

The Agnicayana-Section of the Maitrāyaṇī- Saṁhitā with Special Reference to the Mānava-Śrautasūtra

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Preface

The Agnicayana [Ac], as the pinnacle of Vedic ritual, occupies a special position among the Śrauta-sacrifices owing not only to its elaborateness but also to its containing many remarkable rites and ritual elements. Theoretically the Ac can be combined with any Soma-sacrifice, for instance the Ac performed at Paññāl, Kerala, India in April 1975 was defined as the Atirātra sacrifice characterized by the piling up of the falcon-shaped fire-alter. The Ac has been treated by many scholars. A. Weber was the first to describe it accurately according to the tradition of the Vājasaneyins, *Ind. Studien* XIII (1873), p. 217–292, cf. also *Über Menschenopfer bei den Indern der vedischen Zeit*, *ZDMG* 18 (1864), p. 262–287 = *Ind. Streifen* I (1868), p. 54–89. Next, J. Eggeling's meritorious translation of the Śatapatha-Brāhmaṇa [ŚB] VI–X, *SBE* XLI (1894) and XLIII (1897) accompanied by an introduction has made a detailed account of the Ac open to the intellectuals in general. As for the Taittirīya-Saṁhitā [TS] IV (mantras) and V (brāhmaṇas) in *HOS* vol. 19 (1914), cf. Introduction in vol. 18 (1914), p. CXXV–CXXXI, but also W. Caland's annotated translation of the Āpastamba-Śrautasūtra [Āp] XVI and XVII (Amsterdam 1928), in which the whole range of the Yajurvedic literature has been cited for comparison. Of course, Caland has fully taken in consideration the Maitrāyaṇī-Saṁhitā [MS] and the Kāthakam [KS], but in the belief that inspite of J. M. van Gelder's translation of the Mānava-Śrautasūtra [Mn] VI (New Delhi 1963) a description of the Ac in accordance with the Maitrāyaṇīya-school would be useful for a synthetic study of this complicated ritual, I present here the Ac solely on the basis of the vidhi-elements extracted from the brāhmaṇa section of MS III supplemented by Mn VI. In order to avoid complicity I have referred only to the Vārāha-ŚS [Vr] and the Āpastamba-ŚS [Āp]. The tradition of the Vārāhas being somewhat inferior to that of the Mānavas a detailed comparison of both Śrautasūtras should be reserved for a special study. Further a comparative research of the tradition of the Kāthas with that of the Maitrāyaṇīyas would be a next step to be taken

for the elucidation of the Ac according to the Carakas as a whole. On the other hand the references to Caland's notes in his translation of the Āp are chosen to provide the readers with an unsurpassable guidance for finding parallel passages in other texts.

For the sake of brevity and economy of space I had to rely on various devices. Though well aware of the importance of the relation between the meaning of a mantra and a sacrificial act I have decided to cite mantras as a rule merely by the page and line of the texts indicated in the beginning of each paragraph without giving either pratika or translation. In doing so I have the privilege of referring to van Gelder's full translation of all the mantras. Though not satisfactory, this method would not cause much difficulty as far as the verses are concerned, and the boundary of prose formulas is made clear, whenever necessary, by citing a word or two. Moreover I have made use of several kinds of parentheses: all the passages taken from the Mn are indicated by [] and the number of the sūtras is put in < > while () shows the page and line (printed in italics) of the MS containing the vidhi-elements in question. Well-known ritual terms or words refusing exact rendering are often left untranslated. For the details I recommend L. Renou: *Vocabulaire du rituel védique*, Paris 1954 to the general readers. Thus putting restrictions on all sides I had yet to stop at the beginning of the fifth layer (citi), that is, nearly at the end of the first half of MS III. Since, however, our special interest lies rather in the piling up of the fire-altar than the Soma-sacrifice proper, I hope that readers may get a rough idea of the Ac according to the Maitrāyaṇīyas even from this crude torso.

Abbreviations

(apart from the accustomed or self-evident ones)

abhim.	abhimantraṇa, addressing to an object (in order to consecrate it)
Ac	Agnicayana
adhv.	adhvaryu
āhav.	āhavanīya-fire
anum.	anumantraṇa, recitation of a mantra at the end of a sacrificial act
Āp	Āpastamba-ŚS
Cal.	W. Caland, (Cal.) means: s. also Cal's remark
CH	W. Caland-V. Henry, <i>L'Agniṣṭoma</i> , Paris 1906-1907
gārḥ.	gārhapatya-fire
iṣṭ., (iṣṭs.)	iṣṭakā(s) 'brick(s)'; for the so-called iṣṭs. not made of clay, cf. Āp XVI. 13, 10

m., (mm.)	mantra(s), including both verses (ṛc, pl. ṛcaḥ) and prose formulas (cf. y., yy.)
Mb	The brāhmaṇa-section of the MS
Mm	The mantra-section of the MS
Mn	Mānava-ŚS
MS	Maitrāyaṇī-Saṁhitā
prat.	pratīka
ŚB	Śatapatha-Brāhmaṇa
ŚS	Śrautasūtra
sū.	sūtra
svayamāt.	svayamātrṇṇā (śarkarā), the naturally perforated (pebble), der von Natur durchlöcherter Kiesel
v., (vv.)	verse(s)
Vr	Vārāha-ŚS
y., (yy.)	yajus, pl. yajūṁṣi, prose formula(s)
yaj.	yajamāna, sacrificer, Opferveranstalter

§ 1. Preparation of the ukhā-pot (ukhāsambharaṇa): Offerings to Savitr. Mb III. 1.1: p. 1.1–p. 2.12: Mn VI. 1.1. (1–3 generality)⁽¹⁾, 4–7; cf. Vr II. 1.1. (1–3), 3 (the latter half), Āp XVI. 1. (1–3), 4–7a beginning.

He (i.e. the adhv.) wipes first the juhū-ladle and scoops ghr̥ta (ghee) eight times in it (*Mb l.c. p. 1.1–4*). With eight mm. relating to Savitr, that is, Mm II. 7.1: p. 73.8–p. 74.9 (*p. 1.5–14*)⁽²⁾ he offers a single juhōti-libation (*p. 2.9*) by means of the juhū (*p. 1.3*): <Mn l.c., sū. 5>.—If he wishes that the sacrifice (yajña) be provided with the sacrificial splendour (yajñayaśas) he should end his recitation with the ṛc (verse), that is, Mm l.c. p. 74.8–9: imam me deva savitar etc. (*p. 1.15–p. 2.1*), but if he wishes that the sacrificer (yajamāna) be provided with the sacrificial splendour he should end with the yajus, that is, Mm l.c. p. 74.7 (prat.)=I.11.1: p. 161.6–7 (*p. 2.1–2, 11*): <6>.—For a person whom he wishes to prosper he should offer one juhōti after having recited all eight mm. (*p. 2.3–4. 9*), but for a person whom he wishes to become worse he should perform offerings separately with each of the mm. (*p. 2.4–5*)⁽³⁾.—Then with Mm l.c. p. 74.10–11 (*p. 2.5–6, 8*) [he offers a juhōti of ghr̥ta scooped four times (caturghṛta)]: <7>.

1. As for the time of the ukhāsambharaṇa <1>, cf. Āp l.c., sū. 1, Vr l.c., sū. 3 beg.
- 2. They are all verses (ṛcaḥ) except the seventh m.: deva savitaḥ prasava yajñam ff., though they are called here collectively yy. (*p. 1.12*: aṣṭau vā etāni yajūṁṣi, s. also *p. 2.7, 9*). A distinction, however, is made between a y., that is, the seventh m. (s. above) and a ṛc, that is, the eighth m.: imam me deva savitar ff. (*p. 1.5–p. 2.2*). ṣaḍ ṛgmāṇi bhavanti (*p. 1.9–10*) seems to refer to the first six mm. that are all verses.—3. Not mentioned by Mn, but cf. Āp sū. 5.

§ 2. Ukhāsambharaṇa cont.: A wooden spade is taken up. Mb III. 1.2: p. 2.13–p. 3.8: Mn VI. 1.1.8; cf. Vr II. 1.1.4, Āp XVI. 1.7

With four Sāvitra-mm., that is, Mm II. 7.1: p. 74.12–18, he takes up a wooden spade (abhri) (p. 2.13) made of bamboo (p. 2.9, cf. 17,20) which is spotted (kalmāṣa), hollow (suṣira)⁽¹⁾ (p. 2.18) and double-edged (ubhayataḥkṣṇut) or single-edged (anyataratas) (p. 3.4–5). The use of the arka-plant (p. 3.1) or the udumbara-wood (p. 3.6) is also allowed⁽²⁾, but after all any tree is allowable so far as it bears fruit (phalagrahi) (p. 3.7–8): <Mn l.c. sū. 8>.—Its length is stated to be a fathom (vyāma), a cubit (aratni), a span (prādeśa) (p. 3.1, 3) or even unlimited (aparimita) (p. 3.7).

1. Perhaps 'or not hollow' is to be added as a joint (parvan) is spoken of (p. 2.19), cf. Āp sū. 7. b: suṣira or asuṣira.—2. Many other kinds of plants are mentioned, Āp sū. 7. b including udumbara and arka.

§ 3. Ukhāsambharaṇa cont.: Procession for obtaining the clay for the ukhā with a horse and an ass. Mb III. 1.3: p. 3.9–p. 4.18: Mn VI. 1.1.9–13; cf. Vr II. 1.1.5–9, Āp XVI. 2.1–7.

[Before the āhavanīya-fire he performs an abhim. to a horse] with Mm II. 7.2: p. 74.19–p. 75.2 (p. 3.12–13), and [to an ass] with Mm l.c. p. 75.3–4 (p. 3.14–15): <Mn l.c. sū. 9>.—Making use of the ass he collects (the clay for the ukhā) (p. 3.15) and the horse is led in front and the ass follows it (p. 3.17–18): <10, cf. below>.—If he wishes that pāpavasīyasam⁽¹⁾ would occur (to the yaj.) the ass should be led in front and the horse should follow it (p. 3.19–20). With Mm l.c. p. 75.5–6⁽²⁾ they proceed (p. 3.21–p. 4.2): <10>.—To a person whom he meets on the way he should say: agniṁ puriṣyam (the fire to be prepared from dust) aṅgirasvad achemañ Mm l.c. p. 75.9 and thereby he deprives him of his vigour (vāja) (p. 4.12–14)⁽³⁾: <12>.—Where the sun rises, there he should destroy an anthill and say: agniṁ puriṣyam aṅgirasvad bhariṣyāmañ Mm l.c. p. 75.9–10 (p. 4.14–15)⁽⁴⁾: <13>.

1. Cf. Āp sū. 4 (Cal.): "Wenn er wünscht, dass dem Opferveranstalter nicht lauter Gedeihen, sondern Gedeihen mit bösem Geschick vermischt, zufallen möge,"—2. Together with Mm l.c. p. 75.7–8, from pratūrvan to sayujā saha, though Mb p. 4.4–10 cites only part of the mm. without giving the viniyoga (ritual use), while Mn <11> uses the next m.: agniṁ puriṣyam aṅgirasvad ābhara Mm l.c. p. 75.8–9 (p. 4.11–12) for a japa (a muttered prayer).—3. Cf. Cal. ad Āp sū. 6.—4. Cf. Cal. ad Āp sū. 7: "vor Sonnenaufgang" (ā sūryasyodetoḥ), but the passage of Mn cited above seems merely to prescribe that he should destroy an anthill found to the east.

§ 4. Ukhāsambharaṇa cont.: An offering on the horse's footprint, the parilekhana of the spot and the digging of a pit. Mb III. 1.4: p. 5.1–19: Mn VI. 1.1.14–23, cf. Vr II. 1.1.10–17, Āp XVI. 2.8–3.2.

With Mm II. 7.2: p. 75.10 (prat.)=I. 8.9: p. 128.11–12 (p. 5.1) [they move away from the anthill]: <Mn l.c. sū. 14>.—[Having arrived at the spot where a pit (ākhāna) is to be dug, he performs a japa] with Mm l.c. p. 75.11–12 (p. 5.1–2): <15>.—With Mm l.c. p. 75.13–14 and 15–16 (p. 5.3–6) [he makes the horse step on the spot]: <16>⁽¹⁾. [When the horse steps on it the yaj. should say] concerning a person whom he hates:

overcome so and so (amum abhitiṣṭha) (not given in Mm II. 7.2, but s. Mb l.c. p. 5.7): <17>, cf. Āp sū. 2.10.—With Mm l.c. p. 75.17–18 (p. 5.7–8) [he makes the horse step away from the spot]: <18>, and with Mm l.c. p. 75.19–p. 76.2 (p. 5.8–9) [he performs an abhim. to the horse]⁽²⁾: <19>. Then he offers a juhōti upon the horse's footprint with Mm l.c. p. 76.3–4 and 5–6 (p. 5.12–13): <20>.—Then he draws the lines around the spot (parilikhati) with Mm l.c. p. 76.7 (prat.)=I. 1.9: p. 5.7 (gāyatrī), 10–11 (triṣṭubh) and 8–9 (anuṣṭubh) (p. 5.14–16)⁽³⁾: <21>.—With the Sāvitra-mm.⁽⁴⁾ he takes up the abhri (p. 5.16): <22>, and digs the pit with two mm. Mm l.c. p. 76. 12–15 (p. 5.16, 18).

1. But the second m. dyaus te prṣṭham etc. is used for touching the horse by Vr sū. 13. cf. Āp sū. 2.9—2. As for the horse's colour, cf. below §15. IV, n. 3.—3. Against the order of the mm. Mm l.c. p. 76.7–11 where the anuṣṭubh-verse stands before the triṣṭubh-verse, cf. TS IV. 1.2. t-w.—4. Cf. above on Mb III. 1.2: p. 2.13: (Mn sū. 8).

§ 5. The collecting of the dust (purīṣa) from the pit (ākhāna). Mb III. 1.5: p. 6.1–p. 7.4: Mn VI 1.1.24–33, cf. Vr II. 1.1.18–27, Āp XVI. 3.3–9.

With Mm II. 7.3: p. 76.16–17 (p. 6.1–3) [he unfolds a lotus leaf (puṣkaraparṇa)]: <Mn l.c. sū. 24>, and [to the north of the pit] he spreads with Mm l.c. p. 76.18–19 [and p. 77.1–2] a skin of the black antelope (kṛṣṇājina) with its hairy side turned upward⁽¹⁾ and [thereupon] the puṣkaraparṇa (p. 6.4–6.8) on which the clay is to be laid (p. 6.7, 9): <25>—[The purīṣa ('dust, Schutt') is strewn upon the puṣkaraparṇa lying on the kṛṣṇājina] with Mm l.c. p. 77.3 (p. 6.13–14)⁽²⁾ and with the [three] gāyatrī-verses Mm l.c. 77.4–5, 6–7 and 8–9 for a brāhmaṇa, with the triṣṭubh-verses Mm l.c. p. 77.10–12, 13–14 and 15–16 (br̥hati!)⁽³⁾ for a rājanya and with the jagatī-verses Mm l.c. p. 77.17–18, 19 (prat.)=I. 5.1: p. 66.4–5⁽⁴⁾ and p. 78.1–3 for a vaiśya (p. 6.9–12): <26>. But if he wishes that someone may prosper then he should lay the purīṣa for him with the gāyatrī- and triṣṭubh-verses (p. 6.12–13): <27>.—The pit is sprinkled with Mm l.c. p. 78.5–6 and 7–8 (p. 6.19–22, p. 7.1–2): <29>.—The viniyoga of Mm l.c. p. 78.9–10 (p. 7.4–5) can not be determined from the context, [but according to Mn l.c. sū. 30 and 31 the purīṣa is addressed with the first half of the verse and the kṛṣṇājina containing the purīṣa is tied with the latter half by means of a cord of muñja-grass or arka-plant, cf. Vr sū. 25, Āp sū. 7].—With two mm. Mm l.c. p. 78.11–12 and 13–14 the kṛṣṇājina is lifted up (p. 7.7–8): <32>, and with Mm l.c. p. 78.15–17 (p. 7.9–12) [he performs a japa]: <33>⁽⁵⁾.

1. Mb contains no particular precept except lomataḥ sambharati (p. 6.8). But Mn l.c. sū. 25 gives a much more detailed description: prāgrīva and uttaraloma for the kṛṣṇāj. and upariṣṭānnābhi and prāgdvāra for the puṣkarap. (cf. Mn VI. 1.7.1: just the opposite position, s. below §16 beg., cf. Āp sū. 3.—2. As the y.: purīṣo 'si etc. Mm l.c. p. 77.3 is mentioned before the gāyatrī-verses, etc., it seems to be recited before those verses, so Mn l.c. sū. 26 and Āp sū. 4 (Cal.), but the statement of Mb: tisrbhiḥ sambharati (p.

6.16) combined with *yajusturīyam* (p. 6.17) seems to suggest that the y. should follow those verses, so Vr sū. 22: *yajuruttarābhīr gāyatrībhiḥ* and 23: *sarvatra yajuḥ*. Moreover the *gāyatrī-* and *trīṣṭubh-*verses are to be recited together for a special wish <27>, and Vr sū. 23 states: *aṣṭabhiś ca sambharet*, that is, three *gāyatrīs* plus a *yajus* and three *trīṣṭubhs* plus a *yajus*.—3. Cf. Cal. on Āp sū. 4.—4. The *vinīyoga* of this m.: *ayaṁ te yonir ṛtviyo* etc. is not indicated unless by a vague allusion such as *yonir vā eṣo 'gner yat puṣkara-parṇam* (p. 6.2, 10). But according to Mn l.c. sū. 28 the m. is used for touching the strewn *purīṣa*, cf. Vr sū. 24.—5. Instead of *japati*, Vr sū. 27 and Āp sū. 9 have *haratī*.

§ 6. The carrying of the bundle of *purīṣa* placed on the back of the ass to the sacrificial ground and the bundle's treatment. Mb III. 1.6: p. 7.15–p. 8.15: Mn VI. 1.1.34–2.4, cf. Vr II. 1.1.28–35, Āp XVI. 3.10–4.2.

With Mm II. 7.4: p. 79.1–2 he puts (the bundle containing the *purīṣa*) on the back of the ass (*gardabha*) (p. 7.15): <Mn l.c. sū. 34>, and with Mm l.c. p. 79.3–4 (p. 7.17–18) [he performs an *abhim.* to the *purīṣa*]: <35>. [With the horse in front they go back (to the sacrificial ground)]: <36>. With Mm l.c. p. 79.5–6 and 7–8 (p. 7.18–p. 8.12) [he performs *abhim.*'s one after another to the horse, to the ass and to the *purīṣa*]: <37>. With Mm l.c. p. 79.9 (y.) (p. 8.3) [he performs an *abhim.* to a man whom he meets on the way]⁽¹⁾: <38>.—[Having prepared a quadrangular mound of earth (*khara*) to the south of the *āhavanīya*-fire⁽²⁾ and enclosed it: <39>, he strews *darbha*-grass on it and places the bundle containing the *purīṣa* upon it] with Mm II. 7.5: p. 79.10–11 and 12–13 (p. 8.5–7): <40>. According to Mn l.c. sū. 41 the horse and the ass are given to the *adhv.*.—The cord of the bundle is untied with two mm. Mm l.c. p. 79.14–15 (p. 8.8–9) and probably II. 12.3: p. 147.1–2: *vi te muñcāmi raśanām* etc. (in accordance with Vr sū. 32): <2.1>.—He pours water [filtered through leaves and bark] on the *purīṣa* with three mm. Mm l.c. p. 79.16–17, 18–19 and p. 80.1–2 (p. 8.10–11): <2.2>, and with Mm l.c. p. 80.3–4 and 5–6 (p. 8.12–13) he mixes it with five substances (p. 8.15) [: hairs of a goat (*ajaloma*) and of the *kṛṣṇāj.*, and the following three reduced to powders, that is, *śarkarā* (pebbles), *veṅvaṅgāra* (charcoal made from bamboo) and *armakapāla* (potsherds from ruins, *Abfälle einer Trümmelstätte*)⁽³⁾]: <2.3>—[Then, with Mm l.c. p. 80.7–8, 9–10 and 11–12 he performs an *abhim.* to the mixed lump and hands it to the *patnī*]: <2.4>.]

1. Cf. above Mb III. 1.3: p. 4.12–14; Mn VI. 1.1.12; Āp XVI. 2.6 and 3.13.—2. But cf. Āp sū. 3.14: *uttareṇa vihāram 'nördlich vom Opferplatz'* (Cal.).—3. Cf. Vr sū. 34. Āp sū. 4.1.

§ 7. *Ukhāsambharaṇa* up to the fumigation. Mb III. 1.7: p. 8.16–p. 9.16: Mn VI. 1.2.5–14, cf. Vr II. 1.1.36–41, Āp XVI. 4.3–5.7.

With *makhasya śiro 'si* (y.) Mm II. 7.6: p. 80.13 (p. 8.16) [he touches the lump]: <Mn l.c. sū. 5>. [While the *patnī* prepares the quadrangular *ukhā*] with three elevations (*tryuddhi*) (p. 9.2)⁽¹⁾ [in the middle]: <6, 7>, [yaj. performs the 'anum's: *vasavas tvā . . . yajamānāya* Mm l.c. p. 80.13–15 (p. 8.17) [when the first *uddhi* is made]; [*rudrās tvā . . . yajamānāya* ib.

15–17 when the second uddhi is made; ādityās tvā . . . yajamānāya ib. 17–p. 81.1 when the third uddhi is made; and viśve tvā devā . . . yajamānāya ib. p. 81.1–3 while it is smeared] ending each time with the y.: dhruvāsi etc. Mm l.c. p. 80.14–15. cf. 16–17 and 18–p. 81.1 with var. (*p.* 8.19, cf. 20: yajuṣā karoti): <8>.—[With adityā rāsnāsi Mm l.c. p. 81.3–4 the patnī makes a girdle (rāsnā) two aṅgulas below the opening⁽²⁾: <9>, and with aditiṣ te bilaṁ gr̥hṇātu ib. 4 she makes an opening in the girdle: <10>.] The ukhā should be provided with eight, four or two nipples (stana)⁽³⁾ (*p.* 9.3–5) [in the quarters]⁽⁴⁾: <11>. The ukhā is of a vyāma, an aratni or a prādeśa in size (*p.* 9.6–8)⁽⁵⁾—[After having smeared the ukhā by means of a stalk of sugarcane she sets it down with Mm l.c. p. 81.5–6⁽⁶⁾: <12>].—[From the rest of the lump the aṣādhā-iṣṭakā is made⁽⁷⁾: <13>].—With seven yy. Mm l.c. p. 81.7–10 up to dhūpayatv aṅgirasvat he fumigates the ukhā (*p.* 9.9, 10–11, 13–14) [with the fire taken from the gārḥ.-fire] by means of horse-dung (aśvaśaka) (*p.* 9.14, 16) [on the khara (s. above Mn VI. 1.1.39–40)⁽⁸⁾: <14>].

1. On uddhi 'Erhöhung, Aufsatz', being virtually equal to 'Ring', s. Cal. on Āp sū. V. 22.6. As for the number of the uddhis, cf. Āp sū. 4.7.—2. So also Āp sū. 4.11.b, but cf. Vr sū. 37: uttame tṛtiye.—3. As for the number of the stanas 'Erhöhungen in der Gestalt von Brustwarzen', cf. Āp sū. 5.2 (Cal.); Vr sū. 38 has only stanau.—4. More exactly Vr sū. 38: aśrīpāṁ rāsnāyās ca samavāye, similarly Āp sū. 5.2.—5. Mn does not give these measures except for a vague reference: āmnātaṁ pramāṇaṁ prathayitvā <7>.—6. Cf. sikatāsu Vr sū. 39, Āp sū. 5.3.—7. S. below Mb III. 2.7: *p.* 25.15–*p.* 26.1: § 17, cf. also Vr sū. 40, Āp sū. 5.4.—8. Cf. gārhapatyē Vr sū. 41, Āp sū. 5.7.

§ 8. The baking of the ukhā. Mb III. 1.8: p. 9.17–p. 11.7: Mn VI. 1.2.15–22, cf. Vr II. 1.1.42–48, Āp XVI. 5.8–6.1.

[Before the gārḥ.] he digs a pit (avaṭa, āpāka Mn, or garta Vr) with Mm II. 7.6: p. 81.9–10 up to khanatv avaṭa (*p.* 9.18–19)⁽¹⁾: <Mn l.c. sū. 15>, and places the ukhā in it with Mm l.c. p. 81.10–11 up to dadhātūkhe (*p.* 10.1–2) [and the aṣādhā-iṣṭ.⁽²⁾, too]: <16>.—[After having surrounded the baking place (pacana) with shavings (kupina)⁽³⁾ and wetted it] he bakes the ukhā with Mm l.c. p. 81.11–16 (*p.* 10.4–11)⁽⁴⁾ [by means of the fire taken from the gārḥ.]: <17>.—With Mm l.c. p. 81.17–18 (*p.* 10.14–15) [he attends the enkindled ukhā]: <18>, and with Mm l.c. p. 81.19–20: devas tvā savitodvapatu . . . svaṅguriḥ he takes it out of the pit (*p.* 10.15–16): <19>. Then he stands up with Mm l.c. p. 81.21–p. 82.2: uttiṣṭha bṛhatī bhava etc. (*p.* 10.17–18)⁽⁵⁾: <20>.—[Bringing it round in front of the āhav. he puts it on the khara (s. above Mn VI. 1.2.14)] with Mm l.c. p. 82.2: mitraitāṁ ta ukhāṁ paridadāmy abhityā, eṣā mā bhedi he assigns it to Mitra (*p.* 10.18–*p.* 11.2): <21>. But if the ukhā breaks before it is assigned to Mitra, another one should be prepared anew (*p.* 11.2).—With [four yy.] Mm l.c. p. 82.3–6 beginning with vasavas tvāchṛndantu etc. he fills it with goat-milk (*p.* 11.2–7): <22>.

1. Hereafter the ritual acts can be easily inferred from the mm. themselves.—2. Cf. above Mn VI. 1.2.13; Āp sū. 5.9 and 12.—3. Cf. Āp sū. 5.8: lohītapacānīyāiḥ sambhāraiḥ ('mit rotbrennenden Substanzen' Cal.) pracchādyā.—4. i.e. dhiṣaṇā tvā...abhinddhām (read so also *p.* 10.4 end) ukhe (*p.* 81.11-12), gnās tvā...śrapayantūkhe (*ib.* 12-13), varutṛi tvā...pacatām ukhe (*ib.* 13-14), jānayas tvā...pacantūkhe (*ib.* 14-16); cf. Mb l.c. *p.* 10.13: tasmād etāni paktimanti (read so) yajūṃṣi tair evaitām pacati, but in reality there are only two yy. which contain the verb-forms from pac-, so adds Mb *ib.*: dvābhyām pacati.—5. Read prthivy āśā (=Mm l.c. *p.* 82.1) for prthivīyām āśā on *p.* 10.17.

§ 8 bis. Mn VI. 1.2. 23-26 having no corresponding passage in Mb. Cf. Vr II. 1.1.48-2.1, Āp XVI. 6.2-7 (Cal.).

[He brings a head of a vaiśya or a rājanyabandhu (perhaps 'an ignoble kṣatriya') killed by the lightning or by an arrow: <23>, and places on the cut (cheda) of the body an anthill pierced sevenfold and seven beans (māṣa) with the m.: ayam yo asya yasya ta idam śiraḥ etc.⁽¹⁾: <24>. He then takes the head in his hand with the m.: idam asmākam bhujē bhagāya bhūyāsam⁽²⁾: <25>, and singing the Yama-gāthās: yo 'sya kauṣṭhya-jagataḥ etc. he brings the head near and smears it with clay (mṛd): <26>.]⁽³⁾

1. Cf. ayam yo 'si yasya ta idam śira etena tvam atra śirṣaṇvān edhi KS XXXVIII. 12: *p.* 113.14, Vr sū. 1.52 (without atra), Āp sū. 3.—2. Better bhūyāt as KS l.c. *p.* 113.15, Vr l.c., Āp sū. 6.—3. It is rather strange that Mb does not mention here this remarkable rite, but cf. KS XX. 8: *p.* 27.1-6, for the mm. XXXVIII. 12: *p.* 113.8-15; KapS XXXI. 10: *p.* 157.13-19.

§ 9. The Dikṣāhutis; the enkindling of the ukhya-fire and the putting of various samidhs in it. Mb III. 1.9: *p.* 11.8-*p.* 13.4; Mn VI. 1.3.20-31, cf. Vr II. 1.2.17-30, Āp XVI. 8.13-10.7.

[After having offered five juhōtis, that is, the usual Dikṣāhutis with ākūtyai prayuje agne svāhā, etc. Mm I. 2.2: *p.* 10.11-14 (cf. Mn I. 1.2.1, CH § 16)] he performs six juhōtis with the 'ādhitayajūṃṣi' separately (nānā): ākūtam agniṃ prayujam svāhā, etc. Mm II. 7.7: *p.* 82.7-9 (*p.* 11.8-9): <Mn l.c. sū. 20>.—But if he wishes that some one may become deaf (badhira) he should perform only one offering after having recited the yy. continuously (*p.* 11.10-11).⁽¹⁾—Then he offers [a pūrṇāhuti] as the seventh juhōti with an anuṣṭubh-verse (*p.* 11.13), that is, Mm l.c. *p.* 82.10-12 ending with svāhā: <20 end>.—[The ritual proceeds up to the muṣṭikaraṇa, CH § 17.g]: <21>.—He heats the ukhā [on abundant coals of the āhav.] with two mm. Mm l.c. *p.* 82.13-14 and 15-17 (*p.* 11.14-17): <22>, [and he puts muñja-grass or some other quickly inflammable material (kṣiprāgni) in the heated ukhā so that the fire may be produced by heating: <23-24>].—[At this point the āhav. is to be extinguished⁽²⁾: <25>].—Heating is the way of producing fire for a person desirous of prosperity (bhūtikāma) (*p.* 11.17-18) [unless special wishes come into play]: <26>. For a person who has attained prosperity (gataśrī) the fire should be produced by drilling (*p.* 11.19); for a person desirous of food it should be taken from a roasting pan (bhrāṣṭra) (*p.* 11.20); [for a person desirous of priestly glory

(brahmavarcas), from lightening when it flames on the top of a tree]; for a person whose dominion he wishes to be victorious by prasena (?)⁽⁸⁾ from a forest fire (pradāva) (*p.* 11.21–*p.* 12.1): <27>. He may bring the fire from anywhere else for a person to whom he wishes that an injurious rival be born (*p.* 12.2–3)⁽⁴⁾.—[Having inflamed the ukhya-fire he adds samidhs (firewood):] he puts a stick of krumuka⁽⁵⁾ smeared with ghṛta (ghee) with Mm l.c. p. 83.1–2 (*p.* 12.4–5), a stick of udumbara with Mm ib. 3–4 (*p.* 12.6–7), a stick of vikaṅkata with Mm ib. 5–6 (*p.* 12.8–9) a stick of śamī⁽⁶⁾ with Mm ib. 7–8 (*p.* 12.9–10): <28>.⁽⁷⁾ [In Mn sū. 28 end the use of a stick of udumbara not hewn by an axe (aparaśuvṛkṇa) or of a tilvaka-stick with five mm. Mm ib. 9–18 is recommended for the purpose of an abhicāra, and further an aśvattha-stick is said to be put on the fire with Mm l.c. p. 83.19–p. 84.1. But again according to Mn sū. 29 a stick of śamī not hewn by an axe or a tilvaka-stick is to be put on the fire with Mm l.c. p. 84.2–3 for an abhicāra-practice and the yaj. should meditate on a person whom he hates.] On the other hand Mb referring partly to the mm. Mm l.c. p. 83.9–18 (*p.* 12.12–15, cf. above Mn sū. 28) mentions the abhicāra-use of a tilvaka-stick (*p.* 12.17–18) and contains the same phrase yaṁ dviṣyāt taṁ tarhi manasā dhyāyet ‘he should then meditate on a person whom he hates’ (*p.* 12.18–19) as cited by Mn sū. 29 end, while Mm l.c. p. 84.2–3 (cf. above Mn sū. 29) is quoted merely by prat. without any indication of the viniyoga (*p.* 12.20).—Mb *p.* 12.21 warns that one should not utter an unpleasant matter to a performer of the Ac (agnicit) nor to a knower of the Ac (agnivid).⁽⁸⁾—Lastly Mb refers to Mm l.c. p. 84.6–7: saṁśītaṁ me brahma etc. (*p.* 12.21–22) and to Mm ib. 8–9: brahma kṣatraṁ sayujā etc. (*p.* 13.3–4, cf. also *p.* 13.1–2) without giving the viniyoga. [According to Mn, he, going to put an udumbara-stick, makes the yaj. recite two mm. Mm l.c. p. 84.4–5 and 6–7: <30>, and he puts the samidh on the ukhya-fire with Mm ib. 8–9: <31>.]

1. This abhicāra is not mentioned by Mn, but cf. Cal. on Āp sū. 8.14.—2. So also Āp sū. 9.10.—3. ‘by extension’ v. Gelder, cf. Cal. on Āp sū. 9.8.a.—4. Not found in Mn, but cf. Āp sū. 9.7.—5. For the meaning, cf. Cal. on Āp sū. 9.6.—On the various kinds of wood mentioned in the following, cf. Vr sū. 22–28, Āp sū. 9.6–10.5.—6. Mn sū. 28 adds aparāśuvṛkṇa ‘not hewn by an axe’, suggested by Mb *p.* 12.10–12.—7. From here the agreement between Mb and Mn is not complete.—8. Not found in Mn, but cf. Āp sū. 10.6 (Cal.).

§ 10. The five animals for Agni and Prajāpati; a goat for Vāyu niyutvat as their substitute.⁽¹⁾ Mb III. 1.10: p. 13.5–p. 14.4: Mn VI. 1.3.1–19, cf. Vr II. 1.2.2–16, Āp XVI. 7.1–12.

The [potent] paśus for Agni [that is, a horse, a bull, a ram (vṛṣṇi) and a he-goat (basta)] are immolated for fulfilling the yaj.’s wish⁽²⁾ (*p.* 13.5) [as well as a potent goat (aja)⁽³⁾ for Prajāpati]: <Mn l.c. sū. 1>—After the paryagnikaraṇa they (i.e. persons in charge) release (the four paśus

for Agni) (*p.* 13.6–7) and complete the sacrifice with one, that is, the goat for Prajāpati (*p.* 13.7): <8>. The yājyānuvākyās for it are in the triṣṭubh metre (*p.* 13.8),⁽⁴⁾ and a dvādaśakapāla-puroḍāśa for Agni vaiśvānara is offered (*p.* 13.9): <9>.⁽⁵⁾—[The heads of the released paśus are cut off and placed down: <10>, and their bodies and tongues are thrown into a pool from which he wishes to collect the clay for preparing the iṣṭakās: <11>.]—But instead of all these five paśus he who is desirous of vigour (tejaskāma) may immolate a white, [potent and tūpara] goat for Vāyu niyutvat⁽⁶⁾ (*p.* 13.11–12, cf. also sarveṣāṃ vā eṣa paśūnām rūpāṇi prati, *ib.* 14–15); <12>.—A dvādaśakapāla-paśupuroḍāśa for Prajāpati is offered (*p.* 13.16); <15>. [Having laid the tongue on the avadānas (cooked flesh pieces) he should put down the head of the paśu: <16>.]—Then he offers [as the Dikṣaṇiyeṣṭi, cf. CH § 15] an ekādaśakap.-puroḍ. for Agni and Viṣṇu (*p.* 13.17), a caru in gṛṭa for Aditi (*p.* 13.18) and a dvādaśakap.-puroḍ. for Agni vaiśvānara (*p.* 14.2): <18>.

1. On account of the ritual sequence this paragraph seems better to be placed before § 9.
- 2. For the expression agnibhyaḥ kāmāya (Mb) and a° kāmēbhyaḥ (Mn), cf. Cal. on Āp sū. 2: a° kāmāya 'den Agnis, dem Kāma'.—3. tūpara 'hornless' according to Vr sū. 3, Āp sū. 1.—4. Similarly Āp sū. 10: for the āgneya-paśus.—5. Both Mb and Mn (cf. sū. 7–9) are succinct on the prājāpatyapaśu, cf. Vr sū. 4–12, Āp sū. 2–11.—6. Cf. Y. Ikari: Notes on the vāyavyapaśu (Baudh. ŚS X. 9–11), Journal of Indian and Buddhist Studies 48 (Tokyo 1976), p. (87)–(95).

§ 11. The yaj. makes the four Viṣṇu-steps with the ukhya-fire. Mb III. 2.1: *p.* 14.5–*p.* 16.8: Mn VI. 1.4.1–17, cf. Vr II. 1.3.1–17, Āp XVI. 10.8–18.

With Mm II. 7.8: *p.* 84.10–11 the yaj.⁽¹⁾ puts on a golden plate (rukma) (*p.* 14.5) with twenty-one knobs (nirbādha) (*p.* 14.6–7, 9–10): <Mn l.c. sū. 1>, facing downward (adhastāt, i.e. inward) first and then facing upward (i.e. outward) (*p.* 14.10–11)⁽²⁾: <2>.—[A chair (āsandī) is put down, the feet of which measure a span (prādeśa) high,⁽³⁾ the rest being the same as described in Mn II. 1.4.34. A sling (śikya, 'Tragband' made of muñja-grass with six⁽⁴⁾ or twelve strands is placed on the āsandī: <3–6>.]—With Mm l.c. *p.* 84.12–13 (*p.* 14.11–15) [he takes up⁽⁵⁾ the ukhya, that is, the fire in the ukhā, in fact, the ukhā containing the fire, and places it on the śikya]: <7>. With Mm l.c. *p.* 84.14–15 (*p.* 14.15–*p.* 15.3) [he puts the noose of the śikya (śikyapāśa) round his neck, and wears the kṣṇā-jina with the same m. as used in sū. 7]: <8>.⁽⁶⁾—The viniyoga of the two yy. Mm l.c. *p.* 84.16–*p.* 85.2 (*p.* 15.4–5) and *p.* 85.2–3 (*p.* 15.6) is not clearly indicated. [According to Mn, however, the former is used as a japa: <9>, while the latter is employed for yaj.'s raising up of the ukhya-fire and holding it over his navel⁽⁷⁾: <10>.]—[Then the yaj. makes the four viṣṇukramas⁽⁸⁾ with Mm l.c. *p.* 85.3–4, 4–5, 5–6 and 6–7 (yy.) toward the east: <10>.]—[The viniyoga of Mm l.c. *p.* 85.8–9 is not given, but Mn uses it as the yaj.'s japa: <11>.⁽⁹⁾—With four mm. Mm l.c. *p.* 85.10

(prat.)=I. 7.1: p. 109.12–p. 110.2 the yaj. turns round to right (prā-dakṣiṇam) (*p. 15.14–18*): <12>, and [turning round he performs a japa] with Mm l.c. p. 85.11–12 (*p. 15.18*): <13>.⁽¹⁰⁾—With Mm l.c. p. 85.13 (prat.)=I. 2.18: p. 28.8–9 (*p. 15.19*) [he loosens the śikyapāśa: <14>], and with Mm ib. 14–15 (*p. 15.20*) [he performs an abhim. to the ukhya-fire]: <15>.—With Mm ib. 16 (prat.)=II. 6.12: p. 71.14–15 (*p. 16.1*) he places the ukhya-fire on the āsandī (*p. 16.4–6*): <16>. Lastly with three mm. Mm. l.c. p. 85.17–18, p. 86.1–2 and 3–4 he performs the upasthāna (the rendering of a worship while standing) of the ukhya-fire (*p. 16.6–7*): <17>.

1. Cf. Vr sū. 17, Āp sū. 9.—2. Mn sū. 2 prescribes only that the rukma is to be borne with its knobs up, but cf. Āp sū. 9 (Cal.).—3. For the size of the āsandī, cf. Vr sū. 4, Āp sū. 16.—4. As for six strands, cf. Mb l.c.: *p. 15.10*: ṣaḍudyāvam śikyam bhavati.—5. udyāmya: agnim udyacchate Mb l.c. *p. 14.15*.—6. So also Vr sū. 7, Āp sū. 11.—7. Cf. uparinābhi Mb l.c. *p. 15.11*.—8. Cf. athaite kramāḥ Mb l.c. *p. 15.7*, s. also 9–10; prakrāmati Mb ib. 13.—9. Cf. Vr sū. 10, Āp sū. 13.—10. So also Vr sū. 12.

§ 12. I. The Vātsapra-sūkta. Mb III. 2.2: p. 16.9–p. 17.2: Mn VI. 1.4.18, cf. also 23, 25 and 40, cf. Vr II. 1.3.20, Āp XVI. 11.6–9 (Cal.).

With the Vātsapra-hymn⁽¹⁾ consisting of twelve triṣṭubh-verses=Mm II. 7.9: p. 86.5–p. 87.8 the yaj. performs the upasthāna of the ukhya-fire (*p. 16.9, 13, 14*). He makes the Viṣṇukramas (above § 11) and worships the ukhya-fire with the Vātsapra-hymn each alternate day (*p. 16.14–15, 16*), but on the day on which he is going to begin the piling of the fire-alter (agnicitī) he should perform both of them (*p. 17.1*)⁽²⁾: <Mn l.c.>.

1. On its origin, cf. Mb l.c. *p. 16.9–13*: the legend of Vatsapri Bhālandana.—2. Cf. Cal. on Āp sū. 9.

§ 12. II. When the yaj. makes a journey. Mb III. 2.2.: p. 17.2–8: Mn VI. 1.4.27–30⁽¹⁾, cf. Vr II. 1.3.25–30, Āp XVI. 12.4–7.

[When the yaj. stays out or makes a journey he should take up the ukhya-fire] with Mm II. 7.10: p. 87.9–10 (*p. 17.2–3*): <27>, [and with Mm II. 6.12: p. 71.14–15 (as above Mn VI. 1.4.16) and II. 7.8: p. 85.17–p. 86.4 (as above Mn ib. 17) he puts it on a wagon (anas), while he places (also the other two fires) on it after having strewn them in two receptacles (pātryoḥ): <28>].—Then he starts with Mm II. 7.10: p. 87.11–12 (*p. 17.5*)⁽²⁾: <29>.—When the axle creaks he should perform an anum. with Mm II. 7.8: p. 85.8–9 (as above Mn VI. 1.4.11) (*p. 17.6*, cf. 6–8).

1. Mn ib. 21–26 skipped over as the passage does not directly relate to the Ac.—2. Read prayāpayati instead of pravāpayati (*p. 17.5*), cf. prayāti Mn VI. 1.4.29, prayāpayati Vr sū. 29, Cal. on Āp sū. 6.

§ 12. III. The adding of a samidh to the ukhya-fire. Mb III. 2.2.: p. 17.8–11⁽¹⁾: Mn VI. 1.4.20, cf. Vr II. 1.3.21–24, Āp XVI. 12.8–10.

[When he is going to drink the fasting milk (vratayiṣyan, cf. CH § 22) he enkindles the ukhya-fire with Mm II. 7.12: p. 91.9–10 and adds the first⁽²⁾ samidh smeared with ghr̥ta⁽³⁾ to it] with Mm II. 7.10: p. 87.14–15

(in gāyatrī) for a brāhmaṇa, with Mm l.c. p. 87.16–p. 88.1 (in triṣṭubh) for a rājanya and with a double gāyatrī, i.e., a verse in jagatī, for vaiśya (*p.* 17.8–10) <20>.

1. While Mb mentions first a provision for the yaj.'s journey (above §12. II) and then prescribes the adding of a samidh (III), similarly Āp, Mn and Vr treat III before II.—
2. Mn l.c. presupposes the adding of further samidhs, cf. Mn ib. 21 and 22, s. also Vr sū. 22.—
3. According to Vr sū. 24 not smeared with ghr̥ta (anakta).

§ 12. IV. The treatment of excessive ashes. Mb III. 2.2: p. 17.11–17: Mn VI. 1.4.31–35, cf. Vr II. 1.3.31–36, Āp XVI. 12.11–13.4.

When the ashes fill up the ukhā he should throw them in the water (*p.* 17.11): <31 beg., 33>.⁽¹⁾ Or he should place them on cow-dung (puriṣa)⁽²⁾ for a person desirous of cattle (*p.* 17.12): <31 the latter half>. Or he should mix them with (the clay for) the iṣṭakās (*p.* 17.13): <31 the first half>.⁽³⁾—[Coming back from the water-side and having put the ukhā in its proper place] with Mm II. 7.10: p. 88.14 (prat.)=I. 7.1: p. 109.17–18 (*p.* 17.14) and I. 7.1: p. 110.1–2, he performs the upasthāna of the ukhya-fire with two mm. Mm II. 7.10: p. 88.15–16 and 17–p. 89.1 (*p.* 17.15–17): <35>.⁽⁴⁾

1. According to Mn sū. 33 with three mm. Mm II. 7.10: p. 88.3–5, 6–7 and 8–9. But judging from the position of this sū. the Mānavas seem to allow this way of disposing of excessive ashes primarily to a person who wanders about (yāyāvāra, cf. sū. 32, Vr sū. 33, s. also Āp sū. 12.11,12; 13.2,4 (Cal.).—Moreover, Mn sū. 34 prescribes that he should throw back two handfuls of ashes into the ukhā with two mm. Mm l.c.: p. 88.10–11 and 12–13, cf. Vr sū. 35, Āp sū. 12.12.—
2. Read puriṣe instead of puriṣam in Mb *p.* 17.12 and Mn sū. 31, cf. Vr sū. 32, Cal. on Āp sū.13.3.—
3. Cf. Cal. on Āp sū. 13.2.—
4. Mn sū. 36–40 (general precepts) are skipped over, cf. Vr II. 1.4.1–4, Āp sū. 13.5–12.

§ 13. The piling (citi) of the śālāmukhiya-fire. Mb III. 2.3: p. 18.1–p. 19.18: Mn VI. 1.5.1–13, cf. Vr II. 1.4.5–20, Āp XVI. 14.1–15.7.

With Mm II. 7.11: p. 89.2–5 (*p.* 18.1, 3–4) [he chooses the place for the śālāmukhiya-fire, that is, the new gārḥ.].⁽¹⁾ He digs the ground a vyāma long (*p.* 18.6–7) and besprinkles the place with water (*p.* 18.8) [; the area marked should be circular or quadrangular. And then he surrounds the place with twentyone pebbles (śarkarā) with Mm l.c. p. 90.4: citaḥ stha . . . śrayadhvam]⁽²⁾: <Mn l.c. sū. 1>.—With Mm l.c. p. 89.6: agner bhasmāsy, agneḥ puriṣam asi “Thou art the ashes of Agni, thou art the dust of Agni” he strews gravel (sikatā) on the place (*p.* 18.10–11) and saline earth (ūṣa) thereupon (cf. *p.* 18.2 ff., esp. 17, 19) [with Mm l.c. p. 89.6–7: samjñānam asi etc.]: <2>.—[Here inserts Mn sū. 3 a japa by the adhv. or the yaj. with Mm I. 6.1: p. 86.5–6 and p. 85.18–p. 86.1.]⁽³⁾—[After having pushed asunder the saline earth and gravel] he places [in the middle of the place] four iṣṭs. turned eastward (*p.* 18 end–*p.* 19.1) [with Mm II. 7.11: p. 89.8–10, 11–12, 13–14 and 15–16], and in front of them two others turned to the same direction (that is, turned eastward) (*p.* 19.4)⁽⁴⁾ [with Mm l.c. p. 90.1–2 and 3 (prat.)=I. 5.1: p. 66.4–5] and behind them two others turned

to the same direction (*p.* 19.5) [with Mm l.c. p. 90.3–4]: <4>; thus these central iṣṭs. are eight in number (*p.* 19.5).⁽⁵⁾—[At each piling he should add: *tayā devatayāṅgirasvad dhruvā sīda* “By this deity sit thou firm in the way of the Aṅgiras’s” Mm l.c. p. 90.3 and 4: <5>].⁽⁶⁾—[In order to fill up the layer thirteen *lokaṁpṛṇās* ‘the space-filling bricks’ are placed with Mm II. 8.1: p. 106.3–4 beginning with *lokaṁ pṛṇa* etc. and *tā asya* etc. ib. 5–6: <6>]; thus the total number of the iṣṭs. together with eight central ones (*s.* above) amounts to twenty-one as alluded to in Mb l.c. *p.* 19.6–7.—[Further Mn sū. 7 prescribes the putting down of a piece of gold (*hiranyaśakala*) on each layer (*cityām cityām*), and ib. 8 the covering of the layer with the *purīṣa* ‘dust’ from the *cātvāla*-place with Mm II. 13.11: p. 161.14–17.]—The *gārḥ.*-*citi* is accomplished in three layers (*p.* 19.8) or five layers (*p.* 19.9); [more precisely Mn sū. 9: five or three layers or one layer are prescribed for a person who performs the Ac for the first, the second or the third time respectively, cf. Vr sū. 17, Āp sū. 15.3–4].—With four mm. Mm II. 7.11: p. 90.5–6, 7–8, 9–10, 11 (*prat.*)=1.2.7: p. 16.8–9 (*p.* 19.10, 15) [he places the *ukhya*-fire on the new *gārḥ.* (cf. *p.* 19.11 ff.)]: <10>.—With Mm l.c. p. 90.12–14 (*p.* 19.17–18) [he loosens the *ukhā* (from the *śikya*): <11>].—[He should not look at the empty *ukhā*: <12>, and he should put it down after having filled it with gravel (*sikatā*), sour milk (*dadhi*), *ghṛta* or honey (*madhu*): <13>.]

1. Vr sū. 6 states explicitly: *āhavanīyadeśe gārhapatyam cinoti* “He piles the *gārḥ.* in the (old) *āhav.*-place”.—2. Cf. Vr sū. 7–8, Āp sū. 14.1 (Cal.).—3. Cf. Vr sū. 7.—4. So also Vr sū. 13, cf. however Āp sū. 14.6: *samicī* or *tiraścī* ‘turned eastward or northward’, *s.* Cal. on it.—5. Cf. the diagram given by Eggeling, SBE XLI, p. 302.—6. Cf. Āp sū. 14.10.—7. *S.* also Mb. III. 2.8: *p.* 28.12–*p.* 29.2, where these two verses are explained.

§ 14. I. The Nirṛti-bricks. Mb III. 2.4: p. 19.19–p. 20.16: Mn VI. 1.5.14–24, cf. Vr II. 1.4.21–30, Āp XVI. 15.8–16.5.

[With Mm II. 7.12: p. 91.4–5 he takes the *śikya*: <Mn l.c. sū. 14>.] In the direction of Nirṛti (Goddess of destruction), that is, southwestward (*p.* 19.20–21): <15>, they (the *adhv.*, *yaj.* and *brahman*-priest) bring three black iṣṭs. for Nirṛti baked by chaff-fire (*tuṣapakva*), and he places them on soil barren by nature (*svakṛtā iriṇe*), each one more remote from himself (*parāc*) (*p.* 19.19–21) [with three mm. Mm l.c. p. 90.15–16, 17–18 and 19 (*prat.*)=II. 2.1: p. 15.14–15]: <16>, [but without adding the formula *tayā devatayā* etc. (*s.* above Mn l.c. sū. 5): <17>, cf. also Vr sū. 24, Āp sū. 15.10 (Cal.)].—With Mm l.c. p. 91.2–3 he throws the net (*jāla*)⁽¹⁾ over the iṣṭs. (*p.* 20.5): <18>. [Moreover, according to Mn sū. 19 he throws the string of the golden plate (*rukmasūtra*) after the net and makes the others step with the chair (*āsandī*) toward the iṣṭs., cf. Vr sū. 26, Āp sū. 16.1 beg..] With Mm l.c.: p. 91.4–5⁽²⁾ ending with *svāhā* Mm ib. 6, he, pouring water around the iṣṭs. [from a jar], goes round them (*p.* 20.7–9) [thrice from right to left (*prasavyam*), and after having placed down the jar he goes back

thrice round them without pouring]: <20>. Having uttered bhūtyai namaḥ 'homage to prosperity' Mm l.c. p. 91.6, he turns back (*p.* 20.10): <21>, and they come back without looking behind (*p.* 20.10-11): <23>.—They perform the purificatory bath (mārjana) at a place away from the cowshed (parogoṣṭham) (*p.* 20.11) [with three mm. cited in full by Mn l.c.]: <22>.⁽⁸⁾—With Mm l.c. p. 91.7-8 he performs the upasthāna of the gārḥ. (*p.* 20.13, 14): <24>.—[Lastly Vr sū. 30 prescribes the enkindling of the āhav. by the yaj. with Mm l.c. p. 91.9-10, while Āp sū. 16.5 mentions the upasthāna of the āhav. or the gārḥ., s. Cal. thereon.]

1. śikyajāla=śikyapāśa is meant, s. Cal. on Āp sū. 16.1, the word nirṭipāśa occurs Mb *p.* 20.5-6.—2. The same m. as above Mn sū. 14, but given here in full with pariśad instead of paśad.—3. Vr sū. 27 and Āp sū. 16.3 employ the first m. only.

§ 14. II. The measurement of the agni-ground (agnikṣetra) on which later the uttaravedi will be piled and the ploughing of the furrows on it. Mb III. 2.4: p. 20.16-p. 21.10: Mn VI. 1.5.25-43, cf. Vr II. 1.4.31-5.7, Āp XVI. 17.1-19.10.

[The Soma-ritual proceeds from the Prāyaṇīyeṣṭi (cf. CH § 26) to the morning upasad-rite (cf. CH § 52) and the cutting down of a sacrificial post (yūpaccheda, cf. Mn I. 8.1.3) and further to the erection of the pole for the back line (pṛṣṭhyāśaṅku, cf. Mn II. 2.1.51-52). Now one sets about the measurement of the agnikṣetra in the bird-form: <Mn l.c. sū. 25-29>. As for the ritual situation, cf. also Āp XVI. 21.1-2 (Cal.).]—Mb III. 2.4 does not contain the viniyoga of the mm. in Mm II. 7.12 and the use of these mm. by Mn l.c. does not always agree with their order in Mm l.c.—After the gārḥ.-citi (above § 13)⁽¹⁾ the next important act is the preparation of the agnikṣetra for the uttaravedi.⁽²⁾—The measure used is a bamboo stalk equal to the height of the yaj. with uplifted arms, technically a 'puruṣa' (*p.* 20.16-17): <Mn l.c. sū. 30>. The area of the agnikṣetra is fixed at seven square puruṣas (*p.* 20.21-p. 21.1), [four square puruṣas for the body (ātman), one square puruṣa each for the wings (pakṣa) and the tail (puccha)]⁽³⁾: <31>, and an aratni is added to each of the wings (*p.* 21.2) [and a prādeśa⁽⁴⁾ to the tail, while the head (śiras) measures a quarter square puruṣa]: <32 and 33 beg.>.—[Having put a piece of gold on a bundle of darbha-grass placed in the middle of the measured ground, he performs a juhoti upon it with Mm II. 12.3: p. 146.2-4: saḥjūr uṣā etc.: <34>].—[With Mm II. 8.14: p. 117.15: prajāpatiṣ ṭvā etc. ending with the usual formula tayā devatayā etc., he touches the middle of the measured ground⁽⁵⁾: <34>].—[Then in the south of the (right) wing he ties the yoke-straps (yugavaratra) to the plough (sīra) with Mm II. 7.12: p. 92.9-10⁽⁶⁾: <35>, and the yaj. performs an anum. with three mm. Mm l.c. p. 91.11-12, 13-14 and 15-16: <36>]. He ploughs with six (*p.* 21.2-3) [or twelve yoked oxen⁽⁷⁾]: <37>. [With Mm l.c. p. 92.11-12 he performs an anum. for the plough when lifted up and with Mm ib. 15-

16 for the oxen: <38>].—[With each of the five mm. Mm l.c. p. 91.17–18, p. 92.1–2, 3–4, 5–6, 7–8 and with ib. p. 92.13–14 as the sixth he ploughs two furrows (sītā) each time: <39>. Walking from the southern side of the (right) wing he ploughs a furrow through the middle (toward the north), from the northern end of the (left) wing, turning to the right (pradaksīnam),⁽⁶⁾ he ploughs a furrow running southward to the east (i.e. in front) of the first one and then a furrow running northward to the west of (i.e. behind) the first one: <40>].—In this way he ploughs three furrows each time (p. 21.4–5). [He ploughs a furrow from (the corner of) the southern buttock (śroṇi) to (that of) the northern shoulder (amśa), from (the middle of the western side of) the tail to (the eastern side of) the head, and from (the corner of) the northern buttock to (that of) the southern shoulder: <41>]. Thus the total number of the furrows amounts to twelve (p. 21.5).⁽⁶⁾—The agnikṣetra is divided into two kinds (dviguṇa, p. 21.7, cf. also 8), that is, the ploughed part and the unploughed one.—[With Mm l.c. p. 92.17–18] the oxen are set free to this direction (p. 21.8–9), [that is, to the south-east]⁽¹⁰⁾: <42>].—[The oxen as well as the plough are given to the adhv.⁽¹¹⁾: <43>].

1. Cf. Mb p. 20.15: gārhapatyo 'gre cīyate "The gārḥ. is piled in the first place."—2. Cf. e.g. Bürk ZDMG 55 (1901), p. 546, Eggeling SBE XLI, p. 419.—3. Cf. Vr sū. 4.32–34, Āp sū. 17.9–14 (Cal.).—4. Or a vitastī, Vr sū. 4.36, Āp sū. 17.14.—5. Vr sū. 4.37 inverts the order: the touching of the ground before the juhōti.—6. Vr sū. 5.1 uses different mm.—7. So also Vr sū. 4.38, cf. Āp sū. 18.5: with six, twelve or twenty-one oxen.—8. Mb p. 21.3–4 (read adhyāvartan kṛṣati or rather strike off kṛṣati): "For this is the way of turning (āvṛt) of the gods" seems to refer to this way of turning around.—9. On the way of making furrows, cf. Vr sū. 5.4–6, Āp sū. 19.4–7. As for the method of the Vājasaneyins s. ŚB VII. 2.2.7–20 referred to by Āp sū. 19.9—10. To the east, Vr sū. 5.6, cf. Cal. on Āp sū. 19.8: to the north or the east.—11. Similarly Vr sū. 5.7, Āp sū. 19.8.

§ 15. I. The strewing of corn. Mb III. 2.5: p. 21.11–19: Mn VI. 1.6.1–3, cf. Vr II. 1.5.8–12, Āp XVI. 19.11–20.4.

He strews all kinds of corn (annasyānnasya) of the ploughed part (kṛṣṭe) of the agnikṣetra with fourteen verses Mm II. 7.13: p. 93.1–p. 94.10 (p. 21.11–13)⁽¹⁾: <Mn l.c. sū. 1>.⁽²⁾—He should not eat that kind of corn he can not strew.⁽³⁾ But when procured he should add it to the fire-wood (idhma) that first comes to his hand or he should rather meditate on it in his mind (p. 21.16–17).⁽⁴⁾—If all kinds of corn can not be found, he should strew barley (yava) mixed with honey (madhu) (p. 21.17–18): <2>.⁽⁵⁾ [And with Mm l.c. p. 94.11–18 he performs the upasthāna of the agnikṣetra: <3>].

1. On these mm., cf. Cal. on Āp sū. 19.11.—2. According to Mn sū. 1 all kinds of plants wild or cultivated mixed with sarpiś (=ghṛta) are strewn all over the agnikṣetra (sarvam agniḥ vapati), while according to Vr sū. 8 all kinds of corn (sarvānnāni) as well as barley (yava) mixed with honey (madhu) are strewn on the ploughed part.—Seven cultivated and seven wild plants are enumerated, and the former are said to be strewn on the ploughed part and the latter on the unploughed part, Āp sū. 19.13–14 (Cal.).—3. Read yasyānnasya na vapati instead of y° nivapati Mb p. 21.16, cf. Vr sū. 5.9: yasya na vapet

tan manasā dhyāyet.—4. Cf. Āp sū. 20.2-3.—5. For the Mānavas this is probably the normal way of amending the absence of desired kinds of corn, cf. Āp sū. 20.1.

§ 15. II. The throwing back of clods; etc. Mb III. 2.5: p. 21.19-p. 22.6: Mn VI. 1.6.4-8, cf. Vr II. 1.5.13-17, Āp XVI. 20.5-8 and 9 beg..

[From the quarters⁽¹⁾ outside the vedi he throws back clods (loṣṭa) of earth (thrown out previously) into the middle of the agnikṣetra with four mm. Mm II. 7.14: p. 95.1-9: <Mn l.c. sū. 4>].—If he wishes that a certain community (janatā) be hungry, he should take (the clods) from that direction (where they live) with Mm l.c. p. 95.8-9 (*p.* 22.1-3)⁽²⁾: <5>.—With Mm l.c. p. 95.10-11 he touches (*p.* 22.3) [every furrow]⁽³⁾: <6>.—[Here mentions Mn sū. 7 the preparation of the cātvaḷa (a hole from which earth for the uttaravedi is taken) by a pair of oxen (goyuga).]—Then he prepares the place of the uttaravedi where the āhav.-hearth will be made later (*p.* 22.4-6). [According to Mn sū. 8 this occupies ten square pada in the middle of the agnikṣetra, and the rite proceeds up to the vyāghāraṇa, that is, the besprinkling of the nābhi ('navel') with ghr̥ta,⁽⁴⁾ cf. Mn II. 2.1.54, I. 7.3.31.]

1. Faintly alluded to by the word digbhyaḥ in Mb *p.* 21.19-p. 22.1.—2. Cf. Vr sū. 15, Āp sū. 6.—3. Mn sū. 6: sītām sītām abhimṛṣāti, somewhat differently Vr sū. 16: loṣṭān kṣṭāmś cābhimṛṣāti, cf. also Āp sū. 7 (Cal.).—4. Cf. Āp sū. 9 beg..

§ 15. III. The strewing of gravel (sikatā). Mb III. 2.5: p. 22.6-14: Mn VI. 1.6.9-11, cf. Vr II. 1.5.18-21, Āp XVI. 20.9-14.

[After having surrounded the āhav.-place (agni)⁽¹⁾ with pebbles (śarkarā) to the right (pradakṣiṇam) with Mm II. 7.11: p. 90.4 (as above Mn VI. 1.5.1): <Mn l.c. sū. 9>], he strews gravel all over (the agnikṣetra) with [six mm.] Mm II. 7.14: p. 95.12-p. 96.5 (*p.* 22.6-7)⁽²⁾: <10>.—With two vv. to Soma Mm l.c. p. 96.6-7, 8-10 he pushes the gravel asunder (vyūhati) (*p.* 22.12-13, 13-14) [to the head (śiras), to the junctions (apyaya) of the body with the wings (pakṣa), to the middle of the āhav.-place (agni) and to the svayamātrṇṇā-place]⁽³⁾: <11>.

1. The word agni is used in various meanings. Here it means probably āhavanīyaciter āyatanam as Āp sū. 9 expressly states, in short the āhav.-place, that is, the place destined for the āhav.-hearth. Cf. also Vr sū. 18: agnir uttaravediḥ. On the other hand, uttarav. is used in the meaning of the uttarav.-place by a sort of anticipation, or in a narrower sense it stands for the āhav.-place.—2. Designated as a sūkta to Agni vaiśvānara (*p.* 22.8).—3. The corresponding passage of Vr sū. 19-21 differs considerably from the above description, while Āp prescribes the strewing of gravel before and after the surrounding with pebbles (cf. sū. 9 and 12) and contains much more detailed statements.—N.B. Mn sū. 12 defines the northern junction of the tail (uttara pucchāpyaya) as the passage for approaching the agnikṣetra, cf. Āp sū. 21.3.

§ 15. IV. The entry of a horse. Mb III. 2.5: p. 22.14-p. 23.2: Mn VI. 1.6.13-20, cf. Vr II. 1.5.22-6.10 (partly not clear and the agreement with Mn l.c. is not complete), Āp XVI. 21.1-22.1.

[Before the śālāmukhiya, that is, the new gārḥ. (supra § 13) upon a

red bull-hide with the neck turned eastward and the hairy side upward, he brings together the iṣṭs. for the first layer: <Mn l.c. sū. 13>.]—[He utters an order (saṃpraiṣa) to the hotṛ-priest for the latter's recitation (anuvacana) with the words: "(Recite) for the Agni's (pl.) that are to be laid" in a low voice (upāṃśu), "and are being brought forward 'nubrūhi" loudly (uccaiḥ)⁽¹⁾: <14>.]—[When the hotṛ has recited the first v. once (sakṛt)⁽²⁾, they bring near (the iṣṭs.) with the hide (above Mn sū. 13] and they lead a horse⁽³⁾ in front (*p.* 22.17): <15>. [He puts down the hide behind the (right) buttock: <16>.]—[In the middle of the uttaravedi] they make the horse step (ākramayanti, *p.* 22.18, cf. also *p.* 23.2) [with the right foot on the svayamāt.-place with Mm I. 5.3: *p.* 69.13–15 and make it proceed eastward (*p.* 22.19) [stepping round the place without turning away]: <17>.—Then having led the horse westward (*p.* 22.19–20) [and having filled twelve jars (here designated kumbheṣṭakās) with water, he places them with twelve mm. Mm II. 13.1: *p.* 151.3–*p.* 153.3 on the middlemost furrows, two by two, i.e., kumbha and kumbhī, on each cardinal point and four in the middle]⁽⁴⁾: <18>.]—[With the three āpohiṣṭhīya-vv. Mm l.c. *p.* 153.5 (prat.)=II. 7.5: *p.* 79.16–*p.* 80.2 (cf. above Mn VI. 1.2.2) he performs a japa looking at the jars: <19>.]—[He places a caru of wild rice (nīvāra) boiled in milk to the south-east of the svayamāt. with Mm l.c. *p.* 153.5–6⁽⁵⁾: <20>.]

1. cityagnibhyaḥ prāṇiyamāṇebhyo 'nubrūhi.—The hotṛ's anuvacana seems to be alluded to in Mb *p.* 22.14–16.—2. But according to Āp sū. 21.4 (Cal.) after the first v. has been recited thrice.—3. Nothing is said here of horse's colour, but a white one is used according to Āp sū. 21.5 and 11 (Cal.). Cf. however Mb *p.* 23.1: kṛṣṇo vai bhūtvāgnir aśvaṃ prāviśat "Agni, becoming black, entered a horse" (cf. above § 4, n. 2), s. also TS V. 2.6.5, seems to refer to a black one, cf. further below Mn VI. 1.8.16.—4. The rite of placing the jars is not mentioned either by Mb or by Āp in this connection, but cf. Vr sū. 5.22–23, though not clear.—5. Cf. Vr sū. 5.24.

§ 16. The placing of a lotus leaf, etc., and the placing of various iṣṭakās. Mb III. 2.6: *p.* 23.3–*p.* 25.10: Mn VI. 1.7.1–18, cf. Vr II. 1.6.11–30, Āp XVI. 22.2–24.6.

With Mm II. 13.2: *p.* 153.6–8 (yy.) (*p.* 23.3, 5) he places [on the horse's footprint] a lotus leaf (puṣkaraparṇa) [with its open part turned westward (pratyaḡdvāra)] and with its navel turned downward (adhastān-nābhi)⁽¹⁾ (*p.* 23.5–6): <Mn l.c. sū. 1>.—With Mm II. 7.15: *p.* 96.11–12 he places on it the rukma (s. above Mn VI. 1.4.1) (*p.* 23.8–9) [with its noose (pāśa) turned westward and its knobs turned upward (upariṣṭānnirbādha)⁽²⁾]: <2>.—[On the rukma] he places a golden figure of a man (puruṣa-hiraṇyaya) (*p.* 23.12–13) [with its head turned eastward and its back turned downward (uttāna) with two mm. Mm l.c. *p.* 96.13–14 and 15–16], and he touches it with Mm l.c. *p.* 97.17 (prat.)=II. 5.10: *p.* 61.14–15 (*p.* 23.15): <3>.—Then he merely recites (anudīśati)⁽³⁾ three mm. containing the word sarpa 'serpent' (sarpanāmāni) Mm l.c. *p.* 97.1–2, 3–4 and 5–6 (*p.* 23.16–

17) [performing the upasthāna of the serpents⁽⁴⁾]: <4>.—He besprinkles the golden man with ghr̥ta (vyāghārayati) with five 'rākṣasa-destroying' (rākṣo-ghna) mm. of Vāmadeva Mm l.c. p. 97.7–16 (*p.* 23.18, *p.* 24.1–2) [like the uttaranābhi⁽⁵⁾]: <5>.—Then he places two sacrificial ladles (sruc): one made of kārṣmarya-wood filled with ghr̥ta to the south (of the golden man) with a gāyatrī-v., i.e., Mm l.c. p. 97.17–18 (*p.* 24.3–7) [and with a y. Mm l.c. p. 98.1], and the other made of udumbara-wood filled with sour milk (dadhī) to the north (of the golden man with a triṣṭubh-v., i.e., Mm l.c. p. 98.2–3 (*p.* 24.8–9; s. also *p.* 24.10–12 concerning both ladles) [and with a y. Mm ib. 4]: <6>.—Then he places the first svayamāt., after having made the horse sniff at it (*p.* 24.13–15)⁽⁶⁾: <7>.—If his rival (bhrātr̥vya) excels the yaj., the latter should push the svayamāt. slightly to the east with bhūr asi "thou art bhūh"; if the bhrātr̥vya follows him (anu), the latter should push it to the west with bhūmir asi "thou art bhūmi"; if the bhrātr̥vya is equal to him, the latter should push it horizontally with aditir asi, bhūmir asi "thou art Aditi, thou art bhūmi" (*p.* 24.15–17); cf. Vr sū. 19 (referring to the Mb-passage, Āp sū. 23.7.—[Mn sū. 8–13 prescribes how to place the svayamāt. on the golden man, the mm. employed being Mm II. 7.15: p. 98.4–6 (from dhruvāsi to pṛthivīm dṛmha), II. 8.14: p. 117.15–19 (from prajāpatiṣ ṭvā to śāntamena), II. 10.6: p. 139.8–9, and TS V. 6.8.1 (the yaj.'s japa).]—[Remarkable is the participation of an ignorant (avidvas) brāhmaṇa: <9>; cf. Vr sū. 17, Cal. on Āp sū. 23.1.]—[Lastly a boon is given to this man: <13>; cf. Vr sū. 22, Āp sū. 23.3]—[With Mm II. 7.15: p. 98.6–7 (from tejo 'si to pṛthivyā mā pāhi) a piece of gold (here designated hiraṇyestakā)⁽⁷⁾ is placed to the east of the svayamāt.; with Mm II. 8.14: p. 117.7–9 (from udapurā nāmāsi to dhruvā sīda) an iṣṭ. marked by a circle (maṇḍalā) to the west; with Mm II. 7.15: p. 98.11–13 the kulāyinī iṣṭ. to the south]; with Mm ib. 14–15 [and ib. 16–17] a dūrveṣṭ., that is, a clod mixed with dūrvā-grass (loṣṭa dūrvāmīśra) (*p.* 24.20, *p.* 25.2) [to the north, so as the dūrvā-grass reaches the svayamāt.]: <14>.—Then the [golden headed] vāmabhṛt-iṣṭ. [with two kāca's, that is, hiraṇya-śakalas⁽⁸⁾ on its shoulders is placed to the east] with two mm.⁽⁹⁾ [that is, Mm II. 7.16: p. 98.18–19 and p. 99.1–2]: <15>.—The two retaḥsic-iṣṭs. (*p.* 25.6) are placed [with Mm l.c. p. 99.3 ff. (i.e. the first one with virāḍ jyotir adhārayat "the ruler held the light" and Mm l.c., p. 99.3 end–5, from bhūr asi to dhruvā sīda)]: <16>.—If a person who has a son performs the Ac, he should place one of the retaḥsic-iṣṭs. on the first layer [with the y. as cited above] and the other one on the last layer [with the y. Mm l.c. p. 99.3: svarāḍ jyotir adhārayat and ib. 5–7, from sūr asi suvanasya to dhruvā sīda]; but if a person who has no son performs it, he should place both iṣṭs. on the first layer (*p.* 25.9–10)⁽¹⁰⁾: <17>.—[With Mm l.c. p. 99.3: samrāḍ jyotir adhārayat⁽¹¹⁾ he places the (iṣṭ.) jyotiṣo dhṛti to the east of the retaḥsic-iṣṭs.: <18>.]

1. So also Vr sū. 12; nābhi=daṇḍa Cal. on Āp sū. 22.2, cf. above § 5, n. 1.—2. So also Āp sū. 22.3; on the contrary Vr sū. 12 seems to read adhasānirbādha (if rightly emended), but cf. Vr II. 1.3.1.—3. Cf. Vr sū. 15, Cal. on Āp sū. 22.4.a.—4. Cf. below Mn VI. 1.8.3.—5. Cf. Mn I. 7.3.31, Vr sū. 13 (: the vyāghāraṇa of the rukma), Āp sū. 22.4.a (Cal.): uttaranābhivat referring to VII. 5.4).—6. Mn sū. 7 prescribes simply an abhim. with bhūḥ and passes over the abhicāra-practice mentioned below.—7. Cf. Vr sū. 17.—A general rule is valid here: cityām cityām hiraṇyaśakalam upāsyati “Upon each layer he throws down a piece of gold”, Mb p. 23.11–12=Vr sū. II. 1.8.8 (with apyasyati).—8. Cf. Cal. on Āp sū. 24.2.—9. Mb p. 25.3 has dviryajuh: dvābhyām Mn sū. 15.—10. Cf. Āp sū. 24.4; differently Vr sū. 29, but sū. 30 refers to the Mb-passage cited above.—11. As the Taittirīyakas place three retahsic-iṣṭs., the m. cited here belongs to the third one, cf. Āp sū. 24.3, s. also Vr. sū. 28.

§ 17. The placing of various iṣṭakās, a tortoise, the heads, etc. Mb III. 2.7: p. 25.11–p. 27.10: Mn VI. 1.7.19–29, cf. Vr II. 1.6.31–7.6, 11, 12, Āp XVI. 24. 7–27.6.

[With Mm II. 7.16: p. 99.7–10 (from bṛhaspatiṣ tvā sādāyatu to dhruvā sīda)] the (first) viśvajyotis-iṣṭ. is placed (p. 25.11)⁽¹⁾: <Mn l.c. sū. 9>.—[With Mm IV. 9.14: p. 134.10–11 (y.) the gharma-iṣṭ. is placed to the east of the viśvajyotis⁽²⁾: <20>].—[With Mm II. 7.16: p. 99.16–17 the aṣādhā-iṣṭ. (cf. above Mn VI. 1.2.13 and 16) is placed] with its characteristic three lines turned upward, and a person who is dear to him will prosper (p. 25.12, 15–16): <21>; cf. Āp sū. 24.12–13 (Cal.).—Further it is said in Mb that this iṣṭ. should be made with the remainder of the clay used for the ukhā (p. 25.15–p. 26.1, cf. above § 7, n. 7).—Then a [spotted] tortoise (kūrma) is placed alive (p. 26.1, 2) with its head turned westward (p. 26.4) [in front of the svayamāt. with Mm l.c. p. 100.3–5 (y.)⁽³⁾, after having been smeared by means of sour milk mixed with honey with three mm. Mm l.c. p. 99.18–19, 20–21 and p. 100.1–2]⁽⁴⁾: <22>.—A mortar (ulūkhala), one prādeśa in size and made of udumbara-wood (p. 26.7, 9), [after an abhim. performed with a v. given in full by Mn sū. 23 and Vr sū. 7.1 and the pounding of rice therein, is placed with two mm. Mm l.c. p. 100.10 (prat.)=I. 2.9: p. 18.17–18⁽⁵⁾ and p. 100.11–12 to the south-east of the svayamāt., while the pestle (musala) is placed with Mm I. 2.9: p. 19.12–13]: <23 and 24>.—Then the ukhā (p. 26.10), after having been filled with gravel (sikatā), sour milk, ghrta and honey⁽⁶⁾ (p. 26.13, 15, 16), is placed as far to the north-east of the svayamāt. (as the mortar and pestle is to the south-east) with Mm l.c. p. 100.13 (prat.)=I. 7.8: p. 54.12–13 and p. 100.14–p. 101.7]: <25>.—On this occasion Mb warns that one should not look at the empty ukhā (p. 26.12–13).⁽⁷⁾—[After having ‘yoked the fire’ with two mm. Mm I. 7.17: p. 101.8–9 and 10–11, he fills with Mm ib. 12–13] the openings (chidrāṇi) of the heads [with sour milk mixed with honey] and places hiraṇyaśakalas in them (p. 26.18) [beginning with the right ear with y.: ṛce tvā Mm l.c. p. 101.14 and ending with the cut of the head (vikartana) with y.: sahasradā asi sahasrāya

Mm ib. 16.]: <26>, cf. Vr sū. 7.5-6, Āp sū. 27.1-6.—[With Mm l.c. p. 101.17-p. 102.1 he puts the human head (puruṣaśirṣa) turned westward and with its cut turned downward in the ukhā: <27>.]⁽⁶⁾—The human head is placed in the middle and around it the other heads (*p.* 27.1-2) in close adherence (samīcīnāni) to the former for whom he wishes to be rich in cattle (*p.* 27.2-3), but they should be placed apart (viṣūcīnāni) from one another for one whom he wishes to be without cattle (*p.* 27.4-6), cf. Āp sū. 27.8. [They are placed closely leaning on the ukhā with their ear-apertures and jaws, that is, the horse's head to the east, the bull's head to the west, the ram's head to the south and the he-goat's head to the north, each with a special m. Mm l.c. p. 102.2-3, 4-5, 6-7 and 8-9: <28>].—The performer of the Ac should not go between [the heads and the svayamāt.], otherwise he would lose his life (*p.* 27.8-9). [If he does do, he should perform a japa with Mm II. 13.11: p. 162.1-2⁽⁹⁾: <32>].—Lastly with the utsarga-formulas,⁽¹⁰⁾ that is, Mm I. 7.17: p. 102.10-p. 103.5 he should perform the upasthāna (*p.* 27.9) [to each of the heads in the same order as they have been placed]: <29>.

1. athaitā viśvajyotiṣaḥ pl., as there are three viśvaj.; for the second one s. below Mn VI. 2.1.17 with viśvakarmā tvā sādayatu etc. Mm l.c. p. 99.10-12, for the third one s. below Mn VI. 2.2.8 with parameṣṭhī tvā sādayatu etc. Mm l.c. p. 99.12-16.—2. Not mentioned here by Mb; but cf. Vr sū. 6.25, Āp sū. 24.14.—3. The viniyoga of two mm. Mm l.c. p. 100.6-7 and 8-9 is not indicated, but they too seem to be employed here, cf. Vr sū. 6.36, Āp sū. 25.2. a and c.—4. At least the second v. is alluded to by Mb *p.* 26.5 with the word dyāvāpṛthivīyayā.—5. This m. seems to be referred to by Mb *p.* 26.9 with vaiṣṇavyā.—6. Or 'ghṛta or honey', cf. Vr sū. 7.2: madhunā ghṛtena vā.—7. Cf. Cal. on Āp sū. 26.6 and 7.—8. Vr sū. 7.6 has uttānam and paścādavakartanataḥ, cf. Cal. on Āp sū. 27.7.—9. Cf. Vr sū. 7.14 and Cal. on Āp sū. 27.13.—10. Cf. Cal. on Āp sū. 27.13.

§ 18. The offerings into the eye-sockets of the human head, etc.; the placing of various iṣṭakās. Mb III. 2.8: p. 27.11-p. 29.2: Mn VI. 1.7.30-8.6, Vr II. 1.7.7-21, Āp XVI. 27.7-28.4, 32.1-2.

With Mm I. 3.37: p. 43.8-10 he performs two juhotis on the human head which he has placed (*p.* 27.12), [first in the right eye-socket] with the first half of the v., [then in the left one] with the other half of it (*p.* 27.4, 15-16): <Mn l.c. sū. 7.30>.—Mn sū. 7.31 prescribes how to proceed when there is only the head of a goat (ajaśiras) instead of the five heads, cf. Mn VI 1.3.12; and Mn sū. 7.32, concerning the passage in the agnikṣetra, has been already mentioned above § 17 towards the end.—The puruṣa-citi, that is, the piling of the iṣṭs. in the form of a human figure (puruṣasya pratimā) is not prescribed by Mb in this context, but s. III. 5.1: *p.* 58.1-6 where the use of thirty-six iṣṭs. is mentioned. [According to Mn sū. 8.1-2 it is piled in the northern shoulder (aṁsa) of the agnikṣetra with twelve rounds (paryāya) Mm II. 13.4: p. 168.7-15, each ending with tena chandasā, tena brahmaṇā, tayā devatayāṅgirasvad dhruvā sīda "With

this metre, with this holy prayer, with this deity, sit thou firm in the way of Angiras's." The iṣṭs. are placed three by three (tisras tisraḥ) with each paryāya, that is, each paryāya is employed thrice.] Cf. Vr sū. 7.7–10, Āp sū. 28.1–3 (Cal.).—[Here Mn sū. 8.3 prescribes the rite of the sarpanāmāni, that is, the piling of a serpent-head in the northern part, apart (from the other heads) or only the anudeśana (s. above Mn VI. 1.7.4: § 16) to it.] Cf. Vr sū. 7.15, Āp sū. 27.22–23.—The apasyā-iṣṭs. are placed (*p.* 27.17, *p.* 28.2) [five by five with the paryāyas Mm II. 7.18: p. 103.6–11 up to pāthasi sādāyāmi, in each of the quarters, while he steps from the east to the right (pradakṣiṇam), and the last five iṣṭs., that is,] the chandasyās by name are placed in the north (*p.* 28.4 *end*–5, 6) [with the fourth paryāya Mm I.c. p. 103.11–14 up to chandasā sādāyāmi]: <4>. Cf. Vr sū. 7.16–17, Cal. on Āp sū. 28.4.—The prāṇabhṛt-iṣṭs. are placed ten by ten obliquely (akṣṇayā) (*p.* 28.6 *end*–7, 7 *end*–8, 9) [with five paryāyas Mm II. 7.19: p. 103.15–p. 104.15 in the order: the spring (vasanta), summer (grīṣma), rains (varṣāṇi), autumn (śarad) and winter (hemanta), each paryāya ending with gr̥hṇāmi prajābhyah "I grasp for offspring"; 'obliquely placed', that is, from the right shoulder (amśa) to the left buttock (śroṇi), from the right buttock to the left shoulder, and lastly in the middle]: <5>. Cf. Vr sū. 7.18–19, Āp sū. 32.1–2.—The saṁyat-iṣṭs. are placed (*p.* 28.10, 11) [with five paryāyas Mm II. 7.20: p. 104.16–p. 106.2, each ending with devahūtau 'in the invocation of the gods' in the order: the east, south, west, north and the zenith (ūrdhva) just as in the case of the prāṇabhṛt-iṣṭs. above]: <6>. Cf. Vr sū. 7.20–21.—Mb *p.* 28.12–*p.* 29.2 contains the explanation of two vv.: lokam pṛṇa, chidram pṛṇa 'fill the space, fill the hole' Mm II. 8.1: p. 106.3–4 and tā asya sūdadohasaḥ 'the (cows) abundantly streaming milk for him' Mm ib. 5–6, s. above § 13, n. 7.

In the section VI. 1.8.7–16 Mn prescribes the placing of various iṣṭs. as well as the rites connected with them that take place at each piling (citi). In the following I give only a summary of the contents.

1. The ṛtavyā-iṣṭs.. They are placed on the avakā-plants with Mm II. 18.12: p. 116.3–16 consisting of six paryāyas in the order: the spring, summer, rains, autumn, winter and cool season (śísira), beginning with madhuś ca mādhasaś ca vāsantikā ṛtū "Madhu and Mādhasa are two months of spring". Two iṣṭs. are placed at each citi, four at the middlemost citi and each paryāya ends with indram iva devā abhisarṁviśantu "May they attend on them as the gods on Indra", and the usual formula tayā devatayā...dhruvā sidantām is each time added at the end: <7–8>. Cf. Vr sū II. 1.6.33–34, Āp sū XVI. 24.9; XVII. 1.7; 2.1,10; 4.5.—2. The saṁyāni-iṣṭs.. With Mm II. 8.13: p. 116.17–p. 117.3 up to antarikṣe sīda, two iṣṭs. are placed at each citi: <9>. Cf. Āp sū XVI. 24.8; XVII. 1.6,18; 2.9; 4.6,7.—3. The ṛṣabha-iṣṭs.. With tvām agne vṛṣabham...| asthūri nau (sic)...||=TS V. 7.2.a (with no instead of nau), the second half=Mm IV. 14.15: p. 240.2 (with no). The iṣṭs. marked with various signs (cf. Mn sū VI. 1.4.39) are used: <10>. Cf. Vr sū II. 1.8.7, Āp sū XVI. 33.7–34.2 (Cal. refers to Mb III. 4.7: *p.* 54.6); XVII. 1.10; 2.7,13;

9.3.—4. The lokamprnās are used for filling up the vacant space at the end of each citi, cf. e.g. below Mn sū. VI. 2.1.7: <11>. Cf. Vr sū. II. 1.8.7, (by the way sū. 8 contains a general rule, s. above § 16, n. 7), Āp sū. XVI. 33.7.—5. The touching of the svayamāt.-place with Mm II. 13.11: p. 162.3-5 and the juhōti upon it with Mm II. 13.12: p. 162.6-7 up to kakṣasya adding yā tā iṣur yuvā nāma etc. Mm ib. 7-9 at each time: <12-14>. Cf. Vr sū. II. 1.8.12-14 (agnihomas), s. also sū. 16-18: the touching of the layer which marks the end of each citi, Āp sū. XVI. 35.2-4—6. The anum. for the citihoma at each citi, with a v. at each citi, but with two vv. at the last citi, using Mm II. 13.13: p. 162.10-p. 163.6: <15>. Cf. Vr sū. II. 1.8.15 (citihomas), Āp sū. XVI. 35.1.—7. The touching of a dark or brown (śyāva) horse and the covering of the citi with dust (puriṣa) taken from the cātvalā hole with Mm II. 13.11: p. 161.14-17 (at the end of each citi): <16>. Cf. Vr sū. II. 1.8.9: aśvaṃ śyāvam ālabhate, ib. 10 (the use of the puriṣa), Āp sū. XVI. 34.5-6: uttarataḥ kṛṣṇo 'śvas tiṣṭhati, śyāvo vā.—8. On the horse's colour, cf. also above § 15. IV, n. 3. On the other hand Vr sū. II. 2.1.1 (at the beginning of the second citi) remarks: aśvaṃ śvetam ālabhan citir upadadhāti "Touching a white horse he piles the citis".

§ 19. I. The second citi. Mb III. 2.9: p. 29.3-17: Mn VI. 2.1.1 (marking the end of the first citi), 2-8, cf. Vr II. 2.1.1-6, Āp XVII. 1.1-10.

[On the following day after the pravargya and the upasad-rite of the forenoon] the five āśvinī-iṣṭs. are placed (*p.* 29.4-5) [with Mm II. 8.1: p. 106.7-p. 107.8 in the quarters and the middle]: <Mn l.c. sū. 2>—Then follows the placing of the [five] ṛtavayā-iṣṭs. (*p.* 29.6-7)⁽¹⁾ [with Mm l.c. p. 107.9-14 (yy.), sajūr devair vayunādhaiḥ etc. (ib. 13-14) being added each time]: <3>.—Then follows the placing of the [five] vāyavyā-iṣṭs. (*p.* 29.8-9) [with Mm II. 8.2: p. 107.15-16 up to ślokyā]: <4>.—Then follows the placing of the [five] apasyā-iṣṭs. (*p.* 29.9-10)⁽²⁾ [with Mm l.c. p. 107.16-17 up to vṛṣṭim eraya]: <5>—Then follows the placing [of the vayasyā-iṣṭs] of which four are laid on the eastern side and five by five on [the junctions (apyaya) of] the other sides (*p.* 29.11, 12-13) [with Mm l.c. p. 107.17-p. 108.5, from kṣatram onward, 19 yy. in all]⁽³⁾: <6>.—[Mn sū. 7 and 8 mark the end of the second citi.]

1. Cf. Vr sū. 3-4 having pañca-pañca 'five by five'. For the iṣṭs. of the same name, s. above Mn VI. 1.8.7-8 (§ 18).—2. Cf. above Mn VI. 1.8.4, perhaps here also 'five by five'.—3. The designation mūrdhanvatībhiḥ sādayati Mb *p.* 29.12 is probably a generalization from one of the yy. mūrdhā vayah Mm l.c. p. 107.18. Cf. Cal. on Āp sū. 8. a and b.

§ 19. II. The third citi. Mb III. 2.9: p. 29.14-p. 30.14: Mn VI. 2.1.9-22, cf. Vr II. 2.1.7-15, Āp XVII. 1.11-2.7.

[On the following day after the pravargya and the upasad-rite of the forenoon begins the third citi <Mn l.c. sū. 9>.]—[The rite of the placing of the second svayamāt. <10-15> is similar to that of the first one, s. above Mn VI. 1.7.7-13,] though Mb *p.* 29.14-15 mentions only the first half of the v. Mm II. 8.3: p. 108.6-7, cf. <11>.—[To be noticed is, however, that there does not appear an ignorant brāhmaṇa, nor does the giving

of a boon (varadāna) take place⁽¹⁾: <13>.]—Here is undertaken the placing of a piece of gold (hiranyaśakala) to the east with Mm II. 7.15: p. 98.7–9 up to mā pāhi as well as of an iṣṭ. marked with a circle to the west with Mm II. 8.14: p. 117.9–12 up to dhruvā sīda, in the same way as above Mn VI. 1.7.14: <16>, and further the placing of the viśvajyotis-iṣṭ. with Mm II. 7.16: p. 99.10 up to dhruvā sīda, in the same way as above Mn VI. 1.7.19: <17>.]—The five diśyā-iṣṭs. are placed (*p.* 29.17, 18–19) [in the quarters and the middle with Mm II. 8.3: p. 108.8–9 up to ūrdhvā dik]: <18>.]—Ten iṣṭs. are placed on [the junction of] the eastern side (*p.* 29.20) [with Mm l.c. p. 108.9–11 from āyur me pāhi to jyotir me yacha]⁽²⁾ and twelve by twelve [on the junctions of the other sides] amounting to thirty-six iṣṭs. (*p.* 30.5, *cf.* 6–8) [with Mm l.c. p. 108.11–19 from mā chandaḥ to viśve devā devatā]⁽³⁾: <19>.]—The [seven] ādityadhāman-iṣṭs. [=°dhāmnī-iṣṭs.] are placed [in the east] with mūrdhāsi rāṭ [etc. up to kṣemāya tvā Mm l.c. p. 108.19–p. 109.1]⁽⁴⁾ and the [seven] aṅgirodhāman-iṣṭs [=°dhāmnī-iṣṭs.] [in the west] with yantrī rāṭ [etc. up to poṣāya tvā Mm l.c. p. 109.1–2] (*p.* 30.8, 9–10), and both sets of iṣṭs.⁽⁵⁾ are laid in a symmetrical position (samāvadbhājah sādāyati) (*p.* 30.11): <20>. For a person whom he hates he should place them obliquely (*p.* 30.12–13).⁽⁶⁾—[Mn sū. 21 and 22 mark the end of the third citi.]

1. But *cf.* Āp sū. 12: aviduṣā brāhmaṇena saha 'together with an ignorant brāhmaṇa'.—By the way insert tvā between viśvakarmā and sādāyantū Mm II. 8.14: p. 118.1, *cf.* Mn sū. 12.—2. Called prāṇabhṛtaḥ by Āp sū. 2.3. For the iṣṭs. of the same name *cf.* above Mn sū. VI. 1.8.5.—3. The first three yy.: mā chandaḥ, pramā chandaḥ and pratimā chandaḥ are mentioned in Mb *p.* 30.3.—Called bṛhatīḥ by Āp sū. 2.4, *cf.* the word bṛhatī occurring in Mb *p.* 30.6 and 7.—4. Referred to with mūrdhanvatībhiḥ sādāyati by Mb *p.* 30.13; for the expression *cf.* above § 19. I, n. 2.—5. Called vālakhiyāḥ by Āp sū. 5.—6. This abhicāra is not mentioned in Mn, but *cf.* Vr sū. 14, Āp sū. 2.6.a (Cal.).

§ 20. I. The fourth citi. Mb III. 2.10: p. 30.15–p. 31.9: Mn VI. 2. 1.23–28, *cf.* Vr II. 2.1.16–18, Āp XVII. 2.8–13.

[After the pravargya and the upasad-rite of the forenoon, the akṣṇayā-stomiyā-iṣṭs. are placed with yy. contained in Mm II. 8.4: p. 109.3–8]: the trivṛdvatī (: y. no. 1) in the east (*p.* 30.15), the saptadaśavatī (: y. no. 3) in the south (*p.* 30.16), the pañcadaśavatī (: y. no. 2) in the north (*p.* 30. 18–19), ekaviṁśavatī (: y. no. 7) in the west (*p.* 30.19–20, *p.* 31.2)⁽¹⁾, [and the pañcaviṁśavatī (: y. no. 11) in the middle. The remaining fifteen iṣṭs. are laid three by three in the same places]: <Mn l.c. sū. 23>. *Cf.* Vr sū. 17 with the same order as above, Āp sū. 9 with the order: east, south, west and north.—With the mm. agner bhāgo 'si . . . trivṛtstomāḥ, etc. the sprt-iṣṭs. are placed (*p.* 31.4–5). [According to Mn sū. 24 ten yy. contained in Mm II. 8.5: p. 109.9–p. 110.5 are employed in the following way: one iṣṭ. in the east with agner bhāgo 'si etc., one in the south with indrasya bhāgo 'si etc., one in the north with nṛcakṣasāṁ bhāgo 'si etc., one in the west with mitrasya bhāgo 'si etc. and lastly one in the middle

with adityā bhāgo 'si etc., while the remaining five iṣṭs. are laid in the same places].⁽²⁾—With the mm. ekayāstuvata prajā adhīyanta, etc. the iṣṭs. called sṛṣṭayah are placed (p. 31.7–8). [According to Mn sū. 25 seventeen sṛṣṭi-iṣṭs. are laid in the middle with the yy Mm II. 8.6: p. 110.6–p. 111.2.] Cf. Vr sū. 17, Āp sū. 11.—[Further the fifteen vyuṣṭi-iṣṭs. are placed three by three in the quarters and the middle with Mm II. 13.10: p. 159.14–p. 161.13: <26>.] Cf. Vr sū. 17; Āp sū. 12.—[Mn sū. 27 and 28 mark the end of the fourth citi.]

1. Mb p. 30.20–p. 31.2 prescribes again the placing of the trivṛvatī (: y. no. 1) in the east, the pañcadaśavati (: y. no. 2) in the south, the saptadaśavati (: y. no. 3) in the north and ekaviṃśavati (: y. no. 7) in the west. But it is not clear how to harmonize this statement with the previous one.—2. The sṛṣṭah are not separated from the akṣṇayāstomīyāḥ (above Mn sū. 23) in Āp sū. 9 while Vr does not speak of the sṛṣṭi-iṣṭs..

§ 20. II. The fifth citi (beginning). Mb III. 2.10: p. 31.9–20: Mn VI. 2.2.1–2, cf. Vr II. 2.1.19–21, Āp XVII. 3.1–4.

[After the pravargya and the upasad-rite of the forenoon, the asapatnā-iṣṭs. are placed with the mm. contained in Mm II. 8.7: p. 111.3–11:] with agne jātān etc. in the east (p. 31.9–10), with praty ajātān etc. in the west (p. 31.11)⁽¹⁾, with catuṣcatvāriṃśī etc. in the south (p. 31.12–13), with ṣoḍaśī stomā ojo etc. in the north (p. 31.13–14), with agneḥ puriṣam etc. in the middle (p. 31.16) [behind the svayamāt.]: <Mn l.c. sū. 1>. Cf. Vr sū. 20, Āp sū. 2–3.—The [forty] virāj-iṣṭs. are placed (p. 31.18) [ten by ten on the junctions with Mm l.c. p. 111.12–p. 112.4]: <2>. Cf. Vr sū. 21 (without mentioning the name), Āp sū. 4.

1. We expect to have sahasā jātān etc.=Mm. l.c. p. 111.5–7 instead of praty ajātān etc.=Mm ib. 3, i.e., the second pāda of the first v.; correctly cited by Mn sū. 1.

(Editorial Note: The article was originally written for the book entitled *Agni—The Vedic Ritual of the Fire Altar* under the editorship of Professor J. F. Staal, which is yet to appear. With the kind permission of Professor Staal, the Toyo Bunko has decided to publish it here in memory of the late Professor Dr. Naoshiro Tsuji who was its director from 1974 to 1979.)