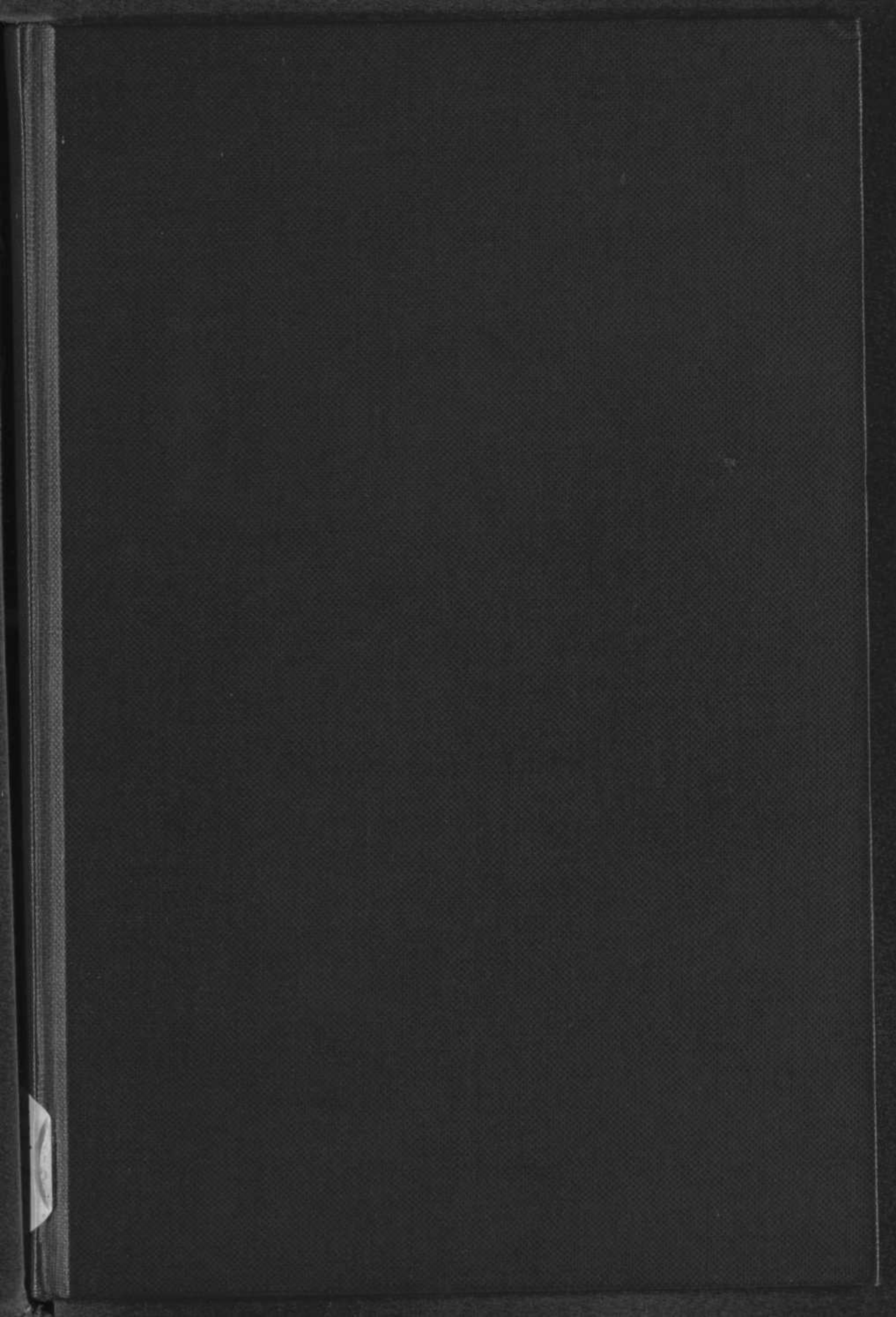




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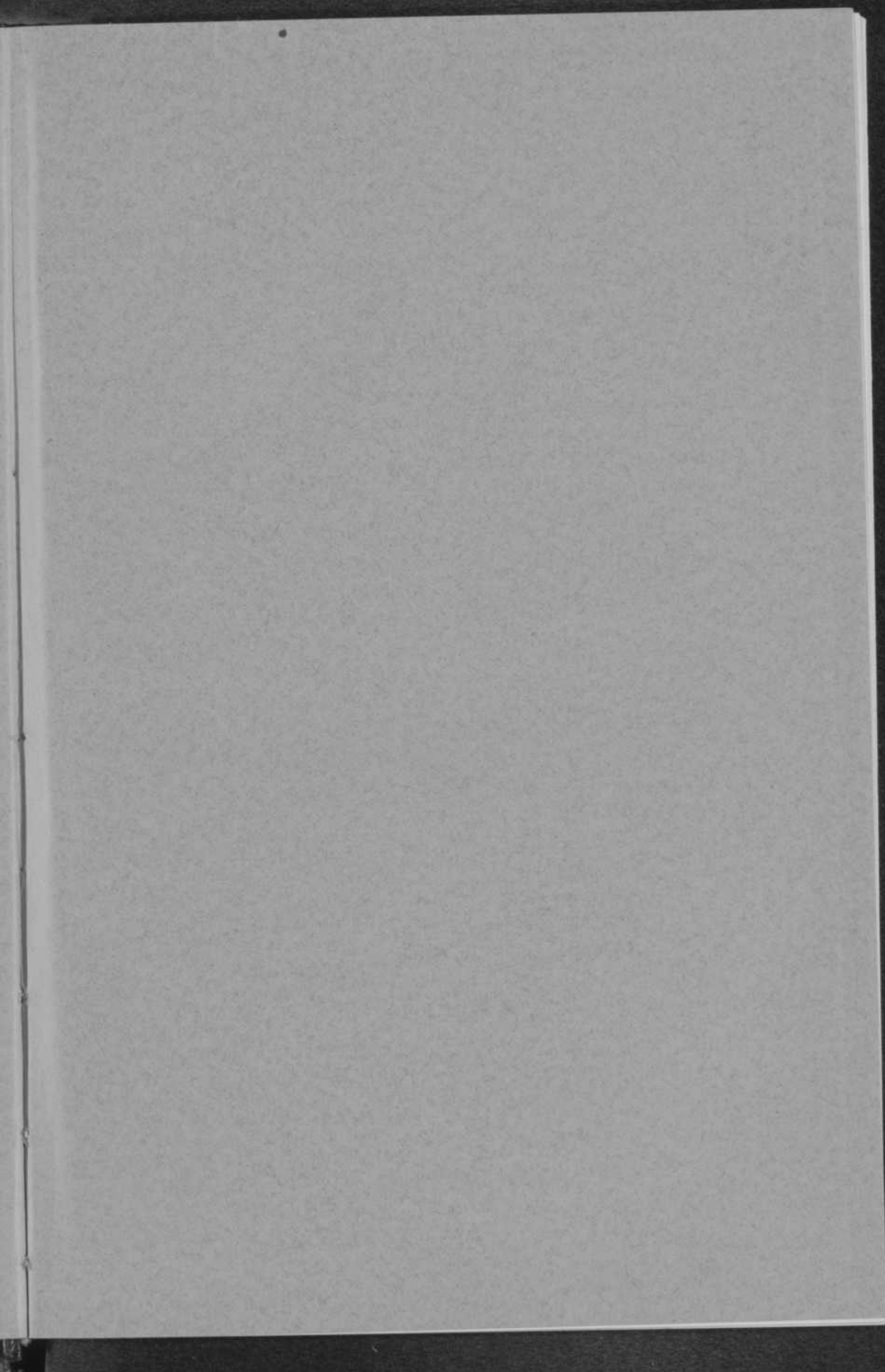
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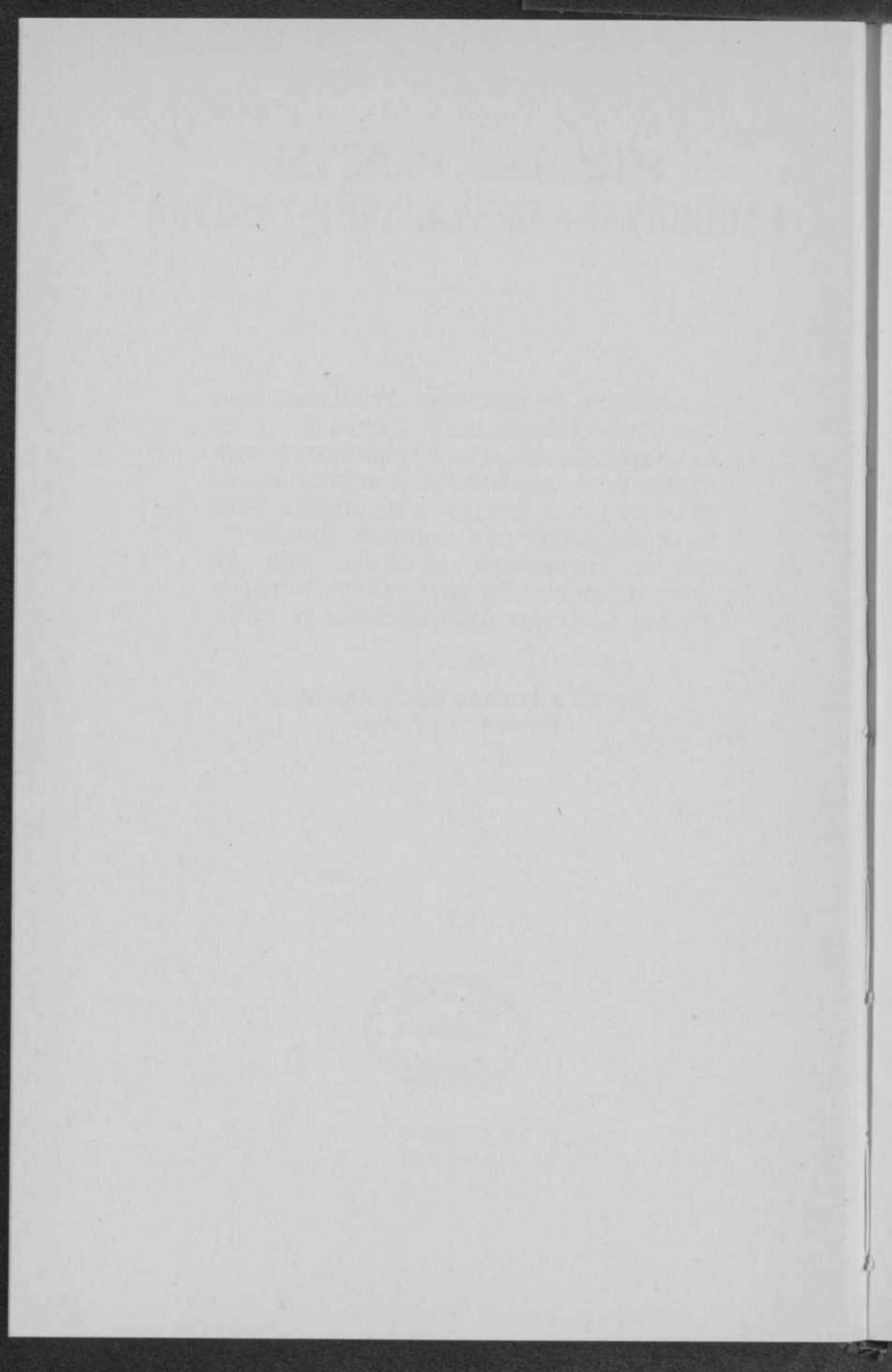
ACADEMISCH PROEFSCHRIFT TER VERKRIJGING
VAN DEN GRAAD VAN DOCTOR IN DE LETTEREN
EN WIJSBEGEERTE AAN DE RIJSUNIVERSITEIT TE
UTRECHT, OP GEZAG VAN DEN RECTOR-MAGNI-
FICUS DR. J. A. C. VAN LEEUWEN, HOOGLEERAAR
IN DE FACULTEIT DER GODGELEERDHEID, TE-
GEN DE BEDENKINGEN VAN DE FACULTEIT DER
LETTEREN EN WIJSBEGEERTE 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.



Bij het beeindigen van mijn akademiese studie denk ik met erkentelijkheid aan de kolleges van Prof. Dr. J. W. MULLER, en de grote vriendelijkheid die ZHG. mij ook sinds zijn vertrek naar Leiden betoond heeft.

Grote dank ben ik verschuldigd aan U, hooggeleerde DE VOOYS, voor Uw onderwijs, de vele bewijzen van belangstelling die ik van U heb mogen ondervinden, en de vele raadgevingen, ook buiten Uw studievak om, die mij tot grote steun zijn geweest.

Aan de kolleges van U, hooggeleerde FRANTZEN, KERKAMP, NIERMELJER en OPPERMANN, zal ik steeds met zeer veel waardering terugdenken.

Dat dit proefschrift onder somtijds moeilijke omstandigheden tot voltooiing gebracht is, heb ik in de eerste plaats aan U te danken, hooggeachte Promotor. Altijd waart Gij bereid mij met Uw grote kennis en scherp inzicht bij te staan; Uw bibliotheek stond te mijner beschikking; nimmer hebt Gij mij laten blijken dat de langzame voortgang van het werk U onaangenaam was. Mijn verplichtingen jegens U zijn zeer groot.

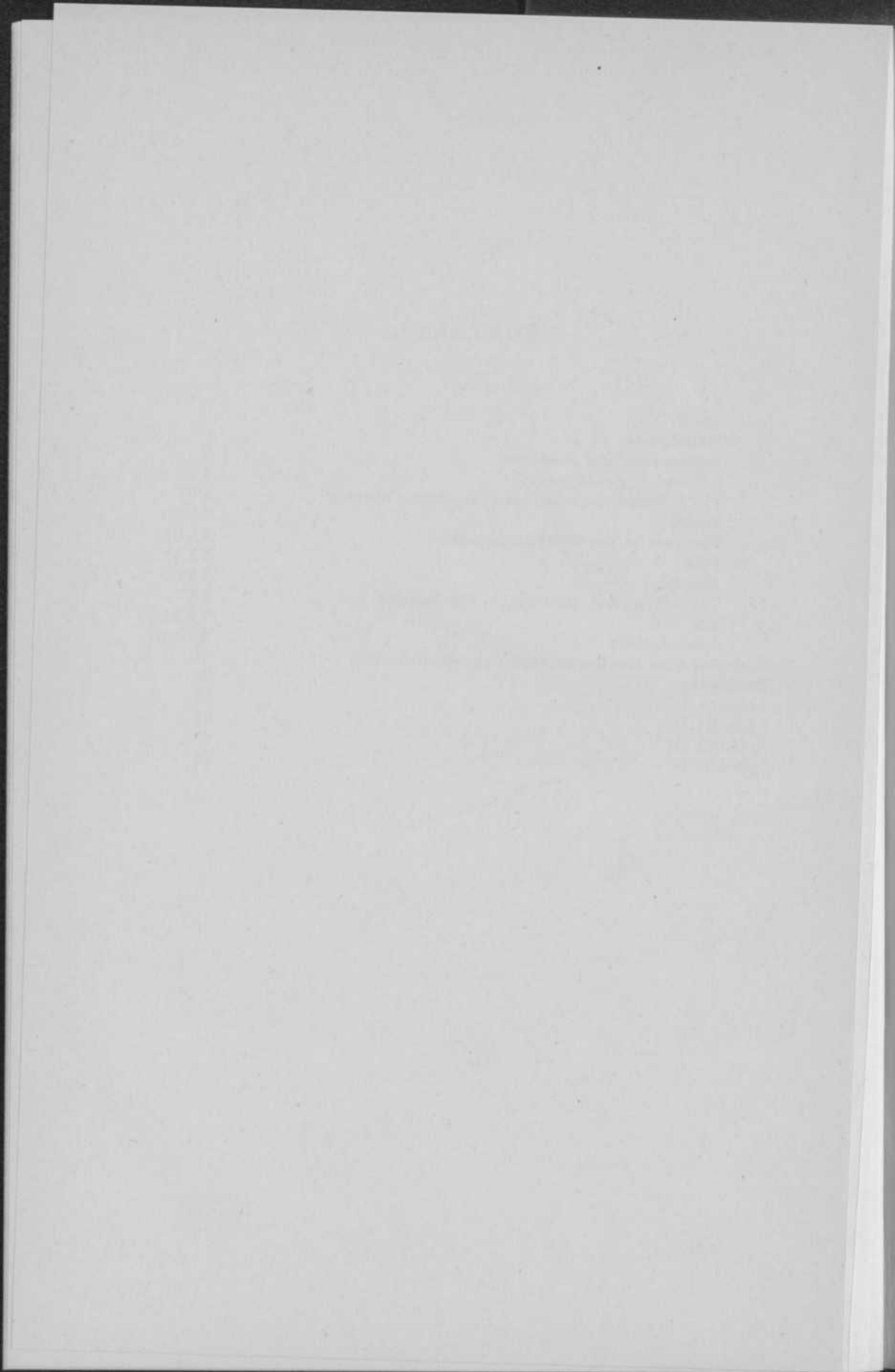
Verder wens ik mijn dank uit te spreken voor de voorkomendheid die ik van de ambtenaren der Utrechtse Universiteitsbibliotheek steeds ondervonden heb, en voor de vriendelijke hulp en raad die ik te Londen heb mogen ontvangen van de Heren Dr. L. D. BARNETT, Keeper of the Department of Oriental Books and Manuscripts, British Museum, en Dr. F. W. THOMAS, Librarian to the India Office, die mij het gebruik van de bibliotheken onder hun beheer ten zeerste vergemakkelikt hebben.

Ten slotte ben ik dank verschuldigd aan de Heren Dr. W. PERRETT, D. S. MAW, en K. N. SITARAM, allen te Londen, voor nuttige raadgevingen, en aan vele andere vrienden, die ik hier niet met name vermelden kan.

The first thing I noticed when I stepped out of the car was the cold. It was a sharp contrast to the warm blanket of the car's interior. I shivered slightly, pulling my coat tighter around me. The air was crisp and clear, a welcome change from the stuffy atmosphere of the vehicle. I took a deep breath, savoring the fresh scent of the morning. The sun was just beginning to rise, casting a soft, golden glow over the landscape. The trees were bare, their branches reaching out like skeletal fingers against the pale sky. The ground was covered in a thin layer of frost, glistening in the early light. I walked slowly, my boots crunching on the icy surface. The silence was profound, broken only by the occasional rustle of leaves or the distant chirp of a bird. I felt a sense of peace and solitude, a moment of quiet reflection in the midst of a busy world. The cold was not unpleasant; it was invigorating. It reminded me of the resilience of nature, of the quiet strength of the earth. I continued my walk, my mind wandering to the possibilities of the day ahead. The world was waiting, and I was ready to embrace it.

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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-sūtra ¹⁾, 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⁾ Bodhāyanagrhyasūtram, ed. by Maṇakhāl N. Muddu Dīkshita, Madras, 1905. In Grantha characters.

A careful diplomatic edition of one MS, giving the southern recension of the text.

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 Dooden-ritueel*, Leiden, 1911, p. 65 (Appendix).

2) Cp. l. 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 *vātājitair* (II, 18 : 11. 16); *saguna* instead of *sagana* II, 22 : 14. 5); *śākayāvaka aikṣamūlaphalāśi* instead of *śākayāvakaikṣamūlaphalāśi* (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 *ekāvaruṇam* 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 Baudhāyana ¹⁾, 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. Hultsch, *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 twofold ¹⁾. 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 (*ṛc*, *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 *gṛhyakarmāṇi*, 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 *gṛhyakarmāṇi*, 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 l. c.); and may be of the same period as Buddhism and Jainism (l. c. p. 9).

These heresies did not, however, lead to the extinction of *Brāhmaṇism*. 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, l. 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 Brahmans 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. 114; 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 Rāmāyaṇa 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 poem ¹⁾.

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 Purāṇas ²⁾. The list enumerating them is generally given in this form: Brahma, Padma, Viṣṇu, Śiva, Bhāgavata, Nāradya, Mārkaṇḍeya, Agni, Bhaviṣya, 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 Bhaviṣya. 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.

Bühler ³⁾ has found in the Āpastambīya-Dharmasūtra, which belongs to the 4th or 5th century B.C., two quotations from 'the Purāṇa', and one from a 'Bhaviṣyat Purāṇa'. The latter quotation has not been found in the present Bhaviṣya 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*, *Savitṛ*, *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 (*paramaṇi 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 Hindūism*, p. 102. Jacobi, ERE II, 814, 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 Vaikhānasa 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 Brāhmaṇas ¹). 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), *gadā* (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 Brāhmanized 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 (*triśūla*).

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. Grhs. IV, 11; 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 (*śivā tanuḥ*) 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 Śaṃkara (benificent).

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

The epithet Virūpākṣa means, 'with deformed eyes', or perhaps, 'with oblique eyes'; at least the head on the Guḍimallam Liṅga ¹⁾ 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 tribes ²⁾. 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 area ³⁾.

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 Kittel ¹⁾, 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 Śisna 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 Śisna. Here evidently those whose god was Śisna, 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 *śisnadevāḥ* 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 it ¹). 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 Rao ²)

1) The list of Lingas in the *Taittiriya Āraṇyaka* X, 16 (*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 Bhiṭa, now preserved in the Lucknow Museum, and the Guḍimallam Liṅga. The Bhiṭa 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 known ¹). 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: *Karālā* (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. 'Devī.' Cp. further Jacobi, *ERE* V, 117 (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 (*ṣaḍāsya*), and called the son of the Kṛttikās or Kārttikeya. He is known by many other names: Kumāra (the Youth), Guha (the Mysterious One), Mahāsenā, 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 Gaṇeśa⁴⁾. 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 *aparṇāsutah* 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, Harivaṃśa 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 Gaṇas, (i. e. made him Gaṇapati) 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 Gaṇapati-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 Gaṇapati 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 Gaṇapati 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.

Gaṇapati 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 *Gr̥hyapariśiṣṭasūtra*, 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, Gr̥hyasūtra, Dharmasūtra and Śulvasūtra. The oldest parts of it (especially the Śrautasūtra and part of the Gr̥hyasūtra) 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 Gr̥hyasūtra, Gr̥hyaprāyaścittasūtra, Gr̥hyapariśiṣṭasūtra 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 published ¹⁾ and translated ²⁾ in Europe. The Śulvasūtra has been published and translated by G. Thibaut ³⁾.

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 adds ⁴⁾ 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 Gr̥hyaseṣasūtra as it is called in D, is found in Bühler's Introduction to his translation of the Baudhāyana Dharmaśāstra (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. Śrīnivāsachārya.

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 Baudhāyanaḥ, or bhagavān Baudhāyanaḥ, 'thus speaks B., or the divine B'.

Finally, while the first three Praśnas are divided into Kaṇḍikās or Khaṇḍas, the following ones consist of Adhyāyas or chapters. These differences, as well as the fact that the most important Gṛihya 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 Gṛhyapariśiṣṭasūtra) 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 Gr̥hyasūtra 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 Gr̥hyapariśiṣṭa. Nearest to them come the three chapters in the Vaikhāṇasa Gr̥hyasūtra, 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 Gr̥hyasūtra with the additions.

The chapters II, 13 (Viṣṇupratiṣṭhākālpa) and II, 16 (Rudrapratiṣṭhākālpa) are discussed together in the Nirṇayasindhu by Kamlākarabhaṭṭa, 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 Gr̥hyapariśiṣṭasūtra, 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. Gr̥hs. I, 11 must be interpolated, as it mentions Pūjā. In the Āśv. Gr̥hyapariśiṣṭa 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 praṇāmanam dakṣiṇām 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. Gr̥hs. In PW the word is translated "das Vogellied (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 correspond ¹⁾; 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 Rudra.

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 BBe.

there does seem to exist a certain preference for Viṣṇu ¹⁾. 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 Kṛṣṇaīte 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 Jagaddhita, '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 Viṣṇu ²⁾.

The usual attributes of Viṣṇu are known; we find mention of the śaṅkha (II, 22, end). In Vaikhānasa Gr̥hyasūtra 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 Rudra ⁴⁾ 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, l. c. p. 42.

3) Hopkins, l. 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 Skanda ¹⁾ 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-Saṃhitā (Ausz. 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 schliesse dies nicht nur aus der von Schroeder an beiden Stellen aufgenommenen Variante *dhūrte*, sondern auch aus der Weise, wie Bloomfield (“Konkordanz” S. 63 a) das Yajus zitiert, nl. *anābho mṛḍa dhūrte*. Es ist aber beide Male *dhūrta* zu lesen, wie auch Āp. śrs. VI, 11, 3 und Hir. śrs. III, 18 haben. Das Yajus 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-grhya-pariśiṣṭa 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 *Mṛcchakaṭikā* some burglars invoke Skanda as their patron deity ²⁾.

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 (*nṛtyantas trir apasalaiḥ pariṇanti*, 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 Bhaviṣyapurāṇa, 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 Ṣaḍv. 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 (Gaṇeśa).

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 or 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 t̃āntric conception ¹⁾, but in later times it is almost exclusively described in t̃āntric works.

I am not able to decide whether certain manifestations of Durgā, which at present are purely t̃āntric, 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 Mahāvaiṣṇavī. The name Vaiṣṇavī occurs in Mārkaṇḍeya-Purāṇa 82 as that of Viṣṇu'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 t̃āntric influence ³⁾.

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

The Date of the Gr̥hyapariśiṣṭasūtra.

Concerning the period when the Gr̥hyapariśiṣṭa 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 (t̃āntric) 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 t̃āntric 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 Gr̥hyapariśiṣṭa (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 Gr̥hyapariśiṣṭa, 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. Gr̥hyasūtra and Dharmaśāstra] vor Erweiterungen und Zusätzen nicht sicher waren' ⁵).

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

It is possible that the Gr̥hyapariśiṣṭasūtra 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 śl. 11 and 12, cp. Baudh. Gr̥ps (in D) I, 16, 12—14; śl. 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 Gr̥hya- und Dharmaśūtra der Vaikhāṇasa, 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 poem ¹).

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 here ²). 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 Śālīki 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 Pūjā, 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 unknown ¹⁾, 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 BGrhs. I, 1 and 2; and also, with slight variation, in D, p. 32, in a footnote to BGrhs. I, 11. It runs:

āsanāvahanam pādyam arghyam ācamanam tathā |
snānam vastropavītam ca gandhapuṣpaṁ tathāiva ca ||
dhūpaṁ dīpaṁ ca naivedyam punarācamanam tathā |
tāmbūlodvāsanam ceti upacārās tu ṣoḍaśa ||

In D the two last lines are:

dhūpadipam 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 *Haritālikāvratākālpaḥ*.

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-worship ¹⁾. The water of the pitcher which is required for the ceremony is venerated in a special manner ²⁾. He next performs the Śaṅkha-pūjā ³⁾, wherein the white shell is venerated which is filled with water to be poured over the idol. Next follows the Ghaṇṭā-pūjā ⁴⁾, 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 deity ⁵⁾.
- (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 house ⁶⁾.
- (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-time ⁷⁾.
- (5) Sandal, flowers, betel, and rice are thrown into water and thus offered ⁸⁾.
- (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 washed ⁹⁾.
- (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 furnish ¹⁰⁾.
- (8) It is then invested with the sacred string ¹¹⁾.

1) Cp. *infra* II, 15.

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 sectarial mark is next made in twelve places with sandal ¹⁾.
- (10) Flowers and leaves are then strewn over it ²⁾.
- (11) It is fumigated with perfumes ³⁾.
- (12) A lamp is lit with clarified butter ⁴⁾.
- (13) Food according to ability is then placed on a table before the idol, which is then distributed to people as the idol's leavings ⁵⁾.
- (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 *daṇḍa-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 *sāṣṭāṅga*, (eight members). Many perform these two obeisances in supplication before the great.
- (15) Circumambulating the idol several times ⁶⁾.
- (16) Standing like a slave before it, and taking leave ⁷⁾.

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 *Līṅga-pūjā* 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 *Gr̥hyaparīṣiṣṭa* ⁸⁾, in cases where there is a permanent image or *Līṅga*, i. e. one not specially made

1) *gandha*. Sectarial marks (*tilaka*) were probably unknown in the time of the *Gr̥hyaparīṣiṣṭa*. 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: 11. 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 Grāmadevī Jayabhāgeśvarī 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 Gṛhyaparīśiṣṭa are of three kinds. Most of them are Vedic, taken either from the Saṃhitā, the Brāhmaṇa, and the Āraṇyaka 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 pratika ¹⁾.

A few seem to have been taken from Upaniṣads, but I have not been able to locate them ²⁾.

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, 13: 2.19. The phrase is not given in Bloomfield's Vedic Concordance, or in J. A. Jacob, Upaniṣadvākya-kośaḥ, A Concordance to the Principal Upaniṣads and Bhagavadgītā, Bombay, 1891.

The Grhyaritual according to Baudhāyana.

For the Grhyaritual the Grhyapariśiṣṭasūtra constantly refers to the Grhyasūtra, in terms like *devayajanollekhanaprabhṛty āgnimukhāt ṛkṛtvā* II, 13 : 2. 6; *sviṣṭakṛtprabhṛti 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 Grhyasūtras.

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.

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

pātrasaṃsādanam. 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.

idhmaprokṣaṇam. The fuel is sprinkled with water.

praṇītāpraṇayanam. 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).

ājyasaṃskārah. 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 yajūṃṣi, with svāhā at the end. Then follows the central point, which varies in every ceremony according to the circumstances. It consists of:

pradhānahomaḥ, the principal oblations, with eventually

upahomaḥ, additional oblations.

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

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

the *āmātyahomāḥ*,

the *prājāpatyahomāḥ* and

the *sauviṣṭakṛti āhutiḥ* (oblation to Agni Sviṣṭakṛt).

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

praṇītāvyunnayanam. The *praṇītā* 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. Gr̥hs. I, 3 and 4 (in D); Hir. Gr̥hs. I, 1, 6—2, 13, (SBE, XXX, 138 ff.); Āp. Gr̥hs. I, 12—II, 8 (SBE ṛ. 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 Gr̥hyapariśiṣṭa. In Vaikh. Gr̥hs. (IV, 11) we meet the word *ādhāva*, explained as 'water', and *praṇidhi*, 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 genetivo) 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 Dharmaśāstra.
BGrhs	Baudhāyana Gr̥hyasūtra.
BGrps	Baudhāyana Gr̥hyapariśiṣṭasūtra.
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 Āraṇyaka.
TB	Taittirīya Brāhmaṇa.
TS	Taittirīya Saṃhitā.
VS	Vājasaneyi Saṃhitā.
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft.

BAUDHĀYANAGRHYAPARISĪṢṬASŪTRAM

PRAŚNA II.

Adhyāya 13.

athāto viṣṇupratīṣṭhākālpaṃ vyākhyāsyāmo¹ dvādaśyām ekāda-
śyām śronāyām vā yāni cānyāni śubhanakṣatrāṇi teṣu pūr-
vedyur eva yugmān brāhmaṇān annena pariviṣya puṇyāhaṃ svasty
ṛddhim iti vācayitvā samāgatāyām niśāyām kapilāpañcagavyena
sahiraṇyayavadūrvāṅkurāśvatthapalāśaparnena suvarṇopadhānām pra-
tikṛtiṃ kṛtvābhiṣiñcaty āpo hi ṣṭhā mayobhuva iti tiṣṭbhir hira-
ṇyavarṇāḥ śucayaḥ pāvakā iti catasṛbhiḥ pavamānaḥ suvarjana ity
etenānuvākena vyāhṛtibhiḥ² puṣpaphalākṣatamiśrayavadūrvāṅkuram
pādapiṭhe nikṣipatīdam viṣṇur vi cakrama iti³ pratisaram⁴ badhnāti
rakṣoḥaṇam vājinam ity⁵ athainām nadītaṭākahradanirjharasarastīr-
thānām anyatamesv ahatena vāsasā kuśabandhamālyam ācchādyādhivā-
sayaty ava te heḍa ud uttamam ity⁶ atha śvo bhūte snātvāhata vāsasā
catvāro brāhmaṇāḥ pratimām utthāpayeyur uttiṣṭha brahmaṇas pata
ity⁷ atha śucau deśe samavasthāpya

gāyatrīyā grhya gomūtram gandhadvāreti gomayam |
āpyāyasveti ca kṣīram dadhikrāvṇeti vai dadhi |
śukram asi jyotir asīty ājyam devasya tveti kuśodakam ||

ity etat pañcagavyam nāmātrāha

kapilāyā varam kṣīram śvetāyās ca varam dadhi |
raktāyās tu ghṛtam śreṣṭham śeṣau śabalakṛṣṇayoh ||

1. 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 Rudrapratīṣṭhākālpa (II, 16). 5. sa om. BBe TNS.
— yava om. T. — °opadhānam DMT. 8. vyāhṛtibhiḥ ca D. — °miśrair
yava° D. — yava om. M. 9. pādāyor BBe TMG. — ābadhnāti D.
10. vājinam ā jigharmi iti D. 11. kuśabaddhamālyam T, kuśagamdhāmāl-
yam BBe, kuśabaddhamālām MG. — ācchādyādhiśrayati D, ācchādyādhiśritya
BBe. 17. asi jyotir om. BBe. — devasya tvā kuśodakam D. 19. palam
Be instead of varam. 20. Thus D; raktāyasnehasamyuktaṃ BBe TMG.
Cp. the Rudrapratīṣṭhākālpa.

- ity | etenā vo rājānam iti snāpayati | śamīpalāsakhadirabilvāśvat-
 thavikaṅkatanyagrodhapanasāmraśirīṣodumbarāṇām sarvayājñikavṛk-
 śāṇām carmakasāyakalaśenābhiṣiṅcaty āśvatthe vo niśadanam ity
 etena | maṇimuktāpravālarajatatāmranām apsu nimagnānām pūrṇa-
 5 kalaśenābhiṣiṅcati hiraṇyavarṇā iti pūrvoktena | hiraṇyena tejasā
 cakṣur vimocayet tejo 'sīty | atha devayajanollekhanaprabhṛty āgni-
 mukhāt kṛtvā pakvāj juhōti viṣṇor nu kaṃ paro mātrayeti dvā-
 bhyām | puruṣasūktenājyāhutīr juhuyād idaṃ viṣṇur vi cakrama iti
 pādayoḥ spr̥śet | punas tenaivājyāhutīr juhuyād viṣṇor nu kaṃ iti
 10 nābhideśe spr̥śet | punas tenaivājyāhutīr juhuyād ato devā avantu na
 iti mūrdhni spr̥śet | punas tenaivājyāhutīr juhuyād atha sarvāṅgam
 upaspr̥śet pauruṣeṇa sūktena | homānta ud u tyam jātavedasam ity
 utthāpya śākunena sūktena devālayam praveśya maṇimuktāpravāla-
 suvarṇarajatāni pādapiṭhe nidhāyāto devā avantu na iti viṣṇum
 15 sthāpayed | atha gandhapuṣpadhūpadīpāny ākāśonmukhāni kṛtvopot-
 thāyāvāhanam karoti praṇavayuktavyāhṛtibhir vyastaiḥ samastaiś
 com bhūḥ puruṣam āvāhayāmy om bhuvāḥ puruṣam āvāhayāmy
 om suvāḥ puruṣam āvāhayāmy om bhūr bhuvāḥ suvāḥ puruṣam
 āvāhayāmīty āvāhya ratnāmbukalaśenābhiṣiṅcati | praṇavena dhārayed
 20 brahmeti vijñāyate | praṇavena kūrcaṃ dadāti | dūrvāviṣṇupadāśyā-
 mākapadmapatrakalaśena pādyam dadāty | elālavaṅgatakkolakarpūra-
 miśrakalaśenācamanīyam dadāty | āpaḥ kṣīram kuśāgraiś cākṣatair
 yavataṇḍulair yavaiḥ siddhārthakaiś caivārghyam dadātīmā āpaḥ
 śivāḥ śivatamāḥ pūtāḥ pūtataṃ medhyā medhyatamā arghyās tā
 25 juṣantām pratigr̥hyantām pratigr̥hṇātu bhagavān mahāviṣṇur viṣṇave
 nama iti pādyam ācamanīyam arghyam dadātīdam viṣṇur vi cakrama
 iti pratisaram visraṃsayati | devatām namaskṛtyātha gandham dadāti |
 ime gandhāḥ śubhā divyāḥ sarvagandhair alamkṛtāḥ |
 pūtā brahmapavitreṇa pūtāḥ sūryasya rāsmibhiḥ ||
 30 pratigr̥hyatām pratigr̥hṇātu bhagavān mahāviṣṇur viṣṇave nama
 iti | mālyam dadāti |

4. etenānuvākena D. — tāmrrarajatānām MG. 5. hiraṇyavarṇām iti navar-
 cena D. 7. viṣṇor nu kaṃ iti puronuvākyām anūcya paro mātrayā iti
 yājyayā juhōti D. — pakvāj dvābhyām om. BBe. 8. atha puruṣa° D. —
 upajuhōti D. 11. jānuni Be. — upajuhuyāt T. 12. spr̥śet D. — upaspr̥śet
 atha T. 13. devam svālayam B Be TMG. 20. viṣṇukrānti MG, viṣṇu-
 krānta DNS, viṣṇutpatti(?) T, viṣṇuparṇa(?) B. 21. tatkola MGT, kaṃ-
 kola B Be. 22. āpa M. — āpaḥ must have been used here as accusative.
 Other examples PW, V, p. 1003. — kṣīra B Be DTM. 23. yavaiḥ om. D. —
 cārghyam D. — dadyād B Be. 24. śivāḥ om. B Be, śāntās śivās D.
 25. juṣatām TMG. — pratigr̥hyatām B Be TMG. 26. T om. pādyam
 nama iti (l. 30). 27. °kṛtvātha D, atha om. MG. — gandhān G.

ime mālāyāḥ śubhā divyāḥ sarvamālyair alamkṛtāḥ |
 pūtā brahmapavitreṇa pūtāḥ sūryasya rāsmibhiḥ ||
 pratigṛhyatām pratigṛhṇātu bhagavān mahāviṣṇur viṣṇave nama
 iti | puṣpaṃ dadāti |

ime puṣpāḥ śubhā divyāḥ sarvapūṣpair alamkṛtāḥ | 5
 pūtā brahmapavitreṇa pūtāḥ sūryasya rāsmibhiḥ ||
 pratigṛhyatām pratigṛhṇātu bhagavān mahāviṣṇur viṣṇave nama
 iti | dhūpaṃ dadāti |

vanaspatiraso dhūpo dhūpādhyo dhūpa uttamah |
 āghreyaḥ sarvabhūtānām dhūpo 'yaṃ pratigṛhyatām || 10
 pratigṛhṇātu bhagavān mahāviṣṇur viṣṇave nama iti | dīpaṃ dadāti |
 jyotiḥ śukraṃ ca tejaś ca devānām satatam priyaḥ |
 bhāsvaraḥ sarvabhūtānām dīpo 'yaṃ pratigṛhyatām ||

pratigṛhṇātu bhagavān mahāviṣṇur viṣṇave nama ity | atha dvādaśa-
 nāmabhiḥ puṣpāṇi dadyāt | tair eva tarpaṇam kṛtvā kṛsaram pāyasam 15
 guḍodanam haridrodamam iti havīṃsi | pavitraṃ te vitatam iti pāya-
 sam nivedayed | ghṛtāplutam pūrṇaśarāvaṃ guḍodanam nivedayet |
 kṛsaramiśram ājyam juhuyād | vasudevāya svāhā saṅkarṣaṇāya svāhā
 pradyumnāya svāhā aniruddhāya svāhā śāntyai svāhā śrīyai svāhā
 sarasvatyai svāhā puṣṭyai svāhā viṣṇave svāhā | viṣṇor nu kaṃ | tad 20
 asya priyam | pra tad visnuḥ | paro mātṛayā | vi cakrame | trir deva
 iti | dvādaśanāmabhir amuṣmai svāhamuṣmai svāheti | sviṣṭakṛt-
 prabhṛti siddham ā dhenunarapradānād | atha sarvesām haviṣām
 balim upaharati |

tvām ekam ādyam puruṣam purātanam | nārāyaṇam viśvasṛjam 25
 yajāmahe ||
 tvam eva yajño vihito vidheyas | tvam ātmanātman pratigṛhṇiṣva
 havyam || ity |

athāgreṇāgnim āsvatthaparnesu hutāśeṣam nidadhāti bhūr bhuvah
 suvar om iti | dviś catur vā pradakṣiṇam sahāgnim parikrāmati | 30
 viśvabhūje namaḥ sarvabhūje namo ātmane namaḥ paramātmane
 nama iti | brahmacārī gr̥hastho vā dvādaśa brāhmaṇān saṃyatān
 haridrodamam bhojayet | samtiṣṭhate pratiṣṭhāvidhiḥ.

5. T abbrev. the Mantra. 9. dhūpebhyo B Be DT. 10. āghrāṇaḥ B Be. —
 sarvadevānām D. 11. pratigṛhyatām pratigṛhṇātu D. Thus also l. 14. — atha
 dīpaṃ D. 12. śukraś ca D. 13. bhāskaras MG, prabhākarah B Be T.
 15. tarpaṇāni B Be DMG — kṛsaram Be, kṛsarapāyasaguḍodanam D, guḍo-
 danam BG (thus always). 18. kṛsaramiśrājyaṃ M, kṛsaram tilamiśram
 ājyam D, kṛsaram ājyamiśram B Be. 19. Isūnyai D. 20. pūṣṇe TMG. —
 puruṣasūktena viṣṇor D. 22. dvādaśabhir nāmādheyair TMG. 23. sarva-
 haviṣām B Be D. 30. sāgnim D. 32. D adds: sarvātmane namaḥ.
 33. bhojayed ācāryāyāṃguliyakam kuṇḍaladvayam vastrayugmenācāryam
 pūjayed ācāryāya gās tisro dadyān mahāṃsi śreyāṃsi prāpnoti sarvān kāmān

Adhyāya 14.

athāto mahāpuruṣasyāharahaḥ paricaryāvidhiṃ vyākhyāsyāmaḥ |
 snātaḥ śuciḥ śucāu same deśe gomayenopalipya pratikṛtiṃ kṛtvākṣata-
 puṣpair yathālābham arcayitvā saha puṣpodakena mahāpuruṣam āvā-
 hayed om bhūḥ puruṣam āvāhayāmy om bhuvāḥ puruṣam āvāhayāmy
 5 om suvāḥ puruṣam āvāhayāmy om bhūr bhuvāḥ suvāḥ puruṣam
 āvāhayāmy āvāhyāyātu bhagavān mahāpuruṣa iti | kuśair āsanam
 dadyāt | sāvitryā pātram abhimantrya prakṣālya tiraḥ pavitram apa-
 āniya punas tenaivāpo 'bhimantrya saha pavitreṇādityam 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 śthā mayobhuva iti tisṛbhir hiraṇyavarṇāḥ śucayaḥ
 pāvakaḥ iti catasṛbhiḥ pavamānaḥ suvarjana ity etenānuvākena brahma
 jajñānam vāmadevyarcā yajuh pavitreṇety | athādbhis tarpayati keśa-
 15 vaṃ tarpayāmi nārāyaṇam tarpayāmi mādhavam tarpayāmi govindam
 tarpayāmi viṣṇum tarpayāmi madhusūdanam tarpayāmi trivikramam
 tarpayāmi vāmadevam tarpayāmi śrīdharam tarpayāmi hr̥ṣīkeṣam
 tarpayāmi padmanābham tarpayāmi dāmodaram tarpayāmy | etair
 eva nāmadheyais tarpayitvā vyāhṛtibhiḥ pradakṣiṇam udakam pari-
 20 śicya praṇavena vāso dadāti sāvitryā yajñopavītam idam viṣṇur vi
 cakrama ity ācamanīyam gandhadvārām iti gandham irāvatīty akṣatam
 tad viṣṇor iti puṣpam sāvitryā dhūpam ud dīpyasveti dīpam devasya
 tveti havirnivedanam | athāsmāi dvādaśanāmabhiḥ puṣpāṇi dadyāt |
 trīṇi padā vi cakrama iti pratipadam dadyāt sumṛḍikā bhavantu na
 25 ity antenāthainam vaiṣṇavībhir ṛgyajuhṣāmātharvabhiḥ stutibhiḥ stun-

avūpnoti samtiṣṭhate (viṣṇu° Be) pratiṣṭhāvidhiḥ B Be. — viṣṇupratiṣṭhā-
 vidhiḥ D Be.

2. devasya pratikṛtiṃ D. 3. bhagavantam āvāhayed B Be MG. 6. āvāha-
 yāmy om āyātu B Be, ity āvāhya om. B Be M. 7. D adds after dadyāt:
 bhagavato 'yam kūrco darbbhamayas trivṛd dharitas suvarṇamayasaṃ tam juṣasva
 iti. — atha sāvitryā pātram adbhīḥ prakṣālya D. 8. apo om. B; tenai-
 vāpsv abhimantrya TMGB. — sapavitreṇā° D. 9. dadāti D. 10. nirmāl-
 yam apohya BBe G. — vi cakrama om. BBe. 14. The series of names
 only in BBe (the same series BGṛhs I, 11, 17) — keśavam tarpayāmi (°ity
 ādi TMG) dvādaśanāmāmadheyais tarpayitvā (tarpayitvā om. D) vyāhṛtibhiḥ
 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'
 (I. 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 | pratimāsthāneṣv avāhanotsarjanavarjam sarvaṁ samā-
naṁ mahat svastyayanam ity ācakṣata ity āha bhagavān baudhāyanaḥ. 5

Adhyāya 15.

athātaḥ sampravakṣyāmi viṣṇoḥ snapanam uttamam |
prāsādasyāgrato vidvān kuryāt snapanamaṇḍapam || 1
maṇḍapasya ca madhye tu vedikāṁ samprakalpayet |
acalapratiṣṭhito yatra devas tatra na vedikā || 2
tasyāḥ samīpe tatsthāne kalaśasthānam uttamam | 10
saṅkhyā ca nava teṣāṁ tu sthāpanaṁ praṇavena tu || 3
yat kiṁ cit kriyate cātra praṇavenaiva kathyate |
sthāpanaṁ kalaśānāṁ tu prāgādy aiśānam antataḥ || 4
etenaiva krameṇātra sarvaṁ karma vidhīyate |
navamaṁ kalaśaṁ madhye sthāpayed antato buddhaḥ || 5 15
kūrceṣu sthāpayet sarvān vṛhiprasthasthiteṣu ca |
vrihayaḥ śālayaḥ proktāḥ kalaśasthāpane buddhaiḥ || 6
teṣāṁ abhāve yat kiṁ cid grāmyaṁ dhānyam ihocyate |
pūrayet kalaśān sarvān śuddhasphaṭikasannibhaiḥ || 7
jalais tu madhyamaṁ tatra pañcagavyena pūrayet | 20
kūrcān nidhāya sarveṣu śarāvair apidhāya ca || 8
ariktair eva kartavyā śarāvair navabhiḥ sadā |
apidhānakriyā teṣāṁ śālijair eva taṇḍulaiḥ || 9
arcayet kalaśān sarvān gandhapuṣpādibhiḥ kramāt |
prāpte muhūrta āvāhya paramātmānam ātmavān || 10 25
pūrvoktavidhināvāhya devam āniya vedikāṁ |
arcayitvā tataś caivam akṣatair eva sarvataḥ || 11
ānītaṁ vedikāyāṁ tu gomayenāpareṇa tu |
upalipte 'kṣataiḥ kīrṇe śālibhir vrihibhiś ca tat || 12
prāṇmukhaṁ devam āsīnaṁ samnidadhyāt tu tatkṣaṇam | 30
tatraiva tv acalasthāne na cāvāhanam iṣyate || 13

1. udvāsayāmi ity ādibhiḥ prayātu bhagavān mahāpuruṣaḥ kṣemāya vija-
yāya punassamdarśanāya ca iti D. 4. avāhanodvāsanavarjam ity āha B Be,
avāhanodvāsanavarjam aharahas tv ācakṣata ity āha D. 13. prāgādiśānam
D, eśānam MG. 16. vṛhiprasthe sthiteṣu TMG. 18. iheṣyate D.
21. kūrcāṁ TMG. — vidhāya B Be. 22. kartavyaḥ D. 27. tato viṣṇum
arcitair eva sarvaśaḥ D. 29. kīrṇaiś TMG. — ca tān B Be TMG. 30. tataḥ
kṣaṇāt D.

- tatraiva nityasāṃnidhyād devasya paramātmanah |
 āsanādi kramād dadyāt sūktam pauraṣam āśritaḥ || 14
 tataḥ kalaśam ādāya kuryāt snapanam āditaḥ |
 mantrā ete tu mantavyāḥ snāpane paramātmanah || 15
 5 vaiṣṇavam sūktam āpo hi hiraṇyete ca saptakam |
 pavamānānuvākam ca sarve sādharmaṇāḥ smṛtāḥ || 16
 anuktamantram yat kiṃ cin na gṛhṇīyāt tato buddhaḥ |
 anena vidhivat kṛtvā snāpanam puruṣasya tu || 17
 dattvā pāyasam annam tu śeṣam parisamāpayet |
 10 nityadevārcane yat syāt kalaśasnāpanasya vai || 18
 snāpanasya trayaś cuktā brahmajajñānamantrataḥ |
 vāmadevyam tataḥ kuryāt pavitram yajusaś ca yat || 19
 pavamānaś ca nityaḥ syād etat sarvam samāpayet |
 viṣuvāyanasaṅkrāntau candrasūryagrahe tathā || 20
 15 arcanāyāś ca vicchede kadācit kālato bhavet |
 upaghāte 'pi cānyasmin duḥsvapne tu bhayaṃkare || 21
 ādyaṃ tu snapanam kuryāt sarvaśāntir bhaviṣyati |
 ayane cotsavam kuryān mucyate sarvapātakaiḥ || 22
 ihaloke paratrāpi sukham evāsyā vardhate |
 20 paścād visnoś ca sāyujyam etīty atra na saṃśayaḥ |
 jagaddhitāya kṛṣṇāya snapanam kṛtavān hi yaḥ || 23
 ity āha bhagavān baudhāyanah |

Adhyāya 16.

- athāto rudrapraṭiṣṭhākālpaṃ 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 sahirāṇyayavadūrvāṅkurāśvatthapalāśaparnena suvarṇopadhā-
 nām pratikṛtiṃ kṛtvābhiṣiñcaty āpo hi ṣṭhā mayobhuva iti tisṛbhīr
 hiraṇyavarṇāḥ śucayaḥ pāvakaḥ iti cetasṛbhīḥ pavamānaḥ suvarjana
 30 ity etenānuvākena vyāhṛtibhiḥ | puṣpaphalākṣatamiśrayavadūrvāṅ-
 kuram pādapīṭhe 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 devār-
 cane MG. — kalaśasthāpanasya vai BBe, kalaśasthāpanam tu vai TMG,
 kalaśasnāpanam tu vai D. 13. *Instead of this line D repeats śl. 16, b.*
 15. kālabhedataḥ D. 16. upaghāteṣu cānyāsu (cānyeṣu M) MG, vānyasmin D.
 24. vā caturdaśyām vā yāni D. 27. °opadhānam DTMG. 30. vyāhṛtibhiś
 ca D. — puṣpākṣataphalamiśra° MG, puṣpaphalayavākṣatamiśra° BBe, phala-
 puṣpayavākṣatamiśra° J.

badhnāti rakṣoḥaṇaṃ vājinam ity¹ atha nadītaṭākahradanirjharasa-
rastīrthānām anyatameṣv ahatena vāsasā kuśabandham ācchādyādhi-
vāsayaty² ava te heḍa ud uttamam ity³ atha śvo bhūte snātā
ahataavāsasasā catvāro brāhmaṇāḥ pratimām utthāpayeyur⁴ uttiṣṭha
brahmaṇas pata ity⁵ atha śucau deśe samavasthāpya

gāyatrīyā grhya gomūtraṃ gandhadvāreti gomayam |
āpyāyasveti ca kṣīraṃ dadhikrāvṇeti vai dadhi |
śukram asi jyotir asīty⁶ ājyaṃ devasya tveti kuśodakam ||

ity⁷ etat pañcagavyaṃ nāmātrāha

kapilāyā varam kṣīraṃ śvetāyās⁸ ca varam dadhi |
raktāyā varam ājyaṃ vai śeṣaḥ śabalakṛṣṇayoḥ || ity⁹

etena namas te astu dhanvana ity¹⁰ aṣṭābhiḥ snāpayati¹¹ śamīpalāśa-
khadirabilvāśvatthavikaṅkatanyagrodhapanasāmraśirīṣodumbarasarva-
yājñikavṛkṣāṇāṃ carmakaṣāyakalaśenābhiṣiñcaty¹² aśvatthe vo niṣada-
nam ity¹³ etena¹⁴ maṇimuktāpravāḷānām apsu nimagnānām pūrṇaka-
laśenābhiṣiñcati¹⁵ hiraṇyavarṇā itī pūrvoktena¹⁶ hiraṇyena tejasā
cakṣur vimocayet tejo 'sīti¹⁷ liṅge cen nivartate cakṣuṣor abhāvād¹⁸
atha devayajanollekhanaprabhṛty¹⁹ āgnimukhāt kṛtvā pakvāj juhوتي
yā ta iṣuś śivatamā ity²⁰ āntād anuvākasyāthājyāhutir upajuhoti
drāpe sahasrāṇīty²¹ etābhyām anuvākābhyām²² pratyrcam²³ sarvo vai
rudra itī pādapiṭhe spr̥śet²⁴ punas tābhīr evājyāhutir juhuyāt kad
rudrāyeti nābhīdeśe spr̥śet²⁵ punas tābhīr evājyāhutir juhuyān namo
hiraṇyabāhava itī mūrdhni spr̥śet²⁶ punas tābhīr evājyāhutir juhuyāt
sarvāṅgam upaspr̥śed rudreṇa samastena²⁷ tata ud u tyam jātaveda-
sam ity²⁸ utthāpya pañcabrahmasamjñena sadyo jātam ity²⁹ ādi pañcā-
nuvākena devālayam praveśya maṇimuktāpravāḷasuvarṇarajatāni
pādapiṭhe nidhāya namas te rudra manyava ity³⁰ ādi samastena
rudreṇa rudraṃ sthāpayed³¹ atha gandhapuṣpadhūpadipāny³² ākāṣon-
mukhāni kṛtvopotthāyāvāhanam karoti prañavayuktavyāhṛtibhir
vyastaiḥ samastaiś³³ com bhūḥ puruṣam āvāhayāmy om bhuvah
puruṣam āvāhayāmy om suvah puruṣam āvāhayāmy om bhūr bhū-
vah suvah puruṣam āvāhayāmīty³⁴ āvāhya ratnāmbukalaśenābhiṣiñcati

2. kuśabaddham TM, kuśabaddhamālām G, kuśabandham mālām D. 3. snātvā
'hataavāsasasā D. 7. vai om. BBe J. 8. devasya tvā D. 10. śvetāyās tu D.
10—11. J om. the Śloka. — palam instead of varam BBe. 11. ājyaṃ ca D. —
śeṣaḥ B Be. 12. namas te rudra manyava G. — atha śamī° D. — °khādira°
DMT. 15. °muktāpravāḷaparnānām T. 16. °ābhiṣiñcaty āpo hi sṭhā mayo-
bhūva itī tīrbbhiḥ hiraṇya° TMG. 18. pakvāj juhوتي om. B Be J. — juhوتي
namas te rudra manyava ity MG. 19. anuvākasya pratyrcam TMG. —
atha om. M. 24. samastena homānta ud J. 25. °samjñakena D. — sadyo
jātam ity ādi om. B Be JD. 26. rajatādīni T. 27. itī samastarudreṇa T.
— ādi samastena rudreṇa B Be JD. 30. vyastābhis samastābhiś D. 32. itī
(om. T) āyātu bhagavān mahādevaḥ ity DT.

- pranavena dhārayed brahmeti vijñāyate | pranavena kūrcaṃ dadāti |
dūrvāviṣṇupadāśyāmākapaḍmapatrakalaśena pādyam dadāty | elāla-
vaṅgatakkolakarpūramiśrakalaśenācamanīyam dadāty | āpaḥ kṣīram
kuśāgraiś cākṣatair yavataṇḍulair yavaiḥ siddhārthakaiś caivārghyam
5 dadātīmā āpaḥ śivāḥ śivatamāḥ pūtāḥ pūtataṃ medhyā medhya-
tamā amṛtā amṛtarasāḥ pādyā ācamanīyā arghyās tā juṣantāṃ
pratigr̥hyantāṃ pratigr̥hṇātu bhagavān mahādeva rudrāya nama iti
pādyam ācamanīyam arghyam dadāti | namo 'stu nīlagrīvāyeti
pratisaram visraṃsayati | devatāṃ namaskṛtyātha gandham dadāti
10 ime gandhāḥ śubhā divyāḥ sarvagandhair alamkṛtāḥ |
pūtā brahmapavitreṇa pūtāḥ sūryasya rāśmibhiḥ ||
pratigr̥hyatāṃ pratigr̥hṇātu bhagavān mahādeva rudrāya nama iti |
mālyam dadāti
ime mālyāḥ śubhā divyāḥ sarvamālyair alamkṛtāḥ |
15 pūtā brahmapavitreṇa pūtāḥ sūryasya rāśmibhiḥ ||
pratigr̥hyatāṃ pratigr̥hṇātu bhagavān mahādeva rudrāya nama iti |
puṣpam dadāti
ime puṣpāḥ śubhā divyāḥ sarvapūṣpair alamkṛtāḥ |
pūtā brahmapavitreṇa pūtāḥ sūryasya rāśmibhiḥ ||
20 pratigr̥hyatāṃ pratigr̥hṇātu bhagavān mahādeva rudrāya nama iti |
dhūpam dadāti
vanaspatiraso dhūpo dhūpādhyo dhūpa uttamah |
āghreyah sarvabhūtānāṃ dhūpo 'yam pratigr̥hyatāṃ ||
pratigr̥hṇātu bhagavān mahādeva rudrāya nama iti | dīpam dadāti
25 jyotiḥ śukraṃ ca tejaś ca devānāṃ satatam priyah |
bhāsvaraḥ sarvabhūtānāṃ dīpo 'yam pratigr̥hyatāṃ ||
pratigr̥hṇātu bhagavān mahādeva rudrāya nama iti | bhavāyety
ādibhiḥ puṣpāṇi dadyāt tair eva tarpaṇam kṛtvā kṣsaram pāyasam
guḷodanam haridroḍanam iti havīṃsi | pavitram te vitatam iti
30 pāyasam nivedayed | ghṛtāplutam pūrṇaśarāvaṃ guḷodanam niveda-
yet | kṣsaram ājyamiśram juhuyād bhavāya devāya svāhā śarvāya

2. dūrvā° om. D. — °viṣṇukrānti° G. 3. °tatkola° TMG, °kaṃkola° B Be J.
— āpaḥ B, āpa M, om. J. — kṣīra BBeJD. 4. cāhatair TMG. — cārgghyam D.
5. śivatamās śāntās śāntatamāḥ pūtāḥ TMG. 6. juṣatāṃ pratigr̥hyatāṃ
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. āghrāṇah B Be, om. J. 24. pratigr̥hyatāṃ pratigr̥hṇātu D. — atha
dīpam D. 26. prabhākarah B Be J TMG. 27. pratigr̥hyatāṃ pratigr̥hṇātu
D. — atha (om. Be) bhavāya ity aṣṭābhiḥ DBe, bhavāya devāyety ādibhiḥ
TMG. 28. tarpaṇāni D. 30. guḷodanam BG. 31. kṣsaramiśram ājyaṃ
G, kṣsaramiśrājyaṃ TM. — bhavāya devāya svāhā ity aṣṭābhiḥ bhavasya
devasya patnyai svāhā ity ādibhiḥ atha haridroḍanam juhuyāt bhavasya
devasya sutāya svāhā ity aṣṭābhiḥ atha tryambakam D.

devāya svāheśānāya devāya svāhā paśupataye devāya svāhā rudrāya
 devāya svāhogrāya devāya svāhā bhīmāya devāya svāhā mahate
 devāya svāheti¹ gulodanam juhuyād bhavasya devasya patnyai
 svāhā śarvasya devasya patnyai svāheśānasya devasya patnyai svāhā
 paśupater devasya patnyai svāhā rudrasya devasya patnyai svāho- 5
 grasya devasya patnyai svāhā bhīmasya devasya patnyai svāhā
 mahato devasya patnyai svāheti¹ haridrodam juhuti bhavasya
 devasya sutāya svāhā śarvasya devasya sutāya svāheśānasya devasya
 sutāya svāhā paśupater devasya sutāya svāhā rudrasya devasya
 sutāya svāhograsya devasya sutāya svāhā bhīmasya devasya sutāya 10
 svāhā mahato devasya sutāya svāheti¹ tryambakam yajāmahe mā
 no mahāntam mā nas toka ārāt te goghne vikirida vilohita sahas-
 rāṇi sahasraśa iti dvādaśanāmabhiḥ śivāya śaṅkarāya sahamānāya
 śitikanṭhāya kapardine tāmrayāruṇāyāpaguramāṇāya hiraṇyabāhave
 saspiṇjarāya babhruśāya hiraṇyāya svāheti¹ sviṣṭakṛtprabhṛti siddham 15
 ā dhenubarapradānād¹ atha haviṣam balim upaharati

tvam ekam ādyam puruṣam purātanam | rudram śivam viś-
 vasṛjam yajāmahe ||

tvam eva yajño vihito vidheyas | tvam ātmanātman pratigṛh- 20
 ṇiṣva havyam || ity¹

athāgreṇāgnim aśvatthaparṇeṣu hutaśeṣam nidadhāti bhūr bhuvah
 suvar om iti¹ triś catur vā pradakṣiṇam sahāgnim parikramati
 viśvabhujē namaḥ sarvabhujē nama ātmane namaḥ paramātmane
 nama iti¹ brahmacārī gr̥hastho vā dvādaśa brāhmaṇān saṃyatān
 haridrodamena bhojayet¹ saṃtiṣṭhate pratiṣṭhāvidhiḥ. 25

Adhāya 17.

athāto mahādevasyāharahaḥ paricaryāvidhiṃ vyākhyāsyāmaḥ¹
 snātaḥ śuciḥ śucau same deśe gomayenopalipya devasya pratikṛtiṃ
 kṛtvākṣatapuspāy yathālābham arcayitvā saha puṣpodakena mahā-
 devam āvāhayed om bhūḥ puruṣam āvāhayāmīty ādy āyātu bhaga-
 vān mahādeva iti¹ yo rudro agnāv iti yajuṣā pātram abhimantrya 30
 prakṣālyā tiraḥ pavitram apa āniya punas tenaivābhimantrya saha

11. yajāmahe om. B Be JT. 12. toke ārdṛāya rudrah hetī rudrasya ārāt
 te agniḥ D. 13. sahasrāṇi sahasradhā DTMG, sahasrāṇi sahasraśa om. TMG.
 14. śitikanṭhāya TMG. 15. saspiṇjalāya B Be. — babhruśāya DBT. 16. atha
 om. D. 22. dvīḥ DT. — sahāgnim pradakṣiṇam D. 25. haridrodam 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° B Be (Cp. p. 4. 8).

pavitrenādityaṃ darśayed om ity ā tamitos¹ tāsāṃ pādyam iti
 pādyam dadyād² atha vyāhṛtibhir nirmālyam vyapohyārgghyam
 ācamanīyaṃ dattvāthainaṃ snāpayaty āpo hi ṣṭhā mayobhuva iti
 tisṛbhir hiraṇyavarṇāḥ śucayaḥ pāvakā iti catasṛbhiḥ pavamānaḥ
 5 suvarjana ity etenānuvākena brahma jajñānaṃ kad rudrāya tvari-
 tarudraṃ vāmadevyam yajuḥ pavitraṃ āpo vā idam iti cābhiṣekaṃ
 kuryād³ atha vyāhṛtibhiḥ pradakṣiṇam udakaṃ pariṣieya pavitraṃ
 pādāmūle nidhāyādbhis tarpayati bhavaṃ devaṃ tarpayāmi śarvaṃ
 devaṃ tarpayāmiśānaṃ devaṃ tarpayāmi paśupatiṃ devaṃ tarpa-
 10 yāmi rudraṃ devaṃ tarpayāmy ugraṃ devaṃ tarpayāmi bhīmaṃ
 devaṃ tarpayāmi mahāntaṃ devaṃ tarpayāmi⁴ aṣṭābhir⁵ om namo
 bhagavate rudrāya tryambakāyeti vastrayajñopavīte dadyād⁶ bhavāya
 devāya nama ity aṣṭābhir aṣṭau puṣpāṇi dadyāt⁷ tvaritarudreṇa
 gandhapuṣpadhūpadipān dadyād⁸ devasya tveti haviṣo nivedanaṃ⁹
 15 tryambakam iti pariṣecanaṃ dadyād¹⁰ amṛtopastaraṇam asīti prati-
 padaṃ kṛtvā havir aviruddhaṃ sarvaṃ svādu vastu kandamūlapha-
 lāni prakṣipen¹¹ muhūrtam anavekṣamāṇa āsīno havir udvāsayāmīti
 nivedyam udvāsyaṃrṭāpidhānam asīti pratipadaṃ kṛtvā tryambakam
 ity ācamanīyaṃ dadyāt¹² sarvopakaraṇair arcayitvā bhavāya devāya
 20 nama ity aṣṭābhir amuṣmai namo 'muṣmai nama iti gandhādīn
 dadāti¹³ raudrībhir ṛgyajuḥsāmātharvabhiḥ stutibhiḥ stunvanty ārṣaiś
 ca stotrair¹⁴ namaskṛtya prayātu bhagavān mahādeva iti visarjayati¹⁵
 līngasthāneṣv āvāhanodvāsanavarjaṃ¹⁶ mahat svastyayanam ity ācak-
 ṣata ity āha bhagavān baudhāyanaḥ.

Adhyāya 18.

25 athāto rudrasnānārcanaavidhiṃ vyākhyāsyāma¹⁷ ādita eva tīrthe
 snātvodetyāhataṃ vāsaḥ paridhāya śuciḥ prayato brahmacārī śukla-
 vāsā īśānasya pratikṛtiṃ kṛtvā tasya dakṣiṇāpratyagdeśe tanmukhaḥ
 sthitvātmani devatāḥ sthāpayet¹⁸ prajanane brahmā tiṣṭhatu pādāyor
 viṣṇus tiṣṭhatu hastāyor haras tiṣṭhatu bāhvor indras tiṣṭhatu jāṭhare

1. pādyam iti om. M. 2. dadāti D. — vyāpohya athainaṃ snāpayaty *all*
 MSS except D. (Cp. p. 4. 10 f). 3. datvābhiṣiṇcaty āpo D. 6. yajuḥ pavitraṃ
 om. D B Be J. — abhiṣekaṃ kuryād om. D. 8. T *abbreviates*. — bhavaṃ
 devaṃ tarpayāmi⁴ aṣṭābhiḥ D. 11. aṣṭābhir om. TMG, °ity aṣṭāv ity om
 B Be J. 13. aṣṭābhir om. MG. — aṣṭau om. DT. 14. dhūpa om. MG. —
 °dīpaṃ DT. — dadāti D B Be J. — nivedayet D. 15. pariṣekaṃ D B Be J.
 16. kandamūlāni M. — °phalāni dadyāt D. 18. tryambakam yajāmaha
 ity M. 21. °ātharvābhiḥ T. 23. līngaṃ sthāpaneṣv T. — °varjam
 aharahaḥ svastyayanam D B Be JT. — ity ācakṣata om. TMG. 25. Adhyāya
 18 not in T. 26. śuṣkavāsāḥ B Be. 27. īśānasya om. BBe J. 29. hastāyor
 haris D. — bāhvo rudras D. — jāṭhare 'gnis tiṣṭhatu om. J. — D *ins.* udare
 pṛthivī tiṣṭhatu.

'gnis tiṣṭhatu hr̥daye śivas tiṣṭhatu kaṇṭhe vasavas tiṣṭhantu vaktre
sarasvatī tiṣṭhatu nāsikayor vāyus tiṣṭhatu nayanayoś candrādityau
tiṣṭhetām karṇayor aśvinau tiṣṭhetām lalāṭe rudrās tiṣṭhantu mūr-
dhny ādityās tiṣṭhantu śirasi mahādevas tiṣṭhatu śikhāyām vāmadevas
tiṣṭhatu pr̥sthe pinākī tiṣṭhatu purataś śulī tiṣṭhatu pārśvayoḥ śiva- 5
śaṅkarau tiṣṭhetām sarvato vāyus tiṣṭhatu sarvato 'gnir jvālāmālāpa-
rivṛtas tiṣṭhatu sarveṣv aṅgeṣu sarvā devatā yathāsthānam tiṣṭhantu
mām rakṣantv ity | agnir me vāci śrita iti yathāliṅgam aṅgāni
saṃmr̥jyāthainam gandhākṣatapatrapuṣpadhūpadīpair ārādhayed |
athainam prasādayaty | 10

ārādhito manuṣyais tvam siddhair devāsurādibhiḥ |

ārādhayāmi śaktyā tvānugṛhāṇa maheśvara ||

tryambakam yajāmaha iti cāthainam āvāhayaty |

ā tvā vahantu harayaḥ sacetasah | śvetair aśvaiḥ saha ketu-
madbhiḥ || 15

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

sthāpīte nāvāhanam | athāsmā āsanam dadāti sadyo jātam iti | bhava-
bhava iti pādyam | bhavodbhavāya nama ity arghyam | rudrāya nama
ity ācamanīyam | athainam pañcagavyena snāpayaty āpo hi sṭhā 20
mayobhuva iti tiṣṭbhir hiraṇyavarṇāḥ śucayaḥ pāvakaḥ iti catasṛbhiḥ
pavamānaḥ suvarjana ity etenānuvākena brahma jajñānam kad
rudrāya sarvo vai kayā naś citra āpo vā idam ity etaiḥ snānam
dadaty | athādbhis tarpayati bhavādibhir iti | vāmadevāya nama iti
vastram | jyeṣṭhāya nama iti yajñopavītam | rudrāya nama ity āca- 25
manīyam | kālāya nama iti gandham | kalavikaraṇāya nama ity
akṣatam | balavikaraṇāya nama iti puṣpam | balapramathanāya nama iti
dhūpam | sarvabhūtadamanāya nama iti dīpam | manonmanāya nama

2. J om. nāsikayor sarveṣv (l. 7). — sūryacandramasau B Be.
3. aśvinau devau B. — mūrdhny ādityās tiṣṭhantu om. B Be; B inserts it
after mām rakṣantv (l. 8). 4. vāsudevas D Be. 5. śulī B Be. 6. tiṣṭhatu
tato bahis sarvato B Be G. — agnijvālā mālāparivṛtās tiṣṭhantu DGM.
7. tiṣṭhatu om. G. 8. ity agnir ārādhayed om. Be J. — rakṣantu mūr-
dhni ādityāḥ tiṣṭhantv agnir me vāci śrita iti yathāliṅgam aṅgāni saṃmr̥s-
yāthainam prasādayaty B. — rakṣantu agnir me vāci śritaḥ vāgh hr̥daye
hr̥dayam mayi aham amṛte amṛtam brahmaṇīti yathāliṅgam aṅgāni saṃ-
mr̥śya mām rakṣaddhvam iti athainam MG. 10. prasādhayaty B Be JMG.
12. bhaktyā variant in D. — maheśvareti MG. 16. vātājavair B Be, vātā-
jair J. 20. ācamanīyam vyāhṛtibhir nirmālyam vyapohyāthainam D. —
pañcagavyena om. D B Be J. 23. citra ābhuvat, āpo vā idam sarvam iti ca
vyāhṛtibhiḥ pradakṣiṇam udakam pariśicya pavitram pādāmūle nidhāyādbhis
tarpayati bhavam devam tarpayāmīty aṣṭābhiḥ vāmadevāya D (Cp. p. 10. 7).
— snānam bhavādibhir iti om. JMG. 25. vastram om. Be J. — vastra-
yajñopavīte Be J. — ācamanam B J. 27. vāluvikaraṇāya Be.

iti kāle naivedyam dadāty | athāsmā aṣṭābhir mantrair aṣṭau puṣpāṇi
 dadāti bhavāya devāya nama ity | athāśya rudratanūr upatiṣṭhate
 * 'ghorebhyo 'tha ghorebhya ity | atha rudragāyatrīm japed tatpuru-
 ṣāya vidmaha ity etām rudragāyatrīm sahasrakṛtvā āvartayec chata-
 5 kṛtvo 'parimitakṛtvo vā daśāvaram | athainam āśiṣam āśāsta īśānaḥ
 sarvavidyānām ity | athāśya mūrdhni kalāśadhārayā santatam abhi-
 ṣiñcan namas te rudra manyava ity ekādaśānuvākān japed | sarvo
 vai rudra iti trīn anuvākān | sadyo jātam iti pañcānuvākān | imā
 rudrāyeti dvādaśārcān anyāṃś ca raudramantrān yathāśakti japed |
 10 evam ekādaśakṛtvo japej | japānte japānte 'gnāviṣṇū sajoṣasety ekā-
 daśānuvākānām ekaikam anuvākam japed | sarveṣām ante punar
 ārādhayed uktam ārādhanam | tad etad rudrasnānārcanam pāpakṣa-
 yārthi vyādhimocanārthi śrīkāmaś śāntikāmo mokṣakāma āyuskāma
 ārogyakāmaś ca kuryād | evam kurvann etat sarvam avāpnoti | pāya-
 15 sādī mahāhavir nivedyam dadyād | ācāryāya dakṣiṇām dadāti daśa
 gāvaḥ savatsāḥ svarṇavibhūṣitā ṛṣabhaikādikās tadālābha ekām gām
 dakṣiṇām dadyād ity āha bhagavān baudhyanaḥ.

Adhyāya 19.

athātaḥ punaḥpratiṣṭhākālpaṃ vyākhyāsyāmaḥ | pūrvokteṣu nakṣa-
 treṣu yāni cānyāni śubhanakṣatrāṇi śuklapakṣa udagayane vāsantā-
 20 dikāle pūrvapratīṣṭhitasyāpi buddhipūrvam ekarātram dvirātram eka-
 māsam dvimāsam vārcanavicchede śūdrarajasvalādyupasparsane vā |
 pūrvedyur eva yugmān brāhmaṇān annena pariviṣya puṇyāham
 svasty ṛddhim iti vācayitvā samāgatāyām niśāyām jalādhivāsam

1. naivedyam rudrāya namaḥ ity ācamaniyam dadāti D. — athāsmā
 nama ity MG *only*, om. D B Be J. — aṣṭa MG. 2. asya om. B. — athāś-
 yāghoratanūr D. 4. etās M. — rudragāyatrīm om. MG, raudrīm D. 5. daśa-
 vāram M. 6. athaitasya B Be J. — abhiṣiñcati D B Be J. 7. sarvo
 trīn anuvākān om. Be J. 9. yathāśakti japed om. MG. 10. °kṛtvo
 'bhiṣiñcati D. — japānte *once only* B J. — ekādaśānām anuvākānām B J.
 11. ekaikam ekaikam BBe, ekam ekam D. — anuvākam om. BBe. 12. ārādha-
 yet sadyo jātam ity āsanādi dipāntam pūrvoktam sarvam kṛtvā manonma-
 nāya namaḥ iti pāyasādi mahāhavir nivedayed raudrībhis stutībhis stuvanti
 tad etad D. — °snānārcanavidhiḥ MG, °vidhiḥ B Be J. 13. śāntikāmaḥ
 puṣṭikāmas tuṣṭikāma āyuskāma ārogyakāmo mokṣakāmaś ca D. — āyuskāma
 om. B Be J. 14. ca kuryāt atha yathāśakti dakṣiṇām dadāti daśagāvas
 svarṇabhūṣitā ṛṣabhaikādaśās tadābhāva ekām gām dadyāt ity āha D.
 15. nivedya ācāryāya MG. — dadāti om. B Be. 16. savatsāḥ om. MG. —
 svarṇabhūṣitā ṛṣabhaikādaśāḥ MG. 17. dakṣiṇām om. M. 18. athātaḥ
 punaḥpratiṣṭhā om. T. 19. śuklapakṣa om. T. 20. pūrvam prati° *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 ekaṃ pañcaga-
vyena pūrayitvāparam śuddhodakena sahanavaratnena¹ tataḥ snāpa-
yed² aṣṭasahasram aṣṭaśatam aṣṭāvīṃśatiṃ vā puruṣasūktena mūla-
mantreṇa snāpayitvā puṣpāṇi dadyād³ yathāsaṃbhavam arcayitvā
guḷodanam nivedayed⁴ evaṃ kṛte 'sya śāntir bhavati⁵ buddhipūr-
veṇārcanāvicchede snapanam kartavyam⁶ evaṃ kurvāṇāya svasty
ṛddhim ity ācakṣata⁷ evaṃ punaḥpratiṣṭhāmantreṇa pratiṣṭhāpayed
ity āha bhagavān baudhāyanah.

Adhyāya 21.

athātaḥ saṃpravakṣyāmi devasya snapane vidhim |
mahato liṅgadeśe vā kārayed vedikāṃ budhaḥ || 1 10
maṇḍapam ca purāṇoktam kṛtvā snapanam ārabhet |
rudram devam śivam sāksād yac ca sarvasya daivatam || 2
tasmād āvāhayet prājñah sarvatrāvāhane vidhiḥ |
eṣa autsargikah prokto devatānām ca tarpaṇe || 3
nārāyaṇādi viṣṇoḥ 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 haikē vadanty evaṃ snāpane tu mahāprabhoḥ |
sadyojātādi pañcaivam sarvo vai rudra ity api || 6 20
etair anyaiś ca kuryād vai snāpanam sārvaśālikam |
evaṃ ca kuryāt snāne tu snāpanam ca tathā bhavet || 7
ity āha bhagavān baudhāyanah.

Adhyāya 22.

athāto mahādevayoḥ pūjākarṇe sarvatra trīṇi padā vi cakrame
tryambakam yajāmaha ity etābhyām yathāliṅgam āsanam pādyam 25

1. utthāya D BBe J. — kalaśau vā BBe J. 2. pūrayitvā om. T. — saha-
ratnena DMG. — tataḥ om. D, tat tat snāpayet T, tacad (?) gāyatrīaṣṭasahas-
ram (tatadgāyatrīa° B, (i. e. tatas tadgāyatrīa°?), tato rudragāyatrīa° Be)
aṣṭaśatam aṣṭāvīṃśatiṃ vābhimantrya snāpayed J BBe. 3. aṣṭaśatam om. G.
— puruṣasūktena om. D. — mūlamantreṇa rudragāyatrīa snāp° D. 4. yathā-
lābham D. 6. snāpanam TMG. — kurvāṇah D, kurvāṇām Be, kurvāṇam BJ.
7. ṛddhim āpnotīty D. — pratipādayed TMG. 9. snāpane TG. — vidhin
tataḥ T. 11. maṇḍapam D Be MG. — snāpanam BBe JT. — D ins. after l. 11
śloka corresponding to p. 5. 9—25. Var.: l. 14: etair eva kramair atra,
l. 16: sarvān vrīhibhis tanduleṣu ca. 12. rudradevam D. — śivah Be.
14. eṣo TM, evam J. 18. madho iti na variant in D. 19. mahān pra-
bhoḥ BBe. 20. pañcaiva DJ. 22. snāpanaś ca J, snāpane 'rcā D, snāpayed
ity āha B Be. 25. athāto (atha D) devayoḥ D B Be J.

- arghyam ācamanīyaṃ cety | etayoś ca traivarnīkadharmatvāt sar-
 vatra vacanāl lokaprasiddhaprāptapratīṣedhābhāvāt kriyata iti ha
 smāha baudhāyana | evaṃ pratiṣṭhāpya vā kuryāt tayoḥ eva sāyuj-
 yaṃ salokatām āpnoti | yadi triṃśatsamvatsarād ūrdhvaṃ kriyeta
 5 tato devayor paramaṃ padaṃ brahmasamjñitaṃ tad eva saṅga
 āpnoti | yadi tatpravaṇaḥ syād ya u cainad evaṃ vidur yasmai pra-
 brūte yasmai vā karoti tasmai śataṃ dadyān māśānāṃ brāhmaṇo
 rājanyaḥ sahasraṃ dadyād vaiśyo yathāśraddhaṃ dadyān | na strīśū-
 drau kuryātām yadi kuryātām svatanthropanata evety ācārya āśra-
 10 yaḥ | svatantrayoś ced vṛttikṣīṇo 'pi brāhmaṇaḥ pataty eveti śālīkir |
 atha devayor yathākāmī syād yasyāṃ kasyāṃ cid avasthāyāṃ jale
 vā sthaṇḍile vā pratimāsu vā sarvaṃ kṛtvābhyarcayen na tu pra-
 mādyaed | deśābhāve dravyābhāve sādharmaṇe kuryān manasā vā 'rcayed
 iti | tad āha bhagavān |
 15 patraṃ puṣpaṃ phalaṃ toyaṃ yo me bhaktyā prayacchati |
 tad ahaṃ bhaktyupahṛtaṃ aśnāmi prayatātmanah ||
 iti | bhaktinamrā etān mantrān adhiyāta | na tv evānarcakaḥ syād
 anyatarasyābhīṣṭatas tayoḥ eva sāyujyaṃ salokatām āpnoti | yenai-
 tayoḥ arcanāṃ kurute 'nyatra śiṣyaputrebhyaḥ strīyaś ca tasmai
 20 sauvarṇaṃ śaṅkhaṃ suvarṇopadhānaṃ vā dadyād ṛṣabhaṃ rudrasya
 dakṣiṇety āha bhagavān baudhāyanaḥ | pratiṣṭhākarāṇe snāpanaka-
 raṇe vācāryāya yad upakaraṇaṃ sarvaṃ dattvaikādaśa gā dadyād
 iti śālīkih.

PRAŚNA III.

Adhyāya 3.

- 25 athāto durgākalpaṃ vyākhyāsyāmo | yajñopavītaṃ raktapadmapuṣpaṃ
 sambhārān upakalpya māsīmāsi kṛttikāpūrvāhṇe gomayena gocarma-

1. arghyam *om.* D. — iti *om.* D. — ca *om.* D. — sarvatra dharmatrivaca-
 nāśrayeti sarvān lokān prasiddha° T. 2. vācanāl JB Be. — kriyeteti MG.
 3. °ṣṭhāpya yo vā J. 4. āpnotīti yadi T. — kriyate T. 5. °samjñakam J.
 — saṅga B, saṅgā Be. 6. tatpravaṇaḥ DTM. 8. vaiśyayor JB.
 9. yadi kuryātām *om.* Be, yadi ācāryātām T. — svatanthropadeśe ācārya āśraya
 iti D; svatanthropanate evaṃ tarpaṇaṃ kṛtvā tayeṣv svatantra° T. — ācārya
 āśrayaḥ *om.* BJ GMT. — eva M, evaṃ G, both *om.* iti. 10. svatantrayos
 tayoś ced DBJ. — J brāhmaṇaḥ *om.* the rest of the Adhyāya. — śālīkih D.
 11. atha devayor: *beginning of Adhy. 21 in GMT, of 20 in BBe.* 12. sthaṇ-
 ḍile vā *om.* G. 13. deśābhāve tad dravyā° MG. — manasā vā 'vāhayed
 idam TMG B Be. 18. anyatarasyānabhiṣṭatas T, anyatarasyobhayor vā
 tatas tayoḥ D. — ya etayor D. 19. putraśiṣyebhya D. 22. tad upakaraṇaṃ
 D. — gām dadyād G, datvā ṛṣabhaikādaśa gā dadyād ity āha bhagavān
 bodhāyanaḥ D. 24. raktaṃ puṣpaṃ sam° Be, raktapuṣpasam° J.

mātram caturaśram sthaṇḍilam kṛtvā prokṣya śaucena samvṛtas
 tiṣṭhan bhagavatīm āvāhayej¹ jātavedasa ity om āryām raudrīm
 āvāhayāmīty āvāhya tām agnivarṇām iti kurcam dadāty agne tvam
 pārayeri yajñopavitam dattvāthainām snāpayaty āpo hi ṣṭhā mayo-
 bhuva iti tisṛbhir hiraṇyavarṇāḥ śucayaḥ pāvakā iti catasṛbhiḥ pava- 5
 mānaḥ suvarjana ity etenānuvākena mārjayitvā āryāyai raudryai
 mahākālyai mahāyoginyai suvarṇapuṣpyai vedasaṅkīrtyai mahāyajñi-
 yai mahāvaiṣṇavyai mahābhagavatyai manogamyai śaṅkha dhāriṇyā
 ity ekādaśanāmadheyair gandhapuṣpadhūpadīpair amuṣyai namo
 'muṣyai nama ity etair eva nāmadheyair arcayitvā sāvitrīyā bhaga- 10
 vatyai durgādevyai havir nivedayāmīti havir nivedya śeṣam ekāda-
 śanāmadheyair hutvā pañca durgā japed daśa svasti japej jāto yad
 agne vaṣaṭ te viṣṇo vāstoṣ pata evā vandasva ā no niyudbhir hiraṇ-
 yavarṇo abhayam kṛnotv aśvāvatīm tvam varuṇo bṛhaspate yuvam
 indraś ca vasvaḥ svasti na indro vṛddhaśravā iti japitvā śam ca me 15
 mayaś ca ma ity etair ekādaśabhir anuvākaiś ca japed² sāvitrīyā bha-
 gavatyai durgādevyai havir udvāsayāmīty udvāsyā śeṣam brāhma-
 ṇebhyo dattvā samvatsaram upāsita³ sarve kāmāḥ sidhyantīty āha
 bhagavān baudhāyanaḥ.

Adhyāya 4.

athāta upaśrutikalpam vyākhyāsyāma⁴ ādityavāre 'ṅgārakavāre 20
 vā caturthyām aṣṭamyām caturdaśyām bharāṇyām kṛttikāyām vā
 kriyeta⁵ pūrvedyur akṛtabhuktiḥ śucir brahmacārī bhūtvātha pradoṣe
 'gnim upasamādhāya samparistīrya tasya dakṣiṇata upaśrutim āvā-
 hayed om bhū rātrīm devīm āvāhayāmy om bhuvar upaśrutim
 devīm āvāhayāmy om suvar mahārātrīm devīm āvāhayāmy om bhūr 25
 bhuvāḥ suvar mahākālarātrīm devīm āvāhayāmīty⁶ āvāhyāthainām
 snāpayaty āpo hi ṣṭhā mayobhuva iti tisṛbhir hiraṇyavarṇāḥ śucayaḥ
 pāvakā iti catasṛbhiḥ pavamānaḥ suvarjana ity etenānuvākena

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

mārjayitvā gandhaiḥ kṛṣṇapūṣpair dhūpair dīpair alamkṛtyājyaṃ
saṃskṛtya juhōti rātryai devyai svāhōpaśrutyai 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 dvābhyāṃ juhōty¹ atha samantaṃ
pariṣekaṃ kṛtvā rātrisūktenopatiṣṭhate.

vyāhṛtibhī rātriṃ devīm udvāsayāmīty udvāsyātha vrajēc chma-
śānadeśe² devāgāre śrotriyaḡāre kulāladeśe vā gacched³ navadhanur-
mātrāt karṇau badhnāti⁴ svasti na indro vṛddhaśravā ity etām
10 ṛcaṃ japitvā vimuñced⁵ vyaktaṃ yat tat pratigṛhyatām anurūpaṃ
yujyatām sarvakarmaṇāṃ cārambha ity āha bhagavān baudhāyanaḥ.

Adhyāya 5.

athātaḥ śrīkalpaṃ vyākhyāsyāmaḥ⁶ pañcamyāṃ śuklapakṣasya
paurṇamāsyāṃ api vā śrikadambamayāṃ bilvasāramayaṃ sthaṇḍilam
vidhīyata⁷ ahorātropoṣitaḥ śuciḥ kṛtaśaucaḥ same deśe gomayena
15 gocarmamātraṃ caturaśraṃ sthaṇḍilam upalipyā gandhasumanasaḥ
saṃprakīrya hiraṇmayena pātrenoḍakumbhaṃ pūrayitvā gandhān
sumanasa etasmin⁸ hiraṇyavarṇaṃ hariṇīm iti dvābhyāṃ om bhūḥ
śriyam āvāhayāmy om bhuvāḥ śriyam āvāhayāmy om suvāḥ śriyam
āvāhayāmy om bhūr bhuvāḥ suvāḥ śriyam āvāhayāmīty āvāhya
20 kardameneti dvābhyāṃ prasiddhaṃ prokṣyāśvapūrvāṃ iti snāpayitvā
gandhadvārāṃ iti gandhaṃ dadāti kāmso⁹ 'smi tām iti puṣpaṃ da-
dāty upaitu mām iti dhūpaṃ dadāti candrāṃ prabhāsāṃ iti dīpaṃ
dadāty ādityavarṇa ity naivedyaṃ dadāty¹⁰ atha devyai dakṣiṇato
'gnim upasamādhāya saṃparistīrya mahāvrihibhis taṇḍulaiḥ payasi
25 caruṃ śrapayitvā havir dvidhā kṛtvā manasaḥ kāmam ity abhipretya
kāmam annaṃ vājyamiśraṃ śrisūktena pañcadaśarcena havir juhōti¹¹

1. mārjayitvā om. J. — atha gandhaiḥ MG. — dhūpadīpair TM. 2. rā-
triyaḥ B, rātridevyaḥ Be. 3. G ins. mahārājñyai devyai svāhā mahākāla°. 4.
5. dvābhyāṃ ca D, om. MG. 7. śmaśane B Be JT. — ya[c]chrotriyaḡāre B Be.
8. kulālakārudeśe D. 9. karṇe BJ. — etābhyāṃ ṛcau B Be J. 11. ca om. T.
12. śuklapakṣasya pañcamyāṃ D. 13. api om. TMG. — śriyaṃ kadambama-
yīm bilvasāramayīm D. — sthaṇḍile vā DTMG. 14. vidhāya D. — śucau
same G. 15. caturaśraṃ om. Be J. — gandhān sumanasas TMG, gaṇdhaṃ
sumanasah B. 16. hiraṇmayeṇoḍapātrenoḍakumbhaṃ TMG, °pātrenoḍa-
kaṃ D. — gaṇdhasumanasām B Be J. 17. sumanasās T. — tasmin DTG.
20. dvābhyāṃ vā prokṣya B. — āśvapūrvāṃ B Be; Scheftelowitz, RV Khila
II, 6, 4, p. 72 has this reading in his text, noting āśvapūrvāṃ as a variant.
22. candrāṃ hiraṇmayīm D; RV Khila II, 6, 1b. 23. candrāṃ prabhāsāṃ
iti naivedyaṃ dadāti D, om. B Be JT. — devyā D. 24. pāyasaṃ D, who
notes payasi as a variant. 26. annaṃ om. G. — vā om. M, cājyamiśraṃ J.

tena sūktena śriyai namaḥ puṣṭyai namo dhātryai namaḥ sarasvatyai
nama iti balim upaharati | padmapuṣpāṇi yathālābham grhītvā
pratyaṅgam nimārṣṭi | kṣutpipāsām ity alakṣmīm nirṇudaty | evam
evāharahar māsīmāsi vā mahāntam poṣam puṣyati dhanyam yaśas- 5
yam āyuṣyam ārogyam putryam paśavyam tasya mahat svastyaya-
nam ity āha bhagavān baudhāyanaḥ.

Adhyāya 6.

athātaḥ sarasvatīkalpam vyākhyāsyāmaḥ | śuklapakṣe trayodaśyām
cottarayoh phalgunyor vā punye nakṣatre 'tha devayajanollekhana-
prabhṛty ā prañitābhyaḥ kṛtvāgreṇāgnim sarasvatīm āvāhayaty
āyātu varadā devī akṣaram brahmasammitam | 10
gāyatrīm chandasām mātā idam brahma juṣasva naḥ ||
sarasvatīm āvāhayāmīty āvāhyātra sthānāni kalpayati vāgdevyai
kalpayāmi gīrdevyai kalpayāmi sarasvatyai kalpayāmi brāhmyai
kalpayāmīty | athainām snāpayaty āpo hi ṣṭhā mayobhuva iti tisṛbhir
hiraṇyavarṇāḥ śucayaḥ pāvakā iti catasṛbhiḥ pavamānaḥ suvarjana 15
ity etenānuvākena mārjayitvāthādbhis tarpayaty etair eva nāma-
dheyair gandhapuṣpadhūpadīpair amuṣyai namo 'muṣyai nama iti |
paridhānaprabhṛty āgnimukhāt kṛtvā pakvāj juhōti pāyasam vā
codayitrī sūnṛtānām pavīravī kanyeti dvābhyām | athājyāhutir upa-
juhōti pra ṇo devy ā no divo ye te sarasva ūrmaya uta naḥ priyā 20
priyāsv imā juhvānā yas te stanāḥ śaśayo devīm vācam ajanayanta
yad vāg vadantīty etena sūktena | sviṣṭakṛtprabhṛti siddham ā
dhenuvarapradānād | athāgreṇāgnim palāśaparnesu hutaśeṣam nida-
dhāti | havir nivedayitvā bāhyān balin dattvodetyāpareṇāgnim prān-
mukham kumāram upaveśya vidyārambham kuruta | anantaram 25
devīm udvāsayed

uttame śikhare devī bhūmyām parvatamūrdhani |
brāhmaṇebhyo 'bhyanujñātā gaccha devī yathāsukham ||
iti | punarāgamanāya punaḥsamdarśanāyaivam eva māsīmāsi vidyā-
kāṁkṣī sarasvatīm ārādhayed ity āha bhagavān baudhāyanaḥ. 30

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

Adhyāya 7.

athāto viṣṇukalpaṃ vyākhyāsyāma¹ āṣāḍhakārttikaphālgunaśukla-
 pakṣeṣu dvādaśyāṃ yad vā śraddhā bhavaty ahorātram upoṣitaḥ
 śvo bhūte prāg vodag vāraṇye śucigrhe vā yatra rocate manas tatra
 sthaṇḍile 'gnim upasamādhāya samparistīryā praṇītābhyah kṛtvā
 5 siddhe pāyase yat te pavitraṃ pavitraṃ te vitatam ity udāhṛtyom
 iti vidyudgandhośīramayaṃ bhagavantam śvetapītaraktapratīsareṇā-
 veṣṭya sthāpayitvāvāhayed om bhūḥ puruṣam āvāhayāmy om bhuvah
 puruṣam āvāhayāmy om suvah puruṣam āvāhayāmy om bhūr bhuvah
 suvah puruṣam āvāhayāmy āvāhya prasiddham āsanasnānapā-
 10 dyācamanīyāni dadyāt² sarvasurabhigandhapuṣpadhūpadīpamālyair
 abhyareya yathopapannaṃ barhiṣv aśvatthaparṇeṣu prastare gobhir
 juṣṭam iti dhūpabhājane nyasyati³ tataḥ ṣoḍaśājyāhutir juhōti puru-
 ṣasūktena⁴ paro mātrayeti tisṛbhiḥ pavamānam upaniniya caror ājya-
 miśraṃ catasra āhutir juhōti vāsudevāya svāhā baladevāya svāhā
 15 viṣṇave svāhā śriyai svāheti⁵
 sviṣṭakṛtam avadāyāntaḥparidhi sādāyitvā daivatam arcayaty etair
 eva nāmadheyair amuṣmai namo 'muṣmai nama iti gandhapuṣpa-
 dhūpadīpair annenāmuṣmai svāhāmuṣmai svāheti phalodakenāmum
 tarpayāmy amum tarpayāmīti⁶ sviṣṭakṛtprabhṛti siddham ā dhenuva-
 20 rapradānād⁷ ābhir viśvā abhiyuja iti jānum nipātya catuḥ pradakṣiṇam
 parikrāmed viśvabhūje namaḥ sarvabhūje nama ātmane namaḥ para-
 mātmane nama iti⁸ dhruvasūktam japitvā puruṣam udvāsayed om
 bhūḥ puruṣam udvāsāyāmy om bhuvah puruṣam udvāsāyāmy om
 suvah puruṣam udvāsāyāmy om bhūr bhuvah suvah puruṣam udvā-
 25 sayāmīty udvāsyā yatrāpas tad gatvotsṛjed avabhṛtam⁹ pra tat te
 adya kim it te viṣṇo paricakṣyam bhūd iti dvābhyāṃ pratisaram
 visraṃsayatīdam viṣṇur vi cakrama ity etayārcā carum praśnāty¹⁰

1. All MSS spell kṛtika. — āṣāḍhaphālgunakṛtika TMG. 2. dvādaśyāṃ
 vā yad vā MG. 3. śucir grhe D. 5. siddhe vā yat Be JTMG, kṛtvā
 pāyasaṃ siddhe vā B. — vitatam om. BBe JTMG. 6. vidyudgandham
 hiraṇmayam (hiraṇmayam om. T) Be TMG, vidyudvarṇahiraṇ° B, vidyudvar-
 ṇam hiraṇ° J. 7. BJT abbrev. the Āvāhanamantra. 9. āsana om. BBe J.
 — snāna om. TMG. 10. °ācamanīyam TMG. 10—11. °mālyam ca yathopa°
 BBe J TMG. 11. yathopanayanam BBe. — barhiṣy DBJ. — aśvatthaparṇe
 DJMG. 12. juhuyāt J. 13. pāyasa ājyam upaniniya variant in D.
 14. catasṛ TMG. — ājyāhutir BBe J. — hutvā J. — vāsudevāya svāhā | bala-
 bhadraṇyeti pāṭhāntaram | balabhadraṇyaya devāya svāhā viṣṇave T. 16. antaḥ
 paridhi om. BBe JTMG. — abhyarcayaty M. 21. parikrāmayed BBe JTMG.
 23. BTM abbrev. the Mantra. 27. visraṃsayet TMG. — etayā carum DBBeJ.

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

Adhyāya 8.

athāto ravikalpaṃ vyākhyāsyāmo | maṇḍalaṃ caturaśram vā goma- 5
yena gocarmamātram sthaṇḍilaṃ kṛtvāṣṭacatvāriṃśatkṛtvo ravivāre
tāmrapātre raktagandhaṃ raktapuṣpaṃ vā | ghr̥ṇiḥ sūrya āditya ity
āvāhyāsatyenety arghyaṃ dadyāt haṃsaḥ śuciśad iti pādyam agnir
mūrdhety ācamanīyam | athainaṃ snāpayaty āpo hi ṣṭhā mayobhuva
iti tisṛbhīr hiraṇyavarṇāḥ śucayaḥ pāvakā iti catasṛbhīḥ pavamānaḥ 10
suvarjana ity etenānuvākena mārjayitvāthādbhis tarpayati dhātāram
tarpayāmi vidhātāram tarpayāmy aryamaṇam tarpayāmi mitraṃ
tarpayāmi varuṇam tarpayāmi bhagavantam tarpayāmi haṃsam tar-
payāmi pūṣaṇam tarpayāmi parjanyaṃ tarpayāmi vivasvantam tar-
payāmīndram tarpayāmi raviṃ tarpayāmīty etair eva nāmadheyair 15
gandhapuṣpadhūpadīpair amuṣmai namo 'muṣmai nama iti | vyāhṛti-
bhīḥ puruṣam udvāsyaṃīty udvāsyāthāpūpaṃ dadyād aṣṭācatvā-
riṃśad | ekavāram arcayitvā kuṣṭharogī kṣayarogī baddho vimucyate
bandhād rogī rogād vimucyata ity āha bhagavān baudhāyanah.

Adhyāya 9.

athāto jyeṣṭhākālpaṃ vyākhyāsyāmas | tilatailam ājyaṃ payo dadhi 20
saktūn lājān kṛsarān kṛṣṇāni vāsāmsīti sambhārān upakalpayate |
proṣṭhapadāyām anurādhāyām vā haviṣyam bhuñjītātha śvo bhūte
jyeṣṭhām anusmarann utthāya devāgāre rahasyapradeśe vā yatra

1. vaiṣṇava ity ahaṃ 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. raktagandhaṃ 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° mitraṃ tarp° indram (!) tarpayāmīty Be; dhātāram tarp°
mitraṃ tarp° varuṇam tarp° bhagava[m]tam tarp° haṃsam tarp° pūṣaṇam tarp°
parjanyaṃ tarp° vāyasam (thus also Be) tarp° imdram tarpayāmīty J.
14. pūṣaṇam D, pūṣnam T. 15. indram tarp° om. TG (G adds it at the end).
— raviṃ tarp° om. M. 18. ekāvaruṇam (!) BBeJ. — °rogī tathā vimucyate
BJ, bandhād vimucyate baddho D, baddho vimucyate ity āha T. 21. kṛsarān
om. M, karambhān D, kṛtsnān BBeJ. — vāsāmsi evam sam° G. 22. pro-
ṣṭhapadānur° TMG, anūrādhāyām DMG.

rocate manas tatra sthaṇḍilam kṛtvātha devayajanollekhanaprabhṛty
ā prañitābhyah kṛtvāgrenāgnim jyesthādevīm āvāhayati

yasyāḥ simhā rathe yuktā vyāghrās cāpy anugāminah |

tām imām puṇḍarikākṣīm jyesthām āvāhayāmy aham ||

- 5 ity āvāhyehalokakīrtaye namaḥ paralokakīrtaye namaḥ śriyai namo
jyesthāyai namaḥ satyāyai namaḥ kalipatnyai namaḥ kalihṛdayāyai
namaḥ kumbhyai namo nikumbhyai namaḥ prakumbhyai namo
'jāyai namaḥ śriyai namo varadāyai namaḥ hastimukhāyai namo
vighnapārsadāyai namo vighnapārsadyai nama ity | athainām snāpa-
10 yaty āpo hi sṭhā mayobhuva iti tisṛbhir hiraṇyavarṇāḥ śucayaḥ
pāvakā iti catasṛbhiḥ pavamānaḥ suvarjana ity etenānuvākena mārja-
yitvā tair eva nāmadheyair gandhapuṣpadhūpadīpair amuṣyai namo
'muṣyai nama iti | paridhānaprabhṛty āgnimukhāt kṛtvā pakvāj
juhotīndro jyesthām anu nakṣatram etīti puronuvākyām anūeya
15 purandarāya vṛṣabhāya dhṛṣṇava iti yājyayā juhoty | athājyāhutir
upajuhotīndrāya svāhā jyesthāyai svāhā jyaiṣṭhyāya svāhābhijityai
svāheti | namaḥ su te nirṛta iti ṣaḍbhir anucchandasaḥ | atha kutsair
juhoti | devasya tvā savituḥ prasave 'śvinor bāhubhyām pūṣṇo has-
tābhyām bhūr bhuvah suvar om jyesthāyai havir nivedayāmīti havir
20 nivedayaty | atha diśām balim kṛtvā gandhamālye dve vāsasī nived-
yam dattvānnaḥ ca brāhmaṇebhyo dattvā namaḥ su te nirṛta iti
ṣaḍbhir upasthāya sviṣṭakṛtprabhṛti siddham ā dhenuvarapradānād |
yasyāḥ simhā rathe yuktā vyāghrās cāpy anugāminah |
tām imām puṇḍarikākṣīm jyesthām udvāsayāmy aham ||
25 ity udvāsya jyesthāmantram sahasrakṛtvā āvartayec chatakṛtvo 'pa-
rimitakṛtvo vā daśāvaram | śākayāvakaikṣamūlaphalāśī adhaśśyī
śvo bhūte tathaiṣābhyareya ṣaṇmāsād ūrdhvaḥ nityānām ācārāt
sarvān kāmān avāpnotīty āha bhagavān baudhāyanah.

1. sthaṇḍilam kalpayitvā atha G. 4. jyesthām devīm (jyesthādevīm BJ)
āvāhayāmīty BBe J TMG. 5. ihalokakīrtaye D BBe J. — paralokakīrtaye
D BBe, om. J. 6. kapilapatnyai D, kapilīpatnyai T. — kapilahṛdayāyai D,
kapilihṛdayāyai T. 7. kṛtyai BBe J. — nikṛtyai BBe, vikṛtyai J, kumbhin-
yai D, om. T. — prakṛtyai BBe J. 8. jyāyāyai D. — śriyai namo om. D.
9. namaḥ iti tarpayati āpo D. 10. DTM abbrev. the Mantra. 15. dhṛṣṇava
om. T. 16. jyesthāya D. — śraiṣṭhyāya T, śreṣṭhāya D, jeṣṭhāya (?) B, om.
Be. — prajāpataye svāheti DBBe. 17. nirṛta iti havir annam nivedayati |
atha diśām (l. 20) T. — atha kṛtsnair, variant in D. 19. havir om.
DBBeJ. 20. balim ṛchṣati (icchati BBeJ) gandhamālyair dve dāśī (vedaśīti
BBeJ) naivedyam (nivedyam BBeJ) TMG BBeJ. 23. anuyāyinaḥ D.
24. jyesthādevīm udvās° TMG. — aham om. BBe J TMG. 25. jyesthām
sahasra° BBeJ. 26. daśāvaram BBe T. — śākayāvaka aikṣamūla° BBe (!).
— adhaśśyīti TMG. 27. ṣaṇmāsād TMG. — ūrdhvaḥ samācāran nityānām
āśśyān D. — ācāryāt TM, ācāryā (?) J, āryān (?) B, Be unreadable, text
according to G. 28. °iti ha smāha D.

Adhyāya 10.

athāto vināyakakalpaṃ vyākhyāsyāmo | māsimāsi caturthyāṃ śukla-
pākṣasya pañcamyāṃ vābhyudayādaṃ siddhikāma rddhikāmaḥ paśu-
kāmo vā bhagavato vināyakasya balim haret | pūrvedyuh kṛtaika-
bhuktaḥ śucir apa ācamyātha devayajanollekhanaprabhṛty āgnimukhāt
kṛtvā dakṣiṇāmukhaṃ hastimukhaṃ dakṣiṇato brāhmaṇam upaveśyo- 5
potthāya daivatam āvāhayati

vighna vighneśvarāgaccha vighnety eva namaskṛta |

avighnāya tavāstv adya sadāsmākaṃ bhavān bhavom ||

ity | atha dūrvākṣatasumanomiśram arghyaṃ dadātīmā āpaḥ śivāḥ
śivatamāḥ pūtāḥ pūtataṃ medhyā medhyatamā amṛtā amṛtarasāḥ 10
pādyā arghyā arhanīyā abhiṣecanīyā ācamanīyā mārjanīyās ca pra-
tigṛhyantāṃ pratigṛhṇātu bhagavān vināyako vināyakāya nama ity |
atha tūṣṇīm gandhapuṣpadhūpadīpair abhyarcyopatiṣṭhate bhūpataye
namo bhuvanapataye namo bhūtānāṃ pataye nama ity | atha tisro
vināyakāhutir juhōti vināyakāya bhūpataye namo vināyakāya svāhā 15
vināyakāya bhuvanapataye namo vināyakāya svāhā vināyakāya bhū-
tānāṃ pataye namo vināyakāya svāheti | jayaprabhṛti siddham ā
dhenunarapradānād |

apūpaṃ karaṃbhodanasaktūn pāyasam ity athāsmā upaharati vigh-
nāya svāhā vināyakāya svāhā vīrāya svāhā śūrāya svāhogrāya svāhā 20
bhīmāya svāhā hastimukhāya svāhā varadāya svāhā vighnapārśade-
bhyah svāhā vighnapārśadībhyah svāhety | atha bhūtebhyo balim
upahared ye bhūtāḥ pra carantīty | atha pañcasūtram kaṅkanam
haste vyāhṛtibhir badhnāti

3. vā om. BBe. 4. °bhuktiś M, °bhaktiś T, °bhaktaḥ BBe J. 5. dakṣi-
nābhimukhaṃ T. — hastamukhaṃ M. 8. avighnāya bhavān samyak
sadā 'smākaṃ bhava prabho iti D. — bhagavān Be J. — prabho iti T.
9. °miśram udakaṃ dadāti G. 10. śivatamās śāntās śāntatamāḥ pūtāḥ
pūtataṃ punyāḥ punyatamāḥ medhyā medhyatamā juṣṭā juṣṭatama amṛtā D.
11. mārjanīyās ca om. G. — pratigṛhyatām 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 — bhūpataye namo
vināyakāya bhuvanapataye svāhā vināyakāya bhūtānāṃ pataye namo vināya-
kāya svāhā vināyakāya bhūtaye namo vinayakāya svāheti T. 19. karaṃ-
bhodaka° BBe, karaṃbham odakaṃ 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. vighnapārśadībhyah BG, also the Munich MS., om. J.
23. atha om. TMG. — pañcavarṇasūtram T. 24. vyāhṛtibhir, thus D (°tibhir),
om. BBe J TMG.

vināyaka mahābāho vighnam hanti tavājñayā |
 kāmā me sādhitāḥ sarva idaṃ badhnāmi kaṅkanam ||
 athāgnim pradakṣiṇam kṛtvā praṇamyābhivādya vināyakam visarjayati
 kṛtam yadi mayā prāptam śraddhayā me gaṇeśvara |
 5 uttiṣṭha saganāḥ sādho yāhi bhadram prasīdatom || iti |
 tasminn ante dvādaśeṣu samidhonopari madhyamam caiva dakṣi-
 nordhvasamidham tathā dadhimadhupaya ājyam pariṣecanam visar-
 janam ca kalpayati.

Adhyāya 15.

athāto 'rdhamāse 'rdhamāse 'ṣṭamyām brāhmaṇā brahmacāriṇaḥ
 10 striyaś ca putrakāmā āyuskāmā ārogyakāmā brahmavarcaśakāmāḥ
 saubhāgyakāmāś copavasanty | atha pradoṣe rudram virūpākṣam sapat-
 nīkam sasutam saganam sapārṣatkam āvāhayāmīty āvāhya svāga-
 tenābhinandayati svāgataṃ punarāgataṃ bhagavate mahādevāya
 virūpākṣāya sapatnīkāya sasutāya saganāya sapārṣatkāyety etad
 15 āsanam klptam | atrāstām bhagavān mahādevo virūpākṣaḥ sapatnīkaḥ
 sasutaḥ saganāḥ sapārṣatka ity | atha kūrcaṃ dadāti bhagavato 'yam
 kūrco darbhamayas trivṛd dharitaḥ suvarṇamayasaṃ tam juṣasveti |
 pratigrhṇātu bhagavān mahādevo virūpākṣaḥ sapatnīkaḥ sasutaḥ
 saganāḥ sapārṣatka ity | atra sthānāni kalpayati mahākālāya namaḥ
 20 śaṅkukarṇāya namo babhrukarṇāya namo nandikeśvarāya namo
 daṇḍimuṇḍāya namaś caṇḍikeśvarāya nama ity | atha pakvāj juhoty
 ardayā rudraḥ hetī rudrasyeti dvābhyām | athājyāhutīr upajuhoti
 bhavāya devāya svāheti caturviṃśatibhiḥ | havyavāham sviṣṭam iti

1. hanmi M. — vighnam eta[t] tavājñayā BBeJ, vighneśa bhavadājñayā D.
 2. kāmā me sādhitāḥ (vasitā(?) T) TMG. — idaṃ vyāhṛtibhir ābadhnāmi
 kaṅkanam BBe TMG. 3. atha sāgnīkam vināyakam pra° D. — °ābhivād-
 yam (!) BD. 4. prāptam ya śraddhayā mahāgaṇeśvarā(?) T, prāptam mahā-
 bhāgaṇeśvara BBeJ, śraddhayā vā gaṇ° D. 5. sādhu BBeJ, sādhu MG,
 sādha yobhi bhadram (?) T. — prasīdanom G *errata*. 6. *Text according to*
MG; passage entirely corrupt. — °opari mardhvaṃ pañcaiva dakṣiṇordhvaṃ
 T, tasminn ante dvādaśeṣu samiddhegnauparin madhyamam caiva dakṣiṇam
 cordhve samidham B, tasmin yāte dvādaśedhmasamiddhenopari madhyamam
 caiva dakṣiṇordhvaṃ samidham D; BeJ *omit the difficult passage*: prasīdatom
 iti dadhimadhupaya *etc.* 7. D *ins.* saṃmīśrya *after* ājyam. 8. ca om.
 DBBeJ. 9. athāto 'rdhamāse 'ṣṭamyām BBe JMG. 10. ca om. BBe JMG.
 12. sapārṣatkam D. 13. punarāgamanam *variant in* D. 14. sapārṣat-
 kāyety D. 18. virūpākṣāya sapatnīkāya sasutāya saganāya sapārṣatkāyety
 DBBeJ. 19. athātra D. — °kālāya TMG. 20. śaṅkarāya D, *who gives*
 śaṅkukarṇāya *as a variant*. 21. atha devayajanollekhanaprabhṛty āgnimu-
 khāt kṛtvā pakvāj D. 23. svāhā ity ādibhiś catur° D. — caturviṃśatir
 BBeJ, caturviṃśatibhiḥ hutvā DT. — sviṣṭam om. BBeJ TMG, *cp.* D *errata*.

sviṣṭakṛtaṃ hutvāgreṇāgnim arkaparṇesu hutaśeṣaṃ nidadhāti yo rudro agnāv iti |

śistair gandhamālyair abhyarcya raudrībhir ṛgbhiḥ stuvanty āṛṣaiś ca stotrair | devatāṃ pravāhayati prayātu bhagavān īśānaḥ sarvaloka-namaskṛto 'nena haviṣā tṛptaḥ punarāgamanam pratīti |

ya evaṃ vidvān ācarati putravān paśumān bhavati sarvaṃ pāpmānam tarati tarati brahmahatyām apa punarmṛtyum jayatīti ha smāha bhagavān baudhāyanaḥ.

PRAŚNA IV.

Adhyāya 2.

āhutānukṛtir baliharāṇanukṛtir dhūrtabaliś | caturṣu caturṣu māseṣu phālgune māsi śuklapakṣasya saptamyāṃ kriyetāpi vā trayodaśyām |¹⁰ evaṃ āśādha evaṃ kārṭṭike | sa purastād evopakalpayate barhir bailvāni ca pañcadaśedhmaḍārūṇi bailvaṃ mekṣanam paridhīmś ca śvetaraktān gandhamālyān śvetaraktāmś ca pratisarāṇ | śrapayaty apūpān vividhāmś ca bhakṣyān sthālīpākam ca śrapayaty | athainān ādāya sahāntevāsibhir grāmāt prāciṃ vodiciṃ vā diśam upaniṣkramya¹⁵ yatrāpas tad gatvā snātvāpa ācamya surabhimatyābliṅgābhir vāruṇībhir hiraṇyavarṇābhiḥ pāvamanībhir iti mārjayitvāntarjalagato 'ghamarṣaṇena ṣoḍaśa prāṇayāmān dhārayitvottīrya vāsaḥ pīḍayitvānyat prayataṃ vāsaḥ paridhāyāpa ācamya devayajanam udānayat | atha śucau deśe vedim kurvanti puruṣamātrīm aparimitām vā | tasyāḥ²⁰ pūrvārdhe sthaṇḍilam kalpayitvodumbaraśākhām bahuparṇām apratiśuṣkāgrām nihatya darbhair bhagavate dhūrtāya pratikṛtiṃ kṛtvāpareṇodumbaraśākhām pratiṣṭhāpya pratisareṇa saha śākhayā parivyayante | yajñopavītam upavyayante

1. hutvāthāgreṇāgnim DT. 3. raudrībhir J. — ṛgyajussāmātharvabhis stutibhis stuvanty D, cp. p. 10. 21. — stuvanty T. 4. ca om. DB. — pravāhayet TMG. — īśas JMG, īśānas sarvalokānām sarva° D. 5. tuṣṭaḥ JBBe. 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 bailvaṃ TMG. 13. śvetaraktam gandhamālyam BBe JD. — pratisarāṇ 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. pāvamanībhir vyāhṛtibhir iti TMG. 18. trīn D, ṣaṭ trīn BBeJ. 19. udānayat T. 20. vedikām T. — puruṣamātram TMGD. — aparimitam D. 21. kṛtvodumb° MG. — bahuparṇām bahuśākhām aprati° DBBeJ. 22. bhagavato dhūrtāya (!) T, puṃsāya BBe, puṃsāyeti J. 24. upavyayate DBJ.

yajñopavītaṃ paramaṃ pavitraṃ | prajāpater yat sahaṃ pu-
rastāt ||

āyusyaṃ agriyaṃ pratimuñca śubhraṃ | yajñopavītaṃ balam
astu teja || iti |

- 5 tena tvāhaṃ pratigrhṇāmy āyusā brahmaṇā brahmavarcasāyety | apa-
rārdhe vedyai sthaṇḍilaṃ kṛtvollekhanaprabhṛty ā paryukṣaṇāt kṛtvā
vedim strṇāty anatidṛśnam | uttareṇāgniṃ prāgagrān darbhan sam-
stīrya teṣu dvandvaṃ nyañci pātrāṇi sādāyitvā tūṣṇim saṃskṛtābhir
adbhir uttānāni pātrāṇi kṛtvā visrasyedhmaṃ triḥ sarvābhiḥ prokṣya
10 darbheṣu dakṣiṇato brāhmaṇam upaveśyottarata udapātraṃ nidhāya
pakvam odanaṃ pāyasam vā yācati | tam abhyukṣyāgnāv adhiśrayaty |
ā paridhānāt kṛtvā samanvārabdheṣv antevāsiṣu pradakṣiṇam agniṃ
pariśicyāthedhmāt samidham abhyajyādadhāti

- imaṃ stomam arhate jātavedase | ratham iva sam mahemā
15 manīṣayā ||
bhadrā hi naḥ pramatir asya saṃsady | agne sakhye ma riṣāmā
vayaṃ tava || svāhety |

evam evābhyajya dvitīyām abhyādadhāti

- yasmai tvam āyajase sa sādhaty | anarvā kseti dadhate suvīryam ||
20 sa tutāva nainam aśnoty amhatir | agne sakhye mā riṣāmā va-
yaṃ tavā || svāhety |

evam evābhyajya tṛtīyām abhyādadhāti

- śakema tvā samidham sādhayā dhiyas | tve devā havir adanty
āhutam ||
25 tvam ādityān ā vaha tān hy uśmasy | agne sakhye mā riṣāmā
vayaṃ tava || svāhety |

evam evābhyajya caturthīm abhyādadhāti

- tat te bhadraṃ yat samiddhaḥ sve dame | somāhuto jarase
mṛlayattamaḥ ||
30 dadhāsi ratnaṃ draviṇaṃ ca dāśuṣe | agne sakhye mā riṣāmā
vayaṃ tava || svāhety |

evam evābhyajya pañcamīm abhyādadhāti

taṃ tvā samidbhir aṅgiro ghṛtena vardhayāmasi | bṛhacchocā
yaviṣṭhya || svāhety |

1—4. TM *abbrev.* 3. agryam BJG. 5. tvām aham D. — āyusē brah-
mavarcasāya TMG. 6. vedyās D. 7. anatidṛśyam BBe. 10. dakṣiṇataś
cottarataś codapātreṇa (°pātre J) nidhāya BBeJ. — brāhmaṇam uttarataś
codapātraṃ (uttaratodapātraṃ TM) nidhāya TMG. 11. vā yācitam adbhir
abhyukṣyāgnāv adhiśrityājyaṃ nirupyādhiśritvobhayaṃ paryagni kṛtvā pari-
dhānāt kṛtvā D. 18. dvitīyām samidham ādadhāti TMG. 19. sa sādha-
yaty TM, samādhayaty D; JB *abbrev. the Mantra, also the three following.*
22. tṛtīyām samidham M. — ādadhāti TMG; abhyajyādadhāti BJ, *likewise*
l. 27 and l. 32. 27. ādadhāti TMG.

evam evābhyajyaikāpacayena bhavē namaḥ svāheti śaḍakṣareṇa pa-
 riśiṣṭā | āghāraprabhṛty āgnimukhāt kṛtvā daivatam āvāhayanto
 nr̥tyantaḥ pradakṣiṇam āgacchanti | triḥ pradakṣiṇam pariyanti
 yasya siṃhā rathe yuktā vyāghrās cāpy anugāmiṇaḥ |
 tam imaṃ putrikāputraṃ skandam āvāhayāmy aham || 5
 āyātu devottamaḥ kār̥ttikeyo | brahmaṇyaḥ putraḥ saha mātṛbhiḥ ||
 dhātrā viśākhena ca viśvarūpo | juṣṭam balim sānucaro juṣasva ||
 saptāhaṃ jātā yaḥ śaktiḥ saptaparvām arindamam vyāghrāvṛtam
 mahādhūrtaṃ prapadye saṃśitavratam putraṃ devam varadam pra-
 padye dhūrtaṃ senām ugrasenām aparṇāsutam kṛttikānām śaḍāsyam 10
 agneḥ putraṃ śamayair yathoktaiś cāturmāsyaiḥ saptamīm tvām
 aranyena gandhaiś ca bhaktyā ca yajāma śakte vittam vittāny aśasaś
 ca rājan kāmāś ca dhūrta prayaccha namaḥ śaṅkarāya namaś ca
 sāmne namo nīlagrīvāya namaḥ | kṛttikāputraḥ prīyatām viniyogaḥ
 prīyatām śāsaḥ prīyatām putrikāputraḥ prīyatām bhagavān mahā- 15
 dhūrtaḥ prīyatām namo nama iti | tam āyāntam anumantṛyate svā-
 gatam punarāgatam bhagavate dhūrtāyaitad āsanam kl̥ptam atrāstam
 bhagavān mahādhūrta ity | atha kūrcaṃ arhaṇam ca dadāti bhaga-
 vato 'yaṃ kūrco darbhamayas trivṛd dharitaḥ suvarṇamayasaḥ tam
 juṣasvety | athāsmāi kaṃse vā camase vā puṣpaphalākṣatamiśrair 20
 varṣīyasā tejomayenāpidbhāyārhaṇīyā āpo nivedayanta imā āpaḥ śivāḥ
 śivatamāḥ pūtāḥ pūtataṃ medhyā medhyatamā amṛtā amṛtarasāḥ
 pādyaḥ arghyaḥ abhiṣecanīyā ācamanīyā mārjanīyāś ca tā juṣantām

1. °pacayena na bhavē TMG. 3. pradakṣiṇam āgacchanti om. D. —
 āvāhayānti triḥ BBeJ. — paryanti BBeJ TM. 5. āvāhayāmiha BBeJ.
 6. brahmaṇyaputraḥ BeJ DTMG. — mātṛbhiś ca DTMG. 7. dhātryā D,
 svadhātrā BJ, svabhrātrā Be. 8. saptāhaṃ jātayaś śaktis DT, jāto yaś MG.
 — jātīyaśaktisaptaparvām (°varyam BBe) arindama (īraṇdam Be, īraṇdamā
 B) BBeJ, saptāhajātā and arindamaḥ variants in D. — vyāghrāhata MGB,
 vyāghrādhata B, vyāghraddhata J, vyāghrāhata T (under vyāghrāha° there
 is written jagrāha°). 9. maham dhūrtaṃ BJ, mahāddhūrta G, mahad-
 dhūrta M, mahāvaradavaparādhūrtaṃ T. — putraṃ: thus MTG (T has a
 second reading: purandaram), param D, purāṇam BBeJ. 10. dhūrtasenām
 BBeJ TMG. — aparṇāsutaḥ J, parṇāsutaḥ B, aparṇām sutam M, suvarṇāsutaḥ
 T. — śaḍāsyāḥ BJ. 11. tvām aranye ganthaiś ca D, tvārabhyainaḥ
 gandhaiś ca G, tvām uranyaina M, uranyena T. 12. yajāmahe śukto (śukte
 T) vitto (om. T) vittāny aśasaḥ ca TMG, yajāma śukro (śukle J) vitto vittāny
 araśaś ca jana (arāśaś cājana J) BBeJ. 13. dhūrtaḥ prayacchatu D.
 14. sthāmne D, sām̐bhāya nīla° T. — kṛttikāputrāya D. — api niyogaḥ BM,
 api vā niyogaḥ G. 15. prīyatām śāsaḥ om. M., viśākhaḥ D. — kṛttikā-
 putraḥ DMGT. — bhagavān mahādhūrtaḥ om. D. 17. punarāgamanam BBe.
 18. bhagavato 'yaṃ kūrco arhanaḥ (kūrcorhanaḥ M) ca bhagavato 'yaṃ 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 sṭhā mayobhuva iti tisṛbhir hiraṇyavarṇāḥ śucayaḥ pāvakā
 iti catasṛbhiḥ pavamānaḥ suvarjana ity etenānuvākena | mārjayitvā
 pradakṣiṇam āvṛtya pratyāññ āvṛtya jaghanenāgnim upaviśyānvārab-
 5 dheṣv ājyāhutir juhōti skandāya svāhā kumārāya svāhā bāṇāya
 svāhā hiraṇyacūdāya svāhāṅgirase svāhā guhāya svāhā bhadrasanāya
 svāhā nīlagrīvāya svāhā bhavaputrāya svāhā dhūrtāya svāhā paśu-
 bhūve svāhā śaṣṭhyai svāhā viśākhāya svāhā sanatkumārāya svāhā
 skandapārśadebhyaḥ svāhā śaṣṭhipārśadebhyaḥ svāhety etair eva nā-
 10 madheyaiḥ pūrvārdhe juhōty |

uttarārdhāt sviṣṭakṛtam avadāyāntaḥparidhi sādāyitvopotthāya dai-
 vatam arcayati gandhapuṣpadhūpadīpair amuṣmai namo 'muṣmai nama
 iti | phalodakenāmum tarpayāmy amum tarpayāmīty | annenāmuṣmai
 svāhāmuṣmai svāhety | atra namasyati yaṁ kāmam kāmāyate tan
 15 me kāmam samṛdhyatām tasmin kāme samṛddhe droṇam upaha-
 riṣyāmi kāmam vardhayatv iti | kāme samṛddhe droṇānam upaha-
 riṣyaty | athainam upatiṣṭhate

namo bhagavata iti guhyo guhyapatir guhaḥ |
 vasur vasupatir namo dhūrtasvāmī prasīdatu ||
 20 mahāyaśā mahātejā mahāseno mahārūpaḥ |
 mahātapā me bhaktasya pratigrhṇātv imaṁ balim || ity |
 athopaviśya sviṣṭakṛtam hutvopotthāya devaṁ pravāhayanto nr̥tyantas
 trir apasalaiḥ pariyaṇti

siṃhavyāghrasamāyuktaḥ saratho rathinām varah |
 25 prayātu bhagavān dhūrtaḥ priyavāṇiḥ priyamkarom || nama ity |
 athopaviśya jayaprabhṛti siddham ā dhenuvarapradānād | athainām
 pratikṛtim ādāya śīrasi nidhāyāvabhṛthamantrenāpsu praplāvyātiśiṣṭair
 gandhamālyair ātmānam alaṁkṛtya pratisaram badhnāty

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

1. mārjayaty om. D. 2. tisṛbhir ... etenānuvākena om. MG. 4. pra-
 tyāññ āvṛtya BTM, om. Be. 5. upajuhōti TMG. — bālāya DT.
 6. bhadrasenāya T. 7. nīlavāsāya B. — paśupataye TMG, and variant in D.
 9. śaṣṭhyāḥ pārśadebhyaḥ BJ. 10. mekṣaṇenopaghātām pūrvārdhe D. —
 pūrvārdhe arcayati om. BBeJ MG. 11. devatam arcayaty etair eva
 nāmadheyair gandha° D. 12. gandhapuṣpadhūpadīpānām phalodakenāmuṣmai
 namo 'muṣmai nama ity annenāmuṣmai svāhāmuṣmai svāhety phalodakenā-
 mum tarpayāmy amum tarpayāmīti BBeJ. 14. GM add.: tilodakenāmum
 tarpayāmy amum tarpayāmīti. — nātra TMGB, tām atra J, tām na Be.
 18. namo bhavodhava iti guho guhyapatir bhavaḥ (guhaḥ BBeJ) DBBeJ.
 21. me: thus D; mama TMG BBeJ. 22. daivatam DBBeJ. 24. °sam̐yuktaḥ
 BBeJ, siṃhenavyāghrasam̐yuktas T. 27. pratimām T. 29. adityādhikṛ-
 tāṁ BBeJ, ādityā kṛtikaṁ TMG. 30. grandhi TM, grandhir D.

abhicāraṃ ca kharvaṃ ca yac ca me duṣkṛtaṃ kṛtaṃ |
 sarvato me bhayaṃ nāsti yāvat sūtraṃ dhariṣyati || ity |
 athānyonyam apañ pratigrāhayante priyatāṃ bhagavān mahādhūrta
 ity | atha pakvād upādāya prāśnāti | na strīkumārāḥ prāśnīyus | tasya
 prāśanamāntra āyur asi viśvāyur asi sarvāyur asi sarvaṃ āyur asi 5
 sarvaṃ ma āyur bhūyāt sarvaṃ āyur geṣam iti | prāśyāpa ācam-
 yātmānaṃ pratyabhimṛśate yata indra bhayāmahe svastidā viśas
 patir iti dvābhyāṃ | punaḥ punar avokṣāyanta āyuṣyaṃ varcasyaṃ
 rāyaspoṣaṃ rākṣoghaṇaṃ svastyayanam ṛddhir ity | āhutānukṛtir
 vyākhyāto baliharaṇānukṛtir | devam āvāhya gandhapuṣpadhūpadī- 10
 pānnaphalodakair abhyarcya namaskṛtya pravāhayante | dhūrtaḥ
 caturṣu māseṣv evaṃ yajamānaś cāturmāsyaṇāṃ phalam avāpnotīti
 ha smāha baudhāyanaḥ.

1. sarvaṃ ca D. — yatra me B. 2. sarvato vai BBe. — putraṃ BBe
 3. bhagavān dhūrta BJ. 4. na strīkumārāu prāśnīyātām D. 5. tatprā-
 śanamāntra DBBeJ. — TMGD *abbrev. the Mantra.* 6. ācamya jaṭharam
 abhimṛśati D. 7. avekṣyāyanta BeM, °ante G, avyokṣāyanta T, avekṣād-
 yaṃta(?) B, avetyāpa J. 9. rāyaspoṣaṃ om. DBBeJ. — ṛddham D.
 10. daivatam D, daivatām B, devatām Be. 11. dhūrtaḥ cāturmāsyeṣv
 TMG. — caturṣu caturṣu māseṣv D. 13. bhagavān bodhāyanaḥ D.

TRANSLATION.

PRAŚNA II.

Adhyāya 13.

Now we shall explain the ritual for the consecration of Viṣṇu ¹⁾.

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
- 10 Religiosa and Butea Frondosa; and he should sprinkle it with water, (reciting the) three (verses): 'āpo hi sṭhā mayobhuvah', etc. (TS, IV, 1, 5, *b*), the four (verses): 'hiraṇyavarṇāḥ śucayaḥ pāvakāḥ', etc. (TS, V, 6, 1, *a*), (and) the chapter 'pavamānaḥ suvarjanaḥ', etc. (TB, I, 4, 8), with the Vyāhṛtis.
- 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): 'idaṃ viṣṇur vi cakrame', etc. (TS, I, 2, 13, *e*). He ties a cord (round the right hand of the image, with the verse): 'rakṣoḥaṇaṃ vājinam', etc. (TS, I, 2, 12, *g*).
- 20 Then (he covers the image) with a (new) unwashed garment, crowns it with a wreath of Kuśa 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 heḍaḥ', etc. (TS, I, 5, 11, *i*), (and), 'ud uttamam', etc. (TS, I, 5, 11, *k*) ²⁾.
- 25 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-krāvṇaḥ' (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 Frondosa), khadira (Acacia Catechu), bilva (Aegle Marmelos), aśvattha (Ficus Religiosa), vikaṅkata (Flacourtia Sapida), nyagrodha (Ficus Indica), panasa (Artocarpus Integrifolia), amra (Mangifera Indica), śirīṣa (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), 'hiraṇyavarṇāḥ', 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), 'viṣṇor 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), 'idaṃ viṣṇur 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), 'viṣṇor 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; BGṛps, V, 3, 10 (in D). Likewise in nearly the same form: Matsyapurāṇa, adhy. 267 (*devasnapanam*), śl. 5—6.

2) Cp. Appendix III.

Again he should offer oblations with that (same hymn; reciting the verse), 'ato devā avantu naḥ', 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
5 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, *g*); he should take it into the temple of the god
10 reciting the Śākuna-hymn ²⁾ ('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 naḥ', etc. (RV, I, 22, 16).

Now he places in readiness ³⁾ 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 Kuśa 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 feet ⁵⁾.

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

As arghya he offers: water (and) milk, with tips of Kuśa 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), 'idaṃ 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 Kuśa 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 Kuśa 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, heavenly, adorned with all flowers, purified by Kuśa grass, purified ¹⁵ 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 ²⁵ to Viṣṇu'.

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 Saṅkarṣaṇa 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 gaṇdhāḍhyo*, etc.; the Skandapurāṇa (Bombay ed.) vol. VI, adhy. 239, 46: *vanaspatiraso divyo gaṇdhāḍhyo*, etc. Thus likewise the Matsyapurāṇa, adhy. 267, 26, where the second line runs: *mayā nivedito bhaktyā dhūpo 'yaṃ pratigṛhyatām*. A different version: Varāha-Purāṇa, adhy. 118, 44b—45a (*devopacāraavidhi*).

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 viṣṇuḥ', etc. (TB, II, 4, 3, 4), 'paro mātrayā', etc. (TB, II, 8, 3, 2), 'vi cakrame', etc. (TB, II, 4, 3, 5), 'trir devaḥ', 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, Bhuvar, Suvah, Om'.

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

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 bhu-
30 vaḥ, I invoke Puruṣa; Om suvaḥ, I invoke Puruṣa; Om bhūr, bhuvah, 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 Brahmacārin as well as by a Gṛhastha, 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 Savitr, and having cleaned it, (he should fill it), straining the water through the pavitra ¹). 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 5 it) as long as his breath lasts.

Of that (water) he should give the water for washing the feet, (with the verse), 'trīṇi 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), 'idaṃ 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 ṣṭhā mayobhuvah', etc. (TS, IV, 1, 5, b); the four (verses), 'hiraṇya- 15 varṇāḥ', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānaḥ', etc. (TB, I, 4, 8); (then with the verse), 'brahma jajñānam', etc. (TS, IV, 2, 8, d), the verse (called) 'Vāmadevī' ²), (and) the 'Yajuhpavitra' (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, — Hṛśikeśa, — Padma-nābha, — 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 Sāvitrī the sacred thread; (with the verse), 'idaṃ viṣṇur vi cakrame', etc. (TS, I, 2, 13, e) the water for ācamana; (with the verse), 'gandhadvārām', 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 viṣṇoḥ', etc. (TS, I, 3, 6, l) the flower; with the Sāvitrī 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) 'trīṇi padā vi cakrame' as introductory verse, (and the words) 'sumṛḍīkā bhavantu naḥ' at the end (TB, II, 4, 6, 1—3) ³).

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

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

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

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

He should dismiss Puruṣa with the Vyāhṛtis, 'Om bhūḥ, I dismiss Puruṣa; Om bhuvah, I dismiss Puruṣa; Om suvah, I dismiss
5 Puruṣa; Om bhūr bhuvah suvah, 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
10 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 Praṇava. (3). What-
ever 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. Bṛhadāraṇyakopaniṣad VI, 3, 32 (ed. and transl. Böhlingk 1889): 'daśa grāmyāni dhānyāni bhavanti | vrīhiyavāḥ | tilamāṣāḥ | anupriyaṅgavaḥ | 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 5 (jars), (9), putting rice corns into them.

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. the three beginning), 'āpo hi' (TS, IV, 1, 5, *b*), (and the four verses 25 beginning), 'hiraṇyavarṇāḥ' (TS, V, 6, 1, *a*), and the chapter, 'pavamānaḥ', 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, 'pavamānaḥ' (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 bhūh, 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 ācamanīya, and then bathes him, (reciting) the three (verses),
 30 'āpo hi ṣṭhā mayobhuvah', etc. (TS, IV, 1, 5, b); the four (verses), 'hiraṇyavarṇāḥ', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānaḥ', 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 'Vāmadevī' (TS, IV, 2, 11, a), the 'Ya-
 35 juḥpavitra' (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): anenānuvākatrayenoktānām mantrānām tvaritarudrākhyā mantrakalpeṣu prasiddhā.

Then he sprinkles water from the left to the right with the Vyāhrtis, 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 10 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 per- 25 fume, etc., (with the formula), 'Adoration to god so-and-so; adoration to god so-and-so'.

With hymns relating to Rudra from the Ṛk, Yajus, Sāma, and Atharva Veda, and with hymns of praise attributed to Ṛṣis, 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 *Iśāna*. 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 *vati* 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 *Śaṅkara* 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, *Śarva*! *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), '*bhave bhave*', etc. (TĀ, X, 43); the *arghya* (with the formula), '*Adoration to Bhavodbhava*' (l. c.); the water for *ācamana* (with the formula),
 35 '*Adoration to Rudra*'.

Then he bathes him with the five products of the cow, (reciting the) three (verses), '*āpo hi ṣṭhā 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), 'hiraṇyavarṇāḥ', etc. (TS, V, 6, 1, *a*), the chapter 'pavamānaḥ', 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*; cp. 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 Sarva-bhūtadamana', 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), 'īśānaḥ sarva-vidyānām', etc. (TĀ, X, 47). 25

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 rudraḥ' (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), 'agnāviṣṇu sajoṣasā' 35 (TS, IV, 7, 1—11).

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

2) 'imā rudrāya' is not TS, IV, 5, 10, *c*, sqq., as the text has there, 'imām rudrāya'; the other Saṃhitās (RV, I, 114; 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), 'trīṇi padā vi cakrame', etc. (TB, II, 4, 6, 1), (or), 'tryambakam yajāmahe', etc. (TS, I, 8, 6, i), in accordance with the 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 māṣas (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 punaḥpratiṣṭhām mantreṇa pratipādayed'. All MSS have 'punaḥpratiṣṭhāmantreṇa'; 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 'śvamedhena 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 viduḥ'. It became stereotyped, and was used wrongly in the text above. Cp. BDh, III, 8, 31, 'ya u cainad adhīte', where 'ca' is redundant.

independence. (Thus) according to the Ācārya ¹⁾ (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) Śāliki ¹⁾.

5 Now he may perform Pūjā for the two gods at will, under any circumstances: in the water, or on a sthaṇḍila, 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 Baudhāyanīya-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 *sthaṇḍila* 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 tvam pārayā', etc. (TS, I, 1, 14, *m*), (and then) bathes her, (reciting the three (verses), 'āpo hi sṭhā mayobhuvah', etc. (TS, IV, 1, 5, *b*), the four (verses), 'hiraṇyavarṇāḥ', etc. (TS, V, 6, 1, *a*), (and) the ¹⁰ chapter, 'pavamānaḥ', etc. (TB, I, 4, 8).

Having bathed (her), he worships her with the eleven names, 'to Āryā, to Raudrī, to Mahākālī, to Mahāyoginī, to Suvarṇapuspī, to Vedasāṅkīrtī, to Mahāyajñī, to Mahāvaiṣṇavī, to Mahābhagavatī, to Manogamī, to Śaṅkha dhārīṇī', (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 Sāvitrī, (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*), 'vaṣaṭ te viṣṇo' (TS, II, 2, 12, *r*), 'vāstoḥ pate' (TS, III, 4, 10, *a* or *b*), 'evā van- ²⁵ dasva' (TB, II, 5, 8, 4), 'ā no niyudbhiḥ' (TB, II, 8, 1, 2), 'hiraṇyavarṇo abhayaṃ kṛṇotu' (TB, II, 8, 4, 1), 'aśvāvatīm' (TS, IV, 2, 6, *o*), 'tvam varuṇa uta' (TB, III, 5, 2, 3), 'bṛhaspate yuvam indraś ca vasvaḥ' (TB, II, 5, 6, 3), 'svasti na indro vṛddhaśravāḥ' (TĀ, I, 1, 1), with (?) the eleven chapters (beginning), 'śaṃ ca me mayaś ca me' (TS, IV, 7, 3) ²⁾. ³⁰

Having removed the oblation (while reciting) the Sāvitrī, (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 *sthaṇḍila* is the raised mound, four fingers high, which is used as an altar for the Gṛhya ceremonies. Regarding the term 'a bull's hide', see Viṣṇu XCII, 2."

Jolly notes in his translation of the passage mentioned (Viṣṇusmṛti): 'Nandapaṇḍita 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 *sthaṇḍila*.

2) Perhaps the eleven chapters TS, IV, 7, 1—11 are meant: 'agnāviṣṇu sajoṣasā', 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 Upāsruti.

5 On Sunday or on Tuesday, on the fourth, eighth (or) fourteenth day under Bharanī 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 (Kūśa grass) around (it), and, standing south of it,
 10 he should invoke Upāsruti, (with the formula), 'Om bhūḥ, I invoke the goddess Rātrī; Om bhuvah, I invoke the goddess Upāsruti; 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 ṣṭhā mayobhuvah', etc. (TS, IV, 1, 5, b), the four (verses), 'hiraṇyavarṇāḥ', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānaḥ', 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 Upāsruti svāhā; to the goddess Mahārātrī svāhā; to the goddess Mahākālarātrī svāhā; to Nisā 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 patiḥ', 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. 110); 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 sthaṇḍila, '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), 'hiraṇya-varṇaṃ 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), 'kāṃso 'smi tām'³, etc. (ib. v. 4); the incense, (reciting the verse), 'upaitu mām', etc. (ib. v. 7); the lamp, (reciting 20 the verse), 'candrām 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), 'mānasaḥ 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, 'śrīkadambamayam bilvasāramayam sthaṇḍilam vidhiyate' are unintelligible, and evidently corrupt.

2) Ed. Scheftelowitz, p. 72.

3) Scheftelowitz reads in his text, 'kāmsy 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 BGṛps. I, 15, 6 (in D): '... śrīsūktam hiraṇyavarṇam hariṇīm iti pañcadaśarcam'.

adoration to Puṣṭi ¹⁾; 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 Brāhmī'.

25 Then he bathes her, (reciting the) three (verses), 'āpo hi sṭhā mayobhuvah', etc. (TS, IV, 1, 5, *b*), the four (verses), 'hiraṇya-varṇāḥ', etc. (TS, V, 6, 1, *a*), (and) the chapter, 'pavamānaḥ', 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), 'codayitrī 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 ṇo devī' (TS, I, 8, 22, *c*); 'ā no divaḥ' (TS, I, 8, 22, *d*); 'ye te sarasva ūrmayaḥ' (TS, III, 1, 11, *m*);⁵ 'uta naḥ priyā priyāsu' (TB, II, 4, 6, 1); 'imā juhvānā' (TB, II, 4, 6, 1); 'yas te stanāḥ śasāyaḥ' (TB, II, 8, 2, 8); 'devīm vācam ajanayanta' (TB, II, 4, 6, 10); (and) the hymn (?), 'yad vāg vadantī' (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 (Kūśa 30 grass) around it, and performs (the ceremonies) up to (the placing ready of) the Praṇītā-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), 'Om bhūḥ, I invoke Puruṣa; Om bhuvah, I invoke Puruṣa; Om suvah, I invoke Puruṣa; Om 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 Kuśa 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'.

(The ceremonies) which begin with the oblation to (Agni) Sviṣṭakṛt,
25 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), 'ābhir 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 Viśvabhuj; adoration to Sarvabhuj; adoration to Ātman; adoration to Paramātmā'.

Having muttered the Dhruva-hymn (AV, VI, 88), he should dismiss Puruṣa (with the formula), 'Om bhūḥ, I dismiss Puruṣa; Om bhuvah, I dismiss Puruṣa; Om suvah, I dismiss Puruṣa; Om
35 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 ite viṣṇo paricakṣyam bhūt', etc. (TS, II, 2, 12, s and t), he loosens the cord (from the arm of the image).

(Reciting) the verse, 'idaṃ viṣṇur vi cakrame', etc. (TS, I, 2, 13, e),
40 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 sthaṇḍila, (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), 'ghṛṇiḥ sūrya ādityaḥ', 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), 'haṃsaḥ 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 mayobhavaḥ', etc. (TS, IV, 1, 5, b), the four (verses), hiraṇyavar- 20 nāḥ', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānaḥ', etc. (TB, I, 4, 8).

Having bathed (the god), he satiates (him) with water (with the formulas), 'I satiate Dhātṛ, — Vidhātṛ, — Aryaman, — Mitra, — Varuṇa, — Bhagavān, — Haṃsa, — 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 Jyēṣṭhā.

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 Jyēṣṭhā, rises, and makes a sthaṇḍila 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 Jyēṣṭhā, I invoke.'

After the invocation (he recites the formulas), 'Adoration to
15 Ihalokakīrti, — to Paralokakīrti, — to Śrī, — to Jyēṣṭhā, — to Satyā, — to Kalipatnī, — to Kalihṛdayā, — to Kumbhī, — to Nikumbhī, — to Prakumbhī, — to Śrī, — to Varadā, — to Hastimukhā, — to Vighnapārsadā, — to Vighnapārsadī.

Now he bathes her, (reciting) the three (verses), 'āpo hi ṣṭhā
20 mayobhuvah', etc. (TS, IV, 1, 5, b), the four (verses), 'hiraṇyavar-
ṇāḥ', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānaḥ', 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 Puroṇuvākya (verse), 'indro jyēṣṭhām annu
30 nakṣatram eti', etc. (TB, III, 1, 2, 1), he offers (the oblation) with the Yājñya (verse), 'purandarāya vṛṣabhāya dhṛṣṇave', etc. (TB, III, 1, 2, 2).

Now he offers additional oblations of clarified butter, (reciting the formulas), 'To Indra svāhā; to Jyēṣṭhā svāhā; to Jyaiṣṭhyā svāhā; to Abhijiti svāhā'; (and) the six (verses which begin), 'namaḥ
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 Savitr I offer thee, with the arms of the Aśvins, with the hands of Pūṣan, bhūr, bhuvah, suvar, Om, as havis-oblation to Jyēṣṭhā', 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), 'namaḥ su te nirṛte' (TS, IV, 2, 5, *g—m*).

(The ceremonies) which begin with the oblation to (Agni) Sviṣṭakṛt⁵ 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 Vināyaka.

Every month, on the fourth or fifth (day) of the bright half, at²⁰ 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 Vināyaka.

On the previous day he takes one meal, purifies himself, and sips water. Then (i. e. on the day of the worship) he performs (the²⁵ 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 of³⁰ 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 Vināyaka accept them; adoration to Vināyaka'.

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 Vyāhrtis, (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 'bhadraṃ 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 Babhrukārṇa, — to Nandikeśvara, — to Daṇḍimunda, — to Candikeśvara. 15

Now he offers oblations from the cooked food, with the two (verses), 'ārdayā 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), 'havyavāhaṃ 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. BGrhs, 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 Āṣāḍha, 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), Abliṅgas, Vāruṇīs, Hiraṇyavarṇās, 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 sthaṇḍila; 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-eminant, 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 sthaṇḍila, 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, 11, *l*; the three Abliṅgas, TĀ, X, 1, 11; the four verses addressed to Varuṇa, TS, III, 4, 11, *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, 1, 13.

2) The same Mantra occurs Baudh. Grhs. II, 5 (D, p. 40). Cp. Kirste, The Grhyasūtra of Hiraṇyakeśin, Vienna, 1889, p. 98. It is perhaps taken from an Upaniṣad; it is found e.g. Brahmopaniṣad 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 twos ¹⁾ 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, and untied the fuel ²⁾.

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⁾ 20

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 ²⁵ 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, 'bhava namaḥ
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 Dhātṛ, with Viśākha; he who may assume all forms. Take, with thy attendants,
20 delight in the offered bali⁴⁾.

.
. 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 Nīlagrīva.
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 ṣṭhā mayo- 5
bhuvah', etc. (TS, IV, 1, 5, b), the four (verses), 'hiraṇyavarṇāh',
etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānaḥ', etc. (TB, I,
4, 8). Having bathed (the god), he turns to the right, goes west-
ward, sits down behind the fire, and offers burnt-oblations of clari-
fied butter, while (his disciples) are touching him from behind, 10
(reciting the formulas),

'To Skanda svāhā; to Kumāra svāhā; to Bāṇa svāhā; to Hiraṇ-
yacūḍa svāhā; to Aṅgiras svāhā; to Guha svāhā; to Bhadrāsena
svāhā; to Nīlagrīva svāhā; to Bhavaputra svāhā; to Dhūrta svāhā;
to Paśubhu svāhā; to Ṣaṣṭhī svāhā; to Viśākha svāhā; to Sanat- 15
kumāra svāhā; to the attendants of Ṣaṣṭhī 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 for-
mula), '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 Avabhṛtha-mantra ¹⁾. He adorns himself with the remaining perfumes and garlands, and fastens the
10 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
15 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, 7, 11, 4), (and), ‘svastidā viśas patiḥ’, etc. (TB, III, 7, 11, 4).
25

(Herewith) has been expounded the Āhutānukṛti, (which is at the same time) the Baliharāṇānukṛti 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 propably wrong. The other MSS have ‘adhikṛtam’ (BBelJ), 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: Baliharāṇa.

APPENDIX I.

The three Adhyāyas on the worship of Viṣṇu in the Vaikhānasa Gr̥hyasūtra (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, Phalgat, 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 Gr̥hyasūtra. The text based on these two MSS I call C.

The text is also found in the Bhāṣya on Vaikhānasa by Nṛsiṃhāgnicit (B), a copy of which is in the possession of Prof. Caland, together with a copy of the Prayogavṛtti of Sundararāja ¹).

VAIKHĀNASA GR̥HYASŪTRA.

PRAŚNA IV.

Adhyāya 10.

athāgnau nityahomānte viṣṇor nityārcā sarvadevārcā bhavati |
agnir vai devānām avamo viṣṇuḥ paramas tadantareṇa sarvā anyā
devatā iti brāhmaṇam | tasmād gr̥he paramam viṣṇum pratiṣṭhāpya
sāyamprātarhomānte 'rcayati | ṣaḍaṅgulād ahīnam tadrūpaṁ kalpa-
yitvā pūrvapakṣe punye nakṣatre pratiṣṭhām kuryāt | tasmāt pūr- 5
vam tṛtiye 'hany aupāsanāgnikuṇḍam kṛtvā pūrvavat prokṣaṇolle-
khanādikarma kuryāt | dvitīyasyām vedyām ṣaṭtrimśadaṅgulapra-
mānair darbhaiḥ kūrcena vā paristīrya paridhīn ūrdhvasamidhau
nidhāyordhvavedyām yathādiśam indrādidiḡdevān dakṣiṇe 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 puṣpādyair abhyarcya tathāivāghāraṃ juhōti
 dadbhyaḥ svāhety aṅgahomam ato devādīṃś ca hutvā puruṣasūktam
 japan suvarṇenākṣyunmeṣaṇam karoti | nadyām tatāke jalapūrṇe
 pātre vā ye te śatādyair vastrāṇi kuśāṃś cāstīrya viṣṇusūktena
 5 devam prākṣīrasam śāyayitvādhivāsayati | dvitīyadivase snātvā rā-
 trau pūrvavad āghāraṃ hutvāṣṭau kalaśān āhṛtya pañcagavya-
 ghṛtadadhikṣīrākṣatodakaphalodakakuśodakaratnodakaiḥ pūrayitvā de-
 vam abhyarcya vasoḥ pavitram agna āyāhīṣe tvorje tvā śam no
 devīś catvāri śṛṅgāḥ somo dhenum catvāri vāg idam viṣṇur iti
 10 kalaśaiḥ snāpayitvāpohiraṇyapavamānair gandhodakaiś ca snāpayati |
 agner uttarasyām vrihibhir vedim kṛtvā vistaram nyasya vastrāṇy
 āstīrya devam āropya vastrādyair alamkṛtyārcayati | puṇyāham kṛtvā
 svastisūktena tām abhimṛśya svastidā viśas patir iti pratisarāṃ baddhvā
 pūrvavad devam śāyayīta || 10 ||

Adhyāya 11.

15 kālavihīnam kuṃbham utpūtair ādhāvair āpūrya devasya pārśve
 nidhāya praṇavenābhīmṛśya kūrcekṣatasuvarṇaratnāni prakṣipet | niṣ-
 kalam devam hrdayāt tathādhāve rukmābham raktanetrāsyapāṇipā-
 dam śrīvatsāṅkam caturbhujam pītāmbharadharam śaṅkhacakradha-
 ram saumyam sakalam dhyātvā praṇamet | agniṃ pariṣicya hautram
 20 praśamsya dakṣinapraṇidhyām om bhūḥ puruṣam om bhuvāḥ puru-
 ṣam om suvāḥ puruṣam om bhūr bhuvāḥ suvāḥ puruṣam nārāya-
 ṇam viṣṇum puruṣam satyam acyutam aniruddham śriyam mahīm iti
 nāmnāvāhya nirvāpam kṛtvājyena viṣṇusūktapuruṣasūktābhyām ato
 devādīn śriye jāto medinī devīti catur āvṛtya hutvā nāmnā carum
 25 juhuyāt | prabhāte snātvā praṇavena devam utthāpya śakunasūktam
 japan saha kuṃbhena devam āniya gr̥he vāyavyām devāyatane 'gnīśā-
 lāyām vārcapīṭhe ratnam suvarṇam vā samnyasya viṣṇusūktapuruṣa-
 sūktābhyām viṣṇum pratiṣṭhāpayāmīti pratiṣṭhāpya bimbasya mūrdhni
 nābhau pāde ca suvar bhavar bhūr iti hrdaye praṇavam vinyasye-
 30 dam viṣṇur iti devam dhyāyan kuṃbhasṭham ādhavam śaktiyutam
 kūrceṇādāya bimbasya mūrdhni viṣṇum āvāhayāmīti saṃsrāvyāvā-
 hanam karoti | vidhināivam ārādhyā havir nivedayati || 11 ||

Adhyāya 12.

atha nityārcanam | ato devā iti devam praṇamya nirmālyam vya-
 pohyotpūtair ādhāvair vyāhṛtyā vedim parimṛjya pūrvavad devam
 35 dhyātvā pra tad viṣṇur iti kuśapuspadarbhānyatamenāsanam kalpa-

2. digbhyaḥ C. 3. tatāke om. B. 5. prākṣīras NC. — °ādhivāsayēt N
 7. kuśodaka om. C. 13. pratisaram C. 17. tadādhāve NC. 23. devā-
 dīṃś N, devādīṃ C. 35. kuśapuspādy anyatamenā° B.

yitvā trīṇi padeti pādyam śam no devīr ity ācamanam dadyāt | iṣe
 tvorje tveti snāpayitvā viṣṇor nu kam iti vastrābharāṇair alamka-
 roti | pūrvavat pādyaścamanam dattvā tad viṣṇoḥ paramam iti puṣ-
 pam tad viprāsa iti gandham paro mātrayeti dhūpam viṣṇoḥ kar-
 māṇīti dīpam trir deva ity arghyam dattvā punar ācamanam dadāti | 5
 tad asya priyam iti havir nivedayet | idam viṣṇur iti pāṇiyam
 tathācamanam vicakrame prthivīm iti mukhavāsam ca dattvā dvā-
 daśāṣṭākṣarābhyām puṣpāṇi dadāti | tam yajñapurūṣam dhyāyan
 puruṣasūktena samstūya praṇāmanam kuryāt | yajñeṣu yad vihinam
 tat sampūrṇam bhavatīti śrutiḥ | dvijātir atandrito nityam gr̥he 10
 devāyatane vā bhaktyā bhagavantam nārāyaṇam arcayet | tad viṣ-
 ṇoḥ paramam padaṃ gacchatīti vijñāyate || 12 ||

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

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

Adhyāya 10.

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

'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 pegs ¹⁾ (and) the two 35
 ūrdhvasamidhs ²⁾.

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 l. 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), 'vasoḥ pavitram', etc., 'agna āyāhi', etc., 'iṣe tvorje', etc., 'śaṃ no devīḥ', etc., 'catvāri śṛṅgā', etc., 'somo dhenum', etc., 'catvāri vāg', etc., (and), 'idaṃ viṣṇur', etc., and bathes him with scented water (reciting the
20 verses), 'āpo hi ṣṭhā', etc., (and), 'hiraṇyavarṇaḥ', etc., (and the chapter), 'pavamānaḥ', 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, 154 (*viṣṇor nu kam*, etc.).

2) The Svasti-hymn is also mentioned BGṛps, V, 5, 2 (in D). It must be RV, V, 51, 11, *svasti no mimātām*, etc.

3) According to the commentaries this is the translation of *ādhāva*. 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 5 four arms, wearing whitish-yellow garments, bearing conch and disc, of benign countenance, (having contemplated) the whole (god), he should make obeisance.

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 praṇidhi-vessel ²⁾ (with the formula), 'Om bhūh, (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, Mahī'. 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) 'suvaḥ' 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), 'idaṃ 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 *praṇidhi* is not given in the dictionaries. It occurs Vaikh. Gs, I, 11: *praṇidhī prakṣālya*, which is explained in the Bhāṣya: *prakarṣeṇa nidhīyate 'smin jalam iti praṇidhis te pātre prakṣālayet*.

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

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), 'trīṇi padā', etc., the water for rinsing the mouth
(with the verse), 'śaṃ 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 viṣṇoḥ paramam', etc., the perfume (with the verse),
'tad viprāsaḥ, etc., the incense (with the verse), 'paro mātrayā', etc.,
the light (with the verse), 'viṣṇoḥ karmāṇi', etc.

Having given the arghya (with the verse), 'trir devaḥ', 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), 'idaṃ viṣṇur,
etc.; the water for rinsing the mouth with the same (verse as be-
25 fore); the betel (with the verse), 'vicakrame pṛthivīm', etc., the
flowers with the twelve-syllabled (Mantra) ¹) and the eight-syllabled
(Mantra) ²).

Meditating on the god as Yajñapurusa, and praising him with
the Purusa-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) 'Om namo bhagavate vāsudevāya'.

2) 'Om namo nārāyaṇāya'.

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 5 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 10 mouth. The sacred fire is again lit and the image is fit to receive divine honours'.

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 25 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 30 (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 35 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.

..... 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), śl. 6 b—8 a.

evam vijñāpya pratimāṃ nayet tām snānamāṇḍapam ||
śilpinam toṣayed dravyair gurave gām pradāpayet |
citram deveti mantreṇa netre conmilayet tataḥ ||
20 agnir jyotīti drṣṭim ca dadyād vai bhadrapīṭhake |

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-buddhi* (*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, śl. 21—23 (kalaśādhivāsavidhi).

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

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

padmaṃ śyāmalatāṃ dūrvāṃ viṣṇukrāntāṃ ¹⁾ kuśāṃs tathā |
 pādyārthaṃ dakṣiṇe bhāge madhuparkaṃ tu paścime || 22
 kakkolakaṃ lavaṅgaṃ ca tathā jātīphalaṃ śubhaṃ |
 uttare hy ācamaṇāya 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 *coculus 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 *āpaḥ 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 ācamaṇīya.

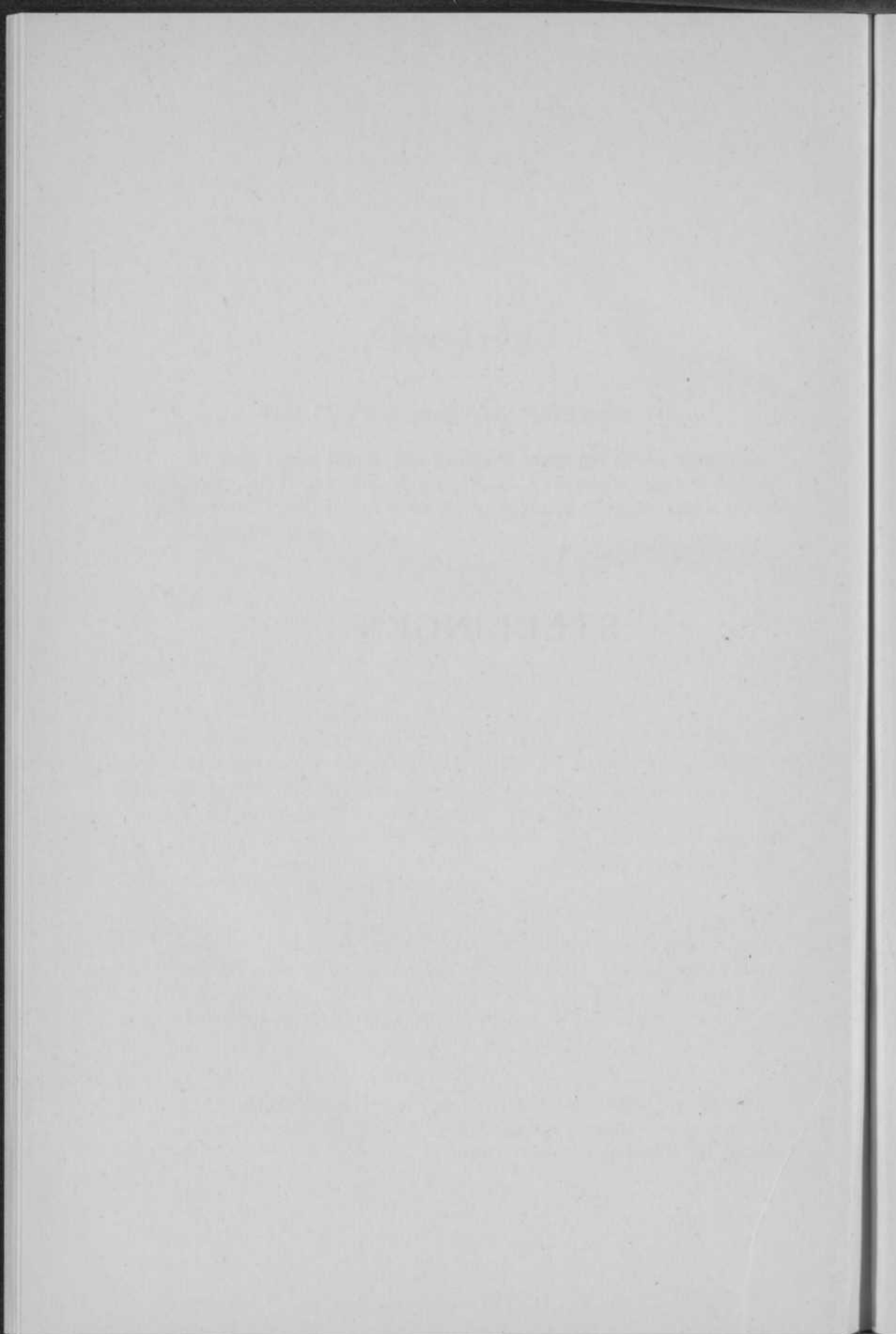
1) Variant: 'viṣṇuparṇīm'. Cp. the variants in Baudhāyana.

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



STELLINGEN.

I

Uit Khādira Gr̥hs. II. 5. 28^b en Jaimini Gr̥hs. I. 17 (blz. 15, r. 11) blijkt, dat door FR. KNAUER Gobhila Gr̥hs. 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 17^{de} eeuwse dialecten, 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 economiese bepalingen in de Nederlandse 36 artikelen van 24 Junie 1651 „het in actie treden der (Engelsche) oorlogspartij ten gevolge had(den)“.

