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THE RGVEDIC BRAHMA ṆA AND SŪTRA TEXTS
PERTAINING TO AGNIŠOMADĪKṢA

by
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ABSTRACT
The Rgvedic Brāhmaṇas and Śrautasūtras, important sources for the study of ancient Indian religious ideas, have received the attention of scholars as early as the beginning of last century. Since H. T. Colebrooke's mention of the contents of the AB in 1805, and H. H. Wilson's comparison of the subject-matter of the Rgvedic Samhitā and Brāhmaṇas in 1850, followed by R. Roth's observation of the connexion between the AB and the AS in his introduction to Nirukta in 1852, even before the publication of the text-editions and translations, the texts have been studied in considerable detail in articles, monographs, introductory essays of the editions and translations, and chapters of histories of literature. The interpretation of the texts, however, and the views¹ expressed on the relative date of the Rgvedic Brāhmaṇas and Śrautasūtras appear so greatly at variance that the relationship of the four texts remains a matter of great uncertainty. A detailed and thorough investigation of the internal evidence on the basis of a rigorous textual analysis seems necessary, in order to justify, reject, or modify any of the past results. In view of this, the present dissertation aims at presenting a critical analysis of the Agnistomadikṣā section of the Rgvedic Brāhmaṇas and Śrautasūtras

¹. See below pp.20-6 for details of the views.
(AB 1.1-6, KB 7.1-4, ŚŚ 5.1-4, ĀŚ 4.1-2), an important chapter common to the four texts.

In a short introduction in chapter one I have outlined the consecration ceremony following the BaudhŚ with some mention of the modern works describing the ceremony in general, which, I hope, will help us to understand the exposition of the Ṛgvedic sources that are often laconic and even incoherent at places as to the description of the actual procedure of the rite; also an account is given of the editions and translations of the Ṛgvedic Brāhmaṇas and Śrautasūtras, and of the opinions of scholars concerning the four Ṛgvedic texts.

In chapter two I have sought to examine the meaning and etymology of the concept dīkṣā on the basis of the material offered by the Ṛgvedic and other relevant texts with a discussion of past controversy on the subject.

In chapter three, which gives a translation of the ĀŚ chapter (of which no translation appears to have been published) and a scarcely less requisite re-translation of the AB, KB, and ŚŚ passages, an attempt has been made to understand the arguments contained in the component sections, and to trace the large measure of underlying structural unity which may be shown to exist in the complete corpus of the texts (in accordance with the opinion expressed in another context by K. Hoffmann 1: 'Die nunmehr durchsichtige Gliederung des

Textabschnitte MS I 10, 14-16 zeigt, dass es sich nicht um eine lediglich ritualbedingte Aneinanderreihung disparate Aussagen handelt, sondern dass dem Ganzen eine einheitliche 'literarische' Konzeption zugrunde liegt."

The notes on the translation in chapter four are intended to clarify points of interpretation and to examine the composition of the text-portions.

The discussion in chapter five as to the structural connexion of the four texts in order to determine their mutual relationship is based on the sections of the translation and the notes.
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<tr>
<td>ASS</td>
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<td>Gopatha Brāhmaṇa</td>
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<td>Harvard Oriental Series</td>
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<td>Indo-Iranian Journal</td>
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<td>Ind. St.</td>
<td>Indische Studien</td>
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<td>JB</td>
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<td>RV</td>
<td>र्गवेदा साम्हिताः</td>
</tr>
<tr>
<td>SB</td>
<td>षातापथ भ्रामणः</td>
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<tr>
<td>SB</td>
<td>षाद्विंशा भ्रामणः</td>
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<td>VS</td>
<td>वाजसानेयः साम्हिताः</td>
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- RV: र्गवेदा साम्हिताः (Ṛgveda Saṃhitā)  
- SB: षातापथ भ्रामणः (Ṣatapatha Brāhmaṇa)  
- SB: षाद्विंशा भ्रामणः (Ṣadāṃśa Brāhmaṇa)  
- SBE: Sacred Books of the East  
- SS: षाहिष्यायाना श्रावतसूत्रः (Ṣāṅkhāyana Śrautasūtra)  
- TĀ: तैत्तिरिया आरण्याकः (Taittirīya Āraṇyaka)  
- TB: तैत्तिरिया भ्रामणः (Taittirīya Brāhmaṇa)  
- TS: तैत्तिरिया साम्हिताः (Taittirīya Saṃhitā)  
- VaitSu: वैिताना सूत्रः (Vātāna Sūtra)  
- VS: वाजसानेयः साम्हिताः (Vājasaneyī Saṃhitā)
I

INTRODUCTION
GENERAL

The ritual pertaining to Dīkṣā, the Consecration ceremony preceding the Soma sacrifice, has been described by W. Caland and V. Henry in L' Agnistoma on the basis of the Yajurvedic Śrautasūtras in the main. Notes based on personal experience of a modern performance are provided by M. Haug in the introduction to his edition and translation of the AB; matters relating to pravara are discussed by J. Brough in the Early Brahmanical System of Gotra and Pravara. A description of the consecratory rites in connexion with Rājasūya on the basis of the Yajurvedic Brähmaṇas and Śrautasūtras is offered by J. C. Heesterman in The Ancient Indian Royal Consecration. Dīkṣā in Indian ritual in general — in Vedic and post-Vedic religious schools — is discussed in detail by J. Gonda in Change and Continuity in Indian Religion.


2. Bombay, 1863.


5. The Hague, 1965, 315 - 462; for select bibliography relating to Consecration rites in general, see 315f.
The sequence of events envisaged by YV Sūtrakāras in so far as it is relevant to the Ṛgvedic material is as follows:

Baudhā ś 2.2: devayajana.

Baudhā ś 2.3f.: ṛtvijah, ṛtvijām varaṇam.

Baudhā ś 6.1: prācīnavamāśa.

Baudhā ś 6.2f.: apsu dīkṣā, abhyānjana and ānjana, darbhapiṇḍujūlapavana (the sacrificer aided by the adhvaryu, his wife aided by the pratiprasthāṇī).

Baudhā ś 6.3f.: dīkṣāṇīyā āsti: āgnāvaisnava purodāṣa, patnīsamyāja, dīkṣāhutayaḥ or five audgrahaṇa oblations offered by the adhvaryu.

Baudhā ś 6.5f.: dīkṣā: seat on black antelope skin in yajamāṇayatana, dressing, muśṭikaraṇa, silence, āvedana (adhvaryu), dīkṣitavāda = satya, āditya-abhyudaya in dīkṣitavimita, vicaksanavatī vāc (some sources further restrict the sacrificer's conduct, prohibiting Agnihotra, Darśapūrṇamāsau, bali, asana etc.).

Baudhā ś 6.6f.: samveśana surrounding agni (= upasthāna occurring in other texts), vratapayaḥsādhana and midnight vratana.

Some YV Sūtras query the sequence of events, presumably through a double influence of the Ṛgvedic and Yajurvedic sources. The purodāṣa is dealt with at the outset in the Ṛgvedic Brāhmaṇas, and a connexion is implicit in their exposition between the treatment of
the purodāśa and the preparation of the sacrificer for dīkṣā (cf. AB purodāśa = nir-vap-, taṇḍulāḥ, and dīkṣita = garbha; KB dīkṣīta = havis; a tendency in the mode of preparing the purodāśa to duplicate the purificatory processes in the consecration of the sacrificer may also be noticed in M. Haug's eye-witness account of the preparation of purodāśa). It may be suggested from this that the 'Vedic' material, associated with the priests rather than the sacrificer (i.e. the discussion of the ritual mantras), has been subject to expansion in the Rgvedic Brāhmaṇas. The preparation of the sacrificer is the main theme underlying also the Yajurvedic Brāhmaṇa accounts of dīkṣā, and the indication is that both the Rgvedic and Yajurvedic sources conflate archaic, pan-Indian symbolic consecration of the sacrificer with purely Vedic litany and liturgy.

EDITIONS AND TRANSLATIONS

Satisfactory editions and tolerably useful translations of the AB, KB, and the ŚŚ are available, but a careful and critical edition and a complete translation of the ŚŚ are still wanting.

1. See Haug II, 3, n.3.
2. See also p.154ff. below for a brief comparison of the dīkṣā material of the Rgvedic and Yajurvedic Brāhmaṇas.
The AB was edited by M. Haug with English translation and an essay dealing with the Vedic literature in general as well as the contents of the AB, and the symbolism of the ritual acts with some stress on the importance of the concept of mystic regeneration. Th. Aufricht's edition of the AB with extracts from Sāyaṇa's commentary and indexes and useful notes is the best available; the full text of Sāyaṇa is contained in K. S. Agase's edition, while the recent Trivandrum edition offers Sadguruśīṣya's commentary on chapters 1 - 32 (i.e. 1.1 - 7.2). S. Samasrami's edition and V. S. Panasikara's edition provide no new material in the present context.

Aufricht's text is punctuated, and presents a modification of Haug's method of punctuation. Sub-sections are numbered in this text. They are paragraphed in the ASS edition, while other editions take no notice of them. Each sentence occurs in a separate paragraph (with some exceptions) in the Trivandrum edition.

2. Bonn, 1879.
3. ASS, Poona, 1896.
4. 1942ff. in progress.
7. This edition presents some odd sentence divisions; cf. e.g. AB 1.1.10f. "prajanayati \ praistyai praistaye... 1.1.15 \ abhi rádhnoti \ ya evam veda, etc."
The vertical strokes (like svaritas) in the Bibl. Ind. edition do not regularly mark the end of sentences or phrases, and so cannot be considered useful.

B. Lindner's edition of the KB contains indexes and an outline comparison of the contents of the AB and KB. Extracts from Vināyakabhaṭṭa's commentary were cited by A. Weber in Ind. St. 2, and R. Lōbbecke edited the portion of the commentary on KB chapter 10 (Paśubandha), with a German translation of KB 10. The edition of the KB by G. V. Chhaya is inferior.

While Lindner's edition and also the Poona edition present the generally known version of the KB, preserved in Vināyakabhaṭṭa's

1. Cf. e.g. AB 1.5.8 ...loke caṭuḥsastitamena ārthasthāni pratitisthati pratitisthāti ya evam veda, etc.; Sāyaṇa's commentary does not agree with these punctuation-marks.

2. Jena, 1887.


4. Über das Verhältnis von Brāhmānas und Śrautasūtren, Leipzig, 1908, 18 - 42, 7 - 16.

5. ASS, Poona, 1911.

6. Based on one India Office MS (L.), four Oxford MSS (W.,w., O., o.), three Berlin MSS (B., b., K.), one MS from Max Müller's collection (m.), and one Malayalam MS (M., 10 in Sreekrishna Sarma's edition) from Burnell's collection.

7. This edition is full of errors, and thus has some odd variations from Lindner and Vināyaka.

8. Designated 'Vulgate' by Keith in RV Brs., 103, nn. 2,3.
commentary and followed by Keith in his translation, the recent edition of the text by E. R. Sreekrishna Sarma (with a preface, a list of contents, appendices, and notes on variant readings) exposes a somewhat different Kauśītaki MS tradition, on which is based the commentary of Udaya.

The readings of the two KB versions (edited by Lindner and Sreekrishna Sarma respectively) vary frequently. In some passages they do not present any vital difference; in others, however, the variations between the two can be as great as between AB and KB. Despite the superiority of some of the readings of Sreekrishna Sarma's text, the readings of

1. Compare the readings of KB 10 in Vināyaka's commentary (published by Löbbecke, loc. cit.), and in the Lindner, Poona and Sreekrishna Sarma editions; cf. also Lindner, op. cit., viif.

2. Wiesbaden, 1968; the edition is based on eight Malayalam MSS (10, BM\(^1\), BM\(^2\), BM\(^3\), EM, VI, VII, VIII; they are reported to show negligible variations from each other), the available Madras MSS of the commentary of Udaya (the edition of which by the same author is declared (Preface, p. ix) to appear in near future), and the tape-recording of the recitation of the entire KB by a Kerala Ṛgvedin.

3. Lindner (loc. cit.) found a different Kauśītaki recension, and Keith (op. cit., 103) observed a distinct MS tradition, in the Malayalam MS of Burnell's collection. Divergences of his text from the Lindner and Poona editions are noted by Sreekrishna Sarma in his edition.
Lindner's version make better sense in most cases. Words and phrases occurring only in the former look like commentatorial glosses added secondarily. Many important portions appearing in Lindner's edition do not occur in Sreekrishna Sarma's version. The entire passages 16.10: Sautrāmaṇī, and 26.3-6: Prāyaścittas in Gavāmayana are omitted in the latter. Sreekrishna Sarma's edition provides material for a definitive edition of the KB, but makes no attempt to discuss the problems involved.

The sentence and khaṇḍa divisions of the Malayalam version not rarely split complete sentences and often destroy logical connexions; hence, although Sreekrishna Sarma observes that the divisions of the text agree with the pauses of his reciter, they are inferior, and Lindner's arrangement (i.e. the line numbers of each of the four khaṇḍas of the Dīkṣā section of Lindner's edition) will be followed in this study. The two Kauśītaki versions present in the Dīkṣā chapter minor variations which will be discussed in the notes below.

1. Otherwise Sreekrishna Sarma (Preface, p. v). Keith observed (op. cit., 103) 'a good, but not perfect, tradition' in the Malayalam MS, and mentioned (op. cit., 103, n.3) that the MS 'has many errors, and could not be used as a basis for an edition'.


3. There are six khaṇḍas in Sreekrishna Sarma's Dīkṣā chapter; the first one contains twelve, the second one twentyfour, the third one twentsix, the fourth one sixteen, the fifth one sixteen, and the sixth one thirtyseven sentence divisions.
A. Hillebrandt edited the ŚŚ with Ṛnaṭīya's commentary on chapters 1 - 16, supplemented by Govinda's commentary on chapters 17 - 18.

The ĀS was edited with the commentary of Gāryanārāyaṇa by R. N. Vidyaratna. G. S. Gokhale's edition with the same commentary brings nothing new. Adhyāya 1 with Siddhāntin's commentary was edited by M. D. Sastri.

A. B. Keith's translation of the two Rgvedic Brāhmaṇas contains an account of the contents of the AB and the KB together with a discussion of the relationship of the two texts to each other and to the two Rgvedic Śrautasūtras. The AB translation does not supersede M. Haug's rendering of the AB, which, despite errors of translation, shows greater familiarity with ritual practices and relevant literature, and discusses points of interpretation glossed over by Keith. Keith's version of the KB has been corrected in some particulars by W. Caland in AO 10.

2. Bibl. Ind., Calcutta, 1874.
3. ASS, Poona, 1917. The sūtras are not numbered in this edition.
W. Caland's translation of the ŠŚ (upto 17.9, excluding 15.17-27, the Šunahšepa legend) has been edited after his death by Lokesh Chandra with an introduction and outline concordance between the KB and the ŠŚ.

M. P. Sabbathier's translation of the ĀŚ (adhyāya 5) has no bearing on the portion relevant to Agniṣṭomadīkṣā.

HISTORY OF RESEARCH

Attention of scholars was focussed on the Rgvedic texts long before the appearance of editions and translations. H. T. Colebrooke referred to the eight books of the AB stressing the importance of the last two books with a description of their contents in some detail, and mentioned the Sūtras of Áśvalāyana in 1805. F. Max Müller noticed quotations from the Brāhmaṇas and the Áśvalāyana Sūtras in Sāyana's commentary on the Rgveda Śāṃhitā in 1849, and H. H. Wilson mentioned the RV Brāhmaṇas and discussed

1. Nagpur, 1953.
4. Rig-Veda-Sāṃhitā together with the commentary of Sāyanacharya, ed. by F. Max Müller, London, 1849, Preface, xxvif.
the subject-matter and comparative date of the Ṛgvedic Samhitā and Brāhmaṇas in 1850. The standard view of the interrelationship of the ṚV Brāhmaṇas and Śrautasūtras was established by R. Roth,\(^1\) A. Weber,\(^2\) and F. Max Müller.\(^3\) Roth demonstrated the close relationship of the AB and the ĀŚ on the basis of the Paśubandha section of the two texts (AB 2.1-7, ĀŚ 3.3), and Weber compared briefly the KB (upto 13.3) with corresponding AB passages. Max Müller noted the presence of material in Brāhmaṇa style in the SS,\(^4\) unlike the ĀŚ, and gave a rendering of the Dīkṣā section of the AB (1.1-6) with some comments on the symbolism of the consecration ritual.\(^5\) Max Müller’s theory of a common original ṚV Brāhmaṇa stock of traditional symbolic explanations, which presuppose a highly developed system of worship of long standing and on which first the AB and later the KB drew, rests on Roth’s paraphrase and discussion of the opening of the AB (1.1 agni-विष्णु-पुरोदासा speculation). The ĀŚ, lacking ‘brāhmaṇa’ text, he accounted later than the SS.

\(^{1}\) Nirukta, Göttingen, 1852, Introduction, xxiv-xlii.

\(^{2}\) Loc. cit., 1853.


\(^{4}\) The Sunahsepa ‘brāhmaṇa’ common to the AB and the SS in independent recensions is discussed in detail by Max Müller, op.cit., 408ff. and 573ff., by Keith, op.cit., 62ff., and by F. Weller, Die Legende von Sunahsepa, Berlin, 1956, with literature.

Subsequent work\(^1\) develops and emends these early theories, without providing very definite conclusions.

Pāṇcikās 1-5 of the AB, which deals exclusively with the Soma sacrifice, were held by Keith\(^2\) to be presupposed by the TS, but to be separated by no great interval of time from the KB,\(^3\) which is accounted later than the TS. The KB, presupposing AB 1-6,\(^4\) achieves more perfect arrangement of the material and greater completeness, in a more condensed literary style. Unlike the AB, it presents itself as a recast of the views of earlier authorities, Paîngya and Kausītaki; the terms punāraṃṛtyu, Isāna, and mahān devah in the KB are modern, and Keith\(^5\) held the mysticism of the KB to be an advance on the ritualistic preoccupations of the AB (although Roth and Max Müller had early noted the important role of

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mystic symbolism in the AB account of Dīkṣā). Keith⁴ described a subsequent gradual extension of AB 1.1 - 5.25 (a nucleus itself not free from subsequent modification) to form the complete text (1-8) known to Pāṇini. L. Renou² denied the existence of rival schools in the Ṛgvedic tradition before the level of the Śrautasūtras, and maintained that the KB was a rehandling of the AB (1-5) for the enlarged requirement of the ritual.

It is, however, notable that R. Lübbecke³, while agreeing with these views in accounting the speculative, non-ritualistic character of the KB a sign of lateness, identified an allusion to KB 10.5 in AB 2.12 as a postscript and insisted on a greater precision in ritual matters and a greater logicality of the AB in the sample chosen.

The alleged stylistic superiority of the KB was, however, the most commonly adduced argument in favour of its lateness.

Unlike the two Brāhmaṇas, the Ṛgvedic Śrautasūtras present the ceremonial in similar sequence. Keith⁴, regarding ŚŚ 15-18 as intrusive, became convinced that the ĀŚ antedated the ŚŚ, the latter introducing an improved arrangement and a greater measure of comprehensiveness.

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Hillebrandt,\(^1\) on the other hand, had justified the anteriority
of the ŠŚ on grounds of greater detail in Puruṣamedha, as well as
of 'brāhmaṇa' material in books 15-16.

The arguments, which appeared also in discussions of the
RV Brāhmaṇas, clearly lack cogency. Lokesh Chandra\(^2\) even sought
to show that the intrusive ŠŚ 17-18 antedated ŠŚ 1-16 on the
slender basis of the length of a mantra quotation and in tacit
defiance of Keith's opinion on the subject.\(^3\) In his thesis of a
unitary RV Brāhmaṇa tradition (the KB, recast of the older AB at
another level) and two parallel rival RV śrautasūtra traditions
(while holding the relationship of the ĀŚ and the ŠŚ to be obscure),\(^4\)
Renou\(^5\) seems to have been unduly influenced by his predecessors'
success and failure respectively in agreeing upon a definite
relative chronology of the AB and the KB, and the ĀŚ and the ŠŚ.

The relative date of the AB and the KB and that of the ĀŚ and
the ŠŚ remains uncertain. The question of the relative age of the
two genres is perhaps even more puzzling. Hillebrandt\(^6\) continued to

\(^1\) Śāṅkhāyana Śrautasūtra, Preface, ix-xv.

\(^2\) Śāṅkhāyana Śrautasūtra, Introduction, xii.

\(^3\) JRAS, loc. cit.

\(^4\) Vedic India, 43.

\(^5\) Écoles Védiques, 24-26, 39f.

\(^6\) Loc. cit.
ascribe the ŚŚ to a transitional period; even in passages free of 'brāhmaṇa' style he noted unusual features of content and style which seemed archaic. Keith\(^1\) confirmed the ŚŚ to be closer to the KB than the ĀŚ to the AB; the ŚŚ improved the exposition of the KB while the ĀŚ greatly supplemented the ritual content of the AB.

Haug\(^2\) insisted that although the existing RV Brāhmaṇas definitely antedated the present RV Śrautasūtras, the two genres supplemented each other in their accounts of the ritual, and might have originated simultaneously. He demonstrated close correspondence and even literal agreement between the AB and the ĀŚ, both sometimes quoting verses foreign to the attested RV tradition. Löbbecke,\(^3\) on the other hand, stressed the looseness of the relation between the KB and the ŚŚ, and, even more so, especially in the matter of verses and formulas, between the AB and the ĀŚ; he postulated, however, a long oral tradition, presupposed also by the Brāhmaṇas, as the basis of the Śrautasūtras. Renou\(^4\) thought of an original Śūtra-Brāhmaṇa mixed state and assumed that the two genres followed and supplemented each other. Again, rationalizing the views of

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his predecessors, he\textsuperscript{1} postulated a separate pre-existing RV Brāhmaṇa underlying the exposition of the ĀŚ, as opposed to the AB (1-5) → KB (≈ ŚŚ).

Recently, N. Tsuji\textsuperscript{2} was able to maintain the outright dependence of the Śrāutasūtras on the Brāhmaṇas, while Lokesh Chandra\textsuperscript{3}, following Caland,\textsuperscript{4} reaffirmed the discrepancies between the KB and the ŚŚ. The latter pointed to correspondences which link the ŚŚ with other Vedic texts, notably the JB, and to passages where the KB presupposed the ŚŚ. Writing in Sūtra style in some form or other must have coexisted with writing in Brāhmaṇa style, and this seems to be the only conceivable solution in this respect.

\begin{flushleft}
\textsuperscript{1} Écoles Védiques, 37f.
\textsuperscript{2} On the Relation between Brāhmaṇas and Śrāutasūtras, Tokyo, 1952, 186-90.
\textsuperscript{3} Op. cit., xiiff.
\textsuperscript{4} Cf. his notes on the translation of the ŚŚ.
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II

THE MEANING AND ETYMOLOGY
OF DĪKSĀ
M. Mayrhofer, while leaving the question of etymology open, prefers to derive the desiderative stem \( \text{dīks}^- \) from \( \text{dāś}^- \) as 'desire to sacrifice', rather than from the root form \( \text{dāś}^- \) (in view of the long vowel ī: \( \text{dāśnōti}, \text{dīksaṭe} \sim \text{āṃnōti}, \text{īpāti} \)) or from its extension \( \text{dāks}^- \); following Renou, he could not rule out derivation from \( \text{dah}^- \). I propose to show that the modern controversy over the subject is not well conceived, and that Vedic sources, where these and other etymologies are considered, lend overwhelming support for postulating derivation from IE \(*\text{dek}^-\), Skt. \( \text{dāś}^- \),\(^2\) and a basic sense 'desire to sacrifice'. Classical authors offer no etymology, but their semantic glosses confirm the interpretation and hence the etymology. The texts presuppose a correct appreciation of the derivation of \( \text{dīks}^- \), and their inability themselves to identify the form rules out L. Renou's theory of a 'post-mantric' formation.\(^3\)

1. **EWA II**, 1957, 44, with literature.

2. Whitney (*Roots*, Leipzig, 1885, 73) cites \( \text{dīdāśīsa}^- \) as the desiderative of \( \text{dāś}^- \) as attested in grammatical works only; it would be a less original form than \( \text{dīksaṭe} \).

Specific connexion with the form dās-\(^1\) is confirmed by the fundamental role in Dīkṣā of purodāṣa,\(^2\) defined as a 'grasping' of the divinities (KB 7.1) who personify the sacrifice (AB 1.1.5).

It is plausible to assume that the concept of 'grasping' the divinities rests on the notion of 'undertaking' the sacrifice, the Sanskrit words being ambivalent (pragrh-, parigrh-, ālabh-, ārabh-); purodāṣa, 'fore-offering', would thus have been identified with dīkṣā, 'intention to sacrifice' (cf. the discussion of purodāṣa opening the Dīkṣā section of the RV Brāhmaṇas; AB purolāṣam dīksaṁyam, and an image of the dīkṣīta in purodāṣa; KB havir esa bhavati yad dīksate), and retained the definition when dīkṣā acquired other connotations. The original connotation of dīkṣā survives in KS 23.6 dānāya va esa dīksate, which reflects recognition of dās- (cf. Nir. 1.7.1 dāsāter dānakarmanah,

Dhātup. 1.931 dār dāne, RV purolāḥ as nom. sg. beside purolāṣam).

KS 22.13 devalokām pragrh- ... dīksayanti, ... yajñām ālabhate retains


2. For the connexion of dās- and purodāṣa, cf. St.Pet.Dict. 4, 802; see also the etymological explanation in SB 1.6.2.5 (puro 'dāsayat → purodāṣa = purodāṣa; see below p.102 for the full quotation).

*purodāṣa is probably to be associated with sat, *anadut etc., i.e., the dental d is changed into cerebral ṭ through the influence of the following cerebral (cf. J.Wackernagel, Althindische Grammatik I, Göttingen, new ed., 1957, 174f., III, 1930, 246f.; otherwise J.Eggeling in SBE XII, Oxford, 1882, 162, n.2 on SB ibid.; the cerebral ṭ is the influence of the preceding r).
the original association with dīksa - (cf. also AB, KB: isti, ahuti ~ dīksā). MS 1.9.8 in a passage conflating the concepts purodāsa and dīksā states that sacrifice is the starting point of dīksā: etāir eva juhuyāt purāstād dīksayā, esa vai pratyaksam dīksā, 'he should sacrifice with these (yajurbhiḥ, stomaiḥ, ukthāmadaiḥ, chandobhiḥ) before Dīksā; this is the tangible aspect of Dīksā.'

'Grasping the sacrifice', reflecting 'intention to sacrifice' provides the leitmotiv underlying the Vedic account of Dīksā. Spiritual regeneration was early identified as the central theme of the AB account;¹ the process has been well described in a wider context by S. Lévi,² and most recently by J. Gonda.³ It involves the simultaneous grasping of divine grace (~ descent of the divine) through sacrificial communion and of sacrificial communion through divine grace, the dual process being explained as a rebirth and as an ascent of the 'grasper' (garbha, udgarbha-):

1. Max Müller, op. cit., 390.
2. La doctrine du sacrifice dans les Brāhmaṇas, Paris, 1898, 102ff.
3. Loc. cit.
4. For the connexion of grasping and garbha cf. also Nir. 10.23 garbhō garbhēh.
(1) 'grasping' - KS devalokām prakṛth-...yajñāṁ ālabh-,

AB ārabdha-yajñā...ārabdhaveda, prakṛth- yajñāḥ...devatāḥ,
KB devatāḥ parakṛth-, TS yajñāsyā dhītyai, devatā yajñām
abhyaavṛt-.

'grace, descent, and communion' - MSpriyō devanām, TS sārvā
devatāḥ prīnāti, AB agniḥ...visnuḥ...prītau;
AB devā āyanti, āditya abhyudiyāt, yajñā upanamati,
KB prāṇam agnim antar ā dhā-, hiranmayah sakuna ā pat-,
bhūtāni samprṛkte;
MS sāyuja, KB salokāta, KB AB SB sāyuja, salokāta.

(2) 'grasper' - KB devagarbha, AB garbha, KS garbho devatām upaiti,
SB agnir yóniḥ, gārbho dīksitāh.

'ascent' - MS abhyārohati, AB rohati...svarga loke pratitisthati,
svargayānāḥ, KS gacchati, SB udgrbhrnte 'smāl lokāt,
KB audgrbhānāni juhoti, agnim, etam abhidiks...''

This elegant proposition has been subject to considerable
distortion in the extant texts. It has been seen above that some of
the ideas became associated with purodāsa (KB purodāṣa ~ parakṛth-),
and with more restricted topics still (parakṛth- ~ purvo dīks- (KB),

1. (1) KS 22.13, AB 1.1.12, 1.3.21, KB 7.1, line 4, TS 6.1.4.3, 6.2.5.5,
MS 3.6.9, TS 6.1.1.5, AB 1.4.10; AB 1.2.4, 1.3.14, 1.4.7 + 1.5.15,
KB 7.3, line 13f., 7.4, line 2, line 22f.; MS 3.7.10, KB 7.1,
line 6, line 11, AB 1.6.3, SB 12.1.3.1.

(2) KB 7.2, line 12, AB 1.3.1, KS 19.10, SB 3.1.3.28.
MS 3.6.1, AB 1.5.8, 1.2.4, KS 22.13, SB 3.1.4.1, KB 7.4,
line 8, 7.3, line 3f., 7.4, line 24.
pūrvadīkṣin-aparadīkṣin (AB); ālabh- ~ order of performing
Dārsapūrṇamāsau and Dīkṣā (AB ), as the scope of the concept dīkṣā
was widened, and complication arose within purodāsāa. It seems
probable that an alternative etymology from daks- has been
responsible for the submergence of ideas connected with the earlier
etymology from dās-. Thus purodāsāa has been explained in the AB
primarily with rdhnuvantī (AB devān rdhnuvantī ~ KB avarārdhyā,
parārdhyā, beside parīgh-; cf. also AB samardhayanti, yajñasya
samṛddham, KB triṣamṛdddhena), and this is a standard explanation
of daks-, cf. Nir.1.7.1 daksateh samardhayatikarmanah.

The etymology from daks-, i.e. the sigmatic stem of *dek-, dās-
is not a serious contender. Böhtlingk and Roth's1 specific association
of dīks- with the base daks-, followed by all modern dictionaries
which offer an opinion and recently by A. Minard2 (along with
daṛ-/dās-), is morphologically unattractive and can be justified
only on the basis of a special semantic accord. It has now been
recognized, however, that the sense of daks- in the RV is best
conveyed by the rendering 'gratify' in accordance with the
Nirukta gloss (cf. Geldner: '(einem) zu Dank machen' (RV 7.16.6),
'es (einem) recht machen' (RV 7.32.9); Mayrhofer3 'macht es einem recht,
wirkt zur Zufriedenheit'). The sense of the sigmatic stem was thus

1. Sanskrit-Wörterbuch, 3, 1861, 642f.
2. Loc. cit.
not substantially different from that of दास-, although definite connotations of fitness pertained to the signmatic forms दक्ष- and दिक्ष-. Gonda\(^1\) again preferring to maintain a basic sense of fitness, gave support to the derivation of दिक्षा from इई *देक-, but the implied specialization of *देक- 'consecrate' and *देक- 'sacrifice' in IE cannot be upheld, for र्व दासज्ञाति is not significantly distinct in sense from दास- or दक्ष-.

A rigid distinction between 'consecration' and 'sacrifice' appears to have been ruled out, presumably by a preliterary awareness of their identity, the trace of which remains in KB 7.3, line 10: हविर एसा भवाति यद दिक्षाते, 'he becomes the offering when he is consecrated / undertakes sacrifice', र्व अत्तिसितम: हविर वा दिक्षिताः, ŚB 12.8.2.4 'दिक्षा = अत्मान of यज्ञा, etc.

The contention that 'grasping', 'undertaking' reflects a recognition of the desiderative element in दिक्ष- receives support from the literature. षड्गुरुशिष्यa on 1.1.2 gives the gloss दिक्षाते समकल्पनार्थत्, 'दिक्ष- signifies resolve (to undertake a religious observance)', and धातुपं 1.640 preserves the root meaning (ईज्या) as well as the desiderative element (उदेश्या):² मण्ड्या- ईज्या-


2. उदेश्या in this sense is not otherwise attested (र्व ए दिश-, 'intention', र्व ए दिश- 'to undertake', cf. Monier-Williams, s.v., but र्व 4.80 व्रताम ए दिश- 'impose an observance', cf. P. Thieme, 'उदेश्या', Mélanges d'Indianisme, Paris, 1968, 715ff.); Böhtlingk and Roth (s.v. दिक्ष-) construe ...निम्याम व्रतादेशस्, presumably following र्व ibid., but the gloss reflects an etymology from दिश- applied to दिक्षा as a whole (i.e. including मण्ड्या etc. all the elements).
upanayana-niyama-vrata-ādesesu dīks-, 'resolve to undertake maundya etc. (the various elements of Dīksā)'. Similarly Garbha Up 20 'Dīksā is resolve (dhṛti) and gratification (of the gods: samtosa)' and Sāyana on AB 1.1.2 somayāge pHAVKJwq v即时svja KANASAVA SAMIKARO dīksanam, preserving root-meaning and desiderative, 'consecration of the sacrificer undertaking Soma sacrifice'. abhi dīks- is associated with kāmāpti in KB (7.4 end). An explicit recognition of the desiderative may be found in ChUp 3.17.1 sa yad aśisāsati vat pipāsati yan na remate ta asya dīksah, 'his Dīksās consist in abstentions from food, drink and comfort'.

Other speculative etymologies are offered, which tend to rely upon semantic glosses involving yaj- to complete the sense, thus indirectly confirming the etymology from dāī-.

MS 3.6.1 devatām esā úpaiti yó dīksate, devānaṁ evā dīśām upāvartate...devalokām abhyārohāti introduces the etymology from diś- which survives in the Dhātup...ādesesu dīks-. Similarly TB 3.7.7.6ff.: 'one becomes dīksita through (or by entering upon) the dīśah, identified with dūksā'. It may be assumed that some etymologizing sense of divine 'ordinance' is implied by dīś- for this purpose. The false etymology may be shown to have been superimposed on otherwise equivalent statements of wider currency, e.g. MS 3.7.10 devatābhir vā esā sāyujyam gacchati yó dīksate, SB 3.2.2.10 devān vā esā upāvartate yó dīksate,

1. Cf. e.g. JB 3.358 (quoted below), SB11.1.8.4 sā etena yajñena... devēbhya atmānam prayacchati, etc.
3.1.4.1 Udgṛbhīte vā esó 'smāl lokād devalokām abhī yō dīksitāh.  

JB 2.52 provides the refinement dīghīrī riksitas, tasmād dīksitah,  

sa dīkṣisyanāmā ādityam upatistheta, i.e. an etymology from dis- + rks-.  

JB 3.358 goes on to offer div- + kṣi- : tad yad divi ksayam akuruta,  
tasmād dīksitah; divi ha vā esa ksayam kurute yo yajate.  

GB 1.3.19 suggests dhi- + kṣi- : kasya svīd dhetor dīksita ity  
ācaksate, āresthām dhiyam kṣyatīti, tam vā etam dīksitaṁ satantam  

dīksita ity ācaksate. For the significance of dhiyam kṣi- in the  
context of Dīksā, cf. AB 1.13.29 (explanation of TS 1.2.2.2 ṯamām  

dhiyam śīksamānasya etc.): dhi = sutarman nau = yajña, kṛṣṇajina, vāc.  

1. 'He is raised up from this world who is consecrated into the  
world of the gods'. The same sense of udgṛbh- (pātim yatiḥ;  
cf. also v.40 maṅgalī patilokām ā viśā) is probably implicit in  

AV 14.2.52: uṣṭīṁ kanyālā imāṁ pitṛlokāt pātim yatiḥ, āva dīksām  
asṛksata svāhā, 'these young girls going eagerly to the Husband  
(i.e. Brhaspati, cf. brhaspātīnaṃ vāsrāmī in v.53ff.) from the father's  
world, have shaped Dīksā; the verse is also suggestive of the  
concept of prajanana (cf. v.57f. pāyah, rāsah, prā viś-, āva sṛj-,  
sām sṛj-).  

2. Preoccupation with dhi-vāc + kṣi- (i.e. the GB etymology + the AB  
explanation) may be observed in the JB (2.54) interpretation:  
vāc vāva dīksito, vāc dīksā, vāc idam sarvam kṣiyati, vācī vāvedam  
sarvam kṣitam. The Śabdakalpadruma definition (quoted in St.Pet.Dict.,  
s.v. dīksā) dīvate jñānam atyantam, kṣiyate pāpasamcayah, tasmād  
dīkṣeti sā proktā apparently presupposes association of dīksā  
with dāś- as well as with kṣi-.
In view of its reliance on the form \textit{dhiksita} and on the equation \( \text{dhī} = \text{yajña} = \text{vāc} \), it is probable that \( \text{SB} \, 3.2.2.30 \) is based on the GB etymology from \( \text{dhī} + \text{ksi-} \), and not on either \( \text{dah-} \) or \( \text{dih-} \):

\[
\text{sā vai dhīksate, vācē hi dhīksate, yajñāya hi dhīksate, yajñō hi vāg, dhīksitō há vai nāmaitād yād dhīksitā īti, \text{ 'he possesses dhī; he possesses dhī for Speech, he possesses dhī for Sacrifice; for Sacrifice is Speech; and he who is consecrated is possessed of dhī'.}
\]

Thus Minard\(^3\) rightly dismissed \( \text{dhīksate} \) as an artificial form, offering no support for Hillebrandt's etymology from \( \text{dah-} \).\(^4\)

The proposal to derive \( \text{dīks-} \) from \( \text{dah-} \) rested on semantic connexion through the concept \textit{tapas} as well as on morphological connexion through the form \( \text{dhīksate} \). Found attractive by Mayrhofer,\(^5\) following Renou,\(^6\) it has been decisively rejected by Minard and Gonda.\(^7\) The basic

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2. Eggeling, \textit{SEEXXVI}, Oxford 1885, 47, n.1 on the \textit{SB} passage.

3. \textit{Loc. cit.}


5. \textit{Loc. cit.}


7. \textit{Loc. cit.}
senses alleged, 'prepare for ritual suicide by fire' (Hillebrandt) and 'extreme self-mortification' (Macdonell) would rather represent an eventual reduction of consecration ritual to the absurd. They appear in the literature at most potentially in Upaniṣadic texts, such as: MN Up. 543ff. 'the sacrificer's body is the fuel (for true spiritual sacrifice) ... the duration of his resolve is the Dīksā,'2 or Ch Up. 3.17.1 (cf. above) 'his Dīksās consist in abstentions.' Rites which are merely purificatory begin to appear in the Brāhmaṇas as preparation for divine communion, and it cannot be suggested that such Upaniṣadic texts fall outside the period of time covered by the development of the Brāhmaṇas. The sacrificer's purification by darbha is a feature common to the AB and the KB, and appears in basic purodāśa ritual;3 it occurs in the former in the context of a complex purification rite, while in the latter in an incantatory ritual apparently influenced by a concept present in MN Up. ibid.: kesā darbhaḥ, 'the sacrificer's hair is the darbha (for true spiritual sacrifice).'

1. 'Magic (Vedic)', ERE 8, 1915, 313f.
2. vāvad dhrīvate sā dīksā, cf. Garbha Up. 20 above, 'Dīksā is resolve (dhr̥ti).'
Similarly the explicit account of Dikṣā in terms of death which occurs in JUpBr. 3.2.4.4, 3.3.1.1-4, is at variance with the insistence on birth and apotheosis in the standard Brāhmanic account. Nevertheless, it implies a certain transformation, and is a clear corollary of the identification with birth, and is to be associated with a tendency in other texts to reverse the roles of 'grasper' and 'grasped' and to insist on the concept of self-immolation. Thus AB 2.3.9 sarvābhya eva devatābhya ātmānam ālabhate yo dīksate, 'he who consecrates himself binds himself to all the divinities' (KB 10.3 agniṣomayor vā esa āsyam āpadyate yo dīksate) may be accounted a construction intermediate between AB 1.1.12 ārabdhayajñāḥ ... ārabdhadevataḥ, 'who, seized the sacrifice, ... the divinities' (KS 22.13 yajñām ālabhate) and AB 2.9.6 sarvābhir eva devatābhir ālabdho bhavati yo dīksito bhavati, 'he is seized by all the divinities who is consecrated.'

The fact that the roots tap- and dah- are mentioned in connexion with the Brāhmaṇa speculations on dīksā is no evidence of correctness of the etymology from dah-. KB 7.4, line 23ff. lohitāyam ivāstam ety, etam v evātmānam dīksamāno 'bhidīksate ya esa tapati, 'red-hot as it were (the sun) sets; the Dīksamāṇa

1. Cf. 3.3.1.1ff. mriyate ~ abhisambhavati; similarly ŚB 11.2.1.1 identifies birth and death (jāryate = mriyate, ...agnāv abhyādādhati, tātāh sambhāvati) in a comparable passage.
consecrates himself into (the sun) who gives heat' may be held to
reverse AB 1.3.14 dīksatam āditya 'bhyudiyāt, which is less tortuously
constructed; both the passages imply merely divine communion. A
further development of the KB passage (and perhaps of ŚB 4.6.8.1
yā vai dīksā sā nisāt, without specification of contact with fire / sun)
appears in KB 7.3, line 3ff. agnim vā ātmānam dīksamāno 'bhidīksate
...ned agnim āśĪdāma ...ned enam agmir bhūtah pradahāni,
'consecrates himself into fire ...' where agni and dāh- replace
more neutral esa (āditya) and tap-. Cf. also JB 2.62 esa vāva
dīksīto va esa tapati, sa esa indriyam iyaisthyam śraisthyam
abhi dīksītah, 'the consecrated becomes equal to (the sun) who
gives heat; he consecrates himself into sense-faculty (or vigour),
supremacy, and excellence.' Syntax and phraseology indicate that
these passages are related, i.e. that connexion of dīksā and dāh-
(or etymology of dīksā from dāh-), if intended, has been
superimposed on the concept of divine communion. Since the
parasmaipada forms pradahāni and tapati cannot connote
self-immolation, the suggestion would be purely speculative.
III

TRANSLATION
The translation of the Rgvedic texts related to Agnistomadikśa (AB 1.1-6, KB 7.1-4, ŚŚ 5.1-4, ĀŚ 4.1-2) attempted in the following pages seeks to bring out the major preoccupations and structural connexion of the texts. Despite the undeniable usefulness of the previous translations of the AB, KB, and the ŚŚ, they are not always satisfactory as to the implications of the passages (cf. e.g. Caland's note on ŚŚ 5.4.1, or Keith's translation of KB 7.2, line 9f. etc. discussed below). There are controversies between Haug and Keith in their interpretation of the AB, and obscurities remain in Caland's rendering of the ŚŚ as well as in Keith's translation of the KB. In view of this, a fresh translation of the AB, KB, and the ŚŚ chapters, and a rendering of the ĀŚ section, which hitherto remains untranslated, along with notes on the proposed interpretation, have been felt indispensable in a study which aims at understanding the textual history of the Rgvedic Brāhmaṇa and śrautasūtra sections.

1. See notes below; for a discussion of the translations of Haug and Keith, see supra p. 19.

2. See notes below.
Dotted pointed brackets in the translation indicate passages which seem to develop from a basic portion and to mark a later stage in the formation of the particular text. Pointed brackets are intended to identify accretions.
1.1.1 Agni is the lowest of the gods, Viṣṇu is the highest; between them are all the other divinities. 1.1.2 'They [i.e. the priests] offer the purodāsa dedicated to Agni and Viṣṇu which pertains to the Consecration, of eleven measures'. 1.1.3 Thus 'they offer it' to all the divinities without exception.

1.1.4 Agni is all the divinities, Viṣṇu is all the divinities. 1.1.5 Agni and Viṣṇu are the two extreme manifestations of the Sacrifice. Thus when 'they offer the purodāsa dedicated to Agni and Viṣṇu', they strengthen the gods beginning from the two extremes [i.e. from one extreme to the other].

1.1.6 Now one asks: if the purodāsa is of eleven measures and Agni and Viṣṇu are two, what is their allocation, what is the division? 1.1.7 One of eight measures is dedicated to Agni; Gāyatrī verse is in eight measures, Gāyatrī is Agni's metre. One of three measures is dedicated to Viṣṇu; for in three steps Viṣṇu measured out the universe. This is their allocation, this is the division."
1.1.8 If one deems oneself lacking foundation, one should offer rice in ghee. 1.1.9 Now he who is without foundation, is without foundation in this world [or: in Her, i.e. Woman-nature]. 1.1.10 Ghee is the sexual essence of Woman and whole rice is that of Man; these form the Pair.
So it is with this Pair that he [i.e. the sacrificer] propagates Him [i.e. Prajāpati] [or: It is with this Pair that this [tāt, i.e. ghrta-strīyai payah, the female product] propagates him [i.e. the yajamāna] with offspring and creatures for the sake of propagation. 1.1.11 He propagates offspring and creatures who knows this.

1.1.12 He has grasped the sacrifice, that is to say, the divinities, who sacrifices with the Darśapūrṇamāsau. Having offered the Amāvāsyā or the Paurṇamāsa havis, he should consecrate himself [immediately] at the same havis and at the same barhis. This is the One Consecration.
1.1.13 He [i.e. the hotî] should recite seventeen kindling verses. 1.1.14 Prajāpati is seventeen-fold. The months are twelve; the seasons are five — through the union of early and late winter (hemantasīśira); so much is the Year; Prajāpati is the Year. 1.1.15 He is strengthened by these [kindling verses] which have their resting place in Prajāpati, who knows this.

1.2.1 Now the Sacrifice went away from the gods; they wished to seek it out by means of the offerings. In as much as they wished to seek it out by means of the offerings, that is the reason why the offerings are called isti. They got it back. 1.2.2 He is strengthened by getting back the Sacrifice, who knows this.

1.2.3 What are called the oblations (āhutayah) are in fact the invocations (āhūtayah), for it is with them that the sacrificer invokes the gods. That is why the āhutis have their name.

1.2.4 They (i.e. āhūtayah) are indeed aids (ūtayah) by means of which the gods come to the call of the sacrificer. These aids are the paths, that is to say, the roads; these same roads are the sacrificer's ways to heaven.

1.2.5 Now one asks: in as much as another priest [i.e. the
[adhvaryu] offers (juhoti) [the oblation], why do they call him hotṛ, who recites the invitation and offering verses (anu cāha yajati ca)? 1.2.6 As he causes the deities to be brought near according to their place saying, "Bring such and such a one near", that is why the hotṛ is so called. 1.2.7 He becomes a hotṛ. They call him hotṛ who knows this.

[garbha, dīksitavimita, aparadīksin]

dīksitavimita,

1.3.1 The priests make him an embryo again whom they consecrate. 1.3.2 They sprinkle him with Water. 1.3.3 Water is the seminal fluid; thus having made him possessed of the seminal fluid, they consecrate him.

1.3.4 They anoint him [wholly] with fresh butter (navanīta). 1.3.5 Melted butter (ājya) appertains to the gods, fragrant heated butter (surabhi ghṛta) to men, slightly melted butter (āyuta) to the manes, fresh butter (navanīta) to the embryos. In as much as they anoint him with fresh butter, they make him strengthened with his own portion.

1.3.6 They anoint him further in the eyes. 1.3.7 This anointment is the brilliance of the eyes. Thus having made him possessed of brilliance, they consecrate him.

1.3.8 They purify him with twentyone bundles of darbha grass. 1.3.9 They consecrate him thus clean and purified.
1.3.10 They make him enter the place constructed for the consecrated. 1.3.11 The place constructed for the consecrated is the womb for the consecrated; thus they make him enter the womb ordained for him. 1.3.12 He remains-and-emerges from that firm womb. 1.3.13 The embryos are implanted and brought forth from that firm womb. 1.3.14 Therefore while the consecrated is nowhere else than in the place constructed for the consecrated, the sun should rise or set for him, or they [i.e. the priests] should call out [or: recite] to him.

1.3.15 They cover him with a garment. 1.3.16 The garment is the amnion for the consecrated. Thus they cover him with the amnion.

1.3.17 On top of that is the black antelope skin.

1.3.18 On top of the amnion is the chorion. Thus they cover him with the chorion.

1.3.19 He makes balled fists. 1.3.20 Making balled fists the embryo lies within; making balled fists the child is born. So in as much as he makes balled fists, he grasps in his fists the sacrifice and all the divinities. 1.3.21 Here it is said: the coincidence of two Soma-pressings is not detrimental to one who has been consecrated first; the sacrifice has been grasped by him, the divinities are grasped; there is no detriment to him as there is to one who has been consecrated later.
1.3.22 Having taken off the black antelope skin he goes down for the avabhrtha-bath; therefore embryos are born being separated from the chorion. 1.3.23 He goes down [for the avabhrtha-bath] with the garment; therefore the child is born with the amnion.

[ājyabhāga, havis, svistakṛt]

1.4.1 'Thou, O Agni, art extensive...[RV 5.13.4]', 'O Soma, which are thy [aids] causing delight...[1.91.1]', these two verses he [i.e. the hotṛ] should recite as the invitation verses of the two butter-portions for him [i.e. the sacrificer] who has not sacrificed previously. 1.4.2 '...By thee they perform the sacrifice...[5.13.4º]' saying this he performs the sacrifice indeed for him.

1.4.3 'Agni with ancient thought...[8.44.12]', 'O Soma, with prayers we magnify thee...[1.91.11]', these two verses he should recite for him who has sacrificed previously. 1.4.4 The word 'ancient' [in 8.44.12] refers to the previous action.

1.4.5 All this is not mandatory.

1.4.6 'May Agni slay the Vṛtras...[6.16.34]', 'O Soma, thou art the lord of Existence...[1.91.5]', these two verses should he recite, dedicated to the slayer of Vṛtra. 1.4.7 He slays Vṛtra upon whom the sacrifice descends; therefore he should use the two verses dedicated to the slayer of Vṛtra.
1.4.8 'Agni is the mouth, the first of the divinities...',
'And Agni, O Viṣṇu, is the great and the highest austerity...',
these two are the invitation and offering verses of the havis-offering
dedicated to Agni and Viṣṇu.

1.4.9 The two verses dedicated to Agni and Viṣṇu are perfect
in form; that in the sacrifice is perfect, which is perfect in form,
i.e. when the verse relates to the action which is being performed.

1.4.10 Among the gods Agni and Viṣṇu are the two guardians
of Consecration; they rule over Consecration. In as much as the
havis is dedicated to Agni and Viṣṇu, (it is because they desire)
'May those two who rule over Consecration, being pleased, grant us
Consecration; may those two who are the Consecrators, consecrate'.

1.4.11 The two verses are Tristubh, for the attainment of
the sense-faculties.

1.5.1 He who desires brilliance and spiritual lustre, should
use two Gāyatrī verses as the invitation and offering verses (smṛtyāye)
of the svistakṛt offering. 1.5.2 Gāyatrī is brilliance and spiritual
lustre. 1.5.3 He who knowing this uses two Gāyatrī verses, becomes
possessed of brilliance and spiritual lustre.

1.5.4 He who desires Life, should use two Uṣṇih verses.
1.5.5 Uṣṇih is Life. 1.5.6 He who knowing this uses two Uṣṇih
verses, obtains Complete Life.
1.5.7 He who desires heaven, should use two Anuṣṭubh verses. 1.5.8 Sixtyfour are the syllables of two Anuṣṭubh verses, three are these twentyonefold worlds extending upwards; he ascends to (each of) these worlds with each twentyone (syllables); with the sixtyfourth (syllable) he finds himself in the world of heaven. 1.5.9 He who knowing this uses two Anuṣṭubh verses, obtains foundation.

1.5.10 He who desires fortune and glory, should use two Brhatī verses. 1.5.11 Among the metres, Brhatī is fortune and glory. 1.5.12 He who knowing this uses two Brhatī verses, confers upon himself fortune and glory.

1.5.13 He who desires Sacrifice, should use two Pāṅkti verses. 1.5.14 Sacrifice is fivefold (pāṅkta). 1.5.15 Sacrifice inclines to him who knowing this uses two Pāṅkti verses.

1.5.16 He who desires 'virility', should use two Trīṣṭubh verses. 1.5.17 Trīṣṭubh is 'creative power, i.e. sense-faculty, i.e. virility'. 1.5.18 He who knowing this uses two Trīṣṭubh verses, becomes possessed of 'creative power, i.e. sense-faculty, i.e. virility'.

1.5.19 He who desires 'creatures', should use two Jagatī verses. 1.5.20 'Creatures' are related to Jagatī. 1.5.21 He who knowing this uses two Jagatī verses, becomes possessed of 'creatures'.

1.5.22 He who desires enjoyment of 'food', should use
two Virāj verses. 1.5.23 Virāj is 'food'. 1.5.24 Therefore he who has the most 'food', shines (virājati) the most in this world; that is why Virāj (the shining one) is so called.

1.5.25 He shines among his own people, becomes the best among his own people, who knows this. 1.6.1 Now the Virāj metre is of five 'strengths'. 1.6.2 In as much as it consists of three padas, it is Usnīṣh and Gāyatrī; in as much as each of its padas are of eleven syllables, it is Tristubh; in as much as it has thirtythree syllables, it is Anuṣṭubh; (the metres do not change by the reason of one syllable, nor by two) and Virāj is the fifth ['strength']. 1.6.3 He wins the 'strength' of all metres, he obtains the 'strength' of all metres, he attains communion, conformity and collocation with all metres, becomes an eater of 'food', i.e. a lord of 'food', obtains the enjoyment of 'food' with his 'offspring', who knowing this uses two Virāj verses.

1.6.4 Therefore one should use the two Virāj verses:

1.6.5 'Well-kindled, O Agni... [7.1.3]', 'These, O Agni... [7.1.18]'

[dīkṣitavāda]

1.6.6 Consecration is Right, Consecration is Reality. Therefore Reality only is to be expressed by the consecrated.
1.6.7 Here it is said: what man is able to express all Reality? The gods are associated with Reality, men are associated with falsehood. 1.6.8 He should utter speech containing the word 'percipient'. 1.6.9 The eye is the percipient, for one perceives with it. 1.6.10 The eye is the Reality deposited among men. 1.6.11 Therefore they ask the bear-witness, "Did you see it?" If he says, "I did", then they put faith in him; but if one sees something oneself, one does not put faith in others, however many there are. 1.6.12 Therefore he should utter speech containing the word 'percipient'; his speech is uttered eliciting the Reality.
KB 7. 1-4

[vāg dīkṣā]

7.1, lines 1-4. Speech is Consecration; for one consecrates oneself by means of Speech; the Consecrated is Breath. Now it was with Speech as Consecration that the gods with Breath as the Consecrated, grasped and appropriated all desires from both realms; in the like manner, the sacrificer with Speech as Consecration and Breath as the Consecrated, grasps and appropriates all desires from both realms.

[agni-viṣṇu, sarvā devatāḥ, puroḍāśa]

7.1, lines 4-7. He [i.e. the priest] offers the puroḍāśa dedicated to Agni and Viṣṇu, of eleven measures. Of the gods, Agni is the one served at the lower realm, and Viṣṇu served at the upper realm. Thus through these two who are of the gods served at the lower realm and at the upper realm, he [i.e. the sacrificer] grasps all the divinities and attains collocation with them.

One should attain, therefore, one's desire having consecrated
oneself at the first, for one grasps the divinities being consecrated at the first. [According to Sreekrishna Sarma's text: Therefore it is legitimate to perform simultaneous Soma-pressing (samsava) if one has consecrated oneself with ārada; for the divinities are grasped by him who has consecrated himself with ārada.]

[āsarīra prānadikṣā]

<7.1, lines 7-11. One consecrates oneself through the breath-consecrations (prānadikṣāḥ) involving no body (sarīra). The inbreaths (prānāḥ) are the preliminary ceremonies (pravājāḥ), and the outbreaths (apānāḥ) are the final ceremonies (anuyājāḥ). When they [i.e. the priests] proceed with the preliminary and the final ceremonies, then the inbreaths and the outbreaths become consecrated; when they proceed with the oblation (havis), then the body becomes consecrated. So one obtains all desires by the consecration of the body, and the collocation and communion with all the divinities by the consecration of the inbreaths and the outbreaths.>

[sāmidhenī]

7.2, line 1. He [i.e. the hotṛ] recites fifteen kindling verses; the kindling verses are the thunderbolt, and the thunderbolt is fifteenfold.
7.2, line 2. The two butter-portions are dedicated to Vṛtraḥan; the two butter-portions dedicated to Vṛtraḥan are the thunderbolt.

7.2, lines 2-8. The invitation and offering verses of the havis-offering are Triṣṭubh. Triṣṭubh is the thunderbolt. With this thrice-perfected thunderbolt the gods pushed away the demons from these [three] worlds; in the like manner the sacrificer with this thrice-perfected thunderbolt pushes away the hostile rivals from these [three] worlds. (The two butter-portions dedicated to Vṛtraḥan are the thunderbolt; these have been defined above.

Next the invitation and offering verses of the havis-offering.

'... May thy tongue move near (upā) to (ā) the ghee', this verse containing the word 'to (ā)' is the form of the invitation verse, and '... May thy tongue move towards (prati, ut) the ghee', this containing the word 'towards (ut)' is the form of the offering verse.

7.2, lines 8-9. The sānyājye [of the sviṣṭakṛt offering] are Triṣṭubh. Triṣṭubh is strength and virility. Thus he [i.e. the priest] confers upon the sacrificer strength and virility.
7.2, lines 9-13. At the Īḍā [Īḍā in Sreekrishna Sarma's edition] - offering and at the Sūktavāka ceremony he [i.e. the priest] pronounces only '...the consequence of the formula of approval' [and does not utter the name of the consecrated sacrificer].

‘It is said that when the purodāśa dedicated to Agni and Viṣṇu is offered, he [i.e. the sacrificer] becomes consecrated. Therefore he [i.e. the priest] should pronounce only '...the consequence of the formula of approval' since he [i.e. the priest] does not utter the name of the consecrated sacrificer at the Sūktavāka ceremony. The consecrated is a divine embryo. People do not utter the name of an unborn embryo. Therefore he [i.e. the priest] does not pronounce his [i.e. the dīksita's] name.

7.3, lines 1-2. He [i.e. the priest] does not make the wife of the sacrificer speak on the sacrificial grass-bundle (vedā), nor does he strewn this [grass]; the sacrifice at this point is not complete in effect when it relates to Soma, lest the Soma sacrifice be completed before the proper time!'

7.3, lines 2-9. The question may be posed: 'Why do others not utter the name of the consecrated?' He who is consecrating
himself, consecrates himself into Agni. The reason why others
do not utter his name is, lest they come in contact with Agni.
Again, the reason why he does not utter the name of others is,
lest he, having become Agni, burns them. When consecrated, he
should utter only the name of anyone he hates; thus, having
become Agni, he burns him. He should utter his name whom he
desires with a speech containing the word 'percipient'. This
is the way of making amends to him. The eye is the percipient;
for one perceives with the eye. The speech of the consecrated
is this exclamation (vyāhṛti) [according to Sreekrishna Sarma's text:
...is one exclamation...], namely, Reality. It is said that he is
the consecrated who expresses Reality [in his speech].

[ havis-aśana, agnihotra, īṣṭi-āhuti, aparāḥna, āditya ]

7.3, lines 9-12. It may be asked: 'Why do others not eat
the food of the consecrated?' So long as he consecrates himself,
he becomes an offering (havis). It would be like eating an undivided
offering [i.e. unoffered to the gods]. One may eat at will when
the pressing-ceremony is over [i.e. at the end of the whole Soma
sacrifice]. It would be like eating an offering when quite unused
[by the gods].

7.3, lines 12-16. The question may be asked: 'Why does the
consecrated not offer the Agnihotra?' The demons were trying to offer [the Agnihotra] in themselves, [a place] without breath, without fire. They failed trying to make the offering in a place without fire. Then the gods placed this Agni in the form of Breath within [themselves, i.e. the gods]. In as much as the vrata-drink is bestowed in the evening and in the morning, the Agnihotra is offered [according to Sreekrishna Sarma's text: ... he offers the Agnihotra...], in this Agni in the form of Breath continuously, without interruption. This is the continuity of Agnihotra. "[They engage (pra carant]$ in Agnihotra] in dikṣās and upasads, [and] there is no occasion to doubt that [they engage in Agnihotra also] on the sutyā day."

7.4, lines 1-22. "Next the Consecration connected with Keśin:

Keśin Dārbhya became consecrated and settled down (diksito nisāsāda):

To him flew down a Golden Bird, and It said, 'Thou art not consecrated; I know the Consecration, let me tell it to thee. I have performed the sacrifice which is performed once; I am afraid of its perishing. Thou knowest the means of making the once-performed sacrifice imperishable. Tell that to me.' He [i.e. Keśin] said, 'Let it be so', and they instructed each other.

[Thus] he [i.e. Keśin] became that [i.e. diksita; cf. diksito nisāsāda above]."
It is said that by this offering are consecrated the bodies, which are the divinities within the person; he, of him these [divinities] are consecrated, is the consecrated. So, when the adhvaryu offers the elevatory offerings (audgrahhānāni), in addition to that the sacrificer should offer five oblations. The first with 'May my mind be consecrated by the Mind, hail', the second with 'May my speech be consecrated by the Speech, hail', the third with 'May my breath be consecrated by the Breath, hail', he mentions breath in the middle, for breath is in the middle of [i.e. within] the body, the fourth with 'May my eye be consecrated by the Eye, hail', the fifth with 'May my ear be consecrated by the Ear, hail'.

But Kaushitaki says, 'The oblations should not be offered. The oblations would be superabundant if they are offered. While the adhvaryu offers the [elevatory] offerings, the sacrificer should accompany [them] with tārāṇīkas; the first with 'May my mind be consecrated by the Mind', the second with 'May my speech be consecrated by the Speech', the third with 'May my breath be consecrated by the Breath', he mentions breath in the middle, for breath is in the middle of [i.e. within] the body, the fourth with 'May my eye be consecrated by the Eye', the fifth with 'May
my ear be consecrated by the Ear'. He consecrates thus the
divinities within the person, and no superabundant oblations
are to be offered '.

Now Faith is the means of making the once-performed
sacrifice imperishable. So he who sacrifices with Faith,
his offering does not perish. The means of making [the
once-performed sacrifice] imperishable is Water, which is in
these worlds, and which is within the self. So he who
sacrifices knowing, 'The means of making [the once-performed
sacrifice] imperishable is within me', his offering does not
perish. Kesin Därbhya proclaimed this means of making the
once-performed sacrifice imperishable to the Golden Bird.

7.4, lines 22-25. He consecrates himself in the
later part of the day (aparāhna). He [i.e. the sun]
commingles [according to Sreekrishna Sarma's text: ...
seizes hold of...] all the bhūtas [bhūtani presumably
refers to the functioning of all the indriyas mentioned above]
in the later part of the day, in as much as the beams outstrip
him. Therefore, being red as it were he goes to the setting.
He who consecrates himself, consecrates himself into this
[sun] who gives heat [Sreekrishna Sarma's text omits 'who
gives heat']. Hence one consecrates oneself in the later part
of the day for the attainment of all desires [according to Sreekrishna Sarma's edition: In as much as one consecrates oneself ... that is for the attainment of ...].
ŚŚ 5.1–4

([rtvijāḥ: upāṃśu- and uccaīr-vāda, japa, prāśna - ahīna ]

5.1.1 One who is going to undertake a Soma sacrifice, chooses the priests who derive from a Rṣi, i.e. descendants [of a Rṣi-ancestor] (yūnah), and learned in the tradition of that Rṣi (anūcānān).

5.1.2 Four [chief priests he chooses] or all of them [i.e. four chief priests along with their assistants]. 5.1.3 'The moon is my divine brahman', this he pronounces inaudibly (upāṃśu), 'Thou art my human one', this loudly (uccaih). 5.1.4 In this manner he chooses all of them. 5.1.5 'The sun is my divine udgātr, thou art my human one'. 5.1.6 'The fire is my divine hotṛ, thou art my human one'. 5.1.7 'The wind is my divine adhvaryu, thou art my human one'. 5.1.8 'Prajāpati is my divine sadasya, thou art my human one'. 5.1.9 'The seasons are my divine hotrāśāmsins, ye are my human ones'.

5.1.10 Each of the chosen priests after muttering 'A thing of splendour thou hast announced unto me, a thing of excellence thou hast announced unto me, a thing of prosperity thou hast announced unto me, a thing of good-fortune thou hast announced unto me, a thing of glory thou hast announced unto me, in me is splendour, in me excellence, in me prosperity, in me good-fortune,
in me glory', asks [the sacrificer] whether this sacrifice fails in one of the following respects: not a defective sacrifice (a-hīna), a sacrifice which refers back to something prior (anudeśin), a sacrifice where priestship has not been given up (anyastārtvijya), a sacrifice where the daksinā is accepted by the officiants (nītādaksinā); and [according to the answer of the sacrificer] he accepts or rejects [the appointment as a priest].

[devayajana]
[devayajana]

5.2.1 The place of worshipping the gods is facing eastward.

5.2.2 For one who desires Sacrifice, it is facing towards north-east.

5.2.3 For one who desires spiritual lustre, it is of such kind where the hotṛ, while reciting, may be able to see the āhavanīya fire, the sun, and Water.

[dīkṣā, samāpana]

5.2.4 The consecration takes place during the clear-half of the month (suddhapakṣa), under an auspicious constellation (punyā nakṣatra), and likewise the conclusion of the sacrifice.
[aparāhna, agnāvisnū, paurnāmāsī]

5.3.1 The Consecration-offering is dedicated to Agni and Viṣṇu, and takes place in the later part of the day.

5.3.2 It is a modification of the Paurnāmāsī offering.

[sāmidhenī]

5.3.3 It is of fifteen kindling verses.

[havis]

5.3.4 The havis is upāmsū.

[svistakṛt]

5.3.5 [The samyājye] of the svistakṛt offering are Virāj. 5.3.6 Or the two regular ones.

[āgura udrcam, nāmagrahaṇa, patnīsamyāja]

5.3.7 'Called near, this sacrificer says, 'May I obtain the reward of the formula of approval of this sacrifice', ' [and]
'This sacrificer prays, 'May I obtain the reward of the formula of approval of this sacrifice', 'this he [i.e. the priest] intercedes instead of the normal intercession at the Īḍā offering and at the Sūktavāka ceremony, until the puroḍāśedā offering of the third pressing. 5.3.8 He does not utter the name of the sacrificer at the Sūktavāka ceremony until [the animal sacrifice on] the pressing day. 5.3.9 And it [i.e. the Consecration-offering, cf. 5.3.1] comes to an end with the Patnīsaṁyāja.

[āhuti]

5.4.1 While the adhvaryu offers the audgrahana oblations, the yajamāna should accompany them with the following recitations: 'May my mind be consecrated by the Mind', 'May my speech be consecrated by the Speech', 'May my breath be consecrated by the Breath', 'May my eye be consecrated by the Eye', 'May my ear be consecrated by the Ear'. 5.4.2 or he [i.e. the sacrificer] should offer oblations [also, along with the recitations].
5.4.3 In the ekādiṣka offering, [the sacrificer] stands reverently before [the fires]. 5.4.4 Before āhavanīya, with 'I approach the Mind as Consecration', 5.4.5 before gārhapatya, with 'I approach the Speech as Consecration', 5.4.6 before dākṣiṇa, with 'I approach the Breath as Consecration'.

5.4.7 The consecrations are [i.e. the duration of consecration is] unlimited. (At their termination is the Brāyaṇīya offering.)
After dealing with the Darśapūrṇamāsau, other Iṣṭi offerings, Paśu and Cātur-māsya, now with Soma. 4.1.2 Soma takes place immediately after the Darśapūrṇamāsau. Some accept the regular order [i.e. the order mentioned in 4.1.1], while others consider that Soma may precede.

The priests of the Soma sacrifice are four, each with three assistants. 4.1.4 The three assistants are] the latter three, following each [of the four chief priests in the following list]. 4.1.5 Hotṛ, maitrāvaruṇa, acchāvāka, grāvastut. Adhvaryu, pratiprasthātṛ, nesṭṛ, umnetṛ. Brahmāna, brahmānacchaṃsin, āgnidhra, potṛ. Udgātṛ, prastotṛ, pratihartṛ, subrahmaṇya. 4.1.6 These sixteen priests officiate at the ahīna and ekāha sacrifices.

Having kindled Fire, i.e., performed the First
sacrifice, and instituted Dīksā with the Grhapatī [i.e. the sacrificer identified with Fire] as the seventeenth [priest], they attend the Sattras, after distributing the fires, and with the Grhapatī as the chief [priest]. 4.1.9 The ritual beginning with samāvāpa appropriate to those [seventeen who distribute the fires] is fully described in the treatises on Iṣṭis.

4.1.10 The ritual beginning with Dīksaṇa, for those who have not obtained fire [i.e. not distributed the multiple fires] [is described ibid.], 4.1.11 and in the invitation and offering verses [of the havis offering] 'Agni is the mouth...', 4.1.12 in the proffering of the stick [to the dīkṣita], 4.1.13 in the praśas and nivids, 4.1.14 in the yājyā which relates to the ghee-offering, 4.1.15 in the offering dedicated to Kuhū, 4.1.16 and in the nigada-recitation, invocation and re-invocation of the acchāvāka.

4.1.17 After reciting the pravara-names of the Grhapatī, [the hotṛ should recite the pravara-names] of the [four] principal priests beginning with himself. 4.1.18 In this manner [he should recite the pravara-names] of the second, third, and fourth [priests]. 4.1.19 There will be only a single pravara-recitation for all those who follow directly upon each other and have exactly the same gotra. 4.1.20 Or one may repeat [the pravara-recitation].
Next the sacraments involving substances.

4.1.21 Some prescribe Ukhāsambaranīyā īṣṭī, when the performance includes fire-setting. 4.1.22 [This īṣṭī is offered] to Agni possessed of the divine Word (bhraman), to Agni endowed with lordly power (ksattra), and to Agni the maintainer of lordly power. 4.1.23 [The invitation and offering verses of the īṣṭī are:] 'Be strengthened, O Agni, with this prayer... [RV 1.31.18]', 'The prayer for thou, O Jātavedas, and the homage... [10.4.7]', 'Abundance, O Agni, for variety... [6.1.13]', 'O Bright-coloured, making known to us the wonderful... [6.6,7]', 'Agni rules over the great lordly power... [4.12.3]', 'I praise thy benevolence proclaimed aloud from hither... [4.4.8].

[sānairvāda - paurnāmāsi]
[sānairvāda -]

In the observances beginning with this [i.e. Dīkṣāṇīya], each successive utterance is softer and softer. 4.1.24 [The utterances in] this [are] even softer than [those of] Paurnāmāsi. 4.1.26 There is no special instruction [respecting softness] after the first Agnipraṇāyanīyā

[dravyānvayāḥ samskārāḥ, ukhaśaṃbharanīyā]
on the fast-day [i.e. the day before the pressing day].

4.1.27 In Gharma, the responses are of and below the medium degree of softness.

[sāmidhenī]

4.2.1 The two dhāyyās [i.e. verses inserted among the sāmidhenīs] at the Consecration-offering are Virāj.

[agnāvisnū]

4.2.2 [The deities of the Consecration-offering are]
Agni and Viṣṇu.

[havis]

4.2.3 [The invitation and offering verses of the havis offering at the Dīkṣāṇīyā are] 'Agni was the mouth, the first of the gods assembled together, [and] Viṣṇu was the last; may this havis offering come back towards us, having grasped the gods for the sacrificer, by means of Consecration;'
'And Agni, O Visṇu, is the great and the highest austerity; ye two procure strength for the observer of Consecration; ye two associated with all the gods worthy of being worshipped, bestow Consecration upon the sacrificer.'

In the performance which includes fire-setting, there are three other [havis offerings]: 4.2.4 to Vaiśvānara, the Ādityas, and Sarasvatī or Aditi. 4.2.5 'The Ādityas holding all the animate and inanimate objects... [RV 2.27.4f.] these two [are the invitation and offering verses to the Ādityas].

[These same verses are addressed to the possessors of Existence (bhuyadvant) and to the lords of Existence (bhuvanpati)]

[amārjana, āgura udṛcam, nāmagrahaṇa, saṃcara]

4.2.6 There is no cleansing from this [i.e. the Dīkṣaṇīya offering] onwards until the Udayaniyā offering.

4.2.7 From this onwards, at the Ṛg offering and at the Sūktavāka ceremony, instead of the normal intercession (āśiṅsthāne), the following is uttered in the form of the formula of approval (āgur): 4.2.8 'Called near, this sacrificer says, 'May I obtain the reward of the formula of approval of this sacrifice,' [this he says when called near at the [Iḍopāhvāṇa] ceremony (tasmin)],' [and]
4.2.9 'This sacrificer prays, 'May I obtain the reward of
the formula of approval of this sacrifice', this he [i.e.
the priest] intercedes. 4.2.10 The name [of the sacrificer]
is not uttered here. 4.2.11 [The nāmādesā is] in accordance
with the prakṛti-form of the sacrifice [i.e. the name is uttered]
at the end [of the sacrifice], when the Iḍā-offering in
connexion with the [Savaniya] Paśu sacrifice is over.

4.2.12 The allotted place (sāmcara) of the consecrated
persons is in between the gārhapatya and the āhavanīya fires,
begging from the time of agnipraṇāyana.

[aparimitā dīksāḥ]

4.2.13 The consecrations are [i.e. the duration of
consecration is] unlimited, if one reckons up the nights
which follow Dīkṣaṇa. 4.1.14 Beginning from an ekāha
upto a saṃvatsara; the saṃvatsara [i.e. the year-long
consecration] occurs only in the rite which includes[Mahāvrata
[i.e. in the Gavāmayana Sattrā]. 4.2.15 At the Dvādaśāha
and Tāpaścita rites [there are as many dīksās] as upasads
and sutyā days. 4.2.16 Now the procedure of the ekāhas is
as follows: 4.2.17 One or three dīksās, three upasads,
the sutyā day is the last day. 

<4.2.18 The buying of the king [Soma] takes place at the end of Dīkṣā.>
IV

NOTES ON THE TRANSLATION
1.1.1 *avamah, paramah*, 'the lowest and the highest, i.e., the gods belonging to the two poles of the cosmos';¹ Haug² gives 'the lowest and the highest' condemning Sayana: 'first' and 'last' (referring to the places of Agni and Visnu in the litanies of Agniṣṭoma), while Keith³ followed by Gonda⁴ accepts both the sides (i.e. 'lowest and highest' and 'first and last'). The two concepts, however, are not fundamentally different: 'first and last' ~ 'nearest and remotest' ~ 'lowest and highest (of the regions of the universe)'.

1.1.2 *nirvapanti*, 'they, i.e. the priests, offer'; *nir vap-*, 'distribute grains by handfuls in vessels' (Haug, II, 2, n.2 amending Sayana) ~ 1.1.10 *tandulāh* and 1.1.2 *kapāla* (for *kapāla* = cup, vessel, cf. Monier-Williams, 250, EWA I, 155).

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1. For the notion cf. also RV 1.108.9f., 1.154.5f., 1.164.17, 4.1.5, 10.88.17 etc.

2. II, 1f., n.1.

3. RV Brs., 107, n.2; Rel. and Phil., 112.

Haug (II, 3, n.3) describes puroṇāsā as ground rice, kneaded with water, part-cooked before being placed in the likeness of a tortoise on eleven kaṇālas, baked with darbha grass, sprinkled with melted butter, placed on the vedi in the Idāpātra; it is then offered to the gods at the Īṣṭis. Parallelism with the account of garbha below (1.3: adbhīḥ ... navenītena ... darbhapiṇjūlaiḥ ... dīksitavimītam ... ; cf. also 1.1.8-10 gṛta-caru offering ~ prajanana) suggests that the preparation of puroṇāsā may have represented the preparation, i.e. the embryonic state, of the consecrand. The stricture purolāsāṁ nirvapanti appears to form the mūla on which the opening of the AB comments.

1.1.4 aṁnir vai sarvā devatā, visnuḥ sarvā devatāḥ
beside 1.1.1 aṁnir vai devanēm avamo visnuḥ paramas tadantarena
sarvā anyā devatāḥ is clearly a sophistry (dvau devanēm = sarvā devatāḥ); but the proposition stands to support 1.1.2-3 āgnēvaiṁnām ... nirvapanti ... , sarvābhva evainam tad devatābhvaḥ ... nirvapanti, and is a likely source for the YV maxim aṁnir vai sarvā devatā, vīṣnur vajñāḥ (KS 22.13, MS 3.6.1, TS 5.5.1.4; SB 3.1.3.1: aṁnir vai sarvā devatāḥ).

1. Although the terms nir vap- and tandaḥ seem to attest use of whole rice.

2. Puroṇāsā is identified with the vatsa (of the vaṣā gauḥ) in AV 12.4.35.
1.1.5 Yajña is personified by earthly Agni, heavenly Viṣṇu (the two extreme tanūs), and sarvā devatāh in between them. antye, two extremes (Sāyaṇa: reference to the opening and close of the Soma sacrifice); the second argument, i.e. 1.1.5 antya, anta, duplicates the first, i.e. 1.1.1 antara, 1.1.3 an-antarāya; Haug's translation of antata eva, 'at the end (after the ceremony is over)', 'ultimately', is not so attractive beside antye tanvau (Haug: 'the two ends') and 1.1.1 avamah...paramah; Keith: antata eva, 'at the ends' ~ KB 7.1 ubhayataḥ.

rdhnuvanti, 'they strengthen, i.e. feed and make manifest'; Sāyaṇa: 'worship', St.Pet.Dict.: 'satisfy', Haug (II, 3f. n.7) : 'make prosper'; Keith (107): 'prosper as regards the gods' and (107, n.3) 'accusative is one of reference' do not express the idea very clearly. The two arguments avamah...paramah and rdhnuvanti are represented in the KB by a single argument: avara-ardhyah...para-ardhyah. The basic puḍāśa material occurring in the RV Brāhmaṇas appears also in the YV sources (KS 22.13, MS 3.6.1, TS 5.5.1.4-6, ŚB 3.1.3.1-2,5 = 5.2.3.6).

1. The ASS ed. wrongly reads ata eva here.

2. Cf. tanvau, 1.4.9 ṛūpasamṛdh-, 1.6.3 saṛūpata, KB 7.2, lines 3f., 7f. samṛdh...ṛūpam; RV 10.79.7 sām āndhe...vāvṛdhānāh, of Agni, fed and 'manifested and strengthened'.
1.1.6-7 represent an extension of the common AB-KB purodāśa material (AB 1.1.1-5, KB 7.1, lines 4-6). For klptih 'allocation'¹ and vibhaktih 'division' of purodāśa cf. RV 3.28.4 purodāśa = bhāgadhēya (of Agni Jātavedas).

The notion of the association of Agni and Gāyatri² is reflected also in AB 1.5.1-3: gāyatri ~ tejas, ⁰varcas. trir vyakramata refers to the Rgvedic conception of Viśnus's pervading the three-world universe.³

1.1.8-11 An image of Agni and Viśnus may be observed in the terms ghrta⁴ (the golden coloured heated butter ~ female product) and caru⁵/tandulāh (male product) respectively; TS 5.5.1.5 (same context) is more explicit: agnēr ghrtām viṣṇos tandulāh; cf. also AĀr. 2.3.7 for a similar idea.

caru, the etymological sense 'dish' (EWA 1, 377) and the

1. Saḍguruśiṣya: samgamah, samślesah, Haug (II, 4) and Keith (107): 'arrangement'.

2. Cf. RV 10.130.4, KB 1.1, 3.2, PB 6.9.25, SB 11.4.1.8 etc. for the association.

3. Cf. RV 1.22.16-21, 1.154, 4.18.11, 4.12.27, 8.100.12 etc. and also AB 6.15.11.

4. For the association of Agni and ghrta cf. RV 1.58.2, 1.132.6, 2.7.4, 6, 3.1.18, 4.58.8, 5.11.3, 7.3.1, 10.69.2 etc.

5. caru ←car- may be connected with vi kram- of Viśnus.
seed image implied in the terms nirvap- and tandulāḥ suggest
the eventual sense 'boiled rice' (odana; cf. also Haug, II, 4, n.9).
asyām, Haug (II, 5): 'on this earth', Keith (107): 'in this (earth)';
TS 5.5.1.6 gives in the same context: ...ādityō bhavati, iyām
vai ādītīr, asyām evā práṭitiśthāti; the notion strīyai payah
in 1.1.10 suggests also the rendering 'in Her, i.e. Woman-nature'.
enām tap prajanayati, Sāyana: 'so he [probably the priest; not
caru, which he identifies with the instrument mithuna] enriches
him, the sacrificer'; so, presumably, Keith (107): 'thus does
he propagate him', envisaging a priest as the subject; Haug (II, 5),
implausibly: 'the caru blesses him'. The ātmanepada nirvapeta
(beside MS nirvapeta), as opposed to the previous nirvapanti
(1.1.2,3,5) which indicates an intention to involve rtvijah (cf.
rtvijo dikṣayanti below, 1.3.1), clearly has yajamānāh as the
subject. Failing any indication of a change of subject, it is
unlikely that the singular prajanayati should refer to the
action of a priest or any subject other than the yajamāna, and
we may translate provisionally: 'he [i.e. the sacrificer] propagates
[i.e. strengthens,2 in keeping with the intention of the passage
1.1.5 devān rdhvuvani] Him [presumably Prajāpati3] by means of

1. For the instrumentality of odana in procreation, cf. also
KS 7.15 = GB 1.2.15 (Brahmaudana in Agnyādeya).
3. Mentioned in 1.1.14f.; the suggested interpretation may be linked
with AB 2.47.4: after the propagation of Prajāpati, the sacrificer
himself becomes propagated.
the ghṛta-caru mithuna offering'. Ghṛta-caru offering ~
prajanaṇa may be compared with purodāśa ~ garbhā. Notable
is the association of the notions: 1.1.8f. pratīṣṭhā 'foundation',
1.1.12 ārabha- 'grasp', 1.1.15 āyatana 'resort, resting place'.

Taking tat as the subject of prajanaṇati the sentence may
also be rendered as 'this [tat, i.e. the female substance, ghṛtam
...strīyai payah] propagates him [i.e. the sacrificer]!', in
keeping with the notions 'pratīṣṭhā in Her-nature' here, and
'the place of dīkṣita in yoni' in 1.3.10ff.

1.1.12 The concept of grasping yajña and devatāḥ through
the offering rests on 1.1.5: 'strengthens the divinities, the
manifestations of the Sacrifice, by means of the purodāśa
offering'. A development of the concept ārabhdhayaṁjñāḥ... devatāḥ
may be found in AB 2.3.9 'offers and binds himself to the
divinities' and 2.9.6 'is seized by the divinities'.

Haug identifies (II, 5f.) ekā dīkṣā with the performance
of Darśapūrṇamāṣau; but the text seems to indicate here the
sequence of the two offerings, Darśapūrṇamāṣau and Dīkṣā; cf. also
ĀŚ 4.1.1-2, and Keith (107f.). The implication of the passage is:
the sacrificer should consecrate himself immediately after the
performance of the Darśapūrṇamāṣau. eso ekā dīkṣā suggests the
notion of a Permanent, Everlasting Dīkṣā (~ KB 7.4 sakrdistasyā-
ksitih).
1.1.13-15 The parasmaipada anubrūyāt refers to the hotṛ as the subject; similarly, KB anvāha. The concept sāmidhenyah~ regeneration of Agni by throwing wooden sticks into the fire in order to feed it (cf. Haug, II, 6, n.12), may be associated with the implications of the terms 1.1.5 rdhuvanti, and 1.1.10 prajanayati. rādhnoti '(the sacrificer) becomes strengthened' suggests the notion of the rebirth of the sacrificer (~ 1.3) in the context of the connexions sāmidhenyah~samvatsarah (the full period of pregnancy)~ prajāpati (the progenitor)~ āyatana (the resting place, cf. 1.3.10-14 dhruvā yoni). The phrase hemantāsiśirayoh samāsena is apparently a commentatorial gloss on pañcartavah. AB 1.1.14-15 recur in 1.16.44. For the prajāpati~ samvatsara notion see also ŚB 6.2.2, 8.4.1.11, 11.1.1.1, KS 34.6, AB 1.13.33, 1.28.41, 1.29.24, 2.17.2, 2.39.7, 4.25.5, JB 2.56 etc., and for the prajāpati~saptadaśa connexion cf. KS 34.9, ŚB 8.4.3.20 etc.

The sāmidhenṭ verses are originally eleven: RV 1.12.1, 3.27.1, 4.13-15, 5.28.5-6, 6.16.10-12 (cf. ĀŚ 1.2.7, ŚŚ 1.4.7-13), extended to fifteen (KB 7.2, ŚŚ 5.3.2; cf. also AB 3.40.4) by repeating the first and the last verses thrice (cf. KB 3.2,

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1. Cf. TB 1.6.2.2, ŚB 5.2.4.1ff., PB 6.1.3, 10.1.9 etc.; cf. also Heesterman, Royal Consecration, 6, 28f.
AS 1.2.19-22, SS 1.1.18) and made up to seventeen (AB 1.1.13-15;
cf. also KB 1.1, 4.12, 5.1, 3, 5, 8, 8.2, 10.6, SB 1.6.2.12, 3.1.3.6)
by inserting two extra verses (3.27.5-6: cf. AS 2.1.26, SS 1.4.10-11,
Sāyāna on AB 1.1.13) called dhāyye (cf. AS 2.1.27, 4.2.1) or to
any greater number required, by the importation of new verses
(for discussion, cf. Haug, II, 6, n.12, Eggeling, SBE: XII, 102, n.1,
112, n.1, Keith, 108, n.5, 348, n.4, AĀr., 264, n.2, Staal,
Nambudiri Recitation, 49f.).

1.2. The notions 'offering'¹ and 'grasping the sacrifice²
and the divinities³, fundamental to the concept of dīkṣā,
underlie the definitions of the cardinal terminology in AB 1.2,
an adjunct to 1.1, and paralleled by KB 7.3 (lines 9-16) - 7.4.

1.2.1-2 rādhnoti here and also in 1.1.15 suggests an
'acquiring strength'/'rebirth' connotation. The etymology of isti
here (isti = yajña pra is-) presumably inspires the etymology of
praisa in AB 3.9.1 with identical wording (praisa = yajña pra is-).

1.2.3 devān havyati (~ āhuti) may be compared with
1.1.5 devān rāhnuvantī (~ purolāśa). Singular havyati with the

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1. isti, āhuti.
2. yajña pra is-, anuvittayajña.
3. devān havyati, devā āyanti, devatā āvahayati.
explicit mention of the subject vajamānah, lends support to
the rendering of 1.1.10 prajanayati with 'the sacrificer' as the
subject. The Aufrechtedition reading āhūtinām āhūtitvam
(beside the Bibl. Ind. and ASS editions and Haug I: āhūtinām
āhūtitvam) is in keeping with īstīnām īstitvam and hotur hotṛtvam.
The āhūti-āhūti topic corresponds to KB āhūti-anumantrana
discussion.

1.2.4 The etymological explanation of āhūti seems to
develop from the term āhūti. \(^1\) devā āyanti-\(AB\) 1.3.14 ādityo
'bhyudiyāt, 1.4.7, 1.5.15 vajña upanam-, KB 7.4, line 2
hiranmayah sakuna āpatya, line 22f. bhūtāni samprikte.

1.2.5-7 anu cāha vajati ca implies the performance of
the recitation of the anuvākyā and yājyā verses. \(^2\) yad anyo juhoti
presumably refers to the audgrābhaṇa oblations offered by the
adhvāryu (cf. KB 7.4). juhoti/anu cāha vajati ca ~ āhūti/āhūti.

1. Cf. Saḍguruśiṣya: āhūti=ūti, āh- additional; Aufrecht Ait.Br.,
432, n. on AB 1.2.3: two explanations of āhūti: āhūti and āti.

2. Cf. Sāyaṇa, Haug, Keith; for a discussion of the specific
style of the ritual texts to denote the performance of an
action by means of a verb cognate to the name of the action,
 cf. Brough, Early Br. Sys., 15, Gonda, Stylistic Repetition,
276ff.
vathabha\-janam \textasciitilde{} purol\-\textasciitilde{}sa-vibhaktih.\textsuperscript{1} hot\-\textasciitilde{} bhavati\textsuperscript{2} suggests equality of the human hot\-\textasciitilde{} to the divine one, i.e., Agni.

1.3 describes in detail the embryological and obstetric symbolism involved in Diks\-\textasciitilde{} (cf. KB 7.2, line 12). The 'offering', or the 'grasping' of the sacrifice and the divinities, is explained here as a new and higher stage of existence, a rebirth in which is obtained communion with the divine. This notion of the consecratory birth combines with the mithuna-prajana concept of 1.1.8-11. An image of the acts\textsuperscript{3} of abhi\-\textasciitilde{}\textasciitilde{}\textasciitilde{}cana, abhyam\-\textasciitilde{}\textasciitilde{}\textasciitilde{}, an\-\textasciitilde{}\textasciitilde{}, purification with darbhapi\-\textasciitilde{}\textasciitilde{}\textasciitilde{}\textasciitilde{}\textasciitilde{}, making the diks\-\textasciitilde{}tita enter the diks\-\textasciitilde{}tavimita, etc. is observed in Haug's account (II, 3, n.3) of the preparation of puro\-\textasciitilde{}\textasciitilde{}\textasciitilde{}\textasciitilde{}\textasciitilde{}\textasciitilde{}\textasciitilde{}.

1.3.1 etam rtvij\-\textasciitilde{} garbham kurvanti may be compared with AV 11.5.3 'the teacher makes the pupil who seeks to acquire brahman-knowledge, an embryo within'.

\textsuperscript{1} For \textasciitilde{}v\textasciitilde{}\textasciitilde{}h\textasciitilde{}ana of the particular gods before the puro\-\textasciitilde{}\textasciitilde{}\textasciitilde{}\textasciitilde{} offering at the I\-\textasciitilde{}\textasciitilde{}s, cf. KB 3.3, AS 1.3.22, SS 1.4.22ff., Haug, II,7,n.13.

\textsuperscript{2} hot\-\textasciitilde{} bhavati is included in 1.2.7 in Aufrecht's edition (similarly Trivandrum edition: hot\-\textasciitilde{} bhavati...veda in one sentence) while in 1.2.6 in the ASS edition.

\textsuperscript{3} Sayana: diks\-\textasciitilde{}tasya samek\-\textasciitilde{}\textasciitilde{}v\textasciitilde{}\textasciitilde{}\textasciitilde{}\textasciitilde{}\textasciitilde{}\textasciitilde{}\textasciitilde{}\textasciitilde{}\textasciitilde{}\textasciitilde{}\textasciitilde{}, the preparatory or purificatory processes leading to the 'consecrated' state.
1.3.2-3 āpah=retaḥ ~ 1.1.10 stribāi, pumsah payah. saretasam, 'possessed of (i.e. produced from) retas' (cf. also Haug II, 8), rather than Sāyana: putrotpādanasaṁartham. abhisīncanti, 'sprinkle', Sāyana: snayānti: the purificatory role of water\(^1\) in the context of Dīkṣā is more explicitly emphasized in the YV texts (MS 3.6.2, TS 6.1.1.7 ŚB 3.1.2.10 etc.).

1.3.4-5 ājyam...ghṛtam...āyutam, Sāyana followed by Haug (II, 8) and Keith (108): 'butter which is entirely melted, is called ājya, that which is thick [i.e. only heated], is called ghṛta, when slightly melted, it is called āyuta'. The connexions\(^2\) garbha - navanīta (fresh butter~newness of the initiate), manusya - ghṛta (thick, only heated butter), pitr - āyuta (slightly melted butter), deva - ājya (entirely melted butter) suggest a certain transmutation. surabhi\(^3\) (~ rabh~)\(^4\) may be compared

1. médhyāḥ, vajñīyāḥ, sádevāḥ, pāvayati, snāti...dīkṣām ālabhate.

2. devā~ghṛtā (KS 23.1, MS 3.6.2, TS 6.1.1.4, ŚB 3.1.3.8); manusya~nispakva (KS, TS), āyuta (MS), pīntā (ŚB); pītṛ~svayamvilinām (MS), mástu (TS); gandharvā~āyuta (KS), nispakva (MS); āḍityā~svayamvilinām (KS).

3. surabhi is read with ājyam vai devānām in Trivandrum edition, while all other editions read it with ghṛtam manusyanām.

with 1.1.12 ārabb-.

The act of anointing resembles sprinkling of ghee on an oblation / a purodāśa, which reaches the sphere of the gods (cf. KB 7.3, line 10 dīksita=havis; KS 23.1 dīksita=havis: abhyaṅjana of the dīksita = abhighāraṇa of ghee on havis).

bhāgadheya~1.1.6 vibhakti, samardhayanti~1.1.5 rūdhuvanti.

1.3.6-7 ānjana~aksyoh tejas suggests connexion of the dīkṣamāṇa with Agni/Āditya.1 Longer accounts of ānjana (dāksinām pūram āṅkte, sayyāṁ hi pūram manuṣyā āṅjāte..., pāṅcakṛtya āṅkte..., sātūlayā āṅkte...etc.) with its symbolic explanations occur in the YV texts (TS 6.1.1.5-6, KS 23.1, MS 3.6.3, SB 3.1.3.10-17). AB 1.3.4 abhyaṅjanti, 'they anoint him wholly', 1.3.6 āṅjanti, 'they anoint him in the eyes' (in accordance with Sāyana: sarvasmānaṁ api sarīre 'nulepayanti ... netrayor aṅjanena samaskāram, and Haug, II, 8; 'they besmear him' ... 'they besmear his eyes with collyrium'); Keith's (108) rendering [abhyaṅjanti.] 'they anoint' ... [āṅjanti.] 'they anoint him completely', seems less appropriate.

1.3.8-9 The number twentyone presumably derives from

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1. Cf. also KB 7.4, lines 11, 16 caksusā dīksatāṁ, AB 1.6.8-12, KB 7.2, lines 6-8 dīksitavāda~caksus, AB 1.5.1-3 tejaskāma.
RV 10.90.15 tr̥ṇa saptā samidhāḥ.\(^1\) darbha (\(~\text{KB} 7.4\ dārbhya\)), the strainer, the means of purification.\(^2\) For purification with twentyone darbha-stalks in Dīksā, cf. also KS 23.1, MS 3.6.3, TS 6.1.1.7-8, SB 3.1.3.18. sūddham\(^3\) evainām tat pūtam dīksayanti, thus clean [the sacrificer is already clean, i.e. pure by means of abhisēkana] and purified [by means of the darbhāpiṇjūlas], the priests consecrate him\(^4\): cf. Sāyaṇa - abhisekanaiva sūddhaḥ...punar api...
kuśasamghamārjanena pūtam kṛtvā sanskurvanti.

1.3.10-14 dīksitavimita-yoni may be connected with the concepts prātisthā\(^4\) and āyatana\(^5\). Compare dhruvā with KB 7.4 aksitih. tasmād dhruvād yoneḥ presumably inspires Pān. 1.4.24 dhruvam apaye 'pādānam; notable is the use of ablative in the sense of ablative+locative (cf. Keith, 108; '(in and) from'); Haug, II, 9, n.17: both abl. and loc. intended;

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1. Cf. also AB 1.19.11, KS 23.1 etc.; puruṣa = twentyonefold: ten fingers + ten toes + ātman; for a discussion of the successive numbers of the stalks, connected with various cosmic and physiological entities, used for purification, see Heesterman, Royal Con., 99, Gonda, Change and Cont., 358.

2. Called pāvitra in SB 3.1.3.18, Baudhāṇaka 6.2; identified with tējas in KS 23.1, and with sunbeams in Baudhāṇaka 6.2.

3. The readings sūṭdha, 1.4.9 samṛtādha, 1.5.1ff. brāhmaṇvarcasa, 1.6.5 pretdhāḥ etc. in Haug's edition, may be, as Keith (102) remarks, 'due to difficulty of early printing'.

4. For the connexion cf. SB 3.9.3.2.

5. Cf. TS 6.2.5.5 for the connexion.
for the sake of conciseness, only abl. is chosen, and loc. understood). ēste ca carati ca, 'remains - and - emerges' seems better than (Haug, II, 9 :) 'sits in and departs', and (Keith, 108 :) 'stands and moves'. ādityo 'bhuddiyāt ~ KB 7.4, line 2 hiranmayah śakuna āpatya; abhyastamiyāt ~ KB 7.4, end aparānne samprākте ... astam eti; AB na ...

abhyaśrāvayevyuh corresponds to the discussion of nāmagrahaṇa restriction in KB 7.2-3.

For the same notion (dīkṣitavimita = yoni, containing the dīkṣita = garbha, in which occurs the descent of the sun), cf. also KS 23.2, MS 3.6.3,9, TS 6.2.5.5, SB 3.1.3.26.

1.3.15-18 ulbam...jarāyu: 'amnion...chorion' (Monier-Williams, s.vv.), Sāyana: garbhavyahbyantaram caramavestanam...
bahirvestana°, Haug (II, 9) and Keith (109): 'caul...placenta'. Covering with the garment and the black antelope skin¹ symbolizes concealment (of ordinary human nature of the dīksamāṇa in the embryonic state); kṛṣnājina ~ the uterine darkness (in which occurs the descent of the sun).² YV sources (KS 23.3, MS 3.6.3,

1. kṛṣnā° uttara bhavati (1.3.17) in the ASS ed. is probably a misprint for uttaram bhavati.

2. Kṛṣṇājina may also be connected with the kṛṣṇa rūpa of Agni/Āditya (Ch.6.4.1-2).
ŚB 3.2.1.1ff.): 'the consecrated sits down' on the black antelope skin'; TS 6.1.3.1-2 'he consecrates himself with the black antelope skin' implicitly points to the divergence between the YV and the AB kṛṣṇājina passages: YV 'sits down on the kṛṣṇājina', AB 'covers himself with the kṛṣṇājina'. Speculations on dīkṣitavāsas-ulba, and kṛṣṇājina-jarāyu occur also in KS 23.2-3, MS 3.6.6-7, TS 6.1.3.2, ŚB 3.2.1.16.

1.3.19-21 For the 'grasping' notion (muṣṭi, garbha, parigrh- ~ 1.1.12 ārabh-) cf. also KB 7.1 parigrh-, 7.2 devagarbha, 7.4 audgrabbhāṇa. AB 1.3.21 extends the 'grasping' speculation of 1.3.19-20. pūrvadīksin corresponds to KB 7.1 pūrvo dīksa.
An elucidation of the concepts pūrvadīksin and aparadīksin may be found in AB 4.25.3 (Dvādasāha): pūrvapaksā (first halves of the months) pūrve 'dīksanta...pāmānam apāhata...diveva, aparapaksā (later halves of the months) apare 'dīksanta...natarām pāmānam apāhata...tama iva;...dīksamānesu pūryah pūrva eva didīksiseta, which probably presupposes AB 1.3.21, the discussion of pūrvadīksin - aparadīksin, as well as KB 7.1, the explanation pūrvo dīksa- samsava, 'coincidence of two Soma-pressings', Sāyaṇa: 'when two competing sacrificers institute the Soma sacrifice at the same time and at the same place

1. Cf. AB 1.3.12 āste~dhruvā yoni.
(not separated by a river or a mountain), then samsava, which is a great sin, is caused' (followed by Haug, II, 9f., n.19, Keith, 109, n.3); the samsava discussions of TB 1.4.6.1, Baudhāyaṇa 23.5, GB 1.3.19, Āśā 6.6.11 seem to follow from AB 1.3.21. For similar notion of mūśti~'grasping' of the sacrifice and the divinities, cf. TS 6.1.4.3, ŚB 3.2.1.6.

1.3.22-23 **avabhṛtham abhyavaiti**, 'goes down for the avabhṛtha bath' (which takes place at the end of the Soma sacrifice)\(^1\) ~ KB 7.3, line 11 prasute, 'when the pressing-ceremony is over' (i.e. the end of the whole sacrifice). This avabhṛtha bath indicates the end of the dīksita-state\(^2\) and marks the beginning of the ordinary earthly existence of the sacrificer; hence it is equated to a new birth.\(^3\) Both dīkṣā and avabhṛtha thus have at the same time the implications of death/end, and new birth/beginning. jāvante/jāvate denotes rebirth of the sacrificer from the sacred to the profane sphere of existence (cf. KB 7.2, line 11f. dīksīta = ajāta devagarbha), and is to be differentiated

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1. **avabhṛtha** may be taken as opposed to **prabhṛtha**, 'bring forward, offering, oblation, sacrifice,' RV 1.122.12, 2.34.11, 5.53.5, 5.41.4, 19, 7.40.5 etc.

2. Cf. MS 3.6.2 **avabhṛtham abhyavaiti ... dīksāṁ pūnar āpsū praveśayati**, JB 2.54 dīksāyai ... muktih.

3. Cf. ŚB 11.2.1.1 mṛtyu=rebirth, JUp.ŚBr. 3.3.1.3 dīkṣā=mṛtyu.
from 1.3.13 garbhāp Baş jāya, and 1.3.20 maṣṭī kṛtvā kumāro jāyate.
The two births dīksā and avabhṛtha being distinguished, abhiṣīncana
with water and the avabhṛtha bath, both may well be compared
with the bathing of a newly born child (cf. also Heesterman,
Royal Con., 117). For unmuca kṛṣṇājina, cf. SB 4.4.5.23:
avabhṛtha ~ casting of a snake's skin; a modification of AB sahaiva
vāsasā... etc. may be observed in SB (ib.) 'the sacrificer and
his wife wrap themselves with fresh garments (i.e. they change
their dīksita-garments) when they go down for the avabhṛtha bath.'

1.4.1-7 Haug (II, 11, n.21) explains puronuvākyā as
'recited before, and introductory to, the proper\(^1\) anuvākyā + yājyā';
but the text does not seem to present any distinction between
the terms puronuvākyā and anuvākyā: cf. e.g. AB 1.11.10-11:
vyatisajed vājyānuvākyāḥ, yāḥ prāyanīvasya puronuvākyās tā
udayanīvasya vājyāḥ kuryād, yā udayanīvasya puronuvākyāḥ... etc.,
1.25.8 vājyānuvākyāḥ, beside 2.13.1-2, 2.26.3,5-6 etc. puronuvākyā,
yājyā; the single word appears as puronuvākyā in the AB, but
when compounded, it is vājyānuvākyāḥ (\(^{0}\)krye); the KB on the other
hand always mentions puronuvākyā: cf. 7.2. vājyāpuronuvākye,
3.5. puronuvākyāḥ.

\(^{1}\) By which he presumably alludes to 1.4.8 haviṣo vājyānuvākye.
pūrvam anījānah...ījānah refers, according to Sāyana, to 'the performance of a previous Soma sacrifice'.

nādṛtyam, 'not to be regarded, not compulsory'; Sāyana: 'of the two anījānah - ījānah sets, only the first verses (RV 5.13.4 and 8.44.12) containing yajña vitan- and pratnam respectively, are suitable, but not the second ones (i.e. 1.91.9, 1.91.11); so the two sets are regarded as the pūrvapakṣa; whereas each of the vārtraghna verses (6.16.34, 1.91.5) has reference to Vṛtrahan, and so this set is appropriate for the use'.

For yajña upanam in connexion with ājyabhāgau, cf. KS 8.10: 'Yajña descended (abhinam-) first to Agni and Soma among the gods; so they offer ājyabhāgau to Agni and Soma first for the abhinati of Yajña'.

1.4.8-11 agnir mukham... etc. quoted verbatim in KS 4.16, and agniś ca visno... in KS 4.16; and TB 2.4.3.4; both reappear in ÁŚ 4.2.3 with variants. The connexion of burning and consecration observed by Haug (II, 11f. n.22) in the second verse is rightly rejected by Gonda (Change and Cont., 342); agniś ca visno tapa uttamam mahah is related to the concept

1. jaṅghana is a misprint for jaṅghanat in the first verse in Haug's text and in the ASS edition.
ya esa tapati (KB 7.4.end) 'the ḍiksāmaṇa consecrates himself into the sun who gives heat', which implies only divine communion, and does not conceivably involve any burning sense.¹ The verses convey the idea of the guardianship of Agni and Viṣṇu through whom the sacrificer seizes hold of all the divinities (AB 1.1, KB 7.1) in connexion with Consecration.

Compare rūpa samrdh- with 1.1.5 rdhvuyanti, 1.6.3 sarūpataḥ, KB 7.2, line 3f. samrdh-, line 7f. rūpam. The discussion of ḍiksāpālaṇau (dīksāyā iṣāte, ḍiksavijārāṇu) rests on the second verse (b and d) dīksāpālāyau...dīksāṃ dhattam (cf. also Haug, II,10). sendriyatvāyau samrdh-; tristubhau bhavataḥ sendriyatvāyau ~ KB 7.2, lines 2-5 havis discussion.

1.5.1 - 1.6.5 The concept vīrya ~ prajaṇana is fundamental to the svistakṛt discussion of the two Ṛgvedic Brāhmaṇas (cf. AB ojas-indriya-vīrya, paśu, pañcaviṣṇya, anna, prajā, and KB balam vīryam dhā-). The rest of the AB speculations appear to have been added miscellaneously.

1.5.1-3 svistakṛtah samyājye, 'the anuvākyā and yājyā verses of the svistakṛt offering', cf. Sāyaṇa following

¹ Cf. also the discussion of the etymology of dīksā, supra p.38f.
Pratikas of the Gāyatrīya, Uṣṇīhau, Anuṣṭubhau, Brhatyau, Paṅktī, Triṣṭubhau, and Jagatyau svistakṛt verses are quoted by Sāyana, and referred to by Haug (II, 12f., nn. 24-26, 28-31) and Keith (110, nn. 1-7). The discussion of gāyatrīya presumably follows from 1.1.6f. gāyatrī ~ agnih.

1.5.4-6 āyuṣ, 'Life, i.e. vital power, vigour, health, duration of life'.

1.5.7-9 Ascent and foundation ~ 1.2.4 svargayānāh.

1.1.8-11 pratisthā. For the symbolic number twentyone (~ 1.3.8 twentyone darbhapiṅjūlas), cf. also AB 1.19.11 (twentyonefold puruṣa), 1.30.29 (twentyonefold prajāpati, āditya), KB 14.5 (seven trcaṇi, āditya). Three twentyonefold lokas + the sixtyfourth svargaloka ~ RV 1.154.4 trā pūrṇā mādhunā padāni, 1.154.5 padē paramē mādhva útsah; cf. also KB 18.2 three lokas + the caturtha devaloka (~ sūrya).

The loka concept appears also in 1.5.24 iha loke virājatī, 1.6.3 salokatām; cf. KB 7.1, lines 6,11 salokatām, 7.2, lines 3-5 lokebhyaḥ, 7.4, line 20 lokasu.

1. samyājye ity ukte sauvistakṛt pratiyāt.

2. Āyu = a divine personification presiding over life, RV 10.17.4; Āyu = Agni, RV 1.31.11; Āyu = the sun, VS 15.63.
1.5.10-12 Brhatī (lofty, high, great) continues the notion of the highest world (catuḥśaṣṭitama svargaloka; cf. RV 10.170 Brhat = the sun). Compare brhatī~śrī with virāj~śresthaḥ. ātman dhatte in the context of śrīkāma, yaśaskāma may be associated with KB 7.1 sarvān kāmen...ātman dhatte.

1.5.13-15 pāṅkta ~ 1.6.1 pañca-vīryam. The number five in Vedic philosophy is a frequent symbol of completeness: fivefold universe (cf. RV 9.86.29), fivefold puruṣa/pāsu, five vital organs etc. The phrase pāṅkto yajñah repeatedly occurs in Vedic texts. yajña upanam~ 1.4.7 yajña upanam~ in connexion with ājyabhāgau; cf. also 1.1.12 ārabdhayajña, 1.2.2 anuvittayajña; upanam~ 1.2.4 āi-, 1.3.14 abhyudiyāt, KB 7.4 āpat-.

1.5.16-18 The discussion Triṣṭubh ~ vīrya, indriya, ojas is close to the KB svistakṛt speculation (7.2, line 8f. Triṣṭubh~bala, vīrya). Triṣṭubh~indriya (cf. also 1.4.11 tristubhaḥ...sendriyatvāya) presumably presupposes RV 10.130.5 indrasya triṣṭubh...etc.

1. Cf. also AB 8.28 parimaraḥ: pañca devatān, AĀr. 1.3.8 five internal devatās.

2. For various explanations of the concept 'five', cf. AĀr 2.3.3, GB 1.3.10, SB 11.5.6.1-9, AB 2.14.3, 2.24.1-4, KB 13.2, 19.4 etc.
1.5.19-21 Jagatī-ṇaśu is related to 1.1.10f. prajayā paśubhiḥ.

1.5.22 - 1.6.5 Virāj-annam, annādo 'mnapatiḥ, prajayāma-
dyam, continues the Jagatī-ṇaśu explanation of 1.5.19-21, and
is related to 1.1.8-11 carum, tandulāh, mithunam, prajanayati.
1.5.7f. Anuśṭubh-śvargakāma and 1.5.24 Virāj-annādyakāma, iha loke
may be compared with KB 7.1 ubhayataḥ sarvān kāmān pariṣṭh-

The apologetic 1 remark na vā ekenāksarena chaṇḍāmsi viyanti na
dvābhyaṃ seems to be secondarily added. For a similar remark
cf. KB 27.1.

sarvesām chaṇḍasām - AB 1.1, KB 7.1 sarvā devatāḥ (cf. Haug,
II, 14, n.34: metres = deities, who bestow upon the sacrificer
their virtues and properties).

1.6.6-12 For satya-deva, anṛta-manuṣya, cf. also
ŚB 1.1.1.4. vicaksanavatī vāc, 'the speech which contains the
word 'vicaksāṇa' (Āpś 10.12.7-8: 'vicaksāṇa' for rājanya and vaiṣya,
'canasita' for brāhmaṇa) after the proper name of the person
addressed by the dīkṣita', cf. Sāyaṇa, followed by Haug, II, 15, n.35,
and Keith, 111, n.2 (and also Hillebrandt, Rit. Litt., 126).

1. trayastrimsadakṣaraḥ = Anuśṭubh, which contains 32 syllables;
the Virāj verses quoted in 1.6.5 contain only 29 and 32
syllables respectively.
vicaksanavatī vāc - caksus - vi paśyati (cf. also 1.3.6-7
āñjana - aksyoh tejas) ~ the dīksita's acquiring supernormal
visual faculty (~ kumāro jātah, sendriyatvāya) by means of which
he views and expresses Reality (cf. also Haug, ib.).

For the superiority of sight to hearing, cf. also TB 1.1.4.2,
SB 1.3.1.27, Brūpā. 5.14.4 etc.; for the association of caksus
and śraddhā, cf. RV 1.102.2, AB 2.40.6. Compare AB śraddadhāti
and KB 7.4, line 18f. śraddhā - aksitih, śraddadhāno vajate.

satyottarā, 'which is followed by, i.e. leads to, Satya'
(rather than Sāyāna: satyabhūyisthā, Haug: 'full of truth',
Keith: 'essentially true'). anṛta → vicaksanavatī vāc → satya
seems to suggest transition of the dīksita from one sphere to the
other (cf. SB 1.1.1.4 ... anṛtā satyām úpaimi ti tān manusyēbhya
devān úpaiti, 3.2.2.29f. nā manusīm vācam vádati).

The AB-KB(7.3, lines6-8) vicaksanavatī vāc passage is
paralleled by the vāgyamana-dīkṣitavāda discussion of the YV texts
(MS 3.6.6,8, TS 3.1.1.1, SB 3.2.2.1ff., Baudhā 6.6.1 etc.).
KB 7. 1-4

7.1, lines 1-4: vāg dīksā ... dhatte. The opening of the KB is apparently pre-fixed to the common AB-KB agni-viṣṇu, sarvā devatāḥ, puroḍāśa material. The sarvakāma concept here points forward to the close of the text (7.4 end ... aparāhne dīksate sarvesām eva kāmānām āptyai); the equation vāg dīksā presupposes the discussion of anumāntrana~āhuti (7.4), while the notion prāṇo dīksitah refers to 7.3 prāṇam agnim antar ā dhā-, and 7.4... prāṇo me prānena dīksatām. The expression ubhayatāh directly introduces the speculation on avarārdhyah...parārdhyah.

The indication is that the KB opening, which announces the theme of the whole Dīksā section, presupposes a developed KB chapter and serves as an introduction to it. This introductory passage corresponds to the word dīksanīyam in AB 1.1.2 (...purolāśam nirvapanti dīksanīyam) which does not appear in the KB sentence (...puroḍāśam nirvapati).

The connexion of vāc and dīksā (=vajña)¹ presumably follows from RV 10.125.3 prathamā yajñīyānām. A parallel of the

1. For the connexion of vāc and offering/sacrifice, cf. also KB 3.5 sarvaṇaiva tad vāco vikārena devebhvyo havih prayacchati, MS 3.6.8, SB 3.2.2.3,24 'vāc~vajña; by retaining vāc (vāgyamena) in Dīksā, one accumulates vajña', etc.
KB beginning occurs in ŚB 8.4.2.3 (Iṣṭakādāhāna in Agniciti):
agnēr bhāgo 'śi dīksāyā ādhipatyam [VS 14.24] iti, vāg vai
dīksāgnāve bhāgam kṛtvā vācā ādhipatyam akarot; that the notion
of Agni's mastery over vāc and dīksā underlies this passage
is clear from the cases dīksāyāh and vācāh. *ṬR* 3.7.7.7 vāg dīksā,
tatvā prānō dīksāyā dīksitō, vāvā prānō dīksāyā dīksitās tāyā tva
dīksāyā dīksayāmi is probably based on the KB beginning,
while *JB* 2.54 tad u vā āhur vāg vāva dīksito, vāg dīksā, vāg idam
sarvām kṣiyati, vācā vāvedām sarvān kṣitam presupposes the
etymology of dīksā from dhi (=vāc) + kṣi-.¹

7.1, lines 4-7: āgnēvaisnavam ... bhavati. The parasramaipada
form nirvapati clearly refers to a priest as the subject (although
ānnoti is connected with yajamānah); nirvapanti, mentioned by
Sreekrishna Sarma as a variant (read by his Kerala reciter) is
presumably an amendment based on *AB* 1.1.2ff. ....purolāsam
nirvapanti....

'o ardhyah ~ AB rdhmuvanti;² avarārdhyah, parārdhyah, 'the
one served at the lower realm, the one served at the upper realm'
seems to be more appropriate than (Keith, 383:) 'the lower end,

¹. See p.355 above for a discussion of the etymology.

². For ardh-~rdh-, cf. St.Pet.Dict. 1, 439, Whitney, Roots, 15,
Monier-Williams, 92.
the upper end'. While the serving/grasping sense is fundamental to the purodāśa account of both the Brāhmaṇas, the loka concept is explicit only in the KB version of the purodāśa material.

The reading in Lindner's text (lines 6-7):

1. Tasmāt kāmāṃ pūrvo dīksitvā sansanuvāt, pūrvasya hy asya devatāḥ parigrḥītā bhavanti, 'one should attain, therefore, one's desire having consecrated oneself at the first, for one grasps the divinities being consecrated at the first', which implies that 'attainment of desire' is identical with 'grasping of the divinities', may be taken as serving to connect up the two passages: 7.1, lines 1-4 ('...grasps all desires from both the realms') and 7.1, lines 4-6 ('...grasps all the divinities through the two gods served at the lower and at the upper realms'), referring forward to 7.4, line 24f. 'communion with the sun' [i.e. grasping of the divine] ~ 'attainment of all desires'. kāma 'desire' as a noun, however, always appears in the plural in the text (cf. 7.1, lines 2,3f. sarvān kāmāṇa parigrḥ-, 7.1, line 10 sarvān kāmāṇ ānnoti, 7.4, line 25 sarvesām kāmāṇām āptyai); singular kāmam is preferably to be taken as an adverbial form (like 7.3, line 11 kāmam prasute śnīyāt), and Sreerkrishna Sarma's reading sansanuvāt in the context of pūrvo dīks- and devatāḥ parigrḥ- (corresponding to AB 1.3.21 sansavah; pūrvadīksin ~ rajñāh...
devatāh pariśrīḥ-) is appreciably superior: 'therefore it is legitimate to perform simultaneous Soma-pressing (sam su-) if one has consecrated oneself at the first; for the divinities are grasped by him who has consecrated himself at the first'.

The pūrvaṅksā discussion in both the KB versions looks like an addition to the basic puroḍāśa passage; an intention to explain the term puroḍāśa¹ (pūras + dās--; purolaśa in Sreekrishna Sarma's text) may be observed in the concept pūrvo dīks- (⇔ dās-).

The etymology of puroḍāśa in SB 1.6.2.5 (Darsapūrṇamāsau) extends the KB puroḍāśa ~ pūrvo dīks- explanation, not only mentioning explicitly the original root in the word puroḍāśa, but also attempting to solve the problem of d and d:

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1. For the notion puroḍāśa ~ 'divine communion', cf. AV 18.4.2 'puroḍāśa, the path of going to the divine world (deva-yana pathā), sacrificing with which men go to the world of heaven', and 10.9.25 'two puroḍāśas, the two wings to carry him who cooks them to heaven'. The pūrvaṅta of puroḍāśa is emphasized in AB 2.23.3 (Savāṇiya Puroḍāśa section) puro vā etān deva akrata yat purolaśaḥ, tat purolaśānām purolaśatvam; cf. also RV 1.162.3 'a goat dedicated to Puruṣa and the All-gods is led forward (puro niyate) as an offering, and is termed purolaśa', and AV 9.6.12 'puroḍāśa, the food brought [to the guests] before the general distribution'. For the mention of puroḍāśa, see also RV 3.28 (~Agni), 3.41.3, 3.52.2-8, 4.24.5, 6.23.7, 8.2.11, 8.31.2 etc. (~Indra), AV 12.4.35 (vatsa of the vaśa gauḥ) etc.
sá vā ebhyās tāt pūro 'dāsayaś, yād ebhyō yajñām prārocavat,
tāsmāt purodāśah, purodāsāṁ ha vai nāmaitād yāt purodāśa itī,

'now that [the cake] which caused the sacrifice to shine forth
to them, first (purusā) bestowed (dāś-) it upon them; hence it is
called purodāśa; for purodāśa, doubtless, is the same as purodāśa'.

7.1, lines 7-11: aśarābhih ... sāyujyam. The portion is
apparently a commentatorial insertion. prānadiksābhih looks like
a marginal explanatory note on devatāḥ parirghhīta bhavanti (which
immediately precedes prānadiksābhih etc.), referring forward to
7.4: the Dīksā of the purusadevatāḥ: manas, vāc, prāṇa, caksus, īātra.
The āśarīra - prāṇa distinction in aśarābhih prānadiksābhīr dīksate
probably springs from a misinterpretation of 7.4 which suggests
the equation of āśarīra, puruse devatāḥ, and manas, vāc, prāṇa,
caksus, īātra.²

The break between aśarābhih prānadiksābhīr dīksate (end of
khāṇḍa 1) and prāṇā vai pravājāṁ...etc. (beg. of khāṇḍa 2), which
is an explanation of aśarābhīh etc., in Sreékṛṣṇa Sarma's text
interrupts the continuity of the passage.

1. We may disregard the ASS ed. reading āśarābhīh which does not
accord with the distinction made below (7.1, lines 9-11) between
prāṇāpānāh and āśarīram.

2. āśarīraṁ vā etasyestyā dīksante, yā vā imāṁ puruse devatāḥ...
mano me manasā...vāṁ me vācā...prāṇo me prāṇena...caksuṁ me caksuṣaṁ...
īātraṁ me īātraṇena..., dīksayanti u haivāṁ vāṁ puruse devatāḥ.
The *prayāja - anuyāja notion*\(^1\), which does not occur in the rest of the text, is probably inspired by (7.1) purodāsā- pūrvo dīks-, (7.4) aparāñnadīkṣā (or AB 1.3.21 pūrvedīkṣin- aparadīkṣin, 1.1.12 Dīksā~beginning, 1.3.22 avabhṛtha~end) conceptions. *yad dhavisā tace charīram*\(^2\) presupposes 7.3, line 10 havir esa bhavati *yad dīksate* as well as 7.4, line 6 *śarīrāni vā etayestyā dīksante.*

śarūreṇaiva dīksamātena sarvān kāmān āpnoti; prānāpānair dīksamānaḥ sarvāsāṃ devatānāṃ salokatāṃ sāyujyem is clearly preoccupied with 7.1, lines 1-7 and 7.4, line 24f. : the notion of the grasping of sarvakāma and sarvadevā. The distinction made here between 'obtainment of sarvakāma' (~ sārīra) and 'communion with sarvadevā' (~ prānāpānāḥ) is at variance with the implication of 7.4, line 24f. *etam abhi dīks- [i.e. communion with the divine] ~ sarvakāmāpti,* and is likely to have been originated by a misapprehension of the text. *sāyujyam* may be based on AB 1.6.3 ...sāyujyam sarūpatāṃ salokatām...

\(^1\) For similar phraseology, see AB 1.11.3 (Prāyaṁiyā) and 1.17.13 (Ātithyeṣṭi).

\(^2\) Singular *śarīram (~ sarvakāma), beside 7.4 *śarīrāni, is presumably influenced by the concept ātman (~ sarvakāma) in 7.1, lines 2,4 (cf. also 7.4, line 20 adhyātman).
7.2, line 1: pañcadaśa ... vajrah. vajrah, 'the lightning, thunder / thunderbolt weapon' — a manifestation of divine brilliance and energy, symbolizes fertilizing and creative power (associated with Indra's birth: KB 15.3; instrumental in slaying Vṛtra, i.e. annihilation of darkness and rise of the sun).
Notable is the connexion of the notions: vajra (7.2, line 1 sāmidhenī, line 2 ājyabhāgau, and lines 2-8 havis topics), vīryam dhā- (lines 8-11 svīṣṭakrt topic), and devagarbhah (line 12). pañcadaśa: the number 'five' (four quarters of space + the centre, five points of the compass) constitutes a whole world (loka) in Vedic thought; 5X3 (cf. trihsamṛddha vajra ~[3] lokes) = 15.¹
Monier-Williams, 856, 'vajra - the name of the fifteenth of the twentyseven yogas or astronomical division of time' is quite unconnected with the Kausītaki context.

7.2, line 2: vārtraghna ... ājyabhāgau. The ājyabhāgau mentioned here are quoted (with explanation) in KB 1.4 (Punarādheya),² and referred to in 3.5 (Darśapūrnamāsau).³

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1. Cf. Gonda, Change and Cont., 128f. : the number 15, the product of the holy and symbolic numbers 3 and 5, is important from an arithmetic mystic point of view: 15=1+2+3+4+5.
2. pūrva ājyabhāga: agnir vṛtrāni jaṅghenat... (agnim stomena bodhaya... rejected; cf. AB nāḍṛtyam), and uttra ājyabhāga: agna āyuśi pavase...
3. ...vārtraghnāv ājyabhāgau ... āvatvo hutanatyah puronuvākyāḥ...
7.2, lines 2-8: **tristubhau ... yājyārūpam.** The concept *trihsamrddha* (~ 7.1 *ardhya, AB 1.1.5 *rdh-, 1.4.9 *samrdh-*) vajra is comparable with AV 11.10.27 vajrena trīsandhinā; for similar speculations cf. also KB 3.2 (*trivṛd vajra ~ asurān bhrātrvyān nud- ~ samrdh-*), AB 2.16.4 (*indra ~ trihsamrdhā vajra ~ tristubh*).

The sentence *vajro vārtraghnāv ājyabhāgāu, tā uktāv, athāto haviso yājyāpuronuvākye* in the middle of the havis discussion, referring back to the ājyabhāga passage and reintroducing the havis topic, is very likely to be additional.

...**upa vām** etc. and ...**prati vām** etc. are the fourth pādas respectively of the verses *agnāvisnu mahi tat...* and *agnāvisnū mahi dhāma...*, quoted verbatim in ŚŚ 2.4.3, AV 7.29.1-2, KS 4.13.16, MS 4.10.1, 4.11.12, 1.3.39, TS 1.8.22.1, 1.4.45.2 and ŚB 4.4.5.12 with slightly variant readings. Compare *puronuvākyārūpam...yājyārūpam* with AB 1.4.9 *rūpasamrdh-*. 

7.2, lines 8-9: **tristubhau ... dādāti. samyāive, 'the invitation and offering verses of the sviṣṭakṛt offering'** (cf. ĀŚ 2.1.21; Keith,384: 'the invitation and offering verses' does not give the specific meaning), are referred to in KB 1.1. (Agnyādheya)

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1. Cf. also KB 3.5 *sarvā yājyā rūpavatva bhanti.*

2. *Ilitavatvau, nāyavādvatvau* (which are, according to Keith, 347, n.2, RV 5.14.3, and 4.8.5) and *dvagni* (Keith, ib., n.3, RV 1.12.2,6).
and 4.12, 5.1,3,5,8 (Istayah)² etc. Khaṇḍa 2 in Sreekrishna Sarma's text ends with this svaṣṭakaṭ discussion.

7.2, lines 9-13: āgurah ... arhnāti. The discussion of āgura udṛcām presumably follows from that of āvati, udvati verses (lines 6-8). (Line 9f.) yada vā āgnāvaṁsnavah puroḍāśo nirupyaṭe
thaiva dīksita iti ha śmāha, 'it is said that when the puroḍāśa dedicated to Agni and Viṣṇu is offered, he becomes consecrated';
Keith, 384: 'when the cake for Agni and Viṣṇu is offered then he says 'Consecrated!', does not seem to convey the exact sense.
(Lines 9-11) yada vā āgnāvaṁsnavah puroḍāśo nirupyaṭe 'thaiva dīksita iti ha śmāha, tasmād āgura udṛcām ity eva brūyāt is conceivable a secondary explanatory note on (line 9) āgura udṛcām itīdāyām sūktavāke cāha, referring back to the puroḍāśa - pūrvo dīksa- discussion of 7.1. (Line 11f.) yathaiva dīksitaṣya na sūktavāke vajamānaṣya nāma arhnāti, unlike Keith, 384, 'just as in the case of the consecrated, he does not utter the name of the sacrificer in the Sūktavāka' (supplying a tathāiva in the sentence, probably on the line of 7.1, line 2f. and 7.2, line 4 tatho evaitad vajamānaḥ), dīksitaṣya vajamānaṣya may be taken together: 'since he, i.e. the priest, does not utter the name of the consecrated sacrificer at the Sūktavāka ceremony [in Agniṣṭoma]'.

1. viṇājau śamyājye (≈ AB 1.5.22 - 1.6.5).
na sūktavāke vajamānasva nāma grhnāti restricts KB 3.3
(Darśapūrṇamāsau) sūktavāke vajamānasva nāma grhnāti ...

uccair grhnīyāt etc. devagarbha — a bahuvrīhi (cf. 7.2, line 8f. vajamāne vīryam dhā-, 7.3, line 13f. agnim antar ā dhā-) or a karmadhāraya compound (cf. 7.3, line 5 agnim bhūtah) — conveys the sense of 'grasping the divine' (cf. AB ārabdhādevatāh).

7.3, lines 1-2: na vede ... iti. The portion in the middle of the nāmagrahaṇa passage (7.2, line 9 - 7.3, line 9) is apparently an insertion based on a discussion in KB 3.9: 'patnīvācana and vedastaraṇa in the patnīsāmyāja in Darśapūrṇamāsau ~ end of the whole sacrificial performance'. na patnīm vācayati has been connected up with nāma na grhnāti; asamsthā points forward to the notions avyavacchinam hutam, samstāthā (7.3, line 15) and aksitih (7.4), while na purā kālāt samstāthā-1 presupposes (7.3, line 11) prasute, 'when the pressing-ceremony is over [i.e. the end of the whole Soma sacrifice]'.

The remark patnīsāmyājānta dikṣāṇīyā in KB 8.2 (and also in AB 3.45.1, SB 3.1.3.6, SS 5.3.9) presumably rests on this portion of KB 7.3.

1. Cf. AB 1.11.5ff. (Prāyaṇīyā) and SB 3.1.3.6 (Dikṣāṇīyā) for similar notion.
7.3, lines 2-9: \textit{tad āhuḥ kasmād dīksitasyānye nāma ... iti ha smāha.} The \textit{havis}~āśana topic (Lindner 7.3, lines 9-12) precedes this portion in Sreekrishna Sarma's text destroying the continuity of the nāmagrahaṇa passage (Lindner 7.2, line 9 - 7.3, line 9, if we disregard 7.3, line 1f. na vede etc. as additional) as well as the connexion of the concepts \textit{havis} (Lindner 7.3, lines 9-12) and \textit{agnihotraṃ pṛāne 'gnau sāntatam avyavacchinnam hutam bhavati} \textsuperscript{1} (Lindner 7.3, lines 12-16 ~ 7.4 īṣṭi-āhuti-ākṣiti).

\textit{agnim abhidikṣate, 'consecrates himself into Agni'}, illustrates the notion \textit{devagerbha} 'divine embryo'.

\textit{Agni: prātah-} ~ the sun: \textit{ya esa tapati} (7.4). \textit{agnir bhūtah} \textsuperscript{2} (agnibhūtah read by Sreekrishna Sarma is no improvement) \textit{pradahāni} emphasizes the concept of divine communion, and does not indicate any intention to involve the sense of \textit{dah-} in \textit{dīksā}. \textsuperscript{2} The passage implies that the name being identical with its bearer who is equal to Agni, it should not be uttered by others to avoid the evil consequence of the direct contact with Agni,\textsuperscript{3} for the same reason the dīksita also should not utter the name of others.\textsuperscript{4}

\textsuperscript{1} \textit{hutam bhavati} (\textit{~ vratam pradiyate}) is more original than Sreekrishna Sarma's reading jujotì.

\textsuperscript{2} Cf. also J. Gonda, \textit{Change and Cont.}, 342, n.123.

\textsuperscript{3} For similar notion cf. MS 3.6.7, TB 5.6.10, GB 1.3.19, KS 23.6 etc.

\textsuperscript{4} Cf. MS 3.6.8, TS 6.1.4.3, ŚB 3.1.1.10, 3.2.1.38 etc.
Sreekrishna Sarma's khanda 3 incredibly ends with *vam icchēt*, while khanda 4 begins with *vicaksanavatyā vācā...* etc. *vicaksanavatyā vācā*, 'with a speech containing the word 'percipient'; Keith (384): 'with a clear voice' (although he gives 'he should speak with (the word) 'discerning'') for AB 1.6.8 is unattractive. The ASS edition wrongly inserts *na* between *nāma* and *grhnīyāt.*

*yam icchēt...vipāsyati* ~ RV 10.125.5 *vām kāmāye, 10.125.4* *māyā vipāsyati*. For the notion *prāyascttī* ~ *vyāhṛtī* cf. *to vicaksanavatī vāc* (in *esa ha tv eva vyāhṛtīr dīksitavādah*), *to vicaksanavatī vāc* (in *esa ha tv eva vyāhṛtīr dīksitavādah*), *satyam eva*, 'this exclamation (i.e. *vicaksanavatī vāc*), namely Reality (cf. the explanation in AB 1.6.6ff. *vicaksanavatī vāc ~ satya*), is the speech of the consecrated') is better than Sreekrishna Sarma's reading *ekā*.

7.3, lines 9-12: *tad ēhuh kasmād dīksitasyāśanam ...* evam u tat. For the concept dīksita-havis, which probably derives from RV 10.90.6 *pūrusena havīsa*, cf. also KS 23.1,3,6, 26,3, MS 3.6.2,7, TS 6.1.4.5, 6.1.1.4 etc. *prasute*, 'when the pressing-ceremony is over' (i.e. the end of the whole performance ~ AB avabhrtha) seems better than (Keith, 384:) 'when there is continuous pressing'. For the notion *ayātayāma*.

1. *yātayāma* in Sreekrishna Sarma's edition seems to be a misprint.
(~ manusya or profaneness) see also KB 8.7 (punarnavisham ... 
ayatayamanam karoti), AB 5.16.9, SB 3.1.3.8, 3.9.3.10
(yatayama-deva, ayatayama-manusya). AB 2.9.6 (Paśu)
sarvābhīr vā esa devatābhīr ālabdho bhavati, yo dīksito bhavati,
tasmād āhur na dīksitasyāśnīyad iti, ... āśitavyam vampyam
hutāyam presupposes the notion 'dīksita = havis (offered to
the gods)' and presents a development of the theme devatāh
parigrhitā bhavanti (KB): āraabdharevatah (AB).

7.3, lines 12-16: tad āhuh kasmād dīksito 'agnihotram ...
sutuyāyam. Compare udvāte 'nagnau with AB 8.28.10 agnir udvān
vāyum anupraviṣāti. vratam, 'fast-drink, i.e. milk'\(^1\) (cf. KB 2.1:
milk is offered sāyam and prātah to Agni and Sūrya in Agnihotra,
8.9 payovrato yajemānah); vratam pra dā- here, unlike MG 1.23.7,\(^2\)
means 'offer, bestow'. For the discussion of omission of
Agnihotra in Dīksā, cf. also KS 22.13, MS 3.6.6, SB 3.2.2.12,
JB 2.38, GB 1.3.21; the notion 'internal Agnihotra performed in
Dīksā' combines with the concepts havir bhavati yad dīksate

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1. Macdonell, ERE 8, 315: 'special kind of fasting: avoidance
of particular kinds of food'; Macdonell and Keith, Vedic Index 2,
341: 'the consecrated lives on milk alone as a vow or penance'.

2. vratam pradāyādito 'stāv anuvākān anuvācayet, 'after he has
dispensed with the observance, the teacher should make him
repeat eight chapters from the beginning', cf. J. Gonda, Change
and Cont., 330, for a discussion of the passage.
and (7.4) diśā of the internal devatās; saṃtatam avyavacchinnam ~ 7.4 aksitih. The variants etasmin (Lindner) and etad asmin (Sreekrishna Sarma) are negligible. For the same theme of internal Agnihotra, cf. AB 5.31.3 (Agnihotra) udyan...ādityah... bhūtāṇi pranayati, ...prāṇah, ...prāne hutam bhavati. See AB 2.4.4,5,11,14 etc. for the notion prānam vajamāne dhā-.

The discussion of prāna-agnihotra offering ends with (line 15) esāgnihotrasya samtaṭih; the following sentence diśāsu propasatsu caranti, kā mīmāṃsā sutyāyām (despite Keith, 385, who takes agnihotrasya samtaṭir diśāsu, and then separately propasatsu caranti) is probably appended by a later scribe through the influence of the association of the terms diśā, upasat and sutyā in Vedic texts; 1 kā mīmāṃsā sutyāyām, 'there is no occasion to doubt that [they engage in Agnihotra also] on the sutyā day' (Keith, 385, improbably : 'what is there to discuss as to the day of pressing ', 385,n.4, '...on the sutyā day the question [of Agnihotra] does not arise') seems to derive from and amend (line 11) prasute, 'end of ceremony', presupposing the notions avyavacchinnam hutam, agnihotrasya samtaṭih, sakrdistasyāksitih. End of khaṇḍa 3 (with kā mīmāṃsā sutyāyām) in Lindner's text = end of khaṇḍa 4 in Sreekrishna Sarma's edition.

1. Cf. e.g. AB 4.24.2-4, Tā. 2.17, JB 2.38, ChUṣ. 3.17.1-2 etc.
7.4, lines 1-22: athātah ... aksitim provāca. The concept keśī dārbhyah\(^1\) in connexion with the consecration of the vital organs is apparently influenced by a discussion in MNUp 543ff. ...keśā darbhāh... 'the spiritual sacrifice with the sacrificer's hair, identified with darbha grass', and is preoccupied with the purificatory role of darbha in Dīkṣā (KB dārbhyo dīksitah : AB 1.3.8ff. purification of the dīksita with dārbhapīnjūlas). The notion of divine communion is explicit in the expression keśī nīsāsāda (\(\sim\) SB 4.6.8.1 dīksā = nisat; RV 10.136: keśin : human ecstatic / radiant sun; AV 11.2.18 long-haired god, 11.5.6 brahmacārī dīksitō dīrghāśmaśruḥ; JB 2.62 dīksita = the sun : keśāh = raśmayah). Compare āpatya\(^2\) with AB 1.2.4 āvanti, 1.4.7 + 1.5.15 upanamati, 1.3.14 abhyudiyāt.

The introductory phrase athātah kaiśini dīksā seems to have been added editorially. keśī ha dārbhyo dīksito nīsāsāda resumes the consequence of the Keśin-Śakuna discourse, and is linked with line 4f. sa ha sa āsa 'he (i.e. Keśin) became that (i.e. dīksita)'. The wording of line 1f. is suggestive of a transformation from an adīksita to the dīksita state (adīksita → hiranyaṁyaḥ śakuna āpatya ~ keśī dārbhyo dīksito nīsāsāda),

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1. dārbhyah read by Vināyaka (quoted by A. Weber, Ind.St. 2, 308) and the ASS edition.

2. āgatya read by Vināyaka (quoted ib.).
and Keith's (385, n.1) correction 'diksitā' (while all the editions and Vināyaka read diksitā) in line 1, presumably on the basis of the word adiksitā in line 2, is unnecessary. The terms keśin, dārpbhayā, nisad-, āpat- suggest the notion of permanent dīkṣa (~ samtaḥ, aksitih) rather than a-dīkṣā.

Keith prefers to read (385, n.2) vaja in line 3, amending Lindner (and also Sreekrishna Sarma): ayaje, and the ASS ed.: ayajet. aho (line 3), read by Weber (loc.cit.), Lindner, and the ASS ed., is rejected by Keith as an interrogative form (suggested by Lévi, op.cit., 108); uha seems to be a correction in Sreekrishna Sarma's MSS. tathetyuvāca (read in Lindner, ASS and Sreekrishna Sarma editions) is obviously preferable to tathetyovāca (read by Weber following Vināyaka, and mentioned by Lindner as a variant occurring in his Malayalam MS).

ulo va vārsnavṛddha,2 itan va kāvyaḥ, śikhantī va yājñasena,3 yo va sa āsa, sa sa āsa (line 5f.) is clearly an extraneous

1. diksitā, read by Weber following Vināyaka and a MS, is odd.

2. Explained by Vināyaka as vṛsnivrddhesu jātah; the ASS ed. reads vṛsnir vṛddhah, while vārsnavṛddha occurs in Sreekrishna Sarma's text.

3. This presumably rests on the JB (2.53f.) account of the Keśin episode where Yājñasena is the name of the golden swan. An Epic influence may also be observed in the passage ulah etc.; cf. Śikhāntī yājñasenaḥ occurring in Mbh. XII. 1507 (mentioned by Weber, loc.cit., n. ***) in connexion with the names of Kṛṣṇa; Vṛṣṇi = ancestor of Kṛṣṇa (Vārṣneya), cf. J. Dowson, A Classical Dictionary of Hindu Mythology and Religion, London, 1950, 369; Uła and Kāvyā may be associated with Uluka (an ally of the Kauravas, cf. Dowson, op.cit., 325) and Kāvavya (son of a Kṣatriya, well-known for his virtue, knowledge and devotion, mentioned in the Mbh., cf. Dowson, op.cit., 156) respectively.
insertion with a view to explain (line 4f.) "sa ha sa āsa" on the basis of a misapprehension of the latter phrase. A second interpolator presumably added (line 6) "sa" hovāca in between the two portions (lines 4-6:) "sa ha sa āsolo vā ... āsa" and (lines 6-7:) sarīrāṇi vā ... iti ha smāha, in order to connect up the latter with the former, misunderstanding sarīrāṇi vā etc. as the direct speech of the golden bird: "(sa ha sa āso|lo vā vārsnyrddha itan vā kāvyah śikhādī vā yājñāsena yo vā sa āsa sa sa āsa)". <sa hovāca> ::= (sarīrāṇi vā etayestyā diksante vā vā imāh puruse devata, vasyaitā diksante sa diksita iti ha smāha.). The connexion of "sa hovāca" and sarīrāṇi vā ... iti ha smāha is maintained also in Śrīkrishna Sarma's version where khanda 5 ends with iti ha smāha and khanda 6 begins with "sa yatradhvaruyuh etc." The text, however, indicates that line 6f. sarīrāṇi vā ... iti ha smāha is not the direct speech of the bird, but only a reference to the bird's view introducing the brāhmaṇa on the bird's material in lines 8-12: "sa yatradhvaruyuh ... paṇcamīṁ.

Lines 12-18: tad u ha smāha kauṣītakīḥ ... no atiriktā āhutayo hūyanta iti constitute Kauṣītakin's speech, while lines 18-22: atha khalu ... sakṛdistasyāksitim provāca is the brāhmaṇa on Keśin's material.

1. Weber, following Vināyaka : saha (zusammen) sa (Keśī) āsolo vā... yo vāsa āsa... (yo 'nyc ni vāse nivasam āsa, sa sa Ulaprabhirtī āsa, āgantur nivasī cet arthāh).

2. Explained by Weber, following Vināyaka, as śakunah although the previous sa was explained by him as Keśin. Keith does not offer any explanatory note here and his translation does not clarify the complications of the passage.
śarīrāṇī vā... etc. (line 6f.) suggests identity of śarīrāṇī and puruṣa devatāh: 'it is said that by this offering is consecrated the bodies, which are the divinities within the person; he of him these [divinities] are consecrated, is the consecrated' (unlike Keith, 385: 'the bodies are consecrated by that sacrifice; but the man is consecrated indeed, whose gods within are consecrated, so he used to say').

The five audgāra(b)haṇa oblations in connexion with Dīkṣā are described in the YV sources (KS 23.2, MS 3.6.4-5, TS 6.1.2.1ff., ŚB 3.1.4.1ff.) as offered to Intention + Impulse (śkūtyai prayūje), Creative Wisdom + Mind (medhayai mānase), Consecration + Austerity (dīksāyai tāpase) and Sarasvatī + Pūṣan respectively. Ṛṣī 10.10.6 refers to Keśinī Dīkṣā, and 10.8.7-8 offer basically a synopsis of the KB version. For speculations and similar audgāraṇa mantras (with the omission of śrotra) see also JB 2.65.

pratika (line 13f.) ~ the concept pratyañāṇa/pratīcīna, 'turned, directed towards (the divine)'. The ASS edition wrongly reads dīksitām for dīksatām in all occurrences (in mano me etc. audgāraṇa mantras). madhye prānām āha... etc. (line 10f., line 15f.) seems to be preoccupied with 7.3 prānām agnim antar ā dhā-. The expression tad u ha smāha kausātakih (line 12) occurs repeatedly in the KB in order to substantiate an injunction or to refute a contrary opinion (cf. also Vināyaka, in Weber, loc.cit.).
śraddhā (line 18f.) denotes here trust in the efficacy of the sacrificial worship; for śraddhā = aksiti, cf. also TB 3.7.7.9, JB 2.6.6. The connexion of śraddhā and īstī presumably stems from RV 10.151.1 śraddhāyāgniḥ sāmichyate śraddhāyā hūyate havīḥ. ¹

Compare KB sakristasyāksitih and AB 7.21.1,4 (Rājasūya) īstāpūrta-svāpari.jyāniḥ. ēsu lokēsu probably derives from the Ṛgvedic concept of the terrestrial, atmospheric, and celestial abodes of Water (cf. 6.61.11,12, and also ŚB 2.4.3.1, 7.5.1.3), and alludes to the Primeval Water, the source of Existence, a manifestation of divine splendour (cf. Agni~Water : RV 3.1.12, 3.5.3, 1.95.1, TS 6.1.1.7 etc.). The reading (line 20) yo mayy aksitih (Weber, Lindner) is evidently better than yo mahy a° (ASS ed.); Sreerkrishna Sarma's yo 'm mayy a° may be read as yo 'yam mayy a°;

(line 20) adhyātman (Lindner, Sreerkrishna Sarma) is not virtually different from adhyātman (Weber, ASS ed., Lindner's variant).

A variant of the Keśin episode appears in JB 2.53-54 :

'(2.53:) Keśin Dārbhya consecrated himself by means of dārbha grass and pārṇa leaves. Now Yājñasena, having offered the Sava sacrifice / been consecrated (sutvā) and becoming a Golden Swan, sat down (upa viś-) on the sacrificial post (yūpa).

†
Keśīn addressed him [i.e. Yājñasena] by the name 'bitch' (sunīti nāmnā). He [i.e. Yājñasena] got angry [and said]:
'I am ancient, the king of the Pañcālas; furthermore, I am consecrated; who is able to address me by name?' He [i.e. Keśīn] said: 'Do not be angry; I can address thee (abhivaditā), since I was the king of this community previous to thee. I can address thee further (abhivaditā u), since thou art a dīkṣita'.

[Then Yājñasena said: 'Thou knowest the imperishableness of the benefit of the sacrificial offering (istāpūrtasyāksīhitā), I know the Consecration. Let us instruct each other'.

He [i.e. Yājñasena] said: 'Agni is the Consecrated, and the earth is the Consecration, Vāyu ... the atmosphere ..., Āditya ... heaven ..., Prajāpati ... manas ... . One should consecrate oneself saying, 'I consecrate myself with the Consecration through which Agni is Consecrated, ... Vāyu ..., ... Āditya ..., ... Prajāpati ...'.

(2.54.) Then the other one [i.e. Keśīn] said: 'While making an offering (i.e. daksinā) to the brahman-priest one should say, 'Brahman, let me offer my mind to thee and make a redemption with this; brahman, let it be offered' [this he should say] when ready to offer; in as much as he offers his mind, Candramas is mind, he offers Candramas to him [i.e. the brahman-priest]. As long as Candramas does not perish,
his offering does not perish. ... hotṛ ... vāc ... Agni ...

... adhvaryu ... prāṇa ... Vāyu ... ... udgātr ... caksus ...
Āditya... ... sadasya ... ātman ... ākāśa ... ... prasarpakāḥ ... lomāni ... oṣadhvanaspatayah ... '. This is the imperishableness
of īṣṭāpūrta. He who knows this imperishableness of īṣṭāpūrta,
his īṣṭāpūrta does not perish.

The JB version appreciably conflates several dīksā passages
with its own Kesin material. The explanation of the term dārbhyāḥ
in the opening sentence clearly extends KB. The view that 'the
dīksīta (Yājñasena) can be addressed (abhi vad-; i.e. greeted;
śunīti is odd, and is probably interpolated) by Kesin' is apparently
preoccupied with GB 1.3.19 ...dīksītah...pratyutthyo 'bhivādyo,
ve pratyuttheye ābhivādyās tā enam āvistāh. The concept
īṣṭāpūrtaśākṣitīḥ presumably presupposes KB 7.4 sakrdistasyāksitīh,
and AB 7.21.1,4 (Rājasūya) īṣṭāpūrtaśāpāriṣāyānīḥ. 'Agni is the
Consecrated, earth is the Consecration...' etc. is apparently a
quotation from the long discussion in TB 3.7.7.4ff. A fusion of
audgrabhaṇa mantras (KB 7.4, ŚŚ 5.4.1, JB 2.65) and ṛtvigvarāṇa
mantras (ŚŚ 5.1.3-9, ŚB 2.10.2, Āps 10.1.14, BhŚ 10.1.4 - 10.2.1,
MŚ 2.1.1.4, ĀG 1.23.7-12) may be observed in the portion 'offering
of mind- Candrašas to the brahman-priest...' etc. Keith (BSOS 1,
pt. 4, 177, RV.Brs., xf.) rightly considers the confused and
inferior JB version to be somewhat later than the KB passage.
7.4, lines 22-25: aparāhne ... āptyai. The end of KB:

aparāhne (sarvakāmāpti) reverses the beginning: purodāsa ~ pūrvo dīks- (sarvakāmapariśrīḥ); aparāhna may be translated as 'the later part of the day' laying stress on the concept aparā (although Keith here and Caland on ŠŚ 5.3.1 use 'afternoon').

sarvāni bhūtāni (AB dīksītam ādityo 'bhuyudiyat'), seems more attractive than samprabhke (Sreekrishna Sarma), 'the sun mingles with the bhūtas', associated with the concept hiranmayah śakuna āpat- (AB dīksītam ādityo 'bhuyudiyat'), seems more attractive than samprabhke (Sreekrishna Sarma), 'the sun seize hold of the internal organs'; the latter may simply represent a misreading, or it derives from a preoccupation with the concept 'grasped by the divine' (devagarbhā misunderstood as a tātpuruṣa compound 'garbhā of the gods' ~ AB 2.9.6 devatābhir ālabdhaḥ), which is probably an extension of the notion 'grasps the divine'. The readings raśanā (Lindner; preferred also by Keith, 366, n.3) and rajanā (ASS ed., Lindner's variant, Sreekrishna Sarma) seem equally correct; raja, mentioned by Lindner as a variant occurring in his MSS and not found by Sreekrishna Sarma in his MSS,

1. For similar speculation cf. AB 5.31.3 udyan ādityah sarvāni bhūtāni pranayati...
is possibly a misreading for rajanā (Nāgari n ~ ṭ). tasmāl
lohitāyann ivāstam eti¹ has no connexion with the preceding
or following text-portions (cf. also Keith, 386, n.3, 'the
metaphor is not certain') and is likely to be additional.
Sreekrishna Sarma's edition unnecessarily omits the phrase
ya esa tapati² which is linked with the terms esa, enam and
etam, and the appearance of which in the text more clearly
expresses the theme underlying the passage. tasmād
aparāhne dīksate (Lindner, ASS ed.) reads better than
tad yad aparāhne... (Sreekrishna Sarma). The portion of
the KB corresponds closely to AB 1.3.14 'descent of the sun
in the dīkṣitavimita'.

1. ...astam u eti read by Sreekrishna Sarma.
2. Occurring repeatedly in the KB, cf. e.g. 7.7, 8.4 etc.
5.1.1 The phrase ārseyāṃ vrñīte, 'chooses priests who derive from a ṛṣi (~ the earliest ṛṣi, Agni)', suggests connexion of the human priests with the divine and rests on TS 2.5.8.6f. ārseyāṃ vrñīte ... bándhor evá naíti...
sámtatvai 'chooses Agni as being connected with the ṛsis for the sake of relationship and continuity'.

yūnah 'descendants'\(^2\) (despite Ānartīya's commentary: tarunān and Caland, 106: 'young') - a technical term conveying some relevant sense in the ārṣeya context (a possible source of Pāṇ. 4.1.163: definition of yuvan name); yuvan also suggests relationship with Agni (cf. the epithet yuvan attributed to Agni in RV 1.12.6, 1.141.10, 2.4.5, 5.45.9, 6.5.1, 7.20.1, 10.40.11 etc.).

anūcānān, 'well versed, learned in the tradition of the ṛsi (or ṛṣi) - ancestor'; learned brāhmaṇas are mentioned as human gods in ŚB 4.3.4.4.


2. For the mention of three successive generations of ṛsis, cf. ŚŚ 1.4.15, KŚ 3.2.8, Bhā 2.15.9, TB 3.6.15.1, MS 4.13.9, VS 21.61.
The sūtra lays stress on the pride of ancestry and the continuity of tradition — the connexion of the human ṛṣi-descendants with the divine ṛṣi-ancestor. The connexion is more explicit in sūtras 3-9: ...dāivah...mānasah.

5.1.2-9 An image of the RV Brāhmaṇa discussion of agniḥ ... vīṣṇuḥ ... sarvā devatāḥ may be observed in sarvān vā ... evam sarvān ... ēdityāḥ ... agniḥ. Similarly, prajāpatiḥ ... sādayāḥ ... rtavah looks like a reproduction of the discussion in AB 1.1.13-15: prajāpatiḥ ... rtavah ... ṅāyatana. caturah sarvān vā, 'four chief priests, their assistants (cf. hotraṁsṁsinah), and the sādayāḥ' ~ ŚŚ 13.14.1 (ĀŚ 4.1.8) 'four chief priests with three assistants of each, and grhapati'- the seventeenth priest'. Ānartiya's comment on ŚŚ 5.1.1f. śaṅkantarāt presumably refers to BhŚ 10.1.1-2 and ṀŚ 10.1.1,8, which correspond closely to ŚŚ 5.1.1-2 in wording.

upāṃśu, 'in a low voice, inaudibly, in secret', as opposed to uccaḥ, indicates nearness to the divine (cf. also 5.3.4 upāṃśuḥaviḥ). Mayrhofer, EWA I, 106, 588, II, 374, is, unlike Sanskrit tradition, not inclined to connect upāṃśu with the root amg- 'share', aṅgoti etc; with Renou (JA, 1939, 342, n.1, JAOS 69, 1949, 11) and Minard (BSL 51, fasc. 2, 1955, 39)
he holds that the word has come, by wrong division, from compounds such as upa-amáusavana, 'sub-pressing of fibres', or upa-amásugraha, 'sub-seizing(holding) of fibres', which refer to a simplified procedure of pressing, almost silent.

**sadasya**, according to Ṛṣṭ 10.1.10-11, BhŚ 10.1.8-9, ĀG 1.23.5, Caland, 106, n.1 on 5.1.9, is 'the seventeenth priest (BhŚ: fifth chief priest) peculiar to the KauśItakins'; Ānartīya: 'merely an onlooker or supervisor;¹ according to the Chandogas, [he is so called, because] he does not leave the sadas empty while the other priests creep along'.

For similar mantras in connexion with the selection of the divine and human priests, cf. also SB 2.10.2, BhŚ 10.1.4-12, 10.2.1, Ṛṣṭ 10.1.14, MŚ 2.1.1.4, ĀG 1.23.7-12.

5.1.10 The five qualities bharga bhadra bhūti śrī yaśas in the japamantra represent the AB (1.5-6) discussion of the divine qualities in connexion with various kāmas,² and implicitly point to the concepts pañcavirya (AB 1.6.1) and five internal deities (KB 7.4). *mayā bhargo mayā bhadram* etc. presupposes the notion of sāvujya (AB 1.6.3, KB 7.1). The japamantra

1. VaitṢū 11.3 mentions sadasya as an assistant of the brahman-priest.
2. ŚŚ bharga, bhadra ~ AB tejas, ṣvarcas; ŚŚ bhūti ~ AB brhati, virāj, bhūvistham annam; ŚŚ śrī, yaśas ~ AB śrī, yaśas, śrestha.
appears with variants in Bhś 10.2.2 (āyus, varcas, yaśas, īrī, bhūr bhuvah suvah), Āps 10.1.4 (mahat, bharga, yaśas, stoma, klpti, bhukti), MS 2.1.1.5 (mahat), ÁAr 5.1.5 (mahat, bharga, bhaga, bhūja, stobha, stoma, śloka, ghosa, yaśas, īrī, kīrti, bhukti), AG 1.21.4 (medhā, praśa, tejas, indriya, bhrājas, varcas, haras); connexion with AB 1.5-6 (and 1.1.6f. klpti, vibhakti) of all the versions may be noted.

ahīṇa (= a-hīṇa), 'not a defective sacrifice' (cf. also Āps 10.1.3, AG 1.23.14), differs from MS 4.1.7 ahīṇa (= ahīnā), 'a sacrifice extending over several days'. amudeśya, 'a rite which refers to something prior' (cf. Baudhā 24.13, AG 1.23.17). anyastārtvijya, 'where the [other] priests have not declined the invitation' (cf. Baudhā 24.13, Āps 10.1.3, AG 1.23.13); Caland (106, n.2 on 5.1.10) following Anartiya, takes the compound as amudeśya (of which he thinks the meaning is absolutely uncertain) + nyastārtvijya; but amudeśa + anyastārtvijya (beside a-hīṇa, nītadaksina) surely gives better sense, and Baudhā 24.13 na nyastam ārtvijyam kuryāt is in favour of the rendering. nītadaksina, 'a sacrifice in which the daksīna-offering has been accepted by the officiating priests' (cf. Āps 10.1.3 kaccit kalyāṇo daksīna), despite Caland, 106: 'of blamable sacrificial fees' (probably following Baudhā 24.13 na nītadaksinam (AG 1.23.14 nītadaksinam) vājayet, 'one should not sacrifice for the sacrificer
who has carried off the dakṣiṇā').  dakṣiṇā (~ daśasya- / dāś- : cf. Mayrhofer, EWA II, 10) conveys the sense of offering to the priests, the human gods;¹ cf. JB 2.54, ĀpŚ 13.6.4-6 'the sacrificer gives himself, i.e. his sense-organs and limbs, to the priests while distributing the dakṣiṇā' which establishes a bond between the giver and the recipient.

5.2.1-3 Preoccupations with the RV Brāhmaṇa speculations are distinct here: yajñakāmasya ~ AB 1.5.13ff.; ēdityam ~ AB 1.3.14, KB 7.4 end; ēpah ~ AB 1.1.10, 1.3.3, KB 7.4, line 19f.; paśyeta ~ AB 1.3.7 (aksi), 1.6.9ff. and KB 7.3, lines 6-9 (caksus ~ vicaksanāvati vāc, vi paśyati), KB 7.4, lines 11, 16 (caksusā...etc.); brahmavarcasakāmasya ~ AB 1.5.1ff.. The concept devayajana 'the place of sacrificing to the gods' may be compared with AB dīksitavimita 'the place constructed for the consecrated', KB 'offering within (antah), in Brāṇa', ĀŚ samcara 'the place allotted for the consecrated'; āhavanīyam paśyeta ~ ĀŚ 4.2.12 'samcara between gārhapatyā and āhavanīya fires'.

Detailed description of the devayajana and mantras in connexion with it occur in BhŚ 10.13.1-6, ĀpŚ 10.2.9-10.3.3, 10.20.1-11, KS 7.1.10-14, MS 2.1.1.6 etc. prācīnapravanam

¹ For discussions on the subject, see J.C. Heesterman, IIIJ 3, 1959, 241ff. and J. Gonda, Savayajñas, 19f.
'facing towards (seems better than Caland, 107: 'that slopes to the') east' ~ the sun? (cf. MS 3.8.4, KS 25.3: 'devayajana = agni'); for speculations on prācinapravānam cf. ŚB 3.1.1.2, MS 3.8.4. prāgudakpravānam, mentioned in KS 25.2 in connexion with yajñakāma and in MS 3.8.4 in connexion with the attainment of both the worlds; it appears in BhŚ 10.13.1, and Āps 10.20.1. ĢŚ 5.2.3 reproduces in essence the discussion of KS 25.3 and MS 3.8.4 (cf. also Caland, 107, n. on 5.2.3).  

5.2.4 śuddha⁰ ... punye (mentioned also in KS 7.1.21, 25) presupposes AB 1.3.9 śuddham pūtam dīksayanti; śuddhapaksa may be associated with paurnamāsī mentioned below (for dīkṣā in paurnamāsī / anāvāsyā, see BhŚ 10.2.9, Āps 10.15.2-4). samāpana ~ AB 1.3.22 avabhṛtha, KB 7.3 sam sthā-, prasute, Āś 4.2.6 udayanīyā.  

5.3.1 aparāhne ~ KB 7.4 end; see also ŚB 3.1.2.1, Āps 10.12.1-2, BhŚ 10.7.10-11.  

5.3.2 paurnamāsīvikārah ~ Āś 2.1.1 paurnamāsenesnestipāsūsamā upadistah. The sūtra implies that the injunctions specified  

1. AB 1.14.5: north-east = aparājita dis; ŚB 6.6.2.3f. north-east = quarter of gods and men, gate of heaven.
below in 5.3.3ff., rest on, and modify those mentioned in the Paurnamāśī (i.e. Darsapūrnāmāśā) section of the text; those which are not specified here (e.g. Ājayabhāgau), are to be understood also from the Paurnamāśī section.

5.3.3 pañcadasasāmidhenikā (~ KB 7.2, line 1) refers back to ŚŚ 1.4.7-10,13, the quotation of the pratikās of fifteen sāmidhenī verses.

The pratikās of vārtraghnau Ājayabhāgau are quoted in ŚŚ 1.8.1: agnir vṛtraṇi jañghanat, tvam somāsi satpatir, ity Ājayabhāgau vārtraghnau paurnamāśyām, to which ŚŚ 5.3.2 alludes (see also ŚŚ 1.16.12: paurnamāśīvikāra ity ukte vārtraghnau pratiyāt).

5.3.4 This presumably rests on KB 8.2 end: uḍānuḥhavīsa etā istayō bhavanti dīksāṇīpaprāṇāśāyāṣṭīthopasadam; for the term uḍānu, see n. on p.122f. above. The verbatim quotation of the agni-viṣṇu havis verses (KB 7.2, line 6f. fourth pādas only; ...ut speculations) appears in ŚŚ 2.4.3 (Anvārambhaṇīyā section).

5.3.5-6 virājau svistakrtah (5.3.5) refers back to ŚŚ 2.2.15 (Agnyādheya) where the pratikās of the two virāj verses
are quoted: preddho agna, imo agna iti virājau svīṣṭakṛtah (~ AB 1.6.5). nītye vā (5.3.6) points to the prakṛti (Dārśāpūrṇāmāsau) section of the text: 1.9.1-2 pipṛthi devān uṣāto yavistvā, agne yad adya viśo adhvarasya, two Triṣṭubh verses ~ KB 7.2, line 8 tristubhau samyājye.

5.3.7-8 (7: upahūto 'yam yajamāno 'sya yajñasyāgura udṛcmaṁ āśīyety, āśāste 'yam yajamāno 'sya yajñasyāgura udṛcmaṁ āśīyety, āśāsta; ity āśisē sthāna ilāyām sūktavāke ca, prāk tārtīya-savanikyāḥ purolāśelāyāḥ. 8: na sūktavāke yajamānasya nāma grhmāti prāk savanīyāt.) The mantras upahūtah...āśīya and āśāste 'yam...āśīya here refer back to the long idopaḥvāna (ilopaḥūtā... etc.) and sūktavāka (...āśāste 'yam yajamānah... etc.) mantras (cf. also Ānartiyya) occurring in the Dārśāpūrṇāmāsau section (ŚŚ 1.10-12, 1.14-15). In view of the association of the terms upahūtā and ilā, and that of āśāste and sūktavāka in the mantras of the Dārśāpūrṇāmāsau section, the first mantra here may be read as: upahūto 'yam ... āśīya (so also in ĀŚ 4.2.8; the mantra is connected with Iḍā), and the second one as: āśāste 'yam ... āśīya (so also in ĀŚ 4.2.9; the mantra is related to Sūktavāka), in spite of Caland, 108, who takes the first mantra as: upahūto 'yam ... ity āśāste, and the second one as: ayam yajamānah ... ity āśāste. The second āśāste (at the end of the second mantra) is clearly not included in the
mantra, but relates to the expression आसिः धाने (AS 4.2.7 आसिःधाने; cf. also Ānartiya: आसात्ति कावःसनारथं पाठति).

'Until the third pressing', i.e. the end of the sacrifice, is seemingly based on the concept प्रसूत (in KB 7.3), 'when the pressing-ceremony is over'; Caland, 108, n.1 on 5.3.7 '...why this restriction?' seems unnecessary.

na सुक्तव्ये याजमानस्या नामग्रहनाति (~KB 7.2) restricts ŚŚ 1.14.17 ...आसाव आसाव इति नामार्क याजमानस्याभिव्याहर्त्या; for the नामग्रहाण prohibition, cf. also Bhś 10.9.2, VaitSū 11.17-20.

प्रक्ष सवानीयत, 'until the Animal sacrifice (सवानीयपासु) on the pressing day' (cf. also Caland, 108), which indicates completion of the performance.

5.3.9 पत्रिःसम्याजेता ~ KB 8.2 end पत्रिःसम्याजेता दिक्सानिया (mentioned also in Āps 10.4.7, Bhś 10.3.7, Mś 2.1.1.18, VaitSū. 11.8); ca indicates the close of the पूर्वनमासी-विकारस.

5.4.1 अध्वर्युम अन्वरारभ्य ... याजामानम, 'the yajamāna should accompany (the audgrahāṇa oblations offered by) the adhvaryu with the mantras...', gives more appropriate sense than (Caland, 108) 'having taken hold of the adhvaryu from behind...'; the sentence is clear and easily comprehensible, despite Caland (108, n.1 on 5.4.1): 'sentence ... clumsily
construed: yājāmānam in the air!' (presumably overlooking Ānartiya: yājāmānam etam, na hautram).

5.4.2 āhitir vā jahuyāt is apparently conditioned by a scribal misapprehension of KB 7.4, line 12ff. na hotavyā, atirikto āhitayah syuh, ... pratiṣṭāar anumantrayeta...; or the injunction represents a specific Śāṅkhāyana preoccupation. ¹

5.4.3-6 The concept ekadiksa is preoccupied with AB 1.1.12 ekā dīkṣā. 'Upasthāna to the three forms of Agni' (cf. AB dīkṣita-vimita ~ āditya, KB agnim, etam abhidikṣā, ĀŚ samcara ~ agni) continues the audgrabhana notion occurring above. Upasthāna to various forms of Agni in Agnihotra is mentioned in ŚŚ 2.11-17, ĀŚ 2.5.1-10, KB 2.4-5; for āditya-upasthāna cf. BhŚ 4.1.11 - 4.4.3, JB 2.64, VaitŚ 11.16, and for āhavaṇīya-upasthāna cf. JB 2.65, Āś 10.3.8; Caland's remark (109, n.1 on ŚŚ 5.4.4-5) 'contents...unknown from elsewhere, nor...clear...' seems incredible.

¹. For a similar case where ŚŚ contradicts KB, cf. ŚŚ 2.45.12-13: pūrva ājjyabhāga = vārtraghna, or the verse agnim stomena bodhaya..., while KB 1.4 prescribes the vārtraghna one only and refutes the agnim stomena... verse.
5.4.7 *aparimitā dīksāh, 'infinite duration of consecration'*

~ KB *samtātih, aksitih. tāsāṁ apavarge praṇāṇīyestih* may be editorial.
4.1.1-2 The two sūtras dealing with the sequence\(^1\) of performing Dārsapūrṇamāsau etc., before the common ĀŚ-ŚŚ opening with the ṛtvij topic, seem to represent an editorial work based on a preoccupation with AB 1.1.12, speculation on the order of performing Dārsapūrṇamāsau and Dīkṣā. Sūtra 1 alludes to the contents of the preceding chapters\(^2\) of the ĀŚ. atha somena: heading of ĀŚ chapter 4ff. which deal with the Soma sacrifice; cf. Nārāyaṇa's comment: adhikārārthah.

4.1.2 ūrdhvam dārsapūrṇamāsābhīyām, 'the performance of Soma immediately after Dārsapūrṇamāsau', rests on AB 1.1.12;
yathopapatti points to the order mentioned in 4.1.1; prāg api somenaike ∼ ĀŚ 10.2.3 agnistomah prathamayajñah. For the mention of the order of performing Soma and other sacrifices, cf. also BhŚ 10.2.11-12, KS 7.1.1-2.

4.1.3-6 For the list of sixteen (i.e. four chief, each with three assistants) priests, cf. also ŚŚ 13.14.1 (Sattrā section),

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2. Chapter 1 Dārsapūrṇamāsau, 2.1-14 Agnyādheya, Agnihotra, Piṇḍa-pitṛyajñā, Anvārambhaṇīya, and other special Iṣṭis, 2.15-20 Cātur-māsya, 3.1-9 Paśubandha, 3.10-14 Prāyaścittas in Agnyādheya and Agnihotra.
4.1.7 ahīna,1 'a sacrifice lasting several (two to twelve)2 days.

4.1.8 istapratamayajñāḥ explains āhitāgnayah (cf. Nārāyana: istapratamayajñā ity āhitāgnivyēsanam). The term grhapatī0 conveys a double meaning here: Agni/the sacrificer (identified with Agni). Compare saptādeśa with AB 1.1.13-15 'seventeen kindling-verses'. tanmukhāḥ 'with the grhapatī as the chief priest' (Nārāyana: grhapatipradhānāḥ) ~ 4.1.11, 4.2.3 agnir mukham. A birth-image is apparent in the sūtra: āhitāgnayah (~ the notion 'grasp the divine'; noteworthy is the association of the terms āhitāgnayah ... diksitvā4), 'birth of Agni (Grhapati)'; samopyāgnot 'from One Fire is produced

1. ete hinaikāhaih is evidently a misprint in the Bibl.Ind. edition (the ASS edition reads 'hinaikāhaih).

2. Cf. ŚŚ 11.1.3, Bollée, Sad Br, 62, n. on 2.10.3.

3. For Grhapati=Agni cf. RV 1.12.6, 5.8.2 etc.; Grhapati-Āditya in KB 27.5; Grhapati = Agni Vāyu Āditya in AB 5.25.22.

4. The sacrificer as well as the officiating priests have to be consecrated before taking part in a Sattra, since the rite is performed for the common benefit of all the persons engaged in it (cf. ŚB 4.6.8.13 and 15: 'What fire shall be produced therefrom, be that ours in common! What we shall gain by this sacrifice ... be that ours in common! In common be our good work!'); cf. also J. Gonda, Change and Cont., 316, n.4, for a discussion of the subject.
the multiple fires'; the double meaning of the term grhapati suggests transformation (i.e. rebirth) of the grhapati sacrificer into Grhapati Agni. sattrāni 'sacrificial sessions of more than twelve days' (cf. SS 11.1.4); āsate may be associated with the period of gestation (cf. AB 1.3.12 dhruvād yoner āste).

Other generalities of the Sattras occur dispersedly in ĀŚ 7.1, 11.1-6, 12.8. The description of the Sattra priests appears in the Sattra section in the SS (13.14). The wording of ĀŚ 4.1.6-8 is almost identical with SS 13.14.1: āhitāgnaya istaprathama yajñā dīksitā grhapatisaptadaśāḥ sattram āśīrān, hotā ... etc.; SS 13.14.4 mukhyāḥ kuryāt parārthāni ā
ĀŚ tanmukhāḥ.

4.1.9-10 Further treatment of the theme (4.1.8:) 'distribution of fires' in sūtras 4.1.9-10 is clearly a later accretion. aistike tantrē 'in treatises on Iṣṭi'; the reference is not clear; ĀŚ 1-2 (Nārāyaṇa mentions only Ch. 1) dealing with Iṣṭis, do not describe samāvāpa (4.1.9, or dīksana, 4.1.10). Anuvṛtti of (4.1.9:) yathārtham abhidhānam aistike tantrē is to be assumed in 4.1.10 dīksanādy anagnīmām (cf. also Nārāyaṇa); anagnīmām, 'of those who do not distribute the multiple fires'; the sūtra is based on a misunderstanding of 4.1.8: 'connexion of dīksā and āhitāgni, aṇgisamāvāpa', and may be interpolation.
4.1.11-16 Unclear is the implication of these śūtras which are apparently inserted in the text in order to explain and extend 4.1.9-10; anuvṛtti of 4.1.10 dīkṣanādy anagnīnām and 4.1.9 yathārtham abhidhānam must be assumed in 4.1.11ff. (cf. ca in 4.1.11); connexion between 4.1.8 (ete...grhapati-saptadasāh...tanmukhāḥ) and 4.1.17 (ārseyāni grhapateh pravartvā-tmādinām mukhyānām) is clearly recognized, if we ignore 4.1.9 as an enlargement upon 4.1.8, and 4.1.10-16 as additional.

Śūtra 11 refers forward to 4.2.3, the quotation of yājyā + anuvākyā verses agnir mukham... (+ agniś ca...; ~ the role of Agni and Viṣṇu in Dīkṣā). Śūtra 12 'proffering of the (dīkṣita)danda to the dīkṣita' ~ TS 6.1.4.1. Śūtra 13 praiṣa~ AB 1.2.1 etymology of īstī from praiṣ-; for nivīds containing various names of Agni, cf. ĀŚ 1.3.6, ŚŚ 1.4.18-20. Śūtra 14 grhṛtyājyā presumably alludes to KB 7.2, lines 6-8 haviso yājyā... grhṛtam ācaranyat. Śūtra 15 Kuhū: a devapatni associated with Agni Grhṛhapati (mentioned in ĀŚ 1.10.4-8); the sūtra is presumably intended to correspond to ŚŚ 5.3.9 patnīsamyājē. śūtra 16, mention of nigada, the recitation of which follows that of the pravara in Darśapūrṇamāsau (cf. ĀŚ 1.3.6), seems to be inspired by 4.1.17-20 treatment of pravara; upahava-pratyupahava ~ KB 7.2, line 6f. upa vāṃ..., prati vāṃ..., and ĀŚ 4.2.8, ŚŚ 5.3.7 upahūtaḥ...
4.1.17-20 *pravara*, 'list of names of the ancient and venerable rsi-ancestors';¹ the conception of 'the connexion of human and divine' is implicit in sūtra 17f.: 'pravara of Gṛhapati (/sacrificer) and the priests'. 4.1.19 antar dhā- 'place something within, in between two',² i.e. interruption, intervention'; an-antarhitāh, 'the names which are not interrupted, i.e. which directly follow upon each other'.

The notion ... sakṛt; āvartayeda vā (4.1.19-20) occurs also in ĀpŚ 21.3.4 'pravara-recital of the samānagotras should be repeated, since different gotras intervene; or else, there should be one single recitation in spite of the intervention'.

A reference to the purificatory processes propounded in AB 1.3 may be observed in the second half of the sūtra 20:
drayānvayāḥ samskārāḥ, '[at this point of the ceremony occur] the sacraments involving substances [such as ārpaṇa, navanīta, darbha, vāsas etc.]'; cf. Śaṅkara on AB 1.3: dīksitasya samskāra-viśeṣān..., ekam samskāram..., samskārantaram... etc.

1. For rules on pravara recitation, see Darśapūrṇamāsau section of both the Sūtras: ĀŚ 1.3.1ff., 6Ś 1.4.15ff.; speculation on yajamānasyārsreyam occurs in KB 3.2 (Darśapūrṇamāsau); AB 7.25 (Rājasūya) mentions purohitapravara; for pravara prescription, cf. also KS 3.2.8-11, ĀpŚ 2.16.6-12; for a detailed discussion of the pravara ritual in the Brāhmaṇas and Sūtras, see J. Brough, Early Brahmanical System, 2ff.

2. Cf. KB 7.3, line 13f. antar ā dhā-, AB 8.7.1 ośākhām antar dāhā-, AV 5.28.8 antar dādāhā dūritāni viśvā, etc. This use of antar dhā- is quite different from such usages as KS 22.13 antārhitā itā asaṅ lokaḥ, Nir. 12.11 pātrir ādityodaye 'ntardhiyate, ĀG 4.8.2 pātresu... darbhāntarakēsa, Pāṇ. 1.4.28 antardhau yenādārṣanam icchati, where the term implies 'concealment'.
4.1.21-23 The Ukhāsambharaṇīya ṇisty occurring here in the ĀS, is dealt with (with the mention of an alternative Samnivapaniyā ṇisty, appropriate to more than one ēṣyamāṇa) in the KB and in the ŚŚ in a separate Agniciti section (KB 19.1ff., ŚŚ 9.22ff.). The ṇisty precedes the dīkṣā in Agniciti (ŚŚ: at the end of Agnistoma, KB: at the Caturvimśa rite, i.e. an ekāha sacrifice performed on the second day of the Gavāmayaṇa Sattra). For speculations on the ṇisty, its deities and purodāśa, see KB 19.1; the deities and the pratīkas of the invitation and offering verses occurring here in the ĀS, appear in ŚŚ 9.22.1-7.

The three Agnis (Agni Brahmanvat, Agni Kṣatratva, Agni Kṣatrabhṛt—the three deities in Ukhāsambharaṇīya) may be associated with 4.1.8 agni (samopya).

4.1.23-27 idamprabhrtikarmanāṁ, 'of the actions beginning with this, i.e. Dīkṣāṇa' (Frayogadīpikā and Nārāyaṇa: 'beginning with Ukhāsambharaṇīya'); for the notion of progressive quietness of speech from Dīkṣāṇa onwards, see also Āps 10.4.9-11, KŚ 7.2.29-30. 4.1.24 etat tv api paurṇamāsāt ~ ŚŚ 5.3.2 paurṇamāśivikārah. Prāyanīya and Somapravahana (mentioned in 4.1.25) are dealt with in ĀS 4.3 and 4.4 respectively; Agnipraṇayana (mentioned in 4.1.26) appears in 2.17.2-10 and 4.8.29, while Gharma (mentioned in 4.1.27) is treated in 4.6-7.
The portion of the ĀŚ rests on AB 1.27: legend of vāc with the explanation of upāṃsūtva from Somakraya onwards until Agnipraṇayana on the fast-day, and KB 9.1: episode of vāc explaining why vāc is used upāṃsū from Dīkṣā onwards until Agnipraṇayana.

4.2.1 dhāvyye, 'the two extra verses inserted among the fifteen sāmidheniśs'. For the pratīkas of eleven sāmidheniśs, see ĀŚ 1.2.7 (1.2.21f.: eleven → fifteen by repeating the first and the last verses thrice). The pratīkas of dhāvyye are quoted in 2.1.26f. (two gāyatrī verses), which, however, may be different from 4.2.1 (and also 2.1.33) dhāvyye virejau.

The pratīkas of the vārtragha ājyabhāgas (agir vrtrni... and tvam somāsi...) not occurring here, are quoted, as in the ŚŚ, in the Darśapūrṇamāsau section (ĀŚ 1.5.29), and are referred to in ĀŚ 2.1.1 paurnamāsenestipāsosoma upadistāh.

4.2.2-5 While the three Agniciti havises (Vaiśvānara, Ādityāḥ, Sarasvatī/Aditi)¹ – besides the Agnistomadīkṣā Agni-Viṣṇu

1. The pratīkas of the invitation and offering verses of the havis offered to Ādityāḥ only occur here; the verses for Vaiśvānara, Sarasvatī and Aditi are already given in ĀŚ 2.15.2, 2.8.3, and 2.1.29 respectively.
havises (with verbatim quotation of the verses) - occur here in the Āś, the Agniciti havises appear in a separate Agniciti section in the KB and also in the ŚŚ. ¹ The portion ēta eva bhuvadvadbhyo bhuvanapatibhyyo vā, appended to Āś 4.2.5, and not occurring in the other texts, seems to be additional.

The pratīkas of the sviṣṭakṛt verses are already quoted in Āś 2.1.30 (Agnyādheya: prreddho agna ... , imo agne ... ~ AB) and also in 1.6.2.5 (Darśapūrṇamāsau: piprīhi devān ... , agne yad adya ... ~ KB), and do not reappear in the Dīkṣāṇīyā section of the text.

4.2.6 idamādi (also in 4.2.7), 'beginning with this, i.e. Dīkṣāṇa'; mārjana, 'cleansing' (cf. Nārāyaṇa: apa āsecayate), may be compared with AB 1.3.22f. the avabhṛtha bath (cf. the mention of Udayanīyā, the concluding isti in Soma, in 4.2.6); na mārjana seems to have some obstetric connotation.

¹ KB 19.4: speculation on the number 'five' in connexion with the Dīkṣāṇīyā havises in Agniciti; ŚŚ 9.24.1-5: mention of three (Agni+Viṣṇu, Vaiśvānara, Ādityāḥ) or five (with the addition of Aditi and Sarasvatī) Dīkṣāṇīyā havises, and quotation of the pratīkas for Ādityāḥ (RV 8.67.1 + 2.27.4, beside Āś: RV 2.27.4f.; the full verses for Agni+Viṣṇu occur in ŚŚ 2.4.3; the pratīkas for Vaiśvānara appear in 2.5.3, for Aditi in 2.2.14, and for Sarasvatī in 2.4.4).
4.2.7-11 (4.2.7) āgūr āśihsthāne, '(from this point of the sacrifice onwards, at the Iḍā and Śūktavāka,) instead of the normal intercession (āśihsthāne ~ end of 4.2.9 ity āśāste) (the following is uttered in the form of) the formula of approval (Āgūr: the definition of the two mantras quoted in 4.2.8-9, both containing the word āgūrah), read in the Bibli.Ind. edition, accords with Nārāyana's commentary: yā āśīṣas tāsāṃ sthāne āgūr nāma mantraḥ prayoktavyah and ŚŚ 5.3.7 āśīṣām sthāne, and is certainly preferable to āgūrāśihsthāne, '(the following is uttered at the Iḍā and Śūktavāka) in place of normal Āgūr and Āśiḥ' (Āgūr and Āśiḥ wrongly connected with the first and the second mantras respectively), occurring in the ASS edition (with the remark: oṃāśiḥ iti pāthah ... yogyo 'pi vaidikasampradāyevirodhiḥ mūle na nivesītah), and mentioned as a variant in the Bibli.Ind. edition. (4.2.8) unabhūtah ... āśīya (iti tasmīn unabhūtah at the end of the mantra seems additional) ~ Idopāhvāna, and (4.2.9) āśāste ... āśīya ~ Śūktavāka (cf. also Nārāyana; for the long Idopāhvāna and Śūktavāka mantras used in Darśapūrṇamāsau cf. ĀŚ 1.7.6-8 and 1.9). (4.2.10) na nāmādeśah restricts ĀŚ 1.9.5 asāv asāv ity ādiśya nāmanī ... etc. (4.2.11) prakṛtyā, 'in accordance with

1. Iḍā, read in the ASS edition.
2. Inconceivable; ignores Nārāyana; no comment offered.
the injunction given in the prakṛti section of the rite (i.e. Darśapūrṇamāsau), refers to nāmadesa mentioned in ĀŚ 1.9.5; Pasvīdā offering (occurring on the pressing day, cf. Nārāyaṇa) ~ end of the ceremony.

4.2.12 saṃcara presupposes AB 1.3.12 dhruvād yoneh ... carati; for the concept 'saṃcara between the fires' see also ŚB 3.1.3.28, Āps 10.8.1-2, MS 2.1.2.30, Bhś 10.5.6-7.

4.2.13-18 (4.2.13)dīksanaḥdirātrisamkhyaṇena, 'counting the nights which follow consecration' apparently presupposes the maxim aparāhne dīksā. The notion aparimitāh occurs also in MS 2.1.3.19, Bhś 10.2.10, KŚ 7.1.24, VaitŚu 13.1, Āps 10.14.8 (Āps: 'until when the yajamāna is kṛśa').

For Saṃvatsaradīksā in Mahāvrata (4.2.14), cf. ŚŚ 16.20.10. (4.2.15) dīksāḥ = upasadāḥ = sutyāḥ (the terms are mentioned also in KB 7.3 end) in Dvādasāha and Tāpāscita rites (kinds of Sattra) ~ ŚŚ10.1.2-4 (Dvādasāha) twelve dīksās, twelve upasads, twelve sutyās, 13.25 (Ksullakatāpāscita) four months each, 13.26 (Tāpāscita) one year each, 13.27 (Mahātāpāscita) three years each.

ĀŚ 4.2.16 'now the procedure of the ekāhas' introduces (cf. also Nārāyaṇa) the following sūtra: (4.2.17) 'one or three dīksās, three upasads, sutyā is the last day' (cf. also Āps 10.15.1) ~
ŚŚ 16.20.9: 'when the sutyā period is shortened, the duration of dīksā is lengthened'. 4.2.18 dīksānte rājakravah is apparently editorial.
V

THE RELATIONSHIP OF THE TEXTS
IN THE LIGHT OF THE ABOVE
TRANSLATION AND NOTES
It is apparent from the above that the Ṛgvedic Brāhmaṇas show the following arrangement of the Dīkṣā material:

<table>
<thead>
<tr>
<th>AB</th>
<th>KB</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>I</td>
</tr>
<tr>
<td>A agni-visṇu, sarvā devatāḥ, purodāśa, caru</td>
<td>I A vāg dīkṣā</td>
</tr>
<tr>
<td>B ekā dīkṣā</td>
<td>B agni-visṇu, sarvā devatāḥ, purodāśa, aśarīrā prāṇadīkṣā</td>
</tr>
<tr>
<td>II</td>
<td>II</td>
</tr>
<tr>
<td>C sāmidhenī</td>
<td>C sāmidhenī</td>
</tr>
<tr>
<td>(III) D</td>
<td>(III) D iṣṭi-āhuti</td>
</tr>
<tr>
<td>E garbha</td>
<td>E garbha</td>
</tr>
<tr>
<td>II</td>
<td>II</td>
</tr>
<tr>
<td>F ājyabhāga, havis, sviṣṭakṛt</td>
<td>D ājyabhāga, havis, sviṣṭakṛt</td>
</tr>
<tr>
<td>III</td>
<td>III</td>
</tr>
<tr>
<td>G dīkṣitavāda</td>
<td>III E garbha</td>
</tr>
<tr>
<td></td>
<td>F dīkṣitavāda - agni</td>
</tr>
<tr>
<td></td>
<td>G havis-aśana, iṣṭi-āhuti, āditya</td>
</tr>
</tbody>
</table>
The three major preoccupations of the texts, the purodāsa, the mantras involved, and the metaphysical implications of dīkṣā, i.e. īṣṭi-āhuti and garbha, have been grouped in the above tabulation under the three broad divisions: I, II and III. The capital letters indicate the sequence of the topics found in the texts.

The two texts agree in having I and III (AB: part of III, i.e. dīksitavāda) as the initial and final topics, and in assigning a central position to the treatment of the ritual mantras. Detail of material exposes considerable difference between the two Brāhmaṇas in their mode of developing virtually identical themes. Despite this great divergence in detail between the two versions, a common basic structure is apparent which goes beyond mere chance-similarity due to identical subject-matter. A fundamental parallelism of the two Brāhmaṇa portions becomes evident from their preoccupations with essentially identical themes apparent in spite of the divergent lines of interpretation in their exposition. The common āgnāvaiṣṇava purodāsa passage is notably parallel in the two texts. The topics of the mantras in section II show same notions underlying the two Brāhmaṇa versions. The discussion of the sāmidheni verses (AB: saṃtadāsa ~ prajāpati, saṃvatsara, āyatana; KB: paṇcadaśa ~ vajra) is preoccupied with
a fundamental concept of 'offering/procreation'. The notion
vrtrahen is prominent in both the texts in their treatment
of ājayabhāgau (AB: pūrvam anījānah/ījānah, yajña upanam—;
KB: vajra). Similarly, their havis topic (AB: agni-visnu ~
dīksāpālau, yajña ~ rūpasamṛdha-, trīstubh ~ sendriyatva;
KB: trīstubh ~ vajra ~ trihsamṛdha-, devā asūrān nud-, ʾorūpam)
exposes a common theme: trīstubh ~ strength, samṛdha-, rūpa.
The detailed discussion of the metres (~ kāmas and divine
qualities) in the AB in connexion with the svīṣṭakṛt verses
roots around a central theme (vīrya - seed - prajanana)
which constitutes also the KB version of the svīṣṭakṛt topic
(trīstubh - balaṁ, vīryam dhā-). The discussion of the
dīksitavāda in the AB and the KB presupposes a common notion:
satya, vicaksana ~ caksus, vi pas (~ Agni/Āditya). Speculations
on the metaphysical implications of dīkṣā — the interconnected
themes of īṣṭi-āhuti (AB: īṣṭi ~ pra is-, āhūti, hotā bhave ti;
KB: havis ~ aśana, agnihotra ~ samtati, audgrabhanāni juhoti :
anumāntrayaṇa, āditya) and garbha ( AB: abhiṣiṁcana etc.
purificatory processes; KB: devagarbha ~ āgur, nāmagrahana) —
are fundamental to the exposition of both the Brāhmaṇas.¹
Single concepts, like 'end of sacrifice' or 'darbhā', also,

1. See also the section on the etymology above.
despite variant interpretations in the two texts, expose unitary preconception of the Ṛgvedic Brāhmaṇas.

It is precisely because of the extent of the divergence that the two Brāhmaṇas present in developing the basic and common themes that it is difficult to admit that the common structure apparent in their exposition can have been superimposed editorially by imitation, borrowing or adaptation. If this common structure is fundamental, it may be possible to assume that the topics D ṛṣṭi-āhuti and E garbha are transposed in the AB (to a position between C and F, disturbing a basic and common mantra framework: C sāmidhenī - F ājyabhāga, havis, svistakṛt) in order that they may be treated as an adjunct to I purodāṣa, ekā dīksā, II sāmidhenī (which involve a dual implication of offering/procreation), i.e. that the structure of the two Brāhmaṇas was originally identical, not merely similar.

The wording of the two Brāhmaṇas agrees closely in the Āgnāvaimava purodāṣa topic. The KB version, however, is appreciably more concise here than the AB:
1.1.1 agnir vai
devānām
avamo, visnuh paramas,
tadantarena sarvā
anyā devatāḥ.

1.1.2 āgnāvaisnavam
purolāśam nirvapanti
dīksanīyam ekādaśakapālām.

1.1.3 sarvābhya evainām tad
devatābyo 'nantarāyam
nirvapanti.

1.1.4 agnir vai sarvā devatā,
visnuh sarvā devatāḥ.

1.1.5 ete vai vajñasyāntye
tanvau yad agniś ca
visnus ca,
tad yad āgnāvaisnavam
purolāśam nirvapanty,
antata eva tad devān
rōhnuvanti.

7.1, lines 4-7:
agnir vai devānām avarārdhyo
visnuh parārdhyas,
tad yaś caiva devānām
avarārdhyo yaś ca parārdhyas
tābhhyām evaitat
sarvā devatāḥ
parigrhyā salokatām ānoti.

= premises concerning agni-visnu (belonging to
the lower and upper extremes).

= corollaries concerning sarvā devatāḥ.

= conditions concerning purodāśa.

= expressions concerning the concept rōh- / pari grh-. 
A compact literary style in comparison with the AB is also apparent in the KB discussions of the sāmidhenī, ājayabhāga and sviṣṭakṛt verses. This laconic style of the KB has conceivably led scholars to conclude that the KB condenses, and is, therefore, later than the AB. The evidence of the Dīkṣā section, however, clearly shows that while the same themes are treated in the AB and the KB in great and less details respectively, there is as little scope for inferring that the AB simply expands the KB or a prototype of the KB, as for the thesis that the KB epitomizes the AB or an archetype of the AB. Textually related material such as AB 1.1.1-5: ...nirvapanti / KB 7.1, lines 4-7: ...nirvapati etc. (and also the passages examined by Löbbecke) will represent independent use of different recensions of the same text; for in cases like ...nirvapanti / ...nirvapati there can be no question of later accretion; it is unlikely that a fundamental principle of diffuseness / brevity of style should have been abandoned after being firmly established.

It would again be implausible to believe (with Renou, Keith and others)² that the KB is merely a reproduction,

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1. See the introductory section above for the views.

2. Cf. the histories of literature. For the views see the introductory section above.
an extension of the AB. The elaborate discussion of the 
nāmagrahaṇa restriction in the KB (7.2-3) beside the mention 
of na abhyāśrāvayeṣu in AB 1.3.14 would tend to suggest 
independent treatment of the same matter in the two texts 
rather than to indicate an extension of the AB in the KB, 
for there remains the equal possibility that the brief 
expression in the AB is only a reference to the long discussion 
appearing in the KB.

Thus the examination of one important and apparently 
integral section of the texts fails to elicit positive 
confirmation of the standard view that the KB condenses and 
extends the AB. The same conclusion is imposed by a 
consideration of a further argument advanced by the standard 
authorities\(^{1}\) that the more definitely systematic and 
more perfectly arranged KB is younger than the AB.\(^{2}\)
Löbbecke (followed by Keith) tended to ascribe a late date 
(\(~\) the Purvāmāṁśa system) to the KB from the extensive 
philosophical speculations of the text. It is, however,

1. Weber, Goldstücker, Max Müller, Keith, Renou (\textit{Ved.Ind.}). 
Löbbecke held a contrary view: the AB is more logical and 
ritually more complete than the KB. See the introduction 
above for different views.

2. Cf. also Macdonell, \textit{Hist.Sk.Lit.},206, who did not believe 
that the argument could be borne out by a comparison of the 
linguistic data of the two texts.
apparent that mystic interpretations are fundamental to
the Dīksā section of both the Brāhmaṇas. Similar esoteric
discussions occurring in the KB appear also in various parts
of the AB (e.g. the Agniḥotra - Prāna - Āditya speculation
in the Agniḥotra section of the AB is close to the
Prāna - Agniḥotra discussion of KB 7.3).

Although the common and closely corresponding
āgnaṇvaśāṇava purodāsa passage and the extent of divergent
interpretations on basically identical themes occurring in
the two texts tend to indicate independent parallel development
of the two RV Brāhmaṇa versions from different recensions
of a unitary remote source, the details of the material
in the sequence of the stages of development leave some points
from which one cannot but postulate interaction between the
two texts in their process of formulation.

The opening of the KB (7.1, lines 1-4 vāg dīksā ... dhatte)
clearly presupposes a developed KB chapter as well as the AB
section. A reference to AB 1.6.6 ṛṭa, satya -vāda = dīksā,
1.2.3 ahūti = āhuti (and also to KB 7.4 anumāntraṇa ~ āhuti)

1. Cf. also the views of Roth and Max Müller.
may be found in the expression vāg dīksā. udbhayatāh points to
the observation antye tānvaun ... antataḥ in AB 1.1.1-5 (and to
KB 7.1, line 5f. avarārdhyah ... parārdhyah). It may be
suggested that this introductory paragraph in the KB (containing
speculation on dīksā, dīksitaḥ) is a recast of the phrase
dīksanīyam in AB 1.1.2 (...purolāśam nirvapanti dīksanīyam...) not occurring in the KB sentence.

The notion pūrvo dīks- appears as an explanation of
purodāsa in KB 7.1, line 6f. sam su-, pūrvo dīks- ~ devatāḥ
pari grh-, which extends the basic and common purodāsa
discussion (AB 1.1.1-5 : KB 7.1, lines 4-6). The AB applies
the notion to the topic garbha: 1.3.21 samsāva, pūrvadiksīn~
yajña devatāḥ pari grh-; this cannot be reconciled with
AB 1.4.1ff. pūrvam yaj- ~ nādṛtyam, and we must assume that
AB 1.3.21 is compensating for the KB addition to the basic
purodāsa passage. The notion of the conflict of pūrvadiksīn
and aparadiksīn in AB 1.3.21 (it may be noted that aparadiksīn
is not mentioned in KB 7.1) presumably follows from KB 7.3,
lines 12-14, the discussion of the struggle of the devas and
asuras in connexion with the Prāṇa-Agnihotra offering.

The explicit identification dīksita = havis in the KB
(7.3, line 10 havir esa bhavati yad dīksate) represents an
extension of the tacitly suggested connexion of the garbha
and an oblation appearing in the AB (cf. an image of garbha in the treatment of purodāśa; caru offering ~ prajanana; abhyañjana of the dikṣamāṇa=garbha, suggesting abhighāraṇa of ghee on an oblation). KB 7.3, line 10 anavattasya havisaḥ reflects the AB (1.1.6f.) discussion of purodāśa-vibhakti, an addition to the common AB-KB purodāśa passage.

The kāma notion fundamental to the KB 7.1 purodāśa (sārvān kāmān pari-grh- ~ sārvā devatāh pari-grh-) and 7.4 ēditya (sārvakāmānti ~ etam abhi-dīkṣ-) topics, and the loka concept explicit only in the KB version of the purodāśa passage (salokatā ~ devatāh pari-grh-), are applied to the AB discussion of the sviṣṭakrt material (1.5.1 - 1.6.5: various kāmas; ekavīṃśā ālokāḥ ... ālokaḥ rohati, śvarge loke pratītisthati, loke virājati, salokatām āṣnute). It is also probable that the concept 'five' (paṅkti, paṅcavīrya) in the AB sviṣṭakrt passage derives from the basic speculation occurring in the KB: (7.4) 'dīkṣā of the five internal deities: the five audgrahāṇa āḥutis'.

While the AB (1.6.11) presents the concept 'śraddhā ~ the visual faculty (of the newly born dīkṣita)' in the vicaksanaṁ vāc ~ oaksus, vi-paś- topic common to AB-KB, the KB adapts the notion to the context of aksitih (7.4, line 18f. śraddhā sakṛdiṣṭasyāksitih, yah śraddadhāno yajate tasystam
na keśyate). The expression āpo 'ksitih, adhyātman (KB 7.4, line 19f.) is apparently preoccupied with the theme payah ~ prajapata (AB 1.1.10), āpah ~ retah (AB 1.3.3).

The above evidence tends to show interdependence of the two RV Brāhmaṇa versions. We are left here to conclude that there was parallel and reciprocal development of the dīkṣā material in the two Ṛgvedic Brāhmaṇas on the basis of some earlier source literary or otherwise; and from the indication of this basic and important chapter of Agniṣṭomaṇḍika we may hold tentatively that the relationship of the two Brāhmaṇas as a whole is primarily of this type.

The notion of 'offering/grasping' (~ ascent, descent) is fundamental also to the Ṛṣvaveda accounts of the Agniṣṭomaṇḍika material. The following arrangement of the Agniṣṭomaṇḍika section in the ṢB (3.1.1 - 3.2.2) will give some indication of the treatment of the matter in the Ṛṣvavedic Brāhmaṇas:

1. See the section on the etymology above for a discussion.
The basic āgnāvaisāna purodāṣa material in the RV and the YV Brāhmaṇas is demonstrably parallel, while the same themes diṅsita=garbha, sāmidhenī=procreation, and diṅsita-vāda appear with different explanations in both the sources. The purificatory processes (āpaḥ, abhyañjana, añjana etc.) occurring in the AB and the YV texts, and the exposition of the audgrahāṇa oblations and the concept diṅsita=havis in the KB and the YV versions
(see the notes above for some details), despite variant speculations, show correspondence of the two traditions in their preoccupation with the dīksā material. Symbolic explanations of dīksā — the preparation of the dīksamāna for the offering and divine communion — appreciably form the common basis of the Rgvedic-Yajurvedic material. The Rgvedic tradition develops the metaphysical explanations with the insertion of the ritual mantras (ājayabhāga, havis, sviṣṭakṛt), while the Yajurvedic tradition expands the details of the sequence of events in the actual performance of the offering, with the insertion of the formulas such as those in connexion with the audgrabhana oblations offered to Intention + Impulse etc.

Detailed comparison of the Rgvedic-Yajurvedic material will possibly disclose that the two genres are in liaison in their treatment of Agniṣṭomaḥdīksā; some of the RV dichotomies presuppose YV distinctions as well as vice versa, i.e., the relationship of the RV-YV versions resembles that of the two RV Brāhmaṇas.
The Agniṣṭomadikṣā section of the RV Śrautasūtras effectively destroys preconceived ideas of the nature of the genre. In technical details of ritual it neither attempts completeness and cohesion nor limits itself to supplementation of any known Brāhmaṇa; it neither provides an adequate manual for the hotṛ nor limits itself to the affairs of the hotṛ.

In view of L. Renou's\(^1\) suggestion that ŚŚ continues the KB which systematizes the AB, and that ĀŚ, of independent origin, has been assimilated to the AB - KB - ŚŚ tradition, the high degree of structural accord between ŚŚ and ĀŚ is striking. If we disregard ĀŚ 4.1.1f. and 4.2.18 as presenting editorial linking material, both the Sūtras open with the topics ṛtvījaḥ and ahīna, treat sāmidhenī and havis in succession ignoring ājyabhāgau, then āgur and nāmagrahaṇa, and close with the topics aparimitā dīkṣāḥ and ekadīkṣa (ŚŚ) / ekāha, ekā (ĀŚ). Considering the drastic divergence in subject-matter and phraseology otherwise found in the two texts, this state of affairs is unexpected, and is strongly reminiscent of the situation obtained in the Rgvedic Brāhmaṇas.

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1. Ét. Véd., 37ff.
It may be that in the Śrautasūtras, as in the Brāhmaṇas, the structure was predetermined. In both cases it has seemed implausible to infer that such a measure of structural accord could have been superimposed upon such diversity. The common basic theme of regeneration and communion which will have determined the AB-KB structure can scarcely have been the causal factor in the case of the Śrautasūtras. For here the intention to produce Ṛgvedic manuals has resulted in something akin to the pratyaksam dīksā envisaged in MS 1.9.8; there has been no attempt to treat abstract matters such as purodāśa-garbha or yajñagrahaṇa, while libations (audgrabhanā, ĀŚ) in which the hotṛ has no hand, and distributions (samāvāpa, ĀŚ) attributed to the mass of priests including the hotṛ, are clearly described. The Śrautasūtra structure, however, accords essentially with the AB-KB structure, so it must be assumed that the former derives from the latter. Irrelevant as it may seem in the context of the subject-matter of the Śrautasūtras, in their main structure may be observed a reflection of the three major preoccupations of the Brāhmaṇas: I material deriving from the concept yajñam, devatāh pari grih-, II the section dealing with
the mantras of the Dīksanīyā iṣṭi, III a collection of material deriving from the concepts garbha and iṣṭi-āhuti. The structure of the Rgvedic Brāhmaṇa and Śrautasūtra text-portions may be described in the form of the following tabulation:
It seems therefore hazardous to postulate with L. Renou an unattested source for the AS distinct from AB-KB, any more than for the ŚŚ which shows similar structural affinity with these and comparable divergence in detail from them.

Dependence on the Brāhmaṇa account is clear in the case of the ŚŚ where the opening sarvān... daivah... ādityah... agniḥ... a-hīna⁰ supplies a necessary train of thought which may be defined as an intermediate stage, a link between the opening of the AB-KB (agni-visnu, sarvā devatāḥ, yajña/dīkṣā) and that of the AS (ṛtvijah... a-hīnaikāha... istsprayathanayajñā gṛhanatisaptadesāh).

The topics aprāṇa, sāmidhenī, havis, āgur-nāmagrahana, patnīsāmyāja (~ KB 7.3 beg. na yede patnīm... etc.), sudgrabhana-āhuti, aparimitā (~ KB saṃtati, aksīti) resume KB specifically, while prajāpati - sadasya - ṛtavah, bharga etc. qualities, yajñakāma - brahmavarocasakāma, devayajana - upasthāna, śuddha - puṇya recall the AB discussions of prajāpati - āyatana - ṛtavah, divine qualities ~ kāmas, dīkṣitavimita = yoni, śuddhāḥ, pūtaḥ (in connexion with darbha); paurnāmāsī and ekadīkṣa clearly reflect AB darṣapūrṇamāsābhhyām... ekā dīkṣā; the topics

1. Same havis-verses quoted in KB-ŚŚ.
apaḥ - āditya - samāpana, agni-viṣṇu, sviṣṭakṛt and the notion 'five' implicit in the japamātra represent both AB-KB.

The structure of the ŚŚ is close to that of the KB in respect of common material (cf. I KB vāg dīkṣā / ŚŚ upāṇśu, uccair - vāda, KB agni-viṣṇu, sarvā devatāḥ / ŚŚ agni-āditya, sarvān, daivaḥ, agni-viṣṇu; II KB-ŚŚ the ritual mantras; III KB-ŚŚ āgur - nāmagrahaṇa - patnīsaṃyāja, audgṛbhaṇa-āhuti, KB saṃtati, aksiti / ŚŚ aparimitā, KB agni-āditya / ŚŚ upaśṭhāna to āhavaṇīya-gārhaṇatya-dakṣiṇa fires), as against the AB, but the processes which led to the various correspondences and divergences remain inscrutable.

Preoccupation with the AB-KB material is apparent also in the exposition of the ĀŚ: darśapūrṇamāsau - paurṇamāsī - ekāha/ekā, dravyānvayāḥ saṃskārāḥ, satrāṇy āsale - saṃcara - a-mārjana - saṃvatsara depict the AB topics of darśapūrṇamāsau ... ekā dīkṣā, sacraments in connexion with the regeneration of the sacrificer, dīkṣitavimita = yoni ~ āste ca carati ca, saṃvatsara (of gestation) ~ praṇāpitā, and same āgnavaśnavā havis verses appear in the AB and the ĀŚ; the injunctions in connexion with the Ukhāsamṭhabharaṇīyā iṣṭi, agniciti-havis, āgur-nāmagrahaṇa, dīkṣā ~ upasad ~ sutyā show specific acquaintance with the
KB (ṛŚŚ) material, and the topics sāmidhenī - dhāyye (i.e. 15+2 = 17 verses), agni-viṣṇu, udayanīyā (end of sacrifice) indicate preoccupation with the elements of both the Brāhmaṇas.

The sequence of the component portions of the ĀŚ, however, is not so obviously based on the AB. The structure tends to combine those of the AB and the KB rather than to follow either one: cf. especially the duplication of the topic garbha in I and III (I dravyānvayāḥ samskārāḥ ~ AB, agniciti-ukhāsambharanīyā ~ KB, III a-mārjana - saṃcara - saṃvatsara ~ AB, āgur - nāmagrahaṇa ~ KB; I śaṅairvāda ~ AB-KB).

The opening of the ĀŚ (the rtvij material) reproduces a modification of the matters (agni-viṣṇu, sarvā devatāḥ / sarvān, daivaḥ etc.) occurring in the AB - KB → ŚŚ.

The sūtra dīkṣanādirātrisamkhyānena ... apparently points to the conception aparāhme dīkṣā (KB → ŚŚ). The accounts of the Sattra priests, Ukhāsambharanīyā iṣṭi, Agniciti-havises and duration of Dīkṣā in Ahīna, Sattra and Ekāha rites in the Agniṣṭomadīkṣā section of the ĀŚ, beside their treatment in the ŚŚ in individual sections dealing with the specific rites, tend to indicate a composite nature of the ĀŚ which gives the impression of combining all the Dīkṣā details in one section. Parallel notions occurring in the two Sūtras, such as ŚŚ devayajana, upasthāna / ĀŚ samcara,
śś samāpana / āś udayaniyā, śś ekādīkṣa / āś ekāha, ekā,

clearly rest on the AB-KB speculations. Only a very small

portion of the āś is comparable in phraseology with the

śś (e.g. the topic āgur-nāmagrahaṇa and the notion

aparimitā dīkṣāḥ). Nevertheless, if the equations of

subject-matter are made, despite certain connexions ¹ which

must remain uncertain, the presentation of the āś can be shown
to combine and adapt the topics found in AB-KB-śś.

Appearance of similar material in the Ṛgvedic and

Yajurvedic Śrautasūtras (YV Sūtras ~śś-āś; list of the ṛtvijes,
duration of ēkṣā; YV Sūtras ~śś: ṛtvigvaraṇa, japa-praśna,
devayajana, aparāhṇa, patnīśaṁyāja, audgrabhaṇa, upasthāṇa;
YV Sūtras ~ āś: sequence of performing Darśapūrṇamāsau and Soma,
pravara formula, progressive quietness in recitation, saṁcara) 
indicates correspondence of the two traditions. Treatment

of the topics devayajana, aparāhṇa, patnīśaṁyāja, audgrabhaṇa
and upasthāṇa in the śś shows acquaintance of the Sūtra

with the discussions of the respective subjects occurring

¹. E.g. aupavasathya and AB-āś 'śaṁvatsara of gestation',
gharma and AB ghṛta, samāvāpa and AB-KB nir vāp-.
in the YV Brāhmaṇas; the ĀŚ follows the ŚB in one single topic, saṃcara. The implication of the phrase āreyāṁ vṛṇīte in the ŚŚ is close to the speculation of the TS passage, the earliest\(^1\) exposition of the matter, while the ĀŚ mentions the stereotyped pravara formula (āreyāṁ pravaritvā) common to the Sūtras.

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Summary

The internal evidence of the Agniṣṭomadīkṣā section of the two Ṛgvedic Brāhmaṇas forces us to exclude the possibility that the KB reproduces the AB in a compact and systematic literary style, or extends it with more mystic interpretations. A basic and common structure apparent in the exposition of the two texts, and their preoccupations with essentially identical themes display a fundamental parallelism between the two Brāhmaṇa versions.

Cases of divergent speculations on development of virtually identical subject-matter could suggest independent parallel development of the two texts from a unitary remote source. Details of material, however, leave some points which convincingly show interdependence of the two ṚV Brāhmaṇas in their stages of development, and we must conclude that the two Brāhmaṇa versions developed side by side.

Despite considerable diversity in subject-matter and phraseology, the Ṛgvedic Śrautasūtras present in their Dīkṣā chapter a great measure of structural affinity, strongly
reminiscent of the Rigvedic Brahmaṇas. Although the Śrautasūtras basically deal with the practical elements of Dīkṣā, a reflection of the major preoccupations of the Brāhmaṇas becomes apparent in their main structure, and we are justified in assuming that the structure of the Śrautasūtras derives essentially from that of the Brāhmaṇas. While dependence on the Brāhmaṇas becomes evident in the treatment of both the Śrautasūtras, the ŚŚ presents an account more closely related to the preoccupations of the Brāhmaṇas; this may be defined as an intermediate stage between the AB-KB and the ĀŚ. The ĀŚ on the other hand tends to combine and adapt matters occurring in the AB-KB-ŚŚ.
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AITAREYA BRĀHMAṆA.

1 Agnir vai devānām avamo Vishnúḥ paramas, tadantareṇa sarvāḥ ānyāḥ devatāḥ 2 āgnāvaishnavam purojāṣanāṁ nirvapanti dikṣaṇāyaṁ ekādaśakapālam 3 sarvābhya evainām tadd devatābhyaṣu nantarāyaṁ nirvapanty 4 Agnir vai sarvā devatāḥ, Vishnúḥ sarvāḥ devatiḥ 5 ote vai yajñasyāntye tanau yad Agniṣ ca Vishnūḥ ca. tad yad āgnāvaishnavam purojāṣanāṁ nirvapanty, antata eva tadd devānāṁ rīdhanvanti 6 tad āhuḥ: yad ekādaśakapālaḥ purojāṣo dvāv āgnāvaishnavāḥ, kai-nayos tatra kliptoḥ kā vibhaktir īty 7 ashtākapaḷaḥ āgneyo, 'śhtākṣaḥaraṇaḥ vai gāyatrī, gāyatrāṃ Agneṣ chandas; trikāpaḷa vaishnavas, trir hidaṁ Vishnūḥ vyakramau: sainayos tatra kliptāḥ sā vibhaktir 8 gṛīte carunāṁ nirvapeta yo 'pratitishthita manyetāsyāṁ vāvā sa na pratitishthati yo na pratitishthatī 10 tad yad gṛītām tat striyai payo, ye taṇḍulās te poneras, tan mithunam: mithunenaivaināṁ tat prajāyā pāsūbhīḥ prajāmayati prajāyai 11 prajāyata prajāyā pāsu-bhir ā evam vedi 12rabdhayaṇo vā eṣasārabdhahevato yo darṣapūrṇamāsābhyaṁ yajata. āmāvasyena vā havisheshṭāḥ paurāṇāṁsaṇaḥ vā ṭasmin eva ṛavishī ṭasmin varhi-shi dikṣetaīśho eka dikṣāḥ 13 saptaṣaṅga śāmīdhenir anu-brayāt 14 saptaṣaṅga vai Prajāpatiḥ: dvādaṛṣṭa māsāḥ pañca-raṅgāv hemantasisayāḥ samāsena. tāvān samvatsaraḥ, samvat-saraḥ Prajāpatiḥ 15 prajāpati-yātanaubhir evābhī rādhnoti ya evam veda || 1 || 1 ||

1
1 Yajño vai deovebhya udakrāma, tam ishitibhiḥ prai-
sham aicbans, tad ishtinām ishitvām. tam anuvavindanām 2 anuvittayajño rādhnoti ya
evāṃ vediḥ hāntayo vai nāmaītā, tad āhuṭaya, etābhir vai
devān yajamāno bhavatī, tad āhuṭīnām āhuṭītvam 4 uta-
vaḥ khalu vai tā nāma yābhir devā yajamānasāya havam
āyanti. ye vai panthāno yāḥ srutayas tā vā utayas; ta
u evinat svargaṇāṇā yajamānasāya bhavanti 5 tad āhur:
yad aṇyo juhoty, atha 'yā 'cāhu yajatī ca kasmāt tam
hoteti ācakshata iti 6 yad vāva sa tatra yathābhājanānā
devāt śūnām śvahānum śvahety śvābhāyati, tad eva hotur
hotītvam 7 hotā bhavati, hotety enam ācakshate ya evaṃ
evāṃ veda || 2 ||

1 Punar vā etām ritiyājō garbhaṃ kurvanti yanāṃ diksha-
hyanty 2 adbhir abhibhīcānti 3 reto vā āpāḥ, saretasam evai-
naṃ tat krītvā dikshayanty 4 nvanātenābhyaṇānty 5 ajyaṃ
cavāṃ, surabhī ghṛtam manushyāṇām, āyutam pitri-
naṃ, nvanātena garbhaṇāṃ. tad yan nvanātenābhyaṇānti,
sveaivaṇāṃ tā bhūgadhheyena samarthaṇyāb 6 ajanāy
enam 7 tejo vā etad akshyor yad ajanāṃ, satejasam evai-
naṃ tat krītvā dikshayanty 8 ekaviṇatiṣṭām darbhapiṇjulaḥ
pavayantī 9 suddhām evaināṃ tat pūtaḥ dikshayantī 10 di-
kshitivimitam prapādayantī 11 yonīr vā esā dikshitasya
yad dikshitavimitam, yonīn evaināṃ tat svāṃ prāpādayantī
12 tasmād dhruvād yoner āste ca carati ca 13 tasmād dhru-
vād yoner garbhā dhīyante ca pra ca āyante 14 tasmād
dikshitaṃ nāmaṭa dikshitavimitād ādityo 'bhuydīyād vābhyastamīyād vābhvyāṣṭrāvāyeyur 15 rāṣās prāṇuvanty
16 ubhaṃ vā etad dikshitasya yad vāsa, ubonāivaṇāṃ tat
prāṇuvantī 17 krishnājanam uttaram bhavaty 18 uttaram vā
ubhai járayu, járayaṇāivaṇāṃ tat prāṇuvantī 19 mūṣṭī ku-
rute 20 mūṣṭī vā krītvā garbho 'ūtaḥ sete, mūṣṭī krītvā
Adhyāya 1, 3—5.

kumāro jāyate. tad yam mushṭi kurute, yajñāṁ caiva tat sarvāś ca devatā mushṭyoḥ kurute 21 tad aha: na pūrva-dikṣiṇaḥ sansava 'sti, parigrihitā vā etasya yajñāḥ, parigrihitā devatā, naitasyārtir asty aparadikṣiṇa eva yathā tathāvī 22 ummayya krishṇājinam avabhirātham abhyavaiti, tasmān muktā garbhā jārayor jāyante 23 sahaīva vāsasaḥ-bhyavaiti, tasmāt sahaîvolbenā kumāro jāyate || 3 ||

1 Tvam agne saprathā asi, soma yās te mano-bhūva ity ājayabāgayoy puroṣuvākaye annabrūyād, yathā pūrvaṃ anjāṇāḥ syat tasmā 2 tvayā yajñāṁ vi tuavata iti, yajñāṁ evāsmā etat vitaney 3 agnaḥ pratnena maunāṁ, soma gīrbhishā tvā vayam iti, yathā pūrvaṃ ājānaḥ syat tasmā 4 pratnena iti pūrvaṃ karmābhivadati 5 tat-tan nādriyam 6 agnir vṛitrāṇi jāughanat, tvam somaśi satpatir iti vārtraghnav eva kuryād 7 vītrām vā ēśa hanti yam yajñā upanamati, tasmād vārtraghnav eva kartavyā 8 agnir mukham pratham eva devatānam, agniś ca vīṣṇo tapanuttamam maha ity āgnā-vaishnavasya havisaya yājyānuvākaye bhavata 9 āgnāvaishnavyayu rūpasamīrdhī. etat vai yajñasya samyiddham yad rūpasamīrdhānum, yat karma kriyamāṇam rig abhivadaty 10 Agniś ca ha vai Vīṣṇus ca devānām dīkṣā邙laṃ, tain dīkṣāya iṣāte, tad yad āgnāvaishnavaṃ bhavati yau dīkṣāya iṣāte tain prītan dīkṣāṃ prayachtām, tain dīkṣayītān tain dīkṣayectām iti 11 triṣṭubhan bhavataḥ sendriyātvāya || 4 ||

1 Gāyatrīyau svishṭakṣītāḥ samyājye kurvita tejasāmo brahmavacaksānam 2 tejo vai brahmavareṣaṃ gāyatrī 3 tejasvī brahmavareṣi bhavati ya evam vidvān gāyatrīyau kuruta 4 uṣṇīlav āyushkāmāḥ kurvitā 5 yur vā uṣṇīk 6 sarvam āyur eti ya evam vidvān uṣṇīlau kurute 7 nushtubhau svargakāmāḥ kurvita 8 dvayor vā anushtubhos catuṣṭhashtri
4 Pañcika 1, 5. 6.
aksharāṇi, traya ima ārdhva ekaviṣā śaktī; ekaviṣātvyāṅkā-
viṣātvyāṅkāvemāṇi lokaḥ lokāṁ rohati, svargā eva loke 
catuḥśahashti-
tamena pratitiṣṭhitaḥ ya evam vidvān anu-
śāṭubhau kurute 10 brihatyaṇu śrīkāmo yaśaskāmah kurvita
11 śīr vapi yaśaḥ chandaśām brihati 12 śīryam eva yaśe ātman
dhatte ya evam vidvān brihatyan kurute 13 pañktī yajūkā-
maḥ kurvita 14 pañktō vai yajña 15 upānaṁ yajño namati
ya evam vidvān pañktī kurute 16 trishṭubhan vīryakāmaḥ
kurvitaū 17 jō vai indiryaṁ vīryaṁ trishṭub 18ojasyindriyavan
vīryavān bhavati ya evam vidvāṁ trishṭubhan kurute 19 jaga-
yatya paṇukāmaḥ kurvita 20 jāgatā vai paśavaḥ 21 paśuṇān
bhavati ya evam vidvāṁ jāgatyaṇu kurute 22 vīrajāv anādya-
akāmaḥ kurvita 23maṇḍ vai vīraḥ 24 tasmād yasyaivaḥ bhūyi-
śāṭham anam bhavati eva bhūyashātham loke vīrajati,
tad vīraḥ vīraṭyaṁ 25 vi svesu rājati, śrṣṭīḥāḥ svāmām
bhavati ya evam veda || 5 || 5 ||
1 Atho pañcāvṛṣyaṁ vā etae chando yad vīraḥ 2 yat
tripadā tenośtiḥāgāyatraṇau, yad asya ēkādaśaśākšarāṇi
padāṁ tena trishṭub, yat trayaśtriṅḍaśaṅkṣarāṁ tonānaśṭhanam.
na vā ekenāśaṅkarāṁ chandāṇiśi vīyanti na drāvyāṁ, yad
vīraḥ tat pañcamanaṁ 3 sarvaśāṁ chandaśaṁ vīryaṁ avara-
ūlaḥ, sarvesaṁ chandaśaṁ vīryaṁ aṣṇute, sarvesaṁ cha-
saṅkṣaṁ sāyujyaṁ sarūpapāṇaṁ salokataṁ aṣṇute, 'mnōd do 'ma-
pātir bhavaty, aṣṇute prajāyānādyam ya evam vidvāṁ vīra-
jau kurute 4 tasmād vīraḥ āv eva kartavya 5 prēddho agna,
īmo agna ity oste 6 raṁ vāva dīksam aṣṭayaṁ dīksam, ta-
smād dīkṣitaṁ aṣṭaya eva vaditavyaṁ 7 atha khaṁ śūnā:
ko 'vāti manuṣyaṁ sarvaṁ aṣṭayaṁ vāditum; aṣṭayaṁ-
hītā vai devā, anyātakṣaṁhitā manuṣyaṁ iti 8 vīcakṣaṇa-
vaṇnāṁ vācaṁ vadece 9 caksuḥ vai vīcakṣaṇaṁ, vi hy ecca
paśyaty 10 etad dha vai manuṣyasya satyāṁ nibhitam yaec
caksuḥ 11 tasmād vācakṣaṇaṁ śūnā: adraṁ iti, sa yady ada-
Adhyāya 1, 6. 2, 1. 2.

alsy ity āhaṁśya śrad dadhāti. yady u vai svayam paṣyatati, na bāhūnāṃ caṇānveṣhāṃ śrad dadhāti 12 tasmād vicakṣa-

navatāṃ eva vīcām vadet, satyottarā haivasya vāg uditā bhavati bhavati || 6 ||

Iti prathamapaṇḍikāyāṃ prathamo 'dhyāyāḥ.

Iti prathamādhyāye shakṣṭhaḥ khaṇḍaḥ.

1 Svargaḥ vā etena lokam upa prayanti yat prāyaṇīyam, tat prāyaṇīyasya prāyaṇīyatvam 2 prāṇo vai prāyaṇīya, udāna udayaunīyaḥ, samāna hotā bhavati, samānaśa hi prā-

ṇośānanā, prāṇānāṃ klitiṃ prāṇānāṃ pratiprajñātīyā 3 ya-

jīo vai devebhya udakrāmat, te devā na kiṃ caṇāsakran

kartum na prājānaṁ. te 'bruvam Aditiṃ: tvayοṃ ya-

jīnam prajānāmti. sā tathety abravīt, sā vai vo varam vṛṣṇī
ti. vṛṣṇiśvēti. saitam eva varam avṛṇīta: matprāyaṇā
yajūḥ santa maduṣayaḥ iti. tatheti. tasmād ādityaś ca-

ruḥ prāyaṇīyō bhavaty āditya udāyaniyo, varavṛtiḥ hy asyā
tatho etas varam avṛṇīta: mayaiva praśaṅgaṃ disām prajā-
nāthānāṃ daksinānāṃ. Someṇa praśaṅgam, Savitrodevaṃ iti

5 Pathyāṃ yajati 6 yat Pathyāṃ yajati, tasmād asau pura
deti, paścendam iti; Pathyāṃ hy esho 'nusamcaratī 7 Agniḥ

yajati 8 yad Agniḥ yajati, tasmād daksināta 'gra osha-
dhayāḥ paśyamānā ś Smartyo. śagneyo y oshadhayāḥ 5 So-

man yajati 10 yat Soman yajati, tasmāt praśaṅgaṃ 3py āpo

bahyah syandante, sammya hy āpaḥ 11 Savītāram yajati

12 yat Savītāram yajati, tasmād uttaraṅgha paścād ayam bhū-
yāṣhāṃ paśyamānaḥ paśceta, savītrīpurasūto hy esha etat

pavata 13 uttamaṁ Aditiṃ yajati 14 yad uttamaṁ Aditiṃ

yajati, tasmād asau imaḥ vrīṣṭyābhvyamattī abhijhhhṛati

15 paścād devataḥ yajati, pāṇkti yajñāḥ sarvā diṣṭaḥ kalpante,

kalpate yajñō 3pi 16 tasyai jamatiyai kalpate yatraiva

vidvān hotā bhavati || 7 ||

1 Yas tejo brahmaavyaśasam iheca prayaṇāhitiḥ prāṇ
काउसीतकी ब्राह्मणः

— २८ — VII, २.

तस्मिनसन्याते पुरुषात्मायामः पत्रः कादकर्धनाविन्ति गमनार्थकृति
भवति कालख कालख सर्वेख च लोकख चालुक्कारुपर्वदानांहि-क्षणसहायमात्मकरको चोः। १ स्वेषमभूलं च एव प्रजापतिरिव संवक्तकर्णमुविषये चचातुर्मायालि तस्म मुख्यस्य वैभवं दर्शयत्वनासांव परिश्रावरावस्थिवेदाभिन्न्याति बाह चचात्मप्रवासः प्राप्ते ध्यानी वाह दुःखातिक दश्य आहा सहारे चिर स्वाभाविकां इति प्रजापतिरिव संवक्तकर्णमुविषये चचातुर्मायालि तस्म धावणां सर्वे च प्रजापति: सर्वे चचात्ममालि तलविषेण सर्वामोलित च एवं वेदा य एवं चेतु॥ ४५ ||

॥ द्रिष्टि चोहर प्रथमः शास्त्रः ||

वाच्यः चाचा ति द्रीविते प्राणी द्रीवितो चाचा ति द्रीविता
देवः: प्राणेष्टिरी द्रीवितेन शरीराध्यायामुभव: परिश्रालमाध्यत पत्रो
एवतअवशानी वाचवेद्या प्राणी द्रीवितेन शरीराध्यायामुभव: परिश्राले आवाव्यसनादश्रेष्ठां पुरोवाकिं निर्वायस्य द्रीवितां देशा वानावारनावारी: विकुषु: परार्थकर्मिके देशा वानावाराणि च वच परार्थायामश्वितात्मा देवता: परिश्राला सहोवतामोलित: तस्माताः पूर्वी द्रीवितां शंकुपुषः चाङ्कुपुषः द्रेष्य देवता: परिश्राला अवकारामो शरीराध्यायां द्रीविते प्राणी च शरीराध्यायां द्रीविते च: शरीराध्यायां द्रीविते च: वच परार्थकर्मिके द्रीवितां शरीराध्यायामोलित: प्राणावरी द्रीविताः सर्वामोलित तस्माताः सर्वामोलित: || २ ||

पवेदमु वाक्यात्तिरी नालाः वचोऽ वेवाक्यादि: पवेदमु वचोऽ
वाक्यात्तिरी नालाः वचोऽ वाक्यायायादि: वहिते द्रीविते द्रीविते
चाङ्कुपुषः प्राणेष्टिरी द्रीवितेन वेद्यां च: स्वामी द्रीवितिः वचोऽ
चाङ्कुपुषः प्राणेष्टिरी द्रीवितेन वेद्यां च: स्वामी द्रीवितिः वचोऽ

1) द्रीवित: W. 2) so alio Hts.
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केवल अरुणाचल तथा एवं अन्यान्य ऐतिहासिक चिह्नितवर्षित सबके के लिए व्यक्ति भावानुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार इसी वर्ष के वा आयुर्वेद के अनुसार 1) so also Hs., TS. 1, 8, 22, 1 and AV. 7, 29, 1 प्रति. 2) TS. नाथक एवं AV. नाथकात.
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उपरोक्त अनुसार उद्देश्य संततिदीःशास्त्री श्रेष्ठानु हृदयस्नान चर्चित का भीतराया युवाधाम् ॥ ३ ॥

चर्चात्: कैशिनी दीर्घा कैसी है द्राघों दीर्घी गिप्साद तें हि निर्णयः शुक्ल आपविवाचारी दीर्घीतो च असि दीर्घी श्रेष्ठोक्तरं चेद तां ते प्रवाशिक संकल्पेन तस्य चन्द्रिकेष्वा बहुतदीपाखलो लम्बविश्व तंत्र ले संदर्शित त। ह ह तथिस्बन्धः ¹ ती भ योगसिद्धे य ह स आयोगी वा वाक्पियुक्त हटना छाया: विखंडिते या वापायोजी यो चा व अाय य स आय न हीराच धरीराक्षा वा एविशा दीर्घी श्वा च दूसरा: पुरुषं देखन्ता चक्षीता दीर्घी तद् दीर्घत दति ह शाह च दक्षिणार्धि दीर्घान्ति बुधवारि तदुप चक्षान्तः प्रायाःधुर्ज्ञान्यानि मनुष्यो ने गायना दीर्घाता खालित्व मनुष्यं वाणी याचना होचना खालित्व दूसरां खालित्व दूसरां खालित्व दूसरां खालित्व दूसरां खालित्व दूसरां

¹) सो म, तथिस्बन्ध दिव mentally. 2) एवधारां व्यधिक्रया म्
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राजा महाकुण्डलिनीचे अनुसार या दृष्टिकोणाचे जतन करतांना, त्याचे मनोविवाद अभावावरील लेखनात दृष्टिकोणांचे ज्ञान सापडले अनेकानेक उपदेशांचे दृष्टिकोण करतात.

राजशोभाचे वैयक्तिक उच्चारण दिसतात, प्राचीनसंस्कृतमध्ये ते आजबंद आहे. त्याच्या अनुसार ते दृष्टिकोणांचे ज्ञान देऊन, त्याच्या दृष्टिकोणांचे ज्ञान सापडले आहेत. त्याच्या दृष्टिकोणांचे ज्ञान करतात, त्याच्या दृष्टिकोणांचे ज्ञान सापडले आहेत.

1) संस्कृत शब्द "सब्रह्मण्य"ला योगदानात्मक आहे.
Sāṅkhāyana Śrautasūtra

Chapter 1

मार्गसावधान दूर वृद्धावन्तुलिनो वैषीते प्रेमित सश्रवणः। १। ।
कुशः सर्वान् । २। चन्द्रमा स दैवो ज्वलोमुखां देव वानुः । ३।
चन्द्रमा दैवो होता स वानुः । ४। वापुर्ण दैवो ज्वलोमुखां
वानुः । ५। चन्द्रमा दैवो होता स वानुः । ६। चन्द्रमा दैवो
वानुः । ७। चन्द्रमा दैवो होता स वानुः । ८। चन्द्रमा दैवो होता
वानुः । ९। चन्द्रमा दैवो होता स वानुः । १०। चन्द्रमा दैवो
होता स वानुः । ११। चन्द्रमा दैवो होता स वानुः । १२। चन्द्रमा
दैवो होता स वानुः । १३। चन्द्रमा दैवो होता स वानुः । १४।
चन्द्रमा दैवो होता स वानुः । १५। चन्द्रमा दैवो होता स वानुः । १६।
शास्कम श्रीवचस्च।

शिष्यायः। १७। न संकलके चजनामका नाम रहाति प्राकृत स्वभावांन।

पत्रोमाणार्थां च १८।

चाधर्मुखमालोरहस्यविषयानि तुज्जन चाजनां कसो संकल कीचात्
वास् वाक्य दोहरात् प्राणे से प्राणेन दीर्घात् चरुर्व चतुर्व
दीर्घात् ओने से शोभेन दीर्घातातिनि १९। शास्तीष्व जुड्यावान्
१२। एकदेवि चोपश्चाश्च १३। अनो दीर्घाप्रेणीवाचनवाच्याच १४।
वाच दीर्घाप्रेणीति गार्धदासः १५। प्राणं दीर्घाप्रेणीति दर्शि-
पाणायिनु द्वीपमाणार्थानं ॥१४॥

प्राणीष्टि:। १६। पराभ खंडिनानि सर्व विनाभ चाचलादिरं
पराभ । १७। लघु न: पयासु खंडिनित्वः २। भवि नयानि ल पराभ न,
पराभ पराभ पराभ नसीना थे ते धाशना चनिषा ४। तारुतिलकरेष्व
पराभ विष्य जानाति ५। चुनाभांमन्निीेख ६। पराभ प्राणाविधिनि
७। पराभ प्राणाविधिनि: ८। पाणाभांगौ भवत: ९। लां विष्य धाशन सदा-
क्रियापट्टि सहस्रि: १०। श्लोक च १।

कृतो राजावंताधाय प्रस्तुं शोभास जुड्यापाणार्थानः ॥१।

अवधार धेय: प्रेति वहस्ति: पुरुषमान ते जात:।

चार्मकान वर चा प्रक्षिप्या चारे नवजुड्यापुच चर्मांगी।

यद्यारे रंगकी नित्यमर्त्तयाच।२। द्वार धिक्य विष्यमार्थ बनेनु
वाजाणि योजन वाचन दति वाके (युक्ति) जनवरीं वाके

tाराचालीक्रमानुपार्थानं प्रचारित राजान्तः ॥३। चन: धारीपुसः
नानुमितात् ॥४। नाते धारानि चनिष्यमार्थानः ॥५। धारायानस्प-
कीचा नित्यागान्वै दति परिधान ॥६। उपसृषोद्धारि!
अस्वालयनास्रातसूtras

[१.६.२]

दृश्यपूर्वकालाकालस्वरूपस्वात्मकारेण स्पष्टेन \।

जनक द्विवेशाचेदु च प्राचिनस्मुल। दृश्यानी अर्थस्म
मानाप्रभावमित्रां कोविष्टां वन्दुकाम्: तद्विकारितिवि-
चणार्थे वेशविनितू जर्जासमुदासमुदासमावासारं। दृष्टि-
राज्यनिष्ठे। पदवनिष्ठे। चाधानालकर्षे दृश्यपूर्वमायो-
राज्य चक्षु॥ तद्वर्षायोक्तकां मृत्युपदातुतांविनिरुत्तमा सऽसेन चढ़ाय॥

चणास्त्र: शेषेच विसमं, च चाधिकारा-
थः। सचमुक्तते कर्ष नाय दुःखोष्टे, तस्म असाविष्टानां।
प्रत्यु काश्च। चाधामाकान्तास्मृतं कलैश दृश्यपूर्वमाया-
राज्यनिष्ठास्मृतं विनिरुत्तमास्मृतं सऽसेन चढ़ाय॥ इति उत्तर-
वाप्पाराधारपरिवर्ततेर्माविधिमय वर्णस्मृतम् इति॥

अंशे दृश्यपूर्वकालायो गौरसप्तवालि॥ प्राचिन स्पष्टेन॥

॥ २ ॥

'स्पष्टेन वचनायामाः' इत्यादिद्वृत्ताय व्यवनादिकाकाशः: कालान्तर्विविधानविधिपरे वाक्ये स्पष्टाधाराधरान्तरे।
रूपः  वायुविभागः।  [३.१.३]

प्रकृति अवति, जन्तुहरुध्वजय स्वल्पनिद्राखणमिच्छवयति। तत्रावधानं जलाश्याच्छस्योऽहोत्। क्रियः: प्रागेव 
दशपूर्णायं वायुचिन्तयान् ध्येयमचछुं चन्द्रपप्पति तथा तलश्च 
परि कालं सङ्कृतमिति खङ्गारः॥

तत्त्वलिङ्गः ॥ १ ॥

वच्चन्नं ह्यति शेषः। खलिङ्गः कर्तारं द्वारः। त एवं 
हुप्तं ह्यातः॥

चालारजितिसङ्कोः ॥ २ ॥

चः: पुष्पं वेषं ते निपुष्पं। तेश्वलिं वच्चा रापं च चारः। पुष्पवतः। तेष्वहरुओऽहो तेष्वान्त्यम् पुष्पं द्रति 
वेदितवः। चचेन प्रकारणं चलः। सुखं, देवरावसुखं 
लभतवात्यं अवति। एवे सुखः एते च पुष्पं ह्यातः॥

ताहि संसारलः श्रवः ॥ ३ ॥

पशुन् खलिङ्गायुसङ्गोऽ वस्त्रं खलिङ्गार्मि चचेन। वस्त्र 
वति च सुखः। जनार्द्द्धसः च च च चध्वच्छि तथं तथं पुष्पं द्रति 
अतिरत्नशः॥

हेतुः सैन्यादेवार्यः द्राढः। पुष्पं रूपप्पति नेन्द्रिक्षेत्रा 
सुखः वायुसङ्गाधयाः। परिश्रमम् प्रेमोऽन्ति 
प्रोत्तद्दर्शा चन्द्रांज्जा द्रति॥ ४ ॥
[13.15]  श्रीसद्यम्।

पंक्तिनिर्देशः: यद्यपूर्वयानाािपदार्थानुसार अवसम्ब नर
इत्यिक्षयानाः॥

तत् चैवन्मान्यानांजगतिः॥ ७॥

तत् स्वरुपस्तितविनिविनणां चैवन्मान्यायः: यथोऽवस्य पुरुषा
वाच्यानि, अ वद्यज्ञज्ञज्ञचववाहार्ष्य दृति चापितं अव-
tि। चतः यथा वर्णं तेवास्मिनिः भ भवति। चैवन्मान्यायः
चित्रितवचं च वर्णमोक्षाय चरणविजः। चाययम्यालो-
विवचनं अनुवक्तुश्वाकाशापदार्थाय भविष्यं व कुछं
न अनुमतः इत्यि कायां भवति॥

तत् यद् चातिकायं द्विग्रहपरमेण। द्विपतिवस्तः दौरान्ता
चित्रः समासोक्तालेः। व्याख्यातं ते॥ ८॥

तत् हैवेकश्वाक्षरायं वद्यादिविनिशोः: पूर्वाला एव चेत-
स्वरुपार्द्धार्कश्चन्द्र: पुरुषो अस्किनागहाय अधत्याधिकार: नर-
घतिकारकः रेवाकामनापदार्थकारिणा वद्यमेव पुत्र-
पृष्ठ श्रवण: यतः स्वाभूः स्वाभूः स्वाभूमिकमिला बर्णं
व दौरान्ता गुप्तपत्रिखा: गुताऀयाते यत्वांविन दल्य
थः। द्विग्रहपरमेयालीनितिविविषयं। चातिकायः
चित्राग्रहमेव दौरान्तचार्यः भनेयन्तितः। तेनाचित्तान्नारानपि ए-
चाद्यालयनिग्रन्तवप्रायुक्तप्रधाने च ॥ १७ ॥

चाद्यालयनिग्रन्तवप्रायुक्तप्रधाने च ॥ १७ ॥

चाद्यालयनिग्रन्तवप्रायुक्तप्रधाने च ॥ १७ ॥

चाद्यालयनिग्रन्तवप्रायुक्तप्रधाने च ॥ १७ ॥
चारणसंबंधीत अन्यांते। तथ्रुपः चारणसंबंधानां: चारणसंबंधितवैकालिकपदार्थकारिणाः। तथा विशृङ्खलसंबंधानां: चारणसंबंधितवैकालिकपदार्थकारिणाः।

तौरं साहाय्यपात्र: साहार्यसंबंधितानां तथाः॥ ५॥

तेलाभिम शर्मणे: पुद्दवा पुजये। साहाय्यपात्रं चारणसंबंधितवैकालिकपदार्थकारिणां: वाणिज्यकारिणां चारणसंबंधानां। तत्र याणिज्यकारिणां अवस्था चारणसंबंधितवै चारणसंबंधितवै कार्यम्। ऐतिहासिक: तत्स: नान्देनिश्चेति पाटक द्रव्यः। तल्लाधिक: ऐतिहासिक: एककष्टणम्बितवै तल्लाधिक: एककष्टणम्बितवै अर्थितां वानेक्षेत्रसंबंधानां। तेन ग्रहणाधिकारिणां: याष्ट्रियाः प्राप्तिताः। ऐतिहासिक: एककष्टणम्बितवै अर्थितां वानेक्षेत्रसंबंधानां। तेन ग्रहणाधिकारिणां: याष्ट्रियाः प्राप्तिताः।

दोषशास्त्रानां १०॥

शाश्वानां शास्त्राभिम प्रचारणसंबंधितवै चारणसंबंधितानां। दशानी-अन्यानां दोषशास्त्रप्रभावसंबंधितानां तत्काल इत्यथा। शास्त्राभिम शास्त्राभिम: यथैव तत्त्व चारणशर्मणे:। तत्र दोषशास्त्राभिम: अश्वाचारां सामार्थ्यविचारां इत्यथा अर्थात। यथेष्ठशास्त्राभिम: एति शर्मणे:।
[४ २०] वैलुकये। २५८

प्राति 'शास्त्रानुशस्त्र' तत्त्वं छुरावें शास्त्रानुशस्त्र स्थानातिर नियमते, शुभस्त्रे सन्न द्रश्यि च। तत जवारस्त्र नायक नियमावस्यायों दीर्घोऽशुची च शास्त्रानुशस्त्राय- रक्षापािति विषयते॥

शरापिक्षीति च शास्त्रानुशस्त्राय: ॥ ११ ॥

चक्कक्षाधारस्त जठो विषयते॥

दुष्क्षाणां ॥ १२ ॥

चक्कक्षाधारस्त अश्लोलेश्विद्धान्। जश्वी अवे जन- नিষ्ठानिष्ठाय श्रद्धारूपं तिथियमायकाम प्रवीन्द्रविश्वविद्यावेधां दुष्क्षाणसूचारः। नायकविद्धारस्त जनस्त्रोति दौर्यनगिनवालू। दौर्यनगिनवालू च। प्रज्ञाति शेषावानुस्प्रविश्वविद्यावेधां और्ज्ञानविद्धारस्त। प्रज्ञाति च च ते। यथा राजस्वति यथं राजस्वति। तथाच च तव जस्त्रोति लोकस्पर्शात्। तव द्वारे दुष्क्षाण यथोल्लकान्त: एकेन दुष्क्षाण दुष्क्षाणबिन्दुः। तवद्य- 

शरापिक्षीति शास्त्रानुशस्त्राय: ॥ १३ ॥

चित्तविषयते॥

२ ॥
[४. २०] वायुस्वरूप ॥ २५ ॥

एवं दित्तिसदनीयचतुर्थां || १४ ॥

यवीतवशीदिलबद्धमस्वादः एवं द्रमः ॥

वायुस्वरूपस्त्रिविन्यासां तु सामान्यो चाचार्यता चक्षुः ॥ १५ ॥

वसालोचनः: वसालार्या द्रमः:। वसालार्याय शिखरमधुमेक वसालार्याय तत्र बिविधां निविच्छिन्नितिः वच्चार्यलगात्राः। वसालोचनश्रव्यायार्याय वशस्वामार्याय चवनीयवशस्वाय वशस्वामार्याय चरणार्यार्याय वशस्वामार्यायवशस्वामार्याय चरणार्यार्याय वशस्वामार्याय चरणार्यार्याय गुणपदार्थांनां च ॥

आकर्षियद्वा ह्रास्तरं च वंश्कः ॥ २० ॥

वायुः: एवं वायुस्वरूपं। आहारितेवाच अर्थात्।

ह्रास्तरः संस्कारः। चत: ह्रास्तरं च चेवां तेः ह्रास्तरः।

सामान्याः ह्रास्तरं वर्तिलादिद्वारा ॥ प्रतिवर्धयन्तु गुणाः आ-बन्धनं द्वितीयं प्रस्थिाऽयाचः ॥ ह्रास्तरं पुनविशेषायचाराद्वा द्वितीयं प्रस्थितं, तद्विष्णु तद्रमः। एवं वायुस्वरूपं वायुस्वरूपं वदयन-भित्रावनादितिः। एवेदेशर्गनीश: निषिद्धं न हितं, नेन्द्रां वसालोचनः ह्रास्तरं वज्ञानाविनायिवेदविलयं, चतु नारायणेवाच युक्त ॥

2 २ २
वर्मनाल्लाल, एक विशेष वर्ग का उपन्यास [११]

वर्मनाल्लाल, प्रतिभाशाली, एक विशेष वर्ग का उपन्यास [११]

द्वारा ओळखने के लिए उपलब्ध विशिष्ट संग्रह

द्वारा ओळखने के लिए उपलब्ध विशिष्ट संग्रह

एनाचर्चित उपमानात्तुपर्यंत निर्मिती [११]

एनाचर्चित उपमानात्तुपर्यंत निर्मिती [११]

प्रतिभाशाली, एक विशेष वर्ग का उपन्यास [११]

प्रतिभाशाली, एक विशेष वर्ग का उपन्यास [११]

एनाचर्चित उपमानात्तुपर्यंत निर्मिती [११]

एनाचर्चित उपमानात्तुपर्यंत निर्मिती [११]
[४.२५२]  

मातृविवाह, एवं मातृविवाह के बाद उद्यां।

एवं पद्मायण दृढ़स्वामी न पद्मायणवस्त्र जोति ग्रामार्गः:

द्वारीभोजी ग्रामद्वारः रमणी प्रशान्ता।

मातृविवाह का जोति ग्रामार्गः || १९४ ||

ब्रह्म पद्मायण वर्णीनाथः।

श्रद्धार्था प्रतिपादः भुजिकारिणीमाया चैपल्लमेहरणियः ||

२१४ ||

श्रद्धार्था पद्मायण तथा पद्मायणा जरी मार्गेन्द्रियको नातिनो नातिनो नातिनो नातिनो।

श्रद्धार्था भुजिकारिणीमाया चैपल्लमेहरणियः।

सत्यालात्रि घरेन || २७ || १ ||

चरित्र सत्यालात्रि घरेन चरित्र सत्यालात्रि घरेन।

हरि चतुर्थ प्रथम चाक्रः || ॥
शास्त्रानि

सप्तः

धीर्ष्टीपाया धार्मिक्षिनीयः दिनाये ॥

धीर्ष्टिपाया धार्मिक्षिनीयः सा ज्ञानवा। तथा
धार्मिक्षिनीयः निराजसं श्रवणं ॥

धार्मिक्षिनीयः ॥

चाणक्यतपः

चाणक्यां प्रभुता देवलां खज्जलां अजस्तस्वाते विलुप्ति
वज्रानां परिष्ट्वः देवल् दीर्घ्ये वसिराङ्गावर्धः
चाणक्य निविधं तथ श्रवणं श्रवये दीर्घाश्चाय कवनं
विद्यान्यादिरेष्यते। बाबिलान्या दीर्घादि वज्रानां
चाणक्यां निविधिल। चाणक्यां चोष्यवर्धति ॥

संहोंकरं प्रति

चाणक्यां द्वाराभिर्मा वस्तुदविद्विन्धिधि ॥

चाणक्यां दृष्टेऽपि वाचवाचीपरिवेश्चायाऽपि
चाणक्यां द्वारादिक्षितं चौष्टित्ति श्रवसि ॥
भारवत चालिकातिः। अभासस्य इति देवे एव भुवनस्य भुवनानिर्देशः। ॥ ॥

एते चर्क्षे चालिकाश्रेण शुवद्भजः। चालिकाश्रेण सुवन्तर्पितः। अर्प नाम नाममुक्तिवर्षवे अवच्छु।। सुवन्तर्पितिवर्षवे सुवन्तरलीकोणः विन्यासारं गतं दृष्टं।। जगुणे चर्क्षे निर्गुष्ठाच निःङ्खिले वन्माहादीने यत्नाभायांही अ अवच्छु।।

नेन्द्राख्यामि भारजनमर्गमुद्यविलया। ॥ ॥

द्वद्भविदिः। शारस्य प्रानुद्रविचाराः। न भारजनं अवच्छु।।

स्वविक्षितस्य भारजनं उक्तस्तो चालिल्लकरः।। परित्त्रयेषु रक्तविम्लकर्षश्रेण। शारस्य शहायकाः श्रवणवशोकालाः स्वर नलाश्रयस्ते दृष्टं सर्वचिह्नं।। श्रवणादिः। देखय शालीयो चालितवस्तृतिः श्रेष्ठी, तदुक्तं गतिक्षितं।। शासकोऽर्थ वधस्य क्षत्र।। दीर्घाख्यामिः। दोषविशेषार्द्धिं न अवच्छु।।

प्राप्त जस्तव्य तिष्ठो वाणिज्यवाहनम्। एवं बल द्वर्णाव्रोहिषोधिश्व-नीपण्यायाखाक्षारां न प्रतिविषयं।।

तु: चालाते वार्तिताकार्यमपि उपर्योपक्रमं दृष्टं।। उद्गी-प्रायोगिकायायाख्यातिदार्द्धिः। चिन्द्रावणुवार्ण्यदृष्टिदीर्घिः।। शवपन्निः च वन्माहाय।। एवं वदनायोर्गुम्प्रतिवेधादि दृष्टं।।
हंदासबासया दुःखदाति शालूराशिप्रणाने॥ ३ ॥

दुःखाद्वा दुःखदात प्राष्ट्रिष्ण: नाच्याच धाराधारास अतः। शोचाश्च नाचित्वाच न च दुःखे दुःखाद्वाने। तथा यात्रावृत्त दृष्टिः॥

उपज्ज्वतां जम्बलनिक्षेप यज्ञाङ्गुरुष उदचस्मीयिनि
लिङ्गुपहत्ते॥ ८ ॥

एविश्वासिनां द्वारे। ‘उपज्ज्वतां जम्बलानुक्षेत्र रूपात् पुलिकात्। पद्मसुमुद्रानुक्षेत्र जम्बलानुक्षेत्र हत्यात्।’ एविश्वासिनां

चालाकेववं दद्यनित्तिक्षेप यज्ञाङ्गुरुष उदचस्मीयिनि
शाश्वे॥ ८ ॥

द्विवर्ष खमनावल द्वारे। चालाकेववं जम्बलानुक्षेत्र
रिद्धानु चालाकेववं चरिकात् चरिकात्। पद्मसुमुद्रानु
हत्यात्। तत् च द्वारे। पद्मसुमुद्रानु हत्यात्।’ एवं एविश्वासिनां

“चालाकेववं जम्बलानुक्षेत्र उदचस्मीयिनि
“हंदासबासया दुःखदाति शालूराशिप्रणाने॥ ३ ॥”
[४. २. १२] शक्तिः।

श्लोकः॥

दशुकशबानः। चाताचर्यः। मा च तद्वा शात्रं गयसः।

ग्राममारकारं नवम हृदयेण दस्तीकारे। मात्रायथि चाताचर्यः

दृढ़तृतीय:। चयुज्ञाते स्त्रीवादुति चाताचर्यः

व नाच नागदेशः॥ १०॥

पाठादेव नागदेशावां। किं चे पुन: अतिशयवचनं चाताचर्यः।

ज्ञति यथेति नागदेशविद्यापनाधि॥

प्रत्यादानयः अथे प्रकारः॥ ११॥

वचीरविद्याश्च। ज्ञति, तत्त्वज्ञानानि धार्मिकः। कथा

देवश्च च स्त्रीवादुं भवित्विने च प्रश्नम्। प्रत्यादेव सदेहं

वातान्त्रयं च चतुः॥

दीर्घतानां खुच्चे। गर्भदान्तम्यावत्तराश्रीः। प्रश्नवादानुरूपः॥

१२॥

प्राणायां गर्भामारकोदेशानि गद्दर्नाधि॥। तेन्तिर्युते

कथैर्थो त्रिविधानाभायेः। कथीवे वायुशास्त्रा भाषितायर्थू।

श्रीप्राणमारकाराः। बहुर्देवः। शाश्वासनरादव्रजः॥

२॥
दीर्घावन्दिरचित्रविज्ञानिन दीर्घा यागसिनिताः॥ १२॥

प्रतिरिद्व दीर्घाविप्राय, जाौऽध्यात्राय दीर्घां विवेक दीशस्वरुप राजसीरे यहाँयागपरीतिता दीर्घाः वास्तव: ।
तवान् 'दीर्घाम दास्यार्धं जति वंशीत्वा' दति गदना विवेक-वदान्ते । तथा दास्यार्धार्म जद्धा तथा स्व: ज्ञातः यागसिनि परीतिता: ।
धी यागसिनिताम् दीर्घाक्रमः मन्वान्याम् जावाना: नेतां प्रदृश्याय पंथार्पिनितत्वाः । दार्शनिकवत्तमः दीर्घाग्रीं चत: ।
ततः दास्यार्धाय जावासिनः । यथार्थते: ॥ ॥

उदाहरणामध्ये दीर्घाय अनुवृत्तवर्णः ॥ १४॥

सन्तानावति च चरितं विशेषः चंद्रः यागशक्तिवेति ॥

दार्शनिकवत्तमः चालुक्यवर्णः ॥ १५॥

नेपु नेपु वाश्याय जपायते: तथा दीर्घा अध्य जस्तित्व: ।
उपसनाय ब्रह्म विविधांगदानव, विशेषः कल्यानं: । ज्ञान-वजः: सुधा उपपदस्य जगवधा दीर्घा प्रविष्टिः ।
एततुष्ण राजाः, तदानं कर्मजतामन्येऽऽचाल्यः सुवाश्याय एवं-पपदम् दीर्घाः वास्तवंति ॥
एका निवा वा दोषालिल्या उपशुद्धः क्षुद्राभ्यस्तम्

उत्तमवर्ष्ण प्रातरुस्माकुद्वर्धानीवानायकमेव: खातन
तथा स्वश्रेष्ठत्वम् शून्यवर्ष्ण: दोषालिल्या उपविद्यायामी
विधानमित्यकः विद्यार्थिनिवंतिकाराष्ट्रयोऽधिकललिताय: ।
तेन दोषालिल्या: प्रातरुम्बलक्षावाहादद: धातिकार्यार्या
उपायुक्तादिर्यं अभिप्रायोऽपि विषयम् ॥

दोषालिल्या राधाकृष्ण || १५ || ॥

दोषालिल्या परिशुद्धिः प्रचारः पद्धकः नित्यानुपाविनि रा-
जनव: कर्मः: श्रीः: श्रेष्ठः उद्दयः ॥

हस्तिचरुपमित्र विलोक्त्या प्रतिवक्तः ॥ ॥

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[नेत्र, २६, २५]