Chapter – VIII

Sequential affinity of the five principal sacrifices

Sequential affinity of the rites performed in the Agnihotra Homa:-

1. After Homa-purvādhān, performing the Pavamāneṣṭi ceremony the Agnihotra starts in the evening. At first the agni-pranayaṇa rite is executed. Before sunset the yajamāna bring some burning aṅgāras from the gārhapatya and place it in the kūṇḍa of dakṣiṇāgni without any mantra. Again he brings some aṅgāras from gārhapatya and places it in the kūṇḍa with mantra. This rite is called Agni-pranayaṇa.

2. After that paryagnikaraṇa rite is performed. Paryagnikaraṇa means to rotate one piece of aṅgāra surrounding the pot.

3. Then udvāsana rite is executed. Udvāsana means pulling the pot on the ground.

4. The next rite is havih-unnayana. Havirunnayana means putting milk in the agnihotrāḥavaṇī with the help of srub from the pot.

5. Then the purvāhuti of evening Agnihotra is performed with offering milk in the fire for the deity Agni.

6. After that uttarāhuti is given for the deity Prajāpati.

7. Next day in the morning the morning Agnihotra is performed like the evening Agnihotra.
8. After completion of the *homas*, *vyutsecana* rite is performed.

9. At last the *ninayan* rite is executed.

**Sequential affinity of the rites performed in the Darśapurṇamāsa yāga:-**

1. In the *Darśapurṇamāsayāga*, the *Paurnamāsayāga* is performed first. In the *Paurnamāsayāga* after doing the daily works and *Agnihotra* ceremony, the *agni-praṇayana* is done.

2. After that *bhūsamāskāra* and *anvādhān* rites are performed. *Anvādhān* means placing *samīt* in every *kunda*.

3. In the *Darśayāga vatsa-apākarana* is done. In the evening *Pindapitryajña* is done before the *Agnihotra*.

4. After managing all things necessary for the *yāga Hotā* is called for taking his seat in the *vedi*. Then the *Sāmidhenī* rite is performed.

5. After *Sāmidhenī karma* the *āghāra* ceremony is done.

6. Next to *āghāra* the *pravara-pāṭha* or the *ārṣeyavaraṇa* ceremony is performed.

7. Then the *prayāja* and *ājyabhāga* ceremonies are executed. Here *anuvākyā* and *yājyā mantras* are recited by Hotā.

8. After that the *prādhānayāga* is started. In *prādhānayāga* three main *āhutis* are offered.

9. Then the *sviṣṭakṛt* ceremony is performed.
10. After completion of the svīṣṭakṛt ceremony the idābhakṣaṇ ceremony is carried out. Idā is consumed by all the priests and the yajamāna.

11. Then the dakṣiṇādāna rite is excuted. In Darśapūrṇamāsa, dakṣiṇā is the anna (or rice) cooked for the four priests in the dakṣina fire. This anna is called anvāhārya.

12. After that the anuyāja ceremony is performed like the prayāja ceremony.

13. After anuyāja the vyūhana is done. Then the sūktavāka mantras are recited by Hotā. Then the saṃyuva ka mantras are recited. Then the saṃsrāva homa is done.

14. Then the Patnīsamyāja ceremony is performed. In this rite some homas are performed by Hotā. In upāṃśu or in high sound. In Patnīsamyāja rite ājya is the āhutidravya.

15. After the Patnīsamyāja rite, Hotā recites some mantras which are called saṃsthājapa and with this saṃsthājapa, Hotā exists from the sacrificial ground. The duties of Hotā ends in saṃsthājapa.

16. After saṃsthājapa, Adhvaryu performs prāyaścittahoma with juhū and srub in front of āhavanīya fire.

17. Then Adhvaryu performs three homas named samiṣṭayajuh by taking ājya from the dhruvā.

18. At last Adhvaryu performs the udvāsana rite.
Sequential affinity of the rites performed in the Paśu yāga:-

1. The Paśuyāga starts with one Iṣṭiyāga performed for the deities Agni-Viṣṇu. Then ‘yupāhuti’ is given in the āhavanīya fire.

2. When Adhvaryu, Brahmā and the yajamāna goes to the jungle in search of wood then, after cutting the wood they have to perform one ‘sthāṇuhoma’ in the root of the tree.

3. Then two vedis are made for Paśuyāga, one vedi is like the Darśapūrṇamāsa and another is made in front of that vedi, which is called the uttaravedi.

4. After that the agnipraṇayana rite is done by bringing fire from the āhavanīya kuṇḍa of the backside vedi to the āhavanīya kuṇḍa of uttaravedi.

5. Then pūrnāhuti homa is performed in that fire.

6. Then yūpocchrayaṇa, yūpāṇjan and yūpapravivyāṇa works are done.

7. Then upākaraṇa is done for the main deities Indra-Agni, Sūrya or Prajāpati.

8. After upākaraṇa, getting praiṣa from Adhvaryu Hotā recites some mantras named ‘agnimanthanīyā’. At the time of reciting the mantras Adhvaryu produce fire by arāṇi manthana.

9. After establishment of fire ‘Paśu niyojana’ is done. Paśu-niyojana means to tie up the animal to the yūpa.
10. When the animal is tied to the yūpa then the prayāja ceremony is performed. In the prayāja yāga, anuvākyā and some special praiṣas are recited by Maitrāvaruṇa. In Paśuyāga the yājyā mantras of prayāja are called ‘Āprī’ which are recited by Hotā.

11. After prayāja the paryagnikarana is done. Then some special mantras are recited by Hotā called adhrigupraiṣa.

12. Then the animal is killed, which is called samjñapan.

13. After samjñapan, samjñaptahoma and prāyaścitta homa are performed.

14. After prayāja ceremony, two ājayabhāga ceremonies are executed.

15. Then offering vapā in the āhavanīya the vapāyāga is performed.

16. Then the purodāśa yāga is performed for the animal.

17. After that the prādhānayāga is performed.

18. After prādhānayāga, the nariṣṭahoma, vanaspati yāga, sviṣṭakṛt yāga and the idābhakṣaṇa ceremonies are performed.

19. After idābhakṣaṇa the ceremony of eleven prayājas are executed.

20. In Paśuyāga one upayāja ceremony is executed after the anuyāja.

21. Then the Patnīsaṁyāja rite is performed. After that with the upathān of yūpa and samsthājapa the Paśuyāga is completed.
Sequential affinity of the rites performed in the Somayāga:-

1. In Somayāga at first sixteen priests are appointed to execute the sacrifice.

2. Then after agnipraṇayana, 21 or 24 sambhārayajuh homas are performed in the āhavanīya. Then one saptahotr homa is performed.

3. In the first day of Somayāga, Dīkṣāniya īṣṭi is performed. The yajamāna and the yajamānapatni becomes dīksita in this Īṣṭi yāga.

4. In the second day morning at first the Prāyaṇīya īṣṭi is performed. Then the soma is purchased which is called the somakraya ceremony.

5. Then in the same day the Ātithya īṣṭi is performed. In this īṣṭi the deity of prādhānayāga is Viṣṇu and the āhutidravya is purodāsa of nine kapālas.

6. After that Tāṇūnaptra rite is performed and than the pravargya rites. Pravargya rite is performed twice, in the morning and in the evening.

7. After the morning pravargya the upasad īṣṭi is performed. Here the deities are Agni, Soma and Viṣṇu and the āhutidravya is ājya.

8. On the third day after pravargya, upasad and Subrahmanya- āhvān, the mahāvedi of Somayāga is made.
9. The fourth day of Somayāga is called Aupavasathya. On that day one Paśuyāga is performed.

10. On the fourth day afternoon Paśupurodāśa ceremony is performed and in the evening, from prādhānayāga to Patnīsaṃyāja rites of Paśuyāga are executed.

11. On the fourth day late night some mantras are recited by Hotā which are called prātaranuvāka. The mantras recited for each deity are called kratu.

12. On the fifth day, dadhigraha ceremony is performed. Then the āhuti of adābhyagraha is given. Then the ceremony of amśugraha is performed.

13. After the āhuti of upāmśugraha the mahābhiṣava of soma is done.

14. In Somayāga one Savaniya Paśuyāga is performed for the deity Agni. In this yāga all aṅgayāgas are performed from upākaraṇa to vapāhoma. Then the Savaniya haviryāga is performed. This yāga ends in the sviṣṭakrt ceremony.

15. After that the ceremony of serial offering of soma juice is started. Then the āhutis of śukra and manthī graha are offered.

16. Then the rtugraha ceremony is performed. Here in two grahapātras total twelve āhutis are offered. After drinking somarasa of rtugraha Hotā recites the śastras. Again the stotra, śastra and āhuti of graha are given. Then the āhuti of stotra, śastra and grahacamaśa are
given. Here the name of stotra is ājyastotra, śastra is maitrāvaruṇa śastra and the name of graha is ukthya graha. In the same process the āhuti of graha and camasa are offered, but their śastra reciter, deity and āhuti giver changes. Again stotra, śastra and āhuti of graha camasa are offered but their reciter, āhuti giver and deities are different. With the finishing of ukthya graha the prātahsavana is also completed. Then giving the āhuti of ‘savana samsthā’ the priests exists from there.

17. Then the Mādhyandina savana is started. In Mādhyandina savana the mahābhīṣava rite, dadhigharma yāga, havir-śeṣa-bhakṣaṇa and then the savanīya haviryāga is performed. The savanīya haviryāga ends in the idābhakṣaṇa. Here, like the prātahsavana the āhuti of soma in śukra and manthī graha are offered. After finishing this, somapāna and idābhakṣaṇa of savanīya haviryāga are done.

18. After idābhakṣaṇa the daksinādāna ceremony is performed. In the mādhyandina savana also āhuti of three ukthya graha are offered like the prātahsavana.

19. After finishing mādhyandian savana, the tṛtiya savana starts.

20. In the tṛtiyasavana at first the yajamāna has to sing one sāma named ‘Lokadvāra’ near the uttarvedi and he has to do one homa in the āhavanīya. Then the mahāviṣava rite is executed.
21. In this *savāna* one *stotra* is sung named ‘ārṇhāvapavamanā’. After the song, from *Paśuāṅga* offering to *idābhakṣana* all rites of *savāniya paśuyāga* is performed. Then the *savāniya haviryāga* is performed.

22. After *haviryāga* the *camasas* are filled with *soma* juice and *camasāhutis* are given.

23. Then filling the *sābitrāgraḥa* with *soma* juice after *āśrāvana āhuti* is given for *Savitā*. Then *vaiśadeva graha āhuti* is given for the deities *Vaiśvadevah*. After the āhuti of *Vaiśvadevah graham*, *Soumya caruyāga* is performed for *Soma devatā*. Then for *pātnīvatagraha* after *āśravana*, *soma* is given āhuti for *Patnīvān Agni*. Then *Agniṣṭoma stotras* are sung. After finishing the *stotras*, *agnimāruta śastras* are recited. After *somapāna* the remaining parts of *Paśuyāga* are performed.

24. After that the āhuti of *hariyojana graha* are given and then the *patnīśamyāja* and *saniṣṭhayājuḥ* rites of *savāniya haviryāga* are performed. Then doing the *prāyaścitthahoma* and *savana-samāptihoma* they exist from the sacrificial ground. *yajamāna* performs the *Viṣṇukrama prakramaṇa*.

25. Then the *Avabhrtha Iṣṭi* is performed. In this *iṣṭi* the deities of two Ājyabhāga are *Agni* and *Varuṇa*. 

201
26. After that the *Udayanīya iṣṭi* is performed. This *iṣṭi* is performed like the *Prāyanīya iṣṭi*. The *yājyā* of that *iṣṭi* becomes *anuvākyā* here and the *anuvākyā* of that *iṣṭi* becomes *yājyā* here. After *Udayanīya* one *Paśuyāga* is performed named *Ānūvandhya*. Then one *yāga* is performed named *Devikāhavīh*.

27. At last, after returning to home establishing the fires in the three *kundas* one *Udvasānīya iṣṭiyāga* is performed. In the evening, the evening *Agnihotra* is performed accordingly. With this the *Agniṣṭoma somayāga* is completed.

**Sequential affinity of the rites performed in the Gavāmayana satra yāga:-**

1. In the first day of *Gavāmayana* the *Prāyanīya* is performed. In the second day after completing the *Caturvīṃśa* ceremony of oneday, the five months ceremony is accomplished which consists of four *abhnipalavāśadaha* and *prṣṭhyāśadaha* or the fifth in each month.

2. After completing the sacrifices of the five months the priests comprise various days for the sixth month.

3. In the sixth month they performs ceremony of three *abhiplavāśadahas*, one *prṣṭhyāśadaha*, one *Abhijit* and three *Svarasāma*, total 28 days
4. This sixth month of 30 days is completed by adding the two days as mentioned earlier that means the Prāyanīya and the Caturvimśa which are performed at the beginning of the Gavāmayana. This is the first part or pūrvapakṣa of the Gavāmayana.

5. After that the Viṣuvān day comprising of twenty one stomas. This Viṣuvān day’s sacrifice is performed after the end of pūrvapakṣa and before the beginning of uttarapakṣa. It means that this day neither belongs to the pūrvapakṣa (first part) nor to the uttarapakṣa (second part) it is an independent ceremony performed on the 181th day of the Gavāmayana.

6. Then the uttarapakṣa begins with three Svarasāma and the ṣaḍahas in opposite order.

7. Like the pūrvapakṣa, in uttarapakṣa also there are six months.

8. In the first month of the uttarapakṣa there are total 28 days with three Svarasāma, Viśvajit, Prṣṭhyā and three Abhiplavasāḍaha.

9. Then the last month is prepared by the priests.

10. In the twelvth month there are three Abhiplavasāḍaha, Gośtoma, Āyuṣṭoma and Daśarātha are performed.

11. In the last two days of Satra, Mahāvrata and Udayanīya ceremonies are performed. With these two days the seventh month is completed.
From discussion of the five sacrifices it is observed that sequentially these sacrifices have similarity with each other. First of all, in the Agnihotra, Darśapūrṇamāsa, Somayāga and in the Paśuyāga the agnipraṇayana rite is performed in the beginning. The Agnihotra ceremony is performed before starting the main rites of Darśapūrṇamāsa and Somayāga. Sequentially there are so many similarities between Darśapūrṇamāsāyāga and Paśuyāga.

To perform Darśapūrṇamāsāyāga kuśas, samit and other things are collected from the ground then the vedi is prepared for the yāga. In Paśuyāga also this process is followed. Kuśas, wood and other necessary things are collected and placed in the vedi near the agnikundas. Like the Darśapūrṇamāsāyāga, ājya taken in the pātras. In Darśapūrṇamāsāyāga after preparing all things Hotā comes to the vedi and recites the sāmidheni mantras for placing samit or kindling the fire. After the sāmidheni rite āghāra ceremony is executed. But in Paśuyāga Hotā recites some mantras called agnimanthaniya when Adhvaryu produces fire from arañi-manthana. In both of this yāgas after kindling and producing fire, it is placed to the āhavanīya. In this two yāgas process of kindling and producing fire are different but the sequence of the rites are almost same. In Paśuyāga, āghāra ceremony is not performed. In Darśapūrṇamāsāyāga after āghāra ceremony theprayāja and ājyabhāga
cereonies are executed. Then the prādhānayāga, sviṣṭakṛt ceremony, idābhaksana, anuyāja ceremonies are performed. After that the anuyāja, patnīsaṃyāja rites are done. Then after saṃsthājapa and prāyaścittahoma yajamāna and the priests goes out from the sacrificial ground. In Paśuyāga after agnimanthaniya, the prayāja, ājayabhāga and prādhānayāgas are performed. After prādhānayāga like Darśayāga the nāriṣṭhahoma, vanaspatiyāga, sviṣṭakṛt and idābhaksana ceremonies are executed. According to the vanaspatiyāga is performed in Paśuyāga only. Then the anuyāja, upayāja and patnīsaṃyāja rites are performed. The upayāja ceremony is also not performed in Darśapūrṇamāsa. Like the Iṣṭiyāga in Paśuyāga the other aṅgayāgas are performed accordingly. At last with yūpa- upasthāna and saṃsthājapa the Paśuyāga is completed. In Paśuyāga the sequence of Darśayāga is completely followed, sometimes some new aṅgas are added here.

The Somayāga is a different type of yāga. In Somayāga some ceremonies are performed which follow the sequence of the model i.e., of the Darśapūrṇamāsāyāga. In Somayāga some Iṣṭis are performed. They are – dikṣāniyesti, prāyaniyestis, ātithya iṣṭi, upasad iṣṭi, avabhrtha iṣṭi, udayaniya iṣṭi and udvasāniyā iṣṭi. In Somayāga on the fourth day one Paśuyāga is performed. All the iṣṭiyāgas of the Somayāga are performed following the model of all iṣṭis that means the Darśapūrṇamāsāyāga. The
dīkṣāniyeśṭi of Somayāga is performed like the Pūrṇamāsayaṅga of Darśapūrṇamāsā. The prāyanīyeśṭi of Somayāga is performed like the Darśapūrṇamāsayaṅga. In this iṣṭi the prādhānayāga, prayāja yāga and sviṣṭakṛta yāgas are performed. In prāyanīyeśti there is no ājayabhāga ceremony and this iṣṭi ends in samyuvāka. In ātithya iṣṭi the agnimanthana rite is executed and then the sāmidhenī rite is also done. The prādhānayāga and sviṣṭakṛta ceremonies are performed here. This iṣṭi ends in the idābhakṣaṇa ceremony because there is no anuyāja ceremony. Here the sequence of Darśapūrṇamāsā is followed but there are some differences in the āhutidravyas and in the prādhānadevatā’s. In Somayāga after completion of the three savanas one avabhrtha iṣṭi is performed. This avabhrtha iṣṭi strarts in prayāja and finished in anuyāja ceremony. In this iṣṭiyāga there is no idābhakṣaṇa ceremony. Here the orders of performing the rites are – prayāja, ājayabhāga, prādhānayāga and anuyāja yāga or sviṣṭakṛt yāga. After avabhrtha iṣṭi, samsthājapa is done here like the Paśuyāga. All priest without touching each other come back to the sacrificial ground with taking samit in hand. Then they take three samit each, one by one with three mantras. Coming back to the ground, upasthān of āhavanīya agni is done by the priests (Hotā, Maitrāvaruṇa and Brahmā) with mantra. Then they places the samit in the āhavanīya fire accordingly they have taken it earlier. Then the samsthājapa is performed. So, here the sequence of rites performed in the Paśuyāga is
followed. The *udayaniya* and *udvasaniya* *istis* are performed in the *Somayāga* following the *Darśapūrṇamāsayaṅga* except some *anγayāgas*. In the *patnisamyāja* rite of *Savanīya Paṣuyāga* of *Somayāga*, after the *patnisamyāja* ceremony from giving the *veda* to the hand of *yajamānapatnī* to the putting down water of the *pūrnapātra* in the ground all these rites described in the *Darśapūrṇamāsayaṅga* are done here in the same order. In the *yajnapuccha* that means in the concluding portion of the *Somayāga*, right from the *anuyāja* rite to the *samyuṅvāka* rite of *Paṣuyāga*, this portion is performed here. The *Savanīya Paṣuyāga* which is performed in the *ṛtīyasavaṇa* of *Somayāga*, there right from the *manotā* rite of *Paṣuyāga* to the *idābhaksāṇa* all rites of *Paṣuyāga* are performed in that same order. So, it is observed here that *Somayāga* is not completely follows the sequence of the *isti* and *Paṣuyāga*, but in the *Savanīya Paṣuyāga*, *Patnisamyāja* and in other ceremonies the sequence of *Paṣuyāga* is followed in *Somayāga*. After *udayaniya* *isti*, one *Paṣuyāga* is performed in the *Somayāga* called *Anubandhya Paṣuyāga*. This *yāga* is performed following the model that menas the *Agnisomīya Paṣuyāga*. Only in some *mantras* differences occur otherwise till *saṃsthājapa* it is same as those of renewal *Paṣuyāga*. Therefore sequentially *Somayāga* also has affinity with *Agnihotra, Darśapūrṇamāsa* and *Paṣuyāga*. The *Satrayāga* has affinity with the *Somayāga* because it is also a type of *Somayāga*. In *Satrayāga* in the last *sutyā* day strating from *prātaranuvāka*
rite till to the \textit{udvasānīya} rite, all of the ceremonies are performed here. In the \textit{Satrayāga} everyday, all rites from \textit{prātaranavāka} to the \textit{patnīsāmyāja} rite all ceremonies are performed, except the last day. But in the last day from \textit{prātaranavāka} to the \textit{udvasānīya} rite all parts of the ceremony are performed.