two Aśvins, Indra and Agni.”

(c) “The Soma which the two Aśvins took away from the Asuric Namuci, and which Sarasvatī obtained for (the growing of) the manly power of Indra,—this bright, sweet drop, the king Soma, here, I drink.”

(d) “Whatever (portion) is clinging here of the juicy (liquor), which has been pressed out, (and) which Indra mightily drank,—that (portion) of this (liquor), the king Soma, here, with auspicious mind, I drink.”

(e) “To the Fathers who are entitled to the svadhā-obliteration, svadhā! homage!—To the Grandfathers who are entitled to the svadhā-obliteration, svadhā! homage!—To the Great-grandfathers who are entitled to the svadhā-obliteration, svadhā! homage!—The Fathers have drunk. The Fathers have enjoyed themselves. The Fathers have been satisfied. The Fathers have cleansed themselves.—O Fathers, be ye purified.”

(f) “Let the Fathers who are entitled to drink the Soma, cleanse me; let the Grandfathers cleanse me; let the Great-grandfathers cleanse me, with a means of purification that gives a life of a hundred years.”

13 According to Āp. 19.8.8—9, with this stanza the Adhvaryu pours the libations of milk into the Āhavaniya fire.

14 According to Āp. 19.8.8—9, with this stanza, the Pratiprasthātar pours the libations of Surā into the Āhavaniya fire, or into the southern fire (daksināṃgi).

15 According to Āp. 19.8.10, this stanza should be recited by the Adhvaryu when, after the libations, he drinks the rest of the draught of milk prepared for the Aśvins.

16 According to Āp. 19.8.11, this stanza should be recited by the Pratiprasthātar and the Āgniḍhra when they drink the rest of the draught of milk prepared for Sarasvatī.

17 According to Āp. 19.8.14, with these formulas the Sacrificer gives to his father, to his grandfather, and to his great-grandfather the rest of the draughts of milk by pouring it on the earth, on the southern side of the Āhavaniya fire.

18 According to Āp. 19.8.15, with this stanza and the nine following ones (g—o), the Sacrificer should, standing,
THE KAUKILI-SAUTRĀMAṆI

(g) "Let the Grandfathers cleanse me, let the Great-grandfathers cleanse me, with a means of purification that gives a life of a hundred years."

(h) "O Agni, thou purifies the vital powers [, do thou give strength and food to us. Far away do thou drive ill-fortune."

(i) "O Agni, [, as a good worker, do thou purify [for us glory and abundance of manly sons, bestowing wealth and prosperity on me]."

(j) "Let him who purifies himself [i.e., the Soma], (let him) who was born in heaven [, let him who is the vigorous purifier, purify me with his means of purification]."

(k) "Let the troops of the gods purify me. [Let men purify me with their prayer. Let all living beings purify me]."

(l) "O Jātavedas, like a strainer [, do thou purify me, O god, shining with brightness, O Agni, willingly, according to thine intentions]."

(m) "The strainer which [, O Agni, is spread out] in thy flame [, with that we purify the Brahmāna (i.e., the holy power of the sacred word, in our prayers)]."

(n) "By both, O god Savitar [, by thy means of purification and by thine impulse, we purify the Brahmāna (in our prayers)]."

(o) "Purifying, the goddess who is connected with the Viśve Devāḥ [has come, the goddess who has many smooth-backed bodies. Through her may we, revelling in convivial feasts, be lords of riches]."

(p) "The Fathers, who are equal, of one and the same mind, in the realm of Yama,—to them (let be given) free space, the svadāha-oblation, homage. Let the sacrifice be successful among the gods!"

(q) "My own people, who are of one and the same origin, of one and the same mind, living among the living,—let the fortune of them be successful with me, in this world, for a hundred years."

(r) "I have heard of two paths of the Fathers (i.e., of the deceased ancestors), (that) of the gods, and (that) of the mortals. On these two, meets together all that lives here, whatever there is between the Father (Heaven) and the Mother (Earth)."

(s) "Let this sacrificial substance be productive for me, bringing (to me) ten manly sons, bringing (to me) all my troops, for well-being: (let it be for me) life-winning, offspring-winning, cattle-winning, safety-winning, free-space-winning. Let Agni raise for me abundant offspring. Do ye bestow upon us, O gods, food, milk, and seed. Let him (i.e., Agni) support in us increase of wealth, invigorating sap, and strength. Svāhā!"

2.6.4

(a) sīsaṇa tántrāṃ mānasā maniṇaḥ, uññāṣūrē kavyo vayanti, aśvinā yajāṁ sa vitā sa[sarvatvi, indraṣṭṛa rṣapam vāruṇa bhīṣjayān.

(b) tād asya rṣapam āṃṣṭaṃ śācibhī, tisrō dadhur devatāḥ saṃharrāṇaḥ; lomāni sāspair bha[hudāḥ nā tōkmabhī; tvāg asya māśasām abhavan nā lājāḥ.

(c) tād aśvinā bhīṣājā rudrāvartani; sārasvatī vayati pēśo āntaraḥ (corr.: āntaram) [1]; āsthi mājamāṃ māsaraḥ, kāroṭarēga dādhaś gāvīm tvacī.

(d) sārasvati mānasā pēśalām vāsu, nāṣya[bhīyaṃ vayati dārstām vāpuḥ, rāṣaṃ pariṣrūṭa nā rōhitam, nāgānur dīhasa tāsāraṃ nā vēma.

21 Cf. RV. 10.88.15; VS. 19.47; Sat.-Br. 12.8.1.21—I think that utd does not connect pīṭrāṇa and devāṇaṃ, but devāṇaṃ and marīṇāḥ. And I am inclined to believe that svātṛ devāṇaṃ (the path of the gods) designates the path which is called devāṇaṃ, whereon the souls of the deceased go to the sun, and finally to Brahma; and that svātṛ marīṇāḥ (the path of the mortals) designates the path which is usually called pīṭrāṇa, whereon the souls of the deceased go to the moon, and then come back to the earth, and are born again (Cf. Brhadāraṇyaka Upaniṣad 6.2.2 and 6.2.15–16). But I know that this interpretation, which is the interpretation of Sāyaṇa in his commentary on Tait.-Br. 1.4.2.3, would imply the assumption that the doctrine of transmigration already existed at the time of the composition of the Rgveda, and was accepted by its authors, an assumption which most of the Western scholars consider inadmissible. Accord[ing to Ap. 19.3.5, this stanza should be recited when, after the libations, the rest of the Sūrā is poured out on an ant-hill.

22 According to Ap. 19.8.12, this stanza should be recited by the Brahmāṇ priest and the Sacrifice when, after the libation, they drink the rest of the draught of milk prepared for Indra.

23 āntaram is the reading of VS. 19.82.
trāṇai ceremony, he offers, as Upahomas, i.e., as additional offerings, oblations of the three broths that have been made with the flesh of the three victims, i.e., the he-goat sacred to the Aśvins, the ram sacred to Sarasvatī, and the bull sacred to Indra. The translation of these stanzas is difficult because of their mystical character, and also because, in several cases, words are understood, and the meaning of some words is doubtful.

(a) "Mindfully, with lead, with wool and thread, the wise ones, the sages, weave the web; the two Aśvins, Sarasvatī, (weave) the sacrifice: Varunā heals the bodily form of Indra.

(b) "That immortal form of him three deities (i.e., the two Aśvins and Sarasvatī), bestowing their gifts, have made with their powers. Just as his hairs (were produced) by malted grains of barley in great quantity and by malted grains of rice, (so) the parched grains became like his skin and flesh."

(c) "Therefore the two Aśvins, the two physicians (of the gods) move on the paths of Rudra, and Sarasvatī weaves the inner shape (of Indra). With the māsāras (the mixture of barley meal and sour milk prepared for the Sautrāmaṇi ceremony), and with the kārolasīve, they (i.e., the two Aśvins and Sarasvatī) make his bones and marrow, on the skin of the cows."

(d) "Mindfully Sarasvatī, with the Nāsatyas (i.e., with the two Aśvins), weaves the lovely, excellent, beautiful, figure (of Indra), just as the skilful Nagnahu (weaves) the red juice with the foaming juice,—just as the shuttle (weaves) (the cloth on) the loom."

(e) "By milk, they (i.e., the two Aśvins and

(2b) bhisaśya: the present participle here, as in some other mantras of Tait.-Br., 2.6, is used as a finite verb.

(4b) According to śr. 19.9.3-9, this stanza and the seven following ones (b-h) should be recited by the Adhvaryu when, at the animal sacrifice connected with the Sautrāmaṇi ceremony, before the oblation to Agni Śvistakṛt, he offers, as Upahomas (i.e., as additional offerings), by means of the four hoofs and the four kujtikās (dew-claws) of the victim sacred to the Aśvins, libations of the broth that has been made with the flesh of that victim. The eight following stanzas (i-p) should recite when he offers, in the same way, libations of the broth that has been made with the flesh of the victim sacred to Sarasvatī. Finally he should recite the whole chapter (a-p) for the libations of the broth that has been made with the flesh of the victim. Indra.—The meaning of kujtikā is uncertain. The word has been usually translated by "dew-claw."
THE KAUKIŁ-SAUTRĀMANI

Sarasvāti) produce the bright, immortal, procreative power; by the Surā, (they produce) the seminal fluid from urine,—driving far away lack of intelligence and ill intention, the undigested food, the wind (in the bowels), and the already digested food (in the abdomen)."

(f) "Indra, the good protector, has generated truth (i.e., ritual accuracy, i.e., the efficacy of the sacrifice) by the heart (of the victim); Savitar (has generated it) by the sacrificial cake (offered at the animal sacrifice). Varuṇa, healing the liver, the lungs, (and) the kidneys (?), diminishes (the quantity of) the bile, as by means of Vāyu-vessels." 39

(g) "Like a cow rich in milk, the sthāli (the cooking pot), full of sweet liquor, (became) the (higher) intestines, and the dishes (became) the (lower) bowels. Just as the eagle's wing (used at the sacrifice) (became) the spleen of Indra; by its own powers, (so) the throne-seat (of the Sacrificer) (became) the navel, (and) the mother (earth) (i.e., the vedi) (became) like the belly (of Indra)."

(h) "The pitcher, by its own powers, (became) the rectum, the progenitor, in which, first, in its place of origin, (was) the embryo. The beautiful fount of a hundred streams (i.e., the pan perforated with a hundred holes) (became) the male organ (??) (of Indra). Just as the pitcher (i.e., the pan perforated with a hundred holes) pours out (the Surā) (as) svadhā-oblations to the Fathers (it was just like that)."

(i) "The beautiful face of him (i.e., of Indra), (and) his head (were made) with the sata (i.e., with the great bowl in which the Surā is to be poured). The strainer (became) his tongue; Sarvasvati and the Āśvins together (made it).—Like the capyā-dish his anus (was made). The hair-sieve was his physician. The hairy tail-whisk (which is used as a purifier), quick with energy, (became) like his bladder." 40

(j) "The immortal eyes (of Indra) (were produced) by the two Āśvins, by means of their two draughts (the draught of milk and the

39 Sāyana explains mānḍīs by sāmpāḍa, yat, and Griffith translated it by "forms"; but mānḍīs certainly means "to diminish," and we know that, according to Sṛjābala- dārāsana 6.30, the bile was considered as causing diseases. — The Vāyu-vessels (sāyasyāni or sāyavyānā) are great wooden Soma-vessels, which are one span high. Cf. Āp. 12.1.4 and 12.29.6.

40 The meaning of plaṣṭhī is very uncertain.

The here-mentioned hairs of the wolf, the tiger, and the lion are the hairs which, at the Sautrāmani ceremony, are respectively thrown into the draughts of Surā prepared for Indra, Sarvasvati, and the two Āśvins. Cf. Āp. 19.2.10.
(Soma) (is) causing Indra to be born (again) in the waters, for glory."

(p) "The fiery energy of the victims is a powerful sacrificial substance. Sweet honey, with the foaming liquor (Surā) and milk, has been produced by the two Aśvins and the healing (goddess) Sarasvatī. From pressed and unpressed Soma plants the immortal Soma, the Indu (has been produced).

2.6.5

(a) mitrō 'si vāruṇo 'si.
(b) sāṁ ahām vīsāvar devāh.
(c) kaḥṣatrasya nābbhir asi; kaḥṣatrasya yonir asi.
(d) svasām āsāda; susādām āsāna.
(e) mā tvā hīṁṣīt; mā mā hīṁṣīt.
(f) niṇāśāda dhārtvāro vāruṇaḥ pasyāvat ā
[1], sāmrājyāya sukṛatū.

(g) devāyā svātītvā prasavā, aśvinō bāhūshyām, pūṣṭaḥ hāstāshyām, aśvinō bhāśāyena, tējāse brhamavarsaśāyā bhīṣīṃcāmī.

(h) devāyā svātītvā prasavā, aśvinō bāhūshyām, pūṣṭaḥ hāstāshyām, sārasvatīa bhāśāyena [2], vīryāyā 'nādāvīyā bhīṣīṃcāmī.

(i) devāya svātītvā prasavā, aśvinō bāhūshyām, pūṣṭaḥ hāstāshyām, indrasye 'ndreyena, śṛṣṭiā yāsāsy bālaśāyā bhīṣīṃcāmī.

(j) kō 'si katam 'si, kāsmāi tvā kāya tvā.

(k) sūsākaḥśā sūmāgalāḥśā sātyarājāṃ.

(l) śīro me śīra [3], yāśo mūkham, tvīṣih kēśāś ca śmāśūni, rājā ma prāṇo 'mīttam, samrāt cākṣuḥ, vīrāḥ chrōtrām, jīhvā me bhadram, vān māhaḥ, māno manyānā, svarād bhāmaḥ, mōdāḥ pravatd aṅguḷīr aṅgāni [4], cīttāṃ me sāhāḥ, bāhū me bālaṃ indriyām, āhastau me kāma vīryām, ātmā kṣatrām úro māna, pṛṣṭhī me rāṣṭrām udāram āṁśāsū, grīvās ca (corr.: udāram, āṁśāsū grīvās ca) sṛṇau, urā aratī jānu, vīśo me 'ṅgāni sarvātaḥ, nābbhir me cīttāṃ vijñān, pāyur me 'pucītir bhāsāt [5], ānandāvāt āṇḍau me, bhāgaḥ saubhāgyām pāsāḥ.

(m) jāṅghāḥbhyām padbhvāngam dhārmo 'śmi, viśi rājā prātiṣthitāt.

(n) práti kṣātre prātiṣṭhātī samātya rāṣṭrāḥ, práty āsvegā prātiṣṭhāhī gosū, práty āgūṣe prātiṣṭhām ātmān, práti prāṇo prātiṣṭhām puṣṭa, práty dvāṇāvavṛthīvōḥ, prātiṣṭhāmī yajñe [6].

(o) trayā devā ēkādaśa, trayastriśāsāḥ surādhasaḥ, bhāsātiḥ puruḥtuḥ; devāsya savītītvā savā, devā devā arantu mā, prathamā dvītiyaḥ, dvitīyaḥ trītyaḥ, trītyaḥ satyena, satyāṃ yajñāḥ, yajñō yajurbhīḥ [7], yajñāṃsī śāmabhīḥ, sāmāny rghbhīḥ, rga yājyābhīḥ, yājyā vaṣṭākārābhīḥ, vaṣṭākārāḥ šhuṭbhīḥ, šhuṭayō me kāmāṃ śamāryāntu.—bhūḥ śivāḥ.

(p) lōmāmi prāyatīr māma, tvān ma anātir āgātiḥ, maṁsāḥ ma ṛpaṇaḥ, ṛvān āṣṭiḥ, maṁ jā ma āṇātīḥ [8].

"This chapter contains: (1) the formulas which should be recited when the Adhvavyu places the throne-seat of the Sacrifice east of the Āhavanīya fire; (2) the formulas which the Adhvavyu should recite when he spreads the black antelope skin on that throne-seat; (3) the formulas which the Adhvavyu should recite when he sprinkles the Sacrifice with the fat gravy of the three victims of the animal sacrifice; (4) the formula which the Adhvavyu should recite when he sings together with the two hands of the Sacrifice; (5) the formulas wherewith the Sacrifice calls his three attendants with auspicious names; (6) the stanzas wherewith the Sacrifice should touch the different parts of his body; (7) the formula which the Sacrifice should recite when he descends from his throne-seat; (8) the formula which the Sacrifice should recite when he is about to offer the libation of fat gravy to the gods; (9) the stanza and the formulas which the Sacrifice should recite when he offers the libation of fat gravy; (10) the stanza which the Sacrifice should recite when, after the libation of fat gravy, he touches the different parts of his body."

(a) "Thou art Mitra; thou art Varuṇa." 44
(b) "May I be united with the Viśve Devāḥ!"
(c) "Thou art the navel of the power of the Kṣatriyas; thou art the womb of the power of the Kṣatriyas." 44
(d) "Sit thou on the smooth seat; sit thou on the pleasant seat."
(e) "May it not hurt thee! May it not hurt me!"
(f) "Varuṇa, of fixed law, has sat down in his house (i.e., in the waters), for sovereignty, he is the wise one."

44 According to the Ṛg śāstra, the Adhvavyu should utter this formula when he places the throne-seat of the Sacrifice east of the Āhavanīya fire. It is probable that, on this occasion, the following formula (b) should be recited by the Sacrifice. Cf. Ṛg śāstra 18.18.1-4.

44 According to the Ṛg śāstra, the Adhvavyu should utter this formula when he places the throne-seat of the Sacrifice east of the Āhavanīya fire. It is probable that, on this occasion, the following formula (b) should be recited by the Sacrifice. Cf. Ṛg śāstra 18.18.1-4.
“On the impulse of the god Savitar, with the arms of the Aśvins, with the hands of Pūṣan, with the healing power of the Aśvins, I besprinkle thee for fiery energy, and for pre-eminence in holiness.”

“The impulse of the god Savitar, with the arms of the Aśvins, with the hands of Pūṣan, with the healing power of Sarasvatī, I besprinkle thee for manly power, and for food.”

“The impulse of the god Savitar, with the arms of the Aśvins, with the hands of Pūṣan, with the manly power of Indra, I besprinkle thee for beauty, for fame, for strength.”

“Thou art Ka; thou art Katama.—To Ka, thee; to Ka, thee!”

“O Suśloka (O thou of good fame)!—O Sumāṅgala (O thou of great prosperity)!—O Satyarājān (O thou of true rule)!”

“My head is beauty; my mouth is fame; my hair and beard are splendor; my breast is a king, (it is) immortality; my seeing power is a sovereign lord; my hearing is a far and wide ruling lord; my tongue is auspiciousness; my voice is might; my mind is anger; my wrath is a self-ruling lord; my fingers and limbs are joys and delights; my thought is strength; my arms are the might of Indra; my hands are heroic deeds; the trunk of my body and my breast are the power of the Order of the Kṣatriyas; my ribs, (and) my belly, are royal authority; my shoulders, neck, hips, thighs, elbows, knees,—my limbs everywhere are my subjects. My navel is thought, intelligence; my anus and the hinder part of my body are expiation; my testicles are joy and delight; my membrum virile is good fortune and happiness.”

“With my two legs, with my two feet, I am the firmly established law, the king firmly established on his subjects.”

“I firmly establish myself in the power of the Order of the Kṣatriyas, and in royal authority; I firmly establish myself in horses and cows; I firmly establish myself in the limbs and the body; I firmly establish myself in the vital breaths, and in prosperity; I firmly establish myself in heaven and earth, and in the sacrifice.”

“Thrice eleven are the gods; three-and-thirty are the bountiful ones who have Brhaspati as their appointed chief priest.—On the impulse of the god Savitar may the gods help me with the gods: the first ones with the second ones, the second ones with the third ones, the third ones with the truth (i.e., ritual efficacy), the truth (i.e., ritual efficacy) with the sacrifice, the sacrifice with the sacrificial formulas, the sacrificial formulas with the sacred melodies, the sacred melodies with the hymn-stanzas, the hymn-stanzas with the invitation-verses, the invitation-verses with the offering-verses, the offering-verses with the vasat-calls, the vasat-calls with the obligations. May the obligations make my wishes successful.—Bhūh! (Earth!) Svāhā!”

“My hair is gift; my skin is submission, reverential approach; my flesh is affection; my bones are wealth; my marrow is submission.”

—According to Āp. 19.10.1, this formula should be recited by the Ādhyātrī when, facing the west, he sprinkles, with the fat gravy of the victim sacred to the Aśvins, the Sacrificer, who is sitting on the throne-seat, and is facing the east.

—According to Āp. 19.10.2, this formula should be recited by the Ādhyātrī when, in the same way, he sprinkles the Sacrificer with the fat gravy of the victim sacred to Indra.

—According to Āp. 19.10.1, this formula should be uttered by the Ādhyātrī when, before offering three libations of clarified butter with the three mystical exclamations bhūh svāhā, bhūh svāhā, svāhā svāhā, he touches together the two hands of the Sacrificer.—Ka “Who?” is a mystical name of Prajāpāti; I think that Katama “Who among many?” is also a mystical name of Prajāpāti.

—According to Āp. 19.10.2, with these three formulas, the Sacrificer, in the same way as it is done at the Rājasūya sacrifice, should call the three attendants to whom he thus gives these auspicious names.—I do not think that satyarājān should be translated by “O true king!” I think that, like suśloka and sumaṅgala, it is a Bāhuvalhī compound.
(a) "If by day, if by night, we have committed sins, from that sin let Vāyu deliver me; from all trouble (let him deliver me)"
(b) "If waking, if in sleep, we have committed sins, from that sin let Sūrya deliver me; from all trouble (let him deliver me)"
(c) "Whatever wrong we have done in the village or in the forest, in the assembly or in our (individual) power," whatever (wrong we have done) against the Śūdra or the Arya, whatever against the right of anyone, of that thou art the expiation."
(d) "If we swear by the Waters, by the Cows, by Varuṇa, from that (sin) deliver us, O Varuṇa!"
(e) "O sacred bath, O flood, thou art gliding. O flood! With the help of the gods thou hast removed by sacrifice the sin committed against the gods; with the help of mortals (thou hast removed by sacrifice) that (sin) committed against mortals. Preserve us, O god, from great injury."
(f) "May the waters and the plants be friendly unto us; may they be unfriendly unto him who hates us, and whom we hate."
(g) "As one who is set free from the stake, as one who sweats, (is cleansed) from filth by bathing, as melted butter is purified by the strainer,—may the waters cleanse me from sin!"
(h) "Gazing on the higher light, on Sūrya (the Sun), a god among the gods, we, from darkness, have come to the highest light."
(i) "The noose of Varuṇa is driven back; the noose of Varuṇa is thrown back."
(j) "Thou art fuel; may we prosper. Thou art kindling wood, thou art fiery energy; give me fiery energy."

The meaning of indriye in this sentence is uncertain, but, as Keith observed (TS. 1.8.3), it is probably intended as a foil to sābhyām.

According to Āp. 19.10.5, with this stanza the Sacrificer should solemnly address the Avabhṛtha before bathing.

According to Āp. 19.10.5, this formula and the following stanza (h) should be recited by the Sacrificer when he is immersing himself in the water of the Avabhṛtha.

According to Āp. 19.10.5, with this stanza the Sacrificer, after bathing, pays homage to the sun.

According to Āp. 19.10.5, with this formula the Sacrificer pushes back (with his foot) the margin of the water (i.e., the bank of the water where the Avabhṛtha has taken place).

According to Āp. 19.10.7 and 7.27.16, with this formula the Sacrificer and his wife put a kindling-stick on the Āhavaniya fire.

According to Āp. 19.10.4, this stanza and the four following ones (b–e) should be recited by the Adhvaryu when, at the ceremony of the Avabhṛtha (the conclusive bath), he offers, for the Sacrificer and his wife, five libations of melted butter in the water.

The meaning of virāyāṁ in this sentence is uncertain, but, as Keith observed (TS. 1.8.3), it is probably intended as a foil to sābhyāṁ.

According to Āp. 19.10.5, with this stanza the Sacrificer should solemnly address the Avabhṛtha before bathing.

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According to Āp. 19.10.7 and 7.27.16, with this formula the Sacrificer and his wife put a kindling-stick on the Āhavaniya fire.
milk, O Agni. Do thou unite me with brilliance, with progeny and with wealth.64

(m) “The earth comes home, the dawn comes home, and the sun comes home, and the whole world comes home. May I have Agni Vaishvănara as my light! May I obtain the fulfillment of my great desire!” 65

(n) “Bhūh (Earth)! Svāhā!”

2.6.7

(a) hōtā yakṣat samidhe ‘ndrama iḍas padé, nābhā prthivyā ādhi, divō vārsmaṃ samidhyate, ojiṣṭhaṃ caraṇaṃ śāhāṃ (corr.: caraṇaṃ śāhāṃ); vētv ājyasaṃ hōtār yajā.

(b) hōtā yakṣat tāṇūnāpātām, ātibhir (corr.: tāṇūnāpātām ātibhir) jētāram āpāratiṃmām, irdrāṃ devāṃ suvarvidam, patibhir mādhumattamaṃ, nārāyāṃsena tējasa [1]; vētv ājyasaṃ hōtār yajā.

(c) hōtā yakṣat iḍābiḥ irdrāṃ iḍitām, ājāhvānam āmartāṃ, devō devāhi śāviraḥ, vājānastaḥ purānārāḥ; vētv ājyasaṃ hōtār yajā.

(d) hōtā yakṣat bariṣṭi ’ndrama niṣadvarāṃ, vrśabham nārāyāpasam, vāsabhī rudrān adityāḥ, sayūbhārakār ṣadamat [2]; vētv ājyasaṃ hōtār yajā.

(e) hōtā yakṣat oṣa niṣyāpm, sāho (corr.: sāhiṣṭā sāḥ), dvāra irdrāṃ avardhayan, suprāyāna viśrayantām ṣtyādharāḥ, dvāra irdrāṃ miṃdūse; viṃtāv ājyasaṃ hōtār yajā.

(f) hōtā yakṣat usē ṣṭrāsya dhenī, suduṅge māṭārā mahī, sāvāṭara (corr.: sāvāṭara) nā tējāsi, vatsāṃ irdrāṃ avardhatā [3]; vētv ājyasaṃ hōtār yajā.

(g) hōtā yakṣat dāvīyā hōtārā, bhīṣājaṃ saṅkhāyā, haviṣ ādrama ṣṭhāyaśaḥ, kavfī devau prāctasau, ṛṇāya ṛṇāya ṛṇāya irdriṃdriṃ; vētv ājyasaṃ hōtār yajā.

(h) hōtā yakṣat trisau ṭīṣivaḥ, trāvas tridhältavvo ’pāsau, iḍā śrāvaṃ bhārāti [4], mahī ’ndrapatnār (corr.: bhārāti [4] mahī, ṣṭrapatnām) havīṃmatiḥ; viṃtvāv ājyasaṃ hōtār yajā.

(i) hōtā yakṣat tvāṣṭāraṃ irdrāṃ devam, bhīṣājāṃ suṣyājam “ṛgaśrāyayam, purūrpaṃ suṣyājāṃ mahīṃ; ṛṇāya tvāṣṭā ṛṇāya ṛṇāya irdriṃdriṃ; vētv ājyasaṃ hōtār yajā.

64 According to Ṛp. 19.10.7 and 27.16, with this stanza the Sacrificer and his wife, standing, pay reverence to the Aḥavaniya fire after they have put a kindling-stick on it.

65 According to Ṛp. 19.10.7, with this stanza the Sacrificer solemnly addresses the Aḥavaniya fire. Then, with the following formula (n), he offers in that fire a libation of melted butter.

(j) hōtā yakṣat vānaspāṭim, śamitāraṃ śatakratum, dhīyō joṣṭaram irdriṃ [5], mādhvā sāṃjān pathibhiṣ guṇēbhī, svādāti havyāṃ mādhunā gṛhtena; vētv ājyasaṃ hōtār yajā.

(k) hōtā yakṣat irdriṃ śāhā “jyṣya, svāhā mēdaṣaḥ, svāhā stōkānām, svāhā svāhākṛtiṃnām, svāhā havyāsātkṛtiṃnām; svāhā devāḥ ājyapaḥ, śāhā ’ndraṃ hotrāj (corr.: ’ndraṃ—hōtrāj) jūṣānāḥ;—irṇā ājyasaṃ (corr.: irṇā ’jyṣya) viṃtvā, hōtār yajā [6].

[This chapter contains the stanzas and formulas which the Maitrāvāraṇa should address to the Hotar in order to prompt him to recite the offering-verses for the eleven fore-offerings of the animal sacrifice that should be offered to Indra before the preparation of the Surā, i.e., in the morning of the day on which the materials for the preparation of the Surā are purchased.]

(a) (For the performance of the first fore-offering, the Maitrāvāraṇa should prompt the Hotar by saying:)

“Let the Hotar worship Indra with fuel, on the foot step of invigorating food, on the navel of the earth. On the top of the sky, the mightiest of the conquerors of men is kindled.”—Let him graciously accept the butter-offering.—O Hotar, recite the offering-verse."

(b) (For the performance of the second fore-offering, the Maitrāvāraṇa should prompt the Hotar by saying:)

“Let the Hotar worship Tanūnapāt (i.e., Agni) with aids; (let him worship) the unconquerable conqueror Indra, the god who found heaven by paths abundantly rich in honey; (let the Hotar worship him) along with Narāṣama (the Praise of men, i.e., Agni), (who is) her energy.”—Let him graciously accept the butter-offering.—O Hotar, recite the offering-verse.”

(c) (For the performance of the third fore-offering, the Maitrāvāraṇa should prompt the Hotar by saying:)

“Let the Hotar worship Indra with nourishments, him who has been magnified, him who is worshipped with oblations, him who is immortal. (He is) a god, the equal of gods in power, the wielder of the thunderbolt, the...”
destroyer of castles.—Let him graciously accept the butter-offering.—O Hotar, recite the offering-verse."

(d) (For the performance of the fourth fore-offering, the Maitrāyvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship Indra, who is sitting on the sacrificial strew, the bull, the performer of manly deeds. Let him be seated on the sacrificial strew with the Vausis, with the Rudras, with the Ādityas, as companions.—Let him graciously accept the butter-offering.—O Hotar, recite the offering-verse."

(e) (For the performance of the fifth fore-offering, the Maitrāyvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship. As (they have strengthened) his energy, his manly power, his might, the (divine) doors have strengthened Indra. Affording a favorable entrance, fostering the Sacred Order, let the doors open widely for Indra, the bountiful.—Let them graciously accept the butter-offering.—O Hotar, recite the offering-verse."

(f) (For the performance of the sixth fore-offering, the Maitrāyvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship Dawn and Night, the two milch cows of Indra, the two mighty mothers who yield milk abundantly. Like two cows who have one and the same calf in common, the two luminous powers (Dawn and Night) have strengthened Indra, their calf.—Let them both graciously accept the butter-offering.—O Hotar, recite the offering-verse."

(g) (For the performance of the seventh fore-offering, the Maitrāyvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship the two divine Hotars, the two physicians (of the gods), the two companions. With the sacrificial substance (of the oblation) they heal Indra. The two sages, the two wise gods, give manly vigor to Indra.—Let them graciously accept the butter-offering.—O Hotar, recite the offering-verse."

(h) (For the performance of the eighth fore-offering, the Maitrāyvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship the three goddesses. The three triple active ones,\(^6\) Iḍā, Sarasvatī, and the mighty Bāhratī, who receive oblations, are the consorts of Indra.—Let them graciously accept the butter-offering.—O Hotar, recite the offering-verse."

(i) (For the performance of the ninth fore-offering, the Maitrāyvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship Tvāṣṭar, (who is like) Indra, the god, (Tvāṣṭar) the physician, who sacrifices well, who is brilliant with melted butter, the multiform, the procreator (who has good seminal fluid), the bountiful.\(^7\) Tvāṣṭar gives manly powers to Indra.—Let him graciously accept the butter-offering.—O Hotar, recite the offering-verse."

(j) (For the performance of the tenth fore-offering, the Maitrāyvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship the lord of the forest (i.e., the sacrificial post), the slayer, who possesses a hundred powers, who loves prayer, who is the companion of Indra. Anointing, by easy paths, may he sweeten the oblation with honey, with clarified butter.—Let him graciously accept the butter-offering.—O Hotar, recite the offering-verse."

(k) (For the performance of the eleventh fore-offering, the Maitrāyvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship Indra.—Śvāhā! (for the offering) of the clarified butter.—Śvāhā! (for the offering) of the fat.—Śvāhā! (for the offering) of the drops.—Śvāhā! (for the offering) of the consecrations with the śvāhā-call.—Śvāhā! (for the offering) of the sacrificial good words.—Śvāhā! to the gods who drink the clarified butter.—Śvāhā! to Indra.—Because of the act of making oblation, they (i.e., the gods) have

commentators have assumed that "the three triple active ones" are not the three goddesses, but three gods (Agni, Vāyu, and Śrīra), or three animals offered as victims (a he-goat, a ram, and a bull). I do not think that they are right. I think that certainly "the three triple active ones" are the three goddesses Iḍā, Sarasvatī, and Bāhratī; and I think that, if we have śrīra instead of śrīra, it is because the compound śrīrāṇstha, the second element of which is masculine, was considered as a masculine noun. My interpretation is confirmed by the fact that, in Tait.-Br. 3.6.2, in the three goddesses Iḍā, Sarasvatī, and Bāhratī are called "the most active ones of the active ones (apāsam apāstāmāh)."

\(^6\) An alternative reading trīyāṣa trīdāñcavā paṁsāh, which is also the reading of VS. 28.8, VS. 21.37 and Maitrāyani-Samhitā 3.1.2, is well established and should be maintained. But trīyāṣa is nom. plur. masculine, and therefore the

\(^7\) maghōnim is a strange and irregular form for māghōnim.

\(^8\) The meaning of the genitives ājyasa, mādāsaḥ, etc. is not quite clear.

\(^9\) I think that we should not accept the reading of the passage in Tait.-Br. 3.6.2, which reads ājana (= ājana)
been pleased.—O Indra, may they graciously accept the butter-offering.—O Hotar, recite the offering-verse.’’

2.6.8

(a) sāmīdha īndra usāsām ānike, purorūcā pūrvavārī vṛtvāmāhā, tribhīvā dvāvīśā śātvāmbhīva nikamā, jaghāna vṛtvām vī dūrō vavāra.

(b) nārāśāsāsābā prāti śūro mīmānāh, tānānāt prāti vajāśasya dhāma, gōbhīr vakāvān mādhunā samaṇījah, hīrānyais cāndrī yajati prācetāḥ.

(c) iḍītō devāvā hārvāvāh abhiṣṭā, āśūvān hāviśā śārdhamānā [1], puraṃdarō māhāvān vājāvābha, āyaṭu vajāśā upa no jūśānāh.

(d) jūśānā bāhū hārvān na īndraḥ, prācīnā śat prātiḥ prāthvāyabh, uruvvācāḥ prāthvāmānāvaḥ svānamāni, adīvyākā ṛkṣitāṃ vāsūbhī sajāsāḥ.

(e) īndraṃ dvārā kavaśo dhāvāmānā, vājānān yantu jānayaḥ supātāniḥ, dvārō devō abhītāṃ vāyāvantāṃ, suvīrā vīrāṃ prāthvāmānā mahābhīva [2].

(f) usāsā-nāktā brhatā bhṛhāntām, pāyasvati sudūghē sārāṃ īndram, pāyasvati tāntūnā samvāyaṃ, devānāṃ devāṃ yajātaḥ surukmē.

(g) dāvīya mīmānā mānasā pururūtrā, hōtārāv īndram prathāṃ svāvācā, mūrdhān yajāśasya mahānā mādhunā, prācīnāṃ jyotīri hāviśā vṛtāntaḥ.

(h) tīrō devāvāhā vārdhamānāḥ, īndram juśānā vṛṣaṅaḥ nā pātīnā [3], akhinnānā tāntuṃ pāyāṃ sārasvati,  ślā devō bhārati vītāvātāṃ.

(i) tvāśā dādād īndrayā śūṣmam, āpūkō cīśṭe yāṣe purūṛi, vṛṣā yājan vṛṣaṃ bhūriṃ, mūrdhān yajāśasya sāmanakutu devān.

(j) vānaspātī āvasṣtō nā pāṣaḥ, tmānya samaṇījah chaminī nā devāḥ, īndrasya hāvāyām yathāraṃr pṛpānaḥ, svādāti hāvāṃ mahāhān, ghtēna.

(k) stōkānāṃ śūnduṃ prāti śūra īndrah, vṛṣa-vāmāno vṛṣaḥbhās tūraṭā, āṃgṛtābhās mahāhān hāvāṃ undān, mūrdhān yajāśasya jūṣatāṃ svāhā [4].

[This chapter contains the eleven vājīyas (offering-verses) which should be recited by the Hotar for the eleven fore-offerings of the animal sacrifice that should be offered to Indra, before the preparation of the Surā.]

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72 I think that īndra is a vocative and, consequently, that we should read īndraḥ “ījaya. Cf. the parallel passage in Tait.-Br. 3.6.2.3, āgni ājyaḥ viṇaṃ, where āgni ( = āgna) evidently is a vocative.

73 I.e., probably, the doors of the place where the Waters were imprisoned.
first (Hotars), the very eloquent ones, putting Indra at the head of the sacrifice, will increase the eastern light with the sweet oblation."

(k) (For the eighth fore-offering, the Hotar should recite as offering-verse:)

"The three goddesses, thriving by the oblation, take delight in Indra, like wives (who take delight) in a manly husband, (who is) the thread (of the line) by his semen virile,—(the three goddesses) Sarasvatī, the divine Iḍā, and the all-surpassing Bhārati."

(l) (For the ninth fore-offering, the Hotar should recite as offering-verse:)

"Tvāṣṭar, who gives manly vigor to Indra, (Tvāṣṭar) the wise one, the firm one, (who gives) many gifts to the glorious one,—let him, the prolific bull (Tvāṣṭar), worshipping the bull (Indra), anoint the gods (with oblations) on the head of the sacrifice."

(f) (For the tenth fore-offering, the Hotar should recite as offering-verse:)

"The lord of the forest (i.e., the sacrificial post), who, like one who has been delivered from his fetters, has his own free will, anoints (the offering) like a divine slaughterer,—let him, as he is filling Indra's belly with oblations, sweeten the oblation with the sweet liquor, with the clarified butter."

(k) (For the eleventh fore-offering, the Hotar should recite as offering-verse:)

"The hero Indra, the bull who overpowers the mighty, rushes like a ruttish bull towards the drop of Soma, (the best drop) among the drops. Wetting the oblation with the sweet liquor that sprinkles clarified butter, let him enjoy it on the head of the sacrifice.—Śvāhā!"

2.6.9

(a) ā caraṇiprā [vṛṣabhō jānānām, rājā krṣṭiṇām puruhūtā ṭhṛda, sutābh śravasyānām āvaso 'pa madhirī, yuktvā hāri vṛṣaṇa "yāhy arvāhā!"

(b) vivēśa yān mā [dhiṣāṇā jājāna stāvai purā paryād ṭhṛdām ṣhaṇa, āhīhās ēyātra pipārād yāthā no nāvē 'va yāntah ubhāye havante].

(c) tāmi sadhrīcīḥ (= sadhrīcīḥ) [ūṭāyo vṛṣṇi- yānī, pūrṇiṣyānī niyūtaḥ saṣcu ṭhṛdām, samudrām nā śvdhāva ukthāśūṣṭām, uruvyācaśam gītra āvīsanti].

(d) satyam it tān nā tvāvānī anyo āsti, ṭhṛda āvānī ṭhṛdṛyo jāyān; āhīnī āhīnī parśa- yānām āṛṇāḥ, āvāsjo 'po āchā samudrām."

(e) pārasaḥiṣe puruhūtā śatrūn; jyēṣṭhas te śaṣma ihā rāṭri astu; ṭhṛdā "bhara dākṣiṇena vāśūni; pātī śvdhūnāṃ asī revāṇām.

(f) sā śivaḥ śrmaḥ śaṇyān asme; māhī kṣatrāṃ janāṣaḍ ṭhṛdā tāvavān; rākṣa ca no māgħonaḥ pāḥi sūrṇ, rāyē ca naḥ śvapatya īṣe dhāḥ [1].

[This chapter contains the puro 'nivāyās (invitation-verses) and the yājyās (offering-verses) which should be recited by the Hotar for the oblation of the omentum, for the oblation of the sacrificial cake, and for the oblation of the sacrificial substance (havīs) of the body, of the animal that is offered to Indra, before the preparation of the Surā.]

(a) (For the oblation of the omentum of the victim sacred to Indra, the Hotar should recite as invitation-verse:)

"Hither (shall come) he who satisfies men (i.e., he who fulfills the desires of men), the bull of men, the king of the races of men, the much invoked Indra. Having been praised, wishing to be celebrated, do thou come, with thy favor, to me, (O Indra,) having yoked thy two bay stallions."

(b) (For the oblation of the omentum of the victim sacred to Indra, the Hotar should recite as offering-verse:)

"As [(the goddess) Dhiṣaṇā] has seized me, [(and) induced me (to do it),] I shall praise Indra before the decisive day, so that, then (on that day) he may rescue us from anguish. Both parties invoke him, just as (they would call) the man who goes with a ship (on the river) (i.e., the ferry-man)."

(c) (For the oblation of the sacrificial cake, the Hotar should recite as invitation-verse:)

"United [, the helping energies, the bullish powers, the manly powers, (and) the teams of horses (of Indra) accompany Indra. Just as the rivers (enter) the sea, (so) the songs of praise, strengthened by verses, enter the widely extending one (i.e., Indra)."

(d) (For the oblation of the sacrificial cake, the Hotar should recite as offering-verse:)

"This is certainly true, that there is not another one equal to thee; O Indra, neither any god nor any mortal is greater. Thou didst slay the Serpent (Vṛtra), who was surrounding the

flood, and didst bring water to the sea."

(e) (For the substance of the sacrifice, the Hotar should recite as invitation-verse:)

"Thou once didst invoke our thy gift brought from thy right the rivers."

(f) (For the substance of the sacrifice, the Hotar should recite as offering-verse:)

"Give us life, felicity, these men. Pray for these men.

Sacrificers, let us have the nourishment.

74 = RV. 1.177.1.
75 = RV. 3.32.14.
76 = RV. 6.36.3.
77 = RV. 1.28.2.
78 = TS. 1.26.
79 = RV. 1.14.33.
80 Cf. Ta.
flood, and thou didst release the Waters to go to the sea.”

(e) (For the oblation of the sacrificial substance of the victim’s body, the Hotar should recite as invitation-verse:)

“Thou overcomest the enemies, O thou much invoked one. Thy strength is the best. Let thy gift be here. O Indra, bring riches with thy right hand. Thou art the lord of rich rivers.”

(f) (For the oblation of the sacrificial substance of the victim’s body, the Hotar should recite as offering-verse:)

“Give us, O Indra, the splendor that increases felicity, the great and strong might, that subdues men. Protect our liberal patrons, protect the Sacrificers, and help us to acquire wealth, (and) the nourishment that procures good offspring.”

2.6.10

(a) devām barhīr indraṁ sudevāṁ devāṁ, virāvat stīrṇām vedyām avardhayat; vāstor vrāṭām (corr.: vraktām) 80 prā ‘kktor bhrāntā, rāya barhiṣmatot ‘tyagāt; vasuvāne vasudhēṣya vasu yāja.

(b) devā dvāra indraṁ samghātē, viḍṛvr yāman avardhayat; ā vatsena tāruṇena kumārēṇa ca mīvat āpā ‘rvāṇam, reṇukākātām nundaṭām; vasuvāne vasudhēṣya viyantu yāja [1].

(c) devi uṣasā-nāktā, indraṁ yajīte prayatā āhvetām; dāvīr vīṣā prāyāśīṣitām; sūprīte sudhiḥ abhūtaḥ; vasuvāne vasudhēṣya viyantu yāja.

(d) devi jōṣṭri vāsudhīti, devām āndram avardhatām; āyāvy anyā ‘ghā dvēṣāṃśi, ‘nyā ‘vāksid vāsu vāṛyāṇi, yājamāṇāya śikṣitē [2]; vasuvāne vasudhēṣya viyantu yāja.

(e) devi āṛjāhuṭi dūghē sudūghē, pāyasē ‘nāndram avardhatām; āsdḥbir anyā ‘vāksit, sāgdhiḥ śaptim anyā; nāvane pūrvaṃ dāya-māne, puraṇēna nāvam, ādhatām ārdjam āṛjāhuṭi vāsu vāṛyāṇi, yājamāṇāya śikṣitē; vasuvāne vasudhēṣya viyantu yāja [3].

(f) devā dvāyā hōṭārā, devām āndram avardhatām; hataghaśāṃśāv ābhāṛtyāṃ vāsu vāṛyāṇi, yājamāṇāya śikṣitāu; vasuvāne vasudhēṣya viyantu yāja.

(g) devās tirsā sirsō devāḥ, pātim āndram avardhayat; āsṛkṣā dvēhāṛi dīvan; rudrār āyajāmā sārasvati; īdā vāsumati grāṁ [4]; vasuvāne vasudhēṣya viyantu yāja.

(h) devā āndra nārāṣansāḥ trivarūṭhās tri-vandhurāḥ, devām āndram avardhayat; śatēna śītīṛṣṭhāṇām āḥitāb, sahāsreṇa prāvartate; mi-trāvaruṇe ‘d asya hotram āhataḥ, bhāspātiḥ stotram, āśvinā ‘dhvrayavam; vasuvāne vasudhēṣya viyantu yāja [5].

(i) devā āndram vānāspātiḥ, hiranyaparṇo maḥdusākhāḥ supippalāḥ, devām āndram avardhayat; dīvan āṛgenā ‘prā, ‘ntāriksāṃ prāthīvīm adṛśīhit; vasuvāne vasudhēṣya viyantu yāja.

(j) devaṃ barhīr vārīṇām, devām āndram avardhayat; śvāsasthāṃ āndrenā ‘sannam, anyā barhiśāya abhyāḥbhāt; vasuvāne vasudhēṣya viyantu yāja [6].

This chapter contains the eleven formulas which the Maitrāvaruṇa should utter in order to prompt the Hotar to recite the yājyās for the eleven after-offerings of the animal sacrifice that should be offered to Indra before the preparation of the Surā.—The yājyās which the Hotar should recite for the after-offerings on this occasion are probably the same as the yājyās for the after-offerings of the normal animal sacrifice, the text of which is found in Tait.-Br. 3.6.14.]

(a) (For the first after-offering, the Maitrāvaruṇa should say:)

“The divine sacrificial grass, most godly through the gods, and rich in manly heroes (i.e., producing manly heroes),—having been spread on the ṛvī, strengthened Indra. Gathered in the morning and brought forwards in the evening, it has overcome, by riches (i.e., by the riches it has produced), the (other) worshipers who have spread sacrificial grass.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let it graciously accept (a share) of the gift of wealth.”—Recite the offering-formula.

80 Vasuvāne may be the dative sing. of an abstract noun, and may be translated “for the (Sacrificer’s) obtainment of wealth (i.e., in order that the Sacrificer may obtain wealth).” I think, however, that vasuvāne is the dative masc. sing. of an agent noun meaning “the desirer of wealth” or “the obtainer of wealth.” See my note on Tait.-Br. 3.5.9 (Proc. Amer. Philos. Soc. 104: p. 7).
(b) (For the second after-offering, the Maitrāvarūpa should say:)

"The divine doors, who are firm at closing (i.e., when they are shut), strengthened Indra at his coming. Having been pushed open by a young calf, by a young boy, let them drive off thecourier who is whirling up the dust.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them graciously accept (a share) of the gift of wealth.—Recite the offering-formula.

(c) (For the third after-offering, the Maitrāvarūpa should say:)

"The divine Dawn and Night, in the course of the sacrifice, invoked Indra. They advanced towards the divine clans (i.e., the clans of the gods). They have been well-pleased, well disposed.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them graciously accept (a share) of the gift of wealth.—Recite the offering-formula.

(d) (For the fourth after-offering, the Maitrāvarūpa should say:)

"The two divine cherishing ones, the two wealth-bestowing ones, strengthened the god Indra. One of them has driven away the evil enemies (i.e., the demons), the other has conveyed desirable goods, both having been instructed for the benefit of the Sacrificer.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them both graciously accept (a share) of the gift of wealth.—Recite the offering-formula."
(k) For the eleventh after-offering, the Maitrāvaraṇa should say:

“The divine Agni Sviṣṭakṛt strengthened the god Indra. As he is making the sacrifice correct, he is Sviṣṭakṛt. Let him make today our sacrifice correct.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let him graciously accept (a share) of the gift of wealth.—Recite the offering-formula.”

2.6.11

(a) hōṭā yakanṣat samindhā 'gnim idās padē, aśvinē 'ndraṅi sārasvatīm; ajō dhūmrō nā godhāmaṁ kvalār bheṣajām, māḍhu śāspair nā tēja indriyām, pāyāḥ sōmah pariśrutā gṛḥtāṁ mādhū; viyāntvā ājīasya hōṭar yāja.

(b) hōṭā yakanṣat tānāṇāpāt-sārasatvam; āvīr mesō nā bheṣajām, pathā mādhumaṭat "bharaṇ, aśvinē 'ndraṅi vīryām [1], bādārāj upavākābhīr bheṣajām tōkmaṁhi, pāyāḥ sōmah pariśrutā gṛḥtāṁ mādhū; viyāntvā ājīasya hōṭar yāja.

(c) hōṭā yakanṣa nārāśāṁsaṁ nā nagnāhum, pātrīṁ sūrāya bheṣajām, mesāḥ sārasatvī bhīṣak; rātho nā candī aśvinīr vaṁ īndraṣya vīryōm; bādārāj upavākābhīr bheṣajām tōkmaṁhi; pāyāḥ sōmah pariśrutā gṛḥtāṁ mādhū; viyāntvā ājīasya hōṭar yāja [2].

(d) hōṭā yakaḍ idē 'dīta ājūhvānaṁ sārasvatīṁ, īndram bālena vardhāyan, rśabhēṇa gāve 'ndriyām; aśvinē 'ndraṅaṁ vīryām; vāvaiḥ karkāndhuṁhi, māḍhu lājār nā māsaram; pāyāḥ sōmah pariśrutā gṛḥtāṁ mādhū; viyāntvā ājīasya hōṭar yāja.

(e) hōṭā yakaḍ barhiṁ suṣṭāṁro 'ṛnamradāh, bhīṣaṁ nāṣatā [3], bhīṣājā 'śvinā 'svā śiśumāti, bhīṣag duḥḥ bhārasatvī, bhīṣag duḥḥā īndraṣya bheṣajām; (corr.: āvīrḥā ca 'ndraṅi gṛḥtā}; bhīṣaṁ nāṣatā [3] bhīṣājā 'śvinā, aśvinē 'śiśumāti bhīṣag, duḥḥā īndraṣya bheṣajām; pāyāḥ sōmah pariśrutā gṛḥtāṁ mādhū; viyāntvā ājīasya hōṭar yāja.

(f) hōṭā yakaḍ duṭro dīṣaḥ, kavyāṁ nā vyācasatvīṁ, aśvāḥyāṁ nā duṭro dīṣaḥ; āvīrḥā ca rōḍasī dūghe, duḥḥ kiṃānt sārasatvī [4]; aśvinē 'ndraṅaṁ bheṣajām, sukrām nā jyōtir indriyām; pāyāḥ sōmah pariśrutā gṛḥtāṁ mādhū; viyāntvā ājīasya hōṭar yāja.

(g) hōṭā yakaḍ surpēṣā so 'śe nāktāṁ dīva; aśvinē samjājāte sārasatvāṣṭ, tvāṣṭīm ĭndre nā bheṣajām; śyenā nā rājāṣī hṛḍā; pāyāḥ sōmah pariśrutā gṛḥtāṁ mādhū [5]; viyāntvā ājīasya hōṭar yāja.

(h) hōṭā yakaḍ dāvīyā hōṭarā bhīṣājā 'śvinā; īndramā nā jāṅvī dīva nāktāṁ nā bheṣajāh, śoṣāṁ sārasatvī bhīṣak, sīsena duha indriyām; pāyāḥ sōmah pariśrutā gṛḥtāṁ mādhū; viyāntvā ājīasya hōṭar yāja.

(i) hōṭā yakaḍ tīrāṁ devīr nā bheṣajām, trāyāsā tridhātavo 'pāṣaḥ, rūpām ĭndre hiranyāṃ [6], aśvinē 'dā nā bhaṛatī, vācā sārasatvī, māha (corr.: sārasatvī māhā) īndrayā dagdhum indriyām; pāyāḥ sōmah pariśrutā gṛḥtāṁ mādhū; viyāntvā ājīasya hōṭar yāja.

(j) hōṭā yakaḍ tvaṣṭārāṁ īndram aśvinā, bhīṣaṁāṁ nā sārasatvīm; āvīrḥā ca nā jyōtir indriyām, vṛko nā rabhāsā bhīṣak, yāsaṁ sūrāya bheṣajām [7]; śriyā nā māsaram; pāyāḥ sōmah pariśrutā gṛḥtāṁ mādhū; viyāntvā ājīasya hōṭar yāja [8].

(k) hōṭā yakaḍ vānasatīṁ, sāmitārāṁ tatrākramat, bhūmāṁ nā manyuṁ rājānaṁ vyāghṛnaṁ nāmaśa 'śvinā bhāmaṁ, sārasatvī bhīṣak, (corr.: 'śvinā, bhāmaṁ sārasatvī bhīṣak;) īndrayā duha indriyām; pāyāḥ sōmah pariśrutā gṛḥtāṁ mādhū; viyāntvā ājīasya hōṭar yāja [9].

(l) hōṭā yakaḍ āgniṁ śvāṁ ājīsyā stōkanām, śvāṁ mēdaṁpīṁ pēthāk; śvāḥ chāgaṁ aśvībhyaṁ; śvāḥ mesāṁ sārasaṭvatī; śvāḥ 'ṛṣabhaṁ īndrayā sīhāhyā sāhase 'ndriyām; śvā 'śiṣṇaṁ nā bheṣajām; śvāḥ śāmaṁ indriyāṁ; śvāḥ 'ṛnamradāṁ sātrasāṭvāṁ sāvitraṁ vārūnam bhīṣaṁāṁ pātim; śvāḥ vānasatāṁ priyāṁ pātho nā bheṣajām; śvāḥ devāṁ ājāpān [9]; śvāḥ 'gniḥ hōtrāj juśaṅā agnīr bheṣajām; pāyāḥ sōmah pariśrutā gṛḥtāṁ mādhū; viyāntvā ājīasya hōṭar yāja [10].

This chapter contains: (1) (a–l) the stanzas and formulas which the Maitrāvaraṇa should address to the Hotar in order to prompt him to recite the offering-verses for the eleven fore-offerings of the animal sacrifice that consists in offering a he-goat to the Aśvins, a ram to Sarasvatī, and a bull to Indra, on the fourth day of the Sautrāmaṇi ceremony; (2) (m) the formula which the Maitrāvaraṇa should address to the Hotar in order to prompt him to recite the offering-formula for the offering of the Surā to the Aśvins, Sarasvatī, and Indra, the good protector. Cf. Sāṅkhāyana-Śrāutasūtra 15.15.9.]
(a) "Let the Hotar worship Agni with fuel, on the footstep of invigorating food, (and let him worship) the two Aśvins, Indra, (and) Sarasvāti. Just as the gray-colored he-goat (offered as a victim) with wheats, (and) with fruits of the jujube tree, (becomes) a remedy,—just as the sweet liquor (i.e., the Surā) (offered) with melted barley grains, (becomes) fiery energy and manly vigor, (so) the milk (offered) with the foaming liquor (i.e., with the Surā) (becomes) Soma, (and) the melted butter (becomes) sweet liquor. —Let them (i.e., Agni, the Aśvins, Indra and Sarasvāti) graciously accept the butter offering. —O Hotar, recite the offering-formula."

(b) "Let the Hotar worship Tanūnapāt and Sarasvāti. Just as the ram (offered as a victim) (became) a remedy,—on a sweet path, they (i.e., the deities) brought (it), the two Aśvins (with Agni and Sarasvāti) (brought) to Indra manly vigor, (i.e.,) the remedy (offered) with jujube-fruits, Indra-grains, and melted barley grains,—so the) milk (offered) with the foaming liquor (i.e., with the Surā) (becomes) Soma, (and) the melted butter (becomes) sweet liquor. —Let them (i.e., Agni, the Aśvins, Indra and Sarasvāti) graciously accept the butter offering. —O Hotar, recite the offering-formula."

(c) "Let the Hotar worship Nagnahu, the husband of the Surā, like Narāśampa (the Praise of men, i.e., Agni). The ram (offered as a victim) (is) the remedy; Sarasvāti (is) the physician. The omentum (of the victim), (which) is like the golden car of the two Aśvins, (becomes) the manly vigor of Indra; (it is) the remedy (offered) with jujube-fruits, Indra-grains, and melted barley grains. The milk (offered) with the foaming liquor (i.e., with the Surā) (becomes) Soma, (and) the melted butter (becomes) sweet liquor. —Let them (i.e., Agni, the Aśvins, Indra and Sarasvāti) graciously accept the butter offering. —O Hotar recite the offering-formula."

(d) "Having been magnified, let the Hotar, pouring the oblation into the fire, sacrifice to Sarasvāti with invigorating food, strengthening Indra with strength, (strengthening) his manly vigor with the bull (offered as a victim). The two Aśvins (have brought) to Indra manly power; with barley grains, and with jujube-berries, (they have produced) the sweet liquor, just as with parched grains (they have produced) the māsara. The milk (offered) with the sweet liquor (i.e., with the Surā) (becomes) Soma, (and) the melted butter (becomes) sweet liquor. —Let them (i.e., Agni, the Aśvins, Indra and Sarasvāti) graciously accept the butter offering. —O Hotar, recite the offering-formula."

(e) "Let the Hotar worship the sacrificial grass. Forming an excellent couch, (being) as soft as wool, (it is) a physician. The two Nāsātyas, the Aśvins, are two physicians; the mare with her foal is a physician; the milch-cow Sarasvāti is a physician; she yields the remedy to Indra. The milk (offered) with the foaming liquor (i.e., with the Surā) (becomes) Soma, (and) the melted butter (becomes) sweet liquor. —Let them (i.e., Agni, the Aśvins, Indra and Sarasvāti) graciously accept the butter offering. —O Hotar, recite the offering-formula."

(f) "Let the Hotar worship the doors, (and) the quarters. The expansive ones (i.e., the quarters) (are) like the creaking ones (i.e., the doors); the quarters (are) like doors (open) for the two Aśvins. Just as Indra (milks) the milch-cows heaven and earth, (so) Sarasvāti milks the objects of desire. The Aśvins (have brought) to Indra the remedy, the manly vigor, which is like pure light. The milk (offered) with the foaming liquor (i.e., with the Surā) (becomes) Soma, (and) the melted butter (becomes) sweet liquor. —Let them (i.e., Agni, the Aśvins, Indra and Sarasvāti) graciously accept the butter offering. —O Hotar, recite the offering-formula."

(g) "Let the Hotar worship the two well-advanced ones, Dawn and Night, at night and by day. Being in agreement with the Aśvins, they both, with Sarasvāti, compose a remedy, (which) is like impetuous energy, in Indra. Like an eagle (flying) through the air, (it goes, i.e., this remedy goes) through the heart (of Indra). —The milk (offered) with the foaming liquor (i.e., with the Surā) (becomes) Soma, (and) the melted butter (becomes) sweet liquor. —Let them (i.e., Agni, the Aśvins, Indra and Sarasvāti) graciously accept the butter offering. —O Hotar recite the offering-formula."

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88 Nagnahu. According to Ap. 19.5.10, the nagnahu is the coarse part of the parched barley grains used for the preparation of the Surā. According to Kathāyana-Srāutasūtra 19.1.20, it is a mixture of various vegetable substances serving as spices and ferment for the preparation of the Surā.

89 The māsara is a mixture of the fine part of the parched barley grains, used for the preparation of the Surā, and sour milk. It is stirred up with Darbhā grass. Cf. Ap. 19.5.8-9.

90 Cf. Tait.-Br. 2.6.12.f.
“Let the Hotar worship the two divine Hotars, (and) the two physicians (of the gods), the two Aśvins. Just as the two (i.e., the two Aśvins) are waiting upon Indra, by day as by night, with remedies, (so) Sarasvatī, the physician, milks (for him) impetuous energy, and manly vigor, by means of lead.64—The milk (offered) with the foaming liquor (i.e., with the Surā) (becomes) Soma, (and) the melted butter (becomes) sweet liquor.—Let them (i.e., Agni, the Aśvins, Indra and Sarasvatī) graciously accept the butter offering.—O Hotar, recite the offering-formula.”

“Let the Hotar worship (the three goddesses). Just as the three goddesses, the three triple active ones (Īḍā, Bhūrati, and Sarasvatī)67 have given) as a remedy to Indra, a golden appearance, (so) the two Aśvins, and Bhūrati like Īḍā, (and) Sarasvatī, with her voice, have given (as a remedy) to Indra, might, (and) manly vigor.—The milk (offered) with the foaming liquor (i.e., with the Surā) (becomes) Soma, (and) the melted butter (becomes) sweet liquor.—Let them (i.e., the two Aśvins and the three goddesses) graciously accept the butter offering.—O Hotar, recite the offering-formula.”

“Let the Hotar worship Tvāṣṭar, Indra, the two Aśvins, and Sarasvatī, who is like a physician.—Just as the strength and speed (of them) became manly vigor,—just as the wild wolf (became) a physician,68 (so) the glory (of them), by the Surā, (became) a remedy, just as the māsara69 (became a remedy) by its splendor.—The milk (offered) with the foaming liquor (i.e., with the Surā) (becomes) Soma, (and) the melted butter (becomes) sweet liquor.—Let them (i.e., Tvāṣṭar, Indra, the two Aśvins, and Sarasvatī) graciously accept the butter offering.—O Hotar, recite the offering formula.”

64 Mahādhara, very often, in his commentary on VS., and Śāyaṇa, sometimes, in his commentary on Tait.-Br. 2.6, explain nā by ca in sentences where nā certainly is the particle of comparison. They are wrong. I think that nā never is the equivalent of ca. Here, however, nā has almost the same meaning as ca, for dīnā nākām nā “by day as by night” is almost the same as “by night and by day.”

65 i.e., according to Śāyaṇa, by means of the melted barley grains which have been bought with lead, and have been used for the preparation of the Surā.

66 Cf. Tait.-Br. 2.6.7.1h.

67 Probably because wolf’s hairs are mixed with the Surā, which is used as remedy.

68 I suppose that māsara is nominative sing. neuter.
pressed out; the milch-cow Sarasvati here yields the pure Soma, the manly vigor (of Indra)."

(b) (For the second fore-offering, the Hotar should recite):

"The two physicians, the two protectors of the body, the two Aśvins, and Sarasvati, at the preparation of the Soma, with the sweet liquor, will bring to the skies, by their ways, manly vigor to Indra."

(c) (But, if the Sacrificer belongs to the family of the Vasiṣṭhas, or if he is a Kṣatriya, the Hotar, for the second fore-offering, should recite):

"To Indra, Sarasvati, with the Praise of men (i.e., with Agni), (brought) the inā (i.e., the Soma or the Soma-like Śūra) and the ṃagnā.""The two Aśvins, the two physicians (of the gods) brought (to him) the sweet liquor as a remedy, at the preparation of the Soma."

(d) (For the third fore-offering, the Hotar should recite):

"Sarasvati, to whom libations are offered, (and) the two Aśvins (brought) to Indra manly powers, manly energy, and invigorating food through oblations; together they brought (to him) strength and wealth."

(e) (For the fourth fore-offering, the Hotar should recite):

"O Aśvins, the pressed out Soma (which has been taken) from Namuci, the pure Soma, with the foaming liquor, Sarasvati, with sacrificial grass, brought to Indra for his drinking."

(f) (For the fifth fore-offering, the Hotar should recite):

"The expansive ones (i.e., the quarters) (are) like the creaking ones (i.e., the doors): the quarters (are) like the doors (open) for the two Aśvins. Just as Indra (milks) the two milch-cows, Heaven and Earth, (so) Sarasvati milks the objects of desire."

(g) (For the sixth fore-offering, the Hotar should recite):

"Dawn and Night, O Aśvins, at night, by day, and in the evening, (Dawn and Night) the two well-adorned ones, being in agreement (with you), along with Sarasvati, furnish Indra with manly powers."

(h) (For the seventh fore-offering, the Hotar should recite):

"Protect us, O Aśvins, by day; protect us, O Sarasvati, at night. O ye two divine Hotars, O ye two physicians, protect together Indra, at the preparation of the Soma (when the Soma is pressed out)."

(i) (For the eighth fore-offering, the Hotar should recite):

"The two physicians, the two protectors of the body, the two Aśvins, and Sarasvati, at the preparation of the Soma, with the foam liquor, will bring to the skies, by their ways, manly vigor to Indra."

(j) (For the ninth fore-offering, the Hotar should recite):

"The two physicians, the two protectors of the body, the two Aśvins, and Sarasvati, at the preparation of the Soma, with the foam liquor, will bring to the skies, by their ways, manly vigor to Indra."

(k) (For the tenth fore-offering, the Hotar should recite):

"The two physicians, the two protectors of the body, the two Aśvins, and Sarasvati, at the preparation of the Soma, with the foam liquor, will bring to the skies, by their ways, manly vigor to Indra."

(1) (For the eleventh fore-offering, the Hotar should recite):

"The two physicians, the two protectors of the body, the two Aśvins, and Sarasvati, at the preparation of the Soma, with the foam liquor, will bring to the skies, by their ways, manly vigor to Indra."

(2) (For the twelfth fore-offering, the Hotar should recite):

"The two physicians, the two protectors of the body, the two Aśvins, and Sarasvati, at the preparation of the Soma, with the foam liquor, will bring to the skies, by their ways, manly vigor to Indra."

[This chapter contains the yājyaś (offering-verses) which should be recited by the Hotar for the eleven fore-offerings of the animal sacrifice that consists in offering a he-goat to the Aśvins, a ram to Sarasvati, and a bull to Indra, on the fourth day of the Sautrāmaṇi ceremony.]"
i (For the eighth fore-offering, the Hotar should recite:)

"The three (goddesses), in three ways, Sarasvatī, Bhārati, and Iḍā, and the two Aśvins, have pressed out the strong Soma with the foaming liquor, as an intoxicating drink for Indra."

j (For the ninth fore-offering, the Hotar should recite:)

"The two Aśvins, Sarasvatī, (and) Tvaṣṭar have given to Indra the sweet liquor as a remedy, as a remedy of ours, (and) glory, (and) splendor, (and) beautiful shapes, at the preparation of the Soma (when the Soma was pressed out)."

k (For the tenth fore-offering, the Hotar should recite:)

"At due times, Indra, the lord of the forest (i.e., the Indra-like sacrificial post) exerts himself with (the preparation of) the foaming liquor. The milch-cow Sarasvatī gives forth to the two Aśvins the sweet beverage, the sweet liquor."

l (For the eleventh fore-offering, the Hotar should recite:)

"Just as by means of milk the two Aśvins (have given) the Soma (to Indra), (so) by means of the māśara, by means of the foaming liquor, they both, with Sarasvatī, have given to Indra, with (the holy exclamation) Svāhā! the pressed out Soma, (and) the sweet liquor."

2.6.13

(a) āśvinā hāvīr indriyām, nāmucer dihiyā sārasvatī, ā sukrām āsurād vasū, mahām indrāya jāhhrayē.

(b) yām āśvinā sārasvatī, haviśe 'ndrām āvardhayan, sā bibhedā valām mahām (corr.: ? makhām), nāmucav āsurē sācā.

(c) tām īndrayām pasāvāh sācā, āśvinā 'bhā sārasvatī [1], dādhānā abhyānūṣāta, haviśa yajhnām indriyām.

(d) yā īndra indriyām dādhūh, savitā vāruṇo bhāga, sā sutrāmā haviṣpatiḥ, yājamānya saścata.

(e) savitā vāruṇo dādhī, yājamānaya dāsīṣe, ādatta nāmucer vāsu, sutrāmā bālam indriyām [2].

(f) vāruṇaḥ kṣatrām indriyām, bhāgaṇa savitā śriyam, sutrāmā yāsā sa bālam, dādhānā yajñām āṣata (corr.: āṣata).

(g) āśvinā (corr.: āśvinā) goḥihir indriyām, āvēbhīr vīrīyaṃ bālam, haviśe 'ndrāṃ sārasvatī, yājamānam avardhayan.

(h) tā nāsatiyā supēsāsa, hiraṇyavartani nāra, sārasvatī haviṣmati, īndrā kārmāno nā vata.

(i) tā bhīṣajā sukārmanā, sā sudughā sārasvatī, sā vrtrāhī šatākratuḥ, īndrāya dadhur indriyām [3].

[According to Sāyana, this chapter contains the puro 'nunākyās (invitation-verses) and the yājya's (offering-verses) which should be recited by the Hotar for the oblation of the omentum of the he-goat offered to the Aśvins, the ram offered to Sarasvatī, and the bull offered to Indra, on the fourth day of the Sautrāmaṇi ceremony,—and also the puro 'nunākyās and yājya's for the oblation of the sacrificial cakes of this animal sacrifice, and for the oblation of the sacrificial substance (havis) of the bodies of the three victims.]

(a) "The two Aśvins and Sarasvatī, by their intelligence, have taken from the Āśura Namuci, and brought to Indra, the sacrificial substance of the oblation, mainly vigor, and resplendent wealth, as gift." 92

(b) "That Indra whom the two Aśvins and Sarasvatī strengthened with the sacrificial substance of the oblation, has destroyed (the demon) Vala, (and) (the demon) Makha, 94 along with the Āśura Namuci."

(c) "The (three) animal victims together, the two Aśvins and Sarasvatī have loudly called to Indra, causing, by the oblation, the sacrifice (to be) (Indra's) mainly power." 96

(d) "Let Savitar, Varuṇa and Bhaga, who have given to Indra his mainly power, and (Indra) the good protector, the lord of the sacrifice, himself, assist the Sacrificer." 97

92 According to Sāyana, this stanza should be recited as puro 'nunākyā for the oblation of the omentum of the first victim, and as yājya for the oblation of the omentum of the third victim.

93 It seems impossible to maintain the reading māgham. I think that we should read mūkham instead of māgham. Cf. RV. 9.101.13 and 10.171.2. The legend of the demon Makha is told in Tāndya-Brāhmaṇa 7.5.6.

94 According to Sāyana, this stanza should be recited as yājya for the oblation of the omentum of the first victim, and as puro 'nunākyā for the oblation of the omentum of the second victim.

95 According to Sāyana, this stanza should be recited as yājya for the oblation of the omentum of the first victim, and as puro 'nunākyā for the oblation of the omentum of the second victim.

96 According to Sāyana, this stanza should be recited as puro 'nunākyā for the oblation of the first sacrificial cake of this animal sacrifice, and as yājya for the oblation of the third sacrificial cake of this sacrifice.
(e) "Savitār (bestows gifts), Varuṇa bestows gifts, on the worshiping Sacrifice. The good protector (Indra) took from Namuci wealth, strength, manly power."  

(f) "Varuṇa, giving lordly authority and manly power, Savitār, with Bhaga, giving splendor, the good protector (Indra), giving strength with fame, have received the Sacrifice."  

(g) "With cows, the two Aśvins strengthened the manly power (of Indra); with horses, (they strengthened) the valor and the strength (of Indra); with the sacrificial substance of the oblation, Sarasvatī (strengthened Indra himself); they strengthened him, (and) the Sacrifice."  

(h) "Those two Nāśatyas (i.e., those two Aśvins) (are) well-adorned; the two Men (i.e., the two Aśvins) (are) riding on golden paths; Sarasvatī (is) rich in oblations. O Indra, (you Aśvins and Sarasvatī,) help us in our rites."  

(i) "Those two physicians, who are performing good work, that Sarasvatī, who is a good milk-cow, that Vṛtra-slayer, who has a hundred powers,—they have given to Indra his manly power."  

2.6.14

(a) devāṃ barhiḥ sārasvatī, sudēvāṃ īndre aśvinā, tējo nā cākṣūr aśvāḥ, barhiḥā dadhū indriyāṃ; vasuvāne vasudhēyasāya viyantu yāja.  

(b) devā dvāro aśvān, bhiṣajē 'ndre sārasvatī, prāṇām nā viryāṃ na ś, dvāro dadhū  

106 Here, as in several other mantras of Tait-Br. 2.6, the present participle is used as a present indicative.  

107 According to Sāyaṇa, this stanza should be recited as yājñā for the obligation of the first sacrificial cake of this animal sacrifice, and as puro 'nuṣakāyā for the obligation of the second sacrificial cake of this sacrifice.  

108 According to Sāyaṇa, this stanza should be recited as yājñā for the obligation of the havis of the second sacrificial cake of this animal sacrifice, and as puro 'nuṣakāyā for the obligation of the second sacrificial cake of this sacrifice.  

109 We must read aśvinā instead of dāvinā, for it is certainly a nominative and not a vocative.  

110 According to Sāyaṇa, this stanza should be recited as puro 'nuṣakāyā for the obligation of the havis of the first victim’s body, and as yājñā for the obligation of the havis of the third victim’s body.  

111 According to Sāyaṇa, this stanza should be recited as yājñā for the obligation of the havis of the first victim’s body, and as puro 'nuṣakāyā for the obligation of the havis of the second victim’s body.  

112 According to Sāyaṇa, this stanza should be recited as yājñā for the obligation of the havis of the second victim’s body, and as puro 'nuṣakāyā for the obligation of the havis of the third victim’s body.

[This chapter contains the stanzas and formulas which the Maitrārvaruṇa should address to the Hotar in order to prompt him to recite the offering-verses for the eleven after-offerings of the animal sacrifice that consists in offering a he-goat to the Aśvins, a ram to Sarasvatī, and a bull to Indra, on the fourth day of the Sautrāmaṇi ceremony.]  

104 sārasvatī is the reading of VS. 21.56.  

(a) (F) (trārvaruṇa)

"Divine" and "two;" of his eye, the offering-verses of the dedication accept (and) offer the offering.

(b) (F) (trārvaruṇa)

"Divine" and "two;" of the door, the breath in the breath is gracious; For the breath, one who is empty; —Recite.

(c) (F) (trārvaruṇa)

"Divine" and "two;" of the Aśvins, that Sarasvatī, the Indra, the Sarasvatī and the Indra, likewise the desirer of grace; (a share) of the offering-offering.

(d) (F) (trārvaruṇa)

"Divine" and "two;" of the Aśvins, that Sarasvatī, the Indra, the Sarasvatī and the Indra, likewise the desirer of grace; (a share) of the offering-offering.

(e) (F) (trārvaruṇa)

"Divine" and "two;" of the Aśvins, that Sarasvatī, the Indra, the Sarasvatī and the Indra, likewise the desirer of grace; (a share) of the offering-offering.

(f) (F) (trārvaruṇa)

"Divine" and "two;" of the Aśvins, that Sarasvatī, the Indra, the Sarasvatī and the Indra, likewise the desirer of grace; (a share) of the offering-offering.
(a) (For the first after-offering, the Maitrāvaruṇa should say:) "Divine is the sacrificial grass. Sarasvati and the two Aśvins, with sacrificial grass, have given to Indra, like fiery energy, the most godly sight of his eyes, and manly power.—For the benefit of the desirer of wealth, let them graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(b) (For the second after-offering, the Maitrāvaruṇa should say:) "Divine are the doors. The two Aśvins, the two physicians (of the gods), and Sarasvati, and the doors, have given to Indra, like the life breath in the nose, his valor, and manly power.—For the benefit of the desirer of wealth, let them graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(c) (For the third after-offering, the Maitrāvaruṇa should say:) "Divine are Dawn and Night. The two Aśvins, the two physicians (of the gods), and Sarasvati, with Dawn and Night, have given to Indra, like strength, the voice in his mouth, and manly power.—For the benefit of the desirer of wealth, let them graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(d) (For the fourth after-offering, the Maitrāvaruṇa should say:) "Divine are the two cherishing ones. The two Aśvins, the good protector (i.e., Indra himself), and Sarasvati, with the two cherishing ones, have given to Indra, like the hearing of his ears, his fame, and manly power.—For the benefit of the desirer of wealth, let them graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(e) (For the fifth after-offering, the Maitrāvaruṇa should say:) "Divine are Urjā (the strong one) and Aḥuti (the oblation), the two bountiful milk-cows. With (their) milk, do you, Sarasvati and the two Aśvins, the two physicians (of the gods), help Indra. Like brilliant light, the two Aḥutis (i.e., Urjā and Aḥuti) give (to Indra) (as the milk) of their breasts, manly power.—For the benefit of the desirer of wealth, let them graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(f) (For the sixth after-offering, the Maitrāvaruṇa should say:) "Divine are the two physicians of the gods. The two (divine) Hotars, the two Aśvins, and Sarasvati, with the vaṣat-calls, (have helped) Indra. Like a light in the heart, with the two (divine) Hotars, they (i.e., the two Aśvins and Sarasvati) have given (to Indra) intelligence, and manly power.—For the benefit of the desirer of wealth, let them graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(g) (For the seventh after-offering, the Maitrāvaruṇa should say:) "Divine are the three, the three goddesses. Sarasvati, the two Aśvins, Bhratari and Iṣa have given to Indra, like vital energy in the middle (of his body), in his navel, manly power.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(h) (For the eighth after-offering, the Maitrāvaruṇa should say:) "Divine is Indra Narāśaṁśa (i.e., the Indra-like Narāśaṁśa). Protected in three ways, with Sarasvati and the two Aśvins, his chariot is moving. Like seminal fluid, Tvaṣṭar gives to Indra his beautiful form, his immortal birth place, and manly power.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(i) (For the ninth after-offering, the Maitrāvaruṇa should say:) "Divine is Indra Vanaspati (i.e., the Indra-like lord of the forest, the Indra-like sacrificial post). The golden-leaved one (is) with the two Aśvins; the good-fruit ed one (is) with Sarasvati. The sweet liquor is cooked (i.e., is prepared) for Indra. Just as strength (produces) swiftness, just as the bull (produces) wrath, (so) the lord of the forest gives us manly powers.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them (the lord of the forest, the two Aśvins and Sarasvati) graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(j) (For the tenth after-offering, the Maitrāvaruṇa should say:) "Divine is the sacrificial strew of water-plants. Spread out at the sacrifice by the two Aśvins, soft as wool, the comfortable seat of Sarasvati is thy seat, O Indra. For thy dominion, they (i.e., the two Aśvins and Sarasvati) have given (to thee) with the sacrificial strew, the king Passion, and manly power.—For the benefit of the desirer of wealth, let them graciously accept
order to prompt him to recite the sūktavāja (the utterance of the good words), at the animal sacrifice that consists in offering a he-goat to the Aśvins, a ram to Sarasvati, and a bull to Indra, on the fourth day of the Sautrāmanī ceremony.

(a) "Today this Sacrificer, who has offered what has been pressed out (i.e., the Surā) and what has not been pressed out (i.e., milk), has chosen Agni as his Hotar,—he who cooked the offerings that were to be cooked, who cooked the sacrificial cakes, who drew the draughts of (milk and Surā), who fettered (to the sacrificial post) (and slaughtered) a he-goat for the two Aśvins, and for Sarasvati and Indra,—who fettered (to the sacrificial post) (and slaughtered) a ram for Sarasvati, and for Indra and the two Aśvins,—who fettered (to the sacrificial post) (and slaughtered) a bull for Indra, and for the two Aśvins and Sarasvati."

(b) "Today the lord of the forest (i.e., the sacrificial post) became, through the he-goat, a good resting place for the two Aśvins, and for Sarasvati and Indra; through the ram, (a good resting place) for Sarasvati, and Indra; the two Aśvins; through the bull, (a good resting place) for Indra, and for the two Aśvins and Sarasvati."

(c) "They have eaten them (i.e., the he-goat, the ram, and the bull), beginning with the fat (of the omenta). They have accepted the cooked offerings; they have delighted in the draughts (of milk and of Surā). The two Aśvins have drunk; Sarasvati, and Indra, the good protector, the slayer of Vyṛtra, (have drunk) the delicious Somas. They have listened to praise and rejoicing; filled with joy, they ate. They have delighted in the hymns of praise."

(d) "Today this Sacrificer, who has offered what has been pressed out and what has not been pressed out, O Rṣi of Rṣi-descent, O grandson of Rṣi, has chosen thee out of many who had come,—thinking: 'this one (as Hotar) will, by his worship, acquire for me precious goods among the gods.'"

(e) "The divine gifts that the gods have given, do thou wish them (O Hotar), for this Sacrificer, and approve them,—when thou art urged, O Hotar, to (utter) the auspicious words,

106 Here, as in some other mantras of Tait.-Br. 2.6, the present participle is used as a finite verb. Cf. Macdonell, A Vedic Grammar for Students, page 329.
when thou art] prompted, as a human (Hotar), to (say) 'the good words,' say 'the good words.'"

2.6.16

(a) usántas tvā hāvamāhe [usántaḥ śāṃdihimahi, usān usatā a vaha pitṛn hāvise āttave].

(b) a no agne sukėtūnā (corr.: sukėtūnā) [rayīm visvāyupaśasam, mārdikām dheī jivāse].

(c) tvāṁ soma mahā bhāgām [tvām yūna rtāyate, dāksaṁ dahāsi jivāse].

(d) tvāṁ soma prá cikito manisā [tvāṁ rājaśthām anu neśī pāṃtham, tāv prāṇi pitāro na indo devēṣu rātan abhajanta dhṛṣṭa].

(e) tvāyā hi nib pitāraḥ soma pūrve [kārmaṅi cakruḥ pavamāna dhṛṣṭaḥ, vanvāni avātāḥ paridhīϕo ṣapu 'rṣu virēbhū āśvair maghāva bhavā naḥ].

(f) tvāṁ soma pitṛhiḥ samvīdānaḥ [ānu dyāvīṛthivī ā tatāna, tasmāi ta indo haviṣa ivdhema vayāṁ syāma pátyo rayīnām].

(g) bārhiṣadāḥ pitāraḥ [ūty āvāk, imā va hāvā cakruṁ juśadhvam, tā āga vaśa śāṃtama, āthā naḥ śām yor arapō dadhāta].

(h) ā hām pitṛn [svuviḍhārṇi avīṣi nāpātaḥ ca viśrāmaṇaṁ ca viśoḥ, bārhiṣaḍo ye śvadhāyā sutāsa bhājanta pitvās tā iḥa 'gamiṣṭaḥ].

(ī) āpāhūṭhīḥ pitāraḥ [somyasaḥ, bārhiṣeṣu nidhiṣu priyāṣu, tā āgamanu tā iḥa śrūvantu, ādhi bruvantu tē avatn avasnaṁ].

(j) agniśvāttāḥ pitaraḥ [ē 'hā gacchata, sādaḥ-sādaḥ sutada suprāṇtyaya, attaḥ haviṣṣi prāyatanaḥ bārhiṣi, āṭhā rayiḥ śavravin daḥdaṭana].

(k) agniśvāttāḥ rtumāto hāvamāhe, nāra-sāfrāṁ soleṣamāṁ yā aṣub, tē no ārvantaḥ suhāvantaḥ, śaṁ no bhavantu dīpāde śaṁ caṭūspaḍe.

(l) ye agniśvāttā yē 'agniśvāttāḥ [1], arhāmucāḥ pitaraḥ somyaśaḥ, pāre 'vare niṃtāso bhavantaḥ, ādvarantaḥ ite avatn avasnaṁ.

(m) vāṇyāvai dugdhe jusmaṁkāḥ karambham, udārāṇaḥ āvare pāre ca, agniśvāttā tūṭhiḥ samvīdānaḥ, ādvaraṅ ṣravantaḥ iḍaṁ jāvantaṁ.

(n) yād agne kavāvahana [pitṛn yāksyā rtavṛdhāḥ, prā ca hāvānyā vakṣaṇa devēbhyaḥ ca pitṛbyaḥ a].

(o) tvām agna iḍiṭa jātevedaḥ [avād dhavāni surabhīṁ krtvā, prā dāḥ pitṛbhyaḥ svadhāyā te akṣaṁ adhi tvām deva prāyatā haviṣṣa].

(ρ) mātalī kavyāḥ [yamō áṅgirōbhīr bṛhas-pātīr ṭvakbhir vāvṛdhānāḥ, yāhī ca deva vāvṛdhūr yē ca devā, svāḥā 'ṇyā svadhāyā 'ṇyā madanti].

(y) ye tāṭṛpur devatā jēhmaṁkāḥ, hrotvi-dhāḥ stōmaṇaṭṭāso arkaḥ, ā gne yāhi suvidē- trebhir arvān, satyāṁ kavyāḥ pitṛbhīr gharma-sādhībhī.

(r) havyāvahām ajāraṁ purupiyyām, agnīṁ gṛṣṭhaṁ hāvivaḥ sapāryaṁ, upāsadaṁ kavyāvahāṁ pitṛṇāṁ, sā naḥ prajāṁ virāvatiṁ śaṁcruvatu [2].

[This chapter contains the stanzas which should be recited at the sacrifice offered to the Fathers, that takes place when, after the ceremony of the Avabhṛtha (i.e., the conclusive bath), the Sacrificer has solemnly addressed the Ahavanīya fire, and has offered in that fire a libation of melted butter. Cf. 2.6.6.m-n.]

(a) "Eagerly we invoke thee [; eagerly we would kindle thee. Eager do thou bring the eager ones, the Fathers, to eat the oblation." [10]

(b) "Graciously give us, O Agni [the wealth that procures prosperity for the whole duration of life, and thy compassion, that we may live]."

(c) "To the aged one, O Soma, thou givest happiness [; to the young one, who observes the sacred law, thou givest ability, that he may live]."

(d) "Do thou reveale thyself by (thy) wisdom, O Soma [; do thou lead (us) along the straightest path; through thy guidance, O Soma, our Fathers wisely divided the treasure among the gods]."

(e) "By thee, O Soma Pavamāna, our ancient Fathers [wisely performed the sacrifices. Conquering, unattached, do thou open the barriers. Be generous to us in heroes and horses]."

(f) "Thou, O Soma, in accord with the Fathers [; hast spread thyself over sky and

109 = TS. 2.6.12.a. Cf. RV. 10.16.12.—According to Sāyana, this stanza should be recited as a sāṃdikēn, i.e., as a stanza accompanying the laying of kindling wood.

110 Cf. RV. 1.79.9.—According to Sāyana, this stanza should be recited as the purō 'nudkāya (invitation-verse) for the offering of the first āyabhāga (butter portion).

111 = RV. 1.91.7.—According to Sāyana, this stanza should be recited as the purō 'nudkāya for the offering of the second āyabhāga.

112 = TS. 2.6.12.c = RV. 1.91.1.—According to Sāyana, this stanza should be recited as a purō 'nudkāya (invitation-verse), enumerating the last one.— Vṛtā-īrṇa.
earth. To thee, O Soma, let us sacrifice with the oblation. Let us be lords of riches."

(g) "O Fathers, who sit on the sacrificial strew [come hither with your aid. We have made these offerings for you; enjoy them. Come (to us) with your most healing aid, and give us health and wealth, without any harm]."

(h) "I have found the [benevolent] Fathers [and the son, and the highest] step of Visuṣ (i.e., heaven). They (i.e., the Fathers), who sit on the sacrificial strew and enjoy, with the svadāḥ-offering, the drink that has been pressed out (for them), are most eager to come hither."

(i) "The Fathers who are entitled to drink the Soma] have been invited [to the oblations they love, served to them on the sacrificial strew. May they come hither; may they hear us here; may they speak for us; may they help us]."

(j) "O Fathers who have been tasted by Agni [come hither. Sit down, each on his seat, O ye who are of good guidance. Eat the offerings set out on the sacrificial strew, and give us the wealth that consists in unimpaired manly sons]."

(k) "We invoke the Fathers who have been tasted by Agni and come at the proper time, (the Fathers) who have enjoyed the Soma-drink in Narāśaṃśa (i.e., in Agni, i.e., in the fire). May they be quickly coming, and easily invoked. May they be for, propitious to the two-footed ones (i.e., to our men), propitious to our four-footed ones (i.e., to our cattle)."

(l) "Let the Fathers who have been tasted by Agni, and those who have not been tasted by Agni, the Fathers who deliver from distress, the Fathers who are entitled to drink the Soma, those who are more remote and those who are nearer,—let them, who are becoming immortal, speak for us and help us."

(m) "Let the Fathers who are fond of the gruel (cooked) in the milk of a cow whose calf is dead, the Fathers who have been tasted by Agni, those who are nearer and those who are more remote, rising, accompanied by the Seasons,—let them, with Indra, enjoy this oblation."

(n) "When, O Agni, O bearer of the oblations to the Fathers [thy sacrifice to the righteous Fathers, thou shalt bear the oblations to the gods and to the Fathers]."

(o) "Thou, O Agni, having been praised, O Jātavedas [hast carried the oblations, making them fragrant. Thou hast given them to the Fathers, and they are at the Svadhā-call. Do thou eat, O god, the offerings set before thee."

(p) "Mātali with the Kavyas [Yama with the Áṅgiras, Bṛhaspati rejoicing with the Rkvans (i.e., the Singers),—those whom the gods have gladdened and those who have gladdened the gods,—some (of them) rejoice in the Svāhā-call, the others in the Svadhā-call]."

(q) "With those (Fathers) who, with wide opened mouths, have satiated themselves among the gods, (with those Fathers) who, delighting in the sacrifice, have fashioned their songs into hymns of praise, with those (Fathers) who are benevolent, do thou come hither, O Agni, with the true Kavyas, with the Fathers who sit near the Gharma-caudron."

(r) "Worshipping, with melted butter as sacrificial substance, Agni, the bearer of the oblations, the undecaying (ever young) god, who is dear to many, I have reverently approached the god who conveys the kavya-oblations to the Fathers.—May he put together for us a progeny rich in manly sons."

2.6.17

(a) hōta yakṣad īdhas padé, samidāhānām māhad yāsāh, sūṣamiddhām vāreṇyam, aṇgim indram vayoḥḥasam, gāyaṭṛim chāndā indriyam,

(b) hōta yakṣad vṝdhāḥ[3], dvīm gām vāyō dādhat; vṝdhāḥ [corr.: brahmaṃ] paṅkiti chāndā, vṝdhāḥ tristhāt bhāṣṭhavāḥ gām hōtār yājya.

(c) hōta yakṣad vṝdhāḥ, hōtār vṝdhāh vayoḥḥasam, tristhāt bhāṣṭhavāḥ gām hōtār yājya.

(d) hōta yakṣad vṝdhāḥ, hōtār vṝdhāḥ vayoḥḥasam, tristhāt bhāṣṭhavāḥ gām hōtār yājya.

(e) hōta yakṣad vṝdhāḥ, hōtār vṝdhāḥ vayoḥḥasam, tristhāt bhāṣṭhavāḥ gām hōtār yājya.

(f) hōta yakṣad vṝdhāḥ, hōtār vṝdhāḥ vayoḥḥasam, tristhāt bhāṣṭhavāḥ gām hōtār yājya.

(g) hōta yakṣad vṝdhāḥ, hōtār vṝdhāḥ vayoḥḥasam, tristhāt bhāṣṭhavāḥ gām hōtār yājya.

(h) hōta yakṣad vṝdhāḥ, hōtār vṝdhāḥ vayoḥḥasam, tristhāt bhāṣṭhavāḥ gām hōtār yājya.

(i) hōta yakṣad vṝdhāḥ, hōtār vṝdhāḥ vayoḥḥasam, tristhāt bhāṣṭhavāḥ gām hōtār yājya.

(j) hōta yakṣad vṝdhāḥ, hōtār vṝdhāḥ vayoḥḥasam, tristhāt bhāṣṭhavāḥ gām hōtār yājya.

(k) hōta yakṣad vṝdhāḥ, hōtār vṝdhāḥ vayoḥḥasam, tristhāt bhāṣṭhavāḥ gām hōtār yājya.

(l) hōta yakṣad vṝdhāḥ, hōtār vṝdhāḥ vayoḥḥasam, tristhāt bhāṣṭhavāḥ gām hōtār yājya.

(m) hōta yakṣad vṝdhāḥ, hōtār vṝdhāḥ vayoḥḥasam, tristhāt bhāṣṭhavāḥ gām hōtār yājya.

(n) hōta yakṣad vṝdhāḥ, hōtār vṝdhāḥ vayoḥḥasam, tristhāt bhāṣṭhavāḥ gām hōtār yājya.

(o) hōta yakṣad vṝdhāḥ, hōtār vṝdhāḥ vayoḥḥasam, tristhāt bhāṣṭhavāḥ gām hōtār yājya.

(p) hōta yakṣad vṝdhāḥ, hōtār vṝdhāḥ vayoḥḥasam, tristhāt bhāṣṭhavāḥ gām hōtār yājya.

(q) hōta yakṣad vṝdhāḥ, hōtār vṝdhāḥ vayoḥḥasam, tristhāt bhāṣṭhavāḥ gām hōtār yājya.

(r) hōta yakṣad vṝdhāḥ, hōtār vṝdhāḥ vayoḥḥasam, tristhāt bhāṣṭhavāḥ gām hōtār yājya.

(s) hōta yakṣad vṝdhāḥ, hōtār vṝdhāḥ vayoḥḥasam, tristhāt bhāṣṭhavāḥ gām hōtār yājya.

(t) hōta yakṣad vṝdhāḥ, hōtār vṝdhāḥ vayoḥḥasam, tristhāt bhāṣṭhavāḥ gām hōtār yājya.

(u) hōta yakṣad vṝdhāḥ, hōtār vṝdhāḥ vayoḥḥasam, tristhāt bhāṣṭhavāḥ gām hōtār yājya.

(v) hōta yakṣad vṝdhāḥ, hōtār vṝdhāḥ vayoḥḥasam, tristhāt bhāṣṭhavāḥ gām hōtār yājya.

(w) hōta yakṣad vṝdhāḥ, hōtār vṝdhāḥ vayoḥḥasam, tristhāt bhāṣṭhavāḥ gām hōtār yājya.

(x) hōta yakṣad vṝdhāḥ, hōtār vṝdhāḥ vayoḥḥasam, tristhāt bhāṣṭhavāḥ gām hōtār yājya.

(y) hōta yakṣad vṝdhāḥ, hōtār vṝdhāḥ vayoḥḥasam, tristhāt bhāṣṭhavāḥ gām hōtār yājya.

(z) hōta yakṣad vṝdhāḥ, hōtār vṝdhāḥ vayoḥḥasam, tristhāt bhāṣṭhavāḥ gām hōtār yājya.
tryávīṁ gāṁ vāyo dādhat; vētv ājyasya hōtar yāja.

(b) hōṭā yakṣaḥ cchūcivratam, tānūnapātam udhbhādam, yāṁ gārtham ādītar dadhē [1], śucīṁ īndraṁ vayodhāsam, uṣṭhām chānda indriyāṁ, dītyāvahāṁ gāṁ vāyo dādhat; vētv ājyasya hōtar yāja.

(c) hōṭā yakaṣad idēṇyam, idētām vṛtrahāntaṁ, idābhir ēcyāṁ sāhaḥ, sōmaṁ īndraṁ vayodhāsap, anuṣṭubhāṁ chānda indriyāṁ, trivatsāṁ gāṁ vāyo dādhat [2], vētv ājyasya hōtar yāja.

(d) hōṭā yakaṣat subariṣadām, puṣaṇvāntam āmartyam, sīdantaṁ barhiśi priyē, amētē īndram vayodhāsam, bṛhatṁ chānda indriyāṁ, pānāviṁ gāṁ vāyo dādhat; vētv ājyasya hōtar yāja.

(e) hōṭā yakaṣad vyācasaviṁ, svāyaṁā ṛṭvīḍhaḥ [3], dvāro devīṁ hiranyāyāṁ, bhramāna (corr.: bhramāṇa)[127] īndraṁ vayodhāsam, pāṅkīṁ chānda ihe 'ndriyāṁ, turyāvahāṁ gāṁ vāyo dādhat; vētv ājyasya hōtar yāja.

(f) hōṭā yakaṣat parāsaaśē, sūśīpē bṛhat ubhē, nākośāna nā darṣatē, viśvam īndraṁ vayodhāsam, trīṣūbham chānda indriyāṁ [4], ṣaṅṭhāvahāṁ gāṁ vāyo dādhat; vētv ājyasya hōtar yāja.

(g) hōṭā yakaṣat prācetasā, devānaṁ uttamām yāsaḥ, hōṭārā dāivyā kavī, saṃju 'ndraṁ vayodhāsam, jāgatiṁ chānda ihe 'ndriyāṁ, anāvahāṁ gāṁ vāyo dādhat; vētv ājyasya hōtar yāja.

(h) hōṭā yakaṣat pēasaviṁ [5], tisrō devīṁ hiranyāyāṁ, bhūrīrī bhṛhat mahīṁ, pātim īndraṁ vayodhāsam, virājām chānda ihe 'ndriyāṁ, dhenuṁ gāṁ nā vāyo dādhat; vētv ājyasya hōtar yāja.

(i) hōṭā yakaṣat surētasā, tvāṣṭārām puṣṭivārdhanam, rūpāṁ bhṛhatam pēthak, puṣṭiṁ īndraṁ vayodhāsam [6], dvipaṇām chānda ihe 'ndriyāṁ, ukṣaṇām gāṁ nā vāyo dādhat; vētv ājyasya hōtar yāja.

(j) hōṭā yakaṣat cchākratam, hiranyaparṇam ukthāṇam, raśanāṁ bhṛhatam vaśīṁ, bhāgām īndraṁ vayodhāsam, kaukīṁ chānda ihe 'ndriyāṁ, vaśāṁ vēhātam gāṁ nā vāyo dādhat; (corr.: gāṁ vāyo dādhat) [128]; vētv ājyasya hōtar yāja.

(k) hōṭā yakaṣat svāhākṛtiṁ, agniṁ gṛhāpyam pēthak, vāraṇaṁ bhaṣṣaṇām kavīṁ, kṣatrām īndraṁ vayodhāsam, āticchandasaṁ chānda

[This chapter contains the eleven formulas which the Maitrāvaruṇa should utter in order to prompt the Hotar to recite the yājya for the eleven fore-offerings of the animal sacrifice that takes place at the end of the Sautrāmanī ceremony, after the sacrifice to the Fathers, and consists in offering an animal sacred to Indra Vayodhas (i.e., Indra, the bestower of vital strengths).]

(a) "Let the Hotar worship the great glory flaming on the footstep of invigorating food, the excellent one who has been well kindled. Agni, (and thereby) Indra, the bestower of vital strength,—let the Hotar worship him—giving him the Gāyatri metre, manly vigor, a cow of eighteen months, and vital strength.—Let him graciously accept the butter offering.—O Hotar, recite the offering formula."

(b) "Let the Hotar worship him whose ordinances are pure, the bursting Tanūnapāṭṭ, whom as an embryo Aditi conceived, (and thereby) the pure Indra, the bestower of vital strength,—let the Hotar worship him—giving him the Usṇīśa metre, a two-year-old cow, and vital strength.—Let him graciously accept the butter offering.—O Hotar, recite the offering formula."

(c) "Let the Hotar worship him who is to be magnified, the magnified best slayer of Viṣṇu, the force which is to be magnified with invigorating foods, Soma, (and thereby) Indra, the bestower of vital strength,—let the Hotar worship him—giving him the Anuṣṭubh metre, manly vigor, a three-year-old cow, and vital strength.—Let him graciously accept the butter offering.—O Hotar, recite the offering formula."

(d) "Let the Hotar worship him who is sitting on good sacrificial grass, the immortal one who is accompanied by Pūṣan, him who is sitting on the dear sacrificial grass, in immortality, Indra, the bestower of vital strength,—let the Hotar worship him—giving him the Bhṛhatī metre, manly vigor, a thirty-month-old cow, and vital strength.—Let him graciously accept the butter offering.—O Hotar, recite the offering formula."

(e) "Let the Hotar worship the wide-opening ones, which grant a good entrance, and foster the Sacred Order, the golden divine doors,—(and thereby) the Brahman priest, Indra, the bestower of vital strength,—let the Hotar worship him—giving him the Paṅkti metre here, manly

127 It seems impossible to maintain the reading bhramāna; bhramāna is the reading of VS. 28.28.
128 gāṁ vāyo dādhat is the reading of VS. 28.28.
vigor, a four-year-old bull, and vital strength.—Let him graciously accept the butter offering.—O Hotar, recite the offering formula.

(f) "Let the Hotar worship the two well-adorned ones, the two lofty well-decorated ones, Dawn and Night, like two beautiful women, (and thereby) the universal Indra, the bestower of vital strength,—(let the Hotar worship him) giving him the Triṣṭubh metre, manly vigor, a six-year-old bull, and vital strength.—Let him graciously accept the butter offering.—O Hotar, recite the offering formula."

(g) "Let the Hotar worship the two attentive ones, the greatest glory of the gods, the two divine Hotars, the sages, the two united companions, (and thereby) Indra, the bestower of vital strength,—(let the Hotar worship him) giving him the Jagati metre here, manly vigor, a draught of milk, and vital strength.—Let him graciously accept the butter offering.—O Hotar, recite the offering formula."

(h) "Let the Hotar worship the (three) well-adorned ones, the three golden goddesses, the Bhāratis (i.e., Bhārati, Iśa and Sarasvatī), the lofty ones, the great ones, (and thereby) Indra, the bestower of vital strength,—(let the Hotar worship him) giving him the Viṣṇu metre here, manly vigor, and vital strength, like a milch cow (i.e., as bountiful as a milch cow).—Let him graciously accept the butter offering.—O Hotar, recite the offering formula."

(i) "Let the Hotar worship him who is rich in seminal fluid, Tvaṣṭar, who fosters prosperity, who bears several forms, (who is) prosperity,—(and thereby) Indra, the bestower of vital strength,—(let the Hotar worship him) giving him the Dvīpād metre here, manly vigor, and vital strength like a bull (i.e., as powerful as a bull).—Let him graciously accept the butter offering.—O Hotar, recite the offering formula."

(j) "Let the Hotar worship the hundred-powered one, the praised golden-leaved one (i.e., the lord of the forest, i.e., the sacrificial post), who wears the lovely girdle (i.e., the cord with which the victim is to be attached), (and thereby) the gracious lord Indra, the bestower of vital strength,—(let the Hotar worship him) giving him the Kaṅkubh metre here, manly vigor, a barren cow, and vital strength.—Let him graciously accept the butter offering.—O Hotar, recite the offering formula."

(k) "Let the Hotar worship the Consecrations with the svāhā-call, Agni Gṛhapati (the lord of the house), separately, Varuṇa the physician, the sage, Dominion, (and thereby) Indra, the bestower of vital strength,—(let the Hotar worship him) giving him the Aticchandāsa metre (i.e., the hypermetrical metre), great manly vigor, a bull, and vital strength.—Let him graciously accept the butter offering.—O Hotar, recite the offering formula."

2.6.18

(a) sāmidhoh agniḥ samidhā, sūsamidhdo vāryaḥ, gāyatrī chanda indriyāḥ, tryāvīr gauryā vāya dadhuḥ.
(b) tānūnāpāc chūcivraṭaḥ, tānūnāpāc ca sāravati (corr.: tānūnāpāt sāravati), uṣṇik chanda indriyāṃ dityavād gauryā vāya dadhuḥ.
(c) īḍāhīr agniḥ īḍāḥ, sómo dēvo āmartyāḥ [1], anuṣṭūp chanda indriyām, trātvasā gauryā vāya dadhuḥ.
(d) subhārīgī pūṣaṇvān, stiṣṭārāvī āmartyāḥ, bhṛati chanda indriyām, pānīcāvī gauryā vāya dadhuḥ.
(e) dūrō devī dīśo mahīṁ, brahmā devō bhṛpasāti, paṅktīs chanda ihē 'ndriyām, turya-vād gauryā vāya dadhuḥ [2].
(f) uṣē yahvī supēsāsā, vīsē devā āmartyāḥ (corr.: āmartyāḥ), triṣṭuḍ chanda indriyām, paṁstvādā gauryā vāya dadhuḥ.
(g) dāivyā hotārā bhiṣajā (corr.: dāivyā hotārā bhiṣajā), indrēna saṃyāja yujjā, jāgati chanda ihē 'ndriyām, anātvdvān gauryā vāya dadhuḥ.
(h) tisā iḍaḥ sāravati, bhārati maruto vīṣā [3], vīraḥ chanda ihē 'ndriyām, dhenūr gauryā vāya dadhuḥ.
(i) tvāṣṭa turpo adbhutaḥ, indrāṅgī puṣṭi-vārdhanā, dviṅpāc chanda ihē 'ndriyām, ukṣā gauryā vāya dadhuḥ.
(j) śamitā no vānaśpātiḥ, savitā prasūvān bhāgām, kakūc chanda ihē 'ndriyām, vaṣā vēhād gauryā vāya dadhuḥ (corr.: vaṣā vēhād vāya dadhuḥ). [10]
(k) svāhā vajjam vāraṇaḥ, suṣaṭhro bheṣa-jam karat, aticchandāsa chanda indriyām, bṛhād rṣabha gauryā vāya dadhuḥ [4].

This chapter contains the yājyās (offering-verses) which should be recited by the Hotar for the eleven fore-offerings of the animal sacrifice offered to Indra Vayodhas.

(a) "Agni (the Fire god), who has been kindled with fuel, the excellent one, who has

been well kindled, the Gāyatrī metre, and a cow of eighteen months have given (to Indra) manly vigor and vital strength.

(b) "Tanūnapāt, whose ordinances are pure, Tanūnapāt, Sarasvati, the Uṣṇih metre, and a two-year-old cow have given (to Indra) manly vigor and vital strength."

(c) "Agni, who is to be magnified with invigorating food, Soma the god immortal, the Auṇāṣṭubh metre, and a three-year-old cow have given (to Indra) manly vigor and vital strength."

(d) "Sitting on good sacrificial grass, accompanied by Pāśan, Agni, the immortal, for whom sacrificial grass has been spread out, the Bṛhatī metre, and a thirty-month-old cow have given (to Indra) manly vigor and vital strength."

(e) "The divine doors, the great Regions of space, the god Brahman, Bṛhaspati, the Pañkiti metre, and a four-year-old bull have given (to Indra) manly vigor here and vital strength."

(f) "Dawn and Night, the two youthful, well-adorned (goddesses), the immortal Viśve Devāh, the Triṣūṭih metre, and a six-year-old bull have given (to Indra) manly vigor and vital strength."

(g) "The two divine Hotars, both physicians, the two close-united companions of Indra, the Jagati metre, and a draught ox have given (to Indra) manly vigor here and vital strength."

(h) "The three (goddesses), Iḍā, Sarasvati and Bṛhatī, the Marut-clans, and the Virāj metre, like a milk-cow, have given (to Indra) manly vigor here and vital strength."

(i) "Tvāṣṭar, rich in seminal fluid, the wonderful one, Indra and Agni, the fetus of prosperity, and the Dvipād metre, like a bull, have given (to Indra) manly vigor here and vital strength."

(j) "Our slaughterer, the lord of the forest (i.e., the sacrificial post), Savitar, who produces abundance, the Kauñbah metre, and a barren cow have given (to Indra) manly vigor here and vital strength."

(k) "Svāhā! Let Varuṇa, who rules well, make the sacrifice a remedy. The Atrīchandas metre (the hypermetrical metre), and a bull (and Varuṇa) have given (to Indra) great manly vigor and vital strength."

2.6.19

(b) grīṃśeṇa devā rtūnā, rudrah paṅcadaśē
stutām, bṛhatā yāsāsā bālam, havīr īndre váyo
dadhūḥ.

(c) varṣābhīr rtūnā "dītyāh, stōme saṃpadaśe
stutām [1], vairūpeṇa viśā ṣaṣā, havīr īndre
cvāyo dadhūḥ.

(d) śāradēna rtūnā devāḥ, ekaviśā bṛhāvah
stutām, vairājēna śriyā śēyām, havīr īndre
cvāyo dadhūḥ.

(e) hemantēna rtūnā devāḥ, marūtas triṇāvē
stutām, bālēṇa śākvarī ṣāḥaḥ, havīr īndre
cvāyo dadhūḥ.

(f) saśīrēna rtūnā devāḥ, strayāśrhīśe 'mītān
stutām, satyāṇa revāṭih ṣāṭrām, havīr īndre
cvāyo dadhūḥ [2].

[This chapter contains the three puro 'nuvākyās and the three yājyās which should be recited by the Hotar at the animal sacrifice offered to Indra Vayodhas, for the offering of the omentum, for the offering of the sacrificial cake, and for the offering of the sacrificial substance of the victim's body.]

(a) (For the offering of the omentum, the Hotar should recite as puro 'nuvākyā:)

"With the Spring Season, the gods, (who are)
the Vasus, have given to Indra the oblation
(that is) praised with the Trīvṛt (Stoma) and
with the Ratāṃṭara (Sāman), (which is) fiery
energy,—(and thereby they have given to him)
their vital strength."

(b) (For the offering of the omentum, the Hotar should recite as yājyā:)

"With the Summer Season, the gods, (who are)
the Rudras, have given to Indra, as power,
the oblation (that is) praised in the Paṃcaddāśa
(Stoma) with the Bṛhatī (Sāman), (which is) glory,
—(and thereby they have given to him)
their vital strength."

(c) (For the offering of the sacrificial cake, the Hotar should recite as puro 'nuvākyā:)

"With the Rainy Season, the Ādityas have
given to Indra the oblation (that is) praised in the Saṃptaṭāśa (Stoma) with the Vairūpā
(Sāman), (which is) people and power,—(and
dependent they have given to him) their vital strength."

(d) (For the offering of the sacrificial cake, the Hotar should recite as yājyā:)

"With the Autumn, the gods, (who are) the
Ṛbhus, have given to Indra, as splendor, the
oblation (that is) praised in the Ekāṃśa
(Stoma) with the Vairāja (Sāman), (which is) splendor,—(and thereby they have given to him)
their vital strength."
(e) (For the offering of the sacrificial substance of the victim's body, the Hotar should recite as puro 'numākyā:)

"With the Winter, the gods, (who are) the Maruts, have given to Indra, as power, the obligation (that) is praised in the Triṣṇava (Stoma) (i.e., the Stoma of thrice nine parts), and, with force, the Śakvari (i.e., the Śakvari-verses),—

and thereby they have given to him) vital strength."

(f) (For the offering of the sacrificial substance of the victim's body, the Hotar should recite as yājya:)

"With the Dewy Season, the gods have given to Indra, as immortal ruling power, the obligation (that) is praised in the Trayastrimśa (Stoma) (i.e., the Stoma of thirty-three parts), and, with truth, the Revatiś (i.e., the Revati-stanza),—

and thereby they have given to him) vital strength."

2.6.20

(a) devāṁ barhī īndraṁ vayoḍhāsam, devāṁ devā maṁ avadhyāt, gāyatriyā chāndase īndriyām, tēja īndre vāyo dādhat, vasuvāne vasudhyāsya vētā yājā.

(b) devīr dvāro devāṁ īndraṁ vayoḍhāsam, devīr devā maṁ avadhyāt, uṣṇīḥ chāndase īndriyām, pṛṇāṁ īndre vāyo dādhat, vasuvāne vasudhyāsya viyantu yājā.

(c) devī īndraṁ vayoḍhāsam, tēṣa īndre vāyo dādhat, vasuvāne vasudhyāsya viyantu yājā.

(d) devīr jōṣṭri devāṁ īndraṁ vayoḍhāsam, devīr devā maṁ avadhyāt, brhatyā chāndase īndriyām, sṛōtram īndre vāyo dādhat, vasuvāne vasudhyāsya viyantu yājā.

(e) devī rājāḥrī devāṁ īndraṁ vayoḍhāsam, devīr devā maṁ avadhyāt, pāṅktyā chāndase īndriyām, ṣvāram īndre vāyo dādhat, vasuvāne vasudhyāsya viyantu yājā.

(f) devī dāvā hōtārī devāṁ īndraṁ vayoḍhāsam, devīr devā maṁ avadhyāt, triṣṭūbhā chāndase īndriyām, tvāśī īndre vāyo dādhat, vasuvāne vasudhyāsya viyantu yājā.

(g) devīs tīrṇrī tīrṇrī devīr vayoḍhāsam, pāṭīm īndram avadhyān, jāgatyā chāndase īndriyām, bālām īndre vāyo dādhat, vasuvāne vasudhyāsya viyantu yājā.

(h) devī rānāśāṁso devāṁ īndram vayoḍhāsam, devīr devā maṁ avadhyāt, virājā chāndase īndriyām, rēta īndre vāyo dādhat, vasuvāne vasudhyāsya vētā yājā [4].

(i) devīr vānaspātīr devāṁ īndraṁ vayoḍhāsam, devīr devā maṁ avadhyāt, dīvīpādā chāndase īndriyām, bhāgām īndre vāyo dādhat, vasuvāne vasudhyāsya vētā yājā.

(j) devīs barīrī īndraṁ vayoḍhāsam, devīs (corr.: devāṁ)32 devā maṁ avadhyāt, kakūḥ chāndase īndriyām, yāsa īndre vāyo dādhat, vasuvāne vasudhyāsya vētā yājā.

(k) devī rōghī sviṣṭakṛtī devāṁ īndraṁ vayoḍhāsam, devīs (corr.: devāṁ)32 devā maṁ avadhyāt, aticchandasa īndriyām, kṣattrām īndre vāyo dādhat, vasuvāne vasudhyāsya vētā yājā [5].

This chapter contains the eleven formulas which the Maitrāvārūṇa should utter in order to prompt the Hotar to recite the yājya (offering-verses) for the eleven after-offerings of the animal sacrifice that is offered to Indra Vayoḍhās. The yājya which the Hotar should recite for the after-offerings on this occasion, are probably the same as the yājya for the after-offerings of the normal animal sacrifice, the text of which is found in Tait.-Br. 3.6.14.]

(a) "The divine Sacrificial Strew strengthened Indra, the bestower of vital strength; the divine one strengthened the god. With the Gāyatri metre it strengthened the manly vigor that gives to Indra fiery energy and vital strength.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let it graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(b) "The divine Doors strengthened the god Indra, the bestower of vital strength; the divine ones strengthened the god. With the Uṣṇī metre they strengthened the manly vigor that gives to Indra the vital breath and vital strength.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(c) "The two goddesses Dawn and Night strengthened the god Indra, the bestower of vital strength. With the Anuṣṭubh metre they strengthened the manly vigor that gives to Indra voice and vital strength.—For the benefit

131 i.e., the stanza that begins with reṣṭiḥ, i.e., RV. 1.30.13.

132 devām is the reading of VS. 28.44.
of the desirer of wealth (i.e., the Sacrificer), let them both graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(d) "The two Cherishing Ones strengthened the god Indra, the bestower of vital strength; the two divine ones strengthened the god. With the Bhāti metre they strengthened the manly vigor that gives to Indra the sense of hearing and vital strength.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them both graciously accept (a share) of the gift of wealth.
—Recite the offering-formula."

(e) "The two divine ones, Īrā (the strong one) and Āhuṭi (the oblation), strengthened the god Indra, the bestower of vital strength; the two divine ones strengthened the god. With the Pāńkti metre they strengthened the manly vigor that gives to Indra seminal fluid and vital strength.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them both graciously accept (a share) of the gift of wealth.
—Recite the offering-formula."

(f) "The two gods, the two divine Hotars, strengthened the god Indra, the bestower of vital strength; the two gods strengthened the god. With the Trisṭubh metre they strengthened the manly vigor that gives to Indra impetuous might and vital strength.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them both graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(g) "The goddesses (who are) three, the three goddesses (Īśā, Sarasvati, and Bhārati) strengthened their husband, Indra, the bestower of vital strength. With the Jagati metre they strengthened the manly vigor that gives to Indra force and vital strength.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them both graciously accept (a share) of the gift of wealth.
PROCEEDINGS
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VOLUME 113, NUMBER 1

CONTENTS

SAM HILLIARD 1

A Revision of the Bioluminescent Millipedes of the Genus
Motyria (Xystodesmidae, Polydesmida)
NELL B. CAUSEY AND DARWIN L. TIEMANN 14

The Kāmya Animal Sacrifices in the Taittirīya-Brāhmaṇa.
PAUL-EMILE DUMONT 34

Monieux.
NORMAN GOLB 67

THE AMERICAN PHILOSOPHICAL SOCIETY
INDEPENDENCE SQUARE
PHILADELPHIA
1969
THE KĀMYA ANIMAL SACRIFICES IN THE TAITTIRĪYA-BRĀHMAṆA

The Eighth Prāpṭha of the Third Kāṇḍa of the Taittirīya-Brāhmaṇa with Translation

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CONTENTS

Prefatory note

Abbreviations

The Kāmya animal sacrifices are animal sacrifices intended for the fulfillment of specific desires

2.8.1.a-f. Stanzas that should be recited at the animal sacrifice performed for a man who desires prosperity

2.8.1.g.l. Stanzas for a man who desires progeny

2.8.1.m-r. Stanzas for a man who desires cattle

2.8.1.s-x. Stanzas for a man who has been seized by Varuṇa

2.8.1.y-ṭṭ. Stanzas for a man who desires to be extended with cattle and blessed with offspring

2.8.2.a-f. Stanzas for a man who desires to be extended with cattle and blessed with offspring

2.8.2.g-I. Stanzas for a man who desires pre-eminence in sacred lore

2.8.2.m-r. Stanzas for a man who desires pre-eminence in sacred lore

2.8.2.s-x. Stanzas for a man who desires pre-eminence in sacred lore

2.8.2.y-ṭṭ. Stanzas for a man who desires power of speech

2.8.3.a-f. Stanzas for a man who is ill for a long time

2.8.3.g-l. Stanzas for a man who is engaged in a struggle with a rival

2.8.3.m-r. Stanzas for a man who is engaged in a contest

2.8.3.s-x. Stanzas for a man who desires a village

2.8.3.y-ṭṭ. Stanzas for a man whose prosperity is gone and who desires support

2.8.4.a-f. Stanzas for a man who is seized by evil

2.8.4.g-I. Stanzas for a man who being met for kingship does not obtain it

2.8.4.m-r. Stanzas for a man who has foes

2.8.4.s-x. Stanzas for a man who is long in exile

2.8.4.y-ṭṭ. Stanzas for a man who desires offspring

2.8.5.a-f. Stanzas for a man whose ancestors and himself, for three generations, have not drunk Soma

2.8.5.g-l. Stanzas for a man who is practicing witchcraft

2.8.5.m-r. Stanzas for a man who desires food

2.8.5.s-x. Stanzas for a man who desires food

2.8.5.y-ṭṭ. Stanzas that should be recited instead of the stanzas s-ṭṭ. at the same animal sacrifice performed for a man who desires pre-eminence in sacred lore

2.8.6.a-f. Stanzas that should be recited at the animal sacrifice performed for a man who desires power

2.8.6.g-I. Stanzas for a man who desires gain

2.8.6.m-r. Stanzas for a man who desires progeny

2.8.6.s-x. Stanzas for a man who is practicing witchcraft

2.8.7.a-f. Stanzas that should be recited at the animal sacrifice performed for a man who desires pre-eminence in sacred lore

2.8.7.g-l. Stanzas that should be recited instead of the stanzas e-ṭṭ. at the animal sacrifice performed for a man who practices witchcraft

2.8.7.i-n. Stanzas that should be recited at the animal sacrifice performed for a man who desires cattle

2.8.7.o-t. Stanzas that should be recited at the animal sacrifice performed for a man who, when a contest is joined, desires an agreement

2.8.7.s-x. Stanzas that should be recited at the animal sacrifice performed for a man who is a Bad Brāhmaṇa, desires to drink Soma

2.8.8.a-f. Stanzas that should be recited at the animal sacrifice performed for a man who desires "May I be possessed of food"

2.8.8.g-l. Stanzas that may be recited instead of e-ṭṭ. at the same animal sacrifice for the acquisition of food

2.8.8.m-r. Stanzas that should be recited at the animal sacrifice performed for the acquisition of eloquence

2.8.8.n. Stanzas that may be recited instead of s-ṭṭ. at the same animal sacrifice for the acquisition of eloquence

2.8.8.p-u. Stanzas that should be recited at the animal sacrifice performed for the acquisition of faith

2.8.8.w-aa. Stanzas that should be recited at the animal sacrifice performed for the acquisition of the Brāhmaṇa

2.8.8.aa. Stanzas that should be recited at the animal sacrifice performed for the acquisition of the Brāhmaṇa

* Dr. Dumont died December 8, 1968, before proof of his article was available. The proof was read by Dr. James Poulterey.

PROCEEDINGS OF THE AMERICAN PHILOSOPHICAL SOCIETY, VOL. 113, NO. 1, FEBRUARY, 1969

34
2.8.8.8-11. The eight stanzas that should be recited for the eight upahomas (additional oblations), at the same animal sacrifice.............. 60
2.8.9.a-f. Stanzas that should be recited at the animal sacrifice offered to the Sun and the Moon for the attainment of heaven.............. 63
2.8.9.g-l. Stanzas that should be recited at the animal sacrifice offered to the Waters for the attainment of heaven.............. 63
2.8.9.n-u. The nine stanzas that should be recited for the nine upahomas (additional oblations) at the same animal sacrifice offered to the Waters for the attainment of heaven.............. 64
2.8.9.n-a. Stanzas that should be recited at the animal sacrifice offered to Bhaga for the attainment of heaven.............. 64
2.8.9.b. Stanzas that may be recited instead of aa at the same animal sacrifice offered to Bhaga.............. 64

**Prefatory Note**

There are in the Taittirīya-Bṛhaṁaṇa two groups of texts pertaining to the animal sacrifice, namely, 2.8.1-9 and 3.6.1-15. I have already published the translation of the second group of these texts in the Proceedings of the American Philosophical Society (Vol. 106, No. 3, June 1962). Now I am publishing the translation of the first group of these texts, namely, the eighth Prapāṭhaka of the Third Kanda of Taittirīya-Bṛhaṁaṇa. This Prapāṭhaka contains the stanzas that should be recited as invitation-verses and offering-verses at the kāmya animal sacrifices, i.e., at the animal sacrifices intended for the fulfillment of special desires. The purpose of each of these animal sacrifices is not stated in the text of the Taittirīya-Bṛhaṁaṇa, but, except in three cases (2.9.a, g, and i), it is indicated in the commentary of Sāyaṇa, who, in each case, quotes the Taittirīya-Saṁhitā or the Śrauta Sūtra of Āpastamba. Most of the stanzas that should be recited at these animal sacrifices are stanzas of the Rgveda and the Taittirīya-Saṁhitā. Some of them, however, are found only in the Taittirīya-Bṛhaṁaṇa.

Just as in the case of my other translations of the Taitt.-Br., my translation of this eighth Prapāṭhaka of the Third Kanda is accompanied by an accented transliteration of the text. It is the text of the Āṇandāśrama Series, and the numbers enclosed in brackets in the transliterated text [1], [2], [3], etc., correspond to the numbers which are inserted in the text of the Indian edition; they indicate the subdivisions of each chapter (amukā). But, as these subdivisions are quite arbitrary, I added the letters (a), (b), (c), etc., in order to indicate more rational subdivisions. Only in a few cases have I corrected an evident misprint or ventured a conjecture. In some cases the punctuation of the verses in the Taitt.-Br. is different from the punctuation of the text of the same verses in the Rgveda. I have usually maintained the punctuation of the Taitt.-Br.

My translation is as literal as possible but, in order to make it more intelligible, I have put in parentheses short explanations.

**Abbreviations**

Āp. = Āpastamba-Śrutasūtra.
AV. = Atharvaveda-Saṁhitā.

MS. = MaitrāyaṇiSaṁhitā.
RV. = Rgveda-Saṁhitā.
S. = Śāyaṇa
Sat. Śr. S. = Satyaśādha-Śrutasūtra.
Taitt.-Br. = Taittirīya-Bṛhaṁaṇa.
TS. = Taittirīya-Saṁhitā.
VS. = Vājṣaṁsya Saṁhitā.

2.8.1

(a) plvonnāṁ (corr.: plvo-anāṁ) rayivīdhaḥ sumedhāḥ, śvetāḥ siśakti niyūtām abhīṣrīḥ; tē vāyave sāmanasa vīśvasthūḥ, vīśvā 'nāraḥ sva-patīyām cakrūḥ.
(b) rāye 'nū yām jajāntā rōdāsi ubhē, rāye devotehih dhati devām, ādā vāyūṃ niyūtāḥ saścata svāḥ, utā śvetāṃ vāsudhihitām niśke.
(c) ā vāyo [bhūṣa sucīpā upā naḥ sahasraṇaḥ te niyūta viśvāra, īpū te ānho mādyam ayāmi yāya deva dadhiḥ pūrvapēyaṃ].
(d) prā yābhīr [yāsi dāśvīhāṃ accā niyūdbhīr vāyav iṣṭāye duronē, ni no rayīṁ subhōjasam yajasva ni virām gāvyaṃ āsyaṃ ca rādhāh₂]
(e) prā vāyūṁ accā bhṛatī maniṣṭā[1], bhṛadrayāṁ viśvāvarāṁ (corr.: viśvāvāmaṁ) rathapram, duṭyāyām niyūtaḥ pātyāmaṇah, kaviḥ kavīṁ iyakṣasi prajayō.
(f) ā no niyūdbhīḥ sātinībhīr adhvārāṃ sa-hasīṃbhīr upā yāti yajñām, vāya asmin āyaviṣyā mādhaśvasa; yūyāṁ pāta svastibhiḥ sādā naḥ.
(g) prājāpate nā tvād etāṃ anyāḥ vīśvā jātāni pāri taḥ bhaṁvā, yāktāmāsā te jhumāsā tan no astu [2]; vāyāṁ sāmaḥ pātyo rayīnāṁ.
Paul-Emile Dumont

(x) tāt tvā yāmi [brāhmaṇa vāndāmanas tād āśāste yājāmaṇo havīrhiṁ, āheḍamāṇa varunē ha bodhi úruṣaṁsa ma na āyuḥ prá mōṣiṁ].

(y) ādiyādiyām āvasā [nātanaka sakṣamāṁ śaṁcārāṁ śaṁcātmane, anāgātvī adityī tūrāṁ imāṁ yajñāṁ dadhata śrīśameṁ].

(z) nā daksiṇā [vi cikite nā savyā nā prācīnaṁ ādiyāṁ nō tā pāscā, pākyā cīt varado śhīryā cīt yuṣumāṁti abhayaṁ jyotīṛ aśāyāṁ].

(aa) dhrāyanto ādityāśo [jāgata sthā deva śvāsāsya bhūvāsanaṁ gopāṇo, dirghāhadyo rākṣaṁāṇa asuryaṁ rātvānaś cāyamaṁ nānīc].

(bb) tisrō bhūmir dhārayan [trīśr utā dyūn triṇi vratā vidāthe antar esām, rtenā "dītvā māhī vo mahītvām tād āryaṇaṁ varunā mītra cārū].

(cc) yajñō devānāṁ [praty eti suṇnāṁ adityāso bhāvā na mṛjaṁyānta, a vo 'rvaci sumatī vavyātō aṁhīcāh cīt ya varovōttarā 'sat].

(dd) śucīr apāṇ [syāvāsā ádadbha ūpa kṣetī vṛdhāhavāya svuṛā, nākṣītan ghanānti ānti nā dūrād yādiyāti bhāvā mītra prāṇītā].

2.8.1

(a) "The wise one, the white, the lord of teams (i.e., Vāyu) seeks the ones who possess fat food and increase their riches (i.e., the wealthy liberal sacrificers). They stand firm in accord with Vāyu. The men have performed all the rites for the obtaining of good offspring."

(b) "For wealth the goddess Dhiṣṇu establishes the gods whom both worlds have brought forth for wealth. Therefore let his teams accompany Vāyu, and let them accompany him especially (as) the white one who bestows wealth."  

(c) "O Vāyu, drinker of the pure (Soma), come to us. A thousand are thy teams, O thou that possesses all goods. To thee the intoxicating beverage has been offered, whereof, O god, thou hast the first drink."  

1 = VS. 72.23 = RV. 791.8—According to S., who quotes TS. 2.1.1, this stanza should be recited as invitation-verse for the oblation of the omentum of a he-goat to Vāyu at the animal sacrifice performed for a man who desires prosperity. Āp. Āp. 19.16.3–5.

2 = VS. 72.24 = RV. 790.3—According to S. and Āp. 19.16.3–5, this stanza should be recited as offering-verse for the oblation of the same omentum at the same animal sacrifice.

3 = TS. 1.4.4.1 = RV. 791.2—According to S. and Āp. 19.16.3–5, this stanza should be recited as invitation-verse for the oblation of the sacrificial cake at the same animal sacrifice.
THE KÂMYA ANIMAL SACRIFICES

(d) "The teams wherewith thou comest to the worshiper, O Vâyu, to seek, in his house,—therewith do thou bring to us wealth rich in enjoyment, (bring to us) (a son who will be) a hero, and a treasure of cattle and horses."14

(e) "The lofty prayer (goes) to Vâyu who has lofty wealth, who has all goods, who fills his chariot (with riches). Having a bright path, mastering thy teams, (as) a wise (god), thou seekest the wise (worshipper), O adorable one!"15

(f) "With hundredfold, with thousandfold, teams, come to our divine service, to our sacrifice, O Vâyu, do thou enjoy this oblation. Protect us always (O gods,) with your blessings."16

(g) "O Prajâpâti, none other than thou comprehends all these creatures. What we desire when we sacrifice to thee, let that be ours. May we be lords of riches."17

(h) "Let us worship the god, the lord of riches, the lofty one who is worthy of worship, the most manly (god) for the winning of invigorating food in this contest, Prajâpâti, the firstborn of the Sacred Order. Let him speak in our favor."18

(i) "O Prajâpâti, thou art the guardian of treasures, the ancient one, the father of the gods, the progenitor of the creatures, the lord of the whole world, its protector. Do thou enjoy, O god, our oblation, at our invocation."19

(j) "To thee belong these worlds, the quarters and the half-quarters, the great spaces, the depths and the heights. O Prajâpâti, creator of

the universe, rich in vital powers, take this oblation of ours."20

(k) "Do ye first worship among the gods him who is worthy of worship, Prajâpâti, the first of those who are worthy of worship. Let him give us riches, (and) abundance of manly sons, (and) increase of wealth. Let him unie the navel in us (i.e., let him loose in us the source of offspring)."21

(l) "Let him, who is the lord of wealth, who gives hundred gifts, who is worthy of praise, who is the protector of the scattered cattle,—(let him) Prajâpâti, the firstborn of the Sacred Order, who has a thousand abodes, enjoy our oblation."22

(m) "O Soma and Pûšan, begetters of wealth, begetters of the sky, begetters of the earth, born as protectors of the whole world, the gods have made (you) the navel (i.e., the source) of immortality."23

(n) "In the birth of these two gods, they (i.e., all the other gods) rejoiced. These two (gods) covered the hateful darkness. Through these two (gods), through Soma and Pûšan, Indra made the cooked (milk) in the raw cows."24

(o) "O Soma and Pûšan, that chariot that measures out the space, that has seven wheels, that does not set in motion (i.e., that does not shake) everything, (??), that rolls in various directions, that is yoked by the mind,—that chariot that has five reins, you set in swift motion, O bulls."25

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14 According to S. this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.
15 According to S. this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim’s body, at the same animal sacrifice.
16 According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim’s body, at the same animal sacrifice.
17 According to S., this stanza should be recited as invitation-verse for the oblation of the omentum of a traiśa to Soma and Pûšan, at the animal sacrifice performed for a man who desires cattle. A traiśa is one of three animals that are born at one birth.
18 According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.
19 According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.
20 According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.
21 According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.
22 According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.
23 According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.
24 According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.
25 According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.
(p) "One of the two (i.e., Pūşan) made his abode above the sky, the other (i.e., Soma), on the earth, in the atmosphere. (Let them both give) to us an increase of wealth rich in goods and rich in food. Let them unite and navel in us (i.e., let them loose in us the source of offspring)."

(q) "Let Pūşan, who sets everything in motion, quicken the prayer, let Soma, the lord of riches, give us riches; let the goddess Aditi, the irresistible one, help us. May we, having good manly sons, speak loudly in the assembly." 17

(r) "The one (i.e., Soma) has created all beings; the other (i.e., Pūşan) goes, surveying the universe. O Soma and Pūşan, further my prayer. With you both, may we vanquish all hostile armies." 18

(s) "Unloose from us the highest noose, the lowest and the midmost; then may we, O Āditya, in thy rule, be guiltless before Aditi." 18

(t) "The bull propped up the sky and the atmosphere; he measured the breadth of the earth; he established himself on all beings as a sovereign lord. All these are Varuṇa's ordinances." 19

(u) "Whatever offense we mortals here make against the divine race (i.e., against the gods), if we have violated thy laws through lack of thought,—for that sin, O god, do thou not harm us." 20

(v) "If, as gamblers cheat at diceing, (we cheat,) whether we know it in truth or not, all that do thou loose (from us) like slack bonds, O fahrend." In my opinion, this interpretation is not acceptable. 19

21 = RV. 2.40.4.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

22 = RV. 2.40.6.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

23 = RV. 2.40.5.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

24 = TS. 1.5.11.k = RV. 1.24.15.—According to S., who quotes TS. 2.1.2.1, this stanza should be recited as invitation-verse for the oblation of the omentum of a black animal with one white foot to Varuṇa at the animal sacrifice performed for a man who has been seized by Varuṇa (i.e., afflicted with disease).

25 = TS. 1.2.8.2 = RV. 8.42.1.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

26 = TS. 3.4.11.t = RV. 7.89.5.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice. 22

27 = TS. 1.5.11.i = RV. 1.24.14.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

28 = TS. 2.1.11.w = RV. 1.24.11.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

29 = TS. 2.1.11.u = RV. 7.51.1.—According to S., who quotes TS. 2.1.2.3, this stanza should be recited as invitation-verse for the oblation of the omentum of a barren ewe to the Ādityas, at the animal sacrifice performed for a man who desires to be extended to cattle and be propagated with offspring.

30 = TS. 2.1.11.t = RV. 2.27.11.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

31 = TS. 2.1.11.q = RV. 2.27.4.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.
THE KĀMYĀ ANIMAL SACRIFICES

It is beautiful, O Aryaman, O Mitra, O Varuna.\(^{28}\)

("cc") "The sacrifice goes to meet the benevolence of the gods. O Ādityas, be gracious. Make your kindness turn (towards us), which shall more abundantly grant us freedom from distress."\(^{29}\)

("dd") "He who is pure (i.e., sinless), dwells, undeceived, near waters that are rich in grass,—growing old, with many sons. Nobly slays him from near nor from afar, him who is under the guidance of the Ādityas.\(^{30}\)

2.8.2

(a) ā nab putrā āditer yāntu yajñām, ādityā śāśanaṁ yājñām, ādityā pathiḥbhīr devānāṁ, 1, asmē kāmāṁ dāsūše sannāmantaṁ, purodāsam āvāvāntaṁ jyāṣaṁ.\(^{31}\)

(b) sūnāva ādité pāvāsam īsam, ghrtaṁ pīvīvaṁ prātihīryān yētaṁ, pra jāyāṁ yājñāṁ yājñāṁ, ādityāṁ kāmāṁ pitumantaṁ asme.\(^{32}\)

(c) skāhāyaṁ niṣṭīnaṁ āvāsam, yē hūtāṁ, jānāyanto vichīkīyataṁ, sādantaṁ putratā āditer upāstham, sūnāva bhūrī āvāvidhyāyā devāh.\(^{33}\)

(d) vā sa bhūtāṁ śāśanaṁ yēva, yē bhūtāṁ, jānāyanto vichīkīyataṁ, sādantaṁ putratā āditer upāstham, sūnāva bhūrī āvāvidhyāyā devāh.\(^{34}\)

2.8.3

(a) stīnāṁ bhāṁ sādātaṁ yajñīṁ, dhrājaṁ sādhanto āmatīṁ devāṁ, āsāṃbhāṁ putrā ādite pāryāṁsataṁ, ādityāṁ kāma āvāsīṁ jyāṣaṁ.\(^{35}\)

(b) āgneo nāya āpattīṁ rāya āsāṁ, vīśvānāṁ āyāṁ āyāṁ āyāṁ āyāṁ, āvāvāṁ āvāvāṁ āvāvāṁ āvāvāṁ.\(^{36}\)

(c) prā sa bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtāṁ bhūtā
(a) "Let the bright ones, the pure ones, the radiant ones, the Adityas, sit down on the dear sacrificial cake. With Kāma (the object of our desire), let the gods come together to us from heaven, delighting in our sacrifice."

(b) "Let the sons of Aditi, (who were) born in the Sacred Order, gladly accept the fat food, the clarified butter that causes to swell. The Adityas, worthy of worship, have given to me, the Sacrificer, the nourishing Kāma (i.e., the nourishing object of my desire)."

(c) "Let the sons of Aditi, the Ādityas, come to our sacrifice by the paths (which are) the paths of the gods. Bending for me, their worshiper, Kāma (the object of my desire) (i.e., causing the object of my desire to bow to me), let them enjoy the sacrificial cake that is smeared with clarified butter."\(^1\)

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\(^1\) According to S., who quotes TS. 2.4.2.3-4, this stanza should be recited as invocation-verse for the oblation of the omen of a barren ewe to the Ādityas and Kāma (the object of desire) at the animal sacrifice performed for a man who desires to be extended with cattle and to be propagated with offspring.

\(^2\) According to S., this stanza should be recited as offering-verse for the oblation of the omen of the same victim, at the same animal sacrifice.

\(^3\) According to S., this stanza should be recited as invocation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

\(^4\) According to S., this stanza should be recited as offering-verse for the oblation of the omen of the sacrifice, at the same animal sacrifice.

\(^5\) According to S., this stanza should be recited as invocation-verse for the oblation of the sacrifice of the same victim, at the same animal sacrifice.

\(^6\) According to S., this stanza should be recited as offering-verse for the oblation of the sacrifice of the same victim, at the same animal sacrifice.

\(^7\) TS. 1.1.14 - RV. 1.189.1.—According to S., who quotes TS. 2.1.2.4-5, this stanza should be recited as invocation-verse for the oblation of the ooment of the black-necked dewlap of Agni at the animal sacrifice performed for a man who desires pre-eminence in sacred lore.

\(^8\) RV. 7.4.1.—According to S., this stanza should be recited as offering-verse for the oblation of the ooment of the same victim, at the same animal sacrifice.

\(^9\) RV. 7.10.3.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

\(^10\) According to S., this stanza should be recited as offering-verse for the oblation of the oment of the same victim, at the same animal sacrifice.

\(^11\) According to S., this stanza should be recited as offering-verse for the oblation of the sacrifice of the same victim, at the same animal sacrifice.

\(^12\) According to S., this stanza should be recited as offering-verse for the oblation of the sacrifice of the same victim, at the same animal sacrifice.
the undecaying ones, (make) the earth (good) for our welfare, O thou worthy of sacrifice."

(k) "O Agni, do thou, anew, with thy blessings, bring us over all difficulties. And be a broad, thick, wide fortress for us, and health and wealth for our children and descendants."11

(l) "Thoughtfully going to and fro, O poets, worshiping the gods, you bring forward that (sacrificial ladle) which is turned towards the gods. Conveying the sacrificial fee, (the ladle that is) rich in invigorating food, the ladle that is full of clarified butter, goes to the east, bringing the oblation to Agni."12

(m) "The men in conflict call on Indra that he may set to work their prayers as decisive. Being a men-powering hero, delighting in strength, do thou (O Indra,) give us a stall full of cattle."13

(n) "To fasten to the two bay steeds (of Indra) his chariot (that is) eager to conquer cattle, the holy powers of the sacred words have approached him, who is pleased (with that). By his greatness Indra has driven asunder the two halves of the world, when he has slain the demons whom nobody (else) could resist."14

(o) "Desiring goods, we have seized thy right hand, O Indra, O lord of goods, for we know, O hero, that thou art the lord of cattle. Give us bright and mighty wealth."15

(p) "To thee belongs, everywhere, all the wealth that consists in cattle, which thou seest with the eye of the sun. Thou art the only lord of cattle, O Indra. May we have our share of the wealth that thou givest."16

(q) "By insight (i.e., by our insight), lead us, O Indra, to the attainment of cattle, of generous patrons, O bountiful one, and of prosperity,—to the attainment of the holy power of the sacred word, that has been created by the gods, and to the attainment of the benevolence of the gods who are worthy of worship."17

(r) "From a distance do thou drive the enemy far away with that (weapon) which is the terrible samba-club, O though who are invoked by many. Give us wealth in grain, wealth in cattle, O Indra. For the benefit of the singer (thy worshiper), make his prayer rich in vigor."18

(s) "Place the great worshiper, the black-backed Brhaspati, on his seat. When, taking his seat, he is shining in the house, we will serve the gold-colored ruddy one."19

(t) "He, indeed, is the pure one with a hundred wings, he is the bright one with the golden axe, the quick conqueror of heaven; he is Brhaspati, the noble one who is easy of approach, who often prepares a drink for his friends."20

(u) "Brhaspati, as soon as he was born in the highest heaven of the great light, he, the seven-mouthed one, of powerful nature, he, the seven-rayed one, with a roar, blew the darkness away."21

(v) "Brhaspati completely conquered the treasures; this god (completely conquered) great folds of cows. When he wants to conquer the Waters, (and) heaven, Brhaspati is irresistible; with his songs he slays the enemy."22

(w) "O Brhaspati, fly round with thy chariot, slaying demons, driving away enemies; breaking

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11 Cf. RV. 1.189.3.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

12 = TS. 1.6.12.b = RV. 7.27.1.—According to S., who quotes TS. 2.1.2.4—5, this stanza should be recited as invocation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

13 Cf. RV. 3.6.1.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

14 = Tait.-Br. 2.4.1.3. Cf. 7.23.3.—According to S., this stanza should be recited as offering-verse for the same oblation.

15 = Tait.-Br. 4.50.4.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

16 = RV. 7.98.6.—According to S., this stanza should be recited as offering-verse for the same oblation.
up the armies (of the enemies), crushing, victor in battle, be thou the protector of our chariots.”

(a) “Thus to the father, on whom (because of his priestly function) all gods depend, to the strong one, let us offer (our) worship with sacrifices, with reverence, with oblations. O Brahma, with good offspring, with manly sons, may we be lords of riches.”

(b) “To us from the sky, from the great mountain, may Sarasvati, worthy of worship, come to the sacrifice. May the goddess, rejoicing in our invocation, abounding in melted butter, listen willingly to our powerful voice.”

(c) “May the daughter of the Lightning, the young woman possessed of wonderful vital power, Sarasvati, the wife of a hero, give (us) holy thoughts. In accord with the wishes of the gods, may she give to the singer uninjured protection, invincible safety.”

(aa) “Offering these (oblations) in front of you, (O gods,) with reverential bows,—do thou, O Sarasvati, graciously accept the song of praise,—may we, placing ourselves in thy very dear protection, (O Sarasvati,) reach security just as under a protecting tree.”

(bb) “That breast of thine, inexhaustible, causing pleasure, wherewith thou causest all goods to thrive,—(that breast of thine) that procures wealth, that finds treasures, that grants good gifts,—bring that here, O Sarasvati, that we may drink.”

(cc) “O Sarasvati, lead us to prosperity; do not move aside with thy milk; do not harm us. Rejoice in our friendship and in our association.”

May we not go away from thee to foreign countries.”

(dd) “Just like the man who digs up the fibers of lotus roots, this one (i.e., Sarasvati), with thunderings, broke the top of the mountains with powerful waves. With our hymns of praise, with our prayers, may we win, for our protection, Sarasvati, who strikes (even) those (enemies) who are far away.”

2.8.3

(a) sômo dhenûñh sômo árvantam âsûm, sômo virâm karmanyam dadatu, sâdanyam vîda-
thyâñh sabhâyam, pituśrávaṇam yó dâdâsâd asmai.

(b) âsâdham yutsú [prânąsâ páprim, su-
varśam âpsam vrjâsasya gopim, bhureṣuvâjñā
sukṣitîñh suśrâvasam jáyantaṃ tvåm ânu ma-
dema soma].

(c) tvåm soma krâtubhiñh [sukrâtur bhûh,
tvåm dákṣaśi sudâkœo visvâvedåh, tvåm vrñh
vrâtvâvibh mahîtvâ, dyumûbhir dyumûk
abhavo nîcakshåb].

(d) yá te dhâmâni hâvîśa yâjanti [tå te visvå
dhâr bûh arstu yajñam, gâvamhahy prâtârânañh
svuvrañh, ávihah prâ cará soma duryâñî].

(e) tvåm imá oṣadhîñh soma visvåh, tvåm apó
ajanyas tvåm gâh, tvåm âttananto ’rv ántà-
rûksham, tvåm jyótiśa ví tamo vavartha [1].

(f) yá te dhâmânî divi yá prthivîyám, yá
pârtyâv eva oṣadhîñh apsû, tâbhîr no visvåh
sumánâ áheña, râjant soma prati havyæ
gâbhåyâ.

(g) vîñçor nú kam [vîryâñh právocam, yáh
pârthivâh vîmamé râjâñh, yó áskabhâyad
ûtârâñh sadhâsthåm, vicakramâñas tredhó
rugåyâh].

(h) tåd asya priyam [abhî pátho aśyam, náro
tâ bhrava devî, ssâm tódë paramé madhva
útsañh].

(i) prá tåd vîñçuñh [stâvate vîryéna, mrgó ná
bhîmañh kucaro gîrîñhâbh, yásyo ’rúgu triñh
vîkäsmànuñh, adhikṣyânti bhûvânâm visvå].

(j) paró mårâyã tânûñh vîrvåhna, ná te
mahîtvam ânvåsnuvânti, ubhé te vidma râjas
prthivyâ vîñço deva tvåm, paramâsya vîte [2].

22 = TS. 4.6.4.d = RV. 10.103.4.—According to S., this
stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim’s body, at the same
animal sacrifice.

23 = TS. 1.8.22.f = RV. 4.50.6.—According to S., this
stanza should be recited as offering-verse for the same oblation, at the same animal sacrifice.

24 = TS. 1.8.22.d = RV. 5.43.11.—According to S., who
quotes TS. 2.1.2.6, this stanza should be recited as invitation-
verse for the oblation of the omentum of the ewe offered to Sarasvati at the animal sacrifice performed for a
man who, being master of uttering speech, cannot speak properly, and desires power of speech.

25 = TS. 4.11.1.k = RV. 6.49.7.—According to S., this
stanza should be recited as offering-verse for the same oblation, at the same animal sacrifice.

26 = RV. 6.61.14.—According to S., this stanza should be
recited as invitation-verse for the oblation of the sacrificial substance of the victim’s body, at the same animal sacrifice.

27 = RV. 6.61.2.—According to S., this stanza should be
recited as offering-verse for the same oblation, at the same animal sacrifice.

28 = RV. 1.164.49.—According to S., this stanza should be
recited as offering-verse for the same oblation, at the same animal sacrifice.
(k) vícakrame [prthivim āsa etam, kṣetraya vispur mánuse daśasyan, dhruvaso asya kriyā jānaśāh, urukṣitiṁ sujānām cakāra].

(l) trirdevā [prthivim āsa etam, vícakrame satārcaśām mahītvā, prā vispur astu tāvāsas tāvīyān, tveṣaṁ hi asya sthāvīryaśa nāma].

(m) a te māha [indro 'y ugra, sāmayavo yāt samaranta sēnāṁ, pātati didyūṁ nārasya bāhūvoh, mā te māna visadṛṣṭaṁ vī cārit].

(n) yō jāta eva [prathamō mānasvān, devō devān krūtunā paryābhūṣat, yāyā suṣmād rōdasī abhyasetāṁ nṛmāṇaśa masnā sā jaṇāsa āndra].

(o) abhi gotraṇi [sahasā grahamaṇaṁ, adayo virāh satāmasyur āndraḥ, dūṣyaṇavanā prānaṇaḥ adhuryo 'smākam scena avato prā yutsu].

(p) abhiḥ spṛdho mithaṁ ṛṣiṣyaṇyo, amitra-sya vyayatha manyum āndra, abhir visvā vishi-yuṣmīḥ, āryāya viso 'vāturīś dāsiḥ.

(q) āyāṁ śṛṇve adha jāyann uța ghanā, āyām uta prākṛpute yudhā gāth, yadā satyam krūte naḥ manyum āndraḥ [3], visvam dṛṣṭham bhayata ājān asmat.

(r) ānu svadhām aṣṭarun āpo asya, āvardhata mādhva aḥ nāyānaṅ, sadhurīcena mānasā tām āndra oṣiṣṭhaṇa, hāmanā 'ham abhi dyaṁ.

(s) marūvaṇaṁ vrṣabhāṁ vāyrdhānāṁ, akavāṁo divyāṁ śāsām āndram, visvāsahām āvase nātānyā, ugraṁ sahodhām inā tāṁ huvema.

(t) jaṇīṣṭha ugraḥ sāhase turāya [4], mandrā oṣiṣṭho bahulābhīmānaḥ, āravandhā āndraṁ marūtaś cīd ātra, mātā yād virāṁ dadhānaḥ dhānīṣṭhaḥ.

(u) kvā syā vo marutaḥ svadhā 'sīt, yān mām ēkaṁ samadhātī hāhītye, ahaṁ hy ugrās tāvisāṃ tūṣīṃ, visvāsa śātron ānāmaṁ vadhānaṁ.

(v) vrṭrāya tvā svāsthādō ṣāmāṇaḥ, visve devā ajahur yē sakhāyah, marudhīr āndra sakhyaṁ te astu [5], āthe 'mā visvāḥ ptaṇā jāyāsi.

(w) vādhiṁ vṛtrām maruta indriyena, svēna bhāmena tvāsi bhavbhūvān, yām etā mānave visvāscandraḥ, sugā apāś cakara vārābāḥ.

(x) sā yō vṛṣā visṣṣyebhīḥ sāmokaḥ, mahā divāṁ prthivyās ca samrāt, satīnasattvā (corr.: satīnasattva) hāvya bhārēṣu, marūtvān no bhavatu āndra utī.

(y) indro vṛtrām atarad vṛtrātye [6], anādhyeyo mahāhāvā śūra āndraḥ, ānēnām viso amadanta pūrvāḥ, ayāṁ rājā jāgataṁ carṣaṇīṁ.

(a) sā eva virāh sā u vīryāvān, sā ekaraṣṭa jāgataṁ paraśāḥ, yādā vṛtrām āṭarac chātra āndraḥ, athā 'h bhavād damītā bhiṣkaṭatāṁ.

(aa) indro yajñaṁ vardhāyān visvavedāḥ, purodāṣyaṣa jusataṁ hāvī naḥ, vṛtrām tīrṇtvā dānāvām vārābāḥ ṣa[7], dīṣo 'ṛifthad dṛṣṭhiṁ dṛṣṭiḥ paṇena.

(bb) imma yajñāṁ vardhāyān visvavedāḥ, purodāṣyaṁ prātīghṛhṇāvāṁ āndraḥ, yādā vṛtrām āṭarac chātra āndraḥ, athāi 'karājo abhavāv jānānam.

(cc) indro devāṁ chaṁbarahātya āvāt, indro devānām abhavām purogāh, indro yajñē haviṣā vāvṛdhhānāḥ, vṛtarūr 'no abhayaṁ śāmaṁ vaḥsaṁ.

(dd) yāḥ sāptaś śaṁdhiḥ śadadhā prthivyāṁ, yāḥ sāpta lokāṁ ākrodhā dīṣa sa, indro haviṣmānt sāgaro marudhiḥ, vṛtarūr 'no yajñāṁ ihō 'payasat.

2.8.3

(a) "To the man who worships (him), let Soma give a milch-cow, let Soma give him a swift steed, let Soma give (him) a manly son, skillful in work, skillful at home, competent in the council, fit for the assembly, the glory of his father."1

(b) "(In thee) invincible in fight, [a Archives in battles, the winner of Meht, the winner of the Watters, the protector of the camp,—(in thee) born amid the battles, having a good dwelling, having great glory, victorious,—in thee may we rejoice, O Soma]."12

(c) "Be thou, O soma, with insight, full of good insight; be thou, with intellectual power, full of good intellectual power, knowing everything; be thou a bull with the power of a bull, with his greatness. Splendid with spender, thou becamest the watch of men."13

(d) "Thy powers, which they honor with obligation, may they all envelop the sacrifice! Promoting domestic wealth, furthering, giving

1 Cf. RV. 1.91.20.—According to S., who quotes TS. 2.1.2.7, this stanza should be recited as invitation-verse for the oblation of the omentum of a brown he-goat to Soma, at the animal sacrifice performed for a man who is ill for a long time.

2 = RV. 1.91.21.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

3 = RV. 1.91.2.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.
manly sons, not slaying manly sons, O Soma, do thou enter the house."**4**

(e) "Thou, O Soma, hast generated all these herbs, thou (hast generated) the waters, thou (hast generated) cattle. Thou hast expanded the broad atmosphere. Thou, with light, hast dispelled darkness."**15**

(f) "Thy abodes in the sky, on earth, in the mountains, in the plants, in the waters,—with all these abodes, do thou, O king Soma, kindly, without anger, accept our oblations."**16**

(g) "[I will] now [proclaim the heroic deeds] of Viṣṇu, [who has measured out the regions of the earth; who established the upper gathering place, having strode out triply, he the wide-striding one]."

(h) "[I would attain to] that dear place of his [where men who are devoted to the gods rejoice, for that (place) is truly akin to the wide-strider. The well of the sweet liquor is in the highest step of Viṣṇu]."

(i) "[Because of his heroic deed] Viṣṇu is praised aloud, he who, roaming about, haunts the mountains like a dread beast, he in whose three wide strides all begins dwell]."

(j) "O thou who growest with thy body beyond any measure, they (i.e., the other gods) do not attain to thy greatness. We know the two regions of the earth that are thine (i.e., the earth and the atmosphere); thou, O god Viṣṇu, knowest the highest one (i.e., the highest region)."**18**

**8 = TS. 1.2.10.b = RV. 1.91.19.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.**

**9 = RV. 1.91.22.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim’s body, at the same animal sacrifice.**

**10 = TS. 2.3.14.f = RV. 1.91.4.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim’s body, at the same animal sacrifice.**

**11 = TS. 2.1.13.i = RV. 1.154.1.—According to S., who quotes TS. 2.1.3.1, this stanza should be recited as invitation-verse for the oblation of the omentum of a dolphin animal to Viṣṇu at the animal sacrifice performed for a man who is engaged in a struggle with a rival.**

**12 = RV. 1.154.2.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.**

**13 = RV. 7.99.1.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.**

**14 = RV. 7.100.4.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim’s body, at the same animal sacrifice.**

**15 = RV. 7.100.3.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim’s body, at the same animal sacrifice.**

**16 = TS. 1.2.13.e = RV. 2.13.1.—According to S., this stanza should be recited as offering-verse for the omentum of an animal with a spot on its forehead and horns bent forward, offered to Indra, the angry, the wise, at the animal sacrifice performed for a man who is engaged in a contest.**

**17 = TS. 1.7.13.e = RV. 7.25.1.—According to S., who quotes TS. 2.1.3.1, this stanza should be recited as invitation-verse for the oblation of the omentum of an animal with dappled spots at the animal sacrifice.**

**18 = RV. 7.13.3.—According to S., this stanza should be recited as offering-verse for the oblation of the same animal sacrifice.**

**19 = RV. 10.103.7.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.**

**20 = RV. 6.25.2.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.**
his wrath effective, everything that is steady, (everything) that is moving, is afraid of him.”

(r) “According to his pleasure (i.e., according to the pleasure of Indra), the waters flew; he grew strong in the middle of the navigable ones. With his mind directed on one aim, Indra, with the most terrible stroke, slew him (i.e., the demon Dasyu) for the sake of the heavens.”

(s) “For new aid let us invoke the strong bull who is accompanied by the Maruts, who is not stingy, the divine ruler Indra, the all-conquering one, the terrible one, who gives strength.”

(t) “Thou wast born impetuous for strong power, charming, most impetuous, much threatening. Even the Maruts then strengthened Indra, when his very swift mother made the hero run swiftly (i.e., taught the hero to run swiftly).”

(u) “Where was this independent power of yours, O Maruts, when you left me alone in the fight with the Serpent? But I, impetuous, strong, powerful, were armed with my deadly weapons the deadly weapons of every enemy.”

(v) “Flying away from the hissing of Vṛtra, all the gods who were thy companions abandoned thee. Let them companionship with the Maruts stay, O Indra, and then thou wilt be victorious in all these battles.”

(w) “I slew Vṛtra, O Maruts, with my manly energy, having become strong by my wrath. Armed with the thunderbolt, I have made, for Manu, these all-glittering waters easy to cross.”

(x) “He who is a bull, endowed with the powers of a bull, the sovereign of the great sky and the earth, he who, leading real warriors, is to be invoked in battles,—may Indra, accompanied by the Maruts, come to help us.”

(y) “Indra subdued Vṛtra in his fight with Vṛtra. Invincible is the bountiful hero Indra. Many communities joined him in his rejoicing. He is the king of the world, (and) of the people.”

(z) “He is a hero, and he is valorous; he is the only king protector of the world. When the hero Indra vanquished Vṛtra, he became the subduer of those who oppose his will.”

(aa) “Furthering the sacrifice, may the omniscient Indra enjoy the sacrificial substance of our sacrificial cake. Having conquered the Dānava (-demon) Vṛtra, he, the wielder of the thunderbolt, as afixer, fixed the quarters with fixation.”

(bb) “Furthering the sacrifice, may the omniscient Indra accept the sacrificial cake. When the hero Indra conquered Vṛtra, then he became the only king of the people.”

(cc) “Indra helped the gods in the fight with the (demon) Samba; Indra became the chief of the gods. Having grown strong by the sacrificial substance, at the sacrifice, may Indra, the conqueror of Vṛtra, give us security, and protection.”

(dd) “He who put the seven rivers on the earth, who created the seven free spaces and the quarters,—may Indra, to whom the oblation is offered, accompanied by the Maruts, come here to our sacrifice.”
2.8.4

(a) įndras tárasvān abhimātihó 'grāh, hirany-avāśīr isīrāh suvarśa, tāsya vayāha sumatāu yajñīasa, āpi bhadré saumanaśe śvāma.

(b) hiranyavāro abhayaṃ krūtu, abhimātihē 'ndrāh ptanāṣu jñiṣāh, sā nāh śārma tri-vārūṭham vyāiṣaṃ, yāṃ yāṃ pāta svastibhiḥ sādā nāh.

(c) īndraṃ stūhi vajrajñānī stōmaprāṣṭham (corr.: sōmaprāṣṭham) pueōāsāya jastūtāh hāvī naḥ [1], ṣvatvā bhūmaṇāh ptanāḥ śāhásavan, āḥā bhayaṃ krūhi viśvāto nāh.

(d) stūhi śārma vajrajñānī āprātīt, abhimātihānānī puruḥūtām īndram, yā ēka ākhatāpati jānese, tāṃśī īndraya hāvī ājūhota.

(e) īndro devānam adhipāḥ purōhitāḥ, diśāṃ pāṭi bhavād abhimātihē 'ndrāh, sā na hāvī práti-grībhātū ātāyāt, devānām devī niṣipāḥ no avyāt.

(f) ānavas te rātham [āśaya taksan tvāṣṭā vājaṃ puruḥūta dyumāntam, brahmaṇā īndram mahāyangtarkā āvardhayaḥ āhaye hāntvā u].

(g) vrīṣṇe yāt te [vrīṣṇo arkām ārcān īndra grāvāno adītih sajiṣṭhā, anaśvaṃ yē pavāyo 'rathā īndrēṣita abhy āvartanta dāṣyūn].

(i) īndraya nū viryaṃ [prāvocam, yāni ca kākā prathamānī vajrī; āhānāh ānv apās tatara, prā vakṣānā abhinat prāvatānān].

(j) āhān āhīṃ [pārvate sīrīṣyantām, tvāṣṭā 'smāi vajrajñī svarūmata tatakṣa, vāśra iha dhenāvaḥ ayāndānān ānjaḥ samudrām āva jagūr māpaḥ].

(k) īndro yātō 'vasītasaya rājā, śāmasya ca śṛṅgop vājrajah, sē d u rājā kṣetī carṣanām, arān nā nemīḥ pāri tā bahbhuva [3].

(l) abhi sidhō ajīgad āsya śātṛn, vī tigmeṇa vrṣabhēḥ pūrio 'bhet, sām vājreṇa 'srjād vṛtrām īndraḥ, prā svāmī matīṃ aṭīcā chāṣādānāḥ.

(m) viṣūṃ devām vāruṇaṃ ūtāye bhāgām, médāsā devāḥ (corr.: devāḥ) vāpayā yajadhwam, tā ā vajjāṃ āgataṃ viśvādhenā, prajaṣād asmē drāviṃ 'hā dhattam.

(n) médāsā devā vāpayā yajadhwam, viṣūṃ ca devāṃ vāruṇaṃ ca rātmī [4], tā no āmīva apabādvāmānau, imāṃ vajjāṃ jusāmānāv ūpetum.

(o) viṣūṣvaraṇā yuvām adhvaraya nāḥ, viśē jānaya māhi śārma yacchamata, dirghāpravayyu hāvīṣa vrīṣṭhān, jyotisā 'rātīr dhahaṃ taśmāṃsi.

(p) yāyor ājaśa skhīhī rājāṃṣa, viṛēbhīnī vṛtātāṃ sāvīṣṭhā, yā pātvyte āpratītī śāhobhīs, viṣūṣa agan varuṇaṃ pūrṇhūtara.[5]

(q) viṣūṣvaraṇāv abhiṣastāmpī vāṃ, devā yajanta hāvīṣa gṛhtēna, āpi 'prātītī śāhobhīs, viṣūṣa agan varuṇaṃ pūrṇhūtara.[5]

(r) aṃbhumūcā vṛṣabhā supraṭūtī, devānām devāṃtā vāṣṭhā, viṣūṣvaraṇā prāṭihārayatnānaḥ, idāṃ nārā (corr.: nāraḥ) prāvataṃ ūtāye hāvī.

(s) mahr nū dyāvāprthivī iḥ jyēṣṭhe, rucā bhavātāḥ sūcayādhī arkāḥ [6], yāṃ śīṃ vārīṣṭhe bhṛati vīmīnāṃ, nrūvābhīḥ 'ksā (corr.: rūvā dho 'ksāḥ) praptarēṣhēna evāvā.

(t) prā pūrvajē pitarā nāvyasibhīs, gīrībhīś kṛudhvaṃ śādānī ṛtasaya, ā no dyāvāprthivī dāvīvayēna jānāṃ vā․ māḥ vāṃ vṛtātum.

(u) sā it śvāpā bhūvanaḥ āsa, yāṃ dyāvāprthivī jājāṇa, urvī gahēhi rājāsi sumēke, aṃvaḥē bīhaṃ śacyā sāmārā.[7]

(v) bhūṁrē dvē ācārati ārāntam, padvāntam gṛhēṃ āpād ādēhādē, nīṃthā nā śūṃ bītṛū pūptē, ṭāṃ pīṛtaṃ rōsi śātvyāvācām.

(w) idāṃ dyāvāprthivī sātvam āstu, pītar māṭar yād iḥo 'pabruvē vāṃ, bhūṭām devānām avamē āvobhīs, vīdyāye śām vṛjānām jīrādānūm.

(x) urvī prthīvī bahūlē dūre-anē, upabruvē nāmasā yajnē asīmī, dāhāḥē ye subhāge supraṭūtī, dyāvā rākṣatam prthiḥ no ābhāvī.

(y) yā jāṭaḥ obhāhaḥ, [devēbhyaś trīyugāṃ purā, māṃdāmb bāhrāṇāṃ haṃ śātman śātman saptā ca].

(z) āti viṣāvā pariṣṭhā [stenā iha vajrām akramuḥ, obhāhaḥ prācuyavur yē kim ca tanvāṃ rāpēḥ].

(aa) yāḥ obhāhaḥ sōma-rajñīḥ [prāvīṣṭāḥ prthīvim ānu tāsāmn tvāṃ asy uttāmā prā no jīvātva suva].

(bb) abēvātē bhīṃ somavātīm [ūrjayantīm uōdōm, aṃ vīṣā śārva obhāh asāḥ arīṣṭātayaye].

(cc) obhāh āti māṭaras [tād vo devī āpahare, rāpāṃsi vīghnātīta ita rātīḥ cātyāmaḥ].

(dd) anāyā vo anāyam avatu [anāyā 'nyāṣā vēpēvata, tāḥ śārva obhāhāyaḥ saṃvidānāḥ, idāṃ me pravātā vācāb].

1 Accurate translation should be sought by consulting a well-bent for-}

2 Accurate translation should be sought by consulting a well-bent for-

3 Accurate translation should be sought by consulting a well-bent for-

4 Accurate translation should be sought by consulting a well-bent for-

5 Accurate translation should be sought by consulting a well-bent for-

6 Accurate translation should be sought by consulting a well-bent for-

7 Accurate translation should be sought by consulting a well-bent for-
2.8.4

(a) "Indra, the energetic, the terrible destroyer of enemies, the vigorous one who wields a golden ax, is the conqueror of heaven. May we be in the benevolence of that god who is worthy of worship, and in his kind favor."

(b) "Let the gold-colored Indra, the destroyer of enemies, victorious in battles, give us security; let him grant us a shelter protecting in three ways. You, (O Indra and the other gods,) do ye always protect us with your blessings."

(c) "Do thou praise Indra, the holder of the thunderbolt, who bears the Soma on his back. Let him enjoy the sacrificial substance of our sacrificial cake. Powerful, destroying the hostile armies, do thou, (O Indra,) grant us security on all sides."

(d) "Do thou praise the unassailable hero who holds the thunderbolt, the destroyer of enemies, the much invoked Indra. To that Indra, who alone is the lord of a hundred among the people, do ye (O priests,) offer the oblation."

(e) "Indra, the sovereign of the gods, having been put at the head (of them), became the lord of the quarters, he who possesses (and grants) the powers of invigorating food. Let the mighty, powerful destroyer of enemies give us variegated generative wealth."

(f) "He who, by might, by force, made firm heaven and earth, he is Indra, the destroyer of enemies. Let him accept our oblation for the obtainment of his favor. May the god of the gods, the guardian of treasures, help us."

7 According to S., who quotes TS. 2.1.3.4, this stanza should be recited as invitation-verse for the oblation of the omentum of a beast with a spot on the forehead and horns bent forward, offered to Indra, the destroyer of enemies, at the animal sacrifice performed for a man who is seized by evil.

8 According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

9 According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

10 According to S., this stanza should be recited as offering-verse for the oblation of the sacrifice of the victim’s body, at the same animal sacrifice.
with the fat, with the omentum (of the victim), for aid. Do you both, O Vișnų and Varuna, you who feed all creatures, come to our sacrifice, and give us here wealth with progeny.”

(π) “With the fat, with the omentum (of the victim), do you sacrifice (O priests), to the two gods, to Vișnų the god, and to Varuna, the generous. Driving away our diseases, do you both, O Vișnų and Varuna, being pleased, come to this sacrifice.”

(ο) “O Vișnų and Varuna, do you both grant your mighty protection to our sacrifice, to our settlement, to our people. Receiving constant offerings, do you both, with your light, burn (and destroy) hostility and darkness.”

(ρ) “The two by whose might the regions have been established, the two eminent heroes, with their heroic deeds, the very mighty ones, who, being unassailable, are sovereigns by their strength, Vișnų and Varuna have come at our first invocation.”

(γ) “O Vișnų and Varuna, to you both who defend from imprecations, to you the two gods, let them (i.e., the officiating priests) offer the oblation, the clarified butter. Do you both drive away diseases and demons, and give to the Sacrificer happiness and welfare.”

(τ) “The two very victorious bulls, who derive from distress, the two very strong ones, (are) the most divine of the gods. O Vișnų and Varuna, do you gladly accept this oblation of ours offered to you, O manly ones, for your aid.”

(χ) “The two wide, broad, spacious ones, whose limbs are far away, I invoke with reverence, at this sacrifice,—the two happy ones who hold (the embryo) (in their lap), furthering the victim’s body, at the same animal sacrifice.—I think that nará is a vocative, and consequently should not be accented.

(ψ) Cf. 4.56.1.—According to S., who quotes TS. 2.1.4.7, this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

(φ) According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

(ψ) According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

(χ) According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

(ψ) According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

(φ) Cf. 4.11.4.—According to S., who quotes TS. 2.1.4.7, this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

(ψ) Cf. RV. 1.185.2.—According to S., this stanza should be recited as offering-verse for the oblation of sacrificial cake, at the same animal sacrifice.

(φ) Cf. RV. 1.185.11.—According to S., this stanza should be recited as offering-verse for the oblation of sacrificial cake, at the same animal sacrifice.

(ψ) According to S., this stanza should be recited as offering-verse for the oblation of sacrificial cake, at the same animal sacrifice.

(φ) According to S., this stanza should be recited as offering-verse for the oblation of sacrificial cake, at the same animal sacrifice.

(ψ) According to S., this stanza should be recited as offering-verse for the oblation of sacrificial cake, at the same animal sacrifice.

(φ) According to S., this stanza should be recited as offering-verse for the oblation of sacrificial cake, at the same animal sacrifice.
THE KÂMYA ANIMAL SACRIFICES

The Kâmya animal sacrifices (d) prâ carṣanîbhyâḥ [prtanâhâvesu prá prthivyâ riricâthê divâs ca, prá sindhubhyâḥ, prá girîbhyo mahîtva prá 'ndragnî vîsâ bhû-vana 'ty anyâ].

(e) â vîtrahaṇâ [vîtrahâbhî bîsamaib, înda yâtâm nânîbhîr agne arvâk; yuvâbî râdhubhîr âkavebhîr indra, âgne asmî bhavatâm uttamê-bhîh].

(f) gîrbhî vîpraḥ [prámatîm ichhâmânâb, îtte rayînî yaśasam pûrvabhâjám; îndragnî vîtrahaṇâ suvajrâ, prá no nayoebhîs tiratam desêpâib].

(g) brâhmaṇaspate tvâm asyâ yantâ, sük-tasya bodhi tânâya ca jînva, vîsvanâ tât bhadrâm yâd âvanti devâb, bhûd vadene vidêâthe suvîrâb.

(h) sâ inî satyêbhî sakhîbhîh sukâdabhî, gôdhâyasam vi dhanaasir atâdat, brâhmaṇaspâtî vîsabhîh varâhîb [1], gharmasvedebhî brâmâpaṃ vyânat.

(i) brâhmaṇaspâtâr abhavad yathâvesâm, satyô manyôrû mahû kûrî karsyâtâb, yô gâ udâjat sà dvêvî cî 'bhajat, mahî 'va rîtîh ásvasâ 'sarat pîtakham.

(j) îndhânâ naîm navanâ vanusyatât krtâbhrâmâ sûsuvad râthâvya it, jîtenâ jâmât âti sît pîrâsîsate (corr.: âti sà pûrasrste), yâm yâm yujam krûnute brâhmaṇaspâtî b.

(k) brâhmaṇaspate suyâmasya viśvâhâ [2], râyûb syama rathîyô viśvasvatah, viroṣu vîraṁ úpapriyôdhi vos tvâm, yûd îsâno brâhmaṇâ vêsi me hávam.

(l) sà î jââna sà visâ sà jâîmânà, sà putràr vâjâm bharse dhânà nrbhîh, devânâm yabh pitâram avîvâsati, sradhâhâmâna haviśa brâhmaṇaspâtîm.

(m) yás te pûsân návo antâb [samudre, hînâyûyârîntâ rânti, tâbhîr yûsi dûtyûhî sûryasya, kâmêna krtâb śrâva içchâmânâb].

(n) sûkram te anyâd anyâd yajotâm te anyât [vîsurûpe àhâni dyûar ivâ 'si, visvâ hi mâyâ ávasi svadhâvo bhadrâ te pûsânm iê rîtir astu].

(o) pûsê 'mâ âsah (ânû vedà sârvabhó so asmîhâh atâyamatmanâ nesa, svastidât âgnîbî [corr.: âgnîbî] sûrvâvîrâb, âpruvâyam purâ eto prajânân].

(p) pràpatthe prathâm ajanîśita pûsâ [3], pràpatthe divâh pràpatthe prthivyâbhî, ubhé abhi priyâtâme sadhâhste, â ca pârâ ca carati prajânân.

(q) pûsâ subândhur divâ à prthivyâbhî, idás pâtir maghâvâ dasmâvârcah, tâm devâso ada-duh sûryâyay, kâmêna krtâm tavaśaî svâfscam.

(r) ajâsâvâ paśûpa vâjavastya, dihyâm-jînî vîsî bhûvane ârptâbh, âśtrâm pûsâ
“He shall slay the foe, and he does win invigorating power, he who worships Indra and Agni, the strong ones who rule over much wealth, the most strong ones who, with strength, make use of their invigorating powers.”

“You both shall be summoned, O Indra and Agni; you both shall rejoice together in the gift; you both are givers of food and riches; you both I invoke for the winning of invigorating food.”

“You both surpass men in battles, you surpass the earth and the sky, you surpass the rivers, you surpass the mountains in greatness; you surpass, O Indra and Agni, all other beings.”

“Come hither ye both, O slayers of enemies, with your enemy-slaying energies, O Indra, O Agni,—for the sake of our adorations. Stay with us by both, with perfect excellence, O Indra, O Agni.”

“With songs, the inspired man, desiring protection, praises (you both, O Indra and Agni), (asking for) wealth, which is glorious, and receives preference. O Indra and Agni, O slayers of enemies, O holders of excellent thunderbolts, do ye both further us with gifts.”

“O Brahmapāta, be thou the guide of this hymn, and do thou favor our offsprings. Everything that the gods further is blessed. Being rich in brave sons, may we speak loud in the assembly.”

“With true friends, who were suffering violent heat and were winning wealth, he (Brah-..."

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1 = TS. 1.11.14.d = RV. 7.93.1.—According to S., who quotes TS. 2.15.5, this stanza should be recited as invitation-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

2 = TS. 1.11.14.a = RV. 6.60.13.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

3 = TS. 4.2.11.b = RV. 6.60.1.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

4 = Tait.-Br. 3.6.8.1.a = RV. 6.60.3.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

5 = Tait.-Br. 3.6.9.1.a = RV. 7.93.4.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

6 = VS. 34.58 = RV. 2.23.19.—According to S., who quotes TS. 2.15.5, this stanza should be recited as invitation-verse for the oblation of the omentum of a bull, which..."
THE KÂMYA ANIMAL SACRIFICES

powers thou dost further, O powerful one. Provocative here, O Pûṣan be thy gift."14

(9) "Pûṣan knows all these regions. Let him lead us by the safest way. Conferring happiness, glowing, accompanied by all brave men, attentive, let him go in front, knowing (the way)."

(8) "Pûṣan has been born in the distance of the ways, in the distance of the sky, in the distance of the earth. To the two dearest abodes he goes, and from them he departs, knowing (the way)."16

(9) "Pûṣan is the good friend of the sky and the earth, the lord of food, the bountiful one of wonderful appearance. The gods have given him to (the goddess) Sûrya, him who is in love, him the strong one who moves gracefully."17

(10) "Having he-goats for horses, having houses full of invigorating food, quickening religious thoughts, he has been established in the whole world. Brandishing his flexible goad, the god Pûṣan goes viewing the worlds."18

(11) "Pure are the oblations for you, the pure ones, O Maruts. For the Pure ones I set in motion a pure sacrifice. Devoted to the Sacred Order, by the Sacred Order they went to the world of reality, the pure ones, of pure birth, the purifying ones."19

(12) "Do ye offer a variegated song of praise to the powerful singers, the self-strong host of the Maruts, who by force overcome forces. Afraid of the vigorous ones, O Agni, the earth is shaking."

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14 = TS. 4.1.11.2-3, m = RV. 6.58.1. — According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.
15 = Tait.-Br. 2.4.1.5.a = RV. 10.17.5. — According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.
16 = RV. 10.17.6. — According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.
17 = RV. 6.58.4. — According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.
18 = RV. 6.58.2. — According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.
19 = RV. 7.56.12. — According to S., who quotes TS. 2.1.6.2, this stanza should be recited as invitation-verse for the oblation of the omentum of a dappled beast offered to the Maruts, at the animal sacrifice performed for a man who desires food.
20 = TS. 4.1.11.3.o = RV. 6.66.9. — According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.
(a) "On your shoulders, O Maruts, broaches; on your breasts, golden ornaments are attached. Shining like lightnings in the rains, (you are) brandishing your weapons according to your nature."  

(1) "The protections which you have for the zealous worshiper, do you grant them threefold to the generous giver; do you extend them over us, O Maruts; do you give us, O bulls, a wealth rich in manly sons."  

(2) "These Maruts stop the mighty; they bend down the strength of the strong; they protect the song of praise from the attacking enemy; they bring heavy hatred to the avaricious."  

(3) "Like the spokes of a wheel, they have none of them that is the last; like the days, they are born again and again, perfect in their greatness. The most excellent, most impetuous sons of Pśiṇi have come together because of their own intention."  

(4) "To thee, for the mighty power, to thee, in the slaying of Vṛtra, everything together has been given; (and) kṣatriya-lordship (and) strength have been given to thee, O thou that art worthy of sacrifice, O Indra, by the gods, in the overpowering of men."  

(5) "What strength there is of thee, O Indra, O bountiful, do thou try that for the benefit of thy friends, the men, O thou that art invoked by many. Thou, O bountiful one, discerning (hast uncovered) the things that were fast enclosed; do thou uncover thy gift like something that is covered."  

(6) "Indra is the king of the world, (and) of men. From the manifold things that are on earth, let him give good to his worshiper.

Being praised, let him impel his gift hitherward."  

(b) "Do thou praise that one who, having superior power, is the unconquered conqueror, the much invoked Indra. Do thou gladden with these songs the invincible, mighty, conquering one, the bull of men."  

(cc) "Him who is master of solid great wealth we will praise in the religious assemblies, Indra, who, with Vāyu, is victorious on the Gomati-rivers. Boldly he leads to good luck."  

(dd) "Let thine impetuousness, (like) a bull, come here from behind, from above, from beneath, from the region in the front. Let it come from all sides. O Indra, give us the heavenly light."  

2.8.6

(a) ā devō yāku savitā surātāna, antarikaṣ-prā vāhāmāno āśaivaḥ, hāste dāhāno nāryā pṛīṇi, niveśāyana ca prasuvān ca būhma.  

(b) abhiḥvatāṃ krṣnair vīśvarotpam, hīraṇyaśaṃyāṃ vajato bhṛṇtām, āsthaḥ rāthāṅ āṣaiva citraḥbhānuḥ, krṣṇā rājāṃsī tāvisīṃ dāhanāḥ.  

(c) sā gḥā no devāḥ savitā savāya, āśaivaḥ vāsaspati vāsāni [1], viśārayāmaṇo ānātim (corr.: ānātām) urucīṃ, martabhōjanam ādha rāsaṇe nāḥ.  

(d) vī jānān chāyaḥ śītapāko akhvaṃ, rāthāṅ hīraṇya-praṇaṃ vāhantaḥ, śāvad dīṣaḥ savitar dāivyasya, upāste vīsā bhūvanāni tāsthūḥ.  

(e) vī suparnō antaṅkṣāya akhvaṃ, gahira-vapena āṣaṝaḥ sūnīthāḥ, kvā nārāyaṇaṃ kās ciketa, katamaṃ dīṃ bhrīmravāya "tātāmaṃ nāth.  

(f) bhāgaṃ dīyaṭaṃ vajyantarāṃ pūraṇām, nārāyaṇaṃ gaṅgāpati no avyāt, ṛṣye vāmāya samghaṃd rāyaṇam, priyā devasya savitarṣyām.  

(1) ā no vīśe āskṛa gamantu devāḥ, mitrō aryamā vāraṇaḥ sajōśaḥ, bhūvaḥ yānaḥ no vīśe vṛdhāṣaḥ, kārant susāḥ vithurām nā śaṅvāḥ.

27 = RV. 7.56.13.—According to S., this stanza should be recited as invitation-verse for the obligation of the sacrificial cake, at the same animal sacrifice.

28 = TS. 1.5.1.5.q = RV. 1.85.12.—According to S., this stanza should be recited as offering-verse for the obligation of the sacrificial cake, at the same animal sacrifice.

29 = RV. 7.56.19.—According to S., this stanza should be recited as invitation-verse for the obligation of the sacrificial cake, at the same animal sacrifice.

30 = RV. 5.58.5.—According to S., this stanza should be recited as offering-verse for the obligation of the sacrificial cake, at the same animal sacrifice.

31 = TS. 1.6.12.1.d = RV. 6.25.8.—According to S., who quotes TS. 2.1.6.1, this stanza should be recited as invitation-verse for the obligation of the omentum of a ruddy beast offered to Indra, at the animal sacrifice performed for a man who desires manly power.

32 = RV. 7.27.2.—According to S., this stanza should be recited as offering-verse for the obligation of the omentum of the same victim, at the same animal sacrifice.
(k) śām no devā visvādevā bhavantu, śāṁ sārasvati sahā dhibhir astu [3], śāṁ abhiṣeṣa, śām u rāṣṭrāca, śām no divyāḥ pārthivāḥ, śām no āpyāḥ.

(i) yē savitūḥ satyāsavyasā visvē, mitrāsya vratē vārūṇasya devāḥ, tē sāubhagam vīravad gomad āpnaḥ, dādhātre drāviṇam citrāms asme.

(j) āgne yāḥ dūtyāḥ vāriṣṇyaḥ (crr.: mā visaṇyaḥ), devāḥ ācchā drahamākṛtṛ gaṇěna, sārasvatim marūto aśvinā ‘pāḥ, yākṣī devān ratnadhyāya viśvān [4].

(k) dyaug pitaḥ pithivī mātar ādhuruk, āgne bhṛtart vasavo mṛdtā nāḥ, viśvā adityā adite sajōṣaḥ, asmābhyaṁ śāṁra bahuluṁ viyanta.

(l) viśvē devāḥ śṛṣṭo ‘māṁ hāvaṁ me, yē antārikṣe yā āpa dīvā śthāḥ, yē agniṇihī utā vā yājātrāḥ, asādyā ‘śmin barhiṣi mādayadvam.

(m) tē vāṃ mitrāvaruṇaḥ havyājuṣṭīm, nāmasa devāv āvāsa vavṛtyam [5]. āsmeṣaḥ brāhma pītanās sahyā śaṁkām, vrṣṭrī (crr.: vṛṣṭa) divyā supārā.

(n) yuvāṁ vāṣrāni pāsam vāstae, vyūvār ācchādṛṇā māntavo ha sārghāt, avātīratam anṛtāṁ viśvā, rtēna mitrāvatī sacete.

(o) tāt sū vāṃ mitrāvaruṇaḥ mahitvām, īrām tathārśiha āhah dibhuhe, viśvāḥ pinvatha svāsarasya dhenāḥ, ānu vāṃ ekaḥ pāvīr āvavarti [6].

(p) yād bāṁhiṣṭām nā ‘tīvīde (crr.: ‘tīvīde) sudānā, ācchādṛṇā śāṁra bhuvaṇasya gopā, tātō (crr.: tēna) no mitrāvaruṇāv avāṣam, śiśasanto jīgyāhāṁ sahaṁ.

(q) an mitrāvaruṇā havyājātīm, ghatār gāvyāṛīm ukṣatam idābhāḥ, prāti vām ātra vāram ā jānāra, prītītām udūm divyāsya cāroḥ.

(r) prā bhāhāvā siṣtaṁ jīvase naḥ, an gāvyā jūtm ukṣatam ghṛtēnā [7], an no jāre śravayaṁ yuvānā, śrutāṁ me mitrāvaruṇāva ‘hāve ‘mā.

(s) imā rudrāya sthirādhanvane gīrāh, kṣipreṣeṇa devāya savdhān, asāḍhāya sāhāmanāya miḍhūse, tigmāyudhaḥ bharatā śrōtana (crr.: śrōtu noh).

(t) tvā-dattebhi rudra śaṃtamebhīh, śatagīhīṃ śīvaḥ asthiṣjaeḥ, vy āsūma dvēṣa vīrāṃ vy āḥihā, vy āmivāḥ cātayaṃ vīṣcīḥ [8].

(u) ārāha bhiṣhara [sāyakārī dhāvaṅ, ārāha nīkām vajātām vīṣvarūpam, ārāha idām dayase visvām ābhvam, nā vā ājīyo rudra tvād astī].

(v) mā nas tokē [tānaye mā na āyuṣī mā no gōṣu mā na āṣevaṛiṣiṣ, virā mā no rudra bhāṁītō vadhīr āvivṃsaṇo nāmasā vidhema te].

(w) tē te pitaru marutāḥ sumnām etu, mā nāḥ sūryasya saṣṭḥo yuṣṭoḥ, ahūrī no virō ārvatī kṣameta, prājyemāhi rudra prajābhīḥ.

(x) evaḥ bhavīro vrṣabha cekitaṇa, yāthā deva nā hrīśe nā ḍhāṁśi, ḍhāvaṅṣūṛur no rudre ‘hā bodhiḥ, bhṛhād vādama vidātē suvīrāḥ.

(y) pāri no rudrasya hetih [vrn̄kstu pārī tvēṣasya durrmatī gāhā-yōḥ, āva sthirā māghā- vadhābhiḥ tanuṣya mīḍhā tokāya tānāyā mṛdāya].

(z) sthuṛ śrutām [gartasādām yuvānām mṛgam nā bhimām upahatnāṁ ugrām, mṛdā jarītrīrudra stāvāno anṛtyam te asāṁ nivapantu sēnaḥ].

(aa) mṛdhasṣṭāma [cavrāṇama śīvō naḥ sumānā bhava, parame vrkṣa āyuḥdhāṃ nīdhiḥ śrītīṁ vāsaṇā ācara pīṇkām bhīhrad āgāhi].

(bb) ārāha bhīrārī [sāyakārī dhāvaṅ, ārāha nīkām vajātām visvārūpam, ārāha idēm dayase visvām ābhvam, nā vā ājīyo rudra tvād astī].

(cc) tvām agne rudro [āsūro mahō divās tvāṁ śārḍho mūrtaṃ prīkṣa īṃṣe, tvāṃ vētrārūnārī yāi saṃgāyās tvām pūṣaḥ vidhātāḥ pāśī nū tmānā].

(dd) ā evājaṁ [adhvārāya rudrāṁ hotārāṁ satyājaṁ rōdasyoḥ, agṇīṃ purā tanāyitōrī arctīdī dhīrāṇyaṟūpam āvase kṛṇudhvaṃ] [9].

2,8,6

(a) “Let the god Savitar, who possesses good treasurers, come here, filling the atmosphere, driving his chariot with his horses, holding in his hand many gifts agreeable to men, causing the world to rest, and rousing it to activity.”

(b) “Worthy of worship, Savitar, of variegated spender, has mounted the many-colored chariot, that is covered with pearls and has golden pegs, showing his strength as he produces clouds of dust.”

(c) “For impulse (i.e., in order to impel us), let the god Savitar (the impeller), the lord of riches, bestow riches on us, displaying his large shape. Let him grant us the joys of mortals.”

1 RV. 7.45.1.—According to S., who quotes TS. 2.1.6.3, this stanza should be recited as invitation-verse for the oblation of the omentum of a spotted beast offered to Savitar, at the animal sacrifice performed for a man who desires gain.

2 RV. 1.35.4.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

3 CF. RV. 7.45.3.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.
(d) "The white-footed bany horses, drawing the chariot, the forepart of which is of gold, have surveyed the people. Forever the quarters and all beings rest in the lap of Savitari."4

(e) "The eagle, the deeply inspired Asura, who gives good guidance, has surveyed the spaces of the atmosphere. Where is the sun now? Who knows? What heaven has its ray reached?"5

(f) "As we are giving strength to (the god) Bhaga (the Distributer), to (the goddess) Dhi (the Prayer), to (the goddess) Purandhi (Liberality), let Narāšāma, the lord of the consorts of the gods, help us! When wealth is coming, when goods are assembled, may we be the beloved of the god Savitari."6

(g) "Let all the gods, united, come to us, Mitra, Aryaman, and Varuna in harmony, so that they may be our supporters, so that (for us), just like a staggering power, they may make all objects easy to conquer."7

(h) "For welfare let the gods, the All-gods, be to us; for welfare let Sarasvati with the Prayers be (to us); for welfare let the helping gods be to us; and for welfare the liberal gods. For welfare let the gods who are in heaven, and the gods who are on earth be to us. For welfare let the gods who are in the waters be to us."8

(i) "(You) who are all the gods under the holy rule of Savitari, whose impulsion is effective, (you, who are all the gods) under the holy rule of Mitra, (under the holy rule) of Varuna,—give us good fortune, wealth consisting in manly sons and cattle,—(and) bright riches."9

(j) "O Agni, do thine office of a messenger,—do not delay!—(do thy office of a messenger) to the gods, (acting) along with the group (of priests) that produces the holy power of the sacred word. Do thou offer the sacrifice to Sarasvati, to the Maruts, to the Aśvins, to the Waters, to all the gods, in order to obtain (for us) the distribution of wealth."10

(k) "O Father Heaven, O deceitless Mother Earth, O Brother Agni, O Vasu, be gracious to us. O Ādityas and Āditi, all unanimously, give us wide protection."11

(l) "O ye All-gods, hear my invocation, ye who are in the atmosphere, ye who are in the sky. Ye who have Agni as your tongue, ye who are worthy of sacrifice, sit on this sacrificial strew, and rejoice."12

(m) "I would, O Mitra and Varuna, by my worship, O gods, with your help, move you hither, for the enjoyment of the offerings. Let the holy power of our prayers be victorious in battles. Let a helpful rain be ours."13

(n) "You both put on fat garments (i.e., you both receive the clarified butter of the obligations). Of you both the uninterrupted intentions are gushes (of rain). You overcome everything that is unlawful. You both are devoted to the law (i.e., the Sacred Order), O Mitra and Varuna."14

(o) "This is your might, O Mitra and Varuna. Standing invisible, they (i.e., your milch-cows) give milk every day. You cause all milch-cows of the fold to swell (O Mitra and Varuna). According to you (i.e., according to your will) the single wheel (i.e., the sun) rolls hither."15

(p) "With that which is a very strong shelter, without defect, which cannot be broken, O liberal protectors of the world, do you both—"16

4 Cf. RV. 1.35.5.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

5 Cf. RV. 1.35.7.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

6 Cf. RV. 2.38.10.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

7 RV. 1.186.2.—According to S., who quotes TS. 2.1.6.4, this stanza should be recited as invitation-verse for the oblation of the omentum of the many-colored beast offered to the Visé Devah, at the animal sacrifice performed for a man who desires food.

8 = RV. 7.35.11.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

9 = RV. 10.36.13.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

10 Cf. RV. 7.9.5.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

11 = RV. 6.51.3.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

12 = TS. 2.4.14.r = RV. 6.52.13 = VS. 33.53.—According to S., this stanza should be recited as offering-verse for the oblation of the substance of the victim's body, at the same animal sacrifice.

13 = RV. 1.152.7.—According to S., who quotes TS. 2.1.7.3, this stanza should be recited as offering-verse for the oblation of the omentum of a two-colored cow offered to Mitra and Varuna, at the animal sacrifice performed for a man who desires progeny.

14 = RV. 1.152.1.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

15 Cf. RV. 5.62.2.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.
tect us, O Mitra and Varuṇa. Desiring to conquer booty, may we be victorious."16

(g) "Come, O Mitra and Varuṇa, to our gift of offerings. Besprinkle the pasturage with melted butter, with refreshing food. To you both (I say) a wish for the people here. Give (them) abundantly of the dear heavenly water."17

(r) "Stretch out your arms to us for life. Besprinkle our pasturage with melted butter. Make us famous among the people, O ye young ones. Listen, O Mitra and Varuṇa, to these my supplications."18

(s) "Do ye offer these songs of praise to Rudra, the god who is armed with a strong bow, the god who has quick arrows, the god who is powerful by his own power, the unconquerable conqueror, the most bountiful one, who has sharp weapons. Let him listen to us."19

(t) "By the most salutary remedies given by thee, O Rudra, may I live a hundred winters. Do thou drive away from us enmity; do thou drive further away distress; do thou drive away the diseases (so that they will) be dispersed."20

(u) "As it is thy right, thou bearest [the arrows and the bow. As it is thy right, thou bear- est the holy, many-colored golden ornament. As it is thy right, thou disposest of all this huge universe. There is nothing stronger than thou, O Rudra]."21

(v) "Do not harm us in our children, [our descendants, nor in our life, nor in our cattle, nor in our horses. Do not, in anger, smite our many

16 Cf. RV. 5.62.9.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.
17 Cf. RV. 7.65.4.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim’s body, at the same animal sacrifice.
18 = TS. 1.8.22.3.i = RV. 7.62.5 = VS. 21.9.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim’s body, at the same animal sacrifice.
19 Cf. RV. 7.66.1.—According to S., who quotes TS. 2.1.7.7, this stanza should be recited as invitation-verse for the oblation of the omentum of a red cow offered to Rudra, at the animal sacrifice performed for a man who practices witchcraft.
20 = RV. 2.33.2.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.
21 = RV. 2.33.10.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, or the same animal sacrifice.
22 = TS. 3.4.11.2.h = RV. 1.114.8 = VS. 16.16.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.
23 = RV. 2.33.1.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim’s body, at the same animal sacrifice.
24 = RV. 2.33.15.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim’s body, at the same animal sacrifice.
25 = TS. 4.5.10.4.i.—According to S., this stanza and the five following ones, i.e., s, aa, bb, cc, dd, may be recited instead of s, t, u, v, w, x, as invitation-verses and offering-verses for the oblations, at the same animal sacrifice performed for a man who practices witchcraft.
26 = TS. 4.5.10.3-4.h.
27 = TS. 4.5.10.4.k.
28 = RV. 2.33.10.
household, thou fairest with the roddv winds. Thou, as Pūṣan, protectest thy worshipers with thine own self].”

(dd) “Do ye win, for help, Rudra,” the king of the sacrifice, the priest of the two worlds, whose sacrifice is effective, Agni (the Fire) of golden color, (who appears) before the unexpected thunder].”

2.8.7

(a) sūryo devm uśāsāṁ rōcāmānā māryāṁ, nā (corr.: rōcāmānāṁ, māryo nā) yōṣāṁ abhyēti paścāt, yātā nārō devayānto yugāni, vītānāte prāti bhadṛāya bhadrām.

(b) bhadrā śāvā haritaḥ sūryasya, citrā edagvā (corr.: etagvā) anumādāśaṁ, namasyānto divā ṣa ṣrētām asthu, pāri dyāvāpṛthi vanti sadaṁ.

(c) tāt sūryasya devatvāṁ tān mahītvāṁ, madhyā kārtār vītaṁ vēṟmāṁ bhrāmbhāra [1], yadē d‘ā yāyukta haritaḥ sadhāsthān, ād rāti vāsas tanute simaṁśāi.

(d) tān mātrāya vārunyasā ṣ‘hīcākṣe, sūryo rōpāṁ kṛnute dyōr upāṣte, anantāṁ anyād drūsud anyās pājāṁ, kṛṣṇāṁ anyād haritaḥ sāṁbhāraṁ.

(e) adyā devā ṣūdātā sūryasya, nārā śhāhāsāḥ pīptān nār avadyāt, tān no mātrā vārūno māmahantān, adīṭīḥ śindhuḥ prthiṁ uta dyāuḥ [2].

(f) divō rukmā urucāksā ṣūdēti, dūre-arthas tarāpir hṛdadamaṇaḥ, nūnāṁ jānaḥ sūryena prāstūṭāḥ, āyān ārthāni kṛnaye apāṁśāi.

(g) sām no bhava cākaṣāsā śaṁ no ṣūdāḥ, śaṁ bhrāṇāṁ śaṁ hīṁ śaṁ gṛhṛṇaḥ, yātā śaṁ asmāi śaṁ (corr.: udhaṁi cā) sās dūro uṣṇa tāt sūryā drāvīnām dhehi citram.

(h) citrān devānām udāgad ānīkam, cākṣur mātrāya vārunyasā ‘gnēḥ [3], āprā dyāvāpṛthiṁ antārīkṣaṁ, sūrya atma jāgatas tathāṣe ca.

(i) tvāstā dādhad [indrāya sōśmām, apāko ‘ciṣṭaḥ yaṣāe purūṁ, vṛṣa yājān viṣṇau bhūri-reṭāḥ, mūrddhān mangāya sāmanakante devān].

(j) tān nas turāpam [ādaḥ paṣayitvān diva tvāṣṭar vi rāgaḥ syasaya, yātā virāh karmayān su-dākṣo yuktā-grāva jāyate devākāmāḥ].

(k) tvāstā virām [devākāmām jājāna tvāṣṭur ārva jāyata aśūr uṣvāḥ, tvāṣṭa ‘daṁ viṣṭaṁ bhūvanām jājāna bahāḥ kartāram iha yakṣi hoṭha].

(l) piśāgarūpaḥ [subhāro vairodhah śrūṣṭi vīrō jāyate devākāmāḥ, prajāṁ tvāṣṭur viṣvataḥ nābcīn asmā ādīḥ devānām āpī etu pūṭaḥ].

(m) dāse ‘maṁ tvāṣṭur janayanta gārhaṁ, ātandrāso yuvataya bhībrtam (corr.: vībhṛtam), tigamānāṁ svāyāsasam jāneṣu, viro-cāmām pāri śīṁ nayanti.

(n) āvīṣṭo vardhate cārū āśu, jīmaṁnām ārdhvaḥ svāyāśa upaṁśte [4], ubhā tvāṣṭur bibhyatvā jāyamāṁśu, prāti śiṁhāṁ prati-joṣayete.

(o) mītrot jānān [yātayati projinaṁ mītrot dāhāra prthivim uta dyām, mītrot krśṭir anίmīs ‘bhi caṣte satyāya havyaṁ gṛḥtāvad vidhema].

(p) prā sā mītra [mārto astu prāyasvān yās ta ādiya śīkṣate vṛtānā, nā hanyate nā jiyate tvāṁ nā ‘nam āhūto asnīto ātīto nōrāt].

(q) ayāṁ mītra namasya usvēvaḥ, rāja sukṣmaḥ ajanṭaḥ vedhāḥ, tāsyā vāyavāḥ sumatāḥ yajñiyasya, āpi bhādṛ saunaseśaṁ syamaṇi.

(r) anamivāsā śīyā mādatāntaṁ, mitājñavo vārīṁam prthiṁvyāḥ, adīṭyāya vṛtam upaksīyantaḥ [5], vāyavāḥ mītraśya sumatāḥ syamaṇaṁ.

(s) mītrot nāi śīṁyā goṣu gavyāvataḥ (corr.: gavyāvāvaḥ) svādhiyo vidhāte aspū śājjanā ārejayaṁ (corr.: ārejēaṁ) rōdāsi pājaśa gīrā, prāti priyām yajatām januṣaṁ āvaḥ.

(i) māhāṁ adīṭī ādāna ‘pсадāyaḥ, yatā-yājano grante suśeṣaṁ, tātam etāt pānyatayā maṁ jūṣaṁ, agnau mītrot vadhū ajlightaḥ.

(u) ‘Ā v añi ratho rōdāsi badbhālaṁ [6], hiranyo āyo viṣṭaṁḥ yātv aśvāli, ghyārtavanti pavviḥi rucbhī, īśām vṛdhdhā rōtpī vājīvānīvān.

(v) vā sāpaprathāno abhi pāncā bhūmī, tri-vandhūro manaṣa s‘yātu yuktā, viśo yena gācchatho devaṁyānti, kūtrācīrād yāman āśvinā dāhānāḥ.

(w) svāsā yāsaṁ s‘yātaṁ arvāk, dāsā nīthīm mādaḥsmaṁ pīṣbāthā, vi vāṁ ratho vadhāvā yādaṁanā [7], āntān divō bādhaṁ vartanbhiyāṇām.

(x) yuvōḥ śrīyaṁ pāri yōṣa vṛṣṭā, sūro duviitā pāritakmyāyām (corr.: priyaktakmyāyām), yād devaṁyāntaṁ āvathāṁ sācibhiḥ, parighraṁsāṁ vāmānān vāṁ vāyo gām (corr.: pāri graṁḥsāṁ omānā vāṁ vāyo gāt).

(y) yō ha sā v añi rathirā vāṣta urāḥ, ratho yujñāṁ parītyaṁ vartāḥ, tēna naṁ śūr uṣāo vyūṣṭau, nyā śūvinā vahatam yajñē āsāṁ.

(z) uvām bhūyumā āvaviddhaṁ samudrē [8], udhānatho ārōṇo āsṛṣidhāṁ, pataḥfrīh śaṇamāv avyathūḥiḥ, daṁśānāhīṁ āśvinā páryāyānāṁ.

1 T. 1.3.14.1.a = RV. 2.1.6.
2 T. 1.3.14.1.b = RV. 4.3.1.
(aa) āgniṃomā yō adyā vām, idām vācaḥ saparyāti, tāsmai dhattaṁ suvṛtyam, gāvāṁ pōṣaṇī svāsvijayam.

(bb) yō āgniṃomā haviṣa ṣaparyāt, devadricā mānasā yō gṛhṭena, tāsya vṛtāṁ raksatam pātam āṭhasaḥ [9], viśe jānaya māhi śarana yacchatam.

(cc) āgniṃomā yō ṣhūtim, yō vām dūṣādu dvāvīśṣtṛt, sā prajāya suvṛtyam, viśvam āyur vṛṣanavat.

(dd) āgniṃomā cēti tād vīyām vām, yad āmuṣṇitam avasar pāṇīṁ gōb, āvātiraṭam prāthayaṣya ēsāh, āvindataṁ jyōtir ēkam bahuḥbhavah.

(ee) āgniṃomā imāṁ sū me [ṣṛṇuṭam varṣanā hávam, prāti sūktāmi ṣhṛṇaṁ bhāvatam dāṣe ṣuṣṭāh].

(ff) āgniṃomā haviṣaḥ prāśthitaṣya [vitām, hāvataṁ varṣanā juśethām, susārāṇām śvāvasā hi bhūtām átha dhattam yājāmanāya sāṁ yōb].

2.8.7

(a) “Just as a young man (follows) a girl, Śūrya (the sun god) follows the radiant goddess Dawn, at the time when pious men place the yoke (on the oxen), in each case an auspicious one (i.e., an auspicious yoke) for an auspicious work.”

(b) “The auspicious bay horses of Śūrya, the bright shining ones, who are to be greeted with acclamations, have ascended the top of the sky, paying homage (to it). In one day they go round the sky and the earth.”

(c) “This is the godhead of Śūrya (the sun god), this (is) his greatness: in the middle of his work (i.e., at sunset, for his work consists in going from east to west during the day, and from west to east during the night), he has withdrawn that which has been spread out (by him) (i.e., his light). When he has yoked his bay horses (in order to go) from the place, then the Night spreads out her garment on everything.”

(d) “In order that this (i.e., this greatness of his) may be seen, Śūrya (the sun god) assumes the form of Mitra (the deity of the day), (and the form) of Varuṇa (the deity of the night) in the lap of the sky. Eternally his bay horses prepare one of his appearances, the bright one (for driving during the day), and the other one, the black one (for driving during the night).”

(e) “Today, O gods, when Śūrya has risen, deliver us from trouble and from blame. This boon may Mitra and Varuṇa grant us, and Aditi, and Śvāmi, and Śvāmi, and Earth and Heaven.”

(f) “The golden ornament of the sky, the farseeing god (i.e., Śūrya) rises, whose aim is far, off, who is penetrating, who he who is shining. Now, impelled by Śūrya, the people shall go to their business, and shall perform their work.”

(g) “Be welfare to us with thy gaze, welfare to us with thy day, welfare with thy brightness, welfare with the (winter) cold, welfare with the (summer) heat. In order that there may be welfare on the way (of the journey), (and) welfare at home, do thou give us, O Śūrya, wonderful wealth.”

(h) “The radiant countenance of the gods has risen, the eye of Mitra, Varuṇa, and Agni. He has filled the sky and the earth, and the atmosphere, Śūrya (the sun god), the soul of all that moves and of all that stands.”

(i) “Tvāṣṭā, who gives manly vigor to Indra, Tvāṣṭā the wise one, the firm one, who gives many gifts to the glorious one,—let him, the prolific bull (Tvāṣṭā) worshiping the bull (Indra) anoint the gods (with oblations) on the head of the sacrifice.”

(j) “And do thou, O god Tvāṣṭā, graciously let loose for us that procreative seminal fluid,

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4 Cf. RV. 1.115.5; VS. 33.38.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.
5 Cf. RV. 1.115.6; VS. 33.42.—According to S., this stanza should be repeated as invitation-verse for the oblation of the sacrificial substance of the victim’s body, at the same animal sacrifice.
6 = RV. 7.63.4.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim’s body, at the same animal sacrifice.
7 Cf. RV. 1.115.10.—According to S., this stanza and the following one (k) (= RV. 1.115.1) may be recited instead of e and f as invitation-verse and offering-verse for the oblation the sacrificial substance of the victim’s body, at the same animal sacrifice.
8 = Tait.-Br. 2.6.8.4; cf. VS. 20.44.—According to S., who quotes TS. 2.1.8.3, this stanza should be recited as invitation-verse for the oblation of the omentum of a horse offered to Tvāṣṭā, at the animal sacrifice performed for a man who desires cattle.
whence is born a clever, skillful son who sets in motion the pressing stones, and loves the gods."  

10 (k) "Tvaṣṭar begot the manly son who loves the gods. From Tvaṣṭar is born the courser, the swift horse. Tvaṣṭar produced all this world. To the maker of much do thou offer the oblation, O hotar."  

10 (l) "A manly son of brownish complexion, strong, vigorous, obedient, and loving the gods is born. Let Tvaṣṭar let loose for us progeny, the origin of posterity; and may that (i.e., that progeny) go to the abode of the gods."  

12 (m) "The ten (i.e., the ten fingers) produced the offspring of Tvaṣṭar; the indefatigable girls (produced) the one who is to be born in various directions (i.e., Agni, the Fire). They lead around the sharp-pointed one (i.e., Agni), the radiant one, who, through his own power, is glorious among men."  

12 (n) "(Becoming) visible, the lovely one grows in the middle of them (i.e., in the middle of the indefatigable girls, i.e., of the fingers), standing erect in the lap of them who assume a transverse position,— he who is glorious through his own power. The two (worlds) (the sky and the earth) are afraid of the son of Tvaṣṭar (i.e., Agni). (But then) facing him, they both honor the lion (i.e., Agni, the son of Tvaṣṭar)."  

12 (o) "Mitra unites men, knowing (how to do it); Mitra supports the earth and the sky; Mitra surveys men with unwinking eyes. To the true one (i.e., Mitra), let us offer an oblation in rich melted butter."  

14 (p) "Let that mortal, rich in food, be eminent, O Mitra,—(that mortal) who, O Aditya, pays homage to thee with his religious vow. Aided by thee, he is not slain, nor oppressed. Affliction does not come to him neither from near nor from afar."  

15 (q) "This venerable, very gracious Mitra has been born as a well-ruled king, as a dispenser (of riches). May we be in the benevolence of this god worthy of worship, and in his auspicious favor."  

16 (r) "Free from disease, rejoicing in the offering, having the knees firm on the expanse of the earth, abiding by the law of the son of Aditi, may we be in the favor of Mitra."  

17 (s) "Just as, eagerly desirous of cows (they formerly generated) him, Mitra, for the conquest of cows,—just so pious men (now) have generated him in the religious assembly for the obtaining of waters. The two worlds (i.e., the earth and the sky) have trembled at his appearance, at his voice, in the face of the dear one, worthy of worship, (who is) the aid of men."  

18 (t) "The powerful son of Aditi is to be approached with reverence, he who unites men, he who is kind to the singer. To this most glorious Mitra do ye offer this agreeable oblation into the fire."  

19 (u) "Let your golden chariot, running against the two worlds (i.e., the earth and the sky), come here with its strong horses,—(that chariot) the tracks of which are brilliant with melted butter, (that chariot) which is bright with the tires of its wheels,—(let it come) carrying nourishment, (like) a king rich in the manifestations of invigorating food."  

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1 = TS. 3.1.11.1.f = RV. 3.4.9.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.  
2 = TS. 5.1.11.3.i = VS. 29.9.—According to S., this stanza should be recited as invocation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.  
3 = TS. 3.1.11.2.h = RV. 2.3.9.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.  
4 = RV. 1.95.2.—According to S., this stanza should be recited as invocation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.  
5 = RV. 1.95.5.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim’s body, at the same animal sacrifice.  
6 = TS. 3.4.11.5.g = RV. 3.59.1.—According to S., who quotes TS. 2.1.8.4, this stanza should be recited as invocation-verse for the oblation of the omentum of a white beast offered to Mitra, at the animal sacrifice of a man who, when a contest is joined, desires an agreement.  
7 = RV. 3.59.4.—According to S., this stanza should be recited as invocation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.  
8 = RV. 3.59.3.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.  
9 = RV. 1.151.1.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim’s body, at the same animal sacrifice.  
10 = RV. 3.59.5.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim’s body, at the same animal sacrifice.  
11 = RV. 7.69.1.—According to S., who quotes TS. 2.1.10.1, this stanza should be recited as invocation-verse for the oblation of the omentum of a dusty beast with spots on the forehead offered to the Aśvinis, at the animal sacrifice performed for a man who, being a bad Brāhmaṇa, desires to drink Soma.
THE KĀMYA ANIMAL SACRIFICES

(p) "Extending over the five countries (of the earth), let that chariot that has three seats, come here, yoked by the mind,—(that chariot) on which you go to the people who serve the gods, directing your course wherever you want, O Aśvins." 21

(w) "Having excellent horses, being honored, do ye come here (O Aśvins); you who accomplish wonderful deeds, you shall drink the sweet drink that is offered to you. Your chariot, which is accompanied by a young girl, drives asunder the ends of the sky with the two felloes of its wheels." 22

(x) "The young girl, the daughter of the Sun god, chose your beauty (O Aśvins,) at the time of decision. When you two, with your mighty assistance, help the man who serves the gods, then, by your protection, his life escapes (the danger of) the heat (of the sun)." 23

(y) "When this chariot of yours, O charioteers, puts on as a garment the rays of the morning light, and, being yoked, goes around in order to accomplish its circuit,—with that (chariot), O Aśvins, do ye bring us health and wealth, to this sacrifice, at the first gleam of the dawn." 24

(z) "Bhuju, who had been thrown down into the sea, you rescued from the waves with your unerring, indefatigable, sure-footed, winged (horses), saving (him), O Aśvins, by your wonderful powers." 25

(aa) "O Agni and Soma, to him who today reverently dedicates his speech to you, do ye bring abundance of manly sons, increase of cowherds, and possession of good horses." 26

(bb) "Do ye protect, O Agni and Soma, the religious vow of him who reverently offers the oblation, who, with his mind turned towards the gods, offers the melted butter, and do ye save him from distress. Do ye give to the clan, to the people, your mighty protection." 27

(cc) "O Agni and Soma, he who will offer you the oblation, who will offer you the preparation of the sacrificial substance, he, with his progeny, will obtain abundance of manly sons and the complete extension of life." 28

(dd) "O Agni and Soma, this heroic deed of yours is well known, that you robbed the Pāṇi, taking away his provisions, the cows. (And) you overpowered the offspring of Prathaya, (and) you found the one light (that shines) for many." 29

(ee) "O Agni and Soma, listen kindly to this invocation of mine, O mighty ones; do ye accept gladly my songs; be a refreshment to him who serves you." 30

(ff) "O Agni and Soma, do ye eat the oblation which is set forth; gladly accept it, O mighty ones; rejoice in it; be of good protection, of good help, and give to the Sacrificer health and wealth." 31

2.8.8

(a) āhām asmi prathamajā rtasya, pārvam devēbhya amśtasya nāḥiḥ, yō mā dādāti sa iḍ evā mā "vāḥ, ahām ānann ānann adāntam admi.

(b) pārvam agněr āpi dahaty ānann, yattāu hā "sāte ahām uttarēsu, vyātṛn asya paśāvah subjamāmb, pāsānty dhrāṛā prācaraṇī pākāḥ.

(c) jāhāmy anyām nā jāhāmy anyām, ahām ānann vāsam ic ca ṛāmi ī [1], samānāṁ ārthaṁ paryemi bhuṇjat, kō māṁ ānann manusyō dayeta.

(d) pārkkē ānann niḥitaṁ lokā etāt, viśvair devāiḥ pitṛbhūt guptaṁ ānann, yād adyāte lupyāte yāt paropyaṁe, satatamīṁ sa tanśr me babhūva.

21 = RV. 7.69.2.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

22 = RV. 7.69.3.—According to S., this stanza should be recited as an invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

23 = RV. 7.69.4.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

24 = RV. 7.69.5.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim’s body, at the same animal sacrifice.

25 = RV. 7.69.6.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim’s body, at the same animal sacrifice.

26 = RV. 7.69.7.—According to S., this stanza should be recited as invitation-verse for the oblation of the omentum of a barren goat offered to Agni and Soma at the animal sacrifice performed for a man who desires "May I be possessed of food, an eater of food!"

27 = RV. 1.93.8.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

28 = RV. 1.93.3.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

29 = RV. 1.93.4.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

30 = TS. 2.3.14.2.1 = RV. 1.93.1.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim’s body, at the same animal sacrifice.

31 = TS. 2.3.14.2.1 = RV. 1.93.7.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim’s body, at the same animal sacrifice.
(e) มหัณฑา คำ sakrdtudghena  paprau,

divaṃ ca pśni prthivim ca sākām, tāt sāmpī-

banto nā minanti vedhāsā, nā 'tād bhīyo

bhāvati nō kāntāy [2].

(f) ānām prājām ānām apānām āhuḥ,

ānām mṛtyumām tām u jīvāhum āhuḥ, ānām

brahmaṇāṃ jārāsām vadtani, ānām āhuḥ praj-
nāman prajānam.

(g) mogham ānām vindate āpṛacetab, sat-
yām bravīmi vahā it śā tāṣyā, nā 'ryamaṇāṃ
pūṣyatī nō sākāhyā, kevālaḥ bhavati ke-
valādī.

(h) āhāṃ meghām stanāyam vārsan asmi,
mām madyanti āhām admy anyān [3], āhāṃ śād
amto bhavāmi, mād ādityā ādhi śārve tapanti.

(i) devīṃ vācam ajanāyānta [devā, tām
vāśvarūpāḥ paśāvo vadtani, sā no mandrē sam

ārjāṃ dūhānā dhenur vāg asmāṃ ūpa sūṣṭhit

"tu].

(j) yād vāg vādatani [avijetanānī rāstrī
devānum niśadādā mandrā, ātascās ārjāṃ dudhuhe

pāyāṣiṃ kva asyāḥ paramāṃ jagāma]

(k) anantāṃ āntād ādhi nırmitāṃ mahīm,

yasyāṃ devā devaduh bhōjanāmi, ekākārāṇāṃ
dvīpādiṃ sātpādaṃ ca, vācaṃ devā upājinānti vīsē.

(l) vācaṃ devā upājinānti vīsē, vācaṃ
gandharvāḥ paśāvo manuṣyāḥ, vācī mā vīśa

bhūvanāyām ārīta [4], sā no hāvaṃ ĺuṣaṭam

ānātiṇātī.

(m) vāg akṣaraṃ prathamajā tāṣāya, vē-
dāṇāṃ mātā 'mtāṣyā nābhī, sā no juśāṃ 'pa

yaṣāṃ āgat, āvantī devī suṣhvaḥ me astu.

(n) yāṃ ṣaṣṭo mantraṃkaṇa maniṃśaḥ, anvā-

čanāṃ devās tāpasa śramaṇaṃ, tāṃ devām

vācaṃ haviṣyā yajāmahe, sā no dadhāṭu sukṛṭāya

lokē.

(o) cetaṃ vāk pāramītā ṣadāni [5], tānī

viduḥ brāhmaṇāṃ yē maniṃśaḥ, gūhā trīṇi nīḥita

nē 'ṅgayantā, turyāṃ vācā manuṣyā vadtani.

(p) śraddhāyah gñśiśāṃsiṃhiṃ, śraddhāyah

vindate (corr. : ṣhīyate) āhariḥ, śraddhāḥ bhāg-

asyā mūrdhāni, vācaśa "vedāyaṃṣāmi.

(q) priyaṃ śraddhe dādaṭaḥ, priyaṃ śraddhe
dīḍaṭaḥ, priyaṃ bhōjeya yāyavasi [7], idāṃ

ma udāntāṃ kṛdiḥ.

(r) yāṭhā devā āṣuṣṛṣu, śraddhāṃ uguṇe cak-
rīre, evāṃ bhōjeya yāyavasi, asmākām udāntāṃ
dāddī.

(s) śraddhāṃ devā (corr. : devā) yājāmaṇāḥ,

vāyugopā uṉāṣate, śraddhāḥ ṣhādavyāyaḥ kū-
tyā, śraddhāya hūyate haviḥ (corr. vindate

vahā).

(t) śraddhāṃ prātār hāvanāh [7], śraddhāṃ
dadhyanāṃ pāri, śraddhāḥ śūrayaśa niṃ-
rūcī, śraddhe śrād ṣhāpāye 'hā ma.

(u) śraddhā devanā ādhiṣṭaṃ, śraddhā vīśaṃ
idām āgat, śraddhāḥ kāṃṣaya mātāraṃ, haviṣā
dhāvāyaṃṣām.

(v) bhṛmaṃ jājānāṃ prathamayā purāṣāt,
vī śimāṭaḥ surūco venuḥ āvaḥ, sā bhudhīnyā

upāmaṃ asaṣīṣaṃ viṣṭhaḥ [8], satāṣa ca yinim īṣaṭa

ca vīvaḥ.

(w) pītā virājāṃ ṭabhaḥ rāyināṃ, antākṣ-

riṣaṃ viśvarūpāḥ śivaṃ ṣeṣā, tāṃ arkāh abhyārca

ṣaṃvatsām, bhramasāṃṣa bhṛmāṇāṃ bhṛmāṃṣām

vardhāyaṃṣaṃ.

(x) bhṛmaṃ devanā ājanāyat, bhṛmāṃśaṃ vīśaṃ
idām āgat, bhṛmāṇāṃ śātraṃ nīrmitaṃ, bhṛmaṃ bhṛma-

āṃṣaṃ atāmāṃ.

(y) antār asim inī lokāḥ [9], antār vīśaṃ
idām āgat, bhṛmati 'va bhūtānāṃ yeyerθam, tēnā

vē 'ntāḥ samāhitā.

(aa) cetasās śāṣa prācarantaṅ agnāyāṃ, imaṃ

no yajīṇāṃ nayati vṛjyāntaṃ, gṛhāntāṃ pīvānsā

ājārāṃ suvīṛm [10], bhṛmaṃ śāmī bhāvatī āhdūnaṃ.

(bb) 'ī gavo aginnā uta bhādrām akraṇ,

dantā goṣṭhe rāṇāyaṃt asme, prajāvatīḥ

purūraṇaḥ iḥāṣuḥ, indrāya pūrūr v rūṣaṣaṃ dūhānāṃ.

(cc) ṣīrī ṣāyāṃ ṣrāṭe ca śīkṣati, upēd

dāttāṇā nā śaṃ śuṣaṃyāti, bhūtobhūyā ṣrīṃ iḥ

asya vārdhāyaṃ, ābhinhe khīle nīdāḍhāti de-

vāyūṃ.

(dd) nā tā naṣanti [nā dabhāti tāṣkaraṇaḥ, nāi

maṃitrī vṛthāḥ ṣa dadhāṣāti, devāhiṃ ca

yābhī yājate dādāti ca yōgī it tāḥiṃ sacate
gōpātiḥ sahā].

(ee) nā tā āṛva [reṇuṃkātō aṣntāṃ nā saṃś-

skṛtatram ājanāyatī tā abhī, ṣrūyāṃ ṣhāhan yātā

tā āntu, gavo mātrasya vīcaraṇaṃ yāvānaḥ]

(ff) gavo bhāgo vāro ṣrāro me acēhī (corr. :

acēhī), sōmasya prāthamaṃ bhāṣḥaṃ, iḥāṃ ī

yāvāḥ sā jānaśa śṇraṇāḥ, iccāmī 'd dhrād

mānasā cid īṃ∂ām.

(gg) yōyāṃ gavo medavāthā krēṃ cīt, aśī-

lāṃ (corr. : aśīraṃ) cīt kṛṇṭhaṃ suprāṭikaṃ,

bhadrāṃ grāmāṃ kṛṇṭhaḥ bhadrāvaṇaḥ, bhṛdā
d vāya ucyate sābhāsā.

(hh) prajāvatīḥ sūyāvasāṁ ṛuṣānte (corr. :

ṛuṣānte), ṣuddhā apāḥ suprāṇe pībantiḥ,

mā vāḥ stēṇa śātaḥ mā ṣhāṣhānaḥ, pāri vō hemi

rūdrasya vṛmīya (corr. : vṛmīya).
THE KĀMYA ANIMAL SACRIFICES

(2.8.8)

(a) "I am the first offspring of the Sacred Order, (born) before the gods, (as the navel (i.e., the origin) of the beverage of immortality. He who gives me, he indeed keeps me back, (but) I, the Food, eat him who (only) eats the food (and does not give food)."

(b) "Even before Agni (the Fire god), Food (the Food god) burns (the man who eats the food and does not give food). Both (he who gives and he who does not give) are making efforts. I (am) among the better ones (i.e., among those who give food). The beasts (i.e., the living beings, and men among them) move towards the strong-toothed open mouth of that one (i.e., of the Food god). The wise ones look (at it); the ignorant ones enter it."

(c) "I abandon the one, I do not abandon the other (i.e., I abandon the one who eats food and does not give food to others, but I do not abandon the man who gives food to others). I, the Food (god), I am acting according to my own will. If the object (of a man) is equitable (i.e., if the object of a man is equally to eat food and to give food to others) I surround it (i.e., I accept it), enjoying it. What man would dispose of me, the Food (god)?"

(d) "This food (i.e., the food that is given to Brahmans or that is offered as an oblation) is placed in yonder world; it is kept by all the gods, (and) by the Fathers (the deceased ancestors). (But) that (food) which is eaten, which is spoiled, which is put aside, that food becomes my hundredfold body (i.e., the hundredfold body of the Food god)."

(e) "With what has been milked out once only, the variegated one (i.e., the variegated food) has filled the two great cups, the sky and the earth together. Drinking that food together the worshipers of the gods do not diminish it. That (food) does not become greater or smaller."

(f) "They say that food is the outbreath, and that food is the inbreath. They say that food is death, and that it is life. The Brahmans say that food is old age; they say that food is the generating power of living beings."

(g) "He who has no understanding gets (only) useless food. I tell the truth. It is death for him. He does not further his friend nor his companion. He who eats by himself alone (excluding others), he has only guilt."

(h) "I am the thundering raining cloud. Some people (i.e., the good ones) eat me, I eat the others (the bad ones). (As I am) the true being, I am immortal. It is because of me that all the Adityas are shining."

(i) "The gods generated the goddess Speech. The many-shaped animals (as they are speaking) proclaim her. Pleasantly sounding, giving food and strength, let this milk-cow, Speech, having been well praised (by us) come to us."

(j) "When Speech, the sovereign of the gods, speaking unintelligible words, sat down pleasantly sounding, she gave, as invigorating power, four kinds of milk. Where did the best part of her go?"

According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

According to S., this stanza may be recited instead of f, as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

According to S., this stanza may be recited instead of e, as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

According to S., this stanza may be recited instead of d, as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.
syllable, who consists of two pādas, who consists of six pādas, that all gods live.”

(i) “It is on (the goddess) Speech that all the gods live; it is on (the goddess) Speech that the Gandharvas, the animals, and men live. All beings here are hastened to (the goddess) Speech. Let her, the consort of Indra, be delighted in our invocation.”

(m) “The Speech is the imperishable one, the first offspring of the Sacred Order, the mother of the Vedas, the navel (i.e., the origin) of immortality. Being pleased let her come to our sacrifice. Let the helping goddess be easily invoked by me.”

(n) “To the goddess whom the wise Rāis, the composers of the Vedic hymns, and the gods, searched with pain and fatigue, to that goddess Speech we offer the sacrificial substance. Let her establish us in the world of the virtuous deed.”

(o) “Speech is measured as (i.e., composed of) four portions. The Brāhmaṇas who are wise, know them. (Of these four portions) three, that are kept in secret, they do not set in motion. Men speak (only) the fourth portion of Speech.”

(p) “With Faith the (sacred) fire is kindled; with Faith the oblation is offered. On the top of good fortune, with our speech, we proclaim Faith.”

(q) “O Faith, make this speech of mine agreeable to him who gives, agreeable, O Faith, to him who intends to give, agreeable to the generous Sacrificers.”

(r) “Just as the gods made faith effective (i.e., obtained confidence) among the powerful Asuras, thus (O Faith,) make our speech effective among the generous Sacrificers.”

(s) “Having Vāyu as their protector, the gods, offering the sacrifice, pay homage to Faith, Faith with an intention that comes from the heart. Through Faith one obtains wealth.”

(t) “We invoke Faith in the morning, Faith at midday, Faith at sunset. O Faith, make me obtain faith (i.e., obtain confidence).”

(u) “Faith puts on the gods as her garment. Faith (put on) all this world (as her garment). With our oblation we gladden Faith, the mother (i.e., the cause) (of the attainment) of the object of desire.”

(v) “Vena has discovered, from the bright boundary, the Brāhmaṇa (i.e., the holy power of the sacred word), born first in the east; he has discovered the lowest and the highest form of it, the womb of being and of not-being.”

(w) “The father of the shining ones, the bull (i.e., the generator) of wealth, the multiformal one, has entered the atmosphere. They (i.e., the priests) praise the calf with songs of praise, strengthening him who is the Brāhmaṇa (i.e., the holy power of the sacred word) with the Brāhmaṇa (the holy power of the sacred word).”

(x) “The Brāhmaṇa (the holy power of the sacred word) generated the gods; the Brāhmaṇa generated all this world. It is out of the Brāhmaṇa that the power of the Kaṭṭayas has been made. The Brāhmaṇa (the priest) is the Brāhmaṇa by himself.”

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12 According to S., this stanza should be recited as invitational-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

13 According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

14 According to S., this stanza should be recited as invitational-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

15 According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

16 = RV. 1.164.45.—According to S., this stanza may be recited instead of π, as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

17 = RV. 10.151.1.—According to S., who quotes Ap. 19.16.17, this stanza should be recited as invitational-verse for the oblation of the omentum of a barren cow, at the animal sacrifice performed for the acquisition of faith.

18 = RV. 10.151.2.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

19 = RV. 10.151.3.—According to S., this stanza should be recited as invitational-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

20 = RV. 10.151.4.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

21 = RV. 10.151.5.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

22 = RV. 10.151.6.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

23 = TS. 4.2.8.2.d = VS. 13.3.—According to S., who quotes Ap. 19.16.7, this stanza should be recited as invitational-verse for the oblation of the omentum of a bull, at the animal sacrifice performed for the acquisition of the Brāhmaṇa, i.e., the holy power of the sacred word.

24 According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

25 According to S., this stanza should be recited as invitational-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

26 = RV. 10.151.7.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

27 = RV. 10.151.8.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

28 = RV. 10.151.9.—According to S., this stanza should be recited as invitational-verse for the oblation of the sacrificial cake, at the same animal sacrifice.
(y) "In this (Brāhman) are these spaces; in this (Brāhman) is all this world. The Brāhman is the best of all beings. Who is capable of emulating it?"\(^{26}\)

(a) "In the Brāhman are the thirty-three gods; in the Brāhman are Indra and Prajāpati. In the Brāhman are all beings, placed within as in a boat."\(^{26}\)

(aa) "Let the (sacred) fires advance to the four quarters. Let him (Agni, the Fire god,) lead this sacrifice of ours, well knowing (the way), making rich the clarified butter, granting many sons. The Brāhman (the holy power of the sacred word) is the kindling-stick of the libations."\(^{27}\)

(bb) "The cows have come and have brought welfare. Let them lie down in the cowpen, let them be pleased with us. Let the many-colored ones be prolific here, and let them give milk for Indra, many mornings."\(^{28}\)

(cc) "Indra is willing to help the man who worships and gives abundantly; he gives him additional gifts; he does not take away his property. Increasing his wealth more and more, he establishes the man who serves the gods in a large (undivided) uncultivated piece of land."\(^{29}\)

(dd) "They (i.e., the cows) are not lost; the thief does not injure them; the enemy does not attack their wavering course. He who offers them as an oblation to the gods and gives them as a sacrificial gift (to the priests), will stay with them a long time as their lord."\(^{70}\)

(ee) "The quick horse who has the back of his neck covered with dust, does not overtake them. They do not come to the slaughtering bench. The cows of the mortal who sacrifices, graze upon a safe wide space (of land)."\(^{71}\)

(f) "The cows appeared to me like (the god) Bhaga (the Dispenser), like Indra, like the drink-

26 According to S., this stanza should be recited as offering-verse for the obligation of the sacrificial cake, at the same animal sacrifice.

27 According to S., this stanza should be recited as invitation-verse for the obligation of the sacrificial substance of the victim's body, at the same animal sacrifice.

28 According to S., this stanza should be recited as offering-verse for the obligation of the sacrificial substance of the victim's body, at the same animal sacrifice.

29 = TS. 5.7.8.2.b.; cf. Āp. 16.25.2.—According to S., this stanza should be recited as offering-verse for the obligation of the sacrificial substance of the victim's body, at the same animal sacrifice.

30 = RV. 6.28.1.—According to S., who quotes Āp. 19.16.18, this stanza and the seven following ones should be recited for the eight upakhamas, i.e., additional oblations, at the same animal sacrifice.

31 = RV. 6.28.4.

28 = RV. 6.28.5.

29 = RV. 6.28.6.

30 = RV. 6.28.7.

26 = RV. 6.28.8.
us, the Sun and the Moon, support the universe, reign as a great, rich splendor in the sky. Having the same nature, proceeding in the same way, they move, those whose dominion one cannot measure."

(b) "Both (the Sun and the Moon) go out to the two ends of the earth, with a wave (śūmyāt) (?) . Like the rays of the sky, they spread out (their rays) in an ocean of air. Both, having the insight of sages, enlivening the beings, bright like two suns, destroying poverty, wander (in the sky)."

(c) "Both, the Sun and the Moon, brightly (shining), knowing everything, are the two lords of the sky. Both, the Sun and the Moon, are radiant. Bestowing goods, shining in the space, they are desirable. As such let them both help

1 According to S., who quotes Ap. 19.16.21, this stanza should be recited as invitation-verse for the obligation of the omenta of two twins, a white he-goat and a black he-goat, tied to a single sacrificial post, at the animal sacrifice offered to the Sun and the Moon. According to the commentary of Sat. Sr. S., the purpose of this animal sacrifice is the attainment of heaven.

2 According to S., this stanza should be recited as offering-verse for the obligation of the omenta of the same two victims, at the same animal sacrifice.—It seems impossible to maintain the reading śūmyāt. The reading śūmyāt (with a wave) seems to be an acceptable conjecture if we consider the fact that the sky, where the sun and the moon are wandering, is called aprāpa, "an ocean of air."
us, they who are wise, they who have a great dominion.”

(d) “Spreading (their rays) in the whole world (?), furthering, going across (the ocean of the air), bestowing light for seeing, having many rays, the Sun and the Moon (who are) wealth, beautiful with brilliancy, the two wise ones, move across the sky.”

(e) “The seven rivers support his glory. The sky and the earth, the broad one, (support) his beautiful body. For us, for seeing (i.e., in order that we may see), the Sun and the Moon, for faith indeed (i.e., in order that we may have faith in thee), O Indra, wander alternately.”

(f) “These two (the Sun and the Moon) go in the east and in the west by their wonderful divine power. (Like) playing children, they go around the sacrifice. One of them (i.e., the Sun) beholds the beings; the other one (i.e., the Moon), establishing the (different) periods of time, is born again (and again).”

(g) “Of golden color, pure and purifying, those ones in which Kasyapa was born, in which Indra (was born), have conceived, being of various forms, Agni (the fire god) as a germ. May those Waters be propitious and kindly to us.”

(h) “Those ones in the midst of which Varuṇa goes gaz ing on the truth and falsehood of men, those ones which are dripping honey, which are pure and purifying, may those Waters be propitious and kindly to us.”

(i) “Those ones of which, in the gods make their food, those ones that are in many places in the atmosphere, those ones that wet the earth with their sap, the pure ones, may those Waters be propitious and kindly to us.”

(j) “With auspicious eyes do ye gaze on me, O Waters; with auspicious body do ye touch my skin; I invoke you all, (you) the fires that sit in the Waters. Do ye put in me vital power, force, and might.”

(k) “The Waters are kindly, the Waters are clarified butter. The Waters bear Agni and Soma. May the pungent sap of the ones which are dripping sweetness, come to me with life breath and vital power, ready to help.”

(l) “Then I see or I hear. A noise comes to me; the voice of those ones (comes) to us. I think that I have enjoyed the beverage of immortality then when I delighted you, O ye of golden color.”

(m) “There was not the not-being nor the being then; there was not the atmosphere nor the sky which is beyond. What was violently moving? Where? In whose protection? Was there water, deep, unfathomable?”

(n) “There was not death nor immortality then. There was no appari tion of night, nor of the day. Windless, by its own power, breathed the only one. Other than that there was not anything beyond.”

(o) “There was darkness hidden by darkness in the beginning; indistinguishable, this all was water. That which, coming into being, was covered with the void, that one arose through the power of heat.”

(p) “Desire, that was the first seed of the mind, came upon that in the beginning. Seeking in their hearts with wisdom, sages found out the bond of being in not-being.”

3 According to S., this stanza should be recited as invitation-verse for the obligation of the sacrificial cake, at the same animal sacrifice.

1 According to S., this stanza should be recited as offering-verse for the obligation of the sacrificial cake, at the same animal sacrifice.

2 = RV. 11.102.2.—According to S., this stanza should be recited as invitation-verse for the obligation of the sacrific al substance of the bodies of the two victims, at the same animal sacrifice.

3 = RV. 10.85.18.—According to S., this stanza should be recited as offering-verse for the obligation of the sacrificial substance of the bodies of the two victims, at the same animal sacrifice.

4 = TS. 5.6.1.1.a; cf. Šā. 10.6.1.1.—According to S., who quotes Šā. 19.16.22, this stanza should be recited as invitation-verse for the oblation of the omentum of a barren cow, at the animal sacrifice offered to the Waters. According to the commentary of Sat. Śr. S., the purpose of this animal sacrifice is the attainment of heaven.

5 = TS. 5.6.1.1.b = RV. 7.49.3.—According to S., this stanza should be recited as offering-verse for the obligation of the omentum of the same victim, at the same animal sacrifice.
(g) "Their cord was extended across. Was there (something) below? Was there (something) above?—There were impregnators; there were powers; there was self-power below; there was impulse above."

(r) "Who truly knows? Who shall here declare? Whence was it produced? Whence (came) this creation? The gods (came) after this creation. Who then knows whence it has arisen?"

(s) "Whence this creation has arisen, whether he founded it or not, he who, in the highest heaven, is its surveyor, he only knows, or he knows not."

(t) What was the wood, and what was the tree, whence they fashioned out the sky and the earth? O ye wise ones, do you inquire with your minds on what he stood as he supported the worlds."14

(u) "The Brähman (the holy power of the sacred word) was the wood, the Brähman was the tree whence they fashioned out the sky and the earth. O wise ones, I declare it to you with intention: it was on the Brähman that he stood and as he supported the worlds."

(v) "At dawn, we invoke Agni; at dawn, Indra; at dawn, Mitra and Varuṇa; at dawn, the two Aśvins; at dawn, Bhaga, Puṣan and Brahmanaspati; at dawn, we would invoke soma and Rūdra."15

(w) "At dawn we would invoke the victorious Bhaga, the mighty one, the son of Aditi who is the distributer (of goods), thinking of whom the weak, and even the mighty, and even the king says: 'May I obtain Bhaga (i.e., good luck) as my share.'"16

(x) "O Bhaga, the leader, O Bhaga, thou the bestower of real blessings, O Bhaga, do thou favor this prayer, and give us (wealth). O Bhaga, increase our cattle and our horses. O Bhaga, may we be rich in men, with manly sons."17

(y) "May we be happy now, and in the evening, and in the middle of the days. And also when the sun rises, O bounteous one, may we be in the benevolence of the gods."

(a) "Let Bhaga alone be our bliss-bestower, O gods. Through him may we be happy. As such, O Bhaga, every man invokes thee. As such, O Bhaga, be here our leader."18

(aa) "Let the Dawns bow to the sacrifice, (coming) to the pure place (of the sacrifice) like Dadhikrāvan. Let them bring us hitherward Bhaga, the discoverer of treasures, just as strong horses draw a chariot."19

(bb) "Rich in horses, rich in cattle, rich in manly sons, let the friendly Dawns always shine upon us, yielding clarified butter as milk, swollen up (with that) everywhere. Do you protect us always with your blessings (O Dawns)."20

21 of the omentum of the same victim, at the same animal sacrifice.

17 = RV. 7.41.3 = VS. 34.36.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

18 = RV. 7.41.4 = VS. 34.37.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

19 = RV. 7.41.5 = VS. 34.38.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

20 = RV. 7.41.6 = VS. 34.39.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

21 = RV. 7.41.7 = VS. 34.40.—According to S., this stanza may be recited instead of aa for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

14 = TS. 4.6.2.5 m = RV. 10.31.7 = VS. 17.20.

15 = RV. 7.41.1 = VS. 34.34.—According to S., who quotes Ap. 19.16.24, this stanza should be recited as invitation-verse for the oblation of the omentum of a cow who desires the bull, at the animal sacrifice offered to Bhaga. According to the commentary of Sat. Śr. S. 22.1, the purpose of this animal sacrifice is the attainment of heaven.

16 = RV. 7.41.1 = VS. 34.35.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.