



Selections from the Baudh?yana-Grhyapari?istas?tra

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SELECTIONS FROM THE
BAUDHĀYANA-GRHYAPARIŚISTASŪTRA



P. HÄRTING.

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BAUDHĀYANA-GRHYAPARIŚIṢṭASŪTRA

RIJKSUNIVERSITEIT Utrecht



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SELECTIONS FROM THE BAUDHĀYANA-GRHYAPARIŚISTASŪTRA

ACADEMISCH PROEFSCHRIFT TER VERKRIJGING
VAN DEN GRAAD VAN DOCTOR IN DE LETTEREN
EN WIJSBEGEERTE AAN DE RIJKSUNIVERSITEIT TE
UTRECHT, OP GEZAG VAN DEN RECTOR-MAGNIFI-
CUS DR. J. A. C. VAN LEEUWEN, HOOGLEERAAR
IN DE FACULTEIT DER GODGELEERDHEID, TE-
GEN DE BEDENKINGEN VAN DE FACULTEIT DER
LETTEREN EN WIJSBEGEERTE TE VERDEDIGEN OP
VRIJDAG 7 JULI 1922, DES NAMIDDAGS TE 3 UUR,

DOOR

PIETER NICOLAAS UBBO HARTING,
GEBOREN TE BATAVIA.



J. VALKHOFF & Co.,
AMERSFOORT.

AAN MARIE VAN LESSEN.

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INTRODUCTION.

This edition of nineteen chapters selected from the Baudhāyana Grhyapariśiṣṭasūtra is based on the following editions and MSS:

1. D. The Bodhāyana Grīhya-sūtra¹⁾, ed. by L. Śrīnivāsāchārya, Mysore, 1904. (Bibliotheca Sanskrita, No. 32). In Devanāgarī. Entirely uncritical. The editor has used five MSS, two in Devanāgarī, two in Grantha, and one in Telugu characters. Notes are very scarce; in several passages where the text of the MSS is corrupt the editor seems to have solved the difficulty by substituting a text of his own invention, without warning the reader. In all MSS the text is divided into Praśnas and Adhyāyas only; the arbitrary division into Sūtras is due to the editor. The chapter on the Pañcagavyavidhi (II, 20 in D) only occurs, according to a footnote on p. 258, in MS 514 of the Mysore Library. It is wanting in all MSS I have seen.

This is also the case with the whole of Praśna V (8 Adhyāyas) in D. It is not mentioned in which MSS this Praśna is found.

2. G.²⁾ Bodhāyanagrīhyasūtram, ed. by Maṇakhāl N. Muddu Dikshita, Madras, 1905. In Grantha characters.
3. M.²⁾ A well-written transcript of a MS in Madras, copied for and in the possession of Prof. W. Caland, of Utrecht. In Grantha.
4. T. A MS from Trichinopoly, in the possession of Prof. Caland. In Grantha.
5. B. MS Bühler 33 in the India Office Library. Devanāgarī.

1) Cp. C. H. Raabe, *Bijdrage tot de kennis van het Hindoesche Doodenritueel*, Leiden, 1911, p. 65 (Appendix).

2) Cp. I. c. p. ix, ff.

6. Be. A transcript of a MS in Benares, made for Prof. Caland. Devanāgarī. Carelessly written.
7. J. MS 3566 in the India Office Library (Jackson Collection). A transcript of a MS in the Bhau Daji Collection of the Bombay Royal Asiatic Society, made in 1905. Devanāgarī. Clearly written, but full of mistakes and gaps. It contains only fragments of the Grhyapariśiṣṭasūtra.

Parts of the chapters II, 13 and II, 16 are found in the Nirṇayasindhu of Kamalākarabhaṭṭa, p. 166 ff. of the lithogr. ed., Bombay, 1862. I have indicated the variants by NS.

The MSS M, T and Be have been very kindly placed at my disposal for a considerable time by Prof. Caland.

G and M differ only in small particulars, and represent with T the southern recension of the text. T, however, is more or less independent. B and Be are closely related. They have a number of mistakes in common, e. g. *apa ācamanīya* instead of *apa ānīya* (II, 17 : 9. 31); *vātājavair* instead of *vātājitaīr* (II, 18 : 11. 16); *saguṇa* instead of *sagāṇa* II, 22 : 14. 5); *śākayāvaka aikṣamūlaphalāśī* instead of *śākayāvaka bhaikṣamūlaphalāśī* (III, 9 : 20. 26); *putram* instead of *sūtram* (IV, 2 : 27. 2).

The reading of J often differs from B and Be. They must have had the same origin, for the mistake *ekāvarunam* instead of *ekavāram* (III, 8 : 19. 18) occurs in all three MSS.

D is a mixture of the southern and the northern recension, as, I must admit, my text is also. For a really good critical edition more MSS will have to be consulted than I have done, and more will have to be known about the ultimate origin of the MSS and their respective value.

I have kept the conventional form of the name Baudhāyana¹⁾, which is found in B, Be and J. The other MSS use throughout the form Bodhāyana.

Brāhmaṇism and Hinduism.

The object of this edition is to call attention to some hitherto neglected materials for the study of a period in the religious history of India about which comparatively little is known, namely the period of transition from Brāhmaṇism into Hinduism. For the knowledge of the philosophical aspects of Brāhmaṇism and Hinduism

1) Cp. E. Hultzsch, The Baudhāyanadharmaśāstra, Abh. für die K. d. M. VIII (1884), No. 4, p. viii.

the texts which are edited and translated here have little or no value, but they do help us to understand better the development of liturgy, and they bring some new facts concerning mythology. Up to the present the liturgy of early Hinduism had to be studied from stray chapters in the Purāṇas, and I have not found that this part of the Purāṇas has received any special attention. The texts added to the work of Baudhāyana form a welcome addition to this source of knowledge, because they place the matter in another light. In the Purāṇas we have the finished product of the new view of theology and mythology, which we are used to designate by the name Hinduism. In the texts of Baudhāyana we find the old Brāhmaṇism and the new Hinduism combined.

In order to show the importance of these texts, it will be necessary to give a short account of the development of Brāhmaṇism into Hinduism, as far as those mythological ideas are concerned which have direct bearing on Baudhāyana's work. For this reason also I have discussed some comparatively minor points more amply than otherwise would have been necessary.

The naive and optimistic religious beliefs of the Vedic times, expressed in hymns and prayers addressed to the gods, were profoundly altered in the succeeding period, that of Brāhmaṇism. During that period we witness the ever-increasing influence of priesthood on the religion. The priests laid great stress on the strict observance of the rules of rite and sacrifice, a strictness which had the effect of making their own services the more indispensable.

The religious cult in the Vedic and the Brāhmaṇical period has always been twofold¹⁾. Some hymns of the Rig Veda and a great number of verses and maxims of the Atharva Veda were used as prayers and sacred texts (*rc, yajus*) in the ceremonies performed at the occasion of a birth, a wedding, a funeral, the worship of the ancestors, and similar events of daily life. These are called *grhyakarmāṇi*, or domestic ceremonies, and are minutely described in the Gṛhyasūtras. The sacrificer in these occasions was the householder himself, the assistance of a Brāhmaṇa (priest) was optional, and one fire sufficed in case burnt offerings were needed. In addition to these *grhyakarmāṇi*, which every orthodox Hindu had to perform, great sacrificial festivals were held, which could only be performed by a wealthy man, generally a king. In these cases three holy fires were needed, and the ceremonies were conducted by a number of officiating priests, led by four high-priests. The

1) Cp. M. Winternitz, Geschichte der indischen Litteratur, p. 139 ff.

king or lord who gave the sacrifice, the *yajamāna*, had little to do with it, his chief duty was to provide bountiful presents for the priests at the conclusion of the sacrifice. No wonder that the priests made a very careful study of these remunerative ceremonies, and explained them with the most elaborate minuteness in the works called *Brāhmaṇas*. These ceremonies were called *śrautakarmāṇi*, or ceremonies based on the *śruti*, the revelation, i. e. that literature which was considered to have been derived from the gods. The *grhyakarmāṇi* or domestic ceremonies on the other hand were based upon the *smṛti*, i. e. usage, and had no divine authority.

It cannot be decided with any degree of certainty in what century or even centuries the *Brāhmaṇas* were composed. The date which is generally given, 800—500 B.C., appears to be too late, or at any rate too strict. This much is certain that they already existed in their present form 500 B.C., perhaps even 800 B.C. It is impossible to say how long they had existed before that time. Winternitz¹⁾ gives the formula $x - 500$ B.C.

These speculations on the cult contained little which could appeal to the common people. Hence it was possible that two great popular religious movements could arise almost contemporaneously in the East of India: Buddhism and Jainism (c. 500 B.C.).

In the same period, and in the centuries following, many other heretical movements came into being in the West. Bhandarkar²⁾ gives a remarkable quotation from the *Niddesa*, — which, though a kind of commentary, is regarded as one of the books of the Pāli Buddhistic Canon —, where the various religious systems and superstitions existing at that time (fourth century B.C.) are enumerated. This list mentions the followers of Vāsudeva, who later were known by the name Bhāgavatas, and these subsequently proved to be the most important. The cult of Vāsudeva must be as old as Pāṇini (Bhandarkar I. c.); and may be of the same period as Buddhism and Jainism (I. c. p. 9).

These heresies did not, however, lead to the extinction of Brāmanism. It continued to exist, and ultimately defeated the rivals by the pliable way in which it met heretical movements in general. It constantly extended its boundaries, and incorporated the worship of originally foreign deities, cleverly adapting itself to the apparent

1) Winternitz, I. c. p. 258, who gives p. 246—258 an account of the controversy concerning the date.

2) R. G. Bhandarkar, *Vaiṣṇavism, Śaivism and minor Religious Systems*, Strassburg, 1913, p. 3. (Encyclopedia of Indo-Aryan Research).

wish of the people to possess a less formal and rigid, and a more emotional religion. With Buddhism and Jainism its efforts failed. With these movements no reconciliation was possible, but in many other cases the Brāhmaṇas succeeded in finding a way to connect some cult which had arisen with a Vedic deity, and thus to give it a veneer of respectability in the eyes of the followers of the old faith. No wonder that at last not much remained of the original Brāhmaṇism. The new phase is called Hinduism.

It is clear from the preceding that no proper demarcation-line can be drawn between these two religious systems. The process of reform was a very gradual one, extending over many centuries. The resulting Hinduism of the present day has so many aspects, social as well as religious, that it is very difficult to define it. For practical purposes the definition of Lyall¹⁾ will suffice, that Hinduism is, "the collections of rites, worships, beliefs, traditions, and mythologies that are sanctioned by the sacred books and ordinances of the Brahmins and are propagated by Brahmanic teaching. And a Hindu is one who generally follows the rules of conduct and ceremonial thus laid down for him, particularly regarding food and marriage, and the adoration of the gods."

The Epic is our only source of information concerning Hinduism for a period of a thousand years, if we except a few references in the Law-books (Manu and Viṣṇu) and in inscriptions. In the inscriptions we do not find any details of the cult of the times, but they have one great advantage over the other and more ample sources of knowledge: they can generally be dated with reasonable certainty. This is not the case with the Mahābhārata. Practically all we know about the date of this poem is, that it must have existed in its original form in the fifth century B.C., and that it was remodelled and enlarged till 500 A.D. Although we know also that some of its parts are older than others, it is impossible to determine their respective date with any approach to certainty. Without the help of the few names in the inscriptions, it would therefore be very difficult to reconstruct the growth of a cult out of the unordered mass of materials which is found in the Mahābhārata. Even as it is the problem is still far from being solved.

It is the Mahābhārata and not the Rāmāyaṇa which introduces

1) A. C. Lyall, 'Hinduism', in *Religious Systems of the World*, London, 1889, p. 414; quoted by W. Crooke, ERE VI, 699, article 'Hinduism', where other definitions are cited and discussed. Cp. also H. von Glasenapp, *Der Hinduismus als soziales und religiöses Phänomen*, Deutsche Rundschau, März 1919, p. 386.

the new deities of the Hinduistic religion. Native tradition is probably right in asserting that the Rāmāyana has been written by one man, Vālmīki, which means that he collected and remodelled a number of already existing poems. The first and the last (seventh) book only must have been added at a later date. It contains little of interest for the study of the new beliefs.

The Mahābhārata on the other hand was not composed by one poet, but by many, in a period probably covering a thousand years, so that it does not represent the ideas of a single individual, but, to some extent, of the people. It is possible, and even likely, that in its original form it did not contain Hinduistic traits, but at present it is scriptural for all sects. There is as much Vaiṣṇavism as Śaivism in the poem¹⁾.

From a religious point of view one episode of it, the Bhagavad Gītā, is the most important, because of the enormous influence this poem exercised on the philosophical development of Hinduism.

The scriptures for the later phase of Hinduism are the eighteen Purāṇas²⁾. The list enumerating them is generally given in this form: Brahma, Padma, Viṣṇu, Śiva, Bhāgavata, Nāradiya, Mārkaṇḍeya, Agni, Bhavisya, Brahmavaivarta, Liṅga, Varāha, Skanda, Vāmana, Kūrma, Matsya, Garuḍa and Brahmāṇḍa. The Vāyu, which is omitted here, is for the greater part identical with the Brahmāṇḍa.

The recognized contents of each Purāṇa may be brought under five headings: *Sarga* (original creation), *Pratisarga* (periodic dissolution and re-creation), *Manvantara* (descriptions of periodic 'ages', past and future), *Vamśa* (ancient genealogies), and *Vamśānucarita* (accounts of persons mentioned in the genealogies).

This arrangement, however, has not been kept. Many Purāṇas have been considerably enlarged and interpolated at different periods, especially the Skanda and the Bhavisya. This makes it extremely difficult to assign a date to the Purāṇas in their present form. It is now generally accepted that the Purāṇas have developed out of a much older body of literature.

Bühler³⁾ has found in the Āpastambiya-Dharmasūtra, which belongs to the 4th or 5th century B.C., two quotations from 'the Purāṇa', and one from a 'Bhavisyat Purāṇa'. The latter quotation has not been found in the present Bhavisya Purāṇa; as for the

1) E. Washburn Hopkins, *The Religions of India*, London, 1896, p. 349, note.

2) The best surveys of the Purāṇas are the one by Winternitz, *Geschichte etc.*, p. 440—483, with full bibliographical notes, and the article by Pargiter in ERE X, 448.

3) Ind. Ant. XXV, 1896, p. 323 ff., and SBE II², 1897, p. XXIX ff.

two other ones, Bühler has traced similar passages in several Purāṇas.

It is certain that Purāṇas existed long before the Mahābhārata was finished ¹⁾), which does not mean that they necessarily must have had the form and the names of the books which we know at present. Bühler had to conclude his article on the subject (Ind. Ant. XXV, 1896, p. 328) with the words, 'For the present, I fear, it is not possible to trace the history of our Purāṇas beyond A.D. 600 or to advance anything, that will carry conviction, regarding the upper limit for their composition.'

Nearly all gods who were worshipped in the Vedic period were in course of time either relegated to the rank of minor deities, or fell entirely into oblivion. *Sūrya*, *Varuṇa*, *Indra* and *Agni* are the only gods whose worship survives in an attenuated form; of these *Sūrya*, the sun-god, is perhaps the most significant in the Paurāṇic period.

Their place was taken by other deities, who in the Veda were gods of the second rank; primarily Viṣṇu and Rudra-Śiva. For the philosophical aspect of Hinduism Brahmā must be added to these two. Theoretically he was a god of the same rank, but in the popular estimation he never was considered to have the same influence on the life of men as Viṣṇu and Śiva, and he very rarely received exclusive worship. He is the Pitāmaha, Hiraṇyagarbha, Prajāpati of the Vedas and Brāhmaṇas, the creator of the world. In the Paurāṇic period he was conceived to form with Viṣṇu and Śiva a trinity (*trimūrti*), in which he had the function of creator, Viṣṇu that of preserver, Śiva that of destroyer.

In the Rig Veda Viṣṇu appears as a form of the sun-god (*Sūrya*, *Savitr*, *Āditya*). There are few hymns solely addressed to him, and these mostly describe the three strides with which he encompassed heaven. He has three abodes, like Savitṛ; two of which are on earth, but the third is unknown to men. The reverence for this mysterious highest place or step (*paramam padam*) of Viṣṇu led to his gradual rising to the rank of the supreme spirit. In the Brāhmaṇas this process is clearly visible ²⁾, thus in the opening

1) Winternitz, l. c., p. 442.

2) Cp. E. Washburn Hopkins, The Religions of India, p. 460 ff.; Monier Williams, Brāhmaṇism and Hinduism, p. 102. Jacobi, ERE II, 811, article 'Brāhmaṇism', does not entirely agree with this. He states: "On the whole, however, Viṣṇu's position in the Brāhmaṇas is the same as before; he is regarded as the equal of the other gods, not yet as their superior. But the Brāhmaṇas record only the views of the priests; popular opinion may have differed from theirs, although ignored by them as not worthy of notice. (cp. Muir, OST IV, 156 ff.)".

words of Aitareya Brāhmaṇa, (quoted in the Vaikhāṇasa Grhya-sūtra IV, 10, v. infra, Appendix I), 'Agni indeed is the lowest of the gods, Viṣṇu the highest; between these two are all the other gods.'

In the Upaniṣads Viṣṇu is the only great god left from the Rig Veda. Then begins the process of amalgamation. Vāsudeva, the deity of the heretical movement of the Bhāgavatas, came to be considered as a form of Viṣṇu. The same happened with Nārāyaṇa. The most important of the gods who were identified with Viṣṇu proved to be Kṛṣṇa, originally a Rajput hero who has coalesced with a shepherd god (Govinda) into a new deity. This Govinda-Kṛṣṇa seems first to have been identified with Vāsudeva, and afterwards as Vāsudeva-Kṛṣṇa with Viṣṇu.

The Bhagavad Gītā, which extols Kṛṣṇa, became the gospel of a renascent Viṣṇu-cult.

Viṣṇu does not manifest himself in his own form, but in the form of *avatāras* (descents or incarnations), the number of which is generally given as ten. The origin and development of the doctrine of the *avatāras* can be traced already in the Brāhmaṇas¹⁾. It is unnecessary to discuss them here, as none of them is mentioned in Baudhāyana.

Viṣṇu has a peculiar auspicious mark on his breast, a curl of hair, called *śrīvatsa*²⁾. He has four arms, and holds a symbol in each of his hands: *cakra* (a wheel or disc), *śaṅkha* (a conch-shell), *gada* (a club), and *padma* (a lotus-flower).

Love and trust were the prime factor in the development of Viṣṇu into a supreme deity. In the cult of Śiva an element of fear is always noticeable, however disguised it may be. His cult was Brahmanized at an earlier date than that of Viṣṇu. His prototype is the Vedic Rudra, the terrible god of the thunderstorm, who in his destructive form is accompanied by the storm-winds (*Maruts*), regarded as his sons (*Rudriyas*). But he does not always appear in this manifestation; when propitiated he may be kind and helpful to men. In the latter case his name is Śiva, (the Benignant), or Paśupati (Lord of cattle). He is called the physician, for he brings disease but cures it when appeased. His attribute, like that of Śiva later, is the trident (*trīśūla*).

In the Rig Veda Rudra's position is of more importance than that of Viṣṇu. In the Brāhmaṇas his nature becomes much more

1) Cp. Jacobi, ERE II, 810 ff.

2) Cp. Vaikh. Gr̄hs. IV, 41; infra, Appendix I.

complex. The bewildering mass of epithets given to him in the Śatarudriya (TS. IV, 5, 1; VS. 16) shows that he still was considered to possess a benignant form (*sivā tanuh*) and a malignant form. He is the god of wild and awe-inspiring scenes, of mountains (*Giriśa*) and forests, and of the beings who live in them or resort to them: animals, but also thieves and robbers. He is regarded as having a blue neck (*nīlagrīva*). Some of his epithets belonged originally to Agni, all whose names were handed over to him. In his benignant form he is called Śiva, Śambhu (benignant), or Śamkara (benificent).

The eight names by which he is invoked in Baudhāyana are of very old date. Bhava (the lord of beings), Śarva (the archer), Iśāna, Paśupati, Rudra, Ugra (the fierce one), Aśani, and Mahān (or Mahādeva) occur together in ŚB. VI, 1, 3, 7, and Kaus. Br. 6, 1, 9. In the Gṛhyasūtras the same list occurs, but Aśani is replaced by Bhīma (the terrible one), like in the Gṛhyapariśiṣṭasūtra (II, 16: 8. 31).

The epithet Virūpākṣa means, 'with deformed eyes', or perhaps, 'with oblique eyes'; at least the head on the Guḍimallam Liṅga¹⁾ is distinctly Mongolian in type.

Śiva is chiefly worshipped in the form of the *Liṅga*, the phallus. Where this phallic worship originated from, and how it came to be connected with this particular deity is unknown.

At first it was thought that this cult was borrowed from aboriginal tribes²⁾. This was contested on the ground that the legends in the Mahābhārata, the Purāṇas, and elsewhere concerning the Liṅga pointed to a Northern (i. e. Aryan) origin. The name of the phallic symbol in the South of India is either *liṅga* or *īśvara*, there is no trace of an originally Southern name for it. Phallic worship among the aborigines of the Dekhan of the present day seems to be non-existent, or is at any rate very scarce; and even if it does exist, it would not mean that the Aryans necessarily must have adopted the cult from the aborigines. Of the twelve great Liṅga-shrines in India only three are situated outside the distinctively Aryan area³⁾.

1) Cp. below p. xi, and footnote.

2) Stephenson, JRAS VIII, 1842, p. 330.

3) Muir, OST II, 202; IV, 189 ff.; 405 ff. A strong proof in favour of the non-Aryan origin of phallic worship would be that no Brāhmaṇas officiate in temples of Śiva, as is asserted by Hopkins (Rel. of India p. 488), B. Lewis Rice (Mysore Gazetteer I, 468), and others. Both make an exception for the temples at Benares. Kittel (Ursprung des Liṅga Cultus p. 10, refuting Lassen,

These considerations led to the theory that Liṅga-worship originated among the Aryans themselves.

This view was defended by Kittel¹), and approved by Weber in his recension of this work. Kittel hesitatingly suggested borrowing from the Greeks, without being able to forward proofs in defence of this theory. The same suggestion with the same absence of proofs was made by Oppert (Orig. Inhab. p. 381), and Hopkins (l. c. p. 471). Rajendra Lala Mitra (Antiquities of Orissa, Calcutta 1875, Vol. I)²) says, 'The Semites of the West and the Turanians of the North cherished the dogma [of phallic worship] very extensively and much may be said in favour of the loan having proceeded from them.' The phrase 'much may be said' is a mere figure of speech here; at least we hear no more about it.

Bhandarkar returns to the old theory of borrowing from the aboriginal tribes. He says (l. c. p. 115), 'There are two places in the RV, in one of which Indra is prayed to not to allow those whose god is Śiśna to disturb the rites of the singers (VII, 21, 5); and in another he is represented to have conquered the riches of a city after killing those whose god is Śiśna. Here evidently those whose god was Śiśna, or phallus, are meant as the enemies of the Vedic Aryas, who disturbed their holy rites. Notwithstanding all that is said about the matter, my own belief is that the persons here referred to were really some tribe of the aborigines of the country, who worshipped the phallus. Just then as the Rudra-Śiva cult borrowed several elements from the dwellers in forests and in places out of the way, so it may have borrowed this element from the barbarian tribes with whom the Aryas came in contact. This element, however, does not appear to have come in all at once, especially among the learned classes....'

The references to the *śiśnadevāḥ* in the Rig Veda (discussed and analysed by Muir OST II, 407; IV, 345 ff.) had lately not been in such a way connected with the Śiva-Liṅga. There lies such a

Ind. Altertumsk. I, 783, ed. 1847) strongly opposes this view, and argues that it only applies to the temples of the Liṅgāyats, a non-Brahman sect, founded by Basava in the 13th century in South India; a movement of revolt against the Brāhmaṇa supremacy. According to Kittel only Brāhmaṇas officiate in the old shrines of Śiva.

1) F. Kittel, Über den Ursprung des Liṅga Cultus in India, Mangalore, 1876. Rec. Weber, Indische Streifen III, 471 ff. Crooke is mistaken when he counts Kittel amongst those who connected phallic worship with the non-Aryan tribes (ERE VI, 700).

2) Rec. Weber, Ind. Str. III, 279.

long period between these allusions and the Liṅga-worship that a connection between the two, like Bhandarkar seems to imply, was generally discredited. Bhandarkar appears to indicate that phallic worship led a kind of subterranean existence for many centuries among the Aryans, unrecognized and ignored by the 'twice-born' men.

This view is not very convincing. Except in the two above-mentioned passages in the Rig Veda there is no trace whatever of phallic worship in the whole of the Veda, not even in the latest of the works which are reckoned to belong to it¹). It is not probable that this worship should have existed all that time without any reference being made to it.

It is significant that Bhandarkar, who is perhaps the greatest living authority on Hinduism, is not able to adduce proofs for his theory.

How phallic worship came to be connected with the cult of Śiva is likewise unknown. Senart (Lég. du Buddha, p. 489) has suggested that the Liṅga might be a kind of refashioning of the *triśūla*, the trident, the old attribute of Rudra-Śiva, 'l'image du feu et de l'éclair'. But there is nothing inherently phallic in the form of the trident. According to Weber (Ind. Str. III, 474), however, the Priapus-cult of the Greeks had the trident as emblem, and Weber considers it not entirely impossible that the Hindus came to know of this Greek mode of worship, connected the *triśūla* with phallic cult, and subsequently gave it a more appropriate form.

Crooke (ERE VI, 701) thinks that the connection of the Liṅga with Śiva was due to his being considered a god of fertility. In support of this theory he points out that the bull, Śiva's attendant, is very often found as an emblem of gods of fertility, citing many authorities for this.

Concerning the time when Liṅga-worship came into practice we have the following indications. It is not mentioned in the Mahābhāṣya of Patañjali, which may be dated 140 B.C. at the very earliest. Bhandarkar (l. c.) concludes from the fact that the coins of Wema-Kadphises show a human figure of Śiva with a trident and a bull, but no Liṅga, that this attribute was not yet connected with Śiva in the middle of the third century A.D.

This last inference must be wrong. According to Gopinatha Rao²)

1) The list of Lingas in the Taittirīya Āraṇyaka X, 46 (ūrdhvaliṅga, suvarṇa-, divya-, bhava-, sarva-, śivaliṅga, etc.) occurs only in one recension, and is obviously a late addition (v. ed. Bibl. Ind. p. 913).

2) Elements of Hindu Iconography, II, part 1, p. 63 ff. Of the Guḍimallam Liṅga several photographs are given.

the two oldest existing Liṅgas are one from Bhīṭa, now preserved in the Lucknow Museum, and the Guḍimallam Liṅga. The Bhīṭa Liṅga has an inscription, which makes it possible to assign it with reasonable certainty to the first century B.C. The Guḍimallam Liṅga is less easy to date. Rao supposes that it belongs to the first century A.D., if not to a still earlier period. This Liṅga has the remarkable feature of being entirely phallic in shape, unlike the conical stone by which the symbol is generally represented.

Durgā is the commonest of the many names by which the consort of Rudra is known¹⁾. In this goddess many other deities have coalesced, as it very often happens in Hindu mythology. There is a centripetal force in the religious conceptions of the Hindus, which greatly facilitates the adoption of new deities, by assimilating them with their next of kin in the Hindu Pantheon. The names of the formerly independent deities then survive as epithets of the old deity, and they influence the character of the old deity by transferring to it their original powers and activities.

This process is very marked in the case of *Durgā*. As the wife of Rudra-Śiva she was called Umā. As the consort of a manifestation of Rudra-Śiva, Giriśa, the Lord of the Mountains, her name was Pārvatī or Haimavatī. These names occur in the Brāhmaṇic period.

Subsequently her nature changed into a more or less independent, powerful, wrathful, and terrible goddess: the characteristics of some local goddesses of the aborigines, to whom animals and even human beings were sacrificed; in other manifestations we can discern an original fire-goddess. In her ferocious forms her names were: Karalā (frightful), Kālī (black, or female time as destroyer), Mahākālī (the great destroyer), Caṇḍī (angry), etc.

Weber accounts for the malignity of her character by connecting her with Nirṛti, the Vedic goddess of evil.

*Skanda*²⁾, the celestial war-god, is a son of Śiva, or, according to some accounts, of Agni, who is a form of Śiva in the later period. He is a post-Vedic god, first mentioned in the Chāndogya Upaniṣad VII, 26, 2, where he seems to be identified with the sage Sanat-

1) For a full list of names see Dowson, Classical Dict. of Hindu Myth., 1903, s. v. 'Devi.' Cp. further Jacobi, ERE V, 417 (art. *Durgā*); Bhandarkar l. c. p. 142 ff. Muir OST IV, 432 has translated Arjuna's hymn addressed to *Durgā* in MBh VI, 23. Another hymn MBh IV, 6.

2) Cp. Jacobi, ERE II, 807; Bhandarkar l. c. p. 150 f.; Hopkins l. c. 414 f.; Monier Williams l. c. p. 412 ff.

kumāra. His worship is of local and probably West-Indian origin, and many different accounts of his birth and parentage are given in the Mahābhārata, the Rāmāyaṇa and the Purāṇas. According to some of these legends he was nourished by the six stars constituting the constellation of Kṛttikā (Pleiades). For that reason he was represented as having six heads (*śadāsyā*), and called the son of the Kṛttikās or Kārttikeya. He is known by many other names: Kumāra (the Youth), Guha (the Mysterious One), Mahāsena, etc. His name Subrahmaṇya is of Southern origin. In Baudhāyana the appellation Dhūrta appears, for which cp. p. XXI.

Viśākha¹), originally an independent deity, became later one of the forms of Skanda. In the Mahābhārata IX, 44, 36 three are enumerated: Viśākha, Śākha, and Naigameya. Bāṇa²) is one of his attendants.

Skanda rides on the peacock, called Suparṇasuta³), the son of Suparṇa, a name of Garuḍa.

Another son of Śiva is Ganeśa⁴). The origin of this god, who is one of the latest to appear in the Hindu Pantheon, is not easy to determine. The common view of him has been very clearly set forth by Jacobi (ERE II, 807). His first appearance, according to Jacobi, was not as Gaṇeśa or Gaṇapati, 'Leader of the Gaṇas', or troops of Śiva (whose proper leader is Nandi), but as Vināyaka, or Vighneśa (Lord of obstacles). He is the creator of obstacles and, in that way, hinders success. Therefore he has to be invoked at the beginning of any difficult undertaking, for as the creator of impediments, he may also become the remover of them. As such he is invoked at the beginning of every book⁵), thus becoming in a secondary way a god of learning.

Bhandarkar (l. c. p. 147 ff.) approaches the question along a

1) Infra IV, 2:25.7, and 26.8.

2) Infra IV, 2:26.5.

3) This may be the right reading for *suvarṇasutah* (IV, 2:25.10, note) which is found in T instead of *aparṇasutah* and other unintelligible forms in the other MSS.

4) Cp. Monier Williams, l. c. p. 211 ff.; Hopkins, l. c. p. 451, 481 ff.; and Grierson, ERE VI, 176 (Gāṇapatyas), where several references are given to Gazetteers concerning the modern worship of Gaṇeśa. The Gaṇeśapurāṇa has been analysed by Stevenson, JRAS, 1846, p. 319 ff.

5) Cp. Hopkins, l. c. p. 488; Monier Williams, l. c. p. 211 f. Bhandarkar believes that Gaṇapati's reputation for wisdom is due to the confusion between him and Brhaspati, the Vedic god of wisdom, who in RV II, 23, 1 is called Gaṇapati.

different line of reasoning. He has found several references to this god beyond those which were known. Jacobi mentions at the end of his article a class of demons called *Vināyakas*, noted in PW VI, 1087, where we find a reference to MBh XII, 10477, *Harivamśa* 10697, and later literature. Bhandarkar makes this the basis of his argument. He has found an interesting reference to these *Vināyakas*, four in number, in the *Mānavagṛhyasūtra* (2, 14). They are represented as demons which have a malicious influence on the life and work of men. The Sūtra gives an account of the signs by which the demons manifest themselves, and explains the ceremony by which they may be appeased and evil consequences averted.

The same ceremony, in a somewhat more developed or complicated form, is given by *Yājñavalkya* in his *Smṛti* (1, 271 ff.). 'He begins by stating that Rudra and Brahmadeva appointed *Vināyaka* to the leadership of the *Ganas*, (i. e. made him *Ganapati*) and assigned to him the functions of raising difficulties and obstructions in the actions of men.' In the *Smṛti* only one *Vināyaka* is addressed, who manifests himself in six forms, of which the names are given. The mother of *Vināyaka* is *Ambikā*.

'It will thus be seen that, in his own nature, this god is an unfriendly or malignant spirit, but capable of being made friendly and benignant by propitiatory rites. In this respect, he resembles Rudra himself. That the *Vināyakas* had come to be objects of faith before the Christian era, may be taken to follow from the occurrence of the ceremony mentioned above in a *Gṛhyasūtra*. But the one *Ganapati-Vināyaka*, the son of *Ambikā*, was introduced into the Hindu pantheon much later.'

Bhandarkar then notes that in the Gupta inscriptions the name of *Vināyaka* is not mentioned, but that there are images of *Ganapati* in the caves at Ellorā, which are to be referred to the latter part of the eighth century. He concludes from these indications that the cult of *Ganapati* must have arisen between the end of the fifth and the end of the eighth century, and that therefore the *Smṛti* of *Yājñavalkya* cannot have been written earlier than the sixth century.

Ganapati is represented with the head of an elephant (*hastimukha*). The images in the caves of Ellorā already have this form.

The consort of *Viṣṇu* is *Śrī* or *Lakṣmī*¹), the goddess of wealth and beauty, also impersonating fortune in the sense of *Fortuna*. Various accounts are given of her parentage, the best known of

1) Cp. Jacobi, ERE II, 808.

which is that she was born from the froth of the ocean when the gods churned it in order to obtain *amṛta* or nectar¹). She is always represented as enthroned on a lotus, and holding a lotus-flower in her hand.

Sarasvatī was originally a river-goddess in the Rig Veda. She became in later times the goddess of wisdom and learning.

The later history of the Hinduistic sects has no bearing on the *Grhyapariśiṣṭasūtra*, and need not be discussed here.

Editions of Baudhāyana.

The *Kalpasūtra* of Baudhāyana is with those of Āpastamba and Hiranyakeśin the only one (as far as is known at present) which has come down to us in a nearly complete form, that is to say, containing all four parts: *Śrautasūtra*, *Grhyasūtra*, *Dharmasūtra* and *Śulvasūtra*. The oldest parts of it (especially the *Śrautasūtra* and part of the *Grhyasūtra*) must date back to a period not much later than that of the *Brāhmaṇas*: this is proved by the language. In the native tradition Baudhāyana was considered the oldest of all 'teachers'²). The continuity of the whole work, however, was lost at an early date, so that for a long time some parts of it, which must have existed, could not be found at all³), or when found, could not be assigned with certainty to their right place with regard to the rest.

W. Caland has tried to reconstruct the whole work⁴), and he has succeeded to a great extent where Bühler, twenty-one years before, had to confess his failure because of lack of materials⁵). The *Śrautasūtra* is in course of publication by W. Caland (Bibliotheca Indica). The *Grhyasūtra*, *Grhyaprāyaścittasūtra*, *Grhyapariśiṣṭasūtra* and *Pitṛmedhasūtra* have been collectively published in India (in the editions which I call D and G); the *Pitṛmedhasūtra* in Europe besides: the first *Praśna* by W. Caland⁶), the second and third *Praśna* by C. H. Raabe⁷). The *Dharmasūtra* has been

1) Cp. Monier Williams, l. c. p. 108.

2) Cp. G. Bühler, SBE XIV, 1882, Introduction.

3) There are still some missing, cp. W. Caland, Über das rituelle Sūtra des Baudhāyana, p. 11 f., Abh. für die Kunde des Morgenl. XII, part 1, 1903.

4) l. c. p. 12 ff.

5) SBE XIV, Introduction.

6) Abh. f. d. Kunde des Morgenl. Vol. X, part 3.

7) Bijdrage tot de kennis van het Hindoesche doodenritueel, Leiden 1911.

both published¹⁾ and translated²⁾ in Europe. The Śulvasūtra has been published and translated by G. Thibaut³⁾.

The Gr̥hyasūtra comprises according to the counting of W. Caland the Praśnas 33—35 of the whole work, (they are the Praśnas I—III in the passage quoted from Bühler, v. *infra*); the Gr̥hyaprāyaścitta Praśna 36 (Bühler Praśna IV); the Gr̥hyaparibhāṣā Praśna 37 (Bühler Praśna V); the Gr̥hyapariśiṣṭa Praśna 38—41 (Bühler Praśna VI—IX). The fifth Praśna of the Gr̥hyapariśiṣṭa which the editor of D adds⁴⁾ has therefore not been met with either by Bühler or by Caland, who have seen more MSS than the seven which I consulted; a reason the more to consider it spurious.

The Gr̥hyapariśiṣṭasūtra and Hinduistic Worship.

The only published account of the Gr̥hyapariśiṣṭasūtra (*Paralipomena to the Gr̥hyaritual*), or Gr̥hyaśeṣasūtra as it is called in D, is found in Bühler's Introduction to his translation of the Baudhāyana Dharmasāstra (SBE, XIV, p. xxxii—xxxiii). This authority states the case very clearly, and I cannot do better than quote him here.

"The destruction of the continuity of Baudhāyana's Kalpasūtra has had the consequence which is commonly observable in other dismembered works, that several of its detached portions have received considerable additions from later and, as it would seem, from several hands. There can be no doubt that a small portion only of the nine Praśnas, found in the Western copies of the Gr̥hyasūtra, really belongs to Baudhāyana. For the description of the Gr̥hya rites, which strictly follows the general plan laid down in the first Sūtra, is completed in one or two Praśnas. Next follows a Praśna on the anukṛitis, rites resembling those comprised in the subdivisions treated before, and then a Praśna on prāyaścittas, or expiations of mistakes committed during, and of the neglect of, the performance of the Gr̥hya-karmāṇi. The remaining Praśnas are filled with a medley of paribhāṣās, some of which have been given before, while others are added afresh.

1) E. Hultsch, *Abh. f. d. Kunde des Morgenl.*, Vol. VIII, 1884, part 4. There also exists an edition with commentary in the Gov. Or. Libr. Series, by L. Śrīnivāsāchārya.

2) G. Bühler, SBE XIV, 1882.

3) "Pandit", Vol. IX, ff.

4) Cp. my list of MSS used, p. 1.

Many of the newly-added rites do not belong to the ancient Brāhmaṇical worship, but to the Paurāṇic religions, the service of Śiva, Skanda, Nārāyaṇa, and other deities, and some show an admixture of Tāntric elements. In some of the later Praśnas, especially IV and V, the language closely resembles that of the first three, and shows the same stereotyped phrases and the same Vedic anomalous forms. But in other sections, particularly VI—IX, we find, instead of Sūtras, the common Anuṣṭubh Śloka throughout, and expressions peculiar to the metrical Smṛitis and the Purāṇas. At the end of most Adhyāyas we read the phrase, ity āha Baudhāyanah, or bhagavān Baudhāyanah, 'thus speaks B., or the divine B.'

Finally, while the first three Praśnas are divided into Kāṇḍikās or Kāṇḍas, the following ones consist of Adhyāyas or chapters. These differences, as well as the fact that the most important Grīhya rites, arranged according to a special plan, are done within the first three Praśnas, necessarily lead to the conclusion that the whole remainder does not belong to Baudhāyana, but consists of so-called Pariśiṣṭas, which were composed by the adherents of his school. Further, the fact that the last six Praśnas do not show everywhere the same style and language makes it probable that the additions were made at different times and by different persons."

Bühler was wrong when he said that in Sections VI—IX (i. e. Praśna I—IV of the Grīhyapariśiṣṭasūtra) we find the common Anuṣṭubh Śloka throughout, as a glance at the texts which I print will show. These have been taken from Sections VII—IX according to Bühler's counting. For reasons which will be given later I am unable to agree with Bühler's opinion that influence of Tantra is visible in this part of the work.

But he is entirely right in acknowledging the great influence of the Paurāṇic religion and ritual. I must adopt the same rather vague terminology, 'Paurāṇic religion and ritual', because I have found no sign of one particular Purāṇa having influenced Baudhāyana more than another. In nearly every Purāṇa chapters are found dealing with the rite of adoration of specified gods.

These chapters may give us a better understanding of the general method of divine worship (*Pūjā*) in Hinduism, they may serve as a kind of commentary to Baudhāyana's description of Pūjā, but there the resemblance ends, at any rate as far as those chapters in Baudhāyana are concerned which are entirely or mostly in prose. The chapters in verse, of which I have printed two, (II, 15 and II, 21) are written in the Anuṣṭubh Śloka which Bühler mentioned, and they have indeed the slipshod style and the peculiar ring of the

verse which we are accustomed to find in the Purāṇas. But I have not found there any striking counterpart even of these.

I do not believe that a more extensive search in the Purāṇas than I have been able to carry out, will materially alter the statement which I made above. The chapters in Baudhāyana are not in the first place remarkable because they show the Paurāṇic mode of worship, but because they show this mode of worship blended with and grafted upon the old Brāhmaṇic ritual which we find explained at length in the Grhyasūtra of Baudhāyana. This peculiarity is, to my knowledge, not found anywhere else to the same extent. There are several works of the Brāhmaṇic period which contain additions mentioning Pūjā¹), but they are of another kind than Baudhāyana's Grhyapariśiṣṭa. Nearest to them come the three chapters in the Vaikhānasa Grhyasūtra, describing the worship of Viṣṇu, which I have printed in text and translation in the Appendix. They are of particular value, because we possess two extensive commentaries on them, while nothing of the kind seems to exist for Baudhāyana's Grhyasūtra with the additions.

The chapters II, 13 (Viṣṇupratisthākalpa) and II, 16 (Rudrapratisthākalpa) are discussed together in the Nirṇayasindhu by Kamalākarabhaṭṭa, who wrote in 1611 of our era. This work is of some value for textual criticism of these chapters, but it does not explain difficulties in the text²).

I have selected nineteen chapters from the Grhyapariśiṣṭasūtra, nine from Praśna II, nine from Praśna III, and one from Praśna IV. I would have inserted the Adhyāyas II, 20 (the Pañcagavyavidhi), and V, 5 (the Arka-vivāha, the well-known ceremony of the tree-marriage), but for the fact that they are only found in D. In

1) Thus in the first place the description of Viṣṇupūjā in Viṣṇusmṛti ch. 65. Baudh. Grhs. I, 41 must be interpolated, as it mentions Pūjā. In the Āśv. Grhyapariśiṣṭa II, 10 (ed. Bibl. Ind. p. 302) the upacāras are enumerated: āvāhanam āsanam pādyam arghyam ācamanīyam snānam vastram ācamanam upavītam ācamanam gandhapuṣpāṇi dhūpadīpam naivedyam pānārtham jalam uttaram ācamanīyam mukhavāsam stotram prāṇāmam dakṣinām visarjanañ ca kuryāt.

2) Except in one place. It tells us (p. 167) which is the verse designated by the name śakunasūkta or śākunasūkta (p. 2. 13), namely: 'kanikradat', RV II, 42; but we can find that also in the commentaries on Vaikh. Grhs. In PW the word is translated "das Vogelliad (aus dem RV)", with reference to Varāhamihira Brh. S. 46, 73. Kern translates here "augural hymn".

Praśna II the counting of the Adhyāyas in the MSS does not correspond¹⁾); I have followed D.

The Adhyāyas treat of the following subjects.

- II, 13 The consecration of an image of Viṣṇu, with an extensive description of the ritual.
- II, 14 The ritual of the adoration of Mahāpuruṣa, a form of Viṣṇu.
- II, 15 The ceremony of the bathing of Viṣṇu.
- II, 16 The consecration of an image of Rudra-Śiva. This chapter is practically similar to II, 13, except for the Mantras; for that reason I have not given a separate translation of it.
- II, 17 The adoration of Mahādeva, a form of Rudra-Śiva. To be compared with II, 14.
- II, 18 The ceremony of the bathing of Rudra.
- II, 19 The second consecration of an image, to be performed in case the worship of a god has been neglected during a specified period.
- II, 21 The ceremony of the bathing of Deva, a form of Rudra-Śiva. Like II, 15, this short chapter is entirely written in verse. I have not been able to give a satisfactory translation.
- II, 22 General precepts concerning the Pūjā of Viṣṇu and Rudra-Śiva, the persons allowed to take part in it, and where and when to perform it.

The chapters of the third Praśna describe the rite of worship of several deities, namely:

- III, 3 Durgā.
- III, 4 Upaśruti.
- III, 5 Śrī.
- III, 6 Sarasvatī.
- III, 7 Viṣṇu.
- III, 8 Ravi.
- III, 9 Jyeṣṭhā.
- III, 10 Vināyaka.
- III, 15 Rūdra.

The last chapter, IV, 2, describes the ceremony of the bali-oblation to Dhūrta (Skanda, Kārttikeya).

Sectarian tendencies are hardly noticeable in these chapters, but

1) The chapters 13—19 in D correspond to ch. 12—18 in GTM, ch. 11—17 in BBeJ; ch. 20 in D is wanting; ch. 21 is ch. 19 in GTM, ch. 18 in BBeJ; ch. 22 first part is ch. 20 in GTM, ch. 19 in BBeJ; ch. 22 second part is ch. 21 in GTM, ch. 20 in BBeJ.

there does seem to exist a certain preference for Viṣṇu¹). Each chapter on the worship of Viṣṇu (or Mahāpuruṣa) has its counterpart in one on the worship of Rudra-Śiva (or Mahādeva); in fact, Rudra has one chapter more (II, 18). The chapter on Viṣṇu, however, is always placed first; the corresponding one on Śiva follows. Then there is the significant quotation from the Bhagavad Gītā (II, 22: 14. 15), introduced by the words, 'Thus speaks the Lord' (*tad āha bhagavān*). The sect-name Vaiṣṇava actually occurs in III, 7: 19. 1, where at the end of the ceremony the worshipper, about to eat, has to call out, 'I am a Vaiṣṇava', and has to share his food with anyone who answers him in the same terms.

That the author was a Kṛṣṇāite Vaiṣṇava seems likely not only because of the quotation from the Bhagavad Gītā, but also because of the occurrence of the name Kṛṣṇa, with the epithet Jagaddhīta, 'the benefactor of the world', (II, 15, end), who is here completely identified with Viṣṇu.

The avatāras of Viṣṇu are not mentioned. That Kṛṣṇa occurs in connection with Viṣṇu need not mean that he is considered an avatāra of Viṣṇu²).

The usual attributes of Viṣṇu are known; we find mention of the śaṅkha (II, 22, end). In Vaikhānasa Gṛhyasūtra IV, 11 a full description of Viṣṇu's appearance is given.

Brahmā is several times referred to, but only in Mantras. He is not separately worshipped, and the Trimūrti is not mentioned. The conception of the Trimūrti must date back to the fifth or sixth cent. A.D.³). I do not think that we may conclude from the two last facts that Baudhāyana's chapters must have been written before that date. The evidence is too inconclusive; moreover, it seems probable that some of the chapters at least were composed after that period (Cp. p. XXIII, ff.).

It is optional in Baudhāyana to worship Rudra⁴) either in the form of an image, or of the Liṅga. The ritual remains the same, except where the Mantra is given for the ceremony of the 'opening of the eyes' of the image. 'In case there should be a Liṅga, (this instruction) does not apply', the next sūtra says, adding the obvious reason, 'there being no eyes' (II, 16: 7. 16).

1) Viṣṇupūjā is described in Skandapurāṇa, Nāgarakhaṇḍa, adhy. 239, Bombay ed., 1910 ff., vol. VI, p. 273.

2) Bhandarkar, I. c. p. 42.

3) Hopkins, I. c. p. 387; Jacobi, ERE, II, p. 811.

4) An account of the worship of Śiva is given Śivapurāṇa, ch. 7; cp. also ch. 8, ch. 25 ff.

No mention is made of the trident, but the bull occurs II, 22, end.

The name *Dhūrta* for Skanda¹⁾ does not to my knowledge occur in the Purāṇas.

On this name cp. the following quotation from W. Caland, Kritische Bemerkungen zu vedischen Ritualtexten (Wiener Zs. f. d. Kunde d. Morg., XXIII, 1909, p. 52—53).

Zur Maitrāyaṇī-Samhitā (Ausg. L. von Schroeder).

“Das Wort *dhūrta* (I, 8, 5 : 121.10 und Kāth. VI, 7 : 56.20) scheint bis jetzt nicht gedeutet zu sein. Ich schliesze dies nicht nur aus der von Schroeder an beiden Stellen aufgenommenen Variante *dhūrte*, sondern auch aus der Weise, wie Bloomfield (“Konkordanz” S. 63a) das Yajuṣ zitiert, nl. *anābho mr̥da dhūrte*. Es ist aber beide Male *dhūrta* zu lesen, wie auch Āp. śrs. VI, 11, 3 und Hir. śrs. III, 18 haben. Das Yajuṣ lautet also: *dhūrta namas te astu*, vgl. auch Mān. śrs. I, 6, 1, 41 mit Knauers Bemerkung z. d. St. Der Namen des Kommentators zu Āpastamba *dhūrtasvāmin* ist danach synonym mit *bhavasvāmin* oder *rudrasvāmin*. Im Baudhāyana-gr̥hya-pariṣiṣṭā behandelt ein ganzes Kapitel (IV, 2) den *dhūrtabali*. In diesem Ritual wird Dhūrta als Skanda, wie Ath. V. pariś. 20.4 (vgl. Böhtlingk, Sanskrit Wörterb. K.F. VII, 351), oder als Kārttikeya angeredet.”

The literal meaning of the word *dhūrta* is ‘scoundrel’. Skanda seems to have been, like his father Śiva, a patron of thieves and robbers. In the drama called Mṛechakaṭikā some burglars invoke Skanda as their patron deity²⁾.

There is one passage in this chapter which deserves special attention. Towards the end of the ceremony the performers take up the image of Dhūrta, and circumambulate the fire three times, dancing, and turning their *left* side towards it (*nr̥tyantas trir apasalaiḥ pariyanī*, IV, 2 : 26. 22). It is specially prescribed in all ceremonies to turn with the object on one's right hand side. The reverse only occurs in offerings to the Manes, and in ceremonies which are intended to injure a person or his possessions (*abhicāra*)³⁾.

1) The adoration of Kārttikeya is described in the Bhavisyapurāṇa, adhy. 22, 23, 24, 39 and 40 of the Brahmaparvan, ed. 1897. This edition is a fraud, cp. Aufrecht ZDMG, 57, p. 276 ff., but it seems to contain most of the original matter.

2) Monier Williams, l. c. p. 77, note.

3) Cp. W. Caland, Een Indogermaansch Lustratiegebruik, Versl. en Meded. Kon. Ak. v. Wetensch., Afd. Lett., 4e Reeks, vol. II, p. 276, and the quotation (l. c.) from the Śādv. Br. II, 10: *yathā śmaśānakaraṇam tathābhicāraṇīyānām* [sc. *devayajanakaraṇam*].

The ceremony in Baudhāyana must be of an inauspicious nature, for a few lines further down the sacred cord is put on and a Mantra is recited to avert the evil consequences of *abhicāra*, which I translate by *magic*. It is not clear which form this *abhicāra* is supposed to take.

There are two chapters in Baudhāyana which describe the adoration of deities otherwise scarcely known: the Upaśrutikalpa (III, 4) and the Jyeṣṭhākalpa (III, 9).

Upaśruti is explained as 'a supernatural voice heard at night, and personified as a nocturnal deity revealing the future' in the Sanskrit Dict. of Monier Williams, a translation of PW, I, 975, where we are referred to Mahābhārata V, 13, 26. There can be no doubt that the Upaśruti mentioned here is the same as the one in Baudhāyana. The epithets given to her in Baudhāyana show that she is a night-goddess: *rātrī*, *niśā*, *kṣapā*, all mean 'night', *kṛṣṇā* is 'the dark one', *andhakāriṇī* means literally 'the blind-making' (goddess); but I must confess that I do not understand the real meaning of the interesting but enigmatic ceremony which is described. The translation of the last part of it is merely tentative; the passage in the Mahābhārata does not help us. I have not met the name Upaśruti in the Purāṇas which I have seen.

According to the Śabdakalpadruma (quoted in PW III, 158), Jyeṣṭhā is found in the Padmapurāṇa as an elder sister of Lakṣmī, who was born, like Lakṣmī, out of the froth of the ocean when it was churned by the gods in order to obtain amṛta.

I have not found any other reference to this deity. It must be the one mentioned in the Padmapurāṇa, for Śrī is one of the names by which she is invoked. The name *Puṇḍarikākṣī* (lotus-eyed) may mean that she stands in some relation to Viṣṇu; the epithets *hastimukhā* (elephant-headed), and *vighnapārṣadā* (female attendant of Vighna) suggest Vināyaka (Ganeśa).

Which verse is meant by the 'Jyeṣṭhāmantra' I have not been able to ascertain.

Tantra.

If any tāntric influence is noticeable in Baudhāyana, as Bühler thought (cp. p. XVII), we may expect to find it in the first place in the description of the adoration of Durgā (III, 3). The worship of this goddess became connected with that of the Śaktis, the female powers or spirits. This Śakti-worship was probably not an origin-

ally tāntric conception ¹), but in later times it is almost exclusively described in tāntric works.

I am not able to decide whether certain manifestations of Durgā, which at present are purely tāntric, were so likewise when they first appear in literature. The question is of some importance for Baudhāyana. He enumerates eleven manifestations of Durgā, one of them being Mahāvaiśnavī. The name Vaiśnavī occurs in Mārkanḍeya-Purāṇa 82 as that of Viśnu's Śakti, or female power. Thus the name Mahāraudrī in Baudhāyana must mean the Great Śakti of Rudra ²). It is questionable, however, whether we may take the occurrence of these two names to be a proof of tāntric influence ³).

As far as can be judged from the written documents, tāntric Pūjā may be performed in the same manner as Vedic Pūjā, the only difference being the use in tāntric Pūjā of *bijākṣaras* ⁴) (syllabic Mantras), other than 'om', the sacred syllable. These bijākṣaras (hrīm, hrom, yam, etc.) are found nowhere in the Grhyapariśiṣṭa, and in no case the description of Pūjā in Baudhāyana disagrees with that given in the Purāṇas. What the Grhyapariśiṣṭa would look like if they were really tāntric is clearly shown by the way in which the two chapters II, 13 and II, 16 have been refashioned in the Nirṇayasindhu. The text of these chapters has been left intact, but long lists of bijākṣaras have been inserted. This does not mean, however, that the texts originally contained tāntric elements. This applies not only to the chapters which I have selected, but also to the rest of the Grhyapariśiṣṭasūtra. Except for the two doubtful epithets of Durgā I can find nothing in support of Bühler's opinion that some chapters show tāntric influence, and I am unable to see which chapters he had in view.

The Date of the Grhyapariśiṣṭasūtra.

Concerning the period when the Grhyapariśiṣṭa were written, we have the following indications. There is in the first place the quo-

1) Cp. Monier Williams, l. c. p. 180 ff.

2) Another name of this kind may be Mahābhāgavatī in T, where MG have Mahābhagavatī.

3) An extensive description of the present-day (tāntric) worship of Durgā is found in Durgā Pūjā, by Pratapachandra Ghosha, Calcutta 1871.

4) Cp. Monier Williams, l. c. p. 197 ff., whose description of tāntric rites should not be accepted without taking into consideration the opposite view of A. Avalon, Tantra of the Great Liberation (Mahānirvāṇa Tantra), Introduction.

tation from the Bhagavad Gītā (IX, 26) in II, 22. Garbe's opinion about the date of this poem is: 'We shall not go materially wrong if we assign the composition of the original Gītā to the 2nd cent. B.C., its redaction to the 2nd cent. of our era' ¹⁾.

The way in which the quotation is introduced shows that the Bhagavad Gītā already was considered to have scriptural value. In another chapter in the Gṛhyapariśiṣṭa (II, 15) Kṛṣṇa is identified with Viṣṇu. When this identification took place cannot be decided with any certainty. In the later parts of the Mahābhārata ²⁾ it is an accomplished fact, but we do not know in which century these books were composed. Epigraphic resources are lacking in the first four centuries of our era; the first inscriptions which mention Vāsudeva-Kṛṣṇa belong to the fifth century ³⁾.

We may safely assign the terminus ante quem non of the chapters in which the Bhagavad Gītā and Kṛṣṇa are mentioned to one or two centuries after the completion of the Gītā, i. e. to the third or fourth cent. A.D.

There exists another indication concerning the date of the Gṛhyapariśiṣṭa, not in the chapters that I have printed, but in the first Praśna (adhy. 16): the Grahaśānti ⁴⁾, or propitiation of the planets. Th. Bloch noticed that in this ceremony the sequence of the names of the planets is given in the Grecian, not the Indian order (I, 16, sūtra 6 and 7 in D). This shows, he says: '.... dass mindestens bis ins 3. Jahrh. unserer Zeitrechnung hinein diese beiden Werke [i. e. Baudh. Gṛhyasūtra and Dharmasāstra] vor Erweiterungen und Zusätzen nicht sicher waren' ⁵⁾.

This date agrees fairly closely with the one arrived at above.

It is possible that the Gṛhyapariśiṣṭasūtra has to be assigned to a less remote period, judging from the Vināyaka-worship, described

1) ERE II, 538, article 'Bhagavad Gītā'; cp. of the same author, 'Die Bhagavad Gītā', Leipzig 1905, p. 59. Bhandarkar (l. c. p. 13) is inclined to assign the original Gītā to a much earlier period, namely before the beginning of the 4th cent. B.C.

2) The Anugītā portion of the Aśvamedhikaparvan, chapters 53—55; Śāntiparvan 43; cp. Bhandarkar l. c. p. 34 ff.

3) Bhandarkar, l. c. p. 42 ff.

4) In this chapter there are several ślokas which are also found in the Matsya Purāṇa (ed. Poona, 1907) ch. 92, namely sl. 11 and 12, cp. Baudh. Grps (in D) I, 16, 12—14; sl. 79 and 80, cp. I, 16, 40 and 38. Mutual borrowing is not probable. They must have had a common source.

5) Th. Bloch, Über das Gṛhya- und Dharmasūtra der Vaikhānasa, Leipzig 1896, p. 4.

in III, 10. According to Bhandarkar (l. c. p. 148) the cult of Vināyaka-Gaṇapati did not come into practice before the end of the 5th cent. A.D. He bases his opinion on an argumentum ex silentio: the fact that the name Vināyaka is not found in the Gupta inscriptions. An argument like this is not conclusive, but it may be right, especially as Gaṇeśa does not appear in the Mahābhārata, except in one legend in the Northern recension of the poem¹⁾.

In Baudhāyana Vināyaka is already identified with Gaṇeśa. He is called Hastimukha. The names which are given to the Vināyakas in the Mānavagṛhyasūtra and in Yājñavalkya do not occur here²⁾. If we admit that the Vināyaka-chapter was written after c. 600 A.D., this does not compel us to adopt the same terminus ante quem non for the whole Gṛhyapariśiṣṭa. As Bühler already remarked (above, p. XVII), there is a difference in style in the chapters which makes it probable that they were added by different hands at different periods.

The two chapters in verse, II, 15 and II, 21, seem to me of more recent date than the others, and II, 15 contains the reference to Kṛṣṇa. The chapter II, 22 is strikingly different from the rest in its subject-matter; it does not describe a mode of worship, but treats of several moot points in the rules of the cult, as they are set forth in the preceding Adhyāyas, citing the opinion of the teacher Śālikī as opposed to that of Baudhāyana. And it is in this chapter that we find the quotation from the Bhagavad Gītā, and the only reference to the conch as attribute of Viṣṇu, and to the bull as Śiva's vāhana.

There is nothing inherently impossible in the supposition that chapters like II, 13 and II, 16 (the consecration of an image of Viṣṇu and of Rudra) were written in, let us say, the 2nd century A.D., for, as I have shown above, the Liṅga-worship, which is mentioned here, is pre-Christian. They contain Paurāṇic Mantras, and we cannot trace the history of the Purāṇas, as they exist at present, beyond c. 600 A.D.; but Puja, and the Mantras used in it, may be pre-Christian for all we know. On the other hand, if anybody cares to argue that these chapters are of the 7th century or even later, I cannot refute this.

In these circumstances I consider it impossible to formulate any opinion concerning the age of the Gṛhyapariśiṣṭasūtra.

1) Cp. JRAS, 1908, 380 ff.

2) Cp. above p. XIII f., and the reference to Bhandarkar.

Pūjā.

The Pūjā described in Baudhāyana is practically the same as that used in the Purāṇas. Its origin is unknown¹⁾, likewise the period when it came into use among the Hindus. Pūjā has no place in any of the five subjects which make up the recognized contents of the Purāṇas; the chapters describing it must therefore be a late addition, which does not imply that Pūjā itself may not be of very old date. This method of worship may have existed a very long time before it was incorporated in the Purāṇas.

The number of acts of worship (*upacāras*) in Pūjā is generally given as sixteen or eighteen. There exist many *versus memoriales*²⁾ enumerating them; the one which seems especially to concern Baudhāyana is found in the MS which I call B, as an interpolation between BGṛhs. I, 1 and 2; and also, with slight variation, in D, p. 32, in a footnote to BGṛhs. I, 11. It runs:

āśanāvahanam pādyam arghyam ācamanam tathā |
snānam vastropavītam ca gandhapuṣpam tathaiva ca ||
dhūpam dīpam ca naivedyam punarācamanam tathā |
tāmbūlodvāsanam ceti upacārās tu ṣoḍaśa ||

In D the two last lines are;

dhūpadīpam ca naivedyam pāṇīyācamanam tathā |
tāmbūlodvāsanam ceti hy upacārās tu ṣoḍaśa ||

We do not find in Baudhāyana a description of the way in which the acts are performed, which is supposed to be known. For that reason I shall cite the oldest account of Pūjā as seen by a non-Brahmin, which is found in *Ain i Akbari*³⁾ (c. 1590).

"Since according to their belief, the supreme Deity can assume an elemental form without defiling the skirt of the robe of omnipotence, they first make various idols of gold and other substances

1) The native tradition concerning the origin of Pūjā is found in W. Ward, *A View of the History, Literature and Religion of the Hindoos*, 3rd ed., 4 vol., London 1817—'20, vol. II, p. 20: 'an imitation of the service paid to Kṛṣṇa when he used to return from tending the cattle'.

2) Apte, Sanskrit Dict. s. v. ṣoḍaśopacārāḥ and aṣṭadaśopacārāḥ. This last verse occurs also in the Vāchaspatya of Taranāth Tarkavāchaspati, s. v. upacāra.

In a slightly different form the 18 upacāras are enumerated in the Catalogue of the Skr. MSS. in the Gov. Or. MSS. Library, Madras, vol. XVI, p. 6239: a quotation from the *Haritālikāvratakalpah*.

3) Vol. III, p. 279, transl. Blochmann and Jarrett, Calcutta 1873—1895. The passage is quoted by W. Ward, *A View*, etc., vol. I, Introd. p. LXVI ff., from a transl. in extracts by Francis Gladwin, London 1800.

to represent this ideal and gradually withdrawing the mind from this material worship, they become meditatively absorbed in the ocean of His mysterious Being. Sixteen ceremonies conduce to this end. After the performance of the Homa and Sandhyā obligations, the devotee sits down facing the east or north, and taking up a little rice and water sprinkles (the idol) with the intention of beginning the worship of God. Then follows the Kalaśa-pūjā or pitcher-worship¹). The water of the pitcher which is required for the ceremony is venerated in a special manner²). He next performs the Śaṅkha-pūjā³), wherein the white shell is venerated which is filled with water to be poured over the idol. Next follows the Ghanṭā-pūjā⁴), in which the gong is plastered with sandalwood unguent and worshipped. When these are concluded, he sprinkles a little rice with the intention of soliciting the manifestation of the deity. Such is the first of the sixteen ceremonies.

- (2) The intention is made that the prayer of the suppliant may be accepted. A throne of metal or other substance is placed as a seat for the deity⁵).
- (3) He pours water into a vessel that he may wash his feet when he comes, it being the custom of the country to wash the feet of superiors when they enter a house⁶).
- (4) He throws down water thrice on the ground to represent the rinsing of the mouth by that mystical being, as it is also a custom of this country among the more refined classes to offer this service to a superior before meal-time⁷).
- (5) Sandal, flowers, betel, and rice are thrown into water and thus offered⁸).
- (6) The idol is lifted up with its seat and carried to another place. With the right hand a white conch-shell is held while with the left a gong is struck and the water is poured over the idol which is then washed⁹).
- (7) The idol is then dried with a cloth and placed upon a throne and it is dressed in such costly robes as circumstances can furnish¹⁰).
- (8) It is then invested with the sacred string¹¹).

1) Cp. infra II, 45.

2) A twig of each of the following sacred trees: *Ficus religiosa*, *Ficus indica*, *Ficus glomerata*, *Mimosa albida* and the *Mangifera indica* are placed in the pitcher of water as an oblation. (*Note of the translator*).

3) Not mentioned in Baudhāyana.

4) *āvāhana*.

5) *āsana*.

6) *pādya*.

7) *ācamana*.

8) *arghya*.

9) *snāna*.

10) *vastra*.

11) *upavīta*.

- (9) The sectarian mark is next made in twelve places with sandal¹).
- (10) Flowers and leaves are then strewn over it²).
- (11) It is fumigated with perfumes³).
- (12) A lamp is lit with clarified butter⁴).
- (13) Food according to ability is then placed on a table before the idol, which is then distributed to people as the idol's leavings⁵).
- (14) Is the *Namas-kāra* which is a posture of supplication. He repeats the praises of God with heart and tongue and falls prostrate with his whole body like a staff. This prostration is called *danda-vat* (staff-like); he so prostrates himself that eight of his limbs touch the earth, — the two knees, the two hands, the forehead, the nose, and the right and left cheeks. This is called *sāstāṅga*, (eight members). Many perform these two obeisances in supplication before the great.
- (15) Circumambulating the idol several times⁶).
- (16) Standing like a slave before it, and taking leave⁷).

In each of these ceremonies, prayers are repeated and particular acts are performed. Some consider only five of these ceremonies from the 7th to the 13th, as imperative, others practise more; except a Śūdra and a *Sannyāsin*, all others perform this worship thrice daily."

Of the modern descriptions of *Pūjā* the best is that of the *Liṅgapūjā* in the temple of Rāmeśvaram in South India, by J. Burgess (IA, 1883 (XII), p. 315). Less circumstantial accounts are found in: Monier Williams, Brāhmanism and Hinduism, p. 415; Dubois, Hindu Manners, Customs and Ceremonies, p. 419; Rev. Ishuree Dass, Domestic manners and customs of the Hindoos of Northern India, Benares, 1866, p. 76 ff.; A. Avalon, Tantra of the Great Liberation (Mahānirvāṇa Tantra), Introd. p. xcvi.

The invocation (*āvāhana*) and the dismissal (*visarjana, udvāsana*) are unnecessary, according to the *Grhyapariśiṣṭa*⁸), in cases where there is a permanent image or *Liṅga*, i. e. one not specially made

1) *gandha*. Sectarial marks (*tilaka*) were probably unknown in the time of the *Grhyapariśiṣṭa*. The act in *Baudhāyana* must have consisted in some fragrant sandalwood-paste being rubbed on the idol.

2) *puṣpa*.

3) *dhūpa*.

4) *dīpa*.

5) *naivedya*.

6) *pradakṣiṇā*.

7) *udvāsana*.

8) Cp. II, 14, end; II, 17, end; II, 18: 14.18.

for a given occasion only. This touches the thorny question whether the adoration of images by the Hindus should be called idolatry or not. The modern Hindus generally will not have it given that name, e. g. Manmatha Nath Dutt, *A prose English Translation of Agnipurāṇam*, Calcutta, 1903, Vol. I, p. 98 note: "These two peculiar religious rites [i. e. āvāhana and visarjana] distinctly show that the Hindus do not worship the idol but the spirit which they temporarily invoke in that idol." From the passages in Baudhāyana it is clear that there certainly are occasions when the deity is considered to inhabit the image or the Liṅga permanently. Crooke (ERE VI, 709 f.) discusses the question of idolatry, and quotes from Wright, *History of Nepāl*, 127: "In Nepāl, while the idol of Grāmādevī Jayabhāgēśvarī is being re-painted, the spirit of the deity is extracted and kept in a jar until the work is finished, when it is restored to its abode." Here we have the same idea.

Mantras.

The Mantras in the Gr̥hyapariśiṣṭā are of three kinds. Most of them are Vedic, taken either from the Saṃhitā, the Brāhmaṇa, and the Āranyaka of the Taittirīyas, the school to which Baudhāyana belongs, or, in some cases, from other Vedas. Then they are generally given in full, not as *pratīka*¹⁾.

A few seem to have been taken from Upaniṣads, but I have not been able to locate them²⁾.

The rest of the Mantras is Paurāṇic. A peculiarity of the Paurāṇic Mantras is that, unlike the Vedic Mantras, they are much subject to alteration. They are rarely found twice in exactly the same form. This is due to the fact that the Paurāṇic mode of worship was not based upon a sacred and unchangeable body of literature, like the Veda. Some of the Mantras I have been able to locate in one or more Purāṇas. It seemed useless, however, to try to trace them all, or to give all references which I found, as in no case the occurrence of a Mantra both in Baudhāyana and in a Purāṇa implies mutual borrowing.

1) I have given a translation of the unabridged Mantras only; to translate the *pratikas* I considered unnecessary.

2) Thus 'praṇavena dhārayed brahma', II, 43: 2.49. The phrase is not given in Bloomfield's Vedic Concordance, or in J. A. Jacob, *Upaniṣadvākyakośaḥ*, A Concordance to the Principal Upaniṣads and Bhagavadgītā, Bombay, 1891.

The Gṛhyaritual according to Baudhāyana.

For the Gṛhyaritual the Gṛhyapariśiṣṭasūtra constantly refers to the Gṛhyasūtra, in terms like *devayajanollekhanaprabhrty āgnimukhāt ṣkrtvā* II, 13:2.6; *sviṣṭakṛtprabhrty siddham ā dhenuvarapradānāt* III, 6:17.23, etc. I shall give here the regular paradigm of sacrifice according to Baudhāyana, as his terminology differs in some respects from that used by the other Gṛhyasūtras.

devayajanollekhanam. The place of sacrifice is prepared; it is marked off by drawing three lines on the ground, etc.

agnimanthanam. Fire is produced by friction.

agniparicāraḥ. Darbha grass is strewn round the fire, etc.

pātrasaṁsādanam. The required sacrificial vessels are placed ready etc.

pavitrakaraṇam. Consecration of the two pavitras, the blades of Darbha grass used as strainers, by means of which the water and the clarified butter are purified.

idhmaproksanam. The fuel is sprinkled with water.

pranītāpranayanam. A vessel with water is carried towards the east, and placed north of the sacrificial fire. It is left standing there till the end of the sacrifice (v. infra).

ājyasaṁskāraḥ. The clarified butter (*ājya*) is prepared for the two *ājya*-portions (*ājyabhāga*).

agniparidhānam. The three *paridhis* (pegs) are laid round the fire, one to the south, one to the west, and one to the north.

agnipariṣecanam. Water is sprinkled round the fire.

āghārau. Two jets of clarified butter are poured out crosswise into the fire.

agnimukham. Consisting of twelve oblations of *ājya*, offered with certain verses and *yajūṁsi*, with *svāhā* at the end. Then follows the central point, which varies in every ceremony according to the circumstances. It consists of:

pradhānahomāḥ, the principal oblations, with eventually *upahomāḥ*, additional oblations.

In every sacrifice the following oblations are 'tantra', i. e. belonging to the regular paradigm:

āhutis with the *jaya-abhyātāna-* and *rāṣṭrabhrty*-Mantras and verses,

the *āmātyahomāḥ*,

the *prājāpatyahomāḥ* and

the *sauviṣṭakṛtī āhutih* (oblation to Agni *Sviṣṭakṛt*).

agnipariṣecanam, with the same *yajūṇsi* as before, but not in the same order (*ūhena*).

prāṇītāvyanayānam. The *prāṇītā* water is poured out in the direction of the *diśas* (cardinal points; v. supra).

varadānam. A *dhenuvara* is given, i. e. a milchcow, to be chosen from the herd of the sacrificer by the priest who performed the sacrifice for him.

Cp. Baudh. Gr̄hs. I, 3 and 4 (in D); Hir. Gr̄hs. I, 1, 6—2, 13, (SBE, XXX, 138 ff.); Āp. Gr̄hs. I, 12—II, 8 (SBE l. c. p. 252 ff.).

The Text.

The great number of variants shows that the text must have suffered considerably in course of time. Some passages (notably III, 10, end, and IV, 2:5. 8 ff.) are even untranslatable. This is also the case with the whole of ch. II, 21; here the text is probably correct, but I can hardly make any sense out of it. In noting variants I have probably erred on the safe side, i. e. of giving too many.

Words hitherto unknown (e. g. *kutsa*, III, 9:20. 18) are scarce in the *Gr̄hyapariśiṣṭa*. In Vaikh. Gr̄hs. (IV, 11) we meet the word *ādhāva*, explained as 'water', and *prāṇidhi*, a technical term for one of the jars used in sacrifice.

For the translation of the many stereotyped phrases I have been greatly assisted by Bühler's translation of the Baudh. *Dharmaśāstra* in SBE XIV.

The old form *devyai* (dativus pro genitivo) occurs III, 5:16. 23; likewise *vedyai* (IV, 2:24. 6). Cp. Caland, Über das rituelle *sūtra* des Baudhāyana, Abh. f. d. K. des Morg. XII, part 1, p. 45.

Instead of *vyāhṛtibhiḥ* the MSS regularly write *vyāhṛtibhiḥ*. This form is also the usual one in the other work of Baudhāyana, e. g. the *Śrautasūtra*; likewise in many *Purāṇas*.

To add a list of *Mantrapratikas* I considered unnecessary in an edition consisting of selections, like this.

Abbreviations.

BDh	Baudhāyana Dharmasāstra.
BGrhs	Baudhāyana Grhyasūtra.
BGrps	Baudhāyana Grhyapariśiṣṭasūtra.
ERE	Encyclopedia of Religion and Ethics.
IA	Indian Antiquary.
JRAS	Journal of the Royal Asiatic Society.
Kauṣ. Br.	Kauṣītaki Brāhmaṇa.
MBh	Mahābhārata.
Muir, OST	Muir, Original Sanskrit Texts.
PW	Sanskrit Wörterbuch, Böhtlingk und Roth, Petersburg.
RV	Rig Veda.
SBE	Sacred Books of the East.
ŚB	Śatapatha Brāhmaṇa.
TĀ	Taittirīya Āranyaka.
TB	Taittirīya Brāhmaṇa.
TS	Taittirīya Saṃhitā.
VS	Vājasaneyi Saṃhitā.
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft.

BAUDHĀYANAGRHYAPARIŚIṢṬASŪTRAM

PRAŚNA II.

Adhyāya 13.

athāto viṣṇupratiṣṭhākalpaṇ vyākhyāsyāmo! dvādaśyām ekādaśyām śronāyām vā yāni cānyāni śubhanakṣatrāṇi teṣu pūrvvedyur eva yugmān brāhmaṇān annena pariviṣya puṇyāham svasty rddhim iti vācayitvā samāgatāyām niśāyām kapilāpañcagavyena sahiranyayavadūrvāñkurāśvatthapalāśaparṇena suvarṇopadhānām pratikṛtim kṛtvābhiṣīñcaty āpo hi ṣṭhā mayobhuva iti tisṛbhīr hiraṇyavarṇāḥ śucayah pāvakā iti catasṛbhīḥ pavamānāḥ suvarjana ity etenānuvākena vyāhṛtibhīḥ! puṣpaphalākṣatamīśrayavadūrvāñkurām pādapīṭhe nikṣipatīḍam viṣṇur vi cakrama iti! pratisarām badhnāti rakṣohāṇām vājinam ity! athainām nadītaṭkahradanirjharasarastīr- 10 thānām anyatamesv ahatena vāsasā kuśabandhamālyam āchādyādhibhī- sayaty ava te heḍa ud uttamam ity! atha śvo bhūte snātvāhatavāsasaś catvāro brāhmaṇāḥ pratimām utthāpayeyur uttiṣṭha brahmaṇas pata ity! atha śucau deṣe samavasthāpya

gāyatrī grhya gomūtraṇ gandhadvāreti gomayam | 15

āpyāyasveti ca kṣīram dadhikrāvṇeti vai dadhi |

śukram asi jyotir asīty ājyam devasya tveti kuśodakam ||

ity etat pañcagavyam nāmātrāha

kapilāyā varam kṣīram śvetāyāś ca varam dadhi |

raktāyās tu ghṛtam śreṣṭham śesau śabalakṛṣṇayoh || 20

4. Adhyāya 13 is wanting in J. — ekādaśyām om. BM. 2. vā om. M. The reading of the other MSS presupposes a second name of a nakṣatra. Cp. the beginning of the Rudrapratiṣṭhākalpa (II, 16). 5. sa om. BBe TNS. — yava om. T. — °opadhānām DMT. 8. vyāhṛtibhīś ca D. — °mīśrair yava° D. — yava om. M. 9. pādayor BBe TMG. — ābadhnāti D. 10. vājinam ī jigharmi iti D. 11. kuśabaddhamālyam T, kuśagamḍhamālyam BBe, kuśabaddhamālām MG. — āchādyādhiśrayati D, āchādyādhiśritya BBe. 17. asi jyotir om. BBe. — devasya tvā kuśodakam D. 19. palam Be instead of varam. 20. Thus D; raktāyāsnehasaṁyuktam BBe TMG. Cp. the Rudrapratiṣṭhākalpa.

ity! etenā vo rājānam iti snāpayati! śamīpalāśakhadirabilvāśvat-
 thavikaikatanyagrodhapanasāmraśirīśodumbarāṇām sarvayājñikavṛk-
 śāṇām carmakaśāyakalaśenābhiśiñcaty aśvatthe vo niśadanam ity
 etena! maṇimuktāpravālārajatatāmrānām apsu nimagnānām pūrṇa-
 5 kalaśenābhiśiñcati hiranyavarṇā iti pūrvoktena! hiranyena tejasā
 cakṣur vimocayet tejo 'sity! atha devayajanollekhanaprabhrty āgni-
 mukhāt kṛtvā pakvāj juhoti viśnor nu kam paro mātrayeti dvā-
 bhyām! puruṣasūktenājyāhutīr juhuyād idam viśnur vi cakrama iti
 pādayoh sprśet! punas tenaivājyāhutīr juhuyād viśnor nu kam iti
 10 nābhideśe sprśet! punas tenaivājyāhutīr juhuyād ato devā avantu na
 iti mūrdhni sprśet! punas tenaivājyāhutīr juhuyād atha sarvāṅgam
 upasprśet pauruṣena sūktena! homānta ud u tyaṇ jātavedasam ity
 utthāpya śākunena sūktena devālayam praveśya maṇimuktāpravālā-
 suvarṇarajatāni pādapīṭhe nidhāyāto devā avantu na iti viśnum
 15 sthāpayed! atha gandhapuṣpadhūpadipāny ākāśonmukhāni kṛtvopot-
 thāyāvāhanām karoti praṇavayuktavyābṛtibhir vyastaiḥ samastaiḥ
 com bhūḥ puruṣam āvāhayāmy om bhuvah puruṣam āvāhayāmy
 om suvah puruṣam āvāhayāmy om bhūr bhuvah suvah puruṣam
 āvāhayāmīty āvāhya ratnāmbukalaśenābhiśiñcati! praṇavena dhārayed
 20 brahmeti vijnāyate! praṇavena kūrcam dadāti! dūrvāviśnupadāśyā-
 mākapadmapatrakalaśena pādyam dadāty! elālavaṅgatakkolakarpūra-
 miśrakalaśenācamanīyam dadāty! āpah kṣirām kuśāgraiś cākṣatair
 yavataṇḍulair yavaiḥ siddhārthakaiś caivārghyam dadātīmā āpah
 śivāḥ śivatamāḥ pūtāḥ pūtamatā medhyā medhyatamā arghyās tā
 25 juṣatām pratigrhyatām pratigrhṇātu bhagavān mahāviśnur viśnave
 nama iti pādyam ācamanīyam arghyam dadātīdām viśnur vi cakrama
 iti pratisaram visraṁsayati! devatām namaskṛtyātha gandham dadāti!
 ime gandhāḥ śubhā divyāḥ sarvagandhair alamkṛtāḥ!
 pūtā brahmapavitreṇa pūtāḥ sūryasya raśmibhiḥ ||
 30 pratigrhyatām pratigrhṇātu bhagavān mahāviśnur viśnave nama
 iti! mālyam dadāti!

4. etenānuvākena D. — tāmrarajatānām MG. 5. hiranyavarṇām iti navar-
 cena D. 7. viśnor nu kam iti puronuvākyām anūcya paro mātrayā iti
 yājyayā juhoti D. — pakvāj dvābhyām om. BBe. 8. atha puruṣa° D. —
 upajuhoti D. 11. jānunī Be. — upajuhuyāt T. 12. sprśet D. — upasprśet
 atha T. 13. devam svālayam B Be TMG. 20. viśnukrānti MG, viśnu-
 krānta DNS, viśnupattī (?) T, viśnuparṇa (?) B. 21. tatkola MGT, kam-
 kola B Be. 22. āpa M. — āpah *must have been used here as accusative*.
Other examples PW, V, p. 1003. — kṣira B Be DTM. 23. yavaiḥ om. D. —
 cārghyam D. — dadyād B Be. 24. śivāḥ om. B Be, śāntāś śivāś D.
 25. juṣatām TMG. — pratigrhyatām B Be TMG. 26. T om. pādyam
 nama iti (l. 30). 27. °kṛtvātha D, atha om. MG. — gandhān G.

ime mālyāḥ śubhā divyāḥ sarvamālyair alamkṛtāḥ |
 pūtā brahmapavitreṇa pūtāḥ sūryasya rāsmibhiḥ ||
 pratigrhyatāṁ pratigrhṇātu bhagavān mahāviṣṇur viṣṇave nama
 iti! puṣpāṁ dadāti!

ime puṣpāḥ śubhā divyāḥ sarvapuṣpair alamkṛtāḥ | 5
 pūtā brahmapavitreṇa pūtāḥ sūryasya rāsmibhiḥ ||
 pratigrhyatāṁ pratigrhṇātu bhagavān mahāviṣṇur viṣṇave nama
 iti! dhūpāṁ dadāti!

vanaspatiraso dhūpo dhūpāḍhyo dhūpa uttamāḥ |
 āghreyaḥ sarvabhūtānāṁ dhūpo 'yam pratigrhyatāṁ || 10
 pratigrhṇātu bhagavān mahāviṣṇur viṣṇave nama iti! dīpāṁ dadāti!
 jyotiḥ śukraṁ ca tejaś ca devānāṁ satataṁ priyah |

bhāśvarah sarvabhūtānāṁ dīpo 'yam pratigrhyatāṁ ||
 pratigrhṇātu bhagavān mahāviṣṇur viṣṇave nama ity! atha dvādaśā-
 nāmabhiḥ puṣpāṇi dadyāt! tair eva tarpaṇāṁ kṛtvā kṛṣaram pāyasaṁ 15
 guḍodanam haridrodanam iti havīṁṣi! pavitraṁ te vitatam iti pāya-
 saṁ nivedayed! ghṛtāplutam pūrṇaśārāvam guḍodanam nivedayet!
 kṛṣaramiśram ājyam juhuyād! vasudevāya svāhā saṅkarṣaṇāya svāhā
 pradyumnāya svāhā aniruddhāya svāhā śāntyai svāhā śriyai svāhā
 sarasvatyai svāhā puṣṭyai svāhā viṣṇave svāhā! viṣṇor nu kam! tad 20
 asya priyam! pra tad visnuḥ! paro mātrayā! vi cakrame! trir deva
 iti! dvādaśānāmabhir amuṣmai svāhāmuṣmai svāheti! sviṣṭakṛt-
 prabhṛti siddham ā dhenuvarapradānād! atha sarvesāṁ haviṣāṁ
 balim upaharati!

tvāṁ ekam ādyam puruṣāṁ purātanāṁ | nārāyaṇāṁ viśvasrījam 25
 yajāmahe ||

tvam eva yajño vihito vidheyas | tvam ātmanātman pratigrhṇīṣya
 havyam || ity!

athāgreṇāgnim aśvatthaparṇeṣu hutaśeṣāṁ nidadhāti bhūr bhuvah
 suvar om iti! dviś catur vā pradakṣiṇāṁ sahāgnim parikrāmati! 30
 viśvabhuje namaḥ sarvabhuje namo ītmane namaḥ paramātmane
 nama iti! brahmācārī grhastho vā dvādaśa brāhmaṇān samyatān
 haridrodanāṁ bhojayet! samtiṣṭhate pratiṣṭhāvidhīḥ.

5. *T abbrev. the Mantra.* 9. dhūpebhyo B Be DT. 10. āghrāṇah B Be.—
 sarvadevānāṁ D. 11. pratigrhyatāṁ pratigrhṇātu D. *Thus also I. 14.* — atha
 dīpāṁ D. 12. śukraś ca D. 13. bhāśkaras MG, prabhākaraḥ B Be T.
 15. tarpaṇāni B Be DMG — kṛṣaram Be, kṛṣarapāyasa guḍodanam D, guḍo-
 danam BG (*thus always*). 18. kṛṣaramiśrājyaṁ M, kṛṣarama tilamiśram
 ājyam D, kṛṣaram ājyamiśram B Be. 19. īśānyai D. 20. pūṣne TMG.—
 puruṣasūktena viṣṇor D. 22. dvādaśabhir nāmadheyair TMG. 23. sarva-
 haviṣāṁ B Be D. 30. sāgnim D. 32. D *adds*: sarvātmane namaḥ.
 33. bhojayed īcāryāyāṁgulīyakāṁ kumḍaladvayaṁ vastrayugmenācāryam
 pūjayed īcāryāya gās tisro dadyān mahāṁsi śreyāṁsi prāpnoti sarvān kāmān

Adhyāya 14.

athāto mahāpuruṣasyāharahah paricaryāvidhim vyākhyāsyāmah
 snātah śucih śucau same deśe gomayenopalipya pratikṛtim kṛtvāksata-
 puṣpair yathālābhām arcayitvā saha puṣpodakena mahāpuruṣam āvā-
 hayed om bhūḥ puruṣam āvāhayāmy om bhuvah puruṣam āvāhayāmy
 5 om suvah puruṣam āvāhayāmy om bhūr bhuvah suvah puruṣam
 āvāhayāmity āvāhyāyātu bhagavān mahāpuruṣa iti kuśair āsanam
 dadyāt sāvitryā pātrām abhimantrya prāksālyā tirah pavitram apa
 āniya punas tenaivāpo 'bhimantrya saha pavitrenādityam darśayed
 om ity ā tamitos tāsām trīṇi padā vi cakrama iti pādyam dadyād
 10 atha vyāhṛtibhir nirmālyam vyapohyedam viṣṇur vi cakrama ity
 arghyam dadyād divo vā viṣṇāv ity ācamanīyam athainam snāpa-
 yaty āpo hi ṣṭhā mayobhuva iti tisṛbhīr hiranyavarṇāḥ śucayah
 pāvakā iti catasṛbhīḥ pavamānah suvarjana ity etenānuvākena brahma
 jajñānam vāmadevyarcā yajuh pavitrenety athādbhis tarpayati keśa-
 15 vam tarpayāmi nārāyaṇam tarpayāmi mādhavam tarpayāmi govindam
 tarpayāmi viṣṇum tarpayāmi madhusūdanaṁ tarpayāmi trivikramam
 tarpayāmi vāmadevam tarpayāmi śrīdharam tarpayāmi hrīśikēśam
 tarpayāmi padmanābham tarpayāmi dāmodaram tarpayāmīty etair
 eva nāmadheyais tarpayitvā vyāhṛtibhīḥ pradakṣiṇam udakam pari-
 20 śicaya prāṇavena vāso dadāti sāvitryā yajñopavītam idam viṣṇur vi
 cakrama ity ācamanīyam gandhadvārām iti gandham irāvatity akṣataṁ
 tad viṣṇor iti puṣpam sāvitryā dhūpam ud dīpyasveti dīpam devasya
 tveti havirnivedanam athāsmai dvādaśanāmabhiḥ puṣpāṇi dadyāt
 trīṇi padā vi cakrama iti pratipadam dadyāt sumṛḍīkā bhavantu na
 25 ity antenāthainam vaiṣṇavibhir ḥgyajuhṣāmātharvabhiḥ stutibhīḥ stun-

avāpnoti samiṣṭhate (viṣṇu° Be) pratiṣṭhāvidhiḥ B Be. — viṣṇupratiṣṭhā-
 vidhiḥ D Be.

2. devasya pratikṛtim D. 3. bhagavantam āvāhayed B Be MG. 6. āvā-
 yāmy om āyātu B Be, ity āvāhya om. B Be M. 7. D adds after dadyāt: bhagavato 'yam kūrco darbhamayas trivṛd dharitas suvarṇamayas tam juśasva
 iti. — atha sāvitryā pātrām adbhiḥ prāksālyā D. 8. apo om. B; tenai-
 vāpsv abhimantrya TMGB. — sapavitrenā° D. 9. dadāti D. 10. nirmā-
 lyam apohya BBe G. — vi cakrama om. BBe. 14. *The series of names
 only in BBe (the same series BGrhs I, 11, 17) — keśavam tarpayāmīti (°ity
 ādi TMG) dvādaśanāmadheyais tarpayitvā (tarpayitvā om. D) vyāhṛtibhīḥ
 DTMG. 21. ācamanīyam om. T, arghyam G. — ācamanīyam gandhadvā-
 rām iti om. M B Be. — gandham dadyād irāv° B Be. — *The text is corrupt.
 I have followed the reading of D: ācamanīyam. The succession of the upacāras
 then is similar to that in II, 18, p. 11. 25 ff. The Mantra to be used with
 ācamana, however, is not 'idam viṣṇur vi cakrame', but 'divo vā viṣṇau'
 (1. 11). 23. dadāti TMG. 24. ity etena MBe, enam vā (?) B.
 25. °ātharvābhīstunvanti T.**

vanti! vyāhṛtibhiḥ puruṣam udvāsayed om bhūḥ puruṣam udvāsayāmy
 om bhuvah puruṣam udvāsayāmy om suvah puruṣam udvāsayāmy
 om bhūr bhuvah suvah puruṣam udvāsayāmy om prayātu bhagavān
 mahāpuruṣa iti! pratimāsthāneśv avāhanotsarjanavarjam sarvam̄ samā-
 nam̄ mahat svastyayanam ity ācakṣata ity āha bhagavān baudhāyanah. 5

Adhyāya 15.

athātah̄ sampravakṣyāmi viṣṇoh̄ snapanam uttamam |
 prāsādasyāgrato vidvān kuryāt snapanamāṇḍapam || 1
 maṇḍapasya ca madhye tu vedikāṁ samprakalpayet |
 acalapratīṣṭhito yatra devas tatra na vedikā || 2
 tasyāḥ samīpe tatsthāne kalaśasthānam uttamam | 10
 saṅkhyā ca nava teṣāṁ tu sthāpanam̄ praṇavena tu || 3
 yat kiṁ eit kriyate cātra praṇavenaiva kathyate |
 sthāpanam̄ kalaśānāṁ tu prāgādy aiśānam antataḥ || 4
 etenaiva krameṇātra sarvam̄ karma vidhīyate |
 navamam̄ kalaśam̄ madhye sthāpayed antato buddhah̄ || 5 15
 kūrceṣu sthāpayet sarvān vrīhiprasthasthiteṣu ca |
 vrīhayaḥ sālayah proktāḥ kalaśasthāpane buddhaiḥ || 6
 teṣāṁ abhāve yat kiṁ cid grāmyam̄ dhānyam ihocaye |
 pūrayet kalaśān sarvān śuddhasphatikasannibhaiḥ || 7
 jalais tu madhyamam̄ tatra pañcagavyena pūrayet | 20
 kūrcaṁ nidhāya sarveṣu śāravair apidhāya ca || 8
 ariktair eva kartavyā śāravair navabhiḥ sadā |
 apidhānakriyā teṣāṁ sālijair eva taṇḍulaiḥ || 9
 arcayet kalaśān sarvān gandhapuṣpādibhiḥ kramāt |
 prāpte muhūrta āvāhya paramātmānam̄ ātmavān || 10 25
 pūrvoktavidhināvāhya devam āniya vedikāṁ |
 arcayitvā tataś caivam akṣatair eva sarvataḥ || 11
 ānītaṁ vedikāyāṁ tu gomayenāpareṇa tu |
 upalipte 'kṣataiḥ kīrṇe sālibhir vrīhibhiś ca tat || 12
 prāṇmukhaṁ devam āśinam̄ samnidadhyāt tu tatkṣaṇam̄ | 30
 tatraiva tv acalasthāne na cāvāhanam iṣyate || 13

1. udvāsayāmi ity ādibhiḥ prayātu bhagavān mahāpuruṣah̄ kṣemāya vija-
 yāya, punassam̄darśanāya ca iti D. 4. āvāhanodvāsanavarjam ity āha B Be,
 āvāhanodvāsanavarjam aharahas tv ācakṣata ity āha D. 13. prāgādiśānam̄
 D, eśānam MG. 16. vrīhiprasthe sthiteṣu TMG. 18. iheṣyate D.
 21. kūrcaṁ TMG. — vidhāya B Be. 22. kartavyah̄ D. 27. tato viṣṇum
 arcitair eva sarvaśah̄ D. 29. kīrṇaiś TMG. — ca tān B Be TMG. 30. tataḥ
 kṣaṇāt D.

tatraiva nityasāmnidhyād devasya paramātmanah |
 āsanādi kramād dadyāt sūktam pauruṣam āśritah || 14
 tataḥ kalaśam ādāya kuryāt snapanam āditaḥ |
 mantrā ete tu mantavyāḥ snāpane paramātmanah || 15
 5 vaiśnavam sūktam āpo hi hiraṇyeti ca saptakam |
 pavamānānuvākam ca sarve sādhāraṇāḥ smṛtāḥ || 16
 anuktamantram yat kiṁ cin na gr̄hṇīyāt tato buddhāḥ |
 anena vidhivat kṛtvā snāpanam puruṣasya tu || 17
 dattvā pāyasm annam tu śeṣam parisamāpayet |
 10 nityadevārcane yat syāt kalaśasnāpanasya vai || 18
 snāpanasya trayaś coktā brahmajajñānamantrataḥ |
 vāmadevyam tataḥ kuryāt pavitram yajuṣāś ca yat || 19
 pavamānaś ca nityāḥ syād etat sarvam samāpayet |
 viśuvāyanasaṅkrāntau candraśūryagrahe tathā || 20
 15 arcanāyāś ca vicchede kadācit kālato bhavet |
 upaghāte 'pi cānyasmin duḥsvapne tu bhayaṁkare || 21
 ādyam tu snapanam kuryāt sarvaśāntir bhaviṣyati |
 ayane cotsavam kuryān mucyate sarvapātakaiḥ || 22
 ihaloke paratrāpi sukham evāsyā vardhate |
 20 paścād visnoś ca sāyujyam etīty atra na saṁśayah |
 jagaddhitāya kṛṣṇāya snapanam kṛtavān hi yaḥ || 23
 ity āha bhagavān baudhāyanah |

Adhyāya 16.

athāto rudrapratiṣṭhākalpam vyākhyāsyāmaś! caturthyām aṣṭam-
 yām ādrāyām apabharāṇyām vā yāni cānyāni śubhanakṣatrāṇi teṣu
 25 pūrvedyur eva yugmān brāhmaṇān annena pariviṣya puṇyāham
 svasty ṛddhim iti vācayitvā samāgatāyām niśāyām kapilāpañcaga-
 vyena sahiraṇyayavadūrvāñkurāśvatthapalāśaparṇena suvarṇopadhā-
 nām pratikṛtim kṛtvābhiṣīñcaty āpo hi ṣṭhā mayobhuva iti tisṛbhīr
 hiraṇyavarṇāḥ śucayah pāvakā iti catasṛbhiḥ pavamānah suvarjana
 30 ity etenānuvākena vyāhṛtibhiḥ! puṣpaphalākṣatamiśrayavadūrvāñ-
 kuram pādapiṭhe nikṣipati namas te rudra manyava iti! pratisaram

1. *Beginning of J.* 3. snāpanam T. 4. snapane J. 6. °ānuvākaś ca
 B Be J. — sarva TMG. 7. kiś cin DMG. 9. śeṣe B. 10. nitye devā-
 rcene MG. — kalaśasthāpanasya vai BBe, kalaśasthāpanam tu vai TMG,
 kalaśasnāpanam tu vai D. 13. *Instead of this line D repeats sl. 16, b.*
 15. kālabhedataḥ D. 16. upaghāteṣu cānyāsu (cānyeṣu M) MG, vānyasmin D.
 24. vā caturdaśyām vā yāni D. 27. °opadhānam DTMG. 30. vyāhṛtibhiḥ
 ca D. — puṣpākṣataphalamiśra° MG, puṣpaphalayavākṣatamiśra° BBe, phala-
 puspayavākṣatamiśra° J.

badhnāti rakṣoḥaṇam vājinam ity¹ atha nadītākahradaṇirjharasa-
rastīrthānām anyatameṣv ahatena vāsasā kuśabandham ācchādyādhi-
vāsayaty ava te hedā ud uttamam ity¹ atha śvo bhūte snātā
ahatavāsasaś catvāro brāhmaṇāḥ pratimām utthāpayeyur uttiṣṭha
brahmaṇas pata ity¹ atha śucau deśe samavasthāpya

gāyatrīā grhya gomūtram gandhadvāreti gomayam |

āpyāyasyeti ca kṣīram dadhikrāvneti vai dadhi |

śukram asi jyotir asīty ājyam devasya tveti kuśodakam ||

ity etat pañcagavyam nāmātrāha

kapilāyā varam kṣīram śvetāyāś ca varam dadhi |

raktāyā varam ājyam vai śeṣah śabaṅkṛṣṇayoh || ity¹

etena namaḥ te astu dhanvana ity aṣṭābhīḥ snāpayati¹ śamīpalāśa-
khadirabilvāśvatthavikaṇkatanayagrodhapanasāmraśirīṣodumbarasarva-
yājñikavṛkṣānām carmakāṣāyakalaśenābhiṣīñcaty aśvatthe vo niṣada-
nam ity etena¹ maṇimuktāpravālānām apsu niṣagnānām pūrṇaka-
laśenābhiṣīñcati hirānyavarṇā iti pūrvoktena¹ hirānyena tejasā
cakṣur vimocayet tejo 'sīti¹ liṅge cen niṣartate cakṣuṣor abhāvād¹
atha devayajanollekhanaprabhṛty āgnimukhāt kṛtvā pakvāj juhoti
yā ta iṣuś śivatamā ity āntād anuvākasyāthājyāhutīr upajuhoti
drāpe sahasrāṇīty etābhīyām anuvākābhīyām pratyṛcam¹ sarvo vai 20
rudra iti pādapīṭhe spr̄ṣet¹ punas tābhir evājyāhutīr juhuyāt kad
rudrāyeti nābhīdeśe spr̄ṣet¹ punas tābhir evājyāhutīr juhuyān namo
hirānyabāhava iti mūrdhni spr̄ṣet¹ punas tābhir evājyāhutīr juhuyāt
sarvāṅgam upaspr̄śed rudreṇa samastena¹ tata ud u tyam jātaveda-
sam ity utthāpya pañcabrahmasaṁjñena sadyo jātam ity ādi pañcā- 25
nuvākena devālayam praveṣya maṇimuktāpravālāsuvarṇarajatāni
pādapīṭhe nīdhāya namaḥ te rudra manyava ity ādi samastena
rudreṇa rudram sthāpayed¹ atha gandhapuṣpadhūpadīpāny ākāśon-
mukhāni kṛtvopottāyāvāhanam karoti praṇavayuktavyāhṛtibhir
vyastaiḥ samastaiś com bhūḥ puruṣam āvāhayāmy om bhuvah 30
puruṣam āvāhayāmy om suvah puruṣam āvāhayāmy om bhūr bhū-
vah suvah puruṣam āvāhayāmīty āvāhya ratnāmbukalaśenābhiṣīñcati

2. kuśabaddham TM, kuśabaddhamālām G, kuśabandhām mālām D. 3. snātvā
'hatavāsasaś D. 7. vai om. BBe J. 8. devasya tvā D. 10. śvetāyāś tu D.
10—11. J om. the Śloka. — palam instead of varam BBe. 11. ājyam ca D. —
śeṣah B Be. 12. namaḥ te rudra manyava G. — atha śamī^o D. — "khādirā"
DMT. 15. "muktāpravālāparnānām T. 16. "ābhiṣīñcaty āpo hi ṣṭhā mayo-
bhūva iti tisṛbhīḥ hirānya^o TMG. 18. pakvāj juhoti om. B Be J. — juhoti
namaḥ te rudra manyava ity MG. 19. anuvākasya pratyṛcam TMG. —
atha om. M. 24. samastena homānta ud J. 25. "samjñākena D. — sadyo
jātam ity ādi om. B Be JD. 26. rajatādīni T. 27. iti samastarudreṇa T.
— ādi samastena rudreṇa B Be JD. 30. vyastābhīs samastābhīs D. 32. iti
(om. T) āyātu bhagavān mahādevaḥ ity DT.

prañavena dhārayed brahmeti vijñāyate! prañavena kūrcam dadāti |
 dūrvāviṣṇupadāśyāmākapadmapatrakalaśena pādyam dadāty! elāla-
 vaṅgatakkolakarpūramiśrakalaśenācamanīyam dadāty! āpah kṣīram
 kuśāgraiś cākṣatair yavataṇḍulair yavaiḥ siddhārthakaiś caivārghyam
 5 dadātimā āpah śivāḥ śivatamāḥ pūtāḥ pūtātāmā medhyā medhyā-
 tamā amṛtā amṛtarasāḥ pādyā ācamanīyā arghyās tā juṣatām
 pratigrhyatām pratigrhṇātu bhagavān mahādevo rudrāya nama iti
 pādyam ācamanīyam arghyam dadāti! namo 'stu nīlagrīvāyeti
 pratisaram visramsayati! devatām namaskṛtyātha gandham dadāti
 10 ime gandhāḥ śubhā divyāḥ sarvagandhair alamkṛtāḥ |
 pūtā brahmapavitreṇa pūtāḥ sūryasya raśmibhiḥ ||
 pratigrhyatām pratigrhṇātu bhagavān mahādevo rudrāya nama iti |
 mālyam dadāti
 ime mālyāḥ śubhā divyāḥ sarvamālyair alamkṛtāḥ |
 15 15 pūtā brahmapavitreṇa pūtāḥ sūryasya raśmibhiḥ ||
 pratigrhyatām pratigrhṇātu bhagavān mahādevo rudrāya nama iti |
 puṣpam dadāti
 ime puṣpāḥ śubhā divyāḥ sarvapuṣpair alamkṛtāḥ |
 pūtā brahmapavitreṇa pūtāḥ sūryasya raśmibhiḥ ||
 20 20 pratigrhyatām pratigrhṇātu bhagavān mahādevo rudrāya nama iti |
 dhūpam dadāti
 vanaspatiraso dhūpo dhūpāḍhyo dhūpa uttamāḥ |
 āghreyāḥ sarvabhūtānām dhūpo 'yam pratigrhyatām ||
 pratigrhṇātu bhagavān mahādevo rudrāya nama iti | dīpam dadāti
 25 25 jyotiḥ śukram ca tejas ca devānām satataṁ priyah |
 bhāsvarah sarvabhūtānām dīpo 'yam pratigrhyatām ||
 pratigrhṇātu bhagavān mahādevo rudrāya nama iti | bhavāyety
 ādibhiḥ puṣpāṇi dadyāt tair eva tarpaṇam kṛtvā kṛṣaram pāyasam
 gulodanam haridrodanam iti havīṁśi! pavitraṁ te vitatam iti
 30 30 pāyasam nivedayed! ghṛtāplutaṁ pūrṇaśarāvam gułodanam niveda-
 yet! kṛṣaram ājyamiśram juhuyād bhavāya devāya svāhā śarvāya

2. dūrvā^o om. D. — °viṣṇukrānti^o G. 3. °atatkola^o TMG, °kamkola^o B BeJ.
 — apah B, āpa M, om. J. — kṣīra BBeJD. 4. cāhatair TMG. — cārghyam D.
 5. śivatamāś śāntāś śāntatamāḥ pūtāḥ TMG. 6. juṣatām pratigrhyatām
 DBJ TMG. 8. namas te rudra manyave iti D. 9. gandhān G. 13. atha
 mālyam D. 17. atha puṣpam D. 21. atha dhūpam D. 22. dhūpebhyo T.
 23. āghrāṇāḥ B Be, om. J. 24. pratigrhyatām pratigrhṇātu D. — atha
 dīpam D. 26. prabhākaraḥ B Be J TMG. 27. pratigrhyatām pratigrhṇātu
 D. — atha (om. Be) bhavāya ity aṣṭābhiḥ DBe, bhavāya devāyety ādibhiḥ
 TMG. 28. tarpaṇāni D. 30. gułodanam BG. 31. kṛṣaramiśram ājyaṁ
 G, kṛṣaramiśrājyaṁ TM. — bhavāya devāya svāhā ity aṣṭābhiḥ bhavasya
 devasya patnyai svāhā ity ādibhiḥ atha haridrodanam juhuyāt bhavasya
 devasya sutāya svāhā ity aṣṭābhiḥ atha tryambakam D.

devāya svāheśānāya devāya svāhā paśupataye devāya svāhā rudrāya
 devāya svāhogrāya devāya svāhā bhimāya devāya svāhā mahate
 devāya svāheti¹ gulodanam juhuyād bhavasya devasya patnyai
 svāhā śarvasya devasya patnyai svāheśānasya devasya patnyai svāhā⁵
 paśupater devasya patnyai svāhā rudrasya devasya patnyai svāho-
 grasya devasya patnyai svāhā bhīmasya devasya patnyai svāhā
 mahato devasya patnyai svāheti¹ haridrodanam juhoti bhavasya
 devasya sutāya svāhā śarvasya devasya sutāya svāheśānasya devasya
 sutāya svāhā paśupater devasya sutāya svāhā rudrasya devasya
 sutāya svāhograsya devasya sutāya svāhā bhīmasya devasya sutāya¹⁰
 svāhā mahato devasya sutāya svāheti¹ tryambakaṇ yajāmahe mā
 no mahāntaṇ mā nas toka ārāt te goghne vikirida vilohita sahas-
 rāṇi sahasraśa iti dvādaśanāmabhiḥ śivāya śaṅkarāya sahamānāya
 śitikāṇṭhāya kapardine tāmrāyāruṇāyāpaguramāṇāya hiraṇyabāhave¹⁵
 saspiṇjārāya babhruśāya hiraṇyāya svāheti¹ sviṣṭakṛtprabhṛti siddham
 ā dhenuvarapradānād¹ atha haviṣāṇ balim upaharati

tvam ekam ādyam puruṣam purātanaṇ | rudram śivam viś-
 vasṛjāṇ yajāmahe ||

tvam eva yajño vihito vidheyas | tvam ātmanātman pratigrh-
 ḥīṣva havyam || ity¹

athāgreṇāgnim aśvatthaparneṣu hutāśeṣam nidadhāti bhūr bhuvaḥ
 suvar om iti¹ triś catur vā pradakṣiṇam sahāgnim parikrāmati
 viśvabhuje namaḥ sarvabhuje nama ātmane namaḥ paramātmane
 nama iti¹ brahmācārī gṛhastho vā dvādaśa brāhmaṇān samyatān
 haridrodanena bhojayet¹ samtiṣṭhate pratiṣṭhāvidhiḥ.

20

25

Adhāya 17.

athāto mahādevasyāharahaḥ paricaryāvidhiḥ vyākhyāsyāmah¹
 snātah śuciḥ śucau same deśe gomayenopalipya devasya pratikṛtiḥ
 kṛtvākṣatapuṣpair yathālābhām arcayitvā saha puṣpodakena mahā-
 devam āvāhayed om bhūḥ puruṣam āvāhayāmity ādy āyātu bhaga-
 vān mahādeva iti¹ yo rudro agnāv iti yajuṣā pātrām abhimantrya³⁰
 prakṣālyā tiraḥ pavitram apa āniya punas tenaivābhimantrya saha

11. yajāmahe om. B Be JT. 12. toke ārdrāya rudraḥ heti rudrasya ārāt
 te agniḥ D. 13. sahasrāṇi sahasradhā DTMG, sahasrāṇi sahasraśa om. TMG.
 14. śitikāṇṭhāya TMG. 15. saspiṇjārāya B Be. — babhruśāya DBT. 16. atha
 om. D. 22. dvīḥ DT. — sahāgnim pradakṣiṇam D. 25. haridrodanam BJ.
 26. ato om. M. — aharahaḥ om. T. 27. same śucau DT. — devasya om.
 B Be JMG. 29. MGT omit the āvāhanamantra, B Be give it in full, J ab-
 breviates. 31. ācamaniya (!) B Be. — tenaivāpsv abhi^o B Be (Cp. p. 4. 8).

pavitreṇādityam̄ darśayed om̄ ity ā tamitos! tāsām̄ pādyam̄ iti
 pādyam̄ dadyād! atha vyāhṛtibhir nirmālyam̄ vyapohyārghyam̄
 ācamanīyam̄ dattvāthainam̄ snāpayaty āpo hi ṣṭhā mayobhuva iti
 tisṛbhīr hiranyavarṇāḥ śucayah̄ pāvakā iti catasṛbhīḥ pavamānah̄
 5 suvarjana ity etenānuvākena brahma jajñānam̄ kad rudrāya tvari-
 tarudram̄ vāmadevyam̄ yajuh̄ pavitram̄ āpo vā idam̄ iti cābhiṣekam̄
 kuryād! atha vyāhṛtibhīḥ pradakṣīnam̄ udakam̄ pariṣicya pavitram̄
 pādamūle nidhāyādbhis tarpayati bhavam̄ devam̄ tarpayāmi śarvam̄
 devam̄ tarpayāmīśānam̄ devam̄ tarpayāmi paśupatin̄ devam̄ tarp-
 10 yāmi rudram̄ devam̄ tarpayāmy ugram̄ devam̄ tarpayāmi bhīmām̄
 devam̄ tarpayāmi mahāntam̄ devam̄ tarpayāmīty aṣṭābhīr! om̄ namo
 bhagavate rudrāya tryambakāyeti vastrayajñopavīte dadyād! bhavāya
 devāya nama ity aṣṭābhīr aṣṭau puṣpāṇi dadyāt! tvaritarudreṇa
 gandhapuṣpadhūpadipān̄ dadyād! devasya tveti haviṣo nivedanam̄!
 15 tryambakam̄ iti pariṣecanam̄ dadyād! amṛtopastaraṇam̄ asīti prati-
 padam̄ kṛtvā havir aviruddham̄ sarvam̄ svādu vastu kandamūlapha-
 lāni praksipen! muhūrtam̄ anavekṣamāṇa āśīno havir udvāsayāmīti
 nivedyam̄ udvāsyāmṛtāpidhānam̄ asīti pratipadam̄ kṛtvā tryambakam̄
 ity ācamanīyam̄ dadyāt! sarvopakaraṇair arcayitvā bhavāya devāya
 20 nama ity aṣṭābhīr amuṣmai namo 'muṣmai nama iti gandhādīn̄
 dadāti! raudribhīr ḥryajuh̄sāmātharvabhiḥ stutibhīḥ stunvanyt̄ ārṣaiś
 ca stotrair! namaskṛtya prayātu bhagavān̄ mahādeva iti visarjayati!
 liṅgasthāneṣy āvāhanodvāsanavarjam̄! mahat svastyayanam̄ ity ācak-
 ṣata ity āha bhagavān̄ baudhāyanaḥ.

Adhyāya 18.

25 athāto rudrasnānārcanavidhim̄ vyākhyāsyāma! ādita eva tīrthe
 snātvodetyāhataṁ vāsah̄ paridhāya śueh̄ prayato brahmācārī śukla-
 vāsā īśānasya pratikṛtiṁ kṛtvā tasya dakṣiṇāpratyagdeśe tanmukhaḥ
 sthitvātmani devatāḥ sthāpayet! prajanane brahmā tiṣṭhatu pādayor
 viṣṇus tiṣṭhatu hastayor haras tiṣṭhatu bāhvor indras tiṣṭhatu jaṭhare

1. pādyam̄ iti om̄. M. 2. dadāti D. — vyāpohya athainam̄ snāpayaty *all MSS except D.* (Cp. p. 4. 10 f.). 3. datvābhiṣīcātī āpo D. 6. yajuh̄ pavitram̄ om̄. D B Be J. — abhiṣekam̄ kuryād om̄. D. 8. T abbreviates. — bhavam̄ devam̄ tarpayāmīty aṣṭābhīḥ D. 11. aṣṭābhīr om̄. TMG, "Ity aṣṭāv ity om̄ B Be J. 13. aṣṭābhīr om̄. MG. — aṣṭau om̄. DT. 14. dhūpa om̄. MG. — °dipam̄ DT. — dadāti D B Be J. — nivedayet D. 15. pariṣekam̄ D B Be J. 16. kandamūlāni M. — °phalāni dadyāt D. 18. tryambakam̄ yajāmaha ity M. 21. Tātharvābhiḥ T. 23. liṅgam̄ sthāpaneṣv T. — °varjam̄ aharahah svastyayanam̄ D B Be JT. — ity ācakṣata om̄. TMG. 25. Adhyāya 18 *not in T.* 26. śuṣkavāsah̄ B Be. 27. īśānasya om̄. BBe J. 29. hastayor haris D. — bāhvo rudras D. — jaṭhare 'gnis tiṣṭhatu om̄. J. — D ins. udare pṛthivī tiṣṭhatu.

'gnis tiṣṭhatu hṛdaye śivas tiṣṭhatu kaṇṭhe vasavas tiṣṭhantu vakte
sarasvatī tiṣṭhatu nāsikayor vāyus tiṣṭhatu nayanayoś candrādityau
tiṣṭhetām̄ karṇayor aśvinau tiṣṭhetām̄ lalāṭe rudrās tiṣṭhantu mūr-
dhny ādityās tiṣṭhantu śirasi mahādevas tiṣṭhatu śikhāyām̄ vāmadevas
tiṣṭhatu prsthē pinākī tiṣṭhatu purataś śūlī tiṣṭhatu pārśvayoh śiva- 5
śāṅkarau tiṣṭhetām̄ sarvato vāyus tiṣṭhatu sarvato 'gnir jvālāmālāpa-
riṛitas tiṣṭhatu sarveṣv aṅgeṣu sarvā devatā yathāsthānam̄ tiṣṭhantu
mām̄ rakṣantv ity agnir me vāci śrita iti yathāliṅgam aṅgāni
saṁmr̄jyāthainam̄ gandhākṣatapatrapuṣpadhūpadīpair ārādhayed 10
athainam̄ prasādayaty 1

ārādhito manusyas tvam̄ siddhair devāsurādibhiḥ 1

ārādhayāmī śaktyā tvānugṛhṇāmaheśvara ॥

tryambakam̄ yajāmaha iti cāthainam̄ āvāhayaty 1

ā tvā vahantu harayah sacetasah 1 śvetair aśvaiḥ saha ketu-
madibhiḥ 1 15

vātājitair balavadbhiḥ manojavair 1 āyāhi śighram mama havyāya
śarvom 1 iti 1

sthāpīte nāvāhanam̄ athāsmā āsanam̄ dadāti sadyo jātam iti 1 bhav-
bhava iti pādyam̄ bhavodbhavāya nama ity arghyam̄ rudrāya nama
ity ācamanīyam̄ athainam̄ pañcagavyena snāpayaty āpo hi ṣṭhā 20
mayobhuva iti tisṛbhīr hiraṇyavarṇāḥ śucayah pāvakā iti catasrbhiḥ
pavamānah suvarjana ity etenānuvākena brahma jajñānam̄ kad
rudrāya sarvo vai kayā naś citra āpo vā idam ity etaiḥ snānam̄
dadāty 1 athādbhis tarpayati bhavādibhir iti 1 vāmadevāya nama iti
vastram̄ jyeṣṭhāya nama iti yajñopavītam̄ rudrāya nama ity āca- 25
manīyam̄ kālāya nama iti gandham̄ kalavikaraṇāya nama ity
akṣataṇam̄ balavikaraṇāya nama iti puṣpam̄ balapramathānāya nama iti
dhūpam̄ sarvabhūtadamanāya nama iti dīpam̄ manonmanāya nama

2. J om. nāsikayor sarveṣv (l. 7). — sūryacamdramasau B Be.
3. aśvinau devau B. — mūrdhny ādityās tiṣṭhantu om. B Be; B inserts it
after mām̄ rakṣantv (l. 8). 4. vāsudevas D Be. 5. śūlis B Be. 6. tiṣṭhantu
tato bahis sarvato B Be G. — agnijvālā mālāpariṛitas tiṣṭhantu DGM.
7. tiṣṭhantu om. G. 8. ity agnir ārādhayed om. Be J. — rakṣam̄tu mūr-
dhni ādityāḥ tiṣṭhantv agnir me vāci śrita iti yathāliṅgam aṅgāni saṁmr̄-
jyāthainam̄ prasādayaty B. — rakṣantu agnir me vāci śritah vāgh ghṛdaye
hṛdayam̄ mayi aham amṛte amṛtaṇam̄ brahmaṇiti yathāliṅgam aṅgāni saṁ-
mr̄ṣya mām̄ rakṣaddhvam̄ iti athainam̄ MG. 10. prasādhayaty B Be JMG.
12. bhaktyā variant in D. — maheśvareti MG. 16. vātājavair B Be, vātā-
jair J. 20. ācamanīyam̄ vyāhṛtibhir nirmālyam̄ vyapohyāthainam̄ D. —
pañcagavyena om. DB Be J. 23. citra abhuvat, āpo vā idam̄ sarvam̄ iti ca
vyāhṛtibhiḥ pradakṣinam̄ udakam̄ pariṣicya pavitraṇam̄ pādamūle nidhāyādbhis
tarpayati bhavām̄ devam̄ tarpayāmīty aṣṭābhiḥ vāmadevāya D (Cp. p. 10. 7).
— snānam̄ bhavādibhir iti om. JMG. 25. vastram̄ om. Be J. — vastra-
yajñopavīte Be J. — ācamanam̄ B J. 27. vāluvikaraṇāya Be.

iti kāle naivedyam dadāty | athāsmā aṣṭabhir mantrair aṣṭau puṣpāṇi
 dadāti bhavāya devāya nama ity | athāsyā rudratanūr upatiṣṭhate
 'ghorebhyo 'tha ghorebhya ity | atha rudragāyatrīm jape tātpuru-
 sāya vidmaha ity etām rudragāyatrīm sahasrakṛtvā āvartayec chata-
 kṛtvo 'parimitakṛtvo vā daśāvaraṁ | athainam āśīṣam āśāsta īśānah
 sarvavidyānām ity | athāsyā mūrdhni kalaśadhārayā santatam abhi-
 ūñcan namas te rudra manyava ity ekādaśānuvākān jape | sarvo
 vai rudra iti trīn anuvākān | sadyo jātam iti pañcānuvākān | imā
 rudrāyeti dvādaśarcān anyāmś ca raudramantrān yathāśakti jape |
 10 evam ekādaśākṛtvo japej | jape āpānte jape 'gnāviṣṇū sajōsasety ekā-
 daśānuvākānām ekaikam anuvākam jape | sarveśām ante punar
 ārādhayed uktam ārādhanām | tad etad rudrasnānārcanām pāpakṣa-
 yārthī vyādhimocanārthī śrīkāmaś śāntikāmo mokṣakāma āyuṣkāma
 ārogyakāmaś ca kuryād | evam kurvann etat sarvam avāpnoti | pāya-
 15 sādi mahāhavir nivedyam dadyād | ācāryāya dakṣinām dadāti daśa
 gāvah savatsāḥ svarṇavibhūṣitā ḥabhaikādikās tadalābha ekām gām
 dakṣinām dadyād ity āha bhagavān baudhyanah.

Adhyāya 19.

athātāḥ punahpratiṣṭhākalpam vyākhyāsyāmaḥ | pūrvokteṣu nakṣa-
 treṣu yāni cānyāni śubhanakṣatrāṇi śuklapakṣa udagayane vāsantā-
 20 dikāle pūrvapratīṣṭhitasyāpi buddhipūrvam ekarātrāṇi dvirātrām eka-
 māśām dvimāśām vārcanaviechede śūdrarajasvalādyupasparśane vā |
 pūrvvedyur eva yugmān brāhmaṇān annena pariviṣya punyāham
 svasty ḥddhim iti vācayitvā samāgatāyām niśāyām jalādhivāsam

1. naivedyam rudrāya namah ity ācamanīyam dadāti D. — athāsmā
 nama ity MG *only*, om. D B Be J. — aṣṭa MG. 2. asya om. B. — athās-
 yāghoratanūr D. 4. etās M. — rudragāyatrīm om. MG, raudrīm D. 5. daś-
 vāram M. 6. athaitasya B Be J. — abhiṣīñcati D B Be J. 7. sarvo
 trīn anuvākān om. Be J. 9. yathāśakti jape om. MG. 10. kṛtvo
 'bhiṣīñcati D. — jape āpānte once only B J. — ekādaśānām anuvākānām B J.
11. ekaikam ekaikam B Be, ekam ekam D. — anuvākam om. B Be. 12. ārādha-
 yet sadyo jātam ity āśānādi dīpāntam pūrvoktam sarvam kṛtvā manonma-
 nāya namah iti pāyāsādi mahāhavir nivedayed raudribhis stutibhis stunvanti
 tad etad D. — °snānārcanavidhiḥ MG, °vidhiḥ B Be J. 13. śāntikāmaḥ
 puṣṭikāmaś tuṣṭikāma āyuṣkāma ārogyakāmaś mokṣakāmaś ca D. — āyuṣkāma
 om. B Be J. 14. ca kuryāt atha yathāśakti dakṣinām dadāti daśāvās
 suvarṇabhūṣitā ḥabhaikādāśās tadalābha ekām gām dadyāt ity āha D.
15. nivedya ācāryāya MG. — dadāti om. B Be. 16. savatsāḥ om. MG. —
 svarṇabhūṣitā ḥabhaikādāśāḥ MG. 17. dakṣinām om. M. 18. athātāḥ
 punahpratiṣṭhā om. T. 19. śuklapakṣa om. T. 20. pūrvam prati³ all MSS
 except Be. — buddhipūrvakam D. 21. śūdrarajasvalādyupaplute vā D. —
 vā om. T. 22. brāhmaṇān bhojayitvā "śiṣo vācayitvā TMG.

kṛtvā śvo bhūte utthāpya dvau kalaśau sthāpayed ekaṁ pañcagavyena pūrayitvāparam śuddhodakena sahanavaratnena¹ tataḥ snāpayed² aṣṭasahasram aṣṭaśatam aṣṭāvimsatim vā puruṣasūktena mūlamantreṇa snāpayitvā puṣpāṇi dadyād³ yathāsaṁbhavam arcayitvā 5 gulodanam nivedayed⁴ evam kṛte 'sya śāntir bhavati⁵ buddhipūrvenārcanāvicchede snapanaṁ kartavyam⁶ evam kurvāṇāya svasty ṛddhim ity ācakṣata⁷ evam punaḥpratiṣṭhāmantreṇa pratiṣṭhāpayed ity āha bhagavān baudhāyanah.

Adhyāya 21.

athātahā sampravakṣyāmi devasya snapane vidhim |
mahato liṅgadeśe vā kārayed vedikām budhahā || 1 10
maṇḍapam ca purāṇoktaṁ kṛtvā snapanaṁ ārabheta⁸ |
rudram devam śivam sākṣād yac ca sarvasya daivatam || 2
taṁśād āvāhayet prājñāḥ sarvatrāvāhane vidhiḥ |
esa autsargikāḥ prokto devatānām ca tarpane || 3
nārāyaṇādi viṣṇoh syād rudrasya tu śivādikam | 15
japadhyānādi sarvam syād vikalpam manasi śrayet || 4
raudram ca sūktam āpo hi hiraṇyeti ca saptakam |
vaikalpikair eva kuryān madhyeti tu na vidyate || 5
atha haike vadanty evam snāpane tu mahāprabhoḥ |
sadyojātādi pañcaivam savyo vai rudra ity api || 6 20
etair anyaiś ca kuryād vai snāpanam sārvakālikam |
evam ca kuryāt snāne tu snāpanam ca tathā bhavet || 7
ity āha bhagavān baudhāyanah.

Adhyāya 22.

athāto mahādevayoh pūjākaraṇe sarvātra trīṇi padā vi cakrame tryambakām yajāmaha ity etābhyaṁ yathāliṅgam āsanam pādyam 25

1. utthāya D BBe J. — kalaśau vā BBe J. 2. pūrayitvā om. T. — sahanavatnena DMG. — tataḥ om. D, tat tat snāpayet T, tacad (?) gāyatrīaṣṭasahasram (tatadgāyatrī^o B, (i. e. tatas tadgāyatrī^o?), tato rudragāyatrī^o Be) aṣṭaśatam aṣṭāvimsatim vābhimantraṇa snāpayed J BBe. 3. aṣṭaśatam om. G. — puruṣasūktena qm. D. — mūlamantreṇa rudragāyatrī^o snāp^o D. 4. yathālābhām D. 6. snāpanam TMG. — kurvāṇah D, kurvāṇām Be, kurvāṇam BJ. 7. ṛddhim āpnotity D. — pratipādayed TMG. 9. snāpane TG. — vidhiḥ tataḥ T. 11. maṇḍapam D Be MG. — snāpanam BBe JT. — D ins. after l. 11 ūloka corresponding to p. 5. 9—25. Var.: l. 14: etair eva kramair atra, l. 16: savyān vrīhibhis tanduleṣu ca. 12. rudradevam D. — śivah Be. 14. esa TM, evam J. 18. madho iti na variant in D. 19. mahān prabhoḥ BBe. 20. pañcaiva DJ. 22. snāpanaś ca J, snāpane 'reū D, snāpayed ity āha B Be. 25. athāto (atha D) devayoh D B Be J.

arghyam ācamanīyam cety! etayoś ca traivarṇikadharmatvāt sar-
 vatra vacanāl lokaprasiddhaprāptapratīṣedhābhāvāt kriyata iti ha
 smāha baudhāyana! evam pratiṣṭhāpya vā kuryāt taylor eva sāyuj-
 yan salokatām āpnoti! yadi trimśatsaṁvatsarād ūrdhvam kriyeta
 5 tato devayoh paramām padam brahmaśamjñitām tad eva saganā
 āpnoti! yadi tatpravaṇah syād ya u cainad evam vidur yasmai pra-
 brūte yasmai vā karoti tasmai śatām dadyān māśānām brāhmaṇo
 rājanyaḥ sahasram dadyād vaiśyo yathāśraddham dadyān! na striśū-
 drau kuryātām yadi kuryātām svatantrapanata evety ācārya āśra-
 10 yah! svatantrayoś ced vṛttikṣiṇo 'pi brāhmaṇah pataty eveti śālikir!
 atha devayor yathākāmī syād yasyām kasyām cid avasthāyām jale
 vā sthāṇdile vā pratiṁāsu vā sarvam kṛtvābhycareyān na tu pra-
 mādyed! deśābhāve dravyābhāve sādhāraṇe kuryān manasā vā 'reayed
 iti! tad āha bhagavān!
 15 patram puṣpam phalam toyam yo me bhaktyā prayacchati |
 tad aham bhaktyupahṛtam aśnāmi prayatātmanah ||
 iti! bhaktinamrā etān mantrān adhīyīta! na tv evānarcakah syād
 anyatarasyābhīṣṭatas taylor eva sāyujyam salokatām āpnoti! yenai-
 taylor arcanām kurute 'nyatra śiṣyaputrebhyah striyaś ca tasmai
 20 sauvarṇam śāṅkham suvarṇopadhānam vā dadyād ṛṣabham rudrasya
 dakṣinety āha bhagavān baudhāyanaḥ! pratiṣṭhākaraṇe snāpanaka-
 raṇe vācāryāya yad upakaraṇam sarvam dattvaikādaśa gā dadyād
 iti śālikih.

PRAŚNA III.

Adhyāya 3.

25 athāto durgākalpaṇyākhyāsyāmo! yajñopavītām raktapadmapuṣpam
 sambhārān upakalpya māsimāsi kṛttikāpūrvāhne gomayena gocarma-

1. arghyam *om.* D. — iti *om.* D. — ca *om.* D. — sarvatra dharmatrvac-
 nāśrayeti sarvān lokān prasiddha° T. 2. vācanāl JB Be. — kriyeteti MG.
 3. °ṣṭhāpya yo vā J. 4. āpnotiti yadi T. — kriyate T. 5. °samjñakam J.
 — saganā B, saganā Be. 6. tatpravaṇah DTM. 8. vaiśyayor JB.
 9. yadi kuryātām *om.* Be, yadi ācāryātām T. — svatantrapeṣe ācārya āśraya-
 iti D; svatantrapanate evan tarpaṇam kṛtvā tayeva svatantra° T. — ācārya
 āśrayaḥ *om.* BJ GMT. — eva M, evam G, *both om.* iti. 10. svatantrayos
 tayoś ced DBJ. — J brāhmaṇah *om.* the rest of the Adhyāya. — śālikih D.
 11. atha devayor: beginning of Adhy. 21 in GMT, of 20 in BBe. 12. sthāṇ-
 dile vā *om.* G. + 13. deśābhāve tad dravyā° MG. — manasā vā 'vāhayed
 idam TMG B Be. 18. anyatarasyābhīṣṭatas T, anyatarasyobhayor vā
 tatas taylor D. — ya etaylor D. 19. putraśiṣyebhyo D. 22. tad upakaraṇam
 D. — gām dadyād G, datvā ṛṣabhaikādaśa gā dadyād ity āha bhagavān
 bodhāyanaḥ D. 24. raktam puṣpam sam° Be, raktapuṣpam° J.

mātraṁ caturaśraṁ sthaṇḍilam kṛtvā proksya śaucena saṇvṛtas
 tiṣṭhan bhagavatīm āvāhayej 1 jātavedasa ity om āryām raudrīm
 āvāhayāmīty āvāhya tām agnivarṇām iti kurcam dadāty agne tvam
 pārayeti yajñopavitam dattvāthainām snāpayaty āpo hi ṣṭhā mayo-
 bhuva iti tisṛbhīr hiraṇyavarṇāḥ śucayaḥ pāvakā iti catasṛbhīḥ pava- 5
 mānah suvarjana ity etenānuvākena mārjayitvā āryāyai raudryai
 mahākālyai mahāyoginyai suvarṇapuṣpyai vedasaṅkīrtyai mahāyajñi-
 yai mahāvaiṣṇavyai mahābhagavatyai manogamyai śaṅkhadhāriṇyā
 ity ekādaśānāmādheyair gandhapuṣpadhūpadīpair amuṣyai namo 10
 'muṣyai nama ity etair eva nāmādheyair arcayitvā sāvitryā bhaga-
 vatyai durgādevyai havir nivedayāmīti havir nivedya śeṣam ekāda-
 śānāmādheyair hutvā pañca durgā japed daśa svasti japej jāto yad
 agne yaṣṭ te viṣṇo vāstoṣ pata evā vandasva ā no niyudbhīr hiraṇ-
 yavarṇo abhayam krṇotv aśvāvatīm tvam varuṇo bṛhaspate yuvam
 indraś ca vasvah svasti na indro vṛddhaśravā iti japitvā śām ca me 15
 mayaś ca ma ity etair ekādaśabhir anuvākaiś ca japej 1 sāvitryā bha-
 gavatyai durgādevyai havir udvāsayāmīty udvāsyā śeṣam brāhma-
 nebhyo dattvā saṃvatsaram upāsīta 1 sarve kāmāḥ sidhyantīty āha
 bhagavān baudhāyanah.

Adhyāya 4.

athāta upaśrutikalpam vyākhyāsyāma 1 ādityavāre 'ngārakavāre 20
 vā caturthyām aṣṭamīm caturdaśīm bharanyām kṛttikāyām vā
 kriyeta 1 pūrvedyur akṛtabhuktīḥ śueir brahmaśārī bhūtvātha pradoṣe
 'gnim upasamādhāya samparistīrya tasya dakṣīṇata upaśrutim āvā-
 hayed om bhū rātrīm devīm āvāhayāmy om bhūvar upaśrutim
 devīm āvāhayāmy om suvar mahārātrīm devīm āvāhayāmy om bhūr 25
 bhūvah suvar mahākālārātrīm devīm āvāhayāmīty 1 āvāhyāthainām
 snāpayaty āpo hi ṣṭhā mayobhuva iti tisṛbhīr hiraṇyavarṇāḥ śucayaḥ
 pāvakā iti catasṛbhīḥ pavaṁnah suvarjana ity etenānuvākena

1. suvratas B Be DJ.
2. suvarjana om. D.
3. kūrcam datvā D.
4. suvarṇapuṣtyai BB Be TMG, °puṣyai (?) J. — deva-
 saṅkīrtyai D B Be J. — °yajñyai D, °yajñāyai G, °yakṣyai variant in D.
5. sucayaḥ pāvakā om. D.
6. suvratas B Be DJ.
7. suvarṇapuṣtyai BB Be TMG, °puṣyai (?) J. — deva-
 saṅkīrtyai D B Be J. — °yajñyai D, °yajñāyai G, °yakṣyai variant in D.
8. °vaiṣṇavyai mahāpṛthiviyai mano° D; mahābhagavatyai om. BB Be J, °bhāga-
 vatyai T. — °dhāriṇyai namaḥ ity D.
9. etair evārcayitvā D, etair eva mārjayitvā sāvitryā B Be J, etair eva mārjayitvā nāmādheyair arcayitvā T.
10. durgāyai devyai BB Be.
11. durgāyai devyai BB Be.
12. hiraṇyavarṇāḥ D.
13. aśvāvatī T, aśvāvatī D BB Be J. — tvam varuṇa uta TMG.
14. indriyaś ca svasti D.
15. anuvākaiś, thus D, om. B Be J TMG.
16. apabharanyām TMG.
17. durgāyai devyai B Be.
18. vā om. TMG.
19. °dhāriṇyai om. TMG.
20. pūrvedyuh kṛtaikabhuktīḥ variant in D.
21. °dhāriṇyai om. TMG.
22. °dhāriṇyai om. TMG.
23. tasya: thus DM, tasmin B Be TG, om. J.
24. rātrīm TMG; thus always.
25. °athaināḥ G (errata). — DT abbrev. the Āpohiṣṭhīyamantra.

mārjayitvā gandhaiḥ kṛṣṇapuṣpair dhūpair dīpair alaṁkṛtyājyam
saṁskṛtya juhoti rātryai devyai svāhopaśrutyai devyai svāhā mahā-
rātryai devyai svāhā mahākālarātryai devyai svāhā niśāyai svāhā
kṣapāyai svāhā kṛṣṇāyai svāhāndhakāriṇyai svāhā yata indra bha-
5 yāmahe svastidā viśas patir iti dvābhyāṁ juhoty! atha samantam
pariṣekam kṛtvā rātrisūktenopatiṣṭhate.

vyāhṛtibhī rātrīm devīm udvāsayāmīty udvāsyātha vrajec chma-
śānadeśe! devāgāre śrotriyāgāre kulāladeśe vā gacched! navadhanur-
mātrāt karṇau badhnāti! svasti na indro vṛddhaśravā ity etām
10 ṣeām jāpitvā vimuñced! vyaktam yat tat pratigṛhyatām anurūpam
yujuyatām sarvakarmaṇām cārambha ity āha bhagavān baudhāyanāḥ.

Adhyāya 5.

athātah śrīkalpam vyākhyāsyāmāḥ! pañcamyām śuklapakṣasya
paurṇamāsyām api vā śrikadaṁbamayām bilvasāramayām sthaṇḍilam
vidhīyata! ahorātropoṣitah śuciḥ kṛtaśaucaḥ same deśe gomayena
15 gocarmamātrām caturaśram sthaṇḍilam upalipyā gandhasumanasah
saṁprakīrya hiraṇmayena pātrenodakum̄bhām pūrayitvā gandhān
sumanasa etasmin! hiraṇyavarṇām harinīm iti dvābhyām om bhūḥ
śriyam āvāhayāmy om bhuvah śriyam āvāhayāmy om suvaḥ śriyam
āvāhayāmy om bhūr bhuvah suvaḥ śriyam āvāhayāmīty āvāhya
20 kardameneti dvābhyām prasiddham prokṣyāśvapūrvām iti snāpayitvā
gandhadvārām iti gandham dadāti kāṁso 'smi tām iti puṣpam da-
dāty upaitu mām iti dhūpam dadāti candrām prabhāsām iti dīpam
dadāty ādityavarṇa iti naivedyam dadāty! atha devyai dakṣiṇato
'gnim upasamādhāya saṁparistīrya mahāvīhibhis taṇḍulaiḥ payasi
25 carum śrapayitvā havir dvīdhā kṛtvā manasah kāmam ity abhipretya
kāmam annam vājyamiśram śrīsūktena pañcadaśarcena havir juhoti!

1. marjayitvā om. J. — atha gandhaiḥ MG. — dhūpadīpair TM. 2. rā-
triyai B, rātridevyai Be. 3. G ins. mahārājīyai devyai svāhā mahākāla^o.
5. dvābhyām ca D, om. MG. 7. śmaśane B Be JT. — ya[c]hrotriyāgāre B Be.
8. kulālakārudeśe D. 9. karne BJ. — etābhyām ṣeau B Be J. 11. ca om. T.
12. śuklapakṣasya pañcamyām D. 13. api om. TMG. — śriyam kadambama-
yām bilvasāramayām D. — sthaṇḍile vā DTMG. 14. vidhāya D. — śucau
same G: 15. caturaśram om. Be J. — gandhān sumanasa TMG, gamḍham
sumanasaḥ B. 16. hiraṇmayenodapātrenodakum̄bhām TMG, °pātrenoda-
kam D. — gamḍhasumanasām B Be J. 17. sumanasaḥ T. — tasmin DTG.
20. dvābhyām vā prokṣya B. — aśvapūrnām B Be; Scheftelowitz, RV Khila
II, 6, 4, p. 72 has this reading in his text, noting aśvapūrvām as a variant.
22. candrām hiraṇmayām D: RV Khila II, 6, 1b. 23. candrām prabhāsām
iti naivedyam dadāti D, om. B Be JT. — devyā D. 24. pāyasaḥ D, who
notes payasi as a variant. 26. annam om. G. — vā om. M, cājyamiśram J.

tena sūktena śriyai namaḥ puṣtyai namo dhātryai namaḥ sarasvatyai
nama iti balim upaharati¹ padmapuṣpāṇi yathālābham gṛhitvā
pratyāṅgam nimārṣṭi² kṣutpipāsām ity alakṣmīm nirṇudaty³ evam
evāharahar māsimāsi vā mahāntam poṣam puṣyati dhanyam yaśa-
yam āyuṣyam ārogyam putryam paśavyam tasya mahat svastyaya-
nam ity āha bhagavān baudhāyanah.⁵

Adhyāya 6.

athātah sarasvatikalpam vyākhyāsyāmah⁴ śuklapakṣe trayodaśyām
cottarayoh phalgunyor vā puṇye nakṣatre 'tha devayajanollekhana-
prabhṛty ā prāṇītābhyaḥ kṛtvāgreṇāgnim sarasvatīm āvāhayaty
āyātu varadā devī akṣaram brahmaśāmmitam |¹⁰
gāyatrim chandasām mātā idam brahma juśasva nah ||
sarasvatīm āvāhayāmīty āvāhyātra sthānāni kalpayati vāgdevyai
kalpayāmi gṛdevyai kalpayāmi sarasvatyai kalpayāmi brāhmyai
kalpayāmīty⁵ athainām snāpayaty āpo hi śṭhā mayobhuva iti tisṛbhīr
hiranyaśvarṇāḥ śucayah pāvakā iti catasṛbhīḥ pavamānah suvarjana¹⁵
ity etenānuvākena mārjayitvāthādbhis tarpayaty etair eva nāma-
dheyair gandhapuṣpadhūpadīpair amusyai namo 'muṣyai nama iti⁶
paridhānaprabhṛty āgnimukhāt kṛtvā pakvāj juhoti pāyasam vā
codayitri sūnṛtānām pavīravī kanyeti dvābhyām⁷ athājyāhutīr upa-
juhoti pra ḥo devy ā no divo ye te sarasva ūrmaya uta nah priyā²⁰
priyāsv imā juhvānā yas te stanah śaśayo devīm vācam ajanayanta
yad vāg vadantīty etena sūktena⁸ svīṣṭakṛtprabhṛti siddham ā
dhenuvarapradānād⁹ athāgreṇāgnim palāśaparneṣu hutaśeṣam nida-
dhāti¹⁰ havir nivedayitvā bāhyān balin dattvodetyāpareṇāgnim prāṇ-
mukham kumāram upaveṣya vidyārambham kuruta¹¹ anantaram²⁵
devīm udvāsayed

uttame śikhare devī bhūmyām parvatamūrdhāni |
brāhmaṇebhyo 'bhyanujñātā gaccha devī yathāsukham ||
iti¹² punarāgamanāya punaḥsamdarśanāyaivam eva māsimāsi vidyā-
kāṃkṣī sarasvatīm ārādhayed ity āha bhagavān baudhāyanah.³⁰

1. puṣtyai namo dhātryai namo dhanyai namo dhātryai namaḥ BJ. 3. sa
evam BMG. 5. ārogyam āyuṣyam D. — puṣtyam Be, puṇyam J. — yaśa-
yam *again inst. of* paśavyam BJ. — mahat *om.* TMG. 8. vottarayoh DTMG.
— phālgunyor BeJ. 11. mātedam¹³ all MSS. 12. vādinyai J. 13. gaurdev-
yai BTMG, mādinyai J. 14. athaināḥ D. — DTM *abbrev. the Mantra.*
16. atha *om.* D, atha sādbhis T. — tarpayitvaitair D. 22. anena MG.
23. hutaśeṣam nidadhāti *om.* BBeJ. — nidadhāti havir *om.* D. 25. anan-
tarām devīm *om.* BBeJT. 27. TM *abbrev. the Mantra.* 28. brāhmaṇebhyo
hy anujñānam D. 29. punardarśanāya J, *variant in D;* punardānāya
DBBe TM. — vidyākāṃkṣī vidyārambhed ity āha T.

Adhyāya 7.

athāto viṣṇukalpaṁ vyākhyāsyāma । āśādhakārttikaphālgunaśuklapakṣeṣu dvādaśyām yad vā śraddhā bhavaty ahorātram upoṣitaḥ śvo bhūte prāg vodag vāraṇye śucigrhe vā yatra rocate manas tatra sthaṇḍile 'gnim upasamādhāya saṃparistiryā prāṇītābhyaḥ kṛtvā 5 siddhe pāyase yat te pavitraṁ pavitraṁ te vitatam ity udāhṛtyom iti vidyudgandhośiramayam bhagavantam śvetapītaraktapratisareṇā-
 vestya sthāpayitvāvāhayed om bhūḥ puruṣam āvāhayāmy om bhuvaḥ puruṣam āvāhayāmy om suvaḥ puruṣam āvāhayāmy om bhūr bhuvaḥ suvaḥ puruṣam āvāhayāmīty āvāhya prasiddham āsanaśnānapā-
 10 dyācamanīyāni dadyāt । sarvasurabhigandhaphuṣpadhūpadīpamālyair abhyarcya yathopapannam barhiṣ aśvatthaparneṣu prastare gobhir juṣṭam iti dhūpabhājane nyasyati । tataḥ ṣoḍāṣājyāhutir juhoti puruṣasūktena । paro mātrayeti tisṛbhīḥ pavamānam upaninīya caror ājya-
 miṣram catasra āhutir juhoti vāsudevāya svāhā baladevāya svāhā 15 viṣṇave svāhā śriyai svāheti ।
 svīṣṭakṛtam avadāyāntaḥparidhi sādayitvā daivatam arcayaty etair eva nāmadheyair amuṣmai namo 'muṣmai nama iti gandhapuṣpadhūpadīpair annenāmuṣmai svāhāmuṣmai svāheti phalodakenāmūm tarpayāmy amum tarpayāmīti । svīṣṭakṛtprabhṛti siddham ā dhenuva-
 20 rapradānād । ābhīr viśvā abhiyuja iti jānum nīpātya catuḥ pradakṣiṇam parikrāmed viśvabhuje namah sarvabhuje nama ātmane namah paramātmane nama iti । dhruvasūktam japitvā puruṣam udvāsayed om bhūḥ puruṣam udvāsayāmy om bhuvaḥ puruṣam udvāsayāmy om suvaḥ puruṣam udvāsayāmy om bhūr bhuvaḥ suvaḥ puruṣam udvā-
 25 sayāmīty udvāsyā yatrāpas tad gatvotsṛjed avabhṛtam । pra tat te adya kim it te viṣṇo paricakṣyaṁ bhūd iti dvābhyaṁ pratisaraṁ visraṁsayatidam viṣṇur vi cakrama ity etayārcā carum praśnāty ।

1. All MSS spell kārtika. — āśādhaphālgunakārtika TMG. 2. dvādaśyām vā yad vā MG. 3. śucir grhe D. 5. siddhe vā yat Be JTMG, kṛtvā pāyasaṁ siddhe vā B. — vitatam om. BBe JTMG. 6. vidyudgandham hiraṇmayam (hiraṇmayam om. T) Be TMG, vidyudvarṇāhiraṇ° B, vidyudvarṇam hiraṇ° J. 7. BJT abbrev. the Āvāhanamantra. 9. āsana om. BBe J. — snāna om. TMG. 10. °ācamanīyam TMG. 10—11. °mālyam ca yathopā-
 BBe J TMG. 11. yathopanayanam BBe. — barhiṣ DBJ. — aśvatthaparne DJMG. 12. juhuyāt J. 13. pāyasa ājyam upaninīya variant in D. 14. catasṛ TMG. — ājyāhutir BBe J. — hutvā J. — vāsudevāya svāhā । balabhadrāyeti pāṭhāntaram । balabhadrāya devāya svāhā viṣṇave T. 16. antaḥ paridhi om. BBe JTMG. — abhyarcayaty M. 21. parikrāmayed BBe JMTG. 23. BTM abbrev. the Mantra. 27. visraṁsayet TMG. — etayā carum DBBeJ.

evam ghoṣayed vaiṣṇava ity ahaṁ | vaiṣṇavo 'smīti yaḥ pratibrūyāt
tasmai śeṣam dadyād | etair eva mantraiḥ prāśnāti | prāśyāpa āca-
myom namo bhagavate vāsudevāyeti dvādaśākṣaram jāpitvāśvamedha-
phalam āpnoti sakṛd iṣṭvā sanātanam ity āha bhagavān baudhāyanah.

Adhyāya 8.

athāto ravikalpam vyākhyāsyāmo | maṇḍalam caturaśram vā goma- 5
yena gocarmamātram sthaṇḍilam kṛtvāṣṭacatvārimśatkṛtvo ravivāre
tāmrapātre raktagandham raktapuṣpam vā | ghrṇīḥ sūrya āditya ity
āvāhyāsatyenety arghyam dadyāt haṁsaḥ śuciṣad iti pādyam agnir
mūrdhety ācamanīyam | athainam snāpayaty āpo hi ṣṭhā mayobhuva
iti tisṛbhīr hirāṇyavarṇāḥ śucayah pāvakā iti catasṛbhīḥ pavamānah 10
suvarjana ity etenānuvākena mārjayitvāthādbhis tarpayati dhātāram
tarpayāmi vidhātāram tarpayāmy aryamaṇam tarpayāmi mitram
tarpayāmi varuṇam tarpayāmi bhagavantam tarpayāmi haṁsam tarpayāmi
pūṣṇam tarpayāmi parjanyam tarpayāmi vivasvantam tarpayāmīndram 15
tarpayāmi ravīm tarpayāmīty etair eva nāmadheyair
gandhapuṣpadhūpadīpair amuṣmai namo 'muṣmai nama iti | vyāhṛti-
bhiḥ puruṣam udvāsayāmīty udvāsyāthāpūpam dadyād aṣṭācatvā-
rimśad | ekavāram arcayitvā kuṣṭharogī kṣayarogī baddho vimucyate
bandhād rogī rogād vimucyata ity āha bhagavān baudhāyanah.

Adhyāya 9.

athāto jyeṣṭhākalpam vyākhyāsyāmas | tilatailam ājyam payo dadhi 20
saktūn lājān kṛṣṇān kṛṣṇāni vāsāṁsi tī sambhārān upakalpayate |
proṣṭhapadāyām anurādhāyām vā haviṣyam bhuñjītātha śvo bhūte
jyeṣṭhām anusmarann utthāya devāgāre rahasyapradeśe vā yatra

1. vaiṣṇava ity ahaṁ *om.* TMG, yo vaiṣṇava ity āha D, BeJ *unreadable.*
2. dadyād ity BBe JT, dadātīti MG. 3. dvādaśavāram BBeJ. 4. avāp-
noti M. — āha bhag° baudh° *om.* DBBeJ. 7. raktagandham *om.* T, "gandha
G. — vā *om.* BBe. 9. DMT *abbrev. the Mantra.* 11. atha *om.* D.
- 11—15. *The series of names according to DTMG; Be almost unreadable.* —
dhātāram tarp° mitram tarp° indrum (!) tarpayāmīty Be; dhātāram tarp°
mitram tarp° varuṇam tarp° bhagava[m]tam tarp° haṁsam tarp° pūṣṇam tarp°
parjanyam tarp° vāyasaṁ (*thus also Be*) tarp° imḍram tarpayāmīty J.
14. pūṣṇam D, pūṣṇam T. 15. indram tarp° *om.* TG (G adds it at the end).
— ravīm tarp° *om.* M. 18. ekāvaraṇam (!) BBeJ. — °rogī tathā vimucyate
BJ, bandhād vimucyate baddho D, baddho vimucyate ity āha T. 21. kṛṣṇān
om. M, karambhān D, kṛtsnān BBeJ. — vāsāṁsi evam sam° G. 22. pro-
ṣṭhapādānur° TMG, anurādhāyām DMG.

rocate manas tatra sthaṇḍilam kṛtvātha devayajanollekhanaprabhṛty
 ā pranītābhyaḥ kṛtvāgreṇāgnim jyeṣṭhādevīm āvāhayati
 yasyāḥ siṁhā rathe yuktā vyāghrāś cāpy anugāminah |
 tām imām puṇḍarikākṣīm jyeṣṭhām āvāhayāmy aham ||

5 ity āvāhyehalokakīrtaye namah̄ paralokakīrtaye namah̄ śriyai namo
 jyeṣṭhāyai namah̄ satyāyai namah̄ kapilapatnyai namah̄ kalibṛdayāyai
 namah̄ kumbhyai namo nikumbhyai namah̄ prakumbhyai namo
 jāyai namah̄ śriyai namo varadāyai namah̄ hastimukhāyai namo
 vighnapārṣadāyai namo vighnapārṣadyai nama ity | athainām snāpa-
 10 yaty āpo hi ṣṭhā mayobhuva iti tisṛbhīr hiraṇyavarṇāḥ śucayah
 pāvakā iti catasṛbhīḥ pavamānah̄ suvarjana ity etenānuvākena mārja-
 yitvā tair eva nāmadheyair gandhapuṣpadhūpadipair amuṣyai namo
 'muṣyai nama iti | paridhānaprabhṛty āgnimukhāt kṛtvā pakvaj
 juhotīndro jyeṣṭhām anu nakṣatram etīti puronuvākyām anūcya
 15 purandarāya vṛṣabhāya dhrṣṇava iti yājyayā juhoty | athājyāhutir
 upajuhotīndrāya svāhā jyeṣṭhāyai svāhā jyaiṣṭhyāya svāhābhijityai
 svāheti | namah̄ su te nirṛta iti ṣadbhir anucchandasam | atha kutsair
 juhoti | devasya tvā savituh̄ prasave 'śvinor bāhubhyām pūṣṇo has-
 tābhyaṁ bhūr bhuvah̄ suvar om̄ jyeṣṭhāyai havir nivedayāmīti havir
 20 nivedayat� | atha diśām balim kṛtvā gandhamālye dve vāsāi nived-
 yam dattvānnam̄ ca brāhmaṇebhyo dattvā namaḥ su te nirṛta iti
 ṣadbhir upasthāya sviṣṭakṛtprabhr̄ti siddham̄ ā dhenuvarapradānād |
 yasyāḥ siṁhā rathe yuktā vyāghrāś cāpy anugāminah |
 tām imām puṇḍarikākṣīm jyeṣṭhām udvāsayāmy aham ||

25 ity udvāsyā jyeṣṭhāmantram sahasrakṛtva āvartayec chatakr̄tvā 'pa-
 rimitakṛtvo vā daśāyaram | śākayāvakabhaikṣamūlaphalāśi adhahśāyi
 śvo bhūte tathaivābhycarya ṣaṇmāsād ūrdhvam̄ nityānām acārāt
 sarvān kāmān avāpnotīty āha bhagavān baudhāyanah.

1. sthaṇḍilam kalpayitvā atha G.
4. jyeṣṭhām devīm (jyeṣṭhādevīm BJ) āvāhayāmīty BBeJ TMG.
5. ihalokakīrtaye D BBeJ. — paralokakīrtaye D BBe, om. J.
6. kapilapatnyai D, kapilapatnyai T. — kapilahṛdayāyai D, kapilahṛdayāyai T.
7. kṛtyai BBeJ. — nikṛtyai BBe, vikṛtyai J, kumbhīyai D, om. T. — prakṛtyai BBeJ.
8. jyāyāyai D. — śriyai namo om. D.
9. namah̄ iti taripayati āpo D.
10. DTM abbrev. the Mantra.
15. dhrṣṇava om. T.
16. jyeṣṭhāya D. — śrāiṣṭhyāya T, śreṣṭhāya D, jeṣṭhāya (?) B, om. Be. — prajāpataye svāheti DBBe.
17. nirṛta iti havir annam̄ nivedayat� | atha diśām (l. 20) T. — atha kṛtsnair, variant in D.
19. havir om. DBBeJ.
20. balim ṣchātī (icchati BBeJ) gandhamālyair dve dāśī (vedasīti BBeJ) naivedyam̄ (nivedyam̄ BBeJ) TMG BBeJ.
23. anuyāyinah D.
24. jyeṣṭhādevīm udvās° TMG. — aham om. BBeJ TMG.
25. jyeṣṭhām sahasra° BBeJ.
26. daśāvāram̄ BBe T. — śākayāvaka aikṣamūla° BBe (l.) — adhaśāyīti TMG.
27. ṣaṇmāsād TMG. — ūrdhvam̄ samācaran nityānām āśāsyān D. — ācāryāt TM, ācāryā (?) J, āryān (?) B, Be unreadable, text according to G.
28. 'iti ha smāha D.

Adhyāya 10.

athāto vināyakakalpaṁ vyākhyāsyāmo | māsimāsi caturthyāṁ śuklapakṣasya pañcamyāṁ vābhuyudayādau siddhikāma ṛddhikāmaḥ paśukāmo vā bhagavato vināyakasya balīṁ haret | pūrvvedyuḥ kṛtaikabhuktaḥ śucir apa ācamyātha devayajanollekhanaprabhṛty āgnimukhāt kṛtvā dakṣiṇāmukham hastimukham dakṣiṇato brāhmaṇam upavesyo- 5 potthāya daivatam āvāhayati

vighna vighneśvarāgaccha vighnety eva namaskṛta |

avighnāya tavāstv adya sadāsmākam bhavān bhavom ||

ity | atha dūrvākṣatasumanomiśram arghyām dadātīmā āpaḥ śivāḥ śivatamāḥ pūtāḥ pūtātāmā medhyā medhyatamā amṛtā amṛtarasāḥ 10 pādyā arghyā arhaniyā abhiṣecanīyā ācamanīyā mārjanīyāś ca pratigrhyantām pratigrhṇātu bhagavān vināyako vināyakāya nama ity | atha tūṣṇīm gandhapuṣpadhūpadipair abhyarcyopatiṣṭhate bhūpataye namo bhuvanapataye namo bhūtānām pataye nama ity | atha tisro vināyakāhutīr juhoti vināyakāya bhūpataye namo vināyakāya svāhā 15 vināyakāya bhuvanapataye namo vināyakāya svāhā vināyakāya bhūtānām pataye namo vināyakāya svāheti | jayaprabhṛti siddham ā dhenuvarapradānād |

apūpām karambhodanasaktūn pāyasam ity athāsmā upaharati vighnāya svāhā vināyakāya svāhā vīrāya svāhā śūrāya svāhogrāya svāhā 20 bhīmāya svāhā hastimukhāya svāhā varadāya svāhā vighnapārṣadēbhyaḥ svāhā vighnapārṣadībhyaḥ svāheti | atha bhūtebhyo balīm upahared ye bhūtāḥ pra carantī | atha pañcasūtrām kañkanām haste vyāhṛtibhir badhnāti

3. vā om. BBe. 4. °bhuktiś M, °bhaktiś T, °bhaktaḥ BBe J. 5. dakṣiṇābhīmukham T. — hastamukham M. 8. avighnāya bhavān samyak sadā 'smākam bhava prabho iti D. — bhagavān Be J. — prabho iti T. 9. °miśram udakam dadāti G. 10. śivatamāś śāntāś śāntatamāḥ pūtāḥ pūtātāmāḥ punyāḥ punyatamāḥ medhyā medhyatamā juṣṭā juṣṭatama amṛtā D. 11. mārjanīyāś ca om. G. — pratigrhyatām BBe J TMG. 13. tūṣṇīm vā DTMG. — bhūtapataye Be J. 14. T adds: bhūtaye nama. — atha catasro T, iti upasthāya tisro D. 15. bhūtapataye BBe JM — bhūtapataye namo vināyakāya bhuvanapataye svāhā vināyakāya bhūtānām pataye namo vināyakāya svāhā vināyakāya bhūtaye namo vinayakāya svāheti T. 19. karambhodaka° BBe, karambham odakam DJ. — atha om. T. — upakirati BBe J, also MS. Sanskrit 106, fol. 100 b, of the "Hof- und Staats-Bibliothek" in Munich. The passage is quoted by Th. Bloch, Über das Gṛhya- und Dharmasūtra der Vaikhānasa, p. 6. 22. vighnapārṣadābhyaḥ BG, also the Munich MS., om. J. 23. atha om. TMG. — pañcavarṇasūtrām T. 24. vyāhṛtibhir, thus D (°tibhir), om. BBe J TMG.

vināyaka mahābāho vighnam hanti tavājñayā |
 kāmā me sādhitāḥ sarva idam̄ badhnāmi kañkanam ||
 athāgnīm̄ pradakṣinām̄ kṛtvā praṇamyābhivādya vināyakam̄ visarjayati
 kṛtam̄ yadi mayā prāptam̄ śraddhayā me gaṇeśvara |
 5 uttiṣṭha saganāḥ sādho yāhi bhadram̄ prasīdatom̄ || iti !
 tasminn̄ ante dvādaśeṣu samidhonopari madhyamam̄ caiva dakṣi-
 nōrdhvāsamidham̄ tathā dadhimadhupaya ājyam̄ pariseṭanam̄ visar-
 janam̄ ca kalpayati.

Adhyāya 15.

athāto 'rdhamāse 'rdhamāse 'ṣṭamyām̄ brāhmaṇā brahmacārīnāḥ
 10 striyaś ca putrakāmā āyuṣkāmā ārogyakāmā brahmavarcasakāmāḥ
 saubhāgyakāmāś copavasanty ! atha pradoṣe rudram̄ virūpākṣam̄ sapat-
 nīkam̄ sasutam̄ saganām̄ sapārṣatkam̄ āvāhayāmīty āvāhya svāga-
 tenābhīnandayati svāgatam̄ punarāgataṁ bhagavate mahādevāya
 virūpākṣāya sapatnīkāya sasutāya saganāya sapārṣatkāyety etad
 15 āsanaṁ klptam̄ atrāstām̄ bhagavān mahādevo virūpākṣaḥ sapatnīkāḥ
 sasutāḥ saganāḥ sapārṣatka ity ! atha kūrcam̄ dadāti bhagavato 'yam
 kūrco darbhamayas trivṛd̄ dharitalā suvarṇamayas tam̄ juṣasveti !
 pratigrhīṇātu bhagavān mahādevo virūpākṣaḥ sapatnīkāḥ sasutāḥ
 saganāḥ sapārṣatka ity ! atra sthānāni kalpayati mahākālāya namaḥ
 20 śāṅkukarṇāya namo babhrukarṇāya namo nandikeśvarāya namo
 daṇḍimūṇḍāya namaś caṇḍikeśvarāya nama ity ! atha pakvāj juhoty
 ardrayā rudraḥ hetī rudrasyeti dvābhyām ! athājyāhutīr upajuhoti
 bhavāya devāya svāheti caturviṁśatibhiḥ ! havyavāham̄ sviṣṭam̄ iti

1. hanmi M. — vighnam eta[!] tavājñayā BBeJ, vighneśa bhavadājñayā D.
2. kāmo me sādhitas (vasitas (?) T) TMG. — idam̄ vyāhṛtibhir ābaddhnāmi kañkanam BBe TMG.
3. atha sāgnikam̄ vināyakam̄ pra° D. — °ābhivād-
yam̄ (!) BD.
4. prāptam̄ ya śraddhayā mahāgaṇeśvarā (?) T, prāptam̄ mahā-
bhāgaganeśvara BBeJ, śraddhayā vā gaṇ° D.
5. sādhu BBeJ, sādhur MG, sādha yobhi bhadram̄ (?) T. — prasīdanom G *errata*.
6. *Text according to MG; passage entirely corrupt.* — °opari mardhvam̄ pañcaiva dakṣiṇordhvam̄ T, tasminn̄ ante dvādaśeṣu samiddhēgnauparin madhyamam̄ caiva dakṣinam̄ cordhve samidham̄ B, tasmin yāte dvādaśedhmasamiddhenopari madhyamam̄ caiva dakṣiṇordhvam̄ samidham̄ D; BeJ *omit the difficult passage: prasīdatom iti dadhimadhupaya etc.*
7. D *ins.* samīkṣya after ājyam.
8. ca *om.* DBBeJ.
9. athāto 'rdhamāse 'ṣṭamyām̄ BBe JMG.
10. ca *om.* BBe JMG.
12. sapariṣatkam̄ D.
13. punarāgamanam̄ *variant in D.*
14. sapariṣatkāyety D.
18. virūpākṣāya sapatnīkāya sasutāya saganāya sapārṣatkāyety DBBeJ.
19. athātra D. — °kālāya TMG.
20. śāṅkukarṇāya D, *who gives śāṅkukarṇāya as a variant.*
21. atha devayajanollekhanaprabhṛty āgnimūkhāt kṛtvā pakvāj D.
23. svāhā ity ādhibhīś catur° D. — caturviṁśatir BBeJ, caturviṁśatibhiḥ hutvā DT. — sviṣṭam̄ *om.* BBeJ TMG, *cp.* D *errata.*

sviṣṭakṛtam hutvāgreṇāgnim arkaparṇesu hutāśeṣam nidadhāti yo
rudro agnāv iti 1

śīstair gandhamālyair abhyareya raudribhir ṛgbhiḥ stunvanyt ārṣaiś
ca stotrair 2 devatām pravāhayati prayātu bhagavān īśānah sarvaloka-
namaskṛto 'nena haviṣā ṛptah punarāgamanam pratīti 3

ya evam vidvān ācarati putravān paśumān bhavati sarvam pāpmā-
nam tarati tarati brahmahatyām apa punarmṛtyum jayatīti ha smāha
bhagavān baudhāyanāḥ. 5

PRAŚNA IV.

Adhyāya 2.

āhutānukṛtir baliharaṇānukṛtir dhūrtabaliś 1 catusu catusu māsesu
phālgune māsi śuklapakṣasya saptamyām kriyetaḥpi vā trayodaśyām 10
evam āśādha evam kārttike 2 sa purastād evopakalpayate barhir
bailvāni ca pañcadaśedhmadārūṇi bailvām mekṣanam paridhīmś ca
śvetaraktaṁ gandhamālyān śvetaraktaṁś ca pratisarān 3 śrapayaty
apūpān vividhāmś ca bhakṣyān sthālipākam ca śrapayaty 4 athainān
ādāya sahāntevāsibhir grāmāt prācīm vodīcīm vā diśam upaniṣkramya 15
yatrapas tad gatvā snātvāpa ācamya surabhimatyābliṅgābhir vāruṇī-
bhir hiranyavarṇābhiḥ pāvamanibhir iti mārjayitvāntarjalagato 'gha-
marṣanena ṣoḍaśa prāṇāyāmān dhārayitvottīrya vāsaḥ pīdayitvānyat
prayatām vāsaḥ paridhāyāpa ācamya devayajanam udānayaty 5 atha
śucau deśe vedīm kurvanti puruṣamātrīm aparimitām vā 20 tasyāḥ 20
pūrvārdhe sthaṇḍilam kalpayitvodumbaraśākhām bahuparṇām apra-
tiṣuṣkāgrām nihatya darbhār bhagavate dhūrtāya pratikṛtiḥ kṛtvā-
pareṇodumbaraśākhām pratiṣṭhāpya pratisareṇa saha śākhayā pari-
vyayante 6 yajñopavītam upavyayante

1. hutvāgreṇāgnim DT. 3. raudribhir J. — ṛgyajussāmātharvabhis
stutibhis stunvanyt D, cp. p. 40. 21. — stuvanyt T. 4. ca om. DB. — pravā-
hayet TMG. — īśas JMG, īśānas sarvalokānām sarva° D. 5. tuṣṭah JBB.
7. tarati *once only* MT. — api punar M, punar om. BBeJ. — ha sma om. TMG.
10. śuklapakṣeṣu BBe. 11. sādhanāni purastād D. 12. ca om. JTMG,
caiva D. — °dārūṇi bhavanti bailvām TMG. 13. śvetaraktaṁ gandhamāly-
ām BBe JD. — pratisarān dhūpam śrapayati D. — śrapayanti BBe TMG.
14. apūpāmś ca vividhabhakṣyān TMG, annāni (anyān BBeJ) vividhāmś ca
bhakṣyān DBBeJ. — śrapayanti TMG. 14—19. cp. BDh III, 9, 4 and II, 17, 37.
15. grāmāt om. TMG. 16. snātvā: *thus* D, om. BBe JTMG. 17. pāva-
manibhir vyāhṛtibhir iti TMG. 18. trīn D, ṣaṭ trīn BBeJ. 19. udānay-
yanty T. 20. vedikām T. — puruṣamātrām TMGD. — aparimitām D.
21. kṛtvodumb° MG. — bahuparṇām bahuśākhām aprati° DBBeJ. 22. bha-
gavato dhūrtāya (!) T, pumṣāya BBe, pumṣāyeti J. 24. upavyayate DBJ.

yajñopavītam paramam pavitram | prajāpater yat sahajam purastāt ||
 āyuṣyam agriyam pratimuñca śubhram | yajñopavītam balam astu teja || iti ||
 5 tena tvāham pratigr̥hṇāmy āyusā brahmaṇā brahmavarcasāyety | apārādhe vedyai sthaṇḍilam kṛtvollekhanaprabhr̥ty ā paryukṣaṇāt kṛtvā vedim str̥ṇāty anatidr̥śnam | uttareṇāgnīm prāgagrān darbhān samstīrya teṣu dvandvam nyañci pātrāṇi sādayitvā tūṣṇīm samskr̥tābhīr adbhir uttānāni pātrāṇi kṛtvā visrasyedhīmāṇ triḥ sarvābhiḥ prokṣya
 10 darbheṣu dakṣināto brāhmaṇam upaveṣyottarata udapātrām nidhāya pakvam odanam pāyasam vā yācati | tam abhyuksyāgnāv adhiśrayaty | ā paridhānāt kṛtvā samanvārabdheṣv antevāsiṣu pradakṣinām agnīm pariśicyāthedhīmāt samidham abhyajyādadhātī
 imam stomam arhate jātavedase | ratham iva sam mahemā
 15 manīṣayā ||
 bhadrā hi naḥ pramatir asya samsady | agne sakhye mā riṣāmā vayam tava || svāhety ||
 evam evābhyaज्या dvitīyām abhyādadhātī
 yasmāi tvam āyajase sa sādhaty | anarvā kseti dadhate suvīryam ||
 20 sa tutāva nainam aśnoty aṁhatir | agne sakhye mā riṣāmā vayam tava || svāhety ||
 evam evābhyaज्या tṛtīyām abhyādadhātī
 śakema tvā samidhaṇī sādhayā dhiyās | tve devā havir adanty āhutam ||
 25 tvam ādityān ā vaha tān hy uśmasy | agne sakhye mā riṣāmā vayam tava || svāhety ||
 evam evābhyaज्या caturthīm abhyādadhātī
 tat te bhadram yat samiddhaḥ sve dame | somāhuto jarase mṛ̥layattamah ||
 30 dadhāsi ratnam draviṇam ca dāśuṣe | agne sakhye mā riṣāmā vayam tava || svāhety ||
 evam evābhyaज्या pañcamīm abhyādadhātī
 tam tvā samidbhīr aṅgiro ghr̥tena vardhayāmāsi | bṛ̥haechocā yaviṣṭhya || svāhety ||

1—4. TM abbrev. 3. agriyam BJJ. 5. tvām aham D. — āyuṣe brahmavarcasāyā TMG. 6. vedyās D. 7. anatidr̥śyam BBe. 10. dakṣinātāś cottaṛataś codapātrena (°pātre J) nidhāya BBeJ. — brāhmaṇam uttarataś codapātrām (uttaratodapātrām TM) nidhāya TMG. 11. vā yācitam adbhir abhyuksyāgnāv adhiśrītyāyam nirupyādhiśritvobhayam paryagni kṛtvā pari-dhānāt kṛtvā D. 18. dvitīyām samidham ādadhātī TMG. 19. sa sādhaty TM, samādhayaty D; JB abbrev. the Mantra, also the three following. 22. tṛtīyām samidham M. — ādadhātī TMG; abhyajyādadhātī BJ, likewise l. 27 and l. 32. 27. ādadhātī TMG.

evam evābhya jyāikāpacayena bhave namah svāheti ṣadakṣareṇa pa-
riśiṣṭā! āghāraprabhṛty āgnimukhāt kṛtvā daivatam āvāhayanto
nṛtyantah pradakṣinām āgacchanti! triḥ pradakṣinām paryanti

yasya simhā rathe yuktā vyāghrāś cāpy anugāminah |

5 tam imām putrikāputram skandam āvāhayāmy aham ||

āyātu devottamaḥ kārttikeyo | brahmaṇyah putraḥ saha māṭṛbhiḥ ||

dhātrā viśākhena ca viśvarūpo | juṣṭam balīm sānucearo juṣasva ||

saptāham jātā yaḥ śaktih saptaparvam arindamam vyāghrāvṛtam
mahādhūrtam prapadye saṃśitavrataṁ putraṁ devam varadaṁ pra-
padye dhūrtam senām ugrasenām aparnāsutaṁ kṛttikānām ṣadāsyam 10
agneḥ putraṁ śamayair yathoktaś cāturmāsyaiḥ saptamīm tvām
arānyena gandhaiś ca bhaktyā ca yajāma śakte vittam vittāny aśasaś
ca rājan kāmāmś ca dhūrta prayaccha namah śāṅkarāya namaś ca
sāmne namo nilagrīvāya namah! kṛttikāputraḥ priyatām viniyogah
priyatām śāsah priyatām putrikāputraḥ priyatām bhagavān mahā- 15
dhūrtaḥ priyatām namo nama iti! tam āyāntam anumantrayate svā-
gatam punarāgataṁ bhagavate dhūrtāyaitad āsanam kṛptam atrāstām
bhagavān mahādhūrta ity! atha kūrcam arhaṇam ca dadāti bhaga-
vato 'yam kūrco darbhamayas trivṛd dharitaḥ suvarṇamayas tam
juṣasvety! athāsmai kamse vā camase vā puṣpaphalākṣatamiśrair 20
varṣiyasā tejomayenāpidhāyārhaṇīyā āpo nivedayanta imā āpaḥ śivāḥ
śivatamāḥ pūtāḥ pūtātāmā medhyā medhyatāmā amṛtā amṛtarasāḥ
pādyā arghyā abhiṣecānīyā ācāmanīyā mārjanīyāś ca tā juṣatām

1. °pacayena na bhave TMG. 3. pradakṣinām āgacchanti *om.* D. — āvāhayamti triḥ BBeJ. — paryanti BBeJ TM. 5. āvāhayāmīha BBeJ.
6. brahmaṇyaputraḥ BeJ DTMG. — māṭṛbhiḥ ca DTMG. 7. dhātryā D,
svadhātrā BJ, svabhrātrā Be. 8. saptāham jātayaś śaktis DT, jāto yaś MG.
— jātiyaśaktisaptaparvam (*varyam BBe) arīmdama (īrīmdam Be, īrīmdamā
B) BBeJ, saptāhajātā and arīmdamāḥ variants in D. — vyāghrāhata MGB,
vyāghrādhata B, vyāghrāddhata J, vyāghrāhata T (*under vyāghrāhā° there
is written jagrāha°*). 9. mahām dhūrtam BJ, mahādhūrta G, mahā-
dhūrta M, mahāvaradavaparādhūrtam T. — putraṁ: *thus* MTG (T has a
second reading: purāṇam), param D, purāṇam BBeJ. 10. dhūrtasenām
BBeJ TMG. — aparnāsutaḥ J, parṇāsutaḥ B, aparnām sutam M, suvarṇāsutaḥ
T. — ṣadāsyah BJ. 11. tvām arānye ganthaiś ca D, tvārabyainaḥ
gandhaiś ca G, tvām urānyaina M, urānyena T. 12. yajāmahe śukto (śukte
T) vitto (*om.* T) vittāny aśasañ ca TMG, yajāma śukro (śukle J) vitto vittāny
araśāś ca jana (arāśāś cājana J) BBeJ. 13. dhūrtaḥ prayacchātu D.
14. sthāmne D, sāmbhāya nila° T. — kṛttikāputrāya D. — api niyogaḥ BM,
api vā niyogaḥ G. 15. priyatām śāsah *om.* M., viśākhaḥ D. — kṛttikā-
putraḥ DMGT. — bhagavān mahādhūrtaḥ *om.* D. 17. punarāgamanam BBe.
18. bhagavato 'yam kūrco arhaṇāḥ (kūrcorhāṇā M) ca bhagavato 'yam MG.
— darbhamayaḥ kūrco trivṛd BBeJ. 23. ca *om.* TMG. — juṣatām prati-
grhyatām BBeJ TMG (*cp.* II, 13:2. 25; II, 16:8. 6; III, 10:21. 12).

pratigrhyantām pratigrhṇātu bhagavān mahādhūrta iti! mārjayaty
 āpo hi ṣṭhā mayobhuva iti tisṛbhīr hiraṇyavarṇāḥ śucayah pāvakā
 iti catasṛbhīḥ pavamānah suvarjana ity etenānuvākena! mārjayitvā
 pradakṣinām āvṛtya pratyañi āvṛtya jaghanenāgnim upaviṣyānvārab-
 5 dheṣv ājyāhutir juhoti skandāya svāhā kumārāya svāhā bāñaya
 svāhā hiraṇyacūḍāya svāhāṅgirase svāhā guhāya svāhā bhadrāsanāya
 svāhā nīlagrīvāya svāhā bhavaputrāya svāhā dhūrtāya svāhā paśu-
 bhuve svāhā ṣaṣṭhyai svāhā viśākhāya svāhā sanatkumārāya svāhā
 skandapārṣadebhyah svāhā ṣaṣṭhipārṣadebhyah svāhety etair eva nā-
 10 madheyaiḥ pūrvārdhe juhoty |

uttarārdhāt svīṣṭakṛtam avadāyāntaḥparidhi sādayitvopothāya dai-
 vatam arcayati gandhapuṣpadhūpadīpair amuṣmai nama 'muṣmai nama
 iti! phalodakenāmūm tarpayāmy amūm tarpayāmīty! annenāmuṣmai
 svāhāmuṣmai svāhety! atra namasyati yām kāmām kāmayate tan
 15 me kāmāḥ samṛddhyatām tasmin kāme samṛddhe droṇam upaha-
 riṣyāmi kāmām vardhayatv iti! kāme samṛddhe droṇānnam upaha-
 riṣyaty! athainam upatiṣṭhate

namo bhagavata iti guhyo guhyapatir guhāḥ |
 vasur vasupatir namo dhūrtasvāmī prasīdatu ||

20 mahāyaśā mahātejā mahāseno mahārūpāḥ |
 mahātāpā me bhaktasya pratigrhṇātv imām balim || ity!
 athopaviṣya svīṣṭakṛtam hutvopothāya devām pravāhayanto nrtyantas
 trīr apasalaiḥ pariyanti

simhavyāghrasamāyuktāḥ saratho rathinām varāḥ |
 25 prayātu bhagavān dhūrtāḥ priyavāṇīḥ priyāṇikarom || nama ity!
 athopaviṣya jayaprabhṛti siddham ā dhenuvarapradānād! athainām
 pratikṛtim ādāya śīrasi nidhāyāvabhṛthamantrenāpsu praplāvyātiśīṣṭair
 gandhamālyair ātmānam alamkṛtya pratisaram badhnāty

adityā sukṛtam sūtram indreṇa trivṛtam kṛtam |
 30 aśvibhyām grathito granthir brahmaṇā pratisaram kṛtam ||

1. mārjayaty *om.* D. 2. tisṛbhīr ... etenānuvākena *om.* MG. 4. pra-
 tyāñi ādrutya BTM, *om.* Be. 5. upajuhoti TMG. — bālāya DT.
6. bhadrāsenāya T. 7. nīlavāsāya B. — paśupataye TMG, and variant in D.
9. ṣaṣṭhyāḥ pārṣadebhyah BJ. 10. mekṣānenopaghātām pūrvārdhe D. —
 pūrvārdhe arcayati *om.* BBeJ MG. 11. devatam arcayaty etair eva
 nāmadheyair gandha^o D. 12. gandhapuṣpadhūpadīpānām phalodakenāmuṣmai
 namo 'muṣmai nama ity annenāmuṣmai svāhāmuṣmai svāhety phalodakenā-
 mūm tarpayāmy amūm tarpayāmīti BBeJ. 14. GM add.: tilodakenāmūn
 tarpayāmy amūn tarpayāmīti. — nāṭra TMGB, tān atra J, tān na Be.
18. namo bhavodhava iti guho guhyapatir bhavāḥ (guhāḥ BBeJ) DBBeJ.
21. me: *thus* D; mama TMG BBeJ. 22. daivatam DBBeJ. 24. °samyuktaḥ
 BBeJ, simhenvyāghrasamāyuktas T. 27. pratimām T. 29. adityādhikṛ-
 tam BBeJ, ādityā kṛtikām TMG. 30. grandhi TM, grandhir D.

abhicāraṇ ca kharvam ca yac ca me duṣkṛtam kṛtam |
 sarvato me bhayaṇ nāsti yāvat sūtram dhariṣyati || ity |
 athānyonyam apah pratigrāhayante priyatām bhagavān mahādhūrta
 ity | atha pakvād upādāya prāśnāti | na strikumārāḥ prāśnīyus | tasya
 prāśanamantra āyur asi viśvāyur asi sarvāyur asi sarvam āyur asi 5
 sarvam ma āyur bhūyāt sarvam āyur gesam iti | prāśyāpa ācam-
 yātmānam pratyabhimṛṣate yata indra bhayāmahe svastidā viśas
 patir iti dvābhyaṇ | punah punar avokṣayanta āyuṣyam varcasyam
 rāyaspoṣam rākṣoghnam svastyayanam ṛddhir ity | āhutānukṛtir
 vyākhyāto baliharaṇānukṛtir | devam āvāhya gandhapuṣpadhūpadī- 10
 pānnaphalodakair abhyareya namaskṛtya pravāhayante | dhūrtabaliṁ
 catusu māsesv evam yajamānaś cāturmāsyānām phalam avāpnotiti
 ha smāha baudhāyanah.

1. sarvam ca D. — yatra me B. 2. sarvato vai BBe. — putram BBe
 3. bhagavān dhūrta BJ. 4. na strikumārau prāśnīyātām D. 5. tatprā-
 śanamantra DBBeJ. — TMGD *abbrev. the Mantra.* 6. ācamya jaṭharam
 abhimṛṣati D. 7. avekṣyāyanta BeM, ḥante G, avyokṣyāyanta T, avekṣād-
 yānta(?) B, avetyāpa J. 9. rāyaspoṣam *om.* DBBeJ. — ṛddham D.
 10. daivatam D, daivatām B, devatām Be. 11. dhūrtabaliś cāturmāsyesh
 TMG. — catusu catusu māsesv D. 13. bhagavān bodhāyanah D.

TRANSLATION.

PRAŚNA II.

Adhyāya 13.

Now we shall explain the ritual for the consecration of Viṣṇu¹⁾.

On the twelfth or eleventh (day) under Śravaṇā or [under], and whichever other lunar mansions are auspicious, on these (occasions the ceremony has to take place).

- 5 On the preceding day he should serve food to an even number of Brāhmaṇas, and should cause them to say: "An auspicious day! Hail! Good luck!" He should make at nightfall (of that day) an image of Viṣṇu, resting on gold, with the five products of a brown cow, with gold, barley, blades of Dūrvā grass, and leaves of Ficus Religiosa and Butea Frondosa; and he should sprinkle it with water, (reciting the) three (verses): 'āpo hi ṣṭhā mayobhuvah', etc. (TS, IV, 1, 5, b), the four (verses): 'hiranyavaraṇah śucayah pāvakāḥ', etc. (TS, V, 6, 1, a), (and) the chapter 'pavamānah suvarjanah', etc. (TB, I, 4, 8), with the Vyāhṛtis.
- 10 15 Barley and blades of Dūrvā grass, mixed with flowers, fruit and unhusked grain he lays down at the feet (of the image, reciting the verse): 'idam viṣṇur vi eakrame', etc. (TS, I, 2, 13, e). He ties a cord (round the right hand of the image, with the verse): 'rakṣoḥaṇam vājinam', etc. (TS, I, 2, 12, g).
- 20 25 Then (he covers the image) with a (new) unwashed garment, crowns it with a wreath of Kuṣa grass, and leaves it during the night in one of the following: a river, a pool, a waterfall, a pond, or a sacred bathing place, (after having recited the verses), 'ava te hedah', etc. (TS, I, 5, 11, i), (and), 'ud uttamam', etc. (TS, I, 5, 11, k)²⁾. Now on the following morning four Brāhmaṇas, having bathed, and having clothed themselves in a (new) unwashed garment, should set up the image, (reciting the verse), 'ut tiṣṭha brahmaṇas pate', etc. (TĀ, IV, 2, 1).

Then he should establish it in a pure place.

1) Cp. Appendix I.

2) Cp. Appendix II.

Taking the cow's urine, with the Gāyatrī; the cowdung, (with the text) 'gandhadvārām' (TĀ, X, 1, 10); the milk, (with the verse) 'ā pyāyasva' (TS, I, 4, 32); the sour milk, (with the verse) 'dadhi-krāvñah' (TS, I, 5, 11, b); the clarified butter (with the formula) 'śukram asi, jyotir asi' (TS, I, 1, 10, o); the decoction of Kuśa 5 grass (with the formula), 'devasya tvā' (TS, VII, 1, 11, a).¹⁾)

These are called the five products of the cow.

Here he says:

'Of a brown cow the milk is best, of a white one the sour milk, of a red one the clarified butter is best, of spotted and black ones 10 the two remaining products'.

With that (mixture, the pañcagavya), he bathes (the image, reciting the eight verses beginning with), 'ā vo rājānam' (TS, I, 3, 14, b—i).

With a jar filled with a decoction of the bark of all trees used in 15 sacrifice, (namely), śamī (Prosopis Spicigera), palāśa (Butea Fron-dosa), khadira (Acacia Catechu), bilva (Aegle Marmelos), aśvattha (Ficus Religiosa), vikāṅkata (Flacourtie Sapida), nyagrodha (Ficus Indica), panasa (Artocarpus Integrifolia), amra (Mangifera Indica), śiriśa (Acacia Sirissa), and udumbara (Ficus Glomerata), he sprinkles 20 the image, reciting this (chapter), 'aśvatthe vo niśadanam' (TS, IV, 2, 6, e—u).

With a jar filled with pearls, jewels, silver, and copper, immersed in water, he sprinkles (the image), reciting the above-named (verse), 'hiranyavarṇāḥ', etc. (TS, V, 6, 1, a).²⁵

With a sharp (instrument of) gold he should form the eyes²⁾ (with the formula), 'tejo 'si' (TS, I, 1, 10, l).

Now having performed the ceremonies from the marking off of the place of sacrifice, up to the end of the Agnimukha, he offers burnt oblations, cutting off portions of the cooked food, reciting 30 the two (verses), 'viśnor nu kam', etc. (TS, I, 2, 13, i), and 'paro mātrayā', etc. (TB, II, 8, 3, 2).

Reciting the Puruṣa-hymn (TĀ, III, 12) he should offer oblations of clarified butter; (reciting the verse), 'idam viśnur vi cakrame', etc. (TS, I, 2, 13, e) he should touch both feet (of the image).³⁵

Again he should offer oblations with that (same hymn; reciting the verse), 'viśnor nu kam', etc. (TS, I, 2, 13, i) he should touch the place of the navel (of the image).

1) The same verses: BDh, IV, 5, 12; BGrps, V, 3, 10 (in D). Likewise in nearly the same form: Matsyapurāṇa, adhy. 267 (*devasnapanam*), sl. 5—6.

2) Cp. Appendix III.

Again he should offer oblations with that (same hymn; reciting the verse), 'ato devā avantu nah', etc. (RV, I, 22, 16)¹) he should touch the head of the image.

Again he should offer oblations with that (same hymn, and) he should then touch the whole body (of the image), reciting the Puruṣa-hymn.

At the end of the sacrifice he should place (the image) in a standing position (reciting the verse), 'ud u tyam jātavedasam', etc. (TS, I, 2, 8, 9); he should take it into the temple of the god 10 reciting the Śākuna-hymn²) ('kanikradat', RV, II, 42), he should lay down pearls, jewels, coral, gold, and silver on the pedestal, and he should place Viṣṇu (on the pedestal, reciting the verse), 'ato devā avantu nah', etc. (RV, I, 22, 16).

Now he places in readiness³) perfume, flowers, incense, and a 15 lamp, stands before (the image), and performs the invocation, with the Vyāhṛtis, preceded by the syllable 'Om', singly and in combination: 'Om bhūḥ, I invoke Puruṣa, Om bhuvah, I invoke Puruṣa, Om suvah, I invoke Puruṣa, Om bhūr, bhuvah, suvah, I invoke Puruṣa'.

20 Thus having invoked (the deity), he sprinkles (the image) from a jar filled with water and pearls. 'By means of the Praṇava he should support the Brahman'⁴), thus it is declared in the Veda.

With the Praṇava he offers (the god) a bundle of Kuṣa grass (as a seat).

25 From a jar which contains (water and) Dūrvā grass, Evolvulus Alsinoïdes, Panicum Frumentaceum, and lotus leaves, he offers the water for washing the feet⁵).

From a jar which contains (water and) a mixture of cardamom, cloves, Pimenta Aceris, and camphor, he offers the water for rinsing 30 the mouth.

As arghya he offers: water (and) milk, with tips of Kuṣa grass, unhusked barley corns, and white mustard seeds.

The water for washing the feet, the water for ācamana and the arghya he offers (with the formula), 'These waters are beneficial, 35 very beneficial; clean, very clean; pure, very pure; immortal, nectar, fit for pādya, for ācamana, for arghya; may they be welcome, may

1) The hymn does not occur in the texts of the Black Yajurveda.

2) Cp. Vaikh. Gs. IV, 11; (Appendix, p. 61. 9).

3) This translation of ākāśonmukhāni is uncertain.

4) This seems to be a quotation from an Upaniṣad, cp. Introd. p. xxix, note 2.

5) For this sūtra and the two following cp. Appendix IV.

they be accepted, may the Lord, the great Viṣṇu, accept (them), adoration to Viṣṇu.

(Reciting the verse), 'idam viṣṇur vi cakrame', (TS, I, 2, 13, e) he unties the cord.

He performs obeisance to the deity, and then gives the perfume, 5 (reciting), 'These perfumes are beautiful, heavenly, adorned with all perfumes, purified by Kuṣa grass, purified by the rays of the sun. May it be accepted, may the Lord, the great Viṣṇu, accept it; adoration to Viṣṇu'.

He gives the garland, (reciting), 'These garlands are beautiful, 10 heavenly, adorned with all garlands, purified by Kuṣa grass, purified by the rays of the sun. May it be accepted, may the Lord, the great Viṣṇu, accept it; adoration to Viṣṇu'.

He gives the flower, (reciting), 'These flowers are beautiful, 15 heavenly, adorned with all flowers, purified by Kuṣa grass, purified by the rays of the sun. May it be accepted, may the Lord, the great Viṣṇu accept it; adoration to Viṣṇu'.

He gives the incense, (reciting), '(This) incense is the sap of trees, rich in incense, the best incense, to be smelled by all creatures; let this incense be accepted. May the Lord, the great Viṣṇu, 20 accept it, adoration to Viṣṇu'.¹⁾

He gives the lamp, (reciting), 'Light, brightness, and splendour, always dear to the gods, may this lamp, shining on all creatures, be accepted. May the Lord, the great Viṣṇu, accept it; adoration to Viṣṇu'.²⁵

Now he gives flowers, pronouncing the twelve names. Having satiated the god with these same (names, he should offer as) oblations, boiled rice with sesamum seeds, rice milk, boiled rice with treacle, and boiled rice with curcuma.

The rice milk he should offer (with the formula), 'pavitram te 30 vitatam', etc. (TĀ, I, 11, 1). Of the boiled rice with treacle he should offer a full dish, poured over with ghee. He should offer an oblation of ghee mixed with boiled rice and sesamum, (with the formulas), 'To Vasudeva svāhā; to Saṅkarṣana svāhā; to Pradyumna svāhā; to Aniruddha svāhā; to Śānti svāhā; to Śrī svāhā; to Sara- 35

1) This verse occurs very often, with slight variations. The Nirṇayasindhu p. 169 has *vanaspatirasodbhūto gandhāḍhyo*, etc.; the Skandapurāṇa (Bombay ed.) vol. VI, adhy. 239, 46: *vanaspatiraso divyo gandhāḍhyo*, etc. Thus likewise the Matsyapurāṇa, adhy. 267, 26, where the second line runs: *mayā nivedito bhaktyā dhūpo 'yam pratigrhyatām*. A different version: Varāhapurāṇa, adhy. 448, 44b—45a (*devopacāravidhi*).

svatī svāhā; to Puṣṭi svāhā; to Viṣṇu svāhā'; (and the verses), 'viṣṇor nu kam', etc. (TS, I, 2, 13, i), 'tad asya priyam', etc. (TB, II, 4, 6, 2), 'pra tad viṣṇuh', etc. (TB, II, 4, 3, 4), 'paro mātrayā', etc. (TB, II, 8, 3, 2), 'vi cakrame', etc. (TB, II, 4, 3, 5), 'trir 5 devah', etc. (TB, II, 4, 3, 5), (and) with the twelve names (in the formula), 'To (god) so and so svāhā, to (god) so and so svāhā'.

(The ceremonies) which begin with the sacrifice to Agni Sviṣṭakṛt, and end with the gift of a fee (consisting of) a cow are known, (and have now to be performed).

10 Now he performs the Bali-offering of all oblations, (saying), 'Thee, the only one, the first created, the Puruṣa, existing of old, Nārāyaṇa, the all-creating, we worship with sacrifices. For thou art the performed sacrifice, (thou art the sacrifice) to be performed. Accept the sacrifice by thyself in thyself'.

15 Now he lays down in front of the fire on Aśvattha leaves the remains of the offering ¹), (saying), 'Bhūr, Bhavar, Suvaḥ, Om'.

Twice or four times he circumambulates (the image and) the fire, turning his right side towards it, (saying), 'Adoration to Viśvabhu; adoration to Sarvabhu; adoration to the Ātman; adoration to the 20 Paramātman'.

A religious student or a householder should feed with boiled rice with curcuma twelve Brāhmaṇas, who have restrained their passions ²). This is the ritual for the consecration.

Adhyāya 14.

Now we shall explain the rite of the daily worship of Mahāpuruṣa.

25 Clean and pure (himself), he should in a pure and suitable place, which he has smeared with cowdung, make an image (of the god), and having worshipped that with unhusked barley-corns and flowers in due quantity, together with flower-water, he should invoke Mahāpuruṣa (with the formula), 'Om bhūḥ, I invoke Puruṣa; Om bhūvaḥ, I invoke Puruṣa; Om suvaḥ, I invoke Puruṣa; Om bhūr, bhuvāḥ, suvaḥ, I invoke Puruṣa'.

Having invoked (the god), he should give him a seat of Kuśa grass, (with the formula), 'May the Lord Mahāpuruṣa come hither'.

1) The practice of laying down the remnants of the offering on the leaves of a particular tree, generally with a Mantra addressed to Rudra, is exclusively found in Baudhāyana. Cp. III 6, III 15, and W. Caland, Über das Rituelle Sūtra des Baudhāyana (Leipzig 1903), p. 31.

2) This sūtra shows that the consecration may be performed by a Brāhmaṇa as well as by a Gṛhaṇṭha, for the person who provides the Brāhmaṇas with food is the same as the one who performs the ceremony.

Having consecrated the sacrificial vessel by reciting the verse addressed to Savitṛ, and having cleaned it, (he should fill it), straining the water through the pavitra¹). Again with the same (verse) having consecrated the water together with the pavitra, he should cause (the god) to look at the sun, (chanting the word) 'Om', (and holding it) as long as his breath lasts. 5

Of that (water) he should give the water for washing the feet, (with the verse), 'trīṇī padā vi cakrame', etc. (TB, II, 4, 6, 1).

Now having removed the remnants of the offering, pronouncing the Vyāhṛtis, he should give the arghya, (reciting the verse), 'idaṁ 19 viṣṇur vi cakrame', etc. (TS, I, 2, 13, e).

The water for ācamana, (reciting the verse), 'divo vā viṣṇo', etc. (TS, I, 2, 13, h).

Then he bathes him, (reciting the) three (verses), 'āpo hi sṭhā mayobhuvah', etc. (TS, IV, 1, 5, b); the four (verses), 'hiranya- 15 varṇāḥ', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānah', etc. (TB, I, 4, 8); (then with the verse), 'brahma jajñānam', etc. (TS, IV, 2, 8, d), the verse (called) 'Vāmadevi'²), (and) the 'Yajuh-pavitra' (TS, I, 2, 1, 1).

Now he satiates (the god) with water, (saying), 'I satiate Keśava, — 20 Nārāyaṇa, — Mādhava, — Govinda, — Viṣṇu, — Madhusūdana, — Trivikrama, — Vāmadeva, — Śrīdhara, — Hṛṣikeśa, — Padmanābha, — Dāmodara'.

Having satiated him (while pronouncing) these names, and having sprinkled water from the left to the right with the Vyāhṛtis, he 25 should give with the Praṇava the garment; with the Sāvitṛī the sacred thread; (with the verse), 'idaṁ viṣṇur vi cakrame', etc. (TS, I, 2, 13, e) the water for ācamana; (with the verse), 'gandhadvā-rām', etc. (TĀ, X, 1, 10) the perfume; (with the verse), 'irāvati', etc. (TS, I, 2, 13, f) the unhusked barley corns; (with the verse), 30 'tad viṣṇoh', etc. (TS, I, 3, 6, l) the flower; with the Sāvitṛī the incense; (with the verse), 'ud dīpyasva', etc. (TĀ, X, 1, 4) the lamp; (with the formula), 'devasya tvā', etc. (TS, VII, 1, 11, a) the oblation of havis.

Then he should give him flowers, pronouncing the twelve names. 35 He should recite (the verses which have) 'trīṇī padā vi cakrame' as introductory verse, (and the words) 'sumṛḍikā bhavantu nah' at the end (TB, II, 4, 6, 1—3)³.

1) The pavitra consists of two Kuśa blades used as strainers.

2) Vāmadevi is the hymn, 'kayū naś citra ā bhuvat' (TS, IV, 2, 11, a).

3) The following five verses are meant: trīṇī padā, tad asya priyam, kratvādā, imā brahma, upa nah sūnavah.

Then they praise him with hymns relating to Viṣṇu from the Ṛk, Yajus, Sāma, and Atharva Veda.

He should dismiss Puruṣa with the Vyāhṛtis, 'Om bhūḥ, I dismiss Puruṣa; Om bhuvaḥ, I dismiss Puruṣa; Om suvaḥ, I dismiss Puruṣa; Om bhūr bhuvaḥ suvaḥ, I dismiss Puruṣa, Om, may the Lord, the Great Puruṣa, depart.'

In temples which possess an image (of Mahāpuruṣa) the entire (ritual) is the same, except for the invocation and the dismissal (which are in this case not needed). 'This they declare to be the great means of obtaining prosperity', thus speaks the venerable Baudhāyana.

Adhyāya 15.

Now I will proclaim the excellent bathing of Viṣṇu.

In front of the temple the wise man ¹⁾ should make a shed for the bathing, and in the middle of the shed he should install an ¹⁵ altar. Where the god has a permanent abode, an altar is not (needed). (1—2). Near that (altar), in the place destined for them, is the best place (of standing) of the jars. The number of these is nine; one places them while pronouncing the Pranava. (3). Whatever is done on this occasion, has to be performed while pronouncing ²⁰ the Praṇava. The placing of the jars begins in the east and ends in the north-east. (4).

In this way ²⁾ every act has to be performed. The wise man should finally place the ninth jar in the middle, and all jars he should place on bunches of Kuśa grass, which are resting on a ²⁵ layer of rice ³⁾. (5—6).

On the failure of this (rice) every cultivated kind of grain ⁴⁾ is

1) 'The wise man', i. e. he who knows how the ceremony has to be performed.

2) 'In this way', i. e. 'pradakṣiṇam', from the left to the right. Cp. W. Caland, Een Indogermaansch Lustratiegebruik, (Versl. en Meded. der Kon. Acad. van Wetensch., Afd. Lett., 4^e Reeks, vol. II, p. 276 ff.).

3) This practice is still current in South India. Cp. Bombay Gazetteer, vol. XV, part I, p. 126, (a description of the marriage-ceremonies among the Havig Brāhmans): '.... the priest worships Lakshmi, the goddess of riches, by placing on a heap of rice piled on a plantain leaf a copper pot containing some silver or gold coins and topped with a cocoanut resting on mango leaves.'

4) Cp. Brāhmaṇyakopaniṣad VI, 3, 32 (ed. and transl. Böhtlingk 1889): 'daśa grāmyāni dhānyāni bhavanti | vrihiyavāḥ | tilamūṣāḥ | anupriyaṅgavāḥ | godhūmāś ca | masūrāś ca | khalvāś ca | khalukulāś ca |.'

'Es gibt zehn angebaute Getreidearten: Reis und Gerste, Sesam und Bohnen.'

here prescribed (i. e. allowed). He should fill all (eight) jars with cristal-clear water, but the middle one with the five products of the cow. Then he places on all (jars) a bunch of Kuśa grass and covers them with platters. (7—8). With the nine platters, which should not be empty, he should always perform the action of these (jars), (9), putting rice corns into them. 5

In due order the wise man should worship all jars with perfume, flowers, etc.

Having invoked Paramātman at the right moment with the invocation described above, having caused the god to come to the altar, 10 and then having thus worshipped him from every quarter with unhusked grain, he should place the god, whom he has caused to come, immediately on the altar, in a spot which he has smeared with another (quantity of) cowdung, (and) which is sprinkled with unhusked barley corns, grain, and rice; so that he (the god) is 15 sitting in that place, facing the east.

But in case there is a permanent abode of the god, no invocation is prescribed. (10—13).

There, in the continuous presence of the god Paramātman, he should give in due order the seat, etc., using (as Mantra) the Pu- 20 ruṣa-hymn. (14).

Then seizing the (middle) jar, he should first perform the ablution. The following Mantras have to be remembered when bathing Paramātman: the Viṣṇu-hymn (TS, I, 2, 13, *i*), the seven (verses, viz. 25 the three beginning), 'āpo hi' (TS, IV, 1, 5, *b*), (and the four verses beginning), 'hiranyavarṇāḥ' (TS, V, 6, 1, *a*), and the chapter, 'pavamānah', etc. (TB, I, 4, 8); all these are the generally prescribed (Mantras for the bathing). (15—16). The wise man should not use any Mantra which has not been enumerated above.

Having performed in that (manner) the bathing of Puruṣa according 30 to the rules, he should give (the god) milk and food, and he should complete the rest, what may relate to the constant divine worship of the bathing with the jars. (17—18).

Three (other Mantras) are also prescribed for the bathing: after the Mantra, 'brahma jajñānam', etc. (TS, IV, 2, 8, *d*), he should 35 use (the verse called), 'Vāmadevī' (TS, IV, 2, 11, *a*), and the 'Yajuhpavitra' (TS, I, 2, 1, 1). The chapter, 'pavamānah' (TB, I, 4, 8) should always be used.

All this he should perform; at an equinoctium (i. e. at the be-

Panicum miliaceum und Panicum italicum, Weizen, Linsen, Khalva, und Dolichos uniflora.'

ginning of an *ayana*, half-year), at the passage of the sun from one zodiacal sign into another, at an eclipse of sun or moon, and at the interruption of the worship (of the god) at some time or other, it should take place; also at the occasion of any other inauspicious 5 sign, (or) after a bad, fear-inspiring dream. (19—21).

First he should perform the bathing (himself), then complete tranquillity (i. e. absence of malicious influence) will reign. At the occasion of an *ayana* he should celebrate a festival; (then) he will be freed from all his sins. (22). In this world and in the here-after 10 his happiness increases; later he who has bathed Kṛṣṇa, the benefactor of the world, will undoubtedly be absorbed in Viṣṇu.

Thus speaks the venerable Baudhāyana.

Adhyāya 17.

Now we shall explain the rite of the daily worship of Mahādeva.

Clean and pure (himself) he should in a pure and even place, 15 which he has smeared with cowdung, make an image (of the god), and having worshipped that with unhusked barley-corns and flowers in due quantity, together with flower-water, he should invoke Mahādeva (with the formula), 'Om bhūḥ, I invoke Mahādeva', etc. 'May the Lord Mahādeva come hither'.

20 Having consecrated the sacrificial vessel by reciting the Yajus-verse, 'yo rudro agnau' (TS, V, 5, 9, i), and having cleaned it, (he should fill it), straining the water through the *pavitra*. Again with the same (verse) having consecrated the water together with the *pavitra*, he should cause (the god) to look at the sun, (chanting 25 the word) 'Om', (and holding it) until he loses his breath.

Of that (water) he should give the water for washing the feet, (with the formula), 'pādyam' ¹⁾.

Now he removes the remnants of the offering, gives (him) *arghya* and *ācamaniya*, and then bathes him, (reciting) the three (verses), 30 'āpo hi śṭhā mayobhuvaḥ', etc. (TS, IV, 1, 5, b); the four (verses), 'hiranyavarnāḥ', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānah', etc. (TB, I, 4, 8); (then with the verses), 'brahma jajñānam', etc. (TS, IV, 2, 8, d), 'kad rudrāya', etc. (TĀ, X, 17), the 'Tvaritarudra' (TĀ, X, 16—18) ²⁾, the 'Vāmadevi' (TS, IV, 2, 11, a), the 'Ya-35 juhpavitra' (TS, I, 2, 1, 1), (and) 'āpo vā idam', etc. (TĀ, X, 22) he should perform the ablution.

1) Cp. Hir. Gs. I, 12, 18: 'The water for washing the feet.'

2) Cp. Sāyaṇa, comm. on TĀ, X, 18 (ed. Bibl. Indica, p. 339): anenānuvā-
katrayenoktānāṁ mantrānāṁ tvaritarudrākhyā mantrakalpeṣu prasiddhā.

Then he sprinkles water from the left to the right with the Vyāhṛtis, lays down the pavitra at the heel (of the image), and satiates (the god) with water, with the eight (names in the formula), 'I satiate god Bhava, — Śarva, — Īśāna, — Paśupati, — Rudra, — Ugra, — Bhīma, — Mahān'.⁵

'Om, adoration to Rudra, Tryambaka', (with this formula) he should give the garment and the sacred thread.

With the eight (names in the formula), 'Adoration to god Bhava', (etc.), he should give eight flowers.

With the (verses called) 'Tvaritarudra' (TĀ, X, 16—18) he should give the perfume, the flower, the incense, and the lamp. The oblation of clarified butter (with the formula), 'devasya tvā', etc. (TS, VII, 1, 11, a).

(With the verse), 'tryambakam', etc. (TS, I, 8, 6, i), he should sprinkle (the image with water).¹⁵

Having said, 'amṛtopastaraṇam asi' (TĀ, X, 32) as introductory formula, he should lay (before the image) as havis (offering) any sweet substance which is not prohibited, (and) bulbs, roots and fruit.

Having sat down for a moment without looking (at the image), he removes the offering, (saying), 'I remove the havis (offering).²⁰ Having said, 'amṛtāpidhānam asi' (TĀ, X, 35) as introductory formula, he should give the water for ācamana, (reciting the verse), 'tryambakam', etc. (TS, I, 8, 6, i).

Having worshipped (the god) in every way, with the eight (names in the formula), 'Adoration to god Bhava', etc., he gives the perfume, etc., (with the formula), 'Adoration to god so-and-so; adoration to god so-and-so'.²⁵

With hymns relating to Rudra from the Rk, Yajus, Sāma, and Atharva Veda, and with hymns of praise attributed to Ṛsis, they extol him.³⁰

Making an obeisance, he dismisses (the god with the formula), 'May the Lord Mahādeva depart'.

In places where there is a (permanent) Liṅga (the ritual is similar), except for the invocation and the dismissal.

'This they declare to be the great means of obtaining prosperity',³⁵ thus speaks the venerable Baudhāyana.

Adhyāya 18.

Now we shall explain the rite of the worship of the bathing of Rudra.

First having bathed in a (holy) bathing-place, having left the

water, and having put on a (new) unwashed garment, the religious student, pure, and fully prepared (for the sacrifice), dressed in white, should make an image of Isāna. Standing in a spot south-west of that (image), looking towards it, he should assign a place in himself
 5 (i. e. in his body) for the deities (to preside in, with the words), 'May Brahman abide in the organ of generation; may Viṣṇu abide in the two feet; may Hara abide in the two hands; may Indra abide in the two arms; may Agni abide in the stomach; may Śiva abide in the heart; may the Vasus abide in the throat; may Saras-
 10 vatī abide in the mouth; may Vāyu abide in the nostrils; may Candra and Āditya abide in the two eyes; may the Aśvins abide in the two ears; may the Rudras abide in the forehead; may the Ādityas abide in the skull; may Mahādeva abide in the lock of hair; may Pinākin abide in the back; may Śūlin abide in front;
 15 may Śiva and Saṅkara abide on both sides; may Vāyu abide on all sides; may Agni, surrounded by garlands of flames, abide on all sides; may all deities abide in all limbs each in the right place. May they protect me.'

Having stroked his limbs in the sequence (of the text which he
 20 now recites), 'agnir me vāci śritah', etc. (TB, III, 10, 8, 4), he should worship (the god) with perfume, unhusked grain, leaves, flowers, and a lamp.

Now he prays to him, (saying), 'Thou art honoured by men, by the blest, by the gods, Asuras, etc. I honour thee to the best of
 25 my power; favour (me) Maheśvara'. And (with the verses beginning with), 'tryambakam', etc. (TS, I, 8, 6, *i*).

Now he invokes him (with the verses), 'May the fallow steeds, the harmonious ones, bring thee hither, together with the white horses, the bright, wind-swift, strong ones, that are quick as thought.
 30 Come quickly to my offering, Sarva! Om' ¹⁾.

In case there is a permanent (altar), the invocation is omitted. Now he gives him a seat, (reciting the text), 'sadyojātam', etc. (TĀ, X, 43); the water for washing the feet (with the text), 'bhavē bhavē', etc. (TĀ, X, 43); the arghya (with the formula), 'Adoration
 35 to Bhavodbhava' (i. e.); the water for ācamana (with the formula), 'Adoration to Rudra'.

Then he bathes him with the five products of the cow, (reciting the) three (verses), 'āpo hi sṭhā mayobhuvah', etc. (TS, IV, 1, 5, *b*);

1) The verse occurs Hir. Gs. II, 8, 2. The translation is that of Oldenberg in SBE XXX.

the four (verses), 'hiranyavarṇāḥ', etc. (TS, V, 6, 1, *a*), the chapter 'pavamānah', etc. (TB, I, 4, 8); (and the verses), 'brahma jajñānam', etc. (TS, IV, 2, 8, *d*); 'kad rudrāya', etc. (TĀ, X, 17); 'sarvo vai', etc. (TĀ, X, 16); 'kayā naś citra ā bhuvat', etc. (TS, IV, 2, 11, *a*; ep. p. 33 note 2); 'āpo vā idam', etc. (TĀ, X, 22); with these 5 verses he performs the ablution.

Then he satiates (the god with water, with the eight names), '(I satiate god) Bhava', etc.

(With the formula), 'Adoration to Vāmadeva' ¹⁾, he offers the garment; (with) 'Adoration to Jyeṣṭha', the sacred thread; (with) ¹⁰ 'Adoration to Rudra', the water for ācamana; (with) 'Adoration to Kāla', the perfume; (with) 'Adoration to Kālavikaraṇa', the unhusked grain; (with) 'Adoration to Balavikaraṇa', the flower; (with) 'Adoration to Balapramathana', the incense; (with) 'Adoration to Sarvabhūtadamana', the lamp; (with) 'Adoration to Manonmana', the ¹⁵ naivedya, at the right moment. Then he offers him eight flowers, with the eight Mantras, 'Adoration to god Bhava', (etc.).

Then he worships the Rudra-manifestations of (the god, reciting the text), 'aghorebhyo 'tha ghorebhyah', etc. (TĀ, X, 45).

Then he should mutter the Rudragāyatrī, (viz.), 'tat puruṣāya ²⁰ vidmahe', etc. (TĀ, X, 46). He should recite this Rudragāyatrī one thousand times, (or) one hundred times, (or) any number of times, (but) at least ten (times).

He then pronounces the blessing (with the verse), 'iśānah sarva-²⁵vidyānām', etc. (TĀ, X, 47).

Now pouring water from a jar with a continuous stream on the head of (the image), he should mutter the eleven chapters (beginning with), 'namas te rudra manyave', (Śatarudriya, TS, IV, 5, 1—11); the three chapters (beginning with), 'sarvo vai rudrah' (TĀ, X, 16); the five chapters (beginning with), 'imā rudrāya' ²⁾, and ³⁰ other Mantras relating to Rudra he should mutter, as many as he knows.

Thus he should mutter eleven times.

At the end of every muttered passage he should mutter a single one of the eleven chapters (beginning with), 'agnāviṣṇū sajōṣasā' ³⁵ (TS, IV, 7, 1—11).

1) The following series of Mantras occurs TĀ, X, 44, where 'śreṣṭhāya namah' is found after 'jyeṣṭhāya namah', and 'balāya namah' after 'balavikaraṇāya namah'.

2) 'imā rudrāya' is not TS, IV, 5, 10, *c*, sqq., as the text has there, 'imām rudrāya'; the other Saṃhitās (RV, I, 414; VS, 16, 48) have 'imā'.

At the end of all (ceremonies) he should again worship (the god). The (manner of) worship has been explained (above).

This rite of worship of the bathing of Rudra should be performed by one who is desirous of the destruction of sin, of deliverance from 5 illness, of prosperity, of absence of passion, of deliverance (of the soul), of long life, and of health. Acting thus he obtains all these (blessings).

As naivedya he gives a great oblation (consisting of) rice boiled in milk, etc.

10 His teacher he presents with a fee of ten cows with their calves, adorned with gold, together with a bull; in the absence of these he should give a fee (consisting of) one cow.

Thus speaks the venerable Baudhāyana.

Adhyāya 19.

Now we shall explain the rite of the second consecration.

15 Under the above-named Nakṣatras, and whichever other Nakṣatras are auspicious, in the bright half of the month, during the northern course of the sun, in the beginning of the spring or the other seasons, in case he has consciously interrupted the adoration of (the god), who has been consecrated before, during one or two days or 20 during one or two months, or in case he has touched a Śūdra or a woman during the menses or such like, (on these occasions he should perform the ceremony).

On the day preceding (it) he should serve food to an even number of Brāhmaṇas, and should cause them to say, 'An auspicious day! 25 Hail! Good luck!'

Having placed (the image) in water at nightfall, (and having left it there during the night), he should on the following morning raise it, and he should place (near it) two jars, filling the one with the five products of the cow, and the other with clear water in which 30 nine pearls have been placed.

Thereupon he should bathe (the god).

Having bathed (him, reciting) the Puruṣa-hymn and the Mantra relating (to the god he worships), he should offer him eight thousand or eight hundred or twenty-eight flowers.

35 Having worshipped to the best of his ability, he should offer rice boiled with treacle.

If he acts thus he obtains absence of evil influence.

The bathing has to take place in case one has wilfully interrupted the worship.

It is declared that welfare and prosperity fall to the share of one who acts thus.

In this way he should consecrate (the image) with the Mantra of the second consecration ¹).

Thus speaks the venerable Baudhāyana. 5

Adhyāya 22.

Now at the performance of Pūjā of the two great gods, the offering of a seat, of water for washing the feet, of arghya, and of water for ācamana, everywhere takes place with (the recital of) the two (verses), 'trīṇī padā vi cakrame', etc. (TB, II, 4, 6, 1), (or), 'tryambakam yajāmahe', etc. (TS, I, 8, 6, i), in accordance with the 10 characterizing word ²). And the Pūjā of these two (gods) is performed everywhere in observance of the instructions (originated) from the (religious) practices of the three highest castes, as there does not exist a prohibition which is generally accepted.

Thus spoke Baudhāyana. 15

..... ³) (then) he becomes the companion of these two (gods), and dwells in their world.

If he acts thus (during a period) exceeding thirty years (?), then he attains, with his people, to the highest abode of the two gods, called Brahman. 20

One who is devoted (to the gods), and those who know thus ⁴), should give to (the person) who teaches (him this Pūjā), or to the one who performs it (for him), if he is a Brāhmaṇa, one hundred māsas (of gold); if he is a Kṣatriya, he should give him one thousand; if he is a Vaiśya, he should give in proportion to his charity. 25

No woman or Śūdra should perform (this Pūjā).

If they perform (it), (then only) in case they have obtained their

1) Perhaps one ought to read here: 'evam punahpratiṣṭhām mantreṇa pratipādayed'. All MSS have 'punahpratiṣṭhāmantreṇa'; the reading 'pratipādayed' is found in TMG. The translation would be: 'In this way he should accomplish the renewed consecration with a Mantra'. But even so the meaning of this Sūtra remains obscure.

2) Therefore the first verse for Viṣṇu, the second one for Śiva.

3) The words, 'evam pratiṣṭhāpya vā kuryāt' are evidently corrupt.

4) The expression, 'ya u cainad...' occurs very often, e. g. TB, III, 9, 20, 2, 'yo 'svamedhena yajate ya u cainam evam veda; Baudh. Śrs. XVIII, 53:414, 18, 'sūryācandramasor eva tat sāyujyam salokatām āpnuvanti ya etenāyanena yanti ya u cainad evam viduh'. It became stereotyped, and was used wrongly in the text above. Cp. BDh, III, 8, 31, 'ya u cainad adhite', where 'ca' is redundant.

independence. (Thus) according to the Ācārya¹) (i. e. Baudhāyana).

If a Brāhmaṇa (performs this Pūjā) for (a woman or Śūdra) who are independent, then he loses his caste, even if he is without means of subsistence, (according to) Śāliki¹).

5 Now he may perform Pūjā for the two gods at will, under any circumstances: in the water, or on a sthāndila, or near images; having performed everything he should worship (them), but he should not be negligent (in this respect).

In the absence of (a suitable) place or means, he should perform 10 (the ceremonies) in a public place, or he should (only) mentally worship (the god).

Thus speaks the Lord:

'When any one offers to me in devotion a leaf, a flower, fruit, or water, I accept this pious offering of one who is devout in mind'²).

15 Bowing devoutly he should mentally recite these Mantras.

He should not neglect, however, (to worship the two gods with) whatever is agreeable to either of them. (Then) he becomes absorbed in them, and lives in their world.

The person by whose aid he performs the worship of the two 20 (gods), — unless it should be his son, his disciples, or his wife, — him he should give a golden conch (in case Viṣṇu is worshipped), or (an image of) a bull mounted on gold; (the latter is) the fee (for the worship) of Rudra. Thus speaks the venerable Baudhāyana.

For performing the consecration (of the image), or for performing 25 the bathing, he should provide the teacher with all requisites, and he should give him a fee (consisting of) eleven cows. Thus Śāliki.

PRAŚNA III.

Adhyāya 3.

Now we shall explain the rite (of the worship) of Durgā.

Every month, in the forenoon of the day on which the moon stands in conjunction with the Kṛttikās, placing ready the requisites (for the 30 worship, viz.) the sacred thread and red lotus flowers, preparing with

1) Bühler, SBE XIV, p. xl note, mentions Ācārya and Śāliki as names of teachers. It is highly probable, however, that by 'Ācārya' Baudhāyana himself is meant. A complete list of names of teachers mentioned in the Baudhāyaniya-Sūtra is given by W. Caland, Über das Rituelle Sūtra des Baudhāyana, p. 35 (cp. p. 5 ff.).

2) Bhagavad Gītā IX, 26; transl. by J. Davies, 4th ed., London 1907.

cowdung a quadrangular *sthāṇḍila*¹), 'a bull's hide' in size, sprinkling it, being cloaked with purity, he should invoke Bhagavatī, (reciting the verse), 'jātavedase', etc. (TĀ, X, 1, 16), (and with the formula), 'Om, I invoke the noble consort of Rudra'.

Having thus invoked her, he offers (her) a bunch of Kuśa grass ⁵ (as a seat, reciting the verse), 'tām agnivarṇām', etc. (TĀ, X, 2, 1).

He offers (her) the sacred thread (with the verse), 'agne tvaṁ pārayā', etc. (TS, I, 1, 14, *m*), (and then) bathes her, (reciting the three (verses), 'āpo hi ṣṭhā mayobhuvah', etc. (TS, IV, 1, 5, *b*), the four (verses), 'hiranyavarṇāḥ', etc. (TS, V, 6, 1, *a*), (and) the ¹⁰ chapter, 'pavamānah', etc. (TB, I, 4, 8).

Having bathed (her), he worships her with the eleven names, 'to Āryā, to Raudrī, to Mahākālī, to Mahāyoginī, to Suvarṇapuṣṭī, to Vedasaṅkīrtī, to Mahāyajñī, to Mahāvaiṣṇavī, to Mahābhagavatī, to Manogamī, to Śaṅkhadhāriṇī', (and) with perfume, flowers, incense, ¹⁵ and a lamp.

Having worshipped (her) with these names (in the formula), 'Adoration to goddess so-and-so; adoration to goddess so-and-so', he offers an oblation, (reciting) the Sāvitri, (and with the formula), 'To the adorable goddess Durgā I offer this oblation'. ²⁰

Offering the remainder as a burnt-oblation, he should mutter the five Durgā (verses; i. e. 'jātavedase', etc.; TĀ, X, 64—68), and ten times (the formula), 'svasti'. He should mutter (also the verses beginning with), 'jāto yad agne' (TS, I, 5, 11, *e*), 'vaṣṭa te viṣṇo' (TS, II, 2, 12, *r*), 'vāstoṣ pate' (TS, III, 4, 10, *a* or *b*), 'evā van-²⁵ dasva' (TB, II, 5, 8, 4), 'ā no niyudbhīḥ' (TB, II, 8, 1, 2), 'hiranya-varṇo abhayaṁ kṛṇotu' (TB, II, 8, 4, 1), 'aśvāvatim' (TS, IV, 2, 6, *o*), 'tvaṁ varuṇa uta' (TB, III, 5, 2, 3), 'bṛhaspate yuvam indraś ca vasvah' (TB, II, 5, 6, 3), 'svasti na indro vṛddhaśravāḥ' (TĀ, I, 1, 1), with (?) the eleven chapters (beginning), 'śam ca me mayaś ca me' (TS, IV, 7, 3)². ³⁰

Having removed the oblation (while reciting) the Sāvitri, (and with the formula), 'I remove the oblation for the adorable goddess Durgā', he should give the remainder to Brāhmaṇas.

1) Bühler remarks on BDh. III, 9, 4 (SBE, XIV, p. 307, note): "A *sthāṇḍila* is the raised mound, four fingers high, which is used as an altar for the Grhya ceremonies. Regarding the term 'a bull's hide', see Viṣṇu XCII, 2."

Jolly notes in his translation of the passage mentioned (Viṣṇusmṛti): 'Nan-dapāṇḍita defines 'a bull's hide' as a measure of surface 300 Hastas long by ten Hastas broad'. This can hardly be the size of a *sthāṇḍila*.

2) Perhaps the eleven chapters TS, IV, 7, 1—11 are meant: 'agnāviṣṇu sajōṣasā', etc. (Cp. II, 18, p. 39, l. 35).

During a year he should worship (her in this way).
 'All desires will be fulfilled (of one who acts thus).'
 Thus speaks the venerable Baudhāyana.

Adhyāya 4.

Now we shall explain the rite (of the worship) of Upaśruti.

5 On Sunday or on Tuesday, on the fourth, eighth (or) fourteenth day under Bharaṇī or Kṛttikā, (the worship) should be performed.

Fasting, (keeping) pure, (and) abstaining from sexual intercourse on the preceding day, he should towards the evening put fuel on the fire, strew (Kuśa grass) around (it), and, standing south of it, 10 he should invoke Upaśruti, (with the formula), 'Om bhūḥ, I invoke the goddess Rātrī; Om bhuvah, I invoke the goddess Upaśruti; Om suvah, I invoke the goddess Mahārātrī; Om bhūr, bhuvah, suvah, I invoke the goddess Mahākālarātrī'.

Having invoked (the goddess), he bathes her, (reciting the) three 15 (verses), 'apō hi śṭhā mayobhuvah', etc. (TS, IV, 1, 5, b), the four (verses), 'hiranyavaraṇāḥ', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānah', etc. (TB, I, 4, 8).

Having bathed (her), and adorned (her) with perfumes, dark-coloured flowers, incense, and lamps, he strains the clarified butter, 20 and offers it as a burnt oblation, (with the formula), 'To the goddess Rātrī svāhā; to the goddess Upaśruti svāhā; to the goddess Mahārātrī svāhā; to the goddess Mahākālarātrī svāhā; to Niśā svāhā; to Kṣapā svāhā; to Kṛṣṇā svāhā; to Andhakāriṇī svāhā'; (and) with the two (verses), 'yata indra bhayāmahe', etc. (TB, III, 7, 11, 4), 25 (and), 'svastidā viśas patih', etc. (TB, III, 7, 11, 4); (with these verses) he offers the burnt oblation.

Having finished the sprinkling (of water) on all sides (of the fire), he worships the goddess (by reciting) the Rātrī-hymn ¹.

(With the formula), 'I dismiss the goddess Rātrī', together with 30 the Vyāhṛtis, he should dismiss her.

Then he should proceed to a burial ground, or he should go to a temple, or the house of a learned Brāhmaṇa, or the workshop of a potter.

At a distance of nine dhanus (c. 15 yards) (from that), he stuffs 35 his ears.

Having muttered the verse, 'svasti na indro vṛddhaśravāḥ', etc. (TĀ, I, 1, 1), he should loosen them again.

1) Rātrisūkta or Durgāstava: 'ā rātri pārthivam rajah', etc., RVKhila IV, 2, (ed. Scheftelowitz, p. 410); also Muir, OST, IV, 497/8.

'What is revealed, may that be accepted, what belongs together, may that be united; and (this) is the beginning of any sacred rite', thus speaks the venerable Baudhāyana.

Adhyāya 5.

Now we shall explain the rite (of the worship) of Śrī.

On the fifth day of the bright half of the month, or also on the 5 day of the full moon....¹⁾.

Fasting a day and a night, pure, after personal purification, he smears in an even place a quadrangular sthāndila, 'a bull's hide' in size, with cowdung, scatters perfume and flowers, fills a waterjar from a golden vessel, and (places) perfume and flowers in that (jar).¹⁰

Having invoked (the goddess) with the two (verses), 'hiranya-varṇāṁ hariṇīm', etc. (Śrīsūkta; RVKhila II, 6, 1 and 2)²⁾, (and the formula), 'Om bhūḥ, I invoke Śrī; Om bhuvah, I invoke Śrī; Om suvah, I invoke Śrī; Om bhūr, bhuvah, suvah, I invoke Śrī', he sprinkles (water) in the known way, (reciting) the two (verses),¹⁵ 'kardamena', etc. (Śrīsūkta v. 11 and 12), bathes (the image, reciting the verse), 'aśvapūrvām', etc. (ib. v. 3), (and) gives the perfume, (reciting the verse), 'gandhadvārām', etc. (ib. v. 9); the flower, (reciting the verse), 'kāṁso 'smi tām'³⁾, etc. (ib. v. 4); the incense, (reciting the verse), 'upaitu mām', etc. (ib. v. 7); the lamp, (reciting the verse), 'candrāṁ prabhāsām', etc. (ib. v. 5); the naivedya, (reciting the verse), 'ādityavarṇe', etc. (ib. v. 6).

Now he heaps, south of the goddess, fuel on the fire, strews (Kuśa grass) around it, boils a caru in milk, with large grains of rice, divides the sacrificial substance into two parts, approaches (the 25 image, reciting the verse), 'mānasah kāmam', etc. (Śrīsūkta, v. 10), and offers as burnt offering whatever he wishes, or boiled rice mixed with clarified butter, after having recited the fifteen verses of the Śrīsūkta⁴⁾.

With the same hymn, and (with the formula), 'Adoration to Śrī;³⁰

1) The words, 'śrikadambamayaṁ bilvasāramayaṁ sthāndilam̄ vidhiyate' are unintelligible, and evidently corrupt.

2) Ed. Scheftelowitz, p. 72.

3) Scheftelowitz reads in his text, 'kāṁsy asmi tām', but nearly all MSS he quotes have the same reading as Baudhāyana.

4) This passage is another proof of the fact that the Śrīsūkta originally consisted of only fifteen verses, cp. Scheftelowitz, p. 74. Also BGrps. I, 45, 6 (in D): '....śrīsūktam̄ hiranyavarnāṁ harinīm iti pañcadaśarcam'.

adoration to Puṣṭi¹); adoration to Dhātrī; adoration to Sarasvatī, he offers a bali-offering.

Having taken lotus flowers as many as are available, he strokes (the image) limb for limb.

⁵ (With the verse), 'kṣutpipāsām', etc. (Śrīsūkta, v. 8), he removes Alakṣmī (Evil Fortune).

'(Acting) thus daily or monthly, he gains great prosperity, wealth, fame, longevity, good health, (and) the possession of sons and cattle. Great blessing falls to his share', thus speaks the venerable Bau-
10 dhāyana.

Adhyāya 6.

Now we shall explain the rite (of worship) of Sarasvatī.

On the thirteenth day of the bright half of the month, under Uttarā Phalgunī, or under an auspicious Nakṣatra (in general), he performs the ceremonies to begin with the marking off of the place
15 of sacrifice, up to (the placing ready of) the Praṇītā-water, (and standing) in front of the fire, he invokes Sarasvatī.

Having invoked her (with the verse)²,

'May the boon-bestowing goddess (or the goddess Varadā) come: do thou, mother of the Vedas, receive with favour the letter
20 equivalent to the Veda, the Gāyatrī, this my prayer',

(and the formula), 'I invoke Sarasvatī', (etc.), he prepares the places of standing (of the images?), (saying), 'I prepare for Vāgdevī; I prepare for Gīrdevī; I prepare for Sarasvatī; I prepare for Brāhma'.

²⁵ Then he bathes her, (reciting the) three (verses), 'āpo hi śthā mayobhuvah', etc. (TS, IV, 1, 5, b), the four (verses), 'hiranya-varṇāḥ', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānah', etc. (TB, I, 4, 8). Having bathed her, he satiates her with water, pronouncing the above-mentioned names, and with perfume, flowers, 30 incense, and a lamp, (with the formula), 'Adoration to goddess so and so; adoration to goddess so and so'.

Having performed (the ceremonies) to begin with the laying down of the Paridhis (pegs), up to the end of the Agnimukha, he offers a burnt oblation of cooked food, or of rice milk, (reciting the two

1) Puṣṭi (fatness) and Tuṣṭi (contentment) are common names of Lakṣmī Cp. Matsya Purāṇa, adhy. 68. 25; adhy. 80. 16. They occur also as names of Durgā (MBh. VI, 23, transl. Muir, OST, IV, 432).

2) Translation: Muir, OST, IV, 428.

verses which begin with), 'codayitri sunṛtānām', (and), 'pāvīravī kanyā' (TS, IV, 1, 11, *i* and *k*).

Then he offers additional oblations of clarified butter, (reciting the verses which begin with), 'pra no devī' (TS, I, 8, 22, *c*); 'ā no divah' (TS, I, 8, 22, *d*); 'ye te sarasva īrmayah' (TS, III, 1, 11, *m*); 'uta nah priyā priyāsu' (TB, II, 4, 6, 1); 'imā juhvānā' (TB, II, 4, 6, 1); 'yas te stanah śāsayah' (TB, II, 8, 2, 8); 'devīm vācam ajanayanta' (TB, II, 4, 6, 10); (and) the hymn (?), 'yad vāg vadanti' (TB, II, 4, 6, 11; and 12?).

(The ceremonies) which begin with the oblation to Agni Sviṣṭakṛt, 10 and end with the gift of a fee (consisting of) a cow, are known.

Now he lays down on Palāśa-leaves the remnants of the offering.

Having offered a havis-oblation, he offers bali-offerings outside of the place of sacrifice, goes out, causes a youth to sit down to the west of the fire with his face to the east, and gives the in- 15 troduction to the teaching of the Veda.

Thereupon he should dismiss the goddess, (reciting the verse)¹⁾, 'Born on the highest peak, on the earth, on the summit of the mountain, dismissed from the Brāhmaṇas, go, goddess, wherever thou wilt.'

20

'For returning, for meeting again, one who is desirous of knowledge should worship Sarasvatī in this manner every month', thus speaks the venerable Baudhāyana.

Adhyāya 7.

Now we shall explain the rite (of worship) of Viṣṇu.

On the twelfth day of the bright half of the months Āṣāḍha, 25 Kārttika, or Phālguna, or when he feels inclined to sacrifice, he fasts a day and a night.

The following morning, in a wood (situated) to the east or north (of his dwelling-place), or in the house of a pure person, where he thinks fit, there, on a sthaṇḍila, he builds up a fire, scatters (Kuśa 30 grass) around it, and performs (the ceremonies) up to (the placing ready of) the Prāṇītā-water. As soon as the rice-milk is ready, he should recite (the text), 'yat te pavitram', etc. (TB, I, 4, 8, 2), (and), 'pavitram te vitatam', etc. (TĀ, I, 11, 1); he should, (pronouncing the syllable), 'Om', hang a cord, (consisting of) white, yellow and 35 red (threads), round the arm of the Lord, (viz. the image of Viṣṇu which is) made of brass (or) of gold; he should place (the image

1) Translation: Muir, OST, IV, p. 428; cp. p. 424.

on the pedestal), and he should invoke (the god with the formula), 'Om̄ bhūḥ, I invoke Puruṣa; Om̄ bhuvah, I invoke Puruṣa; Om̄ suvah, I invoke Puruṣa; Om̄ bhūr, bhuvah, suvah, I invoke Puruṣa'.

Having invoked (the god), he should give in the known manner 5 the seat, the bath, the water for washing the feet, and the water for ācamana, and he should worship with various fragrant materials, flowers, incense, lamps and garlands, as far as they are available.

On Kuṣa grass, on Aśvattha leaves, (or) on a layer of Darbha grass he places the two censers, (with the verse), 'gobhir juṣṭam', 10 etc. (TĀ, X, 2, 1).

Then he offers sixteen oblations of clarified butter, (reciting) the Puruṣa-hymn.

Having poured out the Pavamāna (?) near by, (reciting) the three (verses which begin with), 'paro mātrayā' (TB, II, 8, 3, 2—4), he 15 offers four oblations of the rice-milk, mixed with clarified butter, (with the formulas), 'To Vāsudeva svāhā; to Baladeva svāhā; to Viṣṇu svāhā; to Śrī svāhā'.

He cuts off the oblation for Agni Sviṣṭakṛt, places (it) inside the Paridhis (and) worships the deity with perfume, flowers, incense, 20 and a lamp, (reciting) these same names (in the formula), 'Adoration to god so and so; adoration to god so and so'; with food, (using the formula), 'To god so and so svāhā; to god so and so svāhā'; with fruit-water, (using the formula), 'I satiate god so and so; I satiate god so and so'.

25 (The ceremonies) which begin with the oblation to (Agni) Sviṣṭakṛt, and end with the gift of a fee (consisting of) a cow are known. Having bent the (right) knee (to the ground, reciting the verse), 'ābhīr viśvā abhiyujah', etc. (TB, II, 8, 3, 3), he should walk four times round (the fire), turning his right side towards it, (with the 30 formula), 'Adoration to Viśvabhu; adoration to Sarvabhu; adoration to Ātman; adoration to Paramātman'.

Having muttered the Dhruva-hymn (AV, VI, 88), he should dismiss Puruṣa (with the formula), 'Om̄ bhūḥ, I dismiss Puruṣa; Om̄ bhuvah, I dismiss Puruṣa; Om̄ suvah, I dismiss Puruṣa; Om̄ bhūr, bhuvah, suvah, I dismiss Puruṣa'. Having dismissed Puruṣa, he should go where water is, and pour out the water of purification.

(Reciting) the two (verses), 'pra tat te adya', etc. (and), 'kim it te viṣṇo paricakṣyam bhūt', etc. (TS, II, 2, 12, s and t), he loosens the cord (from the arm of the image).

40 (Reciting) the verse, 'idam viṣṇur vi cakrame', etc. (TS, I, 2, 13, e), he eats the rice-milk.

Thus he should call out, 'I am a Vaiṣṇava'. To him who answers

(with the same words), 'I am a Vaiṣṇava', he should give the rest (of the food). He (viz. the person to whom the food is given) eats (this, reciting) the above-mentioned Mantras.

Having eaten and sipped water, he (viz. the person who sacrifices) mutters the twelve-syllabled Mantra, 'Om namo bhagavate vāsudevāya'. 5

'(Even if) he sacrifices (in this way only) once, he attains the eternal reward of the Aśvamedha', thus speaks the venerable Baudhāyana.

Adhyāya 8.

Now we shall explain the rite (of the worship) of Ravi ¹⁾.

Having made a circular or quadrangular sthaṇdila, (smeared) with 10 cowdung, and 'a bull's hide' in size, on forty-eight successive days of Ravi (i. e. Sundays), (and having placed ready) in a copper jar red perfume or red flowers, he should invoke (the deity with the verse), 'ghṛṇīḥ sūrya ādityah', etc. (TĀ, X, 15, 1).

(Reciting the verse), 'ā satyena', etc. (TS, III, 4, 11, f) he should 15 give the arghya; (with the verse), 'hamsaḥ śuciṣat', etc. (TS, I, 8, 15, l) the water for washing the feet; (with the verse), 'agnir mūrdhā' (TS, I, 5, 11, n), the water for ācamana.

Now he bathes him, (reciting) the three (verses), 'āpo hi ṣṭhā mayobhuvah', etc. (TS, IV, 1, 5, b), the four (verses), hiranyavar- 20 nāḥ', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānah', etc. (TB, I, 4, 8).

Having bathed (the god), he satiates (him) with water (with the formulas), 'I satiate Dhāṭr, — Vidhāṭr, — Aryaman, — Mitra, — Varuṇa, — Bhagavān, — Hamsa, — Pūṣan, — Parjanya, — Vi- 25 vasvat, — Indra, — Ravi.

With these same names (he worships him) with perfume, flowers, incense, and a lamp, (using the formula), 'To god so and so svāhā, to god so and so svāhā'.

Having dismissed (the god with the formula), 'I dismiss Puruṣa', 30 together with the Vyāhṛtis, he should give a cake. (Thus) forty-eight times.

'By once performing this worship, one who suffers from leprosy or consumption (obtains deliverance from his disease). The fettered one is delivered from his fetters, the diseased one from his disease', 35 thus speaks the venerable Baudhāyana.

1) The worship of the sun (Sūrya) is described at length in the Bhaviṣya Purāṇa I, 48 ff.

Adhyāya 9.

Now we shall explain the rite (of worship) of Jyeṣṭhā.

Sesamum oil, clarified butter, milk, coagulated milk, barley meal, parched grain, rice-milk with sesamum, and dark-coloured garments he places ready as requisites (for the worship).

5 Under Proṣṭhapadā or Anurādhā he should (only) eat (food) which is fit for an oblation.

Now the next morning he meditates on Jyeṣṭhā, rises, and makes a sthāndila in a temple or a private place, wherever he thinks fit. He performs (the ceremonies) beginning with the marking off of 10 the place of sacrifice, up to the placing ready of the Praṇītā-water, and invokes the goddess, (standing) in front of the fire, (with the verse), 'Her, whose chariot is drawn by lions, and who is followed by tigers, her, the lotus-eyed Jyeṣṭhā, I invoke.'

After the invocation (he recites the formulas), 'Adoration to 15 Ihalokakīrti, — to Paralokakīrti, — to Śrī, — to Jyeṣṭhā, — to Satyā, — to Kalipatnī, — to Kalihṛdayā, — to Kumābhī, — to Nikumābhī, — to Prakumābhī, — to Śrī, — to Varadā, — to Hastimukhā, — to Vighnapāṛṣadā, — to Vighnapāṛṣadī.

Now he bathes her, (reciting) the three (verses), 'āpo hi ṣṭhā 20 mayobhuvah', etc. (TS, IV, 1, 5, b), the four (verses), 'hiranyavarnāḥ', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānah', etc. (TB, I, 4, 8).

Having bathed (her, he worships her) with perfume, flowers, incense and lamps, with the above-mentioned names (in the formula), 25 'Adoration to goddess so and so; adoration to goddess so and so.'

He performs (the ceremonies) from the laying down of the pegs up to (the end of) the Agnimukha; then he offers an oblation of the cooked food.

Having recited the Puronuvākyā (verse), 'indro jyeṣṭhām anu 30 nakṣatram eti', etc. (TB, III, 1, 2, 1), he offers (the oblation) with the Yājyā (verse), 'purandarāya vṛṣabhbhāya dhrṣṇave', etc. (TB, III, 1, 2, 2).

Now he offers additional oblations of clarified butter, (reciting the formulas), 'To Indra svāhā; to Jyeṣṭhā svāhā; to Jyaiṣṭhyā svāhā; to Abhijiti svāhā'; (and) the six (verses which begin), 'namah 35 su te nirṛte' (TS, IV, 2, 5, g—m); after each verse an oblation.

Now he offers with kutsa (?).

(With the formula), 'On the instigation of god Savitṛ I offer thee, with the arms of the Aśvins, with the hands of Pūṣan, bhūr, bhuvaḥ, suvar, Om, as havis-oblation to Jyeṣṭhā', he offers the havis-oblation.

Now he offers a bali-offering to the Diśas (cardinal points); he offers as naivedya perfume and a garland, and two garments, he serves food to the Brāhmaṇas, and he worships her with the six (verses which begin), 'namah̄ su te nirṛte' (TS, IV, 2, 5, *g—m*).

(The ceremonies) which begin with the oblation to (Agni) Sviṣṭakṛt ⁵ and end with the gift of a fee (consisting of) a cow are known, (and have now to be performed).

Having dismissed her (with the verse),

'Her, whose chariot is drawn by lions, and who is followed by tigers, her, the lotus-eyed Jyeṣṭhā, I dismiss', ¹⁰

he should repeat the Jyeṣṭhāmantra (?) one thousand times, or one hundred times, an unlimited number of times, but at least ten times.

(Living only on) vegetables, food prepared from barley, food obtained by begging, edible roots, and fruit, sleeping on the ground, he should worship the following day in the same way. ¹⁵

'After observing (*ācārāt*) during six months the regularly prescribed (precepts), he obtains (the fulfilment of) all desires', thus speaks the venerable Baudhāyana.

Adhyāya 10.

Now we shall explain the rite (of worship) of Viṇāyaka.

Every month, on the fourth or fifth (day) of the bright half, at ²⁰ the occasion of a festival or such like, if he is desirous of success, prosperity, or cattle, he should offer a bali-offering to the Lord Viṇāyaka.

On the previous day he takes one meal, purifies himself, and sips water. Then (i. e. on the day of the worship) he performs (the ²⁵ ceremonies) from the marking off of the place of sacrifice, up to (the end of) the Agnimukha, places (the image of) Hastimukha with the face turned southward, and a Brāhmaṇa to the south of the fire, stands up, and invokes (the god with the verse),

'Vighna, Vighneśvara, come to (us), adored under the name of ³⁰ Vighna. To thy welfare be (this) now; mayest thou always be to our (welfare). Om.'

Now he gives arghya (water), mixed with Dūrvā grass, unhusked barley corns, and flowers, (reciting the formula),

'These waters are beneficial, very beneficial; clean, very clean; ³⁵ pure, very pure; immortal, nectar, fit for pādya, for arghya, fit to be adored, fit for sprinkling, for ācamana, for bathing. May they be accepted, may the Lord Viṇāyaka accept them; adoration to Viṇāyaka'.

Then having silently (i. e. without reciting Mantras) honoured (him) with perfume, flowers, incense, and lamps, he worships (him with the formula), 'Adoration to the Lord of the earth; adoration to the Lord of the world; adoration to the 'Lord of creatures'.

5 Then he offers three oblations to Vināyaka, reciting the formula), 'Adoration to Vināyaka, the Lord of the earth; to Vināyaka svāhā. Adoration to Vināyaka, the Lord of the world; to Vināyaka svāhā. Adoration to Vināyaka, the Lord of creatures; to Vināyaka svāhā'.

(The ceremonies) beginning with (the muttering of) the Jaya-
10 formulas, and ending with the gift of a fee (consisting of) a cow are known, (and have now to be performed).

Now he offers him a cake, flour mixed with curds, boiled rice, barley meal, and rice-milk, (with the formulas), 'To Vighna svāhā; to Vināyaka svāhā; to Vīra svāhā, to Śūra svāhā; to Ugra svāhā; 15 to Bhīma svāhā, to Hastimukha svāhā, to Varada svāhā; to the male attendants of Vighna svāhā; to the female attendants of Vighna svāhā' ¹⁾.

Now he should offer a bali-offering to (all) Beings, (reciting the verse), 'ye bhūtāḥ pra caranti', etc. (TĀ, X, 69).

20 Then he ties a bracelet consisting of five threads to his hand, pronouncing the Vyāhṛtis, (and reciting the verse), 'Vināyaka, long-armed, (this bracelet) removes obstacles on thy command. All my desires are fulfilled; (here) I tie this bracelet.'

Now he walks round the fire, turning his right side towards it, 25 bows down, performs obeisance, and dismisses Vināyaka, (reciting the verse),

'If what is performed by me with reverence, o Gaṇeśvara, has attained (its purpose), then rise, with thy attendants, excellent one; depart, ²⁾

Adhyāya 15.

30 Now the eighth day of every half month is a fasting-day for Brāhmaṇas, for religious students, and for women who are desirous of sons, of long life, of health, of holy lustre, and of good fortune.

Having invoked (the god) in the evening (with the formula), 'I invoke Rudra, (the god) with deformed eyes, with his consort, with 35 his son, with his attendants, with his retinue', he greets (him) with

1) Some of these names also occur BDh, II, 5, 9, 7.

2) The words 'bhadram prasīdatom' are evidently corrupt. So is the passage following, of which no translation can be given.

the welcoming formula, 'Welcome is (this) return! This seat is prepared for the Lord Mahādeva, (the god) with deformed eyes, with his consort, with his son, with his attendants, with his retinue. May sit down upon that the Lord Mahādeva, (the god) with deformed eyes, with his consort, with his son, with his attendants, with his 5 retinue.'

Then he gives the bunch of Kuśa grass, (with the formula),

'Of thee, o Lord, is this seat, made of Darbha grass, threefold, yellow, made of gold; take delight in that'; (and), 'May accept that the Lord Mahādeva, (the god) with deformed eyes, with his 10 consort, with his son, with his attendants, with his retinue.'

Here he prepares the places of standing (of the images?), (with the formulas), 'Adoration to Mahākāla, — to Śaṅkukarṇa, — to Babhrukarṇa, — to Nandikeśvara, — to Daṇḍimunda, — to Candikeśvara.

15

Now he offers oblations from the cooked food, with the two (verses), 'ārdrayā rudrah', etc. (TB, III, 1, 1, 3), (and), 'hetī rudrasya', etc. (ib.).

Now he offers additional oblations of clarified butter, with the twenty-four (formulas), 'To god Bhava svāhā', (etc.).

20

Having offered the oblation for (Agni) Sviṣṭakṛt, (reciting the text), 'havyavāham sviṣṭam', etc. (TB, III, 1, 3, 3), he lays down in front of the fire on Arka leaves the remnants of the offering, (reciting the verse), 'yo rudro agnau', etc. (TS, V, 5, 9, i).

Having worshipped the god with the remaining perfume and 25 garlands, they praise him with verses from the Ṛgveda, and with hymns of praise composed by Ṛṣis, addressed to Rudra.

He dismisses the deity (with the formula), 'May the Lord Īśāna depart, honoured by the whole world, and satisfied by this havis-offering till return.'

30

'He who, knowing this, acts in this way, becomes rich in sons and cattle; he conquers all guilt, (even) that of killing a Brāhmaṇa. He conquers repeated death', thus spoke the venerable Baudhāyana.

PRAŚNA IV.

Adhyāya 2.

The Bali-offering to Dhūrta, (the paradigm of which is similar 35 to that of) the Āhutānukṛti (and) the Baliharaṇānukṛti ¹⁾, should be

1) Cp. BGṛhs, III, 7 and III, 9.

performed in every fourth month; on the seventh or thirteenth (day) of the bright half of (the month) Phālguna; likewise in Āśādha, likewise in Kārttika.

He gets ready beforehand (what is required for the worship):
 5 Kuśa grass, fifteen fire-logs of Bilva-wood, a pot-ladle and pegs (Paridhis) of Bilva-wood, perfume and garlands of white and red (colour), and bracelets (composed) of white and red threads. He cooks cakes and various eatables, and he cooks a Sthālīpāka.

Taking these (things) with him, he leaves the village, with his
 10 disciples, in an easterly or northerly direction, goes where water is (to be obtained), bathes, sips water (and) washes himself, (reciting the verses called), Surabhimatī ¹⁾, Abhlingas, Vāruṇīs, Hiranyavarṇās, and Pāvamānīs.

Standing in the water, he performs sixteen suppressions of the
 15 breath, mentally reciting the Aghamarṣaṇa hymn, ascends the bank, wrings out his dress, puts on another pure dress, sips water, and leads (the disciples) to the place of sacrifice.

In a pure and suitable place they make an altar of the size of a man, or of any size. On the eastern half of that they prepare a
 20 sthanḍila; they drive into (the ground) a branch of an Udumbara tree, with many leaves, the tips of which are not withered; they make an image for the Lord Dhūrta by means of Dūrvā grass, erect it west of the Udumbara branch, and entwine it, together with the branch, with the bracelet.

25 They put on the sacred thread, (reciting the verse),

'The sacred thread is the best purifier, which was formerly born with Prajāpati. Put on the vitalizing, pre-eminent, radiant sacred thread; be there strength and splendour' ²⁾,
 (and with the text),

30 'With this I receive thee with vitality, with divine power, for holy glory.'

On the western half of the altar he prepares a sthanḍila, performs (the ceremonies) from the marking off of the sacrificial ground up to the sprinkling round, and he strews (Kuśa grass) on the altar in

1) Similar passages: BDh, II, 4, 2, and II, 17, 37. — 'The Surabhimatī is found TS, I, 5, 41, 1; the three Abhlingas, TĀ, X, 4, 11; the four verses addressed to Varuṇa, TS, III, 4, 41, r—u, and TĀ, II, 4, 4. By the term Pāvamānīs the Pāvamānānuvāka, TB, I, 4, 8 is meant.' (Bühler, SBE, XIV, p. 246, note). The Aghamarṣaṇa hymn occurs TĀ, X, 4, 13.

2) The same Mantra occurs Baudh. Grhs. II, 5 (D, p. 40). Cp. Kirste, The Grhyasūtra of Hiranyakeśin, Vienna, 1889, p. 98. It is perhaps taken from an Upaniṣad; it is found e.g. Brahmanopaniṣad 2.

such a way that (the surface of the altar) is not to be seen through it.

To the north of the fire he strews Darbha grass with the tips turned towards the east. Upon that he places in twos¹) the (sacrificial) vessels upside down. With water which has been consecrated silently (i. e. without Mantras), he sprinkles (the sacrificial vessels) ⁵ three times with all (five fingers), after having placed the vessels upright, und untied the fuel²).

Having caused [a Brāhmaṇa to sit down to the south (of the fire) on (a seat of) Darbha grass, and placed a vessel with water to the north (of it), he has boiled rice or rice-milk brought to him. Having ¹⁰ sprinkled it, he places it on the fire.

Having performed the ceremonies up to the (agni-)paridhāna, he sprinkles (water) round the fire, from the left to the right, while his disciples are touching him one after the other.

He then anoints a piece of wood from the (pile of) fuel with ¹⁵ clarified butter, and puts it on the fire, (reciting the verse),

'We have sent forward with thoughtful mind this song of praise like a chariot to the worthy Jātavedas. For blissful is his care for us in his companionship. Agni! May we suffer no harm in thy friendship. Svāhā'. ³).

Having anointed (it) in the same manner, he puts a second one on the fire, (reciting the verse),

'He prospers for whom thou performest the sacrifice; he dwells untouched; he acquires abundance of heroes. He is strong; no distress overtakes him. Agni! May we suffer no harm in thy ²⁶ friendship. Svāhā'. ⁴).

Having anointed (it) in the same manner, he puts a third one on the fire, (reciting the verse),

'May we be able to light thee. Prosper our prayers. The gods eat the sacrificial food that is offered in thee. Bring thou hither ³⁰ the Ādityas, for we long for them. Agni! May we suffer no harm in thy friendship. Svāhā'. ⁵).

Having anointed (it) in the same manner, he puts a fourth one on the fire, (reciting the verse),

'That is thy glorious (nature) that when kindled in thy own ³⁵

1) 'dvandvam'; cp. TS, I, 6, 8, 2.

2) For this passage cp. BGrhs, I, 3, 7, 9, 10.

3) RV, I, 94, 1; translation H. Oldenberg, Vedic Hymns, part II (SBE, XLVI, 1897). This verse and those following do not occur in the texts of the Black Yajurveda. They are found in the Baudh. Śrs.

4) RV, I, 94, 2; transl. as before.

5) RV, I, 94, 3; transl. as before.

house, and fed with Soma, thou art awake, the most merciful one. Thou bestowest treasures and wealth on the worshippers. Agni! May we suffer no harm in thy friendship. Svāhā'.¹⁾

Having anointed (it) in the same manner, he puts the fifth one
5 on the fire, (reciting the verse),

'So, Aṅgiras, we make thee strong with fuel and with holy oil.
Blaze high, thou youngest of the gods. Svāhā'.²⁾

Having anointed (them) in the same manner, he puts the remaining ones on the fire, reciting the six-syllabled Mantra, 'bhāve namāḥ 10 svāhā'; every time one less (?) ³.

Having performed (the ceremonies) from the two Āghāras up to (the end of) the Agnimukha, they go round (the fire), turning their right side towards it, dancing, and invoking the deity. Three times they go round (the fire, reciting the verse),

15 'Him, whose chariot is drawn by lions, and who is followed by tigers, him, Putrikāputra, Skanda, I invoke.

May the highest of the gods come hither, Kārttikeya, Brahmanya,
the son with his mothers (i. e. the Kṛttikās), with Dhātr̄, with
Viśākha; he who may assume all forms. Take, with thy attendants,
20 delight in the offered bali ⁴⁾.

with devotion we honour thee, o Śakti; grant us prosperity, riches, fame, o King, and desires, Dhūrta! Adoration! Adoration to Śaṅkara; adoration to Sāman; adoration to Nilagrīva.
 25 Let Kṛttikāputra be gratified; let Viniyoga be gratified; let Śāsa be gratified; let Putrikāputra be gratified; let the Lord, the Great Dhūrta, be gratified. Adoration!

When (the god) arrives, he addresses him with the Mantra,
'Welcome is (this) return! This seat is prepared for the Lord
30 Dhūrta. May the Lord, the Great Dhūrta, sit down upon that.'

Then he gives (him) a bundle of Kuśagrass (as a seat), and worships (him with the formula), 'Of thee, o Lord, is this seat, made of Darbha grass, threefold, yellow, made of gold; take delight in that'.

Now they offer him arghya (water), mixed with flowers, fruit,
35 and unhusked barley corns, in a goblet or cup, which they cover
with a golden (lid), larger (than the receptacle, reciting the for-

1) RV, I, 94, 14; transl. as before.

2) RV, VI, 16, 11; TS, II, 5, 8, 1; transl. R. T. M. Griffith, The Hymns of the Rigveda, Benares, 1889-1892, Vol. 2, 320.

3) The meaning of 'ekāpacayena' is not clear.

4) The text of the passage following is so corrupt that I have been unable to translate it satisfactorily.

mula), 'These waters are beneficial, very beneficial; clean, very clean; pure, very pure; immortal, nectar, fit for pādya, for arghya, for sprinkling, for ācamana, for bathing; may they be welcome, may they be accepted; may the Lord, the Great Dhūrta, accept (them)'.

He bathes (him, reciting) the three (verses), 'āpo hi śṭhā mayo-bhuvah', etc. (TS, IV, 1, 5, b), the four (verses), 'hiranyavarṇāḥ', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānah', etc. (TB, I, 4, 8). Having bathed (the god), he turns to the right, goes westward, sits down behind the fire, and offers burnt-oblations of clarified butter, while (his disciples) are touching him from behind, 10 (reciting the formulas),

'To Skanda svāhā; to Kumāra svāhā; to Bāṇa svāhā; to Hiran-yacūḍa svāhā; to Aṅgiras svāhā; to Guha svāhā; to Bhadrasena svāhā; to Nilagrīva svāhā; to Bhavaputra svāhā; to Dhūrta svāhā; to Paśubhu svāhā; to Śaṣṭhī syāhā; to Viśākha svāhā; to Sanat- 15 kumāra svāhā; to the attendants of Śaṣṭhī svāhā; to the attendants of Skanda svāhā'. With these names he offers on the eastern half of the altar.

Having cut off the oblation for (Agni) Sviṣṭakṛt from the northern part (of the cooked food), and having placed (that oblation) inside 20 (the enclosure of) the Paridhis, he stands up, and worships the deity with perfume, flowers, incense, and a lamp, (with the formula), 'Adoration to (god) so and so; adoration to (god) so and so'; with fruit and water, (with the formula), 'I satiate (god) so and so; I satiate (god) so and so'; with food, (with the formula), 25 'To (god) so and so svāhā; to (god) so and so svāhā'.

Now he pays homage (to the god, with the words), 'Whichever wish may be conceived, let that wish be fulfilled for me. When the wish is fulfilled, I shall offer a droṇa. May he increase the wish' ¹⁾. When the wish is fulfilled, he shall offer a droṇa of boiled rice. 30

Now he worships him, (with the formula), 'Adoration to the Lord! May Guha, the Mysterious one, the Lord of Secrets, Vasu, the Lord of riches, — Adoration! —, may Dhūrtasvāmin be propitiated. May he, who is possessed of great renown, of great splendour, the leader of a great army, the possessor of great beauty, the great ascetic, 35 accept this sacrifice because of my devotion'.

Then having sat down and having offered the oblation to Agni Sviṣṭakṛt, they stand up (again), and, carrying (the image of) the god, they go three times (round the fire), dancing, (and) turning their left side towards (it, reciting), 40

1) This may mean: 'May he bring the wish to fulfilment'.

'He who is accompanied by lions and tigers, with his chariot, the best of charioteers, may he, the Lord Dhūrta, depart, the pleasant-voiced, the bestower of delights. Om, Adoration!'

Then they sit down, (and perform) in the known way the (ceremonies) which begin with the offerings with the Jaya-formulas and end with the gift of a fee (consisting of) a cow.

Having taken up the image, he places it on his head, (and then) plunges it into water, reciting the Avabhr̥tha-mantra ¹). He adorns himself with the remaining perfumes and garlands, and fastens the sacred cord, (reciting),

'The thread has been well made ²) by Aditi, it has been made threefold by Indra, by the Aśvins the knot has been tied, the (whole) cord has been made by Brahman. Magic and ³) and whatever (other) sins I have committed: nowhere exists fear for me, as long as the cord will be worn.'

Now they offer each other water, (with the formula), 'May the Lord Mahādhūrta be gratified'.

Then taking from the cooked food, he eats.

Women and children should not eat (of that food).

20 His Mantra for the eating is, 'Thou art Life, thou art universal Life, thou art All-life, thou art all Life, may I have all Life, may I come to complete old age' (TB, II, 5, 7, 2).

Having eaten and sipped water, he touches his own (body), (reciting) the two (verses), 'yata indra bhayāmahe', etc. (TB, III, 25 7, 11, 4), (and), 'svastidā viśas patih', etc. (TB, III, 7, 11, 4).

(Herewith) has been expounded the Āhutānukṛti, (which is at the same time) the Baliharaṇānukṛti ⁴).

Having invoked the god, and worshipped (him) with perfume, flowers, incense, lamps, food, and water mixed with fruit, they 30 perform obeisance, and dismiss (him).

'He who performs the oblation for Dhūrta in this way every fourth month, attains the reward (otherwise obtained by performing the ceremony) of the Cāturmāsyas', thus spoke Baudhāyana.

1) Probably TS, I, 4, 45, f.

2) 'sukṛtam', an emendation of D, and probably wrong. The other MSS have 'adhikṛtam' (BBeJ), and 'kṛtikam' (TMG).

3) The MSS (except D) have here 'kharvam', 'mutilated, dwarfish', which does not fit here. It may have a meaning which is not recorded in the Dictionaries. The editor of D did not understand the word either, and altered it into 'sarvam'. — For magic (*abhicāra*) cp. Introd. p. XXI, f.

4) According to the opening words of this chapter the Dhūrtabali belongs to the species: Āhuta, as well as to the species: Baliharaṇa.

APPENDIX I.

The three *Adhyāyas* on the worship of Viṣṇu in the *Vaikhānasa Grhyasūtra* (IV, 10, 11 and 12) resemble *Baudhāyana*'s chapter on the same subject in so many particulars, that I think it worth while to reprint and translate them here. I follow the text of the edition by T. M. Nārāyaṇa Śāstri, Phalgaṭ, 1914, in *Grantha*, with commentary, which I call N.

Prof. W. Caland has kindly placed at my disposal transcripts of two *Grantha* MSS, one in Mysore and one in Madras, of the *Vaikhānasa Grhyasūtra*. The text based on these two MSS I call C.

The text is also found in the *Bhāṣya* on *Vaikhānasa* by Nṛsimhāgnīcīt (B), a copy of which is in the possession of Prof. Caland, together with a copy of the *Prayogavṛtti* of Sundararāja¹⁾.

VAIKHĀNASA GRHYASŪTRA.

PRAŚNA IV.

Adhyāya 10.

athāgnau nityahomānte viṣṇor nityārcā sarvadevārcā bhavati |
agnir vai devānām avamo viṣṇuh paramas tadantareṇa sarvā anyā
devatā iti brāhmaṇam | tasmād grhe paramam viṣṇum pratiṣṭhāpya
sāyamprātarhomānte 'reayati | ṣaḍaṅgulād ahinam tadrūpam kalpa- 5
yitvā pūrvapakṣe punye nakṣatre pratiṣṭhām kuryāt | tasmāt pūr-
vam trītye 'hany aupāsanāgnikundam kṛtvā pūrvavat prokṣaṇolle-
khanādikarma kuryāt | dvitīyasyām vedyām ṣaṭtrimśaḍaṅgulapra-
mānair darbhaiḥ kūreṇa vā paristīrya paridhīn ūrdhvatasamidhau
nidhāyordhvavedyām yathādiśam indrādīdigdevān dakṣine brahmā-

1) The *Bhāṣya* is MS 1609, the *Prayogavṛtti* MS 1610 in the Collection of the Madras Government Sanskrit College. Cp. Triennial Catal. of MSS Collections during 1913–14 to 1915–16, for the Gov. Or. MSS Library, Madras, Vol. II, part I, p. 2272.

3. viṣṇupratiṣṭhām samsthāpya B.

nam uttare somam ca puspadayair abhyareya tathaivgaharam juhoti
 dadbhayaḥ svāhety aṅgahomam ato devādīm̄s ca hutvā puruṣasūktam̄
 japan suvarṇenākṣyunmeṣaṇam̄ karoti | nadyām̄ taṭake jalapūrṇe
 pātre vā ye te śatādyair vastrāṇi kuśām̄s cāstīrya viṣṇusūktena
 5 devam̄ prākṣirasam̄ sāyayitvādhivāsayati | dvitiyadivase snātvā rā-
 trau pūrvavad āghāraṇam̄ hutvāṣṭau kalaśān āhṛtya pañcagavya-
 ghṛtadadhikṣirākṣatodakaphalodakakusodakaratnodakaiḥ pūrayitvā de-
 vam̄ abhyareya vasoh pavitram agna āyāhīṣe tvorje tvā ūṇam̄ no
 deviś catvāri śringāḥ somo dhenum̄ catvāri vāḡ idam̄ viṣṇur iti
 10 kalaśaiḥ snāpayitvāpohirāṇyapavamānair gandhadakaiś ca snāpayati |
 agner uttarasyām̄ vṛihibhir vedim kṛtvā vistaram̄ nyasya vastrāṇy
 āstīrya devam̄ āropya vastrādyair alamkṛtyārcayati | punyāham̄ kṛtvā
 svastisūktena tām abhimr̄ṣya svastidā viśas patir iti pratisarām̄ baddhvā
 pūrvavad devam̄ sāyayīta || 10 ||

Adhyāya 11.

15 kālavihīnam̄ kuṇḍbhām̄ utpūtair ādhāvair āpūrya devasya pārśve
 nidhāya praṇavenābhīmṛṣya kūrcākṣatasuvarṇaratnāni prakṣipet | niṣ-
 kalam̄ devam̄ hṛdayāt tathādhāve rukmābhaṇ̄ raktanetrāsyapāṇipā-
 daṇ̄ śrīvatsāṇkam̄ caturbhujam̄ pītāmbharadharāṇ̄ śāṅkhacakradha-
 ram̄ saumyam̄ sakalam̄ dhyātvā praṇamet | agniṁ pariṣieya hauram̄
 20 praśam̄sya dakṣinapraṇidhyām̄ om̄ bhūḥ puruṣam̄ om̄ bhuvah̄ puru-
 ᷣam̄ om̄ suvaḥ puruṣam̄ om̄ bhūr bhuvah̄ suvaḥ puruṣam̄ nārāya-
 nam̄ viṣṇum̄ puruṣam̄ satyam acyutam aniruddham̄ śriyam̄ mahim̄ iti
 nāmnāvāhya nirvāpam̄ kṛtvājyena viṣṇusūktapuruṣasūktābhyaṁ ato
 devādīn śriye jāto medinī devīti catur āvṛtya hutvā nāmnā caruṇ
 25 juhuyāt | prabhāte snātvā praṇavena devam̄ utthāpya śakunasūktam̄
 japan saha kuṇḍbhena devam̄ āniya gṛhe vāyavyām̄ devāyatane 'gniśā-
 lāyām̄ vārcapīthe ratnam̄ suvarṇam̄ vā ūṇnyasya viṣṇusūktapuruṣa-
 sūktābhyaṁ viṣṇum̄ pratiṣṭhāpayāmīti pratiṣṭhāpya bimbasya mūrdhni
 nābhau pāde ca suvar bhuvār bhūr iti hṛdaye praṇavam̄ vinyasye-
 30 dam̄ viṣṇur iti devam̄ dhyāyan kuṇḍbhastham̄ ādhāvam̄ śaktiyutam̄
 kūrcenādāya bimbasya mūrdhni viṣṇum̄ āvāhayāmīti ūṇsrāvya vā-
 hanam̄ karoti | vidhinaivam̄ ārādhya havir nivedayati || 11 ||

Adhyāya 12.

atha nityārcanam̄ | ato devā iti devam̄ praṇamya nirmālyam̄ vya-
 pohyotpūtair ādhāvair vyāhṛtyā vedim̄ parimṛjya pūrvavad devam̄
 35 dhyātvā pra tad viṣṇur iti kuśapuṣpadarbhānyatamenāsanam̄ kalpa-

2. digbhayaḥ C. 3. taṭake om. B. 5. prākṣiras NC. — ādhivāsayet N

7. kuśodaka om. C. 13. pratisaram̄ C. 17. tadādhāve NC. 23. devā-
 dīm̄s N, devādīm̄ C. 35. kuśapuṣpādy anyatamenī B.

yitvā trīṇi padeti pādyam śam no devīr ity ācamanam dadyāt | iṣe
 tvarje tveti snāpayitvā viṣṇor nu kam iti vastrābharaṇair alamka-
 roti | pūrvavat pādyācamanam dattvā tad viṣṇoh paramam iti pu-
 spam tad vīprāsa iti gandham paro mātrayeti dhūpam viṣṇoh kar-
 māṇīti dīpam trir deva ity arghyam dattvā punar ācamanam dadāti |
 5
 tad asya priyam iti havir nivedayet | idam viṣṇur iti pāṇīyam
 tathācamanam vicakrame pṛthivīm iti mukhavāsam ca dattvā dvā-
 daśāṣṭākṣarābhīm puṣpāṇi dadāti | tam yajñapurusaṁ dhyāyan
 puruṣasūktena samstūya pranāmam kuryāt | yajñesu. yad vihīnam
 tat sampūrṇam bhavatīti śrutiḥ | dvijātir atandrito nityam gṛhe 10
 devāyatane vā bhaktyā bhagavantam nārāyaṇam arcayet | tad viṣ-
 ṇoh paramam padam gacchatīti vījñāyate || 12 ||

Thanks to the two commentaries these three Adhyāyas present few difficulties to the translator. The Bhāṣya of Nṛsiṁhāgnīcīt in particular is very useful in this respect. 15

All Mantras are found in Bloomfield's Vedic Concordance, except medīnī devī (IV, 11). I have given no references, because I do not know which Saṁhitā to refer to.

Adhyāya 10.

Now the constant adoration of Viṣṇu, performed after the constant burnt offerings in the (sacrificial) fire, is equal to the adoration of all gods. 20

'Agni indeed is the lowest of the gods, Viṣṇu the highest; between these two are all the other gods', thus says a Brāhmaṇa (Ait. Br. I, 1, 1). Therefore having established the Highest Viṣṇu in his house, 25 he adores him after finishing his evening and morning oblations.

Having made a likeness of him, not less than six fingers in height, he should perform the consecration (of this image on a day) during the bright half of the month under an auspicious Nakṣatra. On the third day preceding this (consecration) he should prepare 30 the space for the household fire, and he should perform the acts of sprinkling water, marking off the place of sacrifice, etc., as before.

He (then) strews around (the ground) with shoots of Darbha grass, thirty-six fingers in length, or with a bunch of Kuśa grass, and he lays down on the second altar the pegs¹) (and) the two 35 īrdhvayasamidhs²).

On the upper altar having honoured with flowers, etc. the gods

9. yad om. NC. 11. śrīmannārāyaṇam N.

1) paridhi, cp. Vaikh. Gs. I, 10.

2) See I. c. I, 11 init., and cp. Āp. Gs. II, 9, 9.

of the quarters of the heaven in order of succession, beginning with (that presided over by) Indra (i. e. the east), and (the two Brāhmaṇas representing) Brahman to the north and Soma to the south (of the fire), he offers the āghāra in the known way. (With 5 the formula), 'To the Teeth svāhā', (he offers) the Aṅgahoma. He offers (to Śrī and Bhū) with the (six verses beginning with), 'ato devāḥ' (and) he performs the opening of the eyes (of the image) with (a needle of) gold, muttering the Puruṣa-hymn.

In a river, in a pond, or (in the absence of that) in a vessel 10 filled with water he spreads cloths and Kuśa grass, (reciting the verses), 'ye te śatam', etc., lays the god down (upon that) with the head turned towards the East, (reciting the) Viṣṇu-hymn ¹), and leaves the image (there during the night).

On the day preceding (the consecration) he bathes, offers in the 15 evening the āghāra as before, brings eight jars, fills them (respectively) with the five products of the cow, clarified butter, sour milk, milk, unhusked rice with water, fruit with water, Kuśa grass with water, and pearls with water, worships the god, bathes him with the jars (reciting respectively the verses), 'vasoh pavitram', etc., 'agna āyāhi', etc., 'iṣe tvorje', etc., 'śam no devih', etc., 'catvāri śringā', etc., 'somo dhenum', etc., 'catvāri vāg', etc., (and), 'idam viṣṇur', etc., and bathes him with scented water (reciting the 20 verses), 'āpo hi ṣṭhā', etc., (and), 'hiranyavarṇāḥ', etc., (and the chapter), 'pavamānah', etc.

To the north of the fire he makes an altar with rice, places a (wooden) seat upon that, spreads cloths (over it), places the god upon it, adorns him with garments etc., and worships him (with 25 the eight upacāras).

Having pronounced (the formula), 'An auspicious day!', he touches the (bracelet), (reciting) the Svasti-hymn ²), ties the bracelet (round the right hand of the image), and lays the god down in the same way as before (i. e. with the head turned towards the east).

Adhyāya 11.

30 He fills a jar, which should not be of dark colour, with clean water ³), places it on the (right) side of the god (on a heap of

1) The Viṣṇu-hymn is RV, I, 454 (*viṣṇor nu kam*, etc.).

2) The Svasti-hymn is also mentioned BG�ps, V, 5, 2 (in D). It must be RV, V, 51, 41, *svasti no minitām*, etc.

3) According to the commentaries this is the translation of *ūdhāva*. The word is not found in the dictionaries.

rice), touches it, pronouncing (the syllable), 'Om', and throws in it a bunch of Kuśa grass, unhusked rice, (a piece of) gold, and pearls.

Having meditated in that way from the heart ¹⁾ on the spot-less god, as being in the water, whose colour is gold, having a red face, eyes, hands, and feet, having the mark of the Śrīvatsa, having four arms, wearing whitish-yellow garments, bearing conch and disc, of benign countenance, (having contemplated) the whole (god), he should make obeisance. ⁵

Sprinkling (water) round the fire, and depositing at each verse of the Hotṛ a piece of fuel, he invokes (the god) by name into ¹⁰ the southern prāṇidhi-vessel ²⁾ (with the formula), 'Om bhūḥ, (I invoke) Puruṣa; Om bhuvah, (I invoke) Puruṣa; Om suvah, (I invoke) Puruṣa; Om bhūr, bhuvah, suvah, (I invoke) Puruṣa, Nārāyaṇa, Viṣṇu, Puruṣa, the true one, the unfettered one; (and) Śrī, Mahi'. Having thrown out the rice for the sacrificial dish, he should ¹⁵ offer burnt oblations of clarified butter, (reciting) the Viṣṇu-hymn, the Puruṣa-hymn, (and the verses), 'ato devāḥ', etc., 'śriye jāto', etc., (and), 'medinī devī', etc., repeating this four times; and he should offer the oblation of rice, pronouncing the name (in the formula, 'Om, to Keśava svāhā', etc.). ²⁰

In the morning he bathes, places the god with the syllable 'Om' in a standing position, carries (the) image, together with a jar, in the north-eastern direction into his house, a temple, or the house of the Agnihotra, whilst muttering the Śakuna-hymn (RV, II, 42: 'kanikradat'), lays down on the pedestal for worship jewels, or (a ²⁵ piece of) gold, and places (the image) upon it, reciting the Viṣṇu-hymn and the Puruṣa-hymn, and (pronouncing the formula), 'I install Viṣṇu'.

He (then) places (the word) 'suvah' in the head of the image ³⁾, (the word) 'bhuvah' in the navel, (the word) 'bhūr' (between) the ³⁰ feet, and (the syllable) 'Om' in the heart, (recites the verse), 'idaṁ viṣṇur', meditates on the god, and performs the invocation by taking the water in the jar, possessed of his power, together with a bunch of Kuśa grass, and offering a libation on the head of the image, (with the formula), 'I invoke Viṣṇu'. ³⁵

1) The translation of the abl. *hṛdayāt* presents difficulties.

2) The word *prāṇidhi* is not given in the dictionaries. It occurs Vaikh. Gs, I, 41: *prāṇidhī prakṣālyā*, which is explained in the Bhāṣya: *prakarṣṇa nidihiyate 'smiñ jalam iti prāṇidhis te pātre prakṣālayet*.

3) By pointing at the head with a golden needle while pronouncing the word *suvah*.

Having thus worshipped according to the rules, he offers the havis-oblation.

Adhyāya 12.

Now the constant worship.

Having made obeisance to the god, (reciting the verse), 'ato 5 devāḥ, etc., he takes away the remains of the offering, sprinkles (the ground) round the altar with purified water, pronouncing the Vyāhṛti, meditates on the god as before, prepares a seat of Kuśa grass, flowers, or Darbha grass, one of these three, (with the verse), 'pra tad viṣṇur', etc., and gives the water for washing the feet 10 (with the verse), 'trīṇī padā', etc., the water for rinsing the mouth (with the verse), 'śām no devīḥ', etc.

He bathes (him with the formula) 'iṣe tvorje', etc.; he adorns (him) with garments and ornaments, (with the verse), 'viṣṇor nu kam', etc.

(Again) he gives water for washing the feet and for rinsing the 15 mouth (with the same Mantras) as before. He gives the flower (with the verse), 'tad viṣṇoh paramam', etc., the perfume (with the verse), 'tad vīprāsah', etc., the incense (with the verse), 'paro mātrayā', etc., the light (with the verse), 'viṣṇoh karmāṇi', etc.

Having given the arghya (with the verse), 'trīr devāḥ', he gives 20 once more water for rinsing the mouth.

(With the verse), 'tad asya priyam', etc. he should offer the havis-oblation.

The water for drinking he gives (with the verse), 'idaṁ viṣṇur, etc.; the water for rinsing the mouth with the same (verse as before); the betel (with the verse), 'vīcakrame pr̄thivīm', etc., the flowers with the twelve-syllabled (Mantra ¹) and the eight-syllabled (Mantra ²).

Meditating on the god as Yajñapuruṣa, and praising him with the Puruṣa-hymn, he performs obeisance.

30 'What has been omitted in sacrifices, that becomes entire again', thus says the Veda.

A twice-born man should vigilantly and constantly, in his house or in a temple, devoutly worship the Lord Nārāyaṇa. Then he reaches Viṣṇu's highest abode; thus it is declared in the Veda.

APPENDIX II.

35 Before the consecration the image is kept under water during a day and a night: the *jalādhivāsa* (II, 13:1. 10; II, 16:7. 1; II, 19:12. 23).

1) 'Om̄ namo bhagavate vāsudevāya'.

2) 'Om̄ namo nārāyanāya'.

This practice is still current in the South of India, as the following quotation from the *Bombay Gazetteer*, XV, I, p. 147 (1883, Kánara), will show.

'The image when first brought from the maker is purified by washing with the five products of the cow, and kept in a copper pot full of water for twenty-four hours. It is then taken out and the sacred fire is lit. While the fire is burning the priests chant verses. The image is kept buried under a heap of rice for about half an hour, and then covered with a silk cloth. The priest then touches the image in all the limbs and finally breathes into its mouth. The sacred fire is again lit and the image is fit to receive divine honours'.⁵

In *Baudhāyana* a 'pot' is not mentioned as a place where the image may be kept; in *Vaikh. Gs.* it is (IV, 10: 60.4).

APPENDIX III.

The ceremony of the 'opening' of the eyes of an image (II, 13: 15
2. 5, and II, 16: 7. 16) is of the greatest importance.

'The rite of making the eyes of the image is often supposed to confer life upon it, and until this is done it is not worshipped'.

(E. Thurston, *Tribes and Castes of Southern India*, 1909, vol. III, 106, i. v. *Kammalān* (Tamil); quoted by W. Crooke, *ERE* VII, 20
144, i. v. *Images and Idols*).

Thurston (l. c. p. 106 f.) gives the following illustrations of this belief:

"*Kammalān* denotes one who rules the eye, or one who gives the eye. When an image is made, its consecration takes place at the temple. Towards the close of the ceremonial, the *Kammalān* who made it comes forward, and carves out the eyes of the image A very interesting account of the *nētra mangalya* or ceremony of painting the eyes of images as performed by craftsmen in Ceylon, has been published by Mr. A. K. Coomaraswamy (Medieval Sinhalese Art). Therein he writes that by far the most important ceremony connected with the building and decoration of a *vihāra* (temple), or with its renovation, was the actual *nētra mangalya* or eye ceremonial. The ceremony had to be performed in the case of any image, whether set up in a *vihāra* or not. Even in the case of flat paintings it was necessary. D. S. Muhandiram when making for me a book of drawings of gods according to the *Rupāvaliya*, left the eyes to be subsequently inserted on a suitable occasion, with some simpler form of the ceremony described.³⁰³⁵

..... Knox has a reference to the subject as follows.

'Some, being devoutly disposed, will make the image of this god (Buddha) at their own charge. For the making whereof they must bountifully reward the Founder. Before the eyes are made, it is 5 not accounted a god, but a lump of ordinary metal and thrown about the shop with no more regard than anything else. But, when the eyes are to be made, the artificer is to have a good gratification, besides the first agreed upon reward. The eyes being formed, it is thenceforward a god. And then, being brought with honour 10 from the workmen's shop, it is dedicated by solemnities and sacrifices, and carried with great state into its shrine or little house, which is before built and prepared for it'".

The last quotation proves that the belief was not restricted to Hinduism.

The Purāṇas often mention the practice of 'opening' the eyes of 15 an image. Thus Agnipurāṇa (ed. Poona 1900), Adhy. 58 (snapana-vidhyādikathanam), sl. 6 b—8 a.

20 evam vijñāpya pratimāṁ nayet tāṁ snānamanḍapam ||
śilpinaṁ toṣayed dravyair gurave gāṁ pradāpayet |
citraṁ deveti mantreṇa netre conmīlayet tataḥ ||
agnir jyotiḥ dṛṣṭim ca dadyād vai bhadrapiṭhake |

In the Mānasāra a special chapter is devoted to this practice. Cp. P. K. Acharya, A Summary of the Mānasāra, Leiden 1918, p. 72. 'When the Indian sculptor has carved a divine image, the ceremony of chiselling (lit. opening) the eyes of the idol is the 25 final function by which it is, as it were, imparted with eye-sight and rendered fit to be worshipped. The custom is quite ritualistic, although it is stated here that it should be carried out by the *sthapati*. The ceremonies consist in the worshipping of different deities, in performing the sacrifice with the holy fire, and in the 30 *ratna-śuddhi* (lit. purifying the jewel), etc.'

APPENDIX IV.

The ingredients which the water for washing the feet, the water for rinsing the mouth, and the arghya-water are to be composed of, are enumerated II, 13: 2. 20 ff., and II, 16: 8. 2 ff.

Almost the same ingredients are mentioned in the Agnipurāṇa, 35 adhy. 57, sl. 21—23 (kalaśādhivāsavidhi).

I quote from the ed. Poona 1900, Ānandāśrama Sanskrit Series n°. 41.

yavān siddhārthakam gandham kuśāgraṁ cākṣatās tathā |
tilān phalam tathā puṣpam arghyārtham pūrvato nyaset || 21

padmaṁ śyāmalatāṁ dūrvāṁ viṣṇukrāntāṁ¹⁾ kuśāṁs tathā |
 pādyārthaṁ dakṣiṇe bhāge madhuparkaṁ tu paścime || 22
 kakkolakaṁ lavaṅgam ca tathā jātīphalam śubham |
 uttare hy ācamanāya agnau dūrvākṣatānvitam || 23

In 'A prose English translation of Agni Puranam, ed. and publ. 5 by Manmatha Nath Dutt, Calcutta, 1903, Vol. I, p. 202, this passage is rendered as follows.

'Barley, white mustard, perfumes, and the extremities of the *Kusha* grass, sun-dried rice, *sesamum orientale*, a fruit and a flower should be first placed for the purpose of presenting the preliminary 10 offering; while lotus flowers, branches of green grass, a climbing plant called *shyamalaka* (*Ichonocarpus frutiscens*) together with a leaf of the holy basil, and the bunches of *Kusha* grass should be offered on the right hand side, as the foot offering of the deity, the small metal cups containing the offering of honey etc. being 15 placed on the same side with the foregoing articles. The berry of the *coccola* plant (probably *cocculus Indicus*), clove and the fruit of the auspicious *Jati*-tree (nutmeg) together with sun-dried rice and the bunches of green grass should be offered into the fire on the north for the purpose of rinsing the mouth of the deity'. 20

It should be noted that the words *āpah kṣīram* in the passage in *Baudhāyana*, which present difficulties in the translation, and are probably corrupt, are not found here in the list of ingredients for *ācamanīya*.

1) Variant: 'viṣṇuparṇīm'. Cp. the variants in *Baudhāyana*.

ERRATUM.

Page 11, line 5 purataś śūlī read purataḥ śūlī.

I much regret that I was unable to make use of the 'Cambridge History of India', Vol. I, and F. E. PARGITER's 'Ancient Indian Historical Tradition', as these works appeared after the Introduction had gone to press.

STELLINGEN

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I

Uit Khādira Gr̄hs. II. 5. 28^b en Jaimini Gr̄hs. I. 17 (blz. 15, r. 11) blijkt, dat door Fr. KNAUER Gobhila Gr̄hs. III. 2. 6 (vertaling, Dorpat 1886) verkeerd begrepen is.

II

Ten onrechte zegt H. G. RAWLINSON (*Bactria*, blz. 133, noot 2): "Hercules was the mace-bearing Shiva".

III

De hypothese, verdedigd door Dr. D. C. HESSELING (*Het Afrikaansch*, en verscheiden tijdschriftartikelen) en Dr. P. J. DU TOIT (*Afrikaansche Studies*), dat de ontwikkeling van het Nederlands tot het Afrikaans in hoofdzaak het gevolg zou zijn van de invloed van het Maleis-Portugees, is na de artikelen van Dr. J. J. LE ROUX (*Nieuwe Taalgids XVI*, blz. 14) en Dr. D. B. BOSMAN (*ib.*, blz. 114) niet meer vol te houden.

IV

De invloed die de Nederlandse 17de eeuwse dialekten, zich zelfstandig ontwikkelend op Afrikaanse bodem, op de vorming van het Afrikaans gehad hebben, wordt door Dr. S. P. E. BOSHOFF (*Volk en Taal van Suid-Afrika*), wat de woordvoorraad betreft, overschat.

V

Het is een miskenning van STARING's talent, wanneer Dr. J. TE WINKEL (*Ontwikkelingsgang der Nederl. Letterk.* IV, blz. 402) diens verzen stroefheid van bouw verwijt.

VI

POTGIETER heeft bij zijn beschouwingen over de 18de eeuwse Engelse letterkunde (voornamelijk in zijn studies *Een Blik naar Crabbe* en *George Crabbe*) te veel waarde toegekend aan het oordeel van MACAULAY over dit tijdvak.

VII

Bij de indeling van de medeklinkers behoren de traditionele termen *hard* (of *sterk*) en *zacht* (of *zwak*) behouden te blijven, naast de onderscheiding van *stemloos* en *stemhebbend*.

VIII

Voor de verklaring van *toe* (in *toe, ga nu*) uit de imperatief *doe*, door affektieve klankverandering (Dr. E. KRUISINGA, *English Studies* III, blz. 8), zijn histories geen voldoende bewijzen aan te voeren.

IX

Ten onrechte neemt J. E. ELIAS (*Het Voorspel van den Eersten Engelschen Oorlog* I, blz. 127) aan, dat de ekonomiese bepalingen in de Nederlandse 36 artikelen van 24 Junie 1651 „het in actie treden der (Engelsche) oorlogspartij ten gevolge had(den)“.

