194) केरेषु यज्ञ पापक माणिते स्नाति ते स शुद्ध ।

लामि ...... शुद्ध ॥

- Man. Br. I.3.2

Whatever sin is there in hair, in crying, in glances, all that ....

195) शीर्षेषु यज्ञ पापक माणिते हरिले च यज्ञे ।

लामि ते ...... शुद्ध ॥

- Same as formula No. 107

196) बाराकेषु च दन्तेषु इस्त्वे: पादोमथि यज्ञे ।

लामि ते ...... शुद्ध ॥

- Same as formula No. 108

197) क्षोभपस्वे जडेयोः सन्धानेषु च माणि ते ।

लामि ...... शुद्ध ॥

- Same as formula No. 109

198) माणि काणि च जोरणि स्वाध्येषु तवामऽक्षु ।

लामि: शुद्ध ॥

- Man. Br. I.3.6

Whatever terrible (sins) are present in all the limbs and have become yours all those ...... etc.
199) द्रव्य शोभुर्वा पृथ्वी द्रव्य विन्यमिते जन्म ।
द्रव्याः फर्कता तिमे द्रव्य रसी पतिकुले विविध ।।
- Man. Br. I.3.7 (similar to RV x.173.4)
Firm is the sky and firm is the earth, and steadfast is this living world. Firm are these mountains and this lady is steadfast in the household of her husband.

Saha Bhojanam (partaking of the food)

200) दधिक्रान्तः कल्याणेऽवतिरस्मिन्नेषु क्रोधः ।
सुरिच नै मुलति करुण गृहं प्रि श्री शास्तीम तारिकः ।।
- RV IV.39.6
So have I glorified with praise strong Dadhikrāvan, conquering steed. Sweet may he make our mouths, may be prolong the days we have to live.

201) निधिवं च ज्ञातं च धर्मं पुन: ज्ञातं दर्शिवं च धर्मम् ।
धनोर्पणः दुर्भवः सुभेद्रेष्ठ चेतैः नै धर्ममिविना ।।
- RV VIII.35.10

Come hitherward and drink and satisfy yourselves, bestow upon us progeny and affluence. Accordant and of one mind with Sūrya and with Dawn, O Asvins grant us vigorous strength.
202) तिर याये निवीदन्तु..... etc.

- Same as formula No. 187

203) अन्ये प्रायम्बितिरसि त्वं देवाना प्रायम्बितिरसि ।
या सर्या: प्रतिच्छ। तनुस्त्वाम्या अय मधि ।।

- Ṣān. Čr.ś. I.18 (Sthalīpāka Offering)
Agni! Thou art expiation; thou art the expiation of the gods. What substance dwells in her that brings death to her husband, that drive away from her.

204) याये प्रायम्बितिरसि त्वं देवाना प्रायम्बितिरसि ।
या सर्या: अयुस्त्वा तनुस्त्वाम्या अय मधि ।।

- Ṣān. Čr.ś. I.19
Vāyu! Thou art expiation of the gods. What substance dwells in her that brings soullessness, that drive away from her.

205) सूर्ये प्रायम्बितिरसि त्वं देवाना प्रायम्बितिरसि ।
या सर्या: अयुस्त्वा तनुस्त्वाम्या अय मधि ।।

- Ṣān. Čr.ś. I.20 (similar to Man. Br. I.44)
Sūrya thou art the expiation, thou art expiation of the gods. What substance dwells in her that brings destruction to the cattle; drive that away from her.
206) जीर्णवार्षिक-तत्त्वीर: प्रायोगिको युवं देवानी प्रायोगिकतम : स्थ।
इव्रामण वो नाथ काम जुपातांस्मि शार्मक्या घापो घापी घापी
पक्षीक्षी या पुरा या पुरा या अव्या अव्या ॥

- Manu. Br. I. 4. 5

Agni, Vāyu, Candra, Sūrya, ye are expiations, ye are expiations of gods. I a
brahmaṇa approach thee, desirous of protection.
What beauty in her is blameful, bringing death
to her husband, is unfavourable to children,
and unfavourable to cattle drive that away.

207) विकुलोऽन्नि कर्मकुलु त्वचांता दृष्टिः पिठेलू !
का सिंहल प्रनायंति धारता गणि दबालू ले ॥

- 

May Viśṇu prepare thy womb; May Tvaṣṭar
adorn thy beauty May Prajāpati impregnate
May Dhātār grant conception.

208) अर्जनस तु मेश कदना अर्जनमक्षत ॥
स जिमा देवो स्त्रीमा प्रेतो मुन्यायू नामुदः ॥

- Asv. Or. 5. 7. 13

(Same as formula No. 128)

Similar Mantras invoking Varuṇa and
Pūṣan follow.
209) Prājāpātīe nhī tvakṣā-nyan-gaḥ viśvaṁ jataṁ ni pariṁ tam bṛhatvā
dha karuṇāṁśte jyuṣṭaṁ stāṁ bṛhat vṛcchāṁ prāśaṁ rājyaṁ

        — RV X.121.10

Prajāpati thou only comprehendest all these created things and none beside thee. Grant us our heart's desire when we invoke thee, may we have stores of riches in possession.

210) mūḍīcāvān: pahlavānī hucy ā bādhaṁvānu namsaṁ rī bāddhānte
bānāyaṁbhāc phālukān āyus-tātē s te bhagānu vānus tathām vāniccā

        — RV X.85.21

(This and the next one while putting the juice of the Adhyāṁda plant in her nostil).

Rise us from hence, the maiden hath a husband. I laud Visvāvasu with hymns and homage. Seek in her fathers home another fair one, and find the portion, of old assigned thee.

211) mūḍīcāvānoḥ viśvaḵcno namsatāmāṁ bhva
bānāyaṁbhāc prākṛktyāṁ s āmāya paṁsaṁ sruṇ\n
        — RV X.85.22

Rise up from hence Visvāvasu with reverence we worship thee. Seek thou another willing maid and with her husband leave the bride.
212) वस्त्राणां च गा केशा गन्त्वेणुं च गयं: ।
देवी गा मानुषी केशा सा माना विलक्तान्तुः ॥

- अपा मन्त्र । II.4.6

The intelligence which resides in Apsaras, and the glory which resides in the Gandharvas, the intelligence which is divine and human, let that enter me here.

213) साहिबेन यज्ञस्तवाः हृदेना मित्रामातिः । युग्नद्वायस्थम विस्तिः ।

- हिरं ग्रं. III.24.3 (p.48)

Here I touch thee to beget good progeny with the successful hand, to which belongs the strength of the thousands.

214) सं नाम: सं हर्दानि सं नारि: सं तर्क: ।
सं त्वा कामग्य गोष्टेन जुचाम्यभिमेधानाय ॥

- हिरं. ग्रं. III.24.4

United is our soul, united our hearts united our navel, united our skin. I tie thee with the string of the God of love, not to be released again.

215) मामुखता कव सह चर्या मया कव ।
या ते प्रहसना तन्वोरत्नों गतेना करोऽपि ।
किवा त्वं महंसेधि शुभप्रेमिरमेव ॥

- हिरं. ग्रं. III.24.5
Be devoted to me; be my companion.
What dwells in thee that is death-bringing
to thy husband, that I make death-bringing
to thy paramours. Bring luck to me. Be a
sharp-cutting (destroyer) to thy paramours.

216) मघ है मध्यवेद घु मिला मे मधुबार्दिनी।
पुले मे सारध मघ दलघु संवर्न कृतमु।
चक्रवाके संवर्न गन्नदीस्य शुदाअदतमु।
मधुके तो देव गंधर्वस्त्रेन संवर्नीनो स्वके।

— Hir. Gr. S. I. 24. 6

"Honey! Lo! Honey! This is honey
my tongue's speech is honey, in my mouth
dwells the honey of the bee, on my teeth
dwells concord".

"The concord that belongs to the
cakravaka birds, that is brought out of
the rivers of which the divine Gandharva is
possessed thereby we are concordant".

— ॥
Glossary of Words used in the Sūtra Texts

This is a glossary of words used in the Sūtra texts with special ritualistic significance.

Abhyātana

Abhyātana are a variety of darvī-homas i.e. a homa in which an offering is made with a laddle. 'Agniḥ bhūtānām adhipatiḥ' is one of the formulae used at the time of this homa.

Ājya

The word Ājya is explained as 'agnisamvyogat-draśībhavatī' i.e. material that melts when brought in contact with fire. Ordinarily ghee i.e. clarified butter of cow's milk is used. But one from she-buffalo's or sesame oil is also allowed. It is used in sacrifices like jyotistoma darsāpūrṇamāsa, agnisoma etc. If specific offering is not mentioned Ājya may be used. (anādeśa havīh)

Ājyabhāga

Ājyabhāga is a part of the portion of the Ājya offering. Ājyabhāgas are two. The Commentator on Sat. Br. I.6.3.38 says that Ājyabhāgas are like eyes of sacrifice:
caksuṣā ā etc yajñasya yadājyabhāgau

The first of the two ājyabhāgas is offered to Agni in the northern and the most blazing part of the fire. The second one is offered to Soma in the southern—most and most blazing part of the fire.

Anumati

Anumati is the fifteenth day of the moon's age on which she rises one digit less than full. On this gods and manes receive oblations. Anumati is also personified as a goddess in the rājasūya sacrifice and receives offerings.

Avadāna

Avadāna is taking out offering sufficient for one oblation.

Jaya

The word jaya denotes both formulae and homa. This also is a dārvī-homa. The mantras denoted are:

'cittam ca cittih ca ākūtam ca ākūtiḥ ca'

Maha vyāhṛtīḥ

The mystic words 'bhuh, bhuvah svah .... etc' are sometimes called maha vyāhṛtīs. They are also called vyāhṛtīs (vide Tait. Up. I.5.1). These are generally seven viz. bhuh, bhuvah, svah, mahah, janah, tapah, and satyam.

Mulahoma

Mimamsa kosa explains 'mula' as a rite performed on 'barhis' grass. Mulaḥoma is an offering after this
Naḍiśraddha

Naḍiśraddha is an offering offered to three ancestors preceeding great grand father. This offering is offered at the time of mourning or rejoicing.

Paridhanantarā

'Upto Paridhana'. Paridhana karma is the last action performed at the end of sacrifice and homa.

Paridhi-vimoka

Paridhi means a stick of wood encircling fire. The sticks are of some sacrificial tree like palāśa, khādira or udāmba. They may be dried or not dried but they must have the bark on. Vimoka can be derived from vi + mūc. The term paridhi-vimoka denotes the action of removing the sacrificial sticks surrounding fire.

Pranīta Waters

This is water used for sprinkling on the sacrificial offering. These waters are enriched (saṃskṛtāḥ) with rites like utpavāna.

Prajāpatya Offering

This is an offering to Prajāpati. From Nīmaṃsa Kosā it appears that this is primarily an animal-offering. This offering is mostly offered silently i.e without accompaniment of mantras. Tait.Sam. II.5.11.5 says 'tasmāt manāsa Prajāpataye jahoti'
Purnāhuti

This is an ājya offering offered with sruc i.e. wooden spoon. The priest puts two darbha blades into ājya pot to use them as strainers. Then he fills jhubu i.e. offering spoon, with a sruc-ful of ājya. He walks to the north of the fire, strews darbha grass around it, and puts sāmidh on that fire. Then he sits down with right knee bent and pours the butter in the jhubu on to the fire.

Rāstrabhūt

These are also darvī-homas i.e. homas in which offering is offered with a ladle. Usually the mantra used is:

"ṛtāasad ṛtadhāmāḥ agni Gandharvah"

Tait, Sam. III.4.7.1.

although different branches prescribe different formulae.

Samuhana

Samuhana is sprinkling water with wet hands to all the sides of sacrificial fire.

Samrddhi-homa

According to Sat.Br. III.6.1.29 that person is samrddha of whom there is no superior. This is a homa performed to attain superiority of all the human beings.

Santanī

There are eleven santani offerings. The mantra reads thus: 'āyugah prāṇam santanu svāhā'. The last
mantra is 'diyah svah santanu'.

Savitra-homa

This is the homa performed at the time of enkindling fire by friction. The fire is enkindled standing inside the altar. This homa is performed before inunciation ceremonies like upanayana for the boys and wedding for the girls. The formula 'mama vrata te ...' (Par.Gr.S. II.2) is recited by the preceptor or teacher in the first case and by the groom in the second case. The formula is known as Savitri mantra.

sthaliipaka

sthali is a saucepan in which an offering of grains is cooked and offered. This offering is offered on full-moon and no-moon days. This is also recommended at the time of marriage.

Svistakrta

Svistakrta is a fire-god. He is described as supporter of householder's fire.

The word 'svista' is explained by Sat.Br. II.2.3.9 as that which makes the sacrifice just right—neither deficient nor superfluous (a-vyuna-atirikta).

Upastaranā

The word upastaranā means covering. 'This is a rite to be performed on idā, the sacrificial offering'.

!!!!!!!!!!!!!!!!
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