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# THE HAVIRYAJÑĀḤ SOMĀḤ

The interrelations of the Vedic solemn sacrifices

Śāṅkhāyana Śrautasūtra 14, 1–13. Translation and notes

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## PART I

# The interrelations of the Vedic sacrifices

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### Introduction. The three main classes of sacrifice

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In the *śrautasūtras* – manuals giving directions to those who officiate at the several Vedic ceremonies – the solemn sacrificial rites were already at an early date made to conform to a systematic arrangement<sup>1</sup>. With the exception of the *sūtras* of the Sāmaveda – which are generally speaking treatises on *śrauta* subjects viewed from sāmavedic points of view rather than complete *śrauta* manuals – these works are unanimous in dealing with the rites of full and new moon before the more elaborate animal sacrifices and with these before the still more complicated *soma* ceremonies. These are the three main classes, the first (*darsāpūrṇamāsau*) being the model or norm for a number of other sacrifices, viz. those of the type called *iṣṭi*<sup>2</sup>, requiring oblations of vegetable (rice, barley, cakes etc.)<sup>3</sup>; the second existing either independently or as an integral part of the *soma* sacrifices; and the last constituting a large number of rites of variable length and complication, all of them modifications of one basic or model form, the *agniṣṭoma*<sup>4</sup>. In this order these three classes are enumerated in passages such as ŚŚ. 3, 21, 1 “at unbloody, non-*soma* sacrifices, animal sacrifices and *soma* (ceremonies) (*iṣṭipaśubandheṣu some ca*) it is the *brahman* who performs the rite of atonement”; BhŚ. 6, 15, 13 “if one has to worship with (*yajeta*, i.e. to perform) an *iṣṭi*, an animal sacrifice, or a *soma* sacrifice one should perform it either on the day of new moon or on the

1. For particulars see J. Gonda, *The ritual sūtras*, HIL I, 2, Wiesbaden 1977, p. 489 ff.; tables of contents also in C.G. Kashikar, *A survey of the śrautasūtras*, *Journal of the Univ. of Bombay* 35 (N.S), 3, Bombay 1968, passim.
2. As to *iṣṭi* see also below.
3. See also Gonda, *Die Religionen Indiens*, <sup>2</sup>I, Stuttgart 1978, p. 139 ff.; 162 ff.
4. For a complete description of this ritual: W. Caland and V. Henry, *L'agniṣṭoma*, Paris 1906–7. See also P.V. Kane, *History of Dharmaśāstra*, II, Poona 1941, p. 1133. The occurrence of references to the god Soma in mantras used in non-*soma* sacrifices is of course not surprising. See e.g. the parallel formulae addressed to Agni and Soma, the two great ritual gods, in the rites of full and new moon: “By Agni the sacrifice is seeing...; by Soma...” (MŚ. 1, 4, 2, 1; ĀpŚ. 4, 9, 11). He belongs, together with Tvaṣṭar, the wives of the gods and Agni Gr̥hapatī, also to the gods of the *patnīsaṃyājā* offering (e.g. BhŚ. 3, 7, 7 ff.).

day of full moon''. See also ĀpŚ. 10, 2, 8; 17, 24, 13. In the reverse order ŚŚ. 3, 18, 19.

There can be no doubt that the *śrautasūtras* of the yajurvedins – who in all probability were the originators of this genre of literature – followed, at least in principle and in some main points, the order of the sacred tradition (*śruti*) and of the mantra collections<sup>5</sup>. This fact is for instance explicitly stated in the commentator's introductory notes on many chapters of Kātyāyana's Śrautasūtra, e.g. on ch. 2: "Now the teacher, following the order of the *śruti* and that of the mantras and wishing in the first place to explain the *iṣṭi* of full moons says...". See also Dhūrtasvāmin on ĀpŚ. 1, 1, 1: "Since the mantras for the sacrifices of full and new moon are in (the traditional text of) the school handed down even before (those relating to) the rites connected with the setting up of the sacred fires because they are the *prakṛti*, the explanation of the rites of full and new moon precedes even (that of) the setting up of the fires". Nor did the authorities fail to provide their readers with scriptural and ritual motivation. Says Kātyāyana himself (7, 1, 1): "One should perform the other (sacrificial rites only) after having performed the rites of full and new moon; thus it is laid down in the *śruti*"; and the commentator explains: "The rites of full and new moon are a chariot of the gods<sup>6</sup>; he who after having performed these performs a *soma* sacrifice will at the end live on touched by the chariot of the gods". Dhūrtasvāmin, after observing on ĀpŚ. 1, 1, 1 that the rites (beginning with those of full and new moon and) ending with the *soma* ceremonies are "invariable" (perpetual, obligatory, *nitya*) – and not occasional (*naimittika*) or optional (*kāmya*) – states that the performance of those which are known as being on the nearer side of (i.e. preceding) the *soma* ceremonies is a necessity; they should be carried out even by those who are not desirous of (their) results.

There are many other places attesting to a preference for a definite order of ritual performances or enjoining the observance of relevant rules. See e.g. BhŚ. 10, 2 "one should not perform a *soma* sacrifice unless one has already performed the sacrifices of full and new moon". According to ŚB. 6, 2, 2, 19 one should, after the example of Indra, slaughter a victim, i.e. perform an animal sacrifice, after having performed a full moon sacrifice and thus freed oneself from evil.

In a chapter dealing with optional seasonal sacrifices (*kāmyāni cāturmāsyaṇi*) BhŚ. 8, 25, 12 lays it down as a rule that one should not perform a *soma* sacrifice without having worshipped by means of preceding seasonal sacrifices (*cāturmāsyaṇi iṣṭvā somena yajeta*), adding, in 13, that the seasonal

5. I need not dwell on the well-known fact that in innumerable cases the ritual schools differ from each other with regard to the performance of major or minor ritual acts (e.g. ĀpŚ. 1, 4, 7; 1, 8, 12; BhŚ. 10, 2, 13).

6. As to this idea see, e.g., KB. 2, 6 ("with this chariot of the gods one attains in safety the world of heaven"); 5, 10; 7, 7; 18, 4; AiB. 2, 37; JB. 1, 129 f.; PB. 7, 7, 13 f.

sacrifices are a *rūpam* (“form, manifestation”) of the *soma* sacrifice. Cf. ĀpŚ. 8, 2, 21, 2 *cāturmāsyair iṣtvā somena paśunā vā yajeta*. At the end of a long discussion of the animal sacrifice connected with the *agnicayana* ritual (the construction of the great fireplace) the author of ŚB. 6, 2, 2, 39 refutes other authorities who hold the view that that animal sacrifice is a man’s first *dikṣā* (the consecration of the sacrificer at the beginning of a *soma* ceremony). It is, he says, no *dikṣā* because some essential attributes (a girdle, the skin of a black antelope) are missing. Nevertheless, the animal sacrifice is far from being devoid of importance: in 38 it is considered to be equivalent to the sacrificer’s vital air or vital force (*prāṇa*); if it is not completed, he would so to say be cut off from his *prāṇa* and die.

There is indeed much to be said for the above order. Generally speaking, the three main genres show an increase in complication and in the number of officiants required.

It is true that some features are common to the *iṣtis* and the domestic ritual, but foreign to the animal and *soma* sacrifices. The *nirvāpanam*, the throwing or taking out of handfuls of sacrificial material (grains, clarified butter etc.) from a cart or other receptacle and putting it into a winnowing basket or other vessel (BhŚ. 1, 7, 3; 2, 6, 1; ĀpŚ. 1, 7, 7; 2, 6, 1; VG. 1, 2, 12; GG. 1, 7, 6<sup>7</sup>; cf. ŚB. 1, 1, 2, 5 f.; 1, 6, 3, 19) does not apply to the two other types of sacrifice. The applicability of the two libations of clarified butter (*ājyabhāgau*) preceding the principal oblation in domestic sacrifices as well as those of the *darśa* type (ĀśvG. 1, 10, 13 f.; BhŚ. 2, 7) is in ŚB. 11, 7, 4, 2 dealing with those who are about to perform an animal sacrifice a disputed question.

Whereas, on the other hand, the performance of an *iṣti* requires four priests, viz. the *hotar*, *adhvaryu*, *āgnīdhra*, and *brahman* (e.g. ĀpŚ. 1, 15, 2), the animal sacrifice calls for the services of two more officiants – the *maitrā-varuṇa* and the *pratīprasthātar*<sup>8</sup> (ĀpŚ. 7, 14, 4) – and a *soma* ceremony demands the co-operation of no less than sixteen priests. Other cases of a greater length or complication of individual ritual acts obligatory on those who carry out an animal sacrifice as compared with the corresponding elements of the *iṣtis* are the fact that in the former there are no less than eleven fore-offerings and eleven after-offerings (cf. BhŚ. 7, 11, 12; 7, 21, 12; ĀpŚ. 7, 14, 6; 7, 26, 11) as against five of each in the latter (ĀpŚ. 2, 17, 1 etc.); that there is an additional hearth on the *uttaravedi* (a sacrificial bed erected in the east) which is used instead of the *āhavanīya* fire (ĀpŚ. 7, 7, 3); that instead of twenty-one pieces of firewood (1, 5, 6) twenty-three are prescribed (7, 7, 7); that instead of the single oblation to Agni Sviṣṭakṛt of the latter sacrifices (2, 21, 3 ff.; 4, 9, 13 g) ĀpŚ. 7, 25, 14 gives the option between an oblation to this deity or to Vanaspati after mentioning the offering of oblations to the regions of the universe; that the *hotar* is requested

7. Gonda, Vedic ritual, Leiden 1980, p. 313; 348.

8. If the animal sacrifice is part of a *soma* sacrifice there are seven priests (TS. 6, 3, 7, 5).

by two other officiants to pronounce the mantra for the last two after-offerings (7, 27, 2); that the *paridhis* (the sticks laid round a sacrificial fire) are covered with the sediment of four sacrificial spoons (7, 27, 8), not with that of two (3, 7, 14); that at the end of the sacrifice there are three *samiṣṭayajus* oblations (7, 27, 15), not two as in the *iṣṭis* (3, 13, 2).

The fact that injunctions based on or pertaining to the schema of the animal sacrifice are explicitly said to dominate over the rules pertaining to the *iṣṭi* sacrifices is in harmony with the above order *iṣṭis*, *paśubandha*, *soma* sacrifices. See e.g. KŚ. 5, 11, 19 “if (the seasonal sacrifices) are (performed) with victims the schema of the animal sacrifices (is applied) because (this) dominates”<sup>9</sup>. A similar conclusion with regard to the relative importance of the sacrifices may be drawn from statements such as the following: upon ŚŚ. 3, 18, 19 “the four-monthly sacrifices are discontinued by a *soma* ceremony, an animal sacrifice or an *iṣṭi*” Ānartīya writes the comment: “(in the first place) by a *soma* ceremony; in default of that (the performance of) an animal sacrifice or an *iṣṭi*”. See also ĀśvŚ. 2, 20, 5: “if one is unable to perform a *soma* sacrifice, an animal sacrifice”. An interesting passage occurs also in the section devoted to other forms of the seasonal sacrifices BhŚ. 8, 25. Sūtra 14 reads as follows: “If one is not capable of performing a *soma* sacrifice, one should perform an animal sacrifice. If one is not capable of performing the latter, one should again undertake the seasonal sacrifices (which are of the *iṣṭi* type); at every three years one should leave out one month”.

In the introductory section to his chapter on the *iṣṭis* (13, 1) Baudhāyana (120: 4) states that those *kāmya iṣṭis* for which no *dakṣiṇā* is indicated in the text require the presentation of a garment by way of ceremonial offering to the officiants. (Likewise BhŚ. 6, 18, 2 in connexion with the sacrifice of the first-fruits, *āgrayaṇa*, which is of the *iṣṭi* type). If however one performs an animal sacrifice the *dakṣiṇā* is a (more expensive) bovine animal (*godakṣiṇaḥ paśubandhaḥ*). Reverting to this topic in 24, 29 the same author informs us that according to some authorities a milk-pail is the *dakṣiṇā* on the occasion of an *agnihotra*, according to others a cup or plate (*śarāva*); at a sacrifice of full or new moon a rice-dish (*anvāhārya*) and a cake divided into four parts (one for each of the four officiants, ĀpŚ. 3, 3, 3). For an elaborate description of the generous *dakṣiṇās* at a *soma* ceremony see e.g. ĀpŚ. 13, 5, 1 ff.<sup>10</sup>.

Whereas according to ŚG. 1, 10, 5<sup>11</sup> the domestic rites (*pākayajñas*) are – in contrast to the *śrauta* rituals – performed without fore-offerings, after-

9. There are more rules of the same type, e.g. BhŚ. 6, 16, 2 quoted below.

10. The ritualists mention also other characteristics and differences. See, for instance, the passages on the different ‘heads’ of the main types of sacrifice (ŚB. 9, 2, 1, 22 f.): the sacrifices of full and new moon become possessed of a ‘head’ by the ghee and the cake etc. J. Eggeling’s translation of the words ŚB. 14, 2, 2, 48 (in S.B.E. 44, p. 491) *yad apaśirā apravargyo* (sc. *yajñāḥ*, cf. 44 f.) is incorrect; they mean “seeing that (that sacrifice) is headless (because it is) without a *pravargya*”.

11. See Gonda, Vedic ritual, p. 353.

offerings, *sāmidhenī* stanzas (kindling verses recited by the *hotar*) etc., the performance of a sacrifice of full or new moon requires fifteen *sāmidhenīs* (ĀpŚ. 2, 12, 2; because there are fifteen days in the periods between these sacrifices and also because the fifteen *gāyatrī* stanzas have 360 syllables, the number of the days of a year: the result is that the sacrificer “attains to” – i.e. identifies himself with – the year (this includes also prosperity, victory over death, mastering the whole of time)<sup>12</sup>: TS. 2, 5, 8, 2 f.). At the establishment of the ritual fires<sup>13</sup> as well as the animal sacrifice there are seventeen *sāmidhenīs* (ĀpŚ. 5, 22, 2; BhŚ. 7, 2, 13), at the *vaiśvadeva cāturmāsya* and, remarkably enough, at a *soma* sacrifice the same number (ĀpŚ. 8, 2, 13; 10, 4, 5), however, the Kauṣītakins prescribe only fifteen of them (KB. 7, 2; ŚŚ. 5, 5, 3).

It is also worth while to consider passages such as KŚ. 6, 1, 8 ff. Dealing with the independent animal sacrifice<sup>14</sup> the author prescribes that the sacrificial post should be made of *palāśa* wood – which is not very strong or durable but easy to work with – but if this is not available, of a *khadira*, *bilva* or *rohitaka* tree (obviously in this order), subjoining the injunction that if in a *soma* sacrifice the *khadira* is not available, one may use a *bilva* – the wood of which is not durable – or a *rohitaka* tree. From this it may be concluded that in a *soma* sacrifice the normal practice is to use a *yūpa* of the hard and durable *khadira* wood<sup>15</sup>.

According to a view referred to in KŚ. 7, 1, 3 the establishment of the sacred fires is mainly performed for the sake of the *soma* ritual, because, the commentary observes, there are texts in the *śruti* such as “he who intends to perform a *soma* sacrifice should establish his fires”; in 4 the author, however, rejects this view, because the fires are used for all Vedic *śrauta* rites indiscriminately. The rule that the ground on which a *soma* sacrifice is to be performed should be the highest in the locality as well as plane and firm (KŚ. 7, 1, 11 ff.) shows that this ritual was regarded as pre-eminently suitable for ascending to the sphere of the gods.

12. For the significance of the idea of winning the year see J.C. Heesterman, The ancient Indian royal consecration, Thesis Utrecht, The Hague 1957, p. 235, Index, s.v.; G.U. Thite, in Publ. Centre of Advanced Study in Sanskrit, Univ. of Poona, A, 31, 1969, p. 72 ff.
13. This is curious: “weil diese die beim Tieropfer übliche Zahl ist?” (W. Caland, Das Śrautasūtras des Āpastamba, I, Göttingen and Leipzig 1921, p. 165).
14. The independent animal sacrifice is KŚ. 6, 10, 14; 32 regarded as a modification of the *agniṣomiya* animal sacrifice which is an element of a *soma* ceremony, its rules being derived from that rite.
15. But the author of ŚB. 11, 7, 2, 8 informs us that the one who makes the stake of the *palāśa* tree performs the animal sacrifice with *soma* because this tree (the *butea frondosa*) is *soma* (ŚB. 6, 5, 1, 1; 6, 6, 3, 7, where it is also identified with *brahman*). BhŚ. 7, 1, 5 regards the *palāśa*, *khadira*, and *rohitaka* fit for the purpose of an independent animal sacrifice; MS. 1, 8, 1, 3 the *palāśa*, *khadira* or *rohitaka*; a *bilva* for one desirous of brahminical illustriousness; ĀpŚ. 7, 1, 15 f. mentions the *palāśa*, *khadira*, *bilva* and *rohitaka*, according as one’s wishes (fiery energy; heaven; *brahmavarcasa*; offspring) may require. Cf. also KB. 10, 1; AiB. 2, 1, 5 ff.; MS. 3, 9, 3: 116, 11 ff.; MŚ. 1, 1, 1, 52.

The washing or bathing at the end of a ritual is another interesting fact supplying argument for the thesis that the arrangement *iṣṭi*, *paśubandha*, *soma* sacrifice was also – and rightly – regarded as a gradational order. In his explanation of the new and full moon ritual the author of TB. 3, 3, 10, 4 mentions the pouring out of a full vessel (of water) into the joined and hollowed hands of the sacrificer's wife, adding that this is a form or imitation (*rūpam*) of the *avabhṛtha* (final bath) rite. For this full vessel see e.g. BŚ. 5, 4: 132, 14 (*vaiśvadeva*); BhŚ. 3, 12, 9; ĀpŚ. 3, 10, 7. With this water this woman should wipe her face (BhŚ. 11; ĀpŚ. 9). When an animal sacrifice is being brought to an end all participants including the sacrificer's wife should wash (sprinkle) themselves with water at the *cātvāla* (BhŚ. 7, 23, 3; ĀpŚ. 7, 27, 16). At the end of a *soma* sacrifice the long and complicated *avabhṛtha*, the final bath, is incumbent upon the sacrificer and his wife. In performing an animal sacrifice the participants thereupon worship the sun (ĀpŚ. 16) pronouncing, *inter alia*, a stanza that is used also at ĀpŚ. 3, 13, 1 (a 38) after the above washing rite. After the *avabhṛtha* of a *soma* sacrifice husband and wife worship the sun, reciting, *inter alia*, a mantra that in the *darśa* ritual is ĀpŚ. 3, 11, 2, 5 pronounced after the episode of the housewife and the water (see 13, 23, 5).

The superiority of the *soma* sacrifice is, for instance, not only explicitly stated in ŚB. 6, 6, 3, 7 “*soma* is the supreme offering (*paramāhutiḥ*) and VS. 19, 12 (*uttamam haviḥ*, quoted ŚB. 12, 8, 2, 12), but also apparent from the ban (ĀpŚ. 10, 14, 3 f.) on the performance of other sacrificial rites when a householder has undertaken the consecration and observances (*dikṣā*) for a *soma* ceremony: MS. 3, 6, 6: 66, 12 the consecrated one should not perform the *agnihotra* or the rites of full and new moon (“he would make those gods who partake of the oblations offered (during the *soma* festival) unhappy”); TS. 6, 1, 4, 5; ĀpŚ. 10, 14, 3 ff. This superiority and “historical” posteriority<sup>16</sup> is also attested by the mythical narrative in KS. 23, 7: 82, 18 ff. from which it appears that at the “time” when the *agnihotra*, the rites of full and new moon, and the seasonal rites already existed the gods “beheld” the *soma* sacrifice<sup>17</sup>. That the second and third class of sacrifice (the *paśu* and the *soma*) made higher demands upon the one who had them performed – another reason for preserving their traditional position in the series – may be illustrated by ĀpŚ. 5, 23, 2: according to some authorities (who remain anonymous) one should, after setting up one's sacred fires, perform the *agnihotra* for a year and then start, again for a year, the rites of full and new moon; after that one embarks upon a *soma* or animal sacrifice, and after these upon other rites.

In some respects the man who celebrates a *soma* ceremony enjoys a certain

16. I refrain from discussing historical (praehistoric) relations.

17. It may be recalled that the *agnihotra* (the offering of milk into the fire, in the evening and early in the morning) is a rite *sui generis* and that the seasonal sacrifices (*cāturmāsya*) are of the *iṣṭi* type.

freedom which the authorities deny other sacrificers or the same man in other circumstances. Whereas a brahmin should set up his sacred fires in spring, a *kṣatriya* in summer etc., the person who is going to perform a *soma* sacrifice is completely free to choose the season which he likes best (ŚŚ. 2, 1, 1 ff.). Cf. BhŚ. 5, 2, 6: a *soma* sacrifice and the establishment of the sacred fires may be performed in any season or under any constellation; ĀpŚ. 5, 3, 21; ĀśvŚ. 2, 1, 15; MŚ. 1, 5, 1, 2; KS. 8, 1: 83, 19. After laying down the rule based on the Vedic tradition (*śruti*) that one should only perform animal and *soma* sacrifices after having carried out the rites of full and new moon KŚ. 7, 1, 2 adds that the sacrificer may undertake a *soma* ceremony whenever he has *soma* and the other requisites. Compare ĀpŚ. 10, 15, 2: the *dīkṣā* (for a *soma* sacrifice) takes place on a day of new moon or on another day that is fit for sacrificial worship. In connexion with the preliminary rites following the *dīkṣā* the same authority 10, 15, 1 enjoins that in performing a one-day *soma* ceremony one should insert three *upasad* days – comprising a series of rites preceding the pressing of the *soma* – but press the *soma* either on the fifth, or on the seventh or eighth day because there may be one, three or four *dīkṣā* days.

In the section dealing with the purificatory bath at the end of a *soma* ceremony ŚB. 4, 4, 5, 22 the sacrificer is said to have wiped out the sin (*enas*) committed against the gods with the help of King Soma<sup>18</sup>, and the sin committed against mortals by means of the victim and the sacrificial cake.

The superiority of the *soma* ritual may also be illustrated by the history of the noun *savana* which first stood for “the (act of) pressing out the *soma* juice” (at the three periods of the day) but came to denote also any oblation or sacrificial rite and (in the plural) the three periods of the day in which rites are to be performed. The *soma* ritual being regarded as a standard of excellence *iṣtis* were sometimes said to take place on the analogy of the *savanas* (ĀpŚ. 23, 14, 5).

Cases are not wanting in which an element that the *soma* sacrifice and other rituals have in common fulfils different purposes or is believed to have a different “symbolical value”. After prescribing that in the independent animal sacrifice the sacrificial post should be three or four *aratnis* (cubits, from the elbow to the tip of the little finger, viz. of the sacrificer) long (KŚ. 6, 1, 24) the author of KŚ. 6, 1, 29, in conformity with ŚB. 3, 6, 4, 18 ff., says that at a *soma* sacrifice the post should measure five to fifteen *aratnis*. The reason why it may have these dimensions is found in ŚB., l. cit.: five cubits correspond with the fivefold animal victim and the five seasons;

18. I do not enter into a discussion of the question as to how far the fact that the *soma* was also a god (King Soma) and an object of mythological speculation has contributed to the glorification of the *soma* ritual (see e.g. TS. 2, 3, 3, 3; 4; 2, 5, 2, 1; 3, 1, 2, 1; 6, 1, 1, 3; 6, 4, 8, 1 ff.; 6, 6, 7, 1; KB. 4, 4; AiB. 1, 14, 6; 1, 26 (attesting to antagonism between *soma* and ghee); 8, 20, 4; ŚB. 3, 2, 4, 1; 3, 3, 3, 4; 3, 4, 3, 13; 3, 6, 2, 2, ff.; 3, 9, 4, 2; 4, 1, 2, 4; 4, 2, 5, 15; 11, 7, 2, 8; 12, 1, 3, 3; Soma is, moreover, the food of the gods (1, 6, 4, 5).

eleven cubits with the *triṣṭubh* metre which just as the stake is a thunderbolt, etc. See also KB. 10, 1 (10, 1 f. S.). But this place attests also to the belief in the superiority of the *soma* ritual.

In JB. 1, 12 f. it is related that the gods, in order to subdue Agni who is said to be identical with Mr̥tyu (Death), successively made oblations of ghee, of the fat of a victim and of milk. It was only with the last oblation – the usual one in performing an *agnihotra* – that they were successful: the fire was extinguished. But the gods were not satisfied: they wished to conquer Death once for all and offered a *soma* libation which had the result they wanted. By means of the two former oblations, the text concludes, the man who knows this gains access to Agni's (Mr̥tyu's) "dear presence, the dear location of his divine potency (*priyaṃ dhāma*)<sup>19</sup>" – the modern mind would detect here a fine example of euphemism<sup>20</sup> – ; by means of a libation of milk one will – obviously on a single occasion – succeed in escaping Death; by means of a *soma* libation one will subdue Death once for all.

In PB. 17, 13, 18 it is stated that by means of *haviryajñas* the gods gained this world; by means of animal sacrifices, the intermediate region; by means of *soma* ceremonies, yonder world. Whereas by (offering) curds one wins strength and cattle, by ghee fiery energy, one wins the highly valued brahmanical illustriousness by means of *soma* (TS. 3, 5, 9, 3)<sup>21</sup>.

ĀpŚ. 10, 2, 3 explicitly states that the *agniṣtoma* is the first, best or most important of sacrifices, and in this opinion the author follows TS. 7, 1, 1, 4 where the great excellence of this ceremony (*jyeṣṭhayaajñah*) is ascribed to the fact that Prajāpati, who is the most excellent (*jyeṣṭhaḥ*), worshipped with it "in the beginning" (*agre*). See also PB. 16, 1, 1 f. dealing with the *jyotiṣtoma*<sup>22</sup>: "Prajāpati was here alone; there was neither day nor night. He moved forward in this pitch-dark. He wished (for light). He came to (reached, obtained) this ('light-stoma'). Thereupon, it dawned for him. Therefore... this (rite) is called *jyotiṣtoma*. This is the first (foremost) of the sacrifices (*yajñānām*). If one, without having worshipped (*aniṣtvā*) with this, worships with another (sacrifice), this is falling into a pit: he is deprived of his property or dies (prematurely)". Cf. KB. 16, 9, 12 f.<sup>23</sup>; KŚ. 10, 9, 25; BhS. 10, 2, 12.

But not all *soma* sacrifices are of equal value and importance. The man who has a *rājasūya* performed – the "royal consecration", consisting of a series of one-day *soma* sacrifices, alternating with *iṣṭis*, an occasional animal sacrifice and some special rites such as an unction, a chariot drive etc., the preliminary ceremonies beginning with the first *dikṣā* day on the first day of

19. For this expression see Gonda, Dhāman, 97, Amsterdam Acad. 1967, Index, s.v.

20. In my opinion the deity is temporarily appeased, but the sacrificer will nevertheless meet his fate. Otherwise, with a somewhat distorted explanation of *priyaṃ dhāma* H.W. Bodewitz, Jaiminiya Brāhmaṇa I, 1–65, Thesis Utrecht, Leiden 1973, 46 f.

21. See also p. 18 below.

22. The standard form of which is the *agniṣtoma*, but the terms are often used synonymously.

23. Keith's translation, Rigveda Brahmanas, 437, is incorrect.

*phālguṇa* and the offering ceasing with the *śunāsīriya* on the same day of the following year<sup>24</sup> – “secures for himself, (the benefits of) all sacrificial rites (*yajñakratūn*), all *īṣtis*, even the ladle-offerings (*darvihomān*)” (ŚB. 5, 2, 3, 9 f.). As to the order in which they are to be performed see e.g. ĀpŚ. 10, 2, 3 ff.

The author of GB. 1, 5, 7 informs his readers of the order in which the sacrificial rites should be performed (*yajñakramā*): the establishment of the ritual fires, the *pūrṇāhuti* (requiring an oblation by means of a full ladle), the *agnihotra*, the rites of full and new moon, the *āgrayaṇa* (first-fruits sacrifice), the *cāturmāsya*s (seasonal sacrifices), the animal sacrifice, the *agniṣṭoma*, the *rājasūya*, the *vāyapeya*, the *aśvamedha* (horse sacrifice), the *puruṣamedha* (sacrifice of a man), the *sarvamedha* (the universal sacrifice, a *soma* ceremony of ten days’ duration). That means that a sacrificer is not regarded as qualified for a following sacrifice before he has performed the precedent one.

It may be noticed that just as the *soma* sacrifices differ in importance other sacrifices of the same class may be different in this respect: VaitS. 10, 23 an animal sacrifice for interested purposes should not be performed before one requiring the immolation of a he-goat to Indra and Agni (cf. e.g. ŚB. 3, 9, 1, 19). Among the texts which do not fail to make known rules for precedence is also BhŚ. 6, 16, 2: “In the event of a coincidence of the full or new moon sacrifice with a modified sacrifice (*vikṛti*) the full or new moon sacrifice predominates”. The rule BhŚ. 6, 16, 3 is equally intelligible: “Such (rites) in the unbloody (*īṣti*) or animal sacrifices predominate as are explicitly handed down in the *śruti*”. That means that modifications, rites for special purposes etc. occupy a subordinate position.

There exist also regulations of the sacrificer’s conduct which prevent him from performing *agnihotras* or full and new moon sacrifices when a *soma* sacrifice is going on (when he is consecrated): ĀpŚ. 10, 14, 4 f., and see MS. 3, 6, 6: 66, 12.

In a section of the Aitareya-Brāhmaṇa, in Keith’s translation entitled “The characteristics of the Agniṣṭoma”, all sacrificial rites are said to enter into, or to be resolved in, the *agniṣṭoma*, just as all streams in the ocean (3, 39, 7 *tam ... sarve yajñakratavo ’piyanti*). From the following specification some particulars may be quoted: all those offerings (*īṣṭayaḥ*) that take place after the consecration offering (*dikṣaṇīyeṣṭi*) are resolved in the *agniṣṭoma*, and so are all sacrifices of cooked food (*pākayajñāḥ*, here referring to the *idā*, cf. the comm. and see TS. 1, 7, 1, 1), the *agnihotra*, the rites of full and new moon, the seasonal sacrifices, the *dākṣāyaṇa*, all animal sacrifices (because there is a victim on the fast-day), the *idādadha*. The style of argumentation may be exemplified by 3, 40, 4: “At the introductory offering (of a *soma* sacrifice, *prāyaṇīyeṣṭi*) he recites fifteen kindling stanzas (ŚŚ. 5, 5, 3); likewise in the full and new moon sacrifices; (therefore) through the introductory offering the full and new moon sacrifices are resolved in the *agniṣṭoma*”. There is a similar passage in AiĀ. 2, 3, 3: after stating that the sacrifice is

24. For particulars see Heesterman, op. cit.

fivefold<sup>25</sup> the author argues that “the *soma* sacrifice is the most perfect or excellent (*sampannatamah*) of the sacrifices, for these that are of five kinds are found (*adhigamyante*) in this, viz. that which precedes the libations<sup>26</sup> represents one kind; (there are) three pressings (services), what comes after (these) the fifth”. One might, however, expect an enumeration of *iṣṭis*, animal sacrifice etc. and an identification of these with components of the *soma* ritual rather than these five subdivisions.

Remarkable are, on the other hand, those places that deal with a parallel, and at the same time a difference, between *soma* and non-*soma* sacrifices, places from which it appears that they had, also in the opinion of the ritualists, an essential characteristic in common. Says ŚB. 1, 5, 2, 11 f.: “The *hotar* must utter nothing unsuitable until the *vaṣaṭ* call, after which (the *adhvaryu*) pours (the oblation) into the fire; ... so at the *havis* sacrifice (*iṣṭi*). And at the *soma* cult: when he has drawn (the *soma*), the *adhvaryu* must not utter anything unsuitable until his summons (for chanting), with which he hands the sacrifice over to the chanters...”. Notice however that here the author does not mention the animal sacrifice. Likewise at 1, 1, 4, 7: “Just as there (in the *soma* cult) they press king Soma with stones, thus here (in the *haviṛyajña*) he prepares the oblation by means of mortar and pestle and the large and small mill-stones”. As to the omission of the second class, KŚ. 4, 3, 2 provides an explanation: “The characteristic rites (*dharmāḥ*) of the sacrifices of full and new moon are (also found) in the (other) *iṣṭis* and in the animal sacrifices, because they have the same aim or object (belong or agree together)”.

References to *soma* in sacrifices of the *iṣṭi* or animal categories are, generally speaking, not devoid of interest. At first sight, the allusion to Gāyatrī’s fetching the *soma* from the heavenly regions (cf., e.g., ŚB. 3, 2, 4, 2; 3, 9, 4, 10) in a mantra (TB. 3, 7, 4, 1) quoted ĀpŚ. 1, 6, 8 does not seem to be appropriate but the following words “for the draught of *soma*, in order to mix (with milk) I take the inner bark” accompanying the taking of a chip of the branch of a *parṇa* tree (cf. 1, 1, 8; 1, 2, 10), which is at a later moment to purify the remainder of the *agnihotra* milk and to turn this into *soma* (ĀpŚ. 1, 13, 15; TB. 3, 7, 4, 17 f.), show that the taking of the chip – which in the mantra of ĀpŚ. 1, 13, 15 is explicitly said to be fashioned out of *soma* (*somād vinirmītaḥ*) and to be *saumya* – is regarded as a reiteration of the introduction of the *soma* into the mundane world (for the significance of the *parṇa* see ŚB. 1, 7, 1, 1: this tree owes its origin to one of the feathers of the Gāyatrī or of Soma that fell down). The remainder of the *agnihotra* milk is, in a previous mantra of ĀpŚ. 1, 13, 15, said to be (to ensure) the continuation of the sacrifice<sup>27</sup>; it is, of course, more equal to this task if it is turned into *soma*

25. See n. 35 below.

26. Not only the *dīkṣā*.

27. For the remainder and the belief that it ensures continuation see J. Gonda, *Atharvaveda* 11, 7 in *Mélanges* ... L. Renou, Paris 1968, p. 301 ff., esp. 324 ff. (= S.S. III, p. 439 ff.; esp. 462 ff.).

which is believed to be life-sap (ŚB. 7, 3, 1, 3), imperishable (7, 5, 2, 19) and the nectar of continuance of life (9, 4, 4, 8).

In performing the ritual setting up of the sacred fires one should put three pieces of firewood smeared with clarified butter on one, or each, of the fires (BhŚ. 5, 10, 9; ĀpŚ. 5, 17, 4 etc.). This act is accompanied by the mantra RV. 4, 58, 1, the first stanza of a hymn in praise of the ghee which is considered in its various aspects, among them that of *soma*<sup>28</sup>. – One of the mantras with which to pray during the *agnihotra* (TS. 1, 5, 6 m–p; BhŚ. 6, 3, 3; ĀpŚ. 6, 18, 1; ŚŚ. 2, 12, 5) is RV. 1, 18, 1, in which Brahmanaspati is requested to favour the man who presses *soma*<sup>29</sup>.

Occasionally a text dealing with what precedes the *soma* rites makes mention of the ritual use of *soma* juice. In an interesting enumeration of various sacrificial substances, BhŚ. 6, 14, 14 (cf. ĀpŚ. 6, 15, 8) it reads: “For a sacrificer who is desirous of (physical and) psychical power (*indriyam*) one should perform the *agnihotra* with coagulated milk (*dadhi*) – ŚB. 7, 4, 1, 38 *dadhi* is said to be life-sap or essence (*rasa*), but AiB. 8, 20, 1 is of greater interest: “*Dadhi* is *indriyam* in this world” (see also TB. 2, 1, 5, 6) – ; for one desirous of the position of a headman of a village or community with rice-gruel (*yavāgu*) (likewise, TB. 2, 1, 5, 6; ĀśvŚ. 2, 3, 2) – this gruel belongs to the sacrificial substances for the *agnihotra* (in ŚB. 1, 7, 1, 10; KB. 4, 14 (4, 10, 6); ŚŚ. 2, 7, 9; 3, 12, 15; 4, 5, 11; ĀśvŚ. 2, 4, 2; ĀpŚ. 9, 1, 23) and is the food of Vāyu (TB. 3, 7, 1, 5; ĀśvŚ. 3, 10, 30), who not infrequently is an introductory god, is credited with qualities which as a rule are characteristic of a high deity and in certain circumstances takes priority of his colleagues<sup>30</sup>; he is, moreover, in the *āprīsūkta* RV. 1, 142, st. 12, probably<sup>31</sup> said to be accompanied by Pūṣan, the Maruts, and the Viśve Devāḥ, the first of them being the ruler of cattle (ŚB. 13, 3, 8, 2), the second forming a troop which represents the third estate (the *viśaḥ*, i.e. the great mass of the people, the inhabitants of the villages, ŚB. 2, 5, 1, 12; 2, 5, 2, 6 etc.) and the third being likewise representatives of this social group (2, 4, 3, 6) – ; for one desirous of inaugurative and creative power, vital energy, authority (*ojas*)<sup>32</sup> with rice-grains (*taṇḍula*) – cf. AiB. 1, 1, 10 “ghee is the milk of the woman, rice grains that of the man, that is a pairing”; on the other hand, RV. 10, 95, 11 where Urvaśī says that Purūravas gave her his *ojas*, which here no doubt means “procreative power” (*apatyotpādanasāmarthyam*, Sāyaṇa); AVŚ. 7, 90, 1 (used in Kauś. 36, 35) to destroy some one’s virile power: *ojo dāsasya dambhaya*; 19, 60, 2 where *ojas* is expected to be in a man’s thighs: cf. PB. 12, 10, 12 from the right side the seed is ejaculated (the passage deals with the

28. For this hymn see Gonda, Vedic literature, Wiesbaden 1975, p. 68 f.

29. For detail see K.F. Geldner, Rig-Veda übersetzt, Cambridge Mass. 1951, I, p. 18.

30. Gonda, The dual deities in the religion of the Veda, Amsterdam Acad. 1974, p. 217 ff.

31. Cf. Gonda, Dual deities, p. 218; otherwise L. Renou, Études védiques et pāṇinéennes, Paris 1965, XIV, p. 113 (but see p. 42).

32. Cf. Gonda, Ancient-Indian ojas, Utrecht 1952, passim.

right thigh) – ; for one desirous of respectability (honour, renown, *yaśas*) with meat – meat, though consumed in Vedic India, was no doubt to a certain extent a luxury; being regarded as the best kind of food (ŚB. 11, 7, 1, 3) it was of course most often at the disposal of those who could afford to perform frequent animal sacrifices and so contributed to enhancing their status – ; for one desirous of *brahmavarcasa* with *soma*” – *brahmavarcasa*, spiritual lustre or excellence, brahmanical eminence or illustriousness, pre-eminence in sacred knowledge and “holiness”, is a much desired accomplishment of learned brahmins (see e.g. ŚB. 13, 1, 5, 3; 5; AiB. 1, 28, 3)<sup>33</sup>; *soma* juice, on the other hand, is the brahmin’s drink (12, 7, 2, 2), and *Soma* is the king of the brahmins<sup>34</sup>. From the very order in which these sacrificial substances are enumerated it may be inferred that *soma* juice was considered to be the most valuable, more valuable than meat; moreover, the relation between this beverage and *brahmavarcasa* was held to be comparable to that between *dadhi* and *indriyam*, the eating of meat and social respectability etc.

In other passages also no mention whatever is made of the animal sacrifice. The author wishes to draw a parallel between procedures adopted in performing an *īṣṭi* and those that are characteristic of a *soma* ceremony: in explanation of VS. 1, 14 addressing the mortar as a wooden stone (and as such representing the pressing stones of the *soma* ritual) the preparation of the *havis* in the former ritual is compared to the pressing of *soma* with the pressing stones (ŚB. 1, 1, 4, 7). Places are indeed not wanting that attest to the preference for a division of all *śrauta* rituals into two classes, viz. the *soma* sacrifices (*somāhuti*) and the “butter oblations” (*ājyāhuti*), the former being regarded as complete in themselves (*kevalī*), the other as identical with the *haviryajña* and the animal sacrifice (*paśu*); see ŚB. 1, 7, 2, 10; 12, 8, 2, 21; VādhS. 4, 3. It should however be noticed that the text speaks of *āhutis* “butter oblations”, the subject dealt with in the preceding part of this passage. Elsewhere *īṣṭis* and *paśubandhas* are mentioned together and their common characteristics pointed out (e.g. ŚŚ. 1, 16, 19 ff.), notwithstanding the fact that the latter resembles the *soma* sacrifice for instance in requiring an *uttaravedi* (ĀpŚ. 7, 3, 13; 11, 5, 9). But in the mythical story handed down in TB. 3, 12, 2, 1 ff. it is told that Prajāpati could not find the heavenly world which was hiding itself from the gods by means of the *yajñakratus*, but succeeded in finding it by means of *īṣṭis*, which are clearly regarded as distinct from the two other categories. GDh. 8, 18 ff. distinguishes between seven kinds of *pākayajñas* (domestic sacrifices), seven kinds of *haviryajñas* (including the independent animal sacrifices and seven kinds of *soma* sacrifices<sup>35</sup>). Anyhow, all authorities consider the *soma* ceremonies to be a distinct class of sacrifice and are convinced of its superiority.

33. See above, p. 14.

34. I refer to Heesterman, Royal consecration, p. 75 ff.; 182; 191 f.

35. Sometimes the normal enumeration of three classes of sacrifice is preceded by the *pravargya* (ŚB. 14, 2, 2, 48) or *agnihotra* (AiĀ. 2, 3, 3) and interrupted by the seasonal sacrifices; AiĀ. speaks of the fivefold sacrifice. The *cāturmāsya*s which, though belonging

Not infrequently, authors give evidence of the tendency to draw comparisons between elements belonging to other sacrifices and those of *soma* sacrifices and to maintain the opinion that they are closely resembling or have the same character. To this tendency the wish is not foreign to magnify a definite rite by declaring it to be identical with an element of the *soma* sacrifices. As is well known, it is also found in the domestic *sūtras*; for instance, in ĀśvG. 1, 10, 25 the pouring out of a full vessel on the *barhis* is said to be the *avabhṛtha*, the final bath of a *soma* sacrifice, notwithstanding the fact that this passage deals with the standard form of a *pākayajña*. While endeavouring to show that the animal sacrifice is no *īṣṭi* but a great sacrifice (*mahāyajña*) the author of ŚB. 11, 7, 2, 2 f. argues that its fore-offerings are the morning service, its after-offerings the evening service and its cake the midday service. In a section that belongs to the chapters on the *soma* sacrifice AiB. 2, 24 deals with the sacrifice of five oblations made up of fried grains, groats, fried grains boiled with ghee (*parivāṣa*), the cake, and the milk mess (*payasyā*). He who knows thus prospers with it. In like manner the man who knows the sacrifice of five pressings, viz. the victim on the fast day, three pressings, and the concluding victim. Notice that here victims and pressings are put on a par.

In a passage intended to bring reasons for giving *dakṣiṇās* to the officiants the author of ŚB. 4, 3, 4, 1 expresses the opinion that sacrificial worship (*yajña*) is slain when it is performed so that *dakṣiṇās* are needed to invigorate it again. The explanation of the idea of slaying or slaughter is an instructive indication of the tendency to regard the procedures adopted in conducting the three rituals as parallel: “When they press out the king (*soma*), they slay him; when they cause the victim to acquiesce, immolate it, they slay it; (and) with mortar and pestle, with the upper and nether millstone, they slay the *haviryajña*”. Likewise 2, 2, 2, 1 ff. In 11, 1, 2, 1 the parallelism in the three ritual procedures is mentioned again now to argue that the sacrifice – any sacrifice – being killed is poured into the fire as its womb out of which it is produced. See also 1, 1, 4, 7 “just as they press *soma* with stones, thus he prepares the *haviryajña* by means of mortar and pestle”; and compare 1, 7, 1, 13 (clarification of milk and that of *soma*); 16; 12, 7, 3, 13 (milk and *soma* juice); 17; and 1, 5, 2, 11 f.

The compilers of the ritual handbooks (*sūtrakāras*) availed themselves wisely enough of the opportunities offered by this traditional order of the

to the *īṣṭis*, are not devoid of some peculiarities, and in some respects join either the *īṣṭis* or the *soma* sacrifice (see e.g. BhŚ. 8, 1, 7 on the carrying forth of the *āhavanīya* fire; ĀpŚ. 8, 5, 21 on the *uttaravedi*, for optional *cāturmāsya*s see BhŚ. 8, 25), are also in other works occasionally regarded as a distinct class: TB. 2, 2, 2, 1 ff. informs us that Prajāpati created the sacrifices of full and new moon (the *īṣṭi* type), the seasonal sacrifices, the animal sacrifices and the *soma* ceremonies requiring, successively, four, five, six, seven (or more) officiants. See also 2, 2, 11, 6; 2, 3, 6, 2 f.; JB. 2, 41. PB. 8, 6, 5 and 25, 4, 2 enumerates the *agnihotra*, full and new moon sacrifices, seasonal sacrifices and *soma* ceremonies.

sacrificial rites, *īstis*, *paśu*, *soma*. The models or archetypes (*prakṛti*) of the rites are described first and the contents of most archetypes are arranged systematically<sup>36</sup>. Thereafter come the individual modifications or ectypes (*vikṛti*) of which in most cases only comparatively few special features remain to be described. Thus the authors are as a rule, on the one hand, intent on organizing their material in accordance with the inherent systematism of the ritual, taking care that the order of their rules normally corresponds to the natural sequence of the actions<sup>37</sup>. While doing so, they are on the other hand eager to avoid repetition and other superfluities by a frequent use of cross references, almost always to preceding parts of their text<sup>38</sup>.

Some examples may be given in illustration. In describing the *āgrayaṇa* (the rites of the first-fruits), a ritual of the *īṣṭi* type, BhŚ. 6, 16, 19 states that “the rites up to the spreading of the skin of a black antelope are the same”, viz. as those mentioned in 1, 21, 2 ff. dealing with the rites of full and new moon. In the chapter on the first seasonal sacrifice, the *vaiśvadeva*, the same author, after enjoining that the schema or procedure (*tantram*) of the new moon rites should be followed (8, 1, 9), says that the rites up to the driving of the calves (mentioned in 1, 2, 12 ff.) are the same (10). MŚ. 1, 7, 3, 2 dealing with the *varuṇapraghāsa* and 1, 7, 8, 2 dealing with the *śunāsīrya* refer to the corresponding part of the section on the *vaiśvadeva* (cf. 1, 7, 1, 16). See also 1, 7, 1, 10; 2, 4, 4, 5 (cf. 2, 3, 4, 1 ff.); 2, 4, 4, 31 (cf. 2, 4, 1, 58); VaitS. 7, 18 (cf. 7, 12). At the very beginning of description of the midday service of the *soma* ceremonies the author of BhŚ. 14, 1, 2 states that its procedure has been explained by (the rules of) the morning service; see also 14, 1, 8: 13, 12, 1 ff. on the pressing of the *soma* juice and 14, 1, 13: 13, 14, 1 on the filling of the cups<sup>39</sup>.

However, the *sūtrakāras* do not only refer, for the sake of brevity, to other parts of the description of the same principal class of ritual, they also, and often, insert cross references to particulars described in one of the chapters

36. For details see Gonda, R.S. p. 630 ff.; Renou, in JA 251, p. 175; A. Parpola, The Śrautasūtras of Lāṭyāyana and Drāhyāyana I, 1, Soc. Scient. Fennica 42, 2, Helsinki 1968, p. 26 ff.

37. See e.g. ŚŚ. 2, 3, 13 “This (rite) is a modification of the new moon sacrifice (dealt with in 1, 3–15)”; 2, 5, 29; 5, 7, 2; 8, 11, 2; 8, 12, 13; 8, 13, 3. For these *vikṛtis* or *vikāras* see e.g. KŚ. 4, 3, 8.

38. References to later parts of a work are however not absent; see e.g. BhŚ. 14, 11, 1; 14, 13, 14; for a general reference to other *īstis* in the description of the full and new moon rites see KŚ. 2, 3, 22. See, e.g., also MŚ. 1, 5, 5, 1 f. stating that the rules for the full and new moon rites hold for the *īstis* in general and that only the modifications (*vikāras*) will be gone through. See also p. 22 below.

39. Other examples are BhŚ. 8, 2, 21: 2, 16, 2; 8, 24, 2; 14, 2, 8: 13, 17, 13 f. (but in 9 the author pays attention to difference on some points); 14, 3, 15 f.: 13, 25, 5 with “this much is different”; 14, 3, 23: 13, 27, 23 ff.; 14, 4, 2: 12, 16, 12 ff.; 14, 9, 12: 13, 13, 1; KŚ. 5, 11, 3 stating that the *śunāsīrya* requires the performance of the rites of full moon excepting those relating to the *barhis*; MŚ. 1, 5, 1, 11: 1, 4, 1, 2; ĀśvŚ. 3, 1, 7: 2, 17; 3, 1, 12: 2, 16.

on rites belonging to another class. Says Āśvalayana: “By the sacrifice of full moon the simple (unbloody) sacrifices, animal and *soma* sacrifices are taught (also)” (2, 1, 1 *paurnamāsenestīpaśusomā upadiṣṭāḥ*; ch. I deals with the *darśapūrṇamāsau*, II with the setting up of the fires and other rites; III with the “separate” or independent animal sacrifice (*nirūdhapaśu*); IV ff. with the *soma* ceremonies)<sup>40</sup>. That means that the preceding rite should be regarded as the archetype of the *īṣtis* which are to follow and that corresponding elements of the other sacrifices are to be performed identically. Thus one finds in Āpastamba’s description of the animal sacrifice at 7, 8, 5 a reference to a detail of the *darśapūrṇamāsau* ritual (2, 3, 11). “The (rite of) putting the fuel-stick (on the *āhavanīya* and the *gārhapatya* should at the end of an animal sacrifice be performed) in the same manner as in the Varuṇapraghāsa” (KŚ. 6, 10, 9), that is, the sacrificer should put it on the former fireplace with the formula *devānām samid asi* and his wife silently on the latter (5, 5, 34 f.). In the chapters on the *soma* rites these cross references are comparatively frequent: the tying together of the firewood etc. for the guest offering (*soma* ritual) is MŚ. 2, 1, 5, 1 said to be the same as that described in the chapter on the animal sacrifice (1, 8, 1, 18); according to ĀpŚ. 10, 9, 16 the wife of the institutor of the sacrifice is at a certain moment girded just as during the *darśapūrṇamāsau* (2, 5, 4 ff.); in the five *sūtras* BhŚ. 12, 6, 3–7 prescribing particular duties to the *adhvaryu* and his assistants there are no less than four identical references to the full and new moon rites (*yathā darśapūrṇamāsayoh* 2, 3, 5; 2, 3, 8; 1, 11, 12 f.; 2, 7, 12 ff.); ĀpŚ. 10, 28, 1 refers to 1, 1, 7, 6 (cf. also 12, 16, 14 and 4, 8, 7); BhŚ. 10, 6, 12 to 2, 5, 4; 10, 14, 13 to 2, 16, 13; 10, 14, 16 presupposes 3, 6, 15; 10, 22, 10, 2, 16, 2 ff.; 12, 2, 16 refers to 2, 7, 1; 12, 3, 4 to 2, 14, 8; 12, 5, 1 to 2, 1, 1; 13, 8, 2 to 1, 21, 5; 13, 18, 8 to 1, 21, 7; 14, 22, 4 to 2, 15, 8; KŚ. 10, 9, 19 and so on<sup>41</sup>. That those passages of the chapters on the *soma* ritual which deal with the incorporated animal sacrifice contain many references to the independent animal sacrifice is easily intelligible. See, e.g., ĀpŚ. 11, 10, 3: a mere enumeration of three actions: 7, 10, 12–11, 1 where mention is made of the relevant particulars and mantras; similarly, BhŚ. 12, 5, 9 (cf. 7, 2, 19); 12, 9, 17: 7, 7, 13 ff.; 12, 10, 3: 7, 8, 13 ff. Other instances are BhŚ. 12, 16, 4: 7, 7, 5 ff.; 12, 18, 17: 7, 7, 9: 2, 9, 11; 12, 19, 7: 7, 11, 4 f.; 12, 20, 3: 7, 16, 6; 14, 11, 4: 7, 21, 5; 14, 19, 9: 7, 22, 16: 3, 12, 1; 14, 24, 10: 7, 9, 11; 14, 24, 13: 7, 16, 14.

Statements of the identity of a complex rite or of activities of considerable duration with a ritual that has already been dealt with elsewhere are not wanting: MŚ. 2, 5, 4, 27 (dealing with the *soma* sacrifice) “the final bath is

40. See also ŚŚ. 6, 1, 1; KŚ. 2, 2, 22; BhŚ. 3, 18, 12.

41. See e.g. also ĀpŚ. 12, 4, 11 (*agniṣṭoma*) on the preparation of the curd explained at 8, 2, 5 (*vaiśvadeva* ritual); 13, 13, 15 (idem) on the *caru* (an oblation of boiled rice etc.) for *Soma* explained at 8, 9, 13 ff. (*sākamedha*); BhŚ. 8, 4, 3 (*vaiśvadeva*) on the offerings of the scum of curdled milk to be made by analogy with the procedure described in 7, 20, 8 f. (animal sacrifice).

as at the *varuṇapraghāsa*'' (which has been described in 1, 7, 4, 36 ff.); ĀpŚ. 11, 6, 2 the ritual rules relating to the immolation of the he-goat to Agni and Soma are said to be identical with those pertaining to the independent animal sacrifice which is described in chapter VII; 12, 3, 6 states that the rites that are to follow the action mentioned in 5 are identical with those described in 7, 8, 4–7, 9, 6; 13, 8, 3 enjoining the *adhvaryu* to perform a definite task with regard to a special vessel contains a reference to the elaborate description in 12, 27, 11–12, 28, 3; 13, 20, 6, quoting 8, 7, 18, assumes that the passage of the Varuṇapraghāsa ritual beginning with this *sūtra* and ending with 8, 8, 11 is known to the reader; according to BhŚ. 7, 11, 2 the rites of the animal sacrifice up to the anointing of the sacrificial spoon called *dhruvā* should be similar to those described in 2, 14, 5 (full and new moon ritual), according to 7, 11, 4 the rites up to the *pravaras* (the invocation, by the *hotar*, of Agni as the *hotar* functioning in former sacrifices of the *ṛsis* who were the ancestors of the present patron) should be identical with 2, 15, 8; this means that the whole passage 2, 14, 6–2, 15, 7 is not repeated. – While dealing with the function of the *brahman* in the *soma* sacrifice the compiler of ŚŚ. states (8, 15, 14) that what has not been touched upon is similar (viz. to the other ritual as described in the relevant passage of the full and new moon rites (ŚŚ. 3, 21, 1 ff.)). – Occasionally, cross references give directions for the use of invitatory and consecratory stanzas; thus ŚŚ. 5, 20, 2 dealing with the animal sacrifice belonging to the *agniṣṭoma* prescribes the use of the six stanzas mentioned in the section on the *vaiśvadeva cāturmasya* (3, 13, 26 f.). – After describing the animal sacrifice that belongs to the *soma* sacrifice (*saumya*, cf. ĀśvŚ. 3, 8, 3) in 5, 15–20 the author of ŚŚ. 6, 1 observes that this exposition is also the model for all other animal sacrifices.

In Āpastamba's description of the four-monthly sacrifices, which are of the *īṣṭi* type, there are several explicit references to the animal sacrifice. Since this is discussed in the previous chapter, one should not consider these to represent as many pieces of evidence of influence exerted by the *paśubandha* ritual. See ĀpŚ. 8, 2, 7; 15; 16; 8, 3, 1; 2; 17; 8, 5, 21; 22; 8, 6, 8, 18; and compare BhŚ. 8, 2, 7 f.; 8, 8, 1 f., where injunctions of the same purport – the animal sacrifice has here also been dealt with in the previous chapter – are followed by a statement of the difference. See also BhŚ. 8, 2, 12; 8, 4, 10. Yet these cases of identical (minor) rites deviating from the rules laid down for the other *īṣṭis* are another argument to show that the main classes of ritual are not so distinct from one another as the traditional tripartition might suggest.

Sometimes also an author avails himself of the opportunity to direct attention to the fact that a rule is also observed in the event of the performance of another type of sacrifice that is to be discussed further on: KŚ. 3, 5, 11; or to a modification of a prescript to be made in a rite of another class: KŚ. 3, 6, 3; cf. also 4, 3, 14 ff.; 5, 2, 9 ff.; ĀpŚ. 7, 1, 9 f.; 7, 2, 17.

Not infrequently an author uses definite formulaic sentences stating that a ritual action is the well-known or normal one (*siddham*, the term is also translatable by “successful, perfect, effective, valid, true, right, established”) for instance up to a certain point, moment or other action or that the action takes place or continues in the established or demonstrated way. Thus MŚ. 2, 2, 2, 4 (*agniṣṭoma*) “the (procedure) for the sprinkling of the sacrificial bed (*vedi*) and so on is *siddham* up to the libation made with a full ladle”: this means that the passage 1, 7, 3, 29–45 on the sprinkling of the *vedi*, the pouring of the rest of the water south of it, the sprinkling with ghee and so on as described in the relevant section of the *varuṇapraghāsa* ritual is now omitted. In the section on the nine fore-offerings to be made by those who perform the *vaiśvadeva* the author of MŚ. 1, 7, 2, 1 ff. begins by stating that the procedure is normal up to the fore-offering (1; this is a reference to the passage on the fore-offerings 1, 3, 2, 2 in the section on the *darśa-pūrṇamāsa*), adds some particulars, inserts (4) a similar reference to 1, 3, 2, 12–18, gives another direction and continues (6) “the procedure is normal up to the *sviṣṭakṛt* offering” which is a reference to 1, 3, 2, 22–26, achieving in this way one of his main purposes, viz. an utterly condensed exposition of the relevant facts. Some other examples of this frequent procedure are MŚ. 1, 8, 1, 27 and 29 referring to 1, 2, 5, 19; 1, 2, 6, 14–16; 1, 8, 3, 11; 13; 15 referring to 1, 3, 1, 15; 24–26; 1, 3, 2, 2; 2, 1, 5, 11 “the taking of the winnowing basket and so on is normal up to the scooping of the ghee” is a reference to the long passage 1, 2, 2, 18–1, 2, 5, 19; 2, 2, 4, 32 refers to 1, 2, 6, 14–16, and see, e.g., also ĀpŚ. 8, 3, 18; 8, 5, 6; 8, 9, 4; 7; 8, 11, 12; 8, 21, 1; 11, 3, 7 etc. and a general statement such as KŚ. 5, 4, 5 (dealing with the *varuṇapraghāsa*) “or (the carrying forward of the fire may be regarded) as belonging to (taking place in accordance with) the model or standard rite (*īṣṭi*), because no (particular) name (of a sacrifice) is (associated with it)” (*prakṛter vānāmatvāt*).

The main rituals have more minor elements in common than a superficial reader would be aware of. If in a *sūtra* work there is no special injunction prescribing the particular manner in which a ritual task of secondary importance should be executed it is tacitly assumed that the procedure is known to the reader, because it is identical with that described in a previous chapter dealing with another ritual. See e.g. KŚ. 5, 2, 9 ff. on the *samīṣṭayajus* oblations in the seasonal sacrifices and the animal sacrifice and also 6, 10, 17 (discussing the independent animal sacrifice): the *darvī* oblations (of ghee offered by means of wooden ladles) are made as at a full moon sacrifice, because there is no special rule (mentioned in this context), but in 21 attention is drawn to the fact that (unlike the full moon offerings) these oblations are accomplished with a single fire, and in 22 to the absence of fore- and after-offerings etc. On the other hand, a term mentioned in connexion with a different substance, a prohibition (ŚŚ. 5, 5, 5 is an example), purpose, repetition of what follows from a rule (see the comm.) or addition annuls the rule of the model ritual (ŚŚ. 9, 1, 3 ff., dealing with the

modifications of the *soma* sacrifice). Important differences are of course explicitly indicated; e.g. ĀpŚ. 7, 7, 7 the animal sacrifice requires twenty-three pieces of fuel (and not twenty-one, as in the *īṣtis*, 1, 5, 6), etc.

Authorities do not fail to notice that the ritual practice of a definite sacrifice could exert influence on a related sacrifice. Thus KŚ. 4, 3, 4 explicitly observes that statements in the *śruti* as well as the relevant practice show that rites of the *vaiśvadeva parvan* of the seasonal sacrifices can be “transferred” to the other *parvans*. A discussion of this point may be omitted<sup>42</sup>. See also KŚ. 5, 1, 18; 21; 5, 2, 13, and the statement in 5, 1, 10 that the five offerings mentioned in 5, 1, 14 are obligatory elements of all four *parvans* of this ritual (cf. ŚB. 2, 5, 1, 11; 2, 5, 2, 7; 2, 5, 4, 2; 2, 6, 3, 4)<sup>43</sup>.

There is indeed sufficient evidence to support the assumption that some characteristic minor features of the animal sacrifice have been borrowed by ritualists laying down rules for non-bloody sacrifices. Whereas, for instance, BhŚ. 3, 7, 11 in the section dealing with the *patnīśamyājas* belonging to the rites of full and new moon says that offering to the wives of the gods should be made with ghee, ĀpŚ. 3, 8, 10 prescribes the use of the tail as sacrificial material, and alternatively, of ghee. As already observed by Dhūrtasvāmin, the use of the tail is characteristic of the animal sacrifice (cf. 7, 27, 10). This does not mean that one had to immolate an animal; one could buy a tail on the market (cf. Jaiminī, PMS. 3, 3, 10).

The above examples, which could easily be multiplied, may, I think, supply argument for the thesis that it is this very tendency to brevity and condensation and this very frequent use of cross references in order to avoid repetition that are responsible for the risk of misunderstanding the structure of considerable parts of the more complicated rites run by superficial readers of these ancient manuals. The conciseness of the style and the almost continuous concentration of the writers’ attention on the peculiarities and distinguishing features of the *agniṣṭoma* may easily lead a reader to overlook the numerous cross references or at least to treat the actions to which they relate as of no or slight importance. The result will be a misrepresentation of the facts and of the character of the more complicated rituals because of a failure to realize the number and the importance of those elements which the three principal classes of ritual have in common. There are grounds for believing that the brief descriptions of the more complicated sacrifices found in our modern handbooks tend to result in the same form of misunderstanding. It is true that Oldenberg<sup>44</sup> in his succinct but very readable description of the *soma* sacrifice devotes three lines to the preparation and offering of sacrificial cakes and to the immolation of a he-goat and other

42. The more so as the *cāturmāsya*s are dealt with in ŚŚ. 14, 10 (see the commentary).

43. One should not however take every relevant statement of this *sūtrakāra* (see e.g. 4, 3, 5) on trust.

44. H. Oldenberg, *Die Religion des Veda*, <sup>3</sup> Stuttgart and Berlin 1923, p. 458.

victims, the reader's attention is almost exclusively—and to a certain extent necessarily—focussed on the special characteristics of a *soma* ceremony. The page devoted to this ritual in Renou's *Inde Classique*<sup>45</sup> gives occasion to a similar remark.

45. L. Renou and J. Filliozat, *L'Inde classique*, I, Paris 1947, p. 355 f.; see, e.g., also M. Eliade, *Histoire des croyances et des idées religieuses*, I, Parijs 1976, p. 228 ff. – A.B. Keith, *The religion and philosophy of the Veda and upanishads*, Cambridge Mass. 1925, p. 327 ff. includes a description of the animal sacrifice and some references to the unbloody non-*soma* rites in his survey.

## Relations between the main classes of sacrifice

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In the following pages I shall have to enter further into particulars concerning the relations between the three main classes of sacrifice. But before proceeding to do so it will be indispensable to say at least a few words on some technical terms and especially on the meaning of the word *īṣṭi*. The ritualists distinguish between those sacrificial rites to which the verb *yajati* “to worship” is applied (the so-called *yajatis*) and those in connexion with which the verb *juhōti* “to pour (out)” is used (the *juhōtis*); see KŚ. 1, 2, 5 ff.; Manu 2, 84 (with Kullūka’s and Medhātithi’s commentaries). An *īṣṭi* (from *yaj-*), translatable by “manifestation of worship, means of worshipping”<sup>1</sup> belongs to the former category. *Īṣṭis* are oblations of *havis* (sacrificial material<sup>2</sup>) offered by the *adhvaryu* in a standing position to the south of the *vedi*, accompanied by the exclamation *vaṣaṭ* uttered by the *hotar* and by invitatory and oblatory stanzas (*yājyānuvakyā*) recited by the same officiant (KŚ. 1, 2, 6; 1, 9, 18). The term is also in frequent use to denote that class of sacrificial rite of which the rites of full and new moon are the model (cf. e.g. BŚ. 13, 1; KŚ. 4, 3, 2; ĀpŚ. 24, 3, 32; see above). Hence translations such as “unblutige Opfer” (Caland, ĀpŚ. 19, 18, 1; 24, 3, 32), “simple sacrifice” (van Gelder, MŚ. 1, 5, 5, 1 etc.), or briefly “sacrifice; offering”. Thus an *īṣṭi* can be performed separately, constitute a ritual schema or paradigm of its own (*nānālantram*, ĀpŚ. 5, 23, 8; BhŚ. 6, 18, 1) – an instance is the offering of a cake on eight pieces of pottery to Agni Bhagin, ĀpŚ. 1.c.; TS. 2, 3, 4 ff. – or it can be one element of a series of similar ritual acts constituting one (composite) *īṣṭi*, e.g. in ĀpŚ. 5, 23, 5 f. a cake offered to Agni Bhagin, together with one for Agni and Viṣṇu, a *caru* for Sarasvatī and a cake for Sarasvat. Such a composite *īṣṭi* is often characterized by a name of its own, e.g. the *citrā īṣṭi* (*citreṣṭi*), an *īṣṭi*, consisting of seven *havīṃsi*, the first of which is destined for Agni and performed on the full moon day under the lunar mansion Citrā (ĀpŚ. 19, 25, 14; cf. TS. 2, 4, 5 f.)<sup>3</sup>. For other

1. Cf. J. Gonda, *Old Indian*, Leiden, 1971, p. 50.

2. See below, p. 43 ff.

3. *Īṣṭis* are often named after the occasion that necessitate them (e.g. *anvārambhaṇīyā īṣṭi*, the introductory rite of the full and new moon ceremonies etc., ĀpŚ. 5, 23, 4 ff.), after the

instances see e.g. ŚB. 11, 4, 3, 5 (ten dishes); 13, 3, 8, 6 (three dishes); BŚ. 17, 47: 328, 4 (three dishes); TS. 2, 3, 11, 1 and ĀpŚ. 19, 23, 10 (five dishes), but “it is not possible to enumerate all *īṣṭis* separately” (ŚŚ. 1, 17, 8). An *īṣṭi* may be concluded by an *ājya* offering: the *dīkṣanīyeṣṭi* consisting of one (BhŚ. 10, 3, 6) or two (ĀpŚ. 10, 4, 4) *īṣṭis* is followed by four offerings of ghee made to Soma etc. (the *patnīsamyājāḥ*, TB. 1, 5, 9, 2; BhŚ. 7; ĀpŚ. 7)<sup>4</sup>.

A rite of the longer *īṣṭi* type consisting of two or more constituents may be preceded or followed by a single or composite ritual act likewise called *īṣṭi*. Instances are the *īṣṭi* consisting of a cake prepared on eleven dishes offered to Indra Vaimṛdha immediately after a full moon sacrifice (ĀpŚ. 3, 15, 1)<sup>5</sup>; the tripartite *īṣṭi* offered to Agni-and-Viṣṇu, Sarasvatī and Sarasvat performed, on the same occasion, with a view to getting rid of one’s rival(s); according to MŚ. 1, 5, 6, 19 an initiatory (*anvārambhaṇīyā*) *īṣṭi* consisting of cakes for the same three deities precedes the rites of full moon or new moon. There is an offering of a cake to Agni Vaiśvānara and of a *caru* for Parjanya before the seasonal sacrifices (ĀpŚ. 8, 1, 3 f.). In other cases a brief *īṣṭi* is a constituent part of an *īṣṭi* of longer duration that is to be performed when the latter is in progress. Thus in describing the establishment of the ritual fires (*agnyādhēya*), which is a ceremony of the *īṣṭi* type, ĀpŚ. 5, 20 (cf. BhŚ. 5, 12, 3) mentions the offering of a cake for Agni, rightly using the term *īṣṭi*; see also 5, 21, 11 in connexion with an *īṣṭi* for the three aspects of Agni (Pavamāna, Pāvaka and Śuci), a sacrificial rite which may take place on the same day or at a later, even a much later, moment (5, 21, 2). These three rites may be performed as one single (common) ritual schema or paradigm (*samānatantrāṇi*) or constitute three separate *tantras* (*nānatantrāṇi*, 6)<sup>6</sup>.

An *īṣṭi* can also be an element of a ritual belonging to the two other main categories of sacrifice, the *paśubandhas* and the *soma* ceremonies. According to ĀpŚ. 7, 1, 2 ff. the householder who intends to perform an animal sacrifice on the day of full or new moon should offer butter and a cake on eleven dishes for Agni-and-Viṣṇu<sup>7</sup>. This rite, which is called an *īṣṭi* and is to be performed in the normal way, is in HŚ. 4, 1 said to represent the introductory (*anvārambhaṇīyā*) *īṣṭi* of the full or new moon ritual (cf. ĀpŚ. 5, 23, 4). At the end of a *soma* sacrifice there is the *udayanīyā īṣṭi*, a concluding rite that is the opposite of the *prāyaṇīyā īṣṭi* at the beginning (cf. e.g. ĀpŚ. 13,

sacrificial substance (e.g. ŚŚ. 3, 12, 1 *śyāmākeṣṭiḥ* “oblation of millet”) or adjectivally, and very often elliptically, defined by the name of the deity for which they are destined (e.g. ŚŚ. 3, 11, 7 *āgneyā* “for Agni”, *āgnavaiṣṇavā* “for Agni and Viṣṇu”; 3, 12, 3). There are many *kāmyeṣṭayaḥ* “optional sacrifices, performed from interested motives”.

4. In an emergency – e.g. when the oblations have become defiled – an *īṣṭi* can be replaced by a butter oblation followed by a faultless *īṣṭi* (BhŚ. 9, 18, 1 f.; ĀpŚ. 9, 15, 13 ff.).

5. For a discussion of this combination see below, p. 66.

6. For a longer discussion see below, p. 67 f.

7. See also p. 71.

23, 1 ff. and 10, 21, 1 ff.); there are also an *ātithya* (*iṣṭi*) “guest offering”<sup>8</sup> i.e. the ceremonious reception of Soma (ĀpŚ. 10, 29, 11 ff. etc.) and other *iṣṭis*. At the end of one of the modifications of the long *soma* ceremony known as *gavāmayana* one has to perform an *iṣṭi* for Agni Kāma in a place *Plakṣa prāsravaṇa* (PB. 25, 10, 22; ĀpŚ. 23, 13, 5; ŚŚ. 13, 29, 20). See also ŚB. 9, 4, 3, 15.

That the customary and prescribed practices of the full and new moon sacrifices are easily recognizable in their modifications, the other *iṣṭis*, is perfectly intelligible but that they are also found in the animal sacrifices (cf. KŚ. 4, 3, 2 *darśapūrnamāsadharmā iṣṭipaśuṣu sāmārthyāt*) may at first sight cause surprise. Yet, if we leave the essential features of both classes of sacrifice, the *iṣṭis* and the *paśubandha*, out of consideration, what remains is largely similar – or even identical – and many elements of that in which they differ may be regarded as corresponding or as having a resemblance to one another<sup>9</sup>.

Although at the full moon one day might suffice for the conscientious sacrificer, two days are required at new moon, the first of which is in the main filled by preliminary rites. In performing the animal sacrifice one may compress the two days that are required by the normal rite into one, but here also the first day is as a rule filled by preparations. As to these preparations, there is the care bestowed upon the sacred fires: the putting of fuel on the three fires (*agnyanvādhāna*) in the former ritual, the more complicated bringing forwards of the fire to the *uttaravedi* – an additional sacrificial mound also used in the *soma* sacrifice etc. (e.g. KŚ. 5, 3, 9 ff.) – in the latter; the fetching of the sacrificial grass and the fuel (*barhirāharaṇam* etc., cf. e.g. ĀpŚ. 1, 3, 1 ff. and 7, 7, 6 ff.); the strewing of grass round the fires (1, 11, 4; 1, 14, 14 f.; 1, 15, 3 and 7, 8, 1); the setting ready of the vessels, pieces of pottery, ladles and other utensils (a specification in 1, 15, 6 ff. and 7, 8, 2 f.); the making of the two so-called purifiers or filters (*pavitre* used for sprinkling etc.; 1, 11, 6 ff.; 1, 16, 1 and 7, 8, 4); the touching of the utensils (1, 16, 12 and 7, 8, 5); the preparation of the water for sprinkling (1, 11, 9 f.; 1, 19, 1 and 7, 8, 5) and the sprinkling (1, 19, 3 and 7, 8, 5); the taking of the wooden sword (2, 1, 1 and 7, 8, 5) with which to surround or fence the *vedi* (sacrificial bed; 2, 3, 7 and 7, 8, 5) – for the construction of

8. VādhS. 4, 52 discusses the question, as to why it is on the one hand Soma who is received as a guest but on the other Viṣṇu to whom oblations are offered (BŚ. 6, 18: 175, 19; ĀpŚ. 10, 30, 8). The author's answer is: the rice is offered to Viṣṇu in order to be(come) juice (sap, *medha*) for him; Viṣṇu is offered to the metrical formulae (cf. TS. 6, 2, 1, 2 f.); the metrical formulae to King Soma, Soma to the gods. (That means that) by means of *haviryajñas* one makes Soma fat (by stages) just as one fattens a large bull. These gods, one should know, are each other's food. Being eaten and drunk they do not waste away. That is why a brahman who is conversant with sacred knowledge (*śrotriyaḥ*) should be food. Thus being eaten and drunk he does not any more waste away than these gods. The last sentences seem to mean that the brahmin “who knows thus and performs this rite” will fare like these deities, a well-known and frequent conclusion of a ritual explanation in unusual wording.
9. Cf. also A. Hillebrandt, *Ritualliteratur*, Strassburg 1897, p. 121.

this *vedi* see 2, 1, 1 f. and 7, 3, 7 ff. – the cleansing of the sacrificial ladles (2, 3, 11 ff. and 7, 8, 6 f.); the pouring out of the sacrificial butter etc. (2, 6, 1 ff. and 7, 8, 7 ff.); the consecration of the ladles (2, 10, 4 and 7, 9, 6); the *veda* (a tuft or bunch of strong grass made into a broom), which has been used in both sacrifices, is put down (2, 10, 4 and 7, 13, 12).

Passing on now to the central or main parts of these rituals I mention the recitation of the “kindling stanzas” (*sāmidhenī*) by the *hotar* (2, 11, 10; 2, 12, 1 ff. and 7, 13, 12); the making of the butter oblation with the offering spoon called *juhū* (in detail 2, 13, 2–14, 13; briefly 7, 14, 1); the smearing of the offering spoon called *dhruvā* with the remainder of the butter etc. (2, 14, 12 and 7, 14, 3) and the following actions up to the *pravara*, i.e. the choosing of the *hotar* by the *adhvaryu* (2, 15, 1–16, 15 and 7, 14, 3; 5); the performance of the preliminary offerings (*prayāja*, 2, 17, 1–7 and 7, 14, 6–9; 20, 4; in a normal *īṣṭi* there are five of these, in an animal sacrifice eleven; in the former ritual the *adhvaryu* calls to the *āgnīdhra* who pronounces a response, in the latter the *adhvaryu* gives orders to the *maitrāvaruṇa* who does not officiate at an *īṣṭi*); after the *nigada* – a *yajus* formula expressing an exhortation – containing the word “abounding in ghee” the *adhvaryu* takes the *juhū* and the *upabhṛt* (another offering spoon) and walks southward etc. (2, 17, 1 and 7, 20, 4, in the animal sacrifice at the moment of the last preliminary offering); thereupon the remainder of the butter is poured (from the *juhū* on the *dhruvā* (2, 17, 6 and 7, 20, 5)) and the two libations of ghee are made which precede the principal oblation in the *darśapūrṇamāsau*, the so-called *ājyabhāgau* (2, 18, 1–18), but in the animal sacrifice these take place, together with other rites, in connexion with the offering of the omentum, likewise before the principal oblations (7, 20, 7 f.); it is interesting to notice that in the former ritual the sacrificial butter, and in the latter the omentum is “five times cut off”, i.e. divided into five portions, in the latter, however, only artificially (2, 18, 2 and 7, 20, 9 ff.; for the motivation see ŚB. 11, 7, 4, 4: the sacrifice and the sacrificial animal are fivefold etc.). In the *paśubandha* now follows the preparation of the sacrificial cake (7, 22, 1–4; 22, 10–23, 2; cf. 1, 15, 6–14; 1, 17, 5; notice that in 5 the *adhvaryu* is said to give instructions (to the slaughterer) regarding the dissection of the victim which is described in 6 ff.; after this the *adhvaryu* resumes his work of preparing the cake; obviously the activities of slaughterer and *adhvaryu* take place simultaneously); the relevant actions run parallel with those described in the chapters on the *darśapūrṇamāsau* at 1, 15, 6–14 (setting ready of the utensils); 1, 17, 10 ff. (the pouring out of the sacrificial material, according to 7, 22, 3 rice); the use of the so-called *haviṣkṛt* formula (1, 19, 8 and 7, 22, 5; a summons addressed to the one who has to pound the grains; notice that according to KŚ. 6, 7, 18 the offering of the victim and the preparation of the cake form a single unit of sacrifice); the pounding of the rice (1, 19, 11 ff. and 7, 22, 10 ff.); the cake for the animal sacrifice is now offered after the omentum (7, 22, 11; cf. TS. 6, 3, 10, 1); the *prāśitra* (the portion left over after offering) and the *idā* are cut off; the *idā* is consumed by the participants

(cf. ĀpŚ. 2, 18, 8–3, 3, 1; thus BŚ. 4, 8; 121, 19 f.; ĀpŚ. 7, 23, 1 f.; BhŚ. 7, 17 etc. are silent on this point, but cf. KŚ. 6, 7, 25). In both rituals the sacrificial material – the milk in ĀpŚ. 2, 10, 5 and parts of the victim in 7, 23, 8 – is in the same way and with the same mantra (TB. 3, 7, 5 h) covered with sacrificial butter. The same mantra (with a variation in the name of the deity), viz. TS. 1, 6, 2 x, is also used in 2, 21, 6; 4, 9, 13 g in connexion with the oblation to Agni Sviṣṭakṛt and 7, 25, 16 in connexion with oblations to Vanaspati or Agni Sviṣṭakṛt: “By the sacrifice to the god Sviṣṭakṛt (Vanaspati) I wish to enjoy long life, through sacrificial worship a firm foundation”. The *avāntareḍā* “intermediary *iḍā*” (a portion cut off from the *iḍā*) is mentioned in 3, 2, 5 and 7, 26, 2 in the sections dealing with the invocation and consumption of the *iḍā*; authorities, however, disagree as to the moment at which in the animal sacrifice the *iḍā* should be made (7, 24, 10–12; 7, 26, 1 f.). The after-offerings (final offerings, *anuyāja*) – in the animal sacrifice also the additional offerings, *upayāja* – constitute the following element (3, 4, 5–5, 2 and 7, 26, 8–27, 2), the same mantra being used in 3, 4, 5 and 7, 26, 8, and the main difference being that in the *darśapūrṇamāsau* there are three, in the *paśubandha* eleven after-offerings and, in addition, also eleven *upayājas*; the after-oblations made in both rituals consist of butter, the *upayājas* of parts of the victim’s rectum (anus).

What in both rituals follows runs parallel. In 7, 27, 5 it is explicitly stated that the rites prescribed in the normal schema (of the sacrifices of full and new moon) are to be performed until the call known as *pratyāśrāvaṇa* which is uttered in response to the *adhvaryu*’s call (*samānam ā pratyāśrāvaṇāt*), that is the acts described in 3, 5, 3–3, 6, 5 (the placing apart of the sacrificial ladles, the smearing of the three pieces of wood laid round the fires (*paridhis*) and of the bundle of grass that is placed over the *vedi* (*prastara*)); however, before these rites the *svaru* (a splinter of the sacrificial post) is thrown into the fire (7, 27, 4) and the *sūktavāka*, a mantra recited by the *hotar* in the *iṣṭis*, is in the animal sacrifice in a modified form pronounced by the *maitrāvaruṇa* (7, 27, 6 f.). Thereupon the rites described in 3, 6, 6–7, 14 are performed on both occasions: the *prastara* is thrown into the fire; the *hotar* is made to pronounce the benediction *śamyu* (*śamyuvāka*, 3, 7, 10); at the same time the *paridhis* are thrown into the fire; in the *darśapūrṇamāsau* the sediment contained in two ladles is poured over these objects, in the animal sacrifice that of four. The next element of both rituals is the so-called *patnīsamājāḥ*, the sacrifices to some gods, among them the wives of the gods (3, 8, 1–9, 6 and 7, 27, 9–14), the difference being that in the animal sacrifice the tail of the victim is the obligate sacrificial material for the wives of the gods and Agni *grhapati*, whereas it is optional (only for the wives) – and obviously originally a foreign element, introduced from the *paśubandha* – in the other ritual. Hereafter those engaged in the performance of the *paśubandha* make three oblations accompanied by the *samiṣṭayajus*, a mantra indicating the completion of the sacrifice (7, 27, 15); in the *darśapūrṇamāsau* one oblation is (3, 13, 2 ff.) made after a long series of rites which have no counterpart in

the *paśubandha*. The following removal (and burying) of the spit for roasting the victim's heart (7, 27, 15) is the counterpart of the hiding of the stick used for stirring the fire on the other ritual (3, 13, 6–14, 3).

Proceeding now to focus attention on what is different, I invite attention to the collaboration, in the animal sacrifice, of another (sixth) officiant, the *maitrāvaruṇa*, whose task it is to give directions to the *hotar* to say his obligatory mantras. I repeat that in the *paśubandha* the victim takes the place of the milk offered to Indra or Mahendra in the *darśa* ritual. That this fact entails a large number of special provisions – such as the erection of the stake to which the animal is to be tied – and the solution of different technical problems is clear. What is not devoid of interest, however, is the fact that in the descriptions of e.g. Āpastamba most of the distinguishing features of both rituals create the impression of being each other's counterparts and are, generally speaking, found in corresponding places of the common ritual schema. Generally speaking, for that the sacrificial stake had to be procured and erected before the victim could be brought near and sacrificial rites proper could begin is evident, and that those elements which have no counterpart in the other ritual – such as the long series of ritual acts described in ĀpŚ. 3, 9, 7–3, 13, 1 – and, on the other hand, the directions concerning the dissection of the animal occur where they naturally belong is not surprising. Some interest attaches also to exceptions to rules, e.g. to that stated in KŚ. 4, 3, 16 (with the commentary) to the rule formulated at KŚ. 4, 3, 2 (see above): the prescriptions regarding the use of curds are, in contrast to those regarding the milk, not to be transferred from the *iṣṭi* model to the animal sacrifice, because in the latter case no priority and posteriority can be distinguished (both the milk and the animal are produced at the same time) and in the former this distinction can be made; besides, the milk and the victim have some qualities in common. In 4, 3, 6 it is stated that a rite with broken particles of grain performed in a sacrifice of the full moon type (3, 8, 7) cannot be executed in an animal sacrifice because there are no such particles; the mantra alone must suffice.

From the fact that generally speaking the form of the animal sacrifice is that of the ritual of the new moon it does not follow that each corresponding or ritual act is, in both types of sacrifice, always executed in the same manner. On the contrary, there are simplifications and minor modifications. That the ritualists were occasionally inclined to enjoin a shorter or less complicated performance of a ritual act when it was an element of one of the more elaborate types of sacrifice may appear from the following instances. When in an animal sacrifice butter is taken up three spoons are to be filled four times (BhŚ. 7, 7, 6; 8; ĀpŚ. 7, 9, 1; 3), but in the *darśapūrṇamāsau* eight or ten spoonfuls should be taken out into one of these spoons, the *upabhṛt* (BhŚ. 2, 7, 4; ĀpŚ. 2, 7, 4; 9). In the call summoning the *pratiprasthātār* to offer to Agni *Sviṣṭakṛt* the name of the god should, in an animal sacrifice, be mentioned without any attribute or epithet (KŚ. 6, 7, 23).

Of greater interest are some cases of a less complicated performance or

considerable shortening of an element that in the sacrifices of the *iṣṭi* type is characterized by a certain length and elaboration. When, in the *darśa* ritual the utensils have been put ready, the purified and consecrated water is carried forward in a vessel called *praṇītāpraṇayanam* from the *gārhapatya* fire to the *āhavanīya* (BhŚ. 1, 16, 3; 1, 17, 10 ff.; ĀpŚ. 1, 16, 1–11). This water – which the *iṣṭis* have in common with the domestic rites<sup>10</sup> – is to serve a double purpose; on the one hand it has to protect the sacrifice (cf. TB. 3, 2, 4, 1 ff.<sup>11</sup>), on the other a part of it is mixed with the flour (BhŚ. 1, 25, 5; ĀpŚ. 1, 24, 3) used in making the dough for the sacrificial cakes. In the animal sacrifice *praṇītāḥ* (*praṇīta* water) are neither brought forward (BhŚ. 7, 6, 10 *na praṇītāḥ praṇayati*) nor used in preparing the cakes (cf. ĀpŚ. 7, 22, 1–4; 22, 10 ff.). Notice that ĀpŚ. 1, 24, 4 makes mention of other purified water if (in case of need, HŚ. 1, 6) no *praṇītāḥ* are available. This means also that, while in *iṣṭis* as well as animal sacrifices two ‘purifiers’ (a pair of grass blades) are made (ĀpŚ. 1, 16, 1; 7, 8, 4) and after that the sacrificer is requested to restrain his speech (1, 16, 7; 7, 8, 4) the intervening bringing forward of the purified water is omitted in the latter ritual. Nor is there in the subsequent ritual act (7, 8, 5) the sacrificial cake that is prescribed in an *iṣṭi*. Another passage worth mentioning is BhŚ. 2, 5, 11 ff.; ĀpŚ. 2, 6, 1 ff. describing some of the preliminary acts: one of the officiants removes the cover of the container of clarified butter, takes that vessel and pours butter into it, puts it on the *dakṣiṇāgni*, then on the *gārhapatya* fire, takes it away and hands it to the wife of the sacrificer who should look at it after having closed and opened her eyes and without breathing out. Thereupon the vessel is put again on the *gārhapatya*, and so on. (Mantras and some particulars can be left out here). Instead of these successive actions ĀpŚ. 7, 8, 7 mentions the pouring out of the butter adding that after that sour coagulated milk is poured out which however is not put on the fire. What is done with the butter in 2, 6, 1 ff. is omitted just as the part played by the sacrificer’s wife. As to Bharadvāja, after stating that the rites up to the pouring out of the clarified butter (into the vessel) should be similar (to 2, 6, 1) he prescribes the pouring out of the curds (7, 7, 3 f.) etc. and is likewise silent about the housewife.

There are also cases of a certain ambiguity of a sacrificial rite, that is to say, of their liability to be executed as an element of an *iṣṭi* or of a *soma* sacrifice. According to BhŚ. 8, 1, 7 there was a view that the *āhavanīya* fire in the *vaiśvadeva cāturmāsya* should be such as in the former type of ritual, and another view that it should be such as in a *soma* sacrifice, i.e. in the animal sacrifice belonging to that ceremony, with certain modifications (cf. 7, 4, 5

10. Cf. Gonda, Vedic ritual, p. 132 f. etc.

11. In this passage the waters are successively identified with *śraddhā*, sacrificial worship, a ‘thunderbolt’, said to destroy the demons (*raksases*), to be the beloved presence (*priyam dhāma*) of the gods and to be all the deities. For a translation see P.E. Dumont, in Proc. Amer. Philos. Soc. 101 (1957), p. 227.

ff.). We know that the seasonal sacrifices differ from the normal *īṣtis* in some other aspects as well.

There is another point that deserves a brief comment. The *īṣtis* and animal sacrifices which form part of a *soma* sacrifice are generally speaking performed in a shorter form. In a passage dealing with the *prāyaṇīyeṣṭi*, i.e. the introductory rite of the whole *soma* ceremony to be performed after the *dikṣā*, Bharadvāja states (BhŚ. 10, 14, 2 f.) that the following rites should not be performed in it: the adding of fuel to the sacred fires (*agnyanvādhanam*: see 4, 1, 3 (on the duties of the patron of the sacrifice during the full and new moon rites): “after having offered the *agnihotra*, the *adhvaryu* should . . . in the morning, add fuel (to the sacred fires)”; the entering upon an observance or a vow (*vratopāyanam*: see 4, 3, 9 “he (the patron) should enter upon a vow on the day of full moon after having fetched the sacrificial grass (*barhis*) . . .”); the fastening (of the yoke-halter) round the waist of the patron’s wife (see 2, 5, 3 f. “he should gird the wife . . . by means of a yoke-halter made of *muñja* grass . . . or the wife should gird herself”); and the *anvāhārya* cooked rice (see 3, 3, 11 “(the *adhvaryu*) should cook a large quantity of rice on the *anvāhāryapacana* fire (= the *dakṣiṇāgni*) . . .”). The author adds that these rites are not performed in all the *īṣtis* and animal sacrifices which form part of a *soma* ceremony. There are, however, some exceptions: in the concluding rite of the *soma* sacrifice (the *udayanīyā*, the counterpart of the *prāyaṇīyā*) and in the *anūbandhyā* animal sacrifice<sup>12</sup> which takes place after it, the entering upon the vow and the girding are not omitted (BhŚ. 10, 14, 4). The directions given in ĀpŚ. 10, 21 are not identical. I shall confine myself to the statements in *sūtras* 5; 7; 10; 13; 14. One has to perform the normal rites up to the order (direction) given by the *adhvaryu* (2, 3, 11, rites of full and new moon, similarly MŚ. 2, 1, 3, 21 referring to 1, 2, 4, 23) in which however no mention should be made of the institutor’s wife (ĀpŚ. 10, 21, 5; she should not be girded MŚ. 2, 1, 3, 22); in performing the *prāyaṇīyā* one may omit the after-offering (*anuyāja*, 7; 10); the *īṣti* may end with the benediction called *śamyuvāka* (ĀpŚ. 3, 7, 10 or 13; thus TB. 1, 5, 9, 3; KB. 7, 9 (7, 11, 1 S.) and also MŚ. 1, 3, 4, 27; KŚ. 7, 5, 20; cf. also 21 ff.; ĀśvŚ. 4, 3, 2; ŚŚ. 5, 5, 7; VaitS. 13, 3) or not (cf. MS. 3, 7, 2: 77, 2) but in the latter case one should not perform the so-called *patnīśamyājas* (offerings of sacrificial butter to Soma, Tvaṣṭar, the wives of the gods and Agni the lord of the house; see ĀpŚ. 3, 8, 1 ff.). According to the version of MŚ. 2, 1, 3, 20–29 one should not offer the two portions of ghee (*ājyabhāgau*, 24; similarly, ĀśvŚ. 4, 3, 3; ŚŚ. 5, 5, 5).

As was already briefly stated by Caland and Henry<sup>13</sup> BŚ. 6, 3: 159, 10 ff. enumerates the ten elements of a normal *īṣti* performed after the example of the *darśapūrṇamāsau* which are to be omitted in the *dikṣaṇīyeṣṭi*, the rite that has to take place before the consecration (*dikṣā*) of the one who undertakes a *soma* ceremony. These omissions are the following: the ‘sacrificer’ (*yajamāna*)

12. See p. 117.

13. Caland and Henry, op. cit., p. 15.

has not to enter upon a vow or observance (*vratagrahaṇam*<sup>14</sup>, BŚ. 3, 15; BhŚ. 1, 2, 7; ĀpŚ. 4, 2, 6; KŚ. 2, 1, 11); his wife is not girded (see above, BŚ. 1, 12: 17, 5 ff.; ĀpŚ. 2, 5, 4 ff.; KŚ. 2, 7, 1 f.); there is no *yajamānabhāga*, i.e. no portion is cut from the sacrificial cake for the sacrificer as is prescribed in the descriptions of the *darśapūrṇamāsau* (see e.g. BŚ. 1, 18: 27, 4; BhŚ. 3, 1, 2; ĀpŚ. 3, 1, 9; HŚ. 2, 7); nor is there the *brahmabhāga* (BŚ. 1, 18: 27, 16; BhŚ. 3, 2, 9), a portion destined for the *brahman* which this functionary should not consume before the end of the sacrifice (3, 18, 5; ĀpŚ. 3, 20, 6; 10; HŚ. 2, 8, 36; MŚ. 1, 3, 3, 19); the *barhiśadakaraṇam*, i.e. the placing of the cake offered to Agni on the *barhis*, after or before it is divided fourfold (BŚ. 1, 18: 27, 10; BhŚ. 3, 3, 1; ĀpŚ. 3, 3, 2) does not take place; there is no *anvāhāryam*, i.e. a large quantity of cooked rice given as a *dakṣiṇā* to the officiants (BŚ. 1, 18: 27, 16; BhŚ. 3, 3, 11; ĀpŚ. 3, 3, 12; KŚ. 2, 5, 27); no *phalīkaraṇahoma*, i.e. the oblations of the husks (of the grains used) offered on the *anvāhāryapacana* along with the scrapings of the dough (BŚ. 1, 20: 31, 5 ff.; BhŚ. 3, 9, 4; ĀpŚ. 3, 10, 1); no *samiṣṭayajus*, i.e. a formula (*yajus*) indicating the completion of the sacrifice and an oblation to the Wind (BŚ. 1, 21; 33, 9; BhŚ. 3, 12, 1; ĀpŚ. 3, 13, 2); the rite described in BŚ. 3, 20: 62, 12 by means of the words *pūrṇapātre yajamānam vācayati* “(the *hotar*) causes the patron of the sacrifice to speak near (over, in) the full vessel” (cf. ĀpŚ. 3, 10, 8 where the wife of the patron speaks the formula; HŚ. 2, 12; ĀśvŚ. 1, 11, 5 ff.) is omitted and so are the three steps of Viṣṇu at the end of the ceremony to be taken by the sacrificer to the accompaniment of formulae referring to Viṣṇu’s striding in the world of heaven, in the atmosphere and on the earth (cf. BŚ. 1, 21: 33, 12 f.; ĀpŚ. 4, 14, 6; KŚ. 3, 8, 10); by this act “the sacrificer becomes Viṣṇu and wins these worlds” (TS. 1, 7, 5, 4). This enumeration of omitted rites is not found in the other *sūtra* works. Bharadvāja, after stating that the *dikṣaṇīyeṣṭi* is to be performed (10, 3, 5), observes that there should be no *anvāhārya* rice (9; see above) and that the *īṣṭi* should be concluded with the *patnīsamyaṅjā* offerings (this also MŚ. 2, 1, 1, 18; VaitS. 11, 8; ŚŚ. 5, 3, 9; ĀpŚ. 10, 4, 7 in conformity with TB. 1, 5, 9, 2). That means that the last four ritual acts enumerated by Baudhāyana are omitted by these authorities also<sup>15</sup> (cf. e.g. ŚŚ. 1, 15, 1; ĀśvŚ. 1, 10, 5). According to KŚ. 7, 2, 26 (23) ff. the *adhvaryu* prepares a cake on eleven pieces of pottery for Agni and Viṣṇu<sup>16</sup> (cf. ĀpŚ. 10, 4, 2; ĀśvŚ. 4, 2, 2; VaitS. 11, 7) or an oblation of boiled rice for the Ādityas and may perform the *īṣṭi* up to the *samiṣṭayajus*, and that either inclusive of these or excluding them: that is to say so as to omit the last two or three rites mentioned in Baudhāyana’s enumeration.

14. As to this rite and the following elements of an *īṣṭi* see also A. Hillebrandt, *Das altindische Neu- und Vollmondsopfer*, Jena 1880, p. 5; 59; 122; 127; 132; 164; 168; 171.

15. For the *patnīsamyaṅjās* see Hillebrandt, op. cit., p. 151 ff.

16. See Caland and Henry, op. cit., p. 15; also in BhŚ. 10, 3, 6; ĀpŚ. 10, 4, 2 etc.

In the Vādhūlasūtra the passages 3, 41 and 4, 3 deal with the nature of the animal sacrifice. Being the middle in the triad this ritual gives rise to the question as to how far it could be regarded as more related to the *iṣṭi* or as more similar to the *soma* ceremonies. Like ŚB. 11, 7, 2, 1 VādhS. 4, 3 distinguishes between two types of animal sacrifice, one being of the *haviryajña* type, the other of the *sava* category. According to 4, 3 there are seven criteria of the former category, viz. 1) the bringing of the fast-food (by the *adhvaryu*: *vratam upanayati*<sup>17</sup>); 2) the bringing forward of the so-called *praṇīta* water (purified and consecrated water, carried from the *gārhapatya* to the *āhavanīya*<sup>18</sup>; cf. e.g. ĀpŚ. 1, 15, 7; 3) the offering of the two libations of clarified butter which precede the principal offering, cf. e.g. ĀpŚ. 2, 18, 1 ff.; 4) the cutting off of the *prāśītram*, i.e. a portion of the sacrificial substance that is left over after offering and eaten by the *brahman* (cf. BhŚ. 2, 19, 9; ĀpŚ. 1, 15, 7; ŚŚ. 4, 7, 4; 7); 5) the bringing of the *anvāhārya*, i.e. a rice-dish given to the officiants (cf. ĀpŚ. 3, 3, 12); 6) the offering of the husks etc. (*phalīkaraṇahoma*, cf. BhŚ. 1, 22, 12); 7) the Viṣṇu strides to be taken by the patron of the sacrifice (cf. ĀpŚ. 4, 14, 6 f.). With the exception of the *prāśītram* (4) the same acts are, in the same order, enumerated in VādhS. 3, 41, although at the end of the enumeration it mentions the numeral seven. There the author introduces the six performances by “he makes the *iṣṭi* a *paśubandha* and adds, six times in succession: “That is as if a victim would be fastened to (also appointed, employed at) an *iṣṭi*”. In 4, 3 the above passage is followed by the statement that the profit derived from such a sacrifice (the independent animal sacrifice) is as great as that derived from a *haviryajña* (*iṣṭi*) and that the *loka* (world of safety etc.) gained is as large as the *loka* gained by an *iṣṭi*. If, however, the above seven ritual acts are not performed the animal sacrifice belongs to the *sava* category (VādhS. 4, 3). This point is elaborated by the assumption of the existence of a parallelism between the tripartite structures of both rituals. The preliminary offerings (of the animal sacrifice: *prayājah*) are said to be a form, symbol or manifestation (*rūpam*) of the morning service, because both are identifiable with the vital breath called *prāṇa* (“expiration”)<sup>19</sup>; the sacrificial cake is a *rūpam* of the midday service because both belong to Indra<sup>20</sup>; and the final sacrifice (*anūyāja*) is a *rūpam* of the afternoon service because both of them are identifiable with the *apāna* (“inspiration”)<sup>21</sup>. Remember that the *saumya paśubandha* is performed in three stages: the omentum is offered during the morning service, the cake at noon, the rest of the animal in the afternoon; thus “all *savanas* are

17. For the preparatory character of fasting (abstaining from food other than the fast-food) see e.g. GG. 4, 5, 12 quoted by Gonda, Vedic ritual, p. 320, cf. also Eggeling, in S.B.E. 12, p. 1. On the fast-food see e.g. TS. 6, 2, 5, 2 f.; MŚ. 1, 1, 1, 11; 1, 4, 1, 5.

18. See above, p. 32.

19. Compare ŚB. 3, 8, 1, 3; 3, 8, 4, 1.

20. The *paśupurodāśas* should belong to the deities to whom the victims are devoted, but see ŚB. 12, 7, 2, 16.

21. As to *prāṇa* and *apāna* see W. Caland, in ZDMG 55, p. 261.

combined with animal sacrifices” (KŚ. 26, 7: 130, 2). The same subject is discussed in ŚB. 11, 7, 2, 1, where however only three of the above seven ritual acts are mentioned (viz. 1, 2, and 7) but another is added, viz. the pouring out of the water at the end of a *haviryajña* (see ŚB. 1, 9, 2, 32; 1, 9, 3, 1 f.; cf. ĀpŚ. 3, 13, 5, where the water is not poured out but placed on the sacrificial bed). In a free quotation of this ŚB. place ĀpŚ. 7, 28, 1 omits the first ritual act, viz. the bringing of the fast food. ŚB. 11, 7, 2, 2 is worth quoting also: “Concerning this they ask, ‘Is the animal sacrifice an *iṣṭi* or a great sacrifice (*mahāyajña*)<sup>22</sup>, i.e. (does it belong to the same category as) a *soma* sacrifice?’ Let him say, ‘A great sacrifice’, because in the other case you have shattered it”.

It may be said that its very place in the ritual hierarchy predestines the animal sacrifice to serve as an indispensable preparation for a successful performance of *soma* sacrifices. Whereas there is no reference to the result of the performance of the rites of full and new moon in the beginning of ĀpŚ. I, this work holds out a prospect of success in ‘all worlds’ to the one who performs an animal sacrifice (7, 1, 1), literally ‘he conquers all ‘worlds’” (*sarvān lokān ... jayati*). This means, Dhūrtasvāmin observes, “he is not excluded from the ‘worlds’ and his other ritual efforts are not in vain”. According to the explanation of the Pūrva-Mīmāṃsā “other rites” stands for the various *soma* ceremonies such as the *jyotiṣṭoma*, *rājasūya* etc. They are not useless if the animal sacrifice has been duly performed<sup>23</sup>. Caland’s explanation<sup>24</sup> is one-sided or incomplete: “D.h. er erreicht z.B. die Welt (den Raum) der Väter, oder den Himmelsraum<sup>25</sup>”.

This sacrificer is held to create for himself all stable and safe positions imaginable in this world or elsewhere<sup>26</sup>. On the reward of a *soma* sacrifice ĀpŚ. 10, 2, 1 states that the one who wishes to reach the ‘world of heaven’ should perform the *jyotiṣṭoma*, adding that one may do so with a view to the fulfilment of one wish – then one should perform modifications of the *soma* ritual (cf. PB. 6, 3, 2; ĀpŚ. 14, 1, 2) – or with the intention to reach the object of all one’s desires – then one should perform the *agniṣṭoma* which is the sacrifice par excellence (*eṣa vāva yajño yad agniṣṭomaḥ*, PB. 6, 3, 1)<sup>27</sup>.

As to the animal sacrifice which forms part of a *soma* sacrifice, MŚ. 2, 2, 5, 1 (dealing with those elements of the latter that precede the morning

22. For the use of this term see Gonda, Vedic ritual, Index, p. 512, s.v.; for a definition ŚB. 11, 5, 6, 1; for a *soma* sacrifice being regarded as a *mahāyajña* 2, 4, 4, 14; and see Sāyaṇa on AiB. 2, 7, 1: “*mahāyajña*, i.e. *jyotiṣṭoma* etc.”.

23. See the note in A. Chinnaswāmī’s edition, I, Baroda 1955, p. 389.

24. Caland, Śr. Āp. I, p. 222.

25. As to “heaven” (*svarga*) see also P.V. Kane, History of Dharmaśāstra, V, Poona 1962, 1212 ff.

26. Cf. Gonda, Loka, Amsterdam Acad., 1966, p. 36 f. etc.

27. According to ĀpŚ. 8, 1, 1 and VaikhŚ. 8, 3: 80, 10 the merit (*sukṛtam*) of the one who performs the seasonal sacrifices is undecaying (*akṣayam*); for *sukṛtam* see Gonda, Loka, p. 115 ff.; 132 ff. etc.

pressing) explicitly states that the following elements belonging to the former are omitted: the *ṣaḍḍhotar*, i.e. the mantra of the six *hotars* (TĀ. 3, 4) which is recited at the beginning of an animal sacrifice (MŚ. 1, 8, 1, 1; TB. 2, 2, 2, 3; BŚ. 4, 1: 107, 8; BhŚ. 7, 1, 1; ĀpŚ. 7, 1, 2); the introductory oblation belonging to a normal animal sacrifice (*pāśukyārambhanīyā*) which is prescribed at MŚ. 1, 8, 1, 2 “he offers a cake to Agni and Viṣṇu or a full-ladle libation”; see also ĀpŚ. 7, 1, 3; at HŚ. 4, 1, 4 this oblation is called the *anvārambhanīyeṣṭi*; and in the third place, intelligibly enough, the *dakṣiṇā*. Āpastamba, after enjoining those who are to perform an animal sacrifice to make an oblation at (the erection of) the sacrificial post (*yūpāhuti*, see e.g. BhŚ. 7, 1, 2), at 7, 1, 7 f. (4 f.) subjoins the statement that for a person who has been consecrated for a *soma* sacrifice (*dīkṣita*) this oblation should not be made (8 or 6). This is also the opinion of the author of MS. 3, 9, 2: 114, 5. According to KŚ. 10, 9, 19 the offering prescribed at 6, 10, 10 (when the animal sacrifice comes to an end) is optional when a *soma* ceremony is being performed<sup>28</sup>.

When the animal sacrifice belongs to a *soma* ceremony the rite called *śūlāvabhṛtha* “the final bath of the spit” does not take place (KŚ. 6, 10, 8) at the offering to Agni-and-Soma, and at that to Agni. That is to say, one does not go with this implement used for holding the heart of the animal to a water-place (6, 10, 1), does not insert it in the ground there where the dry part of the soil meets the wet one (3) etc. Then this bath is only performed at the immolation of the *anūbandhyā* cow, “for therewith the whole sacrifice reaches completion” (ŚB. 3, 8, 5, 11). – In the description of the immolation of the victim for Agni-and-Soma it reads at ŚŚ. 5, 18, 5 (dealing with the *soma* sacrifice): “He does not offer the butter portions (at the sacrifice of the omentum)”. This is in harmony with KB. 3, 5 (3, 6, 9): “He does not perform these offerings in the animal or *soma* sacrifice” (there follows a motivation). See however also ŚŚ. 5, 18, 6 and ĀpŚ. 7, 20, 7.

28. There are of course other modifications. Thus in the call for the *savanīya* victim one should add the word *prasthitam* (KŚ. 6, 6, 26; cf. ŚB. 3, 8, 2, 27).

## Departure from strict rules

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In judging the facts and problems under discussion we should be aware of the variability of many ritual particulars and of the freedom from restrictions imposed by rules and injunctions which the authorities often permitted to their followers. The following examples are chosen at random. If no invitatory and consecratory stanzas are mentioned the one who performs an *iṣṭi* may use a suitable *gāyatrī* and *triṣṭubh* or any other stanza except those in the *uṣṇih* and *br̥hat* metres (ĀśvŚ. 2, 14, 19 ff.; ŚŚ. 1, 17, 9 f.). On the occasion of the *agnihotra* the cow may, or should not, be milked by a *śūdra* (ĀpŚ. 6, 3, 11 ff.). The victim immolated on the pressing day of a *soma* festival is either sacred to Agni, or to Indra-Agni, or there are eleven victims (ŚŚ. 6, 9, 1 f.; cf. 15). In performing the Varuṇa sacrifice (one of the final rites of a *soma* ceremony) one may or may not pronounce the formula addressed to Sviṣṭakṛt (ŚŚ. 8, 11, 7 f.). An *iṣṭi* should take place at the beginning and the end of an animal sacrifice or only once, either at the beginning or at the end (ĀśvŚ. 3, 1, 2). According to BhŚ. 8, 11, 8 ff. the final bath of the Varuṇapraghāsa may with some exceptions be performed as that of a *soma* sacrifice or otherwise<sup>1</sup>.

In particular cases an author after formulating a rule declares that it is not coercive or only optional because it is not enjoined by the sacred tradition. Thus after a statement about an auspicious day in 31 (25) KŚ. 7, 1, 33 (27) adds that the pertinent rule need not be observed (because it is founded on *smṛti*, comm.). Or the author expresses the opinion that a particular rule or statement is valid only in case of misfortune, calamity or emergency (*āpadi*), e.g. when there is some kind of defect in the performance of the sacrifice. KŚ. 25, 14, 7, dealing with expiatory rites, observes that the offering of the *vaiśvānara caru* is only to take place when there is some form of *āpad*, for instance, when the sacrifice has become involved in disorder or when it has been performed with fires that do not belong to the patron. After enumerating some uncommon periods in day or night (noon, midnight etc.)

1. Some other instances are BhŚ. 6, 8, 5; 9; 6, 14, 13; 16; 17; ĀpŚ. 1, 3, 1 ff.; 2, 2, 7; 5, 21, 2; 6, 10, 6; 9; KŚ. 4, 10, 11; 5, 1, 11 f.; 10, 9, 19; ŚŚ. 2, 7, 7 f.

in which some people might for particular reasons perform the *agnihotra*, the author of BhŚ. 6, 9, 10 observes that one should not understand that such a rite should take place in circumstances other than *āpad*.

Cases of more or less natural variations or modifications are of course not wanting. On the occasion of the first-fruits sacrifice (*āgrayaneṣṭi*) the normal offerings are those of rice in autumn and barley in spring (cf. e.g. KŚ. 4, 6, 1 f.), but if this rite is performed in summer the pap offered is made from the products of the bamboo tree (18) and then the deity worshipped is Soma (17 f.), not Indra-and-Agni etc. The reason of this association is, I suppose, the brown colour which *soma* and the bamboo have in common (TS. 2, 1, 3, 3 f.; ŚB. 5, 2, 5, 12 a brown bull is of Soma's nature; 5, 5, 1, 9 the brown one is sacred to Soma<sup>2</sup>).

Other variations are prescribed in case the institutor of the sacrifice hopes for the fulfilment of special desires. That is to say that the normal sacrificial rites or the way in which they are performed are modified in order to serve particular purposes. If the patron is desirous of cattle the officiant should perform the *agnihotra* with milk<sup>3</sup>, if of a complete command of his faculties or senses (*indriya*) with sour coagulated milk (*dadhi*, which belongs to Indra, ŚB. 7, 4, 1, 42), if of (the office of a chief of) a village or community with rice- or barley-gruel (*yavāgu*) etc. (ĀpŚ. 6, 15, 1). Or the patron's social position is the determining factor: according to some authorities (MS. 1, 8, 7: 126, 17; ĀpŚ. 6, 15, 10) an officiant should not perform the *agnihotra* ritual for a *ksatriya* (because of his manner of life, the food he is fond of etc., MS.), according to others (KS. 6, 6: 56, 1; HŚ. 3, 7) only on the days of full and new moon. In other cases a modification of the rite may be made in order to injure an enemy: in that case a definite shed (*sadas*) should be erected diagonally and not from the south to the north (ĀpŚ. 11, 9, 6). Sometimes inability to execute the prescribed task renders an alternative unavoidable: As stated earlier<sup>4</sup> the cycle of the seasonal sacrifices is interrupted by a *soma* ceremony, or in case of inability (*aśakta*) an animal sacrifice (ĀśvŚ. 2, 20, 5; cf. ŚŚ. 3, 18, 19)<sup>5</sup>. Or the material required may be unavailable: KŚ. 7, 2, 32 f.: if collyrium obtained from mount Trikakud is not at one's disposal one may use some other kind of collyrium for anointing the sacrificer's eyes.

This variability and this possibility of substitution do not however exclusively bear upon unimportant ritual acts; in particular cases they may lead authorities to give their followers the option between two modes of execution of a complete ritual. The *agnihotra* – the oblations to the god of fire, a lifelong twice daily obligation of the twice-born householder – may be performed in one (*grhya*) or in all three (*śrauta*) fires. The gods and merit are

2. See also A.A. Macdonell, Vedic mythology, Strassburg 1897, p. 105.

3. See, e.g., also BhŚ. 8, 25, 2 ff.

4. See p. 10.

5. Other instances: KŚ. 8, 5, 11; 9, 10, 9; 12, 1, 20; 25, 6, 10.

the same but the domestic ritual is simpler and in some respects different<sup>6</sup>. See e.g. ŚŚ. 2, 9, 15 f. This rite should not be neglected and must be undertaken even by those who are not able to perform every detail entirely or perfectly (Jaim. Mīm. 6, 3, 1 ff.).

The numerous occurrences of references to dissentient anonymous authorities whose views are recorded by means of “some” (*eke*) furnish abundant evidence of the variability of many elements of the ritual. A few examples may suffice<sup>7</sup>: BhŚ. 10, 2, 12 f. “it is said that one should not perform other *soma* ceremonies unless one has performed the *agniṣṭoma*. Some teachers, (however,) hand down the tradition that the *atirātra* is the first sacrifice”; 10, 17, 9 f. “one should buy the *soma* with three articles, according to some with four, viz. a cow, gold, a she-goat, and a garment”; ĀpŚ. 5, 16, 6 f. “when the sacred fires are established the *brahman* chants *sāmans*; according to some he should not do this”; 5, 21, 4 “if one does not intend to perform a *soma* sacrifice one should not make oblations to Agni pavamāna etc.; according to some one should not omit this rite”. Occasionally, the dissentients are mentioned by name, e.g. KŚ. 4, 3, 17 f., or an author prefers to express himself otherwise: ĀpŚ. 8, 1, 8; BhŚ. 7, 4, 5; 8, 1, 7<sup>8</sup>.

This possibility of variation and variability has been made a principle in systematizing the increasing number of *soma* ceremonies. According to ĀpŚ. 12, 18, 12 f. a he-goat is dedicated to Agni in an *agniṣṭoma*, to Indra and Agni in an *ukthya*, to Indra in a *śoḍaśin*, and to Sarasvatī in an *atirātra soma* festival. But here also authorities disagree. According to ĀśvŚ. 5, 3, 3; BhŚ. 13, 19, 8 and some ritualists quoted at ĀpŚ. 12, 18, 14 the he-goat is the sole victim, dedicated to Agni, in an *agniṣṭoma*, and the second victim, dedicated to Indra-and-Agni, in an *ukthya*; a ram is the third victim, dedicated to Indra, in a *śoḍaśin*; a ewe the fourth, dedicated to Sarasvatī in an *atirātra*<sup>9</sup>.

At this point another subject may be put forward for discussion. Although the chanting of *sāmans* is one of the most striking features – and complications – of the *soma* ritual, it would be incorrect to hold that in other rituals these chants are entirely absent. According to some schools (Taittirīyas and Maitrāyaṇīyas) a correct performance of the establishment of the ritual fires (*agnyādhāna*) requires the chanting of *sāmans*, but there is a serious difference of opinion with regard to the officiant who has to execute that task. In the BŚ. it is the *adhvaryu* who enjoins the *udgātār* to chant these texts and melodies (e.g. 2, 17: 62, 4; cf. LŚ. 4, 10, 1 ff.; DŚ. 12, 1, 29 ff., referring to authorities who are of the same opinion because *sāmans* belong

6. Gonda, Vedic ritual, p. 413 f.

7. See also Gonda, Ritual sūtras, Index, p. 674 s.v.

8. Some other examples are BhŚ. 12, 20, 22; ĀpŚ. 3, 15, 2; 10, 24, 1; 12, 13, 13; 12, 16, 16; 12, 17, 20; 12, 24, 11; 13, 18, 9; 13, 19, 9; 13, 23, 10 f.; MŚ. 1, 2, 1, 33; ĀśvŚ. 3, 1, 15; 3, 4, 7; 4, 1, 2; 4, 1, 21.

9. For other examples one might consult Gonda, The praūgaśāstra, Amsterdam Acad. 1981, esp. p. 18 ff. and the texts quoted there.

to the task of the *udgātar*; JŚ. 22: 28, 9); BhŚ. 5, 10, 6 and ĀpŚ. 5, 16, 6 state that the *brahman* should chant the *sāmans* (likewise, LŚ. and DŚ., 1. cit.; JŚ. 22: 28, 12) but do not mention the officiant in BhŚ. 5, 9, 10; 5, 10, 5; ĀpŚ. 5, 10, 11; 5, 14, 4; another work, MŚ. 1, 5, 3, 2; 1, 5, 4, 6; 15; 1, 6, 5, 7 (*punarādheya*) is silent on the performer; at KŚ. 4, 9, 6 f. it is the *adhvaryu* who has to chant, or, optionally, the *brahman*, “because this functionary is associated with all the Vedas and also because the *adhvaryu* is otherwise engaged”<sup>10</sup>. In view of the obvious differences in performer(s) as well mode of performance probabilities are not in favour of the supposition that this occurrence of *sāmans* in the *agnyādheya* ritual must be attributed to the influence of the solemn execution of *sāman* chants by the *udgātar* and his assistants during *soma* sacrifices. It would rather appear to me that the appropriate stanzas which accompany the kindling of the fire – the culmination of the officiants’ ritual efforts – gained by being chanted, not recited. Similar prescriptions of chants as duties of the *brahman* or the sacrificer occur, e.g., ŚB. 5, 1, 5, 1; 4; 17 (the *brahman* sings a *sāman* on a cart-wheel when others are running a race); 7, 4, 1, 3; 5; 8, 7, 4, 1 ff. (the sacrificer who has the great fireplace built does likewise). Moreover, *sāmans* are repellers of demons (ŚB. 4, 4, 5, 6) and producers of vigour (7, 4, 1, 24), are expected to act as protectors (5, 4, 1, 3–7) or chanted in order to produce extraordinary effects (8, 7, 4, 3; 9, 1, 2, 34). The *vāmadevya sāman* prescribed at ĀpŚ. 5, 14, 4 (cf. MŚ. 1, 5, 4, 6) is said to be productiveness (ŚB. 5, 1, 3, 12), and breath (9, 2, 1, 38) and the self, person or ‘body’) of the gods (ibid.; cf. 6, 7, 2, 6) and is even regarded as identical with Prajāpati (13, 3, 3, 4); the *vāravantiya sāman*, used ĀpŚ. 5, 15, 6 represents cattle (PB. 5, 3, 12) and is like the preceding one to be employed by one desirous of cattle (9, 1, 32); it also serves to secure a complete command of one’s physical and psychical faculties (9, 5, 9); the *yajñāyajñīya sāman*, mentioned in the same *sūtra*, is said to be the essence of *brahman* (8, 6, 2) and the womb out of which Prajāpati created the sacrifice (8, 6, 3). And so on. These facts, the co-operation of the highly important functionary, the *brahman*, the “highest seat of Speech” (VS. 23, 62), who is often entrusted with the performance of what usually is called magic rites, as well as the prohibition of the chanting of these *sāmans* during the *agnyādheya* ritual by some authorities (ĀpŚ. 5, 16, 7) – among them the Kāthas in their *Agnyādheya-Brahmaṇa*<sup>11</sup> – seem to admit of the conclusion that we have to do here with a super-erogatory rite which was believed to produce a certain additional effect.

10. But ŚB. 2, 1, 4, 14; 25 has the establishment of the fires performed with the *vyāhrtis* (*bhūr bhuvah svah*); see also ĀpŚ. 5, 16, 8.

11. Cf. Gonda, *Vedic literature*, p. 351.

## Offerings

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At this point it seems expedient to invite attention to some frequently used ritual terms and a few terminological problems connected with them, because they appear to shed light on some of those features of the three main classes of ritual which are identical or show a certain similarity as well as on those elements and characteristics in which they differ. The words used for implements and other requisites need not detain us<sup>1</sup> because it is clear that the sacrificial post (*yūpa*) to which the victim is fastened is a characteristic of the animal sacrifice, the stones for pressing the *soma* (*grāvan*) are only required in the *soma* ritual, and so on. On the other hand, of the considerable number of terms for “oblation, offering” there are some that deserve a brief discussion.

The neuter noun *havis*<sup>2</sup> is a very frequent term for “oblation” or “burnt offering”, for anything offered as an oblation with fire<sup>3</sup>. Although we find also translations such as “sacrificial food” (Eggeling, ŚB. 1, 3, 2, 6), “offering” (the same, ŚB. 1, 8, 1, 37), “Opfer” (Caland, ĀpŚ. 1, 10, 14 as distinct from *havya*, lit. “what is to be poured (into the fire)”, “Opfergabe”, but 9, 4, 12 *havis* “Opfergabe”, Caland); “Opfersubstanz” (13, 24, 10), the translations mentioned first seem most adequate. The general meaning of the word is especially apparent from places such as ŚB. 1, 1, 1, 9 *yasya vai havir na grhṇanti* “that of which they do not take (make) an oblation”; 2, 4, 3, 9. Specifications are not wanting: BŚ. 24, 1: 185, 18 “there are five forms of oblation, viz. herbs or plants collectively (including also rice, medicinal herbs, edible uncultivated plants)<sup>4</sup>, milk, cattle (a victim), *soma* (and) melted

1. The reader might consult L. Renou, *Vocabulaire du rituel védique*, Paris 1954; Ch. Sen, *A dictionary of the Vedic rituals*, Delhi 1978; Gonda, *Vedic ritual*.
2. Gonda, *Vedic ritual*, p. 516 s.v.
3. Nouns ending in *-is-* are comparatively rare; some of them belong to the ritual terminology (*barhis* “sacrificial grass (strewn over the *vedi*)”; *sarpis* “clarified butter”), or occur in ritual texts (*arcis* “ray of light”, also of the flames or light of the sacrificial fire, e.g. ĀpŚ. 7, 27, 4; *rocis* “light, brightness” (in a mantra); *chadis* “cover” (of a carriage)).
4. Gonda, *Vedic ritual*, p. 119.

and clarified butter (*ājyam*, ghee)<sup>5</sup>. These materials include also the articles of food that are produced by plants or cows or are prepared with these products: see the (incomplete) enumeration in AiB. 2, 23, 7 "... these oblations, viz. ghee, parched and pounded barley grains, oats (barley), fried grains of husked rice, a cake made of pounded rice or barley flour etc., a mixture of coagulated and hot fresh milk" (*ājyam dhānāḥ karambhaḥ parivāpaḥ puroḍāsaḥ payasyā*). From the same passage it appears that the *soma* is included: "that which is cleansed (purified) is (the) oblation; what is purified is the *soma* drink". See also the following explicit statements: ŚB. 1, 3, 2, 6 what *havis* there is belongs to the gods, viz. King Soma as well as the *puroḍāsa*; but, the text continues, the butter oblations belong to the seasons and the metrical texts (*chandas*): this means that ghee which is used for various purposes<sup>6</sup> is in this connexion not regarded as a *havis*; 3, 5, 3, 2 *soma* is *havis* for the gods and that is why the *soma* cart is called "receptacle of *havis*" (*havidhāna*). Nor are the parts of a victim excluded: at a given stage in an animal sacrifice the *adhvaryu* asks the slaughterer if the *havis* has been done (cooked) (TS. 6, 3, 10, 1; KŚ. 6, 8, 1, 4; BhŚ. 7, 18, 1; ĀpŚ. 7, 23, 3; 13, 11, 3; MŚ. 1, 8, 5, 10). Not infrequently the sort or variety of the *havis* material can be understood only from the context, mantra, references, parallel passages, or commentaries: e.g. KŚ. 15, 10, 19 (17) "he pours (takes) out (selects, presents) the *havis* substances (*haviṃsi*) for (the cakes for) Savitar and Indra and (the boiled barley mess for) Varuṇa": (cf. ŚB. 5, 5, 4, 29); KŚ. 23 (20); 5, 5, 16 (15); BŚ. 15, 34; BhŚ. 6, 10, 6; VādhS. 3, 14; JB. 2, 98; AiB. 1, 15, 1 (*haviṃ ātithyam nirupyate*). Or there is a general rule (*paribhāṣā*<sup>7</sup>) providing a definition or stating a reduction of the semantic range: KŚ. 1, 9, 1 "if (in this work) the word *havis* is used, (it stands) either for rice grains or for barley". In fact, most *haviṃsi* are vegetarian.

Remarkably enough, the meaning of the compound *haviṃyajña* "sacrificial worship by means of a *havis* (*haviṃsi*)"<sup>8</sup> – among the usual translations are "oblation sacrifice" (Keith, AiB. 5, 32, 5), "Havisopfer" (Caland, ĀpŚ. 23, 10, 8; VādhS. 4, 52); "rice-offering" (Eggeling, ŚB. 1, 2, 1, 20), less correctly Monier-Williams: "the offering of an oblation"; not, with Eggeling, ŚB. 1, 1, 4, 7 "oblation" – is contrary to expectation confined within narrower limits than the above survey would suggest. From passages such as ŚŚ. 14, 3, 1; 14, 13, 14 dealing with the combination of *haviṃyajñāḥ* and *soma* sacrifices (*somāḥ*) it appears that the former category does not include the *soma* ceremonies. See also KB. 6, 15 (6, 10, 11 f.) on *haviṃyajñāḥ* and the *saumyam adhvaram* as food and drink for the gods etc.; 10, 6 (10, 10, 11 f.) where both categories are opposites, the former being regarded as

5. Gonda, Vedic ritual, p. 506, s.v.

6. Gonda, Vedic ritual, p. 176 ff. etc.

7. Gonda, Ritual sūtras, p. 508.

8. An Indian explanation is "an oblation that produces, brings about, accomplishes sacrificial worship" (*yajñasādhanaṃ haviḥ*, comm. on ŚB. 1, 2, 1, 20).

incomplete, the latter as complete; ŚB. 1, 5, 2, 11; 4, 3, 4, 3; 1, 1, 4, 7; VādhS. 4, 52 and 55: the *haviryajñāḥ* which in the descriptions of the ritual texts of the Taittirīyas precede the *soma* rites<sup>9</sup> have as their purpose the worship of Soma; AiB. 2, 7, 1 and the enumeration in VaiG. 1, 1. Elsewhere the term is distinct from or opposed to *soma* as well as animal sacrifices: ŚB. 4, 3, 4, 1; PB. 17, 13, 18 enumerating *haviryajñāḥ*, animal and *soma* sacrifices, KB. 11, 7, 9; ŚB. 1, 9, 2, 35 speaks of the blood of the victim of the animal sacrifice and the refuse of the rice of the *haviryajña*<sup>10</sup>. See, e.g., also ŚB. 2, 5, 1, 21; 3, 8, 2, 25<sup>11</sup>.

The *puroḍāśa*, a cake made of pounded rice or barley flour, is a typical and very often mentioned sacrificial substance used in performing all three types of sacrifice. When it accompanies the immolation of a victim (e.g. ĀpŚ. 7, 22, 1) it is called *paśupuroḍāśa*; when it is offered on the occasion of the pressing of *soma*, *savaniya-puroḍāśa* (KŚ. 12, 2, 2; VaitS. 19, 1). A cake on eight pieces of pottery offered to Agni is an indispensable element at the beginning of the full and new moon ceremonies (ŚB. 1, 4, 2, 16; 1, 5, 3, 22; 1, 6, 2, 5; 1, 7, 3, 10; 1, 9, 1, 9; 2, 4, 4, 10; ĀpS. 1, 24, 6; 2, 18, 9 etc.<sup>12</sup>). At the full moon sacrifice Agni-and-Soma receive a cake, but at the new moon sacrifice their *havis* is *sāmnāyā*, i.e. a mixture of fresh boiled milk and sour milk (ŚB. 1, 6, 2, 6). On another occasion (*dākṣāyaṇa* sacrifice) Agni's *havis* is a cake, Mitra-and-Varuṇa's curds (cf. 11, 4, 1, 15); and so on.

On various occasions a cake is offered in expiation of a defect or irregularity in the performance of a rite: AiB. 7, 4, 2; 7, 6, 2; 7, 7, 3 etc.

9. Gonda, Ritual sūtras, p. 492.

10. As to a technical peculiarity of a *haviryajña* see, e.g., ŚB. 11, 5, 8, 6; AiB. 5, 32, 5. For more or less enumerative descriptions of *haviryajñas* – usually *agnihotra*, sacrifices of full and new moon, seasonal sacrifices ŚB. 1, 6, 3, 36 (cf. KŚ. 24, 4, 39 (41)), ĀpŚ. 23, 10, 9.

11. Passing mention may be made also of the *āhutis*, offerings of a ladleful of clarified butter into the fire (then alone they are successful, ŚB. 1, 5, 3, 7; 1, 6, 3, 39 etc.; cf. TS. 6, 1, 8, 3; 6, 2, 9, 2) to gratify the gods (ŚB. 2, 2, 2, 6; 3, 4, 1, 25; cf. 1, 6, 2, 4; 2, 3, 4, 5; cf. also 13, 3, 5, 1; 13, 6, 2, 9); they are supposed to be consumed by them (3, 9, 3, 26) and are made for a great variety of purposes: they are even helpful in procuring food (2, 3, 2, 15) or cattle (1, 7, 3, 21); in gaining the world (11, 1, 6, 26), or are a means of exerting influence on the light of the sun (9, 4, 2, 18). They are also an element of all types of sacrifice: of an *īṣṭi* at ĀśvŚ. 1, 12, 31; ĀpŚ. 2, 14, 7; 2, 21, 6; 3, 11, 2; of an animal sacrifice at 7, 28, 4; of a *soma* sacrifice at ĀśvŚ. 6, 5, 2; HŚ. 13, 7, 20; ŚŚ. 5, 14, 14. The term is of course governed by the verb *juhōti* (e.g. ĀśvŚ. 1, 12, 31). Occasionally, the term is used in a more general sense and applied to other sacrificial material: milk (*paya āhutayah*, ŚB. 11, 5, 6, 4), and even urine (3, 2, 2, 20); see, e.g., also BhŚ. 13, 22, 6; ĀpŚ. 12, 3, 12. – According to a general rule (BhŚ. 13, 22, 6; ĀpŚ. 12, 3, 12) one should, in performing a *soma* sacrifice, offer the butter oblations (*ājyāhutīḥ*), the offerings (of parts) of the victim (*paśvāhutīḥ*) and of the cake (*puroḍāśāhutīḥ*) in the middle of the fire; those of *soma* round about (cf. KS. 27, 6: 146, 4).

12. A. Hillebrandt, Das altindische Neu- und Vollmondsopfer, Jena 1879, p. 107 ff. As to the general rules regarding the cakes, the gods for whom they are intended, the number of dishes on which they are baked etc. see BŚ. 24, 10, translated in Śrautakośa I, Engl. section, Poona 1962, p. 951 f.

(*agnihotra*). The cake which in the course of the *varuṇapraghāsa* rites (the second seasonal sacrifice) is offered to Ka (= Prajāpati) enables the sacrificer to bestow happiness on the creatures (ŚB. 2, 5, 2, 13). That cakes are said to be equal to food – and consequently are a means of winning food – is at first sight more easily intelligible than that they are (equivalent to) cattle (TS. 7, 1, 9, 1)<sup>13</sup>.

The man who is about to consecrate himself for a *soma* sacrifice offers cakes to three manifestations of Agni (Agni Brahmanvant, Agni Kṣatrant, etc.) with the result that he attains to (the state of being) *brahman* and *kṣatram* (lordly power) (KB. 19, 1, 4 ff.). Among the other ritualistic speculations to which the cake has given rise is its presumed identity with the patron of the sacrifice (*yajamāna*); see TS. 1, 5, 2, 3 f.; KB. 13, 5 (13, 4, 14) “the cake is the person-(self, body, *ātmā*) of the *yajamāna*”; JB. 3, 115; TB. 3, 2, 8, 9 (rites of full and new moon). The officiant who offers oblations on either side of the cake surrounds the sacrificer with what these stand for, cattle, strength, wealth (TS. 1, 5, 2, 4; 1, 5, 4, 4). Compare also ŚB. 6, 2, 2, 12 where Prajāpati’s body is said to have been restored by a cake.

On the reason why a *paśupuroḍāśa* is prepared for the same deity for which a victim is immolated information is given in ŚB. 3, 8, 3, 1 (cf. also 5, 3, 3, 1): rice and barley are the juice or essence (*medha*)<sup>14</sup> of all animals (victims, *paśūnām*); “with that same *medha* he now causes that (victim) to increase (prosper) and makes it whole”. In 2 it is observed that the cake is prepared after (and supplementary to, *anu*) the victim. It is offered ‘in the middle’, i.e. before the principal oblations but after the omentum (see e.g., also KB. 18, 13 (18, 9, 9 ff.))<sup>15</sup>, because this has been pulled out from the middle of the victim (ŚB. 3, 8, 3, 2; ĀpŚ. 7, 22, 11). See also TS. 6, 3, 10, 1; ŚB. 9, 4, 3, 15 and notice the order of the terms *vapā puroḍāśo haviḥ* in ĀśvŚ. 3, 44. Since the cake is said to be equal to cattle (see above) it is also the victim which is killed (see the elaborate identification in AiB. 2, 9, 1, the beard of the corn being its hair etc. and ŚB. 1, 2, 3, 8); the one who sacrifices with the cake sacrifices with the sap (essence) of all sacrificial (domestic) animals (3, *paśūnām*). According to 2, 8, 6 f.; 2, 11, 12 the essence (*medha*) of the animals had indeed left them to become rice and barley. “In that in the animal sacrifice they offer also a cake, it is because they wish that their sacrifice will be with a victim with *medha*, with a victim that is complete in itself”.

The function of the cake in a *soma* sacrifice (see e.g. AiB. 2, 23; KB. 13, 3 f.; ŚŚ. 7, 1)<sup>16</sup> is explained in ŚB. 4, 4, 5, 15: the sap or essence (*rasa*) of the

13. Cf. also p. 43.

14. See below, p. 49.

15. On the importance of the omentum, see AiB. 2, 13, 6 “the victim is just so much as the omentum”.

16. Caland and Henry, L’agniṣṭoma, § 121.

*soma* stalks has been extracted for the offerings, so that no *rasa* is left in Soma's body, but the cake is *rasa* and this is now put into that body so that the divine plant so to say revives and restores the sacrificer to fresh vigour. Cf. also 4, 2, 5, 16: "When he slays the victim, he puts life-sap (*rasa*) into it and when he proceeds with (the offering of) the *soma* cakes, he puts essence (*medha*) into it; thus it becomes *soma* for him", and KB. 13, 4 (13, 3, 19 ff.): both the victim and the cakes are said to be *soma*, (because, the author continues), there are ten shoots (filaments, *aṁśavaḥ*) of *soma*, *inter alia* the *rasa* shoot, i.e. rice, the male shoot, i.e. barley, the living shoot, i.e. the victim; "when all these unite, then there is *soma*, the pressed (*soma*)". Elsewhere it is the pressings of the *soma* that are said to be supported or made firm by means of the cakes (AiB. 2, 23, 1 f.). In other contexts however cake and *soma* juice are, quite naturally, clearly distinct: ŚB. 4, 4, 4, 11 "the gods have eaten the victim (and) the cake and drunk King Soma"; 4, 4, 5, 23. According to TS. 6, 5, 11, 4 the cake, offered after each pressing is a pause, rest or cessation in the sacrificer preventing the *soma* juice (which is considered to be purgative) from flowing through him.

In the *soma* sacrifice the cakes belong to Indra who is the deity of the sacrifice (ŚB. 4, 2, 5, 17). The other deities receive other vegetarian oblations, Pūṣan groats (*karambha*), Sarasvatī *dadhi* etc. (4, 2, 5, 18; 22). Cf. also 5, 2, 4, 13; 5, 5, 1, 1; 5, 2, 5, 6; 10, and see, e.g. KŚ. 3, 3, 23.

In a discussion of the possibility of *utsarga*, i.e. the passing over of certain days or rites of a long *soma* sacrifice (*sattra*) the author of JB. 2, 394 prescribes the offering of cakes to the three manifestations of Indra to whom the respective pressings (services) belong: here the cakes are substitutes for the normal procedure: "thus they do not depart from (the usual rite, viz.) the pressings, (and) do not pass over the gods"<sup>17</sup>. The (offering of a) cake is also a means of preventing the full and new moon oblations of the performers of a *sattra* from becoming interrupted (ŚB. 12, 3, 5, 4 f.; cf. JB. 2, 38): here it has a sort of representative function<sup>18</sup>.

The victim (*paśu*) is sacrificial food (*havis*) for all the deities (ŚB. 3, 8, 3, 14; cf. also 5, 1, 3, 7). As already intimated, the animal sacrifice is so to say

17. Cf. e.g. PB. 5, 10, 9 ff.

18. Mention may also be made of the *caru*, porridge prepared from unpounded rice or barley grains (cf. ŚB. 11, 1, 4, 3), which is likewise used in all types of sacrifice, e.g., ĀśvŚ. 2, 9, 8 (*iṣṭi*); MŚ. 1, 7, 1, 14; ŚB. 2, 5, 3, 3 (*cāturmāsyā*); ŚŚ. 5, 5, 1; KŚ. 5, 2, 16; ĀpŚ. 22, 12; ŚB. 3, 1, 3, 5 (*soma*), including domestic rites (see Gonda, Vedic ritual, p. 508, Index, s.v.), also to replace the *purodāśa* in rites that are mentioned in both *śrauta*- and *grhyasūtras* (Gonda, op. cit., p. 6). In a modification (*vikṛti*) of an *iṣṭi* a *caru* serves as a substitute for a *purodāśa* of the model *iṣṭi*, but assumes the nature and essential properties of the latter (BhŚ. 6, 15, 7); in the *dīkṣanīyā iṣṭi* of a *soma* sacrifice a *purodāśa* is offered, if the sacrificer is desirous of brahminical illustriousness, a *caru*, if he is desirous of offspring or cattle (ĀpŚ. 10, 4, 2 f.; see Caland's note). For alternating offerings of a cake and a *caru* see, e.g., ŚB. 2, 5, 2, 35; PB. 5, 10, 10 f.; AiB. 3, 47, 1 ff. after a cake for Varuṇa and Mitra, and one to Dhātār some minor deities receive a *caru*; likewise 3, 48, 1 ff.

tripartite: the omentum, the animal cake, and the chief oblation (*havih*), “for of that much consists the animal sacrifice” (*paśuḥ*, ŚB. 6, 2, 2, 22): this means that the cake is an integral and indispensable element of this ritual. Since in the he-goat, the usual victim, the forms of all five kinds of animals are contained, one actually slaughters all those (five) animals when one immolates this one (ŚB. 6, 2, 2, 15). It is believed that the victim does not really die: on account of pieces of gold – which means continuance of life – placed in the utensils used it rises and is restored to life (ŚB. 3, 8, 2, 26; 3, 8, 3, 13; 26; ĀpŚ. 7, 23, 12).

According to ŚB. 11, 7, 1, 1 ff. the animal sacrifice means cattle (*paśavo vai paśubandhaḥ*), and one performs this sacrifice in order to be possessed of cattle<sup>19</sup>. When one does so one renews one’s fires which have become worn out by the daily performance of the *agnihotra* ritual. Along with the renewal of his fires the sacrificer renews himself and along with himself his house and cattle<sup>20</sup>. Since the ritual fires long for the sacrificer’s flesh he ransoms his own life from them by offering an animal victim to them. Thus, when one performs this sacrificial rite one redeems oneself<sup>21</sup>. See also 3, 3, 4, 21, where the consecration offering of the *soma* ritual is said to be identical with the institutor of the sacrifice who is being consecrated so that Agni and Soma to whom it is offered have seized him between their jaws; but now he redeems himself by the victim offered to this dual deity (cf. ŚBK. 4, 3, 4, 21

19. Modern authors have not infrequently failed to notice this aspect of the ritual theory of the Vedic authorities. Thus, in F. Heiler, *Erscheinungsformen und Wesen der Religion*, Stuttgart 1961, p. 210 – which, it is true, does not mention Vedic sacrifices – the animal sacrifice is described as, first, a shedding of blood which was also a means of reconciliation, secondly, a method of purification and pacification by means of the transference of the power inherent in the blood (cf. C. Moraldi, *Espiazione sacrificale e riti espiatori*, Rome 1956), and thirdly, as a vicarious sacrifice. Eliade, *Histoire des croyances* ... I, p. 228 ff., while referring in a note (p. 445) to E. Mayrhofer-Passler, *Haustieropfer bei den Indo-Iranern* ... Arch. Or. 21 (1953), p. 182, does not draw attention to the Vedic animal sacrifice. In sacrificing one gives something that belongs to oneself and the gift allows, so to say, a stream to flow which, while running from giver to receiver forces the latter to return a gift (cf. M. Mauss, *The gift*, Engl. transl., London 1954 (in French, *Essai sur le don*, in *Année sociologique*, N.S. 1 (1925)); G. van der Leeuw, *Die Do-ut-des Formel in der Opfertheorie*, *Archiv f. Religionswiss.* 20 (1920–21), p. 241 ff.; J. Gonda, ‘Gifts’ and ‘giving’ in the Rgveda, *Vishveshvaranand Indol. Journal* 2 (Hoshiarpur 1964), 9 ff. (= *Sel. Stud.* IV, 122 ff.)). Even if no recipient is mentioned the offering elicits a return. Cf., e.g., RV. 1, 125, 4 f. Up to the present day ‘legt (in the Balinese village Asak) jeder Bauer zur Eröffnung des neuen Zyklus beim Säen des Reises auf den Sawah ein ... Päckchen mit gekochtem Reis als Opfer nieder. Eine Anrufung einer Gottheit findet nicht statt’ (G. van der Weyden, *Indonesische Reisrituale*, Basel 1981, p. 114).
20. In the gift man externalizes part of himself so that he expects to receive something in return from which he may derive personal benefit.
21. For the idea of redemption see also ŚB. 11, 2, 1, 4 f. and 11, 1, 8, 4 f. (full and new moon rites); 3, 3, 4, 22; 3, 6, 2, 16; 5, 5, 1, 2 ff.; KB. 15, 1, 19; TB. 1, 4, 4, 3; 6, 1, 4, 7, 7 etc. – Being something that belongs to the sacrificer the sacrifice may take the place of himself.

“by this victim he redeems the victim, viz. himself (*paśum ātmanam*), and with that redeemed self, (now) his own, he worships (*tena niṣkrītena svena satātmanā yajate*)), and also KB. 10, 3 (10, 5, 1 ff.) “in that on the fast-day he offers a victim to Agni-and-Soma, this is a ransoming of himself by which he becomes free from debt” (because, properly speaking, man owes himself to the gods) “and then sacrifices . . . But they say, ‘Every oblation (*havis*) is a ransoming of oneself . . .’”. Other places of interest are: AiB. 2, 3, 11; KB. 10, 3 (10, 5, 1 ff.); TS. 6, 1, 11, 6; at a horse sacrifice “the horse (the victim) certainly is the sacrificer” (TB. 3, 9, 17, 4 f.). “The victim is essentially (properly, *nidānena*, “as emerges from keen-sighted investigation”, comm.) the sacrificer” (AiB. 2, 11, 5). In TB. 2, 2, 8, 2 the same identification (*yajamānaḥ paśuḥ*) is followed by the statement that by means of a definite ritual technique the officiant leads the sacrificer towards heaven. This is within the range of possibility, because of the efficacy of his mantra(s) and of the purpose of (the immolation of) the victim, viz. redemption of the sacrificer (comm.)<sup>22</sup>.

As already noticed by Eggeling<sup>23</sup> the words “it is as an animal sacrifice that this cake is offered” (*paśur ha vā eṣa ālabhyate yat purodāśaḥ*) in ŚB. 1, 2, 3, 5 mean that the cake is a “substitute or symbol (*pratimā*, image) for the animal sacrifice by which the sacrificer redeems himself from the gods”. This interpretation does not of course exclude the possibility of the conclusion drawn by one of the commentators: the author extols the cake that has been made fit for its ritual purpose as (if it were) the victim (*evam saṃskṛtaṃ purodāśam paśutvena stauti*).

Under certain circumstances a cake may indeed serve as a substitute for the victim. In his chapter on the one-day *soma* sacrifices (*ekāha*) ĀpŚ. 22, 1, 10 enjoins those concerned to procure three he-goats (one for Agni, one for Soma, and one for Brhaspati) of special colour; see ĀpŚ. 14, 5, 1; TS. 5, 5, 22: a black-necked one for Agni (who is VS. 23, 13; ŚB. 13, 2, 7, 2 *asita-grīvaḥ* “the dark-necked one”), a brown one for Soma (who is said to be brown, or yellow: RV. 8, 29, 1; 9, 31, 5 etc.), a white-backed for Brhaspati (who is also elsewhere associated with animals of this colour: ŚB. 5, 3, 1, 2; 5, 5, 1, 12). If however these animals are not available, the first one is replaced by a *purodāśa* on eight dishes (see e.g., ŚB. 5, 3, 1, 1; 5, 4, 5, 16; 5, 5, 2, 6; MS. 4, 8, 6: 114, 14; KS. 29, 4: 173, 1; 4; ĀpŚ. 3, 17, 6; 9, 3, 23; 9, 4, 4; 13, 25, 5 etc.), the two others by *carus* (see e.g. ŚB. 5, 5, 2, 6; 5, 1, 4, 12; 5, 3, 1, 2; 5, 4, 5, 16; 5, 5, 1, 1 etc.).

These are not the only purposes or results of an animal sacrifice. The immolation of a victim to a particular deity may lead to the acquisition of

22. In ŚB. XI – which attests to the existence of gradual transitions from the traditional ritual discussions to the philosophical speculations of the *upaniṣads* – this redemptive function of the sacrifice is also ascribed to the rites of full and new moon and to their elements which are serially redeemed also (11, 1, 8, 4 ff.).

23. Eggeling, Śat. Br. I, p. 49, n. 3.

definite qualities or abilities which as a rule are in consonance with the character of the deity worshipped: TB. 1, 3, 4, 3 by means of a victim dedicated to Agni one places (bestows) fiery energy in (upon) oneself; by one dedicated to Indra and Agni authority and inauguratory proficiency (*ojas*) as well as physical force (*balam*), ... by one dedicated to Sarasvatī the gift of speech. However, places are not wanting that hold out a prospect of a greater success: when those who intend to celebrate a *soma* festival perform the animal sacrifice to Agni-and-Soma they become this dual deity and acquire fellowship and co-existence (*sāyujyam salokatām*) with them<sup>24</sup>. (Cf. also GB. 1, 4, 8).

In AiB. 2, 8 and ŚB. 1, 2, 3, 6 ff. we find a circumstantial account of the 'mythological prehistory' of the bloody and unbloody sacrifices. The first victim, slain by the gods, was man himself. His essence (*medha*), after going out of him entered the horse, which became the second victim, and was followed by the ox, the sheep, the goat. The essence of the goat – "the most often employed of these animals" – entered the earth and became rice which, as we have seen (see AiB. 2, 8, 6 f., above), is offered in the form of the cake. What strikes us in this account is the continuous transition of the *medha* from one victim to another and hence the preservation of its identity. It is this *medha* which makes a victim *medhya* "full of sap or essence" and hence "fit for the sacrifice". This 'theory' may throw some light on a place such as KB. 30, 1 (not in Sarma's text): when, in a *soma* ceremony, the *pavamāna* (the name of definite *stotras*) has been sung, "they proceed with the animal victim ...; moreover (it is) to confer 'sap' (essence, *rasa*) on the pressing".

In a section dealing with the preparation of the cake (full and new moon sacrifices) TB. 3, 2, 8, 4 informs us that the *adhvaryu* carries a firebrand round it and by doing that makes it a sacrificial animal because this rite is performed for the victim at an animal sacrifice, in order to drive away the demons. (See e.g. ĀpŚ. 1, 25, 8; TS. 1, 1, 8 l and ĀpŚ. 7, 15, 1 ff.)<sup>25</sup>. In a description of the *dākṣāyaṇa* ritual it reads (ŚB. 2, 4, 4, 11): "When, at full moon, he offers the (cake) for Agni-and-Soma ..., then this is for him that victim which they kill for Agni and Soma on the fast day (of the *soma* sacrifice)"<sup>26</sup>.

24. Cf. Gonda, *Dual deities*, p. 389.

25. As is well known sacrificial cakes could also in other religions replace an animal. These cakes often retained the form of the animal whose place they had taken. See, e.g., *Handwörterbuch des deutschen Aberglaubens*, hsg. v. H. Bächtold-Stäubli, Berlin 1927–1942, III, 173 ff.; VI, 1552 ff.; M.P. Nilsson, *Griechische Feste*, <sup>2</sup>Darmstadt 1957, p. 224. Remember also the figures of a male and a female sheep made of flour in the *varuṇapraghāsa* ritual (e.g. ĀpŚ. 8, 5, 36 ff.).

26. Equalization or 'identification' of ritual facts, events or actions is in the Veda a well-known phenomenon. See e.g. ŚB. 10, 1, 5, 1: "This built fireplace (*agnicitūh*) is (includes, is equivalent to) all these sacrifices; when he slaughters an animal victim, that is the establishment of the sacred fires ...; when the initiated places two pieces of firewood on (the fire) these are the two oblations of the *agnihotra*".

As to the nature and function of the victim in a *soma* ceremony KB. 12, 6 f. (12, 7, 6 ff.) gives, *inter alia*, the following information: the victim is really *soma* and makes the pressings strong (*tīvra*) by being offered<sup>27</sup>. “In that they proceed with the omentum, thereby is the morning pressing (service) made strong; in that they cook and proceed with the *paśupuroḍāśa*, thereby the midday pressing – cf. ŚB. 3, 8, 3, 2, quoted above – ; in that they proceed with him (the victim), thereby the third pressing”. There follows a discussion of the various views on the god(s) to whom the victim is offered. The author’s opinion obviously is that the well-known thirty-three gods drink the *soma* and – without being quite explicit on this point – that there are also thirty-three deities who share the victim; “both of these sets are delighted”. In the next section the question is broached as to whether Vanaspati, the Lord of the Forest, should be invited also. This question is in connexion with the victim answered in the affirmative because one should not separate the body (*ātmā*, the person himself), i.e. the victim, from the breath, i.e. the Lord of the Forest (cf. AiB. 2, 4, 14; 2, 10, 8). This is no doubt to suggest that the victim is a sort of material substratum of *Soma*, for the Lord of the Forest is no other than *Soma* himself (ŚB. 3, 8, 3, 33; 12, 8, 3, 19).

It seems finally worth recalling an interesting passage in the Śatapatha-Brāhmaṇa, viz. 12, 3, 5, 3 ff., from which it appears that in the opinion of the ritualists the several sacred substances which the *soma* sacrifices and the other rituals have in common were a most important factor contributing to the uninterrupted continuation of the other rites incumbent upon those who perform sacrifices of a year’s duration. And, what is of special relevance to the subject under discussion, they obviously were also considered a means of promoting the unity of the whole ritual system and of confirming the worshippers in their belief in its uninterrupted existence. Seeing that the performers of a year’s sacrificial session become initiated for a year the question arises as to how their other ritual duties could be continued. The answer given is the following: their (daily) *agnihotra* becomes uninterrupted by the fast-milk (milk is the sacrificial substance offered on the occasion of the *agnihotra*; hot milk is the food of persons who are consecrated (cf. e.g. ĀpŚ. 10, 12, 4; that means that by consuming milk they so to say perform the *agnihotra*); their full moon oblations become uninterrupted by the ghee and the sacrificial cakes (which are offered on that occasion as well as at a *soma* sacrifice); their new moon oblations by sour coagulated milk and the cake (for the same reason); their offering to the Fathers<sup>28</sup> are continued by the rites which during the time of their being initiated are performed on

27. Since the sacrifice is working of power the one who sacrifices sets power in motion (cf. G. van der Leeuw, *Religion in essence and manifestation*, London 1938, ch. 50, 1). In view of the close relation between animal and *soma* (see below) the latter can be supposed to derive benefit from the immolation of the former.

28. Cf. also Gonda, *Vedic ritual*, p. 441 ff.

their domestic (*aupāsana*) fire; their rites of the first-fruits by the *caru* (porridge) intended for Soma (in the rainy season one offers millet cooked in milk or in water; for the *caru* for Soma offered on the occasion of a *soma* sacrifice see e.g. BhŚ. 14, 13, 1 ff.; ĀpŚ. 13, 13, 14 ff.); their seasonal sacrifice by the curds (*payasyā*; for their use in the seasonal sacrifices see e.g. BhŚ. 8, 1, 19; 8, 3, 3; 8, 5, 5; 8, 6, 22 etc.; ĀpŚ. 8, 2, 6 etc.; in the *soma* ritual BhŚ. 13, 27, 8); their animal sacrifice by the animal and the cake offered on each successive *soma* day; their (other) *soma* rite(s) by the *soma*-pressings.

## Simultaneous performance of rites

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At this point a peculiarity of the animal and *soma* sacrifices calls first for closer attention, especially because of the light it throws on the possibilities of combinations of *soma* rites and other ritual. I mean the simultaneous performance of two constituents of a ritual, one of which is proper to one of the two more complicated types of sacrifice (or to both of them), whereas the other belongs also to the *īṣṭi* type.

The preparation of the sacrificial cakes (*puroḍāś*<sup>1</sup>) in the animal and *soma* sacrifices is a case in point, because it is used as oblatory material in all three types of ritual. According to the detailed descriptions of the relevant activities in the chapters on the rites of full and new moon the sacrificial material is poured out (BhŚ. 1, 19, 1 ff.; ĀpŚ. 1, 16, 12 ff.), touched (BhŚ. 1, 20, 1), taken (BhŚ. 1, 20, 2; ĀpŚ. 1, 18, 4), assigned to the relevant deities who are implored to guard it (BhŚ. 1, 20, 7 f.), sprinkled with water (BhŚ. 1, 20, 9 ff.; ĀpŚ. 1, 19, 1 ff.), poured out into the mortar which is placed upon the skin of a black antelope (BhŚ. 1, 21, 1 ff.; ĀpŚ. 1, 19, 3 ff.), pounded (BhŚ. 1, 21, 7; ĀpŚ. 1, 19, 8 ff.) and winnowed (BhŚ. 1, 22, 1 ff.; ĀpŚ. 1, 20, 5 ff.); the husks are given to the demons (BhŚ. 1, 22, 5; 12; ĀpŚ. 1, 20, 7 f.); the grains are thrown into a plate (*pātrī*, BhŚ. 1, 22, 7; ĀpŚ. 1, 20, 11), threshed three times (BhŚ. 1, 22, 9 ff.; ĀpŚ. 1, 20, 11 ff.) and crushed incessantly (BhŚ. 1, 23, 5); the flour should fall on the skin (BhŚ. 1, 23, 8; ĀpŚ. 1, 21, 7); it is made fine (BhŚ. 1, 23, 10 f.; ĀpŚ. 1, 21, 8 f.) (the pounding and crushing is women's work); thereupon eight pieces of pottery are placed upon a burning ember (BhŚ. 1, 24, 2; ĀpŚ. 1, 22, 2) and then covered with embers, then a second set of dishes is arranged (BhŚ. 1, 24, 6; ĀpŚ. 1, 23, 2) to the north of the other set; the flour is purified (BhŚ. 1, 25, 1; ĀpŚ. 1, 24, 3), mixed with water (BhŚ. 1, 25, 2 ff.; ĀpŚ. 1, 24, 3 ff.) and made into dough; the balls of dough are placed on the pieces of pottery (BhŚ. 1, 25, 9 f.); the dough is expanded over all the dishes and

1. If the *ḍ* stands for *d* (cf. J. Wackernagel, *Altindische Grammatik*, I, Göttingen 1896, p. 166; 172) the original meaning of this word may have been "offering (honour) in advance" ("vorangehende Verehrung, – Darbringung" (Caland, *Śr. Āp. I*, p. 258)).

given a definite form (BhŚ. 1, 26, 1 f.; ĀpŚ. 1, 24, 6 ff.); fire is three times carried round them<sup>2</sup> (BhŚ. 1, 26, 4 f.; ĀpŚ. 1, 25, 8), and the dough is heated (BhŚ. 1, 26, 4 ff.; ĀpŚ. 1, 25, 8 f.); finally ashes and embers are put on each cake (BhŚ. 1, 26, 9; ĀpŚ. 1, 25, 12). At a later moment the cakes are smeared with sacrificial butter (BhŚ. 2, 11, 2; ĀpŚ. 2, 11, 3 ff.) and placed on the sacrificial bed (*vedi*; BhŚ. 2, 11, 8; ĀpŚ. 2, 11, 7); then pieces of them are cut out to be offered in the fire (BhŚ. 2, 17, 10 ff.; ĀpŚ. 2, 18, 9 ff.); at a still later moment small portions (*prāśitra*) are cut from the cakes which are eaten by the *brahman* (BhŚ. 3, 2, 7 ff.; ĀpŚ. 3, 1, 1 ff.). This precedes (or follows) the *idā* ceremony, i.e. the cutting out of the portions that are to be consumed by all the participants together (BhŚ. 3, 1, 1 ff.; ĀpŚ. 3, 1, 6 ff.). Lastly, the remainder is divided and eaten by the officiants and the sacrificer (BhŚ. 3, 3, 2 ff.; ĀpŚ. 3, 3, 2 ff.). Afterwards, the capsules and the scrap of the dough are offered separately (BhŚ. 3, 9, 5 f.; ĀpŚ. 3, 10, 1).

What should be specially noticed is not so much the circumstantiality of these descriptions as the uninterrupted performance of this complicated piece of work which is one of the main elements of the *darśa* ritual. In both respects the directions given to those who have to prepare the *paśupuroḍāśa*, the cake offered to the principal deities of an animal sacrifice before the immolation of the victim, are different. The description of the relevant action is, intelligibly enough, much more succinct. For instance, BhŚ. 7, 17, 1 ff. read as follows: “The *adhvaryu* should ... arrange utensils relating to the *paśupuroḍāśa* as are used for preparing an oblation of vegetable material ... (similarly, ĀpŚ. 7, 22, 1 f.); (4) he should pour out rice for that cake to be offered ... to the same deity (to whom) the animal (is offered) ... (similarly, ĀpŚ. 7, 22, 3 f.); (10) he should offer the cake and has the invitatory and oblatory mantras recited ...; (15 f.) he should offer the flour-blots and the husks and discard the dishes”. These activities of the *adhvaryu* are interrupted by his obligations with respect of the victim whose omentum has been offered at the moment meant in BhŚ. 7, 17, 1. In 5 the text continues: “... and then gives various instructions concerning (the dissection<sup>3</sup> of) the victim”. The following *sūtras* contain the relevant activities. *Sūtra* 10 states that after (the organs of) the victim have been cooked, the *adhvaryu* occupies himself again with the cake (*puroḍāśena pracarati*); see above. Thereupon he takes up the speckled butter (*prśadājya*) into the *juhū*, shakes the organs of the victim three times, pours that butter on its heart etc. (7, 17, 17 ff.). As to Āpastamba, after enjoining the *adhvaryu* to occupy himself with the victim (7, 22, 5–10) he orders him to turn again to the preparation of the cake (10), adding (11) that when he has occupied himself with the omentum he should offer the cake – however, the offering may also take place after the parts of the victim have been cooked –; *sūtra* 12 deals with the mantras

2. Cf. Gonda, Vedic ritual, p. 58 f. etc.

3. As to the words *paśum viśāsti* see Caland, Śr. Āp. I, p. 256.

accompanying the offering of the cake (see above), the following *sūtras* with the oblation to Agni Sviṣṭakṛt, the *iḍā* etc.; in and after 7, 23, 3 the author turns his attention again to the victim.

Needless to say, the corresponding facts relating to the simultaneous performance of a *soma* ceremony and an animal sacrifice necessitating the preparation and offering of cakes, or rather, relating to the integration of an animal sacrifice and a *soma* ceremony, present an appearance of a much greater complication. This is not only brought about by the considerable length of the *soma* ceremonies, by the immolation of more than one victim and by the combination of all three types of sacrificial worship – vegetable (the *iṣṭi* type), non-vegetable and *soma* ritual – but also by the fact that “die Handlung des Savanabockopfers ... sich wie ein roter Faden durch das Ritual des Kelterungstages hinschlingt”<sup>4</sup>. In the following résumé I have confined myself to the most salient points, thinking it useful, however, to add many references to texts, especially to those that were not consulted by Caland and Henry when they wrote their Agniṣṭoma, to which the reader may be referred for further information<sup>5</sup>.

There is first the procedure of the animal sacrifice for the dual deity Agni-and-Soma the paradigm (*agnīṣomīyasya paśos tantram*) of which is described in BhŚ. 12, 16, 1 ff.; ĀpŚ. 11, 16, 1–8; 18, 11 ff.; 19, 4; 20, 2–3; 13–16 etc. This ceremony is to take place on the “fasting” day (*aupavasathya*) preceding the day on which the *soma* is pressed. The procedure is (ĀpŚ. 11, 16, 2) identical with that of the independent animal sacrifice described in BhŚ. VII and ĀpŚ. VII. ĀpŚ. 11, 16, 3 contains an interesting piece of information: in connexion with the ‘secondary’ animal sacrifices – viz. this *agnīṣomīya* he-goat, the *savanīya* he-goat (see below) and the *anūbandhyā* cow – the introductory recitation of the *śaḍḍhotar* formula (cf. ĀpŚ. 7, 1, 2) and the oblation of sacrificial butter belonging to it as well as the offering of a cake to Agni and Viṣṇu<sup>6</sup> (7, 1, 3 ff.) are omitted; the first element would be out of place, the second is replaced by the *dikṣanīya-iṣṭi* (10, 4, 1–8). The utilization of materials employed in the preceding *ātithyeṣṭi* (ĀpŚ. 10, 30, 1 ff.), which seems to be another attempt at simplification of the procedure, actually is one of those features which attest to the tendency to connect individual constituents of the ritual and so to maintain its continuity. See e.g. also MŚ. 2, 2, 4, 13 ff. (In the meantime) the sacrificer’s wife sits down behind the *śālāmukhīya* (*āhavanīya*) fire, the *brahman* holds the *soma* in his lap, the *adhvaryu*

4. Caland, Śrautas. Āpast. II, p. 118, fn. 1. In my survey most differences between the sources are disregarded. For a mythological ‘explanation’ of the interruptions of the *soma* rites by other rites see ŚB. 9, 5, 1, 12 ff., where they are described as being due to the intervention of the *asuras*.

5. See the paragraphs 78; 80; 106 a, d, f; 113; 115; 141c; 143; 148; 156; 185; 186; 226; 227; 231; 232; 237; 246; 248; 249; 252; 256; 257; 259 (the references to text-places in these paragraphs are not always exact) and compare also the ‘Übersicht’ in Caland, Śr. Āp. II, p. 117 ff.

6. Cf. Gonda, Dual deities, p. 80 ff.

has the sacrificer's relatives invited to come near who have to seize each other from behind<sup>7</sup>, etc. etc. In the following chapters of BhŚ. which deal with the sacrificer's wife, his relatives, the *soma*, clarified butter, fire, fuel, a butter oblation, mantras recited over the *soma*, the *barhis* etc. there is one reference to the animal sacrifice: 12, 17, 3 "they carry the butter, the fuel, the sacrificial grass ... and the he-goat to be offered to Agni-and-Soma". Likewise ĀpŚ. 11, 17, 1. This animal has already been mentioned in BhŚ. 10, 20, 4; ĀpŚ. 10, 29, 4–6 "with the *agnīṣomīya* goat held by the ear, the patron of the sacrifice gazes at king Soma being carried ...". For a while the other activities continue until ĀpŚ. 11, 18, 11–19, 4 where the performance of those elements of the animal sacrifice are prescribed which begin with the putting ready of the fuel and sacrificial grass, the consecration of the sprinkling water etc. and the putting ready of the ladles and end with the *pravara* (the choosing of the *hotar* etc.), i.e. the whole passage 7, 9, 4–7, 14, 3. See also KS. 8, 7, 24 (25; brief).

The relevant directions in BhŚ. are set forth at greater length, viz. 12, 18, 17–12, 19, 7. From these I quote 12, 19, 2: the *adhvaryu* cuts down and works on the sacrificial stake during the consecrations and the *upāsads*, obviously in those brief spaces of time in which he is not otherwise engaged. Anyhow, the occurrence of this direction shows that part of the activities relating to the animal sacrifice were, or were allowed to be, performed simultaneously with acts exclusively proper to the *soma* ceremony. If however, BhŚ. 3 continues, the post is not yet ready the *adhvaryu* should offer an oblation. The same officiant should moreover dedicate the animal to Agni-Soma (BhŚ. 6). BhŚ. 12, 19, 7 ff. and ĀpŚ. 11, 19, 5 ff. deal with the *pravara* (see above)<sup>8</sup>. After that Āp. states – in accordance with BhŚ. 12, 20, 19; HŚ. 7, 8 and VaikhŚ. 11, 18, where also "the (rites with) cake connected with the animal sacrifice beginning as before and ending with the *īdā*" – that the *prayājas* for the animal sacrifice should take place (that it should be brought near, BhŚ.) by day and the *anuyājas* (that this rite is finished, BhŚ.) at night. That means that the ritual acts prescribed in ĀpŚ. 7, 14, 6–7, 21, 6 are now performed; these include, *inter alia*, the anointing, the circumambulation with fire, the slaughtering, the offering of the omentum, but not the offering of the cake (for which see below). It is worth noticing that BhŚ. inserts the directions concerning the *vasatīvarī* water, which is to be kept overnight, between those relating to the omentum etc. and the invocation of the *īdā*, which is followed by the carrying of the pan containing the victim's organs, the fetching of the embers for the *upayājas*, the offering of these, and the *patnīṣamyāja* offerings (for which see BhŚ. 12, 20; 20; ĀpŚ. 11, 20, 16), ĀpŚ. between the directions relating to the omentum etc. and those connected with the cake (11, 20, 13; see also KŚ. 8, 7, 25 (26)) which remains unmentioned in BhŚ. Thereupon both texts give

7. See Gonda, Vedic ritual, p. 85.

8. See also Caland's note on ĀpŚ. 11, 19, 10.

directions with regard to what should be done with the water at night (BhŚ. 12, 21, 1–6; ĀpŚ. 11, 21, 1–6). It is stated that the *svaru*, i.e. the splinter of wood hewn from the sacrificial post, should not be thrown into the fire and the heart-pike should not be disposed of before the end of the *anūbandhyā* sacrifice (BhŚ. 12, 20, 18; 22; ĀpŚ. 11, 20, 15): a case of one performance instead of three identical acts. In the evening of the *aupavasathya* day the *adhvaryu* ties the firewood and the sacrificial grass for the animal sacrifice (*savanīyapaśu*) and for the five oblations of cakes (*savanīyapuroḍāśas*) that are to take place in the morning (ĀpŚ. 11, 21, 10 f.; MŚ. 2, 2, 5, 27; cf. BŚ. 6, 34: 199, 1).

The officiants wake up in the dead of night (BŚ. 7, 1: 200, 1 *mahārātra eva*<sup>9</sup>). Among the tasks incumbent upon the *adhvaryu* KŚ. 9, 1, 2 makes mention of the purification of the sacrificial butter and water and of the pouring out of the former for the sake of the animal sacrifice which is to take place on the pressing day (... *utpūya paśvājyagrahaṇam*). For Bharadvāja a brief statement suffices: BhŚ. 13, 3, 2 f. the *adhvaryu* proceeds with the schema of the (animal sacrifice) relating to the *soma* libations (*savanīyasya tantram prakramati*), the procedure of which is similar up to BhŚ. 7, 7, 5 (the taking up of clarified butter). There follow some particulars, however; then the rite is said to be similar up to BhŚ. 7, 7, 9. Likewise after the injunctions regarding the pressing stones and other utensils required for the preparation of *soma* ĀpŚ. 12, 3, 2 ff. makes the *adhvaryu* put ready the vessels for the animal sacrifice, take clarified butter, sprinkle the firewood etc. The rite is similar to that of an independent *paśubandha* up to ĀpŚ. 7, 9, 6 (just as in BhŚ. 7, 7, 9 the placing of the ladles). Thereupon the *adhvaryu* offers an oblation on the *āgnīdhra* fire, puts the *soma* down on the pressing stones (BhŚ. 13, 3, 10; ĀpŚ. 12, 3, 9 ff.) and invites the *hotar* to recite the *prātaranuvāka* (BhŚ. 11; ĀpŚ. 14 ff.) and the *pratiprasthātar*, his first assistant, to pour out (etc.) the rice for the *savanīya puroḍāśas* (the cakes) (cf. ĀpŚ. 1, 16, 1–1, 17, 12). (“There is another view that the grains should be poured out at a later moment” (BhŚ. 13, 3, 14; cf. 13, 18, 1; see below)). Since the morning litany should, or might, begin very early, a reference to the relative injunction of the *adhvaryu* is not out of place. It is on the other hand perfectly clear that according to Āpastamba the *pratiprasthātar* acquits himself of his task – which is described in ĀpŚ. 12, 3, 18–12, 4, 15: preparation of the cakes for all three services<sup>10</sup> and of the *āmikṣā* (a mixture of coagulated milk and fresh hot milk) (cf. 8, 2, 5) – while the *prātaranuvāka* is being recited: cf. 12, 5, 1. Both activities are affairs of long duration. Notice also that the moment is well chosen: the requisites for the pressing have been put in readiness; the water needed should be drawn at a later moment.

The following sections of both texts deal with the pressing of the *soma* and the drawing of the beverage, the several drawings for libations to Indra and

9. See Gonda, The Vedic morning litany (*prātaranuvāka*), Leiden 1981, p. 2 f.

10. See below and Caland's note 3 on ĀpŚ. 12, 4, 1.

Vāyu, Varuṇa and Mitra etc., the chanting of the *bahiṣpavamānastotra* and the placing of the fire in the *dhiṣṇyas* (fireplaces of some of the officiants; BhŚ. 13, 17, 15; ĀpŚ. 12, 18, 3), which are sprinkled with clarified butter. The acts mentioned in *sūtra* BhŚ. 15 belong, however, to the animal sacrifice: see the injunction in 13: “spread out the fires, strew the *barhis*, make the *savanīyapuroḍāśas* fit for their function” (likewise, ĀpŚ. 12, 17, 19 ff.). Notice that they have to take place as soon as the chanting is over (BhŚ. 13; ĀpŚ. 12, 17, 19) and there is so to say a break in the performance of the *soma* ritual. Thereupon BhŚ. enjoins the *āgnīdhra* to cleanse and arrange the utensils required for the preparation of the oblations of grains (13, 17, 19); the *adhvaryu* proceeds to the preparation of the *savanīyapuroḍāśa* (see above), *inter alia* a cake on eight dishes for Indra on the occasion of the morning service, one on eleven dishes at the midday pressing and on twelve dishes at the third (evening) pressing, or on eleven dishes in all services. The procedure is described with many references to those passages in the chapters on the rites of full and new moon which deal with the same subject (1, 21, 5; 1, 11, 12; 1, 25, 9; 2, 10, 7; 1, 21, 7; 1, 22, 2 f.; 1, 21, 4; 6; 1, 23, 5 ff.; 1, 24, 2; 1, 24, 11; 1, 25, 1; 1, 25, 2). Then the *adhvaryu* draws the last cup, i.e. that for the Aśvins (13, 19, 6); for an explanation of this moment see TS. 6, 4, 9, 2. Without delay the same officiant winds a cord round the sacrificial post (similarly, ĀpŚ. 12, 18, 12; it is the identical *yūpa* that was used on the day just past) and brings near the *savanīya* victim, dedicating it to Agni (13, 19, 8). “(The procedure) up to the offering of the omentum (cf. 7, 16, 14) is similar (to that of the independent animal sacrifice” (13, 19, 10). (Similarly, ĀpŚ. 12, 18, 15). Immediately after this the *adhvaryu* etc. march to the *sadas* (a shed on the sacrificial place) in order to focus their attention on the utensils filled with *soma* (13, 19, 11–13, 21, 14; similarly, ĀpŚ. 12, 18, 15–12, 20, 11). As already intimated the animal sacrifice had in Āpastamba’s manual been continued in 12, 18, 12–15 (compare also 12, 17, 19 ff. quoted above). After that it is again interrupted – at a suitable moment, after the offering of the omentum (BhŚ. 13, 19, 11; ĀpŚ. 15), which again is a break in the performance – but while the *adhvaryu* and the others are in the *sadas* the *pratiprasthātar* (ĀpŚ. 12, 20, 12) arranges the cakes destined to be used at the moment of the *soma* libation<sup>11</sup> (cf. BhŚ. 13, 21, 15; for particulars see ĀpŚ. 2, 11, 6 f.).

Thereupon the *adhvaryu* cuts off portions of them, for the several other gods in the *juhū*, for Agni *Sviṣṭakṛt* in the *upabhṛt*, etc., orders the *maitrāvaruṇa* to recite the invitatory formula pertaining to the *savanīya*-

11. Caland’s note, Śr. Āp. II, p. 285 on their being “geschmückt” is based on an incorrect translation of the expression *alamkuru* in ĀpŚ. 12, 17, 20 (see also his note on 12, 17, 21). The verb means “to confer, by ritual acts, the qualities upon an object that will make it fit for a definite (important, ritual, religious etc.) function”. See J. Gonda, The meaning of the word *alamkāra*, NIA, extra series 1, Bombay 1939, 37 ff. (= Selected Studies, II, p. 257 ff.).

*puroḍāśa* at the morning pressing (BhŚ. 15 ff.; ĀpŚ. 13 ff.) – the *hotar* is requested to pronounce the oblatory mantra – and does the manual work (the offering) himself. (There are some deviations from the paradigm in ĀpŚ. 2, 18, 3; 2, 19, 6). After having cut off the *idā* etc. (ĀpŚ. 12, 20, 17; cf. BhŚ. 13, 27, 11 at a later moment) the *adhvaryu* enters the *havirdhāna* shed and proceeds to his next business, viz. the offering of the cups destined for the double deities (ĀpŚ. 12, 20, 18–12, 24, 4; BhŚ. 13, 22, 1–13, 26, 8). Thereupon those qualified proceed to consume the remainder of the *soma*, and so on. After they have drunk the *adhvaryu* puts a part of the sacrificial cake in Indra-and-Vāyu's goblet, a portion of the curds in that of Varuṇa and Mitra, and some parched grain in that for the Aśvins (cf. 12, 4, 6; 10 ff.). This is to prevent the entry of the demons, who like to enter empty vessels (cf. TS. 6, 4, 9, 4 f.; MS. 4, 6, 2: 79, 1 ff.; KŚ. 27, 5: 144, 13 ff.). This vegetable sacrificial material is here used as a substitute or supplement for the *soma* of which the last drops have left the goblet (ĀpŚ. 12, 25, 4; BhŚ. 13, 27, 8). According to ĀpŚ. 11; BhŚ. 16 the *adhvaryu* preserves a piece of the cake for the *acchāvāka* which is given to this functionary at a later moment, when he has to pronounce his recitation (RV. 5, 25, 1–3, an invocation of Agni) (ĀpŚ. 12, 26, 2; BhŚ. 13, 28, 2): according to the mythical tale (cf. ŚB. 3, 6, 2, 12; 4, 3, 1, 1 f.; KB. 28, 4 f.) the *acchāvāka* was excluded from drinking *soma* and the piece of cake was given in this hand<sup>12</sup>, as a result of which he was rehabilitated and saved by Indra-and-Agni. This is another case of 'substitution' of a cake for *soma*, or of the complementary character of both kinds of sacrificial material, now for the benefit of a functionary who in all probability was given access to the *soma* ceremonies at a later point of time or after some difficulties such as doubt about his competence (cf. e.g. ŚŚ. 7, 6, 7 ff.; he sits down outside not, like the other officiants, inside the *sadas*, BhŚ. 13, 28, 1 etc.). The *acchāvāka* does not however eat the piece of the cake before he has drunk *soma*: see AśvŚ. 5, 7, 9 (most texts do not mention the eating, see e.g. KŚ. 9, 12, 9 ff.; MŚ. 2, 4, 1, 47–57; ŚŚ. 7, 6, 1–7, 3), where the commentator Gārgya Nārāyaṇa quotes some anonymi who in answer to the question as to why the *acchāvāka* eats (it) outside the *sadas*, whereas the others have consumed the *soma* inside that *sadas*, say that if he were to eat it inside that shed it would mean that he eats *soma* inside. This answer implies the – at least occasional – equivalence of cake and *soma*. "At this stage the *adhvaryu* offers the oblation of the wash-water of the flour and that of the husks in connexion with the *savanīya* (cakes)" (BhŚ. 13, 28, 13). With the *rtugrahas*, libations to various deities and other libations, four *ājyastotras*, the *praūgaśāstra*, three other *śāstras*, etc. the morning service is then brought to its conclusion.

No doubt because of their comparatively long duration – and probably also out of a desire for linking the midday and morning services together –

12. For this and the preceding part of the ritual see also Eggeling, Śatapatha-Brāhmaṇa, II, p. 316 f.

the preparation of the cakes to be used at the animal sacrifice and the libations of the *soma* during the second service begin already in the morning<sup>13</sup>. According to BŚ. 25, 21: 253, 13 the relative *nirvāpa* (i.e. the putting apart of a portion of grains from a large vessel into a smaller one to be winnowed etc. and cooked) takes place when (or immediately after<sup>14</sup> (?)), in the morning, the first *ājyastotra* is (has been) delivered (*kṣullakavaiśvadevasya stotre*<sup>15</sup>), according to KŚ. 9, 14, 3 ff.; MŚ. 2, 4, 2, 21 f. the beginnings of both activities coincide (notice the moment). ĀpŚ. 13, 1, 12 makes mention of this preparation in its first chapter on the midday service. What in this manual follows is performed at noon: after having offered the cakes that belong to the *savanīya* animal sacrifice (for the procedure see 7, 22, 1–13) the *pratiprasthātār* proceeds to occupy himself with the cake oblations that belong to the pressing. See also ŚŚ. 7, 16, 9, KŚ. 10, 1, 27 (24) and ĀśvŚ. 5, 13, 8 “the *paśupuroḍāśa* before or after the (cakes) belonging to the pressing”. It is interesting to notice that the *sviṣṭakṛt* oblation and the rite regarding the *idā* are said to belong to both actions (similarly, BhŚ. 14, 3, 12); – whether this is also the case, when they are not performed immediately after each other is uncertain. The moment was probably not fixed, cf. HŚ. (Caland, on ĀpŚ. 13, 1, 13). However, the offering of the cake for the animal sacrifice is said to be optional (ĀpŚ. 13, 1, 15). A later text (13, 4, 7 f.) referring to this place (13, 1, 13) reverts to this stage in the ritual activities. But this reference comes after the injunction regarding the *dadhigharma* (libations of hot milk mixed with curdled milk) being brought, at the *adhvaryu*’s request, by the *pratiprasthātār* etc. (13, 3, 1, ff.). It is between this request (BhŚ. 14, 2, 9) and the *adhvaryu*’s proceeding with the *dadhigharma* (BhŚ. 14, 2, 15 f.) that the above preparation of the cakes by the *pratiprasthātār* is mentioned in BhŚ. (see 10 ff.): this functionary should first pour grains etc. for the animal sacrifice offered to Agni (if the sacrifice is an *agniṣṭoma*) and then for the *savanīya-puroḍāśa*. As to the procedure, *sūtra* 18 refers to the relevant passages in the chapter on the morning service. Obviously, the *adhvaryu* and his assistant perform their tasks simultaneously. When the *adhvaryu* has performed the *dadhigharma* he puts the *savanīya-puroḍāśas* – which according to others should not be offered (BhŚ. 14, 3, 13) – down, and then offers them (BhŚ. 14, 3, 9 ff.). Thereupon the officiants focus their attention again on the *soma* juice which is now to flow from the tub called *ādhavanīya* – in which the pounded stalks have been kept – into the clay trough called *pūtabhṛt* (BhŚ. 14, 3, 14; cf. ĀpŚ. 12, 1, 12; 12, 16, 11): clearly the beginning of a new stage of development. At the beginning of another stage, viz. the chanting of the *prṣṭhasotra* and the recitation of the *niṣkevalyaśastra* (cf. LŚ. 2,

13. Cf. also Caland and Henry, op. cit., p. 323 (§ 210): preparations for the evening pressing.

14. Thus Caland and Henry, op. cit., p. 238.

15. For the use of the locative see also J.S. Speyer, *Vedische und Sanskrit-Syntax*, Strassburg 1896, p. 22, § 79 Anm.

9, 7 ff.; ĀśvŚ. 5, 16, 1; ŚŚ. 7, 22, 1–5), BhŚ. 14, 7, 3 f. states that now the *soma* should be pressed, curdled milk taken and (rice) for Soma cooked, adding that according to one view this *soma*, milk and rice should be used at the afternoon service but that according to another view this work should be done at that later service. In the former procedure these activities coincide with the *stotra* and the *śastra*; and the above observations on the rules found at BŚ. 25, 21: 253, 13 may be repeated.

In the evening the animal sacrifice is continued after the first evening *stotra*, and the placing of fire on the *dhiṣṇyas* (BhŚ. 14, 11, 4; ĀpŚ. 13, 11, 3) and before the so-called *prasthitahomas*, the offering of libations of *soma* on the fire. As soon as the *stotra* has been finished the *adhvaryu* enjoins the *agnīdh* to divide the fire, to spread the *barhis* as well as to make the cakes fit for their ritual use (*alamkuru*) and the *pratiprasthātā* to speak about the victim (with the slaughterer); see BŚ. 8, 11: 248, 7; ĀpŚ. 13, 11, 1; MŚ. 2, 5, 1, 23 and cf. also BhŚ. 14, 11, 3. Thereupon the *adhvaryu* performs the acts described in BhŚ. 7, 18, 1–7, 21, 5; ĀpŚ. 7, 23, 3–7, 26, 7 (that is, from the question “is the oblation cooked?” to the consumption of the *idā* (BhŚ. 14, 11, 4; ĀpŚ. 13, 11, 3)), BhŚ. 5 stating that (the organs of) the animal are cooked during all the (three) pressings (services) or at the third pressing: another piece of evidence of the effort to link the services together. Next, the *adhvaryu* proceeds to offer the *savanīya* cakes (BhŚ. 6 f.; ĀpŚ. 5 f.). The following obligations are *prasthitahomas* (ĀpŚ. 13, 12, 1–9; BhŚ. 9 ff.) and the offering, by each of the officiants (and the sacrificer, cf. BhŚ. 14, 12, 3), of three pieces of the (*savanīya*) *puroḍāśa* – which they had put down (i.e. preserved) during the performance of the preceding rites (BhŚ. 14, 11, 17) and which are (MŚ. 2, 5, 1, 35) mixed with parched barley grains – to their Fathers (ĀpŚ. 9 ff.; BhŚ. 14, 12, 1 ff.). With the prescribed formulae they pay honour to the Fathers and express the wish that the Fathers may be the most fortunate in yonder world, and they themselves the most fortunate in this world (TS. 3; 2, 5, 4). BhŚ. 2 explicitly states that the mantras to be used have been prescribed in the *piṇḍapitryajña*, i.e. the offering of balls or rice or flour (*piṇḍa*) to the deceased ancestors on the evening of new moon which is elaborately described in 1, 8, 7–1, 9, 13 (cf. also ĀpŚ. 1, 7–10)<sup>16</sup>: a clear case of integration by means of a rite which belongs (also) to another ritual, the sacrificial material being that of its new surroundings. A reference to this *piṇḍapitryajña* is also found in KŚ. 10, 5, 11 f. (14 f.) (*piṇḍapitryajñavad-dānaprabhṛti*). Lastly those who have offered enjoy the (remainder of) the oblations (MŚ. 2, 5, 1, 37; the *idā* KŚ. 10, 5, 13 (16); the sacrificer eats (a share) of the cakes in the *agnīdhra* BŚ. 8, 12: 251, 3).

After having occupied themselves with the libations destined for Savitar and for the Viśve Devāḥ those concerned have – when there is so to say again a break in the actions performed – to offer a *caru* (a mess of rice or

16. For a detailed description see Caland and Henry, op. cit., p. 350 ff. (§ 231) with references to other *sūtra* works, *inter alia* BŚ. 8, 12: 251, 1; ĀśvŚ. 5, 17, 5 f.; ŚŚ. 8, 2, 13.

barley grains, cooked in water with butter and milk) to Soma (BŚ. 8, 14; BhŚ. 14, 13, 1 ff. (cf. 14, 7, 4); ĀpŚ. 13, 13, 14–22). For the details of the preparation ĀpŚ. 15 refers to the relevant passage in the description of the third seasonal sacrifice (the *sākamedha*) ĀpŚ. 8, 9, 13 ff. BhŚ. 14, 13, 1 gives the *adhvaryu* the option between two moments for pouring out the rice grains, viz. this one and an earlier one during the midday service (cf. 14, 7, 4; see above). (The remainder of) the *caru* is given to the chanters, because (TS. 6, 6, 7, 1) this oblation has the *sāman* for its deity. After some details that can be omitted here the *adhvaryu* offers libations (*āghāra*) of clarified butter on the *dhiṣṇyas* (BhŚ. 14, 13, 14; ĀpŚ. 13, 14, 6). He mixes the remaining drops of butter with the *soma* drawn for Agni accompanied by the wives of the gods (BhŚ. 16; ĀpŚ. 8) – a case of combination of two different kinds of sacrificial material – and offers the libation. After the *agniṣtomastotra* and the other elements of the ritual that are to follow there are again *prasthitahomas* (BhŚ. 14, 15, 8 ff.; ĀpŚ. 13, 16, 7 ff.). After these the *adhvaryu* resumes his activities with regard to the *savanīya* he-goat – notice the rapid transition – which were interrupted at BhŚ. 14, 11, 9; ĀpŚ. 13, 11, 5 before the preceding *prasthitahomas*. That is to say that he and other officiants perform the tasks described in ĀpŚ. 7, 26, 8–7, 27, 8 beginning with the fetching of the burning embers for the additional offerings and ending with the besmearing of the *paridhis* with the remnants of the butter left in the four ladles. Compare also the brief statements in MŚ. 2, 5, 4, 1; KŚ. 10, 7, 10; ŚŚ. 8, 7, 21 and the longer passage BŚ. 8, 16: 246, 19. Shortly after the *paridhis* of the animal sacrifice are thrown into the fire (ĀpŚ. 13, 17, 1): cf. 3, 7, 11–14; the enclosing sticks have done loyal service and are now bidden farewell (SB. 1, 8, 3, 21). Another case of mixture of *soma* with other sacrificial material occurs in the section on the *hariyojanagraha* (BhŚ. 14, 18, 12; ĀpŚ. 13, 17, 2) where it is mixed with *dhānās* (parched and pounded barley grains): the *soma* is intended for Indra, the *dhānās* for his bay (*hari*) horses; the officiants chew the *dhānās* without breaking them (BhŚ. 15; ĀpŚ. 5; MŚ. 2, 5, 4, 7).

There follow some rites for atonement, first a *mindāhuti*, a double oblation of butter for making up deficiencies<sup>17</sup> which occurs also in domestic ritual (cf. e.g. HG. 1, 26, 9), the accompanying mantra being TS. 3, 2, 5 n “whatever fault has been mine, Agni has put that right . . .”, in connexion with the performance of sacrifices of the *iṣṭi* type (ĀpŚ. 9, 12, 11) to atone for omissions, irregular conduct etc. (BŚ. 8, 17: 258, 9; ĀpŚ. 13, 17, 8); secondly, the putting on the fire (of the *āhavanīya*) of a number (each three, BhŚ. 14, 19, 2; each time six, MŚ. 2, 5, 4, 8; after each mantra one ĀpŚ. 13, 7, 9) of splinters of the sacrificial post (MŚ. *yūpaśakalān*)<sup>18</sup> with the

17. Gonda, Vedic ritual, p. 293 etc. For another order of *mindāhuti* and *hariyojana* see BŚ. 21, 24: 113, 1.

18. Cf. KB. 18, 7 (18, 5, 19 ff.) “just as a snake is rid of its old (withered) skin, or the stem (is rid of) reed grass, so are they set free from all evil”.

formulae “thou art the expiation of sin committed in the sphere of the gods, ... of men, ... of the Fathers, ... of myself, ... by others ...” (TS. 3, 2, 5 w; VS. 8, 13)<sup>19</sup>; and in the third place the putting of green *durvā* grass into the remnants of the *ekadhana* water – which has been fetched from running water early in the morning of the pressing day and was mixed with *soma* juice (ĀpŚ. 12, 2, 13; 12, 16, 11) – that thereupon is smelled by the officiants and the sacrificer and poured down with TS. 3, 2, 5 x and other formulae such as: “May our energetic men, unhurt, be superior. Let our possessions not be sprinkled away. O Maruts, guard us always safely” (BŚ. 8, 17: 158, 12; BhŚ. 14, 19, 3 ff.; ĀpŚ. 13, 18, 9 f.; MŚ. 2, 5, 4, 10 ff.; KŚ. 10, 8, 7 f.; ĀśvŚ. 6, 12, 6 ff.; ŚŚ. 8, 9, 2 ff.; LŚ. 2, 11, 16 ff.; VaitS. 23, 14). Now, *durvā* grass is often used in lustrations and other auspicious rites, believed to cause happiness, prosperity and longevity and even said to be akin to *soma* (ŚB. 4, 5, 10, 5, cf. 7, 4, 2, 12)<sup>20</sup>; smelling – which here replaces eating (cf. e.g. ĀpŚ. 13, 17, 9) – is a form of contact by which good or evil can be transferred<sup>21</sup> and the mantras accompanying this act attest to the belief that those who smell the liquid consume *soma*, purified in the water, whereas the formulae belonging to the pouring down show that the water (with the vegetable material which it contains) is sent back to its origin, taking along with it what is inauspicious (cf. e.g. the rite mentioned in GG. 3, 4, 14 ff.) and is therefore implored for safety and soundness. So it seems difficult to escape the conviction that the last three rites are to be understood as complementary, the comparatively simple *mindāhuti* which occurs even as an element of the domestic cult representing the uncomplicated *iṣṭi* elements of a *soma* ceremony, the offering of the splinters the animal sacrifice, the smelling and pouring of the water the *soma* element. Moreover, whereas the first rite is to make up deficiencies and to rectify faults and flaws in the performance of the ritual, and the second an expiation of ‘sin’ committed in every sphere conceivable, the third and most complicated one may be regarded as a ritual method of disposing, towards the end of the whole ceremony, of the rests of the *soma* juice and water used while securing the good they contain and the favourable and auspicious influence they are expected to exert.

A brief reference to similar rites performed towards the end of an *iṣṭi* and an animal sacrifice may not be out of place here. According to ĀpŚ. 4, 16, 16 the one who has brought an *iṣṭi* to a conclusion should touch water and pronounce the mantra “thou art rain (*vr̥ṣṭi*) cut down (*vr̥ṣca*) my evil (*pāpmānam*)”; this custom, it is added, obtains in every *yajña* (with the exception of the simplified oblations called *darvīhoma*, comm.). In 15 Āpastamba prescribes the use of another mantra, a prayer for happiness, a

19. The words *devakṛtasyainasaḥ* of the text are explained by Uvaṭa and Mahīdhara on VS. 8, 13 by *devaviṣayakṛtasya (vihitasya) pāpasya*.

20. Gonda, Vedic ritual, p. 118 f.

21. Gonda, Vedic ritual, p. 82.

full term of life and a successful performance of the sacrifice at the end of the full and new moon rites, *soma* ceremonies, and animal sacrifices (notice this order). Towards the end of an animal sacrifice the *adhvaryu* throws the *svaru*, i.e. a splinter of the wood of the sacrificial post, into the fire (in order to prevent the demons from “drinking up” the sacrifice, ŚB. 3, 7, 1, 31 or to avoid disturbing it, TS. 6, 3, 4, 9; cf. AiB. 2, 3, 8 etc.). The *yūpa* itself, which remains standing<sup>22</sup>, is considered to “put on” what is badly sacrificed (*durīṣṭam*); see MS. 3, 9, 4: 120, 5; ĀpŚ. 7, 28, 4.

Returning to the *soma* sacrifice I have to mention that after the officiants and the patron have dissolved their ritual alliance (BhŚ. 14, 19, 7; ĀpŚ. 13, 18, 2) the *patnīsamyaṅjās* – four offerings of clarified butter to Soma, Tvaṣṭar, the wives of the gods and Agni Gṛhapati – should be made in the same way as those of the animal sacrifice (see KŚ. 10, 8, 11; BhŚ. 7, 22, 8 ff.; ĀpŚ. 7, 27, 9–14), except for the use of the *śālāmukhīya* fire instead of the *gārhapatya* (VaitS. 23, 18). That means that the animal sacrifice, which had been interrupted by the *hariyojanagraha* etc. is now continued. The relative rite is somewhat complicated: the broom (*veda*) is torn to pieces and its parts are scattered – an act marking the conclusion of the animal sacrifice; compare also ĀpŚ. 3, 10, 3 ff.; 4, 16, 8 f. where the broom is, towards the end of the *darśa* ritual, likewise torn up and, moreover, thrown away –; the ritual actions described in ĀpŚ. 3, 9, 12–13, 1 (*darśapūrṇamāsau*) should take place between those mentioned in 7, 27, 14 and 15; the *adhvaryu* performs the *samiṣṭayajus* offerings which indicate the completion of the sacrifice (cf. BhŚ. 14, 19, 9; ĀpŚ. 13, 18, 4).

After some other concluding rites and the final bath (*avabhṛtha*) the *adhvaryu* proceeds to prepare the *caru* for the concluding (*udayanīyā*) *iṣṭi* (BhŚ. 14, 24, 1 ff.; ĀpŚ. 13, 23, 1 ff.), pouring out the rice grains for this rite into the vessel containing the scrapings of the rice offered in the opening (*prāyaṇīyā*) *iṣṭi* (for the sake of continuity!). The offering is made in the *śālāmukhīya* fire. The invitatory mantras of the *prāyaṇīyā* rite are used as oblatory mantras (cf. TS. 6, 1, 5, 5). Thereupon the *adhvaryu* starts to perform the sacrifice of the sterile cow, the *anūbandhyā*<sup>23</sup>, to Varuṇa and Mitra. (Some authorities prescribe three such cows or allow the officiants to replace the animal sacrifice by curd (*āmikṣā*) said to be a modification of the *darśa* ritual (ŚŚ. 8, 12, 13); see e.g. BhŚ. 14, 24, 12; 14, 25, 1; MŚ. 2, 5, 5, 16: a case of equivalence of a vegetable and a non-vegetable offering). The procedure is *mutatis mutandis* (e.g. “cow”<sup>24</sup> instead of “he-goat” in a mantra) like that of the independent animal sacrifice (BhŚ. 14, 24, 10: 7, 9,

22. Also according to BhŚ. 7, 23, 7 where the patron of the sacrifice is expected to worship it in a standing position (*upatiṣṭhate*), asking it to “abide for him with wealth” etc. (TS. 3, 5, 5 h), but at the end of a *soma* sacrifice he should pull it out with a prayer for increase of wealth and prosperity (14, 20, 12).

23. See p. 116.

24. *usrā* which here means “cow”, not “dawn” (J.M. van Gelder, *Mānava Śrautasūtra* (translation), New Delhi 1961, p. 105).

11; ĀpŚ. 13, 23, 7 f.). After the omentum has been offered the sacrifice has his hair and beard shaved (BhŚ. 14; ĀpŚ. 16), a rite required if one goes through a stage of transition<sup>25</sup>. In connexion with the *anūbandhyā* cow there is a *paśupuroḍāśa* (BhŚ. 14, 24, 18; ĀpŚ. 13, 23, 17). Immediately after the pouring out of the rice for this cake the rice for the oblations (*havīṃsi*, which are to be thrown into the fire) for the minor deities (*devikāhavīṃsi*) is poured also (BhŚ. 14, 24, 15; ĀpŚ. 13, 24, 1; cf. e.g. TS. 3, 4, 9, 4 and see ĀśvŚ. 6, 14, 15; ŚŚ. 9, 28, 1; ŚB. 9, 5, 1, 34; 40; KŚ. 18, 6, 21 f. etc.). The rice for the *devikās* is cooked in those vessels in which *soma* was taken (BhŚ. 14, 24, 17; ĀpŚ. 13, 24, 3) – the only implements that were not washed and cleansed in the *avabhṛtha* ritual (BhŚ. 14, 20, 11; ĀpŚ. 13, 19, 6); on the sediment of *soma* that is left in them the *adhvaryu* had offered sour coagulated milk (BhŚ. 13). Now the five minor deities, one male and four female, are essentially concerned with conception and birth<sup>26</sup>, and *Soma* is, as already stated at KS. 12, 8: 171, 3, *retodhāḥ* “the impregnater”. Worshipping these deities, offering oblations to them, is therefore to be regarded as a ritual method of safeguarding, at the end of an important ritual – the *devikāhavīṃsi* are also prescribed on some other occasions<sup>27</sup> – the continuity of the ritual cycle(s) rather than a means of securing the fecundity of the sacrificer’s wife and cattle<sup>28</sup>. In any case, the simultaneous use of rice and *carus* on the one hand and sediment of *soma* on the other is another case of combination and amalgamation of an element belonging to the *iṣṭi* type of sacrifice and an essential component of a *soma* ceremony. See also MŚ. 2, 5, 5, 14 f.: “This is the rule for their connexion: ‘he cuts off together from the *paśupuroḍāśa* and from the oblations of the *devikās*...’”. The sacrifice of the *anūbandhyā* cow and the *devikāhavīṃsi* have the *sviṣṭakṛt* and the *idā* in common (BhŚ. 14, 24, 19; ĀpŚ. 13, 24, 4).

Now (ĀpŚ. 13, 24, 7) or at a later moment (13, 25, 2) the sacrificer takes the Viṣṇu steps which belong also to the concluding rites of the *darśapūrṇamāsau* (BhŚ. 4, 20, 7; ĀpŚ. 4, 14, 6; cf. also ŚB. 1, 9, 3, 8 f.) and the independent animal sacrifice (ĀpŚ. 7, 28, 1)<sup>29</sup>. However, ĀpŚ. 13, 18, 8 f. had already prescribed this ceremony after the conclusion of the sacrifice of the *savanīya* he-goat but then the sacrificer should not pronounce the usual formulae but the so-called *viṣṇvatikrama* mantras (for which see ĀpŚ. 4, 14, 10; TS. 3, 5, 3a-e). Likewise BhŚ. 14, 19, 12; in this work the duplicate rite of ĀpŚ. 13, 24, 7 is without parallel. Nor does it occur in BŚ., MŚ., KŚ.,

25. Gonda, Vedic ritual, p. 90 ff. etc.; also after the cycle of the seasonal sacrifices, MŚ. 1, 7, 8, 10.

26. Cf. J. Gonda, Aspects of early Viṣṇuism, Utrecht 1954, <sup>2</sup>Delhi 1969, p. 226 ff.; Heesterman, Royal consecration, p. 43 ff.

27. See BŚ. 10, 59: 62, 6, cf. 22, 12: 135, 5 (at the end of the chapter on the *agnicayana*); 12, 20: 118, 6 (at the end of the *rājasūya*).

28. Thus Caland, Śr. Āp. II, p. 360. Although, of course, this may have been a secondary or occasional purpose.

29. For this rite and its significance see Gonda, Aspects, p. 55 f.

ĀśvŚ. etc. In this connexion ĀpŚ. 7, 28, 1 (in conformity with ŚB. 11, 7, 2, 1) is worth quoting: There are two types of animal sacrifice, one belonging to the category of the unbloody sacrifices (*iṣṭi*) characterized, *inter alia*, by the Viṣṇu steps, and one belonging to the category of the *soma* sacrifices, in which the Viṣṇu steps etc. are not prescribed. But then, Dhūrtasvāmin observes, one takes the *viṣṇvatikramas*.

Omitting the following ritual activities I finally draw attention to the ceremonious leaving of the sacrificial ground (*udavasaniyā iṣṭi*)<sup>30</sup>. It is a modification of the rite of full moon performed in a new fire (ŚŚ. 8, 13, 3). The oblation is a cake on five or eight pieces of pottery destined for Agni (BŚ. 8, 22: 263, 8; BhŚ. 14, 26, 1; ĀpŚ. 13, 25, 3 ff. etc., for the ritual explanation see ŚB. 4, 5, 1, 13). The Vājasaneyins allow their followers to offer, instead of this *iṣṭi*, five ladlefuls of ghee to Viṣṇu (KŚ. 10, 9, 20; ŚB. 4, 5, 1, 16; ĀpŚ. 13, 25, 7); according to BhŚ. 14, 26, 5 this butter oblation may be made if one is in a hurry. In the same work it is stated that there are three (kinds of) *dakṣiṇā* (14, 26, 13 *tisro dakṣiṇāḥ*). ŚB. 4, 5, 1, 15 f. (cf. KŚ. 10, 9, 17 f. and 6, 10, 10) speaks of gold, or an ox, or as much as one can afford<sup>31</sup>.

30. See ŚB. 13, 1, 3, 7 on the offering – of sacrificial butter with the spoon called *juhū* by the *adhvaryu* in a sitting position – at each “beginning” or “opening” of the sacrificial rite (*yajñamukha*) – i.e. according to the commentator Harisvāmin at the beginning of, *inter alia*, the *avabhṛtha*, the *udayaniyā*, and the *udavasaniyā*; in 8 this view is however rejected.

31. For cumulation of *dakṣiṇās* see BhŚ. 5, 20, 13 (*dakṣiṇās* relating to the establishment of the fires and *dakṣiṇās* relating to the renewing of the fires at the end of the *punarādheya*); see also ĀpŚ. 5, 28, 19 f. and cf. TS. 1, 5, 2, 4.

## Combination and amalgamation of rites

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Of special interest are those cases in which an authority enjoins that two sacrificial rites should be combined. After stating that the one who has carried out the full moon sacrifice should offer a cake on eleven pieces of pottery to Indra Vaimṛdha (ĀpŚ. 3, 15, 1) the author informs us (2) that according to a tradition handed down by some authorities this *īṣṭi* should take place as the same (element of the) ritual schema or framework (*samānatantram*)<sup>1</sup> (in a simultaneous or rather uninterrupted performance of the (corresponding) constituent parts of the systematic arrangement of the ritual acts)– “in einer Handlung mit dem vorhergehenden Vollmondsopfer” (Caland) vor sich (gehen)” –, “d.h. es werden alle vorbereitenden Handlungen wie das Ausschütten der Opfersubstanz, das Ansetzen des Kuchens usw. den korrespondierenden Handlungen des Vollmondsopfers unmittelbar angefügt”<sup>2</sup>. In all probability Āpastamba has the Baudhāyanīyas in view: see BŚ. 1, 5: 8, 4 and 1, 16: 25, 9 making mention of the combination of the full moon sacrifice and the *īṣṭi* in honour of Indra Vaimṛdha. The same question is touched upon in BhŚ. 3, 13, 5 ff. Sūtra 5 is identical with ĀpŚ. 3, 15, 1 but the author adds (6 and 11) that once one has introduced the sacrifice for Indra Vaimṛdha one is bound to continue its performance. After some particulars he makes mention of the alternative: “Or one should combine this sacrifice (*nirvapet*, literally of the pouring out of sacrificial food) as one and the same (element of the) schema in (“combinedly with” Kashikar) the full moon sacrifice; some (authorities) consider it obligatory, others optional”. In a passage which corresponds with ĀpŚ. 1, 17–19 VaikhŚ. 4, 5: 44, 19 ff. reads as follows: “On the occasion of the full moon ritual one should along with (the normal offering) offer a cake on eleven pieces of pottery to Indra Vaimṛdha, if (this cake offering) to (I.) V. is

1. On *tantra* “model, system, framework, schema, paradigm” see below, p. 69; e.g. the several first-fruits sacrifices in the different seasons have the same *tantra* (KB. 4, 13; 14 (4, 9, 1; 7).
2. Caland, Śr. Āp. I, p. 95. Or according to a note in A. Chinnaswāmī Śāstri’s edition, Baroda 1955, p. 147: *dvitīye (sūtre) tu tasyās (sc. paurnamāsyās) sahaiva ekatantrēna prayogo vihitaḥ*.

*samānatantra*, (i.e. if) one presents sacrificial food to I.V. after having offered to Agni and Soma. Others are of the opinion that one offers (the cake) to V. afterwards when the full moon rite has been completed”.

In one of the chapters containing controversial matter (the so-called *dvaiddhasūtra*)<sup>3</sup> Baudhāyana’s manual discusses the question as to how the man who lets the day of new moon or that of full moon pass by (without performing the rites) should offer an expiatory oblation, viz. a cake to Agni Pathikṛt (BŚ. 23, 1: 147, 8 ff.; cf. ŚB. 11, 1, 5, 5; 12, 4, 4, 1; TS. 2, 2, 2, 1). Whereas Baudhāyana was of the opinion that that man should offer first to Agni Pathikṛt (cf. BŚ. 13, 3: 121, 3) and then to Vaiśvānara (cf. e.g. TS. 2, 2, 5, 4 f.; ŚB. 1, 4, 1, 10 ff.) thereupon to perform the omitted rite, Śālīki preferred to perform the offering to Agni Vaiśvānara *samānatantra* after having offered to Agni Pathikṛt and not to carry out the omitted rite. See also ĀpŚ. 9, 4, 2 f. (cf. 9, 1, 2)<sup>4</sup> where the option is given between the successive and the combined performance of the *īṣtis*. It is therefore perfectly clear that the desirability and possibility of these combinations were a matter of discussion<sup>5</sup>.

Another interesting passage in ĀpŚ. 5, 21, 6: “The (offerings to the three bodies (or manifestations) of Agni (viz. Agni *pavamāna*, Agni *pāvaka* and Agni *śuci*, mentioned in 5)) constitute one and the same (element of the) ritual schema or different (elements) (i.e. are performed separately), or they constitute the same (element of the) schema with the (offering of the cake) to Agni” (*samānatantrāṇi nānātantrāṇi vāgneyena vā samānatantrāṇi*)<sup>6</sup>. In the former case one intends one *īṣti* for the three deities pronouncing the formulae *agnaye pavamānāya svāhā*, *a. pāvakāya s.*, *a. śucaye s.*, without a pause and the formulae for three deities of (a) Soma<sup>7</sup> (sacrifice) with *indrāya vasumate svāhā* etc. (see the comm. and cf. ŚB. 3, 9, 4, 9; 14, 2, 2, 6), in the latter three separate *īṣtis*. In the former case the *dakṣiṇā*, which consists of gold weighing a hundred *mānas* (cf. ĀpŚ. 5, 21, 8), is not divided, in the latter it is distri-

3. Gonda, Ritual sūtras, p. 516.

4. And Caland’s notes, Śr. Āp. II, p. 66; 76.

5. Dealing with definite year-long *soma* sacrifices – which do not belong to the subjects dealt with in this book – KŚ. 24, 4, 28 ff. states that the rites of full and new moon may be performed as (in) one *tantra* because the injunction is (has been, cf. 25) that (for an entire month) they are combined. The two daily *agnihotras* may (also for a month) likewise be performed together. The (four) *parvans* of the seasonal sacrifices should, however, be performed separately, although the component rites of the *sākamedha* may be combined, like the sacrifices of full and new moon.

6. Compare Caland’s notes on ĀpŚ. 5, 19, 1 and 5, 21, 6. As to *tantra* see below, p. 69 f. See, e.g., also KŚ. 1, 7, 1: “the cumulative performance of the (subservient) rites (is called) *tantra*”; the commentator explains: *tantram = sakṛdanusthānam* “one single performance”. The motivation is given in 2. In 3 the simultaneity of the principal rites is said to arise when there is a reference to a common fruit from them; when common subservient rites are prescribed; or when mention is made of identity of place, sacrificial material, deities etc. for the performance of different rites.

7. Cf. ĀpŚ. 5, 21, 5 and Caland’s note; BhŚ. 5, 14, 2.

buted separately (comm.). As to the combination with the offering of the sacrificial cake to Agni, according to BhŚ. 5, 13, 22 the *tanūhavīm̐si* (the oblations offered to the three manifestations of Agni) “may optionally be offered as the same (element of the) ritual schema” as that cake (*samānatantrāṇi vāgneyena syuḥ*) but in the preceding *sūtras* the same authority allows those concerned to perform this ritual one day, twelve days, a month etc. after the oblation of the cake to Agni (5, 12, 1, ff.) – in ĀpŚ. 5, 19, 1 and 5, 21, 1 both rites are to take place on the same day. In connexion with ĀpŚ. 5, 21, 6 and BhŚ. 5, 13, 22 the passage TB. 1, 1, 6, 3 f is worth quoting: “Those who expound the significance of the hymns and rites and discuss the sacred texts (*brahmavādinaḥ*) say: ‘These (*tanūhavīm̐si*) are the bodies (manifestations, *tanuvaḥ*) of the establishment of the sacred fires (*agnyādheyasya*), the (cake) on eight pieces of pottery destined for Agni is the establishment of the sacred fires ... For both oblations the sacrificial materials should be scattered (offered) simultaneously (*saṇirupyāṇi*) in order to give the sacrifice its body (*yajñasya sātmatvāya*)’. The same point is touched upon in ĀśvŚ. 2, 1, 19: “In the first (*īṣṭi*) Agni (i.e. *agniḥ kevalaḥ* “Agni sole”, comm.) (and) Agni Pavamāna” and in ŚŚ. 2, 3, 1: “Or (instead of the separate *īṣṭis*) the first two (i.e. those to Agni and to Agni Pavamāna) (may be combined) as one and the same (element of the) ritual schema” (*prathame vā samānatantrē*)<sup>8</sup>. See also HŚ. 3, 5, 16; ŚŚ. 14, 40, 21; VaitS. 6, 11.

As described in BhŚ. 8, 14, 10 ff. the offerings to the *kṛdīn* Maruts and those to the *svatavānt* Maruts – the “sporting” and the “inherently powerful” gods of storm – that are elements of the *sākamedha* ritual, both consisting of a cake on seven pieces of pottery, are two different and successive acts executed when the sun is rising and has risen, but according to BhPar. 18 both offerings should be *samānatantra*.

The *vaiśvadeva* seasonal sacrifice and the *śunāsīrya* may be performed on the same day (MŚ. 1, 7, 2, 23) as the full moon rites (otherwise, e.g., ĀpŚ. 8, 4, 1; MŚ. 1, 7, 8, 8)).

According to Āpastamba, a descendant of Ūrva, a Gautama and a descendant of Bharadvāja may sacrifice to Mahendra<sup>9</sup> after having performed a *soma* sacrifice (ĀpŚ. 1, 14, 10, cf. however also 9); in 11 every other person is also free to do so. After a longer discussion of this point BhŚ. 1, 15, 16 arrives at the conclusion that one who has performed a *soma* sacrifice should sacrifice to Mahendra.

Some occurrences of the term *nānātantra* which expresses the opposite idea may find a place here. In the chapter on the establishment of the sacred fires Āpastamba (ĀpŚ. 5, 23, 6 ff.) recommends offering a cake to Agni Bhagin (i.e. the fortunate one), if one wishes to become prosperous or fortunate,

8. Or the two middle offerings (to Agni Pavamāna and Pāvaka-Śuci who are regarded as one) may be performed in one paradigm (ŚŚ. 2, 3, 2).

9. On Mahendra see the note on ŚŚ. 14, 8, 5 below.

adding that according to some authorities this oblation is obligatory, according to others *nānātantram*, that is to say when it is regarded as obligatory it should be performed separately. In a discussion of animal sacrifices with a special wish it reads MŚ. 5, 2, 10, 46 *nānātantrāḥ kṛṣṇagrīvāḥ samānatantrā vā* “the elements of the sacrificial rites connected with black-necked animals are the same or different”. If, MŚ. 5, 1, 1, 35 states, the oblation to Agni Bhagin is connected with a wish it is *nānātantraḥ* “performed separately”. According to ĀpŚ. 6, 29, 10 the oblations of the first millet destined for Soma is normally offered together with the first rice but according to 6, 31, 1 it may also be offered separately (*yadi nānātantram śyāmākeṣṭim kurvīta . . .*).

In connexion with the above terms *samānatantra* and *nānātantra* it may be useful to depart for a moment from the subject under discussion and to dwell upon the terms *tantra* and *āvāpa*, which denote two fundamental elements of the structure of a Vedic sacrificial ritual. It will be seen that their relation and the very structure of these sacrifices will facilitate an understanding of the possibilities at the disposal of those ritualists who wished to introduce modifications or combinations of sacrificial rites. In BŚ. 24, 3<sup>10</sup> the question is raised as to how one should distinguish between *tantram* (the basic frame or system) and *āvāpa* (insertion)<sup>11</sup>. It is argued that “the rites from the preparation of the fires up to the offering of the two portions of ghee (cf., e.g., ĀpŚ. 2, 18, 1–8), excluding the rites relating to the products of plants (the corn) constitute the *tantra*. Within that *tantra* there are (several) places for insertions (of ritual acts), e.g., in connexion with the milking of cows (cf. ĀpŚ. 1, 11, 1 ff.), the arranging of the pieces of pottery (cf. 1, 22, 1 ff.), the carrying away of the *stambayajus* (cf. 2, 1, 4 ff., i.e. of the dust and grass from a part of the *vedi*), the taking up of the ghee, and whatever else one inserts. After the offering of the two portions of ghee there is (occasion for) insertion during the (following) interval (and before the beginning of the posterior *tantra*) in which the (various principal) offerings (*havīṃsi*) are offered (ĀśvŚ. 2, 15, 8 speaks, for the sake of clearness of *pradhānahavīṃsi*: see ŚŚ. 1, 16, 3 “the acts of worship performed (*yad ijjate*) between the butter portions and the (offering to Agni) *Sviṣṭakṛt* that is called *āvāpa*; that is the principal act (*pradhānam*) (viz. in every sacrifice)”; “the principal acts which yield result (such as the offering of oblations) are to be performed by the patron of the sacrificer himself because it is he who is associated with the reward” (KŚ. 1, 7, 20), the other elements are *aṅgāni* “limbs” (comm.)). (Certain) rites originally belonging to the *āvāpas* assume the condition (character) of *tantra*, as, e.g., the *prāśitra* (the portion of the *havis* that is eaten by the *brahman*, cf. ĀpŚ. 3, 1, 1 ff.), the portion of the patron of the sacrifice and that of the *brahman*, the *sviṣṭakṛt* (offering to Agni, consisting of portions form each of the several remnants of the sacrificial material (KŚ. 3, 3, 26 ff.;

10. For a complete translation see also Śrautakośa, I, Engl. section, II, Poona 1962, p. 946.

11. For the use of *tantra* see, e.g., also ĀpŚ. 14, 5, 3; for that of *āvāpa* also ŚŚ. 4, 15, 10; 12, 2, 9; 12, 6, 2.

cf. ĀpŚ. 2, 21, 3 ff.) and the *idā* (ĀpŚ. 3, 1, 6 ff.). Because of the cutting out (of the portions) they become *āvāpa*, *tantra* because of the offering”. The text refers to cases (the sacrifice for Mitra and Bṛhaspati<sup>12</sup> TB. 1, 7, 3, 7; BŚ. 12, 6 etc.) in which the pouring out of the sacrificial material becomes *tantra* and the offering *āvāpa*. In other *iṣṭis* (*vāruṇīṣṭi* BŚ. 13, 33; *saṃjñānīṣṭi* 13, 20) the pouring out becomes *āvāpa* and the offering *tantra*. “From the *anūyājāḥ* (after-offerings, e.g. ĀpŚ. 3, 4, 5 ff.) up to the offering (*homa*) of the *samīṣṭayajus* (marking the completion of a sacrifice, 3, 13, 2 ff.) there is the (latter) *tantra*”. Thus the *āvāpas*, which are variable, constitute the special and characteristic elements of a sacrificial rite. Their number and diversity as well as their very variability did not fail to prepare the sacrificers and performers to execute, again and again, new combinations and modifications of rites<sup>13</sup>.

Cases of what may be called amalgamation of sacrificial rites are not absent. After stating (13) that the sacrifice of first-fruits may be performed as one and the same ritual schema (*samānatantrā*) with the rites of the changes of the moon ŚŚ. 3, 12, 14 informs the reader that one does not perform the former rite but employs the first fruits at the full moon or the new moon sacrifice (*darśapūrṇamāsau vā navānām*, that means that one uses first fruits as sacrificial material for the oblations offered to Agni etc., comm.). The commentator explains this as follows: “Here the term *tantra* denotes the subsidiary constituent elements (*aṅgāni*), the word full and new moon the (offerings) to Agni etc. The *aṅgāni* of the (offerings) to Agni etc. of that ritual are, also here, no supernumerary (extraordinary) ones”. See also KB. 4, 14 (4, 9, 5 ff.), where this possibility is not only followed by the motivation: “to obtain both” (*ubhayasyāptyai*, i.e. to secure the results and merit of the performance of both sacrificial rites or the presence of the deities, 4, 10, 4), but also by other such cases of amalgamation: one may, likewise to secure the results and merits of both rites, offer the *agnihotra* with barley gruel of the new (plants). “Or again, having made the *agnihotra* cow to eat the new

12. See Heesterman, Royal consecration, p. 58 ff.

13. Minor variations in the execution of ritual tasks may be due to a more or less casual occurrence or a mere coincidence. If, for instance, at the end of the preparatory rites of an *agniṣṭoma* there is left a residue of ghee in a definite spoon sufficient for an oblation, one should offer that; if it is not sufficient, one should take another portion of ghee and offer it with VS. 6, 29 (ŚB. 3, 9, 3, 32; KŚ. 9, 3, 16). If however the sacrifice is no *agniṣṭoma*, one should act otherwise (ŚB. 33; KŚ. 17). – Or an important person (a *śrotṛiya*, learned brahmin, in ŚŚ. 5, 9, 2) is given the option between two possibilities. – As to option, see e.g. cases such as KŚ. 6, 9, 9. – Or instead of some minor rite one may perform a similar other rite – e.g. BhŚ. 5, 21, 8 f. an offering to Agni and Varuṇa instead of one to Agni and Soma. – Or the performance of a variant rite may depend on definite circumstances (KŚ. 8, 9, 8 f.), e.g., the season (cf. e.g. ŚŚ. 3, 12, 1 ff.). – Remember the variations in the various *soma* sacrifices, e.g. ĀpŚ. 12, 6, 7; 12, 8, 13; 12, 18, 13 f. – Occasionally an authority feels it his duty to inform his followers that they must consider a modification, for instance a change in the order of a minor act, to be of no consequence (e.g. KŚ. 5, 8, 17). Or he supplies them with alternatives: KŚ. 6, 4, 6.

(plants) one should offer the *agnihotra* with her milk, likewise to obtain both". Since the schemata of a *vikṛti* such as the *āgrayana* and the *prakṛti* (the *darśapūrṇamāsau*) are identical (see e.g. KŚ. 4, 3, 2 f.), the above prescripts do not present any difficulty in ritual practice. See also BhŚ. 6, 15, 17 f. allowing the combination of a 'modification' (of the sacrifices of full and new moon, a *vikṛti* such as the *āgrayana*) and the rites of full and new moon (*samānatantre vā vikṛtiś ca darśapūrṇamāsau ca*).

Attention may now be invited to a case of partial amalgamation or substitution. If a sacrificer wishes to perform an animal sacrifice on a day of full or of new moon he should (ĀpŚ. 7, 1, 1 ff.) first mentally recite the so-called *śaḍdhotar* formula (TĀ. 3, 4 "O animal, they eye must go to the sun ..."; cf. TB. 2, 2, 2, 3), then offer a butter libation in the *āhavanīya* fire and a cake on eleven pieces of pottery to Agni-and-Viṣṇu. This *īṣṭi* is to be performed and brought to its conclusion in the normal way. It is stated to be an alteration, a substitute for the new pieces of firewood that are normally put on the fire before another sacrificial rite is to take place (cf. ĀpŚ. 1, 1, 2). In contrast to that practice, the fire used for the above *īṣṭi* will also be employed for the animal sacrifice which is to follow (cf. 6). After that one proceeds to make the oblation in connexion with the sacrificial stake etc. (ĀpŚ. 7, 1, 7). BhŚ. 7, 2, 12; 15 (*saiṣāgnyanvādhānasya śthānam pratyeti*) runs parallel except for the intention to perform the animal sacrifice either on the day of new moon or on that of full moon. The coincidence in time is obviously to be taken as implied, because the animal sacrifice has in the view of another authority whose Śrautasūtra abounds in borrowings from Baudhāyana, Āpastamba and Hiraṇyakeśin, viz. Vaikhānasa (10, 1: 102, 3), to take place on one of these days and Baudhāyana (4, 1: 107, 7) is of the opinion that one should perform it after a new moon sacrifice or under (some suitable) constellation.

In order to exemplify to what extent a Vedic ceremony may constitute a combination and amalgamation of various types of rituals and minor rites attention may for a moment be focussed on the *agnicayana*, the piling of the great fireplace<sup>14</sup>. There can be no doubt that this very complicated, elaborate and protracted ceremony was no frequent occurrence (cf. KŚ. 16, 1, 2), but from the point of view of ritual theory it is most important because it embodies the creation of the universe – represented by the fireplace – from the dismemberment of a sole primeval being. According to the description found in ĀpŚ. XVI and XVII it begins with an offering of ghee (16, 1, 4; BŚ. 10, 1: 1, 6 speaks of a new moon days' *havis*), one of the many similar uses of clarified butter which in the course of the ceremony are to follow (e.g. 16, 3, 1; 16, 8, 13; 16, 23, 2; 16, 35; see also KŚ. 16, 1, 38 ff.; an expiatory oblation at 16, 7, 1). Reverence is in a standing position paid to an

14. Cf. Hillebrandt, *Ritualliteratur*, p. 161 ff.; Keith, *Religion and philosophy of the Veda and upanishads*, Cambridge Mass. 1925, p. 354 ff.; Gonda, *Religion des Veda*, <sup>2</sup>I, p. 191 ff. See also the survey in Caland, *Śr. Āp.* III, p. 5 f.

ant-hill (BŚ. 10, 2: 2, 17) in order to announce the undertaking to the Earth whose car this mound is (cf. TS. 5, 1, 2, 5). There follows a long series of solemnly executed manual acts of a technical nature accompanied by mantras (such as the collection of the clay with the aid of a horse and other animals, the making of the *ukhā*, an earthen pot in which the fire is kept that the sacrificer has to carry about for a year from the time of his consecration, adoring it and performing various other rites (see also the long description in KŚ. 16, 2 ff.); the baking of the bricks (ĀpŚ. 16, 13, 6 ff.); the sweeping of the site etc. (KŚ. 17, 1, 3 ff.); the piling of the same so as to form five layers, a work of six days; the ritual ploughing of the site (ĀpŚ. 16, 18, 1 ff.) accompanied by the so-called *brahmavarman* offerings of the *juhoti* class<sup>15</sup> (16, 18, 7; also HŚ. 11, 6, 29; VaikhŚ. 18, 16: 268, 8), followed by the ritual sowing (ĀpŚ. 16, 19, 10 ff.) etc.). At the beginning and at the end of the ceremony there is an immolation of five and eleven (16, 7, 1 ff.; 17, 22, 8) victims respectively (cf. also KŚ. 16, 1, 5 stating that the first immolation has to take place after an *īṣṭi* on the full moon day of Phālguna); the heads of the first group, including that of a man (cf. also KŚ. 16, 1, 8 ff.), are to be built into the fireplace<sup>16</sup> (16, 6, 2 ff.). As to the cakes etc. see KŚ. 16, 1, 42 ff. The sacrificer has to undertake a *dikṣā* which is introduced by a *dikṣanīya īṣṭi* consisting of three gifts (16, 8, 11; as against one gift in the *agniṣṭoma*: 10, 4, 2).

On the day preceding the *soma* sacrifice proper (the *aupavasathya*, fasting day) the *soma* is bought – notice that KŚ. 16, 1, 1 regards the *agnicayana* as a part of a *soma* sacrifice because it is, as an (important) accessory, closely connected with it (*agniḥ somāṅgam*<sup>17</sup> *tadguṇavyatiṣaṅgāt*). The piling of the layers takes place on *upasad* days (which in a *soma* ceremony come between the conclusion of the *dikṣā* and the pressing day) on which *pravargya*<sup>18</sup> rites, *upasad īṣṭis* (see e.g. KŚ. 3, 5, 1) and a number of other solemn acts – among other things, with a horse, a golden figure of a man, a tortoise – are performed. (A *pravargya*, though in itself a complete and independent rite and in ĀpŚ. 13, 4, 5 not regarded as an essential component of an *agniṣṭoma*, is in fact incorporated in it). Abundant scope is given for variation if the performers have special wishes (e.g. 16, 9, 8 f.; 16, 11, 12 f.; 16, 20, 10; 16, 23, 7; 16, 26, 10; 17, 11, 6; 17, 14, 3; 17, 17, 1; 4). There is a *śatarudriya homa*, an oblation of wild sesamum etc. with goat's milk, consisting of 425 oblations offered, with an *arka* leaf, to Rudra accompanied by the litany of the same name (TS. 4, 5, 1–11; ĀpŚ. 17, 11, 3–6) and a *caru* for the same god (17, 12, 1 f.) whose three arrows are adored (3; cf. TS. 5, 5, 7, 2). The fireplace is adored also (cf. 3; 10 f.), *sāmans* are sung (11); there are circumambulations (with water; 4; with fire, 16, 6, 7)<sup>19</sup>; it is possible to insert a rite

15. See above, p. 26.

16. Often, but wrongly, called altar.

17. As to *aṅga*, see Gonda, Vedic ritual, p. 311.

18. J.A.B. van Buitenen, The *pravargya*, Poona 1968; Gonda, *Religionen Indiens*, <sup>2</sup>I, p. 153.

19. Cf. Gonda, Vedic ritual, Index, p. 482, s.v.

for malevolent purposes (*abhicāra*, 6). There are several special oblations of ghee (17, 13, 1 f. *anvārohas*; 17, 14, 1 to Viśvakarman, cf. TS. 5, 4, 5, 4; 17, 15, 7 f.; the *vājaprasavīya*, 17, 19, 1, cf. TS. 5, 4, 9 etc.); the sacrificer is besprinkled with the sediment (17, 9, 5 ff.); there is a procession (17, 14, 7), an offering for (Agni) Vaiśvānara (17, 16, 1), a cake for the Maruts (17, 16, 14 ff.); the *soma* ritual begins at 17, 20, 18; the final bath takes place above three bricks (17, 22, 4); the texts make mention of various other elements of the *agniṣṭoma* ritual<sup>20</sup>. – In this connexion ŚB. 9, 5, 1, 40 is worth quoting. After mentioning (in 38) the offering of pap to Anumati and the other *devikās* (minor female deities; cf. KŚ. 18, 6, 22) the author refutes his opponents who argue that these oblations should not be offered because they are excessive. They are offered for the fulfilment of special wishes, he says, and in wishes there is nothing excessive. And as to the oblations offered after the cake of the animal offering that is placed inside the victim itself as its sacrificial juice (ŚB. 9, 4, 3, 15; KŚ. 18, 6, 16), one offers both kinds of oblation, viz. those of the *soma* sacrifice and those of the fireplace.

The man who is about to perform an independent animal sacrifice should first offer a sacrificial cake prepared on eleven dishes to Agni-and-Viṣṇu<sup>21</sup> (ĀpŚ. 7, 1, 3). This is the ordinary cake-offering prescribed for the *dīkṣā* of the normal *soma* sacrifice. It has its *raison d'être* in a definite belief in a special relation of both gods to the sacrifice<sup>22</sup>. HŚ. 4, 1, 4 considers this rite to represent the introductory rite (*anvārambhaṇīyeṣṭi*) of the *darśa* type of ritual (“One should perform the *ārambhaṇīyeṣṭi* ... with a stanza relating to Agni-and-Viṣṇu”). In all probability however this cake – which according to Dhūrtasvāmin is no *dakṣiṇā* – has been borrowed from the *soma* ritual<sup>23</sup> (cf. ĀpŚ. 10, 4, 2). The same rule at ŚŚ. 6, 1, 22, where Ānartīya observes that the *īṣṭi* for Agni-and-Viṣṇu performed on the same day (*sadyaskālā*) does not occur in an animal sacrifice which belongs to a *soma* ritual.

An interesting example of a combinative type of sacrifice is the *sārvaseniyajña*, which according to KB. 4, 6 (4, 5, 7 ff.) is to be performed by one desirous of propagation (thus the older editions) or of overthrowing (an enemy, Sarma's edition; cf. BŚ. 17, 54: 334, 4). It is characterized by the combination of the full and new moon offerings as a single *īṣṭi* on the day of full moon and by their complete omission at new moon (ŚŚ. 3, 10, 1–3; 5: *sārvaseniyajñe, ubhayāni havīmsy ekasyām īṣṭau, paurnamāsāni pūrvāni ...; nāmāvāsyaṃ yajate*). Since, however, both sacrifices begin with a cake for Agni the invitatory and consecratory stanzas for the second cake destined for this god are replaced by others, viz. ṚV. 5, 13, 1 and 5, 4, 8. See also BŚ. 17, 54: 334, 2; ĀpŚ. 3, 17, 12.

From a passage dealing with the *īṣṭi* to Agni Pathikṛt, the god who puts

20. See Caland's notes and references to Caland and Henry, L'agniṣṭoma in Śr. Āp. III, p. 99 ff.

21. On this comparatively rare deity see Gonda, Dual deities, p. 77; 80 ff.

22. For particulars see Gonda, Aspects, p. 111 ff.

23. Caland, Śr. Āp. I, p. 223.

those concerned on the right road if the sacrifice which is being performed is off the track or if one has to atone for an omission, it appears that some authorities did not object to inserting this rite in the paradigm of the full or new moon sacrifices. Others however advised against this practice because by inserting this rite one cuts or cleaves the ritual asunder (KS. 10, 5: 129, 3 ff.; ĀpŚ. 9, 4, 2 ff.).

Cases are not wanting in which an element of the domestic worship has been given a place in one of the *śrauta* rituals. In performing the *sākamedha cāturmāsya* one boils, after the evening *agnihotra*, the rice for the Maruts who are the object of the domestic cult (*grhamedhāḥ* or *grhamedhināḥ*, MŚ. 1, 7, 5, 11) and offers to them (23; cf. 26); see also ŚB. 2, 5, 3, 9; ŚŚ. 14, 10, 16; BŚ. 17, 60: 340, 10 etc. Immediately before the chapters on the *agniṣṭoma* which begins with the election of the officiants, who should be given a hospital entertainment (PG. 1, 3, 3) ŚŚ. 4, 21 inserts a description of respectful reception of a guest, a rite which commonly belongs to the domestic ritual.

Moreover, a *soma* sacrifice – to mention only this – incorporates a number of minor rites which in themselves have nothing to do with the pressing and offering of the beverage, with the immolation of the victim or with the several *īstis* which are component parts of the ceremony. The following are some instances, chosen at random: the rites concerning the footprints of the cow that is to be given in exchange for the *soma* stalks (BhŚ. 10, 15, 6 ff.; ĀpŚ. 10, 22, 11 ff.); the prayer addressed to the sun in the same episode (BhŚ. 10, 15, 4); the giving of the milk of the *agnihotra* cow to the sacrificer (12, 15, 15); the enumeration of the spouses of the gods by the *āgnīdhra* (ĀpŚ. 11, 3, 13 f.); the mention made of the sacrificer's ancestors and descendants in the *subrahmanyā* formula (ĀpŚ. 11, 20, 3 f.; LŚ. 1, 3, 18 ff.); the particular way in which the scooping of water out of a river is to be performed (ĀpŚ. 11, 20, 5 ff.).

Not infrequently the texts make mention of combinations of sacrificial rites, of sacrifices which are (to be) performed in succession or on the same day. The performance of the *vaiśvadeva* seasonal sacrifice on the same day as one of the rites connected with the changes of the moon is a case in point. In the section on the *vaiśvadeva* it reads MŚ. 1, 7, 2, 23: "When he has completed the full moon sacrifice on the same day, he cuts the hair (of the sacrificer) ... and shaves his beard". According to ĀpŚ. 8, 4, 1 the rites of full moon are to be performed on the next day, whereas BhŚ. 8, 4, 12, though mentioning the shortening of the hair and the shaving, is silent on the full-moon rites; ŚŚ. 3, 13, 29 does not mention the time for the latter to be performed, KB. 5, 2, 29 speaks of "afterwards". As to these acts (to be performed on the days of full and new moon) see ĀpŚ. 4, 1, 4; MŚ. 1, 4, 1, 2<sup>24</sup>.

24. Whereas Kāśakṛtsni was of the opinion that the modifications of a norm should be performed immediately after (the norm) (KŚ. 4, 3, 17), Vātsyā and Bādari held (18) that the rites performed after the model rite are just "explanatory repetition" or reiteration in illustration or corroboration of what has been said (and done) before" (*anuvāda*).

Sometimes however the occurrence of two sacrificial rites in succession on the same day, or the possibility of combination or of what might be called collision of sacrificial rites did not indeed fail to raise difficulties. Even after the performance of so long and complicated a ceremony as a *soma* sacrifice one should perform one's evening *agnihotra*: ŚŚ. 8, 13, 6 *saṁsthītāyām* (sc. when the *udayanīyeṣṭi*, the concluding rite of a *soma* sacrifice, has been performed and finished) *sāyamagnihotraṁ juhoti*. The commentator, observing that the *agnihotra* should take place immediately after the *udayanīyā*, refers to ŚB. 4, 5, 1, 16: "When the *udavasānīyeṣṭi* (the rite of leaving the sacrificial ground) is completed he offers the evening *agnihotra*, but the morning *agnihotra* at its proper time". Compare ĀpŚ. 13, 25, 9 from which it becomes clear that in the opinion of this authority the evening *agnihotra* should be performed even when the right moment has passed by, that is at any moment in the evening or night, and HŚ. 9, 6, 33 f. *sā yāvadrātrau kiyadrātreṇa vā saṁtiṣṭhate* ... However, the author of KŚ. 10, 9, 21 ff. (compare the commentary) hesitates and discusses the question as to whether (on *prima facie* evidence) the evening *agnihotra* is really a part of the *soma* ceremony because its performance is mentioned together with the *udavasānīyā* and its timing may deviate from rules concerning the regular moment for performing that evening ritual, or it (rather) is not a part of the *soma* ceremony because of its possible difference in timing; since the morning *agnihotra* has to be performed at the fixed moment (cf. ŚB., 1. cit.), this should also be the rule for a regular evening *agnihotra*.

## Abhicaraṇīyāḥ somāḥ, pratikarma somāḥ, haviryajñāḥ somāḥ

In ŚB. 12, 7, 1, 1 and 12, 8, 3, 1 dealing with Indra's contest with Tvaṣṭar we are informed of the existence of *soma* suitable for incantations or rites performed for malevolent purposes (*abhicaraṇīyāḥ somāḥ*), which when drunk proved to be disastrous. Elsewhere the *soma* sacrifice itself is said to be *abhicaraṇīya*: in a case mentioned PB. 8, 1, 1 prescribing a definite variation of one of the lauds that are to be chanted and in the description of a rite intended to injure an enemy at JB. 1, 202: among the requisites is a pronged golden 'thunderbolt' (*vajra*) which is to be thrown in the direction of the enemy<sup>1</sup>. From other texts (KS. 10, 1: 125, 16 ff.; MS. 2, 1, 7: 8, 21 ff.; TS. 2, 2, 9, 4 ff.; BŚ. 13, 15 f. and 23, 2: 150, 8; MŚ. 5, 1, 6, 32 ff.) it appears that the one who would nullify the efforts of an enemy who undertook such a ritual enterprise had to have recourse to a special fourfold *īṣṭi* called *adhvarakalpā* or *adhvarakalpa* ("ritual procedure of the *soma* type"), the performance of which has to take place simultaneously with the enemy's sacrifice<sup>2</sup> (cf. MŚ. 5, 1, 6, 33 *sutyādhvarakalpam saṃdadhyāt*): during the morning service of that ceremony one should offer a cake to Agni and Viṣṇu on eight dishes, butter or a porridge (*caru*) to Sarasvatī and a *caru* to Bṛhaspati, and so on. The considerations underlying this *adhvarakalpā* are the following: the rival who performs the *soma* sacrifice appropriates the physical and psychical vigour (*indriyaṃ vīryam*) of a person who does not sacrifice; when however the latter performs the *adhvarakalpā* the former's *soma* ceremony does not bring about this result. By worshipping the above gods one attacks the enemy with all the deities (Agni is all the deities, ŚB. 5, 2, 3, 6), with the sacrifice (Viṣṇu is the sacrifice, ŚB., ibidem), with speech (Sarasvatī is speech, ŚB. 3, 1, 4, 9) and with *brahman* (Bṛhaspati is *brahman*, ŚB. 3, 1, 4, 15); since the sacrificial cake is equivalent to pressed *soma* and

1. For other particulars see Caland's German translation: *Das Jaiminīya-Brāhmaṇa* in *Auswahl*, Amsterdam Acad. 1919, p. 80.

2. For details see Caland, *op. cit.*, p. 36 ff. and Keith, *The Veda of the Black Yajus School*, Cambridge Mass. 1914, p. 156 f.

the number of the dishes (eleven at midday, twelve in the afternoon) to the metres used in the *soma* sacrifice, one achieves the same effect as the one who performs a *soma* ceremony. And so on. Moreover, one should sacrifice in the early morning before speech (of birds etc.) is uttered; thus one gains all the speech of one's rival so that it remains unuttered (is not heard), and one's own speech as uttered is followed by the speech of other beings which bestow *indriyaṃ vīryam* upon him. Verily one advances with gods towards (against) gods, with sacrificial worship towards (against) sacrificial worship, with speech towards (against) speech, *brahman* towards (against) *brahman* etc. And so on<sup>3</sup>.

Caland<sup>4</sup> at the time argued that the sacrifices for interested purposes (*kāmyeṣṭis*) – he used the German term *Wunschopfer*<sup>5</sup> – are not essentially different from the atharvanic rites described in the Kauśika-Sūtra. The main difference, he observed, is that the latter are performed, in the frame of the rites of new or full moon, by the *brahman* with a fire that is specially laid for some 'magical' purpose, the former are part of the normal Vedic *śrauta* ritual performed by *hotar*, *adhvaryu*, *brahman* and *āgnīdhra*. In this connexion Caland drew attention to the fact that in some cases the *brahman* who performs an atharvanic rite has to use the fire(s) of a *soma* ceremony of long duration (*sātriko 'gniḥ*). For the performance of the *samudra* rite which is believed to result in "the fulfilment of all (desires)" (comm.) one has to put four layers of *palāśa* sticks and four bunches of *darbha* grass on the *sattra*-fire, to offer ghee on it, to inhale the smoke and to partake of the drippings (Kauś. 18, 32 ff.). *Sattra* fires, viz. the *gārhapatya*, *dakṣiṇāgni*, and *āhavanīya*, should be used in another rite (Kauś. 22, 14) by which one expects to become prosperous. These fires should be surrounded with *darbha*, *pūtika* (a plant that serves as a substitute for the *soma*) and hemp; one should prepare a special pancake on the *gārhapatya* fire, sacrifice, consecrate the cake and eat it, etc. etc.; finally one should pour the juices into the *droṇakalaśa* (a wooden *soma* vessel). It is clear that in these cases an atharvanic rite has been included into a *soma* sacrifice.

In 3, 2, 2, 2 f. the author of the Taittirīya-Saṃhitā has handed down the mythical story of the gods who, in order to perform a sacrifice which the *asuras* could not imitate, executed a series of other rites (the *agnihotra* and some *iṣṭis*) as component parts of a *soma* ceremony – the text states that they saw "this great sacrifice and performed (*atanvata*) it". See also KS. 23, 7; KapS. 36, 4; MS. 3, 6, 10. They made (*akurvata*) the *agnihotra* the observance (*vrata*; this refers to the *dīkṣā*), the full moon ritual the animal sacrifice to Agni and Soma (cf. e.g. ĀpŚ. 11, 16, 1 ff.), the new moon ritual

3. For the *adhvarakalpā* see also ĀpŚ. 21, 24, 11; HŚ. 16, 8, 20.

4. Caland, Over de 'wenschoppers', bijdrage tot de kennis van den Veda, Amsterdam Acad. 1902, p. 26 ff.

5. See Caland, Altindische Zauberei. Darstellung der altindischen Wunschopfer, Amsterdam Acad. 1908. See also Gonda, Some notes on optional rites, in Volume Agrawal, Patiala (forthcoming).

that to Agni<sup>6</sup>, the three seasonal sacrifices the morning, midday and third services respectively. The *asuras* sought to follow this duplicated sacrifice, but could not come up with it. Since previously they had always succeeded in doing at a sacrifice whatever the gods did this story is another piece of evidence of the value attached to a *soma* ceremony. See also the versions handed down MS. 3, 6, 16: 74, 10 ff.; KS. 3, 6, 10: 74, 5 ff.; KapS. 36, 4, stating that before the gods changed the ritual the only sacrifices existing were the *agnihotra*, the *darsāpūrnamāsau* and the *cāturmāsya*s. According to KS. and the identical KapS. the gods then “saw” the *soma* ritual (*saumyam adhvaram*), “took” it, made the *agnihotra* the *vrata* etc. The greater part of the above story is also found at BŚ. 14, 8 which continues: “this great sacrifice (*mahāyajña*) is called the *cāturmāsyaḥ somaḥ* “the seasonal ritual made (performed as) a *soma* ceremony”<sup>7</sup>.

Kātyāyana devotes some brief *sūtras* to what he calls the *pratikarma somāḥ*, *soma* rites which are equivalent to, on a par with, or are performed at the time of, another rite<sup>8</sup>: 22, 7, 21 and 22 where they are enumerated as follows: *agnyādheyapunarādheyāgnihotradarsāpūrnamāsadākṣāyaṇāgrayanāḥ*. After stating that according to some ritualists an *ukthya* (*soma* sacrifice) should be performed instead of a regular independent animal sacrifice (23, according to others, an *agniṣtoma*, comm.), the author continues: (22, 8, 1 ff.) “(in a *pratikarma soma*) the *adhvaryu* offers (the following) *havis* oblations after the (oblations, viz. the cakes, comm.) of the morning pressing (service of a *soma* sacrifice). He offers two (oblations) of milk for (at) the two *agnihotras* (which are combined with the *soma* sacrifice). The final deity (of the *pratikarma soma*) is (also the deity) of the *anūbandhyā* cow and the first (deity) is (the deity) for the *savanīya* victim”<sup>9</sup>. In a chapter on year-long *soma* sacrifices (*sattras*) – which in this publication are left out of consideration – KŚ. 24, 4, 32 (compare the commentary) states that the rites of *agnihotra*, *darsāpūrnamāsau* and the *cāturmāsya*s may have the form of *soma* sacrifices because of the presumed similarity of these rites to a *soma* ceremony and because (it is enjoined in the *śruti* that) a *sattra* should be filled up with *soma* sacrifices.

These sacrifices are indeed dealt with in ŚŚ. 14, 2–13, where (14, 13, 14) they are called *haviryajñāḥ somāḥ*: the establishment of the ritual fires performed as an one-day *soma* sacrifice in 14, 2; the renewed establishment of the same in 14, 4; the evening and morning *agnihotras* in 14, 3; the rites of

6. *yad dārśam tam āgneyam yo 'nusavanam ālabhyate* (KS., KapS.); *yad aindrāgnam amāvāsyāyām tam āgneyam śvo bhūte paśum ālabhanta* (MS.).

7. The case of the *sautrāmaṇi* which according to ŚB. 12, 8, 2, 3 ff. is to be regarded as a *soma* ceremony should be kept distinct.

8. Semantically a combination of the prefix *prati* and the verb *kr-* this word is, of course, polyvalent. See e.g. AiB. 1, 23, 1; ŚB. 9, 5, 2, 14; in KŚ. 1, 3, 26 *prati* is distributive. H.G. Ranade, Kātyāyana Śrauta Sūtra, Poona 1978, p. 574 translates 22, 7, 21 “Soma sacrifices associated with the individual Vedic rites” (I would in any case strike out ‘the’).

9. See below, ŚŚ. 14, 6, 2 f. and the notes.

full and new moon in 14, 5; the *dākṣāyaṇas* and *āgrayaṇa* rites are mentioned in 14, 5, 2 f. together with the *idādadhas* and a special *soma* sacrifice<sup>10</sup>. After 14, 5 the author of ŚŚ. deals at greater length with the seasonal sacrifices performed as *soma* rites, as well as with the *pratyavarohaṇīya* (14, 11), the *sautramaṇa* (14, 11 f.) and briefly with some other rites. The *cāturmāsya*s performed as *soma* sacrifices are also dealt with in other texts<sup>11</sup>, among them PB. 17, 13 which ends with the expectation (18) that by means of the seasonal sacrifices performed as sacrifices of rice or barley one will gain this world; by means of the same rites executed as animal sacrifices, the intermediate region; by means of the same when performed as *soma* sacrifices, yonder world. For some technical details see also KŚ. 22, 7, 1 ff. (as well as 5, 11, 19; 25; 28) and ĀpŚ. 22, 8 where (1) the one who performs the *cāturmāsya*s as one day *soma* sacrifices is said to gain imperishable merit.

Although the Sanskrit text of these remarkable rites – sacrifices of a non-*soma* type performed as, and in the frame of, a *soma* ritual – as handed down in Śāṅkhāyana's school have been translated by Caland in his incomplete English rendering of the Śāṅkhāyana Śrautasūtra<sup>12</sup>, the thirteen chapters which deal with this subject are translated again and commented upon in part II of this publication. It would appear to me that I have had good reasons for doing this. First, the translation of this Śrautasūtra – the first of its kind in English – has been Caland's last work; he was even prevented by a serious disease from completing and revising it. The editor has printed the manuscript as the author had left it without alterations or corrections<sup>13</sup> with the result that there are misinterpretations of Caland's handwriting, misprints and other errors. The notes that are added to the translation are, moreover, too succinct and too few in number. It seems that the translator has had little opportunity or no time left to consult Ānartīya's commentary regularly or to refer his readers to those *sūtra* or *brāhmaṇa* texts which might throw light on the ritual acts mentioned in these chapters and elucidate the statements of the author of the *sūtra* work and his commentator. Last but not least: it would appear to me that Caland's last work has not attracted the attention it deserves and that the rites described as well as the *śrautasūtras* of the Ṛgveda in their entirety are well worth treating exhaustively. I cherish the hope that the preceding pages may have helped the reader to enlarging his comprehension of the intricacies and complications of the Vedic rites and to assigning the *haviryajñāḥ somāḥ* to their proper place in the frame of the ritual system.

10. See the notes, on these *sūtras*, p. 94 ff. below.

11. I refer to my notes on ŚŚ. 14, 13, 6 ff. and to Caland, Pañcaviṃśa-Brāhmaṇa, Calcutta 1931, p. 468, n. 1. See also above, p. 77 f.

12. Posthumously edited by Lokesh Chandra, Nagpur 1953. See p. 371–382.

13. For some particulars see p. V of the edition.



PART II

Translation (with notes) of Śāṅkhāyana-  
Śrautasūtra 14, 1–13

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## General introduction

14, 1, 1. (Now follows) the modification<sup>1</sup> of the fundamental form<sup>2</sup> which prevails at sacrifices of one day's duration<sup>3</sup> and at those with more than one day on which the *soma* is pressed<sup>4</sup>.

1. deviation (*vikāra*), in the singular, although a large number of modifications are to follow. – 2. pattern, standard, rule (*prakṛti*). – 3. *ekāha*. – 4. *ahīna*; in ceremonies of this type there are more than one and not more than twelve pressing days (cf. also ŚŚ. 11, 1, 3; 5). The model form (*prakṛti*) is the *agniṣtoma* (Caland and Henry, L'agniṣtoma) but the number of variations is very large (Keith, R.Ph. 326 ff.; Gonda, R.I. I, 149 ff.); see also the comm.

1, 2. If on a day<sup>1</sup> a 'day'<sup>2</sup> or a service<sup>3</sup> is prescribed<sup>4</sup> this (prescript) covers also the function of the *hotar* (and his assistants)<sup>5</sup>.

1. The comm. explains *ahani* by *kratau* "device in the form of (or for promoting) sacrificial worship" (see Gonda, The prātaranuvāka, Appendix I) and elucidates this by *dhanajidātau* "the sacrifice for winning a prize or booty or for acquiring wealth" (cf. ŚŚ. 14, 46). – 2. i.e. the rites prescribed for a definite day or the portion of a sacrifice appointed for one day's performance. The comm. adds in explanation *caturviṃśādī* "(the day of) *stotras* with 24 (stanzas) etc." (see ŚŚ. 11, 2). – 3. *savana*: the pressing out and libation of the *soma* juice performed in the morning, at noon and in the afternoon, also any oblation or sacrificial rite. – 4. The optative may also be translated by "suppose ... is prescribed"; "if the case would present itself that ...". – 5. The ŚŚ. belongs to the Ṛgveda and is therefore concerned mainly with the functions of the *hotar* (for particulars see Gonda, R.S., p. 534). The comm. observes that in the preceding chapters X and XI attention has, by way of general rules of interpretation (*paribhāṣā*), been focussed on the *hotar* and in XII on his assistants (XIII deals with rites of atonement) and refers to ŚŚ. 11, 15, 7 describing the *viśvajit* sacrifice; "from the second part of the recitation (*śāstra*) on the afternoon service is that of the sixth day (of a six-day sacrificial period"; see Keith, R.Ph., 350 f.), adding that this must be performed with the *hotar cum suis*.

1, 3. When no (particular) instruction is given, (the following sacrifices are to be performed) as the (normal) rite of one day's duration<sup>1</sup>.

1. There is no alternative even in those cases in which a performance in accordance with *ahīna* ritual would be possible (cf. comm.).

## Haviryajñas (performed as) soma sacrifices

14, 2, 1. He who is desirous of brahminical illustriousness<sup>1</sup> should worship with (i.e. perform) the ceremony of establishing his sacred fires (i.e. should perform this rite as a one-day *soma* sacrifice)<sup>2</sup>.

1. *brahmavarcasa*: “pre-eminence in sacred knowledge, ‘holiness’” etc., other translations being “holy lustre” (Eggeling, ŚB. 11, 2, 7, 10); “priestly or spiritual lustre” (Caland); “splendour” (inadequately, Keith, AiB. 1, 5, 1). – 2. The comm. uses the *karmadhāraya* compounds *haviryajñasomaḥ* and *agnyādheyaśomayāga*. He also mentions another interpretation: the verb (*yajante* “to worship or sacrifice on one’s own account”) is a redundancy and this rule excludes the co-operation of officiants in the case of such rites performed from interested motives (*kāmya*). According to Caland this rule is found nowhere else. – According to KŚ. 22, 7, 22 the rites meant in ŚŚ. 14, 5, 4 ff. (seasonal sacrifices performed as *soma* sacrifices) are also the model for the *soma* rites performed on the following occasions: *agnyādheya*, *punarādheya*, *agnihotra* (cf. below, 14, 3, 15), *darśapūrṇamāsau* (14, 5, 1), *dākṣāyāṇa* (14, 5, 3) and *āgrayāṇa* (14, 5, 2).

2, 2. The lauds<sup>1</sup> of this (rite) are executed each on eight (stanzas)<sup>2</sup>.

1. Chanted hymns of praise (*stotra*). – 2. Stanzas: *stotriyā* (sc. *ṛc*), *stotra* verse (comm.). The number 8 (*aṣṭau*), which was associated with *aśnoti* “to reach, obtain”, was believed to bring luck (Gonda, V.R. 38 f.).

2, 3. The *gāyatrī* (metre) consists of eight syllables<sup>1</sup>.

1. The comm. describes this statement of a well-known fact as exegesis or motivation (*arthavāda*) ‘praising’ the prescription of a rule. Notice however the correspondence in respect of the number 8 between the *sūtras* 2 and 3. For 8 as a form, manifestation or representative (*rūpa*) of the *gāyatrī* see KB. 10, 1, 18 S. Cf. ŚB. 4, 1, 1, 4 “for one desirous of *brahmavarcasa* he should press 8 times at each (turn), for of 8 syllables consists the *gāyatrī* and the *gāyatrī* is *brahman*”; for the equation of *gāyatrī* and *brahman* also JB. 2, 89; AiB. 4, 11, 15.

2, 4. The *gāyatrī* is fervent energy<sup>1</sup> and brahminical illustriousness<sup>2</sup>.

1. *tejas*: or “brilliant energy, luminous energy, ardour, spirit”. – 2. The same (double) identification occurs KB. 17, 9 (17, 7, 2 S.); AiB. 1, 5, 2 (the comm. recalling the famous *gāyatrī* RV. 3, 62, 10); 1, 28, 3; for the equation of *gāyatrī* and *tejas* JB. 2, 89. For the use of *gāyatrī* stanzas for the one who is desirous of *brahmavarcasa* see also PB. 8, 10, 1; JB. 2, 89. This *sūtra* states an element of worship (comm.).

2,5 The (first) *prṣṭha*(-laud)<sup>1</sup> is the *rathantara*<sup>2</sup>.

1. A particular type of *stotra* (LŚ. 2, 9, 7 ff.; Caland and Henry, 306 ff.) and arrangement of *sāmans* employed at the midday service and consisting of two chanted stanzas. According to the comm. this *sūtra* is an *arthavāda* (‘exegesis’; see Gonda, V.L. 340). – 2. One of the most important Vedic melodies (*sāman*); Gonda, ibidem, 314 f.; see also Eggeling, ŚB. I, 196; II, 339.

2,6. The *rathantara* verily<sup>1</sup> is *brahman*<sup>2</sup>.

1. *vai*, slightly emphatic. – 2. “Because it is associated with worship” (comm.). This equation also AiB. 8, 1, 5; 8, 2, 3; PB. 11, 4, 6; for a co-ordination see VS. 10, 10 (ŚB. 5, 4, 1, 3).

2, 7. The sacrificial worship<sup>1</sup> is an *agniṣṭoma*<sup>2</sup>.

1. In older texts often a better translation than briefly “sacrifice” (*yajña*). – 2. See 14, 1, 1, n. 4.

2, 8. The *agniṣṭoma* verily<sup>1</sup> is *brahman*<sup>2</sup>.

1. *vai*; see 14, 2, 6, n. 1. – 2. Because of a certain identity of qualities (comm.). The equation also at KB. 21, 5 (21, 6, 17).

2, 9. By means of this three times perfect<sup>1</sup> *brahman*<sup>2</sup> he obtains fervent energy (and) brahminical illustriousness.

1. *saṃṛddha*: also “accomplished, successful, complete”. – 2. Viz. the *gāyatrī*, *rathantara* and *agniṣṭoma* mentioned in the preceding *sūtras* (comm.). – Cf. e.g. KB. 17, 7, 3 S.

2, 10. The recitation<sup>1</sup> is arranged in triplets<sup>2</sup>.

1. *śāstra*, applied to any hymn, praise or invocation recited, especially to the hymns and stanzas recited by the *hotar* and his assistants. – 2. *trcakṣptam*, a *trca* is a strophe consisting of three stanzas (Gonda, V.L. 189 f.; 314 f.; 318). See also ŚŚ. 11, 3, 1 with Caland’s note 2.

2, 11. Food, verily, is threefold<sup>1</sup>, (viz.) food eaten, drink, (and what they) chew (devour)<sup>2</sup>; in order to obtain all this.

1. This threefoldness of food also AiĀ. 2, 3, 4 (see also Gonda, Triads, 35). – 2. I supply *yat*, but Caland’s probable conjecture is ... *khādyam* (what is to be chewed or devoured, eatable, cf. AiĀ. 2, 3, 4) *iti* instead of *khādayanti*. – This is exegesis (*arthavāda*), no rule stating the result (*phalavidhi*) (comm.).

2, 12. The *dakṣiṇā*<sup>1</sup> consists of twenty-four<sup>2</sup> (cows).

1. Not to be translated by “fee”; a *dakṣiṇā* is an offering presented to the officiants (priests and reciters), a ceremonial reward considered to constitute the final offering (cf. e.g. ŚBK. 1, 2, 2, 1; ŚB. 1, 9, 3, 1; 2, 2, 2, 6). – 2. See the next *sūtra* but notice that this number is also in harmony with that of the syllables of the *gāyatrī* (see above, 3).

2, 13. The year has twenty-four half months<sup>1</sup>; (it is) to obtain the year<sup>2</sup>.

1. The half months, which are important from the ritual point of view, are often mentioned, e.g. AiB. 1, 23, 5; ŚB. 3, 4, 4, 20; 11, 5, 4, 8. The same words occur KB. 9, 6, 21 f.; 19, 8 (19, 5, 8 f.); cf. also AiB. 4, 12, 4; in connexion with 24 *dakṣiṇās* ŚB. 2, 2, 2, 5; otherwise 4, 1, 1, 15; 4, 6, 1, 12. – 2. In this context “year” is in the first place the full time cycle, a cosmological entity; by ‘obtaining’ the year one masters the whole of time (cf. Heesterman, R.C. 186); see PB. 18, 9, 7 “in the year are contained the past and the future; he (the officiant) makes him (the patron of the sacrifice) prosper in regard to the past and the future”. For being ‘repelled’ from the months etc. see AiB. 1, 23, 3 ff. Here the comm. speaks of a *phalārthavāda*.

2, 14. After<sup>1</sup> the<sup>2</sup> (usual victim) relating to the *soma* libations<sup>3</sup> (three other) sacrificial animals are to be immolated, viz. (one to) Agni Pavamāna, (one to) Agni Pāvaka, (and one to) Agni Śuci<sup>4</sup>.

1. The same, apparently elliptic, construction – according to the comm. on PB. 23, 16, 4 the genitive depends on an absent *paścāt* “after”: *sa copālabhyaḥ savanīyapaśoḥ paścād ālambhaniyaḥ* – used to formulate similar directions occurs also elsewhere: ŚŚ. 14, 6, 2; 14, 7, 3; ĀśvŚ. 8, 6, 4 *sauryaḥ savanīyasyopālabhyaḥ: savanīyasyālabham kṛtvā paścāt saurya* (an animal to be offered to Sūrya) *ālabhyaḥ*, comm.); KB. 25, 10 (25, 9, 20); AiB. 4, 19, 6; 4, 22, 8 (where the comm. makes this a substituted victim: *savanīyasya ... paśoḥ sthāna upālabhaniyam*); see also the comm.: *savanīyam anvālabdhavyā ete paśavaḥ*. – 2. The initial pronoun *tasya* is “eulogistic”, ‘*honoris causa*’ (*stutyartha nirdeśaḥ*, comm.), that is to say *sa* can refer to a well-known or even famous person (or thing) as well as to “persons or things not expressed but only implied by the foregoing” (or the context), see Speyer, VSS. 41 (§ 135) and S.S. 206 f.; hence the addition “usual” in the translation. – 3. For the *savanīyapaśu* “the victim for the pressing (Keith) or of the pressing day” (Caland) i.e. that is to be immolated on that day, see ŚŚ. 6, 9, 1 ff.; 13, 20, 9; 17, 7, 7; ĀśvŚ. 6, 11, 6; KŚ. 9, 8, 2; BhŚ. 13, 3, 2 etc.; Caland and Henry, op. cit., p. 497, s.v. and especially p. 125 ff. This animal normally is a he-goat (ĀpŚ. 12, 3, 3; 21, 14, 9; KŚ. 9, 8, 2 meant for Agni, whose victim is the he-goat ŚB. 6, 2, 1, 5; see e.g. also ĀpŚ. 22, 8, 14). – 4. The ritualists enunciated a theory of Agni’s three forms or bodies (*tanū*), viz. Agni “who is pure by himself” (*svayamśuddhaḥ*) or rather “who purifies himself or undergoes the process of purification”, Agni “who purifies others” (*anyasya śodhakaḥ*) and “Agni, the bright or shining one” (*dīpyamānaḥ*): TB. 1, 1, 5, 10 ff. with the comm.; BŚ. 2, 20; BhŚ. 5, 13, 15 ff. (cf. 5, 7, 9; 5, 14, 2; 5, 20, 7 f.); ĀpŚ. 5, 13, 7; 5, 16, 4; 5, 21, 1 (with Caland’s note); KŚ. 4, 10, 8 ff.; ŚB. 2, 2, 1, 6 ff. (with Eggeling’s note) and see Gonda, in JRAS 1979, 140 f.; 145. From the *mantras* used in ĀpŚ. 5, 16, 4 it appears that these three forms of Agni are regarded as existing in the three provinces of the universe (earth, intermediate region, heavens) respectively. To these forms of the god one offers unbloody sacrifices on the occasion of the establishment of the ritual fires (*agnyādhya*, ŚŚ. 2, 2, 1 ff.; ĀśvŚ. 2, 1, 19 ff.; ĀpŚ. 5, 21, 1 etc.; see above). Notice the combination of an element of a non-*soma* sacrifice with that of a *soma* ceremony; see also ŚŚ. 14, 2, 21 and 16. As to the immolation of different victims in various types of sacrifice compare ŚB. 4, 2, 5, 14; ĀpŚ. 12, 18, 14 (but cf. 13); ĀśvŚ. 5, 3, 3: at the *agniṣtoma* there is a victim for Agni, on the occasion of an *ukthya* a second one (he-goat) for Indra-and-Agni, of a *śoḍaśin* a third one (ram) for Indra, of an *atirātra* a fourth one (ewe) for Sarasvatī. It may be useful to draw attention to some particulars mentioned by the commentator. If there is no *paśupuroḍāśa* (cake offered on the occasion of an immolation) for each single animal one uses 4 *mantras*, in the other case 6. For the use of 6 *mantras* compare, e.g., MŚS. 5, 2, 4, 43 (cf. ĀpŚ. 19, 4, 3; Gonda, *Mantras Agnyupasthāna*, 104); TB. 2, 6, 9 contains the invitatory and consecratory *mantras* (*yajyānuvākyaś*) to be recited by the *hotar* for the oblation of the omentum, that of the sacrificial cake, and that of the sacrificial substance (*havis*); similarly, PB. 2, 6, 13 and 2, 6, 19 (cf. Gonda, op. cit. 154; 168; 188). On the different stages in the performance of an animal sacrifice (and on the *paśupuroḍāśa*) belonging to a *soma* ceremony see e.g. ĀpŚ. 11, 21, 10 f.; 12, 3, 2–7; 12, 18, 12–15; 13, 1, 12–15; 13, 11, 3–6; 13, 16, 12; 13, 18, 3–5; Caland and Henry, op. cit. 391 with cross references. Returning to the comm. I mention the following details: as *yajyānuvākyaś* for Agni Pavamāna he recommends the *gāyatrī* stanza RV. 9, 66, 20 which suggests the identity of Soma Pavamāna with Agni; the *ṛṣi*, who is purifying himself (on the meaning of this stanza and various possibilities of translation see Gonda, in JRAS 1979, 147 f.) and 9, 67, 23–27 (4 *gāyatrīs* and one *anuṣṭubh*), in which the two gods, who in the oldest parts of the Veda have much in common, are, it is true, not completely identified but as regards their purity, being purified and purifying power regarded as similar (Gonda, in JRAS 1979, 140 ff.). These 6 stanzas are far from being misplaced in the present context. For Agni Pāvaka the comm. mentions 10, 46, 7 eulogizing the god’s ever young, pure (*pāvakaḥ*) fires and comparing them to *soma* juices (at ĀpŚ. 22, 27, 5 used for another purpose); 10, 45,

7, in which Agni is praised as pure (*pāvaka*) and as striving to reach the heavens with his bright glow; 5, 4, 7 (which does not seem to be used elsewhere), in which the poet intends to honour Agni, again addressed as *pāvaka*, with eulogies and oblations; 3, 17, 1, stating that the (god of) fire, being kindled and pure (*pāvaka*) is about to sacrifice to the gods (in ĀpŚ. 5, 6, 3 prescribed for another purpose); RV. 6, 6, 2 in which the god is described as white, standing in the firmament, *pāvaka* etc. (occurring as TS. 1, 3, 14 k among the *yājyānuvākyaś* for a series of sacrifices performed from interested motives added to the *mantras* relating to the victim for Agni and Soma); and 6, 1, 8, in which *pāvaka* is again among the god's epithets. All these stanzas are *triṣṭubh*s and are taken from Agni hymns. For Agni Śuci the comm. recommends the use of RV. 6, 6, 3 "Sped by the winds on all sides, O Agni, thy brightnesses, O pure one, go pure ..." (*śuce śucayaḥ*, as TS. 3, 3, 11 e one of the *yājyānuvākyaś* for *kāmyeṣṭis*); 5, 1, 3, stating that the pure Agni is anointed with pure ghee (*śucir ... śucibhiḥ*; according to the Conc. only in the SV.); 1, 72, 3 stating that the pure ones honoured the pure god with ghee (*śuciṃ ... śucayaḥ*; at TB. 2, 4, 5, 6 an *upahoma mantra*); 5, 4, 3 describing the god at *śuciṃ pāvakam* etc. (according to the Conc. no other occurrences); 3, 18, 4, which contains the etymologically related *śociśā* "(flare up) with thy radiance ..."; and 4, 1, 7 (no other uses, Conc.) with the epithets *śuciḥ śukrāḥ* "pure, clear". Again all in *triṣṭubh*s and taken from Agni hymns.

2, 15. After (the immolation of) the barren cow<sup>1</sup> a cow of the same kind sacred to Aditi is to be immolated<sup>2</sup>.

1. In connexion with the concluding offering of a *soma* sacrifice (*udayanīyā iṣṭi* Caland and Henry, op. cit. 405 f.) a barren cow (*vaśā*), called *anūbandhyā* ("to be bound afterwards", i.e. additional) is offered to Varuṇa and Mitra (see e.g. ŚŚ. 8, 12, 5; KŚ. 10, 9, 12 ff.; ĀpŚ. 13, 23, 6 ff.; TS. 6, 6, 7, 3; ŚB. 4, 5, 1, 5 ff.). – 2. According to the comm. this cow is to be slaughtered instead of (*sthāne*) the usual barren cow (meant for Mitra and Varuṇa). The reason for this direction is apparent from 14, 2, 21: the *agnyādheya* closes with Aditi (see e.g. ĀpŚ. 5, 22, 1; cf. 5; BhŚ. 5, 15, 1 prescribing the *mantra* "May I obtain a firm foundation (*pratiṣṭhā*) through the sacrifice offered to Aditi" from which it appears that Aditi, who is the earth, is worshipped in order to ensure stability and a firm foundation on the earth for the patron of the sacrifice (cf. TB. 1, 1, 6, 5)). The commentary mentions the six invitory and consecratory stanzas required: RV. 8, 67, 10–12 (see also ŚŚ. 2, 2, 14); a stanza corresponding to AVŚ. 7, 6, 2 etc., quoted ŚŚ. 2, 2, 14; RV. 10, 63, 10 (also ŚŚ. 5, 5, 2); RV. 1, 89, 10. All six stanzas are addressed to or in praise of Aditi, 8, 67 in *gāyatrī*, 10, 63, 10 in *jagatī*, the others in *triṣṭubh* metre.

2, 16. The reason why these sacrificial animals are thus fastened<sup>1</sup> is (because he thinks) "I do not wish<sup>2</sup> to depart from the *agnyādheya* rite"<sup>3</sup>.

1. i.e. to the sacrificial post, and are immolated. – 2. Subjunctive, or "intend, hope". – 3. Or, in non-literal translation "is the wish not to depart ...". According to the comm. this *sūtra* is a combination of an explanation or statement (*uddēśa*) and a counter-instruction (*pratīrdeśa*). See also 14, 13, 3 below.

2, 17. Immediately after<sup>1</sup> (the offering of) the cakes<sup>2</sup> accompanying the pressing (that takes place) during the morning service of that (rite) he presents<sup>3</sup> (as sacrificial food) a cake (offered) on eight<sup>4</sup> dishes<sup>5</sup> to Agni Pavamāna<sup>6</sup>.

1. *anu*: *anantaram*, comm. – 2. *puroḍāśa*: a mass of ground rice or other grains rounded into a sacrificial cake. The presenting of the *savanīyāḥ puroḍāśāḥ* is one of the ten ceremonial observances belonging to the morning libations of *soma*. – 3. *nirvapati*: "to pour out,

distribute, present, offer (sacrificial food)”. – 4. See above, 14, 2, 2. As to Agni’s cake on eight ‘dishes’ see KB. 18, 14 (18, 9, 30) (full moon sacrifice); AiB. 1, 1, 7 (for Agni); ŚB. 1, 6, 1, 5 (for Agni at the full and new moon sacrifices); 2, 5, 4, 3; 5, 3, 3, 3; 5, 4, 5, 16; 5, 5, 2, 6 etc.; ĀpŚ. 3, 17, 6; 9, 4, 4 etc. – 5. *kapāla*: pieces of pottery, small dishes (in spite of a frequent translation not necessarily potsherds) on which the cakes are placed (see Gonda, V.R. 173). – 6. For the oblations to the three forms of Agni in 17 ff. see BhŚ. 5, 13, 15 ff. etc. (see above, 14, 2, 14, n. 4) describing the establishment of the sacred fires; ĀpŚ. 5, 21, 1 ff.; 5, 27, 1; ŚB. 2, 2, 1, 6 ff. (*agnyādheya*).

2, 18. Immediately after (the offering of) the cakes accompanying the midday pressing (one) to Agni Pāvaka.

2, 19. Immediately after (the offering of) the cakes accompanying the third<sup>1</sup> pressing (one) to Agni Śuci.

1. This (*trītyasavanam*) is the stereotyped term for the afternoon (evening) service (see e.g. TS. 2, 2, 9, 6; 3, 2, 2, 3), the ordinal number indicating the completion of the series; cf. TS. 6, 3, 1, 2 “at the third (pressing) he (an officiant) completes it” (Gonda, Triads, p. 86).

2, 20. The cake which accompanies the pressing, one should know<sup>1</sup>, is an ‘insertion’<sup>2</sup>; he therefore inserts in an ‘insertion’.

1. The word “*vai* (which can be affirmative) in the sense of cause or motive (*hetu*)” (comm.). – 2. The ritualists distinguish between “limbs” (*aṅga*) of a sacrificial ceremony, i.e. its constituent elements which are fixed, and “insertions” (*āvāpa, āvaṇam*), i.e. those elements which are performed between the butter portions (*ājyabhāga*) and the oblation to Agni Svīṣṭakṛt at the end of the principal oblation (e.g. MŚ. 5, 1, 1, 7) and constitute the essential (special or characteristic) elements which are variable (ŚŚ. 1, 16, 3 f.). As to the use of the term *āvāṇam* see ŚŚ. 14, 13, 8; ĀśvŚ. 10, 9, 2; BŚ. 20, 6: 17, 5; KB. 8, 9 (8, 12, 19); ŚB. 8, 6, 2, 3; AiA. 1, 5, 2. The comm. observes that the offering of the cakes accompany the pressings (and libations) of *soma* are a (normal, regular) ‘insertion’, the other cakes (those offered to the Agnis) being an *udvāpa*, a term which usually means “the act of removing, rejection” but here apparently denotes a secondary ‘insertion’.

2, 21. Moreover, as to the fact that a barren cow must be immolated to Aditi, the *agnyādheya* is in course of completion (closes)<sup>1</sup> after (the oblation offered to) Aditi<sup>2</sup>.

1. *saṁtiṣṭhate*, the usual term see n. 2 on 14, 13, 9. – 2. As to this oblation of rice boiled with butter and milk (*caru*) see e.g. BhŚ. 5, 15, 1; ĀpŚ. 5, 22, 1; 8. Aditi is worshipped for the sake of stability (BhŚ. l.c.; *ādhāna* ritual).

2, 22. He indeed<sup>1</sup> makes the basic liturgical form<sup>2</sup> of the establishment of the ritual fires (*agnyādheya*) the basic form of the sacrificial worship (for the benefit) of him (?)<sup>3</sup>.

1. Here the particle *nu* expresses affirmation or emphasis (comm.). – 2. *saṁsthā*, the term indicating the essential or basic form of a sacrifice, a complete liturgical course (e.g., the *agniṣṭoma*, *ukthya*, *atirātra* are *saṁsthās* of the *soma* sacrifice). – 3. *tadyajña*: the sacrifice on behalf of the person mentioned in 14, 2, 1? See also n. 4 on 14, 13, 10.

14, 3, 1. In this way the victims<sup>1</sup> and the sacrificial cakes are in the *haviryajñās*<sup>2</sup> performed as *soma* sacrifices<sup>3</sup> arranged in an orderly manner after<sup>4</sup> (the standard rites of a non-*soma* sacrifice).

1. *paśavaḥ* – 2. Simple sacrifices, requiring oblations of butter etc. – 3. *haviryajñesu someṣu*. – 4. *āyātyante*, not explained in the comm. and variously translated: the verb *āyāte* means “to take position, station oneself, line up” (see Gonda, *Āyatana*, in ALB 33 (1969), 1 ff. (esp. 22 ff., = S.S. 178 ff., esp. 199 ff.), in the causative “to bring into an appointed position, to arrange in an orderly manner, to marshal”; see e.g. ŚŚ. 12, 9, 8 (where Caland: “apply”); 13, 20, 10 *tatra paśutantre havīmṣy anvāyālayanti* (“insert”, Caland); ĀpŚ. 6, 30, 12 *amāvāṣyāyām ... agrayaneṣtim* (“das Erstlingsopfer dem Neumondsopfer anreihen”, Caland); likewise VaikhŚ. 8, 2: 80, 4; ĀśvŚ. 4, 11, 5; MŚ. 5, 1, 1, 11; MG. 2, 2, 12 (“he places near in succession”, Dresden); 2, 3, 4 (“adds”, the same); 2, 4, 7 (“offers in addition”, the same).

3, 2. Of this (rite)<sup>1</sup> the recitation<sup>2</sup> (is the following)<sup>3</sup>.

1. i.e. the rite which has been mentioned before (cf. comm.). – 2. viz. after each *stotra* (chanted laud). – 3. Not the normal recitations of the *jyotiṣṭoma* (the general term used for the series of one-day *soma* sacrifices of which the *agniṣṭoma* is the first form), “by way of alternative” (comm.).

3, 3. The *ājya(śastra)*<sup>1</sup> (consists of) the triplet RV. 5, 25, 79<sup>2</sup>.

1. Normally the *hotar* recites the *ājyasūkta* (RV. 3, 13) addressed to Agni and inviting this god to come to the sacrificial area (Caland and Henry, op. cit., 230 ff.; ŚŚ. 7, 9, 3). The name of this element of the morning service has nothing to do with *ājyam* “sacrificial butter”, but is rather to be connected with *ā-aj-* “to drive or bring towards”; for an ancient etymological explanation see PB. 7, 2, 1 “because (the gods) ran a race (*ājim āyan*) therefore the *ājya* (lauds and recitations) are called *ājyas*”. – 2. Also prescribed at ŚŚ. 11, 10, 2 in the type of *agniṣṭoma* called *abhijit* “by which the gods conquered the three worlds” (cf. KB. 24, 1, 19 S.). The laudative triplet is addressed to Agni who in st. 9 is implored to “convey” those on whose behalf the text is recited “across” all enmities.

3, 4. The *prāṅga(śastra)*<sup>1</sup> is that of Madhuchandas<sup>2</sup>.

1. The recitation – consisting of seven triplets – which is to be delivered after the *ājyaśastra* (Caland and Henry, op. cit., 239 ff.; ŚŚ. 7, 10, 1 ff.; see Gonda, *The prāṅgaśastra*, Amsterdam Acad. 1981). – 2. This is the text RV. 1, 2 and 3 used as an element of the *agniṣṭoma*.

3, 5. For the assistants of the *hotar*<sup>1</sup> the three, (viz.) the stanzas of the laud (*stotriyā*)<sup>2</sup>, the antistrophe<sup>3</sup> and the concluding part<sup>4</sup> are at the morning service each a triplet.

1. The *hotrakas*, viz. the *maitrāvaruṇa*, *brāhmaṇācchamsin* and *acchāvāka*. – 2. For “lauds” (*stotra*) see Caland, PB. 18, 3. – *anurūpa*, in the same metre as the strophes (*stotriyā*). – 4. *paryāsa*: the concluding part of definite *śāstras* (recitations) preceding the final stanza.

3, 6. The *marutvatīya(śāstra)*<sup>1</sup> consists of the triplet RV. 3, 51, 7–9<sup>2</sup>.

1. This recitation is delivered by the *hotar* when, at the midday service, the third cup of *soma* for Indra and the Maruts is filled (Caland and Henry, op. cit. 297 ff.). In the *agniṣṭoma* it is much longer and does not comprise RV. 3, 51, 7–9. A *nivid* (a short *mantra* to be pronounced in the middle or at the end of a recitation and mentioning the names of the deities concerned) is however on the strength of a *paribhāṣā* (general rule) obligatory (comm.; see ŚŚ. 8, 7, 1). – 2. RV. 3, 51, consisting of four triplets, is addressed to Indra, who in st. 7–9 is invited to drink the *soma* together with the Maruts. The same use in ŚŚ. 10, 5, 8 (on the 4<sup>th</sup> day of the ten-day period).

3, 7. The *niṣkevalya(śāstra)*<sup>1</sup> consists of the triplet RV. 3, 51, 4–6<sup>2</sup>.

1. This is the second recitation of the midday service to be pronounced by the *hotar* (Caland and Henry, op. cit. 310 ff.; Eggeling, ŚB. II, 339); see ŚŚ. 7, 20: in the *agniṣṭoma* it is longer and does not comprise this triplet. – 2. In this suitable triplet Indra is praised, said to “spring forward in order to manifest his overwhelming power” and implored to be an ally ready to help. Also used at 18, 19, 7.

3, 8. The *śāstra ukthamukhīyam*<sup>1</sup> (for the *niṣkevalya*) of the *maitrāvaruṇa*<sup>2</sup> is the triplet RV. 6, 44, 13–15<sup>3</sup>.

1. Lit. “face (in the sense of “chief, principal, best part”) of the recitation; the compound *ukthamukham* at 7, 11, 3 in connexion with the *ājyaśāstra* of the *maitrāvaruṇa*; also 7, 12, 2; 7, 13, 2; 7, 14, 8; 13, 10, 5 (where read “entrance parts” – a term which I would rather avoid – instead of “extra parts” in Caland’s translation); with *–mukhīya* also 11, 14, 3; 21; 12, 3, 5; 12, 4, 2; 12, 5, 2; 12, 6, 1; 2; 13, 24, 18. In this case the *ukthamukha* is the fourth component of the recitation which consists of a *stotriyā*-triplet (see above, 14, 3, 5, n. 2 and 3), an *anurūpa* triplet, the *sāmapragātha* (two stanzas in *br̥hatī* and *satobhr̥hatī* metre), the *ukthamukha* (the principal part) and the *pariyāsa* (see above, 14, 3, 5, n. 4). In other cases the *ukthamukha* is the third component (Caland and Henry, op. cit. 244; 248). An *uktha* is a recitation or some recited stanzas constituting a subdivision of a *śāstra*. – 2. This is the third *śāstra* of the midday service (Caland and Henry, op. cit., 315 ff.; cf. ŚŚ. 7, 22). – 3. This triplet, not used in the *agniṣṭoma*, enjoins the *adhvaryu* to offer *soma* to Indra, to whom the hymn is addressed and expresses the wish that the god will drink. It is very suitable because the recitation is followed by a libation (cf. ŚŚ. 7, 22, 6), and is also mentioned in KB. 24, 7 (24, 6, 6 S.) dealing with the *svarasāmāns*, and cf. ŚŚ. 11, 12, 5.

3, 9. The preceding (triplet)<sup>1</sup> (for the *ukthamukhīyam*)<sup>2</sup> of the *brāhmaṇa-cchaṁsin*.<sup>3</sup>

1. RV. 6, 44, 10–12 are a prayer for aid and protection as well as a request to slay those who do not offer *soma*. – 2. Comm. – 3. This *niṣkevalyaśāstra* is the fourth recitation of the midday service (Caland and Henry, op. cit., 319 ff.; ŚŚ. 7, 23). In the *agniṣṭoma* this recitation also is much longer and does not comprise the triplet RV. 6, 44, 10–12; the *ukthamukha* is 3, 34 (11 stanzas). The triplet is however employed at ŚŚ. 11, 12, 5 (see above, sub 14, 3, 9); see also KB. 24, 6 (24, 5, 22; see above).

3, 10. The subsequent (triplet)<sup>1</sup> (for the *ukthamukhīya*)<sup>2</sup> of the *acchāvāka*<sup>3</sup>.

1. RV. 6, 44, 16–18 stating that Indra has drunk the beverage and requesting the god to kill the enemies and to side with the poet’s (reciter’s) patrons. – 2. Comm. – 3. The *niṣkevalyaśāstra* of the *acchāvāka* is the fifth recitation of the midday service (Caland and Henry, op. cit., 325 ff.; ŚŚ. 7, 24). In the *agniṣṭoma* it is RV. 6, 30 (5 stanzas) that constitutes this *ukthamukha*.

3, 11. Of the *paryāsas*<sup>1</sup> (he recites) the last triplets<sup>2</sup>.

1. i.e. of the *paryāsas* (see above, 14, 3, 5, n. 4) which belong to the standard form (*agniṣṭoma*).  
– 2. This is another, more or less mechanical way of shortening the recitation: for instance, the *paryāsa* of the *maitrāvaruṇa*'s *niṣkevalya* is RV. 4, 19 (11 stanzas); that of the *brāhmaṇacchaṁsin* 7, 23, 1–5.

3, 12. Instead of the hymns of the *vaiśvadeva*<sup>1</sup> and *āgnimāruta*<sup>2</sup>(*śāstras*) the (following) triplets are used: RV. 6, 71, 1–3<sup>3</sup>; 6, 70, 1–3<sup>4</sup>; 3, 60, 5–7<sup>5</sup>; 5, 51, 11–13<sup>6</sup> (for the *vaiśvadevaśāstra*); 3, 26, 1–3<sup>7</sup>; 3, 26, 4–6<sup>8</sup>; 6, 15, 7–9<sup>9</sup> (for the *āgnimāruta*(*śāstra*)).

1. i.e. the first *śāstra* of the afternoon service (Caland and Henry, op. cit. 354 ff.; ŚŚ. 8, 3, 5–19) which in the *agniṣṭoma* consists of 37 stanzas and does not include those prescribed here. The texts used are successively addressed to Savitar; Vāyu (not in the rite under discussion; the stanza quoted in full ŚŚ. 8, 3, 10 (see Caland's note) is not found in the RV.); Heaven and Earth; the Ṛbhus and the Viśve Devāḥ (there are also some isolated stanzas). The comm. refers to the general rule (*paribhāṣā*) 1, 1, 5 “on the strength of a specification (given, i.e. of a statement regarding something that is not applicable to all rites) (the prescription) differs (from those that apply to all rites)”. – 2. The second *śāstra* of the afternoon service (Caland and Henry, op. cit. 372 ff.; ŚŚ. 8, 6, 1–17) which in the *agniṣṭoma* consists of no less than 24 or 27 parts comprising 52 stanzas (two of which are repeated) but does not include the three triplets mentioned here. The texts used are addressed to Agni Vaiśvānara (RV. 3, 3); the Maruts (1, 87); Agni (1, 143, according to ŚŚ. 8, 6, 6 as Jātavedas) and other stanzas. – 3. Remarkably enough, this triplet eulogizes the rising sun whereas st. 4–6, not used here, describes Savitar's behaviour in the evening; an allusion to the fact that (in the evening) the god brings men and animals to rest (st. 2) is not absent however. – 4. Descriptive, laudative and precatory, expounding the good results of sacrificing to Heaven and Earth. – 5. Inviting Indra to drink, together with the Ṛbhus, the *soma* which is offered. – 6. A prayer for happiness addressed to Aditi, Bhaga, Pūṣan, Vāyu, the Viśve Devāḥ etc. – 7. The first triplet of a hymn addressed to Agni Vaiśvānara; it contains stanzas recited when the sacrificial fire is kindled (*samīdhēnī*) and implores the god's help. – 8. A prayer for assistance in kindling the fire addressed to the Maruts. – 9. Praise of and prayer to Agni Jātavedas (cf. the comm.).

3, 13. When (in this *sūtra* work) the direction “arranged in triplets” (is found)<sup>1</sup> this (kind of *śāstra*)<sup>2</sup> should be understood<sup>3</sup>.

1. *trīcakṣiptam*, sc. *śāstram*; see 11, 3, 1; 17, 8, 11. – 2. And not the *ekatrika* variety when units of one stanza and triplets succeed each other alternately; cf. ŚŚ. 14, 42, 7 ff.; for the term 11, 3, 1; 13, 20, 4; cf. also PB. 5, 10, 6 (and see 16, 16, 1 ff.). See the comm. where with ms. A *naikatrike* should be read instead of *naikakartṛke*. – 3. sc. in the first place by the officiant concerned (the *hotar*).

3, 14. Or the (*śāstra*) arranged in triplets of the one-day *soma* rite (may be used)<sup>1</sup>.

1. The comm. refers to the statement 8, 3, 16 (dealing with the *vaiśvadevaśāstra* of the *agniṣṭoma*) “the last (stanza) of RV. 1, 89 is the closing one (*paridhānīyā*)”; for this hymn see ŚŚ. 10, 13, 18; 11, 15, 9; 15, 3, 1; 18, 22, 8.

3, 15. By this (rite) both *agnihotras*<sup>1</sup> are explained<sup>2</sup>.

1. The obligatory oblations to Agni in the morning and evening. – 2. That means that the *agnihotra*, which is a *haviryajña*, can likewise be performed as a *soma* sacrifice, if only one applies, *mutatis mutandis*, the above rules, the unrecorded elements being those of a standard *soma* ceremony (cf. the comm.). According to the comm. this *agnihotra* is an *ahina* of two days' duration. Some particulars follow in 16 ff.

3, 16. On the first (day) milk intended for Agni<sup>1</sup> (is offered)<sup>2</sup>.

1. See 2, 7, 1 ff.; 2, 8, 4; 2, 9, 1; ĀpŚ. 6, 10, 1 ff. (describing the normal *agnihotra*). – 2. According to the comm. this act takes place at the evening service after the offering of the cakes which relate to the pressing of the *soma* (*savanīyapuroḍāśa*, Caland and Henry, op. cit. 344 f.).

3, 17. On the next (day milk) intended for Sūrya<sup>1</sup>.

1. This milk is offered in the morning after the offering of the *savanīya* cakes (comm.).

3, 18. And<sup>1</sup> (there are) two victims.

1. The word *ca* indicates that this rule is to be read in the light of the preceding *sūtras*: the victim dedicated to Agni is to be immolated on the first, that to Sūrya on the second day (comm.). In performing the normal *agnihotra* no animals are immolated (cf. KB. 2, 1, 1 ff.). For the animal sacrifice of the *agniṣtoma* see Caland and Henry, op. cit. 344; 383.

3, 19. After (the immolation of) the *anūbandhyā* cow<sup>1</sup> a cow of the same kind is to be immolated to Prajāpati<sup>2</sup>.

1. Sacred to Varuṇa and Mitra. – 2. The same formulation as in 14, 2, 15, where see n. 1. Here also the comm. has this victim slaughtered instead of the barren cow. On the occasion of a normal *agnihotra* one pours out also a libation destined for Prajāpati who is implored to generate offspring (cf. ŚŚ. 2, 10, 1; KŚ. 4, 14, 22 f. etc.; see also Kane, H.Dh. II, 1004). The comm. mentions the possibility of replacement of the victim by a milk mess (*payasyā*, cf. Kane, H.Dh. II, 1092, n. 2448). On this detail see ŚŚ. 8, 12, 5 f.; KB. 18, 9, 7 S.: the milk mess is allowed because it is Varuṇa and Mitra's own oblation.

14, 4, 1. The one who is desirous of fervent energy<sup>1</sup> should worship with (i.e. perform) the rite of re-establishing (renewing his consecrated fires)<sup>2</sup>.

1. See above, 14, 2, 4. – 2. This rite (*punarādhāna* or *punarādheya*) is according to other authorities to be performed after mishap, death of a son, loss of a limb, or oppression, or when one is desirous of offspring, cattle or prosperity (ĀpŚ. 5, 26, 3 with Caland's note; cf. also BhŚ. 5, 17, 4 ff.); or when one has fallen ill (suffers from indigestion) or is deprived of property (ĀśvŚ. 2, 8, 4); according to ŚŚ. 2, 5, 1 it is an optional (*kāmyam*) rite for (or to be performed by) one who does not know (*ajānānasya*, notice the middle form), sc. "his wishes (the objects of his desires)" – this probably means "he does not know what to wish in order to overcome the difficulties – "although he is performing (optional) rites", comm., adding that this refers to an unlucky man. Cf. also KŚ. 4, 11, 1.

4, 2. Of this (rite) the lauds (*stotra*)<sup>1</sup> are (to be chanted) each in five (stanzas)<sup>2</sup>.

1. *Stotras*, chants, preceding a *śastra* (ĀśvŚ. 5, 10, 1), consist of a variable number of stanzas (*rc*). – 2. As to this number in connexion with this rite (also KB. 1, 3, 32 S.; ŚŚ. 2, 5, 8) see ĀpŚ. 5, 27, 8: one should by way of alternative collect (as requisites) 5 substances derived from the earth and 5 derived from the vegetable kingdom (cf. ĀpŚ. 5, 2, 4); 5, 28, 1 one offers to Agni a cake on 5 or 8 pieces of pottery (instead of the 8 prescribed in the first (preceding) rite of establishment (*agnyādhāna*)); according to TS. 1, 5, 1, 4 f. only 5, because there are 5 seasons and the sacrifice (see 5, below) and cattle are fivefold – there are 5 animal victims (ŚB. 2, 1, 1, 12; 6, 1, 2, 32, 11, 7, 4, 4) –, in order to obtain Agni from the seasons (and establish him) and to obtain the sacrifice and the cattle; cf. also MS. 1, 7, 4: 113, 7. On this number see also Gonda, V.R. 37.

4, 3. The *pañkti* (metre)<sup>1</sup> consists of five ‘feet’ (quarters of a stanza)<sup>2</sup>.

1. A *pañkti* stanza consists of 5 octosyllabic ‘feet’ or verses divided into 2 hemistichs of 2 and of 3 verses respectively. – 2. See TS. 1, 5, 2, 1 “the invitory and oblatory stanzas are in the *pañkti* metre (cf. ĀpŚ. 5, 28, 15); the sacrifice is fivefold (cf. e.g. ŚB. 1, 1, 2, 16; 2, 1, 1, 12; 3, 2, 3, 12; 3, 6, 4, 18); there are various explanations (5 kinds of oblation etc., see AiB. 2, 24; Eggeling, ŚB. I, 16); man is fivefold (cf. ŚB. 10, 2, 6, 18 etc.). Five is a number of completeness: ŚB. 1, 2, 3, 7 f. KB. 18, 14 (18, 9, 27 ff.) dealing with the *anūbandhyā* offering at the end of a *jyotiṣṭoma* (Caland and Henry, op. cit. 407 f.) is of special interest: “The cake (is offered) on 5 pieces of pottery, (for) the *pañkti* has 5 ‘feet’; the sacrifice, one should know, is fivefold; verily (this serves) to obtain the sacrifice. But, if it (is offered) on 8 pieces of pottery, verily this is the model (*tantram*) of the full moon sacrifice ... In that the invitory and oblatory stanzas are *padapañkti* stanzas (consisting of 5 ‘feet’ of 5 syllables each), this is obviously the manifestation (‘symbol’, *rūpam*) of the re-establishment (of the sacred fires) ... “The reason why at the end of a *jyotiṣṭoma* one should adopt this ritual feature of the re-establishment is according to KB. 18, 9, 34 ff. S.: “When this is completed, the patron of the sacrifice offers an *agnihotra*, for on the completion of the establishment of the fires the *agnihotra* is offered”. See also ŚŚ. 8, 13, 5 f. (dealing with the conclusion of a *soma* sacrifice): “If (the principal oblation) is a cake on 5 pieces of pottery, the sacrificial rite (*īṣṭi*) is that of the *punarādheya*. When (the sacrifice) has been concluded (the patron) performs the evening *agnihotra*”. The *padapañkti* stanzas referred to are RV. 4, 10, 1–4, which are also prescribed in ŚŚ. 2, 5, 18 (*punarādheya*; cf. also 8, 13, 4, the conclusion of a *soma* sacrifice); see KB. 1, 5 (1, 5, 4 ff.).

4, 4. Sacrificial worship (*yajña*) verily<sup>1</sup> is fivefold<sup>2</sup>

1. The particle *vai* used in the sense of *ca* (comm.);? – 2. See n. 2 on 4, 3. The comm. explains: “because the oblations (*havis*) are fivefold”.

4, 5. (These<sup>1</sup> are performed in this way) in order to obtain the sacrifice (sacrificial worship)<sup>2</sup>.

1. The lauds mentioned in 2. – Remember that the sacrifice is said to be, among other things, satisfaction (ŚB. 7, 3, 1, 34), a (source of) blessing(s) (8, 6, 1, 19), *brahman* (3, 1, 4, 15); see, e.g., also 10, 1, 5, 4; 11, 4, 4, 1 ff.

4, 6. The recitation<sup>1</sup> (*śaṣṭram*, after each *stotra*) is (taken) from<sup>2</sup> the *agniṣṭut*<sup>3</sup> which is destined only for Agni<sup>4</sup>.

1. By the *hotar* (comm.) – 2. i.e. that of. – 3. An *agniṣṭut* is a one-day *soma* sacrifice of the *agniṣṭoma* type in which all oblations, *stotras* and *śaṣṭras* are exclusively destined for Agni (see e.g. ŚB. 13, 7, 1, 3: ... an *agniṣṭut-agniṣṭoma* for the sake of winning all the gods, “for this sacrifice is Agni, the mouth of all the gods”; PB. 17, 5, 1 ff.; ĀpŚ. 20, 25, 6; ŚŚ. 14, 57, 20; 16, 15, 3; 16, 29, 15; it should, for instance, be performed by a person who has been born on an unlucky day (ŚŚ. 14, 51, 1), deems himself impure (PB. 17, 5, 3; ĀpŚ. 22, 6, 5) or is desirous of brahminical illustriousness etc. (ĀśvŚ. 9, 7, 22; ĀpŚ. 22, 10, 2; KŚ. 22, 4, 31). – 4. *sarvāgneyād*: this compound occurs also ĀśvŚ. 9, 7, 23 in connexion with the *agniṣṭut*; BŚ. 16, 11: 258, 7; 16, 19: 265, 3; in ĀpŚ. 5, 28, 3 however *sarvām āgneyam*. This is in accordance with the character of the *punarādhya* which is said to belong exclusively to Agni (TS. 1, 5, 2, 2; ĀpŚ. 5, 28, 3 ff.); that means that all oblations are offered to Agni. Since the bearing of this “rule providing more than the usual rule” (*atideśa*, comm.) is exclusively on the recitation the sacrificial matter is to be supplied in its proper place (the comm. quoting the rule formulated at KŚ. 22, 8, 3: “the final deity is (in this type of *soma* sacrifice) also the deity for the *anūbandhyā* cow ...”).

14, 5, 1. The sacrifices of full and new moon<sup>1</sup> (performed as *soma* sacrifices) are (rites for the benefit) of one who is desirous of eating food<sup>2</sup>.

1. *darśapūrṇamāsau*: the above translation is preferable because the new moon sacrifice is regarded as occupying the second place: “these rites begin with full moon” (BPitS. 1, 1); cf. KB. 1, 2, 1 f. S.; the word *darśa* precedes in the compound because it is shorter than *pūrṇamāsa* (comm. on VaikhG. 1, 1, referring to Pāṇini 2, 2, 34; see Caland, in AOLugd. 9, 59 ff.). – 2. *annādyakāmasya*: the comm. observes that some authorities prefer *annakāmasya*, arguing that the latter compound denotes “an emaciated person who roams about” (RV. 10, 117, 3 where the compound occurs), the former a man who has a house and wishes to enjoy food and to have power over it. Rejecting this view the comm. regards both terms as synonymous. The compound *annādya* is often taken to denote “food in general” or “proper food” (Monier-Williams; Keith) or simply “food” (Eggeling). One expects to find a semantic relation between *annādya* and *annāda* “eating food” (cf. ŚB. 5, 5, 1, 12) similar to that exemplified by *hutādya* “the act of eating the oblation” (TS. 5, 7, 2, 5) and *hutād* “eating the oblation” or by *admasadya* “commensality” and *admasad* “companion at table”, that is to say a meaning “the eating of food” of the former, and this translation is indeed possible; cf. also *havirādya* “the act of eating the oblation” and see A.B. Keith, The Aitareya Āraṇyaka, Oxford 1909 (1969), 164. At ŚB. 5, 5, 1, 12 the *annādyakāma* is recommended to perform the *daśapeya* (a *soma* festival of the *agniṣṭoma* type), at KB. 4, 5, 3 S. the *idādadha* sacrifice to be performed on the days of full and new moon (ŚŚ. 3, 9; see n. 2 on 14, 5, 2), at KB. 4, 12 the *āgrayana* (sacrifice of the first-fruits; cf. ŚŚ. 3, 12), at PB. 23, 17 a *soma* sacrifice lasting 22 days (cf. ĀpŚ. 23, 3, 10 f.), at PB. 23, 26 one lasting 30 days (cf. ĀpŚ. 23, 4, 13). The comm. goes on to say that we have to do here with an *ahīna* of two days’ duration; because, however, no mention is made of another *śaṣṭra* there is only a *śaṣṭra* of a one-day sacrifice. The *atirātra* – a *soma* sacrifice performed during a day and overnight – which is prescribed at the end of an *ahīna* (ĀśvŚ. 10, 1, 17; KŚ. 12, 1, 7) is optional (comm.).

5,2. And<sup>1</sup> the two *idādadhas*<sup>2</sup>, the first-fruit sacrifice<sup>3</sup> and the *someṣṭi*<sup>4</sup> without the *pravargya*<sup>5</sup>.

1. The particle *ca* indicates that these 3 sacrifices serve likewise the purpose of the one who is desirous of eating food (comm.). – 2. See above, n. 2 on 14, 5, 1; for details see BŚ. 17, 52; ŚŚ. 3, 9. According to ĀpŚ. 3, 17, 12 the rules applicable to the *dākṣāyana* (see 14, 5, 3, n. 1)

obtain here also. KB. 4, 5, 6 S. calls it a “condensation” (*samāsa*, not “combination”, Keith) of that rite. Its performance requires, indeed, two days, viz. that of full moon (on which the cakes for Agni and Agni-and-Soma are offered) and that of new moon (on which the cakes for Agni-and-Indra and Agni as well as the milk mess for Mitra-and-Varuṇa are offered; see below, 14, 5, 3, n. 1): ŚŚ. 3, 9 f. and 5 f., the comm. on 3, 9, 3 and 6 observing that this is a modification (*vikāra*; cf. comm. on AiB. 3, 40, 9: *vikṛti*) of the rites of full and new moon. Hence no doubt the use of the dual *idādadhau* on the analogy of *darśapūrṇamāsau*. Compare the comm. on 14, 5, 2: “neither a pair of pressing (days) nor an *ahina*, but one (sacrificial) performance”. (As to the dual cf. JB. 2, 231 *dvidivau varuṇapraghāsau* “the *varuṇapraghāsa* lasting 2 days”, and also BŚ. 17, 56: 335, 8). AiB. 3, 40, 9 informs us that “(there is) a sacrificial rite called *idādadhā* which they perform with coagulated milk (*dadhi*)” – notice that *payasyā* “a mess of coagulated milk” (ŚŚ. 3, 9, 6 *āmikṣā* BŚ. 17, 52: 332, 14) is offered to Mitra-and-Varuṇa – “with *dadhi* in the *dadhigharma*” – a warm oblation in a cauldron to be offered at the midday service of a *soma* sacrifice (Caland and Henry, op. cit. 283, see e.g. ŚŚ. 7, 16, 1 ff.), if this is performed with the *pravargya* – “in consequence of (being connected with) a *dadhigharma* the *idādadhā* joins the *agniṣṭoma*”, i.e. because of the (sacrificial) substance (used), viz. coagulated milk both rites are like each other (comm.). The comm. on ĀśvŚ. 2, 14, 11 defines the *idādadhā* as an *iṣṭyayanam* (cf. ĀśvŚ. 2, 14, 1), i.e. “a rite in which the ‘course’ i.e. ‘procedure’ involves unbloody sacrifices” (*iṣṭibhir ayanam gamanam yeṣu karmasu*, comm.; Caland’s note on ŚŚ. 3, 8, 1 may create misunderstanding), but according to BŚ. 17, 52: 333, 2 it is, like the *dākṣāyana* (ŚŚ. 14, 5, 3), *somasamsthā*, i.e. it has the form of a *soma* sacrifice. In VaitS. 43, 23 this rite is recommended to a sacrificer who is desirous of cattle. Its name has nothing to do with *dadhi* (see above) but means “bearing, having, bestowing *idā*, i.e. that form of recreative draught which consists of preparations of milk constituting a libation, and in general, that part of the sacrificial material which is believed to contain its essence” (cf. Gonda, R. I. I, 106). – 3. *āgrayana* (Gonda, R. I. I, 129; 163): cf. ŚŚ. 3, 12 (also KB. 4, 12 ff.; 4, 8 ff. S.) describing the ordinary unbloody rite (oblations of rice and barley to Indra-and-Agni, the Viśve Devāḥ and Heaven and Earth, an oblation of millet offered to Soma as the king of the useful plants; KB. 4, 8, 12 S.). It serves the purpose of one desirous of eating food (KB. 4, 8, 2 S.). The comm., adding some ritual details, observes that in the case of this *haviryajña* that is to be called a *someṣṭi* the *anūbandhyā* cow (see above, 14, 2, 15, n. 1, etc.) and burnt-offerings (*havīṃsi*, other than the usual ones) are to be supplied in their proper places (*anvāyātāni*, for this word see ĀśvŚ. 1, 5, 30; 3, 5, 6). – 4. A rare word which must mean “an *iṣṭi* (a sacrificial rite other than an animal or *soma* sacrifice) performed as a *soma* sacrifice”. – 5. A *pravargya* (J.A.B. van Buitenen, The *pravargya*, Poona 1968) which, as far as appears from the *sūtras*, was performed among the introductory rites of a *soma* sacrifice, is characterized by the offering of hot milk which has been poured into a heated vessel called *gharma* or *mahāvīra*.

5, 3. The four *dākṣāyana* sacrifices<sup>1</sup> (performed as *soma* sacrifices serve the purposes) of one who desires to fare entirely according to his wishes<sup>2</sup>.

1. The *dākṣāyana* (ŚŚ. 3, 8, 1 ff.) is a modification of the sacrifices of full and new moon (ĀpŚ. 3, 17, 9 stating that it is an “alternative” (*vikalpa*) of that ritual and adding that one should perform either the former or the latter, cf. ŚŚ. 3, 8, 5; KŚ. 4, 4, 2 f.; VaitS. 43, 20; 28) and as such an *iṣṭi* (cf. ŚŚ. 1, 16, 1), an unbloody sacrificial rite and one of the *haviryajñasamsthās* (BŚ. 24, 4: 188, 1). As to the tradition concerning its origin etc. see ŚB. 2, 4, 4, 1 ff. with Eggeling’s introduction, ŚB. I, 374 f.; Caland, Ś.Āp. I, 98. It is recommended to those who desire to reach heaven (TS. 2, 5, 5, 4; BŚ. 17, 51: 331, 7; 22, 17: 177, 7; ĀpŚ. 3, 17, 4) or to those who are desirous of offspring (also VaitS. 43, 20), cattle, food, and fame (KŚ. 4, 4, 1), but KB. 4, 4 (4, 4, 7 S.) states that it serves for obtaining ‘all desires’ (*sarveṣām eva kāmānām āptyai*, see below); the same opinion is expressed here. Like the full and new moon rites this sacrifice requires two days for the performance, both at full and new moon. While, however, at the ordinary ritual the first day is taken up with the preliminary

ceremonies, in this modified sacrifice the special offerings are spread over both days so that each time two separate *īstis* of them are made. For particulars see ĀpŚ. 3, 17, 6; ŚŚ. 3, 8, 7 ff.; 16 ff.; ĀśvŚ. 2, 14, 7 “on the occasion of the *dākṣāyaṇa* sacrifice he should offer 2 full moon and 2 new moon sacrifices”; ŚB. 2, 4, 4, 6 “he offers on 2 days of the full moon and on 2 of the new moon ...”; 11, 1, 2, 13 (observing that this is why one needs to perform the *dākṣāyaṇa* for 15 years whereas the ordinary full and new moon sacrifices should be performed for 30 years). This fact induced the comm. on ŚŚ. 14, 5, 3 to speak of an “*ahīna* of 4 days” as well as to observe that notwithstanding the plural used one sacrificial rite is meant and, no doubt, the author to use the plural and the numeral 4. (Compare, JB. 2, 232 *tridivān sākamedhān* “the *sākamedha* lasting 3 days”, BŚ. 17, 57: 336, 15 *sākamedhaiḥ*; in German *Ostern, Pfingsten, Weihnachten* and the plural form of ancient Greek names of festivals). – With regard to the relation between the ordinary full and new moon sacrifice and the rite meant in this *sūtra* some passages in KB. 4, 4 (dealing with the *dākṣāyaṇa*) are not devoid of interest: in that on the first day one offers a cake to Agni-and-Soma – which in the ordinary full and new moon rite is offered on the second day – “one obtains the victim for Agni-and-Soma – i.e. one secures the same results as are expected to ensue from this bloody sacrifice; cf. also ŚB. 2, 4, 4, 14 – which is offered on the fast day (*upavasatha*, the day preceding the main rite) of the *soma* sacrifice” (cf. Caland and Henry, op. cit. 78 f.). “In that one worships with the new moon offerings (i.e. presents a cake to Indra-and-Agni) in the morning – and, one should know, the pressing day (of a *soma* sacrifice) is Indra’s – one obtains the pressing day (*sutyam ahaḥ*)”. And also “in that on the occasion of the new moon offering on the fast day he offers a cake ... to Indra-and-Agni, to whom belongs as regards *ist sāmān* the evening service, he obtains the evening service”. In a similar way the person concerned is said to ‘obtain’ the offering of a barren cow to Varuṇa and Mitra (see above) by the milk mess for these deities. The author’s conclusion is: “Thus here is (the) *soma* (sacrifice) having penetrated the *haviryajñas*. Therefore, though unconsecrated (for the *soma* sacrifice) he performs the observances (*vrata*) of the consecrated (*dikṣita*)”. In a previous passage it reads: “In that in the second half of the months he performs the observances of the *dākṣāyaṇa* sacrifice (see ŚŚ. 3, 8, 10 ff.) it is because he wishes to share in the *soma* drinking of the gods”. – Here also victims and sacrificial material (*havīmṣi*) must be understood as being in harmony with the deities and the *paribhāṣā*s (cf. comm.). – 2. *sarvakāmasya*: for *sarva*, which in old texts is not “all” in the sense of “everything” but rather denotes ideas such as “complete, entire, whole, total, safe and sound”, see Gonda, in IL 16 (1955), 53 ff. (= S. S. II, 495); for *sarvakāma* e.g. ŚŚ. 3, 4, 10; ĀpŚ. 14, 14, 13; MŚ. 5, 1, 5, 22; 69; BŚ. 23, 1: 148, 18.

## 5, 4. And<sup>1</sup> the ‘great sacrifice’<sup>2</sup>.

1. This (*ca*) indicates that the great sacrifice is also recommended to the *sarvakāma* mentioned in 3 (comm.). – 2. *mahāyajña*: the (or) a sacrificial rite of this name is also mentioned below, 14, 8, 11 and ŚŚ. 15, 11, 9 (in connexion with a *dakṣiṇā* consisting of 1000 cows; according to the comm. identical with the sacrifice that is meant here). In TS. 3, 2, 2, 2 (and the identical passage BŚ. 14, 8: 164, 14 ff.) the gods are described as having “seen” this sacrifice which they thereupon performed. The texts continue: they performed the full and new moon rites as animal sacrifices and the three seasonal rites (*cāturmāsya*) as the services of a *soma* ceremony. Of these sacrifices the *cāturmāsya somaḥ* is, according to BŚ. 164, 20 f., the *mahāyajña*, but this term applies also to any *soma* sacrifice (*saumyo ’dhvараḥ*, ibidem). From the not too succinct description in BŚ. 17, 61 f. (cf. below, *sūtras* 5–8) it appears that this *mahāyajña* is indeed a combination of the three seasonal sacrifices (see also KB. 5, 1 ff.), a *soma* sacrifice and some particular features. It is said to be a *jyotiṣ atirātra*, i.e. a *jyotiṣṭoma* – the generic term for the various one-day *soma* sacrifices – of the more complicated *atirātra* (overnight) form. There are 12 *upāsads* – *īstis* comprising rites taking place between the ‘consecration’ (*dikṣā*) and the pressing (in an *agniṣṭoma* there are 3 *upasad* days, in a *sattra* (a *soma* ceremony of 12 days or more) there are 12). The pressing takes place on a day of full moon (a similar rule, e.g. ŚŚ. 3,

13, 1; 3, 14, 1; 3, 15, 1; ĀpŚ. 8, 1, 2, with regard to the performance of the seasonal sacrifices; an *agniṣṭoma* takes place on full or new moon days (ĀpŚ. 10, 2, 8), in the spring (ĀpŚ. 5; MŚ. 2, 1, 1, 1) or when the sacrificer is equipped with *soma* and requisites (KŚ. 7, 1, 2). He has to observe a fast (cf. the *upavasatha*, fast-day, preceding the pressing day in a *soma* rite, Caland and Henry, op. cit. 77 f.). Three calves are selected for the Viśve Devāḥ, the Maruts and Varuṇa (in the first seasonal sacrifice libations to the Maruts, Viśve Devāḥ and other gods are required but not to Varuṇa, ŚŚ. 3, 13, 6 ff.; in the second oblations to Varuṇa and the Maruts etc. but not to the Viśve Devāḥ, ŚŚ. 3, 14, 3 ff.; in the third offerings are presented to Agni Anīkavat (see below) and especially to the Maruts; in the *soma* ritual, on the other hand, there are bloody offerings for Agni-and-Soma, for Agni, or Indra-and-Agni, Indra, or Sarasvatī, and other gods (see ŚŚ. 6, 10 – among them also the Maruts, Varuṇa) and before the concluding *īṣṭi*, the immolation of the barren cow for Mitra-and-Varuṇa or of three for this dual deity, the Viśve Devāḥ, and Bṛhaspati); threefold milk is drawn for a *sāmnāyā* libation; the water that has been left standing overnight is carried round (for this feature of the *soma* sacrifice, the *vasatīvarīpariharanam* see Caland and Henry, op. cit. 119 ff.); in the early morning one spreads a threefold *barhis* (a bed of sacrificial grass on which the sacrificial vessels and oblations are placed, the gods are believed to sit down etc.; see Gonda, V.R., Index, s.v.) like one single one: no doubt to indicate and ‘symbolize’ that the three seasonal sacrifices are reduced to one; the victim destined for Agni (see above) is brought near (cf. Caland and Henry, op. cit. 497, s.v. *savanīyapaśu*). In addition, the victims for the Viśve Devāḥ, the Maruts, Varuṇa, (Agni) Anīkavat (“the sharp-pointed or sharp-edged one”; see e.g. ŚB. 2, 5, 3, 2 with Eggeling’s note; JB. 2, 232), the “sporting” (*krīḍin*, cf. ŚŚ. 3, 15, 14; ĀpŚ. 22, 8, 18; ĀśvŚ. 9, 2, 25) Maruts, a hornless (goat) for Prajāpati (cf. ŚŚ. 15, 1, 22; ĀśvŚ. 10, 9, 5; ĀpŚ. 16, 7, 1; TS. 5, 5, 1, 2 f.; ŚB. 6, 2, 2, 2), and a bull for Indra (cf. ŚŚ. 6, 10, 7 describing the morning service of the *agniṣṭoma*); the oblations (*havīṃsi*) belonging to the *vaiśvadeva* (the first seasonal rites) follow the pressing(-cakes) of the morning service (*prātaḥ savanīyān*, cf. above, 14, 2, 17), all oblations belonging to the *varuṇapraghāsa* (the second seasonal sacrifice) those of the midday service (part of the relevant ritual is performed on the *mārjālīya*, a heap of earth on which the vessels used are cleansed with a shed and a hearth; cf. BŚ. 6, 27: 190, 11; HŚ. 7, 7, 33; ĀpŚ. 11, 14, 6; ŚB. 3, 6, 2, 21; AiĀ. 5, 1, 1 etc., as to the ritual act ĀpŚ. 22, 8, 12); the *mahāhavīṃsi*, i.e. the principal oblations at (the chief ceremony of) the *sākamedha* (the third seasonal sacrifice; cf. ŚŚ. 3, 15, 16; 14, 10, 16; KŚ. 5, 2, 8; ĀpŚ. 8, 12, 1; ŚB. 2, 5, 3, 20 ff.; see also ĀpŚ. 22, 8, 13 etc. etc.), viz. those to (Agni) Anīkavat etc. those of the evening service; after having cooked the oblations for the *mahāpitṛyajña* (a term often found in BŚ., and rarely in other *śrautasūtras*) one offers these on the *mārjālīya* (on the south side of the sacrificial place; the world of the Fathers is also in the South; cf. ĀpŚ. 22, 8, 19; ĀśvŚ. 9, 2, 17; PB. 5, 4, 11); cf. ŚŚ. 3, 16 f. For additional information see VādhS. 3, 41: 36, 15 where the (this) animal sacrifice is said to be a *mahāyajña* (likewise, ŚB. 11, 7, 2, 2), which is described as an *añjāḥsava*, i.e. a rapid preparation of *soma* or a shortened *soma* sacrifice (as to the term cf. AiB. 7, 17, 1; ŚB. 12, 3, 3, 6 ff.) requiring the co-operation of six officiants (*ṣaḍdhotārah*; remember that at an animal sacrifice the *ṣaḍdhotar mantras* TĀ. 3, 4 are to be recited). For other, supplementary and partly different information see BŚ. 17, 55–60 (on the *cāturmāsya*s performed as *soma* sacrifices); KŚ. 22, 7, 1–8, 5 (describing particulars of these sacrifices taking place as substitutes of the three *parvans* of the seasonal sacrifices in the form of parts of the *prsthya ṣaḍaha*, a period of six *soma* days); ĀśvŚ. 9, 2, 1–25; ĀpŚ. 22, 8, 1–9, 6 (22, 9, 1 ff. a *jyotiṣṭoma-agniṣṭoma* instead of the *śunāsīriya*); PB. 17, 13 f. (dealing, like JB., with a *varuṇapraghāsa* that lasts 2 and a *sākamedha* that lasts 3 days (cf. KŚ. and ĀśvŚ.)); JB. 2, 228–234; Ārṣeyakalpa 4, 1–5 (cf. ĀpŚ. 22, 8); LŚ. 8, 8, 43–48; Nidānasūtra 7, 3.

5, 5. In this (sacrificial rite) the burnt-offerings (*havīṃsi*) of the seasonal sacrifices<sup>1</sup> are arranged (inserted on the corresponding places)<sup>2</sup>.

1. Eighteen in number (comm.) in contrast to the larger number of offerings that are obligatory on those who perform the ordinary seasonal sacrifices (see KB. 5, 1 ff.: 8, 9 and 9; Hillebrandt, Rit. 115 ff.; Kane, H.Dh. II, 1091 ff.). – 2. For particulars see n. 2 on 14, 5, 4. For the use of the verb e.g. ĀśvŚ. 9, 2, 6 *prātaḥsavanikeṣu puroḍāṣeṣu vaiśvadevyā havīṃsy anvāyātayeyuḥ*.

5, 6. And the victims (destined) for the deities of the divisions<sup>1</sup> (of the seasonal sacrifices)<sup>2</sup>.

1. This seems to be the only occurrence of this compound (*parvadevatā*, Ved. Conc.). As is well known *parvan* “knot, joint etc.” denotes the days of the 4 changes of the moon and in connexion with the seasonal sacrifices the *parvan* days on which these are to be performed, and these (three) rites themselves, e.g. ĀpŚ. 8, 22, 4 “the one who is desirous of cattle should perform the *vaiśvadeva* instead of the other days of changes of the moon (*in casu*, full moon days (*itareṣām parvanām sthāne*)) . . .” (cf. KS. 36, 3: 70, 14; MS. 1, 10, 7: 148, 20). Hence e.g. *vaiśvadevaparvan* for the first seasonal sacrifice (comm. on KŚ. 5, 1, 4). – 2. See n. 2 on 14, 5, 4. The comm. explains: (viz. the victims) for the Viśve Devāḥ, Varuṇa, the Maruts, Mahendra (an offering to this deity is one of the *mahāhavīṃsi* of the *sākamedha*) and that which belongs to Śunāsirau, a dual deity belonging to the agricultural sphere whose ceremonies, the *śunāsīr(i)ya*, follow the last *cāturmāsya* festival (cf. Keith, R.Ph. 323); see ŚŚ. 3, 18; KB. 5, 8 (5, 10, 1–25 S.) mentioning the 5 standing sacrifices of all three seasonal rites (ŚŚ. 3, 13, 6–8 to Agni, Soma, Savitar, Sarasvatī and Pūṣan) as well as the likewise unbloody offerings presented to Śunāsirau, Vāyu and Sūrya. Cf. also ĀśvŚ. 9, 2, 22 “an *agniṣtoma* instead of the *śunāsīrīya*”. And see ŚŚ. 14, 9 below. In the ritual described in BŚ. 17, 61 f. the *śunāsīrīya* is also said to follow the last acts of the ceremonies of the third seasonal sacrifice (cf. also ŚB. 2, 6, 3, 10 etc.), but the relevant burnt-offerings begin here with one to Aditi (17, 62: 342, 10 *ādityaprabhṛtini* – this compound also ĀśvŚ. 5, 3, 13; 5, 7, 9 – *śunāsīrīyahavīṃsi*, cf. ĀpŚ. 22, 8, 20); the author mentions also “a cake offered on the occasion of an animal sacrifice” (*paśupuroḍāśa*), concluding this passage with “(this rite) reaches completion in the same manner as an animal sacrifice with 5 victims (*pañcapaśu*)”. For this see ŚŚ. 16, 9, 25; KŚ. 16, 3, 25; VaitS. 37, 7; ĀpŚ. 21, 2, 13; VārŚ. 3, 2, 1, 7. Remember the 5 victims enumerated by the comm. (see above).

5, 7. And for the deities who receive a cake on one piece of pottery<sup>1</sup> (victims) of the same kind<sup>2</sup> are to be immolated after the *anūbandhyā* cow<sup>3</sup>.

1. Apparently (Ved. Conc.) the only occurrence of the compound *ekakaṣṭhadevatā*. The deities who receive a cake on one piece of pottery, enumerated in BŚ. 17, 62: 342, 8, are Dyāvā-Pṛthivī at the first seasonal sacrifice (KB. 5, 2, 19 S.; ŚB. 2, 5, 1, 17), Ka (= Prajāpati) at the second (KB. 5, 5, 14; ŚB. 2, 5, 2, 13), Viśvakarman at the third (KB. 5, 7, 14; ŚB. 2, 5, 4, 10) and Sūrya (KB. 5, 10, 20; ŚB. 2, 6, 3, 8) at the *śunāsīrīya*. – 2. The comm. refers to the precepts for the ceremonial acts with regard to the sacrificial material used; for *dravyakalpa* also NidānaS. 8, 4, 37. – 3. As to the construction see above, n. 1 on 14, 2, 14. According to KŚ. 22, 7, 20; ĀpŚ. 22, 8, 3; 10; 14; 9, 2 the *anūbandhyā* cow is in the 4 sacrificial rites sacred to Bṛhaspati, Mitra-and-Varuṇa, Sūrya and the Āśvins respectively.

5, 8. (This kind<sup>1</sup> of) sacrificial worship is an *atirātra*<sup>2</sup>.

1. Viz. the *mahāyajña* (comm.; see 4, above) – 2. See above, 14, 5, 4, n. 2 and cf. BŚ. 17, 61: 340, 17, quoted there, and 14, 5, 1, n. 2; see also KŚ. 22, 7, 8. – Instead of Caland's question: "Was Baudh. acquainted with the Śāṅkh.?" one might consider the possibility of the existence of a common source, lost to us but known to both authorities of whom Baudhāyana is probably the oldest of the Taittirīya *sūtrakāras*, whereas Śāṅkhāyana's work creates the impression of a conglomeration of sections that can hardly be regarded as contemporaneous (see Gonda, R.S. 514; 534).

14, 6, 1. Prajāpati<sup>1</sup>, being desirous of propagation<sup>2</sup>, after having subjected himself to austerities<sup>3</sup>, beheld<sup>4</sup> this device for sacrificial worship<sup>5</sup>, viz. the *vaiśvadeva*<sup>6</sup>. That he brought near<sup>7</sup>, with that he worshipped. Having worshipped with it (i.e. having performed it) he propagated offspring. One who is desirous of propagation should worship with it (perform it)<sup>8</sup>.

1. This is a passage of the *brāhmaṇa*, or more exactly, of the *arthavāda* (thus the comm., Gonda, V.L. 340; R.S. 498) type, i.e. it contains exegesis, motivation of the rites, their origin, procedures and results. The first words occur also at KB. 6, 1, 1, where however the text goes on to deal with the creative activity of Prajāpati. – 2. For Prajāpati in similar circumstances see e.g. ŚB. 2, 1, 2, 6; 2, 4, 4, 1, where however he is "desirous of offspring" (*prajākāmah*). According to the comm. on ĀśvŚ. 9, 7, 29 a man who is *prajātikāma* wishes to obtain offspring and cattle but this text at 11, 3, 6 distinguishes between somebody *prajātikāma* and somebody *paśukāma*; on ĀśvŚ. 10, 1, 2 the comm. explains *prajātiḥ*: *prajāsampattiḥ*. The performance of particular or special sacrifices is recommended to those who are desirous of offspring at KŚ. 22, 10, 13; 23, 1, 14; 24, 3, 24; cf. also PB. 25, 16, 3. – 3. The frequent *tapas tap(twā)*: Gonda, R.I. I, 184 f.; e.g. AiB. 5, 32, 1. – 4. Here "seeing" (*darśanam*) means "perceiving, considering that it was necessary to perform it" (comm.) – 5. *yajñakratu*, see Gonda, Prātaranuvāka, ch. XII. – 6. Viz. the *vaiśvadeva* as a *soma* sacrifice. – 7. Or "took": *āharat*, a frequent term in similar contexts, e.g. AiB. 3, 13, 2; 4, 23, 1; 4, 27, 1; 5, 32, 4; KB. 4, 8; ŚB. 13, 4, 1, 1, where also the stereotyped *tenāyajata; tenestvā ...*; "he took (possession of) it, sacrificed with it ..."; JB. 2, 230. See also n. 3 on 14, 8, 1 below. – 8. By means of the *vaiśvadeva* sacrifice Prajāpati created offspring (KB. 5, 3, 1; ŚB. 2, 5, 1, 1; 2, 5, 2, 1); by means of the *varuṇapraghāsa* he delivered the creatures from Varuṇa's noose and with the *sākamedha* the gods gained supreme authority (2, 5, 3, 1); cf. also JB. 2, 228 ff.; KŚ. 5, 2, 7 ff.

6, 2. A victim<sup>1</sup> (destined) for the Viśve Devāḥ<sup>2</sup> is to be immolated after<sup>3</sup> that (which is normally immolated on the occasion) of the *soma* oblations<sup>4</sup>.

1. A he-goat. – 2. As to the sacrifice to these gods in the ordinary *cāturmāsya* see ŚŚ. 3, 13, 10; ĀśvŚ. 2, 16, 10. – 3. *savanīyānantaram*, comm. – 4. *savanīya*, sc. *paśu*. The comm. observes that the text here mentions some peculiar or characteristic ritual practices. Here he also reminds the reader that he has to do with *soma* sacrifices in spite of the fact that these *cāturmāsyaśomāḥ*, of the same model but of altered effect, resemble the seasonal sacrifices that require offerings of the *havis* variety.

6, 3. A barren cow of the same kind must be immolated to Heaven and Earth<sup>1</sup> after the *anūbandhyā* cow<sup>2</sup>.

1. As to the sacrifice to Dyāvā-Prthivī in the *cāturmāsya* ritual see ŚŚ. 3, 13, 11; ĀśvŚ. 2, 16, 10. – 2. Compare BŚ. 17, 55: 334, 15 ff. describing the same rites: "then (in the morning) he drives near a victim for Agni. After that (a victim) for the Viśve Devāḥ is to be immolated (cf.

ĀpŚ. 22, 8, 4; ĀśvŚ. 9, 2, 6) ... After having performed the concluding rite (of the *soma* sacrifice) he drives near a (barren) cow for Mitra-and-Varuṇa. After that (cow) one (a cow) is to be immolated for Heaven-and-Earth" (cf. JB. 2, 230). On the *anūbandhyā* see n. 1 on 14, 2, 15.

6, 4. The recitation<sup>1</sup> (consists of) *trivṛts*<sup>2</sup>.

1. Viz. for the *hotar* and his assistants (see the comm.). – 2. Lit. "threefold" a *trivṛt* (with or without *stoma*) is a mode of reciting or chanting in which the first stanzas of 3 triplets are pronounced first, then the second stanzas and finally the third ones, so that  $3 \times 3 = 9$  stanzas are recited or chanted (see Eggeling, ŚB. II, 308 ff.). Cf. also PB. 17, 13, 1 (dealing with the same ritual): a *trivṛtdagniṣṭoma* replaces the *vaiśvadeva-cāturmāsyā*; ĀpŚ. 22, 8, 2 "instead of the *vaiśvadeva* there is an *agniṣṭoma* of which all *stotras* are chanted with 9 stanzas"; JB. 2, 230 "this sacrifice is *trivṛd rathantarasāmā*", adding that the *trivṛt* and *rathantara* are *brahman*.

6, 5. Or it is arranged in triplets<sup>1</sup>.

1. Also 11, 3, 1; 14, 42, 14; 17, 8, 11; KB. 25, 2 (25, 2, 20); 26, 15 (26, 12, 40).

6, 6. In the intermediate periods<sup>1</sup>, the patron of the sacrifice, after having come out of the final purificatory bath<sup>2</sup> and having worshipped with (i.e. performed) the rite connected with the leaving of the sacrificial ground<sup>3</sup> continually performs the *munisattreṣṭi*<sup>4</sup>, either with (an offering) for Agni or for Agni-and-Viṣṇu<sup>5</sup> day by day for four months<sup>6</sup>.

1. Viz. between "all *soma* sacrifices" (*sarvasomānām*, comm.; as to the compound see ĀpŚ. 14, 10, 13; HŚ. 8, 2, 25); this probably means between the four rites described in 14, 6–9, although "between these sacrifices and any other *soma* sacrifice he is to undertake" would be conceivable too. For the periods between the *cāturmāsyas* performed as *soma* rites other authorities prescribe definite observances (chastity, a vegetarian diet, wearing a new garment, KŚ. 22, 7, 17 ff.; ĀpŚ. 22, 9, 4 f.; PB. 17, 13, 6; 11; 14). Notice the plural; this precept is not repeated in the sections 14, 7 and 8. – 2. *avabhṛthād udeṭya*; in case of *cāturmāsyas* performed as *soma* sacrifices the *avabhṛtha* rites are also in KŚ. 22, 7, 16; ĀpŚ. 22, 9, 5 to take place for all the '*parvans*' separately. According to Jaimini, PMS. 7, 3, 12 ff. the concluding bath of the ordinary *varuṇapraghāsa* has the same characteristics as that of a *soma* sacrifice. – 3. *udavasānīyā* (sc. *iṣṭi*): it marks the end of a *soma* sacrifice: those concerned go to the north or the east where one offers a final oblation, viz. a cake on 5 or 8 pieces of pottery to Agni in a fire that is produced by attrition (Caland and Henry, op. cit. 411 ff.). – 4. This seems to be the only occurrence of this compound (on which the comm. is silent) in the *brāhmaṇa* and *sūtra* literature, which do not seem to contain the compounds *munisattra* and *sattreṣṭi*. The meaning must be "an unbloody sacrificial rite of long duration as performed by sages or ascetics": the term *sattra* "a long sacrifice of 12 days or longer duration" can be applied to any sacrificial rite regarded as equivalent. Caland rightly surmised that the rite described as *munyayana* in ŚŚ. 3, 11, 7–10 is meant: being a modification of the full moon ritual it consists in the offering of a cake to the same two deities, viz. Agni and Agni-and-Viṣṇu and is to be performed daily except on days of full and new moon (cf. KB. 4, 10 (4, 7, 1 ff.)). Its simple character goes well with an ascetic way of living. – 5. The dual deity Agni-and-Viṣṇu is a more or less occasional combination. Their union was no doubt facilitated by the fact that both gods have a special relation to the sacrifice in common. An *āgnāvaiṣṇava* cake is the ordinary cake-offering prescribed for the *dīkṣā* of the normal *soma* sacrifice (KB. 7, 2 (7, 3, 2)

etc. (See below, n. 1 on 14, 6, 7). In ŚŚ. 2, 4, 2 f. this dual deity is invited to the consumption of a sacrificial cake at the initiatory ceremony preceding the first performance of the full and new moon sacrifices. Cf. also VaitS. 8, 1. For other particulars see Gonda, Dual deities, 80 ff. – 6. That is, until the next *parvan* of the *cāturmāsya* rites.

6, 7. That is on that occasion (his) consecration<sup>1</sup>.

1. This is to state that other *dikṣās* are omitted (comm.); this may be taken to mean that no *dikṣās* are required before the rites described in the following sections. ĀśvŚ., KŚ., ĀpŚ., and PB. are silent on a consecration. BŚ. 17, 55: 334, 6 ff. enjoins the one who wishes to perform the seasonal sacrifices as *soma* rites to make ready the requisites for the *agniṣṭoma* as well as for the *vaiśvadeva* and to undertake the *dikṣā* after having performed the new moon rites; the *dikṣā* is repeated on the three following occasions.

14, 7, 1. By means of the *vaiśvadeva*<sup>1</sup> Prajāpati created<sup>2</sup> the creatures. These, being created, ate, without permission<sup>3</sup>, Varuṇa's barley<sup>4</sup>. Varuṇa fettered<sup>5</sup> them with his<sup>6</sup> nooses<sup>7</sup>. They (these creatures) went to (their) father Prajāpati and swiftly approached him for help<sup>8</sup>: “Do thou devise that sacrificial rite which we may perform and be freed from Varuṇa's nooses and from all evil. Then, in the fourth month<sup>9</sup>, Prajāpati beheld this sacrificial rite of two days' duration, (viz.) the *varuṇapraghāsa*. That he brought near; with that he worshipped. Having worshipped with that he propitiated Varuṇa. Varuṇa then, being propitiated, freed the creatures from his nooses and from all evil. The ‘creatures’<sup>10</sup> of him are completely freed from Varuṇa's nooses and from all evil who knowing thus worships with (performs) the *varuṇapraghāsa*<sup>11</sup>.<sup>12</sup>

1. The comm. (on 6, 1) uses the term *vaiśvadeva haviryajñasoma*. – 2. In the usual way he made them emanate from himself: *asṛjata*. – 3. *aprasūtaḥ*: Keith's (KB. 5, 3, 2) translation “not born” is erroneous; they deserved to be punished because they ate without permission (*ananujñātāḥ*, comm.). – 4. The preceding and following sentences are identical with KB. 5, 3, 1 ff. Compare also ŚB. 2, 5, 2, 1 ff. adding that from the creatures' eating Varuṇa's barley arose the name *varuṇapraghāsāḥ*, here obviously taken to mean “the eating of Varuṇa's (barley)”; otherwise ĀpŚ. 8, 6, 19. – 5. Or “fastened”: *pratyamuñcat*. – 6. In the text *varuṇapāsaiḥ*, literally translated by Keith, KB. 3; however, the comparative infrequency of possessive pronouns is a peculiarity of Sanskrit, just as their frequent use and the aversion to repeating the same word is a characteristic of the English (and Dutch, etc.) style. – 7. As usual he made them suffer from diseases of the stomach or bowels (comm.); cf. ŚB. 2, 5, 2, 2. – 8. *upādāvan*; as to *upa-* cf. *upakram-* “to have recourse to”; cf. also ŚB. 2, 5, 3, 1. – 9. *caturthe māsi* not in KB. “After having performed austerity by means of the *munisattreṣṭi* (cf. 14, 6, 6) during four months” (comm.). – 10. *Prajā* includes also “offspring” and “subjects”. – 11. Here (and 14, 9, 5; 14, 10, 9; also ĀpŚ. 22, 8, 9) this word is in the plural, earlier in this passage in the singular (where the mss. of KB. give both forms). The plural also ŚŚ. 3, 14, 1; 3, 15, 24 dealing with the ordinary rite; likewise KŚ. 5, 1, 18; 5, 2, 8. The plural may have been introduced because the eating (*praghāsa*) of Varuṇa's barley – probably the original meaning of the name of this rite (but cf. Caland, on ĀpŚ. 8, 5, 1) – was in the mythical tale (see above) performed by many creatures and in ritual practice all offerings – or part of them – are made from husked grains of barley. Cf. also ŚB. 2, 5, 2, 14 ff. and the survey in Kane, H.Dh. II, 1095 ff. as well as J.J. Meyer, Trilogie altindischer Mächte und Feste der Vegetation, Zürich und Leipzig 1937, 255 ff. – 12. This passage (14, 7, 1) is an

*arthavāda* (see above; 14, 6, 1, n. 1) elucidating and ascertaining the ritual directions by inference or analogy (comm.). – As to the ‘pleonastic’ (Caland, note) first part of the last sentence, this is by no means uncommon; cf. e.g. KB. 1, 2 (1, 3, 12 ff.); 16, 10; JB. 1, 99; 1, 117.

7, 2. The two (days) are *ukthya*<sup>1</sup>.

1. *dvāv apy etau divasau ukthyasamsthau bhavataḥ* (comm.). An *ukthya* is one of the 7 basic forms (*saṁsthā*) of the *jyotiṣṭoma*. It is to be performed by the man who is desirous of cattle (ĀpŚ. 14, 1, 2); there are 15 *stotras* and as many *śāstras*, 3 more (called *uktha*) than those of the *agniṣṭoma*; there is also an additional animal sacrifice, viz. a he-goat for Indra-and-Agni. As to two *ukthya*s cf. BŚ. 17, 56: 335, 20; 336, 6. Since according to KŚ. 22, 7, 6 and ĀśvŚ. 9, 2, 8 one should as substitute for the normal *varuṇapraghāsa* perform the rites of the 2<sup>nd</sup> and 3<sup>rd</sup> days of the six days’ *soma* rites called *pr̥ṣṭhya śaḍaha* and these two days are *ukthya*s these texts agree with this place. According to ĀrśK. 4, 1 b; 4, 2 the first day is an *agniṣṭoma*, the second an *ukthya* (likewise, or both days either *ukthya*s or *agniṣṭoma*s ĀpŚ. 22, 8, 9); PB. 17, 13 is silent on this point. *Pr̥ṣṭhya* literally means “forming or having the lauds called *pr̥ṣṭha*” on which see below, 14, 12, 3, n. 2.

7, 3. A victim<sup>1</sup> (destined) for Varuṇa must be immolated on the first (day) after<sup>2</sup> that (which is normally to be immolated on the occasion) of the *soma* oblations.

1. A he-goat. – 2. Or, “instead of”? The comm., however, referring to the general rule speaks of an addition in the proper place. (There also a different opinion: *kecit tu pravibhajya triṣv api savanīyapuroḍāṣeṣu puroḍāśahaviṣām anvāyātanaṁ icchanti*). BŚ. 17, 56: 335, 14 reads as follows: *atha pr̥tār āgneyam paśum upākaroti. tasya māruta upālabhīyo bhavati* (immolation of an additional victim destined for the Maruts; similar wording but a victim for Varuṇa on the second day 336, 3). Likewise JB. 2, 231: *āgneyaś ca mārutaś ca paśū*, and on the second day: *ā. ca vāruṇaś ca p.* According to ĀśvŚ. 9, 2, 10 there are – on the first and second day respectively, comm. (*imau paśū savanīyau bhavataḥ*) – victims for the Maruts and Varuṇa; likewise PB. 17, 13, 8 f. and ĀpŚ. 22, 8, 10, but at KŚ. 22, 7, 11 they occur in the reverse order.

7, 4. One for the Maruts on the next (day).

7, 5. A barren cow of the same kind is to be immolated for Ka<sup>1</sup> after the *anūbandhyā* (cow)<sup>2</sup>.

1. i.e. Prajāpati; Ka also at BŚ. 17, 56: 336, 11; JB. 1. cit. According to JB. the introductory stanza (*pratīpad*) should on the second day contain the word *ka* “who?; Prajāpati”; cf. ŚB. 1, 1, 1, 13; 6, 2, 2, 5 (with Eggeling’s notes); 11, 5, 4, 1; KB. 5, 4 (5, 4, 14 ff.), observing that Ka is a word for happiness. – 2. Similarly, BŚ. 1. cit.; JB. 1. cit.; ĀśvŚ. 9, 2, 11; PB. 17, 13, 10; ĀpŚ. 22, 8, 10 mention only the *anūbandhyā* cow for Mitra-and-Varuṇa.

14, 8, 1. These creatures said to Prajāpati, “For which eating of food hast thou created<sup>1</sup> us?” Thereupon Prajāpati<sup>2</sup> beheld, in the fourth month, this sacrificial rite of three days’ duration, (viz.) the *sākamedha*. That he brought near<sup>3</sup>; that he performed. Having performed it he obtained the eating of food. With this (rite) the one who is desirous of eating food should worship (this he should perform)<sup>4</sup>.

1. See above, n. 2 on 14, 7, 1. There is harmony between the *arthavāda* and ritual practice (cf. the comm.). – 2. By way of explanation, the comm. inserts “after having performed the preparatory rites” (cf. 14, 16, 1, n. 3 and 7, 1 above). – 3. Here the comm. observes that he took (brought near) the apparatus or requisites for the performance because it is impossible to take the rite itself. – 4. In the completely different section on the ordinary *sākamedha* KB. 5, 5 ff. (5, 6 ff. S.) no mention is made of Prajāpati and this food. In JB. 2, 232 Prajāpati beheld and took this rite because he wished to liberate his off spring that had escaped from Varuṇa(’s nooses), from Vṛtra, the evil (*pāpman*). According to the version represented by ŚB. 2, 5, 3, 1 the gods slew Vṛtra with the *sākamedha* and gained their supreme authority with it; for the same reason, viz. to get rid of one’s wicked enemy, one now performs this rite.

8, 2. (These three days are) an *agniṣṭoma*, an *ukthya* and an *atirātra*<sup>1</sup>.

1. This is a brief and clear statement about their order and fundamental form (comm.). The same information not only in the Ārṣeyakalpa 4, 3–5 a (Caland) but also in “some ritualists” cited at KŚ. 22, 7, 9; cf. 8 (the last three days of a *prṣṭhya śaḍaha* normally are a *śoḍaśin* (an *ukthya* with an additional 16<sup>th</sup> *stotra* and *śastra*) and 2 *ukthyas*; ĀpŚ. 22, 8, 13. As to the *atirātra* see also ĀśvŚ. 9, 2, 13.

8, 3. A victim (destined) for Agni Anīkavat<sup>1</sup> is to be immolated on the first (day) after the (animal to be immolated) on the occasion of the *soma* rite.

1. On this manifestation of Agni see above, n. 2 on 14, 5, 4; ŚŚ. 3, 15, 2 f.; KB. 5, 5 (5, 5, 6 ff.); and especially, BŚ. 17, 57: 336, 19 “in the morning he drives near a victim for Agni (cf. also KŚ. 22, 7, 11), after this one for Anīkavat is to be immolated”; ŚB. 2, 5, 3, 2; 5, 3, 1, 1. ĀpŚ. 22, 8, 15, in agreement with 8, 9, 2, mentions a sacrificial cake for this deity; see also TB. 1, 6, 6, 1 f. According to JB. 2, 232 on this day the introductory stanza contains the word *anīka* because one wishes after the example set by Prajāpati to kill Vṛtra, i.e. one’s wicked enemy (see above, 14, 8, 1, n. 4). In connexion with Agni Anīkavat the comm. quotes the following *yājñānuvākya*s: RV. 10, 69, 3 eulogizing the god’s newest face (*anīkam*); 4, 11, 1 stating that this auspicious face (*bhadrām . . . anīkam*) gives light like the sun; 4, 6, 6 addressing Agni with the epithet *svanīka* and praising his auspicious outward appearance; 7, 8, 5, in which the god is implored to be well-disposed with all his faces (*viśvebhiḥ sumānā anīkaiḥ*); 10, 7, 3, in which the poet avows himself a worshipper of Agni’s face; and 7, 4, 3 stating that those speaking are in the god’s presence before his face (*samsādy anīke*). All six stanzas are in the *triṣṭubh* metre and are taken from Agni hymns. Other uses of them seem to be rare: of 10, 69, 3; 7, 8, 5 and 7, 4, 3 the Conc. mentions no other occurrences; 10, 7, 3 is employed in other ritual contexts at ŚŚ. 11, 13, 5 (morning litany) and 14, 51, 7 (likewise); but notice that 4, 11, 1 and 4, 6, 6 are found in TS. 4, 3, 13 as d and c among the *yājñānuvākya*s of the *sākamedha* offerings described in TS. 1, 8, 4, 1 (they accompany the main offering). The present authority has again collected six stanzas which contain a characteristic keyword.

8, 4. One for the Sāmtapana<sup>1</sup> Maruts on the second (day).

1. The performance of an ordinary *sākamedha* requires the offering of a *caru* (boiled grain) to these Scorching Maruts at noon (cf. KB. 5, 6, 9 ff. S.) – “for at midday the scorching winds scorched Vṛtra” (ŚB. 2, 5, 3, 3); see also TB. 1, 6, 6, 3 f.; ŚŚ. 3, 15, 5; ĀpŚ. 8, 9, 5, but at 22, 8, 15 this *caru* is also prescribed on this occasion. As to the victim see also BŚ. 17, 57: 337, 3 (at midday on the first day). JB. 2, 232 refers to the Sporting (*kṛdinaḥ*) Maruts (cf. ŚŚ. 3, 15, 14) who are described as assisting Indra in killing Vṛtra (cf. ŚB. 2, 5, 3, 20). With regard to this deity the comm. quotes the following *yājñānuvākya*s ascribing these to the “learned”. RV. 5, 58, 3, in which the Maruts are invited to come and to find pleasure in the fire that has

been kindled; 7, 56, 22, a prayer for assistance when hostilities are opened; 7, 58, 4 stating that those who stand high in the Maruts' favour fare well; 5, 58, 5, a eulogy in which these gods are said to have associated themselves with their own determination (this stanza is one of the *yāgyānuvākya*s for the victim immolated to the Maruts in ŚŚ. 6, 10, 8 dealing with the animal sacrifice that belongs to a *soma* ceremony; see also ĀśvŚ. 3, 7, 12); 5, 60, 5 mentioning their father Rudra and their mother Pr̥ṣni; 5, 59, 8, in which they are said to have brought near the pail (containing the rain). In these stanzas – all of them *triṣṭubh*s – there are no references to the Sāmtapana Maruts who are foreign to the R̥gveda-Saṃhitā. According to the Conc. 7, 58, 4 and 5, 60, 5 are not prescribed elsewhere.

## 8, 5. One for Mahendra<sup>1</sup> on the third day.

1. On the occasion of an ordinary *sākamedha* Mahendra obtains one of the last two oblations (ŚŚ. 3, 15, 18; KB. 5, 5 in fine). There is a *caru* for Indra in order to render him strong for the killing of Vṛtra (ŚB. 2, 5, 4, 9; partly parallel JB. 2, 233 f.). According to ĀśvŚ. 9, 2, 15 there is on this day in the morning an additional oblation to the Sporting Maruts, at noon an additional oblation to Mahendra. Otherwise ĀpŚ. 2, 8, 18. Here the comm. quotes the following stanzas ascribed to the teachers of old, all of them eulogizing Indra or his power and describing these as great: 4, 17, 8 ... *īndram mahām vṛṣabhām suvājram* (also used ĀśvŚ. 3, 8, 1); 4, 17, 1 “thou, O Indra, art great” (*tvām mahān*), also used (the hymn in its entirety) ŚŚ. 10, 10, 6 (8<sup>th</sup> day of the ten-day period) and 12, 3, 20 (see also ĀśvŚ. 3, 8, 1 etc.); 3, 34, 6 *mahā mahāni paṇayanty asyéndrasya (kārmāṇi)* “they strengthen by means of praise the great deeds of the great one” (cf. Gonda, S.S. II, 517); 3, 36, 5 *mahām ugró vāvṛdhe* (not prescribed elsewhere, Conc.); 3, 46, 1 ... *vīryañndra śrutāsya mahatō mahāni*, also used ŚŚ. 10, 5, 20 and 12, 3, 7 (the whole hymn) in other contexts; 8, 96, 10 *mahā ugrāya tavāse* (of which the Conc. mentions no other occurrences). All these *mentras* are in *triṣṭubh* and are taken from Indra hymns. On Mahendra see, e.g., MŚ. 1, 4, 2, 6 “by the worship of M. may I obtain superiority and greatness”; 1, 1, 1, 19; 1, 2, 1, 34 “M. is the deity for those who have performed a *soma* sacrifice ...”, etc.; BhŚ. 1, 15, 11 where a learned (brahmin), a village-head etc. are said to have offered to M.; 4, 14, 8; ĀpŚ. 1, 14, 10; 13, 8, 4 etc. According to ŚB. 1, 6, 4, 21; 2, 5, 4, 9; 4, 3, 3, 17 Indra came to be called Mahendra after slaying Vṛtra, just like a king who becomes a *mahārāja* after gaining a victory.

## 8, 6. A barren cow of the same kind sacred to Viśvakarman<sup>1</sup> is to be immolated after the (usual) *anūbandhyā* (cow).

1. The ordinary *sākamedha* ritual requires that the last oblation should be offered to Viśvakarman (ŚŚ. 3, 15, 18; cf. Āp. 8, 12, 3 with Caland's note); see also KB. 5, 5 (5, 7, 14 ff.) stating that Viśvakarman obtains (a cake) on one piece of pottery and identifying him with the sun (cf. R̥V. 10, 170, 4). At JB. 2, 233; ŚB. 8, 2, 1, 10; 3, 13 he is identified with the creator Prajāpati; cf. also AiB. 4, 22, 8. JB. 2, 233 observes that the introductory stanza is devoted to this god (likewise PB. 17, 13, 13) and that victims (feminine: a cow) are to be immolated to him, Agni and Mahendra (masculine: he-goats; see above), the first one in order to gratify Prajāpati, adding that this victim is sacred to Viśvakarman because the creatures, being freed from Vṛtra, the evil, undertook every (*viśvam*) form of work (*karma*). Otherwise PB. 1. cit.; ĀpŚ. 22, 8, 14 (cf. KŚ. 22, 7, 12).

## 8, 7. The recitation is that of the one-day rite in accordance with the *pr̥ṣṭhyam*<sup>1</sup>.

1. Read *yathāpr̥ṣṭhyam*. The comm. explains: “On the first (day) (one should in chanting use) the *rathantara* (melody), on the second the *br̥hat*, on the third both (cf. ŚŚ. 10, 2, 1; 10, 3, 1; 10, 4, 1; 10, 5, 1; 10, 6, 1; 10, 7, 1; 10, 8, 1; 10, 9, 1; 10, 10, 1; 10, 11, 1; 10, 12, 1; 10, 13, 1; 10, 14, 1; 10, 15, 1; 10, 16, 1; 10, 17, 1; 10, 18, 1; 10, 19, 1; 10, 20, 1; 10, 21, 1; 10, 22, 1; 10, 23, 1; 10, 24, 1; 10, 25, 1; 10, 26, 1; 10, 27, 1; 10, 28, 1; 10, 29, 1; 10, 30, 1; 10, 31, 1; 10, 32, 1; 10, 33, 1; 10, 34, 1; 10, 35, 1; 10, 36, 1; 10, 37, 1; 10, 38, 1; 10, 39, 1; 10, 40, 1; 10, 41, 1; 10, 42, 1; 10, 43, 1; 10, 44, 1; 10, 45, 1; 10, 46, 1; 10, 47, 1; 10, 48, 1; 10, 49, 1; 10, 50, 1; 10, 51, 1; 10, 52, 1; 10, 53, 1; 10, 54, 1; 10, 55, 1; 10, 56, 1; 10, 57, 1; 10, 58, 1; 10, 59, 1; 10, 60, 1; 10, 61, 1; 10, 62, 1; 10, 63, 1; 10, 64, 1; 10, 65, 1; 10, 66, 1; 10, 67, 1; 10, 68, 1; 10, 69, 1; 10, 70, 1; 10, 71, 1; 10, 72, 1; 10, 73, 1; 10, 74, 1; 10, 75, 1; 10, 76, 1; 10, 77, 1; 10, 78, 1; 10, 79, 1; 10, 80, 1; 10, 81, 1; 10, 82, 1; 10, 83, 1; 10, 84, 1; 10, 85, 1; 10, 86, 1; 10, 87, 1; 10, 88, 1; 10, 89, 1; 10, 90, 1; 10, 91, 1; 10, 92, 1; 10, 93, 1; 10, 94, 1; 10, 95, 1; 10, 96, 1; 10, 97, 1; 10, 98, 1; 10, 99, 1; 10, 100, 1; 10, 101, 1; 10, 102, 1; 10, 103, 1; 10, 104, 1; 10, 105, 1; 10, 106, 1; 10, 107, 1; 10, 108, 1; 10, 109, 1; 10, 110, 1; 10, 111, 1; 10, 112, 1; 10, 113, 1; 10, 114, 1; 10, 115, 1; 10, 116, 1; 10, 117, 1; 10, 118, 1; 10, 119, 1; 10, 120, 1; 10, 121, 1; 10, 122, 1; 10, 123, 1; 10, 124, 1; 10, 125, 1; 10, 126, 1; 10, 127, 1; 10, 128, 1; 10, 129, 1; 10, 130, 1; 10, 131, 1; 10, 132, 1; 10, 133, 1; 10, 134, 1; 10, 135, 1; 10, 136, 1; 10, 137, 1; 10, 138, 1; 10, 139, 1; 10, 140, 1; 10, 141, 1; 10, 142, 1; 10, 143, 1; 10, 144, 1; 10, 145, 1; 10, 146, 1; 10, 147, 1; 10, 148, 1; 10, 149, 1; 10, 150, 1; 10, 151, 1; 10, 152, 1; 10, 153, 1; 10, 154, 1; 10, 155, 1; 10, 156, 1; 10, 157, 1; 10, 158, 1; 10, 159, 1; 10, 160, 1; 10, 161, 1; 10, 162, 1; 10, 163, 1; 10, 164, 1; 10, 165, 1; 10, 166, 1; 10, 167, 1; 10, 168, 1; 10, 169, 1; 10, 170, 1; 10, 171, 1; 10, 172, 1; 10, 173, 1; 10, 174, 1; 10, 175, 1; 10, 176, 1; 10, 177, 1; 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otherwise 10, 4, 1). A *śāstra* of that kind is prescribed that is enjoined on the strength of the rule regarding (alternating) *bṛhad* and *rathantara* and (the first *prṣṭhya* lauds on the) *prṣṭhya* (days) (cf. 10, 8, 21 with Caland's note; 16, 30, 6). Thus the recitation of the one-day rite is in accordance with the *prṣṭhya*". As to the *prṣṭhya śadaha* see above, 14, 7, 2, n. 1.

8, 8. Or (the first three days of) the *prṣṭhya* (six-day period are) transferred<sup>1</sup>.

1. *vihṛta* (also "transposed"): cf. e.g. 7, 15, 4 ff. (9); 9, 5, 4; 12, 11, 5; 6. This means: "From every other day of the *prṣṭhya śadaha* the *stotras* are on these three days taken according to the *chandoga*'s (chanter's) wish" (comm.) Caland translated "intertwined", "intermingled", or "expanded" (PB. 21, 12, 5); Keith "intermingled" (AiB. 4, 2); "taken apart" (1, 18); "interpolated" (KB. 17, 4); "inverted" (26, 2).

8, 9. Or the recitation on the third day is adopted from the *viśvajit* the first *prṣṭha*-laud of which is (set to) the *bṛhat*<sup>1</sup>.

1. The *viśvajit bṛhatprṣṭha* is a definite one-day *soma* rite of the *agniṣṭoma* type; one of its two varieties has the *bṛhat* melody of the first *prṣṭha-stotra*. See 11, 15, 1; LŚ. 4, 7, 3; DŚ. 8, 3, 15; as to *bṛhatprṣṭha*, 10, 3, 1; 11, 10, 1; 14, 13, 12 etc.; KB. 19, 8 (19, 5, 13 etc.).

8, 10. And (likewise)<sup>1</sup> in the case of the *sautrāmaṇa*<sup>2</sup>.

1. The comm. explains that the preceding rule obtains also in this case but that the particle "or" (*vā*) in 8, 9 refers to the alternative mentioned in 14, 8, 7 (*aikāhikam*). – 2. *sautrāmaṇe*, sc. *yajñe*, the sacrifice in honour of Indra Sutrāman. See the note on 14, 12, 1.

8, 11. (Likewise) in the case of sacrificial worship for (the special benefit of) one desirous of a full term of life<sup>1</sup> (performed as) a 'great sacrifice'<sup>2,3</sup>

1. In this case also the rule stated in 14, 8, 9 obtains or the alternative rule stated in 14, 8, 7 (comm.). – 2. This ceremony recommended to the *sarvakāma* (see 14, 5, 3) has been mentioned (comm.: see 14, 5, 4). – 3. The syntax of this *sūtra* as well as the character or function of the 'great sacrifice' and the fact that often sacrifices for the fulfilment of particular wishes may require different ritual procedures point to this translation.

8, 12. (Likewise) in the case of the *vinutti* and *abhibhūti*<sup>1</sup>,

1. This pair of sacrificial rites – "the dispelling one" and "the overpowering one" – by which one can scare away and defeat one's enemies and the *dvandva* compound occur also at 14, 38, 1 (see the whole section); 15, 11, 10, ĀśvŚ. 9, 8, 19; VaitS. 40, 3. See also the *brāhmaṇa* passage on the *abhibhū* and the *vinutti* in JB. 2, 104–107. The content of this *sūtra* is explicitly stated at 14, 38, 8 quoted in the comm.

8, 13. in the case of the *svarjit*<sup>1</sup>,

1. On this ritual device for winning heaven see 14, 47. The comm. observes that this also may be executed as a one-day rite and with a recitation of the type described in 14, 8, 9 on the third day.

8, 14. and in the case of the *indravajra*<sup>1</sup>.

1. The comm. referring to 14, 22, 4 ... *iṣuvajrau* ... says that the identical rite is meant. There it is one of the rites for enchanting or exorcising (*abhicarāṇīyāḥ*). On the *indravajra* see ĀśvŚ. 10, 4, 4; BŚ. 18, 36: 386, 8; 48, 9: 405, 17; MŚ. 5, 2, 12, 12 ("here I put down N.N. by means of Indra's *vajra*"), etc. Cf. also ŚŚ. 15, 11, 13.

14, 9, 1. The creatures said to Prajāpati<sup>1</sup>, "For which firm foundation<sup>2</sup> hast thou created us?" Thereupon Prajāpati beheld<sup>3</sup> this sacrificial rite, viz. the *śunāsīrīya*<sup>4</sup>. That he brought near, that he performed. Having performed it he obtained a firm foundation. With this (rite) the one who is desirous of a firm foundation should worship (i.e. this he should perform)<sup>5</sup>.

1. Notice the parallelism between 14, 8, 1 and this place. – 2. *pratiṣṭhā*; for this concept (including also "establishment, settlement, stability, support, etc.") see Gonda, S.S. II, 338 ff. – 3. By means of reflection he saw that it was fit for the fulfilment of wishes (comm.). – 4. See above, n. 2 on 14, 5, 6. On the normal *śunāsīrīya* see 3, 18; see also 15, 12, 10. At KB. 6, 15 (6, 11, 10) this sacrifice is said to be Prajāpati's *pratiṣṭhā*, i.e. his feet (at ŚB. 11, 5, 2, 6 however his left arm). For other purposes of the one who performs this rite see ŚB. 2, 6, 3, 5; TB. 1, 4, 10, 2 f.; 9. In PB. 17, 13, 15 dealing with the same rites an *agniṣṭoma jyotiṣṭoma* is said to replace the *śunāsīra* at the end of 4 months; cf. ĀśvŚ. 9, 2, 22 (*agniṣṭoma*) and ĀpŚ. 22, 9, 1. – 5. This is also one of the motives in BhŚ. 8, 25, 6 f. (besides a village, offspring, cattle, food; normal *śunāsīrīya*).

9, 2. A victim<sup>1</sup> for Śunāsīrau<sup>2</sup> is to be immolated after the (animal that is to be immolated) on the occasion of the pressing of the *soma*.

1. A he-goat. – 2. The comm. gives no information on the deity's identity, Śunāsīrau (Śuna and Sīra, see 3, 18, 14) or Indra Śunāsīra (3, 18, 15). As to the former see KB. 5, 8 (followed in the above translation) "in that he sacrifices to Śunāsīrau who are peace (absence of evil influences) and medicine, verily thus at the end are peace and medicine produced in the sacrifice"; KŚ. 5, 11, 5 mentions both possibilities (*śunāsīrībhyām* ... *indrāya vā śunāsīrāya*); TS. 1, 8, 7, 1 and TB. 1, 7, 1, 1 the latter (according to Sāyaṇa, Indra, accompanied by Śuna and Sīra; cf. ŚŚ. 3, 18, 14). The same ambiguity at ŚB. 2, 6, 3, 5. As to Indra Śunāsīra see ŚŚ. 3, 18, 15 where he is given an oblation; BhŚ. 8, 24, 5 and ĀpŚ. 8, 20, 5 (a cake) cf. KŚ. 5, 11, 4. For the *śunāsīrīya* see also Heesterman, R.C. 33 f.

9, 3. A barren cow (destined) for Sūrya<sup>1</sup> of the same kind is to be immolated after the (usual) *anūbandhyā* (cow).

1. Likewise BŚ. 17, 58: 338, 18; other texts (KŚ. 22, 7, 20; ĀśvŚ. 9, 2, 24; ĀpŚ. 22, 9, 2; PB. 17, 13, 16) a cow for the Aśvins; remember that this rite is "medicine" (14, 9, 2, n. 2) and that the Aśvins are succouring gods and divine physicians. On the other hand, Sūrya wards off evil spirits (ŚB. 3, 3, 4, 8). The normal *śunāsīrīya* requires a cake for Sūrya after that for Śunāsīr(y)a and milk or a sort of curd for Vāyu (ŚŚ. 3, 18, 3 ff.); TS. 1, 8, 7, 1; BhŚ. 8, 24, 5; ĀpŚ. 8, 20, 5.

9, 4. Twenty (cows)<sup>1</sup> he<sup>2</sup> gives<sup>3</sup> at the Vaiśvadeva.

1. As usual; see also the comm. – 2. The patron of the sacrifice. – 3. As *dakṣiṇā*. On the function and the significance of the *dakṣiṇā* see J.C. Heesterman, in IJ 3, 241; Gonda, R.I.<sup>2</sup>I, 43; 360.

9, 5. Thirty<sup>1</sup> at the Varuṇapraghāsa<sup>2</sup>.

1. Here and on 9, 6 the comm. recalls the prescript to distribute, in the case of an *ahīna*, the *dakṣiṇā* in equal portions on each of the pressing days; see KŚ. 23, 1, 10, and cf. ĀpŚ. 22, 15, 7; JB. 2, 264; ŚB. 4, 5, 8, 1. – 2. This word is again in the plural.

9, 6. Fifty at the Sākamedha<sup>1</sup>.

1. This name is in the plural.

9, 7. Twenty at the Śunāsīrīya.

9, 8. That (makes) 120<sup>1</sup>.

1. The *sūtras* 4 ff. are without parallel in BŚ. etc. According to KŚ. 22, 7, 14 f. fifty cows should be distributed on each of the first six days and 112 on the seventh day, or also 50 calves on all seven days; to ĀśvŚ. 9, 2, 25 every day 50 cows; to ĀpŚ. 22, 9, 6 every day 50 but on the last day 120 (cf. 7); PB. 17, 13, 5 ff. fifty, 100, 150, 112 (cf. the comm. on 13).

9, 9. The days of a season<sup>1</sup> are just 120 (in number).

1. *ṛtu*.

9, 10. Thus he obtains the season<sup>1</sup>.

1. i.e. the enjoyment of the objects of his desires (comm.); cf. below 14, 9, 11, n. 2.

9, 11. By means of the season (he obtains<sup>1</sup>) the year<sup>2</sup>,

1. Indirectly (comm.). – 2. The year includes all objects of desire (cf. ŚB. 10, 2, 4, 1). “He enjoys the year that depends on (the power of) the gods, i.e. the fruit of his wishes” (comm.).

9, 12. and (the fulfilment of) the wishes which are in the year<sup>1</sup>.

1. There are no objects of desire outside the year (comm.).

14, 10, 1. At the seasonal sacrifices requiring (many) animal sacrifices (the rite is as follows)<sup>1</sup>.

1. This chapter deals with a third type of seasonal sacrifices, viz. those performed as animal sacrifices. Since the adjective with the suffixes *-vant* and *-mant* generally speaking very often mean “being plentifully possessed of ...” (J. Wackernagel and A. Debrunner, *Altindische*

Grammatik, II, 2, Göttingen 1954, p. 872), *paśumān* characterizes the man who possesses cattle, not the man who has one cow or bull (ŚB. 2, 3, 4, 33 etc.; PB. 6, 9, 23). The three kinds of seasonal sacrifices are clearly distinguished in PB. 17, 13, 18: “By those performed as rites with rice or barley the gods gained this world, by those performed with (many) victims (*paśumadbhiḥ*, not “with a victim”) the intermediate region, with those performed as *soma* sacrifices yonder world. He who knows this obtains these worlds and has a firm foundation in them”. See also KŚ. 5, 11, 19 “if (the seasonal rites are performed) with animal victims the schema (model, system, *tantram*) of the animal sacrifice (*paśu*) (should be followed) because (this) predominates”, and the comm.: “Now the rules of (performance) of those (*cāturmāsya*s) that are characterized by the peculiarities of an animal sacrifice”.

10, 2. On the preceding day<sup>1</sup> the rite relating to the victim (takes place)<sup>2</sup>.

1. Or in the *vaiśvadeva* division on the same day (in the morning: KŚ. 5, 11, 20 f.; cf. 30: “The victims may be sacrificed either before or after the performance of the divisions”). Cf. also ĀpŚ. 8, 5, 31. – 2. The comm. observes that here also, in spite of the subordinate or dependent character of this animal sacrifice the rule ŚŚ. 6, 1, 22 is applicable: the one who is about to perform this rite should first offer an oblation (cake) to Agni and Viṣṇu (cf. ĀpŚ. 7, 1, 3).

10, 3. On the following day the victim (destined) for the Viśve Devāḥ<sup>1</sup> (is immolated).

1. This must refer to the he-goat (instead of the milk mess) for the Viśve Devāḥ mentioned in 14, 6, 2. See also KŚ. 5, 11, 22 (instead of the curds of the normal ritual).

10, 4. (Immediately) after the cake offered at (the immolation of) the victim<sup>1</sup> the deities of the seasonal sacrifices<sup>2</sup> (receive their oblations) in accordance with (the established practice of each) division (*parvan*).

1. As to the *paśupuroḍāśa* – the cake of rice, which is believed to strengthen the victim or make it full of sap, offered after the sacrifice of the animal’s omentum – see KB. 10, 5 (10, 8, 22); TS. 6, 3, 10, 1; ĀpŚ. 7, 22, 11; cf. BhŚ. 7, 17, 10; ŚŚ. 5, 19, 1. – 2. See ŚŚ. 14, 6, 2 (a victim destined) for the Viśve Devāḥ; 7, 3 f. one for Varuṇa (cf. KŚ. 5, 11, 27) and one for the Maruts; 8, 3 ff. victims (destined) for Agni Anīkavat, the Sāmtapana Maruts and Mahendra (cf. KŚ. 5, 11, 28); 9, 2 a he-goat for Śunāsīrau (cf. KŚ. 5, 11, 29).

10, 5. The *sviṣṭakṛt*<sup>1</sup> is that of the animal sacrifice.

1. If any sacrificial food is offered to any deity Agni Sviṣṭakṛt (“the one who makes the oblation well offered”) should obtain a share of it (ŚB. 1, 5, 3, 23; 1, 7, 3, 7) by way of general expiation of what has been done too much and too little in the ceremony (Gonda, V.R. 349 ff.). This offering should consist of portions cut off from each of the several remnants of the oblations (KŚ. 3, 3, 25). At an animal sacrifice it should also be made from *havis* materials, because there are plenty of these (KŚ. 5, 11, 24). There is a long discussion in the comm.

10, 6. With the exception of places of *nigamas*<sup>1</sup>.

1. A *nigama* is an insertion or replacement of the name of a deity in a *mantra*, an occasion to mention that deity in a liturgical formula. For a definition of its use or occurrence see ŚŚ. 1, 16, 10 “In an invocation (*āvāhana*), the last fore-offering, the formula used on the occasion of

the Sviṣṭakṛt offering and the *sūktavāka* (a definite *mantra* recited by the *hotar*, e.g. ĀpŚ. 3, 6, 6) (the names of) the deities worshipped ‘enter’ (are inserted, *nigacchanti*). Hence (these are called) *nigamasthānāni*”. See e.g. 1, 1, 37; 3, 16, 12; 6, 9, 14; KŚ. 5, 12, 7; BhŚ. 10, 21, 10. Hence also explanations or translations such as *devatāsaṃkīrtanāni*, “eulogies (of deities)” etc. The comm., quoting ŚŚ. 9, 27, 3 “The oblations which are enjoined in the schema (ritual system) of the animal sacrifice do not take the *nigamas*”, demonstrates that this rule would obtain here also notwithstanding the ‘dependent’ character of the animal sacrifice but that in imitation of the seasonal sacrifices which predominate an explicit exception is made with regard to the places of *nigamas* in the *mantras* concerned.

10, 7. (The rite with) the scum<sup>1</sup> (is performed) on its proper place<sup>2</sup>.

1. *vājinam* “the scum of curdled milk obtained by pouring out the *āmikṣā* (the solid portion)”; cf. ĀpŚ. 8, 2, 6. It is offered to the deities called *vājins* (“bearers of (re-)generative power”) and the remainder is consumed by the patron of the sacrifice, the *hotar* etc.: ŚŚ. 3, 8, 20–27, and see 3, 9, 7; 3, 18, 11; KŚ. 4, 4, 8 ff.; ŚB. 2, 4, 4, 22 ff. (with Eggeling’s note) where the *vājins*, the divine Coursers, are identified with the seasons and the *vājinam* with seed which is brought forth by the seasons; TB. 1, 6, 3, 9. KŚ. 4, 4; ŚŚ. 3, 8 and ŚB. 2, 4, 4 deal with the *dakṣāyana* sacrifice, a modified new moon rite, but *vājinam* is also mentioned in descriptions of the *vaiśvadeva cāturmāsya* (ĀpŚ. 8, 2, 6; 11; 8, 3, 6 ff.; BhŚ. 8, 2, 17; 8, 3, 12 ff. on the sacrifice of the scum to the *vājins*; MŚ. 1, 7, 1, 35), the *varuṇapraghāsa* (ĀpŚ. 8, 7, 9; BhŚ. 8, 10, 15 f.). ŚŚ. 3, 13, 28 informs us that the rite of the *vājinam* is at the *vaiśvadeva* the same (as that described in 3, 8, comm.) but 3, 15, 23 (dealing with the *sākamedha*) states that there is no *vājinam* oblation; on the strength of 3, 14, 21 it belongs also to the *varuṇapraghāsa* as performed by the Kauṣītikins. – 2. On the moment at which the *vājinam* is to be offered Bh. 8, 3, 12; ĀpŚ. 8, 3, 6; TB. 1, 6, 3, 9 (when the enclosing sticks have been thrown round the *āhavanīya* fire because these are considered to be the bit of the Coursers). In accordance with KB. 5, 2 (5, 2, 23 S., dealing with the *vaiśvadeva cāturmāsya*) ŚŚ. 3, 8, 20 enjoins that this rite should take place before the so-called blessing (*śamyuvāka*, the formula containing the words *śam yohi*).

10, 8. It<sup>1</sup> reaches completion<sup>2</sup> after (the performance of) the rite pertaining to) the heart-spit<sup>3</sup>.

1. The *cāturmāsya*. – 2. *saṃtiṣṭhate* – 3. *hṛdayaśūlāntam*, cf. ŚŚ. 6, 1, 21 (general rules with regard to the animal sacrifice: it ends after this act); BŚ. 6, 32: 197, 19 and 10, 56: 59, 5 (likewise, according to some authorities). This object is a wooden spit used for roasting the heart of the victim (e.g. ĀpŚ. 7, 22, 9). After being used it is to be buried at a place where the dry and the moist meet (ŚB. 3, 8, 5, 9 ff.), lest the anguish of the victim should enter into plants and trees or into the water. One then reverently approaches and worshipfully addresses it (*upasthāna*), ‘do not hurt the waters nor the plants’ (ŚŚ. 8, 12, 11, *udayanīyeṣṭi*, concluding rite of *soma* sacrifice). The comm. observes that this *upasthāna* signifies the end of the sacrifice, adding that on the occasion of the *sākamedha* part of the adherents of the school offer a previous *caru* to Mitra or Aditi whereas others perform this rite at the end of the ‘great oblation’ (cf. ŚŚ. 3, 15, 16; 14, 10, 16).

10, 9. At the *varuṇapraghāsa* (there is a victim) for Varuṇa and (one) for the Maruts<sup>1</sup>.

1. See 14, 7, 3 f. The former victim on the northern *vihāra* (see 10 below), the latter on the southern (comm. on 10).

10, 10. On the northern (*vihāra*)<sup>1</sup> they<sup>2</sup> erect a sacrificial post<sup>3</sup>.

1. The *varuṇapraghāsa* is not performed on the sacrificer's (patron's) own *vihāra* – “the disposition or arrangement of the three sacred fires, these fires themselves, the space between them” – but on another place (see Caland, on ĀpŚ. 8, 5, 1). There two sacrificial beds (*vedi*) are made, a northern (left) one for the *adhvaryu*, and a southern (right) one for the *pratiprasthātār* (one of his assistants). The usual acts are performed on both sides (ApS. 6; BhS. 8, 5, 7 ff.; cf. KŚ. 5, 3, 9), every act performed by the *adhvaryu* is also performed by his assistant (16), but most of the *mantras* are spoken by the former. The rubbish-heap, *hotar* etc. should be common to both officiants (ĀpŚ. 14; BhŚ. 12; many other particulars in the following *sūtras*). See also ŚB. 2, 5, 2, 5 ff. – 2. Notice the indefinite subject; according to the comm. the *pūrvakārīṇaḥ* (cf. ŚŚ. 13, 1, 1), i.e. those who act first, before others, those who make preparations. – 3. On this post (*yūpa*) opinions differ. Whereas BŚ. 7, 56 does not mention it and KŚ. 22, 7, 3 f. and ĀpŚ. 22, 8, 6 explicitly say that for this *vaiśvadeva* *pr̥ṣṭhya śaḍaha* (see above 14, 7, 2; 14, 8, 8) there is neither a *yūpa* nor an *uttara vedi* (see below), ĀśvŚ. 9, 2, 3 informs us that according to some (adherents of his school, the Aitareyins, comm.) the seasonal sacrifices performed as *soma* ceremonies do not require a sacrificial post (at the *vaiśvadeva* the victim is fastened to a *paridhi* (enclosing stick)), ĀśvŚ. 4; ĀpŚ. 22, 8, 7; on the other hand, PB. 17, 13, 10 (see also 18) states that on the occasion of the *varuṇapraghāsa* they set up a sacrificial post to which the two victims are fastened and that they (also) “scatter” (i.e. pile earth) an *uttaravedi*. For the latter, a mound of earth (not to be translated by “high altar”, rather “upper sacrificial bed”); see ŚB. 2, 5, 2, 6; KŚ. 5, 3, 18; TB. 1, 6, 4, 3; ĀpŚ. 8, 5, 21. – The comm. quotes from the Kāṭhaka “Or on the strength of a special instruction two similar sacrificial posts”.

10, 11. At the last two (seasonal sacrifices<sup>1</sup> there are victims<sup>2</sup>) for Mahendra and Śunāsīrau<sup>3</sup>.

1. Viz. *sākamedha* and *śunāsīrīya* (comm.). – 2. *paśū* (dual), comm. – 3. See above, 14, 8, 5; 14, 9, 2. The comm. quotes the beginning of the six formulae “For us, Indra and Śuna-and-Sīra” (ŚŚ. 3, 18, 14 ff.; cf. TB. 2, 4, 5, 7) where the *mantras* of 3, 18, 16 are to be used in case Indra Śunāsīra is the deity. See also KŚ. 5, 11, 28 f.; ŚB. 11, 5, 2, 6 ff.

10, 12. The vegetarian oblations<sup>1</sup> (are performed) on their proper places<sup>2</sup>.

1. *iṣṭayaḥ*. – 2. This refers to the proper moments on all days of the normal seasonal sacrifices (cf. comm.).

10, 13. And the (vegetarian sacrificial worship)<sup>1</sup> of the Fathers<sup>2</sup>;

1. viz. *iṣṭi*. – 2. The most characteristic and important element of the *sākamedha* is a sacrifice (*iṣṭi*) for the Fathers to be performed in the afternoon (e.g. ŚŚ. 3, 16; KŚ. 5, 8, 1 ff.; ĀpŚ. 8, 13 ff.; BhŚ. 8, 16 ff.; VaitS. 9, 8 ff.; for this *mahāpitṛyajña* (cf. also BŚ. 17, 57: 337, 17) see also ŚB. 2, 6, 1). The comm. intimates that this rule is applicable to (all) ceremonies such as *mahāyajñasaumikāḥ* (cf. n. 2 on 14, 5, 4).

10, 14. Or<sup>1</sup> the victims (may be) according to the deities.

1. That is, in contravention of previous rules, any deity worshipped in this ritual may obtain a (his special) victim.

10, 15. That is explained by (the rules regarding) the (group) which consists of eleven (victims)<sup>1</sup>.

1. The normal victims to be immolated during a *soma* sacrifice may be replaced by the so-called *ekādaśinī* “group of eleven” (ĀpŚ. 14, 5–7 furnishes us with the relevant particulars). These are enumerated at TS. 5, 5, 22: a black-necked he-goat for Agni, a ewe for Sarasvatī, a brown he-goat for Soma etc. (see also MS. 3, 13, 2; VS. 29, 58). The other gods mentioned there are Pūṣan, Bṛhaspati, Viśve Devāḥ, Indra, Maruts, Indra-and-Agni, Savitar and Varuṇa, most of them worshipped during the (normal) seasonal ceremonies. This set of 11 victims is said to have been ‘seen’ by Prajāpati who by sacrificing with it strengthened himself. For the same purpose the sacrificer should perform this rite (ŚB. 3, 9, 1, 1 ff., where the gods and the animals are likewise enumerated and information on motivations and results is given). This group of eleven is also mentioned in other contexts, e.g. ĀpŚ. 22, 8, 14; 22, 10, 16; KŚ. 19, 4, 6. In the seasonal ritual it is prescribed at KŚ. 22, 7, 12 “for the 6<sup>th</sup> *pr̥sthya* day (i.e. the last day of the *sākamedha*) there are 11 *savaniya* victims”; likewise PB. 17, 13, 13 (cf. the comm.); cf. also ĀśvŚ. 9, 2, 20; ĀpŚ. 22, 8, 14 gives the option between this group or a he-goat for Prajāpati. In this case every victim has a sacrificial post of its own (comm.); cf. also ĀpŚ. 14, 5, 6 ff.; 21; 3, 7, 2, 1 ff.

10, 16. At the ‘great oblation’<sup>1</sup> there are victims for (Agni) Anīkavat<sup>2</sup>, the Sāmtapana<sup>3</sup> (Maruts), the Gṛhamedhī<sup>4</sup> (Maruts), the Krīḍin (Maruts) and for Mitra<sup>5</sup>.

1. *mahāhavis*: cf. ŚŚ. 3, 15, 16. This term (ŚB. 2, 5, 3, 20, 2, 5, 4, 1; 2, 6, 1, 1; 2, 6, 2, 1) indicates the main part of the *sākamedha* ritual (cf. ĀpŚ. 8, 12, 1; see also KŚ. 5, 7, 4; in ŚB. 11, 5, 2, 9 the term denotes the *sākamedha*; see also Eggeling on 2, 5, 3, 20). The *krīḍinaḥ* receive a cake after the matutinal cakes, the *mahāhavis* is offered after the cakes of the evening service (ĀpŚ. 22, 8, 18); see also BŚ. 17, 60: 340, 10 “the great oblations for the Maruts who are the object of the domestic cult (cf. ĀpŚ. 8, 9, 9) etc. follow the (cakes) belonging to the afternoon (evening) service”; cf. also BhŚ. 8, 12, 9 ff.; 8, 13, 16 f.; ĀpŚ. 22, 8, 16 (a *caru*). – 2. See above, n. 2 on 14, 5, 4 and n. 1 on 14, 8, 3. – 3. See above, n. 1 on 14, 8, 4. – 4. Also according to ŚB. 2, 5, 3, 4 and ĀpŚ. 8, 9, 8 (mentioning a *caru*) these Householder(s) (Maruts) receive their oblation in the evening. – 5. Mitra: see n. 3 on 14, 10, 8.

10, 17. Or<sup>1</sup>, when every division<sup>2</sup> is completed a (victim) for Indra-and-Agni<sup>3</sup>.

1. According to the comm. this is another mode of performing animal sacrifices on the occasion of the seasonal ceremonies. – 2. *parvan*, sc. of this ritual. – 3. Not in ĀpŚ. 22, 7, 1 ff. etc. Compare, however, at the end of the passage on the *sākamedha* in ĀśvŚ. 3, 2, 20 *āgneyain-drāgnaikādaśinyāḥ paśavaḥ*.

10, 18. The remaining (particulars) are the same<sup>1</sup>.

1. As those of the seasonal sacrifices performed as *īstis* (*aiṣṭikaiḥ*), comm. That is why there are no deities following the *paśupuroḍāśas*, cakes that are offered during the animal sacrifice for the same deities for which there are victims (cf. ŚB. 3, 8, 3, 1) (comm.). As to these cakes see e.g. KŚ. 8, 7, 25; 19, 4, 1; ĀpŚ. 7, 22, 1; at ŚB. 1, 6, 2, 4 f. they are said to attract the gods.

10, 19. Or rather, even<sup>1</sup> in one division<sup>2</sup> and if there is one single victim sacred to Indra-and-Agni (all the) unbloody oblations (of the seasonal sacrifices may be offered) one after another.

1. i.e. if he (the sacrificer concerned) is not able to perform the whole annual cycle of these sacrifices or is not able to observe the chief ritual rules this alternative enables him to do what is to be necessarily done (cf. the comm.). – 2. *parvan*. He may perform the rites of the other *parvans* during one of the *cāturmāsya*s in accordance with the same ritual rules.

10, 20. After having invoked the *idā*<sup>1</sup> the (sacrifice<sup>2</sup>) to the Fathers (is performed)<sup>3</sup>.

1. As to *idā* (see e.g. ŚŚ. 1, 10, 1; 1, 11, 1; 1, 15, 5; 5, 19, 12; 24) see n. 2 on 14, 5, 2. The invocation of the *idā* (the goddess Idā), which follows the cutting up of the *idā* portions from the oblatory material (cf. ĀpŚ. 3, 1, 1 ff.), is believed to induce the goddess to succour the patron of the sacrifice (cf. ĀśvŚ. 1, 7, 7). According to the rules given for the *pīṭryeṣṭi* in ŚŚ. 3, 16 “they do not partake of the *idā* after the invocation, but only smell it and throw it away (3, 16, 25 f.; see KB. 5, 7(5, 9, 5 ff.)). – 2. sc. *iṣṭiḥ*. – 3. i.e. the *pīṭryeṣṭi* takes place. Also in 3, 16, 27 mention is made of the oblations given to the Fathers after the *idā*. This rite is *svatantra* (comm.), i.e. it is performed in accordance with its own scheme, system or rules, it is ‘independent’. It follows the directions for offerings to the deceased. (For *tantra* see also KŚ. 1, 7, 1).

10, 21. After (the oblations offered to) Tryambaka<sup>1</sup> (follow the rites) beginning with the after-offerings. Or (the rite is continued) with the victim (viz. the acts relating to) the *manotā*<sup>2</sup> etc.

1. To the *sākamedha* belongs also an offering to (Rudra) Tryambaka in order to “supplicate this god away”; cakes are offered in a fire that is made at a crossroads (E. Arbman, Rudra, Uppsala 1922, 48 ff.; Gonda, Ṛgveda 7, 59, in Acta Or. (Copenhagen), forthcoming). As to this rite in the normal *sākamedha* see ŚŚ. 3, 17, 10 and (elaborately) KS. 5, 10, 1 ff.; ĀpŚ. 8, 17 ff.; BŚ. 5, 16; ŚB. 2, 6, 2, 1; etc. – 2. *Manotā* is the name given to RV. 6, 1, 1–13, the first stanza of which contains the word *manotā* (nom. of *manotar*) “inventor, the one who gives inspiration” used of Agni. These stanzas are at the request of the *adhvaryu* recited by the *hotar* or the *maitrāvaruṇa* when the sacrificial portions of the victim are cut off (ŚB. 3, 8, 3, 14; see also Eggeling’s note; ĀpŚ. 7, 24, 1; AiB. 2, 10, 1 ff.; TS 6, 3, 10, 3; ĀśvŚ. 3, 4, 6 (KB. 12, 8 (12, 10, 2), animal sacrifice) etc.). ŚŚ. 5, 19, 13, dealing with the animal sacrifice as an element of the *soma* ceremonies makes likewise mention of the *manotā* recitation immediately after the invocation of the *idā* in 12. The comm. explains: or, when the same schema is carried out with the victim the rite viz. the *manotā* etc. takes place.

10, 22. The (seasonal sacrifices) with complete animal sacrifices<sup>1</sup> have the same *dakṣiṇās* as those which are (performed) as *soma* sacrifices<sup>2</sup>.

1. See e.g. TB. 1, 2, 1, 19. These sacrifices are said to be *sarvapaśūni* on account of “or the victims according to the deities” (see above, 14; comm.). – 2. See n. 2 on 14, 10, 23.

10, 23. Those which require the immolation of victims<sup>1</sup> (have the same) *dakṣiṇās* as the (normal, unbloody) seasonal sacrifices and the animal sacrifices<sup>2, 3</sup>.

1. *pāsukāni*, sc. *cāturmāsyaṇi*. The sacrifices referred to in the *sūtras* previous to 14, 23 are meant. – 2. This translation follows the comm.; the instrumental *cāturmāsyaapaśudakṣiṇaiḥ* depends on an omitted *samānadakṣiṇāni*. There is cumulation of *dakṣiṇās*. The amount, number and worth of the *dakṣiṇās*, however variable these may be, depend generally speaking on the type and character of the sacrifice. See e.g. ŚB. 4, 3, 4, 3. According to ŚŚ. the *dakṣiṇā* at a normal *vaiśvadeva* sacrifice is the first-born male calf (3, 13; 24), at a *varuṇapraghāsa* a bull and a cow (3, 14, 17), at a *sākamedha* a bull (3, 15, 22), at a *śunāsīriya* a white horse etc. (3, 18, 8 ff.); in the chapter on the independent animal sacrifice (6, 1) no mention is made of *dakṣiṇās*. Notice however that also according to Āpastamba the *dakṣiṇās* of the seasonal rites performed as *soma* rites are much larger (ĀpŚ. 22, 9, 6 f.) than those of the normal *cāturmāsya*s (8, 7, 5 ff.; 8, 19, 3). As to cumulation, on the occasion of a renewed establishment of the sacred fires one should give the *dakṣiṇā* relating to the normal *agnyādhāna* and that relating to the renewing (BhŚ. 5, 20, 13); at the unction festival of a *rājasūya* (royal consecration) there are two sets of *dakṣiṇās*, viz. those which are connected with the *soma* sacrifice and those which are due for the specific royal rites inserted in the *soma* paradigm (J.C. Heesterman, The ancient Indian royal consecration, Thesis Utrecht, 's-Gravenhage 1957, 162 ff.). – 3. According to KŚ. 5, 11, 25 all other details of this *cāturmāsya* ritual “with victims” remain the same as those prescribed for a normal *cāturmāsya*, if they are not incompatible with the animal offering (cf. also KŚ. 5, 11, 19).

14, 11, 1. The (ceremony of one day's duration named) *pratyavarohaṇīya*<sup>1</sup> (is performed) for him who is desirous of a firm foundation<sup>2</sup>.

1. i.e. the redescent. This rite is to be distinguished from the redescent (*pratyavarohanam*) of the domestic ritual, i.e. the ceremonious coming back of the beds to the ground when the danger from the serpents is over (Gonda, V.R. 424). According to BŚ. 11, 13: 84, 1 the one who has performed the *vājapeya* (see e.g. Keith, R.Ph. 339 f.) – one of its features being the solemn mounting of the sacrificer and his wife to the light of heaven by climbing to the top of the sacrificial post and their subsequent redescent (see e.g. ŚB. 5, 2, 1, 5 ff.). – should perform a *pratyavarohaṇīya agniṣṭoma*, i.e. a ritual redescent carried out as an *agniṣṭoma*. Similarly, LŚ. 8, 11, 14 and ĀrK. 4, 7. The only description is found in the VādhS., Caland in A.O. 4, 168 f. Its author argues that the sacrificer who has performed the *vājapeya* is “without a redescent” (also TB. 1, 3, 9, 2; 18, 6, 12); if he did not carry out the *pratyavarohaṇīya* he would turn away from this world and ascend the heavenly world with the result that he would die. But the man who performs this rite will return to this world, gain a firm foundation in it (*asminn eva loke pratitiṣṭhati*) and complete a full lifetime. During the performance of the ritual the patron of the sacrifice sits successively down on a chair, a cushion and a bundle of grass while taking hold of the *adhvaryu* who is offering oblations. ĀpŚ. 18, 7, 17 mentions the performance of a *brhaspatisava* – a rite recommended to a brahmin desirous of obtaining the office of a ruler's family priest (*purohita*); see Gonda, Savayajñas, 13 f. and e.g. ŚB. 5, 2, 1, 19, where it is said to be the same as the *vājapeya* (cf. ŚŚ. 16, 17, 1 ff.); JB. 2, 128–130; PB. 17, 11 (an one day's *soma* rite); BŚ. 18, 1 (likewise) etc. – as a *pratyavarohaṇīya*. VaitS. 36, 10 speaks of a ceremony of that name to be performed after the seasonal sacrifices. Caland, Das Vaitānasūtra des Atharvaveda, Amsterdam 1910, 106 supposed that the *keśavapanīya*, the cutting of the sacrificer's hair at the end of the *vaiśvadeva cāturmāsya* (ĀpŚ. 8, 4, 1 ff., cf. also KŚ. 5, 11, 26), is meant but notice that ŚŚ. deals with it after the seasonal rites and that according to the comm. on 14, 11, 2 some authorities are of the opinion that this rite serves the purpose of an *ulsarga* (i.e. rite of cessation or discontinuation) of the seasonal sacrifices performed as *soma* ceremonies. Such an *ulsarga* is indeed mentioned at ŚŚ. 3, 18, 19 “discontinuation of (the seasonal sacrifices) by a *soma* sacrifice, an animal sacrifice or an *īṣṭi*” (cf. ĀśvŚ. 2, 20, 5; KŚ. 5, 11, 15 ff.). See also the comm. on ŚŚ. 3, 18, 19 “the *pratyavarohaṇīya* is the *ulsarga* of ceremonies performed with *soma* (*saumikānam*)”. – 2. This aim needs no comment.

11, 2. It is a *jyotiṣṭoma*<sup>1</sup> that differs (only) in the (solemn) declaration of purpose<sup>2</sup>.

1. See above, n. 3 on 14, 3, 2. The ritual practice of a *jyotiṣṭoma* is observed (cf. comm.). –
2. *saṃkalpa* “intention, determination to perform a ritual observance etc.”.

11, 3. The animal sacrifice is (to be performed as a one day *soma* ceremony for the benefit) of (a sacrificer) who is desirous of cattle<sup>1</sup>.

1. This rite does not seem to occur in other texts.

11, 4. Its *stomas*<sup>1</sup> (consist) of eleven (stanzas).

1. A *stoma* is the form of chanting the *stotras* (‘lauds’) indicating the number of the stanzas chanted either during a whole day of a *soma* festival or during part of it. Among the regular *stomas* are the nine-versed (*triṇṛt*), fifteen-versed and others.

11, 5. The *triṣṭubh* (verse) has eleven syllables.

11, 6. Cattle are connected with the *triṣṭubh* (of *triṣṭubh* nature)<sup>1</sup>.

1. Also ŚŚ. 16, 30, 2. No places in the main brāhmaṇas are known to one where cattle is said to be *triṣṭubham*. However, according to the mythical tale handed down in JB. 1, 287 the *triṣṭubh* once carried along (brought near) *tapas* and the *dakṣiṇās* (i.e. the cows to be given as *dakṣiṇā*). “That is why the *dakṣiṇās* (*dakṣiṇā* cows) are led into the sphere (*loke*) of the *triṣṭubh*”, that is, because they are given after the midday laud (*pavamānam*) the last stanzas of which are *triṣṭubhs* (Caland and Henry, L’agniṣṭoma, 277 ff.; 289 ff.). The midday service is indeed said to belong to this metre (to be *triṣṭubham*, cf. e.g. ŚB. 4, 1, 1, 10; PB. 6, 3, 11; 7, 4, 6).

11, 7. (So,) it<sup>1</sup> is to obtain cattle.

1. “A *stoma* of such a form of kind” (*evamrūpaḥ stomaḥ*), comm., using the word *stoma* to denote the day or ceremony characterized by a *stoma* (likewise, TS. 7, 2, 4, 2; PB. 4, 1, 7).

11, 8. “Drink the *soma*, (after drinking) which thou, O powerful one, (art expected to) open ...”<sup>1</sup> (and) “Come<sup>2</sup>, let us approach Indra, (because we are) desirous of cows ...”<sup>3</sup> (are the two hymns) in which the *nivids*<sup>4</sup> are inserted.

1. RV. 6, 17 (a *triṣṭubh* hymn, except for the last (15<sup>th</sup>) stanza), addressed to Indra who after having drunk Soma is expected to open the cow-pen (the cave or rock in which these animals are kept hidden st. 1; also 3; 5 f.; Macdonell, V.M. 63 f.); this hymn (for which see also ŚŚ. 14, 23, 3 where it is likewise used as *marutvatīya* (see 14, 3, 6 above); KB. 24, 2 (24, 3, 7)) is appropriately used. – 2. Plural. – 3. RV. 1, 33 likewise addressed to Indra, in *triṣṭubh* metre (15 stanzas) and adapted for this purpose. See also ŚŚ. 11, 8, 5 and KB. 21, 3, 14 S., where it is used as *niṣkevalya* (see above, 14, 3, 7) on the fifth day of the *abhiplava śaḍaha*. – 4. *Nivid*, “proclamation”, is the technical term of certain prose formularies consisting of a series of short sentences and beginning with the name of a deity followed by an invitation to drink *soma*, epithets, invocations, a prayer for help. In order to enhance the effect of the recitation

they were inserted in definite places of the hymns recited in praise of the gods (*śastra*). See Gonda, V.L. 109 f.; ŚŚ. 8, 16–25. – These two stanzas are in the midday service used as *śastra* for Indra Marutvant (*marutvatīyaśastra*, Caland and Henry, op. cit. 300) and as *niṣkevalyaśastra* (ibidem, 310) respectively. Compare also the comm.: “Because they are addressed to Indra, are in *triṣṭubhs*, and are two, in the *marutvatīya* and *niṣkevalya*”.

11, 9. (Being) praise of cows (cattle) (these two hymns) containing (the words) “... , greatly extolled, the cow-pen, O Indra”<sup>1</sup> and “Come, let us approach Indra, (because we are) desirous of cows ...”<sup>2</sup>: that is the material feature<sup>3</sup> of this day.

1. Continuation of the quotation in 14, 11, 8, viz. RV. 6, 17, 1 b. – 2. See 14, 11, 8. – 3. *rūpam*: form, sign, feature, manifestation on the material (corporeal) plane, representative, sensuous appearance. The comm., quoting “desirous of cows” (*gavyantaḥ*), speaks of *liṅgam* “characteristic mark, or element or key word from which the purport or applicability of a text can be understood”.

11, 10. In (performing) the *udbhid* and *valabhid*<sup>1</sup> as well as the *gosava*<sup>2</sup> (the same two hymns with the *nivids*<sup>3</sup> must be used)<sup>4</sup>.

1. ŚŚ. 14, 14. – 2. ŚŚ. 14, 15. – 3. See the comm.: *ete eva nividdhāne*. – 4. Because they have the same purport, viz. serve the purpose of the man who is desirous of cattle (cf. the comm.).

14, 12, 1. Next the *sautrāmaṇa*<sup>1</sup> (performed as a one-day *soma* rite).

1. As to the name see below. This rite does not seem to occur elsewhere. The *sautrāmaṇi* (see below) is a ritual device for warding off, counteracting or annihilating various manifestations of evil in the personal sphere of the sacrificer. It is usually classified as one of the seven *haviryajñas* (cf. also LŚ. 5, 4, 23), but is in fact a combination of that type, an animal sacrifice and a third element viz. the offering of a spirituous liquor called *surā* as sacrificial material; hence a certain resemblance to a *soma* sacrifice with which it is equalized by the ritualists (cf. ŚB. 12, 8, 2, 3; 20; 12, 9, 2, 1). Its likeness to the preceding rites explains its occurrence in this section (comm.). – The comm. on 14, 13, 10 distinguishes between *sautrāmaṇi*, the name of the *haviryajña* and *sautrāmaṇa*, the name of the *soma* sacrifice (*somayāga*). See 14, 8, 10.

12, 2. Indra, being desirous of reaching the complete duration of life<sup>1</sup>, performed austerities<sup>2</sup>. Having performed austerities he beheld this sacrificial rite, viz. the *sautrāmaṇa*. This he took<sup>3</sup>. With this he worshipped. Having worshipped with it (performed it) he became long-lived. He then imparted this (rite) to Bharadvāja<sup>4</sup> who was worn out (, saying:) “Because I have performed this (rite) I became long-lived. Worship you also with it. After having performed it Bharadvāja also came to live a complete duration of life<sup>5</sup>. He lives a complete duration of life who knows thus and who performs this sacrificial rite.

1. *āyuskāmaḥ*. – 2. *tapas*. – 3. For this passage see above, n. 7 on 14, 6, 1. – 4. On this *ṛṣi* see Gonda, The mantras of the agnyupasthāna, 73 etc. Indra Sutrāman “Indra of good protection” – who being cured by this rite give it its name – is invoked in the family hymn of the Bharadvājas RV. 6, 47, 12 f. – 5. According to the comm. the duration of a man’s life is

116 years or 100 with a surplus. Normally the ideal term is 100 years; cf. ŚB. 4, 3, 4, 3; 5, 4, 1, 13; 5, 5, 4, 27; 10, 1, 5, 4 etc. As to 116, the number 16 is frequently found in Vedic texts (Gonda, Change and continuity, ch. IV).

12, 3. Of this (*sautrāmaṇi*) the *rathantara*<sup>1</sup> is the (first) *prṣṭha*<sup>2</sup> (laud).

1. See n. 1 on 14, 8, 7. – 2. *prṣṭha*: the name of a particular arrangement of *sāmans*, i.e. a particular form of chanting a *stotra*. At the midday service there are 4 *prṣṭha-stotras*; the first of them requires the use of the *rathantara* and *brhat sāmans*. For particulars see LŚ. 2, 9, 7 ff.; DŚ. 6, 1, 11 ff. (A. Parpola, The Śrautasūtras of Lāṭyāyana and Drāhyāyana, Helsinki Acad. 1969, 240 ff.); Caland and Henry, op. cit. 306 ff.; Eggeling, ŚB. III, XX ff.

12, 4. The sacrificial worship<sup>1</sup> is the *agniṣṭoma*<sup>2</sup>.

1. *yajña*. – 2. Notice that here the *sautrāmaṇi* is performed as an *agniṣṭoma*. In itself, though considered to be a *haviryajña*, it is a combination of an *īṣṭi*, an animal sacrifice and the offering of *surā*, and according to tradition it owes its origin to the necessity to heal Indra when he had drunk *soma* (cf. ŚB. 5, 5, 4; 12, 8, 3), and creates the impression of being a sort of imitation of the *soma* sacrifice.

12, 5. The *dakṣiṇā* is according to (the sacrificer's) confidence (in the competence of the officiants and the effect of the rite)<sup>1</sup>.

1. Not “nach Neigung” (Pet. Dict.); “according to inclination, to faith etc.” (Monier-Williams). The term *śraddhā* implies trust, confidence in, and especially an active, positive and affirmative attitude towards, religious acts, confidence in their transcendental effects and in the competence of the authorities and officiants. “Confident belief” or “trustful faith” may serve as brief translations (Caland, ĀpŚ. 6, 5, 3: “Opferwilligkeit”).

12, 6. It contains three lauds of nine stanzas<sup>1</sup>,

1. *trivṛnti*: *trivṛtstomakāni* (comm.); as to *trivṛt* see above, n. 2 on 14, 6, 4.

12, 7. three of fifteen (stanzas each),<sup>1</sup>

1. The *pañcadaśa (stoma)* is a variety of *stoma* in which 3 stanzas (a, b, and c) are so chanted (viz., in 3 *pariyāyas* “turns” of 5 stanzas each: a a a b c, a b b b c, a b c c c) as to produce 3 × 5 = 15 of them (cf. PB. 2, 4, 1; Caland and Henry, op. cit. 237). The comm. formulates this as follows: the 4<sup>th</sup> (i.e. a a a b c), 5<sup>th</sup> and 6<sup>th</sup> follow the 3 first turns belonging to the *trivṛtstoma* immediately. For some particulars see W. Howard, Sāmavedic chant, New Haven and London 1977, 17 ff.

12, 8. three of seventeen,<sup>1</sup>

1. These are the 7<sup>th</sup>, 8<sup>th</sup> and 9<sup>th</sup> turns, the three that constitute the lauds of 17 stanzas (comm.). The scheme of this specific variety of repetition is a a a b c, a b b b c, a b b b c c c (cf. PB. 2, 7, 1). See also ŚŚ. 10, 4, 1; 11, 11, 1; 14, 24, 2; KB. 24, 3 (24, 4).

12, 9. three of twenty-one.<sup>1</sup>

1. The 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> turn (comm.). The schema is a a a b c, a b b b c c c, a a a b b b c c c (PB. 2, 15, 1). See also below, 14, 13, 12.

12, 10. (This is with a view) to (effecting) a state of steady increase<sup>1</sup>,

1. *uttarottarītāyai*. As to constantly increasing metres see KB. 30, 3 (30, 2, 18); ŚB. 10, 3, 1, 1 ff. enumerating the seven principal metres which increase by 4 syllables each and stating (9) that they are firmly established in one another. The 4 above *stomas* were according to the tradition handed down at PB. 6, 1, 6 ff. in the same order produced by Prajāpati; this order occurs, e.g., also PB. 6, 2, 2. In PB. 6, 3, 15 they are said to be the strongest of the *stomas*. For steady increase see, e.g., also ŚŚ. 9, 20, 2; 16, 30, 13.

12, 11. (because those who have this rite performed wish:) “We hope that we will attain to a great age that increases constantly”.<sup>1</sup>

1. That means, the procedure recommended in the preceding *sūtras* is to bring about longevity, duration of life that so to say continues by stages. – As already observed the above description of the rite does not seem to occur elsewhere.

14, 13, 1. (During the performance of) this (rite) two victims, viz. a red he-goat<sup>1</sup> sacred to the Aśvins (and) a ewe sacred to Sarasvatī, are to be immolated after the (victim to be slaughtered) on the occasion of the *soma* sacrifice.

1. On the sacrificial animals required for the normal *sautrāmaṇī* see e.g. ĀpŚ. 19, 2, 1 mentioning a grey he-goat for the Aśvins, a ram (*meṣa*) for Sarasvatī, a bull or ram (*vṛṣṇi*) for Indra; cf. TS. 1, 8, 21; TB. 1, 8, 5, 6; KS. 12, 12: 174, 3 (where Sarasvatī obtains a ewe and no colour is mentioned of the he-goat); cf. also ĀpŚ. 19, 8, 1. According to BŚ. 17, 35: 313, 11 the victims are a grey (*dhūmra*, animal), a ram and a bull; to MŚ. 5, 2, 4, 23 a he-goat, a ewe and a bull; to KŚ. 15, 10, 3 ff. a reddish white he-goat, a she-goat and a bull (also ŚB. 5, 5, 4, 1). ŚŚ. 15, 15, 2, like 14, 13, 1, mentions a red (*loha*: *lohita*, comm.) he-goat, a ewe and, in accordance with the other texts, a bull (see below, 14, 13, 2). See n. 1 on 14, 13, 2.

13, 2. To Indra Sutrāman a barren cow of the same kind is to be immolated after the (usual) *anūbandhyā* cow<sup>1</sup>;

1. *anūbandhyā*, lit. “a (barren) cow to be fastened for slaughtering (at the close of a *soma* sacrifice)”, see above, 14, 2, 15; the comm. explains “to be taken hold of, i.e. killed, near by”. Notice that Indra does not receive the usual bull (see n. 1 on 14, 13, 1). This difference is however in harmony with the above oft repeated rule (14, 2, 14 etc.) stating that a barren cow of the same kind should be immolated after the normal victim, one of the most notable characteristics of these non-*soma* rites performed as *soma* rites. The comm. quotes a) ṚV. 10, 148, 4 a “These manifestations of *brahman* (i.e. sacred texts) have been recited for thee, O Indra ...” which do not seem to occur elsewhere (Concordance); the stanza is a prayer for manly valour and protection, the hymn a eulogy ascribing itself to Pṛthī, son of Vena; b) ṚV. 6, 47, 11 a “The protector Indra, the favourer Indra ...” an invocation and prayer for success which, being taken from the family hymns of the Bharadvājas (see above n. 4 on 14, 12, 2), is often employed elsewhere (Gonda, *Mantras Agnyupasthāna*, 156), to intimate that

these stanzas should be used as invocatory and oblatory *mantras* for Indra Sutrāman, the eponymous god of this sacrificial rite; Mahīdhara on VS. 20, 50 informs us that the second stanza is in the tradition of the Vājasaneyins the oblatory *mantra* for the cake accompanying the sacrificial animal immolated on the occasion of the *sautrāmaṇī* (Gonda, op. cit. 155); c) 6, 47, 12 a “Indra of Good Protection, helping well with (various forms of) help ...” which at VaitS. 30, 11 (as AVŚ. 20, 125, 6) belongs to the *mantras* accompanying the oblations of milk and *surā* (Gonda, op. cit. 73; 104); d) RV. 7, 20, 1 a “The mighty (*ugrah*) one has been born in order to (exhibit) heroism, the autonomous (an attempt at translating *svadhāvān*, see Gonda, op. cit. 117) one ...”, a stanza which while used in the *abhiplava śaḍaha* (cf. ŚŚ. 11, 7, 7) does not belong to the usual *sautrāmaṇī mantras* (but see below, under e); e) RV. 6, 25, 7 a “Now, when thy cultivating people will tremble ... (continuing “be the protector of our patrons” which is, after 6, 47, 11 and preceding stanza (7, 20, 1) only found in KS. 17, 18: 263, 6; f) RV. 6, 47, 13 a “We (would like to live) in the benevolence of him (who is) worthy of worship ...” another invocation of Indra Sutrāman, which is also employed in the normal *sautrāmaṇī* (Gonda, op. cit. 73; 156). The use of some particular stanzas may be due to the desire to produce differences in this ‘abnormal’ *sautrāmaṇī* ritual. All stanzas quoted are *triṣṭubhs*.

13, 3. The reason<sup>1</sup> why the victims are thus fastened (and slaughtered) is (because he thinks,) “I do not desire to depart from the *sautrāmaṇī* (rite)”.<sup>2</sup>

1. See 14, 2, 16 above. – 2. The character of the *sautrāmaṇī* should, within the limits of the possible, be retained unaltered. The comm. points out that the *anūbandhyā* cow is sacred to the same gods as the victims of the *sautrāmaṇī*. The conjecture *nairṛtaḥ* (in the comm.) is not untenable: in case there is an irregularity in the ritual procedure etc. or some other abnormality one runs the risk of being seized by Nirṛti (cf. e.g. PB. 21, 14, 15; ŚB. 5, 2, 3, 3; 5, 3, 1, 13).

13, 4. After the cakes which belong to the libations of *soma* in the morning service of this<sup>1</sup> (ritual) they add fuel to the fire (which is) outside<sup>2</sup> and occupy themselves with (offering) *surāsoma*<sup>3</sup> (as a libation).

1. That is, the *sautrāmaṇī* (cf. 3). – 2. From ŚB. 5, 5, 4, 21 it appears that two new fireplaces are constructed on the model of those of the Varuṇapraghāsa (see n. 1 on 14, 10, 10 above) in order to avoid pouring out libations of *soma* and of *surā* in the same fire. In the southern fire placed on a raised mound one pours out the *surā* (ĀpŚ. 19, 1, 15 f.; cf. MS. 2, 3, 9: 37, 13). – *bāhyataḥ*: *bāhyataḥ paridhitāḥ* (comm.), i.e. “on the outside of the enclosure consisting of three sticks laid round a sacrificial fire”. – 3. *Surāsoma* is “*soma* in the form of *surā*”. The compound has presented difficulties: Mahīdhara, on VS. 21, 60 explains *surāś ca somāś ca* (incorrect) *tān surāmayān somān vā*; Hillebrandt, *Vedische Mythologie*,<sup>2</sup>I, Breslau 1927, 482 f. translated “*Surābereitete soma*” but in explanation of MS. 3, 11, 7: 150, 18 added “*der Surā genannte Soma (der eben kein Soma ist)*”. See also Gonda, *Mantras Agnyupasthāna*, 197, s.v. and the comm.: *surāsomena ... surayā ...*

13, 5. After the cakes belonging to the pressing of the evening service<sup>1</sup> he distributes (and offers)<sup>2</sup> a cake prepared on twelve pieces of pottery<sup>3</sup> for Savitar,<sup>4</sup>

1. See ŚŚ. 8, 1, 9–2, 2 etc.; Caland and Henry, op. cit. 344. – 2. See n. 3 on 14, 2, 17. – 3. *dvādaśakapāla*: on *kapāla* see n. 5 on 14, 2, 17 above. Savitar usually receives a cake on 12 dishes (ŚB. 5, 3, 1, 7; 5, 3, 3, 2; 5, 5, 2, 6; 5, 5, 4, 29; BhŚ. 8, 1, 19 (or 8 dishes); 13, 4, 2, 6 (Savitar, the sun, as the impeller of the sacrifice); 9; 12 (cf 2, 5, 1, 10); TS. 1, 8, 2; TB. 1, 7,

3, 5; at ŚB. 12, 7, 2, 19 (in the section on the *sautrāmaṇī*). S.'s (cake) is one on 12 dishes, for there are 12 months in the year; ... from the year he thus secures for him food"; cf. also 6, 2, 1, 16; 6, 2, 2, 5; 12; 6, 6, 1, 5 etc. – 4. As to the cake for Savitar, see ŚB. 12, 7, 2, 17: "There is a cake for Savitar for him to become impelled by this god". This god is also said to be the guardian of all beings (9, 2, 3, 12); cf. Gonda, op. cit. 169.

### 13, 6. (one) on eleven pieces of pottery for Indra,<sup>1</sup>

1. Cf. ŚB. 12, 7, 2, 18 (dealing with the *sautrāmaṇī*) "Indra's cake is (presented) on 11 dishes in order to secure psychical and physical energy; for the *triṣṭubh*, which is psychical and physical energy, consists of 11 syllables"; see also PB. 21, 10, 23.

### 13, 7. (one) on ten pieces of pottery for Varuṇa<sup>1</sup>.

1. Cf. ŚB. 12, 7, 2, 20 "Varuṇa's (cake) is (presented) on 10 dishes for the *virāj* (metre) consists of 10 syllables, and Varuṇa is *virāj* (i.e. represents the idea of 'ruling far and wide', of 'the hypostatization of the conception of the universe as a whole')"; see also 11, 4, 3, 5; PB. 21, 10, 23; TB. 1, 7, 3, 4; 1, 8, 6, 3. – The cakes mentioned in 13, 5–7 are in the normal *carakasautrāmaṇī* ritual enumerated in the order Indra's, Savitar's, Varuṇa's (TS. 1, 8, 21; ĀpŚ. 19, 2, 15); cf. also TB. 1, 8, 6, 2 "the first of the sacrificial cakes is for Indra". The comm. on this ŚŚ. place subscribes to this view: Indra's cake is to be offered first, Varuṇa's last.

13, 8. The cake which accompanies the pressing, one should know, is an 'insertion'; he therefore inserts in an 'insertion'<sup>1</sup>

1. Identical with 14, 2, 20; see the notes.

13, 9. Moreover, as to (the fact that) for Indra Sutrāman a barren cow is to be immolated after the *anūbandhyā* (cow), after (or, on account of)<sup>1</sup> Indra Sutrāman, one should know, the (normal) *sautrāmaṇī* is continued and accomplished<sup>2</sup>.

1. See 14, 2, 21 above. *anu*, here in the sense of "in consequence of, connected with etc." might be possible; the comm. explains by *prati* "with regard to". According to the mythical tale the *sautrāmaṇī* rite owes its existence to the fact that Indra, called Sutrāman, had to be healed (see above, 14, 12, 2; ŚB. 12, 7, 1 ff.). – 2. The verb *saṁthiṣṭate* should not always be mechanically translated by "to come to an end"; it rather means "to continue and be brought to completion" (cf., e.g., ŚB. 1, 5, 3, 23; 1, 9, 2, 25; 11, 2, 3, 9. ĀpŚ. 6, 30, 11; 7, 1, 5. See also n. 2 on 14, 2, 21 above.

13, 10. He just<sup>1</sup> makes the fundamental form<sup>2</sup> of the *sautrāmaṇī*<sup>3</sup> the fundamental form of the (*soma*) sacrifice for him (?)<sup>4</sup>.

1. *tad eva*. – 2. *saṁsthā* – 3. On the terminological difference (comm.) see the note on 14, 12, 1. – 4. See 14, 2, 22 above. That probably is, of the sacrifice called *sautrāmaṇa* in the comm. The compound *tadyajñasya* idiomatically means "of the sacrificial worship for (or, of) him"; if "this offering" (Caland) were meant, the use of the pronoun *tad* (instead of *etad*) would also be strange. If "for him", Indra Sutrāman (cf. PG. 2, 15, 1 *indrayajña* "a sacrifice for Indra") would be meant.

13, 11. Now, some<sup>1</sup> make<sup>2</sup> that an *atirātra*<sup>3</sup>,

1. It is not known who are these *eke*. The comm. observes that this word points to an alternative (*vikalpa*). – 2. i.e. perform it as an *atirātra*. – 3. See 14, 5, 4, n. 2 above.

13, 12. with *stomas*<sup>1</sup> with twenty-one<sup>2</sup> (stanzas), with the *brhat*<sup>3</sup> as (first) *pr̥ṣṭha* (laud)<sup>4</sup> and with both *sāmans*<sup>5</sup>.

1. See above, 14, 11, 4, n. 1; 14, 12, 7, n. 1; 14, 12, 9, n. 1. – 2. The compound *ekaviṃśati-stoma* occurs also at BŚ. 18, 47: 404, 2 and 405, 7. The twenty-one fold *stoma* is equalized with the sun (ŚB. 5, 5, 3, 4) which is often said to be the 21<sup>st</sup> (see e.g. AiB. 4, 18, 1 ff.). As to 21 see Gonda, V.R. 40 f.: being 3 times 7 it is said to be perfection (ŚB. 3, 1, 3, 21); the texts speak of 21 kinds of sacrifice, 21 oblations and so on. This statement relates to the whole rite (comm.); in other rites there are *stomas* of different numbers of stanzas (cf. above, 14, 12, 6 ff.). – 3. Cf. n. 1 on 14, 8, 7. The *brhat* is connected with Indra (ŚB. 8, 6, 1, 6), said to be the world of heaven (8, 5, 2, 5) etc. This is an obligation or invariable rule (comm.). – 4. Cf. n. 2 on 14, 12, 3. – 5. i.e. with *rathantara* and *brhat*. The compound *ubhayasāman* occurs also AiB. 8, 1, 3; 8, 2, 5 (cf. 8, 1, 6) dealing with the *stotras* and *śāstras* of the *rājasūya* sacrifice. These two *sāmans* are rarely used together (see e.g. also ŚŚ. 11, 2, 1 (*caturviṃśa* day); 11, 10, 1 (*abhiñit*); 11, 11, 2 (*svarasāmans*)). The comm. speaks of a peculiarity or a characteristic difference made in the 'doctrine of the Chanters' (*chāndogya*, cf. Gonda, V.L. 347 n.; see e.g. KŚ. 22, 5, 1 *chāndogye viśeṣaḥ*).

13, 13. Its recitation is that of the *viśvajit*<sup>1</sup> the (first) *pr̥ṣṭha* (laud) of which is the *brhat*<sup>2</sup>.

1. See ŚŚ. 11, 15. – 2. Cf. 14, 8, 9 with the note. That means that *rathantara* and *brhat* are the (first) *pr̥ṣṭha* (comm.; cf. Caland and Henry, op. cit. 306 ff.; ŚŚ. 11, 15, 1); the triplet RV. 5, 51, 11–13 is not used (comm.). This triplet (see n. 6 on 14, 3, 12) "The Aśvins (and) Bhaga must grant us welfare ..." is prescribed at ŚŚ. 10, 8, 17; 12, 8, 9; 14, 3, 12; cf. also ŚG. 1, 4, 2 etc.

13, 14. Here (the description) of the *haviryajñas* performed as *soma* sacrifices is brought to a close.

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