PART II - A Comparative Study

Chapters 3, 4, and 5
CHAPTER III

The Cāturmaṣya sacrifices as prescribed in

the Brāhmaṇa literature
Introductory Note

Practically all the texts connected with the Yajurveda prescribe the procedure of the Caturmāsa sacrifices. As regards the Rigveda, only the Sāṅkhya-Rṣi deals with this sacrifice. The Gṛhya, belonging to the Atharvaveda, also prescribes some rites in the Caturmāsa sacrifices. As for the Brāhmaṇa-texts belonging to the Sāmaveda, it is seen that the nature of these texts is altogether different. From among these Brāhmaṇa-sūtras, the Tātātra-Brāhmaṇa and the JBr deal with the Caturmāsa sacrifices characterised by Soma-sacrifices, which are dealt with separately. It is, indeed, very instructive to study closely the references to the various rites in the Caturmāsa sacrifices, made by the Brāhmaṇa-texts. While studying these texts, it is observed that all the texts, except those belonging to the Taittiriya-Śākhā, prescribe the procedure of the Caturmāsa sacrifices in separate chapters. An attempt is made in this chapter to indicate the similarities and the differences between the different Brāhmaṇa-texts in respect of the rites in the Caturmāsa sacrifices.

In this study, it is found that the Ts, the TBr, the MŚ, and the KŚ agree with one another, in most of the cases, and therefore they form a separate group. It is to be noted here that the KapŚ is mostly identical with
the KS, hence the Kapś is not taken into account in the present study. The SatBr prescribes the different rites of the Cāturmāsya sacrifices in detail; it is actually seen that the SatBr is more elaborate in this respect than the Kāṭg, which like the SatBr belongs to the White Yajurveda. The style of this Brāhmaṇa-text is altogether different from that of the other texts. It is sometimes found that the SatBr prescribes such procedure as has been criticised by the TS, the MŚ, and the KS. It may, therefore, be presumed that the SatBr forms a separate group so far as the ritual procedure of the Cāturmāsya sacrifices is concerned. The SaṅkhBr and the UBr agree with each other practically in all respects. Both these texts refer to only some rites in the Cāturmāsya sacrifices. Thus it is assumed that they form the third group. A close study needs to be made of these texts in the light of the entire text of these Brāhmaṇas.

About the ŚunāśIrīya-parvan of the Cāturmāsya sacrifices there is a difference of opinion as to whether this parvan is to be included in the Cāturmāsya sacrifices or not. Hence this whole question has been discussed in a separate chapter. In the present chapter the rites in the first three parvans only have been taken into consideration.

1. Cf. Chapter 7 of this thesis.
The Vaisvadeva-parvan

Contents

1. The deities and the Oblations

2. Some ritualistic peculiarities
   A) The ground for the Vaisvadeva-parvan
   B) The uttaravedi
   C) The sacrificial grass
   D) The taking out of the prṣadājya
   E) The churning out of the fire
   F) The offering of a cake on one potsherd
   G) The dakṣinā
   H) The offering of the vājina
   I) The Śaṃśṭayajus-offering

3. The number of offerings

***
1. The deities and the oblations

In the *Vaiśvadeva-parvan* of the Cāturmāsyā sacrifices there are eight principal offerings in which different oblations are to be offered to different deities. While laying down injunctions regarding the offerings, the Brāhmaṇa-texts explain why a particular oblation is to be offered to a particular deity.

These principal offerings together with their deities are as follows: a sacrificial cake on eight potsherds to Agni; cooked rice to Joma; a sacrificial cake on twelve potsherds to Savitṛ; cooked rice to Sarasvatī; cooked rice to Pūṣan; a sacrificial cake on seven potsherds to Maruts; āmaiṅka to Viśva Devas; and a sacrificial cake on one potsherd to Īdvāpṛthivī.

It is mentioned in several Vedic texts that Prajāpati, the Creator, created the world of animals by performing various sacrifices. *MG I.10.5* prescribes that the Creator created the progeny by performing the Cāturmāsyā sacrifices; while *TBr I.6.2* prescribes that, He created the progeny by performing the *Vaiśvadeva-parvan*. It will be seen that, in connection with injunctions relating to the offerings to Agni and other deities, the Brāhmaṇa-texts have put forth the theory of procreation. It is stated that, after having created
the progeny, the Creator wanted to create the world again and to maintain the continuity. In this connection, Agni, Soma, Savitṛ, Sarasvatī and Pūṣan helped the Creator, and therefore these five deities are said to be the birth-place of the progeny.

It is stated in TBr I.6.2 that "Agni had sexual union with the first progeny, and whatever the semen Agni poured into the womb, Soma caused it to be transformed into the foetus. At the time of the birth, Savitṛ played a prominent role, as the name Savitṛ itself, which is related to the propagating of a child, would suggest. Sarasvatī, the presiding deity of speech, helped the new progeny in respect of pronunciation, and Pūṣan brought it out properly by bestowing upon food and drinks".¹ In this way these five deities have played a prominent role in the process of creating the world.

The SatBr (II.5.1) gives a different version of the story of creation: 'Agni is the progenitor, and, in him, the semen in the form of Soma, is collected. This is the first productive union. Savitṛ is the intermediate progenitor. Sarasvatī, a female, and Pūṣan, a male, are regarded as bringing about another productive union. From these two productive unions, Prajāpati created the two kinds of

¹ ता अग्निस्थापकः। सोमे रेतोः द्वात्। सक्ति प्रापन्नः। सरस्वती
वाचमद्वात्। पूषाः प्राप्यः।
kinds of progeny - urdhvā and avāchī. \(^1\) Sayana explains these two words urdhvā and avāchī as: one in the upper region from the earth and the other in the lower region. \(^2\) As in the previous passages there is a reference to the different creations on the earth itself, Sayana's explanation would not be seen proper. Eggeling has, however, explained: urdhvā as 'upright' and avāchī as 'looking to the ground'. \(^3\) He seems to have understood that the first creation consisted of human beings, that are in a position to see the things upright, and the other of the cattle, that is always facing to the ground. These five deities are, thus, to be propitiated by offering to them various oblations, for good progeny.

In certain texts, these five deities are mentioned as having helped to the gods, particularly to Indra, in the battle against Vyūtra. Thus in Mā 1.10.5, these five deities are regarded as vātraghna and oblations to be offered to them are also called vātraghna. It is, further, stated in Mā 1.10.5 that "Agni became the leader of the army. Indra, son of Savitr, is helped by Soma and Sarasvatī. With all his powers, Puṣan joined the army of Indra, and with the help of these five deities Indra

---

\(^1\) प्रजनन्तता ... तदनात् प्रजायति क्षेमं रेतिः सिंचित्तत: तत्पुरस्तांतिन्मधुं प्रजननम् ... सक्तित: बै देशानां प्रशिक्तता ... गृहण: मै सस्नाति कृपा धुतात्तमम् प्रजननम् ... केतस्मादुमबत अव निष्णात: प्रजननात् प्रजा:ः एकत्र अश्वोभाषी भिक्षुवाकाचःः।

\(^2\) भिक्षु अश्वदुः मूलाकादाराम्बोपयित्कलोकाल्कवत्तिः प्रजा:ः भिक्षु सामर्थेत

\(^3\) Cf. SBE, Vol. XII. p. 387. मूलाकाद: अवार्जीनालोकाल्कवत्तिः प्रजा:ःः
killed Vṛtra". Similar story is, also, mentioned in TBr I.6.2. Gods and demons were fighting with each other. Agni became the leader; Soma, the king, took part in the battle; the gods were the sons of Savitṛ; Sarasvatī helped the gods by bestowing upon them the strength of sense organs; and Pūṣan protected the hinder part of the battle. With the help of these deities gods became victorious. Hence it is stated in TBr I.6.2, that one, who wishes to win the enemy, should offer the oblations to these deities. These five oblations are called samcara-oblations and they are offered in every parvan of the Cāturmāsya sacrifices.

It is said in the SatBr II.2.1.17 that the Gāyatrī metre consists of eight syllables in each pāda, and this is related to Agni. Therefore a cake for Agni should be baked on eight potsherds. In MS I.10.5 Savitṛ is identified with one complete year consisting of twelve months, thus it is stated that a cake for Savitṛ should be baked on twelve potsherds. But according to SatBr II.5.1.10, it should be baked either on twelve or on eight potsherds.

1. वाङ्गवणिन वा ब्रेताणिन हिवर्षिः, अग्निः वा अनिके-न्द्रो भुविन्द्, सेमेन राशान सबिष्णुः। सरस्वत्या बेना पूजनं वांशं ज्ञातिष्ठत।
2. देवायुः संवत्ता आसनं। ... ते, विन्स्योक्तुनातु नृत्ता। सेमेन राशा। सविष्णा पूजनं। सरस्वती-दिक्षात्मद्वा। पूजा प्रतिष्ठा।
3. अन्तःकरण से गायत्री गायत्रमने। झन्द।
4. संत्सरा से सच्चिता दुधादन मासा। छत्त्वत्तर। तत्साद दुधादस्याढ।
The oblation for Puṣan is cooked rice. In a different context it is said in SatBr I.7.4.7 that, whenever rice is cooked for Puṣan, it is to be prepared out of flour, as Puṣan has no teeth to partake of cooked rice-grains. ¹

A cake on seven potsherds is the oblation for Maruts. There are seven groups of Maruts, which are again divided into seven, the total number of Maruts thus being forty-nine. The names of Maruts in five groups are mentioned in the ṢaṭBr, and those in two groups are mentioned in the Ta. ² All these Maruts are considered to be the subjects of celestial kingdom, and they are called devavis. According to some Brāhmaṇa-texts, a sacrificial cake on seven potsherds is not to be offered only to Maruts but to svatavant Maruts. ³ To explain the qualification svatavant, a story is mentioned in the ́SatBr II.5.1 as: The Maruts were considered to be devavis, but they roamed about entirely unchecked. They, even, approached the Creator and said: "We shall destroy your

¹. अदनकः पूर्णेति। तस्मात् पूष्णे चतुर्दशीं दुर्गोपनितं प्रपिद्ययनामेवे कुर्णेन ।

². तैसं ४.६४ - (१) भ्रातृः, अन्याधृः, भेतासूः, प्रतादृः, सिंह, सोम, समर.

(२) गुण्योति, विचन्योति, वसुन्योति, अग्निमृत, तत्व, नत्य, अत्तंगः.

(३) गुणः, सत्वः, नत्वः, धातः, सोमः, अन्याधृः, दुर्गोपनितः, गज.

(४) श्रव्यः, सत्वः, धुन, धातः, धातः, चिह्नः, चिन्हः, चिन्हः. (५) भ्रातृः, भेतासूः, सोमः, प्रतादृः, सिंह, सोमः. समर.

तैसं ५.१०-१५ - (४) धुन, ध्वान, ध्वान, ध्वान, ध्वान, ध्वान, ध्वान, ध्वान, सहस्र, सहस्र.

³. Cf. MS I.10.6; KS XXXVI.1; SatBr II.5.1.13; SankhBr V.2; gBr II.1.20.

Cf. MS I.10.6; KS XXXVI.1; SatBr II.5.1.13; SankhBr V.2; gBr II.1.20.
creation". The Creator thought: "If Maruts destroy the creation, nothing will be left". He, therefore, assured Maruts that a cake on seven potsherds would be offered to them. In this way Maruts gained their share for themselves, hence a cake is to be offered to svatavant Maruts.

Vis'Ve Devas are the foremost amongst the principal deities of the Vaisvadeva-parvan. The creation is called vaisvadevyya, because Vis'Ve Devas are chiefly responsible for the creation, and Agni and other deities have only a subordinate role to play in respect of it. Āmikṣā is to be offered to Vis'Ve Devas in the Vaisvadeva-parvan.

About āmikṣā, Br. I.6.2 gives the following story: "When Maruts destroyed the new progeny, Prajāpati mourned and thought to himself: 'How shall I create another creation?' His strength was transformed into an egg. When that egg had fully grown, the new progeny came into being. This egg is identified with āmikṣā". According to MS I.10.6, āmikṣā is the combination of curds and boiled milk. When these two substances are mixed together, the milk becomes disintegrated and when this mixture is passed through a filter, the solid part is separated. This latter looks like an egg or like sour cream or like foetus; it is called āmikṣā and is to be offered to Vis'Ve Devas.

1. कथापरम्: सुखमेलि । तथ्य ज्ञानं आण्ड मृतं निन्वते । ... तत् प्राणामत । 
आण्डायम् वा अतद्यथपम् । यदायत्सिता ।
2. रिमिन्तसं द्रश्यस्त्र च मृतं । ... अथ ययं लक्ष्मणाण्डमिभि महत्त्वम परिव दूरी।
परम् इव ल: ... अथवा वेष्यदेव्यामिता ।
The amīkṣā is otherwise called payasyā.

The eighth oblation is a cake on one potsherd to be offered to Dyāvāppṭhivī. The reason as to why this oblation is offered after that to Visve Devas, is stated in MS I.10.7 as follows: By offering an oblation to Visve Devas, Prajāpati created the progeny, but it was trying to go astray and moving towards opposite direction. Prajāpati protected and held them on all sides with the help of the earth and the heaven (i.e. Dyāvāppṭhivī). Hence this deity is regarded as the protector of the progeny.

2. Some ritualistic peculiarities

All the Brāhmaṇa-texts prescribe such rites in the Vaisvadeva-parvan, in which there occur some differences from the norm-sacrifices (i.e. the New-moon and the Full-moon sacrifices). Some of such rites are mentioned below:

(a) The ground for the Vaisvadeva-parvan:

Whether the Vaisvadeva-parvan is to be performed in the normal sanctuary or in some other place is not stated in many Vedic texts, which prescribe the procedure of this parvan. Only the MS(I.10.7) and the KS(XXXVI.2) mention that one should perform the Vaisvadeva-parvan on the ground.
==having slope; but the direction of the slope is not stated.

(b) The uttaravedi:

All the Vedic texts prescribe that one should not pile up the uttaravedi in the Vaisvadeva-parvan. The uttaravedi is usually identified with the animal c) because whenever a certain animal is to be offered in the sacrifice, it is to be tied to the sacrificial post erected near the uttaravedi. By performing the Vaisvadeva-parvan, the Creator has to create human beings; but the animals are yet to be created. Hence it is said that, there should not be the uttaravedi in the Vaisvadeva-parvan.

(c) The sacrificial grass:

At the time of fetching the sacrificial grass in the Vaisvadeva-parvan, one should tie up the sacrificial grass in three separate parts, and then tie up those parts into one bundle by means of a cord made of darbhablades. This procedure is prescribed in the TBr(I.6.3), the MS(I.10.7), and the KS(XXXVI.2). The TBr further explains the significance of having three parts and then tying up the sacrificial grass in one bundle as follows: "Only where there is a child, the significance of the word

1. Cf. MS I.10.7; KS XXXVI.2; TBr I.6.2; SatBr II.5.1.18.
couple (i.e. a male and female) can be understood properly. The productive union, therefore, consists of three parts - the father, the mother, and the child. The significance of the productivity of the foetus can be understood, when there are three parts - the vulva, the outer skin of embryo, and the foetus.

\satBr II.5.1.18 states that the sacrificial grass is first tied up into the three parts and then in one bundle, because that is the characteristic of generation. The father and the mother join in a productive union, and whatever is born out of them constitutes the third element.\footnote{SatBr II.5.1.18 states that the sacrificial grass is first tied up into the three parts and then in one bundle, because that is the characteristic of generation. The father and the mother join in a productive union, and whatever is born out of them constitutes the third element.}

The \textit{MSc} (I.10.7) and the \textit{Ks} (XXXVI.2) state that the sacrificial grass and the sacrificial faggot should be tied up into three parts, because there are three parts of the \textit{Caturmasya} sacrifices (excluding the \textit{Sunāsīrīya-parvan}). According to the \textit{TBr} (I.6.2), the \textit{MSc} (I.10.7) and the \textit{Ks} (XXXVI.2) the sacrificial grass should have shoots, but according to the \textit{SatBr} (II.5.1.18), only the \textit{prastara} should be derived from \textit{darbha}-blades having shoots.

\textit{(d) The taking out of the prṣadājya:}

At the time of taking out the clarified butter into the various ladles, it is prescribed in \textit{TBr} I.6.3 that

\footnote{\textbf{1.} भलाः पिताः पुनः । तदेव तन्निम्नः । बुद्धां यथा बुद्धाः । तदेव तन्निम्नः ।
\textbf{2.} प्रजानस्य दूरं पिताः माताः मन्नवं मेव तः तुलितेयम् । तस्मात् वेदा ।}
one should take five spoonfuls of the prṣadājya, which is variegated in colours; but the process of preparing the prṣadājya is not mentioned in this passage. The MS (I.10.7) and the KS(XXXVI.2) prescribe the procedure of taking the prṣadājya into the ladle. According to these texts, the spring is the proper season for performing the Vaisvadeva-parvan and when one is performing that parvan, in the spring, he should spread the clarified butter as base twice and pour over the clarified butter once. As the prṣadājya is to be taken five times, it is clear that, after having spread the clarified butter twice, one has to take the curds two times, and then pour the clarified butter over the curds once.

(e) The churning out of the fire:

All the texts refer to the churning out of the fire in the Vaisvadeva-parvan; but only the SatSr. (II.5.1.19) states the exact time for the churning out of the fire in the ritual procedure. It is prescribed in the SatSr that, after having placed the oblations within the altar, one should churn out the new fire. The detailed procedure relating to the churning out of the fire has been given in all the Brāhmaṇa-texts in connection with the Soma-sacrifice.

1. प्रषदाध्येण मुद्रणति ... बहुपृथ्वं म्वति।
2. मद्व वसन्तं यज्ञं द्वितपश्चस्मात् सम् मिथायणेत्।
(f) The offering of a cake on one potsherd:

The procedure of the offering of a cake on one potsherd for Dyāvāpaṛthivī is prescribed in all the Brāhmaṇa texts. It is said that, at the time of the taking down of the oblations, a cake on one potsherd is put in a separate pot. The TBr(I.6.3) prescribes that one should pour ample quantity of clarified butter over the cake, in such a way that the back portion of it should be visible. MS I.10.7 and KS XXXVI.1, on the other hand, prescribe that one should pour ample quantity of clarified butter over the cake, so that it will be covered with clarified butter entirely.

At the time of the offering of the cake baked on one potsherd, a peculiar procedure is prescribed in the Brāhmaṇa texts. It is said that one should offer the entire cake and not cut out a portion from the cake. In this connection it is further stated in TBr I.6.3 that the sacrificer is identified with the cake, and, if a portion from it is cut out, it would be, if a part is cut out from the body of the sacrificer. The Āhavanīya fire is, again, identified with the heaven, and, therefore, when the cake is offered, it is, as if, that one causes the sacrificer to enter into the heaven. This offering of

1. Cf. MS I.10.7; KS XXXVI.1; TBr I.6.3; SatBr II.4.3.9.
a cake on one potsherd is made by means of a ladle and not by means of the hand. If one offers the cake by means of the hand, it is said that the sacrificer falls down from the heaven. One should offer the cake in such a way that it will remain firm upon the fire and will not turn topsyturvy. \textit{MS I.10.7} adds that, if the cake turns towards the east, the sacrificer dies; if towards the south, his progeny is burnt; if towards the west, the sacrificer's wife dies; if towards the north, his cattle is destroyed; and if it turns topsyturvy, it will not rain. Then, by way of expiation, one should take the cake out of the fire, pour clarified butter over it, and again offer it on the fire. The sacrificer should then, offer a boon to the priests. According to the \textit{TBr(I.6.3)}, if the cake turns towards any direction, it is not regarded as a serious deficiency. It is stated that, if the cake turns towards the east, the sacrificer wins the heaven; if towards the south, he wins the world of manes; if towards the west, the demons destroy the sacrifice; and if towards the north, the sacrificer wins the human kingdom.

The \textit{SatBr} prescribes the procedure of offering a

1. \textit{TBr I.6.3} यद्दक्षते जुहात्। कुन्या स्तोकालह्वनमस्मिति किल।

\textit{सुत्र शुद्धति।} While commenting on this passage, both \textit{Sayapa} and \textit{Bhattabhashkara} state that, if the cake is offered by means of the ladle, it should turn topsyturvy on the fire. Hence to avoid this contingency one should offer the cake by means of the hand. This (continued ...
cake on one potsherd in the Āgrayāna sacrifice. There, it is said that one should offer the entire cake, baked on one potsherd, into the fire without cutting up a portion from it for Sviṣṭakṛt. It is stated in SatBr II.4.3 that, if this cake turns upside down, it will throw the kingdom into disorder. If the cake, which has been offered into the Āhavanīya fire, turns upside down for ten times, one need not heed it. Hence to avoid these errors, one should offer the clarified butter instead of a cake. Only TBr I.6.3 mentions that, after having offered a cake on one potsherd, one should pour clarified butter over the cake. But there is no reference to the oblations of clarified butter, which are to be offered in the accompaniment of the formulas consisting of the names of the four months, in the Brāhmaṇa texts.

(g) The Daksīna:

TBr I.6.3, SatBr II.5.1.22, and SāṅkhBr V.2 prescribe that a calf first born to a cow should be given away by way of daksīna in the Vaiśvadeva-parvan. Sāyāṇa on the SatBr explains the word prathamajā as a male calf first born in the house of a sacrificer during the year.

... continued

... is the argument for those who are incapable of offering the cake properly.

1. ड्रना द्रमानवि आवै. मुझे वहूँ नापेत अत: ताहुः रोग परेक्षे इष्टेन हैत्याय खिलेया मन्दा:पुष्पाति:"
2. यमानाफ़्ते गोष्टे प्रथम नात: प्रथम: ताहुः गरे:
(h) The offering of

the Vājina:

All the Brāhmaṇa-texts prescribe the procedure for offering the vājina in the Vaisvadeva-parvan. It is said that, after having put the enclosing-sticks on the fire, one should take the vājina either into the ladle or into the goblet and cause it to spill out on the sacrificial grass. It is explained that the sacrificial grass is the creation and the vājina is semen. By causing the vājina to spill out on the sacrificial grass, one drops, as it were, the semen into the (womb of) creation.¹

According to MS I.10.9 and KS XXXVI.4 the Hotr should sit with his knees raised upwards and recite the Yajya. Only MS I.10.9 and SatBr II.4.4 refer to the second Vasat-utterance and the offering of the vājina to the quarters. The Sutrakāras belonging to the Taittiriya recension say that the offering of the vājina to the quarters is to be made in the manner prescribed in connection with the offering of the oily portion of the flesh (vasā) in the Animal-sacrifice. All the priests partake of the remnants of the vājina inviting each other. It is stated in TBr I.6.3 that the sacrificer partakes of his portion only at the end; but, according to SatBr II.4.4, he partakes of his portion either at the beginning or at the end.

---

¹ TBr I.6.3 - प्रजा के बाहरः। रेतो वाजिनम्। प्रजास्केष रेतो दधाति।
The deities to whom the oblation of the vājina is to be offered are Vājins (= coursers), whose nature is variously described in the Brāhmanas. According to TBr I.6.3, Vājins are Agni, Vāyu, and Sūrya, and they are oftenly identified with the metres or with the animals or with the heavenly horses or with the seasons. ¹

SatBr II.4.4.22 states that the vājina is the semen, and it is to be offered to Vājins in the form of the seasons. Then the seasons bring forth the semen, so offered, in the form of the creation. It is noteworthy that, in the TBr (I.6.3) the oblation, the vājina, is itself identified with the animals.

(i) The Śamīṣṭāvajus-offering:

Only SatBr II.5.1.21 refers to the Śamīṣṭāvajus-offering in the Vaisvadeva-parvan. It is suggested that the sacrifice consisting of nine Prāyajas and nine Anūyayās, is decidedly greater than the Haviryajña; hence in such sacrifice one should offer three Śamīṣṭāvajus-offerings. But the Vaisvadeva-parvan is nothing but a modification of the Full-moon sacrifice, which is a Haviryajña, and therefore, one may offer a single Śamīṣṭāvajus-offering.²

This passage from the SatBr may suggest that the Caturmāsyā ¹

---

1. Cf. TBr I.6.3; Mś I.10.9; SatBr II.4.4.22; ŚāṅkhBr V.2; GBr II.1.20.

2. वैशाखशुद्धिः प्राप्तं विष ज्ञातं ज्ञात elevated. ज्ञानम् मित्रं हेरन हिंसितात्। इं तव नवमात्रानं नवायुं जनम। ज्ञेण मेबेनेव स्वादु हिंसितां हि।
sacrifice is of two kinds - one which is performed along with Soma-sacrifice or Animal-sacrifice and the other which is performed as Haviryajña.

3. The number of offerings

All the texts prescribe nine Prayāja-offerings, nine Anūyāja-offerings, and eight principal offerings in the Vaisvadeva-parvan. The total number of offerings thus comes to twenty-six; but in many texts the total number of the offerings is given as thirty. The number thirty is identified with Virāj metre, as it consists of thirty syllables in three pādas. Hence it is said that, by offering these thirty oblations, one secures ample food in the form of Virāj metre.

TBe 1.6.3 prescribes two Āghāra-libations and two Ājayabhāga-offerings along with nine Prayājas, nine Anūyājas, and eight principal offerings to complete the number thirty. A similar number of these offerings is prescribed in GBr II.1.19, and there the Virāj metre is called dasāṇi Virāj. MS I.10.8 and KS XXXVI.2 prescribe the two Ājayabhāba-offerings, the Sviṣṭākṛt-offering, and the vājina-offering along with nine Prayājas, nine Anūyājas and eight principal offerings. It is, further, stated that Prajāpati created the progeny from the womb in the form of Virāj metre, which is identified with thirty oblations in the Vaisvadeva-parvan.¹

¹ विषेषदर्शितवितरण... विराजो वे येनेन् प्रनापलित् प्रना अहृतः
SankhBr V.1 and SBr II.1.19 also prescribe the vājina-offering along with nine Prayājas, nine Amūyājas, and eight principal offerings. But the total number of these offerings comes to twenty-seven, which is, further, identified with twenty-seven constellations; and hence the Virāj metre is, here, called Nakṣatriya Virāj. SatBr II.5.1.20 refers to the Virāj metre in connection with the nine Prayāja-offerings and nine Amūyāja-offerings. It is, further, stated that the principal offerings are covered with Virāj metre on both the sides. The Virāj metre consists of ten syllables; but there are nine Prayājas and nine Amūyājas. Hence the Virāj metre becomes inferior (nyūna), and from this inferior productive womb, Prajāpati created two-fold creation - one in the upper region and the other in the lower region.

The offering of the vājina for Vājins is referred to in MS I.11.1 along with the deities and the oblations in connection with the principal offerings. It is, also, stated in MS I.10.8 and KS XXXVI.2 that there are nine principal oblations including the vājina and they are identified with nine vital breaths.

***

: नब प्रार्थना म्वति स्तानुकु र ग्युया 
द्रुवरथे वै विषयः। अभ्यासायमयो न्यूना 
विषयं कोचिण्यः... अभ्यासाहुष्मण्डलम् न्यूनाद्भृतः प्रजापतिः प्रभा। 
स्वयं नित्यावर्धनाः नित्यावर्धनाः।
The Varupapragnasa-parvan

Contents

1. The position of the Pratiprasthātr
2. The two altars
3. The preparation of the Karambha-pots
4. The preparation of the figures
5. The use of the Karīra and the Śāmil
6. The placing of the oblations and the churning out of the new fire
7. A peculiar rite to be performed by the sacrificer's wife
8. The offering of the Karambha-pots
9. The principal offerings
10. The subordinate rites
11. The Avabhṛtha-rite
12. The interpretation of the mantras

***
1. "The position of the Pratiprasthātr

in the Varunapraghāṣa-parvan

In the Varunapraghāṣa-parvan two āṃikaśās are prescri-
bed - one to be offered to Varuṇa and the other to the
Maruts. For these two offerings two altars are prepared
and the rites relating to these altars are performed respec-
tively by the Adhvaryu and the Pratiprasthātr. The
entire procedure relating to the offering of the āṃikaśā
to the Maruts is gone through by the Pratiprasthātr.
Therefore the sacrificer is required to choose among others
the Pratiprasthātr in this parvan. The duties of this
officiating priest and the rites to be performed by him
are not prescribed in detail in the Brāhmaṇa-texts.
It would, therefore, be instructive to study the role of
the Pratiprasthātr particularly in this parvan of the
Cāturmāṣya sacrifices. But, for the correct understanding
of the position of the Pratiprasthātr, one must first take
into consideration the relation between Varuṇa and the
Maruts.

Varuṇa is regarded as representing sovereignty,
and the Maruts, as representing the tribes or the subjects
in Varuṇa's kingdom. ¹ It is stated in II.5.2.6 the Brāhmaṇa-
text that, when Varuṇa caught hold of the creation of
Prajāpati, the Maruts helped him to release the creation

¹. SatBr II.5.2.6 श्रेष्ठ वे वस्त्रचार , विशेष मात्रल।
from Varuna's bonds. Prajāpati was pleased with the help rendered by the Maruts and assigned some oblation to be offered to them in the Varunapraghāsa-parvan.

The Maruts are also considered to be the subjects of Indra's kingdom, and so it is prescribed in SatBr II.5.2 that, for the propitiation of the Maruts, one should recite the verse which is addressed to Indra and which contains the word Marut. As the Maruts are Vis (i.e. tribes or subjects), it would not be proper to offer an oblation to them on the same fire on which an offering to Varuna is to be made, and therefore two separate altars are to be prepared in this parvan. The uttaravedi is piled up only on the northern altar, because it is, as if, the seat for Varuna, the king. In the southern altar, a fire-place is prepared and the offering to the Maruts is made on the southern fire. SatBr II.5.2.6 explains this fact by stating that the Kṣatriyas always occupy a higher seat, while the people in general serve them sitting on the ground. 1

The Pratiprasthātṛ enters the sacrificial pandal in connection with the offering of the āmikṣa to the Maruts. Therefore his position is always regarded as secondary to that of the Adhvaryu. Whether the Pratiprasthātṛ is authorized to recite the relevant formulas and utter the relevant Praśas in various rites or not,

1. तस्मादपर्यःस्तिः कृत्यमस्तिस्तादित्या: प्रमा अष्पस्ते।
is not directly mentioned in any of the texts. Referring to the relationship between Varuna and the Maruts, TBr I.6.3, MS I.10.13, and KS XXXVI.7 say that whatever the Adhvaryu does, the Pratiprasthātṛ should also do. This statement is further, generalised in the MS and the KS as follows: "What the king does, the people also do".

Thus it seems that the Pratiprasthātṛ has no right to perform duties at his own will, but he has simply to follow the Adhvaryu. TBr I.6.5 actually undermines the Pratiprasthātṛ, when it says that "what is done by a noble man is imitated by a wretched person". SatBr II.5.2 prescribes that whatever is to be uttered by speech is to be uttered only by the Adhvaryu, not by the Pratiprasthātṛ; the latter is simply an imitator of action.

It is further said in SatBr II.5.2.34 that the subjects should always follow the king. Sayana here interprets the word Vīś as Vaisya; but it would be better to extend the meaning of the word as people in general or subjects.

The procedure in connection with the offering of the āmikṣā to the Maruts is gone through by the Pratiprasthātṛ.

1. यदेवाध्ययः करोति तदृ प्रतिप्रस्थाता ।
2. तत्स्मात् यदृ राजा करोति तदृ विष्ठ करोति ।
3. तत्स्मात् यदृ राजा करोति तदृ पापीमण्डः करोति ।
4. तत्र विष्ठ वाचा कर्त्यम् अद्ययुनेन तदृ करोति न प्रतिप्रस्थाता । ... कृता-नृतः अेव प्रतिप्रस्थाता ।
5. सन्तायेकैत्व विष्ठ कृतानुक्रमानुसारं करोति ।
Some Śrautasūtrakāras have allowed the Pratiprasthāṭr to utter certain mantras and Praisās at this offering. What procedure is to be followed by the Pratiprasthāṭr is not directly mentioned in the TBr, the MS, and the KS. But the SatBr is more elaborate in noting down the rites where only the Adhvaryu is to give out the calls and the Pratiprasthāṭr is simply to imitate the Adhvaryu's action. Even at the offering of the āmikṣā to the Maruts, he is not to give out the calls. SatBr II.5.2.38 prescribes that "the Adhvaryu should take the ladles in the left hand, hold the garment of the Pratiprasthāṭr with the right hand, and give out the calls at the offering of the āmikṣā to the Maruts. The Pratiprasthāṭr should take the oblation and offer it on the southern fire". While referring to the various rites where only the Adhvaryu performs the acts, the SatBr uses the word eva to exclude the Pratiprasthāṭr. By using eva fifteen times with reference to the Adhvaryu, the Brāhmaṇa wants to confirm that the various actions are to be performed by the Adhvaryu alone, and to keep out the Pratiprasthāṭr.

It is very difficult to understand why the SatBr has not given any freedom to this priest in respect of his actions. But as there are no direct references to the duties of the

1. सत्ये पाण्डर्क्षुर्वः सुवो कृत्वा दशिनेन प्रतिप्रस्थानस्यः स्वारम्भाः
   मानसयोऽऽजुजुस्ही। सुप्रसूतिक आज्ञये प्रतिप्रस्थाता ... ओघ्युरवाहे
   मन्तो यव विजित्वं वषुक्ते ज्ञाति।
Pratipraṣṭhātṛ in the TBr, the MS, and the KS, the Śrautasūtras belonging to these texts have given much freedom to the Pratipraṣṭhātṛ.

2. The two altars

In the Varunapraghāsa-parvan two altars are to be prepared in front of the Āhavanīya fire. The reason as to why there are two altars is variously stated in the Vedic texts. The MS and the KS state that the northern altar is the birth-place of the offspring, who are eaters, and the southern, is the birth-place of those, who are eaten. It is said that, through these two altars, the Creator created two-fold progeny. In this connection, ŠatBr II.5.2.5 states that one should release, from the bonds of Varuṇa, the progeny from hither upwards and from hither downwards. The purpose of the southern altar is differently explained in TBr I.6.4. It says: "As soon as the Creator created the progeny, Varuṇa caught hold of it. When the Creator looked carefully, He found the right arm of the progeny was affected with certain disease and it was slightly bent inwards. The Creator then prepared

1. MS I.10.13 श्रेयस: श्रेयस: आय: प्रजास्तासामेका बोधिनि: श्रेयस: दशिना बोधियो आया: प्रजास्तासामेका बोधिनि:। तुषीकरेव प्रजा: प्रजन्यति।
Cf. KS XXXVI.13. While commenting on Tṣ VI.4.10, Sāyana explains the words atrīḥ and ādyāḥ as:

अष्टीष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रैष्ट्ध्रै�
another altar towards the south and caused the right arm to be stretched properly. Hence it is stated that one, who prepares the south altar, secures the strength of the two arms. TBr I.6.4 thus states that "the performer of the Cāturmāsyā sacrifices secures the strength of both the arms even in the next world." Sayāpa rightly comments that generally one of the arms is always weaker than the other; but in the case of the sacrificer both the arms would have equal strength. In regard to the right arm it is said in TBr II.1.4.3 that the right half of a man is stronger than the left half.

It is stated in MS I.10.13 and KS XXXVI.7 that these two altars should be parallel to each other and stretched towards the east. In this connection TBr I.6.4 states that these two altars are separated by a distance of prtha. According to Sayāpa, prtha is equal to thirteen angulas or equal to a distance between the two arms. It is said that in order to join the two altars a line should be drawn by the wooden sword and that line

---

1. तत्सां दसिष्टे बाहुद्वयवक्त आसीत्। सत्यं प्रसूतः। स सेतां दसिष्टे वेदिवदन्तः। ततो वै स प्रजानं दसिष्टं बाहुं प्रसूतं।
2. तस्मात्नान्तरस्य मानविः अनुमाल्यं ज्ञातश्च। बुम्भावाहुं।
3. यहां सर्वं बाहुद्वयविश्व तथायोक्षेत सेतु बाहुस्थलो सामान्यपेत। सत्यं बाहुद्वयिष्टेः सामान्यतिस्पष्टपेतामति विशेष।
4. तस्मादशिष्टं ज्ञातेः क्षेत्रायं सत्यं।
5. पृथ्मात्राः असौंभिने मक्त।
should be drawn towards the west.  

The purpose of piling up the uttaravedi only within the northern altar is variously given. TBr I.6.4 identifies the uttaravedi with cattle and further states that one should pile up the uttaravedi for the non-obstruction of a part of the sacrifice; while SatBr II.5.2.6 explains that the northern altar resembles Varuna, the king, and the southern altar resembles the Maruts, the subjects. The king always sits on a high place, so the uttaravedi is to be prepared as the seat for Varuna. The southern altar has no uttaravedi, because the Maruts, the subjects, sit on the ground and serve the king. It is further said in SatBr II.5.2.6 that the two fires should be carried forth - one on the uttaravedi and the other into the fire-place prepared near the southern altar.

3. The preparation of the karambha-pots

One of the peculiar rites in the Varunapraghaa-

---

1. KS XXXVI.7 वसायने मक्खः ..., भोक्त्यामुम् समिन्दुति।
   MS I.10.13 वसायने मक्खः ..., भोक्त्यामा ! समिन्दुति।
   The printed edition of MS reads भोक्त्यामा which is corrupt.

2. उत्तरस्य वेदावलेखविधिपुनः कार्यस्त। प्रज्ज्वल व उत्तर्वेदिः। धैर्यं बद्धस्यचे नन्तरित्ये।

3. उत्तरस्यामेव वेदावलेखविधिपुनः कार्याणि न दलितंस्याम्। ..., तत्मादुपर्योंसीनं शास्त्रियमचक्षुस्तिदिनः। प्रज्ज्वल बुधास्ते।
parvan is the offering of the karambha-pots. These pots are offered for the purpose of releasing the persons in one’s family from the bonds of Varuna. To release the future progeny, one should also prepare and offer one extra pot. In connection with the preparation of these pots, some details are mentioned in Vedic texts.

According to MS I.10.11 and KS XXXVI.6, the pots are to be prepared out of the flour of unparched grains and the number of these pots is to be equal to that of the members of the family of the sacrificer. One extra pot is also prepared to represent the future generation. The word karambha is not mentioned in these Samhitās. SatBr II.5.2.14, however, lays down the detailed procedure of preparing pots. It is said that, on the previous day, one should slightly pound the barley and remove the husks. Then he should roast the barley on the Dakṣiṇa fire, crush the roasted-grains, and, out of that flour, prepare the karambha-pots. The shape of these pots should be similar to that of the pots used for eating the daily food. The śāmikṣa is prepared as the food for the Maruts and it is offered on the southern

1. The word karambhapātra is discussed in the last chapter of this thesis.
2. TBr I.6.4 प्रतिपूर्तं कर्मयागार्थं मध्यस्त || जयते लब्ध्य प्रणत वस्तुपाशा-न्युंगति || कैम्बातिरिक्तम् || जनन्यमणं लब्ध्य प्रणत वस्तुपाशा-न्युंगति ||
3. आपवेशम् मध्यस्त ... प्रतिपूर्तं मध्यस्त ... कैम्बातिरिक्तम् ||
4. अथ पूर्वेखण्डः पार्यार्धमयं, उपायविन्नम् म्यान् कृत्वा तान्विर्दोयपत्यम् तेषां कर्मयागार्थं न्युंगति ||
5. cf SatBr II.5.2.13 पार्थक्ष्म मध्यस्त || पार्वेभु कृत्वा न्युंगति ||
Ahavanīya fire. Hence the karambha-pots are also offered on the southern Ahavanīya fire prior to the offering of the āmikṣā, to enable the Maruts to accept the offering into these pots.

The purpose as to why these pots are prepared out of barley parched on the Daksīna fire, and why they are offered on the southern Ahavanīya fire is explained in SatBr II.5.2.10 as follows: The Maruts desired to devour the progeny of Prajāpati towards the south and thus to please the Maruts these pots are to be prepared on the Daksīna fire which is towards the south in the sanctuary, and they are to be offered on the fire set up in the southern altar.

4. The preparation of the figures

Varuṇa and the Maruts are the two important deities in the Varunapraghāsa-parvan and the offerings of āmikṣā are prescribed for them in all the texts. But it is worth noting that, along with the āmikṣā the figures of ram and ewe are also to be offered to these deities. The offering of two different kinds of oblations for a single deity is a peculiarity of the Varunapraghāsa-parvan. TS I.8.3 has prescribed only the principal offering of āmikṣā to Varuṇa and the Maruts. But while explaining the relevant part from the TS, TBr I.6.4 has mentioned the

1. मास्तीमारिक्षां बास्तीमारिक्षांः
offering of ram and ewe along with the āmikṣās. It is further said in the TBr that, by offering a couple of ram and ewe, one releases the male and female offspring from the bonds of Varuṇa. Whether these animals are to be offered actually or not, is not clear from this passage. But in connection with the oblation to be offered in the Avabṛtha-rite, it is said in TBr I.6.5 that the husks of barley and the scraping of the āmikṣā should be offered to Varuṇa. Thus it seems that the figures of ram and ewe should be prepared out of barley-flour and offered to Varuṇa and the Maruts. The Prayogakāra states precisely that one should put the husks of barley-grain, poured out for preparing a figure of ram to be offered to Varuṇa, in a marked place for the Avabṛtha-rite. Varuṇa is the presiding deity of barley and, by offering barley (i.e. a figure made of the flour of barley), one becomes free from the fetters of Varuṇa. These figures should have wool on their bodies so that their fitness for the sacrifice is ensured.

MS I.10.11-12 and KS XXXVI.2 also prescribe the āmikṣās as the oblations to be offered to Varuṇa and the Maruts. These Samhītas later on mention the figures of the animals, but not the āmikṣās. Therefore it is not clear

1. मार्तत्यात्मका मस्तिल । वारसण्यात्मका । शेपी च मेषक्ष मस्तिल । सिःनु इथे प्राणा वरसणात्मका न्यूनति ।
2. तुपैथ्य निंतकातीनः चाल्मूष्यमूलित । वारसण्याहृत्तेः वरसणात्मके ।
whether these animals are to be offered along with the āmikās. In these samhitās there is no direct injunction about the preparation of the animals out of the flour of barley. But these samhitās, however, state that Varuṇa is the presiding deity of barley. Since the figures of the animals prepared out of barley are symbols of falsehood, it is said that, by offering these animals, one releases the offering from falsehood, that is from the bonds of Varuṇa. Thus it is clear that the figures of the animals, prepared out of barley-flour, are to be offered to the deities. This is perhaps the first reference to the offering of the animals in the form of the figures made of flour.

Satār II.5.2.16 explicitly states that the figures of the animals should be prepared out of the flour of barley. It is, further, stated that, "at the time of preparing the kārambha-pots, one should prepare the figures of ram and ewe. Then he should procure the wool other than that of a wild goat, sprinkle it with water, and stitch it on the bodies of the animals. If such wool is not available, one should stitch shoots of darbha-blades".

The ram is considered to be the victim of Varuṇa.

Therefore, by offering the ram to Varuṇa, one should pacify

---

1. The word āprttamāṇa is explained in the last chapter of this thesis.
2. The word āprttamāṇa is explained in the last chapter of this thesis.
3. The word āprttamāṇa is explained in the last chapter of this thesis.
Varuna. The purpose of preparing the figure out of barley-flour is also explained in ŚatBr II.5.2.16 as follows:

"Varuna caught hold of the creation of Prajāpati, because it partook of the barley belonging to Varuna. For returning the barley back to Varuna, the figure of an animal should be prepared out of barley and offered to Varuna. Thereby one releases the creation from the bonds of Varuna".¹

The ŚāṅkhaBr and the GBr do not refer to the offerings of the Animals in this parvan.

5. The use of karīra and Śamī

All the ritual texts mention karīra in connection with the offerings of the two āmikṣās and of the figures of ram and ewe in the Varunapraghāsa-parvan. It is prescribed that, after having put the figures over the two āmikṣās, one should pour the karīra over these āmikṣās. The purpose of the pouring of karīra is explained in ŚatBr II.5.2.11 as follows: by the pouring of karīra, the Creator bestowed happiness upon his creation.² Śāyaṇa, here, explains karīra as 'the sweet fruits well-known in the northern part of the country'.³ TBr I.6.4 says that karīra resembles the Soma- creeper and it is to be poured in front of the figures along with the leaves of

¹. अभ्य अभ्य प्रत्यां महंस्य पुष्पः यन्नेतः ... अवमस्य भवतः। ववान् हि न्युन्यी- लंकर्मः गृहामाल ।
². करीराणाःशिवतः। कः वे प्रजापतिः प्रजान्ति। करीराणेनकुस्तल ।
³. सम्बतः फलविशेषः। करीराणाः सत्वि वेदार्थाय प्रक्षिप्यादति।
Sāmi as the food of the animals.¹ TS II.4.9, MS I.10.12, and KS XI.10 identify karīra with Soma-plant and say that by scattering karīra over the figures of the animals, one causes rain to fall down from the sky. While commenting on the TBr I.6.4, Sāyaṇa states that karīra is a shoot resembling the Soma-plant, but he quotes another view, namely, that karīra is the fruit of kharjūra.² The relation between the karīra (Capparis aphylla) and the kharjūra (Phoenix silvestris) is pointed out in an interesting story narrated in the Samhitās.

Indra gave away Yatis to the wild dogs who immediately killed the Yatis and devoured them. When these Yatis were being eaten, their heads jumped away and they became kharjūra and the sap which rose upwards was transformed into karīra.³ Another story about the origin of karīra is told in the MS and the KS. It is to the following effect: The mountains were the first creation of the Creator. They had wings and thy could fly at their will. Thus the earth became flabby, and in order to make it firm, Indra cut off the wings of the mountains. The earth, then,

1. सैम्यानि वै करीराणि ... धार्मिकपयोगमेहंजइति।
2. करीराणिमः उप-कुराणि साम्याल्लोकहुनिन्तां सैम्यानि। करीराणिदेन सुप्रीमता चुँम्मान्ति किति अछित।
3. TS. II.4.9 - करीराणिमः उपकुराणि श्रीपाणि वर्यत्ति... सैम्यानि करीराणमक्कः। Cf. MS I.10.13; KS XXXVI.7.

This story of Yatis is also referred to in MS II.4.8; KS XI.10; Ābr VII.28; Tandār VIII.1.4; and JBr II.134.
became steady because of the weight of the mountains. The wings went high up and were transformed into the clouds. They then roamed over the mountains where they were created. The liquid substance which flowed from the clouds became the karīra. In this way karīra is related to the clouds. The reason as to why there is the highest rainfall on the mountains and why the clouds roam over the mountains in the rainy seasons is also indicated in these Samhitās.

From all these references it is clear that karīra is closely related to rainfall. But whether karīra is a fruit or simply the shoot is not directly stated in the Vedic texts. Hence the commentators are at variance in regard to the meaning of the word karīra. Rdradatta on Āpūś VIII.6.13 says that 'karīra is a fruit of karīra-tree' and Vāṃśchesvara on Hūś V.6.3 says that 'karīra is a fruit of a tree resembling Soma-plant and well-known in the Kurukṣetra. According to some, Śāmi-leaves are regarded as karīra. If the karīra is not available, one should use the fruit of badara.' Lexicons also, assign different meaning to the word karīra. Weber gives the meaning of karīra as "a thorny plant described as growing in deserts

1. KS XXXVI.7 प्राणाभेयो अति ताप तारं दक्ष फल्याता: । ते पवित्र जास्म ।
वे यया ब्राह्मण्यता तत्त्यापातमात्रा । अया वा तथसे दक्ष फल्यातमात्रा ।
तेषामिन्द्र फलानविन्द्र तैरियामनन्द्र । ये फला जासे से नीच्या जमक्कू त
तहातु से गिरिवर्षके शानि दुर्योधनम् । कल्य प्रातातु तारि करीरार्ज ।

2. चे. औरंगकोशा इ. 4.77; यी. ३.१७२।

3. Cf. औरंगकोशा इ. 4.77; यी. ३.१७२।
and fed upon by camels, commonly karīra (Capparis Aphylla). 1

In the Mahābhārata, karīra is referred to along with other
trees like bilva, indūdi, pilu and āmīrī growing on the
banks of the river Sarasvatī. 2 Karīra is described in
a well-known verse as having no leaves. 3 The Vedic Index
also describes karīra as "leafless shrub or its fruit
Capparis Aphylla". 4 In many books on Botany, karīra
is described as having top-shoots, young leaves and thorns. 5

It is stated in many Vedic texts that along with
karīra one should pour a hundred or a thousand leaves of
āmīrī over the two āmiksās. MS I.10.12 and KS XXXVI.6
state that bhūrja is the name of āmīrī and one should
prepare the ladles out of āmīrī in the Varunapragsa-parvan. 6
This injunction has been followed by many of the Āranta-
sūtras.

6. The placing of the oblations and the
churning out of the new fire

When the oblations are cooked, they are collected in
a pan and placed within the altar. The procedure relating

1. Ind. Stud. I.412.
2. आरण्यकाभ, १०४.२१ बिलवे.गुञ्ज; पीडुमीक्रिया; सरस्वतीतिररधा बदुः।
3. पर्यं नेव गदा करीरविषये देच्ये कसन्तस्य किन्। महेश्री २.६७
4. Vedic Index I, p. 139.
5. Cf. 'Glossary of Indian Medicinal Plants, by Chopra, 1956;
6. Cf. 'new Flora of the Ganges', p. 49; Forest Flora Vol I, p. 57; Amsadhi samgraha
7. भूमी के नामकृया त्रुः कायम्ब्रेत्स्य श्रृः।
to the placing of the oblations is referred to only in the TBr and SatBr. There, it is prescribed that the Adhvaryu should place all the oblations, except the āmikṣā for the Maruts, within the northern altar, and the Pratiprasthātṛ should place the āmikṣā for the Maruts within the southern altar. Before placing the oblations, the Adhvaryu should put a figure of ewe on the āmikṣā for Varuṇa and that of ram on the āmikṣā for the Maruts.

The reason as to why the āmikṣā for the Maruts is to be placed within the southern altar is explained in the Brāhmaṇa-texts. The Maruts are Vīś and Varuṇa is the king; hence it is not proper to offer the oblation to the Maruts on the northern Āhavanīya fire. The Maruts take their seats at some distance from the seat of Varuṇa. TBr I.6.5 says that "the Vīś (i.e. the tribes or subjects) reside far away from the locality of the Brāhmaṇas and the Kṣatriyas." Sayana remarks that Vīś, the people, move away in different villages or in different parts of a village. It is said in SatBr II.5.2.36 that, when

1. TBr I.6.5 उत्तरस्या केवलमन्नानि हस्योद्धि सादयति दक्षिणां भारस्मेव।
SatBr II.5.2.18 स सभीपेयो इन्होऽव्यंक्त। उत्तरस्या केवलवासादयति। अवैभाग्यम् पयोप्रतिप्रथाता दक्षिणस्या केवलवासादयति।
2. Cf. SatBr II.5.2.17 स उत्तरस्यावेश पयोप्रमणिया केवलवासादयति। दक्षिणस्या लेनिय।
3. अपुरुषेकैता युनक्ति।...तत्साद्र शाश्वतं श्वराचो विशेषः ज्ञतोऽस्मिनमात्रेण।
4. विशेषं ज्ञतो श्रामानात्तरे वापणानात्तरे वापणानात्तर्।
one is about to start the procedure of the principal offering, he should put the figure of ram on the amīkṣā for Varuṇa and that of ewe on the amīkṣā for the Maruts.¹

Only SatBr II.5.2.19 refers to the churning out of the new fire in the Varunaprāghāsa-parvan. It is stated that one should churn out the new fire, add it to the Āhavanīya fire and offer the oblation of clarified butter.

7. A peculiar rite to be performed by the sacrificer's wife

In connection with the offering of the karambha-pots in the Varunaprāghāsa-parvan, a peculiar rite relating to the sacrificer's wife is referred to in all the texts. According to SatBr II.5.2.19, the Adhvaryu alone should ask the Āgnidhra to cleanse the (enclosing-sticks and the) fire; but before the cleansing of the fire, the procedure of offering the karambha-pots should be gone through.² It is also said that this offering should be made by the sacrificer's wife and, therefore, while leading her forth, the Pratiprasthātṛ should go to the chamber of the sacrificer's wife. He should then ask her to come forward, when she is to offer the pots on the fire tended by the Pratiprasthātṛ. Here he should ask her a delicate question about her paramours. The SatBr, explicitly, prescribes

¹. प्रचारिते न दियिःसकतः। स केतैं म्याति मारतत्यों तैं मारङ्गमयस्मदहाति। या केतैं म्याति मारतत्यों तैं मारङ्गमयस्मदहाति।

². यथाशयोहमुखिये 'अभिन्नानीति संज्ञितः' बलिः। अस्मुक्तकेव म्याति।
that, while bringing her forth, the Pratiprasthātr should ask the sacrificer's wife as to whom she is keeping intimate relation with.¹

The MS and the KS, on the other hand, state that, if a woman, who is once brought by her husband, keeps relations with others, she should be regarded as indulging in wrong acts. If at the question asked by the Pratiprasthātr, she proclaims the names of her paramours, she will be regarded as having given away her share of untruth and will attain truth and order.² This reference to buying the woman by her husband has been noticed by Šabara on Jaimini's Sūtras. There this quotation is referred to as the prima facie view to show that a woman is nothing but a property,³ and, therefore, she is not entitled to perform a sacrifice. While refuting this view, it is said that, regarding the sale of a woman, it should be remembered that it is purely a symbolical religious rite and not really a sale in the ordinary sense of the term.⁴

In this connection TBr I.6.5 states that the Pratiprasthātr causes the sacrificer's wife to proclaim the names of her paramours. Thereby he renders her fit for the sacrifice. She should then mention: "So

---

¹ Cf. SatBr II.5.2.2 § पत्नीपदनेम्यन पुण्यति।'केन चरसी' गृहि।
² Cf. MS I.10.11 कुन्तीता शेषा करोति या पत्मुः कोता सत्यपायेऽवर्तिः।अन्तः-केष निरक्षर नैतः सत्यपायेऽति। Cf. KS XXXL.5
³ Cf. Šabara on VI.1.10-11 कथविकम्यतुकरा देह धिम्य। पिन्धा शिषि किरियन्ते पत्ता क्रीत्यः।नापत्त्या क्रीता सत्यपायेऽवर्तति।ेत्तां दर्ष्यति।
⁴ Cf. Šabara on VI.1.15 मधु रूपः भृष्टे धर्मेषां चु तत्। नासेय कम रूपः।
and so is my paramour. Thereby she causes him to be caught by the bonds of Varuna. It is thus clear that, according to all the texts, the sacrificer’s wife, when she utters the truth, would be free from untruth and that she would be fit for the sacrifice.

The SatBr explains as to why the Pratiprasthātṛ asks such a delicate question to the sacrificer’s wife in the sanctuary of the sacred fires and why she utters the truth by pronouncing the names of her paramours. The karambha-pots are to be offered on the southern fire (tended by the Pratiprasthātṛ) and therefore while leading her forth he thinks that, if she is keeping relations with others, she is doing sinful acts and so should not offer the pots on the southern fire. With this intention he asks her the question. At this question if she proclaims the sin, she will be free from the sin. The SatBr, here, generalises the fact that 'the sin when pronounced becomes reduced and it is, as it were, transformed into truth'. The other texts also assert this fact by saying that 'when the sacrificer’s wife confesses

1. पत्नी वाच्यति | के मामान्वेले करोति | असे मे जार खिति निर्देशित् | निर्देशिके वशन्तवाणे न्यात्मति | Sayana says तत्स्मां धन्यं मुक्त्वा ज्ञातान्देस विखये।
2. SatBr II.5.2.20 मद्ययम्य हती बन्धन बरसि | ब्रह्म नान्म सार्वश्च नृत्यशिरां चुरावदिति तस्मात् पुनः न्यात्म। Sayana explains the word antahsalya as ज्ञातान्देस दुस्मार्तजन्ति पापपूण्येष स्थवेन गुप्त।
3. निर्देशित सा ब्रह्म तक्षेण मर्यां भवस्य सत्यं ह मर्यां।
the sin, she becomes fit for a sacrifice. 1

It is said in TBr I.6.5 that "the sacrificer's wife, who does not proclaim the names of her paramours, oppresses her kinsmen." 2 The MS and the KS state that, if she tells a lie, she would be deprived of her kinsmen 3; while SatBr II.5.2.10 states that, if she does not respond to the question, it will bring harm to her relatives. 4 Hence to confess the sin is regarded as an essential thing. Pointing out this fact Kane remarks: "that a confession of sin was deemed to remove sin is illustrated in a striking way by what happened in the Varunapraghāsa-parvan." 5

This is thus a peculiar rite in the Varunapraghāsa-parvan in which it is stated that by proclaiming the names of her paramours her sin is reduced; but, for the complete purification of her mind, another rite has been introduced. The sacrificer's wife should take the karambha-pots on her head and offer them on the southern fire with a particular verse.

It may be observed that all the texts presume that the sacrificer's wife has paramours. But it is not clear

1. Cf. TBr I.6.5; MS I.10.11; KS XXXVI.5.
2. यज्ञार्त सन्न न यथायात निर्मया शातिः सन्ध्यात्।
3. MS I.10.11 मन्न्यथा प्रतिक्रिया फिप्पल्ल्यात्मण्यात्मण्यात्। The reading should be यात्मण्यात् and not यात्मण्यात्। Cf. KS XXXVI.5 न मन्न्यथा मन्न्यथा प्रियात्मण्यात्मण्यात्।
4. सा यन्न प्रति भास्मेत्त बालिको अस्तेद्यतिहास्त स्मात्।
as to what should be performed, if she has no paramours. The commentators presume that she might have some guilt in her mind, even though actually she might not have any paramour; hence they prescribe that, in order to purify her mind and heart, this rite should be performed in the Varunapraghāsa-parvan.

8. The offering of the Karambha-pots

The offering of the karambha-pots is another peculiar rite in the Varunapraghāsa-parvan. In connection with this offering, it is said that this offering is made for the propitiation of Varuṇa who would then remove all sorts of sin. The procedure of this offering is explained in the Brāhmaṇa-texts.

After having offered the āghāra-libation one should start with the procedure of offering the karambha-pots. The karambha-pots are to be previously collected in the winnowing basket and that basket is to be placed within the southern altar. The sacrificer's wife should come forward and hold the basket on her head. Then she should stand in front of the southern Āhavanīya fire facing towards the west and offer these pots on the fire by means of the winnowing basket. The sacrificer is asked to stand by her side and join her in reciting the relevant verses. It is

1. Cf. TBr I.6.5 - पत्नीमुदानयति | ... हृद्रेण ज्ञाति ... श्रीर्यन्तिधिनिधियाः ज्ञाति
said in TBr I.6.5 that if only the sacrificer's wife recites the Puronuvākya, the sacrificer would lose his virile power; hence the sacrificer himself should recite the Puronuvākya and both of them should recite the Yajya. At the svāhā-utterance the sacrificer's wife offers the pots on the southern Āhavanīya fire.

The MS and the KS state that both the sacrificer and his wife should stand in front of the southern Āhavanīya fire facing towards the west and offer the karambha-pots by means of the sāṁnowing-basket. SatBr II.5.2.23, on the other hand, states that only the sacrificer's wife should offer the pots by means of the sāṁnowing basket. This offering is made to the Maruts who are regarded as the Viṣ and therefore they partake of the oblation which is not the principal oblation. It is also said that one should offer these pots prior to the offering of the other oblations to be offered at the Vasaṭ and svāhā utterance.

By means of this offering the sacrificer propitiates the Maruts and causes them to release him and his kinsmen from the bonds of Varuṇa. The southern fire belongs to the enemy and when the pots are offered on the fire, the
sacrificer causes Varuṇa to catch hold of his enemy by means of Varuṇa's bonds. The winnowing basket is used for winnowing the food-grains and hence by offering the pots by means of the winnowing basket, one gets rid of Varuṇa who longs for the food. It is said in MS I.10.11 and KS XXXVI.6 that, by offering the pots on the fire, the sacrificer and his wife release the male and the female offspring from the bonds of Varuṇa.

After having offered the kārambha-pots, the sacrificer and his wife should return to their respective places. In connection with the offering of these pots the Śrauta-sūtras introduce an alternative view, namely, that the Adhvaryu should offer the pots and the sacrificer and his wife should touch the Adhvaryu; but there is no direct injunction to this effect in the Brāhmaṇa-texts.

9. The principal offerings

As prescribed in the Vaisvadeva-parvan, the five samcara-oblations should also be offered in the Varuna-pragḥasā-parvan. It is stated that they are to be offered to maintain the continuity of the sacrifice. MS I.10.1 and KS IX.5 prescribe that a sacrificial cake for Savitṛ should be baked on eight potsherds. The ŚaṭBr

1. Cf.TBr I.6.5 प्रात्रोद्वृत्य दलितः ... दलिते मनो जुग्होति प्रात्रोद्वृत्य वर्तन्यपातें त्राह्मयति।
2. Cf.TBr I.6.5 जुग्हति जुग्होति | वर्तन्यपातें | पर्वेत्तस्तरः - अभि वर्तन्य जुग्हति।
3. स्त्रीयोऽवेद्य जुग्हतः ... मिनु मेव प्रणा वर्तन्य अनुष्ट।
II.5.2.35 mentions the *samcara*-oblations together with their deities and states that the Adhvaryu alone should offer the principal oblations beginning with that for Agni.

The sacrificial *eke*, baked on the twelve potsherds for Indra-Agni, would be the sixth oblation in the *Varuna-praghāsa-parvan*. It is said in MS I.10.10 that, when Varuṇa caught hold of unsteady creation of Prajāpati, both Indra and Agni bestowed strength on the creation. These two gods are regarded as the vital breaths of all gods and thus the oblation is offered to them in this *parvan*.

Varuṇa and the Maruts are the principal deities in this *parvan*. *SatBr* II.5.2.36 states that, when the Adhvaryu is about to commence the procedure of the principal offering, he should first exchange the figures. He should put the figure of ewe on the *āmikṣa* for the Maruts and that of ram on the *āmikṣa* for Varuṇa. The significance of this is explained as follows: The ram is virile power and when it is again put on the *āmikṣa* for Varuṇa, it is believed that the virile power is again deposited in the Ṛṣatriya. The ewe is without such power, as she is woman and when it is put on the *āmikṣa* for the Maruts, it is believed that the Maruts, the subjects, become powerless. The details regarding the way of offering the

---

1. विशिष्ठा मे प्रजा वर्तने, गृहस्त तास्तिन्द्रायनी अक्षमालयः
2. अतेत्तर्यं यथार्यं प्रज्ञीरुज्ज्वलं विपारिष्ठतः
3. Cf. *SatBr* II.5.2.36 क्षरे वर्तने बोधी पुमान् सीमानेत्तत्र हन्ते घतं।

अविष्ठा में स्त्री बिलोणीतस्तः सीमानेत्तत्र भहलं। तत्स्मादेवं विपारिष्ठतः।
oblation have been given in the \textit{SatBr} II.5.2.37 as follows: The Adhvaryu should spread clarified butter as base, take two cuttings from the \textit{āmikṣā} for Varuṇa and take the figure of ram along with either of the two cuttings. He should then pour the clarified butter over the oblation. After having given out the necessary calls, he should offer the oblation on the fire at the \textit{Vāṣṇa} utterance. In the same manner the Pratiprasthātrī offers the oblation of the \textit{āmikṣā} together with the figure of ewe. But at this offering, the Adhvaryu holds the garment of the Pratiprasthātrī and gives the necessary calls.

The last principal oblation in the \textit{Varuṇapraghāsa-parvan} is a sacrificial cake baked on one potsherd and it is to be offered to Ka. The procedure of this offering is the same as prescribed in the \textit{Vaśvadeva-parvan}. Ka is identified with Prajāpati and for the happiness of the creation this offering is to be made in this \textit{parvan}.

Some rites ancillary to the principal offerings, such as the \textit{Svāstakṛt} offering, a portion for the Brāhman (i.e. the \textit{Prāśītra}), the \textit{Īdā}, and the sprinkling with water after the invocation of \textit{Īdā} have been referred to only by the \textit{SatBr} (II.5.2.39-40).

\footnote{\
\begin{quote}
\textit{ध्याध्यृतिविड्य कल्याणाय जुरूद्धे} \\
\textit{अ युप्तन्त्रित भाज्नम्} \\
\textit{अः प्रत्यक्षे वात्तः परवश्च ज्ञितवर्षिति} \\
\textit{स्तः न्त्तरेशवद् एव वेषाद्याहारि} \\
\textit{अः परिणाम-प्रात्यायनयान्योऽविनोऽविनति} \\
\textit{... धिपक्ते जुरूद्धे}
\end{quote}}
10. The subordinate rites

The subordinate rites like the Prayājas and the Anūyājas are not referred to in all the Brahmana-texts. MS I.10.13 and KS XXXVI.7 enumerate the thirty offerings in the Varunapraghāṣa-parvan among which the nine Prayājas and nine Anūyājas are included. Only the SatBr elaborately prescribes various subordinate rites in the Varunapraghāṣa-parvan. It is stated that the Adhvaryu alone gives out the calls and both the Adhvaryu and the Pratiprasthāṭṛ offer nine Prayājas. It is also stated that, at every fourth offering (i.e., the fourth and the eighth), they should pour the clarified butter from the Upabhṛt into the Juhū.¹

In connection with the taking out of the prsādājya for the Anūyājas, it is stated in the MS and the KS that, "if this parvan is being performed in the rainy season, the Adhvaryu spreads the clarified butter once as base and pours over (the curds) the clarified butter two times."² According to SatBr II.5.2.41, both the Adhvaryu and the Pratiprasthāṭṛ should pour the prsādājya into their respective Juhūs; but, if the Pratiprasthāṭṛ has not taken the prsādājya, he should pour half of the quantity of the clarified butter from the Upabhṛt into the Juhū.³

¹ Cf. SatBr II.5.2.30 दिल्लिक्रमणाय भारत्वाय पृथिवािः। कुर्म जुये समस्यार्गानां नक्त्मः प्रवय्य नेमवतः।
² MS I.10.7 यदी प्रावृति योगेऽस्मि भृप्रस्तुप्तिः याद द्विविप्रवर्तकः।
³ Cf. KS XXXIV.2.
At the Anūyāja-offerings only the Adhvaryu should give out the relevant calls. Having taken (the praśādajya or the clarified butter) at every fourth offering, they should offer nine Anūyājas. The reason as to why there are nine Brayājas and nine Anūyājas on both the sides of the principal offerings is stated in SatBr II.5.2.41 as follows: By offering them on both the sides, one releases from the bonds of Varuṇa the creatures from hither upwards and from hither downwards.

Only ṢaṅkhBr V.4 and GBr II.1.22 refer to the daksinā of a couple of cow and bull, which is given away to the priests in the Varunapraghāsa-parvan.

The rites of the separating of the ladles, the Śūktavāka, the Śāmvuvāka, the offering to the wives of gods, and the Śami/stayajus—offerings are referred to only in the SatBr (II.5.2).

11. The Avabhrtha-rite

At the end of Varunapraghāsa-parvan, the Avabhrtha-rite is to be gone through. The scrapings of the āmikṣa offered to Varuṇa constitute the principal oblation in this rite. This procedure of the Avabhrtha closely

1. अध्यायः पूष्पदान्यं व्यानमपूर्वं गद्द दर्शितादोऽद् प्रतिप्रवर्तितं पूष्पदान्यं महति तत् संहर्वा व्यानमपूर्वं।
   कुले तत्र पूष्पदान्यं न महति। स मद्योपपुर्व्यान्यं तत् स दृष्टा व्यानमपूर्वं।
   कुले कुले नुमाचे समस्यमानो नवभवितुमृत्त्वेव।

2. समा नमस्ते कैसैद्विन्यानमास्तु प्रणा: प्रमुखति - किंतु केवल खेत्यथावचनी।
resembles the one in the Soma-sacrifice, and hence the details about the Avabhrtha-rite are not prescribed by the Brāhmaṇa-texts dealing with the Cāturmāsya sacrifices.

In connection with the Avabhrtha-rite, the TBr 1.6.5 prescribes that one should take the husks and the scrapings of the āmikaṣa offered to Varuṇa and go to the place for performing the Avabhrtha-rite. Varuṇa dwells in the water and therefore, for the appeasement of Varuṇa, one should offer an oblation in the water itself. All, who attend this rite, should return to the fire-hall without looking back.\(^1\) MSM.10.13, however, states that, for the complete abandonment of the sacrificer from the bonds of Varuṇa, the Avabhrtha-rite should be gone through. It is further stated that all should go to the place for the Avabhrtha-rite taking the scrapings of the āmikaṣa only. After the oblation is offered, all should return to the fire-hall without looking back and sprinkle themselves with water beyond the cowshed.\(^2\)

It is said in the SatBr that the scraping is the burnt out substance of the āmikaṣa, and it is considered to be the principal oblation in the Avabhrtha-rite. While

\(^1\) Cf. SatBr II.5.2.46.\(^2\) Cf. SatBr II.5.2.46. Sayana explains भागे रिमासने दु:धां पा:संकलः ... कृपये विशिष्ठेष्वे बिलित कर्मः वामस्याशो कर्मेवेदिक शामकः। तेन मीत्रं दृष्टिः।
proceeding to the place for Avabhrtha-rite no Sāman is
chanted. The Adhvaryu should enter into water without
reciting any formula and immerse the scraping into the
water. According to Sāyaṇa, the sacrificer and his
wife should offer the oblation. SatBr II.5.2.47 states
that the sacrificer and his wife should give away their
garments, worn at the time of the Avabhrtha-rite, to
whichever man they choose. Since then they should not
use these garments of the consecration.

This offering of the scraping to Varuna, who resides
in a water, has also been referred to by SāṅkhBr.V.2 and
GBr II.1.22.

12. The interpretation of the mantras

There are very few verses and formulas exclusively
employed in the Varunapraghāśa-parvan. Hence the
interpretation of these mantras has been given here.
The different Puronuvākyās and the Yājyās have been prescri­
bibed in the Vedic texts, in connection with the deities
in this parvan. But these verses simply describe the
deity in question and they have nothing to do with the acts
in the sacrifice. Such verses have been ignored, while
dealing with the interpretation of the mantras employed
in the Varunapraghāśa-parvan.

1. Cf. SatBr.II.5.2.46 न सांपृण्यमेच्छा सूर्योपेख्यम्बैवत्यामपारामर्यतः।
2. खेमन रेण मन्येष सांपृण्यस्माः हृतिं नेव जयं जायक्ष्यति अजुभुतः।
3. कायं हृदे यथेष्य कामयेत तथाम द्वान्तः। न वर्ष दीपितस्यने भवतः।
"We invoke praghāṣya Maruts, carrying
the sacrifice and rejoicing with
(the offering of) the karambha"

In the Varuṇapraghāṣa-parvan the Pratiprasthātu
causes the sacrificer's wife to recite this formula,
while leading her forth towards the east. From the
meaning of this formula it becomes clear that the
karambha-pots are to be offered to the Maruts. It is
said in SatBr II.5.2.21 that one should cause the sacri-
ficer's wife to recite this formula, which is regarded as
the Puronuvākya. The word praghāṣya qualifies the
Maruts, and it is variously interpreted.

0 god Indra, do you not (proceed) against
in our battles; 0 impetuous one, with your
share of offering, we will be (happy); due
to the favour of bountiful one, the earth
becomes full of barley. This our prayer
bows to the Maruts, pleased with the obla-
tions."

1. This word is discussed in the last chapter of this thesis.
At the offering of the karambha-pots, the sacrificer should recite this verse as the Puronuvākyā. It is strange that the pots are to be offered to the Maruts; while the verse is addressed to Indra. This discrepancy is explained in SatBr II.5.2 by stating that Indra is regarded as the king and the Maruts are the subjects. Hence, if one has pleased Indra, he would be regarded as having pleased his subjects also. Thus it is said that the sacrificer should recite the verse which is addressed to Indra and which contains a reference to the Maruts.¹

The word avaya in this verse needs some explanation. The commentators interpret it differently. All the texts except the Ts contain the word avayāh derived from the root ava + yaja. Almost all the commentators noted the sūtra of Pāṇini 'ave yajha' (III.2.72), to interpret this word. Following the commentators, modern scholars also assign the meaning to this word as: 'a share in the sacrifice', 'a share of the offering', 'the expiation' or 'a share of the oblation separated from others', or 'that proceeds to kill the enemy'. Except in the Ts, the Padapātha is ava 3 yāh. The Ts

¹. Cf. Eggeling on SatBr II.5.2.23.
³. Cf. Keith on Ts I.8.3.
⁴. Cf. Sayana on RV I.173.12 and Sayana on RV I.173.12. The Bhāgavata Purāṇa also mentions the sacrificial offering of pots to the Maruts.
has the word _avaya_ without the _visarga_ and it is noted in the _Padapātha_ as a single unit. Bhattachārjya quotes Panini's _sūtra_ (III.2.72) as authority to explain this word; but he cannot explain the absence of _visarga_ and remarks that the modification at the end (i.e. the dropping of the _visarga_) is Vedic peculiarity.¹

The _Padapātha_ does not indicate the derivation of this word from _ava + yaj_, hence it would be proper to regard it as one word.

Bhattachārjya explains the word _yavya_ as 'as small as barley' or 'competent to separate the bonds of Varuṇa'. While explaining the meaning of this verse, Keith has made the following comments in the foot-note:

"The first _pāda_ must contain a deprecation of Indra's anger, and the second says that there is expiation; in C the sense may be that there is much gain for an offering to Indra, the generous or possibly belonging to the generous donor at the sacrifice."²

यद्र प्रामे यदरणे वल्लमायो यादिन्द्रमे य बहुद्वे यदर्थं
केवल्यक्रमं वमप् । गदेश्याचित्य घर्षणि तस्माददत्मसंस्य चाहि ॥

केत्स ।०.५.२

¹. शांदलोिन्तयाकारः ।

"What sin we have committed in the village, what in the wild, what in the assembly, what in respect of sense organs, what in relation to Sudra or to the lord, and what sin has been committed by either of us in abiding by the rules, do you pacify it.

At the offering of the karambha-pots this verse is recited by both the sacrificer and his wife as the Yajya. It is stated in TBr I.6.5 that one gets rid of Varuna as pronounced in the verse by offering him a sacrifice. According to the SatBr II.5.2.25 also, this verse is employed at the offering of the karambha-pots.

In the first part of this verse six things are referred to in respect of which both the sacrificer and his wife might have committed the sin. The second half refers to the sinful acts performed by either of the two. It is suggested in this verse that every individual must always be prepared to perform his duties properly. In this connection, Keith remarks: "The verse is, of course, a general penitential formula, where vayam is natural, though as used, the husband and wife also say it."
The word *enas* in this verse is explained by Sāyāṇa as follows: Varūṇa enters in the sacrifice in the form of sin and destroys the sacrifice. This Varūṇa is represented by the word *enas* in this Yajya verse.¹ The word *arya* is interpreted by Sāyāṇa as the Vaiśya or the lord. Keith has not translated this word.

From this verse it is not clear as to whom this verse is addressed. It can be imagined that Varūṇa is implored for removing the sin. But as this verse is employed at the offering of the karambha-pots to the Maruts, this verse may be addressed to the Maruts. In the previous verse Indra is considered to be the lord of the Maruts and he is asked to bestow happiness. It is, therefore, quite an-natural to say that Indra is, here, asked to destroy the sin representing Varūṇa.

(Aḥn. कर्म कर्म्मकः सह वाणा मण्डुवः ।
देवभः कर्म कृत्वा त्स प्रेत पुदान्थः ।। (शेख १.४.१)
(Cf. MS I.10.2; KS IX.4; VS III.47; SatBr II.5.2.29)

"With sweet words the priests performed their duties. After having done the duties for the gods, the priests who offered the oblations, come forth to (your) home."

1. पायारशेष प्रिविच करनेन बस्थालीक्षि करनेन मात्यायामेकर्पः इमपदेन विषिष्ठ।।
This verse is to be recited while returning after having offered the karambha-pots. According to SatBr II.5.2.29, the Pratiprasthātṛ causes the sacrificer's wife to recite this verse.¹

The word asta is explained by the SatBr as follows: "Asta means the house and the house is stability. Therefore, the Pratiprasthātṛ causes the sacrificer's wife to secure stability."² Sayana explains this word as a place where all bag and baggage were restored.³

The TBr I.6.5 points out that, by reciting this verse, they appease the gods by repaying the debts and now they return home debtless.⁴ This concept of repaying the debts is an important thing referred to in this passage. Bhattacharhāśkara has elaborated this idea and has quoted the passage from TS VI.3.10 where the three debts are referred to.⁵

---

¹ अभेन्या वाच्याति।
² पूजा के अन्तः गृहं प्रतिपत्ति। सदुपेश्येकोनाल्लं प्रतिपत्तियां प्रतिपालित।
³ अस्ये ग्रहे सन्ये सबहुजातमर्मान्यामति गृहं मुद्ध।
⁴ अन्य कर्म कर्मणु जित्याह। देवानुष्ठित निरक्षाय। अनुष्ठित गृहानुप्रेक्षित वाक्येत-दाह।
⁵ तिर्मिर्द्वशायते - अभट्टश्च श्रसिद्धेऽय यदेन देवोऽध्ययः। प्रक्षि विच्छल्य।
The Sākamedha-parvan

Contents

1. The Anākavatīṣṭi and the Śāntapanīyeṣṭi

2. The Uṣhamedhiya-rite
   A) The procedure of this rite
   B) The partaking of food in this rite
   C) The nature of this rite
   D) The ancillary rite

3. The Pūrṇadarvya-offering

4. The krīḍineṣṭi

5. The Mahāhavis
   A) The position of the Mahāhavis
   B) The procedure of the Mahāhavis
   C) The deities and the oblations

6. The position of the Pitṛyajña

7. Some rites in the Pitṛyajña
   A) The altar
   B) The pouring out of the oblation-material
   C) The taking of the clarified butter
   D) The spreading out of the sacrificial grass
   E) The placing of the oblations
   F) The procedure beginning with the recitation of the Śāmidhenī-verse
   G) The principal offerings
   H) The offerings of balls
   I) The concluding rites

8. The deities and oblations in the Pitṛyajña

9. The Tryambaka-rite

10. The Ādityeṣṭi

11. The interpretation of certain mantras
1. The anīkavātīṣṭi and the Sāntapanīyēṣṭi

The Sākamedha-parvan is the third parvan of the Cāturmāsya sacrifices. While laying down the procedure of this parvan, the Brāhmaṇa-texts refer to the gods' battle against Vṛtra. It is stated in ŚatBr II.5.3.1 that, by performing the Sākamedha-parvan, the gods secured the help of Indra, and then killed Vṛtra. Thereby gods gained supreme authority. A similar story is also given in MS I.10.14 and KS XXXVI.8. Referring to this battle against Vṛtra, GBr II.1.23 and ŚāṅkhBr V.5 state that this Sākamedha-parvan is a sacrifice relating to Indra.²

The first sacrifice in this parvan is an offering of a sacrificial cake on 8 eight potsherds to anīkavant Agni. This deity is identified with the rising sun; therefore, it is said that the offering should be made to coincide with the sunrise.³ MS I.10.14 and KS XXXVI.8 mention that Agni is the chief of gods and that Indra killed Vṛtra under his leadership. The position of anīkavant Agni is differently explained in GBr II.1.23 and ŚāṅkhBr V.5. They say: "Just as a sovereign king places in the front, the vanguard of his army and then proceeds

1. अङ्गेश्व देवा वृत्रधन्त। अङ्गेश्व व्यक्ति। अङ्गेयमेयो विनिर्मितः।
2. अङ्गेश्व वर्ष भक्त्वस्य प्रकर्ष्यात् साक्षेरः।
3. This word is discussed in the last chapter of this thesis.
4. Cf. TBr I.6.6 साक्षेर सुविन्योधता निर्मित।
   Cf. MS I.10.1; KS IX.5. यथा-महापात्रं पुरस्तादेकषे प्रकर्ष्यात्। अङ्गेयमेयो वर्ष भक्त्वस्य प्रकर्ष्यात्।
on his way in safety, verily so have gods offered a
sacrifice to Agni who is regarded as the mouth of all
gods."¹

The second sacrifice in the Sākamedha-parvan is the
Sāntapanīyaśti, which is performed at noon. It is
stated that, in this sacrifice, one should offer cooked rice
to Sāntapana² Maruts. TBr I.6.6 mentions that, when the
Asuras were defeated, they took shelter in the heaven and
earth, and that, with the help of Maruts, gods overpowered
the Asuras; the Maruts are therefore called Sāntapanāh,
the scorcher.³ The time for this sacrifice is therefore
prescribed as mid-day, when the rays of the sun are scor-
chingly hot. MS I.10.14 and KS XXXVI.8 refer to the
battle against Vṛtra also in connection with the Sāntapanī-
yaśti. It is said that gods did not know the secrets of
Vṛtra; they offered an oblation to Maruts, and thereby
found out the secrets of Vṛtra by means of Kṣurapavi; they then
scorched Vṛtra on all sides; hence they are called Sāntapana.⁴
According to SatBr II.5.3.3, Maruts, the scorcher, scorched
Vṛtra at mid-day; thus he, so scorched, fell down panting
and gasping, being rent on all sides. Hence, for the

¹. यथा महाराजः पुरुस्तात् सेनानीकानि भयूषामर्म यत्मानमविविधात्। श्रथेनेत्रेणा
पुरुषार्द्ध देवस्तविनुष्टिर्। संस्तान।। केषानी देवानि। प्रवराम्।
². This word is discussed in the last chapter of this thesis.
³. ते पुरु: परानित्ता मन्त्र। बालकुपयी बुधाभयो। तनं बालकुपयीविभावे
कोपप्रस: संस्तान।। केषानी देवानि। संस्तानकालेण निरवरित।।
⁴. ते के बृहस्मार्ग नाविन्दनो दं मन्त्र। शुरुकापि अमुः। स वा अति
उदतपन।। सत्मान। सान्तपना।।
sacrificer who offers an oblation to Śāntapana Maurs, they scorch his wicked and spiteful enemies.\(^1\)

2. The Grihamedhīya-rite

The third sacrifice in the Śakamedha-parvan is the Grihamedhīya-rite. Referring to the battle against Vṛtra, the Brahmaṇa-texts point out the purpose of this rite. It is stated in TBr I.6.6: "The gods were assured that they would be winning victory over Vṛtra on the next morning. Naturally they passed that night in a rejoicing mood; they prepared ample rice cooked in milk, and they offered a portion of that rice to grihamedhin Maurs".

It is further stated that the sacrificer, who offers an oblation to grihamedhin Maruts in house, wins victory, and his enemy is defeated.\(^2\)

(A) The procedure of this rite:

Very little procedure in connection with this rite has been prescribed in Brahmaṇa-texts. This rite is performed in the evening, and in it rice cooked in milk is to be offered to grihamedhin Maruts. According to TBr I.6.6, the Adhvaryu should fetch the sacrificial faggot and grass, and the Hotṛ should not recite the Śāmīdhenā.

---

1. 1. सत्यतस्ति इ इ सरसपना मायौं ते कुण्ठ स्तिथिः। \( सत्यतस्ति \) न्यायां प्राणान् \( परिदीर्घः \) निरंगे। \( तोम धेयस्य पार्थमानं \) द्विवटो प्रात्यस्य मस्तवः सरसपना। सरसपना।

2. ते देया: \( स्त्रे विवर्तिनि \) सन्तसं। \( स्त्रे \) दुःख्येऽः \( पुन्तोऽवर्तिनीं \) \( चरसी \) \( निरवर्यशः \) ... \( स्त्रे \) विवर्तिनेऽः \( मस्तवः \) \( पुन्तोऽवर्तिनोः \) \( पूः \) ज्युतिः। \( प्रत्यस्तः \)। Cf. MS I.10.15; KS XXXVI.9।। \( \text{स्त्रे} \) \( \text{वर्तिनी} \)।
verses. There should not be the Prayājas and the Amūyājas.
One should, however, offer the Ājayabhāga-offerings, the
principal offering to gṛhamedhin Maruts, and the Śvistakṛp
offering. This rite should be concluded with the invoca-
tion of Ida.\textsuperscript{1} Śāṅkhāra V.5 prescribes that there should be
posavant Ājayabhāgas, that is the Puromuśākyā verses should
contain the word posā (Cf. RV I.1.3 ; I.91.12). Only the
ŚatBr mentions the details relating to the Gṛhamedhīya-
rite. It is said that one should drive away the calves
from their mothers by means of a twig, milk the cows over
the strainers, and cook the rice into that milk.\textsuperscript{2} The
following two different sequences of the procedure have
been prescribed in the ŚatBr :

1) Having milked the cows, the Adhvaryu should cook
the rice, pour clarified butter over it, take it down,
and then scoop out that rice into two separate pans. He
should then prepare a hollow in each of the portions,
pour clarified butter into the two hollows, cleanse the
ladle and the spoon, touch the altar in which the darbhā-
blades have been spread out, lay down the enclosing-sticks,
and then place the two portions of cooked rice, the ladle,
and the spoon within the altar. At the first Ājayabhāga
offering, the Adhvaryu should take clarified butter from
\begin{footnotes}
\item[1.](Cf. MS I.10.15; KS XXXVI.9)
\item[2.](Cf. MS I.10.15; KS XXXVI.9)
\end{footnotes}
the portion of cooked rice placed towards the south, and at the second, he should take clarified butter from that placed towards the north. Similarly, he should use clarified butter from the portion placed towards the south for the principal offering, and that from the portion placed towards the north for the Śvaṣṭakṛt offering. He should then cut up a portion for Īḍa but not for the prāsītra. After the Īḍa has been invoked, all should sprinkle themselves with water. ¹

11) Having milked the cows, the Adhvaryu should cook the rice as before. At this time, he should put the ordinary clarified butter over the fire. ² At the taking down of the oblation he should take down the cooked rice and the ordinary clarified butter, cleanse the ladle and the spoon, carry the vessel of cooked rice and vessel of ordinary clarified butter towards the altar, and place the cooked rice together with the vessel, (without scooping the rice into separate pans), the ordinary clarified butter, the ladle, and the spoon within the altar. At the Ājyabhāga offerings, the Adhvaryu should take four spoonfuls of clarified butter in the vessel for each of the offerings. At the time of the principal offering also, he should use the same clarified butter. After having

1. Cf. SatBr II.5.3.5-10.
2. SatBr II.5.3.11 प्रतिवेशस् ब्रजःस्य बधिक्षणि।
Here the word pratīvesa is interpreted by Šāyana as प्रतिनिधि-तेन निवेशस्यां प्रतिवेश तत्स्थानीयभाष्यम्। दशशास्त्रनावासान्यभाष्यम्।
Eggeling, however, translates the word as 'accessory'.
offered the Śvapakṛt offering, he should cut up a portion from the cooked rice for Īḍā, but not for the prāśītra. After the Īḍā has been invoked, all should partake of their respective portions of the Īḍā.¹

(B) Partaking of food in this rite:

The principal procedure of the Gṛhamedhiya-rite is concluded with the invocation of Īḍā. Then all the officiating priests and the sacrificer are asked to partake of their respective portions of Īḍā. But, according to SatBr II.5.3.16, all the relatives of the sacrificer, who wish to partake of the remnants of the oblations, may partake of the portion of the rice taken into the Īḍā-pot. It is further stated that, if there is abundant quantity of cooked rice, the Brāhmaṇas other than the officiating priests should also partake that rice.² In this connection, the question is raised whether the sacrificer's wife is entitled to partake of a portion of cooked rice in the Gṛhamedhiya-rite. TBr I.6.7 prescribes that "if the sacrificer's wife partakes of the rice, the sacrificer secures

1. Cf. SatBr II.5.3.11-16.

2. SatBr II.5.3.16 यावने सुदुःशः इविषत्कप्प्यातः सत्वायेतः प्रमानयोः। केवल अनुवृत्तिव: प्रमानयोः। केवल अन्यवंश भाष्यण: प्रमानयोः। येदि अधुराम: स्मायः। Eggeling translates the word havirucchartasaḥ as "members of (the sacrificer's) household as are entitled to partake of the remains of sacrificial food". But he remarks in the foot-note: "That is, those who have been invested with the sacrificial cord". (Cf. SBE Vol. XII, p. 415). This note does not seem to be correct.
the house and the sacrifice; but he will be deprived of prosperity. And, if she does partake of the rice, the sacrificer will not be deprived of prosperity; but he will secure the house and the sacrifice. Therefore the sacrificer's wife should cook the auxiliary rice and partake of that rice. According to MS I.10.16 and KS XXXVI.10, the sacrificer's wife is allowed to partake of the food in the Sakamadha-parvan. But here these texts have indirectly introduced the reason as to why she is not entitled to partake of the remnants of the oblation in other sacrifices. It is stated that "a woman (i.e. the sacrificer's wife) is identified with Nirfti. Hence whatever is eaten by the sacrificer's wife, is regarded as taken by Nirfti". It is, thus, seen that, in order to avoid the evil influence of Nirfti, the sacrificer's wife is not allowed to partake of the remnants of the oblations in any sacrifice except the Sakamadha-parvan. It is said in MS I.10.15 and KS XXXVI.9 that ample cooked rice is to be prepared on that night. Here these texts narrate the following interesting story: "The gods and Asuras were at war. Asuras sent forth hunger to the gods; the gods promised hunger an oblation of rice. They immediately cooked ample rice. Thereupon, without making her residence among the gods, she (i.e. hunger)
again returned to Asuras. In this way the gods prevailed and Asuras were defeated.  

(C) The nature of this rite:

This Ghphamedhīya-rite is not considered to be the modification of the New-moon and the Full-moon sacrifices. It is a peculiar and separate rite. As very little procedure is to be gone through in this rite, it is regarded as pākatra² in TBr I.6.6. According to MS I.10.15 and KS XXXVI.9, the Ghphamedhīya-rite is identified with Pākayajñā. And the Pākayajñā is always related to the cattle. It is also said that Īdā is cattle and thus the Ghphamedhīya-rite is to be concluded with the invocation of Īdā.³

(D) The ancillary rite:

It is said in TBr I.6.7 that, after having performed the Ghphamedhīya-rite, the gods became content on account of the eating of ample food, four as they were in a rejoicing mood. Therefore it is prescribed that the officiating priests and the sacrificer should cook ample food, put the collyrium into their eyes, anoint their bodies, and pass that night in a rejoicing mood. The cows also should

---

1. The word is discussed in the last chapter of this thesis.
2. TBr I.6.6 बिड्डलो ज्यादित | पक्षों वा बिड्डल | LIT. MS I.10.15; KS XXXVI.9.
3. TBr I.6.6 बिड्डलो ज्यादित | पक्षों वा बिड्डल | LIT. MS I.10.15; KS XXXVI.9.
4. TBr I.6.6 बिड्डलो ज्यादित | पक्षों वा बिड्डल | LIT. MS I.10.15; KS XXXVI.9.
be allowed to remain together with their calves. In this connection, SatBr II.5.3.16 prescribes that the calves should be driven near their mothers, and, as a consequence of this, the sacrificer should offer the Agnihotra on that night with barley gruel instead of with milk. It is further prescribed that one should milk the cow, suckling an adopted calf, in the next morning for the Pitřyajña. Referring to the rites of cooking the auxiliary food, putting the collyrium, and anointing the bodies, which are referred to in the Brāhmaṇa-texts, some Śrāutasūtras mention the immolation of the cows; but this last has no Brāhmaṇa-authority.

3. The Pūrṇaḍarvya-offering

The Pūrṇaḍarvya-offering is made early in the morning of the second day of the Sākamedhā-parvan. According to SatBr II.5.3.17, one has to make this offering before or after the Agnihetra-offering in the morning. This offering is considered to be a subordinate rite to the Gṛhamedhīya-rite. All the texts prescribe that one should take away the scrapings of the rice cooked in the Gṛhamedhīya-rite and put them markedly for the Pūrṇaḍarvya-offering. Indra is the principal deity to whom this offering is made. But it is to be noted that Indra

1. Cf. TBṛ I.6.6 गाजसे । अनु वत्सान् वायुवत्ति ।
2. मातृसन्त्सन्तस्वस्तम्भरामिकता ... तत्रस्वत्ता राजसन्तस्तेव जुकौति ।
   ANSI VIII.11.12.
personally attends this sacrifice. Thus it is observed in the TBr that the gods, after having performed the Gṛhamedhīya-rite, passed the night in a rejoicing mood, and that they thought that Indra would be actually coming in the next morning to help them in the battle against Vṛtra.

This offering is made by means of a darvi which is filled with the oblation at the time of the offering. Hence this offering is regarded as Pūrṇadarvya. Strangely enough, this darvi is identified with the hand of a woman. It is said in TBr I.6.7 that this offering is made on the Gārhapatya fire. At this offering a bull is made to stand by the side and to produce a sound. The lowing of that bull is identified with the Vasat-utterance, and therefore it is stated that one should offer an oblation, as soon as the bull produces a sound. The bull is here regarded as the form of Indra. In this connection SatBr II.5.3.18 states that, "if it roars, one should know that Indra has come to his sacrifice and that his sacrifice becomes one with Indra. If he does not roar, let the priest, seated towards the south utter (the words :) 'Do thou offer' and this, indeed, is the roaring of the bull, a form of Indra." The other texts, however, do not

1. TBr I.6.7 ते देवा गृहमेधियामेधियाम | बाजिका अप्सर्क | ... अप्सानेतह स्व जन्ने निविधामाकुमारपक्षित | ।
2. MS I.10.18 शेष लघु वे रित्या हस्तो निसर्गित । क. ॥ रत्न ॥
3. स बगड़ चामाद जा म ब्रज्जवाय यक्षगण्य से नेत्र वर्ग से यह विढित ह विदान | यहु न उदात्त बालाधर तेब दक्षिण बालीमा बुधानुवंचित तेवेन्द्र वाक्यः |
prescribe any procedure, if the bull does not roar.

While introducing the oblation to kṛdīṇa Maruts, TBṛ I.6.7 and ṢatBr II.5.3.20 state that Indra killed Vṛtra and went away. It was the Maruts who found out definitely that Vṛtra had actually been killed. Thus when it is seen that, Indra comes forward to receive the oblation in Pūrṇaḍarvya-offering, he has already killed Vṛtra. The importance of this offering is thus noted, namely, as that a deity is personally attending the sacrificial place.

4. The Kṛdīṇeṣṭi

It is prescribed that, after having offered the Pūrṇaḍarvya-offering, one should perform the kṛdīṇeṣṭi, in which a sacrificial cake on seven potsherds is to be offered to kṛdīṇa Maruts. According to the Brāhmaṇa-texts, this āsti is performed so to co-incide with the sunrise. The procedure of this sacrifice is similar to that of the New-moon and the Full-moon sacrifices. As regards the name kṛdīṇa Maruts, the Brāhmaṇa-texts have referred to the battle against Vṛtra and have tried to interpret that word in various ways. In this connection, TBṛ I.6.7 states: "Having slain Vṛtra, Indra moved away to the farthest distance, thinking that he has committed a great sin. He asked, 'Who would be able to note know (the death of Vṛtra) ?' Maruts said, 'If you give us a
boon that the oblation will be offered to us first, then we will know'. Then (with Indra's consent) they found out the dead body of Vṛtra, danced over it, (and thus they confirmed the death of Vṛtra). This explains why they are given the epithet krīdin.\(^1\) MS I.10.16 and KS XXXVI.10 explain this name krīdin slightly differently.

It is stated there that, when Indra came forward to slay Vṛtra, Maruts played round Indra in the rejoiced mood. Therefore, they are called krīdin Maruts.\(^2\) Similarly, SatBr II.5.3.20 explains that, when Indra came forth to slay Vṛtra, Maruts played round him singing his praise; hence they are given the name krīdin Maruts.\(^3\)

While studying the references/the killing of Vṛtra, it is seen that the TBr prescribes the procedure of this sacrifice after the reference to the killing of Vṛtra; while other texts (like the MS, the KS, and the SatBr) mention the procedure of this sacrifice before the reference to the killing of Vṛtra. According to TBr I.6.7, Indra killed Vṛtra before sunrise, in the region where

---

\(^1\) विन्दौ वृषे हस्तार रात्री पराक्षतमालम्। ब्र्याधितमिति मन्यमानः। सेवा-बिवीत। क जितं वैदिक्यस्तीति। ते इंद्रभवं वृषागम्ये। अय वर्म वेदास्त। बस्मभेश् प्रथमः हिर्यनित्त्याताः विद्वि। स्वेतम्बद्धेयः। केतु क्रिडिनयाः क्रीडित्यम्।। ॥

\(^2\) दृष्टो गणमाणन् -- ततथे मन्त्रं ग्रंथ ग्रंथ गुणे परितृप्तं कुरू-मधित्वं हृद्धिस्वरूपिता। क्रीडित्यम् कृतोऽविभिः गलिता प्रकाशनाः।

\(^3\) तथावतू तीर्थयां दृष्टो गणमाणनन् -- हिर्यनित्त्यातां मन्त्रं। परिचिद्वेदिष्मः।... तस्मान्न्तरः क्रीडित्यम्।
the sun spreads his rays. Therefore, this sacrifice is to be performed at the sunrise; krīdin Maruts are associated with Indra, who is identified with the sun.

5. The Mahāhavis

(A) The position of the Mahāhavis:

The Mahāhavis is considered to be the principal sacrifice in the Sākamedha-parvan. While stating the purpose of the Sākamedha-parvan, SatBr II.5.3.1 prescribes that gods killed Vṛtra by performing the Sākamedha-parvan and gained supreme authority. Similar purpose is mentioned by SatBr II.5.4.1 in connection with the Mahāhavis. Eggeling has rightly pointed out this fact and remarked in the foot-note: "That is to say, the Mahāhavis, or great oblation, though apparently only an integral part of the Sākamedhā, is in reality its chief ceremony, and may therefore be considered as being itself on a par with the other seasonal offerings; hence it requires the five oblations common to all the Cāturmāsyas."

(B) The procedure of the Mahāhavis:

Most of the rites in the Mahāhavis are identical with

1. Cf. MS I.10.16; KS XXXVI.10; SankhBr V.5; GB II.1.23
2. MS I.10.16 अयो वा बादित्स्य बिन्द्र।
3. अध्यायः साधनेवः || अर्थात् अस्तपदामुन्दनः || अर्थात् अस्तपदामुन्दनः केमयमो विनितिस्तां ||
4. Cf. SBE Vol. XII p. 412 FN.
those prescribed in the *Varunapragnasha-parvan*. Therefore, no detailed procedure of this sacrifice has been prescribed in any *Brahmana*-texts. KS XXXVI.10 prescribes the āghāra-libation by means of the ladle, and the formula to be employed for this is also given in KS IX.5. *SatBr* II.5.4.2 also prescribes some procedure relating to the Mahāhavis as follows: One should pile up the Uttaravedi; take out the *prasadājya*; churn out new fire; and offer nine Prayaajas, nine Anuyajas and three Samiṣṭayajas. Some such rites have also been referred to by *ŚāṅkhBr* V.5 and *GBr* II.1.23.

(C) The deities and the oblations:

All the *Brahmana* texts refer to the five *samcara*-oblations in connection with the Mahāhavis. Only the *SatBr* has discussed the nature of the deities, to whom the *samcara*-oblations are offered, and has mentioned their connection with the battle against Vṛtra. Thus *SatBr* II.5.4.3 states that, "With the help of Agni, the splendour, gods killed Vṛtra." Here Agni is identified with splendour (*Tejas*), and hence Eggeling has translated this word as 'sharp-pointed' and has un-necessarily connected with the word *ānīka*.

Here the oblation to Agni is not to be offered in the early morning as it is offered in the *Anīkavatiṣṭi*. Soma, Savitrī, &c. Cf. SSS Vol. XII. p. 409 FN - "This cake, again, is to be prepared (or offered) simultaneously with the rising Sun".

---

1. *Śruti-bodhayatā* kṛtāyādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryāptayādyaṃ paryां त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रिं त्रि...
and Sarasvatī also helped Indra in the battle against Vṛtra. While noting down the importance of Pūṣan, SaṭBr II.5.4.7 identified Pūṣan with the earth and further states that the earth handed down Vṛtra to the gods, who then killed Vṛtra. This identification of Pūṣan with the earth has been specially noted by Eggeling. He remarks: "This identification of Pūṣan with the earth is very strange, the more so as, at (SaṭBr) II.5.1.11, special stress is laid on the male nature of Pūṣan. Perhaps it is in his character of bountiful bestower of food and cattle, or as the tutelary god of travellers, that he is so identified."  

According to Tu I.2.4 and Ks IX.5, a sacrificial cake on eleven potsherds is to be offered to Indra-Agni, while, according to Ms I.10.1 and SaṭBr II.5.4.3, a sacrificial cake on twelve potsherds is to be offered to Indra-Agni. The seventh oblation is cooked rice, and it is to be offered to Indra. Ms I.10.1 states that one should offer cooked rice to Vṛtragnha Indra. But according to SaṭBr II.5.4.9, the deity is Mahendra and this name is explained as follows: "Before Vṛtra's death he was just Indra, but, after having killed Vṛtra, he became Mahendra, as (a king becomes) a Maharāja, after obtaining the victory".  

1. तिन्य वे पृथिवी पृष्ठः, तिन्य है केवल काम प्रतिपद्दे।
2. Cf. SBE Vol. XII, p. 418 En.
3. तिन्द्रा वा ग्रेह पृष्ठ कृतस्य कामः। अर्थ बुधं हत्ता कष्ठा महाराजः
4. विविक्ष्य ग्रेह महेन्द्र दः महाराजः।
last oblation in this sacrifice is a cake on one potsherd to be offered to Viśvakarman. MS I.10.16 and KS XXXVI.10 state that, after having killed Vytra, Indra himself became Viśvakarman. However, Śāṅkhāra V.5 and JBr II.1.23 identify Viśvakarman with a deity that heat (i.e. the Sun).

6. The position of the Pitṛyajña

The Pitṛyajña is an important sacrifice in the Sākamedha-parvan. All the Brāhmaṇa-texts lay down the procedure of this sacrifice, immediately after that of the Mahāhavis. Thus it is suggested that this sacrifice is also an integral part of the Sākamedha-parvan. But in some texts this sacrifice is mentioned separately, together with the Sākamedha-parvan. For example, it is stated in TBr I.6.8 that "by performing the Sākamedha-parvan, Prajāpati stabilised his progeny; by offering an oblation to Rudra (i.e. Tryambaka), he pacified Rudra; and by performing the Pitṛyajña he caused his progeny to attain the heaven". But then in this passage, one would be required to understand that the Mahāvasi sacrifice has, here, been referred to by the word Sākamedha. Again why the Tryambaka-rite is mentioned prior to the Pitṛyajña is not clear. Sāyaṇa, however, has tried to explain it as follows: "Because this sacrifice causes the progeny to attain heaven, and because it is laudable, the Pitṛyajña should be performed.

1. विम्बकमी दि सो सृष्टिश्च नामद्रित्व इत्यत
2. अतः द्वे विम्बकमी श्रवे सृष्टिश्च तपाति
3. सामके श्रवे प्रत्ययित्वम् त्रयम्बकमिदं निरिकादयति विम्बकमेन सुन्नंलिकांगमयति
prior (to the Tryambaka-rite). According to MS I.10.1, the position of the Pitṛyajña in the order of sacrificial rites is not clear. While prescribing the deities of the Sākamedha-parvan, the MS mentions the deities and the oblations relating to the Mahāhavis, then to the Śunāśirīya-parvan, then to the Pitṛyajña, then to the Tryambaka-rite, and then to the Ādityasya. This is no doubt a loose construction as compared with the order of the procedure dealt with in MS I.10.17.

As regards the purpose of the Pitṛyajña, many Brāhmaṇa texts refer to the battle against Vṛtra and state that one should perform this sacrifice to attain immortality. It is said in the MS and the KS that "The heaven is identified with immortality; the year, consisting of twelve months, is identified with the heaven. In this sacrifice there are twelve oblations, namely, four Prajājas, two Ājyabhāgas, three principal offerings, one Śviṣṭakṛt offering, and two Amūyāja offerings. Thus the performer of the Pitṛyajña completes the year and attains the heaven." Referring to the battle against Vṛtra, the SatBr states that, by performing Pitṛyajña, gods recalled to life those who were killed in the battle. Hence the sacrificer should also offer to those

1. cf. MS I.10.17. Cf. MS I.10.17....
2. cf. KS XXV.11.
manes, whom the gods had recalled to life. Thereby he leads his own ancestors up to the better world and whatever injury or loss he suffers through his own unrighteous conduct is made good to him by the Pitṛyajña. ¹ ŚankhBr V.6 and GBr II.1.24 have not mentioned the purpose of the Pitṛyajña, but they have stated the purpose of offering this sacrifice in the bright half of the month. It is said that the offerings to the manes are always made in the dark half of the month. But here the manes are the gods and therefore the offerings are to be made in the bright half of the month. ²

7. Some rites in the Pitṛyajña

All the Brahmaṇa-texts have laid down many details regarding the procedure of the Pitṛyajña. While doing so, the texts have discussed some rites and put forth

---

1. ŚatBr II.6.1 अम यानेश्वर तद्भन्मु स्मात्रे: द्यन्तानु पिन्यायेन संयत्त | ... चेत सदा देवा समायत। तानु चैतरयति। स्वानु चैतत्रिक पिन्यायः सं कलकम् नम्ब्रति। यदु चेत ब्राह्मणोऽविनर्य इन्ये या मायये वा तदु चेत ब्राह्मणो नन्यायेः।

Regeling might have here accepted the reading acaranena instead of anucaranena and translated this word as 'unrighteous conduct'. But he remarks in the footnote "Instead of acaranena the kāṇva MS has caranena (!). Cf. Sāyana's interpretation anucaranena anugamanena ca" Cf SBE Vol XII p. 420 FN.

2. अयानेश्वरे ये पितरः ... देवा वा अनेते पितरः। तस्मादेनान् पूर्वकेव मनन्त॥
the reason as to why a particular rite has been introduced in this sacrifice. Thus it would be interesting to study the references to some rites, found in these texts, and compare them with one another. An attempt has, therefore, been made here to collect the relevant material and find out the similarities and differences between the various rites referred to in the Brāhmaṇa texts.

(A) The altar

A rectangular altar is prepared in this sacrifice for the manes. The east is always regarded as the direction for the gods and the south for the manes. But in the Pitṛyajña, the offerings are made both to the gods and the manes; therefore it is stated in TBr I.6.8 that one should turn up the altar towards 'this' direction. Here the word imām (This) is explained by commentators as 'the south-east'. Mg I.10.17 and KS XXXVI.12 enjoin that one should turn up the altar in between the east and the south, because the offerings are to be made both to the gods and the manes. According to TBr I.6.8, KS XXXVI.12, and SatBr II.6.1.10, one should prepare the altar having four corners. It is said

1. Cf. TBr VI.1.1 प्रातः देवा दशिना पितरः।
2. दिशा दिशं वेदिकुदान्ता। कुम्भे हि देवा वर्ष पितार्भवेन्द्रते।
3. साधनं - तामास्य दिशम्। पुरुःश्राव - दशिनापूज्यों दिशम्।
4. कुम्भे बन्धोऽपत्ता। कुम्भे हीन्न्यन्ते।
5. चतुर्चक्षुबि वेदिं करोति। Cf. also TBr I.6.8 सर्वगृहस्तिवर्तयति।
in TBr I.6.8 that one should not dig up the altar.\(^1\)

The Brāhmaṇa-texts prescribe that the altar for the manes should be enclosed on all sides and a door should be prepared towards the north only. SatBr II.6.1.12 alone mentions the first and the second tracing out in respect of the altar for the manes.

It is said in TBr I.6.8 and SatBr II.6.1.11 that one should carry forth the fire and deposit that fire at the centre of the altar for the manes. While setting forth this procedure, SatBr II.6.1.11 prescribes that the gods approach the sacrifice from the east, facing towards the west. Therefore the fire relating to gods is to be set up towards the east and the offering is to be made facing towards the east. But the manes approach from all sides; therefore, the fire relating to them should be set up at the centre of the altar.\(^2\)

(B) The pouring out of the
oblition-material:

In connection with the pouring out of the oblation-material in the Piṭryajña, it is said in TBr I.6.8 that the Adhvaryu has been asked to pour out the oblation-material towards the south with his sacred cord over the right shoulder. But this injunction is not acceptable. The Adhvaryu, indeed, should pour out towards the north.

\(^1\) समास्तो क्ष्यति।
\(^2\) पुरस्तादै देवा: प्रयोक्ति मनुष्यानुपर्याप्ता: तस्मात् तेन्: प्राइ.
 तिलथनू धारणै: स्वष्टि: पिल्ला: तस्मान्नक्पः समास्तो क्ष्यति।
itself with his sacred cord over the left shoulder. According to MS I.10.17 and KG XXXVI.11, the Adhvaryu should pour out towards the south alone, because the south is the quarter for the manes. SatBr II.6.1.8, however, prescribes the detailed procedure of the pouring out of the oblation-material. It is said that "towards the west of the Gārhapatya fire, the Adhvaryu should adopt the prācināvīta, sit there facing towards the south, and take out the material (i.e. barley) for the sacrificial cake on six potsherds. Towards the north of the Anvāhāryapacana fire, he should pound the barley, facing towards the south".

(C) The taking out of the clarified butter:

The rite of the taking out of clarified butter in the Pitṛyajña is referred to only in the SatBr. It is said that the Adhvaryu should adopt the vajnopavīta and take out the clarified butter into the respective ladles. Some teachers say that one should take only two spoonfuls of clarified butter into the upabhṛt, because there should be only two Anūyajāś offerings.

1. दसिष्ट: प्राणिनाविती निर्विपान्तम् ... अमादृत्य सत्। बुतात केघेपसीय निर्विपान्तम्।
2. दसिष्ट: येव निर्फल्म्य दशिना धी पिल्लाम्।
3. This word is discussed in the last chapter of this thesis.
4. स जनकों गायित्यं प्राणिनाविती गोत्रा दशिनासिना अेंि विक्रमं पुरोराधं गुहुचाति ... बुतातावाशालं रस्तं दशिना किल्लान्विन्ति।
5. This word is discussed in the last chapter of this thesis.
But as he is not to depart from the usual procedure, he should take out eight spoonfuls of clarified butter into the Upabhṛt. It is further said that, "after having taken out the clarified butter, he should adopt the pṛācinivīta."

(D) The spreading out of the sacrificial grass:

According to TBr I.6.8, the sacrificial grass, to be used in the Pitṛyajña, should have roots, while, according to MS I.10.17 and KS XXXVI.12, they should be cut out near the roots. In connection with the Pinda-pitṛyajña, SatBr II.4.2.17 also states that the sacrificial grass should be cut out near the roots. Naturally, according to the SatBr, similar sacrificial grass should also be used in the pitṛyajña. The spreading out of the sacrificial grass within the altar for the manes is a peculiar procedure that has been referred to by all the Brāhmaṇa-texts. The MS and the KS state that the Adhvaryu should move round the fire, spreading out the sacrificial grass within the altar for the manes. The reason as to why the sacrificial grass should be spread out all around

1. स महोपवीती मूत्वान्यानि मृत्युज्ञाति। तदाद्विदिश्चमुक्ति गृहीताः। हृदिते दुःस्मुनयांक्ति निति। नेत्रवधिविधिश्च अमनोन्नि लतमादृष्टि कृत्व दुःस्मुक्ति गृहीताः। गाज्यानि गृहीताः स पुनः प्राचीनान्यानि मूत्वा॥

2. समूह भार्तिकति ।

3. दुःस्मुक्ति भार्तिकति ।

4. Cf. MS I.10.17 समन्त बाधः परिस्माति॥
KS XXXVI.12 - समन्त बाधस्मुन्क्ति परिस्माति।
the fire is explained in MS I.10.17 and KS XXXVI.12 by saying that the seasons, in the form of manes, have taken their seats round the fire.\(^1\) According to SatBr II.6.1.16, the Adhvaryu should go round from right to left, three times, spreading out the sacrificial grass, and again should move round the fire from left to right, three times,\(^2\) without spreading the sacrificial grass. In this connection, TBr I.6.8 lays down that the Adhvaryu should start spreading out, after having first faced towards the south. Then he should go round the fire three times and again move round the fire three times.\(^3\)

While interpreting the relevant passage from TBr I.6.8, Sāyapa explains the word दाक्षिन्य as follows: "The ends of the sacrificial grass should point towards the south".\(^4\)

But as the sacrificial grass is being spread out round the fire, it is not possible to spread out the sacrificial grass with its ends pointing towards the south.

The दारभा-blades, remaining in the hand after the sacrificial grass has been spread out, are regarded as the prastara. Therefore no Brāhmaṇa prescribes the fetching of the prastara at the time of the fetching of the sacrificial grass for the manes. In connection with

\[\text{\textbf{References:}}\]

1. सत्सं हीम पत्तन: परिकिर्त्र।
2. आपसलाव: फिरि परिसत्तति प्यैरित: अथ पुनः प्रसलाव: फिरि प्यैरित।

The words anasalavi and prasalavi are discussed in the last chapter of this thesis.

3. द्विभा स्थलाति: फिरि प्यैरित: फिरि पुनः पातिर्वैरित।
4. ब्रह्मणा द्विभा प्रस्तर्वः विक्षित।

---

\(^\text{1}\) \(^\text{2}\) \(^\text{3}\) \(^\text{4}\)
the spreading out of the prastara within the altar, TBr 1.6.8 states that, "if one places the prastara with the relevant formula, the sacrificer dies; and if one does not place (the prastara), the sacrificer becomes abodeless. Hence one should place the prastara without reciting any formula; thereby the sacrificer will not die and will not be deprived of the abode". ¹

After having spreading out the sacrificial grass, one is asked to lay down the enclosing-sticks. This procedure is referred to only by the TBr and the SatBr. It is stated in TBr 1.6.8 that, "if one lays down three enclosing-sticks, he causes the sacrificer to be caught hold by death, and if one does not lay down (any enclosing-sticks), the Rakṣas would destroy the sacrifice. Hence one should lay down two enclosing-sticks". ²

SatBr II.6.1.16, on the other hand, states that the Adhvaryu should lay down three enclosing-sticks with their ends pointing towards the south. ³ In this Pitṛyajña, the south is always considered to be the east and the other quarters change their positions accordingly.

While commenting on the SatBr, Sāyaṇa explains that the one should lay down the enclosing-sticks with their ends

---

¹ । यद प्रस्तरः भुज्य ग्रहीतात् । प्रामाण्यके मन्त्रानि स्वातः । मन गृहीतात् । अनावासिता स्वातः । कुःक्षेत । न प्रामाण्यके क्षति । नानावासित । द्वषर्व जातिः । सामान्यास्मि । पृथ्वियात् साद्वैदित्यै।

² । यद तीनम परिशीलन परिप्रद्धात् । पृथ्विनां गतिः परिप्रद्धात् । मन व परिप्रद्धात् स्तों । तथे । परिप्रद्धाति ।

³ । स दशिका परिशीलन परिप्रद्धाति ।
pointing towards the south. That is the ends of the enclosing-sticks laid down towards the east and west, should point to the south. Here, Sayana refers to the normal quarters which are here regarded as the north and the south respectively. Referring to the quarters towards which the enclosing-sticks are laid down, Eggeling has remarked: "The third text has, of course, to be changed to 'may Mitra-Varuna lay thee around in the east', & Co; as has also the one he mutters after putting the two sticks on the fire, to 'May the sun guard thee from the south against any imprecation". There is no Brāhmaṇa-authority supporting the modification of the relevant formulas. Again, when the south is regarded as the east and the remaining quarters change accordingly, one would not think of the normal quarters.

(E) The placing of the oblations:

There are three principal oblations, namely, a sacrificial cake on six potsherds for Pitṛmāṇa Soma, roasted barley grains for barśhisad Pitṛṣ, and the manthā for agnīsvātta Pitṛṣ. The way of placing these oblations is stated peculiarly in the TBr and the in the ŚatBr. TBr I.6.8 says that the Adhvaryu should carry the oblations, one by one, to the altar for the manes.

1. दक्षिणा दक्षिणामण्डः केष्य परिध्यन्त परिदक्षिण । ततः पम्बतः पुरस्तच्छ
 तव दक्षिणामण्ड किष्य परिध्य। The printed edition reads दक्षिणामण्डः.

2. Cf. SBE, Vol. XII, p. 425 FN.
Then the materials such as, the mattress, the pillow, the collyrium, and the ointment are also carried to the altar for manes. However, SatPr II.6.1.16=17, however, mentions the order in which the oblations and the ladles for clarified butter are placed within the altar. It is stated that on the prastara, the Adhvaryu should place the Juhū, then the Upabhṛt towards the east of the former, similarly the Cūrvā, the sacrificial cake, the roasted-grains, and the mantha.

(F) The procedure beginning with the recitation of the Śāmidheni verse:

In connection with the recitation of the Śāmidheni verses, TBr I.6.3 prescribes that the Adhvaryu should give the call to the Hotṛ with the words: "Do thou recite the verse for the fire being enkindled for the gods and the manes." According to all the Brāhmaṇa-texts, there should be only one Śāmidheni verse to be recited by the Hotṛ, three times. The verse usām tvā ..., which is in Anupśubh metre, is referred to in this connection. The Adhvaryu is here asked to add the fire-sticks from the faggot at each of the three pranavas. It is stated in

1. अखेण्युज्जायिन्यामुदाविन्ति ... कर्नियु ... बुज्जिज्जयु ... तोखनयु ... बलचनयु।
2. ध लग जुलयांसादवति। यथ पूर्णाच्छुमुखस्थ दुख्यामप पुरोहिताक्रमं धानं अथ मन्थस।
MS I.10.17 and KS XXXVI.12 that one should carry forth a smouldering ember from the dakṣina fire. ¹ SatBr II.6.1.13, however, directs that all the officiating priests and the sacrificer should adopt the yajnopavita and the sacrificer, the Brahman, and the Āgnidhra should change their places.² After having recited the Sāṃdhenī verses, the Hotṛ should invite the deities and sit down on his seat. According to TBr I.6.9; MS I.10.18; KS XXXVI.12; SāṅkhBr V.6; and GBr II.1.24, the Hotṛ should not utter the names of the ancestors of the sacrificer. Similarly, it is stated that the Adhvaryu should not choose the Hotṛ in this sacrifice.³ But referring to this procedure, SatBr II.6.1.23 states that the Adhvaryu should simply say, "Do thou O Hotṛ, sit".⁴ The TBr (I.6.9) and the kŚatBr⁵ (I.6.1) refer to the two āghāra libations in the Pitṛyajña. In connection with the Prayāja offerings, all the texts mention four offerings excluding the one to Barhis. As regards the Ājyabhāga offerings, SāṅkhBr V.7 and GBr II.1.25 state that the Puronuvākyās should be Jīvanavant verses.⁶

¹. श्रेद्धनिर्मलादित्यिहासितः।
². ते सर्वं केवल महोपतिनिमूलयं। जित्याच्यायत्मकं ब्रह्मं च प्रम्भातं परितः
   पुरस्तादनन्तरं। दुर्योध्य सावधानं जित्याच्य त्यगतन्नदन॥
³. नार्थं भूलसे। न झुलासू।
⁴. सूद्र झुलासू।
⁶. यद्य जलीयनान्तानाल्क्यात् तत्तदयो स्मरितः।
The principal offerings:

There are three principal oblations in the Pitr-yajña and the offering is made to each deity after a portion from these three oblations has been taken up. While commencing the principal offerings, the officiating priests and the sacrificer are asked to adopt the prācināvītā. According to TBr I.6.9, KS XXXVI.13, and MS I.10.17, five cuttings of the oblations should be taken into the Juhū at each of the principal offerings. SatBr II.6.1 explicitly prescribes the way of cutting the oblations at each of the three offerings. In connection with the first principal offering, it is said in SatBr II.6.1.27 that "the Adhvaryu should spread out clarified butter as base into the Juhū, a portion from the sacrificial cake, take up a portion from the roasted-grains and a portion from the mantha, and then pour the clarified butter over the oblations two times". According to KS XXXVI.13, as there are five seasons, which are identified with the manes, there should be five cuttings. It is said that the Adhvaryu should first spread out clarified butter as base, take up three portions of the oblations, and then pour the clarified butter over

---

1. SatBr II.6.1.24 ते सर्व देव प्राचीनावीले मूत्या । अलेक्सिल्मे प्रवरिष्ठ्यन्त्ये
TBr I.6.9 प्राचीनावीले सेम्यं बनाते ।

2. पंक्तोंया क्वति ।

3. सुपरसुप्रेरि जानुपः । अधास्य पुरोधारस्त्यावृक्षित । एव देव सह धाम्माना
ते एव मन्यास्य तत्सृक्कुट्टृक्कुट्तर बनाते । क्षेत्रपरम्यादृ देवस्तान्यार्थावर्तित ।
them. These are five cuttings taken into the Juhū for
the principal offering.

Another peculiarity regarding the principal
offerings is that there are two Puromuvākyās and one
Yājyā at each of the three offerings. It is said in
MS I.10.17 and KS XXXVI.13 that "in connection with the
offering to the gods there are two verses, namely, one
Puromuvākyā and the other Yājyā. But in the Pitṛyajñā
there should be three verses, namely, two Puromuvākyās
and one yājyā. 1 The reason as to why there should be
three verses is explained differently in JānkhBr V.7
and Br II.1.25. It is stated that "there are three
oblations, and, at each offering, a portion is to be
taken from these three oblations; therefore there are
three verses in connection with each offering." 2 As
the word svadha is always related to the manes, the
same word is to be used at the different calls and instead
of the Vasaṭ-utterance. It is said in TBr I.6.9, MS
I.10.18, and KS XXXVI.12 that the Adhvaryu should cross
the altar towards the north, and, facing to the south,
make the offering. 3 On the other hand, SatBr II.6.1.27
clearly states that the Adhvaryu should not cross the
altar. 4 Referring to the utterance of the word svadha,

1. ∆ई दे देवाना याज्ञानवाले ... भवान्त गिर्य: कामी:।
2. भव तिर्थसित्स अर्कवस्त्र हुवियो मयानि। प्राचि वे हुविअंगि मयानि। तेनो
समवानि।
3. दक्षिणोऽवहयेद्धृतःविकामति।
4. नातिकामति।
the ŚatBr (II.6.1.24-25), further, states the view of Āsuri, according to which one should utter the āśrāvana, the prayāśrāvana, and the vasatkāra as in the norm, for not departing from the usual manner of the sacrifice.  

The Śvīstakṛt offering is made to kavyavāhana Agni who is always related to the manes. Three names of Agni are referred to in TS II.5.8.6: havyayohana for the gods, kavyavāhana² for the manes, and saharakṣas for the Asuras. According to ŚatBr II.6.1.31, the oblation for the Śvīstakṛt offering should be taken as in connection with the first principal offering.

ŚatBr II.6.1.33 prescribes the two ways of the cutting up of the oblations for Iḍā as follows: "According to some, the Adhvaryu should take only the mantha as as the Iḍā, and, according to Āsuri, he should cut up portions from all oblations, as prescribed in other sacrifices".³ In this connection, Śāṅkhr Br V.7 and GBr II.1.25 clearly state that one should not partake of the portion from Iḍā. ŚatBr II.6.1.33, however, introduces two alternative views.⁴

---

1. तद्भवानामरिः || शान्त्याक्रमेयेः प्रत्याभास्यायेः नवद्रव्येः विधाया आयातित।
2. This word is discussed in the last chapter of this thesis.
3. तद्भवे क्रिया शोभा मन्यापदार्थिं ... स्था तथेऽतस्य समस्येप्रार्थिः समवेत्त्यथापि समन्देशः।
4. न प्राप्तेन्न्द्री || प्रासिकं त्येक कर्म मन्यामि विन्तं || स्माहासुरिः।
The offering of balls:

One of the peculiar rites in the Pitṛyajña is the offering of the balls to the ancestors of the sacrificer. Śāṅkhaṛī V.7 and Gṛih I.1.25 direct that the Adhvaryu himself should offer the balls to the ancestors. śatṛī II.6.1.34, however, states that either the Adhvaryu or the sacrificer should perform this rite. It is said that the remaining oblations should be combined together and three balls should be prepared. According to Tṛī I.6.9, MS I.10.18, and KS XXXVI.13, the Adhvaryu should place these balls on the three corners of the altar, reciting the relevant formulas. MS I.10.18 and KS XXXVI.13, further, state that one should not place a ball on this corner (i.e. the corner towards the north); one should, however, wipe off his hand on this corner. According to śatṛī II.6.1.34, before offering the balls, one should sprinkle round the altar, by means of the water in the pitcher, three times, from right to left.

All the texts prescribe that, after the balls have been offered, the officiating priests and the sacrificer should proceed to the north and pray to the sacred fires. In this connection, it is stated that the north is the quarter relating to human beings. Sāyapa on Tṛī I.6.9

1. Mādaśavā: Pitṛmeya darātī (nīdadātṛi).
2. Abh abhāya dāsyaṃ kvaḍaśavāyī vajanaṇe va.
3. Nāmuṃyā nīdadātṛi ... abh tathā nīmadātṛi.
explains the reason for proceeding to the north as follows:

"The fathers, who were human beings, came over to the south (from the north) after their death and became Pitrs. But before their death they were residing in the north; hence the north is considered to be the quarter for human beings." According to SatBr II.6.1.37, all of them should adopt the yajnopavita and then come forward to the north. With the relevant verses, all of them should pray to the ṛhavaniya and the Gārhapatya fires and hold their breaths as long as possible.

Thereafter they should return to the altar for the manes. It is said in MS I.10.19 and KS XXXVI.13 that one should put the wool or the fringes of a garment on the balls. It is stated in SatBr II.6.1.41 that, at this stage, the Adhvaryu should go round the altar, three times, sprinkling water from left to right. SatBr II.6.1.42, further, states that one should pull a knot of the lower garment and pray to the manes six times with the relevant formula. Most of the procedure of this rite is similar to that prescribed in the Pinda-pitryajña.

(I) The concluding rites:

There are two Amūyāja offerings in the Pitryajña.

1. पिन्दाद्वारा दुर्शिणा दिवसो ग्राह्यस। तत: पुरैम मनस्यसदास्यामुक्ता दिशेष विरुक्ष्रित्स।
2. त दृष्टेन दशां वा न्यायत।
3. यथ नीरविद्वृत्ति नस्सेरोति ... पद्मको नस्सेरोति।
excluding the one to Barhis. \textit{SatBr} II.6.1.43 prescribes that, when they are about to proceed to offer the \textit{Aum}yajjas, they should adopt the \textit{yajnopavita}. The sacrificer and the Brahman should go from their places along the west (to their original places) and the \textit{Agni}dhra along the east.\footnote{1} Only the \textit{SatBr} (II.6.1.45) refers to the rites of placing the ladles, discarding them, anointing the enclosing-sticks, causing the \textit{Agni}dhra to announce, and giving out the call to the \textit{Hotr} to recite the \textit{Suktavaka}. According to \textit{\textbf{S}an\textbf{k}h\textbf{Br} V.7, the \textit{Hotr} is not to utter the name of the sacrificer in the benedictory formulas in the \textit{Suktavaka}.\footnote{2} \textit{SatBr} II.6.1.47 prescribes that the enclosing-sticks should be put on the fire, together with the sacrificial grass.\footnote{3} In connection with the disposing of the oblations, it is said in \textit{SatBr} II.6.1.48: "Some teachers say that one should put the oblations on the fire together with the sacrificial grass; but one should not do so. It is also not proper to put the oblations on the fire. Hence one should throw the oblations into the water or may partake of these oblations."\footnote{4}
this Pitṛyajña. Naturally, there is no offering to the wives of gods. ¹

8. The deities and oblations in the Pitṛyajña

In connection with the Pitṛyajña, it is stated in Tś I.8.5 that one should offer a sacrificial cake on six potsherds to pitrmant Soma, roasted-grains to barhisad Pitṛs, and the mantha to agnīsvātta Pitṛs. KŚ IX.6, however, mentions the oblations differently, namely, clarified butter to pitrmant Soma, sacrificial cake on six potsherds to barshisad Pitṛs, roasted-grains to agnīsvātta Pitṛs, and the mantha to kavyavāhana Agni. ² According to SatBr II.6.1.4, the first deity should be Somavant Pitṛs or pitrmant Soma. ³ The deities in the Pitṛyajña are not gods, but the forefathers who had performed various sacrifices and have passed away. Naturally, the nature of these deities is altogether different from that of the other deities. It is said in the SatBr (II.6.1) that, by performing the Pitṛyajña, gods recalled to life those who were killed in the battle against Vṛtra.

The fathers, who had performed Soma-sacrifices and

¹ Cf. TṛBr I.6.9; SānkṛBr V.7; GṛBr II.1.25.
³ Ṛg-Br 1.6.9; SāṅkṛBr V.7; Ṛg-Br 1.6.9; TṛBr 1.6.9.
have passed away, are regarded as the lord of Soma; thus an offering is to be made to them accompanied by Soma. It is said in MS I.10.18 and KS XXXVI.13 that Soma is the deity of Pitṛs. SatBr II.6.1.7 explicitly states that the fathers, who performed Soma-sacrifice, are considered to be Somavant Pitṛs.

The fathers, who had performed some rites here in this world and have passed away, are regarded as barhisad Pitṛs. A particular rite is performed for the manes once in a month. At this sacrifice, the fathers may have required to take their seats on the sacrificial grass; hence they are referred to as barhisad Pitṛs. It is, indeed, suggestive that, in TBr I.6.8, Barhisad Pitṛs are identified with the months. SatBr II.6.1.7 explains this word as: "Those, who have secured the world (of gods) by means of offering the cooked oblations, are barhisad Pitṛs." Sayana rightly comments that those, who performed the Havirajñas and secured the world (of gods), are Barhisad Pitṛs.

According to TBr I.6.9, MS I.10.18, and KS XXXVI.12, agniṣvātta Pitṛs are the Gṛhamdhins. Sayana on the TBr states that the Gṛhamdhins are householders, who

---

1. को ते सुभस्यन्त्र देखा। 2. ते सुभस्यन्त्र। 3. मासा के फिरो बार्हिष्ठ। 4. ज्ञ ये दौरै शायने घर के ज्ञाति ते पितो बार्हिष्ठ। 5. दैव इविष्यान्त्रिन देख सन्ता घर के ज्ञाति ते पितो बार्हिष्ठ जित्याष्यान्त्र।
have not performed any sacrifice and have passed away. Therefore they are called agnisvāta.\(^1\) ṢatBr II.6.1.7, on the other hand, interprets the word agnisvāta differently. It is said that "Those, who have offered neither the one nor the other sacrifice and whom Agni consumes by burning, are considered to be agnisvāta Pītrs".\(^2\) Naturally the fathers in this third group seem to have been regarded as inferior to the former once.

The fathers, who have performed Soma-sacrifice and have passed away, are called Somavant Pītrs and they are identified with the year. Barhisad Pītrs are identified with the month. TBr I.6.8 identifies agnisvāta Pītrs with the half months.\(^3\) It is thus seen that the Pītrs (i.e. the manes) are related to specific periods in the year. In several Vedic passages, the manes are identified with the seasons.\(^4\) The Caturmāṣya sacrifices are regarded as seasonal sacrifices, and, therefore, the sacrifice for the manes (i.e. the Pīṭṛyajña) is properly included in the Caturmāṣya sacrifices. According to the KS, kavyavāhana Agni is regarded as the fourth principal deity in the Pīṭṛyajña, but, according to the other texts, kavyavāhana Agni is considered to be the deity of the Sviṣṭakṛt offering.

\(^1\) जिन्हें ब्रम्हार्थों गुरुमेंद्रों ने गुह्स्या से पिलेरों प्राप्याध्यासन्नमता बुद्धिन्ते।
\(^2\) जय ये तलो नान्यात्मजन मानोन्नरेव दहस्यादयति से पिलेरों गिन्याताः।
\(^3\) अर्थात् ये पिलेरों गिन्याताः।
\(^4\) Cf. TBr I.4.10; MS I.10.17; ṢatBr II.6.1.32.
Kavyavāhana Agni cannot be said as to represent one of the groups of the Pitṛs, as is the case with the other three names of the deities mentioned above.

As regards the oblations, all the Brāhmaṇa-texts, excluding the KS, agree with one another. It is stated in MS I.10.17 and KS XXXVI.11 that "the Pitṛyajña is a yajña (i.e. sacrifice for gods), not because of roasted-grains or of the Mantha, but because of the sacrificial cake". While stating the purpose of baking the cake on six potsherds, SatBr II.6.1.4 mentions that "there are six seasons; seasons are identified with the manes; and hence there should be the sacrificial cake placed on six potsherds". Roasted-grains forms the second principal oblation in the Pitṛyajña. In connection with the preparation of roasted-grains, TBr I.6.3 states that "roasted-grains should be of variegated (white and black) forms (colours), so that the sacrificer may thereby win the days and nights". According to MS I.10.17 and KS XXXVI.11, roasted-grains should be countless, as there are countless nights of the year. SatBr II.6.1.5 directs that one should prepare roasted-grains on the Anvāhārya-pacana fire; then one should crush half the quantity of roasted-grains and retain the remaining half quantity uncrushed; these uncrushed roasted-grains should be

1. न वे धानापिभेन मन्नेन यदेव पुरोऽहान्स्तेन यहँ।
2. यहुः वा शक्तिः शस्त्रः पिल्लस्तस्तमा व्यजपको भवति।
3. बहुप्रयो धाना भवति। श्रीयोरागाणाममिति।

1. न वे धानापिभेन मन्नेन यदेव पुरोऽहान्स्तेन यहँ।
2. यहुः वा शक्तिः शस्त्रः पिल्लस्तस्तमा व्यजपको भवति।
3. बहुप्रयो धाना भवति। श्रीयोरागाणाममिति।
offered to barhiṣad Pitṛs.

The mantha is the third principal oblation. It is the mixture of the flour of roasted-grains and the milk of a cow suckling an adopted calf (i.e. abhivānyā)\(^1\). As for the preparation of the mantha, it is said that one should take the milk of a cow, suckling an adopted calf, into a pot, half filled with milk, add the flour to the milk, and, facing towards the south, churn out that mixture by means of a single stem of sugarcane, without fixing it on any post. *Ma* I.10.17 and *Kṣ* XXXVI.11 state that "the Pitṛyajña is the sacrifice for the manes, not because of the roasted-grains or the sacrificial cake, but because of the mantha".\(^2\)

In this way there are three principal deities and three principal oblations in the Pitṛyajña. But the peculiar feature of the principal offerings in this sacrifice is that, at each principal offering, the portion from all the three oblations is to be cut out and then the offering is to be made.

9. The Tryambaka-rite

The Tryambaka-rite is a peculiar rite performed in the Sākamedha-parvan after the Pitṛyajña. The purpose

---

1. This word is discussed in the last chapter of this thesis.

2. न वै धाराभिन्न पुरोहितेऽपि पितृश्रुतः, ब्रह्मेऽन्निक्षेत्रे पितृश्रुतः।

\(^{1}\) This word is discussed in the last chapter of this thesis.

\(^{2}\)
of this rite is mentioned in TBr I.6.8 as follows: "by performing the Tryambaka-rite one appeases the anger of Rudra." 1 Similar purpose of this rite is also prescribed in MS I.10.20 and KS XXXVI.14. SatBr II.6.2.1, however, refers to the battle against Vṛtra, and states that "many gods were hit by the arrows in the battle, and, by performing the Tryambaka-rite, other gods pulled out the arrows from the bodies of those gods. The sacrificer should, therefore, perform this rite hoping that no arrow (i.e. misfortune) would hit any one of his kinsmen". 2 Rudra is the deity specially associated with arrows. 3

It is said in all the Brāhmaṇa-texts that one should prepare the cakes on one potsherd each, equal in number to the sacrificer and his kinsmen plus one extra cake. Only the SatBr (II.6.2.6) prescribes same procedures in connection with the preparation of these cakes. It is stated that one should adopt the yajnopavīta, and, pour out, towards the west of the Gārhapatya fire, the material for preparing these cakes, facing towards the north. He should also go through the rites such as

1. Rudra's epithets, Kṣiprasya, sthiradhanva (RV VII. 46.1); also reference to didyut in (RV VII.46.3).
pounding the paddy, crushing the grains, and arranging the potsherds in the northern part of the Garhapatya-fireplace\(^1\). The pouring of the clarified butter over these cakes has been referred to by many Brāhmaṇa-texts, and the different alternatives have been introduced in this connection. **TB Br. I.6.10** states: "If one pours the clarified butter over the cakes, he causes Rudra to move in his house. Therefore he should not pour the clarified butter over the cakes".\(^2\) Similar injunction has also been given in **KS XXXVI.14**. **MS I.10.20**, however, definitely states that "one should pour the clarified butter, because an oblation should never be perfect without the pouring of the clarified butter over it".\(^3\) In this connection, **SatBr. II.6.2.6** prescribes that the cakes should be anointed or should not be anointed.\(^4\) Eggeling remarks: "This refers to the so-called prāpadāna or 'bestowal of life', that is, the anointing of the sacrificial dishes with ghee, previously to their being placed on the altar".\(^5\)

According to **TB Br. I.6.10**, **MS I.10.20**, and **KS XXXVI.14**, one should take the fire-brand and proceed towards this

---

\(^1\) 茎जनेन गाईपत्यं योश्चक्तिमीती मृत्यूद्धातिः अतिवानि \(\text{ब्रह्मचारीं} \text{वेशान्} \text{पुष्पानि} \text{अतिवानि} \)

\(^2\) नामिषार्थिः \text{मदभिमिष्ठेत्} \text{अन्तःत्वारिः} \text{सदृशे} \text{कुष्ठाि} \text{सामान्} \text{पुष्पानि}

\(^3\) नामिषार्थिः \text{प्राप्तानि} \text{इव इवनेनभृत्तिः}

\(^4\) देव या \text{रक्तस्} \text{।} \text{सुा} \text{दु} \text{दु} \text{रक्तस्} \text{।}

\(^5\) Cf. **SB** Vol. XII, p. 438, **fn**.
(quarter, namely, north). The śatBr (II.6.2.7), however, prescribes that "one should take the fire-brand from the Dakṣiṇa fire and proceed to the north". While proceeding to the north, one should place a cake into the hole dug out by a rat. śatBr II.6.2.10, however, prescribes the procedure of putting the cake into the rat's hole after the offering has been made on the fire. The fire-brand is, then, installed on the cross-roads. That fire is kindled, and then the offering is made on that fire. This place (i.e. cross-road) is known as padvīśa according to TBr I.6.10, and as jāndhita according to śatBr. It is stated that, after having cut up a portion from each of the cakes, one should offer an oblation on that fire by means of the middle leaf of the palāśa tri-leaf. This middle leaf is identified with the ladle. According to TBr I.6.10, "one should offer an oblation by means of either of the two side-leaves of the palāśa tri-leaf to appease Rudra's anger". The formula esa te ...should be recited at the time of the offering of the oblation. Rudra is considered to be the deity of this rite, and thus the offering is made to appease Rudra's rath.

It is stated in MG I.10.20 and KS XXXVI.14 that "all should go round the fire with the verse tryambakam

1. जन्नार्गितवत्वस्यकार्यात्मकादानं गदै। परेर्व॥
2. This word is discussed in the last chapter of this thesis.
1. अन्तःनाथेऽधात्वस्य। अन्तः नेन स्रपः नित्यददति॥
yajāmahe ...". At this stage the sacrificer, his wife, and his kinsmen are required to take their respective cakes, go round the fire, toss the cakes up, and catch them in the air. Thereafter all of them hand over these cakes to the sacrificer. SatBr II.6.2, however, prescribes further details of this rite. According to the SatBr, the sacrificer and others should not take their cakes while going round the fire. It is said, in that passage, that "all should go round the fire by the left, three times, clapping their left thighs, with the verse tryambakam yajāmahe ..., and again go round the fire by the right, three times, clapping their right thighs with the same verse! According to MS I.10.20 and KS XXXVI.14, a daughter, desirous of husband, should go round the fire with the same verse (i.e. tryambakam yajāmahe). SatBr II.6.2.13-14, also, states that the maidens should go round the fire. The verse for them should be modified as tryambakam yajāmahe ... pativedanam ...⁴. This is the only reference to the maidens taking part in the sacrificial procedure. After having gone round three times, the sacrificer should collect all the cakes in his folded hands.

1. tryambakam manah pātrit paritattitam
2. SatBr II.6.2.12 śaptaśati viśiḥ paritattitam samayānurupakānaḥ; tryambakam manah ... viśiḥ || SatBr II.6.2.15 bhṛ punam prakāśitaḥ viśiḥ paritattitam dasāntānurupakānaḥ dveśeśeśa manoseśe ||
3. tathāpi pariṣṭhānaḥ pāstīti.
4. tasmā tu dvāpi kūrmaḥ: pahṛṣṇuḥ ... tāvāpayaānām manastānitya tryambakam manah tryambakam manah ārthī śunānīmā pariṣṭhānām; tryambakam manastānitya pariṣṭhāna dṛśo tātītām manastāt viśiḥ.
and throw them upwards, in such a way that a cow could not reach the cakes.¹

One should collect all the cakes into the basket made of grass and hang that basket on a tree. According to TBr I.6.10, this would be the provision for Rudra, who is then asked to leave that place and go beyond the Mūjavant mountain. MS I.10.20 and Kṣ XXXVI.14 state that the mountain is the abode of Rudra.² It is said that all of them should return home without looking back. According to TBr I.6.10, they should pour down water in between themselves and Rudra;³ while according to MS I.10.20, "they should sprinkle themselves with water beyond the cowshed".⁴ Kṣ XXXVI.14, further, states that they should put fire-sticks on the fire with the three formulas beginning with adhāyadhismahī .... . It is stated in SatBr II.6.2.8 that, after having returned home, they should touch water.⁵

This tryambaka-rite is a peculiar rite, and it seems that it has been included in the Cāturṃasya sacrifices at a later stage. The different rites included in it are very strange and they are full of magical significance.⁶

¹. SatBr II.6.2.16 ṛṣeṣṭo māmaṇto: sākṣo kṣeṣopyaḥ | kumbhōnudvastāto. |
   2. bhā gaṇemadāpanumātā. |
   3. śirāvī śadvam bhaṁ. |
   4. apanāyaṭyaḥ. | up: parahitaṁ. | śadvamāgyate. |
   5. āpanāyaṭyaḥ. | āpanāyaṭyaḥ. | yoreyescond mārgatāḥ. |
   6. tadeśvarī śavatā. | śavatā. |

¹. The element of magic reflected in the Tryambaka-rite has been pointed out in the last chapter of this thesis.
10. The Ādityeṣṭi

The Ādityeṣṭi is the concluding sacrifice of the Sākamedha-parvan. It is said in most of the Brāhmaṇa texts that, after having returned from the place for the Tryambaka-rite, one should offer cooked rice to Aditi.¹ According to MS I.10.20, this rice should be cooked in ghee.² The procedure of this Iṣṭi is similar to that of the Full-moon sacrifice. While stating the purpose of this Iṣṭi, the earth is identified with Aditi and it is stated that one, who offers this Iṣṭi, causes the sacrificer to become stabilized firmly on the earth.³ Aditi is, therefore, regarded as the deity of stability. SāṅkhBr V.7 and GBr II.1.25 prescribe that, after having completed the procedure of the Sākamedha-parvan, one should perform the Full-moon sacrifice.⁴

The ŚatBr does not prescribe the Ādityeṣṭi. It is, however, said that, after having returned from the Tryambaka-rite, one should have the hair on the head and the face shaved off, consign the sacred fires into the kindling woods, proceed to the normal sanctuary, churn out fires, and perform the Full-moon sacrifice.⁵

1. Cf. TBr I.6.10; MS I.10.20; GBr II.1.25; SāṅkhBr V.7.
2. Ādityeṣṭi दृढ़ वर्त निश्चितः।
3. Cf. TBr I.6.10 जिर्ज्जा बा उद्दितः। वस्मापेक्ष प्रतिलिपितः।
4. जय समु रक्षातप परशुरामसेन बन्धे।
5. ŚatBr II.6.2.19 जय केशवमुक्तवा समारोहयोण्मी ... मृगानित्वा निर्मित्यार्म्मी परशुरामसेन बन्धे।
connection it is further stated in SatBr II.6.2.19 that the Cāturmāśya sacrifices are interrupted or suspended sacrifices, while the Full-moon sacrifice is a complete and established sacrifice. Hence by performing the Full-moon sacrifice at the end of the Śākamedha-parvan, the sacrificer secures stability.¹

11. The interpretation of certain mantras

The sacrifices included in the Śākamedha-parvan are the modifications of the New-moon and the Full-moon sacrifices. Therefore the various mantras to be recited in these sacrifices are common. Still there are some verses, which are to be employed exclusively in certain sacrifices in the Śākamedha-parvan. In this connection, the Pūrṇārṇava-offering and the Tryambaka-rite are very important. It is seen that the verses used in these rites explain some ritual procedure with which they are associated. Therefore the translation of these mantras, together with some comments, is given below. There are many verses and formulas to be used in the Pitṛyajna; but, as they simply explain the general nature of the Pitṛ, they do not explain the ritual as such. Hence these mantras are not translated in the present

1. कुलसन्नयोऽस्मि वा श्रेष्ठ मन्नात्स्मिस्यासि। अश्वे ब्राह्मणः प्रतिचित्तोऽस्मि। योगे यत् गैर्यायाम्। लक्ष्यात्त्वमेताप्रयोगेऽन्तः प्रतिचित्तोऽस्मि।
context. However, the translation of the relevant verses only from the TS has been given here, and the injunctions relating to the verses are taken from all the Brāhmaṇa-texts.

(1) पूर्णा दर्शि परा पत्र पुर्णी पुनर्र पत्र।
स्वर्ण ति नानाकर्म निश्चयमेतः क्रतौ॥ TS I.8.4

(Cf. MS I.10.12; KS IX.5; Kap S VIII.8; VS III.49; ŚatBr II.5.3.17).

"O ladle, fly away filled (with scrapings) and do thou fly back duly filled (with strength). Like wares, O Śatakru, let us barter food and strength".

This verse is employed at the Pūrpadarvya-offering in the Śākamedha-parvan. The TBr, The MS, and the KS do not lay down any injunction; but it is stated in ŚatBr II.5.3.17 that this verse is recited prior to the offering and therefore, this verse is regarded as the Puromanva. While commenting on this verse from the TS, Śayapa introduces a popular illustration:

"Just as one purchases the rice and other things, paying his own money, I (the sacrificer) purchase the food and strength by offering the scrapings to Indra". But on the ŚatBr, Śayapa indicates the barter-dealing between

1. यथा पुरुषोवाक्य कैमेवा।
2. यथा तर्के कृत्तितवेव स्वीकरं दर्शि तपस्विन्द्र तपस्विन्द्रकृत्व कृप्तितं तदृत्तव तपस्विन्द्रकृत्व तपस्विन्द्र कृप्तितं।
the food and the strength. A close relation between the sacrificer and the deity is pointed out in this verse. In connection with the barter, Keith has remarked: "This is a classic statement of the gift-theory of sacrifice."

(1) देहि मे ददामि ते नि मे बेढि नि ते ददे।
निहाराम्यिन्नि मे इसा निहारि नि इसाम्यिन्नि। TS I.8.4

(Cf. MS I.10.2; KS IX.5; Kapāl VIII.8; VS III.50; SatBr II.5.3.19)

"Give thou to me; I shall give to thee.
Bestow upon me; I shall bestow upon thee. Bestow upon me again and again;
I bestow upon thee again and again."

Only the SatBr gives the injunction that "the adhvaryu should offer (the Pūrpadarvya-oblation) with the verse dehi me ...". This is a peculiar verse in which the sacrificer himself is talking with his deity. The word nihāram is taken as ्पामुल-form and therefore it is construed accordingly by Sāyāna. Keith, however, considers this form as nominal case and remarks: "nihāra is taken by the commentators as a gerund and the accent no doubt favours this view, but the sense is much more better, if the nominal case is accepted". According to the commentators on the VS and the SatBr, Indra has

1. The Taittiriya Samhitā by Keith; p. 116, FN.
2. स उक्तिति देहि मे ... सृजित।
opened the conversation and asked the sacrificer to offer an oblation. ¹

(1) यावन्तो भुज्ना: स्मस्तेम्य: कमकर्ष पहुँचारं भृगसि र्गमें।
यज्ञानि श्रमे कल्हेक भेक स्तंभे न प्रियन्याय तस्ये॥

TS I.8.6

"As many as we are of the house, to them have I made prosperity. Thou art the protection of cattle, the protection of the sacrificer, give me protection. Rudra alone endures, not for the second".

This formula is employed at the praying to the Gārhapatiya fire, when the officiating priests, the sacrificer, and his kinsmen are about to proceed to perform the Tryambaka-rites. In this rite, a portion of the cakes is to be offered to Rudra. Then each one of them should take the respective cake and go round the fire. The cakes are to be equal in number to those of the kinsmen of the sacrificer.

(४) आनुस्ते लद्य पहुँचस्तुकृति ।

(Cf. MG I.10.20 ; KS XXXVI.14 ;)

"The rat is thy animal, O Rudra; rejoice in it".

On their way, the Adhvaryu should put a cake into the hole dug out by a rat, with this formula. It is said

¹ Cf. अनुस्ते: - अनुस्ते बुझाते। महीरार: - महीरार बहारति। साधन:- महीरार बोधिति।
in TBr I.6.10 that if the sacrificer has an enemy, one should insert the name of the enemy in place of the word ākhu.

(1) वै ये सदृश पापः सन्ह स्मार्थमिक्तमः तं ज्ञस्य ||
TS I.8.6
(Cf. MS I.10.4; KS IX.7; VS III.57; SatBr II.6.2.9).

"This is thy portion, O Rudra; with thy sister Ambikā, rejoice in it".

This formula is employed at the offering of an oblation in the Tryambaka-rite. This offering is made for Rudra. While explaining this formula the SatBr states that Ambikā is the name of Rudra's sister, while TBr I.6.10 identifies Ambikā with the autumn. The season, Sarad, particularly is beginning, being the period when incidence of disease is the highest, is, therefore, regarded as Rudra's season.

(1) नेवनं पदेष्याम् पुत्रवाय नेवनस्यों अस्मयं नेवनं नेवनस्य यथासंति सुगं नेवनम् नेवनं ॥
अवान्य सद्भदितिस्वयं देवं त्र्यम्बक्कम् ॥
गण्य नं केवस्य काज्ञया नं वस्यस्य काज्ञया नं प्रकृत: काज्ञया नं व्यस्यास्यास्याशः ॥
TS I.8.6
(Cf. MS I.10.4; KS IX.7; VS III.59; SatBr II.6.2.11)

1. अवान्यं ह वेनामास्य स्वयस्य ||
2. त्र्यम्बक्कं त्र्यम्बक्कं स्वयस्य ||
"(Give) medicine for cow, for horse, for men, and for us medicine that is rich in healing, good for ram and we "

"We have appeased O Amba Rudra, the god Tryambaka; that he/make us properous; that he may increase our wealth; that he may make us rich in cattle; that he may embolden us."

These two formulas are employed in Tryambaka-rite. It is said that one should pray to the fire on which the offering is made for Rudra, with these two formulas. These formulas, in which Rudra is praised together with his sister Ambikā, are appropriately used in this rite. Rudra is always regarded as a god who kills the cattle. Therefore he is here praised and appeased with the oblation.

(५) कुम्भत्कस्य मणाय दुहारंध्रिय पुर्तिकिक्यान्।
कुम्भर्ष कित्ताम्बका नवैन्वा मुक्तियो मा मुसाद। ॥

Ts I.8.6

(Cf. RV VII.59.12 ; MS I.10.4 ; KS IX.7 ; VS III.60 ; 
SatBr II.6.2.12)

"We worship Tryambaka, the fragrant, the increaser of prosperity. As gourd from its stem, so may I be severed from death, not from immortality."
It is said that with tryambakam yajāmahe ..., all should go round the fire set up on the cross-road.¹

Here Rudra is called Tryambaka.²

(४) श्रेष्ठ ते पदमां ग्रस्तं जम्बु तेनाच्छेन परे मुख्यस्मात्स्वकमस्तिः

पिनाकम् कृतिवासाः ||

(Cf. MS I.10.4; KS IX.7; VS III.61; SatBr II.6.2.17)

“This is thy portion O Rudra, rejoice in it; with this provision, do thou depart beyond the Mūjavant, with unstrung bow, thy club in thy hand, clad in skins.”

It is said that one should collect all the cakes in a basket made of grass, hang them on a tree, and recite the formula eṣa te Rudra ... With this formula, Rudra is asked to leave this place and to go beyond the Mūjavant mountain. Brāhmaṇa, here, explains the word avasa as provision and cites the common example, namely, that, when one is about to set out on a journey, he takes his food and provision with him. Similarly Rudra is asked to go beyond the mountain, therefore as a provision these cakes are offered to Rudra.³ The reference to Pīnāka (i.e. Rudra's bow) and the skin as a garment is very important.⁴

+ + + +

1. Cf. MS I.10.20; KS XXXVI.14; SatBr II.6.2.12
2. This word is discussed in the last chapter of this thesis.
3. Cf. TBr I.6.10 यथा जनं यतेहस्य करोति || तातुदेवस्व ||

SatBr II.6.2.17 अत्सन वा अत्सनं मन्त्रित ||
CHAPTER IV

The Cāturmāsyā sacrifices as represented in different Śrautasmātras
Introductory Remarks

All the Śrautasūtras lay down the procedure of the Čaturmāsya sacrifices; but the Śrautasūtras belonging to the Yajurveda give a more detailed description of this sacrifice. Therefore it would be instructive to study these śūtra texts closely and to find out similarities and differences in them in respect of the procedure of the Čaturmāsya sacrifices. The Taittirīya Sākha of the Black Yajurveda has six Śrautasūtras, namely, the Baudhāyaṇa, the Bāradasa, the Āpastamba, the Hiranyakesin, the Vaikhānas, and the Vādhula. All of them follow the injunctions laid down in one and the same Brāhmaṇa-text and thus they generally agree with one another. However, in some specific points they also differ from one another. There often arises the question as to why there are more than one Śrautasūtra belonging to the same Sākha. It is observed that the Śrautasūtras do not follow their own Sākha in an exclusive manner. They are often seen to have been influenced by other Sākhās as well. In the present chapter the section of the HSS relating to the Čaturmāsya sacrifices is compared with the corresponding sections in the other Śrautasūtras. As regards the position of the HSS among the Śrautasūtras belonging to the Black Yajurveda, it is later than the BaudhSS, the Bārās, and the Āpās but earlier than the VaikhSS and the VādhulaSS. This
order of these śrautasūtras has been given by Mahādeva in his commentary.¹

The MāṇśŚ belongs to the Maitrāyanī Samhitā of the Black Yajurveda and also lays down the procedure of the Cāturmāṣya sacrifices in an exhaustive manner. This sūtra is regarded as being prior to the HŚŚ, and from a close study of the HŚŚ, it is found that it borrows injunctions from the MS. Naturally there is close resemblance between the MāṇśŚ and the HŚŚ, and this is pointed out in this chapter. The VarāhāŚ also belongs to the MS and it is mostly identical with the MāṇśŚ. Therefore this has not been taken into consideration in the present context. The KātāŚ follows the Śatār and lays down the procedure of the Cāturmāṣya sacrifices in brief. Certain rites prescribed in that sūtra are compared with those in the HŚŚ. The ĀśvŚŚ and the ŚankhŚŚ belong to the Rgveda and prescribe the duties of the Hotp in different sacrifices. Naturally there is hardly anything common between these sūtra-texts on the one hand and the HŚŚ on the other. However, certain peculiarities of these śrautasūtras have been noted in connection with the Cāturmāṣya sacrifices. Among the śrautasūtras belonging to the Śamaveda, only the LatŚŚ has been taken into consideration in the present context, and a short note on certain peculiar rites referred to by the LatŚŚ has been included in this chapter.

1. The Hiranyakesi Śrautasūtra and the Boudhāyana Śrautasūtra

The Boudhāyana Śrautasūtra is said to be a pravachana in the sense that it closely follows the Brāhmaṇa-text in respect of both, matter and style. This Śrautasūtra is also acknowledged to be the oldest of all the Śrautasūtras belonging to the Taittirīya Śākhā, as well as to all the Śākhās of the different Vedas. Both the Boudhāyana and the Hiranyakesi Śrautasūtras belong to the Taittirīya recension of the Black Yajurveda. Naturally there is a close resemblance between these two texts as regards the sequence of the ritual, the procedure of the different rites, and the general style. Chapter 155 of the BoudhSS deals with the Caturmasya sacrifices. Certain rites in the Caturmasya sacrifices are also referred to in chapters III; XIV; XXI.1-6; XXIII.6; and XXV.1-2 of the BoudhSS. It is found that the Boudhās always follows its own Brāhmaṇa-text quite strictly. Accordingly there occur certain differences between the Boudhās and the HSS in the matter of some ritualistic details. An attempt is, here, made to point out the important similarities and differences between these texts.

A) The Sequence of the ritual:

(1) **BoudhaSS V.2** prescribes the procedure of the taking out of the clarified butter together with the prśadājya in the *Vaiśvadeva-parvan*, only as prescribed in the Animal-sacrifice. **HŚS 2.4-5**, on the other hand, states the different procedure of taking out of the prśadājya, if the *Vaiśvadeva-parvan* is being performed in Phālguna, and if it is being performed in Caitra.

(2) In connection with the *Vaiśvadeva-parvan*, **BoudhaSS V.2** enjoins that the enclosing-sticks to be used should be of karmārya-wood. Similar enclosing-sticks are not mentioned in the **HŚS**.

(3) The rite of offering the remnants of vājina to the quarters in the *Vaiśvadeva-parvan* is not mentioned in the **BoudhaSS**. This, however, occurs in **HŚS 3.9**.

(4) In connection with the *Varunapraghāsa-parvan*, **BoudhaSS V.5** just lays down that, on the Upavasatha (previous) day, one should prepare the figures of a ram and an ewe and the karambha-pots without reciting any formula. The **HŚS (5.3-4/6)**, on the other hand, prescribes the detailed procedure of preparing the figures, beginning from the measuring out of the bailey.

(5) In respect of the two altars in the *Varunapraghāsa-parvan*, **BoudhaSS V.5** prescribes that the northern altar
should be as in the Animal-sacrifice, while the southern altar should be as in the New-moon and the Full-moon sacrifices. According to HSS 4.10, the two altars should be equal in length.

(6) It is prescribed in Boudhíś V. 5 that, after having prepared the oblations and poured down the wash-water, one should prepare the two altars and pour out the material for the Uttaravedi upon the northern altar. But, according to HSS 4.17-18, one should prepare the altars, pour out the material for the Uttaravedi upon the northern altar, and then initiate the ritual from the formal carrying forth of the fire.

(7) It is stated in Boudhíś V. 5 that, at the time of the taking out of the clarified butter in the Varunapraghāsa-parvan, the Adhvaryu should take out the clarified butter together with the pṛṣadalajya following the procedure as in the Animal-sacrifice and the Pratiprasthātṛ should take the clarified butter as in the New-moon and the Full-moon sacrifices. But HSS 5.20-21 enjoins that both the Adhvaryu and the Pratiprasthātṛ should take out the clarified butter together with the pṛṣadalajya according to one and the same procedure. Two different forms of this procedure have been referred to in the HSS - one in case this parvan is being performed in Āśāgha and the other in case it is being performed in Śrāvana.
(8) According to BoudhŚŚ V.6, one should pour out the karīra and samī-leaves over the āmikśa before placing the oblations within the altars. But ĤŚŚ 6.3-5 states that, after having placed the oblations within the altars, both the Adhvaryu and the Pratipraśṭātṛ should pour out the karīra and samī-leaves over the two āmikśas, while the Adhvaryu alone should pour the karīra and samī-leaves over the karambha-pots.

(9) In connection with the partaking of the remnants of the vājina in the Varunapraghāsa-parvan, the BoudhŚŚ does not mention any formula. But ĤŚŚ 7.5-6 prescribes two formulas - one for partaking the remnants of the vājina in the southern altar and the other for doing so in the northern altar.

(10) In the Mahāhavis, according to ĤŚŚ 10.4, one should pound the paddy for an oblation to Indra-Agni separately and put down the husk in the marked place. This is not mentioned in the BoudhŚŚ.

(11) According to BoudhŚŚ V.11, the altar for the manes is to be prepared after the oblations have been put over the fire for being cooked. In ĤŚŚ 11.2 this is enjoined to be done before the adding of fuel to the sacred fires.

(12) According to BoudhŚŚ V.13, the altar is to be
enclosed by means of a curtain at the time of the principle offering. But \textit{Hās} 11.6 prescribes that this enclosing should be done before carrying forth of the fire.

(13) \textit{Boudhāś} V.16 does not refer to the putting of the cake in the rat's hole. But it prescribes that one should take a side-leaf of a \textit{patāśa} tri-leaf, take up a portion from all the cakes for Tryambaka, and offer an oblation with the formula \textit{eka eva rudra} .... \textit{Hās} 15.10 prescribes the putting of the cake into the rat's hole and 15.12 gives the formula \textit{esa te rudra bhāgah} .... for offering the oblation.

(14) \textit{Boudhāś} V.16-17 prescribes that all should go round the fire by the right, clapping their right thighs and without taking the cakes in their hands. With \textit{prajaya tvā samarjāmi} ...., every one should put the cake in the cavity of the sacrificer's hands. The sacrificer should then put all these cakes in the cavity of his wife's hands with \textit{prajaya tvā pasubhiḥ} .... She should then hand them over to her daughter, who is desirous of good fortune, with \textit{bhagena tvā samarjāmi} .... The different views regarding the putting of three cakes have also been mentioned in \textit{Boudhāś} XXI.6. The \textit{Hās} omits this entire note.
B) The adherence of the BoudhSS to the Brahma-n-injunctions:

In connection with the different rites in this s' sacrifice the BoudhSS always follows the Brahma-texts (i.e. TBr) and prescribes the procedure for different rites. There are very few cases where this Sutra has laid down the injunctions which cannot be traced in the texts of the TaittirIya-Sãkhã. The style of the HSS, on the other hand, is altogether different, and it is found that, that Sutra has adopted many alternative rites derived from different texts. That Sutra is particularly strongly influenced by the MS and the KS in the matter of its injunctions regarding the different procedures of sacrificial rites. Sometimes it is seen that the HSS has first prescribed the sacrificial procedure according to the texts other than those of the TaittirIya school and then has given, as an alternative, the procedure according to the texts of the TaittirIya school. Some such instances have been noted here:

(1) As regards the distance between the two altars in the Varunapraghãsa-parvan, BoudhSS V.5 follows the Brahma-text (TBr 1.6.4) and lays down that the distance between the two altars should be equal to a span's length. HSS 4.11 gives different alternatives.

(2) In connection with the pouring out of the oblation-material in the Pitṛyajña, BṛuhddhSa V, 11 prescribes that the Adhvaryu should suspend his sacred cord over the left shoulder and under the right arm and pour out the material towards the north of the Gārhapatya fire. Here the BṛuhddhSa strictly follows the injunctions laid down in the Brāhmaṇa-text. But ṢSS 11.14-15 first gives the procedure which has been criticised by the Brāhmaṇa-text and mentions the view of the Brāhmaṇa only as the second alternative.\(^1\) It seems that the ṢSS is here influenced by the ṢatBr II, 6, 1, 8.

(3) Following the Brāhmaṇa-injunction BṛuhddhSa V, 11 prescribes the use of the sacrificial grass with roots in the Pitṛyajña. But ṢSS 11, 10 mentions two alternatives.

(4) In connection with the use of the [palas] tri-leaf in the Tryambaka-rite, BṛuhddhSa V, 16 strictly follows the Brāhmaṇa-text (TBr I, 6, 10), which ṢSS 15, 12 gives the alternative views.

C) The alternative rituals in the BṛuhddhSa:

Even in the BṛuhddhSa there occur some alternative views, but that Śūtra mentions these views usually where there is no direct Brāhmaṇa-injunction. At such places,\(^1\)

1. TBr I, 6, 8 - दशिण्त: प्रात्रोत्तरी्यि सत्वायांति...अभाव्य्य तद्वा। कस्य सत्त । एकोपकीय निर्विवेकद् ।
the comparison between the ṢS and the BoudhSS would be found interesting.

(1) In connection with the sacrificial grass in the Vaisvadeva-parvan, the intention of the Brāhmaṇa-text seems to be that all the Barhis should have flowers; but the BoudhSS V.1 prescribes that only the prastara should be prepared out of darbha-blades having flowers. HSS 1.9 states that all the handfuls of the sacrificial grass should comprise darbha-blades having flowers.

(2) It is prescribed in BoudhSS V.13 that either one should put the sacrificial faggot on the fire of at once or one should divide it into three and then put it. According to HSS 12.22, one should divide the sacrificial faggot into three and then put it on the fire.

(3) The Brāhmaṇa-text (TBr I.6.9) has not directed what āgū should be uttered by the Hotṛ in connection with the principal offering in the Pitṛyajña. BoudhSS V.14, however, prescribes that the Hotṛ should utter the āgū ye svadhā or ye svadhāmahe in place of ye tajāmahe. the HSS (13.24, 29, 33, 38), on the other hand, prescribe only ye svadhāmahe as the āgū.

D) The duties of the sacrificer:

As regards the duties of the sacrificer, they are not separately prescribed in the BoudhSS. Hence the
reference to the daksinā to be given away in different parvans of the Cāturmāṣya sacrifice is made along with the other ritual details. In connection with the daksinā in the Varunapraghāṣa-parvan, Boudhās V.9 states that one should ask for the Anyahārya cooked rice and give it away to the priests, together with other material as he wishes. But Hsā VI.8 prescribes a cow having a calf as the daksinā in the Varunapraghāṣa-parvan. The vows, that are to be observed by the sacrificer during the interval between the two parvans, are prescribed in Boudhās 28.8.

E) The reference to the previous procedure:

The procedure of the Cāturmāṣya sacrifice has been dealt with in the Boudhās after that of the New-moon and the Full-moon sacrifices and of the Animal-sacrifice. Hence, in order to refer to the procedure previously prescribed, the Boudhās has used such words as āvṛtā, prāsiddham. The following are the rites where the Boudhās has used the word āvṛtā to prescribe the procedure which has been prescribed before:— The churning out of the new fire (V.2), the digging out of the Cātvāla, the pouring out of the uttaravedi, and the formal carrying forth of the fire (V.5). In all these cases the Hsā also uses the word āvṛtā.¹ A peculiar use of the word prasiddham

1. See: The Index at the end of Chapter I of this thesis.
occurs in the Baudhāsṛ. The expression *idam eva prasiddham paurodāsikam* occurs four times in chapter 5 7 of the Baudhāsṛ (V.2; V.10; V.12; V.13). The word *pāsūbam-dhikāṇi* is used at Baudhāsṛ V.4 and V.9 to refer to the similar offerings as prescribed in the Animal-sacrifice. Only twice the expression *samānam karma ā* occurs in chapter 5 7 of the Baudhāsṛ (V.1; 5). While referring to the previous procedure, the style of the Hūs is different from that of the Baudhāsṛ. The Hūs many times uses the words like *vathā, evam* etc., to indicate the previous procedure. So far as the normal style of the Baudhāsṛ is concerned, it avoids the gerund forms and frequently states clearly the different injunctions. Hence one often finds the repetition of the ritual details in the Baudhāsṛ. There is, however, no doubt that from the point of view of understanding the proper sequence of the ritual, this style of the Baudhāsṛ is more precise than any other śrautasūtra.

It may also be mentioned that the Baudhāsṛ gives the injunction first and then the mantras, while the Hūs mentions mantras first and then gives the injunctions. The style of the Hūs is different from that of the Baudhāsṛ. It seems that it has borrowed many injunctions from other +

1. Cf. Baudhāsṛ V.2
Sākhās and has closely followed the Āpūś and the Bhāṣa.

2. The Hiranyakesī-Śrautasūtra
and the Bhāradvāja-Śrautasūtra

The Bhāṣa belongs to the Taittiriya recension of the Black Yajurveda. It systematically lays down the procedure of the various sacrifices prescribed in the Brāhmaṇa-text of that Veda. Compared with the Baudhās, which, incidentally, is regarded as a pravacana, the Bhāradvāja-Śrautasūtra appears to be more precise in the matter of the presentation of the procedure of different sacrifices. Though both the Bhāṣa and the Hāṣ belong to one and the same Sākhā, a close comparative study of the two shows that they are, to some extent, different from each other so far as the sequence of the rites, and the general style of the texts are concerned. Why there should have been more than one Sūtra belonging to the Taittiriya Sākhā is a question which will be discussed separately.

The Cāturmasya sacrifice is prescribed in chapter 3 VIII of the Bhāṣa and chapter 5 of the Hāṣ. On the basis of a study of these chapters an attempt is here made to state the similarities and the differences occurring in them in respect of the various rites in the Cāturmasya sacrifices. A reference is also made to the peculiarities of the two Sūtras in respect of the sacrificer's duties,
the mention of the alternative views, and the general style.

A) The sequence of the ritual:

The procedure, where these two Sūtras differ as also the procedure, which is prescribed only by one of them, is here indicated. Only the khaṇḍa and the sūtra have been noted after the name of text, because all the references have been taken from the chapters dealing with the Cāturmāśya sacrifices.

(1) About the formal carrying forth of the fire in the Vaisvadeva-parvan, two alternatives have been stated in Brāhmaṇa 1.7: "According to some, one should take the Āhavanīya fire as in the New-moon and the Full-moon sacrifices; according to others, one should formally carry forth the fire as prescribed in the Soma-sacrifice." Brāhmaṇa 1.5 refers to the formal carrying forth of the fire as prescribed before (i.e. in the Animal-sacrifice).

(2) In connection with the taking out of the prṣadājya in the Vaisvadeva-parvan, Brāhmaṇa 2.9-12 states: "If the parvan-sacrifice is being performed in Caitra, one should take two spoonfuls of clarified butter with the two formulas employed in connection with the Upabhṛt, and two spoonfuls of curds with mahīnām payō'sī, and then pour one spoonful of clarified butter over it with the formula employed in connection with the Upabhṛt. If
the sacrifice is being performed in Phālguna, one
should take the prṣadājya in the manner prescribed in
the Animal-sacrifice." According to HSS 2.4-5, one
should take the prṣadājya as prescribed in the Animal-
sacrifice, if this parvan is being performed in Phālguna.
And if/it is being performed in Caitra, one should take
two spoonfuls of clarified butter, two spoonfuls of curds,
and pour one spoonful of clarified butter over it.

(3) In connection with the formal carrying forth
of the fire in the Varunprāghāsa-parvan, BhārśŚŚ 6.1 has
prescribed two alternatives: "According to one view,
the two fires should be carried forth on the preceding
day (i.e. immediately after the uttarvedi has been
piled up). According to others, the fires should be
carried forth after the oblations have been put over
the fire (i.e. the Gārhapatya) for cooking." HSS 4.19
prescribes that after having piled up the uttarvedi, one
should formally carry forth the fires as prescribed in
the Animal-sacrifice.

(4) BhārśŚŚ 6.9 prescribes that one should measure
out barley for preparing the kārambha-pots without reci-
ting any formula and then states the procedure for the
measuring out of barley for preparing the figures. But
the HSS does not prescribe the measuring out of barley
for the kārambha-pots. According to HSS 5.16, the
sacrificer and his wife should prepare the kārambha-pots
out of the flour of the barley, half-crushed and slightly heated over the fire.

(5) At the time of placing the oblations over the fire, it is prescribed in Bhārśś 7.6-9 that one should make the figures woolly with wool of sheep other than Edaka or the kusa-blades. Then he should place the sacrificial cake for Ka over the fire. This procedure has been mentioned in HŚŚ 5.23-24 in connection with making the oblations perfect by means of clarified butter (alākaraṇa) after they have been taken down from the fire.

(6) The pouring of the karīra and samī-leaves over the two āmikṣāsed and over the karambha-pots has been mentioned in Bhārśś 8.9-10 before placing the oblations within the two altars; but this procedure is mentioned in HŚŚ 6.4-5 after the placing of the oblations within the altars.

(7) The following are the rites which are mentioned only by the Bhārśś in connection with the Varunaprāghāsa-parvan: The nine Prayāja-offerings (9.15); the Svīṣṭa-kṛt-offering and the invocation of Īḍā (10.10); the nine ānūyāja-offerings (10.13); the Patnīśaṃyāja-offerings (11.4); and the Samiṣṭayajus-offerings (11.5).

(8) In connection with the preparation of the altar in the Grhramedhīya-rite, Bhārśś 12.10 states: "One should
prepare the _veda_ and prepare the altar_. But the preparation of the _veda_ is mentioned in _HSS_ 8.7, while _HSS_ 8.14 directs the preparation of the altar after the oblations have been placed over the fire for being cooked.

(9) According to _BharSS_ 14.1, one should commence the procedure of _Krídineštì_ before the _Pūrṇadarvya-offering_. But according to _HSS_ 9.22, the _Krídineštì_ should be performed after the _Pūrṇadarvya-offering_.

(10) Before the rite of the _Mahāhavis_ _BharSS_ 14.13-14 prescribes: "One should offer a sacrificial cake on seven potsherds for _svatavant_ Marut. This sacrifice should be concluded in the well-established manner". This sacrifice _d' is not mentioned in the HSS_.

(11) _HSS_ 10.4 prescribes: "In the _Mahāhavis_, one should pound the grains for Indra-Agni separately and place the husks in the marked place for the _Avaḥṛtha_. This is not mentioned in the _BharSS_.

(12) It is stated in _BharSS_ 17.1-3 that, at the time of pounding the grains, one should parch the barley on a potsherd and then crush the parched barley grains. Before placing the oblations over the fire for cooking, one should prepare the _mantha_ following the relevant procedure. This is prescribed in _BharSS_ 17.8-11. But according to _HSS_ 12.13-15, after the oblations have been
taken down from the fire, one should crush half the quantity of parched barley and prepare the mantha.

(13) Before the offering of the balls to the manes, the procedure of sprinkling the water has been prescribed in Bhārṣī 20.10 which states: "The Adhvaryu should take the pitcher of water and go round the fire, sprinkling the water, by the left, three times, with the formula śundhantām pitaraḥ". With the formula ayā visthā ..., he should go round, by the right, three times, without sprinkling the water. According to Hṛṣ 14.16-17, after having offered the balls and prayed to the fires, one should take the pitcher of water and go round the balls, by the right, sprinkling the water, three times, with ayā visthā .... He should then go round, by the left, three times, without sprinkling the water.

(14) According to the Bhārṣī 22.6, one should put a cake in the hole excavated by a rat with yavanto grhyāḥ ... . However, Hṛṣ 15.8 states: "All should pray to the Gārhapatya fire with yavanto grhyāḥ ...," when they are about to go out for preparing the Tryambaka-rite.

B) Duties of the sacrificer:

The duties of the sacrificer in connection with the Cāturmāṣya sacrifices have been prescribed in chapter 8 VIII of the Bhārṣī along with the other ritual of the
Cāturmāśya sacrifices. Thus the references to the dakṣinās to be given away to the officiating priests in the different parvans have been made in this chapter. The Hūḍa, on the other hand, prescribes the duties of the sacrificer in a separate chapter. However, it is interesting to compare these duties of the sacrificer, prescribed in the Bhārṣā with those prescribed in the Hūḍa. The points of difference are noted below:

(1) According to Bhārṣā 7.1, the sacrificer's wife alone should prepare the kārāmbha-pots; Hūḍa 5.16, on the other hand, prescribes that the sacrificer and his wife should prepare the Kārāmbha-pots.

(2) In connection with the oblation offered in the Tryambaka-rite, Bhārṣā 22.8 states: "The sacrificer follows the offering with the two formulas beginning with bhēṣajām gave ...". According to Hūḍa 15.13, all should pray to the fire with the two formulas beginning with bhēṣajām gave ...

(3) According to Bhārṣā 10.12, a young bull should be given away as the dakṣinā in the Varunaprāghāsa-parvan; but according to Hūḍa VI.8, a milch cow should be the dakṣinā.

(4) As for the dakṣinā in the Śaṅkamadha-parvan, Bhārṣā 15.8 prescribes a calf first born in the season; Hūḍa VI.8 prescribes a young bull as the dakṣinā.
C) **Close resemblance between**

**Bhārāṇa and Hāṣa:**

From a close comparative study of the Hāṣa and the Bhārāṇa, it is seen that the former has often followed the latter almost verbatim. In some cases, the Hāṣa has adopted the injunctions of the Bhārāṇa, but with slightly different words. The following are the instances where the sutras from chapter V of the Hāṣa are identical with those in chapter VIII of the Bhārāṇa. Only the khandas and the number of the sutras are here indicated.

<table>
<thead>
<tr>
<th>Hāṣa</th>
<th>Bhārāṇa</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.3</td>
<td>1.6</td>
</tr>
<tr>
<td>2.11</td>
<td>2.22</td>
</tr>
<tr>
<td>2.18</td>
<td>3.10</td>
</tr>
<tr>
<td>3.7</td>
<td>3.15</td>
</tr>
<tr>
<td>5.25</td>
<td>8.8</td>
</tr>
<tr>
<td>6.3</td>
<td>8.14</td>
</tr>
<tr>
<td>6.15</td>
<td>9.12</td>
</tr>
<tr>
<td>8.2</td>
<td>12.2-3</td>
</tr>
<tr>
<td>9.12-13</td>
<td>13.17-19</td>
</tr>
<tr>
<td>9.16</td>
<td>13.20</td>
</tr>
<tr>
<td>9.18</td>
<td>14.3</td>
</tr>
<tr>
<td>9.22</td>
<td>14.10-11</td>
</tr>
<tr>
<td>12.21</td>
<td>18.9</td>
</tr>
<tr>
<td>13.6</td>
<td>18.17</td>
</tr>
</tbody>
</table>
The HSS has mentioned several injunctions occurring in the BharSS as alternative views. In such cases, it is very difficult to say whether the HSS has just noted the different traditions of the ritual practice prevalent in its time or whether it has specifically followed the BharSS. There are many places in the chapters dealing with Caturmasya sacrifices where these two sutra-texts have used the word va to indicate the alternative views. For instance:-

(1) BharSS 6.6 and HSS 5.1 prescribe as an alternative that one should take the ladles made of Gold in the Varunpraghāsa-parvan.

(2) The alternative of cooking the figures of ram and ewe in the vessel is mentioned in BharSS 7.3 and HSS 5.15.

(3) In the Pitṛyajña, the Barhis should be cut out near the roots or they should be with roots. This is prescribed both in the BharSS 16.10 and HSS 11.10.

(4) In connection with the Pitṛyajña, it is stated in BharSS 16.13: "The Adhvaryu measures out the barley either towards the south with his sacred cord suspended over the
right shoulder, or towards the north with his sacred cord suspended over the left shoulder". The same procedure is found also in HŚŚ 11.14-15.

(5) In connection with the pouring out of clarified butter over the cakes for the Tryambaka, both these texts, Brāhās 22.3 and HŚŚ 15.5, prescribe alternatively that one may or one may not pour out clarified butter over the cakes.

It would thus seem that the HŚŚ has followed the Brāhās not only in respect of many details of the ritual, but also in respect of stating the alternative views.

D) Reference to the views of "some" made by the HŚŚ:

Another important thing to be noted here is that both these texts have referred to the views of others by using the words ekeśām. And from a close study of these texts, it is observed that the HŚŚ has referred to the views of "some" with the word ekeśām, which can be traced in the Brāhās. Sometimes the HŚŚ accepts the views mentioned in the Brāhās by using the word vā. This clearly indicates the dependence of the HŚŚ on the Brāhās.

(1) While prescribing the formula relating to the pouring out of clarified butter over a cake on one pot-sherd to be offered on the fire in different parvans, the
the HSS (2.17; 7.2; 10.7) has mentioned one set of formulas referring to the names of the months as occurring in the Ts 1.4.14. But the HSS has also mentioned the alternative set of formulas which has been prescribed in the Bhārṣes (3.7; 10.9, and 15.6).

(2) It is prescribed that, at the time of the principal offerings in the Pitṛyajña, all the priests should change their seats. In this connection, HSS 13.14 says: "The Brahman and, the sacrificer should proceed to the north". But HSS 13.16, further, says: "According to some teachers, the Brahman and the sacrificer should remain at their seats". Here this sūtra has referred to the view of Bhārṣes 18.21 by using the word ekasam.

(3) While referring to the driving away of the calves in the Grhamedhīya-rite, HSS 8.4 prescribes: "According to some teachers, one should drive away the calves from their mothers without reciting any formula". Here the HSS clearly refers to the view mentioned in Bhārṣes 12.9.

Curiously enough it is found that the views of some referred to by the Bhārṣes by using such words as ekasam or eke can, in a few instances, be traced in the HSS.

1. सप्त्यगातराजस्त्रियेकपादुपायः ।
2. समान दृष्टा च यज्ञानुस्मरः ।
3. उमन्तंकर वस्त्सानपाकरोति त्येकपादुपायः ।
4. उमन्तंकर गृहधिशीलाम् श्रवणं वस्त्सानपाकरोति ।
Evidently such cases cannot be taken to prove the priority of the Hss to the Bhārṣas. Bhārṣas 12.24 prescribes:

"The Gṛhamedhiya-rite should be performed on the Barhis spread out for the Iṣṭi performed for the svāntapana Maruts. This is the view of some teachers". The intention of the sūtra 8.13 of the Hss is that one should perform this rite on the Barhis which has been already spread out within the altar. Another instance can be pointed out from Bhārṣas 21.8, which states: "Some teachers prescribe the sprinkling of water at this stage (that is, after the balls have been offered to the ancestors)". This view can be traced in the Hss 14.16 which prescribes the same procedure after the balls have been offered to the manes.

E) The general style:

So far as the general style of these two Sūtra-texts is concerned, it may be, first of all, pointed out that, while referring to the previously prescribed procedure, both of them use similar words, such as kalpa, āvṛtā, yathā. As the Cāturmāśya Sacrifices are prescribed after the New-moon and the Full-moon sacrifices and the Animal-sacrifice, the procedure in the Cāturmāśya sacrifices which is similar to that in these two foregoing sacrifices has not been repeated in these two

---

1. स्त्रियां अेक सात्यपनथ्य बधिर्ष्टि पृष्ठभैर्येन चचन्त्रात्यथेष्याय ।
2. स्त्रियाः वेदेऽष्टि मन्योः बधिः स्तम्भमुहारिति ।
texts. The Śāś (4.2, 10.2, and 17.2) has used the word kalpa as found in the śārās (6.2, 14.16, and 24.2). The word āyṛtā is used in the śārās (2.13; 6.21; 8.11; 15.6, and 17.3) to refer to the previously prescribed procedure. At all these places the Śāś also has used the word āyṛtā. The expression yathā pindapitravyājñā occurs both in Śāś 21.7 and in Śāś 14.18.

The word yathāpurvaśāt is used five times in the Śāś (5.10; 7.4; 7.14; 16.12; 17.9); but at all these places the śārās has used the word vyākhyātām. While referring to the previously prescribed procedure, the śārās has used the peculiar phrase, samānam ā, twenty nine times in chapter VIII. But this term is not found in chapter V of the Śāś. To refer to the similar procedure, the Śāś has used the words kāle and prabhṛti, which are not found in the śārās. Other peculiar expressions which occur in the śārās are etāvannānā (2.3) and tatraisotyantapradesah (5.13), which are not found in the Śāś.

In connection with the composition of these texts, it is observed that the śārās mentions the injunction first and then gives the mantra; while the Śāś gives mantra first and then the injunction. Sometimes it is also found that the śārās mentions the formula first and then the injunction. Referring to the āgāra-libation in the yahahavis, both śārās 15.5 and Śāś 10.6 mention the

1. See: the Index at the end of chapter 1 of this thesis.
first formula, and then the injunction.

It will thus be clear that there is great similarity between the Brāhmasūtra and the Hāss. None of the two follows the Brahmāna-text (i.e. TBr) very strictly. Both the texts mention the views of others and adopt the procedure prescribed in other Vedic texts. They usually differ when there is not Brāhma-injunction. For example, the formula yāvanto grhyah ... occurs in TS I.8.6 but there is no Brāhma-injunction. Hence these two sūtra texts give different injunctions. ¹

3. The Hiranyakesi-Srautasūtra
   and the Āpastamba-Srauthsūtra

Among the Srautasūtras belonging to the Taittirīya recension of the Black Yajurveda the ĀpSŚ is generally regarded as being posterior to the Brāhmasūtra and prior to the Hāss. Naturally there is a close affinity between the ĀpSŚ on the one hand and the Brāhmasūtra and the Hāss on the other. Therefore, after the comparison of the Hāss with the Brāhmasūtra, which has been already made, there is not much to be said about the relation between the Hāss and the ĀpSŚ. However, an attempt is made here to compare these texts from the point of view of the sequence of the ritual, the sacrificer’s duties, the duties of the Hotṛ, and the general style. The eighth chapter

¹. See: Section (A) 14 above.
of the Āpśś deals with the Cāturmāsya sacrifices. The duties of the Sacrificer have also been prescribed in that chapter. A comparative study of the contents of chapter 7 of the HŚŚ and chapter 8 of the Āpśś shows that the sequence of the ritual procedure according to the two Śātras is practically the same. However, the following points wherein the Āpśś differs from the HŚŚ may be noted:

A) The sequence of the ritual:

(1) In connection with the formal carrying forth of the fire in the Vaisvadeva-parvan, Āpśś 1.8 prescribes: "One should not formally carry forth the fire as in the Animal-sacrifice, when there is no uttaravedi. Some teachers say that one should formally carry forth the fire". HŚŚ 1.5 accepts only the second view in this respect.

(2) According to Āpśś 1.10, one should take the sacrificial grass and the prastara having flowers, while HŚŚ 1.9 mentions only the sacrificial grass having flowers.

(3) In connection with the preparation of the āmikṣā, Āpśś 2.9 says: "At the time of the taking down of the oblations, one should prepare the āmikṣā, collect the āmikṣā and the vājina into two separate pots, and pour some portion of the vājina over the āmikṣā". HŚŚ 1.16, on the other hand, prescribes: "After having added the evening-milking
into the hot morning-milking, one should prepare the āmikṣā, collect the thick portion (i.e. āmikṣā) into a separate pot, and pour the vājina over the āmikṣā. Then one should mix the flour in the water for preparing the sacrificial cakes".

(4) As regards the basmearing of the oblations with the clarified butter, Āpśś 2.10 prescribes: "One should pour abundant quality of clarified butter over a cake baked on one potsherds (so that it will be covered fully), or the back portion of the cake should remain visible". HŚś 2.7 has mentioned only the second alternative.

(5) In connection with the offering of the clarified butter over the cake offered on the fire in the respective parvans, the Āpśś (2.13; 6.2; 13.5) prescribes one set of the formulas relating to the names of the months. The HŚś (2.17; 7.2; 10.7), on the other hand, prescribes an alternative group of the formulas.

(6) For the performance of the Varunpraghāsa-parvan, one should go out of the usual sanctuary of the sacred fires. This is prescribed by Āpśś 5.1; but this is not mentioned by the HŚś.

(7) It is prescribed in Āpśś 5.37 that,"at the time of the pouring out of the oblation-material, the Pratiprasthāṭr should pour out barley-grains for preparing the Karambha-pots without reciting any formula". This procedure
is not mentioned by the HSS.

(8) If the Varunapraghāsa-parvan is being performed in the month of Śrāvaṇa, the Pradājya (i.e. curds mixed with clarified butter) should be taken as prescribed in the Animal-sacrifice (ĀpsŚ 6.9). According to HŚŚ 5.20, similar procedure is to be followed if the Varunapraghāsa-parvan is being performed in the month of Āśāgha.

(9) It is prescribed in ĀpsŚ 6.13-14 that one should pour the karīra and the samī-leaves over the two āmikṣā and over the karambha-pots, and then place the oblations within the two altars. According to HŚŚ 6.4, one should first place the oblations within the two altars and then pour the karīra and samī-leaves over the āmikṣā and the karambha-pots.

(10) According to ĀpsŚ 6.19, the Pratiprasthātṛ should take the sacrificer's wife towards the east with the formula praghāṣyaḥ havāmahe ... and cause her to recite the same formula. The formula is employed in HŚŚ 6.11 only in connection with the formal carrying forth of the sacrificer's wife.

(11) ĀpsŚ 10.6 prescribes: "One should modify the relevant formula (i.e. etā asadan ...) as etāv asadatām ... (at the time of congeating the Druvā and the spoon). But HŚŚ 8.18 gives only the formula characterized by singular number."
(12) It is prescribed in Āpśś 13.15: "At the pouring out of the oblation-material (in the Pitṛyajña), one should enclose the altar on all sides and prepare a door towards the north. But according to Hśś 11.6, one is required to follow this procedure immediately after the altar for the manes has been prepared.

(13) According to Āpśś 14.9, 11 and Hśś 12.10, one should lay down the two or all (i.e. three) enclosing-sticks round the Āhavaniya-fire. Āpśś 14.12, further, prescribes: "If there are three enclosing-sticks, one should place the southern enclosing-stick with the middle enclosing-stick either at the inviting of the deities or at the utterance of the portion pariḥmaṇa apornu ... in the Puronuvākyā for Soma". Only the second alternative is found in Hśś 13.22.

(14) In connection with the Tryambaka-rite Āpśś 17.2 prescribes: "The sacrificer should murmer the formula yāvanto grhyāḥṣma ... while the oblation-material is being poured out". But according to Hśś 15.8, all should pray to the Gārhapatyā fire with yāvanto grhyāḥṣma ..., (when they are about to go out for the Tryambaka-rite).

(15) It is prescribed in Āpśś 18.1 that one should sprinkle the water round the fire with the two formulas beginning with bhesjam gave ... . But Hśś 15.13 states that all should pray to the fire with the two formulas
beginning with *bhēṣajam gave* ... .

B) The sacrificer’s duties:

The duties of the sacrificer in connection with the Cāturmāṣya sacrifices are prescribed, together with other rites in this sacrifice, in chapter VIII of the *Āpśś*. But the *HŚŚ* treats the duties of the sacrificer in connection with the Cāturmāṣya sacrifices and other sacrifices, like the New-moon and the Full-moon sacrifices in chapter 6 separately. Hence certain procedures in connection with the sacrificer’s duties, prescribed in the *Āpśś* are here compared with those prescribed in chapter VI of the *HŚŚ*.

(1) *Āpśś* 2.12 prescribes: "The sacrificer should recite the Pancahotra-formula over the oblations placed within the altar (in the *Vaiśvadeva-parvan*)." This rite is not found in the *HŚŚ*.

(2) According to *Āpśś* 4.3, the sacrificer should murmur *tad śtām* ... and the anuvāka beginning with *bṛāhmaneṣakahotā* ... (at the time of the shaving off of the hair in the *Vaiśvadeva-parvan*). But *HŚŚ* VI.6 mentions only the first formula.

(3) According to *Āpśś* 16.5, after having invoked the *Idā* the *Idā* all should smell the portion of the *Idā*. The *Āpśś* 16.4-5, further, prescribes: "The sacrificer
should take the pitcher of water and go round the altar, by the left, sprinkling the water, three times, with \textit{sundhantām pitarah} ... . He should then put down the pitcher and go round the altar, by the right, with \textit{āyāvisthā janayan} ... without sprinkling the water". According to HāS 14.4-17, after having invoked the Īdā, the Adhvaryu should offer the balls and all should pray to the respective fires. Then all should smell the portion of the Īdā. Thereupon the Adhvaryu should take the pitcher of water and go round the altar, by the left, sprinkling the water, three times, with \textit{āyāvisthā janayan} ... . He should then put down the pitcher and go round the altar, by the left, three times, without sprinkling the water and without reciting any formula.

(4) As regards the \textit{daksinā} in the \textit{Varunaprāghāsa-parvan} it is stated in \textit{ĀpūŚ} 7.5-7 that "The sacrificer should give away a full-grown bull by way of \textit{daksinā} or anything more as he wishes. Some teachers say that he should give away a cow as \textit{daksinā}". HāŚŚ VI.6 mentions only the cow in this connection.

C) The duties of the Hotṛ:

An important thing to be noted in connection with chapter VIII of the \textit{ĀpūŚ} is that the duties of the Hotṛ are prescribed together with the various rites in the Cāturmāsya sacrifices. \textit{ĀpūŚ} 1.4 prescribes the Puronuvākyā
and the Yājya verses in connection with the Anvārambhanī-yasti and Āpsī 15.15-17 prescribes those in connection with the Pitṛyajā. Similarly, the relevant formulas to be recited by the Hotṛ at the Prāyāja and the Anuyāja-offerings in the Vaisvadeva-parvan and referred to in Sūtras 2.15 and 3.1-2. These duties of the Hotṛ are not prescribed in the HŚŚ. However, the formulas to be added in the Sūktavāka in connection with the different parvans, as found in the Āpsī (3.4; 7.8; 15.5, and 21.1), are mentioned in the HŚŚ (3.1; 7.3; 10.8, and 17.6).

D) General Style:

Both the Āpsī and the HŚŚ treat the Cāturmāsya sacrifice after the Full-moon and the New-moon sacrifices and the Animal-sacrifice. Naturally, while dealing with the rites in the Cāturmāsya sacrifice, these texts refer to the procedure of those rites, which is similar to the procedure prescribed in the New-moon and the Full-moon sacrifices and in the Animal-sacrifice by using words like yathā, āvṛtā. To refer to some procedure prescribed in the Animal-sacrifice, the Āpsī has used the word pasūvat six times (2.7, 13, 16; 3.17; 6.8, 18) and the word pasubandhavat four times (1.6; 3.12; 5.21, 22). At these places, the HŚŚ has used the words yathā pasau and āvṛtā. While referring to the procedure previously prescribed, the HŚŚ has used the word āvṛtā many times.

1. See: The Index at the end of Chapter I of this thesis.
but it is found only once in the Āpśś, namely, at 14.14. To indicate the procedure prescribed in the Vaiśvadeva-parvan the Āpśś has, at 5.3 and 20.2, used the expression vaiśvadevavat kalpkḥ; but the HŚŚ has used (2.2; 6.1) the expression vaiśvadevena kalpe vyākhyātah. A peculiar expression samānām ā occurs once in Āpśś 14.20. It is not found in the HŚŚ; but it occurs many times in the BhārśŚ. As the Caturmāsya sacrifice presupposes the New-moon and the Full-moon sacrifices, one has to take into account the different rites prescribed previously. Therefore, while indicating these different rites, the Āpśś has frequently used the expression ending with the word kāle: pārāsāmsādanakāle (2.1; nirvapanakāle (2.2; 5.34; 10.1; 12.13; 13.15); adhīśrayakāle (10.3; 13.19); upadhānakāle (10.2); udvāsanakāle (2.10; 6.11; 10.7; 14.13); alāmkarakāle (2.10); pracaranakāle (2.17); daksinākāle (2.19); sampraisakāle (10.4); staranakāle (14.4); āiyagrahankāle (10.4; 14.2); āvāhanakāle (14.12). Some such expressions are also found in the HŚŚ.¹

There are many sūtras in chapter V of the HŚŚ, which are identical with the sūtras in chapter VIII of the Āpśś. A mention may be made here of such identical sūtras -

<table>
<thead>
<tr>
<th>Āpśś</th>
<th>HŚŚ</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.5</td>
<td>1.3</td>
</tr>
<tr>
<td>3.10</td>
<td>3.7</td>
</tr>
</tbody>
</table>

1. Ibid.
B) Is it that the HṣS depends on the ApśS?

The Śrāutasūtras many times adopt the views of other teachers about the different rites. It is, therefore, necessary to study these views while comparing one Śrāutasūtra with another. From the close study of chapter VIII of the ApśS and chapter V of the HṣS it is found that the HṣS has sometimes mentioned the views of the ApśS by using words like eke, ekesam. Some such instances are set forth here. From these, one may presume the posteriority of the HṣS to the ApśS.
(1) In connection with the cake baked on one potsherd and offered on the fire, in expiation-rite is prescribed in HŚŚ 2.15-16: "If that cake turns topsyturvy, one should set it right by means of the end of the ladle or one should take it out and offer it again; but, according to some teachers, one should not offer it by means of the hand." This last view is found in Ṛgveda VI.30.3.

(2) At the time of the driving away of the calves from their mothers in the Gṛhamedhīya-rite, HŚŚ 8.4 mentions the views of some teachers as: "According to some teachers, one should drive away the calves without reciting any formula." This view can be traced to Ṛgveda 9.10.

(3) In connection with the Śāntapaniyeṣṭi it is stated in HŚŚ 8.3 that, "according to some, one should not burn the sacrificial grass." Here the HŚŚ is following Ṛgveda 9.6.

(4) It is stated in HŚŚ 14.15 that the Hotṛ should smell the mantha and according to some, he should pour it down within the altar. This view is based on Ṛgveda 16.3.
which says: "After having smelt the mantha, all should wipe out the remnants on the sacrificial grass (spread out within the altar)." ¹

F) References to the alternative views:

As regards the different procedures, a close affinity is found between the ĀpsŚ and the HŚŚ. Thus both these texts, many times, mention the views of other teachers. The HŚŚ uses the word ekesāṁ, where the ĀpsŚ uses the word vā or vice-a-versa. Some of such cases have been mentioned here.

(1) While indicating the alternative times for the performance of the Ahīkavatīśṭi and the krīmneṣṭi, HŚŚ (8.2 and 9.22) has used the word ekesāṁ and ĀpsŚ (9.2 and 11.22), the word vā.

(2) At the time of the principal offering in the Pitṛyajña it is prescribed that the priests should change their places. In this connection HŚŚ 13.15-16 says:

"The Juhū and the sacrificial cake should remain at their places. According to some, the Brahman and the sacrificer should also remain on their respective seats." Here the HŚŚ has used the word ekesāṁ, ² while stating the same injunction, the ĀpsŚ (15.4) has used simply eke. ³

(3) While prescribing the alternative oblation for

1. महापित्यः ब्रह्मचिर्यमेव नैपरिन्युक्ते ।
2. समानसंद्रुः प्रदृश्यालप्यम् । ज्ञ्ञयनमानाभिनियोगम् ।
3. ज्ञ्ञयनसंद्रेक्षकेः ।
pitrman Soma in the Pitryajña, Ṛṣisth 13.16 has used the word skesam. In this connection Ṛṣisth 11.16 has used va.

(4) In connection with the Tryambaka-rite, Ṛṣisth 17.7 states the views of other teachers: "According to some, one should take away the cakes in the lid of a box."  Ṛṣisth 15.6 has here used the word va.

It is sometimes also found that the Ṛṣisth has mentioned the views of others, which can be even traced in the Ṛṣisth. Thus, in connection with the circumambulation in the Tryambaka-rite, Ṛṣisth 18.6 states: "According to some, they should hand over the cakes to the sacrificer at each circumambulation." This view is traced in Ṛṣisth 15.15. But there are many places where the Ṛṣisth has referred to the views of others in connection with the different rites. At these places the Ṛṣisth does not state these alternative views. The Ṛṣisth has frequently used the expression api va which is not found in chapter 5 of the Ṛṣisth. Many times the Ṛṣisth has referred to the views of the Vajasaneyins. This influence of the Vajasaneyins has been noted by R. Garbe.

It is also a peculiar style of the Ṛṣisth to use the expressions like vijñayate, sa vai khalu, or ahup, while

1. के शास्त्रपितामहे हरशील्येचेश्चाम्।
2. के शास्त्रपितामहे बालोस्म।
stating the different alternative procedure in the Cāturmāṣya sacrifice. Similar expressions are not found in chapter V of the HŚS.

As regards the composition of these śūtra-texts, it is observed that both these texts mention the mantras first and then give the injunctions. From the point of view of the general style, the ĀpsŚŚ seems to be closely related to the BharŚŚ. Hence it is found that, though the HŚŚ follows the ĀpsŚŚ in many respects, the style of the ĀpsŚŚ is different from that of the HŚŚ.

G) The interpretation of ĀpsŚŚ VIII.18.5:

A comparative study of the śrāutasmūtras definitely constitutes a significant aid in the matter of interpreting the śūtras in any particular śūtra-text. For, the meaning of a śūtra in any particular śūtra-text can be best determined in the light of a similar śūtra from another śūtra-text. By way of an illustration it may be pointed out that as regards the interpretation of ĀpsŚŚ 18.5 different views have been put forth, but that, in the light of HŚŚ 16.1, the meaning of this particular śūtra can be determined more or less conclusively. In his edition of the ĀpsŚŚ, Garbe reads the śūtra as "patikāmā".

1. भक्तिकामा शास्त्रेन समावेशस्वार्थस्य मन्त्रं संस्कारित्वस् ।
2. पुरैः परिक्रमणं योगज्ञानां य शमावेशस्वार्थं परिक्रमापैः ।
yas' caivam", and remarks in the foot-note: "The interpretation of the commentator would require patikā-
māyās' caivam written as one word, but his interpretation is ungrammatical." 1 Rudradatta constructs this sūtra as: या शा मनानस्य कन्या पतिकामा तत्स्या भोक्ताकेव एव समाप्येकसि। But, in his article Zur exegese und Kritik der rituellen Sūtras, Calayd has criticised Garbe and has supported the commentator Rudradatta. He remarks:

"An der folgenden Stelle war nach meiner Ansicht nichts zu ändern: patikāmāyās' caivam. Garbe schlägt vor zu lessen: patikāmā vās'caivam u.s.w. Man sieht, dass der Hergang dadurch ein gang anderer wird: nach Garbes Auffassung werfen die Mädchen den Kunchen in die hohlen Hände des Yajamāna, nach meiner dagegen empfangen die Mädchen den Kunchen." 2

The Mysore edition of the Āpāṣ also reads the sūtra

1. The Āpastamba Śrautaśūtra: Calcutta 1885; Vol. II, p. 82 FN.
2. ZDMG LII, p. 428; The translation of this passage runs as: "At the following place, according to me, it is not necessary to change the reading patikāmāyās caivam. Garbe suggested the reading patikāmā vās'aivam etc. One would see that the procedure will then be changed. According to Garbe the interpretation would be: 'The girls throw the cakes in the folded hands of the Sacrificer; according to me, on the other hand, the girls receive the cakes".
as suggested by Garbe. Dhūrtasvāmin interprets this sutra differently from how Rūddadatta has interpreted it. But a comparison of this sutra with HŚ 16.1 would show that Galand's suggestion is quite correct, and that it is not necessary to change the reading as suggested by Garbe.

4. The Hiranyakesī-Śrāutasūtra and the Vaikhaṇaśa Śrāutasūtra

The Vaikhaṇaśa-Śrāutasūtra (VaikhŚ) is generally considered to be the posterior to the Hiranyakesī-Śrāutasūtra. However, it is very difficult to say definitely whether the VaikhŚ belongs to the Taittiriya recension of the Black Yajurveda or to some other Śākha of that Veda. In the introduction to his edition of this Śrāutasūtra, Galand has discussed this question. Referring to the passages from the Ananda-Samhitā, Galand has accepted the existence of a different Samhitā as the basis of this Śrāutasūtra. In this connection he asks: "If the Vaikhaṇasas possessed a separate Samhitā, which contained all the

1. वित्तं काम्मण्ड नित्त नितिकाम या: कन्ना वर्मानापत्त्वं तास्म वर्मानापत्त्वेन लिपेः प्रोद्यामाना।
mantras for sacrificial practice, had they a separate book containing the Brāhmaṇa? In the Vaikhśś one comes across many Brāhmaṇa-passages which cannot be traced in the Taittirīya Śakā. Caland has, therefore, arrived at the conclusion that there might have existed a separate Vaikhānasa Śakā, and has even quoted some verses giving the details about the extent of this Sāṁhitā. In the present context, one need not go into a detailed treatment of this question. An attempt may, however, be here made to compare the Vaikhśś dealing with the Caturmāsyā sacrifices with the relevant chapter of the Ḫśś.

A) The sequence of the ritual:

The Caturmāsyā sacrifices are prescribed in chapters VIII. 3-14 and IX. 1-12 of the Vaikhśś. Why the Caturmāsyā sacrifices are not dealt with in an independent chapter in the Vaikhśś is not clear. As far as the ritual is concerned, the procedure laid down in the Vaikhśś is practically identical with that mentioned in the other

1. Vaikhānasa-Śrautasūtram by Caland, 1941, Preface, p. XVI.
2. ibid. Preface, p. XVII. Vaikhānasaṃ yajurvedam paṇca-kāṇḍam udahṛtam / Saptakāṇḍam yajurvedas tat kṛṇam Taittirīyakam (Ānanda Sāṁhitā II.7). "This statement, however, that the Vaikhānasa Śakā consisted of five kāṇḍas as against seven of the Taittirīyas, differs from another one, mentioned in note 6 on the Translation of Śmārtasūtra II.10. This is all confused and uncertain."
Srautṣūtras. A few points of difference in this regard between the Vaikhṣś and the Hśś, such as can be gathered from a comparative study of the two texts, are noted below:

(1) In connection with the taking out of the clarified butter into the ladles in the Vaiśvadeva-parvan, it is stated in Vaikhṣś VIII.5: "One should add one third of the clarified butter, already poured out, into the curds, already poured out, and take five spoonfuls of prṣadājya into the second upabhṛt with mahīnām payo'si...". There is no reference to the taking out of the prṣadājya, in the Vaikhṣś, in relation to a particular month as is the case with Hśś 2.4-5.

(2) It is said in Vaikhṣś VIII.5 that, at the time of taking down of the oblations, "one should put the āmikṣā (and the vajīna) into two vessels and sprinkle a part of the vajīna over the āmikṣā". But this procedure is prescribed in Hśś 1.19-20 immediately after the milk milked in the morning has been added to the milk milked in the evening milking.

(3) While laying down the procedure of the Grhame-dhiyaṇa, Vaikhṣś IX.2 prescribes: "One should scoop out cooked rice in as many pans as there are kinsmen. According to some, (he should do so only) in three pans". Only the second view is mentioned in Hśś 3.4.

(4) In connection with the Pitṛyajña, Vaikhṣś IX.4
states: "One should prepare, towards the south-east of the Dakṣāṇa-fire, an altar measuring four aratnis in length and breadth or of the measure of the sacrificer". The ṢS (V.11.2), however, states only the second alternative.

(5) It is prescribed in VaikhṣŚ IX.5 that "at the time of spreading out the sacrificial grass within the altar for the manes, one should wear his sacred cord over the right shoulder and under the left arm". This detail regarding the manner of wearing the sacred cord, at this time, is not referred to in the ṢŚ.".

(6) The VaikhṣŚ (IX.11) refers to the offering of the oblation in the Tryambaka-rite and, in that connection, prescribes: "One should throw that leaf (with which the offering is made) on the track of the cattle of one whom the sacrificer hates". This rite of throwing the leaf on the track, under certain circumstances, is not mentioned in the ṢŚ.

(7) It is stated in VaikhṣŚ IX.11 that "the sacrificer should put all the cakes into the cavity of his wife's hands with bhagena tvā samajam māsareṇa surm ivā and that the sacrificer's wife should put them into the cavity of the hands of the daughter who is desirous of a husband". This entire rite is absent in the ṢŚ.

(8) In addition to the oblation of rice cooked in
ghee, offered to Aditi in the Sākmedha-parvan, VaikhśŚ IX.12 prescribes the oblation of cooked rice to be offered to Viṣṇu and quotes in this connection the authority of the Brāhmaṇa, namely, “the sacrifice is, indeed, Viṣṇu and thus the sacrifice becomes steady at the end (by means of this offering).” This oblation to Viṣṇu is (neither mentioned) in the HŚŚ nor in any of the other Śrautasūtras.

(9) In connection with the Śunāsīrīya-parvan, it is prescribed in VaikhśŚ IX.12: "If one has to prepare the uttaravedi, he should follow the same procedure as in connection with the northern sanctuary of the sacred fire in the Varunapraghāsa-parvan". According to HŚŚ 17.2, it is the procedure laid down in connection with the Vaiśvādeva-parvan that is to be followed in the Śunāsīrīya-parvan under the circumstances mentioned above.

B) The duties of the Hotr

and the sacrificer:

A comparative study of the Śrautasūtras shows that, in many respects, the VaikhśŚ depends on its predecessors and adopts the procedure laid down either in the Baudhāyana or the Āpastamba or the Hiranyakesi-Śrautasūtra. In his introduction to the Vaikhānasa-smārtasaṭram, Caland observes: "The Śrauta-sūtra is much more dependent on the texts of the predecessors of Vaikhānasa, especially
on Āpastamba and Hiranyakesi, than the Gṛhya sūtra. ¹
Thus in connection with the Hautra relating to the Anvārāmbhaṁpiyeṣṭi (VIII.3) or to the principal offerings in
the Pitṛyajña (IX.7-9), the Vaikhṣṣ follows the Āpśṣ (VIII.1.4 and VIII.15.13-16) and mentions only the
pratikas of the relevant verses. The Hautra relating to
the Cāturmāsyā sacrifices is not prescribed in the HŚs.
The same is the case in regard to the duties of the sacrificer in connection with the Cāturmāsyā sacrifices. The
HŚs prescribes these duties in a separate chapter, while
the vaikhṣṣ states these duties together with the duties
of the official priests in the same chapter. It seems
that, in this respect, the Vaikhṣṣ has followed the Āpśṣ
practically at all places. (Cf. Vaikhṣṣ VIII.5 and Āpśṣ
VIII.2.12; Vaikhṣṣ VIII.6 and Āpśṣ VIII.4.3; Vaikhṣṣ
IX.2 and Āpśṣ VIII.12.4; Vaikhṣṣ IX.10 and Āpśṣ VIII.17.2;
Vaikhṣṣ IX.1 and Āpśṣ VIII.18.1). The duties of the sacrificer mentioned in the Vaikhṣṣ, where it usually follows
the Āpśṣ, are not stated in chapter 76 of the HŚs. In
the matter of the daksānās to be given away in connection
with the various sacrifices in the Cāturmāsyā sacrifices,
the Vaikhṣṣ seems to follow in line with the other Śrauta-
sūtras.

C) Does the Vaikhṣṣ follow
the HŚs?

The dependence of the Vaikhṣṣ on the other Śrauta-

1. The Vaikhānasa-Smārta-sūtram : translated by Caland,
Calcutta, 1929, Introduction, p. XII.
sūtras is clearly observed, when it mentions the views of its predecessors with the word like eke. Many of these views can be traced either in the Phārāṇīya or in the Āpānīya or in the Hās. And therefore the posteriority of the Vaiṅstanta to the other Śrāuta-sūtras can be properly understood. Here an attempt is made to trace such views only in the Hās.

(1) While pouring out the clarified butter over a cake on one potsherd in the Vaiśva-heva-parvan, Vaiṅstanta VIII.5 prescribes: "One should cover up the entire cake with the clarified butter; but, according to some teachers, a portion of the cake should remain visible." 1 Here the Vaiṅstanta is definitely referring to view expressed in the Hās V.2.7 as the view of eke.

(2) Referring to the formal carrying forth of the fire in the Vaiśva-heva-parvan, Vaiṅstanta VIII.3 states that, "according to some, one should set down a fire into the fire-place." 2 This view is found mentioned in Hās V.1.6. 4

(3) In connection with the Grha-mādhyamikā, the Vaiṅstanta IX.2 directs that; "One should scoop out the rice into as many pans as the number of the sacrificer's kinsmen;
But according to some there should be three pans.\(^1\) This latter view is derived from HSS V.9.4.\(^2\)

At one place it is found that the HSS (v.14.4) is referring to the alternative view of some teachers, namely, that one should cut out the Ida from the mantha, in the Pitryajna.\(^3\) This injunction can be traced in the Vaikh\'ss IX.9.\(^4\) It may, however, be pointed out that, here, the HSS must be referring to the view of its predecessors and not to that of the Vaikh\'ss which is definitely later than the HSS. The Vaikh\'ss must have adopted the view of some of the predecessors of the HSS and itself.

Many sutras in the Vaikh\'ss are exactly identical with those found in chapter V of the HSS. Such sutras have been noted down here. As the individual sutras have not been split up in the printed edition of the Vaikh\'ss, only the number of the chapter is indicated (in Roman figure) which is followed by the number of the khanda. Only the number of the khanda and of the sutra have been given here from chapter V of the HSS.

<table>
<thead>
<tr>
<th>Vaikh'ss</th>
<th>HSS</th>
</tr>
</thead>
<tbody>
<tr>
<td>VIII.3</td>
<td>1.3</td>
</tr>
<tr>
<td>VIII.3</td>
<td>1.8</td>
</tr>
</tbody>
</table>

\(^1\) पारीश् शूतीनां तेषु प्रातिपूछन्नेकोऽनुवदत्ति जीनित्वेत्।

\(^2\) पारीश् शूतीनां शीनेदनु नुष्टृत्य।

\(^3\) मन्यादद्वादशाम्ब्याशा।

\(^4\) मन्याद्वैताम्बिकवर्तो।
<table>
<thead>
<tr>
<th>Vaikhśś</th>
<th>HŚś</th>
</tr>
</thead>
<tbody>
<tr>
<td>VIII.4</td>
<td>1.14-15</td>
</tr>
<tr>
<td>VIII.5</td>
<td>2.8</td>
</tr>
<tr>
<td>VIII.12</td>
<td>6.15</td>
</tr>
<tr>
<td>IX.1</td>
<td>8.8</td>
</tr>
<tr>
<td>IX.1</td>
<td>9.1</td>
</tr>
<tr>
<td>IX.2</td>
<td>9.12-13</td>
</tr>
<tr>
<td>IX.2</td>
<td>9.16</td>
</tr>
<tr>
<td>IX.3</td>
<td>10.9</td>
</tr>
<tr>
<td>IX.5</td>
<td>12.10</td>
</tr>
<tr>
<td>IX.6</td>
<td>12.16</td>
</tr>
<tr>
<td>IX.6</td>
<td>12.21</td>
</tr>
<tr>
<td>IX.7</td>
<td>13.7</td>
</tr>
<tr>
<td>IX.10</td>
<td>14.26</td>
</tr>
<tr>
<td>IX.11</td>
<td>15.13</td>
</tr>
<tr>
<td>IX.11</td>
<td>16.5</td>
</tr>
<tr>
<td>IX.11</td>
<td>16.7-8</td>
</tr>
</tbody>
</table>

**D) References to the alternative views:**

Like the ĀpŚŚ or the HŚŚ the Vaikhśś also mentions alternative views in connection with various ritual practices. Some of these views are traceable either in the ĀpŚŚ or in the HŚŚ. There are, however, mentioned in the Vaikhśś some views, which cannot be traced either in any Vedic texts or in any other śrautasūtra. It is
possible that these views have been derived from the Brahmana-text belonging the Vaikhānaśa Sākhā, the existence of which is presumed, or it can be said that the VaikhāŚŚ has recorded the different modes of ritual which were actually practised in its time. Some such views are noted down here.

(1) The rite relating to bringing the sacrificer's wife and asking her to proclaim the names of her paramours is prescribed in VaikhāŚŚ VIII.11-12. With reference to that rite, VaikhāŚŚ VIII.12 says that, "alternatively, the procedure of bringing the sacrificer's wife and asking her the question about her paramours may be gone through in the reverse order." ¹

(2) In connection with the altar for the manes in the Pitṛyajña, the VaikhāŚŚ IX.4 prescribes that "the measurements of the altar should be either four aratnīs in length and breadth or equal to the measure of the sacrifice." ²

(3) In the VaikhāŚŚ IX.7-8, different calls are prescribed in connection with the principal offering in the Pitṛyajña, and the alternative views are also mentioned in respect of these calls. Thus it is stated that one should utter either as tu svadhā or svadhā; and either somam pitṛ- mantam svadhā or somam pitṛmantam svadhā kuru. In this connection the VaikhāŚŚ IX.8 adds that, "according to some,

1. विपरीतके वान्यनामप्रमो ।
2. कु तुर्रत्नीं वनमानमाथि क्ष वा ।
one should not use the word svadhā." This view may be traced to the Sāthān 11.6.1.25.

E) Referring to the previous rites:

Unlike the other śrautasūtras, the VaikhśŚ begins with the rite of the first setting up of the sacred fires. This śrautasūtra deals with the Cāturmāṣya sacrifices before the Animal-sacrifice. Naturally, the rites, which are common to both these sacrifices, have to be prescribed in the context of the Cāturmāṣya sacrifices. Therefore, the procedure of the churning out of the new fire is prescribed in the Vaiśvadeva-parvan of the Cāturmāṣya sacrifices (VaikhśŚ VIII.5-6) and it is merely referred to in the Animal-sacrifice (VaikhśŚ X.10). Similarly the procedure of the taking out of the prādajya is prescribed in the Vaiśvadeva-parvan (VaikhśŚ VIII.5) and the offerings of the vājina to the quarters are also mentioned in Vaiśvadeva-parvan (VaikhśŚ VIII.7).

At the same time, it is rather strenge that the VaikhśŚ uses such terms as pāsvavat or pāsубandhavat in connection with the different rites in the Cāturmāṣya sacrifices which latter are dealt with before the Animal-sacrifice. Can it be said that in such cases the VaikhśŚ is influenced by the other śrautasūtra? Some such cases are noted below:-
(1) In connection with the Śaṁśṭrayaajas-offering in the Vaisvadeva-parvan, the Vaikhśś VIII.8 uses the word pastvavat. Here the Vaikhśś has presumably followed Āpśś VIII.3.17.

(2) At the time of the formal carrying forth of the fire in the Vaisvadeva-parvan and in the Varunapraghaśa-parvan, the Vaikhśś (VIII.3,9) uses the term pasu-bandhvat. This seems to be due to the Āpśś (VIII.1.6; VIII.3.22).

(3) It is stated in Vaikhśś VIII.7 that the sacrificer should follow the Anūyaajas-offerings with the formulas prescribed in the Animal-sacrifice. Here the Vaikhśś must have been influenced by Āpśś VIII.3.1-2.

(4) The Vaikhśś (VIII.9) prescribes that the uttarvedi should be piled up in the northern altar of the Varunapraghaśa-parvan according to the procedure laid down in the Animal-sacrifice. Here also the Vaikhśś must be having in view either the Āpśś (VIII.5.2) or the Hśś (V.4.17).

F) The general style:

While referring to the procedure of certain rites which have been prescribed previously, the Vaikhśś uses

1. पुक्कू समिवर्यवर्षिः
2. पुक्कू सपिवर्यवर्षिः
3. Cf. Hśś V.1.5, V.4.8
the words ending with *vat* (VII.9, 11; IX.11, X.4, 10) as found in other *śrautasūtras*. But a peculiarity of the *Vaikhāsīs* is that this *sūtra*-text uses many new words which are not generally met with in the other *śrauta-sūtras*. It would be interesting to study the *Vaikhāsīs* from this point of view and thereby determining its position, among the other *śrautasūtras*. This study will also throw some light on the date and the place of the composition of this *sūtra*-text. Here, only the words occurring in the chapters dealing with the Cāturmāsya sacrifices have been recorded and compared with the words used in the *Hūsūs*.

In connection with the taking out of the entire cake baked on one potsherd in the *Vaishvadeva-parvan* the *Vaikhāsīs* VIII.6 uses the word *akharaja*, where the *Hūsūs* V.2.14 uses the word *krītana*.

At the time of the offering of the figures of ram and ewe the *Vaikhāsīs* VIII.12 uses the words *sārvam* and *sārvam*, while the *Hūsūs* (V.6.18,19) uses the words *krītanem* and *krītsnam* respectively.

The word *romenau* is found in *Vaikhāsīs* VIII.11 instead of the word *lomenau* which occurs in the Vedic Texts¹ as well as in the other *śrautasūtras*.²

---

At the end of the Avarbhṛtha-rite in the Varunā-praghāsa-parvan, the Vaikhṛṣṇ Vī.14 prescribes that the sacrificer and his wife should give away their garments to an alternative person (manojnāya).

In connection with the roaring of a bull in the Pūrṇadarvya-offering, the Vaikhṛṣṇ IX.3 uses the forms of the root nard, while in the same context the forms of the ru are found in all other texts.

While speaking of the absence of the Vidhṛti in the Pīṭṭyajnā, Vaikhṛṣṇ IX.6 uses the expression vihāya vidhṛti. According to Vaikhṛṣṇ IX.10, the cakes of Tryambaka are collected in a large pan (sata) and placed within the altar. The Hṛṣṇ (V.15.6) prescribes mūta or kosapīṭhāna for collecting the cakes. The Vaikhṛṣṇ IX.10 uses the word ākhumaśā instead of ākhūṭkara (Hṛṣṇ V.15.10) for the hole prepared by a rat. The meaning of the word mūṣā is given as 'air-hole'. The word sthandīla is used for the place for setting up the fire in the Tryambaka-rite.

G) About the existence of the Vaikhṛṣṇa śākhā:

Most of the formulas and verses mentioned in the Vaikhṛṣṇ can be traced in the TS or in the TBr. But there

1. ṛṣabhā nardati, ṛṣa ha nardet, yo nardati.
are some places where the VaikhśS mentions the first part of the verse which cannot be found in any of the texts of the Taittirīya Śākhā. For example, VaikhśS IX.3 prescribes the pratika of the formula agne ver hotraṁ ver dūtyam ... used in connection with the aghāra-libation to be poured out by means of the ladle in the Mahānavis. This formula cannot be found in the TS or in the TBr, but is found in the KS IX.5. Again there are cases in the VaikhśS where the Sutrakara prescribes the formulas which are not to be traced to any available Vedic texts. Similarly, the procedure prescribed in this sūtra-text in connection with some rites have no Brāhmaṇa-authority. In connection with the parching of the barley grains in the Pitṛyajña, VaikhśS IX.5 states that the parched barley grains should remain in such a condition, that they are not burnt out and thus become of variegated colour.¹ A similar direction has been mentioned in ĀpśS VIII.15.20; but the ĀpśS uses the word vijnāyate in order to indicate the authority of some unknown Brāhmaṇa-text for this injunction.² The VaikhśS, on the other hand, does not use any such word as vijnāyate. Can it be said that the authority for this injunction is found in some Brāhmaṇa-text belonging to the Vaikhānasā Śākhā?

From a close study of the VaikhśS, Caland has rightly conjectured the existence of a separate Vaikhānasā Śākhā

¹. तास्च विद्वद्वमानाः परिषेष्टे विद्वद्वमानाः बहुरूपः कवन्ति (II.12.11).
². विद्वद्वमानाः परिषेष्टा स्रिति विद्वद्वमानाः (II.12.11).
consisting of five kāndas as against the seven kāndas of the Taittirīya Śāhā. But an important thing to be remembered in this connection is that the Taittirīya Śākha has come down in two recensions— (i) Kāndānukrama pātha and (ii) Sarasvata pātha. According to the Kāndānukrama pātha, the Taittirīya Śākha consists of five kāndas which, more or less, are identical with those of the conjectured Vaikhānasā Śākha. The names of these five kāndas, given in the Vaikhānasā (II.9-10) are as follows:- Prājāpatya, Saumya, Āgneya, Vaīśvadeva, and Brahma or Śvādhyāya. All these names are identical with those found in the Kāndānukrama pātha of the Taittirīya Śākha. Thus Vaikhānasā Śākha consisting of seven kāndas, as referred to in Ānandasāmhitā, can be compared with the five kāndas of the Taittirīya Śākha. But about the existence of the Vaikhānasā Śākha no definite statement can be made, unless manuscript of the text is discovered.

5. The Hiranyakesi-Srautasūtra

and the Vadhūla-Srautasūtra

The Vadhūla-Srautasūtra (VadhūlaŚ) is one of the

1. The Kāndakramapātha is also named as Ārseyapātha and the five of kāndas, according to this pātha, have been mentioned in the introduction to Taittirīya samhitā edited and published by Pt. Satavalekar, 1945.

2. Vaikhānasā-Srautasūtram - by Caland, 1941, Reface, p. X.VII.
Śrautasūtras belonging to the Taittirīya Sākhā of the Black Yajurveda. In the introductory portion of his commentary Vaiśāyantī on the ŚŚ, Mahādeva has enumerated the Vādhulaśa together with the other Śrautasūtras belonging to the Taittirīya Sākhā. This Śrautasūtra is handed down in a very corrupt state, and no critical edition of this sūtra-text has been made available so far. This little-studied sūtra-text has been taken into consideration by Caland, who has published some portion of it and some articles relating to it in the issues of Acta Orientalia long back in 1923-24 A.D. Pointing out the position of the Vādhulaśa and its author, Caland remarks:

Während in der einheimischen Überlieferung Vādhula nach Hiranyakesīn und vor Vaikhanasa gestellt wird, bekommen wir über seine Stellung zu den anderen Sutrakāras der Taittirīyakas einen anderen Eindruck durch einen den Prayoga einleitenden Vers:

āpastambaprasīsyo' bhūd yasya vādhulakasya tu
agniṣyeṣyaguruḥ sā' yam ṛṣir āsmaṁ iha'vatu. 3


"While in the ancient tradition, the Vādhula is placed after the Hiranyakesīn and before the Vaikhanasa, we derive another impression about the

(Contd ...)
In an article "Eine zweite Mitteilung über das Vādhulasūtra", Caland has discussed the problem whether the Vādhula śrautasūtra belongs to the Taittirīya Śākhā or not. He has, however, arrived at the conclusion that there might be some other Śākhā, other than the Taittirīya Śākhā, to which the Vādhulasūtra belongs. This assumption can be supported by the fact that the various verses and formulas, referred to by the Vādhulasūtra, are not traceable in the Taittirīya Śākhā. Thus the existence of some other Śākhā may be inferred from a close study of the entire Vādhulasūtra. Without, however, going into a detailed treatment regarding the position of the Vādhulasūtra, some peculiar features of that Sūtra have been noted as compared with the HSS, with reference to the Caturmāsya sacrifices. As the complete text of the Vādhulasūtra relating to the Caturmāsya sacrifices is not available in printed form, a copy of a manuscript of the Vādhulasūtra deposited in the Government Oriental Library, Madras, has been consulted.

2. The copy of the manuscript is deposited in the Library of Vaidika Samsodhana Mandala, Poona 9, and the original manuscript is deposited in the Government Oriental Library, Madras. This manuscript is described in the Triennial Catalogue of Manuscripts, collected during

(...Contd.)
A) The rites referred to by the Vādhuḷasūs alone:

The Cāturmāśya sacrifices are dealt with in the fourth chapter of the Vādhuḷaś. The order of the rites in the Cāturmāśya sacrifices given there is practically the same as that found in the other śrautasūtras like the Hś. But sometimes it is observed that the Vādhuḷaś has introduced a different procedure:

(1) The Vādhuḷaś prescribes the Anvārambhaṇīyeṣṭi in connection with the Cāturmāśya sacrifices, which consists of three oblations, namely, a sacrificial cake on twelve potsherds for Prajāpati, cooked rice for Parjanya, and a sacrificial cake on three potsherds for Viṣṇu.¹

(2) According to the Vādhuḷaś, the eight offerings are to be offered before the Anuṣṭāṇa-offerings, in the Vaisvadeva-parvan,² in the Varunapraghāṣa-parvan,³ and in

...contd.)

1. 1922-23 to 1924-1925 Vol. V, part I Sanskrit B. Manuscript No. 4375(b); name: Vādhuḷaśrautasūtram; complete; folios: 15 a–422 a; 20 lines on a page; written on "paper; Devanāgarī script; Size: 10 5/8" X 9 1/2"; condition is good.

1. अन्त्यारम्भणप्रस्तुतिः निःशोषण प्रायाद्वारे द्वारामणारे सर्वं सचं केषारी तिमालम्।
2. आत्मा विनिवर्धणात्मको वाहयं विनिवर्धणात्मको वाहयं यथायां वाहयं विनिवर्धणात्मको वाहयं
3. आत्मा विनिवर्धणात्मको वाहयं विनिवर्धणात्मको वाहयं यथायां वाहयं विनिवर्धणात्मको वाहयं
the Mahānavis. 1 There are to be only two offerings in
the Śunāśīrīyapaṟvan. 2 The formulas in connection
with these offerings are called Viṣṭambha 3 and Anvaroha 4.
The Viṣṭambha formulas are found in other Vedic texts,
but they are not referred to in connection with the
Cāturmāsya sacrifices. The Anvarabhā-formulas contain
the names of the months which are also found in the HŚS,
in relation to the Cāturmāsya sacrifices.

(3) In connection with the Vaisvadeva-parvan, the
VādhulāsŚ prescribes the three Samstavāyus offerings.

(4) In the Varunapraghāsa-parvan, there is a rite
in which the sacrificer's wife is asked to proclaim the
names of her paramours. In this connection the VādhulāsŚ
prescribes: "If there are no paramours, she should say
that there are no paramours". 4 No other Śrautasaṟtra
prescribes anything, if the sacrificer's wife has no
paramours.

---

1. ॐ. जयोक्षतवंतमान्नरोहाः जुहृति सङ्कराय स्वाहा चचुः स्वाहा कूर्मये स्वाहे "किंकमा!:" Here fourth formula is wanting.
2. "है स्वाहाः व्यासय स्वाहा तथस्यस्य स्वाहे व्यासेस्वारस्वाहा: !
3. ॐ. बिंकयांकयारोहेः (lacuna) पत्याय स्वाहेवन्यारोहेः !
4. Similar formulas are also found in VŚ ĀŚIĪ.30; AB III.12.11; KS XXXV.8; TBr III.10.7; SatBr XII 6.1.28.
(5) In connection with the Avabhrtha-rite in the Varunapraghāsa-parvan, the VadhūlaśŚ prescribes: "One should recite the verse urum hi rājā ... three times."\(^1\) The ŚŚ Ś V.7.10, on the other hand, does not mention this verse.

(6) According to the VadhūlaśŚ, after having returned from the place of the Avabhrtha, the sacrificer alone puts the fire-sticks on the Āhavanīya fire, with the formula samid asi, tejo'asi, and tejo mayi dhehi.\(^2\)

(7) Peculiarly enough the VadhūlaśŚ prescribes that "at the time of the Pūrṇadarvya-offering, the sacrificer should himself produce a sound like the bull".\(^3\)

B) The duties of the Hotṛ:

The duties of the Hotṛ in connection with the Caturmāsya sacrifices have been duly prescribed in the VadhūlaśŚ. Hence, the Puronuvākyā and the Yājyā verses relating to the principal offerings in the Vaiśvadeva-parvan have been mentioned by the VadhūlaśŚ as found in TS IV.1.11. Only the verses relating to the offering to Maruts are differently stated in the VadhūlaśŚ, as maruta yaddhavo ... yā vah 'arma ... (TS I.5.11). Similarly the Puronuvākyās and the Yājyās in connection with the principle offerings in the Varunapraghāsa- and in the Sākamedha-parvans are

\(^1\) तुस्तं फिर राजेन्द्रेऽहि जिज्ञासुत।
\(^2\) सतिस्मु सत्स्मै यद्वाहि विद्वानेऽन्नन्ति वनप्रायेऽस्मा दधाति।
\(^3\) श्रेष्ठां स्मृत काल बलायन तथं च तिस्मृत।
mentioned by the \textit{Vādhūla\textash vy\textash s} as found in the \textit{TS IV.2.11} and \textit{IV.2.11}. The \textit{Vādhūla\textash vy\textash s} also prescribes the \textit{Mātrā} relating to the \textit{Śunāśīrīya-parvan}, according to which the Puronavākyā and the Yājya verses relating to the offerings to \textit{Śunāśīrī Indra} should be \textit{indram vayām ...} and \textit{pra havyānī ...} (Cf. \textit{TBr II.5.8}); those relating to that of \textit{Vāyu vayo śataṃ ...} and \textit{pra yābhīr yāsi ...} (\textit{TS II.2.12}); and those relating to that of \textit{Suīrya udu tyām ...} and \textit{citrānī devānām ...} (\textit{TS II.2.12}).

C) Reference to the procedure which has previously occurred:

The Cāturūṃśya sacrifices are dealt with in the \textit{Vādhūla\textash vy\textash s} before the Animal-sacrifice and after the New-moon and the Full-moon sacrifices. Naturally the rites prescribed in connection with the New-moon and the Full-moon sacrifices have not been repeated in the \textit{Vādhūla\textash vy\textash s} relating to the Cāturūṃśya sacrifices. But it is strange that the \textit{Vādhūla\textash vy\textash s} has not prescribed the procedure relating to the churning out of the new fire and the piling up of the \textit{uttarvadī} in the Cāturūṃśya sacrifices. The same procedure has been given in detail later in the Animal-sacrifice. The procedure of the carrying forth of the fire in the \textit{Varunapraghāsa-parvan} is referred to by the \textit{Vādhūla\textash vy\textash s} as prescribed before.\footnote{अवेशेसाकृतान्मी प्रहस्त: प्रक्षिप्तं क्षणितिवृक्कस्थः}
D) Peculiar words used in
the Vādhuḷaśśa:

Some peculiar words and expressions are found in
the Vādhuḷaśśa, but they are not found in other Śrauta-
sūtras. A study of these words may throw some light
on the style of the Vādhuḷaśśa. Here some words occurring
in the portion of that Sūtra-text, relating to the Cātur-
māśya sacrifices, have been set forth. The commentator,
Āryadāsa, has successfully attempted to interpret these
words in his commentary, Kalpāgamasamgraha. As this
commentary is not yet published, a copy of the manuscript¹
deposited in the Oriental Institute, Baroda, ² has been
consulted in the present context.

(1) It is said in the Vādhuḷaśśa that one should
prepare the kāramba-pots out of barley which will be
crushed for food.³

(2) The Vādhuḷaśśa states that the other relatives
of the sacrificer together with the sacrificer's wife
should also cook the auxiliary rice.⁴ Here the word

---

¹ A copy of this manuscript is deposited in the Vaidika
Samsodhana Maṇḍala, Poona 9.

² This manuscript is described in the Catalogue of the
Gayakwad Oriental Institute, Baroda, Manuscript No.
12110; Devanāgarī script; dated - 1922 A.D.

³ अत्यां पाकोक्षियां प्रतिपूर्तः कर्मप्राप्ताः | commentary - पाकार्थ
पाकोक्षियों ... पिन्या... कृत्या |

⁴ अः अयं कुष्ठे प्रतिक्रिया पालिते पवनिन्ति |
upajaṇa indicates the relatives of the sacrificer and it is properly interpreted by the Commentator. ¹

(3) It is stated in the Vadhūlaś Ś that one should use the ambarīṣa, instead of a large potsherd, for parching the barley-grains in the Pitryajña. The ambarīṣa is frying pan. While commenting on this portion of the Vadhūlaś Ś, the commentator points out the common usage of the ambarīṣa for frying the barley-grains. ²

In this way some peculiarities of the Vadhūlaś Ś can be pointed out. As regards the style of this Śutra it is different from the other śrautasūtras belonging to the Taittiriya śākha. For the proper understanding of the position, the importance, and the style of the Vadhūlaś Ś the extant kalpasūtra needs to be studied closely. But, in the present context, only the portion of the Vadhūlaś Ś relating to the Cāturmāsya sacrifices has been taken into consideration.

6. The Hirayankesi-Śrautasūtra and the Mānava-Śrautasūtra

The Mānava-śrautasūtra (Māṇḍ) belongs to the Maitrayani śākha of the Black Yajurveda. This śrautasūtra is regarded as being older than the ĀpsŚ and the HŚŚ. While pointing out the priority of this śrautasūtra

---

¹. अन्येण पि मनुष्या: पुरुषांस्य न-क्षातये हन्त्यं क्रेयाप्रा सनोभया:।
². अंतरीये धाना बुपपतीति दश्नात्। द. तेषां ५।६: क्रमरैये वा अन्यं प्रयत्ते।
to the Āpastamba, Prof. Knauer has remarked that the Āpastamba is in a way the best commentary on the Māṇava Śrauta-sūtra. On the other hand, in his preface to the third volume of the Māṇava, Van Gelder says: "Man weiss nicht, ob Āp älter ist als Mān. oder umgekehrt". The dependence of the Āpastamba on the Māṇava is discussed by Garbe in his preface to the third volume of his edition of the Āpastamba-Śrauta-sūtra. He has referred to many passages from the Māṇava, which the Āpastamba has borrowed, and has, in this connection, remarked: "Since, therefore, as we have seen, Āpastamba has to a remarkable extent, drawn from the Maitraya śa Samhitā, we cannot wonder at his having made the use of the Māṇava Śrauta-sūtra also, and that so freely that the Māṇava Śrauta Sūtra must be looked upon as one of the principal sources of his work." In connection with the mutual relationship between the Māṇava and the Āpastamba, Van Gelder has remarked: "Für die Vergleichung mit Mān. dürfen Āp. und Hir. maistenteils als ein Ganzes genommen werden; einige Male steht Hir. allein, oder näher bei Mān als bei Āp." The Hās stands

1. Māṇava Śrauta Sūtra, by F. Knauer, 1899, Vorwort, p. XIII.
2. ("One does not know whether the Āp is older than Mān or vice versa") Māṇava Śrauta Sūtra, Carana, by J. M. Van Gelder, Leiden, 1921, Vorwort p. VI.
3. The Āpastamba Śrauta-sūtra, by Garbe, Preface, p. xxiii.
4. "For comparison with Mān., the Āp and the Hir. may be generally taken as a whole; sometimes the Hir. stands by itself or nearer to Mān. than Āp."; Op. cit. Vorwort p. VI.
next to the \( \text{Aps} \) among the \( \text{Srautasūtras} \) belonging to the Taittiriya \( \text{Sākhā} \). Naturally there is close resemblance between the \( \text{Mānas} \) on one hand and the \( \text{Aps} \) and the \( \text{Hās} \) on the other. While referring to the position of the \( \text{Mānava Gṛhyasūtra} \), P. V. Bradke has remarked: "The position of the \( \text{Hiranyakesi Sūtra} \), at the time of the \( \text{Carṇavyuḥa} \) is considered at the last among the \( \text{Āsv}, \text{Āp}, \) and \( \text{Mān} \)."  

It is, however, found that, sometimes, \( \text{Hās} \) is more influenced by the \( \text{Mānas} \) than by the \( \text{Aps} \). The result of a comparative study of the chapters in the \( \text{Mānas} \) and the \( \text{Hās} \) dealing with the Cāturmāsya sacrifices are presented below:-

The Cāturmāsya Sacrifices are dealt with in chapter 7 of the first section of the \( \text{Mānas} \) and in chapter 5 of the \( \text{Hās} \). The differences between the \( \text{Mānas} \) and the \( \text{Hās} \) in the matter of the sequence of the ritual procedure are first of all pointed out here. It is also seen that the \( \text{Mānas} \) has introduced some new rites, which are absent in the \( \text{Hās} \), and these rites have also been indicated. As regards the general contents of these two \( \text{sūtra} \)-texts, there is a close affinity between them, and, in some places, the \( \text{Hās} \) seems to follow the \( \text{Mānas} \) almost verbatim. The present note is concluded with a few observations on the general

2. Cf. "The influence of the \( \text{Maitrīyānī} \) and the \( \text{Kāthaka Samhitas} \) on the \( \text{Satyāśāda Srautā Sūtra} \); Oriental Thought, VI(3); Nasik 1962, pp. 1-8.
style of the Maṇḍś, and the listing of some pecu­liar words occurring in chapter VII of the śūtra.

A) The sequence of the ritual:

(1) According to Maṇḍś I.7.1.35, one should separate the āmikṣa and the Vājīna, at the time of the taking down of the oblations from the fire. Hṛś I.20, on the other hand, prescribes the separation of āmikṣa from the Vājīna immediately after the milk milked at the evening milking is added to the milk milked at the morning milking.

(2) In connection with the two altars in the Varunaspraghāsa-parvan, it is stated in Maṇḍś I.7.3 that these altars should be prepared after the oblations have been placed over the fire. According to Hṛś 4.10, these altars have to be prepared before the driving away of the calves from their mothers.

(3) According to Maṇḍś I.7.3, the rite of the formal carrying forth of the fire takes place after the oblations have been placed over the fire. However, Hṛś 4.13 prescribes this rite before the driving away of the calves.

(4) Maṇḍś I.7.4.1 states that the Pratiprasthātṛ should prepare the Karambha-pots in the Varunpraghāsa-parvan. According to Hṛś 5.16, the sacrificer and his wife should prepare the Karambha-pots.

(5) In connection with the preparation of the altar
in the Pitryajña, Māṇḍū 1.7.6.11 states that, after having placed the oblations over the fire, one should prepare the altar. But Ṣāya 11.2 prescribes the preparation of the altar, before adding fuel to the sacred fires.

B) Differences in the ritual procedure:

There are many rites which are prescribed commonly by the Māṇḍū and the Ṣāya. But as regards the details, these Śūtra-texts differ from each other.

(1) It is prescribed in Māṇḍū 1.7.4 that the Adhvaryu and the Pratiprasthāṭṛ should pour out a hundred or a thousand śami-leaves in front of the figures, place the āmikṣās in the separate pans, spread the karīra-flour over the āmikṣās, and then put the figures over the respective āmikṣās. According to Ṣāya 5.25-6.5, the Adhvaryu should put the figure of ram over the āmikṣā for Maruts and that of ewe over the āmikṣā for Varuṇa and place the oblations within the northern altar. The Pratiprasthāṭṛ should place the āmikṣā for Maruts and the Karambha-pots within the southern altar. Then both the Adhvaryu and the Pratiprasthāṭṛ should exchange the figures of ram and ewe and ewe and pour a hundred or a thousand śami-leaves and the karīra-flour over the two āmikṣās.

(2) In connection with the partaking of the remnants
prescribes: "One should bring together the remnants of the two vājinas and the priests and sacrificer should partake of the vājina."

(3) It is stated in Manśś 1.7.4.35 that, while proceeding from the catvāla (to the place for the Avabhrtha), they (that is, the officiating priests and the sacrificer) recite the formula urum hi rāja ... But, according to ḤśŚ 7.10, they should proceed without reciting any formula.

(4) In connection with the Pitṛvajña it is prescribed in Manśś 1.7.6.23 that, the Adhvarya should put the sacrificial faggot in one bunch, on the fire at the third pranva (uttered by the Hotṛ). According to the ḤśŚ 12.22, "One should divide the sacrificial faggot into three parts and put these parts, one by one, on the fire."

(5) In connection with the Trīyāmbaka-rite, Manśś 1.7.7.6 prescribes: "They should go round the fire, three times, with the three verses Beginning with śvambha rudra madimahi ...". ḤśŚ 15.14 prescribes only one verse, namely, tryāmbakah vajāmahe ... .
C) The ritual details mentioned only in the ManṣŚ:

It is sometimes found that the ManṣŚ has introduced, in connection with certain rites in the Cāturmāśya sacrifices, some details which are not found in the HŚ. It is also noteworthy that these details given in the ManṣŚ are not derived from the Brahmāṇa-portion of the MS. Some of these details have been referred to here.

(1) At the time of the offering of the vājīna in the Vaiśvadeva-parvan, it is stated in ManṣŚ I.7.2.13: "While standing up-right within the altar, the Adhvaryu takes the vājīna into the ladle or a goblet, spilling it upon the Barhis". HŚ 3.3 does not mention the detail, namely, the Adhvaryu should stand within the altar. It is also not found in the MS I.10.9.

(2) Two offerings are prescribed in the ManṣŚ I.7.2.20, in connection with the Vaiśvadeva-parvan. The HŚ is silent about this detail. In connection with the Varuna-prāghasparvan three Samiṣṭyajus-offerings are prescribed in ManṣŚ I.7.4.33. The HŚ does not mention these offerings.

(3) According to ManṣŚ I.7.5.9-10, one should burn the sacrificial grass (in the Santapanīyastī) and fetch new sacrificial grass and faggot for the Gṛhamedhīya-rite. HŚ 9.1, however, states that one should use the same sacrificial grass in the Gṛhamedhīya-rite, as has been used
in the An̄ikavatīṣṭi and in the Sāntapanyeṣṭi.

(4) In connection with the Pitrvejna Māṇḍaś I.7.6.4 prescribes that one should place the prana-tā waters towards the south-east of the Dakṣiṇā fire. The Hāś does not mention this procedure.

D) Does the Hāś follow the Māṇḍaś?

Many times, it seems that the Hāś follows the Māṇḍaś almost verbatim. It is found that the Āpastamba follows the Māṇḍaś, and there is close affinity between the Āpastamba and the Hāś. Garbe has pointed out the common passages from the Āpastamba and the Māṇḍaś and has remarked: "The close relation of the Āpastamba to the Māṇava Śrauta-Ṣūtra is shown not only by the verbal agreement of many passages, but above all by numerous peculiar expressions common to both works, but not found elsewhere."¹ What is stated by Garbe in connection with the relationship between the Māṇḍaś and the Āpastamba may be said to be true also in connection with the relationship between the Māṇḍaś and the Hāś. Many expressions have been found to be common to the Māṇḍaś and the Hāś. The following expressions are found in the two Śūtra-texts:

1) Prācīnaprajāne vaisvadevena yajeta, - Māṇḍaś I.7.1.5; Cf. Hāś 1.3

2) Tapte paṛtardohe sāyamdohe anīyā'ni kṣam karotī, - Māṇḍaś I.7.1.24; Cf. Hāś 1.19

3) same praṇī bhavataḥ, MānśiṣI.7.3.26; Cf HŚS 4.10.
4) Saktiṣu piṇḍān nidadhāti, MānśiṣI.7.6.46; Cf. HŚS 14.6.
5) Parārāgaṣṭem māriyavante, MānśiṣI.7.4.43; Cf. HŚS 16.6.
6) Yajamānāya samāvapanti patikāmāyai ca, MānśiṣI.7.7.9; Cf. HŚS 16.1.
7) prasūnāḥ pratarah, MānśiṣI.7.1.9; Cf. HŚS 1.9.

E) The reference to the procedure which has occurred previously:

Unlike the other Śrautasūtras, the Mānśś has dealt with the Cāturmāsya sacrifices before the Animal-sacrifice. Naturally therefore, the rites, which are common to both these sacrifices, are prescribed in connection with the Cāturmāsya sacrifices. Thus the procedure of the churning out of the new fire has been stated, in Mānśś I.7.1.39-47, in relation to the Vaiśvadeva-parvan. The offering of the vajīna to the quarters is referred to in Mānśś I.7.2.16, in connection with the Vaiśvadeva-parvan. And the procedure of the piling up of the uttaravedi and the formal carrying forth of the fire are prescribed with reference to the Varunprāghāsa-parvan (Cf. the Mānśś I.7.3.15-45). In many places, the procedure prescribed in connection with the New-moon and the Full-moon sacrifices has been referred to by using such impressions as siddham ā; vyā-khyātam, or samānam.
F) The duties of the sacrifier and the Hotr:

In the ManS, the duties of the sacrifier in connection with the Cāturmāṣya sacrifices have been mentioned together with the other ritual procedure of those sacrifices. They are mentioned in the HSS in a separate chapter. Thus the references to the daksinās, the observance of vow, and the other duties of the sacrifier have been mentioned in chapter VIII of the first section of the ManS. In the ManS, the duties of the Hotr in connection with the Cāturmāṣya sacrifices have been prescribed in a separate chapter (Cf. ManS V.1.3-4).

G) General style of the ManS:

In respect of the general style of the ManS, that Srautasūtra is comparable with the BaudhS. Further, it is often found that the ManS follows the injunctions laid down not only in the MS, but also in the TBr. Hence, though there is much similarity between the ManS and the HSS in the matter of their contents, the styles of these two sutra-texts are different.

7. The Hiranyakesi-Srautasūtra and the Katyāyana-Srautasūtra

The Katyāyana-Srautasūtra (KātS) belongs to the Vājasaneyī Śākhā of the White Yajurveda. Naturally, it
follows the SatBr, while laying down the injunctions in connection with the different sacrifices. As for the style of the Katêś, it is aphoristic and concise as compared with that of the SatBr, which deals in detail with the procedure of the different sacrifices. It is seen that even such Sutra-texts as the Āpśś, the Prârśś, and the HŚŚ borrow the various injunctions from the SatBr.

The fifth chapter of the Katêś prescribes the procedure for the Câturnâṣya sacrifices. While closely studying this chapter, it has been attempted here to point out certain similarities between the HŚŚ and the Katêś.

A) The Katêś and the SatBr:

It is quite understandable that the Katêś follows its own Brahmana-text (i.e. the SatBr.). Thus, in connection with the Câturnâṣya sacrifices, it is observed that the Katêś has often laid down such procedure as is not found in the HŚŚ.

(1) Katêś V.1.11-12 prescribe that the deity should be svatavant Maruts or Maruts only, in the vaisvadeva-parvan. This is based on SatBr. II.5.1.14.

(2) Following SatBr II.5.1.21, Katêś V.2.9,12 introduces the alternatives in connection with one or three Sanjâyajus-offerings in the Vaisvadeva-parvan.

(3) It is prescribed that, on the previous day, one should prepare the Kârâmbha=pots and the figures of ram
and ewe in connection with the Varunapraghāṣa-parvan (Cf. Katāśa V. 3. 2. 6; Satāś II. 5. 2. 14-15).

Instances of this kind can be multiplied, for the Katāśa belongs to the Satāś and follows the injunctions laid down in that Brāhmaṇa-text.

B) The HśS and the Katāśa

follow the Satāś:

In connection with several rites, the HśS prescribes the procedure in connection with the Satāś. Naturally, therefore, in such cases, similar procedure is found in both the HśS and the Katāśa. It is of course not possible to say whether the HśS has followed the Katāśa or vice-versa; all that one may say is that both the Sūtra-texts have followed the injunctions laid down in the Satāś. The procedure prescribed similar in these two Sūtra-texts has been pointed out below, only with reference to the Cāturmāśya sacrifices.

(1) Similar procedure for offering the remnants of the Vaiśna to the quarters in the Vaiśvadeva-parvan is prescribed in HśS V. 3. 9 and in Katāśa IV. 4. 13 (Cf. Satāś II. 4. 4. 25).

(2) In connection with the Varunapraghāṣa-parvan, HśS V. 5. 23-24 prescribes that, "One should stitch to the figures the wool of the sheep other than Edaka. But if such wool is not available, the shoots of kusa-grass
should be used." (Cf. KatSS V. 3.7-8)). The second alter-
native is definitely taken from the SatBr (II. 5.2.15).

(3) The exchange of two figures of ram and ewe in
the Varunpraghāsa-parven is referred to in HŚŚ V. 5.25
and V. 6.2.3. This injunction is found only in the
SatBr (VI. 5.2.17).

(4) In connection with the principal offering, HŚŚ
V. 6.18 directs that "One should take a figure along with
the first cutting of the āmikṣa". This is prescribed
in SarBr II. 5.2 and in KatSS V. 5.17, 19.

C) Cases where only the HŚŚ
follows the SatBr:

There are some rites where the HŚŚ directly follows
the SatBr, but these rites have not been referred to by
the KatSS. The KatSS is more concise in its form; it
is, therefore, not unlikely that the KatSS did not want
to mention the rites laid down in the SatBr. Instances
where the KatSS is silent, but the HŚŚ follows the SatBr
are given below:

(1) As regards the fruit of the Cāturmāsya sacri-
fices, HŚŚ quotes the passage from the SatBr (II. 6.3.1),
in the first sūtra of chapter 5.

(2) In connection with the Grhamedhīya-rite, HŚŚ
V. 8.10 prescribes that "One should milk cows through the
strainers”. This is found in the *SatBr* (II.5.3.4), but not referred to by the *Kātāpīśas*.

(3) According to *Hś/ S* V.8.3, 13 one should not throw the sacrificial grass into the fire in the *Sāntapanīvaṣṭi* and should use the same altar, in which the sacrificial grass has already been spread out, in the *Uphamedhīya-rite*. This is based on *SatBr* II.5.3.5.

(4) In connection with the *Uphamedhīya-rite*, *Hś/ S* V.8.17 prescribes that one should place the spoon and the ladle within the altar. This injunction occurs in *SatBr* II.5.3.6, but is not found in the *Kātāpīśas*.

(5) The procedure for the offering of the principal oblations in the *Pitryajña* has been given in detail in the *Hś/ S* (V.13.18, 35). This is prescribed in *SatBr* II.6.1, but *Kātāpīśa* V.9.3-7 does not strictly follow the *SatBr*.

D) The rites referred to
only by the *Kātāpīśas*.

In certain places it is found that the *Kātāpīśa* has introduced such rites as do not seem to have any *Brāhmaṇa* authority. Some of these rites are not found in the *Hś/ S*, while in respect of certain rites there is some difference. Few of such rites have been mentioned here:

(1) According to *Kātāpīśa* V.5.1-4, in the *Varunaprāghāsa-
parvan, one should pour the karīra mixed with samī-leaves over the two āmikṣaṇas and then place the oblations within the altar. This is not found in the SatBr. The Hśś (V.6.144), however, states that after having placed the oblations, the Adhvaryu and the Pratiprasthāṭṛ should pour the karīra and samī-leaves over the two āmikṣaṇas.

(2) It is prescribed in Kāṭśś V.6-4, 26-27, that the procedure of the Śantapāṇṭyāṣṭi is concluded with the Śamṣṭyāṣṭus-offering and the remaining rites are performed after the rite in the Ātramādhīya-rite has been partaken or early in the next morning (i.e. after the offering of the Pūrnadārvya-oblation).

(3) Kāṭśś V.6.21 lays down that there should be no prāśītra in the Ātramādhīya-rite, while Hśś V.9.9 prescribes the cutting up of the oblation for the prāśītra. This is not found in any of the Brāhmaṇa-texts.

(4) According to Kāṭśś V.7.2-3, one should offer cooked rice to Aditi together with the sacrificial cake on seven potsherds to Kṛṣṇa Maruts in the Sākamedha-parvan.

(5) The procedure for smelling the mantha in the Iḍā is set forth before that for the offering of the balls to the ancestors. This is so found in Kāṭśś V.9.10; but Hśś V.14.14 sets forth the smelling of the mantha after the procedure for offering the balls.
(6) In connection with the taking up of clarified butter in the Pitryajña, KātŚŚ V.8.26 prescribes that optionally one should take two spoonfuls of clarified butter (instead of eight) into the Ṛṇabhṛt. This is also found in ṢŚŚ V.12.6. The ṢatBr (II.6.1.137), however, refers to this procedure as the view of others and firmly prescribes that one should take eight spoonfuls of clarified butter into the Ṛṇabhṛt.

(7) In the Varunapraghāsa-parvan there is a rite in which the sacrificer's wife has to proclaim the names of her paramours. Here KātŚŚ V.5 introduces, as an alternative, a different procedure, according to which, if the sacrificer's wife feels ashamed, she lifts up a blade of grass one per paramour. This is a peculiar way of proclamation which is not referred to in any of the Brāhmaṇa-texts or the Āraṇthaustras.

E) The KātŚŚ borrows the procedure from other texts:

There are some rites prescribed in the KātŚŚ which can be traced in some texts other than the ṢatBr. In this connection it is very interesting to study the influence of other texts on the KātŚŚ. But it would require detailed study of the entire KātŚŚ. Here only some instances have been pointed out.

(1) In connection with the Vaiśvadeva-parvan it is
stated in Kātās Ś V.1.16 that it is performed on the ground sloping to the east (Cf. Hś Ś V.1.3). This injunction is found in MG I.10.7.

(2) Kātās Ś V.11.10 prescribes that "Optionally one should offer barley-gruel (to Vāyu in the SunāsIrīvya-parvan)". This is found in MG I.10.1.

(3) At the partaking of the remnants of the Vājinas in the Varunaprāghāsa-parvan, Kātās Ś V.5.24 prescribes that one should collect the remnants of the two vājinas into one pot and then all should partake of the vājina. A similar injunction occurs only in Manś Ś I.7.4.29.

F) General style of the Kātās Ś:

The Kātās Ś deals with the Cāturmāsya sacrifices before the Animal-sacrifice. Therefore, the procedure for the churning out of the new fire, the formal carrying forth of the fire, the preparation of the uttarvedi, and the taking out of the prṣadāiya have been mentioned in the Cāturmāsya sacrifices. The duties of the sacrificer in connection with the Cāturmāsya sacrifices are not prescribed in a separate chapter. The daksinās relating to different sacrifices and the vows to be observed by the sacrificer are stated in chapter 4 of the Kātās Ś. The duties of the Hotṛ are given in an ancillary text of this Śūtra (Cf. Katyāyana Hāutra Parisiṣṭa III.1-13).
8. The Hiranyakesi-Srautasutra and the Srautasutras belonging to the Rigveda

The Asvalayana-Srautasutra (AsvSS) and the Sankhya-vana-Srautasutra (SankhSS) belong to the Rigveda, and they mainly lay down the duties of the Hotṛ in connection with different sacrifices. It is, therefore, very difficult to find out any similarity between these Sutra-texts on the one hand and the HSS on the other. However, in certain cases these texts also refer to the procedure to be gone through by the officiating priests other than the Hotṛ, and by the sacrificer. Here the sections dealing with the Caturmasya sacrifices have been studied and an attempt is made to point out some peculiarities of the AsvSS and the SankhSS. AsvSS II.15-20 and SankhSS III.13-18 prescribe the Caturmasya sacrifices.

A) The AsvSS and the HSS:

As regards the duties of the Hotṛ in connection with various rites in the Caturmasya sacrifices, the AsvSS prescribes different verses from the Rigveda. But the AsvSS also seems to be conscious of the rites to be performed by the Adhvaryu, though, strictly speaking, it is not the function of the AsvSS to deal with them at any length. In such cases the similarities and the differences in the AsvSS and the HSS can be observed. Some of
such rites have been noted here.

(1) *Asvāś* II.16.10 prescribes *svatavant* Maruts in the *Vaisvadeva-parvan*, while *Hūs* V.1.15 prescribes the sacrificial cake on seven potsherds only for Maruts.

(2) In connection with the *Avabhṛtha-rite* in the *Varunaprajāsā-parvān*, *Asvāś* II.17.17 prescribes that "the *Avabhṛtha-rite* should be or should not be performed." *Hūs* V.7.8, however, prescribes the *Avabhṛtha-rite* as in the Soma-sacrifice.

(3) It is stated in *Asvāś* II.18.8 that "one should cook ample food on this night." (i.e. after the *Gṛhamedhā-yā-rite* in the *Sākamedha-parvān*). Similar injunction is found in *Hūs* V.9.14.

(4) At the *Pūrṇadarvya-offering* *Asvāś* II.18.10-12 states that "one should offer this oblation at the bellowing of a bull or at the roaring of the clouds. According to some, one should cause the *Āgniīdra* to roar, calling him the son of Brahman." (Cf. *Hūs* V.9.20-21).

(5) In connection with the *Tryambaka-rite*, *Asvāś* II.19.37 states that "one should perform the rites as prescribed in the texts of the *Aḍhvaryu"."
B) The duties of the sacrificer referred to by the Āśvāṣa:

In connection with certain rites, the Āśvāṣa prescribes the duties of the sacrificer. Thus, in connection with the Vaiśvadeva-parvan, it is said in Āśvāṣa II.16.21 that the sacrificer should partake of his portion of the vājina. Different vows to be observed by the sacrificer during the intervals between the two parvans of the Cāturāṃśya sacrifices have also been given in Āśvāṣa II.16.23-25.

C) Peculiar features of the Āśvāṣa:

The way of stating the time of intervals between the two parvans of the Cāturāṃśya sacrifices is very peculiar in the Āśvāṣa. The Āśvāṣa is generally silent as to when the Cāturāṃśya sacrifices should be commenced. But Āśvāṣa II.17.1 prescribes that one should commence the Varunapragāha-parvan on the fifth Full-moon day (from that on which the Vaiśvadeva-parvan was performed.) Thus there is to be an interval of four months between these two parvans. Āśvāṣa II.17.18 prescribes that the Animal-sacrifice is to be performed two months after the Varunapragāha-parvan and then (in II.18.1) prescribes that the Sakamedha-parvan is to be performed two months after the Animal-sacrifice. In connection with the time for

---

1. पञ्चम्या परोपकारो दश्यतप्यासोः
performing the \textit{\textsc{sunesirIya-parvan}, AsvSS II.20.1-2} prescribes that "it is to be performed on the fifth Full-moon day (from that on which the \textit{sakamedha-parvan} was performed) or even before that time, according to one's convenience."\(^1\)

A peculiar Animal-sacrifice is prescribed in the \textit{AsvSS} (II.17-18) to be performed after the \textit{Varunapragh\=asa-parvan}.\(^2\) According to Narayana, the commentator, this Animal-sacrifice is related to the \textit{Caturm\=asya} sacrifices. He further says that here the \textit{Sutrak\=ara} is not stating the time for the \textit{Nirudhapasa}. Hence one should perform a separate Animal-sacrifice (\textit{Nirudhapasa}) at the proper time.\(^3\)

D) The \textit{\textsc{sankhSS} and the H\=Ss}:

Like the \textit{AsvSS}, the \textit{\textsc{sankhSS}} mainly lays down the duties of the \textit{hotra}. But this \textit{sutra}-text also refers to some rites dealt with in the \textit{H\=Ss} and therefore certain similarities are found in these two \textit{\textsc{grautas\=utras}}.

(1) In connection with the \textit{Avabhrtha-rite} in the \textit{Varunapragh\=asa-parvan}, \textit{\textsc{sankhSS}} III.14.19 prescribes that one should take the scrapings of the \textit{\textsc{amiksa}} for \textit{Varuna}.\(^4\) Similar injunction is found in \textit{H\=Ss} V.7.7.\(^5\)

---

\(^1\) \textit{\textsc{AsvSS}} I.20.1-2.
\(^2\) \textit{\textsc{AsvSS}} II.17-18.
\(^3\) \textit{\textsc{AsvSS}} II.19.
\(^4\) \textit{\textsc{Arthasastra of Panini}}.
\(^5\) \textit{\textsc{Arthasastra of Panini}}.
(2) As for the time for the performance of the three āstis in the Sākamedha-parvan, the Śāṅkhīś (III.15. 3, 5, 7) states that the āsti for anīkavant Agni is performed in the morning, that for Sāntapana Maruts at midday, and that for grhamādhiin Maruts in the evening (Cf. HŚŚ V.8.2-3,5).

(3) According to Śāṅkhīś III.17.10-11, after having concluded the Tryambaka-rite, one should offer cooked rice to Mitra or to Aditi. HŚŚ V.16-10, however, prescribes the offering of cooked rice to Aditi only.

(4) Śāṅkhīś III.16-16 prescribes that one should perform the Pitṛyajña in an enclosed place towards the south of the Anvāharyapacana fire.2 According to HŚŚ V.11.2, it should be performed towards the south-east of the Dakṣiṇa fire.

E) The duties of the sacrificer

The duties of the sacrificer relating to the different sacrifices have not been prescribed in a separate chapter in the Śāṅkhīś, but the relevant duties have been mentioned together with the procedure of the different sacrifices. Thus, in connection with the Cāturmāsya sacrifices, different deśinas to be given away by the sacrificer are stated in Śāṅkhīś III.13-16.

1. अदिति वा ।
2. दक्षिणाय अयं तत्परिश्र्ये।
In connection with the Vaiśvadeva-parvan, Śāṅkhśī III.13.24 prescribes as daksīna a male calf first born to a cow. Similar daksīna is mentioned in the Hīs (VI.8). In connection with the Varunaprāghāsa-parvan, Śāṅkhśī III.14.17 prescribes as daksīna a couple of cow and bull, while Hīs VI.8 mentions a milch cow as the daksīna. In connection with the daksīnas in the Śunāsīrīya-parvan also, the Śāṅkhśī (III.18.8-10) is comparable with the Hīs(VI.8). The different vows to be observed by the sacrificer during the intervals between the two parvans have been mentioned in Śāṅkhśī III.13.30.

As for the commencement of the Cāturmāṣya sacrifices, the Śāṅkhśī (III.13.1-2) explicitly prescribes that the commencement of the procedure of the Cāturmāṣya sacrifices should be made either on the Full-moon day of Phālguna or on the Full-moon day of Caitra. Then it is stated that, four months after the previous parvan, the sacrificer should perform the subsequent parvan. But as regards the time for the performance of the Śunāsīrīya-parvan, Śāṅkhśī III.18.17-18 prescribes that one should perform this parvan immediately after the Śakamedha-parvan, or that one should perform it on the Full-moon day of Māgha.

1. "शक्मेदेय:परवानां यज्ञः जनासिर्याः। तद्यथा।।"

The meaning of the word is given by the commentator, Ānartīya, as:

"शस्मिनेव विष्णुः।"
9. A note on the Lātyāyana-Śrautasūtra

The Lātyāyana-Śrautasūtra (LātŚŚ) belongs to the Kauṭumā-Sākha of the Śāmaveda. Naturally, therefore, that text deals mainly with the duties of the Udgātṛ and his assistants. The text incidentally refers also to the duties of the Brahman in various sacrifices. The LātŚŚ (V.1.1 - V.3-14) prescribes the duties of the Brahman in connection with the Cāturmāṣya sacrifices. According to LātŚŚ V.4.23, the Cāturmāṣya sacrifices are included in the Hāvīs-Sacrifices. As the style and the purpose of this śūtra-text are altogether different from those of the HŚŚ, there is no question of comparing these śūtra-texts with each other. However, the rites, which are peculiar to the LātŚŚ, are noted below:

A) Some rites referred to by the LātŚŚ:

In connection with the Varunprāghāsa-parvan, it is stated in LātŚŚ V.1.3, that the Brahman should proceed while the two fires are being carried forth. Further, it is stated in V.1.4, that, when the Adhvaryu addresses the Brahman with the words: "O Brahman, do you draw a line by means of the wooden-sword", the Brahman should go forth digging of the earth, from the Āhavaniya fire-place up to the southern buttock of the northern altar,
by means of the wooden sword. But this address is not to be found in any of the śrautasūtras. Again the next sūtra prescribes that, if there is one altar, the Brahman should draw a line in the middle portion of the altar. Incidentally, is it to be inferred from this that, according to the Lātās, there should be only one altar in the Varunāpraghāsa-parvan?

In connection with the first day of the Śākamedha-parvan it is prescribed that one should eat ample rice cooked in milk in the śrāmedhiya-rite. Lātās V.1.12 mentions that the Brahman should say to the sacrificer, "Do you have ample food cooked. Say to all relatives, 'Do you eat to your heart's content, do you adorn yourselves'. Let the calves remain with their mothers."

****

1. अद्ध्यात्तमेवेद ब्राह्मण अङ्कोद्वेर धृतिरोपमाणामृतिः स्मेतेविनक्षियवतः पापकृपात्योगार्यमा वेदेदिन्तादन्ततां कर्मांनादावेदि।

2. महादेशक वेदि।


4. शनमानं ब्राह्मण 'प्रमूलमम कार्यं धृतिरं बलं कृतं मक्केलयमाघातान्त्र दृष्टिः कत्सामान्यं मार्तूर्मि। सह ब्राह्मेत।
CHAPTER V

The Śrautasūtra and the Prayoga.
(1) The reference to the

Pravarga-element in the Sūtra-Text

Various kinds of sacrifices are prescribed in the Brahmana-literature, and it often happens that, without the knowledge of these sacrifices, one is unable to understand properly these Vedic texts. Indeed, in this connection, it is aptly observed: "A study of the institution of Vedic sacrifices is, therefore, very essential for a proper understanding and estimate of Vedic literature, religion and philosophy, and culture." The Ārauta-sttras have systematically dealt with the various sacrifices, and hence a close study of these Sūtra-texts needs to be made.

Generally, a particular Ārautastra is seen to follow the injunctions laid down in the Brahmana of the Vedic sakha to which that Ārautastra belongs. The Taittirīya Sākhā of the Black Yajurveda has six Ārautastras, namely, the Baudhās, the Bhaṭas, the Āpsas, the Ṣṛṣas, the Vaikhās, and the Vādhuḷas. The Ṣṛṣas, naturally, follows the Brahmana of that Sākhā. However, from a close study of this Sūtra-text it is seen that it, sometimes, follows the injunctions prescribed in other recessions of the

---

Yajurveda as well. Here an attempt is made to point out the relation of this śūtra-text to the Prayoga by means of a close study only of chapter ⅝ of the Hṣṣ.

A) The hints about the sequence of the procedure:

Though it is suggested that "Some sort of Prayoga must have been in vague even before the composition of the Śrautasūtra proper", it seems improbable that the present Śutrakāra had, before him, any Prayoga-text at the time of the composition of this śūtra. Can it be, however, said that the Śutrakāra is aware of the Prayoga of the Cāturmāsya sacrifices, when he uses the similar word in V.18.5? It is, however, often seen that the Śutrakāra gives hints about the sequence of the ritual procedure. He does it by using such words as kāle, āvirta, and prabhṛti, by introducing the gerund forms of different roots, and by employing the locative absolute constructions.

1) To indicate the procedure to be gone through up to the arrangement of the utensils, the expression pātrasaṃsādanakāle is used three times in chapter ⅝ of the Hṣṣ (1.12; 4.21; 11.2).

2) Similarly to indicate the procedure up to the

3. पुनः प्रशोपस्मार्ततुमा स्थानाम्
4. See: The Index at the end of chapter 1 of this thesis.
pouring out of the oblation-material, the expression nirvapansakāle is used four times; (14; 5.2; 8.9; 11.14).

(3) While referring to the procedure up to the removing of the husks from the paddy as prescribed in the New-moon and the Full-moon sacrifices, the Śūtrakāra uses the locative absolute construction twice (1.17; 11.19).

(4) The procedure up to the putting of the enclosing sticks on the fire is suggested by the use of locative absolute construction (3.2; 7.4).

(5) To point out the various rites to be gone through up to the one in connection with the oblation to Indra-agni in the Varunapraghāsa-parvan, the Śūtrakāra uses the locative absolute construction as aindragnaparyantesu (5.7; 5.11; 5.23).

(6) The Śūtrakāra uses the gerund forms and states a chain of various rites. For example, he lays down that, after having carried forth the fire in the Vaisvadeva-parvan, the Adhvaryu should put the wool cut out from the place between the two horns of a goat into the fire-place, deposit the fire on that wool, and add fuel to the fire (Cf. 1.5-7).

(7) In connection with the Upahamedhiya-rite, the Śūtrakāra lays down the order of the rites as : The Adhvaryu should add fuel to the sacred fires, prepare the vedas, strew drabha-blades round the fires, wash his hands,
spread out the ulapa-grass, and arrange the utensils (8.7).

The order of different rites has been laid down in the Sūtras 8.17 and 12.7 in a similar way.

B) Reference to the formulas prescribed previously:

The formulas, which are employed in connection with the different rites in the New-moon and the Full-moon sacrifices have not been repeated by the Sītrakāra in the subsequent sacrifices. They, however, are indicated by using a peculiar expression, which suggests the relevant procedure to which these formulas are connected. As for example, the formula employed for dividing the oblation-material is referred to in chapter 5 of Ṣūtras as vibhāgamantrena in Sūtras 1.17; 2.1; 11.19; 12.13. Similarly the formula employed for arranging the first pot-sherd is referred to as prathamena kapālamantrena in Sūtra 11.20. To indicate the formula for putting the oblation over the fire, the Sītrakāra uses the expression adhīśrayenamantrena in Sūtra 11.21.

C) Reference to the procedure prescribed previously:

The Cāturmāśya sacrifices are dealt with in the Ṣūtras after the New-moon and the Full-moon sacrifices and the animal-sacrifice. It is, therefore, quite understandable that the Sītrakāra has not repeated the procedure, which
is common to those sacrifices and the Cāturmāsya sacrifices. The procedure for the carrying forth of the fire (1.5) and for the churning out of the new fire (2.9; 6.6), which has been prescribed in connection with the Animal-sacrifice, is referred to in the Cāturmāsya sacrifices by using the word āvṛtā. Certain procedures, prescribed for the New-moon and the Full-moon sacrifices, are also extended to the Cāturmāsya sacrifices by means of the use of the term āvṛtā (1.18; 4.20; 5.9; 12.13). The words kalpa, vathā, vathāpurastāt are also used for a similar purpose.

It is, however, strange that the word kalpa is used in Śūtra 7.8 to suggest the procedure for the Avabhrtha-rite in the Varunpraghāsa-parvan as prescribed in the Soma-sacrifice. The procedure for the Avabhrtha-rite is prescribed in chapter IX.5 of the Ās, and, so the expression avabhrthena kalpe vyākhyātah is not quite appropriate. Similarly, it is seen that the Śūtrakāra unnecessarily prescribes the detailed procedure in connection with the offerings of the oblations in the Pitṛyajña. The procedure for cutting the portion from the oblations is prescribed in 13.18-19 and it is also suggested by using the word kalpa in Śūtras 13.25, and 13.34. Yet the Śūtrakāra has mentioned the detailed

1. See: The Index ef at the end of chapter I of this Thesis.
2. It can, here, be said that the Śūtrakāra in referring to the portion of the Śūtra-text which he has composed later on, following his predecessors.
procedure for offering the oblation in 13.26-33.

Thus it becomes clear that the Sūtrakāra was always conscious of the sequence of the procedure for different rites at the time of composition of the Sūtras dealing with the Cāturmāsya sacrifices. It is here only concluded that presumably the Sūtrakāra was following the Prayoga-tradition which was prevalent in his own times.

2. The Hiranyakesī-Srautasūtra and the Prayoga by Mahādeva Somayājin

A critical text of Chapter 5 of the HSS and the text of Prayoga of the Cāturmāsya sacrifices by Mahādeva Somayājin have been given in chapters I and II of this thesis. An attempt is here made to compare these two texts and find out whether Mahādeva Somayājin has followed the Sūtra-text faithfully or not. As suggested above the Sūtrakāra may have followed certain specific Prayoga-tradition known to him, but the text representing it is now not available. The Sūtrakāra has, many times, given indications regarding the sequence of the procedure, and, on the basis of these indications, the Prayogakāra has set forth the detailed procedure of the sacrifice. Incidentally, one may note, in this connection, that "A comparative study of the different Prayogas in relation to the corresponding Srautasūtras, on the one hand, and the other Prayogas belonging to same school on the
other, is an important but a vast subject, which depends independent treatment." A Prayoga of the Cāturāmsya sacrifices by Mahādeva Somayājin is definitely later than the HSS, because, at the beginning of his Prayoga, he states that the procedure of the Cāturāmsya sacrifices to be performed within one year has been clearly dealt with in the Sūtra, and because he refers to the Śītrakāra as Ācārya. For the sake of the convenience of the officiating priests and the sacrificers, Mahādeva Somayājin has given the detailed procedure of different rites in the Cāturāmsya sacrifices, which has not been clearly prescribed in the HSS.

A) Extension of the procedure:

Mahādeva Somayājin has extended the procedure, which has been prescribed briefly by the HSS. The three Iśtis in connection with the Sākamedha-parvan are referred to in Sūtras 8.2-5; but the Prayoga gives the detailed procedure of these Iśtis on the basis of that of the Full-moon sacrifice. Similarly the Prayoga prescribes the procedure of the kṛidinīśṭi and the Ādityeṣṭi. In connection with the Ādityeṣṭi it is prescribed in the HSS (16.10) that the rice for Aditi is to be cooked in clarified butter. Therefore the Prayoga enjoins the carrying forth of the pranītā full of clarified butter and mentions the relevant

2. तेना संवत्सरिनः प्रोचागः सूत्रे (हिमरी ५.१५-१४) स्थितः।
3. फुलां फुलं च सादस्तिः (४५५) वित्याचार्यबन्धनः।
mantras with due modifications. The Prayoga, again, gives the detailed procedure for the carrying forth of the fire (Cf. HŚŚ 1.5; 4.18) and of the churning out of the new fire (Cf. 2.9) which is briefly referred to by the HŚŚ. The Prayoga, also, gives the relevant mantras in modified form in connection with the two altars in the Varunapraghāṣa-parvan. Sūtra 4.17 refers to the piling up of the uttaravedi in the Varunapraghāṣa-parvan but the Prayoga gives the procedure of it in detail as prescribed in chapter 14 of the HŚŚ. At the time arranging of the potsherds for baking the figures of ram and ewe in the Varunapraghāṣa-parvan, the Prayoga states minute details and prescribes that they are so arranged that a figure touches all the potsherds. ¹

B) The Additional procedure:

Certain details about some rites are not prescribed in the Sūtra-texts; but, at the time of the performance of a sacrifice, one has to take into consideration the particular procedure. Such details have been given in the Prayoga. For example it is stated in HŚŚ 1.20 that the Adhvaryu should place the vājina on the rubbish-heap. The Prayoga, therefore, enjoins that the Adhvaryu should ceremonially prepare the rubbish-heap together with the altar and fetch the sacrificial grass for being spread out on the rubbish-heap. At the time of procuring the

¹. For the proper understanding the diagrams have been given on p. 310.
clarified butter and curds, the Prayoga prescribes the relevant mantras with due modifications. Rites such as the spreading out of the sacrificial grass within the altar and on the rubbish-heap, the reciting of the mantras over the oblations (by the sacrificer), the invocation of Ida, the Patnisamyāja-offerings and the dismantalling of the potsherds are prescribed in the Prayoga. Following HSS 12.4, the Prayoga prescribes that the sacrificer's wife should gaze at the clarified butter, sitting in the house itself; but it further adds that, when she is so gazing at the clarified butter, one should not pass between the sanctuary of the sacred fires and herself.

C) Mahādeva Somayājin comments
on certain Śūtras:

Mahādeva Somayājin has many times quoted portions of some Śūtras from chapter 5 of the HSS and has commented upon them. Some such portions together with his comments have been reproduced here:

<table>
<thead>
<tr>
<th>Portion of the Śūtra from chapter 5 of the HSS</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>प्राप्तं बहुंः (१०१)</td>
<td>पुष्प्यं चिन्तनप्रसूतं वा ।</td>
</tr>
<tr>
<td>सहपुरोताम्यं (१०१७)</td>
<td>पुरोवत्रे सह पिनिःचित ।</td>
</tr>
<tr>
<td>वषःकुटे विनिियमाया सुहोति (२०७)</td>
<td>वषःकुटे विनिियन्त्र स्वस्यं सुहोति ।</td>
</tr>
<tr>
<td>वासिनोदेशेन (१०१)</td>
<td>वासिनोदेशेन ।</td>
</tr>
</tbody>
</table>
उग्रोद स्मुति (१०.१५)
शैलेन सुरेण (२.१७)
वपति स्मृति सर्व वा वापस्ते (१.०४)
प्रेषाण्युदेशेन (२.०३)
स्त्रीविषयमानि (१.०२)
पुन्थ्यक्षानि (२.०२)
प्रेषायमात्या (१.०३)

विपरायस्तो (२.०५)
प्रूतान्त्रौ गोपिनु निवृत्ति गाक्ति पोषे मन्ये (४.०९)
इविन्दना महत्त्व (१.००)

धानास्थि क्याेमू (२.०२)
अनुपद्ध्वमा नरः सार्वेते (२.१२)

क्षताका स्थां नम्न्य कराति (१०.२५)
इविसंग्रहण्यु सिद्धम (११.८५)
जन्तु पितरो जन्तुस्वत्वेऽद्वै निफळा (१५.४)

महाभाषास्नान्ति (४.०१)
आज्ञानि विपरहरान्ति (४.०२)
सा विपरीतास्व (५.०५)

आदि करोत्तित्वस्यः ।
लाभुण्डकेन सुरेण ।
स्मृति तु वपत्ति तदश्चार्थिरितक्ष्यानि
तु कर्मस्य । सर्वेऽ वा कर्मस्य ।
प्रेषाण्युदेशेन ।
वोजिन स्मृति वा करोत्त्वस्यः
प्रेषायमात्यानि गृहपूरणस्य वेदार्थं करोति ।
प्रेषायमात्यानि गृहपूरणस्य तथा तदार्थन्ते ।
प्रेषायमात्यानि गृहपूरणस्य तथा तदार्थन्ते ।
ब्रह्मा गान्त्यो गान्त्यो तथा तदार्थन्ते ।
अन्यायाभ्यस्य यथानुरोधेन गोष्टम् अन्यायायतः ।
धाना-महत्त्वार्थम् महत्त्वार्थम् अपराधित्वस्यः ।
धाना-महत्त्वार्थम् महत्त्वार्थम् अपराधित्वस्यः ।
क्षताका तेन गुव्यमित्वा अव्यामकते अपविव्यायद्वितीयार्यः
नरः सर्व तथा करोति ।
क्षताका तेन गुव्यमित्वा अव्यामकते अपविव्यायद्वितीयार्यः
नरः सर्व तथा करोति ।
D) Different order of the rites mentioned by Mahādeva Somayājin:

Thd Śūtrakāra lays down the detailed procedure of the sacrifice, but it is seen that he has not maintained the proper order of certain rites. On the other hand it is the function of the Pravoga to give the details of the procedure in the proper order. And, therefore, at many places it is found that the Prayogakāra has corrected the order of the rites prescribed in the Hūga. It is, however, very difficult to find out the authority following whom the Prayogakāra has given the order of the rites. A reference is made below to places where Mahādeva Somayājin has followed an order of rites different from one mentioned in the Hūga.

(1) In connection with the Vaisvadeva-parvan the Pravoga directs that the Adhvaryu should arrange a potsherd for a cake intended for Dyāvāprthivī, collect the flour into a pan, add water to it, and then separate a portion for Pūşan from that dough. He should then put the portion for Pūşan into the vessel, place the cake for Maruts on seven potsherds, add the evening-milking to the hot morning-milking, and place a cake on one potsherd. Different order of these rites has been given in Śūtras 1.17-19.
(2) It is laid down in the Prayoga that, at the time of the placing of the oblations within the altar, the Adhvaryu should place the Vājina on the rubbish-heap; but Hēs 1.20 gives the different order of this rite (Cf. also 2.8).

(3) In connection with the Varunpraghaśa-parvan, the Adhvaryu is enjoined to put a figure of ram on the potsherds, the sacrificer and his wife are enjoined to prepare the Karambha-pots, and then both the Adhvaryu and the Pratiprastṛ are enjoined to add the evening-milking. Thereafter the Adhvaryu is enjoined to place a cake for Ka on one potsherd. The order of these rites is found different in Śūtras 5.9-14.

There are some other places where the Prayogakāra has changed the order of the rites on the strength of other śūtra-texts like those of B Bharadvaja and Āpastamba. The following are some such instances:

(1) Thus, following ĀpsŚ VIII.2.9-11, the Prayoga directs that, at the time of the taking down of the oblations from the fire in the Vaiśvedeva-parvan, the Adhvaryu should take down the āmiksa, separate the vājina, and pour some portion of the vājina over the āmiksa. He should then place the oblations within the altar and the vājina on the rubbish-heap. This order is also given in HēsŚ VIII.2.17. (Cf. Hēs 1.20).
(2) In connection with the Varunapraghāśa-parvan, the Prayoga directs that the Adhvaryu and the Pratiprasthāṭr should pour the karīra and the śami-leaves over the respective āmiśas before placing the oblations within the altar. The Prayogakāra has, here, followed Āpśś VIII.6.13-14 and Bharśś VIII.8.3-10, and has rejected Hśś 6.1-4.

(3) Following Bharśś VIII.8.15, the Prayoga mentions both the alternatives regarding the churning out of the fire in Varunapraghāśa-parvan. But according to Hśś 6.6, both the Adhvaryu and the Pratiprasthāṭr go through the rite of churning out of the new fire.

(4) If, at the offering of the Purṇadarvya-oblation, a bull has not produced a sound, the Adhvaryu asks the Brahman to give permission. Thereupon the latter utters words: "Do thou offer". These words have not been given by Hśś 9.21; but the Prayogakāra has, here, followed Āpśś VIII.11.20 or Bharśś VIII.14.8.

5) Reference to the alternative procedure:

It is seen many times, that Mahādeva Somayājin has accepted one specific alternative from the two prescribed in the Hśś. Hence at the time of the offering of the oblations of clarified butter over the cake on one potsherd, the Prayoga gives the first set of formulas and does not refer to the other (Cf. śītras 2.17; 7.2; 10.7).
In connection with the Gṛhamedhīya-rite, the Prayoga prescribes that the Adhvaryu should release all the calves in the house of the sacrificer, without reciting any formula. This direction is based on Bṛhārs VIII.12.9. It may be noted that the Prayoga has not referred to the other alternative prescribed in HSS 8.4.

The Prayogakāra is normally expected to accept only one alternative, where the Sūtrakāra has mentioned different alternatives, and to give the details of the procedure accordingly. But Mahādeva Somayājin has referred to the various alternatives as mentioned in the HSS, and has thus failed properly to guide the officiating priests in connection with a particular procedure. Thus in connection with the pouring out of the oblation-material in the Varunpraghāsa-parvan, the Prayoga states that the Adhvaryu should pour out barley for all the oblations or only for preparing the figures of the ram and the ewe (Cf. HSS 5.5). Similarly the Prayoga has laid down the procedure for the offering of the sacrificial cake or clarified butter to pītraṁant soma (Cf. Sūtra 11.16). So too the procedure for the offering of the mantha for Yama has been mentioned in the Prayoga, which is prescribed in the HSS as an alternative procedure (Cf. 11.17).

F) The views of "Some":

Some times Mahādeva Somayājin has quoted the views
of "Some", but these views cannot be traced back to any Vedic text. Presumably, in such cases, the Prayogakāra has referred to the views which were prevalent in his times. It is found that, at some places, the Prayogakāra has criticised these views.

(1) In connection with the uttering of the names of the paramours by the sacrificer's wife in the Varuna-pragāha-parvan, the Prayoga states that, according to some, the utterance of the names of the paramours is itself an expiation-rite, while, according to others, one has to perform certain expiation-rite at the conclusion of the sacrifice.

(2) Similarly the Prayoga has mentioned the view of some in connection with the throwing away of the husks in the Mahāvis-sacrifice; but here the Prayogakāra has not accepted this view.

(3) In the Pitṛyajña the ulapa-grass is to be strewn, beginning from the Gārhapatya fire-place. But according to some, it should be strewn beginning from the Dakṣiṇa fire-place. This view of some has not been accepted by Mahādeva Somayājin.

Sometimes the Prayogakāra refers to the different views, but he does not criticise them. This would perhaps indicate that he wanted to accept these views, though they had no authority. As for example, few instances have been noted here: -
(1) At the time of adding fuel to the sacred fires in the Pitryajña, the Prayoga refers to the view of some, according to which, the Adhvaryu should recite the Vyāhṛtis. This view seems to be acceptable to Mahādeva Somayājin.

(2) According to some, the sacrifice should follow the prastara being placed within the altar in the Pitryajña. This view is not criticised by Mahādeva Somayājin.

(3) The Prayoga refers to the view of some, according to which, the Adhvaryu should first take down the parched barley-grains into some other pot. This view may have been accepted by the Prayogakāra.

While following the HSS, Mahādeva Somayājin has, many times, introduced the procedure of some rites, which is not mentioned in the HSS. It may be thus inferred from the various instances quoted above that Mahādeva Somayājin has not followed the HSS very strictly. He has taken considerable liberty to refer to the different views and to introduce the procedure which was in vague in his times. Still his Prayoga definitely serves as a useful guide to the officiating priests at the time of actual performance of the sacrifice.
3. **The Prayoga by Gopinātha and the Prayoga by Mahādeva Somayājin**

The importance of the **Prayoga** can be properly comprehended by means of a comparison between the **Śrāta-sūtra** on one hand and the **Prayoga** by Mahādeva Somayājin on the other. But it has been noticed that there are more than one **Prayogas** of the Cāturmāsya sacrifices according to the **HśS**, composed by different authors. In the present context a **Prayoga** called Cāturmāsyaprayogendra by Gopinātha, a well-known commentator of the **HśS**, has been studied, and an attempt is made to compare this **Prayoga** with that of Mahādeva Somayājin. Certain peculiarities of Gopinātha’s **Prayoga** are also specially pointed out here. In this **Prayoga**, Gopināth, manytimes, refers to the *sūtras* from chapter *v* of the **HśS** and comments upon them. Therefore this **Prayoga** is regarded also as a commentary on chapter *v* of the **HśS**. While referring to the views of older Prayogakāras, Gopinātha has referred to the views of Mahādeva Somayājin, without mentioning his name. Sometimes he accepts those views, and sometimes not. Therefore a close comparison of these two **Prayogas** is here attempted, so that their importance may be adequately appreciated.

---

1. This **Prayoga** is not yet published; a manuscript of this **Prayoga**, designated **ṛṣ**, is used for the present study. This manuscript is described in the introduction to chapter I of this thesis.
A) Reference to the views of Kecit:

More than thirty places are found in Gopinātha's Prayoga, where the author has used the word Kecit to indicate the different ways of performing a particular rite. It is seen that many views given by Gopinātha as of Kecit can be traced in the Prayoga by Mahādeva Somayājīn. But when both these Prayogakāras use the word Kecit to indicate different alternatives for performing a particular rite, it is to be understood that they had before them certain other Prayoga-tradition. Some such instances from both these Prayogas are noted below:

1. "Some teachers say that if the bell does not produce a sound (at the Pūrṇadarvya-offering), there should be no daksinā."

2. "According to some, there should be the recitation of the verses (by the sacrificer), when the prastara is placed (within the altar in the Pīṭrāyāna)."

3. "Some teachers say that one should follow the procedure beginning with the shaking (of the skin as prescribed before)."

4. "Some teachers say that (in the Pīṭrāyāna) there

1. Cf. Mahādeva Somayājīn's Prayoga reproduced in the second chapter of this thesis: See supra p.13; Gopinātha: - यदा न भूमात तास्मन सह दशिणा नास्तित्वं केकित्.

2. Ibid, p.2; Gopinātha: - प्रस्तारामूल-शं क्षिप्यामिति केकित्.

3. Ibid, p.2; Gopinātha: - दस्तीक अक्षुन्नवदविखिता पिनादिति केकित्.
should be the strewing of Ulapa-grass from only the Dakṣiṇa fire-place. But this view has been refuted both by Gopinātha and Mahādeva Somayājin. ¹

Similarly there are other cases also where these two Prayogakāras refer to the views of their predecessors.

B) Critising the views of Mahādeva Somayājin:

Gopinātha has also referred to the views of his predecessors with the words Pracinaprayogakāras and has sometimes criticised these views. Some of these are traceable in the Prayoga by Mahādeva Somayājin. Therefore, there can hardly be any doubt that Gopinātha had before him the Prayoga by Mahādeva Somayājin. It would be clear from the illustrations that Gopinātha has rightly pointed out the deficiencies of the Pracinaprayogakāras.

(1) In connection with the fetching of the sacrificial grass in the Vaiśvadeva-parvan, Gopinātha has stated the different formulas with due modifications. According to Gopinātha, there should be no modification in the formula uttāntarikṣam prehi; but according to Mahādeva Somayājin, the same formula is modified as uttāntarikṣam pretam.² Here Gopinātha has properly criticised

¹. Ibid. p. 245: गोपिनाथस् - दशिनाः । अय्यालमिनामयाम्येऽन्याया नीतिस्ततगुति केवलः । लक्ष्मिनारायणस्तम्।
². See supra p. 142.
the view of Mahādeva Somayājin referring to his Kesic. 1

(2) In connection with the Varunpraghaśa-parvan, Mahādeva Somayājin states that "The pratiprasthātī causes the sacrificer's wife to recite the verse pragha- syēn ..., while bringing her to the east." 2 But this view has been refuted by Gopānātha 3 quoting the authority of the Hīṣ (V.6.11).

(3) In the Avahṛtha-rite, before offering the Śviṣṭkṛt-offering the Adhvarya offers the Naristā-oblation. This is the view of Mahādeva Somayājin, 4 but it has been set aside by Gopānātha. 5

(4) In connection with Gphamedhiya-rite, Mahādeva Somayājin states that "The Adhvarya places the Vidurtis, without reciting any formula." 6 This view is referred to by Gopānātha using the word kesic, with the note that there is no authority for this view. 7

---

1. See supra p. 220.
2. See: supra p. 231.
4. See: supra p. 299.
5. See: supra p. 237.
(5) Mahādeva Somayājin prescribes the relevant formula ending with svāhā-utterance for putting a cake into rat’s hole, in the Tryambaka-rite. But according to Gopinātha, one should not make svāhā-utterance at the end of this formula, because the offering is not enjoined.

C) Gopinātha’s adherence to the H Ś S:

From a close study of Gopinātha’s Pravoga, it is found that he strictly adheres to the H Ś S, and that, following the exact significance of the sūtras, he states the sequence of the different rites. Mahādeva Somayājin, on the other hand, does not seem to follow the H Ś S very strictly and many times prescribes a different procedure as laid down in other śrautasūtras. It is, indeed, strange that Mahādeva Somayājin should not follow the H Ś S, when he was composing the Pravoga of the Cāturnāsya sacrifices according to that śrautasūtra. It may be inferred that he was influenced by other traditions, which can be traced in other śrautasūtras. This may also be the reason as to why there are more than one Pravoga of the Cāturnāsya sacrifices according to the H Ś S. The following are some of the instances where Gopinātha strictly follows the śūtra:

(1) In connection with arranging the potsherds in the Vaiśvadeva-parvan, Gopinātha states that “The Adhvaryu

---

2. वृन्द क्रीष्ठु स्मारकार कुर्मन्तत्तन्न ज्योतिषिकद्नाभावात्।
should arrange seven potsherds for Maruts, do the morning-milking, add the evening-milking into the hot morning-milking, and arrange one potsherd for Dyāvāppthivī. But Mahādeva Somayājin prescribes the adding of the evening-milking into the hot morning-milking at the time of taking down the oblations from the fire.

(2) According to Gopinātha, the Adhvaryu places the relevant oblations within the northern altar in the Varunaprāghasaparvan, and the Pratiprasthātṛ within the southern altar. Then they exchange the figures of ram and ewe and pour karīra-fruits and sami-leaves in front of the two figures. Here Gopānātha strictly follows sūtras 6.2-4; while Mahādeva Somayājin seems to adopt a different sequence of this procedure.

(3) In connection with the proceeding for the Āvabhṛtha-rite in the Varunaprāghasaparvan, Gopinātha states that "all should proceed to the Cātvāla, without reciting any formula" and here he quotes the authority of the sūtra 7.10. Mahādeva Somayājin, on the other hand, prescribes the formula urum rājā ... for proceeding to the Cātvāla.

1. गोपिनाथ: - मात्रकृत्य सप्त ब्राह्मण न्यैन्द्रिय-स्तुतियां प्रातःकाले देह्यति । तदनुपाते सामेषां तुम्भिं सत्त्वनान्यति । सतौ धातापृष्ठिप्रतियोगायतुम्भिं सत्त्वनां।
2. See supra p. 166.
4. तुम्भिदेवता बालवार्ता पनि । तुम्भिदेवता परीत्त्वेतृति सुभावत।
5. See supra p. 228.
D) **Additional procedure prescribed by Gopīnātha:**

Gopīnātha has elaborately dealt with the procedure of the Cāturmāsya sacrifices. Hence, in many places, additional procedure is found in his Prayoga; this is not mentioned by Mahādeva gomayūjin. At such places Gopīnātha follows the other śrautaśūtra or refers to the old traditions, with the word $\textit{Kecit}$. For example:

1. **HSŚ V.1.16**, prescribes that "Some teachers mention, together (with other oblations), a cake on eight potsherds to be offered to Savitṛ in the subsequent parvans." Following this sūTRA-injunction, Gopīnātha has mentioned the relevant procedure in the Varunpraghāsa-parvan, if a cake is to be baked on eight porsnerds. According to Gopīnātha this oblation is an additional oblation in the Varunpraghāsa-parvan after the oblation for Ka.

2. Before offering the Anūyājas in the Varunpraghāsa-parvan, the Ādhvarya asks the Brahman for permission. Here Gopīnātha states that the Pratiprasthātṛ also asks the Brāhman for similar permission and quotes the authority of the HSŚ (V.4.9).

---

1. ब्रह्माम-श्रवणकाले प्रतिप्रस्थात्तांपि ब्रह्मम् प्रस्थात्तां श्रवणं जिति ब्रह्माम-श्रवणं कर्मयस्।
(3) In connection with the carrying forth of the fire in the Pitṛyajña, Gopinātha mentions the different views of the older authorities. He also mentions some such views in connection with the offering of the balls to the manes. These views are not referred to by Mahādeva gomayājīn.

(4) Gopinātha has prescribed the procedure relating to the preparation and offering of gruel, if the barley-gruel has been accepted as the oblation for Vāyu in the Śunāśīrīya-parvan.

**E) Reference to the Hāutra:**

A special characteristic of Gopinātha's Prayoga is that it gives the Hāutra relating to the different rites in the Cāturmāsya sacrifices. For instance, the different verses to be recited by the hōṭṛ at the carrying forth of the fire and the churning out of the new fire have been given by Gopinātha. The Puronuvākyās and the Yājyās in connection with the principal offerings in different sacrifices have also been given. The Hāutra relating to the Cāturmāsya sacrifices is not prescribed in the HŚŚ; but the same has been given by the Āpastamba. This Hāutra together with the commentary, candrika, has been reproduced in the IX volume of HŚ, printed and

---

1. केशोधरे (अहृःगरान) निवपलति । वैयेप्ययमीनिश्चयमानं केचिदिद्धन्ति । अमतनापि केचिदिद्धन्ति ।
2. साप्त्यध्वनिमेंद्र पिण्डदात्मनं ब्राह्मणं केचित् । याज्ञानामत्यथये । आन्मेन पिण्ड-दातां केचित् कृष्णन्ति ।
published in the Anandārāma Sanskrit Series No. 53, Poona 1930. It seems that Gopinātha has followed the same Śātra-text, while mentioning the alternative verses to be recited by the Hotṛ. Mahādeva Somayājin has not prescribed the Hantra relating to the Cāturmāsya sacrifices.

F) Minute discussion made

by Gopinātha:

In connection with various knotty points, Gopinātha has cleverly discussed various authorities and has thereby tried to solve the difficulties. The many citations given by him indicate his erudition and scholarship, and his minute observations regarding the difficulties occurring at the time of the actual performances are definitely helpful for the understanding of the procedure of the Cāturmāsya sacrifices. Mahādeva Somayājin has not discussed such difficulties arising at the time of actual performances of the sacrifice.

(1) What normal procedure is to be followed in the Anvārambhaṇīyeṣṭi is the point of dispute. Mahādeva Somayājin states that "one should follow the procedure of the Full-moon sacrifice in the Anvārambhaṇīyeṣṭi." But Gopinātha has, in this connection, given minute directions: If one has to commence the Cāturmāsya

1. The citations from Gopinātha's Pravogā have been appended to Chapter I of this thesis; See: supra p. 96.
2. See: supra p. 128.
sacrifices during the period from the latter half of the eighth day of the bright half of the month up to the first half of the eighth day of the dark half of the month, one should follow the procedure of the Full-moon sacrifice; and if in the period from the latter half of the eighth day of the dark half up to the first half of the eighth day of the bright half of the month, one should follow the procedure of the New-moon sacrifice.

(2) Gopīnātha has discussed at some length the meaning of the word Sākamedha and has raised the question whether this word should be uttered in the pronouncement of the intention at the Pitṛyajña. According to the HSS, the Pitṛyajña is included in the Sākamedha-parvan and, therefore, Gopīnātha states that one should employ the word Sākamedha in the pronouncement of the intention. But in the Brāhmaṇa-texts, the Pitṛyajña is mentioned separately, hence if one has to follow the Brāhmaṇa-text, one should not utter the word Sākamedha.

(3) In the Sunāśīrīya-parvan, an offering of clarified butter is to be made over a cake on one potsherd offered

---

1. Gopinātha: - yata tu sūkṣmaśa antarābhavanam sūkṣmaśaśīkṣāśyāyāmante prāṇyāśyaścam | sūkṣmaśasattvāmatāṃ | sūkṣmaśaśaśīkṣāśyāyāmante avyāśyāmavatvāh | (2) Cf. Tā III.2.2.3 sākāryāyānā pitaṁṣa ṛṣayāyānā tathātāmasakātātmāt.

2. Gopinātha: - sākāryāyānā mahāpitaṁṣaṇā niśva balita sākāryāyānāḥ (2) sākāryāyānāḥ sākāryāyānāḥ sākāryāyānāḥ.
to Sūrya. About the formula to be employed in this connection, Gopīnātha has reproduced different views and arrived at the conclusion that one should offer the oblation with the formula, consisting of both the names of the month, *samsarpasya aśhaspatyāya tvā svāhā.*

In the *Cāturmāsyaprayogena,* Gopīnātha has given the expiation-rites in connection with the Cāturmāsyā sacrifices. He has also dealt with the different types of the Cāturmāsyā sacrifices. In comparison to the Prayoga of Mahādeva Somayājin, Gopīnātha's Prayoga is more elaborate, lucid, and helpful for the understanding of the detailed procedure of the Cāturmāsyā Sacrifices.

4. The commentators and the Prayoga-tradition

After having found out the reference to the Prayoga-element in the Āśtra-text and after having pointed out the relation of the Prayoga with the Ārautamātra, one has now to take into account the reference to the Prayoga of the Cāturmāsyā sacrifices in the commentaries. The commentaries on the HSS are not very old, and there might have been Prayoga-texts of the sacrifices composed even before these commentaries. Normally the purpose of a commentary is to explain the meaning of the different āśtras and not to lay down the detailed procedure of the
sacrifices. And still the commentators refer to many rites, which are not prescribed in the Sūtra-texts, depending mainly on the Prayoga-tradition.

Two commentaries on chapter 5 of the Ṣaṣṭi dealing with the Cāturmāśya sacrifices are available. Out of these the commentary, Vaijayantī, by Mahādeva has been printed and published in ĀSS, No. 53. Another commentary by Vānčesvara on chapter 5 of the Ṣaṣṭi is available only in manuscript form. The third commentator of the Ṣaṣṭi, namely, Gopīnātha has not written a commentary on chapter 5; but he has composed two Prayogas of the Cāturmāśya sacrifices, namely (i) The Cāturmāśyakaumudī and (ii) the Cāturmāśyaprayogendu. The second Prayoga by Gopīnātha has been closely studied and a comparison of this Prayoga with that of Mahādeva Somayājin has also been made previously.

A) Mahādeva and Mahādeva Somayājin:

In his commentary, Vaijayantī, Mahādeva has referred to some old Prayoga-traditions, and some of these references can be traced in Mahādeva Somayājin's Prayoga. Therefore it is clear that Mahādeva, the author of Vaijayantī, must have been different from and later than Mahādeva Somayājin. The views, which can be traced in

1. A manuscript used in the present study is described in the introduction to chapter I of this thesis.
Mahādeva Somayājin's Prayoga, clearly indicate the differences between these two authors. The name Mahādeva is confusedly taken as the name of one and the same person, but it would not be correct to indentify these two authors, namely, Mahādeva, the author of Vaijayanti, and Mahādeva Somayājin, the author of the Prayoga of the Cāturmāṣya sacrifices. Following are some of the instances, where Mahādeva has referred to the views of old Prayogakāras.

(1) While commenting on Ṣṛṣ 5.13-14, Mahādeva states that "Some teachers prescribe that one should do the milking after the arranging of the potsherds, and prepare the āṃkā after the placing of the oblations over the fire." This sequence of the rites is found in the Prayoga by Mahādeva Somayājin.2

(2) Mahādeva has referred to some procedure in connection with the two altars in the Varunaprāghāṣa-parvan, while commenting on Ṣṛṣ 4.17. He states that "The sacrificer recites once the verse vedena vedim ... and goes through the following procedure. He does not modify the verse, because it is employed at the rite of two altars, which is regarded as one composite thing, but some Prayogakāras prescribe the modification in the relevant verse."3 Similar modification in this verse

1. कैमत् क्यालेक्षणानन्तर् देवामुद्रायित्वमिहायकरणमिक्रियानीन्तरम्।
3. यथानौऽपही वेदेन वेदिः ब्रह्मित्यादि करोति। सृष्टद्वयमिक्ष्यक्षणाव- ताहु। ... प्रायोगिकः कुर्विन्ति च।
(i.e. *veden, vedim ...*) is found in the Prayoga by Mahādeva Somayājin. ¹

B) **Additions to the Prayoga**

pointed out by Mahādeva:

In many places it is found that Mahādeva has introduced such procedure, which is to be gone through in the performance, but which is not prescribed in the Sūtra-text. The different verses and formulas to be recited by the sacrificer, are also mentioned by Mahādeva. It is again observed that he has quoted the other Śrauta-sūtras to indicate the authority for the rites which are not directly prescribed by the HSS. ² Few of such instances have been given below:

(1) While commenting on HSS 1.12, Mahādeva states that "There should be the evening-milking following the procedure of the evening-milking, and after having performed the rites ending with the evening-milking, one should follow on the next day, the procedure beginning with (the washing of the hands, with) *karmāṇe vām ..." ³

(2) While commenting on HSS 3.3, 7, Mahādeva refers to the duties of the sacrificer.

(3) In connection with the offering of the vājina,

---

¹ See : p. 205.
² The citations given by Mahādeva has been appended to Chapter I of this thesis. See p. 77.
³ साम्धेवो इस्पत्यायः साम्धेवोऽस्मात्। तदनन्तरमणिक्ष्यवृत्ते कलने वामित्यादिदि।
Mahādeva points out that the intention of the Śūtrakāra, who prescribes the duties of the Hotṛ, is to indicate the Yājuṣahautra.¹

C) The existence of the Prayoga composed by Mahādeva:

In connection with the modifications to be made in various formulas in the Pitṛyajña, Mahādeva has discussed the relevant question in detail and has remarked that "certain difficulties would be solved in the Prayoga."²

Can it be inferred from this reference that Mahādeva had also composed a Prayoga of the Cāturmāśya sacrifices? On the very first sūtra of chapter 7 of the HŚS, Mahādeva refers to the intention of the sacrificer to perform this sacrifice.³ He has many times given the directions about the different rites to be gone through in the Cāturmāśya sacrifices. Thus becomes clear that Mahādeva knew the sequence of the procedure thoroughly, so that he could make minute observations about it. The various references to the Prayoga clearly suggest the knowledge of Mahādeva about the actual Prayoga of the Cāturmāśya sacrifices. It would, however, be hazardous to insist that Mahādeva had actually composed a Prayoga, until a manuscript of such Prayoga was found.

². प्रेमोने व्यक्तं स्मेत्। ibid p. 477.
³. जातुम्याचर्येन्द्रे तैमिन्ताराम्य प्रीत्ष्नानीति संकल्पः। ibid p. 447.
D) References to the old Prayogakārās made by Vānchēśvara:

Vānchēśvara, a well-known commentator of the Ṣaṣṭi, flourished in the 18th Century A.D. Naturally he must have consulted various Prayoga-texts of the different sacrifices. Incidentally he has quoted the other Śrāvastīśātras by way of his authority. It is, however, difficult to ascertain whether he has referred to Mahādeva Somayājin's Prayoga of the Cāturmāsya sacrifices. At some places he has pointed out the views of old teachers, but these views are not traced in Mahādeva Somayājin's Prayoga. Few of such views may be noted here:

(1) In connection with the churning out of the new fire in the Varunaprāghāsa-parvan, Vānchēśvara states that "According to some, there should be the call with the words: 'Do thou recite the verses for the fire being churned out'; but, according to others, there should be used the dual form. Then the call should be: 'Do thou recite the verses for the (two) fires being churned out.'" None of these two views is found in the Prayoga by Mahādeva Somayājin.

1. The citations given by Vānchēśvara have been appended to chapter I of this thesis. See p. 91.

2. तत्र 'उन्मये मध्यमानामामुरूहि' श्रीम्भव संप्रेष विषि केवल: 'अग्निभो मध्यमानामामुरूहि' विषि द्विकन्यायःयक्त्वादित्यन्ये।
(2) In connection with the "Vaisvadeva-parvan", Vançhesvara mentions the two views: "Some teachers say that one should follow the procedure of the New-moon sacrifice, as the rites beginning with the fetching of a twig have been explicitly prescribed. But, according to others, it is better to follow the procedure of the Full-moon sacrifice." It is here seen that the first view has been traced in the Prayoga by Mahadeva Somayäjin and that by Gopinätha.

E) Vançešvara's familiarity with the Prayoga:

While commenting on different sutras from chapter 5 of the HSS, Vançhesvara has rightly pointed out the knowledge of the Sutrakära about the Prayoga. Vançešvara has discussed some knotfy points in an extensive manner quoting the authorities of the śrautasūtras and the Jamini-sūtra, but he has not referred to the views of Prayogakāras. It is, therefore, understood that he emphasised, more, on the various rules laid down in the śrautasūtras and in Mimämsä. Thus it is seen that Vançešvara has not composed any Prayoga-text of the

1. सुदर्शन ज्ञानी मार्गाधारी दयाकृतित्वा कथित ते पूण्यतः

2. Cf. his commentary on 1.17; 7.4; 7.7; and 12.7. See the notes on the critical text of chapter 15 of the HSS, given in chapter I of this thesis.
sacrifices according to the HSS; he has simply written a commentary on some chapters of the HSS.

5. Concluding remarks

Different sacrifices are prescribed in the Brāhmaṇa-literature and the procedure of these sacrifices has been systematically dealt with in the Ārautasūtras. Hence the dependence of the Ārautasūtras on the injunctions laid down in the Brāhmaṇa-text is very clear. But as the Ārautasūtras also do not give the detailed procedure, several authors have composed Prayogas of the sacrifices. It is generally understood that the Prayogakāras follow the particular Ārautasūtra to which it belongs. But this is by no means always the case. The comparison between the Ārautasūtras on the one hand and the Prayoga-tradition on the other would show that, even before the composition of the Ārautasūtras, the Prayoga-tradition was prevalent. While laying down the different rites, the Sūtrakāra refers to the views of some teachers which are not traced in any of the Brāhmaṇa-texts. The Sūtrakāra presumably noted down the different ways of performing the particular rites. In this connection it may be observed that the Ārautasūtra does not follow the Brāhmaṇa-text very strictly. Thus it seems that the Prayogas played an important role even before the composition of the sūtra-
texts. The references to the actual practice of certain rites can be traced in the Brāhmaṇa-texts, when they use such words as itthat, imām, etām etc. to point out the actual practice. It is at the same time clear that the Pravīga-texts, which are now available, are definitely composed later than the sūtra-texts. Only the Pravīga-tradition might be traced back up to the Brāhmaṇa-literature. The Śrautasūtras, therefore, might have been composed to correlate the theory and the practices depicted in the Brāhmaṇa-texts and the Pravīga-tradition respectively.

The Śtrakāras, who have laid down the systematic procedure of the sacrifices, have formulated certain rules about the interpretation of the Vedic texts. They have similarly formulated some general rules for the correct understanding of the nature and the exact meaning of the different sūtras. These different rules might be at the basis of the systematic treatment about the interpretation of the Vedic texts found in Mīmāṃsā. In this connection, it appears that the Mīmāṃsā presupposes at least some of the Śrautasūtras, the authority of which has been established by Jaimini. The HS is certainly later than the Bandhūṣā and the Āpastamba, but whether it is also later than the Mīmāṃsā-sūtra composed by Jaimini or not is very difficult to decide.

Vācheśvara has rightly pointed out the difference between the *Mimāṃsā-sūtra* and the *Śrautasūtra* composed by Satyāsadha in his introductory portion of his commentary on the *HSū.1*

The authors of the *Śrautasūtras* have taken into consideration the theory of the sacrifices, collected the data from different Prayoga-traditions, and laid down the systematic procedure of the sacrifices. The author of the *Mimāṃsā*, on the other hand, has picked up the injunctions prescribed in the *Brāhmans*-texts and formulated the general rules. In this way they formed a science of interpretation, not according to particular sacrifices, but according to the subject-matter like *vidhi*, *āṅga*, *bādha*, *phala*, *ūna* etc.

Thus for the proper understanding of the detailed procedure of a particular sacrifice, it is very necessary to study closely the Prayoga-texts of the sacrifice. The comparison between the *Śrāuta-sūtra* and the *Prayogas* of the Cāturmāśya sacrifice, attempted in the foregoing pages, would help to bring out the importance of the *Prayogas.*

---

1. *क्षामु विस्मयादिः प्रोप्रमात्येकालाव्यायानोपयोगोऽर्थम् बदार्थ विचारितः कार्य नानां जैत्यम्। 'व्यक्तात् सत्यं यथा कार्यं' विचारितम्। तथा प्रोप्रमात्य द्वैतविद्ययुपयुप्तेन प्रायोगिकत्वस्तव विचारी गणेन प्रकारणत्वातः स्वयं द्वैतविद्यद्वैतविद्ययुपयुप्तविचारितेः कार्यं प्रयोगाः अनुसाराः प्रोप्रमात्य वृद्धि विचारी गणेन प्रकारणत्वातः प्रयोगाः सशी रचयमिव विचारात्मकाः मन्त्रानुप्रेषिताः।